

English Translation of

**Jāmi'
At-Tirmidhī**

English
Translation of

**Jāmi'
At-Tirmidhī**

Compiled by:

**Imām Hāfiz Abū 'Eisā Mohammad
Ibn 'Eisā At-Tirmidhī**

Volume 1

From Hadith no. 01 to 543

Translated by:

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**Islamic Research Section
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the Most Gracious, the Most Merciful*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Merciful, the Beneficent

Publisher's Foreward

All praise is due to Allāh, Who has facilitated that Darussalam — in its efforts of service in the translation and publication of important Islamic works in various languages — be granted the task of publishing the entire collection of the famous Six Books of *Ḥadīth*.

These are: *Ṣaḥīḥ Al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, *Sunan At-Tirmidhī*, *Sunan An-Nasā'ī*, and *Sunan Ibn Mājah*.

These last four, known as the “Four *Sunan*,” containing mostly *Aḥādīth* related to, and arranged according to religious regulations, have mostly been out of reach of the English reader until now.

After *Sunan Abū Dāwūd*, Imām Abū 'Eisā At-Tirmidhī's *Jāmi'* (compilation) - better known as “*Sunan At-Tirmidhī*” is considered the most authentic among the Four *Sunan*.

In fact, some scholars even considered *Sunan At-Tirmidhī* to be the best out of all of the Six Books, not based upon a criteria of authenticity, but rather because of how well organized it is, making it easy for the average person to find what he is looking for, and all of the additional areas of knowledge that the author has included, which are not found in the other titles among the Six.

For example, after citing the narrations of a chapter, he often explains the views of the famous *A'immah* of *Fiqh*, like Aḥmad, Ash-Shāfi'ī, Mālik, and others. In this manner he makes clear the interpretations of these great scholars, and why they did or did not act upon this *Ḥadīth*, or its like, making this collection an important *Fiqh* reference.

Similarly, if he mentioned a chapter about the prohibition or the command for something, he would include — if applicable — a chapter after that related to the exception or permission regarding those matters.

His collection has the added distinguishing mark of containing many statements regarding narrators from the great scholars of *Aḥādīth* that he learned from, like Imām Ad-Dārimī, whom he often cites from by saying: “I asked 'Abdullāh bin 'Abdur-Raḥmān about this...” Of course, the most famous of these is his teacher Imām Al-Bukhārī, whom he often refers to as: “I asked Muḥammad” or “I heard Muḥammad bin Ismā'īl saying...”

Oftentimes, Imām At-Tirmidhī explains details about the name of a narrator that may be obscure in chains of narration he cited, as well as clarifying the names of *Ṣaḥābah* who are mentioned.

Imām At-Tirmidhī also explains any defects in the chains of narration he cited for the *Hadīth*, and what his preference is in regard to the most correct version, in other words; is the real chain a connected chain, or is the genuine version that which does not have a connected chain. Imām At-Tirmidhī's collection also has another distinguishing characteristic among the remainder of the Four *Sunan* collections; that is his effort to explain the overall correctness and usefulness, in other words, the grade of each *Hadīth*. This is something that occurs with less frequency in the other three of the Four *Sunan*.

In most chapters, Imām At-Tirmidhī also explains if there are other narrations related to the topic, and from which of the *Ṣaḥābah* they are reported.

Such topics — along with his book *Al-'Ilal Al-Kabīr* and his book *Al-'Ilal Aṣ-Ṣaghīr* — make his collection an important reference for the science of *'Ilm Ar-Rijāl*, *'Ilm Ar-Riwāyah* and *Al-Jarḥ wat-Ta'dīl*.

In summary of the benefit of *Sunan At-Tirmidhī*, Al-Qādī Ibn Al-'Arabī mentioned the famous collections of *Aḥādīth* and he said: "And there is none among them like the book of Abū 'Eisā..." And he said: "In it are fourteen (categories) of knowledge, and that makes it easier and safer to act upon..."

He listed them as:

1. Chains of narration (*Asnād*);
2. Authenticity (*Ṣaḥḥah*);
3. Weakness (*Da'afa*);
4. Multiple routes of transmission (*Turuq*);
5. Disparaging remarks regarding narrators (*Jarḥ*);
6. Endorsing remarks regarding narrators (*'Addal*);
7. Names of narrators;
8. *Kunyah* (surnames) of narrators;
9. Connected narrations (*Waṣal*);
10. Disconnected narrations (*Qaṭa'*);
11. The clearest of what is to be acted upon;
12. What is abandoned of narrations;
13. Clarification of the differences of the scholars in rejecting and accepting narrations;
14. Mention of their differences in interpretation of the narrations.^[1]

[1] See Aḥmad Shākir's 'Introduction to *Sunan At-Tirmidhī*,' where he refers this to *'Arīdat Al-Aḥwadhī*.

By these, he indicated that this collection of Imām At-Tirmidhī includes each of these types of knowledge in it.

The original text of *Sunan At-Tirmidhī* has been widely published in the Islamic world, and a team of scholars has reviewed the famous publications and manuscripts in verification of the text for our publication.

Finally, there were three main texts relied upon for verification, and these are the text published in India, with the commentary *Tuhfat Al-Aḥwadhī* by Shaikh 'Abdur-Raḥmān Al-Mubārakpūrī; the text published in Beirut, with the commentary *'Aridat Al-Aḥwadhī* by Al-Qādī Ibn Al-'Arabī; and the text published in Tunisia which is based upon the text verified by Shaikh Aḥmad Shākir and Muḥammad Fuw'ād 'Abdul-Bāqī.

There are slight discrepancies of variation in some of the manuscripts and published editions. Sometimes there is an additional word here or there, or one *Ḥadīth* or chapter is cited earlier or later in sequence in one manuscript.

In cases of additional words or phrases found in one or few of the manuscripts and editions, the addition has been marked by square brackets []. This method is visible in the English translation as well, and whenever it was deemed necessary to insert an explanatory term, then parenthesis () were used for that purpose.

Lastly, all of the *Aḥādīth* in the text have been graded by the great research scholar Ḥāfiẓ Zubair 'Alī Za'ī.

We ask Allāh to accept our good works in this endeavour, and to cause all of the readers to attain the best benefit from it.

'Abdul-Mālik Mujāhid

Servant of the Qur'ān and *Sunnah*

Director,

Darussalam

Riyadh and Lahore.

Introduction To *Jāmi' At-Tirmidhī*

By Abu Khaliyl

About The Author

He is Abū 'Eīsā bin Sawrah bin Mūsā bin Aḍ-Ḍaḥḥāk, As-Sulamī, Aḍ-Ḍarīr, Al-Būghī,^[1] At-Tirmidhī. He is called "As-Sulamī" due to his ancestor's allegiance to the tribe of Sulaim, a well-known branch of the families of Qais bin Ghilān.^[2]

As for "At-Tirmidhī," it is an ascription to a large city (Tirmidh) on the northern banks of the Amu Darya river in Tajikistan. His grandfather was from Marw (in Turkmenistan) but he emigrated to Tirmidh where *Imām* At-Tirmidhī was born.^[3]

His Birth, Studies, And Travels

Scholars differ over which year he was born in. The dates vary between 200 and 209H.^[4] While he was young, he began learning in his own city and later traveled to learn from the scholars of various lands. Al-Mizzī said: "He journeyed through the lands and heard from many personalities from *Khurāsān*, Al-'Irāq, Al-Ḥijāz and other places."^[5]

His Teachers

At-Tirmidhī heard from many of the most eminent people of knowledge of his time, some of those whom Al-Bukhārī heard from, as well as the other famous *Ḥadīth* compilers. He met and heard narrations from Muslim, and Abū Dāwud, and he stayed with Al-Bukhārī learning a wealth of knowledge and narrations from him. Thus, Al-'Allamah 'Abdul 'Azīz Ad-Dihlawī said, "Surely, At-Tirmidhī was Bukhārī's successor."^[6]

[1] An ascription to *Būgh* a village outside of Tirmidh, where he was born according to As-Sama'ānī.

[2] This was stated by 'Alī al-Qārī in *Sharḥ Shamā'il At-Tirmidhī* 1:7.

[3] See the introduction to *Tuḥfat Al-Aḥwadhī*.

[4] See Aḥmad Shākir's Introduction to *Jāmi' At-Tirmidhī*, the Introduction to *Tuḥfat Al-Aḥwadhī*, Al-Ḥiṭṭah by Ṣiddīq Ḥasan Khān, and the other popular books of biographies of the famous scholars.

[5] *Tahdhīb Al-Kamāl* 26:250-251.

[6] *Tuḥfat Al-Aḥwadhī*

In his *Sunan*, At-Tirmidhī mentioned much of what he learnt from Al-Bukhārī concerning narrators and benefits from the narrations.

His Books

He authored many books, the most famous of which are the following:

1. *Al-Jāmi'*, and it is this book, more commonly known as *Sunan At-Tirmidhī*.
2. *Ash-Shamā'il An-Nubuwiyyah Wal-Khaṣā'il Al-Muṣṭafuwiyyah*, more commonly known as *Shamā'il At-Tirmidhī*.
3. *Kitāb Al-'Ilal Aṣ-Ṣaghīr*, which is often printed at the end of *Sunan At-Tirmidhī*.

His Death

At-Tirmidhī died in Termez – in the village of Būgh according to As-Sam'ānī^[1] – on the eve of Monday, the thirteenth night of Rajab in the year 279H, may Allāh have mercy upon him.^[2]

About This Book

Al-Ḥāfiẓ Abū Al-Faḍl Al-Maqdisī said: “I heard Al-Imām Abū Ismā'il 'Abdullāh bin Muḥammad Al-Anṣārī^[3] in Harrāh – when Abū 'Eisā At-Tirmidhī and his book was mentioned before him – saying: “To me, his book is better than the book of Al-Bukhārī and that of Muslim. Because only one who is an expert in knowledge can arrive at the benefit of the books of Al-Bukhārī and Muslim, whereas in the case of the book of Abū 'Eisā, every one of the people can reach its benefit.”^[4]

In *Jāmi' Al-Uṣūl*,^[5] Ibn Al-Athīr said: “(It) is the best of the books,^[6] having the most benefit, the best organization, with the least repetition. It contains what others do not contain; like mention of the different *Madhhabs* (views), angles of argument, and clarifying the circumstances of the *Ḥadīth* being authentic, weak, *Gharīb* (odd), as well as disparaging and endorsing remarks (regarding narrators).”

Similarly, more was said by Ibn Al-'Arabī in *ʿArīḍah Al-Aḥwadhī* who listed fourteen categories of benefit in the book.

[1] *Al-Insāb* 3:45-46.

[2] *Tahdhīb Al-Kamāl* 26:252.

[3] He is Shaikh Al-Islām Abū Ismā'il 'Abdullāh bin Muḥammad bin 'Alī Al-Anṣārī Al-Haruwī, author of *Dham Al-Kalām Wa Ahlih, Manāzil As-Sā'irin*, as well as others. He died in the year 481H. See *Tadhkirah Al-Huffāz*.

[4] *Sharūṭ Al-'Immah Al-Ḥufāz Aṣhāb Al-Kutub As-Sūtah*. See also *Siyar A'lām An-Nubalā'* 13:277, *Al-Bidāyah Wan-Nihāyah* 11:67, and the Introduction to *Tuḥfat Al-Aḥwadhī* p. 281.

[5] 1:193 pub. Dar Al-Fikr.

[6] Referring to its qualities in comparison to the remainder of the Six Books of *Ḥadīth*.

Adh-Dhahabī said: “In *Al-Jāmi‘* there is useful knowledge, abundant benefits, and a summary of the issues. It is one of the *Uṣūl* of Islām, if not for the tarnish of the inauthentic *Aḥādīth* in it, some of which are fabricated – and most of that are about virtues.”^[1]

Introductory Points: From *At-Tirmidhī*

The great Ḥāfiẓ of *Ḥadīth*, *Imām* Abū ‘Eisā *At-Tirmidhī* wrote a book known as *Al-‘Ilal* (or *Al-‘Ilal Aṣ-Ṣaghīr*), which is often published along with *Jāmi‘ At-Tirmidhī*, or *Sunan At-Tirmidhī* as it is more commonly known. In *Al-‘Ilal*, he mentioned some important introductory points to let the reader know about what he has included in his *Sunan*. The following are some excerpts from *Al-‘Ilal* for the benefit of those who read this translation of *Sunan At-Tirmidhī*:

At-Tirmidhī’s Objective

Abū ‘Eisā said:

“All of the *Aḥādīth* that are in this book^[2] are acted upon and cited as proof by some of the people of knowledge, with the exception of two *Aḥādīth*:

The *Ḥadīth* of Ibn ‘Abbās, that the Prophet ﷺ combined the *Zuhr* and ‘*Aṣr* (prayers), and the *Maghrib* and ‘*Ishā’* (prayers) in Al-Madīnah, without being in a state of fear, nor due to rain.^[3]

And the *Ḥadīth* of the Prophet ﷺ: ‘Whoever drinks wine, then lash him. If he returns to it, then on the fourth time kill him.’^[4]

I have clarified the deficiencies of both of these *Aḥādīth* in the book.”

The Opinions Of The *Fuqahā’* That *At-Tirmidhī* Mentions After Some Chapters

[*Sufyān Ath-Thawrī*]

He said:

“And whatever we mentioned in this book, from choices of the *Fuqahā’*:

Then whatever is in it from the saying of *Sufyān Ath-Thawrī*, most of it is what was narrated to us by Muḥammad bin ‘Uthmān Al-Kūfī (he said): “*Ubaidullāh bin Mūsā* narrated it to us from *Sufyān*.” Some of it was narrated to me by Abū Al-Faḍl, *Maktūm bin Al-‘Abbās At-Tirmidhī* (he said): “*Muḥammad bin Yūsuf Al-Firyābī* narrated to us from *Sufyān*.”

[*Mālik Bin Anas*]

Whatever is in it from the sayings of *Mālik bin Anas*, then most of it is what

[1] *Siyar A‘lām An-Nubalā’* 13:274.

[2] That is, his *Sunan*.

[3] No. 187 in his *Sunan*.

[4] No. 1444 in his *Sunan*.

was narrated to us by Ishāq bin Mūsā Al-Anṣārī (he said): ‘Ma’n bin ‘Eīsā Al-Qazzāz narrated to us from Mālik bin Anas.’ Whatever it contains from the chapters on fasting, then Abū Muṣ‘ab Al-Madīnī informed us of it, from Mālik bin Anas. Some of the statements of Mālik are from what we were informed by Mūsā bin Hīzām (who said): “Abdullāh bin Maslamah Al-Qa’nabī informed us from Mālik bin Anas.’

[‘Abdullāh Bin Al-Mubāarak]

Whatever is in it from the sayings of Ibn Al-Mubāarak, then it is what was narrated to us by Aḥmad bin ‘Abdul-A‘lā Al-Āmulī, from the companions of Ibn Al-Mubāarak, from him. Among it is what has been related from Abū Wahb [Muḥammad bin Muzāḥim], from Ibn Al-Mubāarak. And among it is what has been related from ‘Alī bin Al-Ḥasan, from ‘Abdullāh bin Al-Mubāarak. Among it is what has been related from ‘Abdān, from Sufyān bin ‘Abdul-Mālik, from Ibn Al-Mubāarak. And among it is what was related from Ḥabbān bin Mūsā, from Ibn Al-Mubāarak. And among it is what was related from Wahb bin Zam‘ah, from Faḍālah An-Nasawī from ‘Abdullāh bin Al-Mubāarak. And there are other narrators whose names we mentioned from Ibn Al-Mubāarak.

[Ash-Shāfi‘ī]

And whatever it contains from the sayings of Ash-Shāfi‘ī, then most of it is what Al-Ḥasan bin Muḥammad Az-Za‘farānī informed me of from Ash-Shāfi‘ī. Whatever there is regarding *Wuḍū’* or *Ṣalāt*, it was narrated to us by Abū Al-Walīd Al-Makkī from Ash-Shāfi‘ī. And among it is what was narrated to us by Abū Ismā‘īl [At-Tirmidhī] (he said): ‘Yūsuf bin Yaḥya Al-Qurashī Al-Buwaiṭī narrated it to us, from Ash-Shāfi‘ī.’ Some things were mentioned in it from Ar-Rabī‘ from Ash-Shāfi‘ī, and Ar-Rabī‘ permitted us to narrate that, and he wrote that (permission) for us.

[Aḥmad Bin Ḥanbal And Ishāq Bin Ibrāhīm Ar-Rahūyah]

Whatever it contains of sayings of Aḥmad bin Ḥanbal and Ishāq bin Ibrāhīm, then it is what Ishāq bin Maṣṣūr informed us of from Aḥmad and Ishāq, except what is in the chapters on *Al-Ḥajj*, Blood Money (*Ad-Diyāt*), and Punishments (*Al-Ḥudūd*) – for I did not hear that from Ishāq bin Maṣṣūr, (rather) Muḥammad bin Mūsā Al-Aṣamm informed me of it from Ishāq bin Maṣṣūr, from Aḥmad and Ishāq. And some of the statements of Ishāq [bin Ibrāhīm] were narrated to us by Muḥammad bin Fulaih, from Ishāq. We have clarified this appropriately in each place in the book.”

At-Tirmidhī’s Statements Of Criticism After Some Narrations

He said:

“Whatever is in them mentioning deficiencies regarding the *Aḥādīth*, the

narrators, or history, then it is what I extracted from *Kitāb At-Tārīkh*.^[1] And most of that is what I deliberated with Muḥammad bin Ismā‘īl (Al-Bukhārī). Among them are what I also disussed with ‘Abdullāh bin ‘Abdur-Raḥmān, and Abū Zur‘ah. Most of it is from Muḥammad, and the least of it is from ‘Abdullāh and Abū Zur‘ah. [And I have not seen anyone, in Al-‘Irāq nor *Khurāsān*, more knowledgeable about the meaning of deficiencies, history and the knowledge of the chains of narration, than Muḥammad bin Ismā‘īl].”

The Terminology Used By At-Tirmidhī

There are some terms that At-Tirmidhī uses in his *Sunan*, which are either not very common, or used by him in a manner that is not very common, and in the case of some terms, there is a difference of opinion among the scholars about their meanings. Some of these disagreements are very difficult to rectify.

The Meaning Of *Ḥasan* And The Meaning Of *Gharīb* According To At-Tirmidhī

In *Al-‘Ilal*, he said:

“Whatever it is that we mentioned in this book saying ‘A *Ḥasan Ḥadīth*,’ we only meant that its chain is *Ḥasan* according to us.

Every *Ḥadīth* that is related that does not have in its chain someone who is accused of lying, nor is the *Ḥadīth Shādh*,^[2] and it has been related through other routes similar to that, then it is a *Ḥasan Ḥadīth* according to us.

About whatever we said in this book ‘it is a *Gharīb Ḥadīth*,’ then the people of *Ḥadīth* considered the *Ḥadīth* to be *Gharīb* for various reasons:

Sometimes a *Ḥadīth* is *Gharīb* because it is not related except through one route, like the *Ḥadīth* of Ḥammad bin Salamah from Abū Al-‘Uṣḥarā’, from his father, who said: ‘I said: “O Messenger of Allāh! Is there no slaughtering except upon the neck and the throat?” He said: “If you stab its thigh it would be accepted of you.”’^[3]

So Hammād bin Salamah was the only one who reported this *Ḥadīth* from Abū Al-‘Uṣḥarā’, and it is not known of Abū Al-‘Uṣḥarā’ (narrating) [from his father] except this *Ḥadīth*, even though this *Ḥadīth* is popular with the people of knowledge.”

And:

“Abū ‘Eīsā said: Sometimes a *Ḥadīth* is considered *Gharīb* due to an addition that is in the *Ḥadīth*, and it will only be correct when the addition is from one

[1] By Al-Bukhārī.

[2] A narration containing an addition which is not contained in the narration of more reliable narrators.

[3] No. 1481 in his *Sunan*.

who is depended upon for his memory. For example; what is reported by Mālik bin Anas from Nāfi', from Ibn 'Umar who said: 'Allāh's Messenger ﷺ said *Zakāt Al-Fiṭr* during Ramaḍān is obligatory on every free person or slave, male or female, among the Muslims: A *Ṣā'* of dates, and a *Ṣā'* of barley.'^[1] He said: Mālik added in this *Ḥadīth*: 'among the Muslims.'

Ayyūb As-Sakhtiyānī, 'Ubaidullāh bin 'Umar, and more than one of the *A'immaḥ*, reported this *Ḥadīth* from Nāfi', from Ibn 'Umar, and they did not mention "among the Muslims" in it.

Some of them whose memories are not relied upon, reported what is similar to the narration of Mālik from Nāfi'.

More than one of the *A'immaḥ* approved the narration of Mālik, and used it as proof. Among them are Aṣh-Shāfi'ī and Aḥmad bin Ḥanbal, they said: 'When a man has slaves who are not Muslims, he does not have to give *Ṣadaqat Al-Fiṭr* on their behalf and they cited the narration of Mālik as proof. So when a *Ḥāfiẓ* whose memory is relied upon narrates an addition, then that is accepted from him.

Sometimes a *Ḥadīth* is related through many routes, and it is only considered *Gharīb* due to the condition of the chain."

The Meaning of *Ḥasan Ṣaḥīḥ*

This is the statement that the scholars disagree the most about, "This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*."^[2] The most popular views about its meaning are one of, or a combination of the following:

1. It means that one of the chains of the *Ḥadīth* is *Ḥasan* and another is *Ṣaḥīḥ*. This is mentioned by Ibn Aṣ-Ṣalāh in his introduction to '*Ulūm Al-Ḥadīth*.'
2. It means that the *Ḥadīth* is either *Ḥasan* or *Ṣaḥīḥ*, as scholars would differ over what to call it. This was mentioned by Ibn Ḥajar in *Nuzhat An-Nazr*.
3. It is a grade above *Ḥasan* and below *Ṣaḥīḥ*. This is the view of Ibn Kathīr as mentioned in *Ikhṭisār 'Ulūm Al-Ḥadīth*.
4. It means that it is *Ḥasan* by itself, or *Ṣaḥīḥ* due to other narrations. This was said by 'Abdul-Ḥaqq Ad-Dahlwī in his introduction to his explanation of *Mishkāt*.
5. That they are two descriptions; *Ḥasan* describing it as good, and *Ṣaḥīḥ* describing it as a higher level of precision in its transmission due to the narrators. This is the view of Ibn Daqīq Al-'Eīd in *Al-Iqtirāḥ*, Adh-Dhahabī in *Muqaddimat Al-Mawqizah*. In *An-Nukat 'Alā Ibn Aṣ-Ṣalāh*,

[1] See nos. 675 and 676 in his *Sunan*.

[2] It is a common mistake to claim that At-Tirmidhī was the first to say such thing. However, he quotes Al-Bukhārī saying the same under *Ḥadīth* no. 1742 and others.

Ibn Hajar stated that this is the strongest view. Similarly, in his explanation of At-Tirmidhī's *Al-‘Ilal*, Ibn Rajab said: “A *Ḥadīth* will only be *Ṣaḥīḥ Ḥasan* when its chain is connected, uninterrupted, being narrated by trustworthy, just narrators, and it is not *Shādh*, and similar is related from other routes. As for *Ṣaḥīḥ* by itself, then it is not a condition that a similar narration is related from other routes, but it also must not be *Shādh*, so in this case *Aṣ-Ṣaḥīḥ Al-Ḥasan* is stronger than what is merely *Ṣaḥīḥ*.”

6. In the introduction to *Tuḥfat Al-Aḥwadhī*, Al-Mubārakpūrī said: “There occurred to me two other views, one of them that the meaning is *Ḥasan* by itself, *Ṣaḥīḥ* due to other narrations.^[1] And the other that the meaning is *Ḥasan* in rank, and its chain is correct (*Ṣaḥīḥ*), meaning that it is the most correct thing mentioned on this topic. So if it is said ‘The most correct of what is mentioned about this,’ even if it is *Ḥasan* or weak, then it refers to the preponderance of, or lack of weakness.”

There are other views stated by the scholars that are in many ways similar to one of these.

Additionally, one will find that At-Tirmidhī utilizes various combinations of all of these terms, calling a narration “*Ḥasan Gharīb Ṣaḥīḥ*”^[2], “*Ṣaḥīḥ Gharīb*,”^[3] “*Gharīb Ḥasan*,”^[4] “*Ṣaḥīḥ Ḥasan*,”^[5] as well as others.^[6]

The Meaning of *Jayyid*

At-Tirmidhī also mentions the term *Jayyid* for some narrations: “*Jayyid Gharīb Ḥasan*,”^[7] “*Ḥasan Jayyid Gharīb*,”^[8] “*Jayyid Gharīb*.”^[9]

In most cases, the usage of the term *Jayyid*, or its derivations to grade a narration, means one of three things:

1. When it is used to describe how one of the narrators narrated it, then the narration is safe from *Tadlīs*.^[10]

[1] Similar to no. 4 above.

[2] See no. 1768.

[3] See no. 2004.

[4] See no. 2269.

[5] See no. 2389.

[6] Sometimes he describes the same narration – with an identical chain of narration – differently when it appears later. See nos. 1692, and 3738 for example.

[7] See no. 60.

[8] See no. 2035.

[9] See no. 2037.

[10] *At-Tadlīs* is when a narrator reports from his Shaikh a narration he did not hear directly from him in a manner that appears as if he heard it directly from him, or when he quotes the name of the one he is narrating from in a manner that confuses his real identity. The narrator who is known for committing *Tadlīs* is called a *Mudallas*.

2. That it is a *Hadīth* grade, meaning that it is better than *Hasan* but not as good as *Ṣaḥīh*.
3. That a narrator, or narrators, in the chain were generous in the manner that they narrated it, meaning that they did a very good job in the narration.

The Meaning of *Karahiyyah* and *Makrūh*

When At-Tirmidhī mentions the *Karahiyyah* of a topic, translated as: “What has been related about it being disliked to do such and such” then the reader must understand that the term *Makrūh* was used by the early scholars to imply a wider meaning than those who came later.

Contemporary *Fiqh* defines *Makrūh* as a judgement in Islamic law that an action is disliked, loathsome or detested, but one is not accountable for doing something unlawful if he or she commits a *Makrūh* act. So it is essentially something that one should stay away from, but one will not be held accountable if one does it.

The early scholars used the term and its derivatives in a wider sense, that is, they used it for something that there was a prohibition against, or an indication of a prohibition against it. Yet, there were reasons that they did not feel confident enough to label it “*Harām*” or absolutely unlawful.

This means that one may find At-Tirmidhī saying: “About it being disliked to do this or that” and one must understand that the topic in question may in fact be considered absolutely unlawful, based upon the evidence produced. Additionally, it would be incorrect to say that At-Tirmidhī only considered the thing to be “disliked” when he uses such expressions. Rather, it is an indication that this evidence indicates – or almost indicates – that the action is unlawful.



In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Abū ‘Eisā: Muḥammad bin ‘Eisā bin Sawrah bin Mūsā At-Tirmidhī narrated to us. He said:

حَدَّثَنَا أَبُو عَيْسَى مُحَمَّدُ بْنُ عَيْسَى بْنِ سُورَةَ بْنِ مُوسَى التِّرْمِذِيُّ الْحَافِظُ قَالَ:

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. The Chapters on Purification (Tahārah) From Allāh’s Messenger ﷺ

(المعجم ١) - أبواب الطهارة
عن رسول الله ﷺ (التحفة ١)

Rules and Issues of Purification

Sequence of *Sunan*, i.e. the scholars of *Hadīth* who wrote in juristic style and mode begin their books with the issues of *Tahārah*/purification; because after Faith, the regular daily prayers have the first degree and priority among the practical worships, and *Tahārah* is a condition for it. The *Jāmi’* of *Imām* At-Tirmidhī is in the style of *Sunan*; therefore he began his book with *Tahārah*. For this purpose, he explained, with full detail in the light of *Ahādīth*, the necessity and importance of purity, the significance of cleansing after relieving oneself, ablution, the etiquettes of bathing and relieving oneself, wet-dream, sexual impurity, menstruation, post-natal bleeding and the issues of *Tayammum* / Dry Ablution.

Chapter 1. What Has Been Related That *Ṣalāt* Is Not Accepted Without Purification

(المعجم ١) - بَابُ مَا جَاءَ: لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ (التحفة ١)

1. Ibn ‘Umar narrated that the Prophet ﷺ said: “*Ṣalāt* will not be accepted without purification, nor charity from *Ghulūl*^[1].” (*Ṣaḥīh*)

١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، ح: وَحَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ

Hannād said in his narration, “except with purification”^[2]

[1] *Ghulūl* refers to goods stolen from war booty, or concealed, before it is divided among the soldiers. It also carries the general meaning of unlawful wealth. See *Tuḥfat Al-Aḥwadhī*.

[2] That is, “*Ṣalāt* will not be accepted, except with purification.” And Hannād is one of the narrators.

[Abū 'Eisā said:] This *Hadīth* is the most correct thing on this topic, and the best. There are also narrations on this topic from Abū Al-Malīḥ, from his father; and Abū Hurairah, and Anas. And Abū Al-Malīḥ bin Usāmah's name is 'Āmir, and they also say it was Zaīd bin Usāmah bin 'Umaīr Al-Hudhalī.

قَالَ: «لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ». قَالَ هَذَا فِي حَدِيثِهِ: «إِلَّا بِطُهُورٍ».
قَالَ أَبُو عَيْسَى: هَذَا الْحَدِيثُ أَصْحَحُ شَيْءٍ فِي هَذَا الْبَابِ وَأَحْسَنُ. وَفِي الْبَابِ عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ، وَأَبِي هُرَيْرَةَ، وَأَنْسٍ وَأَبِي الْمَلِيحِ بْنِ أُسَامَةَ اسْمُهُ عَامِرٌ، وَيُقَالُ: زَيْدُ ابْنِ أُسَامَةَ بْنِ عُمَيْرِ الْهُذَلِيِّ.

تخريج: وأخرجه مسلم، الطهارة، باب وجوب الطهارة للصلاة، ح: ٢٢٤ عن قتيبة به * وفي الباب عن أبي المليح عن أبيه [أبو داود، ح: ٥٩ وابن ماجه، ح: ٢٧١ وغيرهما] وأبي هريرة [البخاري، ح: ١٣٥، ٦٩٥٤ ومسلم، ح: ٢٢٥] وأنس [ابن ماجه، ح: ٢٧٣].

Comments:

If a person is at a place where the water for ablution or soil for *Tayammum* is not available, as sometimes it is the case such as on an aeroplane, the *A'immah* hold different views regarding this. As for our opinion, the easy solution of it is that two prayers should be combined; combination with the former prayer or with the latter one; and if the journey is long then as a patient keeps medicine with him, likewise a traveler should have soil with him/her so that in the time of need he can make *Tayammum*. Allāh knows best!

Chapter 2. What Has Been Related About The Virtue Of Purification

2. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "When a Muslim, or believer, performs *Wudū'*, washing his face, every evil that he looked at with his eyes leaves with the water – or with the last drop of water, or an expression similar to that – and when he washes his hands, every evil he did with his hands leaves with the water – or with the last drop of water – until he becomes free of sin." (*Ṣaḥīḥ*)

(المعجم ٢) - بَابُ مَا جَاءَ فِي فَضْلِ الطُّهُورِ (التحفة ٢)

٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ بْنُ عَيْسَى [الْقَزَّازُ]: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ، عَنْ سُمَيْلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ، أَوْ الْمُؤْمِنُ، فَغَسَلَ وَجْهَهُ خَرَجَتْ مِنْ وَجْهِهِ كُلُّ حَاطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ - أَوْ نَحْوِ هَذَا - وَإِذَا غَسَلَ يَدَيْهِ خَرَجَتْ مِنْ يَدَيْهِ كُلُّ حَاطِيئَةٍ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*; it is a *Hadīth* of Mālik, from Suhail from his father, from Abū Hurairah. And Abū Ṣāliḥ (one of the narrators), the father of Suhail, is Abū Ṣāliḥ As-Sammān, and his name is *Dhakwān*. As for Abū Hurairah, there is dispute over his name. They say it was 'Abdu *Shams*, and they say it was 'Abdullāh bin 'Amr. This is what Muḥammad bin Ismā'īl said, and this is the most correct.

[Abū 'Eisā said:] There are narrations on this topic from 'Uṭhmān [bin 'Affān], Thawbān, Aṣ-Ṣunābiḥī, 'Amr bin Abasah, Salmān, and 'Abdullāh bin 'Amr. Aṣ-Ṣunābiḥī, the one who narrates from Abū Bakr Aṣ-Ṣiddīq, did not himself hear from Allāh's Messenger ﷺ, and his name is 'Abdur-Raḥmān bin 'Usailah, and his *Kunya* is Abū 'Abdullāh. He traveled to meet the Prophet ﷺ, but the Prophet ﷺ died while he was on the way to him. He has reported some *Aḥādīth* from the Prophet ﷺ. There is a Companion of the Prophet ﷺ named Aṣ-Ṣunābiḥ bin Al-A'sar Al-Aḥmasī, and they call him Aṣ-Ṣunābiḥī as well, but his only *Hadīth* is that he said, "I heard the Prophet ﷺ saying: 'Indeed I will boast before the other nations because of you. So do not fight each other after me.'"

قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ». [قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ حَدِيثُ مَالِكٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، وَأَبُو صَالِحٍ وَالِدُ سُهَيْلٍ هُوَ: أَبُو صَالِحِ السَّمَّانِ وَاسْمُهُ ذُكْوَانٌ، وَأَبُو هُرَيْرَةَ، اِخْتَلَفُوا فِي اسْمِهِ، فَقَالُوا: عَبْدٌ شَمْسٍ، وَقَالُوا: عَبْدُ اللَّهِ بْنُ عَمْرٍو، وَهَكَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ، وَهَذَا أَصَحُّ.

[قَالَ أَبُو عِيْسَى]: وَفِي الْبَابِ عَنْ عُثْمَانَ [ابْنِ عَفَّانَ]، وَثَوْبَانَ، وَالصُّنَابِيحِيِّ، وَعَمْرٍو ابْنَ عَبْسَةَ، وَسَلْمَانَ، وَعَبْدَ اللَّهِ بْنِ عَمْرٍو. وَالصُّنَابِيحِيُّ الَّذِي رَوَى عَنْ أَبِي بَكْرٍ الصَّدِيقِ: لَيْسَ لَهُ سَمَاعٌ مِنَ النَّبِيِّ ﷺ، وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عُسَيْلَةَ وَيُكْنَى أَبَا عَبْدِ اللَّهِ، رَحَلَ إِلَى النَّبِيِّ ﷺ فَقَبِضَ النَّبِيُّ ﷺ وَهُوَ فِي الطَّرِيقِ، وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ. وَالصُّنَابِيحِيُّ بْنُ الْأَعْسَرِ الْأَحْمَسِيُّ صَاحِبُ النَّبِيِّ ﷺ يُقَالُ لَهُ: الصُّنَابِيحِيُّ أَيْضًا، وَإِنَّمَا حَدِيثُهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمَ فَلَا تَقْتَتِلُوا بَعْدِي».

تخریج: وأخرجه مسلم، الطهارة، باب خروج الخطايا مع ماء الوضوء، ح: ٢٤٤ من حديث مالك به وهو في الموطأ (يحيى): ٣٢/١ * وفي الباب عن عثمان بن عفان [البخاري، ح: ١٥٩ ومسلم، ح: ٢٢٦] وثوبان [يشير إلى حديث ابن ماجه، ح: ٢٧٧] والصنابحي، [ابن ماجه، ح: ٢٨٢ وغيره] وعمرو بن عيسى [مسلم، ح: ٨٣٢ مطولاً] وسلمان [شعب الإيمان لليهيقي، ٣/

١٥، ح: ٢٧٣٧ وله شاهد عند أحمد: [٤٣٧-٤٣٩] وعبدالله بن عمرو [لعله يشير إلى حديث ابن ماجه، ح: ٢٧٨] * حديث "إني مكاتر بكم الأمم... إلخ" صحيح، أخرجه [ابن ماجه، ح: ٣٩٤٤] وصححه البوصيري.

Comments:

Literal Meaning: “*Khati’ah, Khatāyā*” mistake, error and forgetfulness; i.e. minor sins.

The Benefits and Issues: This *Hadīth* proves that all sins from the body of a Muslim are washed off with the water of ablution and he/she becomes clean totally.

Chapter 3. What Has been Related That The Key To *Ṣalāt* Is Purification

(المعجم ٣) - بَابُ مَا جَاءَ: [أَنْ] مُفْتَاَحُ الصَّلَاةِ الطُّهُورُ (التحفة ٣)

3. ‘Alī narrated that the Prophet ﷺ said: “The key to *Ṣalāt* is the purification, its *Tahrīm* is the *Takbīr*, and its *Tahlīl* is the *Taslīm*.”^[1] (*Ḥasan*)

٣ - حَدَّثَنَا قُتَيْبَةُ، وَهَنَّادٌ، وَمَحْمُودُ بْنُ غَيْلَانَ، قَالُوا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ [بْنُ مَهْدِيٍّ]: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، عَنْ عَلِيِّ بْنِ النَّبِيِّ ﷺ قَالَ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ».

Abū ‘Eisā said: This *Hadīth* is the most correct thing related about this topic, and the best.

قَالَ أَبُو عِيْسَى: هَذَا الْحَدِيثُ أَصْحَحُ شَيْءٍ فِي هَذَا الْبَابِ وَأَحْسَنُ.

As for ‘Abdullāh bin Muḥammad bin ‘Aqīl (one of the narrators), he is truthful, some of the people of knowledge have criticized him due to his memory.

وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ: هُوَ صَدُوقٌ، وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قَبْلِ حِفْظِهِ.

[Abū ‘Eisā said:] I heard Muḥammad bin Ismā‘īl saying, “Aḥmad bin Ḥanbal, Ishāq bin Ibrāhīm, and Al-Ḥumaidī cite the narrations of ‘Abdullāh bin Muḥammad bin ‘Aqīl as proof.” Muḥammad said, “He is *Muqārib* (average) in *Hadīth*.”

[قَالَ أَبُو عِيْسَى]: وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: كَانَ أَحْمَدُ بْنُ حَنْبَلٍ وَإِسْحَاقُ

[Abū ‘Eisā said:] There are narrations on this topic from Jābir and from Abū Sa‘eed.

ابْنُ إِبْرَاهِيمَ وَالْحُمَيْدِيُّ يَحْتَجُّونَ بِحَدِيثِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، قَالَ مُحَمَّدٌ: وَهُوَ مُقَارِبُ الْحَدِيثِ.

[1] Meaning upon uttering “*Allāhu Akbar*” one enters into the sacred state of prayer, and upon saying “*As-Salāmu ‘Alaikum wa Raḥmatullāh*” and turning the face to the right, and saying the same while turning one’s face to the left, the sacred state of prayer ends.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ: عَنْ

جَابِرٍ، وَأَبِي سَعِيدٍ.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب فرض الوضوء، ح: ٦١ وابن ماجه، ح: ٢٧٥ من حديث وكيع به وحسنه البغوي والنوي وللحديث شواهد كثيرة جدًا منها ما رواه البيهقي (١٦/٢) بسند صحيح عن ابن مسعود من قوله وله حكم المرفوع * وفي الباب عن جابر [يأتي بعده برقم: ٤] وأبي سعيد [يأتي: ٢٣٨].

Comments:

This *Hadith* shows that prayers would not be regarded valid without purification.

4. Jābir bin ‘Abdullāh, may Allāh be pleased with them, narrated that Allāh’s Messenger ﷺ said: “The key to Paradise is *Ṣalāt*, and the key to *Ṣalāt* is *Wuḍū’*.” (*Ḥasan*)

٤ - [حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ زَنْجُوَيْهِ الْبُعْدَايِيُّ وَعَبْدُ وَاحِدٍ، قَالَ: حَدَّثَنَا الْحُسَيْنُ ابْنُ مُحَمَّدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمٍ عَنْ أَبِي يَحْيَى الْقَتَاتِ، عَنْ مُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الْوُضُوءُ».

تخريج: [حسن] وأخرجه أحمد: ٣/٣٤٠ عن الحسين بن محمد به وله شواهد منها الحديث السابق: ٣.

Chapter 4. What Is Said When Entering The Toilet

5. Anas bin Mālik said: “When the Prophet ﷺ entered the toilet he would say: ‘O Allāh! Indeed I seek refuge in You.’”

Shu‘bah (one of the narrators) said: “Another time he said: ‘I seek refuge in You from *Al-Khubthi* and *Al-Khabīth*.’ Or: ‘*Al-Khubthi* and *Al-Khabā’ith*.’”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are

(المعجم ٤) - بَابُ مَا يَقُولُ إِذَا دَخَلَ الْخَلَاءَ (التحفة ٤)

٥ - حَدَّثَنَا قُتَيْبَةُ وَهَنَادٌ، قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخَلَاءَ، قَالَ: «اللَّهُمَّ: إِنِّي أَعُوذُ بِكَ» - قَالَ شُعْبَةُ: وَقَدْ قَالَ مَرَّةً أُخْرَى: «أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبِيثِ أَوْ الْخُبْثِ وَالْخَبَائِثِ». [قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَلِيٍّ،

[1] Some scholars interpreted *Al-Khubth Al-Khabā’ith* as every despicable thing while others interpreted *Al-Khubth* as male devils and *Al-Khabā’ith* as female ones.

narrations on this topic from ‘Ali, Zaid bin Arqam, Jābir, and Ibn Mas‘ūd.

Abū ‘Eīsā said: The *Hadīth* of Anas is the most correct thing narrated on this topic, and it is the best.

The chain for the *Hadīth* of Zaid bin Arqam has some confusion (*Idhtirāb*) in it: It was reported by Hishām Ad-Dastawā’ī, and Sa‘eed bin Abī ‘Arubah, from Qatādah (So Sa‘eed said): “From Al-Qāsim bin ‘Awf Ash-Shaybāni, from Zaid bin Arqam.” And Hishām [Ad-Dastawā’ī] said: “From Qatādah from Zaid bin Arqam.” Shu‘bah and Ma‘mar reported it from Qatādah, from An-Naḍr bin Anas. Shu‘bah said: “From Zaid bin Arqam.” Ma‘mar said: “From An-Naḍr bin Anas, from his father, [from the Prophet ﷺ].”

Abū ‘Eīsā said: I asked Muḥammad about this. He said: “It implies that Qatādah narrated it from both of them.”

وَزَيْدُ بْنُ أَرْقَمَ، وَجَابِرٍ، وَابْنِ مَسْعُودٍ.
قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ أَصْحَحُ شَيْءٍ
فِي هَذَا الْبَابِ وَأَحْسَنُ.

وَحَدِيثُ زَيْدِ بْنِ أَرْقَمَ فِي إِسْنَادِهِ
اضْطِرَابٌ. رَوَى هِشَامُ الدَّسْتَوَائِيُّ، وَسَعِيدُ
ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ. وَقَالَ سَعِيدٌ: عَنِ
الْقَاسِمِ بْنِ عَوْفِ الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ
أَرْقَمَ. وَقَالَ هِشَامُ [الدَّسْتَوَائِيُّ]: عَنْ قَتَادَةَ،
عَنْ زَيْدِ بْنِ أَرْقَمَ. وَرَوَاهُ شُعْبَةُ وَمَعْمَرٌ عَنْ
قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ.

وَقَالَ شُعْبَةُ: عَنْ زَيْدِ بْنِ أَرْقَمَ. وَقَالَ
مَعْمَرٌ: عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ أَبِيهِ [عَنِ
النَّبِيِّ ﷺ].

قَالَ أَبُو عِيْسَى: سَأَلْتُ مُحَمَّدًا عَنْ هَذَا؟
فَقَالَ: يَحْتَمِلُ أَنْ يَكُونَ قَتَادَةُ رَوَى عَنْهُمَا
جَمِيعًا.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الطهارة، باب ما يقول الرجل إذا دخل الخلاء،
ح: ٥، من حديث وكيع به وهو متفق عليه [البخاري، ح: ١٤٢] من حديث شعبة ومسلم، ح: ٣٧٥
من حديث عبدالعزيز به [وانظر الحديث الآتي * وفي الباب عن علي [يأتي: ٦٠٦] وزيد ابن أرقم
[أبو داود، ح: ٦: وابن ماجه، ح: ٢٩٦] وجابر [لم نجده] وابن مسعود [الخطيب في تاريخ
بغداد، : ٢٦٢/٤].

Comments:

Places of filth and impurity are the main dwelling of the devils, and the places for relieving oneself is their favourite one. Therefore at the time of relieving oneself they can cause harm to a person; so before entering the toilet, the following supplication should be read: “*Allāhumma inni a‘ūdhu bika minal khubuthi wal khabā’ith*” [O Allāh! I seek your refuge from the male and female devils].

6. Anas bin Mālik said: “When the Prophet ﷺ would enter the toilet he said:

“O Allāh! Indeed I seek refuge in You from *Al-Khubth* and *Al-Khaba'ith*.” (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

تخریج: متفق عليه، مسلم، الحیض، باب ما یقول إذا أراد دخول الخلاء، ح: ۳۷۵ من حدیث حماد بن زید والبخاری، الوضوء، باب ما یقول عند الخلاء، ح: ۱۴۲ من حدیث عبدالعزیز بن صهیب به.

Chapter 5. What Is Said When Exiting The Toilet

7. 'Āishah, [may Allāh be pleased with her] said: “When the Prophet ﷺ would exit the toilet he would say: ‘*Ghufrānak*.’”^[1] (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb Hasan*. We do not know of it except from the narration of Isrā'īl, from Yūsuf bin Abū Burdah, and Abū Burdah bin Abū Mūsā's name is 'Āmir bin 'Abdullāh bin Qais Al-Ash'arī. And we do not know of any narrations on this topic except for the *Hadīth* of 'Āishah, [may Allāh be pleased with her, from the Prophet ﷺ].

تخریج: [إسناده صحیح] وأخرجه أبو داود، الطهارة، باب ما یقول الرجل إذا خرج من الخلاء، ح: ۳۰ وابن ماجه، ح: ۳۰۰ من حدیث إسرائیل به وهو فی العلل المتناهية من طریق الترمذی، ۱/۳۳۰، ح: ۵۴۰ وصححه ابن خزيمة: ۱/۴۸، ح: ۹۰ وابن حبان [الإحسان] ح: ۱۴۴۱ والحاكم: ۱/۱۵۸ والذهبي وغيرهم.

۶ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ [البَصْرِيُّ]: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صَهْبِيبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْخَلَاءَ قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ۵) - بَابُ مَا يَقُولُ إِذَا خَرَجَ مِنَ الْخَلَاءِ (التحفة ۵)

۷ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ عَنْ إِسْرَائِيلَ [بْنِ يُونُسَ]، عَنْ يُونُسَ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ: «غُفْرَانَكَ». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ، عَنْ يُونُسَ بْنِ أَبِي بُرْدَةَ: وَأَبُو بُرْدَةَ بْنُ أَبِي مُوسَى اسْمُهُ عَامِرٌ بْنُ عَبْدِ اللَّهِ بْنِ قَيْسِ الْأَشْعَرِيِّ. وَلَا يُعْرَفُ فِي هَذَا الْبَابِ إِلَّا حَدِيثُ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] عَنِ النَّبِيِّ ﷺ.

[1] “I seek Your forgiveness.”

Comments:

1. By relieving oneself, a person passes defecations from the body. The removal of defecation and urine is necessary for the health and life of human beings. If excrement or urine is not passed, the person becomes sick, and a person is disturbed and distressed until they are passed, he does not feel comfortable and relieved without doing so. Therefore the passing of excrements is a great favour and kindness of Allāh ﷻ.
2. The word of '*Ghufrānak*' gives the meaning of 'thankfulness'; as Sibwaihi quoted a phrase from the Arabs: *Ghufrānakā lā Kufrānak* [we thank You, and we are not unthankful to You].

Chapter 6. Regarding The Prohibition Of Facing The *Qiblah* When Defecating And Urinating.

8. Abū Ayyūb Al-Anṣarī narrated that Allāh's Messenger ﷺ said: "When one of you arrives to defecate, then let none of you face the *Qiblah* while defecating, nor while urinating. And do not have your back towards it, but have it east of you or west of you." (*Ṣaḥīḥ*)

Abū Ayyūb said: "We arrived in Ash-Shām to find lavatories which were built facing the *Qiblah*, so we would turn from it, seeking Allāh's forgiveness."

[Abū 'Eisā said:] There are narrations on this topic from 'Abdullāh bin Al-Hārith [bin Jaz'i Az-Zubaidī], Ma'qil bin Abī Al-Haytham – and it is said he was Ma'qil bin Abī Ma'qil – and Abū Umāmah, Abū Hurairah, and Sahl bin Hunayf."

[Abū 'Eisā said:] The *Ḥadīth* of Abū Ayyūb is the best thing on this topic and the most correct.

Abū Ayyūb's name is *Khālid* bin Zaid, and Az-Zuhri's name is Muḥammad bin Muslim bin

(المعجم ٦) - بَابُ: [فِي] النَّهْيِ عَنِ اسْتِقْبَالِ الْقِبْلَةِ بِغَائِطٍ أَوْ بَوْلٍ (التحفة ٦)

٨ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمُخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَيْتُمُ الْعَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ، وَلَا تَسْتَدْبِرُوهَا، وَلَكِنْ شَرَّفُوا أَوْ عَرَّبُوا»، قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَاحِضَ قَدْ بَنِيَتْ مُسْتَقْبِلَ الْقِبْلَةِ. فَتَنَحَّرَفْنَا عَنْهَا وَنَسْتَغْفِرُ اللَّهَ.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ: عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ [بْنِ جَزْءِ الزُّبَيْدِيِّ]، وَمَعْقِلِ بْنِ أَبِي الْهَيْثَمِ - وَيُقَالُ: مَعْقِلٌ بِنُ أَبِي مَعْقِلٍ - وَأَبِي أُمَامَةَ، وَأَبِي هُرَيْرَةَ، وَسَهْلِ بْنِ حُنَيْفٍ.

[قَالَ أَبُو عِيسَى]: حَدِيثُ أَبِي أَيُّوبَ أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ وَأَصَحُّ. وَأَبُو أَيُّوبَ اسْمُهُ خَالِدُ بْنُ زَيْدٍ، وَالزُّهْرِيُّ اسْمُهُ مُحَمَّدُ بْنُ مُسْلِمٍ بْنِ عُبَيْدِ اللَّهِ بْنِ شِهَابٍ

'Ubaidullāh bin Shihāb Az-Zuhrī, and his *Kunya* is Abū Bakr. Abū Al-Walīd Al-Makkī said, "Abū 'Abdullāh [Muḥammad bin Idrīs] Ash-Shāfi'ī said, "The saying of the Prophet ﷺ: "Do not face the *Qiblah* for defecation, nor for urination, nor turn your backs to it" only means in the desert. As for a lavatory that is constructed, there is an allowance to face it in that."

Ishāq [bin Ibrāhīm] also said this. Aḥmad bin Ḥanbal [may Allāh have mercy upon him] said, "There is only an allowance from the Prophet ﷺ to have one's back toward the *Qiblah*. As for facing the *Qiblah*, then it is not to be faced."

It is as if he did not hold the view that one could face the *Qiblah* in the desert nor in the lavatory.

تخريج: متفق عليه، البخاري، الصلاة، باب قبة أهل المدينة وأهل الشام والمشرق، ح: ٣٩٤، ومسلم، الطهارة، الاستطابة، ح: ٢٦٤ من حديث سفيان بن عيينة به * وفي الباب عن عبدالله بن الحارث بن جزء الزبيدي [ابن ماجه، ح: ٣١٧] ومعلق، [أبو داود، ح: ١٠] وابن ماجه: ٣١٩] وأبي أمامة [لم نجده] وأبي هريرة [مسلم، ح: ٢٦٥] وسهل بن حنيف [أحمد: ٤٨٧/٣] والدارمي، ح: ٦٧٠، ٦٧١].

Comments:

Both facing and turning the back towards the *Qiblah* in an open place and in a desert are not allowed; however both are allowed in an enclosure and in the inhabited place. *Imām* Bukhārī preferred the same view. Facing (towards the *Qiblah*) is impermissible anywhere, and turning the back is allowed in an enclosure and in the inhabited place but it is impermissible in an open place and in the desert; this is the opinion of *Imām* Abū Yūsūf and same is the opinion of *Imām* Abū Ḥanīfah too.

Chapter 7. What Has Been Related About The Permission For That

9. Jābir bin 'Abdullāh said: "The Prophet ﷺ prohibited us from

الرُّهْرِيُّ وَكُنِيته أَبُو بَكْرٍ .

قَالَ أَبُو الْوَلِيدِ الْمَكِّيُّ: قَالَ أَبُو عَبْدِ اللَّهِ [مُحَمَّدُ بْنُ إِدْرِيسَ] الشَّافِعِيُّ: إِنَّمَا مَعْنَى قَوْلِ النَّبِيِّ - ﷺ - «لَا تَسْتَقْبِلُوا الْقِبْلَةَ بِعَائِطٍ وَلَا بَوْلٍ وَلَا تَسْتَدْبِرُوهَا»: إِنَّمَا هَذَا فِي الْفَيَافِي، وَأَمَّا فِي الْكُنُفِ الْمُبَيَّنَةِ، لَهُ رُخْصَةٌ فِي أَنْ يَسْتَقْبِلَهَا. وَهَكَذَا قَالَ إِسْحُقُ [بْنُ إِبْرَاهِيمَ].

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ [رَحِمَهُ اللَّهُ]: إِنَّمَا الرُّخْصَةُ مِنَ النَّبِيِّ ﷺ فِي اسْتِدْبَارِ الْقِبْلَةِ بِعَائِطٍ أَوْ بَوْلٍ، فَأَمَّا اسْتِقْبَالَ الْقِبْلَةِ فَلَا يَسْتَقْبِلُهَا، كَأَنَّهُ لَمْ يَرِ فِي الصَّحْرَاءِ وَلَا فِي الْكُنُفِ أَنْ يَسْتَقْبِلَ الْقِبْلَةَ.

(المعجم ٧) - بِأَبٍ مَا جَاءَ مِنْ

الرُّخْصَةِ فِي ذَلِكَ (التحفة ٧)

٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ

facing the *Qiblah* while urinating. Then I saw him facing it a year before he died.” (*Hasan*)

There are narrations on this topic from Abū Qatādah, ‘Āishah, and ‘Ammār [bin Yāsīr].

[Abū ‘Eīsā said:] The *Hadīth* of Jābir on this topic is a *Hasan Gharīb Hadīth*.

الْمُتَنَّى قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِبَوْلٍ، فَرَأَيْتُهُ قَبْلَ أَنْ يُقْبَضَ بِعَامٍ يَسْتَقْبِلُهَا. وَفِي الْبَابِ: عَنْ أَبِي قَتَادَةَ، وَعَائِشَةَ، وَعَمَّارٍ [بْنِ يَاسِرٍ].

قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرٍ فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب الرخصة في ذلك، ح: ١٣ وابن ماجه، ح: ٣٢٥ عند محمد بن بشار به وابن إسحاق صرح بالسمع عن أحمد: ٣/٣٦٠ والحديث صححه ابن خزيمة: ١/٣٤ وابن حبان (موارد): ١٣٤: وابن الجارود، ح: ٣١ والحاكم: ١٥٤/١ والذهبي وغيرهم * وفي الباب عن أبي قتادة [يأتي بعده برقم: ١٠] وعائشة [ابن ماجه، ح: ٣٢٤] وعمار بن ياسر [ابن عدي في الكامل: ٢/٥٦٠ والطبراني في الكبير].

Comments:

Jābir ﷺ reported the action of the Prophet ﷺ; and this action probably took place due to a reason, or perhaps to show the permissibility. So it cannot be contrary to the previously mentioned saying of the Prophet ﷺ. Also there is a rule that the saying of the Prophet ﷺ gets precedence over his action.

10. Abū Qatādah narrated that he saw the Prophet ﷺ urinating while facing the *Qiblah*.

Qutaibah narrated that to us, he said: “Ibn Lahī’ah informed us.” Jābir’s *Hadīth* about the Prophet ﷺ is more correct than the *Hadīth* of Ibn Lahī’ah.

Ibn Lahī’ah is weak according to the scholars of *Hadīth*. He was graded weak by Yahya bin Sa’eed Al-Qaṭṭān, and others, [due to his memorization]. (*Hasan*)

١٠ - وَقَدْ رَوَى هَذَا الْحَدِيثَ ابْنُ لَهَيْعَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ أَبِي قَتَادَةَ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَبْوُلُ مُسْتَقْبِلَ الْقِبْلَةِ - أَخْبَرَنَا بِذَلِكَ قُتَيْبَةُ قَالَ: أَخْبَرَنَا ابْنُ لَهَيْعَةَ. وَحَدِيثُ جَابِرٍ عَنِ النَّبِيِّ ﷺ أَصْحَحُ مِنْ حَدِيثِ ابْنِ لَهَيْعَةَ، وَابْنُ لَهَيْعَةَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ، ضَعَفَهُ يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ وَغَيْرُهُ [مِنْ قِبَلِ حِفْظِهِ].
تخريج: [حسن] انظر الحديث السابق.

11. Ibn ‘Umar said: “One day I climbed on Ḥafsah’s house, and I

١١ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُهُ [بْنُ سُلَيْمَانَ] عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ مُحَمَّدٍ

saw the Prophet ﷺ relieving himself while facing Ash-Shām, with his back toward the Ka'bah.”
(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

ابْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنِ ابْنِ عُمَرَ، قَالَ: رَأَيْتُ يَوْمًا عَلَى بَيْتِ حَفْصَةَ، فَرَأَيْتُ النَّبِيَّ ﷺ عَلَى حَاجَتِهِ مُسْتَقْبِلَ الشَّامِ مُسْتَدْبِرَ الْكُعْبَةِ.

[قَالَ أَبُو عَيْسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الوضوء، باب التبرز في البيوت، ح: ١٤٨، ومسلم، الطهارة، باب الاستطابة، ح: ٢٦٦ من حديث عبيدالله بن عمر به.

Comments:

The House of Allāh (Ka'bah) is situated in the south of Al-Madīnah and Baitul-Maqdis (Jerusalem) in the north. So if the face is towards Baitul-Maqdis, the back will be towards the House of Allāh. This is also the action of the Prophet ﷺ which cannot be contrary to his saying.

Chapter 8. [What Has Been Related About] The Prohibition Of Urinating While Standing

12. 'Āishah said: “Whoever narrated to you that the Prophet ﷺ would urinate while standing; then don't believe him. He would not urinate except while squatting.”

[He said:] There are narrations on this topic from 'Umar, Buraidah, [and 'Abdur-Raḥmān bin Ḥasanah]. (*Ḥasan*)

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is the best thing narrated on this topic and the most correct.

The *Ḥadīth* of 'Umar is only reported from the narration of 'Abdul-Karīm bin Abī Al-Mukḥāriq, from Nāfi', from Ibn 'Umar, from 'Umar who said: “I saw the Prophet ﷺ [while I was] urinating standing. So he said: ‘O 'Umar! Do not urinate while

(المعجم ٨) - بَابُ [مَا جَاءَ فِي] النَّهْيِ عَنِ الْبَوْلِ قَائِمًا (التحفة ٨)

١٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنِ الْمُقَدِّمِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَنْ حَدَّثَكُمْ أَنَّ النَّبِيَّ ﷺ كَانَ يُبُولُ قَائِمًا فَلَا تُصَدِّقُوهُ، مَا كَانَ يُبُولُ إِلَّا قَاعِدًا. [قَالَ]: وَفِي الْبَابِ عَنْ عُمَرَ، وَبُرَيْدَةَ [وَعَبْدِ الرَّحْمَنِ بْنِ حَسَنَةَ].

قَالَ أَبُو عَيْسَى: حَدِيثُ عَائِشَةَ أَحْسَنُ شَيْءٍ فِي الْبَابِ وَأَصْحَحٌ.

وَحَدِيثُ عُمَرَ إِنَّمَا رُوِيَ مِنْ حَدِيثِ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ [وَأَنَا] أُبُولُ قَائِمًا، فَقَالَ: «يَا عُمَرُ! لَا تَبُلْ قَائِمًا»، فَمَا بُلْتُ قَائِمًا بَعْدُ.

[قَالَ أَبُو عَيْسَى]: وَإِنَّمَا رَفَعَ هَذَا

standing.’ So I did not urinate while standing afterwards.”

[Abū ‘Eisā said:] This *Hadīth* was only attributed to the Prophet ﷺ in the narration of ‘Abdul-Karīm bin Abī Al-Mukhāriq. He is weak according to the scholars of *Hadīth*. Ayyūb As-Sakhtiyānī graded him weak and criticized him.

‘Ubaidullāh reported from Nāfi’ from Ibn ‘Umar who said, “Umar [may Allāh be pleased with him] said: ‘I have not urinated while standing since I accepted Islam.’”

This is more correct than the *Hadīth* of ‘Abdul-Karīm. And the *Hadīth* of Buraidah about this is not safe. And the meaning of the prohibition of urinating while standing is for discipline, not to make it unlawful. Indeed it has been reported from ‘Abdullāh bin Mas‘ūd that he said, “Among the loathsome things is urinating while you are standing.”

الْحَدِيثَ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ، وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ: ضَعَّفَهُ أَيُّوبُ السَّخْتِيَّانِيُّ وَتَكَلَّمَ فِيهِ.

وَرَوَى عُيَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ عُمَرُ [رَضِيَ اللَّهُ عَنْهُ]: مَا بُلْتُ قَائِمًا مُنْذُ أَسَلَمْتُ، وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الْكَرِيمِ، وَحَدِيثُ بُرَيْدَةَ فِي هَذَا غَيْرُ مَحْفُوظٍ، وَمَعْنَى التَّهْمِي عَنِ الْبُؤُولِ قَائِمًا: عَلَى التَّأْدِيبِ لَا عَلَى التَّحْرِيمِ، وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِنَّ مِنَ الْجَفَاءِ أَنْ تَبُولَ وَأَنْتَ قَائِمٌ.

تخريج: [حسن] وأخرجه النسائي: ٢٦/١، ح: ٢٩، الطهارة، باب البول في البيت جالسًا، عن علي بن حجر به وصححه ابن حبان (الإحسان): ١٤٢٧، ورواه إسرائيل عن المقدم به [السنن الكبرى للبيهقي: ١/١٠١، ١٠٢] * وفي الباب عن عمر [ابن ماجه، ح: ٣٠٨] وبريدة [الأوسط للطبراني: ٦/٤٧١، ح: ٥٩٩٥، والبخاري، ح: ٢٦٦/١، ح: ٥٤٧] وسنده حسن [وعبدالرحمن بن حسنة [أبو داود، ح: ٢٢] وابن ماجه، ح: ٣٤٦ وغيرهما] * حديث عمر: سنده ضعيف، [وأخرجه ابن ماجه، ح: ٣٠٨] حديث عبيدالله عن نافع عن ابن عمر، [أخرجه البخاري، ح: ١٣٠/١، ح: ٢٤٤] وابن أبي شيبة: [١/١٢٤، ح: ١٣٢٤] وسنده صحيح وحديث ابن مسعود [أخرجه الطبراني في الكبير: ٩/٣٤٧، ح: ٩٥٠١، ٩٥٠٣] وسنده ضعيف من أجل الانقطاع.

Comments:

It was the good habit of Allāh’s Messenger ﷺ that he would pass water in a squatting position; it is also the requisite of dignity, etiquette and politeness. If he ﷺ passed water while standing, just once or because of an improper place or just to show the permissibility of passing water while standing, it cannot be regarded a habit. *Imām* Aḥmad, Sa‘eed bin Musayyab and ‘Urwah

bin Az-Zubair allow urinating in a standing position; but it is apparent that his permission is only when there is no risk of urine touching the body and clothes, as *Imām* Mālik said.

Chapter 9. What Has Been Related About The Permission For That

13. *Hudhaifah* narrated: “Allāh’s Messenger ﷺ came to a waste area used by people, so he urinated on it while standing. I brought him the (water for) *Wuḍū’*. Then I left to be away from him, but he called me until I was behind him. So he performed *Wuḍū’* and wiped (*Masaha*) over his *Khuff*.” (*Saḥīḥ*)

[Abū ‘Eisā said: I heard Al-Jārūd saying: “I heard Waki’ narrating this *Hadīth* from Al-A’mash, then Waki’ said, ‘This is the most correct *Hadīth* reported from the Prophet ﷺ about wiping (over *Khuff*).” And I heard Abū ‘Ammār Al-Ḥusain bin Ḥuraith saying: “I heard Waki’,” then he mentioned a similar narration.]

Abū ‘Eisā said: Like this was reported by Maṣūūr, and ‘Ubaidah Ad-Ḍabbī, from Abū Wā’il from *Hudhaifah*, (all) similar to the narration of Al-A’mash. Hammād bin Abū Sulaimān and ‘Āṣim bin Bahdalah reported it from Abū Wā’il from Al-Mughīrah bin Shu’bah, from the Prophet ﷺ. But the *Hadīth* of Abū Wā’il from *Hudhaifah* is more correct.

There are those among the people of knowledge who have permitted urinating while standing.

[Abū ‘Eisā said: It was reported

(المعجم ٩) - بَابُ مَا جَاءَ مِنَ الرَّخْصَةِ فِي ذَلِكَ (التحفة ٩)

١٣ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى سُبَاطَةَ قَوْمٍ فَبَالَ عَلَيْهَا قَائِمًا، فَأَتَيْتُهُ بَوْضُوءٍ، فَذَهَبْتُ لِأَتَأَخَّرَ عَنْهُ، فَدَعَانِي حَتَّى كُنْتُ عِنْدَ عَقْبِيهِ [فَتَوَضَّأَ وَمَسَحَ عَلَى خُفِّيهِ].

[قَالَ أَبُو عِيسَى: وَسَمِعْتُ الْجَارُودَ يَقُولُ: سَمِعْتُ وَكَيْعًا يُحَدِّثُ بِهَذَا الْحَدِيثِ عَنِ الْأَعْمَشِ، ثُمَّ قَالَ وَكَيْعٌ: هَذَا أَصَحُّ حَدِيثٍ رَوَيْهِ عَنِ النَّبِيِّ ﷺ، فِي الْمَسْحِ، وَسَمِعْتُ أَبَا عَمَّارِ الْحُسَيْنِ بْنِ حُرَيْثٍ يَقُولُ: سَمِعْتُ وَكَيْعًا، فَذَكَرَ نَحْوَهُ].

قَالَ أَبُو عِيسَى: وَهَكَذَا رَوَى مَنْصُورٌ وَعَبِيدَةُ الضَّبِّيُّ عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ، مِثْلَ رِوَايَةِ الْأَعْمَشِ. وَرَوَى حَمَّادُ بْنُ أَبِي سَلِيمَانَ وَعَاصِمُ بْنُ بَهْدَلَةَ عَنْ أَبِي وَائِلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ، وَحَدِيثُ أَبِي وَائِلٍ عَنْ حُدَيْفَةَ أَصَحُّ.

وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي الْبَوْلِ قَائِمًا.

[قَالَ أَبُو عِيسَى: وَعَبِيدَةُ بْنُ عَمْرٍو السَّلْمَانِيُّ رَوَى عَنْهُ إِبْرَاهِيمُ النَّخَعِيُّ، وَعَبِيدَةُ

from ‘Abīdah bin ‘Amr As-Salmānī by Ibrāhīm An-Nakha‘ī, and ‘Abīdah is one of the major *Tābi‘īn*, it is reported that ‘Abīdah said, “I accepted Islam before the Prophet ﷺ died by two years.” ‘Ubaidah Aḍ-Ḍabbī, the companion of Ibrāhīm, is ‘Ubaidah bin Mu‘attib Aḍ-Ḍabbī, and his *Kunya* is Abū ‘Abdul-Karīm].

مَنْ كَبَّرَ التَّابِعِينَ، يُرَوَى عَنْ عُبَيْدَةَ، أَنَّهُ قَالَ: أَسْلَمْتُ قَبْلَ وَفَاةِ النَّبِيِّ ﷺ بِسِتِّينَ. وَعُبَيْدَةُ الضَّبِّيُّ صَاحِبُ إِبْرَاهِيمَ: هُوَ عُبَيْدَةُ بْنُ مُعْتَبِ الضَّبِّيِّ، وَيُكْنَى أَبَا عَبْدِ الْكَرِيمِ].

تخریج: متفق عليه، وأخرجه البخاري، الوضوء، باب البول قائماً وقاعداً، ح: ٢٢٤ ومسلم، الطهارة، باب المسح على الخفين، ح: ٢٧٣ من حديث الأعمش به * حديث حماد بن أبي سليمان، [أخرجه أحمد: ٢٤٦/٤] وحديث عاصم بن بهدلة [أخرجه ابن ماجه، ح: ٣٠٦ وسنده حسن].

Comments:

The public garbage place is normally soft; there is no risk of splashing urine drops, so he ﷺ did so because of a reason or just for the sake of showing permission; and for the purpose of hiding himself, he ﷺ indicated to Hudhaifah to stand behind him.

Chapter 10. [What Has Been Related] About Being Screened While Relieving Oneself

(المعجم ١٠) - بَابُ [مَا جَاءَ] فِي الْاسْتِتَارِ عِنْدَ الْحَاجَةِ (التحفة ١٠)

14. Anas, may Allāh Most High be pleased with him, said: “When the Prophet ﷺ wanted to relieve himself, he would not raise his garment until he was close to the ground.” (*Da‘īf*)

١٤ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ [الْمَلَائِيُّ] عَنِ الْأَعْمَشِ، عَنْ أَنَسِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ الْحَاجَةَ لَمْ يَرْفَعْ ثَوْبَهُ حَتَّى يَدْنُو مِنَ الْأَرْضِ.

Abū ‘Eīsā said: This is how Muḥammad bin Rabī‘ah reported this *Hadīth*: “from Al-A‘mash, from Anas.”

قَالَ أَبُو عِيسَى: هَكَذَا رَوَى مُحَمَّدُ بْنُ رَبِيعَةَ عَنِ الْأَعْمَشِ، عَنْ أَنَسِ هَذَا الْحَدِيثِ. وَرَوَى وَكِيعٌ وَ[أَبُو يَحْيَى] الْحِمَّانِيُّ عَنِ الْأَعْمَشِ قَالَ: قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ الْحَاجَةَ لَمْ يَرْفَعْ ثَوْبَهُ حَتَّى يَدْنُو مِنَ الْأَرْضِ. وَكَأَلَا

Wakī‘, and [Abū Yaḥya] Al-Ḥimmānī reported that Al-A‘mash said: “Ibn ‘Umar, may Allāh Most High be pleased with him, said, ‘When the Prophet ﷺ wanted to relieve himself, he would not raise his garment until he was close to

the ground.”

Both of the *Ahādīth* are *Mursal*. They say that Al-A'mash did not hear from Anas, nor any of the Companions of the Prophet ﷺ. But he saw Anas bin Mālik. He said, "I saw him praying." And he mentioned something about him regarding the prayer. And Al-A'mash's name is Sulaimān bin Mihrān, Abū Muḥammad Al-Kāhili, being their freed slave. Al-A'mash said, "My father was a *Ḥamil*,^[1] so he made Masrūq an heir."

الْحَدِيثَيْنِ مُرْسَلٌ، وَيَقَالُ: لَمْ يَسْمَعْ الْأَعْمَشُ مِنْ أَنَسِ بْنِ مَالِكٍ وَلَا مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ. وَقَدْ نَظَرَ إِلَى أَنَسِ بْنِ مَالِكٍ، قَالَ: رَأَيْتُهُ يُصَلِّي، فَذَكَرَ عَنْهُ حِكَايَةَ فِي الصَّلَاةِ. وَالْأَعْمَشُ اسْمُهُ سُلَيْمَانُ بْنُ مِهْرَانَ، أَبُو مُحَمَّدٍ الْكَاهِلِيُّ وَهُوَ مَوْلَى لَهُمْ، قَالَ الْأَعْمَشُ: كَانَ أَبِي حَمِيلًا، فَوَرَّثَهُ مَسْرُوقًا.

تخریج: [إسناده ضعيف] وأخرجه الدارمي: ١٧١/١، ح: ٦٧٢ من حديث عبدالسلام به وعلقه أبو داود، ح: ١٤ وله طريق آخر عند البيهقي: ٩٦/١ من حديث الأعمش عن قاسم بن محمد عن ابن عمر به، الأعمش: مدلس وعنعن ولم يسمعه من أنس رضي الله عنه وله طريق ضعيف عند الإسماعيلي، قال الدارقطني فيه: "غير ثابت".

Comments:

This *Hadīth* tells that the cloth should be lifted away from one's private parts when the person squatting to relieve himself is near the ground.

Chapter 11. What Has Been Related About It Being Disliked To Use The Right Hand For *Istinjā*

(المعجم ١١) - بَابُ [مَا جَاءَ فِي] كَرَاهَةِ الْإِسْتِنْبَاءِ بِالْيَمِينِ (التحفة ١١)

15. ‘Abdullāh bin Abū Qatādah narrated from his father: "The Prophet ﷺ prohibited that a man should touch his penis with his right hand." (*Ṣaḥīh*)

١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَمَسَّ الرَّجُلُ ذَكَرَهُ بِيَمِينِهِ.

There are narrations on this topic from ‘Āishah, Salmān, Abū Hurairah, and Sahl bin Ḥunaf.

وَفِي [هَذَا] الْبَابِ عَنْ عَائِشَةَ، وَسَلْمَانَ، وَأَبِي هُرَيْرَةَ، وَسَهْلِ بْنِ حُنَيْفٍ.

Abū ‘Eīsā said: This *Hadīth* is *Hasan Ṣaḥīh*. The name of Abū Qatādah [Al-Anṣari] is: Al-Ḥārith

[1] One who was brought to the land of Islām while a child.

bin Rib'ī.

This is acted upon according to the people of knowledge [in general], they dislike *Istinjā'* with the right hand.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَأَبُو قَتَادَةَ [الْأَنْصَارِيُّ] اسْمُهُ الْحَارِثُ بْنُ رَبِيعٍ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ [عَامَّة] أَهْلِ الْعِلْمِ: كَرَهُوا الْإِسْتِنْجَاءَ بِالْيَمِينِ.

تخريج: متفق عليه، وأخرجه البخاري، الوضوء، باب النهي عن الاستنجاء باليمين، ح: ١٥٣. ومسلم، الطهارة، باب النهي عن الاستنجاء باليمين، ح: ٢٦٧ من حديث يحيى بن أبي كثير به * وفي الباب عن عائشة [البخاري]: ١٦٨ وغيره ومسلم، ح: ٢٦٨ وأبو داود، ح: ٣٣ وغيرهم وسلمان [يأتي، ح: ١٦ وأبي هريرة [أبو داود، ح: ٨ وابن ماجه، ح: ٣١٢] وسهل بن حنيف [لم نجده] وله حديث آخر في النهي عن استقبال القبلة بغائط أو بول، أخرجه أحمد: ٤٨٧/٣.

Chapter 12. Using Stones For *Al-Istinjā'*^[1]

(المعجم ١٢) - بَابُ الْإِسْتِنْجَاءِ بِالْحِجَارَةِ (التحفة ١٢)

16. 'Abdur-Rahmān bin Yazīd said, "They said to Salmān, 'Your Prophet [ﷺ] taught you about everything, even defecating?' So Salmān said, 'Yes. He prohibited us from facing the *Qiblah* when defecating and urinating, performing *Istinjā'* with the right hand, using less than three stones for *Istinjā'*, and using dung or bones for *Istinjā'*.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Aishah, *Khuzaimah bin Thābit*, *Jābir*, and *Khallād bin As-Sā'ib* from his father.

Abū 'Eīsā said: The *Hadīth* of Salmān [on this topic] is a *Ḥasan Ṣaḥīḥ Hadīth*.

It is the saying of most of the people of knowledge among the

١٦ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قِيلَ لِسَلْمَانَ: قَدْ عَلَّمَكُم نَبِيُّكُمْ [ﷺ] كُلَّ شَيْءٍ، حَتَّى الْخِرَاءَةَ؟ فَقَالَ سَلْمَانُ: أَجَلٌ، نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ، وَأَنْ نَسْتَنْجِيَ بِالْيَمِينِ، أَوْ أَنْ يَسْتَنْجِيَ أَحَدُنَا بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بَعْظَمٍ.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَائِشَةَ، وَخُزَيْمَةَ بْنِ ثَابِتٍ، وَجَابِرٍ، وَخَلَادِ بْنِ السَّائِبِ، عَنْ أَبِيهِ.

قَالَ أَبُو عِيسَى: [و] حَدِيثُ سَلْمَانَ [فِي هَذَا الْبَابِ] حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَهُوَ]

[1] Removing filth after urinating or defecating.

Companions of the Prophet ﷺ and those after them: They see that *Istinjā'* with stones is enough, even if one does not use water for *Istinjā'*, when it removes the traces of defecation and urine. This is the saying of Ath-Thawrī, Ibn Al-Mubāarak, Ash-Shāfi'ī, Ahmad, and Ishāq.

قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ
وَمَنْ بَعْدَهُمْ: رَأَوْا أَنَّ الْأَسْتِنْجَاءَ بِالْحِجَارَةِ
يُجْزِيءُ وَإِنْ لَمْ يَسْتَنْجِ بِالْمَاءِ، إِذَا أَنْقَى أَثَرَ
الْغَائِطِ وَالْبَوْلِ. وَيَبْقُولُ الثَّوْرِيُّ، وَابْنُ
الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

تخريج: وأخرجه مسلم، الطهارة، باب الاستطابة، ح: ٢٦٢ من حديث أبي معاوية الضيرير به * وفي الباب عن عائشة [أبو داود، ح: ٤٠ وصححه الدارقطني: ٥٤/١، ٥٥] وخزيمة بن ثابت [أبو داود، ح: ٤١] وجابر [أحمد: ٤٠٠/٣ وصححه ابن خزيمة، ح: ٧٦] وخلاد بن السائب عن أبيه [ابن عدي في الكامل: ٦٦٢/٢ والطبراني في الكبير: ١٤١/٧، ح: ٦٦٢٣، ٦٦٢٤].

Comments:

1. The right hand should not be used for purification after relieving oneself for it is for the use of eating, drinking, reading, writing and other pure actions; and naturally Allāh granted to the right hand more power and ability comparing to the left one. Therefore the right hand should be used for good and virtuous deeds and the left hand is used for other sorts of things.
2. Bones of an animal and its excrement are not to be used for purification because according to some other narrations these things are food for Jinns and their rides; so only those things should be used for purification that are not religiously regarded and also are not the food of any creature, impure nor harmful.

Chapter 13. What Has Been Related About *Istinjā'* With Two Stones

17. 'Abdullāh said: "Allāh's Messenger ﷺ went out to relieve himself. So he said: 'Bring me three stones.'" He said, "So I came with two stones and a piece of dung. So he took the two stones, and left the dung. He said: 'It is *Riks* (a degenerative or filthy thing).'" (*Sahih*)

[Abū 'Eisā said:] Similarly, Qais bin Ar-Rabī' reported this *Hadīth* from Abū Ishāq, from Abū 'Ubaidah, from 'Abdullāh, and it is

(المعجم ١٣) - بَابُ [مَا جَاءَ] فِي
الْأَسْتِنْجَاءِ بِالْحَجَرَيْنِ (التحفة ١٣)

١٧ - حَدَّثَنَا هَذَا وَقَتْبِيَّةُ قَالَ: حَدَّثَنَا
وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي
عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: خَرَجَ النَّبِيُّ ﷺ
لِحَاجَتِهِ، فَقَالَ: «الْتِمِسْ لِي ثَلَاثَةَ أَحْجَارٍ»
قَالَ: فَأَتَيْتُهُ بِحَجَرَيْنِ وَرَوْتَهُ، فَأَخَذَ الْحَجَرَيْنِ
وَأَلْقَى الرَّوْتَةَ، وَقَالَ: «إِنَّهَا رِكْسٌ».

قَالَ أَبُو عَيْسَى: وَهَكَذَا رَوَى قَيْسُ بْنُ
الرَّبِيعِ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنْ

similar to the narration of Isrā'il. (no.17) Ma'mar and 'Ammār bin Ruzaiq reported it from Abū Ishāq, from 'Alqamah, from 'Abdullāh.

Zuhair reported it from Abū Ishāq, from 'Abdur-Raḥmān bin Al-Aswad, from his father Al-Aswad bin Yazīd, from 'Abdullāh. Zakariyyā bin Abī Zā'idah reported it from Abū Ishāq, from 'Abdur-Raḥmān bin Yazīd, from Al-Aswad bin Yazīd, from 'Abdullāh. So there is incoherence (*Idṭirāb*) in this *Hadīth*.

[Abū 'Eisā said:] I asked 'Abdullāh bin 'Abdur-Raḥmān which of the narrations of this [*Hadīth*] from Abū Ishāq is the most correct, but he could not say anything decisive. So I asked Muḥammad about it, and he could not say anything decisive. It is as if he thought that the [*Hadīth*] of Zuhair – from Abū Ishāq, from 'Abdur-Raḥmān bin Al-Aswad, from his father, from 'Abdullāh – was the most likely since he put it in his book *Al-Jāmi'*.

[Abū 'Eisā said:] To me, the most correct thing about this are the narrations of Isrā'il and Qais; from Abū 'Ubaidah, from 'Abdullāh. This is because Isrā'il is more dependable and better at preserving the narrations of Abū Ishāq than these people, and Qais's narration corroborated it.

[Abū 'Eisā said:] I heard Abū Mūsā Muḥammad bin Al-Muthanna saying: "I heard 'Abdur-Raḥmān bin Mahdī saying; 'I only left the narrations of Sufyān Ath-

أبي عبيدة، عن عبد الله، نحو حديث إسرائيل. وروى معمر وعمار بن رزيق عن أبي إسحاق، عن علقمة، عن عبد الله.

وروى زهير عن أبي إسحاق، عن عبد الرحمن بن الأسود، عن أبيه الأسود بن يزيد، عن عبد الله. وروى زكريا بن أبي زائدة عن أبي إسحاق، عن عبد الرحمن بن يزيد، [عن الأسود بن يزيد]، عن عبد الله؛ وهذا حديث فيه اضطراب.

[قال أبو عيسى]: سألت عبد الله بن عبد الرحمن: أي الروايات في هذا [الحديث] عن أبي إسحاق، أصح؟ فلم يقض فيه بشيء وسألت محمدا عن هذا؟ فلم يقض فيه بشيء، وكأنه رأى حديث زهير عن أبي إسحاق، عن عبد الرحمن بن الأسود، عن أبيه، عن عبد الله، أشبه ووضعهُ في كتابه الجامع.

[قال أبو عيسى]: وأصح شيء في هذا عندي حديث إسرائيل وقيس، عن أبي إسحاق، عن أبي عبيدة، عن عبد الله؛ لأن إسرائيل أثبت وأحفظ لحديث أبي إسحاق من هؤلاء، وتابعه على ذلك قيس بن الربيع.

[قال أبو عيسى]: وسَمِعْتُ أَبَا مُوسَى مُحَمَّدَ ابْنَ الْمُثَنَّى يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ يَقُولُ: مَا فَاتَنِي الَّذِي فَاتَنِي مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي إِسْحَاقَ، إِلَّا لِمَا اتَّكَلْتُ بِهِ عَلَى إِسْرَائِيلَ،

Thawrī from Abū Ishāq because I relied on Isrā'īl for it, since he narrated it in a more complete fashion.”

Abū 'Eīsā said: In the case of Abū Ishāq, Zuhair is not like that, because he heard from him at the end of his life.

[He said: And] I heard Aḥmad bin Al-Ḥasan [At-Tirmidhī] saying: “I heard Aḥmad bin Ḥanbal saying: ‘When one hears a [*Hadīth*] from Zā'idah and Zuhair, then there is no harm if he does not hear it from others, except in the case of Abū Ishāq.”

Abū Ishāq's name is 'Amr bin 'Abdullāh As-Sabī'ī Al-Ḥamdānī. And Abū 'Ubaidah bin 'Abdullāh bin Mas'ūd did not hear from his father, and we do not know his name.

Muḥammad bin Bash-shār [Al-'Abdī] narrated to us, Muḥammad bin Ja'far narrated to us, from Shu'bah, from 'Amr bin Murrah who said: “I asked Abū 'Ubaidah bin 'Abdullāh: ‘Did you remember anything from 'Abdullāh?’ He said, ‘No.””

تخريج: [صحيح] وأخرجه أحمد: ٣٨٨/١ عن وكيع به وزاد أحمد: ٤٥٠/١ وابن خزيمة، ح: ٧٠ في حديث علقمة بن قيس عن ابن مسعود رفعه قال: "إنها ركس، اتنتي بحجر" وسنده ضعيف، أبو إسحاق عن عن علقمة، وحديث زهير [أخرجه البخاري، الوضوء، باب: لا يستنجي بروت، ح: ١٥٦] * أثر أبي عبيدة بأنه لم يسمع من أبيه، إسناده صحيح وكذلك قول عبدالرحمن بن مهدي، إسناده صحيح وقول أحمد: سنده صحيح.

Chapter 14. [What Has Been Related Regarding] What Is Disliked For One To Use For *Istinjā'*

18. 'Abdullāh bin Mas'ūd narrated that Allāh's Messenger ﷺ said:

لأنه كان يأتي به أتم.

قَالَ أَبُو عَيْسَى: وَزُهَيْرٌ فِي أَبِي إِسْحَاقَ لَيْسَ بِذَلِكَ، لِأَنَّ سَمَاعَهُ مِنْهُ بِأَخْرَجَهُ.

[قَالَ: وَاسْمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ [التِّرْمِذِيَّ] يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: إِذَا سَمِعْتَ الْحَدِيثَ عَنْ زَائِدَةَ وَزُهَيْرٍ فَلَا تُبَالِ أَنْ [لَا تَسْمَعَهُ] مِنْ غَيْرِهِمَا، إِلَّا حَدِيثَ أَبِي إِسْحَاقَ.

وَأَبُو إِسْحَاقَ اسْمُهُ: عَمْرُو بْنُ عَبْدِ اللَّهِ السَّبِيْعِيُّ الْهَمْدَانِيُّ، وَأَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ لَمْ يَسْمَعْ مِنْ أَبِيهِ، وَلَا نَعَرُفُ اسْمَهُ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ [العُبَيْدِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ عَمْرٍو بْنِ مَرَّةَ، قَالَ: سَأَلْتُ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللَّهِ: هَلْ تَذْكُرُ مِنْ عَبْدِ اللَّهِ شَيْئًا؟ قَالَ: لَا؟

(المعجم ١٤) - بَابُ [مَا جَاءَ فِي] كَرَاهِيَةِ مَا يُسْتَنْجَى بِهِ (التحفة ١٤)

١٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا حَفْصُ بْنُ

“Do not perform *Istinjā'* with dung nor with bones. For indeed it is provisions for your brothers among the Jinn.” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah, Salmān, Jābir, and Ibn 'Umar.

[Abū 'Eīsā said:] This *Ḥadīth* has been reported by Ismā'il bin Ibrāhīm and others, from Dawūd bin Abī Hind, from Ash-Sha'bī, from 'Alqamah, from 'Abdullāh: “That he (i.e., 'Abdullāh) was with the Prophet ﷺ on the night of the Jinn” And the *Ḥadīth* is lengthy. Ash-Sha'bī said: “Indeed Allāh's Messenger ﷺ said: ‘Do not perform *Istinjā'* with dung, nor with bones. For it is provision for your brothers among the Jinn.”

It is as if the narration of Ismā'il is more correct than the narration of Ḥaḥḥ bin Ghīyāth.

The people of knowledge act according to this *Ḥadīth*.

And there are narrations on this topic from Jābir, and Ibn 'Umar, [may Allāh be pleased with them both.]

تخریج: وأخرجه مسلم، الصلاة، باب الجهر بالقراءة في الصبح... إلخ، ح: ٤٥٠ من حديث إسماعيل بن إبراهيم عن داود بن أبي هند به مطولاً * وفي الباب عن أبي هريرة [البخاري، ح: ١٥٥ وأبو داود، ح: ٨] وسلمان [مسلم، ح: ٢٦٢] وجابر [مسلم، ح: ٢٦٣] وابن عمر [لم نجد] وفي الباب عن عبدالله بن عمرو، أخرجه أبو داود: [٣٧].

Comments:

It looks as if the bones are made full of flesh for the Jinns; whether the Name of Allāh ﷻ has been mentioned on them or not [*Ṣaḥīḥ Muslim*: 450; as is known from the narration of Tirmidhī chapter: *Al-Tafsīr, Ḥadīth*: 3258]. The dung and dropping of animals etc. are food of the rides of Jinns as quoted in the aforementioned narration of Muslim; this also proves that anything that is food of an animal is not allowed to be used for the cleansing of private parts.

غِيَاثٌ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْتَنْجُوا بِالرُّوثِ وَلَا بِالْعِظَامِ فَإِنَّهُ زَادَ إِخْوَانِكُمْ مِنَ الْجِنِّ».

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَسَلْمَانَ، وَجَابِرٍ، وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى]: وَقَدْ رَوَى هَذَا الْحَدِيثَ

إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ وَغَيْرُهُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ لَيْلَةَ الْجِنِّ - الْحَدِيثَ بِطَوِيلِهِ - فَقَالَ الشَّعْبِيُّ: إِنَّ رَسُولَ اللَّهِ ﷺ - قَالَ: «لَا تَسْتَنْجُوا بِالرُّوثِ وَلَا بِالْعِظَامِ، فَإِنَّهُ زَادَ إِخْوَانِكُمْ مِنَ الْجِنِّ».

وَكَانَ رِوَايَةَ إِسْمَاعِيلَ أَصَحَّ مِنْ رِوَايَةِ حَفْصِ ابْنِ غِيَاثٍ.

وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ.

وَفِي الْبَابِ عَنْ جَابِرٍ، وَابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا].

Chapter 15. [What Has Been Reported About] *Istinjā'* With Water

19. 'Āishah said: "Encourage your husbands to clean themselves with water, for I am too shy of them, and Allāh's Messenger ﷺ would do that." (*Ṣaḥīh*)

There are narrations on this topic from Jarīr bin 'Abdullāh Al-Bajalī, Anas, and Abū Hurairah.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

The people of knowledge act according to it: They prefer using water for *Istinjā'*. Even though *Istinjā'* with stones is enough according to them, they consider it recommended to perform *Istinjā'* with water, and they think that it is more virtuous. This is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Ishāq.

تخریج: [صحیح] وأخرجه النسائي، الطهارة، باب الاستنجاء بالماء: ٤٣/١، ح: ٤٦ عن قتيبة به ورواه يزيد الرشك عن معاذة به (أحمد: ١١٣/٦) وصححه ابن حبان (الإحسان): ١٤٤٠ * وفي الباب عن جرير بن عبدالله البجلي (ابن ماجه، ح: ٣٥٩) وغيره وأنس [البخاري، ح: ١٥٠] وغيره ومسلم، ح: [٢٧١] وأبي هريرة [يأتي: ٣١٠٠].

Comments:

According to the four *A'imma*h and the majority of the scholars, using water for purification after having used the stones is better; however the stones only are sufficient too.

Chapter 16. What Has Been Related That When The Prophet ﷺ Wanted To Relieve Himself, He Would Go Far Away

20. Al-Mughīrah bin Shu'bah said: "I was with the Prophet ﷺ on a

(المعجم ١٥) - بَابُ [مَا جَاءَ فِي] *الِاسْتِنْجَاءِ بِالْمَاءِ* (التحفة ١٥)

١٩ - حَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ ابْنُ أَبِي الشَّوَّارِبِ [الْبَصْرِيُّ] قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ: مُرْنَا أَرْوَأَجُكُنَّ أَنْ يَسْتَطْبِئُوا بِالْمَاءِ، فَإِنِّي أَسْتَحْبِبُهُمْ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُهُ.

وَفِي الْبَابِ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، وَأَنْسِ، وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عَيْسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَعَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ: يَخْتَارُونَ الْإِسْتِنْجَاءَ بِالْمَاءِ، وَإِنْ كَانَ الْإِسْتِنْجَاءُ بِالْحِجَارَةِ يُجْزِئُهُمْ عِنْدَهُمْ، فَإِنَّهُمْ اسْتَحَبُّوا الْإِسْتِنْجَاءَ بِالْمَاءِ وَرَأَوْهُ أَفْضَلَ، وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

(المعجم ١٦) - بَابُ مَا جَاءَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ الْحَاجَةَ أَبْعَدَ فِي الْمَذْهَبِ (التحفة ١٦)

٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ

journey. The Prophet ﷺ had to relieve himself, so he went far away.” (Hasan)

[He said:] There are narrations on this topic from ‘Abdur-Raḥmān bin Abī Qurād, Abū Qatādah, Jābir, and Yaḥya bin ‘Ubaid from his father, and Abū Mūsā, Ibn ‘Abbās, and Bilāl bin Al-Hārith.

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. And it has been reported from the Prophet ﷺ “That he would seek a location to urinate just as he would for a place to camp.”

Abū Salamah’s (one of the narrators) name is ‘Abdullāh bin ‘Abdur-Raḥmān bin ‘Awf Az-Zuhri.

أَبِي سَلَمَةَ، عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَتَى النَّبِيَّ ﷺ حَاجَتَهُ فَأَعَدَّ فِي الْمَذْهَبِ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قُرَادٍ، وَأَبِي قَتَادَةَ، وَجَابِرٍ، وَيَحْيَى بْنِ عُبَيْدٍ، عَنْ أَبِيهِ، وَأَبِي مُوسَى، وَابْنِ عَبَّاسٍ، وَبِلَالِ بْنِ الْحَارِثِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَرَوَى عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَرْتَادُ لِيَوْلِيهِ مَكَانًا كَمَا يَرْتَادُ مَنَزِلًا. وَأَبُو سَلَمَةَ، اسْمُهُ: عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفِ الزُّهْرِيِّ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الطهارة، باب التباعد للبراز في الفضاء، ح: ٣٣٤ وأبوداود، ح: ١ وغيرهما من حديث محمد بن عمرو الليثي به وصححه ابن الجارود، ح: ٢٧ وابن خزيمة: ٣٠/١، ح: ٥٠ والبغوي في شرح السنة: ٣٧٣/١، ح: ١٨٤ والحاكم على شرط مسلم: ١٤٠/١ ووافقه الذهبي * وفي الباب عن عبدالرحمن بن أبي قواد [ابن ماجه، ح: ٣٣٤ وغيره] وأبي قتادة [لم نجده] وجابر [ابن ماجه، ح: ٣٣٥ وأبو داود، ح: ٢] ويحيى بن عبيد عن أبيه [أخرجه أبو نعيم وغيره/ الإصابة: ٤٤٣/٢] وقال أبو زرعة: مرسل، علل الحديث: ٤١/١، ح: ٤١، ح: ٩٣٠٠ [وبلال بن الحارث [ابن ماجه، ح: ٣٣٦] * حديث: "أنه كان يرتاد لبوله مكاناً... الخ" لم أجده بهذا اللفظ وأخرج الطبراني في الأوسط: ٦٩/٤، ح: ٣٠٨٨ من حديث يحيى بن عبيد عن أبيه عن أبي هريرة قال: كان رسول الله ﷺ يتبوأ لبوله كما يتبوأ لمنزله [وإسناده حسن].

Comments:

The Messenger of Allāh ﷺ naturally has very much the sense of bashfulness, shyness and nobility. So he ﷺ would relieve himself in such a way that none could see him. It was fair enough if a decent private place, somewhere near, was available otherwise he ﷺ would go further away.

Chapter 17. What Has Been Related That It Is Disliked To Urinate In The Washing Area

21. ‘Abdullāh bin Mughaffal narrated that the Prophet ﷺ prohibited that a man should urinate in his bathing area. And he said: “It will only cause misgivings.”

[He said:] There are narrations on this topic from “a man from among the Companions of the Prophet ﷺ.” (Da‘if)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. We do not know of it being reported from the Prophet ﷺ except from the narration of *Ash‘ath* bin ‘Abdullāh. And they call him *Ash‘ath* Al-A‘mā.

Some people among the people of knowledge disliked urinating in the washing area. They said that it brews misgivings. Some of the people of knowledge permitted it. Among them were Ibn Sīrīn. They said to him, “It is said that it brews misgivings?” He said, “Our Lord is Allāh, there is no partner for Him.”

Ibn Al-Mubārak said, “Indeed urinating in the wash area is permissible when the water in it is flowing.”

[Abū ‘Eisā said:] That was narrated to us by Aḥmad bin ‘Abdah Al-Āmulī, from Ḥibbān, from ‘Abdullāh bin Al-Mubārak.

تخريج: [إسناده ضعيف] وأخرجه النسائي: ١/٣٤، ح: ٣٦، الطهارة، باب كراهية البول في المستحم، عن علي بن حجر به وصححه ابن حبان، ح: ١٢٥٢، والحاكم على شرط الشيخين: ١/١٦٧، ١٨٥، ووافقه الذهبي، الحسن البصري مدلس وعنعن، وأخرج البيهقي بإسناد صحيح عن ابن مغفل، موقوفًا عليه: ١/٩٨، وله شاهد صحيح مختصر عند أبي داود، ح: ٢٨، وغيره * وفي الباب

(المعجم ١٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْبَوْلِ فِي الْمُعْتَسَلِ (التحفة ١٧)

٢١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَأَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى [مَرْدُودِيَه] قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنْ أَشْعَثَ [ابْنِ عَبْدِ اللَّهِ]، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُبَوْلَ الرَّجُلُ فِي مُسْتَحَمِّهِ. وَقَالَ: «إِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ». [قَالَ]: وَفِي الْبَابِ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ أَشْعَثَ بْنِ عَبْدِ اللَّهِ، وَيُقَالُ لَهُ: أَشْعَثُ الْأَعْمَى.

وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْبَوْلَ فِي الْمُعْتَسَلِ، وَقَالُوا: عَامَّةُ الْوَسْوَاسِ مِنْهُ، وَرَخَّصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ، مِنْهُمْ: ابْنُ سِيرِينَ، وَقِيلَ لَهُ: إِنَّهُ يُقَالُ إِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ؟ فَقَالَ: رَبَّنَا اللَّهُ لَا شَرِيكَ لَهُ. وَقَالَ ابْنُ الْمُبَارَكِ: قَدْ وَسَّعَ فِي الْبَوْلِ فِي الْمُعْتَسَلِ إِذَا جَرَى فِيهِ الْمَاءُ.

[قَالَ أَبُو عِيسَى]: حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ عَبْدِ الْأَمَلِيِّ عَنْ حِبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ.

عن رجل من أصحاب النبي ﷺ [أبو داود، ح: ٢٨ وغيره] * قول ابن المبارك، سنده صحيح.

Comments:

Urinating in the wash area can cast doubts; like one takes a bath and later thinks and has doubts about if the water mixed with the urine and touched the body, thus a person becomes the victim of *Waswasa* (doubts and whims). But if the bathing place is built in such a way that it has a separate place for urine, or it is plastered and the pouring of clean water after urinating will cleanse it, so then doubt does not occur.

Chapter 18. What Has Been Related About *Siwāk*

22. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "If it were not that it would be difficult on my nation, then I would have ordered them to use the *Siwāk* for each prayer." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* has been reported by Muḥammad bin Ishāq, from Muḥammad bin Ibrāhīm, from Abū Salamah, from Zaid bin Khālīd, from the Prophet ﷺ.

The *Ḥadīth* of Abū Salamah from Abū Hurairah, that of Zaid bin Khālīd from the Prophet ﷺ – both of them are *Ṣaḥīḥ* in my view. Because this *Ḥadīth* has been reported from more than one route, from Abū Hurairah, from the Prophet ﷺ.

And the *Ḥadīth* of Abū Hurairah is only correct because it has been reported through more than one route.

As for Muḥammad bin Ismā'il, he claimed that the *Ḥadīth* of Abū Salamah from Zaid bin Khālīd is more correct.

[Abū 'Eisā said:] There are narrations on this topic from Abū

(المعجم ١٨) - بَابُ مَا جَاءَ فِي

السَّوَاكِ (التحفة ١٨)

٢٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي، لِأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».

قَالَ أَبُو عِيْسَى: وَقَدْ رَوَى هَذَا الْحَدِيثَ مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ عَنِ النَّبِيِّ ﷺ، كِلَاهُمَا عِنْدِي صَحِيحٌ، لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، هَذَا الْحَدِيثُ، وَحَدِيثُ أَبِي هُرَيْرَةَ إِنَّمَا صُحِّحَ لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ.

وَأَمَّا مُحَمَّدُ [بْنُ إِسْمَاعِيلَ] فَزَعَمَ أَنَّ حَدِيثَ أَبِي سَلَمَةَ عَنْ زَيْدِ بْنِ خَالِدٍ أَصَحُّ.

[قَالَ أَبُو عِيْسَى]: وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصَّدِيقِ، وَعَلِيِّ، وَعَائِشَةَ، وَابْنِ عَبَّاسٍ، وَحَدِيفَةَ، وَزَيْدِ بْنِ خَالِدٍ، وَأَنْسِ،

Bakr Aṣ-Ṣiddīq, ‘Alī, ‘Āishah, Ibn ‘Abbās, Ḥudhaifah, Zaid bin Khālīd, Anas, ‘Abdullāh bin ‘Umar, Umm Ḥabībah, Ibn ‘Umar, Abū Umāmah, [Abū] Ayyūb, Tammām bin ‘Abbās, ‘Abdullāh bin Ḥanzalah, Umm Salamah, Wāthilah [bin Al-Asqa’], and Abū Mūsā.

وَعَبْدُ اللَّهِ بْنِ عَمْرٍو، وَأُمُّ حَبِيبَةَ، وَابْنُ عَمْرٍو،
وَأَبِي أُمَامَةَ، وَ[أَبِي] أَيُّوبَ، وَتَمَّامُ بْنُ
عَبَّاسٍ، وَعَبْدُ اللَّهِ بْنُ حَنْظَلَةَ، وَأُمُّ سَلَمَةَ،
وَوَاثِلَةُ [بْنِ الْأَسْقَعِ]، وَأَبِي مُوسَى.

تخريج: [صحيح] وأخرجه أحمد: ٣/٣٩٩ عن عبدة به وسنده حسن وأخرجه البخاري، ح: ٨٨٧، ومسلم، ح: ٢٥٢ من حديث أبي هريرة به نحو المعنى وهو حديث متواتر كما في "الأزهار المتناثرة" للسيوطي، ح: ٢٠، واللقط، ح: ٦٧، ونظم المتناثر، ح: ٢٦ * حديث محمد بن إسحاق يأتي: ٢٣ * وفي الباب عن أبي بكر الصديق [أحمد: ١/١٠، ٣] وعلي [أحمد: ١/١٢٠] والطبراني في الأوسط: ٢/١٣٨، ح: ١٢٦٠] وعائشة [ابن حبان (الإحسان): ٢/١٠٦٦، والبيزار، (كشف الأستار): ١/٢٤١، ح: ٤٩٣] وابن عباس، [الطبراني في الكبير: ١١/٨٥، ح: ١١٢٥، ٨٧، ح: ١١١٣٣] وحذيفة [لم أجده بهذا اللفظ ونسبه السيوطي إلى الديلمي وله لفظ آخر متفق عليه] وزيد بن خالد [يأتي: ٢٣] وأنس [أبو نعيم في السواك، كما قال السيوطي] وعبدالله بن عمرو [أبو نعيم في السواك، قاله السيوطي] وأم حبيبة [أحمد: ٦/٣٢٥] وابن عمر [الطبراني في الكبير: ١٢/٣٧٥، ح: ١٣٣٨٩، ٤٣٥، ح: ١٣٥٩٢] وأحمد: ٢/١٠٨ وأبي أمامة [ذكره الديلمي كما قال السيوطي وله لفظ آخر عند أحمد: ٦/٣٢٥] وأبي أيوب [وذكره الديلمي وله لفظ آخر عند الترمذي في النكاح] وتمام بن عباس [أحمد: ١/٢٢٤] وعبد الله بن حنظلة [ابن منده، قاله السيوطي وله لفظ آخر عند أبي داود، ح: ٤٨] وأم سلمة [ذكره الديلمي وانظر التلخيص الحبير: ١/٦٧ والترغيب: ١/١٣١] وواثلة بن الأسقع [ذكره الديلمي وله لفظ آخر عند أحمد: ٣/٤٩٠] وأبي موسى [ذكره الديلمي وله لفظ آخر متفق عليه].

Comments:

This *Ḥadīth* informs that using *Siwāk* (tooth-stick or toothbrush) is a very dear and liked deed. Had he ﷺ not the fear, that the use of *Siwāk* at the time of every prayer would cause hardship to his people, he ﷺ would have made it compulsory for every prayer. Therefore one should do one's best to use *Siwāk* for every prayer.

23. Zaid bin Khālīd Al-Juhanī said, "I heard Allāh's Messenger ﷺ saying: 'If it were not that it would be difficult on my nation, then I would have ordered them to use the *Siwāk* for each prayer, and to delay the '*Ishā*' prayer until the third of the night.'"

He [Abū Salamah, one of the

٢٣ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُهُ [بْنُ
سُلَيْمَانَ] عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ
ابْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْدِ بْنِ
خَالِدِ الْجُهَنِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «لَوْلَا أَنْ أَشَقُّ عَلَى أُمَّتِي لِأَمْرِهِمْ
بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ، وَلَا أَخْرَجْتُ صَلَاةَ

narrators] said: Zaid bin Khālid would attend the prayer in the *Masjid* and his *Siwāk* would be on his ear in the location of the pen on the ear of a writer. He would not get up to pray without cleaning his teeth, then returning it to its location.” (*Hasan*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب السواك، ح: ٤٧ من حديث محمد بن إسحاق به وصححه البغوي في شرح السنة: ١/٣٩٣، ح: ١٩٨ وللحديث شواهد عند أحمد: ٤/١١٦ ح: ١٧١٧٤ وغيره.

Chapter 19. What Has Been Related That When One Of You Awakens From His Sleep, Then Let Him Not Put His Hand Into The Vessel Until He Washes It.

24. Abū Hurairah reported that the Prophet ﷺ said: “When one of you awakens in the night, then let him not put his hand into the vessel until he has poured water on it two times, or three times, for indeed he does not know where his hand has spent the night.” (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn ‘Umar, Jābir, and ‘Aishah.

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

Ash-Shāfi‘ī said: “It is recommended for everyone who awakens from sleep, be it brief or otherwise, that he not put his hands into the water for *Wuḍū’* until he washes them. If he were to enter his hands (in the vessel)

الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ». قَالَ: فَكَانَ زَيْدُ بْنُ خَالِدٍ يَشْهَدُ الصَّلَاةَ فِي الْمَسْجِدِ وَسِوَاكُهُ عَلَى أُذُنِهِ مَوْضِعَ الْقَلَمِ مِنْ أُذُنِ الْكَاتِبِ، لَا يَقُومُ إِلَى الصَّلَاةِ إِلَّا اسْتَنَّ ثُمَّ رَدَّهُ إِلَى مَوْضِعِهِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١٩) - بَابُ مَا جَاءَ إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلَا يَغْمِسُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا (التحفة ١٩)

٢٤ - حَدَّثَنَا أَبُو الْوَلِيدِ أَحْمَدُ بْنُ بَكَّارٍ الدَّمَشَقِيُّ - [يُقَالُ: هُوَ] مِنْ وَلَدِ بُسْرِ بْنِ أَرْطَاةَ، صَاحِبِ النَّبِيِّ ﷺ - حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يُفْرَغَ عَلَيْهَا مَرَّتَيْنِ أَوْ ثَلَاثًا، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وَجَابِرٍ، وَعَائِشَةَ.

قَالَ أَبُو عِيْسَى: [وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

قَالَ الشَّافِعِيُّ: [وَأُجِبُ لِكُلِّ مَنْ اسْتَيْقَظَ

before washing them then that would be disliked for him, and it would not spoil the water when there is no impurities on his hands.”

Aḥmad bin Ḥanbal said, “When one awakens (from sleep) at night and enters his hands into the water for *Wuḍū’* before washing them, then it is preferred to me that he dump out the water.”

Ishāq said, “When he awakens from sleep in the night or the day, then he is not to put his hands into the water for *Wuḍū’* until he washes them.”

مِنَ النَّوْمِ، قَائِلَةً كَانَتْ أَوْ غَيْرَهَا: أَنْ لَا يُدْخِلَ يَدَهُ فِي وَضُوئِهِ حَتَّى يَغْسِلَهَا، فَإِنْ أَدْخَلَ يَدَهُ قَبْلَ أَنْ يَغْسِلَهَا كَرِهْتُ ذَلِكَ لَهُ، وَلَمْ يُفْسِدْ ذَلِكَ الْمَاءَ إِذَا لَمْ يَكُنْ عَلَى يَدِهِ نَجَاسَةٌ.

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: إِذَا اسْتَيْقَظَ [مِنَ النَّوْمِ] مِنَ اللَّيْلِ فَأَدْخَلَ يَدَهُ فِي وَضُوئِهِ قَبْلَ أَنْ يَغْسِلَهَا فَأَعْجَبْتُ إِلَيْهِ أَنْ يُهْرِيقَ الْمَاءَ.

وَقَالَ إِسْحَاقُ: إِذَا اسْتَيْقَظَ مِنَ النَّوْمِ بِاللَّيْلِ أَوْ بِالنَّهَارِ، فَلَا يُدْخِلُ يَدَهُ فِي وَضُوئِهِ حَتَّى يَغْسِلَهَا.

تخریج: [صحيح] وأخرجه مسلم، الطهارة، باب كراهة غمس المتوضىء وغيره يده المشكوك ... الخ ح: ٢٧٨ من حديث الزهري به * وفي الباب عن ابن عمر، [ابن ماجه، ح: ٣٩٤] وجابر، [ابن ماجه، ح: ٣٩٥] وعائشة [الطبايسي في مسنده، ح: ١٤٨٧ وأعله أبو زرعة (علل الحديث: ٦٢/١، ح: ١٦٢)].

Comments:

According to the majority of the people of knowledge there is no difference between the sleep of night or day in this matter; this rule is applied to waking up after any sleep and the specification of ‘during night’ is accidental but not specified only with the sleep at night. Some narrations do not have the quotation of this specification, and also *Imām Tirmidhi* entitled the chapter without the specification. The logic of this rule that the Prophet ﷺ explained is ‘because the sleeping person does not know where his hand spent the night’; in accordance to this logic also there is no difference between the sleep of night and that of day.

Chapter 20. [What Has Been Related] About The *Tasmiyah* When Performing *Wuḍū’*

(المعجم ٢٠) - بَابُ [مَا جَاءَ فِي] التَّسْمِيَةِ عِنْدَ الْوُضُوءِ (التحفة ٢٠)

25. Rabāḥ bin ‘Abdur-Raḥmān bin Abī Sufyān bin Ḥuwaitīb narrated from his grandmother, from her father; she said (that he said): “I heard Allāh’s Messenger ﷺ saying: “There is no *Wuḍū’* for one who does not mention Allāh’s Name

٢٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ [الْجَهْضَمِيُّ] وَبِشْرُ بْنُ مُعَاذِ الْعَقْدِيِّ قَالَا: حَدَّثَنَا بِشْرُ بْنُ الْمُفْضَلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ أَبِي ثِقَالِ الْمُرِّيِّ، عَنْ رَبَاحِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي سُمَيَانَ بْنِ حُوَيْطِبٍ، عَنْ جَدِّتِهِ، عَنْ

over it.” (*Hasan*)

[He said:] There are narrations on this topic from ‘Āishah, Abū Sa‘eed Al-Khudrī, Abū Hurairah, Sahl bin Sa‘d, and Anas.

Abū ‘Eisā said: Aḥmad [bin Ḥanbal] said, “I do not know of a *Ḥadīth* on this topic that has a good (*Jayyid*) chain.”

Ishāq said, “If one purposely avoids the *Tasmīyah* he repeats the *Wuḍū’*. If he forgets or did not do so because of some interpretation, then it is acceptable.”

Muḥammad bin Ismā‘īl said: “The best thing on this topic is the *Ḥadīth* of Rabāḥ bin ‘Abdur-Raḥmān.”

Abū ‘Eisā said: As for “Rabāḥ bin ‘Abdur-Raḥmān from his grandmother from her father,” her father is Sa‘eed [bin] Zaid bin ‘Amr bin Nufayl. Abū Thifāl Al-Murri’s name is Thumāmah bin Ḥuṣain. And Rabāḥ bin ‘Abdur-Raḥmān is Abū Bakr bin Ḥuwayṭib, some who report this *Ḥadīth* say, “From Abū Bakr bin Ḥuwayṭib” attributing him to his grandfather.^[1]

أَيُّهَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ».

[قَالَ]: وَفِي الْبَابِ عَنْ عَائِشَةَ، وَأَبِي

هُرَيْرَةَ، وَأَبِي سَعِيدِ الْخَدْرِيِّ، وَسَهْلِ بْنِ سَعْدٍ، وَأَنْسٍ.

قَالَ أَبُو عِيْسَى: قَالَ أَحْمَدُ [بْنُ حَنْبَلٍ]:

لَا أَعْلَمُ فِي هَذَا الْبَابِ حَدِيثًا لَهُ إِسْنَادٌ جَيِّدٌ.

وَقَالَ إِسْحَاقُ: إِنَّ تَرَكَ التَّسْمِيَةَ عَامِدًا

أَعَادَ الْوُضُوءَ، وَإِنْ كَانَ نَاسِيًا أَوْ مَتَأَوَّلًا، أَجْزَأَهُ.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَحْسَنُ شَيْءٍ فِي

هَذَا الْبَابِ حَدِيثُ رَبَاحِ بْنِ عَبْدِ الرَّحْمَنِ.

قَالَ أَبُو عِيْسَى: وَرَبَاحُ بْنُ عَبْدِ الرَّحْمَنِ

عَنْ جَدِّتَيْهِ، عَنْ أَبِيهَا. وَأَبُوهَا سَعِيدُ [بْنِ]

زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ. وَأَبُو ثِفَالِ الْمُرِّيِّ

اسْمُهُ ثُمَامَةُ بْنُ حُصَيْنٍ. وَرَبَاحُ بْنُ عَبْدِ

الرَّحْمَنِ هُوَ أَبُو بَكْرٍ بْنُ حُوَيْطِبٍ. مِنْهُمْ مَنْ

رَوَى هَذَا الْحَدِيثَ، فَقَالَ: عَنْ أَبِي بَكْرٍ بْنِ

حُوَيْطِبٍ فَتَسْبَهُ إِلَى جَدِّهِ.

تخريج: [حسن] وأخرجه أحمد: ٧٠/٤، ٣٨١/٥، ٣٨٢/٦ من حديث عبدالرحمن بن

حرملة به وهو عند ابن ماجه، ح: ٣٩٨ وأبو جدته، اسمه سعيد بن زيد رضي الله عنه، وله شاهد

حسن عند ابن ماجه، ح: ٣٩٧ * وفي الباب عن عائشة [ابن أبي شيبة: ٣/١ وابن عدي: ٦١٦/٢]

وأبي سعيد [ابن ماجه، ح: ٣٩٧] وأبي هريرة [أبو داود، ح: ١٠١ وابن ماجه، ح: ٣٩٩] وسهل بن

سعد، [ابن ماجه، ح: ٤٠٠] وأنس [ذكره الحافظ في التلخيص الحبير: ٧٥/١].

Comments:

In the opinion of *Imām* Hasan Baṣarī, Ishāq, Thāhirites and some other *A‘immah*, reading *Bis-millāh* [in the Name of Allāh] before beginning ablution is compulsory. According to Ibn Qudāmah, in the case of adopting the view of it

[1] In *Tuhfat Al-Aḥwadhī*, Al-Mubārakpūrī said, “Meaning his great grandfather.”

being compulsory, the ablution will then be invalid if ‘the Name of Allāh’ is abandoned intentionally; but the ablution will be valid if abandoned forgetfully.

26. Rabāḥ bin ‘Abdūr-Raḥmān bin Abū Sufyān bin Ḥuwaiṭib narrated the same from his grandmother the daughter of Sa‘eed bin Zaid, from her father, from the Prophet ﷺ. (Ḥasan)

٢٦ - [حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ يَزِيدَ بْنِ عِيَاضٍ، عَنْ أَبِي ثِفَالٍ الْمُرِّي، عَنْ رَبَاحِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سُفْيَانَ بْنِ حُوَيْطِبٍ، عَنْ حَدِيثِهِ بِنْتُ سَعِيدِ بْنِ زَيْدٍ، عَنْ أَبِيهَا عَنِ النَّبِيِّ ﷺ. مِثْلُهُ].

تخریج: [حسن] وأخرجه ابن ماجه، الطهارة، باب ماجاء في التسمية في الوضوء، ح: ٣٩٨. عن الحلواني به وانظر الحديث السابق: ٢٥.

Chapter 21. What Has Been Related About *Al-Maḍmaḍah*^[1] And *Al-Istinshāq*^[2]

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ (التحفة ٢١)

27. Salamah bin Qais narrated that Allāh’s Messenger ﷺ said: “When you perform *Wuḍū’* then sniff water in the nose and blow it out, and when you use small stones (to remove filth) then make it odd (numbered).” (Ṣaḥīḥ)

٢٧ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ وَجَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَلَمَةَ بْنِ قَيْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَوَضَّأْتَ فَانْتَثِرْ، وَإِذَا اسْتَجَمَرْتَ فَأَوْتِرْ».

[He said:] There are narrations on this topic from ‘Uthmān, Laqīṭ bin Ṣabirah, Ibn ‘Abbās, Al-Miqdām bin Ma’dikarib, Wā’il bin Ḥujr, and Abū Hurairah.

[قَالَ:] وفي البابِ عَنْ عُثْمَانَ، وَلَقِيْطِ بْنِ صَبْرَةَ، وَابْنِ عَبَّاسٍ، وَالْمِقْدَامِ بْنِ مَعْدِيكَرِبٍ، وَوَائِلِ بْنِ حُجْرٍ، وَأَبِي هُرَيْرَةَ. قَالَ أَبُو عِيْسَى: حَدِيثُ سَلَمَةَ بْنِ قَيْسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abū ‘Eisā said: The *Ḥadīth* of Salamah bin Qais is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِيمَنْ تَرَكَ الْمَضْمَضَةَ وَالِاسْتِنْشَاقَ، فَقَالَتْ طَائِفَةٌ مِنْهُمْ: إِذَا تَرَكَهُمَا فِي الْوُضُوءِ حَتَّى صَلَّى أَعَادَ [الصَّلَاةَ]،

The people of knowledge differ about the one who does not perform *Al-Maḍmaḍah* and *Al-Istinshāq*. A group of them says if one avoids them in *Wuḍū’* until he

[1] Rinsing the mouth with water.

[2] Sniffing water into the nose and blowing it out.

prays, then he is to repeat [the *Salāt*]. They consider that the same for *Wudū'* and *Janābah*. This is the view of Ibn Abī Lailā, 'Abdullāh bin Al-Mubārah, Aḥmad and Ishāq. Aḥmad said, "*Al-Istinshāq* is more emphasized than *Al-Maḍmaḍah*."

[Abū 'Eisā said:] A group of the people of knowledge say it is repeated in the case of *Janābah*, but not repeated in the case of *Wudū'*. This is the saying of Ath-Thawrī and some of the people of Al-Kūfah.

A group of them say it is not repeated in the case of *Wudū'* nor in the case of *Janābah*. Because these are a *Sunnah* of the Prophet ﷺ, so it is not necessary for one to repeat for leaving them out of *Wudū'* nor for *Janābah*. This is the saying of Mālik, and Ash-Shāfi'ī [in his later view].

وَرَأَوْا ذَلِكَ فِي الْوُضُوءِ وَالْجَنَابَةِ سَوَاءً. وَيَقُولُ ابْنُ أَبِي لَيْلَى، وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، وَأَحْمَدُ، وَإِسْحَاقُ. وَقَالَ أَحْمَدُ: الْاسْتِنْشَاقُ أَوْكَدُ مِنَ الْمَضْمَضَةِ.

[قَالَ أَبُو عِيسَى]: وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ: يُعِيدُ فِي الْجَنَابَةِ، وَلَا يُعِيدُ فِي الْوُضُوءِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَبَعْضِ أَهْلِ الْكُوفَةِ.

وَقَالَتْ طَائِفَةٌ: لَا يُعِيدُ فِي الْوُضُوءِ وَلَا فِي الْجَنَابَةِ، لِأَنَّهُمَا سُنَّةٌ مِنَ النَّبِيِّ ﷺ، فَلَا تَجِبُ الْإِعَادَةُ عَلَى مَنْ تَرَكَهُمَا فِي الْوُضُوءِ وَلَا فِي الْجَنَابَةِ. وَهُوَ [قَوْلُ] مَالِكٍ وَالشَّافِعِيِّ [فِي آخِرَةِ].

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الطهارة، باب المبالغة في الاستنشاق والاستنثار، ح: ٤٠٦ من حديث حماد بن زيد به وصححه ابن حبان (الإحسان): ١٤٣٣ (موارد): ١٤٩ * وفي الباب عن عثمان [البخاري، ح: ١٥٩ وغيره و مسلم، ح: ٢٢٦] ولقيط بن صبرة، أبو داود، ح: ١٤٤ وأصله عند المؤلف [يأتي: ٧٨٨] وابن عباس [أبو داود، ح: ١٤١] وابن ماجه، ح: ٤٠٨ والمقدم بن معديكرب، [أبو داود، ح: ١٢١] ووائل بن حجر، [الطبراني في الكبير: ٥٠/٢٢، ح: ١١٨] وأبي هريرة، [البخاري، ح: ١٦١ و مسلم، ح: ٢٣٧].

Comments:

Rinsing the mouth and sniffing water up the nose is compulsory for having a bath in the case of sexual impurity; without doing this the prayer will be invalid. But these two things are not compulsory for ablution, they are rather *Sunnah* (desirable and recommended). This is the opinion of Aḥnāf and that of Sufyān Ath-Thawrī.

Chapter 22. *Al-Maḍmaḍah* And *Al-Istinshāq* From One Handful

28. ‘Abdullāh bin Zaid said: “I saw the Prophet ﷺ rinse his mouth and sniff water in his nose using one hand, he did that thrice.” (*Da‘īf*)

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Abdullāh bin ‘Abbās.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Abdullāh bin Zaid is *Ḥasan Gharīb*.

Mālik, Ibn ‘Uyainah and others reported this *Ḥadīth* from ‘Amr bin Yahya, and they did not mention the words: “The Prophet ﷺ rinsed his mouth and sniffed water in his nose using one hand.”

That was only mentioned by Khālid bin ‘Abdullāh, and Khālid [bin ‘Abdullāh] is trustworthy, with a good memory according to the people of *Ḥadīth*.

Some of the people of knowledge say that *Al-Maḍmaḍah* and *Al-Istinshāq* using one hand is acceptable, and some say “separating them is more recommended to us.” Ash-Shāfi‘ī said, “If they are combined in one hand, then that is allowed, and if they are separated it is more recommended to us.”

تخریج: [إسناده ضعيف] متفق عليه، البخاري، الوضوء، باب مضمض واستنشق من غرفة واحدة، ح: ١٩١، ومسلم، الطهارة، باب آخر في صفة الوضوء، ح: ٢٣٥ من حديث خالد به * وفي الباب عن عبدالله بن عباس، [أبو داود، ح: ١٤١] ورواية مالك في الموطأ: ١٨/١ ورواية سفيان بن عيينة: تأتي برقم: ٤٧.

(المعجم ٢٢) - بَابُ الْمَضْمَضَةِ

وَالِاسْتِنْشَاقِ مِنْ كَفِّ وَاحِدٍ (التحفة ٢٢)

٢٨ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى [الرَّازِيُّ]: حَدَّثَنَا خَالِدُ [ابْنُ عَبْدِ اللَّهِ] عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مَضْمُضًا وَاسْتِنْشَقَ مِنْ كَفِّ وَاحِدٍ، فَعَلَّ ذَلِكَ ثَلَاثًا.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: [وَأَحَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ حَسَنٌ غَرِيبٌ.

وَقَدْ رَوَى مَالِكٌ وَابْنُ عُيَيْنَةَ وَعَبْدُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ يَحْيَى، وَلَمْ يَذْكُرُوا هَذَا الْحَرْفَ: أَنَّ النَّبِيَّ ﷺ مَضْمُضًا وَاسْتِنْشَقَ مِنْ كَفِّ وَاحِدٍ، وَإِنَّمَا ذَكَرَهُ خَالِدُ ابْنِ عَبْدِ اللَّهِ، وَخَالِدُ [ابْنُ عَبْدِ اللَّهِ] ثِقَّةٌ حَافِظٌ عِنْدَ أَهْلِ الْحَدِيثِ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: الْمَضْمُضَةُ وَالِاسْتِنْشَاقُ مِنْ كَفِّ وَاحِدٍ يُجْزِئُ. وَقَالَ بَعْضُهُمْ: [تَفْرِيقُهُمَا] أَحَبُّ إِلَيْنَا. وَقَالَ الشَّافِعِيُّ: إِنْ جَمَعَهُمَا فِي كَفِّ وَاحِدٍ فَهُوَ جَائِزٌ، وَإِنْ فَرَّقَهُمَا فَهُوَ أَحَبُّ إِلَيْنَا.

Comments:

Imām Nawawī quoted five methods of rinsing the mouth and sniffing water up in the nostrils; all these methods according to the majority of scholars are allowed.

1. Performing them both with one scoop of water at one time, together.
2. Performing them both separately with one scoop of water (with one hand), i.e., first to rinse the mouth three times and then to sniff the water up in the nostrils, three times.
3. Performing them both with two scoops of water, rinsing the mouth three times with one scoop, and sniffing the water up in the nose with the second scoop, three times.
4. With three scoops of water together, to rinse the mouth and sniff the water up in the nose three times.
5. To rinse the mouth three times with three scoops of water and then to sniff the water up in the nose three times with three scoops of water.

Chapter 23. [What Has Been Narrated] About Going Through The Beard^[1]

(المعجم ٢٣) - بَابُ [مَا جَاءَ] فِي
تَخْلِيلِ اللَّحْيَةِ (التحفة ٢٣)

29. Ḥassān bin Bilāl said: “I saw ‘Ammār bin Yāsir performing *Wuḍū’*, so he went through his beard (with his hand). It was said to him” – or he said – “I said: ‘You go through your beard?’ He said: ‘And what is there to prevent me? Indeed I saw Allāh’s Messenger going through his beard.’” (*Da‘īf*)

٢٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ أَبِي أُمَيَّةَ عَنْ حَسَّانِ بْنِ بِلَالٍ قَالَ: رَأَيْتُ عَمَّارَ بْنَ يَاسِرٍ تَوَضَّأَ فَخَلَّلَ لِحْيَتَهُ، فَقِيلَ لَهُ - أَوْ قَالَ: فَقُلْتُ لَهُ - : أَنْتُخَلُّ لِحْيَتَكَ؟ قَالَ: وَمَا يَمْنَعُنِي؟ وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُخَلِّلُ لِحْيَتَهُ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب ماجاء في تخليل اللحية، ح: ٤٢٩ عن محمد بن أبي عمر به عبدالكريم بن أبي المخارق ضعيف والحديث الآتي (٣١) يغني عنه.

30. (In another narration) ‘Ammār narrated the same from the Prophet ﷺ. (*Da‘īf*)

٣٠ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ حَسَّانِ بْنِ بِلَالٍ، عَنْ عَمَّارِ عَنِ النَّبِيِّ ﷺ. مثله.

[Abū ‘Eīsā] said: There are narrations on this topic from [‘Uthmān,] ‘Āishah, Umm Salamah,

[1] Raking one’s wet fingers through the beard.

Anas, Ibn Abū Awfa, and Abū Ayyūb.

Abū 'Eisā said: I heard Ishāq bin Maṣṣūr saying, "Aḥmad bin Ḥanbal said, Ibn 'Uyainah said, "Abdul-Karīm (one of the narrators in *Hadīth* no. 29) did not hear the *Hadīth* about going through (the beard) from Ḥassān bin Bilāl."

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، (انظر الحديث السابق) عن ابن أبي عمر به قتادة وابن أبي عروبة مدلسان وعننا * وفي الباب عن عثمان [يأتي: ٣١] وعائشة، [أحمد: ٦/ ٢٣٤] وأم سلمة، [الطبراني في الكبير: ٢٣/ ٢٩٨، ح: ٦٦٤] وأنس، [أبو داود، ح: ١٤٥] وابن ماجه، ح: ٤٣١] وابن أبي أوفى [أبو عبيد القاسم بن سلام في كتاب الطهور، ح: ٨٢] وأصله عند ابن ماجه، ح: ٤١٦] وأبي أيوب، [ابن ماجه، ح: ٤٣٣].

31. 'Uthmān bin 'Affān narrated that the Prophet ﷺ would go through his beard." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

Muḥammad bin Ismā'il said: "The most correct thing on this topic is the *Hadīth* of 'Amir bin Shafīq, from Abū Wā'il, from 'Uthmān. (no. 31)"

[Abū 'Eisā said:] This was said by most of the people of knowledge among the Companions of the Prophet ﷺ and those after them: They hold the view that one should go through the beard (with the hand). This is the view of *Ash-Shāfi'i*.

Aḥmad said: "If one forgets to go through the beard, then that is acceptable." Ishāq said: "If he forgets or does not do it based on some interpretation, then it is

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ [عُثْمَانَ، وَعَائِشَةَ، وَأُمَّ سَلَمَةَ، وَأَنْسٍ، وَابْنِ أَبِي أَوْفَى، وَأَبِي أَيُّوبَ].

قَالَ أَبُو عِيسَى: [وَأَسْمَعْتُ إِسْحَاقَ بْنَ مَثُورٍ يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ قَالَ: قَالَ ابْنُ عُيَيْنَةَ: لَمْ يَسْمَعْ عَبْدُ الْكَرِيمِ مِنْ حَسَّانِ بْنِ بِلَالٍ حَدِيثَ التَّخْلِيلِ].

٣١ - حَدَّثَنَا يَحْيَى بْنُ مَوْسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ إِسْرَائِيلَ، عَنْ عَامِرِ بْنِ شَقِيقٍ، عَنْ أَبِي وائِلٍ، عَنْ عُثْمَانَ بْنِ عَمَانَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُخَلِّلُ لِحْيَتَهُ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ حَدِيثُ عَامِرِ بْنِ شَقِيقٍ عَنْ أَبِي وائِلٍ، عَنْ عُثْمَانَ.

[قَالَ أَبُو عِيسَى]: وَقَالَ بِهِذَا أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ: رَأَوْا تَخْلِيلَ اللَّحْيَةِ. وَبِهِ يَقُولُ الشَّافِعِيُّ.

وَقَالَ أَحْمَدُ: إِنْ سَهَا عَنِ التَّخْلِيلِ فَهُوَ جَائِزٌ.

وَقَالَ إِسْحَاقُ: إِنْ تَرَكَهُ نَاسِيًا أَوْ مُتَأَوَّلًا

acceptable. But if he purposefully leaves it out, he should repeat it.”

أَجْرَاهُ، وَإِنْ تَرَكَهُ غَامِداً أَعَادَ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، (انظر الحديثين السابقين)، ح: ٤٣٠ من حديث عبدالرزاق به وهو في مصنف عبدالرزاق، ح: ١٢٥ وصححه ابن خزيمة، ح: ١٥١، ١٥٢، ١٦٧ وابن حبان (الإحسان): ١٠٧٨ وابن الجارود، ح: ٧٢ والحاكم: ١٤٩/١.

Comments:

The Noble Qur’an made it compulsory to wash the face, but the face cannot be washed properly if the beard is thick; therefore *Imām* ‘Aṭā, Abū Thawr and Ishāq hold the view that passing the wet fingers through the beard is obligatory. The word ‘*Kāna*’ gives the meaning of consistency when it comes before the present verb, as long as there is no indication to be interpreted otherwise; so the people with thick beards particularly, should not overlook it. But running the fingers through the beard at the end of the ablution is not necessary.

Chapter 24. What Has Been Related About Wiping The Head, That It Is To Begin With The Front Of The Head To Its Rear.

32. ‘Abdullāh bin Zaid narrated that: “Allāh’s Messenger ﷺ wiped over his head with his hands, going over the front with them and the rear. He began with the front of his head until they went to the nape of his neck. Then he brought them back again to the place where he began. Then he washed his feet.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from Mu‘āwiyah, Al-Miqdām bin Ma’dikarib, and ‘Āishah.

Abū ‘Eisā said: The *Ḥadīth* of ‘Abdullāh bin Zaid is the most correct thing on this topic and the best. The views of Ash-Shāfi‘ī, Aḥmad, and Ishāq were in accordance with it.

تخريج: متفق عليه، وأخرجه مسلم، الطهارة، باب: في صفة الوضوء، ح: ٢٣٥ عن إسحاق ابن موسى والبخاري، الوضوء، باب مسح الرأس كله، ح: ١٨٥ من حديث مالك به وهو في

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي مَسْحِ الرَّأْسِ أَنَّهُ يَبْدَأُ بِمُقَدِّمِ الرَّأْسِ إِلَى مُؤَخَّرِهِ (التحفة ٢٤)

٣٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيِّ: حَدَّثَنَا مَعْنُ [بْنُ عَيْسَى الْقَرَازِي]: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَمْرٍو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ: بَدَأَ بِمُقَدِّمِ رَأْسِهِ، ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاةِ، ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ.

[قَالَ أَبُو عَيْسَى]: وَفِي الْبَابِ عَنْ مُعَاوِيَةَ، وَالْمُقَدِّمِ بْنِ مَعْدِيكَرِبَ، وَعَائِشَةَ. قَالَ أَبُو عَيْسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَصَحُّ شَيْءٍ فِي الْبَابِ وَأَحْسَنُ، وَبِهِ يَقُولُ الشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

الموطأ: ١٨/١ (يحيى) بطوله * وفي الباب عن معاوية، [أبو داود، ح: ١٢٤] والمقدم بن معديكرب، [أبو داود، ح: ١٢٢ وابن ماجه، ح: ٤٤٢] وعائشة [النسائي: ٧٢/١، ٧٣، ح: ١٠٠].

Chapter 25. What Has Been Related That It Is To Be Begun At The Rear Of The Head

(المعجم ٢٥) - بَابُ مَا جَاءَ: أَنَّهُ يُبَدَأُ بِمَوْخِرِ الرَّأْسِ (التحفة ٢٥)

33. Ar-Rubay' bint Mu'awwidh bin 'Afrā' narrated: "The Prophet ﷺ wiped his head two times: He began with the rear of his head, then with the front of his head and with both of his ears, outside and inside of them." (*Hasan*)

Abū 'Eisā said: "This *Hadīth* is *Hasan*. The *Hadīth* of 'Abdullāh bin Zaid is more correct than this and the grade of its chain is better. Some of the people of Al-Kūfah hold a view in accordance with this *Hadīth*, among them Wakī' bin Al-Jarrāh.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح: ١٢٦ من حديث بشر به وسنده ضعيف وحسنه البوصيري وهو مخرج في مسند الحميدي، ح: ٣٤٣ (بتحقيقي)، يسر الله لنا طبعه وللحديث شواهد عند ابن خزيمة (١٤٨، ١٥٢) وغيره.

Chapter 26. What Has Been Related About Wiping The Head Once

(المعجم ٢٦) - بَابُ مَا جَاءَ أَنَّ مَسَحَ الرَّأْسِ مَرَّةً (التحفة ٢٦)

34. Ar-Rubayy' bint Mu'awwidh bin 'Afrā' narrated that she saw the Prophet ﷺ performing *Wudu'*. She said: "He wiped his head, and wiped what is in the front of it and what is in its rear, and his temples and his ears one time." (*Hasan*)

He said: There are narrations on this topic from 'Alī, and Ṭalḥah bin Muṣarrif bin 'Amr's grandfather. Abū 'Eisā said: [And] the *Hadīth* of

٣٣ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا بِشْرُ ابْنِ الْمُفْضِلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرَّبِيعِ بْنِتِ مُعَوِّذِ ابْنِ عَمْرَاءَ: أَنَّ النَّبِيَّ ﷺ مَسَحَ بِرَأْسِهِ مَرَّتَيْنِ: بَدَأَ بِمَوْخِرِ رَأْسِهِ ثُمَّ بِمَقْدَمِهِ وَبِأُذُنَيْهِ كِلْتَيْهِمَا: طُهِورَهُمَا وَبُطُونَهُمَا.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ. وَحَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَصَحُّ مِنْ هَذَا وَأَجْوَدُ إِسْنَادًا.

وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْكُوفَةِ إِلَى هَذَا الْحَدِيثِ، مِنْهُمْ وَكَيْعُ بْنُ الْجَرَّاحِ.

٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنِ ابْنِ عَجَلَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرَّبِيعِ بْنِتِ مُعَوِّذِ ابْنِ عَمْرَاءَ: أَنَّهَا رَأَتْ النَّبِيَّ ﷺ يَتَوَضَّأُ، قَالَتْ: مَسَحَ رَأْسَهُ، وَمَسَحَ مَا أَقْبَلَ مِنْهُ وَمَا أَدْبَرَ، وَصُدَّعِيهِ وَأُذُنَيْهِ مَرَّةً وَاحِدَةً.

[قَالَ]: وَفِي الْبَابِ عَنْ عَلِيٍّ، وَجَدَّ طَلْحَةَ

Ar-Rubay' is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been reported from more than one route that the Prophet ﷺ would wipe his head one time.

Most of the people of knowledge among the Companions of the Prophet ﷺ and those after them act according to this. It is the view of Ja'far bin Muḥammad, Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Ishāq. They hold the view that the head is wiped once.

Muḥammad bin Maṣṣūr Al-Makkī narrated to us, he said: "I heard Sufyān bin 'Uyainah saying; 'I asked Ja'far bin Muḥammad about wiping the head: "Is one time sufficient?" He said, "By Allāh! Of course."

تخریج: [حسن] وأخرجه أبو داود، ح: ۱۳۱ وابن ماجه، ح: ۴۴۰، ۴۴۱ من حديث ابن عقيل به وسنده ضعيف وانظر الحديث السابق وهذا طرف منه وللحديث شواهد عند أبي داود (۱۳۵) وغيره * وفي الباب عن علي [أي: ۴۸] وجد طلحة بن مصرف بن عمرو، أبو داود، ح: ۱۳۲ وسنده ضعيف لعل * قول جعفر بن محمد الصادق: سنده صحيح.

Comments:

This is the opinion of most of the *A'immah*, Abū Ḥanīfah, Mālik, Aḥmad, Ishāq, Thawrī and the majority of the scholars that wiping over the head is only one time.

Chapter 27. What Has Been Related About One Taking New Water For (Wiping) His Head

35. 'Abdullāh bin Zaid narrated that he saw the Prophet ﷺ performing *Wuḍū'*, and that he wiped his head with water that was not left over from his hands. (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

ابن مُصَرِّفِ بْنِ عَمْرٍو. قَالَ أَبُو عِيْسَى: [و] حَدِيثُ الرَّبِيعِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ مَسَحَ بِرَأْسِهِ مَرَّةً.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ، وَبِهِ يَقُولُ جَعْفَرُ بْنُ مُحَمَّدٍ، وَسُفْيَانُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ، رَأَوْا مَسْحَ الرَّأْسِ مَرَّةً وَاحِدَةً.

حَدَّثَنَا مُحَمَّدُ بْنُ مَنصُورٍ [الْمَكِّي] قَالَ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ يَقُولُ: سَأَلْتُ جَعْفَرَ ابْنَ مُحَمَّدٍ عَنِ مَسْحِ الرَّأْسِ: أَيَجْزِيءُ مَرَّةً؟ فَقَالَ: إِي وَالله!

(المعجم ۲۷) - بَابُ مَا جَاءَ: أَنَّهُ يَأْخُذُ لِأَسْبَابِهِ مَاءً جَدِيدًا (التحفة ۲۷)

۳۵ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا عَبْدُ اللهِ بن وهب: حَدَّثَنَا عمرو بن الحارث بن حَبَّانَ بْنِ وَاسِعٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ: أَنَّهُ رَأَى النَّبِيَّ ﷺ تَوَضَّأَ، وَأَنَّهُ مَسَحَ رَأْسَهُ بِمَاءٍ غَيْرِ فَضْلٍ يَدَيْهِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ

Ibn Lahī'ah reported this *Hadīth* from Ḥabbān bin Wāsi', from his father, from 'Abdullāh bin Zaid: "That the Prophet ﷺ performed *Wuḍū'* and that he wiped his head with water that was remaining in his hands."

The narration of 'Amr bin Al-Ḥārith from Ḥabbān (this narration, no. 35) is more correct. Because this *Hadīth* has been reported from more than one route, from 'Abdullāh bin Zaid and others, "That the Prophet ﷺ took new water for [wiping] his head."

Most of the people of knowledge act according to this *Hadīth*. They hold the view that new water should be taken for (wiping) the head.

تخريج: وأخرجه مسلم، الطهارة، باب آخر في صفة الوضوء، ح: ٢٣٦ من حديث ابن وهب به * حديث ابن لهيعة، [أخرجه أحمد: ٤١-٣٩/٤ والدارمي: ١٨٠/١ بلفظ: "بماء غير فضل يديه"].

Chapter 28. [What Has Been Related About] Wiping The Outside And The Inside Of The Ears

36. Ibn 'Abbās narrated: "The Prophet ﷺ wiped his head and his ears: the outside and the inside of them." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from Ar-Rubayy'.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*.

Most of the people of knowledge act according to this. They hold the view that the ears should be wiped, their outsides and their insides.

صَحِيحٌ .

وَرَوَى ابْنُ لَهَيْعَةَ هَذَا الْحَدِيثَ عَنْ حَبَّانِ ابْنِ وَاسِعٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ، وَأَنَّهُ مَسَحَ رَأْسَهُ بِمَا غَبَرَ مِنْ فَضْلِ يَدَيْهِ.

وَرِوَايَةُ عَمْرِو بْنِ الْحَارِثِ عَنْ حَبَّانٍ أَصَحُّ، لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ هَذَا الْحَدِيثِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ وَغَيْرِهِ: أَنَّ النَّبِيَّ ﷺ أَخَذَ لِرَأْسِهِ مَاءً جَدِيدًا.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ: رَأَوْا أَنَّ يَأْخُذُ لِرَأْسِهِ مَاءً جَدِيدًا.

(المعجم ٢٨) - بَابُ [مَا جَاءَ فِي] مَسْحِ الْأُذُنَيْنِ ظَاهِرِهِمَا وَبَاطِنِهِمَا (التحفة ٢٨)

٣٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا [عَبْدُ اللَّهِ] بْنُ إِدْرِيسَ عَنْ [مُحَمَّدِ] بْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ: ظَاهِرِهِمَا وَبَاطِنِهِمَا.

[قَالَ أَبُو عَيْسَى]: وَفِي الْبَابِ عَنِ الرَّبِيعِ. قَالَ أَبُو عَيْسَى: [و] حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ

يَرُونَ مَسْحَ الْأُذُنَيْنِ: طَهُورِهِمَا وَيُطَوَّنِهِمَا.

تخریج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب ماجاء في مسح الأذنين، ح: ٤٣٩ من حديث ابن إدريس به وله طريق آخر عن زيد بن أسلم، عند البخاري، ح: ١٤٠ بطوله.

Comments:

According to the four *A'imma*h, the inner side of the ears is to be wiped with the index fingers and outer side with the thumbs; and authentic *Ahādīth* prove only this.

Chapter 29. What Has Been Related That The Ears Are Part Of The Head

(المعجم ٢٩) - بَابُ مَا جَاءَ: أَنْ الْأُذُنَيْنِ مِنَ الرَّأْسِ (التحفة ٢٩)

37. Abū Umāmah narrated: “The Prophet ﷺ performed *Wuḍū'*; so he washed his face three times, and his hands three times, and wiped his head, and he said: “The ears are part of the head.” (*Ḥasan*)

[Abū 'Eisā said:] Qutaibah (the one At-Tirmidhī is narrating from) said: “Ḥammād (one of the narrators) said: ‘I do not know if this was a saying of the Prophet ﷺ or from the saying of Abū Umāmah.’”

He said: There are narrations on this topic from Anas.

Abū 'Eisā said: This *Ḥadīth* [is *Ḥasan*] its chain is not that strong. Most of the people of knowledge, among the Companions of the Prophet ﷺ, and those after them act according to this: That the two ears are part of the head. This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'i, Aḥmad, and Ishāq.

Some of the people of knoweldge say that what is the front of two ears is part of the face, and what is behind them is part of the head.

٣٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ سِنَانِ بْنِ رَبِيعَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَبِي أُمَامَةَ قَالَ: تَوَضَّأَ النَّبِيُّ ﷺ فَغَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَقَالَ: «الْأُذُنَانِ مِنَ الرَّأْسِ».

قَالَ أَبُو عِيسَى: قَالَ قُتَيْبَةُ: قَالَ حَمَّادٌ: لَا أَذْرِي، هَذَا مِنْ قَوْلِ النَّبِيِّ ﷺ أَوْ مِنْ قَوْلِ أَبِي أُمَامَةَ؟ [قَالَ]: وَفِي الْبَابِ عَنْ أَنَسٍ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ]، لَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَائِمِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ: أَنَّ الْأُذُنَيْنِ مِنَ الرَّأْسِ. وَيَبِي يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: مَا أَقْبَلَ مِنَ الْأُذُنَيْنِ فَمِنْ الْوَجْهِ، وَمَا أَدْبَرَ فَمِنْ الرَّأْسِ. قَالَ إِسْحَاقُ: وَأَخْتَارُ أَنْ يَمْسَحَ مُقَدَّمَهُمَا مَعَ وَجْهِهِ، وَمُؤَخَّرَهُمَا مَعَ رَأْسِهِ.

Ishāq said: “It is preferred that one wipe the front of them along with his face, and the rear of them along with his head.”

[Ash-Shāfi‘ī said: “They are *Sunnah* either way: they are to be wiped with new water.”]

[وَقَالَ الشَّافِعِيُّ: هُمَا سُنَّةٌ عَلَى حَيْالِهِمَا :
يَمْسَحُهُمَا بِمَاءٍ جَدِيدٍ].

تخریج: [حسن] وأخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح: ١٣٤ عن قنينة به وللحديث شواهد * شهر: حسن الحديث وثقه الجمهور وسنان: محله الصدق * وفي الباب عن أنس، [الدارقطني: ١٠٣/١، ح: ٣٦١ والطبراني في الصغير، ص: ٦٤].

Comments:

The annotator of *Zād Al-Ma‘ād* quoted that most people of knowledge, like: Sa‘eed bin Al-Musayyab, ‘Aṭā, Ḥasan, Ibn Sīrīn, Sa‘eed bin Jubair, Nakh‘ī, Thawrī, Ibn Al-Mubārak, Mālik, the followers of analogy, Aḥmad and Ishāq had this very opinion; that taking fresh water for wiping the ears is not necessary; the ears will be wiped along with the head (Footnote of *Zād Al-Ma‘ād*: Vol. 1, page: 188); and this is the preferred view.

Chapter 30. [What Has Been Related] About Going Between The Fingers

(المعجم ٣٠) - بَابُ [مَا جَاءَ] فِي تَحْلِيلِ الْأَصَابِعِ (التحفة ٣٠)

38. ‘Āṣim bin Laqīṭ bin Ṣabirah narrated from his father that the Prophet Muhammad ﷺ said: “When performing *Wuḍū’* go between the fingers.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn ‘Abbās, Al-Mustawrid, [and he is Ibn Shaddād Al-Fihirī] and Abū Ayyūb [Al-Anṣarī].

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

The people of knowledge act according to this, that one is to go between the toes in *Wuḍū’*. And this is the view of Aḥmad and Ishāq. Ishāq said: “One goes between the fingers of his hands and (the toes of his) feet [in *Wuḍū’*].”

٣٨ - حَدَّثَنَا قُنَيْبَةُ وَهَنَادٌ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا تَوَضَّأْتَ فَخَلَّلِ الْأَصَابِعَ».

[قَالَ]: وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ، وَالْمُسْتَوْرِدِ، [وَهُوَ ابْنُ شَدَادِ الْفِهْرِيِّ]، وَأَبِي أَيُّوبَ [الْأَنْصَارِيِّ].

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ: أَنَّهُ يُخَلَّلُ أَصَابِعُ رِجْلَيْهِ فِي الْوُضُوءِ. وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ، وَقَالَ إِسْحَاقُ: يُخَلَّلُ

Abū Hāshim's (one of the narrators) name is Ismā'il bin Kathīr [Al-Makkī].

أَصَابِعَ يَدَيْهِ وَرِجْلَيْهِ [فِي الْوُضُوءِ].
وَأَبُو هَاشِمٍ اسْمُهُ إِسْمَاعِيلُ بْنُ كَثِيرٍ
[الْمَكِّيُّ].

تخريج: [صحيح] وأخرجه أحمد: ٣٢/٤، ٣٣ عن وكيع به وهو في سنن أبي داود، ح: ١٤٢ وابن ماجه، ح: ٤٠٧ من حديث عاصم، وسنن النسائي: ٧٩/١، ح: ١١٤ من حديث سفيان الثوري به وصححه ابن خزيمة. ح: ١٦٨، ١٥٠ وابن حبان (الإحسان): ١٠٥١، والحاكم: ١/١٤٧، ١٤٨، والذهبي * وفي الباب عن ابن عباس [يأتي، ح: ٣٩] والمستورد وهو ابن شداد الفهري [يأتي: ٤٠] وأبي أيوب الأنصاري، [أحمد: ٤١٦/٥ وابن أبي شيبه: ١٢/١].

39. Ibn 'Abbās narrated that Allāh's Messenger ﷺ said: "When performing *Wudū'* go between the fingers of your hands and (toes of) your feet." (*Hasan*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Gharīb*.

٣٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ [هُوَ الْجَوْهَرِيُّ] قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ الْحَمِيدِ ابْنِ جَعْفَرٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ مُوسَى بْنِ عُثْبَةَ، عَنْ صَالِحِ مَوْلَى التَّوَّامَةِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأْتَ فَخَلَّلْ [بَيْنَ] أَصَابِعِ يَدَيْكَ وَرِجْلَيْكَ».
قَالَ [أَبُو عَيْسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه ابن ماجه، الطهارة، باب تخليل الأصابع، ح: ٤٤٧ عن إبراهيم ابن سعيد به، وموسى سمع من صالح قبل اختلاطه.

40. Al-Mustawrid bin Shaddād Al-Fihri said "I saw the Prophet ﷺ when he was performing *Wudū'* doing that to the toes on his feet with his pinky." (*Hasan*)

Abū 'Eīsā said: This *Hadīth* is [*Hasan*] *Gharīb* We do not know of it except from the *Hadīth* of Ibn Lahī'ah.

٤٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ يَزِيدَ بْنِ عَمْرٍو، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادِ الْفِهْرِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا تَوَضَّأَ ذَلِكَ أَصَابِعَ رِجْلَيْهِ بِخَنْصَرِهِ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيْعَةَ.

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب غسل الرجل، ح: ١٤٨ عن قتيبة به، ابن لهيعة صرح بالسماع وتابعه الليث بن سعد وغيره.

Comments:

According to *Imām* Abū Ḥanīfah and *Imām* Aḥmad, running fingers through the fingers is *Sunnah* and running through the toes is stressed upon. As for *Imām* Mālik and *Imām* Shāfi'ī, it is desirable.

Chapter 31. What Has Been Related About: “Protect The Heels From The Fire.”

41. Abū Hurairah narrated that the Prophet ﷺ said: “Protect the heels from the Fire!” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Abdullāh bin ‘Amr, ‘Āishah, Jābir bin ‘Abdullāh, ‘Abdullāh bin Al-Hārith – and he is Ibn Jaz’ Az-Zubaidī] – Mu‘aiqib, Khālid bin Al-Walīd, Shurahbīl bin Ḥasanah, ‘Amr bin Al-‘Āṣ, and Zaid bin Abī Sufyān.

Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been reported from the Prophet ﷺ that he said: “Protect the heels and the bottoms of the feet from the Fire.”

[He said:] The understanding of this *Ḥadīth* is that it is not allowed to (merely) wipe over the feet when one does not have *Khuff* or socks on them.

تخريج: وأخرجه مسلم، الطهارة، باب وجوب غسل الرجلين بكما لهما، ح: ٢٤٢ من حديث سهيل به * وفي الباب عن عبدالله بن عمرو، [البخاري، ح: ٦٠ ومسلم، ح: ٢٤١] وعائشة، [مسلم، ح: ٢٤٠] وجابر [ابن ماجه، ح: ٤٥٤ وأحمد: ٣/٣٦٩] وعبدالله بن الحارث هو ابن جزء الزبيدي [أحمد: ٤/١٩١] ومعيقب، [أحمد: ٣/٤٢٦، ٤/٤٢٥] وخالد بن الوليد [ابن ماجه، ح: ٤٥٥] وشرحيل ابن حسنة، [ابن ماجه، ح: ٤٥٥] وعمرو بن العاص، [ابن ماجه، ح: ٤٥٥] ويزيد بن أبي سفيان، [ابن ماجه، ح: ٤٥٥].

Comments:

This *Ḥadīth* proves that washing the heels in ablution should be cared for greatly, lest they should remain dry, otherwise it is such a severe mistake that the heels will have to face the punishment for remaining dry. If the heels are subject to chastisement for remaining dry, then it means the feet should be washed very carefully. Were the feet to be just wiped, then the heels should not have this severe warning.

(المعجم ٣١) - بَابُ مَا جَاءَ: «وَيْلٌ

لِلْأَعْقَابِ مِنَ النَّارِ» (التحفة ٣١)

٤١ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ

ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ».

[قَالَ]: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَعَائِشَةَ، وَجَابِرِ بْنِ عَبْدِ اللَّهِ، وَعَبْدِ اللَّهِ بْنِ الْحَارِثِ [هُوَ ابْنُ جَزْءِ الزُّبَيْدِيِّ]، وَمُعَيْقِبِ، وَخَالِدِ بْنِ الْوَلِيدِ، وَشُرْحَيْلِ بْنِ حَسَنَةَ، وَعَمْرٍو بْنِ الْعَاصِ، وَيَزِيدَ بْنِ أَبِي سُفْيَانَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

[وَقَدْ] رَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «وَيْلٌ لِلْأَعْقَابِ وَبُطُونِ الْأَقْدَامِ مِنَ النَّارِ».

[قَالَ]: وَفَقَهُ هَذَا الْحَدِيثِ: أَنَّهُ لَا يَجُوزُ الْمَسْحُ عَلَى الْقَدَمَيْنِ إِذَا لَمْ يَكُنْ عَلَيْهِمَا خُفَّانِ أَوْ جُورَبَانِ.

Chapter 32. What Has Been Related About *Wudū'* One Time (For Each Limb)

42. Ibn 'Abbās narrated: "The Prophet ﷺ performed *Wudū'* one time (for each limb)." (*Ṣaḥīḥ*)

[Abū 'Eisā] said: There are narrations on this topic from 'Umar, Jābir, Buraidah, Abū Rāfi' and Ibn Fākih.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is the best thing on this topic and the most correct.

Rishdīn bin Sa'd, and others, reported this *Hadīth* from Aḍ-Ḍaḥḥāk bin Shuraḥbīl, from Zaid bin Aslam, from his father, from 'Umar bin Al-Khāttāb: "That the Prophet ﷺ performed *Wudū'* one time (for each limb)."

He said: This is nothing, what is *Ṣaḥīḥ* is what is reported from Ibn 'Ajlān, Hishām bin Sa'd, Sufyān Ath-Thawrī, and 'Abdul-'Azīz bin Muḥammad, from Zaid bin Aslam, from 'Aṭā' bin Yasār, from Ibn 'Abbās, from the Prophet ﷺ.

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي
الْوُضُوءِ مَرَّةً مَرَّةً (التحفة ٣٢)

٤٢ - حَدَّثَنَا أَبُو كُرَيْبٍ وَهَذَا وَقُتَيْبَةُ
قَالُوا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ؛ ح [قَالَ]:
وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ،
عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ
النَّبِيَّ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عُمَرَ،
وَجَابِرٍ، وَبُرَيْدَةَ، وَأَبِي رَافِعٍ، وَابْنِ الْفَرَاحِ.
قَالَ أَبُو عِيسَى: [وَأَحَدِيثُ ابْنِ عَبَّاسٍ
أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ وَأَصَحُّ.

وَرَوَى رِشْدِينَ بْنُ سَعْدٍ وَعِزَّةُ هَذَا
الْحَدِيثُ عَنِ الضَّحَّاكِ بْنِ شُرْحَبِيلٍ، عَنْ زَيْدِ
ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ:
أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً.

[قَالَ]: وَلَيْسَ هَذَا بِشَيْءٍ، وَالصَّحِيحُ مَا رَوَى
ابْنُ عَجَلَانَ، وَهَشَامُ بْنُ سَعْدٍ، وَسُفْيَانُ الثَّوْرِيُّ،
وَعَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ
عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه البخاري، الوضوء، باب الوضوء مرة مرة، ح: ١٥٧ من حديث سفیان الثوري به وصرح بالسماع عند أبي داود، ح: ١٣٨ * وفي الباب عن عمر، [ابن ماجه، ح: ٤١٢] و جابر [ياتي: ٤٥] وبريدة، [البيهقي: ١/ ٢٧١] والرويانى في مسنده: ١/ ٦٥، ح: ٩، ١٠] وأبي رافع [البيزار، (كشف الأستار): ١/ ١٤٣، ح: ٢٧٢] والدارقطني: ١/ ٨٠، ح: ٢٦٠] وابن الفاكه، [علي بن الجعد في مسنده، ح: ٣٥٧٢] وابن عدي في الكامل: ٥/ ٢٠١٣] * حديث رشدين بن سعد، [أخرجه ابن ماجه، ح: ٤١٢].

Comments:

This *Hadīth* shows the proof that the obligation of ablution will be performed by washing the parts of ablution perfectly just once, because the real purpose is to wash the limbs thoroughly. Likewise, as coming in the following chapters,

washing the body parts for ablution two times or three times is also correct; and washing some two times and some three times is correct too, but washing three times was his ﷺ usual routine. Therefore washing each part three times is better and more virtuous.

Chapter 33. What Has Been Reported About *Wuḍū'* Two Times (For Each Limb)

43. Abū Hurairah narrated: “The Prophet ﷺ performed *Wuḍū'* two times (for each limb).” (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Hasan Gharīb*, we do not know it except from the *Hadīth* of Ibn Thawbān from 'Abdullāh bin Al-Faḍl, and this is a *Hasan Ṣaḥīḥ* chain.

[There is something on this topic reported from Jābir].

[Abū 'Eisā said:] Hammām reported from 'Āmir Al-Aḥwal, from 'Aṭā', from Abū Hurairah: “That the Prophet ﷺ performed *Wuḍū'* three times (for each limb).”

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي
الْوُضُوءِ مَرَّتَيْنِ مَرَّتَيْنِ (التحفة ٣٣)

٤٣ - حَدَّثَنَا أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ رَافِعٍ
قَالَا: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
ثَابِتِ بْنِ ثُوْبَانَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْفَضْلِ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرَيْرٍ [هُوَ] الْأَعْرَجُ عَنْ أَبِي
هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ،
لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ ثُوْبَانَ عَنْ عَبْدِ اللَّهِ
ابْنِ الْفَضْلِ. وَهَذَا إِسْنَادٌ حَسَنٌ صَحِيحٌ.

[وفي الباب عن جابر].

[قَالَ أَبُو عِيسَى]: وَقَدْ رَوَى هَمَّامٌ عَنْ
عَامِرِ الْأَحْوَلِ عَنْ عَطَاءٍ [عَنْ أَبِي هُرَيْرَةَ: أَنَّ
النَّبِيَّ ﷺ تَوَضَّأَ ثَلَاثًا ثَلَاثًا].

تخريج: [إسناده حسن] وأخرجه أبو داود، الطهارة، باب الوضوء مرتين، ح: ١٣٦ من حديث زيد بن حباب به وصححه ابن الجارود، ح: ٧١ وابن حبان (الإحسان): ١٠٩١ والحاكم على شرط مسلم: ١٥٠/١ ووافقه الذهبي * وفي الباب عن جابر، [يأتي: ٤٥] * وحديث همام، أخرجه أحمد: ٣٤٨/٢.

Chapter 34. What Has Been Related About *Wuḍū'* Three Times (For Each Limb)

44. 'Alī narrated that: “The Prophet ﷺ performed *Wuḍū'* three times (for each limb).” (*Ṣaḥīḥ*)

Abū 'Eisā said: There are narrations on this topic from 'Uthmān, Ar-Rubay', Ibn 'Umar,

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي
الْوُضُوءِ ثَلَاثًا ثَلَاثًا (التحفة ٣٤)

٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي
إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ
ﷺ تَوَضَّأَ ثَلَاثًا ثَلَاثًا.

‘Āishah, Abū Umāmah, Abū Rāfi‘, ‘Abdullāh bin ‘Amr, Mu‘āwiyah, Abū Hurairah, Jābir, ‘Abdullāh bin Zaid, and Ubayy [bin Ka‘b].

Abū ‘Eisā said: The *Hadūth* of ‘Alī is the best thing on this topic and the most correct, [because it is reported by more than one route from ‘Alī, may Allāh be pleased with him].

In general, the people of knowledge act according to this: That the *Wuḍū’* that is acceptable is one time (for each limb), and that two times is more virtuous, and that three times is the most virtuous, and there is nothing beyond that.

Ibn Al-Mubārak said, “One is not safe from sin if he increases upon three.”

Aḥmad and Ishāq said, “None adds to three except a man suffering from an affliction.”

تخريج: [صحيح] وأخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح: ١١٦ من حديث أبي إسحاق به وللحديث شواهد كثيرة * وفي الباب عن عثمان، [البخاري، ح: ١٥٩ ومسلم، ح: ٢٢٦] والربيع، [أبو داود، ح: ١٢٦ وابن ماجه، ح: ٤١٨] وابن عمر، [ابن ماجه، ح: ٤١٤] وعائشة، [ابن ماجه، ح: ٤١٥] وأبي أمامة، [تقدم: ٣٧] وأبي رافع [تقدم في الباب، ح: ٤٢] وعبدالله بن عمرو، [أبو داود، ح: ١٣٥] وابن ماجه، ح: ٤٢٢] ومعاوية، [أبو داود، ح: ١٢٥] وأبي هريرة، [ابن ماجه، ح: ٤١٥] جابر، [يأتي: ٤٥] وعبدالله بن زيد، [تقدم: ٣٢] وأبي بن كعب، [ابن ماجه، ح: ٤٢٠].

Chapter 35. What Has Been Related About *Wuḍū’* One Time, Two Times And Three Times.

45. Thābit bin Abī Saḥīyah said, “I asked Abū Ja‘far: ‘Did Jābir narrate to you that: “The Prophet

قَالَ أَبُو عِيسَى: [وَفِي الْبَابِ عَنْ عُمَانَ، وَالرَّبِيعِ، وَابْنِ عَمْرٍ، وَعَائِشَةَ وَأَبِي أُمَامَةَ، وَأَبِي رَافِعٍ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو، وَمُعَاوِيَةَ، وَأَبِي هُرَيْرَةَ، وَجَابِرٍ، وَعَبْدِ اللَّهِ بْنِ زَيْدٍ، وَأَبِي بِنِ كَعْبٍ].

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيِّ أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ وَأَصْحَحُ، لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَلِيٍّ رِضْوَانُ اللَّهِ عَلَيْهِ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ: أَنَّ الْوُضُوءَ يُجْزَى مَرَّةً مَرَّةً، وَمَرَّتَيْنِ أَفْضَلُ، وَأَفْضَلُهُ ثَلَاثٌ، وَلَيْسَ بَعْدَهُ شَيْءٌ.

وَقَالَ ابْنُ الْمُبَارَكِ: لَا أَمَّنْ إِذَا زَادَ فِي الْوُضُوءِ عَلَى الثَّلَاثِ أَنْ يَأْتِمَ.

وَقَالَ أَحْمَدُ وَإِسْحَاقُ: لَا يَزِيدُ عَلَى الثَّلَاثِ إِلَّا رَجُلٌ مُبْتَلَى.

(المعجم ٣٥) - بَابُ [مَا جَاءَ] فِي الْوُضُوءِ مَرَّةً وَمَرَّتَيْنِ وَثَلَاثًا (التحفة ٣٥)

٤٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَرَارِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ ثَابِتِ بْنِ أَبِي

ﷺ performed *Wuḍū'* one time each, and two times, and three times?" He said: "Yes." (*Ṣaḥīḥ*)

تخریج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب ماجاء في الوضوء مرة مرة، ح: ٤١٠ من حديث شريك القاضي به وسنده ضعيف جداً وللحديث شواهد كثيرة عند البخاري (١٥٧)، (١٥٨، ١٥٩) وغيره.

46. Thābit bin Abī Ṣaḥīyah said, "I asked Abū Ja'far: 'Did Jābir narrate to you that: "The Prophet ﷺ performed *Wuḍū'* one time each?" He said: "Yes." (*Ṣaḥīḥ*)

Hannād and Qutaibah narrated that to us, they said: "Wakī' narrated to us, from Thābit [bin Abī Ṣaḥīyah].

[Abū 'Eisā said:] This is more correct than the *Ḥadīth* of Sharīk (no. 45). Because narrations similar to that of Wakī' have been reported from more than one route to Thābit. And Sharīk has many mistakes. Thābit bin Abī Ṣaḥīyah is Abū Ḥamzah Ath-Thumālī.

Chapter 36. [What Has Been Related] About One Who Performs Some Of *Wuḍū'*, Two Times Each, And Some Of It Three.

47. 'Abdullāh bin Zaid narrated that: "The Prophet ﷺ performed *Wuḍū'*. So he washed his face three times, and washed his hands two times each, and wiped his head, and washed his feet [two times]." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

صَفِيَّةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ: حَدَّثَكَ جَابِرٌ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً، وَمَرَّتَيْنِ مَرَّتَيْنِ، وَثَلَاثًا ثَلَاثًا؟ قَالَ: نَعَمْ.

٤٦ - قَالَ أَبُو عِيسَى: وَرَوَى وَكَيْعٌ هَذَا الْحَدِيثَ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ: حَدَّثَكَ جَابِرٌ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً؟ قَالَ: نَعَمْ. [وَأَحَدْنَا بِذَلِكَ هَنَادٌ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةَ].

[قَالَ أَبُو عِيسَى]: وَهَذَا أَصَحُّ مِنْ حَدِيثِ شَرِيكٍ، لِأَنَّهُ قَدْ رَوَى مِنْ غَيْرِ وَجْهِ هَذَا، عَنْ ثَابِتٍ نَحْوُ رِوَايَةِ وَكَيْعٍ، وَشَرِيكٍ كَثِيرُ الْعَلْطِ. وَثَابِتُ ابْنُ أَبِي صَفِيَّةَ هُوَ أَبُو حَمَزَةَ الثُّمَالِيُّ.

تخریج: [صحيح] انظر الحديث السابق.

(المعجم ٣٦) - بَابُ [مَا جَاءَ] فِيْمَنْ يَتَوَضَّأُ بَعْضَ وُضُوئِهِ مَرَّتَيْنِ وَبَعْضَهُ ثَلَاثًا (التحفة ٣٦)

٤٧ - حَدَّثَنَا [مُحَمَّدٌ] بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَعَمَلَ وَجْهَهُ ثَلَاثًا، وَعَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ، وَعَسَلَ رِجْلَيْهِ [مَرَّتَيْنِ].

And in other narrations it has been mentioned that: “The Prophet ﷺ performed *Wudu’*, in which some of it he did once, and some of it three times.”

Some of the people of knowledge have permitted that: They do not see any harm if a man washes some of the parts three times, and some twice or once.

تخریج: [صحيح] وأخرجه الحميدي، ح: ٤١٧ عن سفيان بن عيينة به وصرح بالسماع، وأخرجه البخاري، ح: ١٨٥ ومسلم، ح: ٢٣٥ من حديث عمرو به.

Chapter 37. [What Has Been Related] About The *Wudu’* Of The Prophet ﷺ: How Was It Performed?

48. Abū Ḥayyah narrated: “I saw ‘Alī performing *Wudu’*. He washed his hands until he cleaned them, then he rinsed out his mouth three times, sniffed water into his nose and blew it out three times, washed his face three times, and his forearms three times. He wiped his head once, then he washed his feet up to the ankles. Then he stood up, taking what was left over from his purification (water) and drank it while he was standing. Then he said, ‘I wanted to show you how Allāh’s Messenger ﷺ purified himself.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Uthmān, ‘Abdullāh bin Zaid, Ibn ‘Abbās, ‘Abdullāh bin ‘Amr, ‘Āishah, Ar-Rubayyi’, ‘Abdullāh bin Unais [may Allāh be pleased with them].

قَالَ أَبُو عِيسَى: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ ذَكَرَ فِي غَيْرِ حَدِيثٍ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ بَعْضَ وُضُوئِهِ مَرَّةً وَبَعْضَهُ ثَلَاثًا.

وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي ذَلِكَ: لَمْ يَرَوْا بَأْسًا أَنْ يَتَوَضَّأَ الرَّجُلُ بَعْضَ وُضُوئِهِ ثَلَاثًا، وَبَعْضَهُ مَرَّتَيْنِ أَوْ مَرَّةً.

(المعجم ٣٧) - بَابُ [مَا جَاءَ] فِي وُضُوئِ النَّبِيِّ ﷺ كَيْفَ كَانَ؟ (التحفة ٣٧)

٤٨ - حَدَّثَنَا قُتَيْبَةُ وَهَذَا قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ فغَسَلَ كَفَيْهِ حَتَّى أَنْقَاهُمَا، ثُمَّ مَضَمَ ثَلَاثًا، وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذَرَاعَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ مَرَّةً، ثُمَّ غَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَامَ فَأَخَذَ فَضْلَ طَهْوَرِهِ فَشَرِبَهُ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: أَحَبِّتُ أَنْ أَرِيكُمْ كَيْفَ كَانَ طَهْوَرُ رَسُولِ اللَّهِ ﷺ.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عُثْمَانَ، وَعَبْدِ اللَّهِ بْنِ زَيْدٍ، وَابْنِ عَبَّاسٍ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو، وَعَائِشَةَ وَالرُّبَيْعَ، وَعَبْدِ اللَّهِ بْنِ أُتَيْسٍ، [رِضْوَانُ اللَّهِ عَلَيْهِمْ].

تخريج: [صحيح] وأخرجه أبو داود، الطهارة، باب صفة وضوء النبي ﷺ، ح: ١١٦ من حديث أبي الأحوص به وتقدم طرفه: ٤٤ ورواه النسائي: ٧٠/١، ح: ٩٦ عن قتيبة به، ورواه شعبة عن أبي إسحاق به عند النسائي (١٣٦/١ ح: ٨٧) وغيره حسن * وفي الباب عن عثمان [تقدم تحت، ح: ٤٤] وعبدالله بن زيد [تقدم: ٤٧، ٣٢] وابن عباس، [تقدم: ٣٦] وعبد الله بن عمرو، [أبو داود، ح: ١٣٥] والربيع [تقدم: ٣٤] وعبدالله بن أنيس وعائشة [تقدم: ٤٤ تحت الباب، والنسائي: ٧٣، ٧٢/١، ح: ١٠٠].

49. ‘Abd Khair related a narration similar to that of Abū Ḥayyah, from ‘Alī (no. 48), except that ‘Abd Khair’s version includes the following additions: “When he was finished from his purification, he would take what was left over from his purification with his hand to drink it.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] The *Hadīth* of ‘Alī was reported by Abū Ishāq Al-Hamdānī, from Abū Ḥayyah, and ‘Abd Khair and Al-Ḥārith. Zā‘idah bin Qudāmah and others reported a lengthy *Hadīth* about ‘Alī’s *Wudū’*, from Khālid bin ‘Alqamah, (who reported it) from ‘Abd Khair.

[He said:] Shu‘bah reported this *Hadīth* from Khālid bin ‘Alqamah, but he made a mistake with his name and the name of his father. He said: “Mālik bin ‘Urfuṭah, [from ‘Abd Khair, from ‘Alī].

[He said:] It has been related from Abū ‘Awānah: “From Khālid bin ‘Alqamah, from ‘Abd Khair, from ‘Alī, [may Allāh be pleased with him].”

[He said:] It has also been reported from him, from Mālik bin ‘Urfuṭah, the same as the narration of Shu‘bah. What is correct is Khālid bin ‘Alqamah.

٤٩ - حَدَّثَنَا قُتَيْبَةُ وَهَنَّادٌ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، ذَكَرَ عَنْ عَلِيٍّ مِثْلَ حَدِيثِ أَبِي حَيَّةَ، إِلَّا أَنَّ عَبْدَ خَيْرٍ قَالَ: كَانَ إِذَا فَرَّغَ مِنْ طَهُورِهِ أَخَذَ مِنْ فَضْلِ طَهُورِهِ بِكَفِّهِ فَمَشَرَهُ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَلِيٍّ رَوَاهُ أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ أَبِي حَيَّةَ وَعَبْدِ خَيْرٍ وَالْحَارِثِ، عَنْ عَلِيٍّ.

وَقَدْ رَوَاهُ زَائِدَةُ بْنُ قُدَامَةَ وَغَيْرُ وَاحِدٍ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ [رَضِيَ اللَّهُ عَنْهُ] حَدِيثِ الْوَضُوءِ بِطَوِيلِهِ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، فَأَخْطَأَ فِي اسْمِهِ وَاسْمِ أَبِيهِ، فَقَالَ: مَالِكُ بْنُ عُرْفُطَةَ [عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ].

[قَالَ:] وَرَوَى عَنْ أَبِي عَوَانَةَ: عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ.

[قَالَ:] وَرَوَى عَنْهُ: عَنْ مَالِكِ بْنِ عُرْفُطَةَ، مِثْلَ رِوَايَةِ شُعْبَةَ. وَالصَّحِيحُ خَالِدُ بْنُ عَلْقَمَةَ.

تخریج: [صحیح] انظر الحديث السابق ورواه عبدالملك بن سلع ومالك بن عرفة وغيرهما عن عبد خير به، انظر المسند الجامع (١٣/١٤٤ ح: ٩٩٨٤).

Comments:

It is known from the action of ‘Alī ﷺ that drinking the leftover water after ablution while standing is allowed. ‘Alī’s washing his feet including ankles is a proof that the opinion of Shiites regarding wiping over the feet, instead of washing, is wrong.

Chapter 38. [What Has Been Related] About *An-Nadh*^[1] After *Wudū*

(المعجم ٣٨) - بَابُ [مَا جَاءَ] فِي النَّضْحِ بَعْدَ الْوُضُوءِ (التحفة ٣٨)

50. Abū Hurairah narrated that the Prophet ﷺ said: “Jibril came to me and he said: ‘O Muḥammad! When you perform *Wudū*’ then perform *Nadh*.” (Da‘if)

Abū ‘Eīsā said: This *Hadīth* is *Gharīb*. [He said:] I heard Muḥammad saying, “Al-Ḥasan bin ‘Alī Al-Hāshimī (one of the narrators) is *Munkar* with *Hadīth*.”

He said: There are narrations on this topic from Abū Al-Ḥakam bin Sufyān, Ibn ‘Abbās, Zaid bin Hārithah, and Abū Sa‘eed [Al-Khudrī]. Some of them call him Sufyān bin Al-Ḥakam, or Al-Ḥakam bin Sufyān. They say that there is incoherence (*Ithirab*) in this *Hadīth*.

٥٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ [الْجَهْضَمِيُّ] وَأَحْمَدُ بْنُ أَبِي عُبَيْدِ اللَّهِ السَّلِيمِيُّ الْبَصْرِيُّ قَالَا: حَدَّثَنَا أَبُو قَتَيْبَةَ سَلَمُ بْنُ قَتَيْبَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْهَاشِمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «جَاءَنِي جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ، إِذَا تَوَضَّأْتَ فَانْتَضِحْ». قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ [قَالَ]: وَسَمِعْتُ مُحَمَّدًا يَقُولُ: الْحَسَنُ بْنُ عَلِيٍّ الْهَاشِمِيُّ مُنْكَرُ الْحَدِيثِ.

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي الْحَكَمِ بْنِ سُفْيَانَ، وَابْنِ عَبَّاسٍ، وَزَيْدِ بْنِ حَارِثَةَ، وَأَبِي سَعِيدِ [الْخُدْرِيِّ]، وَقَالَ بَعْضُهُمْ: سُفْيَانُ بْنُ الْحَكَمِ، أَوْ الْحَكَمُ بْنُ سُفْيَانَ وَاضْطَرَبُوا فِي هَذَا الْحَدِيثِ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب ماجاء في النضح بعد الوضوء، ح: ٤٦٣ من حديث أبي قتيبة سلم به * وفي الباب عن الحكم بن سفيان، [أبو داود، ح: ١٦٨] وابن عباس، [الدارمي: ١/١٨٠، ح: ٧١٧ والبيهقي: ١/١٦٢] وزيد بن حارثة، [ابن ماجه، ح: ٤٦٢]، وأبي سعيد الخدري، [لم نجده].

[1] To sprinkle water on the penis.

Chapter 39. [What Has Been Related] About Performing *Wudū'* Perfectly And Completely (*Isbāgh Al-Wudū'*)

51. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Shall I tell you that for which Allāh will wipe out your sins, and raise your ranks?" They said, "Of course Allāh's Messenger!" He said: "Performing *Wudū'* well in difficulty, and taking many steps to the *Masājid*, and waiting for *Ṣalāt* after *Ṣalāt*, That is the *Ribāṭ*."^[1] (*Ṣaḥīḥ*)

تخریج: وأخرجه مسلم، الطهارة، باب فضل إسباغ الوضوء على المكاره، ح: ۲۵۱ عن علي ابن حجر به.

52. Qutaibah said in his narration:^[2] "For that is the *Ribāṭ*, that is the *Ribāṭ*, that is the *Ribāṭ*" three times. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from 'Alī, 'Abdullāh bin 'Amr, Ibn 'Abbās, and 'Ubaidah – and they call him 'Abīdah – bin 'Amr, 'Āiṣḥah, 'Abdur-Raḥmān bin 'Ā'ish [Al-Ḥaḍramī] and Anas.

Abū 'Eisā said: The *Ḥadīth* of Abū Hurairah [on this topic] is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Al-'Alā' bin 'Abdur-Raḥmān (one

(المعجم ۳۹) - بَابُ [مَا جَاءَ] فِي
إِسْبَاغِ الْوُضُوءِ (التحفة ۳۹)

۵۱ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا
يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟»
قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «إِسْبَاغُ
الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى
الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ،
فَذَلِكَ الرَّبَّاطُ».

۵۲ - [و] حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ نَحْوَهُ، وَقَالَ قُتَيْبَةُ فِي
حَدِيثِهِ: «فَذَلِكَ الرَّبَّاطُ، فَذَلِكَ الرَّبَّاطُ،
فَذَلِكَ الرَّبَّاطُ» ثَلَاثًا.

[قَالَ أَبُو عِيسَى:] فِي الْبَابِ عَنْ عَلِيٍّ،
وَعَبْدِ اللَّهِ بْنِ عَمْرٍو، وَابْنِ عَبَّاسٍ، وَعُبَيْدَةَ -
وَيُقَالُ: عَبِيدَةٌ - بِنِ عَمْرٍو، وَعَائِشَةَ، وَعَبْدِ
الرَّحْمَنِ بْنِ عَائِشٍ [الْحَضْرَمِيِّ]، وَأَنْسِ.

قَالَ أَبُو عِيسَى: [و] حَدِيثُ أَبِي هُرَيْرَةَ [فِي
هَذَا الْبَابِ] حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَلَاءُ بْنُ

[1] For the meaning of *Ar-Ribāṭ*, see the *Tafsīr* of Ibn Kathīr; *Sūrat Āl 'Imrān* 3:200, published by Darussalam.

[2] That is, in no. 52, At-Tirmidhī narrated this *Ḥadīth* from him, and his chain extends to Abū Hurairah as well.

of the narrators) is Ibn Ya'qūb Al-Juhanī [Al-Ḥuraqī], and he is trustworthy according to the scholars of *Hadīth*.

عَبْدُ الرَّحْمَنِ هُوَ ابْنُ يَعْقُوبَ الْجُهَيْنِيُّ [الْحُرَفِيُّ] وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

تخریج: [صحیح] انظر الحديث السابق * وفي الباب عن علي، [الحاكم في المستدرک: ١/ ١٣٢ وصححه على شرط مسلم] وعبدالله بن عمرو، [مسلم، ح: ٢٦/٢٤١ وأصله عند البخاري، ح: ٦٠ وابن عباس، [يأتي: ١٧٠١ وابن خزيمة، ح: ١٧٥] وعبيدة بن عمرو، [أحمد: ٤٨١/٣، ٤/ ٧٩] وعائشة، [مسلم، ح: ٩] وعبدالرحمن بن عائش الحضرمي، [شرح السنة للغوي: ٤/ ٣٦، ٣٥، ح: ٩٢٤ وانظر مسند الإمام أحمد: ٥/ ٣٧٨] وأنس، [البيزار، (كشف): ١/ ١٣٨، ٢٦٣ وله لفظ آخر عند أبي داود، ح: ١٧٣].

Chapter 40. [What Has Been Related] About Using a Towel After Wudū'

(المعجم ٤٠) - بَابُ [مَا جَاءَ فِي] الْمُنْدِيلِ بَعْدَ الْوُضُوءِ (التحفة ٤٠)

53. 'Āishah narrated: "Allāh's Messenger ﷺ had a cloth that he would use to dry off with after *Wudū'*." (*Da'if*)

٥٣ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ [ابْنُ الْجَرَّاحِ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ زَيْدِ ابْنِ حُبَابٍ، عَنْ أَبِي مُعَاذٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ لِرَسُولِ اللَّهِ ﷺ خِرْقَةٌ يُسْتَفُّ بِهَا بَعْدَ الْوُضُوءِ.

Abū 'Eīsā said: The *Hadīth* of 'Āishah is not authentic and there is nothing authentic reported from the Prophet ﷺ on this topic.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ لَيْسَ بِالْقَائِمِ. وَلَا يَصِحُّ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْبَابِ شَيْءٌ.

They say that Abū Mu'ādh (one of the narrators) is Sulaimān bin Arqam and he is weak according to the people of *Hadīth*.

وَأَبُو مُعَاذٍ، يَقُولُونَ: هُوَ سُلَيْمَانُ بْنُ أَرْقَمٍ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ.

[He said:] There are narrations on this topic from Mu'ādh bin Jabal.

[قَالَ]: وَفِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ١/ ١٥٤ من حديث ابن وهب به، وأبو معاذ ضعيف كما سياتي: ٥٤ * وفي الباب عن معاذ بن جبل [انظر الحديث الآتي].

54. Mu'ādh bin Jabal narrated: "I saw the Prophet ﷺ when he performed *Wudū'*, he wiped his face with the edge of his garment."

٥٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ بْنِ أَنْعَمٍ، عَنْ عَتَبَةَ بْنِ حَمِيدٍ، عَنْ عَبَادَةَ بْنِ نُسَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ

Abū 'Eīsā said: This *Hadīth* is

Gharīb, and its chain is weak. Rishdīn bin Sa'd and 'Abdur-Rahmān bin Ziyād bin An'um Al-Ifriqī [narrators in the chain of this *Hadīth*] are weak in *Hadīth*.

Some people of knowledge among the Companions of the Prophet ﷺ and those after them, permitted using a towel after *Wudū'*.

Those who disliked it, only disliked it from the view of the saying: "*Wudū'* is weighed." That was reported from Sa'eed bin Al-Mūsāyyab and Az-Zuhrī. Muḥammad bin Ḥumaid [Ar-Rāzī] narrated to us, Jarīr narrated to us, he said: 'Alī bin Mujāhid narrated it to me, and he is trustworthy to me, from me,^[1] from: Tha'labah from Az-Zuhrī, he said: "The towel is only disliked after *Wudū'* because *Wudū'* is weighed." (*Da'īf*)

ابن عَنَم، عَنِ مُعَاذِ بْنِ جَبَلٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا تَوَضَّأَ مَسَحَ وَجْهَهُ بِطَرَفِ ثَوْبِهِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ، وَإِسْنَادُهُ ضَعِيفٌ. وَرِشْدِينُ بْنُ سَعْدٍ وَعَبْدُ الرَّحْمَنِ بْنُ زِيَادِ بْنِ أَنْعُمِ الْإِفْرِيقِيِّ يُضَعَّفَانِ فِي الْحَدِيثِ.

وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَمَنْ بَعْدَهُمْ فِي الْمُنْدِيلِ بَعْدَ الْوُضُوءِ.

وَمَنْ كَرِهَهُ إِنَّمَا كَرِهَهُ مِنْ قَبْلِ أَنَّهُ قِيلَ: إِنَّ الْوُضُوءَ يُوزَنُ. وَرُويَ ذَلِكَ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَالزُّهْرِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ [الرَّازِيُّ]: حَدَّثَنَا جَرِيرٌ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ مُجَاهِدٍ عَنِّي - وَهُوَ عِنْدِي ثِقَةٌ - عَنْ ثَعْلَبَةَ، عَنِ الزُّهْرِيِّ قَالَ: إِنَّمَا أكره المنديلَ بَعْدَ الْوُضُوءِ لِأَنَّ الْوُضُوءَ يُوزَنُ.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ٢٣٦/١ من حديث قتيبة به، رشدين وابن أنعم: ضعيفان كما في التقريب وغيره * أثر الزهري: "إنما أكره المنديل بعد الوضوء... إلخ" سنده ضعيف، محمد بن حميد الرازي: ضعيف على الراجح.

Comments:

Using a towel after ablution, according to the majority of scholars, is permissible; and drying the water of ablution from the body does not mean it will not have weight, because the water will obviously get dry. So there is no harm in drying the water after ablution.

Chapter 41. [About] What Is Said After *Wudū'*

(المعجم ٤١) - بَابُ [فِي] مَا يُقَالُ بَعْدَ الْوُضُوءِ (التحفة ٤١)

55. 'Umar bin Al-Khaṭṭāb narrated

٥٥ - حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ عِمْرَانَ

[1] That is, Jarīr narrated it first to 'Alī bin Mujāhid, then Jarīr forgot it. So 'Alī bin Mujāhid told him: "You narrated it to me from Tha'labah." (*Tuḥfat Al-Aḥwadhī*)

that Allāh's Messenger ﷺ said: "Whoever performs *Wuḍū'*, making *Wuḍū'* well, then says: (*Ashhadu an lā ilāha illallāh, waḥdahu lā sharika lahu, wa ashhadu anna Muḥammadan 'abduhu wa rasūluhu, Allāhummaj'alnī minat-tawwābīn, waj'alnī minal mutatahḥirīn*) 'I testify that none has the right to be worshipped but Allāh Alone, there are no partners for Him. And I testify that Muḥammad is His servant and Messenger. O Allāh! Make me among the repentant, and make me among those who purify themselves.' Then eight gates of Paradise are opened for him, that he may enter by whichever of them he wishes." (*Da'if*)

[Abū 'Eisā said:] There are narrations on this topic from Anas, and 'Uqbah bin 'Āmir.

Abū 'Eisā said: Zaid bin Ḥubbāb (one of the narrators) has been contradicted in this *Ḥadīth* of 'Umar.

[He said:] 'Abdullāh bin Ṣāliḥ, and others, reported it from Mu'āwiyah bin Ṣāliḥ, from Rabī'ah bin Yazīd, from Abū Idrīs from 'Uqbah bin 'Āmir from 'Umar, and, from Abū 'Uthmān from Jubair bin Nufair from 'Umar.

There is incoherence (*Iḍṭirāb*) in this *Ḥadīth*' chain. Not much of the *Aḥādīth*' reported on this topic are authentic.

Muḥammad said: "Abū Idrīs did not hear anything from 'Umar."

الثَّعْلَبِيُّ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ الدَّمَشَقِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ وَأَبِي عَثْمَانَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ: فَتُحْتَّ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

[قَالَ أَبُو عَيْسَى]: وَفِي الْبَابِ عَنْ أَنَسٍ، وَعُقْبَةَ بْنِ عَامِرٍ.

قَالَ أَبُو عَيْسَى: حَدِيثُ عُمَرَ قَدْ خُوِّلَفَ زَيْدُ بْنُ حُبَابٍ فِي هَذَا الْحَدِيثِ.

[قَالَ: وَآزَوَى عَبْدُ اللَّهِ بْنُ صَالِحٍ وَغَيْرُهُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنْ عُمَرَ. وَعَنْ رَبِيعَةَ عَنْ أَبِي عَثْمَانَ، عَنْ جُبَيْرِ ابْنِ نَفَيْرٍ، عَنْ عُمَرَ.

وَهَذَا حَدِيثٌ فِي إِسْنَادِهِ اضْطِرَابٌ. وَلَا يَصِحُّ عَنْ النَّبِيِّ ﷺ فِي هَذَا الْبَابِ كَثِيرٌ شَيْءٌ.

قَالَ مُحَمَّدٌ: وَأَبُو إِدْرِيسَ لَمْ يَسْمَعْ مِنْ عُمَرَ شَيْئًا.

تخریج: [ضعیف] أبو إدريس لم یسمع من عمر، وأبو عثمان هو سعید بن هانیء (مسند الفاروق لابن کثیر ۱/۱۱۱) وهما یرویان عن جبیر بن نفیر هم عقبه بن عامر (مسلم: ۲۳۴ب) السند معلل والحديث صحیح بدون هذه الزیادة: "اللهم اجعلني من التوابین واجعلني من المتطهرین" * وفي الباب عن أنس، [ابن ماجه، ح: ۴۶۹ وأحمد: ۳/۲۶۹ وغيرهما] وعقبه بن عامر، [مسلم، ح: ۲۳۴ وابن أبي شیبة: ۳/۱، ۴].

Comments:

This narration, just with the wording of the Declaration, exists in *Ṣaḥih Muslim*; and the addition of "*Allahum-maj'al-nee minat-tawwabeena waj'alnee minal mutatahhireen*" [O Allāh! Make me one of those who repent in abundance and make me of those who are clean and pure] this addition is proven authentic see *Irwa'ul-Ghalil* 1/135, and *Al-Jāmi' As-Saghir* 1/1112.

Chapter 42. On Wuḍū' With A Mudd^[1]

56. Safīnah narrated: "The Prophet ﷺ would perform *Wuḍū'* with a *Mudd*, and he would perform *Ghusl* with a *Ṣā'*." (*Ṣaḥih*) [He said:] There are narrations on this topic from 'Āishah, Jābir, and Anas bin Mālīk.

Abū 'Eīsā said: The *Ḥadīth* of Safīnah is a *Ḥasan Ṣaḥih Ḥadīth*. Abū Raiḥānah's (one of the narrators) name is 'Abdullāh bin Maṭar.

Based upon this, some of the people of knowledge hold the view that *Wuḍū'* is performed with a *Mudd*, and *Ghusl* with a *Ṣā'*

Ash-Shāfi'ī, Aḥmad, and Ishāq said: "The meaning of this *Ḥadīth* is not to restrict it such that it is not permissible to use more or less than that, it is only to explain the amount that is sufficient."

(المعجم ۴۲) - بَابُ [فِي] الْوُضُوءِ
بِالْمُدِّ (التحفة ۴۲)

۵۶ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ أَبِي رَيْحَانَةَ عَنْ سَفِينَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ بِالْمُدِّ، وَيَغْتَسِلُ بِالصَّاعِ.
[قَالَ]: وَفِي الْبَابِ عَنْ عَائِشَةَ، وَجَابِرٍ، وَأَنْسِ بْنِ مَالِكٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ سَفِينَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو رَيْحَانَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ مَطَرٍ. وَهَكَذَا رَأَى بَعْضُ أَهْلِ الْعِلْمِ الْوُضُوءَ بِالْمُدِّ، وَالْغُسْلَ بِالصَّاعِ.

وَقَالَ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ: لَيْسَ مَعْنَى هَذَا الْحَدِيثِ عَلَى التَّوْقِيتِ، أَنَّهُ لَا يَجُوزُ أَكْثَرُ مِنْهُ وَلَا أَقَلُّ مِنْهُ، وَهُوَ قَدْرُ مَا يَكْفِي.

[1] It is a measurement of volume rather than weight. It is one scoop of an average man, with his two hands held together. Four of these makes up a *Ṣā'*. The weight of these measurements differ depending upon the substance measured.

تخريج: وأخرجه مسلم، الحيفر، باب القدر المستحب من الماء في غسل الجنابة...، ح: ٣٢٦ عن علي بن حجر به * وفي الباب عن عائشة، [البخاري، ح: ٢٥١ ومسلم: ٣٢٠، ٣٢١] وجابر، [أبو داود، ح: ٩٣ والبغوي في شرح السنة: ٥٤/٢، ح: ٢٨٠] وأسن بن مالك، [البخاري، ح: ٢٠١ ومسلم، ح: ٣٢٥].

Comments:

The objective of being careful in the use of water is to avoid the wasteful, extravagant use of water for ablution and bathing; however, according to the consensus, the quantity of water is not fixed.

Chapter 43. [What Has Been Related] About It Being Disliked To Be Wasteful With Water During *Wudū'*

(المعجم ٤٣) - بَابُ [مَا جَاءَ فِي] كَرَاهِيَةِ الْإِسْرَافِ فِي الْوُضُوءِ [بِالْمَاءِ] (التحفة ٤٣)

57. Ubayy bin Ka'b narrated that the Prophet ﷺ said: "Indeed there is a *Shaitān* for *Wudū'* who is called "Al-Walahān." So beware of having misgivings about water."^[1] (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Abdullāh bin 'Amr, and 'Abdullāh bin Mughfāl.

Abū 'Eisā said: The *Ḥadīth* of Ubayy bin Ka'b is a *Gharīb Ḥadīth*. Its chain is not strong, and [what is correct] according to the people of *Ḥadīth* is that we do not know anyone who gave it a chain except *Khārijah* [one of the narrators in this *Ḥadīth*].

This *Ḥadīth* has been reported from more than one route from Al-Ḥasan, as his saying, but there is nothing correct on this topic from the Prophet ﷺ. *Khārijah* is not reliable according to our companions, and Ibn Al-Mubārak graded him weak.

٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ [الطَّيَالِسِيُّ]: حَدَّثَنَا خَارِجَةُ بْنُ مُصْعَبٍ عَنْ يُونُسَ بْنِ عَبْدِ، عَنِ الْحَسَنِ، عَنْ عُمَيْرِ بْنِ صَمْرَةَ السَّعْدِيِّ، عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلْوُضُوءِ شَيْطَانًا يُقَالُ لَهُ: الْوَلَهَانُ، فَاتَّقُوا وَسْوَاسَ الْمَاءِ».

[قَالَ:] وفي الباب عن عبد الله بن عمرو، وعبد الله بن مغلل.

قال أبو عيسى: حديث أبي بن كعب حديث غريب، وليس إسناده بالقوي [والصحيح] عند أهل الحديث، لأننا لا نعلم أحداً أسنده غير خارجة.

وقد روي هذا الحديث من غير وجه عن الحسن: قوله. ولا يصح في هذا الباب عن النبي ﷺ شيء. وخارجة ليس بالقوي عند أصحابنا، وضعفه ابن المبارك.

[1] Meaning, beware of having doubts over whether or not you have washed something.

تخریج: [إسناده ضعيف جدًا] وأخرجه ابن ماجه، الطهارة، باب ماجاء في القصد في الوضوء... إلخ، ح: ٤٢١ وابن خزيمة، ح: ١٢٢ عن محمد بن بشار به وهو في مسند الطيالسي، ح: ٥٤٧ خارجة متروك، مدلس عن الكذابين * وفي الباب عن عبدالله بن عمرو، [ابن ماجه، ح: ٤٢٥ وأحمد: ٢/٢٢١] وعبدالله بن مغفل، [أبو داود، ح: ٩٦].

Comments:

The literal meaning: *Al-Walahā* this is name of the Satan who casts doubts to a person about water; sometime it whispers that all parts are not washed, sometime it creates doubt that a part has been washed only once, sometime it causes confusion about the purity or impurity of water; likewise it urges the use of water extravagantly and the use of water extravagantly (*Isrāf*) is not allowed.

Chapter 44. [What Has Been Related] About Performing *Wuḍū'* For Every *Ṣalāt*

58. Anas narrated that “The Prophet ﷺ would perform *Wuḍū'* for every *Ṣalāt*, whether he was in a state of purity or not in a state of purity.” (*Da'if*)

He^[1] said: “I asked Anas: ‘What would you do?’ He said: We would perform one *Wuḍū'*.”

Abū 'Eisā said: The *Ḥadīth* of [Ḥumaid from] Anas is a *Ḥasan Gharīb Ḥadīth* [from this route]. What is popular among the people of *Ḥadīth* is the narration of 'Amr bin 'Āmir [Al-Anṣarī] from Anas. Some of the people of knowledge held the view that *Wuḍū'* for every *Ṣalāt* is recommended, not obligatory.

تخریج: [إسناده ضعيف] فيه لعل ومنها عن عنتة حميد وابن إسحاق وضعف محمد بن حميد والحديث الآتي: ٦٠ يعني عنه.

(المعجم ٤٤) - بَابُ [مَا جَاءَ فِي] الْوُضُوءِ لِكُلِّ صَلَاةٍ (التحفة ٤٤)

٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ بْنُ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ طَاهِرًا أَوْ غَيْرَ طَاهِرٍ. قَالَ: قُلْتُ لِأَنَسٍ: فَكَيْفَ كُنْتُمْ تَصْنَعُونَ أَنْتُمْ؟ قَالَ: كُنَّا نَتَوَضَّأُ وَوُضُوءًا وَاجِدًا.

قَالَ أَبُو عِيسَى: [وَأَحَدِيثُ حُمَيْدٍ عَنْ] أَنَسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ]، وَالْمَشْهُورُ عِنْدَ أَهْلِ الْحَدِيثِ حَدِيثُ عَمْرِو بْنِ عَامِرٍ [الْأَنْصَارِيِّ] عَنْ أَنَسٍ. وَقَدْ كَانَ بَعْضُ أَهْلِ الْعِلْمِ يَرَى الْوُضُوءَ لِكُلِّ صَلَاةٍ اسْتِحْبَابًا، لَا عَلَى الْوُجُوبِ.

[1] Ḥumaid, who narrated it from Anas.

Comments:

The whole Muslim *Ummah* is in agreement that in the case of being without ablution, making ablution is obligatory; and if one is with the ablution, it is not necessary for him to make ablution again; several prayers may be performed with this ablution.

59. It has been related in a narration from Ibn ‘Umar that the Prophet ﷺ said: “Whoever performs *Wuḍū’* while in a state of purity, Allāh writes for him on account of it ten good merits.”

(Da‘if)

[He said:] Al-Ifriqī narrated this *Hadīth* from Abū Ghutaif, from Ibn ‘Umar, from the Prophet ﷺ. Al-Ḥusain bin Ḥuraith Al-Marwazī narrated that to us: (He said) Muḥammad bin Yazid Al-Wāsiṭī narrated to us from Al-Ifriqī.” And it is a weak chain.

‘Alī [bin Al-Madīnī] said: “Yaḥya bin Sa‘eed Al-Qaṭṭān said: ‘This *Hadīth* was mentioned to Hishām bin ‘Urwah, so he said, “This chain is from the east.”^[1]

[He said: I heard Aḥmad bin Al-Ḥasan saying: “I heard Aḥmad bin Ḥanbal saying: ‘I have not seen with my eyes anyone who was well-versed in the science of *Hadīth* like similar to Yaḥya bin Sa‘eed Al-Qaṭṭān.”]

٥٩ - وَقَدْ رُوِيَ فِي حَدِيثٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ تَوَضَّأَ عَلَى طَهْرٍ كَتَبَ اللَّهُ لَهُ بِهِ عَشْرَ حَسَنَاتٍ».

[قَالَ:] وَرَوَى هَذَا الْحَدِيثَ الْإِفْرِيقِيُّ عَنْ أَبِي عَطِيفٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ حَدَّثَنَا بِذَلِكَ الْحُسَيْنُ بْنُ حُرَيْثِ الْمَرْزُوقِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدِ الْوَاسِطِيِّ عَنِ الْإِفْرِيقِيِّ وَهُوَ إِسْنَادٌ ضَعِيفٌ.

قَالَ عَلِيُّ [بْنُ الْمَدِينِيِّ]: قَالَ يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ: ذَكَرَ لِهَشَامِ بْنِ عُرْوَةَ هَذَا الْحَدِيثَ فَقَالَ: هَذَا إِسْنَادٌ مُشْرِقِيٌّ.

[قَالَ:] سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: مَا رَأَيْتُ بَعِيثِيٍّ مِثْلَ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ].

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب الرجل يجدد الوضوء من غير حدث، ح: ٦٢ من حديث الإفريقي به وقال البيهقي: ١٦٢/١ "عبدالرحمن بن زياد، (الإفريقي) غير قوي" * قول هشام رواه ابن عدي (الكامل ١٥٩١/٤) والعقيلي (٣٣٢/٢ ت ٩٢٩) والخطيب (٢١٦/١٠) من حديث علي بن عبدالله المدني به وهو ثابت عنه وقول أحمد صحيح، ثابت عنه.

^[1] Meaning, from the people of the east, and they are the people of Al-Kūfah and Al-Baṣrah. (*Tuḥfat Al-Aḥwadhī*)

Comments:

The chain which has the narrators from Hijāz, scholars called it 'Maghrabī (western) Chain' and if the narrators of the chain are from Al-Kūfah or Al-Baṣrah, it is called 'Mashraqī (eastern) Chain'; and sometimes this word (Mashraqī Chain) is also used for a weak *Hadīth*, because this *Hadīth* is from Abdur-Rahman bin An'am Ifrīqī, he is a weak narrator; so it is called a 'Mashraqī Chain'.

60. 'Amr bin 'Āmir Al-Anṣarī narrated that he heard Anas bin Mālik saying: "The Prophet ﷺ would perform *Wuḍū'* for every *Ṣalāt*." I said, "So what about you, what would you do?" He said, "We would pray all of the prayers with one *Wuḍū'*, as long as we had not committed *Hadath* (anything that invalidates *Wuḍū'*)." (*Ṣaḥīh*)

Abū 'Eisā said, This *Hadīth* is *Ḥasan Ṣaḥīh*. [The *Hadīth* of Humaid from Anas (no. 58) is a good *Hadīth* (*Jayyid*) that is *Gharīb Ḥasan*].

تخریج: وأخرجه البخاري، الوضوء، باب الوضوء من غير حدث، ح: ٢١٤ من حديث سفيان بن سعيد الثوري به.

Chapter 45. What Had Been Related About Performing The (Five Obligatory) Prayers With One *Wuḍū'*

61. Sulaimān bin Buraidah narrated that his father said: "The Prophet ﷺ would perform *Wuḍū'* for every *Ṣalāt*. So during the year of the Conquest, he performed all of the prayers with one *Wuḍū'*, and he wiped over his *Khuff*. So 'Umar said, 'You did something that you have not done before?' He replied: "I did it on purpose." (*Ṣaḥīh*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīh*. 'Alī bin Qādim

٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، وَعَبْدُ الرَّحْمَنِ [هُوَ ابْنُ] مَهْدِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ عَمْرِو بْنِ عَامِرِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ. قُلْتُ: فَأَنْتُمْ مَا كُنْتُمْ تَصْنَعُونَ؟ قَالَ: كُنَّا نُصَلِّي الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ مَا لَمْ نُحَدِثْ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، [وَحَدِيثٌ حَمِيدٌ عَنْ أَنَسٍ حَدِيثٌ جَيِّدٌ غَرِيبٌ حَسَنٌ].

(المعجم ٤٥) - بَابُ مَا جَاءَ: أَنَّهُ يُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ (التحفة ٤٥)

٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ، فَلَمَّا كَانَ عَامَ الْفَتْحِ صَلَّى الصَّلَوَاتِ كُلَّهَا بِوُضُوءٍ وَاحِدٍ، وَمَسَحَ عَلَى خُفَّيْهِ، فَقَالَ عُمَرُ: إِنَّكَ فَعَلْتَ شَيْئًا لَمْ تَكُنْ فَعَلْتَهُ؟ قَالَ: «عَمْدًا فَعَلْتُهُ».

narrated this *Hadīth* from Sufyān Ath-Thawrī, with this addition: “performing *Wuḍū’* (washing each limb) one time.”

[He said:] Sufyān Ath-Thawrī also narrated this *Hadīth* from Muḥārib bin Dithār, from Sulaimān bin Buraidah: “That the Prophet ﷺ would perform *Wuḍū’* for every *Ṣalāt*.”

And Wakī’ narrated it from Sufyān, from Muḥārib, from Sulaimān bin Buraidah, from his father.

[He said:] ‘Abdur-Rahmān bin Mahdī, and others, narrated it from Sufyān from Muḥārib bin Dithār, from Sulaimān bin Buraidah, from the Prophet ﷺ, which is *Mursal*,^[1] and this is more correct than the *Hadīth* of Wakī’.

This is acted upon according to the people of knowledge: One performs the prayers with one *Wuḍū’* as long he has not committed *Hadath*. Some of these scholars perform *Wuḍū’* for every prayer, considering it recommended, and intending its virtue.

It has been related from Al-Ifriqī, from Abū Ghuṭaif, from Ibn ‘Umar, that the Prophet ﷺ said: “Whoever performs *Wuḍū’* while in a state of purity, Allāh records for him on that account ten good merits.”

This chain is weak.

On this topic there is a narration

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَى هَذَا الْحَدِيثَ عَلِيُّ بْنُ قَادِمٍ عَنْ سُفْيَانَ الثَّوْرِيِّ وَزَادَ فِيهِ: تَوَضَّأَ مَرَّةً مَرَّةً.

[قَالَ]: وَرَوَى سُفْيَانُ الثَّوْرِيُّ هَذَا الْحَدِيثَ أَيْضًا عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ.

وَرَوَاهُ وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ مُحَارِبِ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ.

[قَالَ] وَرَوَى عَبْدِ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَغَيْرُهُ عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، وَهَذَا أَصَحُّ مِنْ حَدِيثِ وَكَيْعٍ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ: أَنَّهُ يُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ مَا لَمْ يُحْدِثْ. وَكَانَ بَعْضُهُمْ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ: اسْتِحْبَابًا وَإِرَادَةَ الْفَضْلِ.

وَيُرَوَى عَنِ الْإِفْرِيقِيِّ، عَنْ أَبِي عَطِيْفٍ، عَنِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَوَضَّأَ عَلَى طَهْرٍ كَتَبَ اللَّهُ لَهُ بِهِ عَشْرَ حَسَنَاتٍ». وَهَذَا إِسْنَادٌ ضَعِيفٌ.

وَفِي الْبَابِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الطَّهْرَ وَالْعَصْرَ بِوُضُوءٍ وَاحِدٍ.

[1] Meaning that a *Tābi’* narrated the *Hadīth* from the Prophet ﷺ, without mentioning a Companion who heard it.

from Jābir bin ‘Abdullāh, that:
“The Prophet ﷺ prayed *Zuhr* and
‘Asr with one *Wuḍū’*.”

تخريج: وأخرجه مسلم، الطهارة، باب جواز الصلوات كلها بوضوء واحد، ح: ٢٧٧ من حديث سفیان الثوري به * حديث الإفريقي تقدم: ٥٩ * وفي الباب عن جابر بن عبدالله، [ابن ماجه، ح: ٥١١].

Chapter 46. [What Has Been Related] About A Man And A Woman Performing *Wuḍū’* From One Vessel.

62. Maimūnah said: “I and Allāh’s Messenger ﷺ would perform *Ghusl* for *Janābah* from one vessel.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It is the view of the *Fuqahā’* in general that; there is no harm in a man and a woman performing *Ghusl* from one vessel.

[He said:] There are narrations on this topic from ‘Alī, ‘Āishah, Anas, Umm Hāni’, Umm Ṣubayyah (Al-Juhaniyah), Umm Salamah, and Ibn ‘Umar.

[Abū ‘Eīsā said:] Abū *Ash-Sha’ta’*’s (one of the narrators in this *Ḥadīth*) name is Jābir bin Zaid.

(المعجم ٤٦) - بَابُ [مَا جَاءَ] فِي
وُضُوءِ الرَّجُلِ وَالْمَرْأَةِ مِنْ إِنَاءٍ وَاحِدٍ
(التحفة ٤٦)

٦٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ
ابْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي
الشَّعَثَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنِي
مَيْمُونَةُ قَالَتْ: كُنْتُ أَعْتَسِلُ أَنَا وَرَسُولُ اللَّهِ
ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ، وَهُوَ قَوْلُ عَامَّةِ الْفُقَهَاءِ: أَنْ لَا بَأْسَ
أَنْ يَعْتَسِلَ الرَّجُلُ وَالْمَرْأَةُ مِنْ إِنَاءٍ وَاحِدٍ.

[قَالَ]: وَفِي الْبَابِ عَنْ عَلِيٍّ، وَعَائِشَةَ،
وَأَنْسٍ، وَأُمِّ هَانِيَةَ، وَأُمِّ صَبِيَةَ [الْجُهَيْنِيَةَ]،
وَأُمِّ سَلَمَةَ، وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيْسَى]: وَأَبُو الشَّعَثَاءِ اسْمُهُ
جَابِرُ بْنُ زَيْدٍ.

تخريج: متفق عليه، وأخرجه البخاري، الغسل، باب الغسل بالصاع ونحوه، ح: ٢٥٣ تعليقا،
ومسلم، الحيض، باب القدر المستحب من الماء من غسل الجنابة... إلخ، ح: ٤٧/٣٢٢ من
حديث ابن عينة به * وفي الباب عن علي، [ابن ماجه، ح: ٣٧٥ وأحمد: ١/١٧٧] وعائشة،
[البخاري، ح: ٢٥٠ ومسلم، ح: ٣١٩] وأنس، [البخاري، ح: ٢٦٤ وأصله عند مسلم، ح: ٣٢٥]
وأم هانئ، [ابن ماجه، ح: ٣٧٨] وأم صبية الجهنية، [أبو داود، ح: ٧٨ وابن ماجه، ح: ٣٨٢]
وأم سلمة، [البخاري، ح: ٣٢٢ ومسلم، ح: ٢٩٦] وابن عمر، [البخاري، ح: ١٩٣].

Comments:

Allāh created mutual love, compassion, affection and kindness between husband and wife, and declared them a clothing for each other, in light of

this, there is no objection if they both make ablution from the same pot or if they take a bath together.

Chapter 47. [What Has Been Related] About It Being Disliked To Use The Leftover Water Of A Woman

63. Abū Hājib narrated from a man from Banū Ghifār who said: "The Prophet ﷺ prohibited using the leftover (water) of a woman's purification." (*Hasan*)

[He said:] There is something on this topic from 'Abdullāh bin Sarjis.

Abū 'Eisā said: Some of the *Fuqahā'* disliked *Wudū'* with what is leftover from a woman's purification. This is the saying of Aḥmad and Ishāq: They dislike using what is leftover from her purification, but they do not see any harm in what is leftover from her drinking.

تخریج: [حسن] وأخرجه أحمد: ٦٦/٥ من حديث سليمان التيمي به وهو مخرج في نيل المقصود، ح: ٨٢، وتسهيل الحاجة في تخریج ابن ماجه، ح: ٣٧٣ وغيرهما، وانظر الحديث الآتي * وفي الباب عن عبدالله بن سرجس، [ابن ماجه، ح: ٣٧٤].

Comments:

According to the majority of *A'immaḥ*, there is no harm in using water leftover by husband or wife; and the commandment to not use is on the basis of undesirability (i.e. avoidance is better yet the use is allowed).

64. Al-Ḥakim bin 'Amr Al-Ghifārī narrated that: "The Prophet ﷺ forbade that a man should perform *Wudū'* with the leftover (water) from a woman's purification." Or, he said: "from her drinking." (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Hasan*. Abū Hājib's (one of the

(المعجم ٤٧) - بَابُ [مَا جَاءَ فِي] كَرَاهِيَةِ فَضْلِ طَهْوْرِ الْمَرْأَةِ (التحفة ٤٧)

٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ [قَالَ]: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي حَاجِبٍ، عَنْ رَجُلٍ مِنْ بَنِي غِفَارٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ فَضْلِ طَهْوْرِ الْمَرْأَةِ.

[قَالَ]: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسٍ .

قَالَ أَبُو عِيْسَى: وَكَرِهَ بَعْضُ الْمُفْهَمَاءِ الْوُضُوءَ بِفَضْلِ طَهْوْرِ الْمَرْأَةِ، وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ: كَرِهَا فَضْلَ طَهْوْرِهَا، وَلَمْ يَرِيَا بِفَضْلِ سُورِهَا بَأْسًا.

٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَبَا حَاجِبٍ يُحَدِّثُ عَنِ الْحَكَمِ بْنِ عَمْرٍو الْغِفَارِيِّ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ طَهْوْرِ الْمَرْأَةِ أَوْ قَالَ: بِسُورِهَا.

narrators) name is Sawādah bin ‘Ashim.

In his *Hadīth*, Muḥammad bin Bash-shār said:^[1] “Allāh’s Messenger prohibited that a man should perform *Wudū’* with the leftover (water) of a woman.” And Muḥammad bin Bash-shār did not have any doubt (about its wording).

[قَالَ أَبُو عِيسَى] : هَذَا حَدِيثٌ حَسَنٌ .
وَأَبُو حَاجِبٍ اسْمُهُ سَوَادَةٌ بْنُ عَاصِمٍ .
وَقَالَ مُحَمَّدُ بْنُ بَشَّارٍ فِي حَدِيثِهِ : نَهَى
رَسُولُ اللَّهِ ﷺ أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ طَهْوَرِ
الْمَرْأَةِ . وَلَمْ يَشْكُ فِيهِ مُحَمَّدُ بْنُ بَشَّارٍ .

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الطهارة، باب النهي عن ذلك، ح: ٣٧٣ عن محمد بن بشار به وهو في مسند الطيالسي، ح: ١٢٥٢. وانظر الحديث السابق، وصححه ابن حبان، ح: ٢٢٤.

Comments:

None of the *A’immah* are in favor of disliking the use of water leftover by either husband or wife. Therefore the preventative *Ahādīth* would be regarded in the meaning of avoidance.

Chapter 48. [What has Been Related] About Permitting That

(المعجم ٤٨) - بَابُ [مَا جَاءَ فِي] الرُّخْصَةِ فِي ذَلِكَ (التحفة ٤٨)

65. Ibn ‘Abbās narrated: “One of the wives of the Prophet ﷺ performed *Ghusl* with a bowl. Allāh’s Messenger wanted to perform *Wudū’* with it, so she said: ‘O Messenger of Allāh! Indeed I am *Junub*.’^[2] So he said: ‘Indeed, water does not become *Junub*.’” (*Da’if*)

٦٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اغْتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ فِي جَفْنِهِ، فَأَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَتَوَضَّأَ مِنْهُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ جُنُبًا، فَقَالَ: «إِنَّ الْمَاءَ لَا يُجْنِبُ» .

Abū ‘Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى] : هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .
وَهُوَ قَوْلُ سَفْيَانَ الثَّوْرِيِّ وَمَالِكٍ
وَالشَّافِعِيِّ .

It is the saying of Sufyān Ath-Thawrī, Mālik, and Ash-Shāfi’ī.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب الماء لا يجنب، ح: ٦٨ وابن ماجه، ح: ٣٧٠ من حديث أبي الأحوص به سماك ضعيف عن عكرمة وصحيح الحديث عن غيره، إذا حدث قبل اختلاطه وحديث مسلم، ح: ٣٢٣ وغيره يعني عنه.

[1] At-Tirmidhī narrated this *Hadīth* from both him and Maḥmūd bin Ghailān.

[2] In a state of ceremonial impurity.

Chapter 49. What Has Been Related About: Nothing Makes Water Impure

(المعجم ٤٩) - بَابُ مَا جَاءَ: أَنَّ
الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ (التحفة ٤٩)

66. Abū Sa'eed Al-Khudrī narrated: "It was said, 'O Allāh's Messenger! Shall we use the water of Buḍā'ah well to perform ablution while it is a well in which menstruation rags, flesh of dogs and the putrid are dumped?'" Allāh's Messenger ﷺ said: 'Indeed water is pure, nothing makes it impure.'" (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Hasan*. Abū Usāmah (one of the narrators) has done very well with this *Hadīth*. No one has reported the *Hadīth* of Abū Sa'eed about the well of Buḍā'ah better than what Abū Usāmah reported. And this *Hadīth* has been reported from more than one route from Abū Sa'eed.

There are narrations on this topic from Ibn 'Abbās and 'Āishah.

٦٦ - حَدَّثَنَا هَنَّادٌ وَالْحَسَنُ بْنُ عَلِيٍّ
الْخَلَّالُ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ
عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنِ مُحَمَّدِ بْنِ كَعْبٍ،
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ رَافِعِ بْنِ
خَدِيجٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قِيلَ:
يَا رَسُولَ اللَّهِ، أَنْتَوَضَّأُ مِنْ بَثْرِ بُضَاعَةٍ، وَهِيَ
بَثْرٌ يُلْقَى فِيهَا الْحَيْضُ وَالْحُمُّ الْكِلَابِ
وَالْحَتْنُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَاءَ
طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ، وَقَدْ
جَوَّدَ أَبُو أُسَامَةَ هَذَا الْحَدِيثَ، فَلَمْ يَرَوْ
[أَحَدٌ] حَدِيثَ أَبِي سَعِيدٍ فِي بَثْرِ بُضَاعَةٍ
أَحْسَنَ مِمَّا رَوَى أَبُو أُسَامَةَ. وَقَدْ رَوَى هَذَا
الْحَدِيثَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي سَعِيدٍ.
وفي البابِ عَنِ ابْنِ عَبَّاسٍ وَعَائِشَةَ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الطهارة، باب ماجاء في بثر بضاعة، ح: ٦٦ عن الحسن بن علي به وصححه أحمد وابن معين والحاكم والبخاري وغيرهم، [التلخيص الحبير: ١/ ١٣، ح: ٢ * وفي الباب عن ابن عباس، [أبو داود، ح: ٦٨ والترمذي، انظر الحديث السابق] وعائشة، [أحمد: ١٧٢/٦ وصححه ابن خزيمة: ١/ ١٢٤، ح: ٢٥١].

Comments:

1. According to *Imām* Ibn Al-Mundhir, the people of knowledge are agreed that whether the quantity of water is little or large, when an amount of impure element falls in it by which the taste of water, color or smell changes, it becomes impure.
2. According to some *A'imma*h if the water is little it will become impure by an impure element, and if it is equal to two *Qullah* or more, and none of the three qualities is affected, it remains pure and the *Hadīth* of *Qullatain* supports this view.

Chapter 50. Something Else For That

(المعجم ٥٠) - بَابُ : مِنْهُ آخِرُ

(التحفة ٥٠)

67. Ibn ‘Umar narrated: “I heard Allāh’s Messenger ﷺ while he was being asked about water in open areas of the land, and predators and beasts come to it.” He said: “So Allāh’s Messenger ﷺ said: ‘When the water is two *Qullah* it does not carry filth.’” (*Ṣaḥīḥ*)

[‘Abdah (one of the narrators) said:] Muḥammad bin Ishāq said: “A *Qullah* refers to *Jirār*,^[1] and a *Qullah* is the thing that drinking water is held in.”^[2]

Abū ‘Eisā said: This is the saying of Ash-Shāfi‘ī, Aḥmad and Ishāq. They say that when the water is two *Qullah* then nothing makes it impure, as long as it does not change its smell, and its taste. And they say, it is approximately fifty *Qirbah* (waterskins).

٦٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدُهُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يُسْأَلُ عَنِ الْمَاءِ يَكُونُ فِي الْفَلَاةِ مِنَ الْأَرْضِ وَمَا يُنْبِئُهُ مِنَ السَّاعِ وَالذَّوَابِّ؟ قَالَ: [فَقَالَ رَسُولُ اللَّهِ ﷺ]: «إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبْثَ».

[قَالَ عَبْدُهُ]: قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ؟ الْقُلَّةُ هِيَ: الْجِرَارُ، وَالْقُلَّةُ الَّتِي يُسْتَقَى فِيهَا. قَالَ أَبُو عَيْسَى: وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ، قَالُوا: إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يُنَجِّسْهُ شَيْءٌ، مَا لَمْ يَتَغَيَّرَ رِيحُهُ أَوْ طَعْمُهُ، وَقَالُوا: يَكُونُ نَحْوًا مِنْ خَمْسِ قِرْبٍ.

تخریج: [صحيح] وأخرجه أحمد: ١٢/٢، ٣٨ عن عبدة بن سليمان عنه وهو مخرج في سنن أبي داود، ح: ٦٤ وغيره وصححه ابن خزيمة: ٤٩/١، ح: ٩٢ وابن حبان، ح: ١١٨ والحاكم: ١/١٣٢، ١٣٣ وغيرهم * ابن إسحاق تابعه الوليد بن كثير.

Comments:

The Ḥanafī scholars tried in vain to create confusion regarding the chain, text, meaning and about the implementation of this *Hadīth*; but all the objections and criticism of the Ḥanafī are extremely weak and baseless. The scholars of *Ḥadīth* refuted them with solid and firm answers, as Ḥāfiẓ Abdur-Raḥmān Mubārakpuri and Shaikh Nāsiruddīn Al-Albānī (see: *Tuḥfa-tul-Aḥwadhī* 1/225; *Ṣaḥīḥ Abū Dawūd, Ḥadīth*: 56 and *Irwa’* 33, 172) did. Moreover, this *Hadīth* is authentic from aspects of text, chain and meaning.

[1] *Jirār* is plural of *Jarr*, some type of earthenware jar.

[2] These are two nouns describing large casks that are used to hold water.

Chapter 51. [What Has Been Related About] It Is Disliked To Urinate In Stagnant Water

(المعجم ٥١) - بَابُ [مَا جَاءَ فِي]

كِرَاهِيَةِ الْبَوْلِ فِي الْمَاءِ الرَّائِدِ

(التحفة ٥١)

68. Abū Hurairah narrated that the Prophet ﷺ said: “Let none of you urinate [in still water, then perform *Wuḍū’* with it.”] (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And there is something on this topic from Jābir.

٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنْبِهِ،

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُبُولَنَّ

[أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَوَضَّأُ مِنْهُ].

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ جَابِرٍ.

تخریج: وأخرجه مسلم، الطهارة، باب النهي عن البول في الماء الراكد، ح: ٢٨٢ من حديث عبدالرزاق به وهو في صحيفة همام بن منبه، ح: ٧٣ وأخرجه البخاري، ح: ٢٣٩ من طريق آخر عن أبي هريرة به * وفي الباب عن جابر [ومسلم: ٢٨١].

Comments:

The still water may be needed for ablution or bath, therefore urinating in it is an uncivil and dirty doing.

Chapter 52. What Has Been Related About Sea Water, That It Is Pure

(المعجم ٥٢) - بَابُ [مَا جَاءَ فِي مَاءِ

الْبَحْرِ أَنَّهُ طَهُورٌ] (التحفة ٥٢)

69. Abū Hurairah narrated: “A man asked Allāh’s Messenger ﷺ ‘O Messenger of Allāh! We sail the seas, and we only carry a little water with us. If we use it for *Wuḍū’* then we will go thirsty. So shall we perform *Wuḍū’* from the (water of the) sea?’ Allāh’s Messenger ﷺ said: ‘Its water is pure, and its dead are lawful.’” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir, and Al-Firāsī.

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This is the saying of most of the

٦٩ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ؛ ح: وَحَدَّثَنَا

الْأَنْصَارِيُّ [إِسْحَاقُ بْنُ مُوسَى]: حَدَّثَنَا

مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ صَفْوَانَ بْنِ سَلِيمٍ،

عَنْ سَعِيدِ بْنِ سَلَمَةَ - مِنْ آلِ ابْنِ الْأَزْرَقِ -

أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ - وَهُوَ مِنْ بَنِي عَبْدِ

الدَّارِ - أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ:

سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ

اللَّهِ إِنَّا نَرَكِبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ

الْمَاءِ: فَإِن تَوَضَّأْنَا بِهِ عَطِشْنَا، أَفَتَتَوَضَّأُ مِنْ

[مَاءِ] الْبَحْرِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ

الطَّهُورُ مَاءٌ، الْجَلُّ مَيْتَةٌ».

Fuqahā' among the Companions of the Prophet ﷺ. Among these are Abū Bakr, 'Umar, and Ibn 'Abbās. They did not see any harm in sea water.

Some of the Companions of the Prophet ﷺ disliked using sea water for *Wuḍū'*. Among these are Ibn 'Umar, and 'Abdullāh bin 'Amr. 'Abdullāh bin 'Amr said: "It is fire."

[قَالَ]: وَفِي الْبَابِ عَنْ جَابِرٍ، وَالْفِرَاسِيِّ .
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .
وَهُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ مِنْ أَصْحَابِ النَّبِيِّ
ﷺ، مِنْهُمْ: أَبُو بَكْرٍ، وَعُمَرُ، وَابْنُ عَبَّاسٍ:
لَمْ يَرَوْا بِأَسَا بِمَاءِ الْبَحْرِ .

وَقَدْ كَرِهَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ الْوُضُوءَ
بِمَاءِ الْبَحْرِ، مِنْهُمْ: ابْنُ عُمَرَ، وَعَبْدُ اللَّهِ بْنُ
عَمْرٍو؛ وَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو؛ هُوَ نَارٌ .

تخريج: [إسناده صحيح] وأخرجه أبو داود (الطهارة، باب الوضوء بماء البحر، ح: ٨٣) وغيره من حديث مالك به وهو في الموطأ: ٢٢/١ (يحيى) وصححه البخاري وابن خزيمة، ح: ١١١ وابن حبان، ح: ١١٩ وغيرهم * وفي الباب عن جابر، [ابن ماجه، ح: ٣٨٨] وصححه ابن خزيمة: ٥٩/١، ح: ١١٢ وله شاهد عند الحاكم: ١/١٤٣] و الفراسي، [ابن ماجه، ح: ٣٨٧] * أثر ابن عمر وابن عمرو، لم أجدهما .

Comments:

The Sea is a dwelling of countless animals and unlimited animals probably die in it every day, so he ﷺ said its dead are lawful and its water does not become impure. Almost by consensus the Sea water is pure. All water animals other than the frog and crocodile are lawful, according to *Imām Ahmad*.

Chapter 53. Severe Warning Against Not Shielding Oneself From Urine

(المعجم ٥٣) - بَابُ [مَا جَاءَ فِي] التَّشْلِيدِ فِي الْبَوْلِ (التحفة ٥٣)

70. Ibn 'Abbās narrated: "The Prophet ﷺ passed by two graves. He said: 'These two are being punished. And they are not being punished for something major. As for this one, he would not protect himself from his urine. As for this one, he used to spread *Namimah* (slander).'" (*Sahīḥ*)

٧٠ - حَدَّثَنَا هَنَادٌ وَقُتَيْبَةُ وَأَبُو كُرَيْبٍ،
قَالُوا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِيِّ قَالَ:
سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ
عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى قَبْرَيْنِ، فَقَالَ:
«إِنَّهُمَا يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ: أَمَّا
هَذَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَأَمَّا هَذَا فَكَانَ
يَمْشِي بِالنَّمِيمَةِ» .

[Abū 'Eīsā said:] There are narrations on this topic from Abū Hurairah, Abū Mūsā, 'Abdur-Raḥmān bin Ḥasanah, Zaid (bin Thābit), and Abū Bakarah.

[قَالَ أَبُو عِيْسَى]: وَفِي الْبَابِ عَنْ زَيْدِ بْنِ
ثَابِتٍ وَأَبِي بَكْرَةَ وَأَبِي هُرَيْرَةَ، وَأَبِي مُوسَى،
وَعَبْدِ الرَّحْمَنِ بْنِ حَسَنَةَ .

Abū 'Eīsā said: This *Hadīth* is *Hasan Sahīh*.

Manṣūr narrated this *Hadīth* from Mujāhid, from Ibn 'Abbās, but he did not mention "from Tāwus" in it. And the narration of Al-A'mash is more correct.^[1]

[He said:] I heard Abū Bakr Muḥammad bin Abān [Al-Balkhī who narrates from Wakī'] saying: "I heard Wakī' saying: 'Al-A'mash preserved the chain of Ibrāhīm better than Manṣūr.'"

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَرَوَى مَنْصُورٌ هَذَا الْحَدِيثَ عَنْ مُجَاهِدٍ،
عَنْ ابْنِ عَبَّاسٍ، وَلَمْ يَذْكُرْ فِيهِ عَنْ طَاوُسٍ.
وِرْوَايَةُ الْأَعْمَشِ أَصَحُّ.
[قَالَ]: وَسَمِعْتُ أَبَا بَكْرٍ مُحَمَّدَ بْنَ أَبَانَ
[الْبَلْخِيِّ مُسْتَمْلِيًا وَكَيْعًا] يَقُولُ: سَمِعْتُ وَكِيْعًا
يَقُولُ: الْأَعْمَشُ أَحْفَظُ لِإِسْنَادِ إِبْرَاهِيمَ مِنْ
مَنْصُورٍ.

تخریج: متفق عليه وأخرجه مسلم، الطهارة، باب الدليل على نجاسة البول ووجوب الاستبراء منه، ح: ٢٩٢ عن أبي كريب، والبخاري، الوضوء، باب: من الكبائر أن لا يستتر من بوله، ح: ٢١٦، ٢١٨ من حديث الأعمش به * وفي الباب عن زيد بن ثابت [لم نجده وله لفظ آخر عند مسلم وأحمد: ١٩٠/٥ وليس فيه ذكر البول] وأبي بكره [ابن ماجه، ح: ٣٤٩] أبي هريرة، [ابن ماجه، ح: ٣٤٨] وأبي موسى، [البخاري، ح: ٢٢٦] ومسلم، ح: ٢٧٣ وعلقه أبو داود، ح: ٢٢] وعبدالرحمن بن حسنة، [أبو داود، ح: ٢٢] * قول وكيع؛ إسناده صحيح.

Comments:

These two are such sins that avoiding them is not very hard; from this aspect they are not big, though both are major from the aspect of sinning.

Chapter 54. [What Has Been Related] About Sprinkling Water On The Urine Of A Young Boy Before (He reaches The Age That) He Eats Food

71. Umm Qais bin Miḥṣan narrated: "I entered upon the Prophet ﷺ with a son of mine who was not yet eating food. He urinated on him, so he called for water which he sprinkled over it." (*Sahīh*)

(المعجم ٥٤) - بَابُ مَا جَاءَ فِي نَضْحِ
بَوْلِ الْغُلَامِ قَبْلَ أَنْ يَطْعَمَ (التحفة ٥٤)

٧١ - حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا:
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ، عَنْ عُبَيْدِ
اللهِ بْنِ عَبْدِ اللهِ بْنِ عْتَبَةَ، عَنْ أُمِّ قَيْسِ بْنِتِ
مِخْصِنٍ قَالَتْ: دَخَلْتُ بَابِنِ لِي عَلَى النَّبِيِّ
ﷺ لَمْ يَأْكُلِ الطَّعَامَ، فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ

[1] That is, this narration, in which Al-A'mash said, "I heard Mujāhid narrating from Tāwus."

[He said:] There are narrations on this topic from ‘Alī, ‘Āishah, Zainab, Lubābah bint Al-Ḥārith – and she is Umm Al-Faḍl bin ‘Abbās bin ‘Abdul-Muṭṭalib – and Abū As-Samḥ, ‘Abdullāh bin ‘Amr, and Abū Laila, and Ibn ‘Abbās.

Abū ‘Eīsā said: This is the saying of more than one [of the people of knowledge] among the Companions of the Prophet ﷺ and the *Tābi‘īn*, and those after them. Like Aḥmad and Iṣḥāq who said, “The urine of the young boy is sprinkled, and the urine of the small girl is washed.”

This is the case when they are not eating food, when they eat, then it is washed in all cases.

تخریج: متفق عليه وأخرجه مسلم، الطهارة، باب حكم بول الطفل الرضيع وكيفية غسله، ح: ۲۸۷ من حديث ابن عيينة والبخاري، الوضوء، باب بول الصبيان، ح: ۲۲۳ من حديث الزهري به * وفي الباب عن علي، [أبو داود، ح: ۳۷۷، ۳۷۸] وعائشة، [البخاري، ح: ۲۲۲] ومسلم، ح: ۲۸۶ [وزينب، [عبدالرزاق في المصنف: ۱/ ۳۸۱، ۳۸۲، ح: ۱۴۹۱] ولبابة بنت الحارث، [أبو داود، ح: ۳۷۵] وأبي السمع، [أبو داود، ح: ۳۷۶] وعبدالله بن عمرو، [الطبراني في الأوسط: ۱/ ۴۵۷، ح: ۸۲۸] وأبي ليلي، [أحمد: ۴/ ۳۴۷، ۳۴۸] وابن عباس، [الدارقطني: ۱/ ۱۳۰، ح: ۴۶۵، ۴۶۶].

Chapter 55. What Has Been Related About The Urine Of That Whose Meat Is Eaten

72. Anas narrated: “Some people from ‘Urainah arrived in Al-Madīnah, and they were uncomfortable (and ill from the climate). So Allāh’s Messenger ﷺ sent them some camels from charity. He told them: “Drink from their milk and urine.” So they killed the camel driver that Allāh’s Messenger ﷺ sent, and they

فَرَسَهُ عَلَيْهِ.

[قال]: وفي الباب عن علي، وعائشة وزينب، ولبابة بنت الحارث - وهي: أم الفضل بن عباس بن عبد المطلب - وأبي السمع وعبد الله بن عمرو، وأبي ليلي، وابن عباس.

قال أبو عيسى: وهو قول غير واحد [من أهل العلم] من أصحاب النبي ﷺ والتابعين ومن بعدهم، مثل أحمد وإسحاق، قالوا: ينضح بول الغلام، ويُغسل بول الجارية. وهذا ما لم يطعم، فإذا طعمًا غسلًا جميعًا.

(المعجم ۵۵) - بَابُ مَا جَاءَ فِي بَوْلِ مَا يُؤْكَلُ لَحْمُهُ (التحفة ۵۵)

۷۲ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا حُمَيْدٌ وَقَتَادَةُ وَثَابِتٌ عَنْ أَنَسٍ: أَنَّ نَاسًا مِنْ غُرَيْبَةَ قَدِمُوا الْمَدِينَةَ فَاجْتَوَوْهَا، فَبَعَثَهُمْ رَسُولُ اللَّهِ ﷺ فِي إِبِلِ الصَّدَقَةِ، وَقَالَ: «اشْرَبُوا مِنْ أُبْوَالِهَا» فَقَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ، وَاسْتَأْفَوْا

violently drove off the camels, and apostasized from Islam. So the Prophet ﷺ came to them, he cut off their hands and feet on opposite sides, and branded their eyes, and threw them in Al-Ḥarrah.”^[1] Anas said, “So I saw one of them working over the ground with his mouth, until they died.” (*Ṣaḥīḥ*)

And sometimes Ḥammad said: “Biting the ground with his mouth, until they died.”

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported from Anas through a number of chains of narration.

It is the opinion of most of the people of knowledge, they say: There is no harm in the urine of that whose meat is eaten.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الحدود، باب ماجاء في المحاربة، ح: ٤٣٦٧ من حديث حماد بن سلمة به ومسلم، ح: ١٦٧١ من حديث حميد الطويل، والبخاري، ح: ١٥٠١ من حديث قتادة به.

Comments:

The urine of the animals that are lawful for eating is not impure. Most of the scholars and great scholars of *Ḥadīth* hold this opinion. This is the preferred view in the light of saying of the Prophet ﷺ. The view of the scholars, who are in favor of the impurity of urine of lawful animals, is not correct.

73. Anas bin Mālik narrated: “Allāh’s Messenger ﷺ only poked out their eyes because they had poked out the eyes of the camel driver.”

Abū ‘Eisā said: This *Ḥadīth* is *Gharīb*. We do not know anyone who mentioned it other than this Shaikh, from Yazīd bin Zurā’.

الإبل، وارتدوا عن الإسلام، فأتى بهم النبي ﷺ، فقطع أيديهم وأرجلهم من خلاف، وسمر أعينهم، وألقاهم بالحرّة. قال أنس: فكننت أرى أحدهم يكد الأرض بفيه، حتى ماتوا. وربما قال حماد: يكدم الأرض بفيه، حتى ماتوا.

قال أبو عيسى: هذا حديث حسن صحيح. وقد روي من غير وجه عن أنس. وهو قول أكثر أهل العلم قالوا: لا بأس ببول ما يؤكل لحمه.

٧٣ - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ [الْبُعْدَايُ]: حَدَّثَنَا يَحْيَى بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنَّمَا سَمَلَ النَّبِيُّ ﷺ أَعْيُنَهُمْ لِأَنَّهُمْ سَمَلُوا أَعْيُنَ الرَّعَاةِ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْلَمُ

^[1] Al-Ḥarrah: A well known area full of black rocks, near Al-Madīnah.” (*Tuḥfat Al-Aḥwadhī*).

And it is in accordance with the meaning of Allāh's saying:

“And wounds equal for equal”^[1]

It has been reported that Muḥammad bin Sirīn said: “The Prophet ﷺ only did this to them before the legislated punishments were revealed.”

تخریج: وأخرجه مسلم، القسامة والمحاربين، باب حكم المحاربين والمرتدين، ح: ١٦٧١ / ١٤ عن الفضل بن سهل به * قول ابن سيرين: لم أجده.

Comments:

The Prophet ﷺ gouged out their eyes in retaliation (as law: eye for eye) and also kept them thirsty for the same reason.

Chapter 56. What Has Been Related About *Wuḍū'* For Breaking Wind

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي
الْوُضُوءِ مِنَ الرَّيْحِ (التحفة ٥٦)

74. Abū Hurairah narrated that Allāh's Messenger ﷺ said: “There is no *Wuḍū'* except for a sound or a smell.” (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*

٧٤ - حَدَّثَنَا قُتَيْبَةُ وَهَنَادٌ [قَالَ]: حَدَّثَنَا
وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ،
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «لَا وُضُوءَ إِلَّا مِنْ صَوْتٍ أَوْ رِيحٍ».
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، الطهارة، باب: لا وضوء إلا من حدث، ح: ٥١٥ من حديث وكيع به وصححه ابن خزيمة (١/١٨ ح ٢٧) وابن الجارود (٢) وانظر الحديث الآتي.

Comments:

The purpose of sound and smell is that after the certainty of passing wind, a fresh ablution becomes obligatory; ablution is not compulsory merely because of doubt or *Waswasa*, because certainty cannot be lost just because of mere doubt. It is agreed to by consensus. If ablution gets annulled by passing wind, then urine and excrement will definitely nullify it.

75. Abū Hurairah narrated that Allāh's Messenger ﷺ said: “When one of you is in the *Masjid*, and he senses wind between his buttocks

٧٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا

[1] *Al-Mā'idah* 5:45.

then he should not exit until he hears a sound or smells an odor.”
(*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Abdullāh bin Zaid, ‘Alī bin Ṭalq, ‘Āishah, Ibn ‘Abbās, [Ibn Mas‘ūd], and Abū Sa‘eed.

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It is the opinion of the scholars that it is not obligatory for one to perform *Wuḍū’* except from *Hadath*, for which he hears a sound or smells an odor.

And [‘Abdullāh] bin Al-Mubārak said: “When he has a doubt about *Hadath*, then it is not obligatory for him to perform *Wuḍū’*, until he becomes so certain that he could take an oath about it.” And he said: “When wind comes from the vagina of a woman then it is required for her to perform *Wuḍū’*.” This is the saying of *Ash-Shāfi‘ī* and *Ishāq*.

كَأَنَّ أَحَدَكُمْ فِي الْمَسْجِدِ فَوَجَدَ رِيحًا بَيِّنَ أَلْيَتَيْهِ، فَلَا يَخْرُجُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

[قَالَ]: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، وَعَلِيِّ بْنِ طَلْقٍ، وَعَائِشَةَ، وَابْنِ عَبَّاسٍ، وَابْنِ مَسْعُودٍ، وَأَبِي سَعِيدٍ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ الْعُلَمَاءِ: أَنْ لَا يَجِبَ عَلَيْهِ الْوُضُوءُ إِلَّا مِنْ حَدَثٍ: يَسْمَعُ صَوْتًا أَوْ يَجِدُ رِيحًا.

وَقَالَ [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: إِذَا شَكَّ فِي الْحَدَثِ فَإِنَّهُ لَا يَجِبُ عَلَيْهِ الْوُضُوءُ حَتَّى يَسْتَيْقِنَ اسْتِيفَانًا يَقْدِرُ أَنْ يَخْلِفَ عَلَيْهِ. وَقَالَ: إِذَا خَرَجَ مِنْ قُبُلِ الْمَرْأَةِ الرَّيْحُ وَجَبَ عَلَيْهَا الْوُضُوءُ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَإِسْحَاقَ.

تخریج: وأخرجه مسلم، الحیض، باب الدلیل علی أن من یقن الطهارة... إلخ، ح: ۳۶۲ من حدیث سهیل به وفي الباب عن عبدالله بن زید، [البخاری، ح: ۱۳۷، ۱۷۷ ومسلم، ح: ۳۶۱] وعلي بن طلق [أبو داود، ح: ۲۰۵، ۱۰۰۵] وعائشة، [أبو داود، ح: ۱۱۱۴ وابن ماجه، ح: ۱۲۲۲] وابن عباس، [البيهقي ۲/ ۲۵۴] وابن مسعود، [الطبراني بلفظ آخر، انظر مجمع الزوائد: ۱/ ۹۷] وأبي سعيد، [ابن ماجه، ح: ۵۱۴ وأحمد: ۳/ ۹۶].

76. Abū Hurairah narrated that the Prophet ﷺ said: “Indeed Allāh does not accept the prayer of one of you when he commits *Hadath*, until he performs *Wuḍū’*.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is [*Gharīb*] *Ḥasan Ṣaḥīḥ*.

۷۶ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ لَا يَقْبَلُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ [غَرِيبٌ] حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه وأخرجه البخاري، الوضوء، باب: لا تقبل صلاة بغير طهور، ح: ١٣٥، ومسلم، الطهارة، باب وجوب الطهارة للصلاة، ح: ٢٢٥ من حديث عبدالرزاق به وهو في صحيفة همام، ح: ١٠٨.

Chapter 57. [What Has Been Reported] About *Wuḍū'* From Sleep

(المعجم ٥٧) - بَابُ [مَا جَاءَ فِي] الْوُضُوءِ مِنَ النَّوْمِ (التحفة ٥٧)

77. Ibn 'Abbās narrated that he saw the Prophet ﷺ sleeping, while in prostration position, until he snored or snorted. Then he stood up to pray. So I said: "O Messenger of Allāh! You were sleeping?" He said: "*Wuḍū'* is not required except for sleeping while reclining. For when one reclines, his joints relax." (*Da'īf*)

Abū 'Eisā said: Abū *Khālid*'s (a narrator of this *Hadīth*) name is (Yazīd bin 'Abdur-Rahmān). [He said:] There are narrations on this topic from 'Āishah, Ibn Mas'ūd, and Abū Hurairah.

٧٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى [كُوفِيٌّ] وَهَنَادٌ وَمُحَمَّدُ بْنُ عَبْدِ الْمُحَارِبِيِّ - الْمَعْنَى وَاجِدٌ - قَالُوا: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ [الْمَلَانِي] عَنْ أَبِي خَالِدِ الدَّلَانِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ رَأَى النَّبِيَّ ﷺ نَامَ وَهُوَ سَاجِدٌ، حَتَّى غَطَّ [أ] وَنَفَخَ، ثُمَّ قَامَ يُصَلِّي، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ قَدْ نِمْتَ؟ قَالَ: «إِنَّ الْوُضُوءَ لَا يَجِبُ إِلَّا عَلَى مَنْ نَامَ مُضْطَجِعًا، فَإِنَّهُ إِذَا اضْطَجَعَ اسْتَرَخَتْ مَفَاصِلُهُ».

قَالَ أَبُو عِيْسَى: وَأَبُو خَالِدٍ اسْمُهُ يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ. [قَالَ]: وَفِي الْبَابِ عَنْ عَائِشَةَ، وَابْنِ مَسْعُودٍ، وَأَبِي هُرَيْرَةَ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب: في الوضوء من النوم، ح: ٢٠٢ عن هناد به وقال: "هو حديث منكر" وضعفه الدارقطني: ١/١٥٩، ١٦٠ وغيره * أبو خالد وشيخه: مدلسان وعننا * وفي الباب عن عائشة، [ابن ماجه، ح: ٤٧٤] وابن مسعود، [ابن ماجه، ح: ٤٧٥] وأبي هريرة، [البيهقي: ١/١١٩ موقوفاً وأشار إلى رفعه/ وانظر نصب الراية: ١/٤٦].

Comments:

According to this saying of the Prophet ﷺ, the sleep is, in general, regarded among the things that nullify ablution; and the condition of sleeping in the prayer, outside of the prayer, sitting or standing is not mentioned. The issue of the Prophet's sleep in the prayer is different because his sleep is different than that of the people; he ﷺ said, 'my eyes sleep but my heart does not sleep'.

78. Anas bin Mālik narrated: “The Companions of Allāh’s Messenger ﷺ would sleep, then stand to pray, and they would not perform *Wuḍū’*.” (*Ṣaḥīh*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

[He said:] “I heard Ṣāliḥ bin ‘Abdullāh saying: ‘I asked [‘Abdullāh] bin Al-Mubārak about one who slept sitting erect?’ He said: ‘*Wuḍū’* is not required from him.”

[Abū ‘Eisā] said: The *Ḥadīth* of Ibn ‘Abbās was reported by Sa‘eed bin Abī ‘Arūbah from Qatādah from Ibn ‘Abbās, as his saying, and he did not mention Abū Al-‘Āliyah in it, and he did not attribute it to the Prophet ﷺ.

The scholars differ over *Wuḍū’* in the case of sleep. Most of them held the view that it is not obligatory for one to perform *Wuḍū’* when he slept sitting or standing, until he were to sleep reclining. This was the saying of Ath-Thawrī, Ibn Al-Mubārak, and Aḥmad.

[He said:] Some of the scholars said: When a person sleeps such that his state of mind is overcome, it is obligatory for him to perform *Wuḍū’*, this is the saying of Ishāq.^[1]

Ash-Shāfi‘ī said: “Whoever slept sitting, then he had a dream, or he lost control of his posture due to the slumber of sleep, then he is required to perform *Wuḍū’*.”

٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: يَنَامُونَ ثُمَّ يَقُومُونَ فَيُصَلُّونَ، وَلَا يَتَوَضَّؤْنَ.

وَقَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ: وَ] سَمِعْتُ صَالِحَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَأَلْتُ [عَبْدَ اللَّهِ] بْنَ الْمُبَارَكِ عَمَّنْ نَامَ قَاعِدًا مُعْتَمِدًا؟ فَقَالَ: لَا وَضُوءَ عَلَيْهِ.

قَالَ [أَبُو عِيسَى]: وَقَدْ رَوَى حَدِيثَ ابْنِ عَبَّاسٍ سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنِ ابْنِ عَبَّاسٍ قَوْلَهُ، وَلَمْ يَذْكُرْ فِيهِ أَبَا الْعَالِيَةِ، وَلَمْ يَرَفَعَهُ.

وَاخْتَلَفَ الْعُلَمَاءُ فِي الْوُضُوءِ مِنَ النَّوْمِ: فَرَأَى أَكْثَرُهُمْ أَنَّهُ لَا يَجِبُ عَلَيْهِ الْوُضُوءُ إِذَا نَامَ قَاعِدًا أَوْ قَائِمًا حَتَّى يَنَامَ مُضْطَجِعًا. وَيَبِ يَقُولُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَأَحْمَدُ.

[قَالَ:] وَقَالَ بَعْضُهُمْ: إِذَا نَامَ حَتَّى غَلِبَ عَلَى عَقْلِهِ وَجَبَ عَلَيْهِ الْوُضُوءُ، وَيَبِ يَقُولُ إِسْحَاقُ.

وَقَالَ الشَّافِعِيُّ: مَنْ نَامَ قَاعِدًا فَرَأَى رُؤْيَا أَوْ زَالَتْ مَقْعَدَتُهُ لِيُوسِنَ النَّوْمَ: فَعَلَيْهِ الْوُضُوءُ.

[1] This is the safer view, and one may see that Shaikh Ibn ‘Uthaimīn said something similar to this in *Fatāwā Arkān Al-Islām*, no. 154 (Darussalam) and in *Tamām Al-Minnah*, Shaikh Al-Albānī explained that any sleep breaks *Wuḍū’*.

تخریج: وأخرجه مسلم، الحیض، باب الدلیل علی أن نوم الجالس لا ینقض الوضوء، ح: ۱۲۵/۳۷۶ من حدیث شعبه به * قول ابن المبارک، سنه صحیح.

Comments:

The reality is that the sleep itself does not nullify the ablution; but there is the possibility of passing wind during sleep and the breaking of wind does nullify the ablution, whereas this possibility is next to nothing during light sleep, and in the case of it happening, it can be realised.

Chapter 58. [What Has Been Related] About *Wuḍū'* From What Has Been Altered By Fire

79. Abū Hurairah narrated that Allāh's Mesenger ﷺ said: "*Wuḍū'* is (required) from what fire has touched, even if it be a piece of cheese." (*Hasan*)

He (one of the narrators) said: Ibn 'Abbās said to him, "[O Abū Hurairah!] Should we perform *Wuḍū'* for (eating) oil, should we perform *Wuḍū'* for (drinking) hot water?" He said: "Abū Hurairah said: 'O my nephew! When you hear a *Ḥadīth* from Allāh's Messenger ﷺ then do not try to make any examples for it!"

[He said:] There are narrations on this topic from Umm Ḥabībah, Umm Salamah, Zaid bin Thābit, Abū Ṭalḥah, Abū Ayyūb, and Abū Mūsā.

Abū 'Eisā said: Some of the people of knowledge held the view that *Wuḍū'* should be performed for what has been altered by fire. Most of the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi'in*, and those after them, would not perform *Wuḍū'* for what was altered by fire.

(المعجم ۵۸) - بَابُ [مَا جَاءَ فِي] الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ (التحفة ۵۸)

۷۹ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ [قَالَ]: حَدَّثَنَا شَفِيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوُضُوءُ مِمَّا مَسَّتِ النَّارُ، وَلَوْ مِنْ ثَوْرٍ أَقِطٍ».

قَالَ: فَقَالَ [لَهُ] ابْنُ عَبَّاسٍ: [يَا أَبَا هُرَيْرَةَ،] [أَتَتَوَضَّأُ مِنَ الدَّهْنِ؟ أَتَتَوَضَّأُ مِنَ الْحَمِيمِ؟] [قَالَ:] فَقَالَ أَبُو هُرَيْرَةَ: يَا ابْنَ أَخِي، إِذَا سَمِعْتَ حَدِيثًا عَنْ رَسُولِ اللَّهِ ﷺ فَلَا تَضْرِبْ لَهُ مَثَلًا.

[قَالَ]: وَفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ، وَأُمِّ سَلَمَةَ، وَزَيْدِ بْنِ ثَابِتٍ، وَأَبِي طَلْحَةَ، وَأَبِي أَيُّوبَ، وَأَبِي مُوسَى.

قَالَ أَبُو عَمِيْسَى: وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ الْوُضُوءَ مِمَّا غَيَّرَتِ النَّارُ. وَأَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ: عَلَى تَرْكِ الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الطهارة، باب الوضوء مما غيرت النار، ح: ٤٨٥ من حديث ابن عيينة به وله طريق آخر عند مسلم، ح: ٣٥٢ عن أبي هريرة به * وفي الباب عن أم حبيبة، [أبو داود، ح: ١٩٥] وأم سلمة، [أحمد: ٣٢١/٦] وزيد بن ثابت، [مسلم، ح: ٩٠/٣٥١] وأبي طلحة، [النسائي، ح: ١٧٧] وأبي أيوب، [النسائي، ح: ١٧٦] وأبي موسى، [أحمد: ٣٩٧/٤، ٤١٣].

Comments:

The aim of Abū Hurairah ؓ was that when hearing the *Hadīth* of the Prophet ﷺ, it should be accepted cordially; and no excuse, justification and plea should be made.

Chapter 59. [What Has Been Related] About Not Performing *Wuḍū'* For What Has Been Altered By Fire.

80. Jābir narrated: “Allāh’s Messenger ﷺ went out and I went with him. He entered upon a woman from the *Anṣār*. She slaughtered a sheep and he ate from it, and she brought a basket with ripe dates and he ate from it. Then he performed *Wuḍū'* for *Zuhr* and prayed. Then he finished, so she brought him something from the remainder of the sheep. So he ate it, then prayed *‘Asr* and did not perform *Wuḍū'*.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, [Ibn ‘Abbās, Abū Hurairah, Ibn Mas‘ūd, Abū Rāfi‘, Umm Al-Ḥakam, ‘Amr bin Umayyah, Umm ‘Āmir, Suwaid bin An-Nu‘mān, and Umm Salamah.]

[Abū ‘Eisā said:] The *Hadīth* of Abū Bakr on this topic is not correct, due to its chain. It was only reported by Ḥusām bin Miṣāk from Ibn Sīrīn, from Ibn ‘Abbās, from Abū Bakr Aṣ-Ṣiddīq, from the Prophet ﷺ. What is correct is that

(المعجم ٥٩) - بَابُ [مَا جَاءَ] فِي تَرْكِ
الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ (التحفة ٥٩)

٨٠ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ
ابن عِيْنَةَ [قَالَ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
ابن عَقِيلٍ سَمِعَ جَابِرًا - قَالَ سُفْيَانُ: وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرٍ - قَالَ: خَرَجَ
رَسُولُ اللَّهِ ﷺ وَأَنَا مَعَهُ، فَدَخَلَ عَلَى امْرَأَةٍ
مِنَ الْأَنْصَارِ، فَذَبَحَتْ لَهُ شَاةً فَأَكَلَ، وَأَتَتْهُ
بِقِنَاعٍ مِنْ رُطْبٍ فَأَكَلَ مِنْهُ، ثُمَّ تَوَضَّأَ لِلظُّهْرِ
وَوَضَّأَ، ثُمَّ انْصَرَفَ، فَأَتَتْهُ بِعُلَّالَةٍ مِنْ عُلَّالَةِ
الشَّاةِ، فَأَكَلَ ثُمَّ صَلَّى الْعَصْرَ وَلَمْ يَتَوَضَّأَ.

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ
الصَّدِيقِ، [وَابْنِ عَبَّاسٍ، وَأَبِي هُرَيْرَةَ، وَابْنِ
مَسْعُودٍ، وَأَبِي رَافِعٍ، وَأُمِّ الْحَكَمِ، وَعَمْرٍو
ابْنَ أُمَيَّةَ، وَأُمَّ غَامِرٍ، وَسُوَيْدِ بْنِ الثُّعْمَانِ،
وَأُمَّ سَلَمَةَ.

[قَالَ أَبُو عِيْسَى]: وَلَا يَصِحُّ حَدِيثُ أَبِي
بَكْرٍ فِي هَذَا [الْبَابِ] مِنْ قِبَلِ إِسْنَادِهِ، إِنَّمَا
رَوَاهُ حُسَامُ بْنُ يَصْلَكَ عَنْ ابْنِ سِيرِينَ، عَنِ

it is only from Ibn ‘Abbās from the Prophet ﷺ. This is how it was reported by the *Huffāz*. It has also been reported via more than one route, from Ibn Sīrīn, from Ibn ‘Abbās from the Prophet ﷺ.

It has been reported from ‘Atā’ bin Yasār, and ‘Ikrimah, and Muḥammad bin ‘Amr bin ‘Atā’, and ‘Alī bin ‘Abdullāh bin ‘Abbās, and from a number of people – from Ibn ‘Abbās, from the Prophet ﷺ. They did not mention in it “from Abū Bakr Aṣ-Ṣiddīq” and this is the most correct.

Abū ‘Eīsā said: Most of the people of knowledge among the Companions of the Prophet ﷺ, the *Tabi‘īn* and those after them act according to this. Like Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Aḥmad, and Ishāq. They hold the view that one may avoid performing *Wuḍū’* for what has been touched by fire.

This is the latter of the two actions from Allāh’s Messenger. It is as if this *Hadīth* abrogated the first *Hadīth*, the one about making *Wuḍū’* for what has been touched by fire.

تخريج: [إسناده صحيح] وأبو داود، ح: ١٩١ من حديث محمد بن المنكدر به، وحديث ابن عقيل، أخرجه الحميدي، ح: ١٢٧٥ (بتحقيقي) وغيره به * وفي الباب عن أبي بكر الصديق [الدولابي في الكنى: ٥/٢ وأبو يعلى والبزار/ مجمع الزوائد: ١/٢٥١] وابن عباس، [البخاري، ح: ٢٠٧، ومسلم، ح: ٣٥٤] وأبي هريرة، [ابن ماجه، ح: ٤٢] [والموارد، ح: ٢١٧] وابن مسعود، [أحمد: ١/٤٠٠، ٤٠٣] وأبي رافع [مسلم: ٣٥٧، وأم الحكم [بنت الزبير بن عبدالمطلب] [أحمد: ٣/٣٧١، ٤١٩/٦] وعمرو ابن أمية [البخاري، ح: ٢٠٨، ومسلم، ح: ٣٥٥] وأم عامر، [أحمد: ٦/٣٧٢، ٣٧٣] وسويد بن النعمان [البخاري، ح: ٢٠٩] وأم سلمة، [مسلم، ح: ١١٠٩] والترمذي في الأطعمة، باب ماجاء في أكل الشواء، ح: ١٨٢٩].

ابن عباس، عن أبي بكر الصديق عن النبي ﷺ. والصحيح إنما هو عن ابن عباس عن النبي ﷺ: هكذا روى الحفّاظ وروى من غير وجه عن ابن سيرين، عن ابن عباس عن النبي ﷺ. ورواه عطاء بن يسار، وعكرمة ومحمد بن عمرو بن عطاء، وعلي بن عبد الله بن عباس وغير واحد عن ابن عباس عن النبي ﷺ، ولم يذكروا فيه: عن أبي بكر الصديق، وهذا أصح.

قال أبو عيسى: والعمل على هذا عند أكثر أهل العلم من أصحاب النبي ﷺ والتابعين ومن بعدهم، مثل: سفیان [الثوري]، وابن المبارك، والشافعي، وأحمد، وإسحاق: رأوا ترك الوضوء مما مسّت النار.

وهذا آخر الأمرين من رسول الله ﷺ. وكان هذا الحديث ناسخاً للحديث الأول: حديث الوضوء مما مسّت النار.

Comments:

There are several narrations in *Ṣaḥīḥ Muslim*, which clearly state that, the noble Prophet ﷺ ate meat and then performed prayer without repeating ablution. [See: *Ḥadīth*: 354 - 359]

Chapter 60. [What Has Been Related About] *Wuḍū'* From Camel Meat

81. Al-Barā' bin 'Āzib narrated: "Allāh's Messenger ﷺ was asked about performing *Wuḍū'* for camel meat. He said: "Perform *Wuḍū'* for it." He was asked about *Wuḍū'* after eating goat meat. So he said: "Do not perform *Wuḍū'* for it." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir bin Samurah, and Usaid bin Ḥuḍair.

Abū 'Eīsā said: Al-Ḥajjāj bin Arṭāh reported this *Ḥadīth* from 'Abdullāh bin 'Abdullāh, from 'Abdur-Raḥmān bin Abū Laila, from Al-Barā' bin 'Āzib. And this is the saying of Aḥmad and Ishāq.

'Ubaidah Aḍ-Ḍabbī narrated it from 'Abdullāh bin 'Abdullāh Ar-Rāzī, from 'Abdur-Raḥmān bin Abū Laila, from *Dhul-Ghurrah* (Al-Juhanī).

And Ḥammad bin Salamah reported this *Ḥadīth* from Al-Ḥajjāj bin Arṭāh, but he made a mistake in it. He said (in it): "From 'Abdullāh bin 'Abdur-Raḥmān bin Abū Laila, from his father from Usaid bin Ḥuḍair.

And what is correct is from 'Abdullāh bin 'Abdullāh Ar-Rāzī from 'Abdur-Raḥmān bin Abū Laila from Al-Barā' bin 'Āzib.

(المعجم ٦٠) - بَابُ [مَا جَاءَ فِي] الْوُضُوءِ مِنَ لُحُومِ الْإِبِلِ (التحفة ٦٠)

٨١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ [الرَّازِيِّ]، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْوُضُوءِ مِنَ لُحُومِ الْإِبِلِ؟ فَقَالَ: «تَوَضَّؤُوا مِنْهَا». وَسُئِلَ عَنِ الْوُضُوءِ مِنَ لُحُومِ الْغَنَمِ؟ فَقَالَ: «لَا تَتَوَضَّؤُوا مِنْهَا».

[قَالَ]: وَفِي الْبَابِ عَنْ جَابِرِ بْنِ سَمُرَةَ، وَأُسَيْدِ بْنِ حُضَيْرٍ.

قَالَ أَبُو عِيسَى: وَقَدْ رَوَى الْحَجَّاجُ بْنُ أَرْطَاةٍ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ وَالصَّحِيحِ حَدِيثَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ الْبَرَاءِ بْنِ عَازِبٍ، وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَرَوَى عُبَيْدَةُ الضَّبِّيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ ذِي الْعُرَّةِ [الْجُهَنِيِّ].

وَرَوَى حَمَّادُ بْنُ سَلَمَةَ هَذَا الْحَدِيثَ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةٍ، فَأَخْطَأَ فِيهِ، وَقَالَ [فِيهِ]: عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ.

وَالصَّحِيحُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ

Ishāq said: “What is most correct for this topic are two *Aḥādīth* from Allāh’s Messenger ﷺ: The *Ḥadīth* of Al-Barā’ and the *Ḥadīth* of Jābir bin Samurah.”

[And this is the saying of Aḥmad and Ishāq. It has been reported from some of the people of knoweldge among the *Tabi’īn* and others, that they did not hold the view that one is to perform *Wuḍū’* for eating camel meat. And this is the saying of Sufyān Ath-Thawrī and the people of Al-Kūfah.]

تخريج: [إسناده صحيح] وأخرجه أبو داود، الطهارة، باب الوضوء من لحوم الإبل، ح: ١٨٤ وابن ماجه، ح: ٤٩٤ من حديث أبي معاوية الضرير به، والأعمش صرح بالسماع عند الطيالسي، ح: ٧٣٤، ٧٣٥ وصححه ابن خزيمة، ح: ٢٣ وابن حبان، ح: ٢١٥ وابن الجارود، ح: ٢٦ وله شاهد عند (مسلم، ح: ٣٦٠) وغيره * وفي الباب عن جابر بن سمرة، [مسلم، ح: ٣٦٠] وأسيد بن حضير، [أحمد: ٤/٣٥٢].

Comments:

The opinion of *Imām Aḥmad* and *Ishāq* is strong from the view of evidence too, said *Imām Nawawi*; and *Abū Bakr bin Al-‘Arabī* also preferred it (*‘Ari’datul-Aḥwadhī*, vol. 1, p: 112); This is also the opinion and *Fatwā* of *Ahlul-Ḥadīth*, which is based on the authentic *Aḥādīth*. However, according to other *A’immah* the status of camel meat too is the same as other lawful meat. This opinion is contradictory to the *Ḥadīth*, so it is weak.

Chapter 61. *Wuḍū’* For Touching The Penis

82. Busrah bint Ṣafwān narrated that the Prophet ﷺ said: “Whoever touches his penis, then he is not to pray until he performs *Wuḍū’*” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from *Umm Ḥabībah*, *Abū Ayyūb*, *Abū Hurairah*, *Arwā bint Unais*, *‘Āishah*, *Jābir*, *Zaid bin Khālid*, and *‘Abdullāh bin ‘Amr*.

الرَّازِي، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ.

قَالَ إِسْحَاقُ: أَصَحُّ مَا فِي هَذَا الْبَابِ حَدِيثَانِ عَنْ رَسُولِ اللَّهِ ﷺ: حَدِيثُ الْبَرَاءِ، وَحَدِيثُ جَابِرِ بْنِ سَمُرَةَ.

[وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَقَدْ رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَغَيْرِهِمْ: أَنَّهُمْ لَمْ يَرَوْا الْوُضُوءَ مِنْ لُحُومِ الْإِبِلِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ].

(المعجم ٦١) - بَابُ الْوُضُوءِ مِنْ مَسِّ الذَّكَرِ (التحفة ٦١)

٨٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ [قَالَ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ مَسَّ ذَكَرَهُ فَلَا يُصَلِّ حَتَّى يَتَوَضَّأَ».

[قَالَ]: وَفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ، وَأَبِي أَيُّوبَ وَأَبِي هُرَيْرَةَ، وَأَرْوَى ابْنَةُ أَنَسِ،

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīh*.

[He said:] Similar to this was reported by more than one from Hishām bin 'Urwah, from his father, from Busrah.

وَعَائِشَةَ، وَجَابِرٍ، وَزَيْدِ بْنِ خَالِدٍ، وَعَبْدِ اللَّهِ ابْنِ عَمْرٍو.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ]: هَكَذَا رَوَاهُ غَيْرٌ وَاحِدٌ مِثْلَ هَذَا

عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ بُسْرَةَ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الطهارة، باب الوضوء من مس الذكر، ح: ٤٧٩ من حديث هشام به وله طريق آخر عند أبي داود، ح: ١٨١ وغيره عن عروة به * وفي الباب عن أم حبيبة، [ابن ماجه، ح: ٤٨١] وأبي أيوب، [ابن ماجه، ح: ٤٨٢] وابن هريرة، [أحمد: ٣٣٣/٢] وصححه ابن حبان، ح: ٢١٠ والحاكم: ١/١٣٨] وأروى ابنة أنيس [انظر التلخيص الحبير: ١/١٢٤، ١٢٥] وعائشة، [الدارقطني: ١/٥٤] وجابر، [ابن ماجه، ح: ٤٨٠] وزيد بن خالد، [أحمد: ١٩٤/٥] وعبدالله ابن عمرو، [أحمد: ٢٢٣/٢] وصححه ابن الجارود، ح: ١٩.

83. Busrah narrated a similar report (as no. 82) from the Prophet ﷺ. (*Ṣaḥīh*)

This was narrated to us by Ishāq bin Maṣṣūr: “Abū Usamah narrated this to us.”

٨٣ - وَرَوَى أَبُو أُسَامَةَ وَعَبْدُ وَاحِدٍ هَذَا

الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ مَرْوَانَ، عَنْ بُسْرَةَ عَنِ النَّبِيِّ ﷺ [نَحْوَهُ].

حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا

أَبُو أُسَامَةَ بِهِذَا.

تخريج: [صحيح] وأخرجه ابن خزيمة، ح: ٣٣ من حديث أبي أسامة به وانظر الحديث

السابق.

84. Busrah narrated that the Prophet ﷺ said a similar *Hadīth*. (*Ḥasan*)

This is the saying of more than one of the Companions of the Prophet ﷺ and the *Tābi'in*. It is the saying of Al-Awzā'i, Aṣh-Shāfi'i, Aḥmad and Ishāq.

Muḥammad [Ibn Ismā'il Al-Bukhārī] said: “The most correct thing on this topic is the *Hadīth* of Busrah.”

Abū Zur'ah said: “The *Hadīth* of Umm Ḥabībah on this topic is the

٨٤ - وَرَوَى هَذَا الْحَدِيثَ أَبُو الزُّنَادِ عَنْ

عُرْوَةَ، عَنْ بُسْرَةَ عَنِ النَّبِيِّ ﷺ: حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ حُجْرٍ [قَالَ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ

أَبِي الزُّنَادِ عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ بُسْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

وَهُوَ قَوْلُ غَيْرٍ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ

ﷺ وَالتَّابِعِينَ، وَبِهِ يَقُولُ الْأَوْزَاعِيُّ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

قَالَ مُحَمَّدٌ: [وَأَصْحَحُ شَيْءٍ فِي هَذَا

الْبَابِ حَدِيثُ بُسْرَةَ.

most correct. It is the *Hadīth* of Al-‘Alā’ bin Al-Hārith, from Makḥūl from ‘Anbasah bin Abī Sufyān from Umm Ḥabībah.”

Muḥammad said: “Makḥūl did not hear from ‘Anbasah bin Abī Sufyān. Makḥūl has reported something besides this *Hadīth*, from a man, from ‘Anbasah.”

It is as if he did not think that this *Hadīth* is *Ṣaḥīḥ*.

تخریج: [إسناده حسن] * حديث أم حبيبة، [أخرجه ابن ماجه، ح: ٤٨١].

Chapter 62. [What Has Been Related About] Not Performing *Wuḍū’* For Touching The Penis

85. Qais bin Ṭalq bin ‘Alī – [and he is:] Al-Ḥanafī – narrated from his father, that the Prophet ﷺ said: “Is it anything other than a piece of his flesh?” Or: “part of him?” (*Ṣaḥīḥ*)

He said: There is something on this topic from Abū Umāmah.

Abū ‘Eīsā said: It has been reported from more than one of the Companions of the Prophet ﷺ, and some of the *Tābi‘īn* that they did not hold the view that *Wuḍū’* was required for touching the penis. And this is the saying of the people of Al-Kūfah and Ibn Al-Mubārak.

This *Hadīth* is the best thing reported on this topic.

And this *Hadīth* has been reported by Ayyūb bin ‘Utbah and Muḥammad bin Jābir from Qais bin Ṭalq from his father.

Some of the people of *Hadīth*

وَقَالَ أَبُو زُرْعَةَ: حَدِيثُ أُمِّ حَبِيبَةَ فِي هَذَا
الْبَابِ أَصْحَحُ، وَهُوَ حَدِيثُ الْعَلَاءِ بْنِ الْحَارِثِ
عَنْ مَكْحُولٍ، عَنْ عَتَبَةَ بْنِ أَبِي سُفْيَانَ، عَنْ
أُمِّ حَبِيبَةَ.

وَقَالَ مُحَمَّدٌ: لَمْ يَسْمَعْ مَكْحُولٌ مِنْ
عَتَبَةَ بْنِ أَبِي سُفْيَانَ، وَرَوَى مَكْحُولٌ عَنْ
رَجُلٍ عَنْ عَتَبَةَ غَيْرَ هَذَا الْحَدِيثِ.
وَكَأَنَّهُ لَمْ يَرَ هَذَا الْحَدِيثَ صَحِيحًا.

(المعجم ٦٢) - بَابُ [مَا جَاءَ فِي] تَرْكِ
الْوُضُوءِ مِنْ مَسِّ الذَّكَرِ (التحفة ٦٢)

٨٥ - حَدَّثَنَا هَذَا: حَدَّثَنَا مُلَاذِمٌ بِنُ
عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ، عَنْ قَيْسِ بْنِ
طَلْقِ بْنِ عَلِيٍّ - [هُوَ] الْحَتْفِيُّ - عَنْ أَبِيهِ عَنِ
النَّبِيِّ ﷺ قَالَ: «وَهَلْ هُوَ إِلَّا مَضْعَةٌ مِنْهُ؟ أَوْ
بَضْعَةٌ مِنْهُ؟».

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي أَمَامَةَ.

قَالَ أَبُو عِيسَى: وَقَدْ رُوِيَ عَنْ غَيْرِ وَاحِدٍ
مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَبَعْضِ التَّابِعِينَ: أَنَّهُمْ
لَمْ يَرَوْا الْوُضُوءَ مِنْ مَسِّ الذَّكَرِ. وَهُوَ قَوْلُ
أَهْلِ الْكُوفَةِ وَابْنِ الْمُبَارَكِ.

وَهَذَا الْحَدِيثُ أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا
الْبَابِ.

وَقَدْ رَوَى هَذَا الْحَدِيثَ أَيُّوبُ بْنُ عَتَبَةَ
وَمُحَمَّدُ بْنُ جَابِرٍ عَنْ قَيْسِ بْنِ طَلْقِ، عَنْ أَبِيهِ.
وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي مُحَمَّدٍ

have criticized Muḥammad bin Jābir and Ayyūb bin ‘Utbah.

The *Hadīth* of Mulāzīm bin ‘Amr from ‘Abdullāh bin Badr (no. 85) is the most correct and the best.

ابن جَابِرٍ وَأَيُّوبُ بْنُ عُتْبَةَ.

وَحَدِيثُ مُلَازِمِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ بَدْرِ أَصَحُّ وَأَحْسَنُ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ١٠١/١، ح: ١٦٥ الطهارة، باب ترك الوضوء من ذلك، عن هناد بن السري به وصححه الفلاس وابن حبان والطبراني وغيرهم ولكنه حديث منسوخ، راجع الاعتبار للحازمي وغيره * وفي الباب عن أبي أمامة، [ابن ماجه، ح: ٤٨٤].

Comments:

The *Aḥādīth* regarding the nullification of ablution (by touching the private parts) are more and stronger; therefore the nullification of ablution is more cautious and accurate.

Chapter 63. [What Has Been Related About] Not Performing *Wuḍū’* For Kissing

(المعجم ٦٣) - بَابُ [مَا جَاءَ فِي] تَرْكِ الْوُضُوءِ مِنَ الْقُبْلَةِ (التحفة ٦٣)

86. ‘Urwah narrated from ‘Aishah that: “The Prophet ﷺ kissed one of his wives, then he went to the prayer and did not perform *Wuḍū’*.” He (‘Urwah) said: “I said, ‘Who was it except you?’ [He said:] “So she laughed.” (*Ḥasan*)

٨٦ - حَدَّثَنَا قُتَيْبَةُ وَهَنَادٌ وَأَبُو كُرَيْبٍ وَأَحْمَدُ بْنُ مَنِيعٍ وَمَحْمُودُ بْنُ غِيْلَانَ وَأَبُو عَمَّارٍ [الْحُسَيْنُ بْنُ حُرَيْثٍ] قَالُوا: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَبَّلَ بَعْضَ نِسَائِهِ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ. قَالَ: قُلْتُ: مَنْ هِيَ إِلَّا أَنْتِ؟ [قَالَ:] فَصَحِحَتْ.

Abū ‘Eisā said: Similar to this has been reported by more than one of the people of knowledge from the Companions of the Prophet ﷺ and the *Tābi‘īn*. And it is the saying of Sufyān Ath-Thawrī and the people of Al-Kūfah. They say kissing does not invalidate *Wuḍū’*.

قَالَ أَبُو عِيْسَى: وَقَدْ رُوِيَ نَحْوُ هَذَا [عَنْ] غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ، قَالُوا: لَيْسَ فِي الْقُبْلَةِ وَضُوءٌ. وَقَالَ مَالِكُ بْنُ أَنَسٍ وَالْأَوْزَاعِيُّ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ: فِي الْقُبْلَةِ وَضُوءٌ، وَهُوَ قَوْلُ وَاحِدٍ [مِنْ أَهْلِ

Mālik bin Anas, Al-Awzā‘ī, Ash-Shāfi‘ī, Aḥmad, and Ishāq said that kissing invalidate *Wuḍū’*. And this is the saying of more than one [of the peole of knowledge] among the Companions of the Prophet ﷺ and the *Tābi‘īn*.

Our companions only avoid using

the *Hadīth* that ‘Aishah reported from the Prophet ﷺ about this because they did not consider it correct, due to the condition of the chain.

He said: I heard Abū Bakr Al-‘Aṭṭār Al-Baṣrī mentioning that ‘Alī bin Al-Madīnī said: “Yaḥya bin Sa‘eed Al-Qaṭṭān graded this *Hadīth* [very] weak.” And he said: “It is more like nothing.”

He said: I heard Muḥammad bin Ismā‘il grading this *Hadīth* weak, and he said, “Habīb bin Abū Thābit (a narrator no. 86) did not hear from ‘Urwah.”

It has been reported from Ibrāhīm At-Taymī from ‘Aishah that: “The Prophet ﷺ kissed her and did not perform *Wudū’*.”

And this is not correct either, and we do not know that Ibrāhīm At-Taymī heard from ‘Aishah.

Nothing is correct on this topic from the Prophet ﷺ.

الْعِلْمِ] مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ .
وَأَيْمًا تَرَكَ أَصْحَابُنَا حَدِيثَ عَائِشَةَ عَنِ
النَّبِيِّ ﷺ فِي هَذَا، لِأَنَّهُ لَا يَصِحُّ عِنْدَهُمْ،
لِحَالِ الْإِسْنَادِ .

قَالَ: وَسَمِعْتُ أَبَا بَكْرَ الْعَطَّارَ الْبَصْرِيَّ
يَذْكُرُ عَنْ عَلِيِّ بْنِ الْمَدِينِيِّ قَالَ. ضَعَّفَ
يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ هَذَا الْحَدِيثَ [جِدًّا]،
وَقَالَ: هُوَ شِبْهُ لَا شَيْءٍ .

قَالَ: وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ
يُضَعِّفُ هَذَا الْحَدِيثَ وَقَالَ: حَبِيبُ بْنُ أَبِي
ثَابِتٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ .

وَقَدْ رَوَى عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنْ عَائِشَةَ:
أَنَّ النَّبِيَّ ﷺ قَبَّلَهَا وَلَمْ يَتَوَضَّأْ .
وَهَذَا لَا يَصِحُّ أَيْضًا، وَلَا نَعْرِفُ لِإِبْرَاهِيمَ
التَّيْمِيِّ سَمَاعًا مِنْ عَائِشَةَ،

وَلَيْسَ يَصِحُّ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْبَابِ شَيْءٌ .

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب الوضوء من القبلة، ح: ١٧٩ وابن ماجه، ح: ٥٠٢ من حديث وكيع بن الجراح به وله شاهد حسن عند البزار (انظر نصب الراية: ١/ ٧٤) * قول يحيى القطان سنده صحيح، وحديث إبراهيم التيمي عن عائشة، [أخرجه أبو داود، ح: ١٧٨] وهو حديث حسن.

Comments:

The nullification of ablution by kissing a woman depends on whether touching a woman nullifies ablution or not. The Companions, the successors and the *A'immaḥ* are on both sides. The saying of *Imām* Mālik looks authentic; that doing so with lust will nullify the ablution, because there is risk of *Madhī* (prostatic fluid) flowing out of the organ, thereby rendering the ablution invalid. If it was a kiss just out of kindness and he did not hug, the ablution will not break.

Chapter 64. [What Has Been Related About] *Wuḍū'* For Vomit And Nosebleeds

87. Ma'dān bin Abī Ṭalḥah narrated from Abū Ad-Dardā' that: "Allāh's Messenger ﷺ vomited [so he broke fast] so he performed *Wuḍū'*." So I met Thawbān in a *Masjid* in Damascus, and I mentioned that to him. He said: "He told the truth, I poured the water for his *Wuḍū'*." (*Hasan*)

[Abū 'Eisā said:] Ishāq bin Mansūr said: "Ma'dān bin Ṭalḥah."

Abū 'Eisā said: And Ibn Abī Ṭalḥah is more correct.

[Abū 'Eisā said:] A number of the people of knowledge among the Companions of the Prophet ﷺ and others among the *Tābi'in* held the view that one should perform *Wuḍū'* for vomit and for nosebleeds. This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Aḥmad, and Ishāq.

Some of the people of knowledge said that there is no *Wuḍū'* for vomit and nosebleeds. This is the saying of Mālik and Ash-Shāfi'ī.

And Ḥusain (one of the narrators) has done very well in narrating this *Ḥadīth*.

The *Ḥadīth* of Ḥusain is the most correct thing on this topic.

Ma'mar reported this *Ḥadīth* from Yaḥya bin Abī Kathīr, making a mistake in it, he said: "From Ya'ish bin Walīd from Khālīd bin Ma'dān from Abū Ad-Dardā'." And he did not mention Al-Awzā'ī in it. And

(المعجم ٦٤) - بَابُ [مَا جَاءَ فِي] الْوُضُوءِ مِنَ الْقَيْءِ وَالرُّعَافِ (التحفة ٦٤)

٨٧ - حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ، وَهُوَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ الْكُوفِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ - قَالَ أَبُو عُبَيْدَةَ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - عَبْدُ الصَّمَدِ ابْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي عَنْ حُسَيْنِ الْمُعَلَّمِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو الْأَوْزَاعِيُّ عَنْ يَعِيشَ ابْنِ الْوَلِيدِ الْمَخْزُومِيِّ، عَنْ أَبِيهِ، عَنْ مَعْدَانَ ابْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَاءَ [فَأَفْطَرَ] فَتَوَضَّأَ، فَلَقِيْتُ ثَوْبَانَ فِي مَسْجِدِ دِمَشْقَ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: صَدَقَ. أَنَا صَبَبْتُ لَهُ وَضُوءَهُ.

[قَالَ أَبُو عَيْسَى]: وَقَالَ إِسْحَاقُ بْنُ مَنْصُورٍ: مَعْدَانُ بْنُ طَلْحَةَ.

قَالَ أَبُو عَيْسَى: وَابْنُ أَبِي طَلْحَةَ أَصَحُّ. [قَالَ أَبُو عَيْسَى]: وَقَدْ رَأَى غَيْرَ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ مِنَ التَّابِعِينَ: الْوُضُوءَ مِنَ الْقَيْءِ وَالرُّعَافِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَأَحْمَدَ وَإِسْحَاقَ.

وقال بعض أهل العلم: ليس في القيء والرُعاف وضوء. وهو قول مالك والشافعي.

وقد جَوَّدَ حُسَيْنُ الْمُعَلَّمِ هَذَا الْحَدِيثَ وَحَدِيثَ حُسَيْنِ أَصْحَحَ شَيْءٍ فِي هَذَا الْبَابِ.

he said: "From Khālid bin Ma'dān"
but he is Ma'dān bin Abū Ṭalḥah.

وَرَوَى مَعْمَرٌ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ أَبِي
كَثِيرٍ فَأَخْطَأَ فِيهِ، فَقَالَ: عَنْ يَعِيشَ بْنِ الْوَلِيدِ،
عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي الدَّرْدَاءِ. وَلَمْ
يَذْكَرْ فِيهِ الْأَوْزَاعِيَّ، وَقَالَ: عَنْ خَالِدِ بْنِ مَعْدَانَ
وَإِنَّمَا هُوَ مَعْدَانُ بْنُ أَبِي طَلْحَةَ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصيام، باب الصائم يستقئ عامداً، ح: ٢٣٨١
من حديث عبدالوارث بن سعيد به وصححه ابن خزيمة، ح: ١٩٥٦ وابن الجارود، ح: ٨ وابن
حبان، ح: ٩٠٨ وابن منده والحاكم على شرط الشيخين: ٤٢٦/١ ووافقه الذهبي! * حديث معمر:
أخرجه أحمد: ٤٤٩/٦.

Comments:

In the light of the sayings of the Prophet ﷺ, any excretion from both private parts (front and back), like: urine, stool, *Manī*, *Madhī* and wind, etc. nullify the ablution; but ablution does not break owing to anything coming out from any part of the body other than these two places.

Chapter 65. [What Has Been Related About] Wuḍū' With Nabīdh^[1]

(المعجم ٦٥) - بَابُ [مَا جَاءَ فِي] الْوُضُوءِ بِالنَّبِيدِ (التحفة ٦٥)

88. 'Abdullāh bin Mas'ūd narrated: "The Prophet ﷺ asked me: "What is in your *Idāwah* (water skin)?" I said: "Nabīdh." He said: "Dates are wholesome and water is pure." He said: "So he performed *Wuḍū'* with it." (*Da'īf*)

٨٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي
فِرَازَةَ، عَنْ أَبِي زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
قَالَ: سَأَلَنِي النَّبِيُّ ﷺ: «مَا فِي إِدَاوَتِكَ؟»
فَقُلْتُ: نَبِيدٌ. فَقَالَ: «تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ
طَهُورٌ»: قَالَ: فَتَوَضَّأَ مِنْهُ.

Abū 'Eisā said: This *Hadīth* was only reported from Abū Zaid, from 'Abdullāh, from the Prophet ﷺ.

قَالَ أَبُو عِيْسَى: وَإِنَّمَا رُوِيَ هَذَا الْحَدِيثُ
عَنْ أَبِي زَيْدٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ.

Abū Zaid is a man who is unknown according to the people of *Hadīth*, we do not know of him narrating other than this *Hadīth*.

وَأَبُو زَيْدٍ رَجُلٌ مَجْهُولٌ عِنْدَ أَهْلِ الْحَدِيثِ
لَا نَعْرِفُ لَهُ رِوَايَةً غَيْرَ هَذَا الْحَدِيثِ.

Some of the people of knowledge held the view that *Wuḍū'* was valid

وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ الْوُضُوءَ بِالنَّبِيدِ
مِنْهُمْ سُفْيَانُ [التَّوْرِيُّ] وَغَيْرُهُ.

[1] *Nabīdh* is a drink made by soaking dates, raisins, grapes, honey, or something else in water. Often it refers to the type made with dates. It could be intoxicating, or could be non-intoxicating. See *Tuḥfat Al-Aḥwadhī*.

with *Nabīdh*, among them was Sufyān [Ath-Thawrī] and others.

Some of the people of knowledge said: One may not use *Nabīdh* for *Wuḍū'*. This is the saying of Ash-Shāfi'ī, Aḥmad and Ishāq.

Ishāq said: If a person is stricken with this (problem), performing *Wuḍū'* with *Nabīdh*, and (performing) *Tayammum* (together) is preferred to me."

Abū 'Eisā said: The view of those who say that *Wuḍū'* is not to be performed with *Nabīdh*, is closer to (what is in) the Book, and more appropriate, because Allāh, Most High said: "So if you do not find water then perform *Tayammum* with pure earth."^[1]

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا يَتَوَضَّأُ
بِالنَّبِيذِ، وَهُوَ قَوْلُ الشَّافِعِيِّ، وَأَحْمَدَ،
وَإِسْحَاقَ.

وَقَالَ إِسْحَاقُ: إِنْ ابْتُلِيَ رَجُلٌ بِهَذَا فَتَوَضَّأَ
بِالنَّبِيذِ وَتَيَمَّمَ أَحَبُّ إِلَيَّ.

قَالَ أَبُو عِيْسَى: وَقَوْلُ مَنْ يَقُولُ: لَا
يَتَوَضَّأُ بِالنَّبِيذِ: أَقْرَبُ إِلَى الْكِتَابِ وَأَشْبَهُهُ،
لَأَنَّ اللَّهَ تَعَالَى قَالَ: ﴿فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا
صَعِيدًا طَيِّبًا﴾ [النساء: ٤٣].

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب الوضوء بالنبيذ، ح: ٨٤ عن هناد بن السري به، وضعفه ابن حبان والطحاوي وابن حجر والمحدثون كلهم/ أبو زيد مجهول.

Comments:

Nabīdh is a beverage of dates or raisins; the dates or raisins are soaked in the water for sometime and then the water is strained to drink.

If *Nabīdh* is thick and has the active elements of intoxication, making ablution with it is consensually prohibited. Shaikh Taqī Usmani writes, 'now the four *A'immah* are agreed that making ablution with (any kind of *Nabīdh*) is impermissible. *Imām* Tahāwī, Ibn Najīm and Qaḍī Khan adopted the same opinion, from among the *Aḥnāf*. [*Dars Tirmidhi*, vol. 1. p. 32]

Chapter 66. [About] Rinsing Out The Mouth After Drinking Milk

89. Ibn 'Abbās narrated: "The Prophet ﷺ drank milk. Then he called for water to rinse out his mouth. Then he said: "Indeed it

(المعجم ٦٦) - بَابُ: [فِي] الْمَضْمَضَةِ
مِنَ اللَّبَنِ (التحفة ٦٦)

٨٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ
عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ

[1] *An-Nisā'* 4:43.

has fat.”

[He said:] There are narrations on this topic from Sahl bin Sa'd As-Sā'idī and Umm Salamah.

Abū 'Eīsā said: [And] this *Hadīth* is *Hasan Ṣaḥīḥ*.

Some of the people of knowledge held the view that one is to wash out the mouth after drinking milk, and this is recommended according to us. Some others did not hold the view that one is to wash out the mouth after drinking milk.

تخریج: متفق عليه وأخرجه البخاري، الوضوء، باب: هل يمضمض من اللبن، ح: ٢١١ ومسلم، الحيض، باب نسخ الوضوء مما مست النار، ح: ٩٥/٣٥٨ عن قتبية به * وفي الباب عن سهل بن سعد الساعدي، [ابن ماجه، ح: ٤٩٩].

Comments:

By drinking milk, its grease and a kind of taste remains in the mouth, which may disperse the mind and attention of the person performing prayer. Therefore, rinsing the mouth after eating something which leaves a taste is desirable and a liked deed, according to the majority. Though some regard it necessary, and some others are not even in the favour of its desirability at all.

Chapter 67. It Is Disliked To Return The *Salām* If One Does Not Have *Wuḍū'*

90. Ibn 'Umar narrated: “A man greeted the Prophet ﷺ (with *Salām*), and he was urinating, so he did not respond to him.” (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

This is only disliked, according to us, when one is defecating or urinating. Some of the people of knowledge have interpreted it that way. And this is the best thing reported on this topic.

[Abū 'Eīsā said:] There are

شَرِبَ لَبَنًا فَدَعَا بِمَاءٍ فَمَضْمَضَ، وقال: «إِنَّ لَهُ دَسْمًا».

[قال]: وفي الباب: عَنْ سَهْلِ بْنِ سَعْدٍ [السَّاعِدِيِّ]، وَأُمِّ سَلَمَةَ.

قَالَ أَبُو عِيسَى: [وَ] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ الْمَضْمَضَةَ مِنَ اللَّبَنِ، وَهَذَا عِنْدَنَا عَلَى الْإِسْتِحْبَابِ، وَلَمْ يَرِ بَعْضُهُمُ الْمَضْمَضَةَ مِنَ اللَّبَنِ.

(المعجم ٦٧) - بَابُ: فِي كَرَاهَةِ رَدِّ السَّلَامِ غَيْرَ مُتَوَضِّئٍ (التحفة ٦٧)

٩٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَ مُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ [مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الزُّبَيْرِيُّ] عَنْ سُفْيَانَ، عَنِ الصَّحَّاحِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا سَلَّمَ عَلَى النَّبِيِّ ﷺ وَهُوَ يُبُولُ فَلَمْ يَرُدَّ عَلَيْهِ. قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَإِنَّمَا يُكْرَهُ هَذَا عِنْدَنَا إِذَا كَانَ عَلَى الْغَائِطِ وَالْبَوْلِ. وَقَدْ فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ ذَلِكَ.

narrations on this topic from Al-Muhājir bin Qunfudh, ‘Abdullāh bin Hanzalah, ‘Alqamah bin [Al-Faghwā], Jābir and Al-Barā’.

وَهَذَا أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ .
[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنِ
الْمُهَاجِرِ بْنِ قُنْفُذٍ، وَعَبْدِ اللَّهِ بْنِ حَنْظَلَةَ،
وَعَلْقَمَةَ بْنِ [الْفَغْوَاءِ]، وَجَابِرٍ، وَالْبَرَاءِ .

تخريج: وأخرجه مسلم، الحوض، باب التيمم، ح: ٣٧٠ من حديث سفيان الثوري به * وفي الباب عن المهاجر بن قنفذ، [أبو داود، ح: ١٧ وابن ماجه، ح: ٣٥٠] وعبدالله بن حنظلة، [أحمد: ٥/٢٢٥] وعلقمة بن الفغواء، [الطحاوي في معاني الآثار: ٤٥/١] وجابر، [ابن ماجه، ح: ٣٥٢] والبراء بن عازب، [انظر مجمع الزوائد: ١/٢٧٦].

Chapter 68. What Has Been Related About The Leftover Water A Dog Has Drunk From

(المعجم ٦٨) - بَابُ مَا جَاءَ فِي سُورِ
الْكَلْبِ (التحفة ٦٨)

91. Abū Hurairah narrated that the Prophet ﷺ said: “Wash the vessel the dog has drunk from seven times: the first or the last of them with dirt. And when the cat drinks out of it, wash it once.” (Saḥīh)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Saḥīh*.

This is the opinion of Ash-Shāfi‘ī, Aḥmad and Ishāq.

A version similar to this *Ḥadīth* has been reported via more than one chain from Abū Hurairah from the Prophet ﷺ, but without the mention of: “When the cat drinks out of it wash it once.”

[He said:] There is something on this topic narrated from ‘Abdullāh bin Mughaffal.

٩١ - حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ الْعَبْرِيُّ:
حَدَّثَنَا الْمُعْتَمِرُ بْنُ سَلِيمَانَ قَالَ: سَمِعْتُ
أَيُّوبَ [يُحَدِّثُ] عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [أَنَّهُ] قَالَ: «يُغْسَلُ
الْإِنَاءُ إِذَا وَلَغَ فِيهِ الْكَلْبُ سَبْعَ مَرَّاتٍ
أَوْ لَاهُنَّ، أَوْ أَخْرَاهُنَّ بِالتَّرَابِ. وَإِذَا وَلَغَتْ
فِيهِ الْهَرَّةُ غُسِلَ مَرَّةً».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ .
وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا، وَلَمْ يُذَكَّرْ
فِيهِ: «إِذَا وَلَغَتْ فِيهِ الْهَرَّةُ غُسِلَ مَرَّةً».

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ .

تخريج: [صحيح] وأخرجه أبو داود، ح: ٧٢ من حديث المعتمر به موقوفاً، ومسلم، ح: ٢٧٩ من حديث ابن سيرين، والبخاري، ح: ١٧٢ من طريق آخر عن أبي هريرة به * قوله: "وإذا ولغت فيه الهرة غسل مرة" موقوف من قول أبي هريرة والباقي مرفوع صحيح * وفي

الباب عن عبدالله بن مغفل، [مسلم، ح: ٢٨٠].

Comments:

According to modern research, the saliva of a dog has an extremely poisonous element; so, he ﷺ commanded to wash the pot well and excessively if a dog licks into it. The soil has such a quality, which is a sovereign remedy to kill the poisonous elements. Therefore the Messenger of Allāh ﷺ commanded to use soil in the beginning of washing it; that is why the word 'first washing with the soil' has preference.

Chapter 69. What Has Been Related About The Leftover Water A Cat Has Drunk From

92. Ḥumaidah bint 'Ubaid bin Rifā'ah narrated: "Kabshah bint Ka'b bin Mālik – she was (married) with Ibn Abī Qatādah – narrated that Abū Qatādah visited her, [so she said:] 'So I poured water for him to use for *Wudu*.' She said: 'A cat came to drink, so he lowered the container until it drank.' Kabshah said: 'So he saw me looking at it and said, "O my niece! Are you surprised at that?" So I said yes. He said: "Indeed Allāh's Messenger ﷺ said: 'It is not impure, it is only one of those who roam around among you.'" (*Ṣaḥīḥ*)

[And some of them have reported it from Mālik: "And she was with Abū Qatādah." But what is correct is "Ibn Abī Qatādah."]

He said: There are narrations on this topic from 'Aishah and Abū Hurairah.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*

And it is the opinion of most of the scholars among the Companions of the Prophet ﷺ, the *Ṭabī'in*, and those after them, like *Ash-Shāfi'i*,

(المعجم ٦٩) - بَابُ مَا جَاءَ فِي سُورِ
الْهَرَّةِ (التحفة ٦٩)

٩٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى
الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ
أَسْرِ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ،
عَنْ حُمَيْلَةَ ابْنَةِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ كَبْشَةَ
ابْنَةِ كَعْبِ بْنِ مَالِكٍ، وَكَانَتْ عِنْدَ ابْنِ أَبِي
قَتَادَةَ: أَنَّ أَبَا قَتَادَةَ دَخَلَ عَلَيْهَا، [قَالَتْ:]
فَسَكَبَتْ لَهُ وَضُوءًا، قَالَتْ: فَجَاءَتْ هَرَّةٌ
تَشْرَبُ، فَأَضَعَى لَهَا الْإِنَاءَ حَتَّى شَرِبَتْ،
قَالَتْ كَبْشَةُ: فَرَأَيْتِ أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ
يَا ابْنَةَ أَخِي؟ فَقُلْتُ: نَعَمْ، قَالَ: إِنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «إِنَّهَا لَيْسَتْ بِنَجْسٍ، إِنَّمَا هِيَ
مِنَ الطَّوَافِينِ عَلَيْكُمْ أَوْ الطَّوَافَاتِ».

[وَقَدْ رَوَى بَعْضُهُمْ عَنْ مَالِكٍ: وَكَانَتْ
عِنْدَ أَبِي قَتَادَةَ وَالصَّحِيحُ: ابْنِ أَبِي قَتَادَةَ].

قَالَ: وَفِي الْبَابِ عَنْ عَائِشَةَ، وَأَبِي
هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَهُوَ قَوْلُ أَكْثَرِ الْعُلَمَاءِ مِنْ أَصْحَابِ
النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ مِثْلُ:

Aḥmad, and Ishāq. They did not see any harm in the leftover from a cat drinking.

And this is the best thing (reported) on this topic.

Mālik has done very well with this *Hadīth*, from Ishāq bin ‘Abdullāh bin Abī Ṭalḥah, no one has narrated it in such a complete manner as Mālik did.

الشافعي وأحمد وإسحاق: لَمْ يَرَوْا بِسُورِ
الْهَرَّةِ بَأْسًا.

وَهَذَا أَحْسَنُ شَيْءٍ [رُوي] فِي هَذَا الْبَابِ.
وَقَدْ جَوَّدَ مَالِكٌ هَذَا الْحَدِيثَ عَنْ إِسْحَاقَ
ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ وَلَمْ يَأْتِ بِهِ أَحَدٌ
أَتَمَّ مِنْ مَالِكٍ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، ح: ٧٥ وابن ماجه، ح: ٣٦٧ والنسائي: ١/٥٥، ح: ٦٨ من حديث مالك به وهو في الموطأ: ٢٢/١ (يحيى) وصححه ابن خزيمة، ح: ١٠٤ وابن حبان، ح: ١٢١ والبخاري والدارقطني: ١/٧٠ والحاكم: ١/١٦٠ وغيرهم * وفي الباب عن عائشة، [ابن ماجه، ح: ٣٦٨ وله طريق آخر عند ابن خزيمة، ح: ١٠٢] وأبي هريرة، [ابن ماجه، ح: ٣٦٩ وابن خزيمة، ح: ١٠٣].

Comments:

On the basis of this *Hadīth* the leftover of a cat is pure. However, some people, personally, dislike the leftover of a cat; it is said to be harmful medically too.

Chapter 70. [About] Wiping Over The Two *Khuff*

(المعجم ٧٠) - بَابُ: [فِي] الْمَسْحِ عَلَى
الْخُفَّيْنِ (التحفة ٧٠)

93. Hammām bin Al-Hārith narrated: “Jarīr bin ‘Abdullāh urinated, then he performed *Wuḍū’*, wiping over his *Khuff*. So he was asked, ‘You do this?’ He replied, ‘What prevents me, when I have seen Allāh’s Messenger ﷺ doing it?’ He [Ibrāhīm]^[1] said: “And they were impressed by the narration of Jarīr since he accepted Islam after the revelation of *Sūrat Al-Mā’idah*.” [This is the saying of Ibrāhīm, that is, “They were impressed.”]

٩٣ - حَدَّثَنَا هَمَّادٌ: حَدَّثَنَا وَكَيْعٌ عَنِ
الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ
الْمُحَارِثِ قَالَ: بَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ ثُمَّ
تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ. فَقِيلَ لَهُ: أَنْتَ فَعَلْتَ
هَذَا؟ قَالَ: وَمَا يَمْنَعُنِي، وَقَدْ رَأَيْتُ رَسُولَ
اللَّهِ ﷺ يَفْعَلُهُ. قَالَ [إِبْرَاهِيمُ]: [وَكَانَ يُعْجِبُهُمْ
حَدِيثَ جَرِيرٍ، لِأَنَّ إِسْلَامَهُ كَانَ بَعْدَ نَزُولِ
الْمَائِدَةِ [هَذَا] قَوْلُ إِبْرَاهِيمَ، يَعْنِي: كَانَ
يُعْجِبُهُمْ].

[1] Who narrated it from Hammām.

[He said:] There are narrations on this topic from ‘Umar, ‘Alī, Ḥudhaifah, Al-Mughīrah, Bilāl, Sa‘d, Abū Ayyūb, Salmān, Buraidah, ‘Amr bin Umayyah, Anas, Sahl bin Sa‘d, Ya‘lā bin Murrah, ‘Ubādah bin Aṣ-Ṣāmit, Usāmah bin Sharīk, Abū Umāmah, Jābir, Usāmah bin Zaid, and Ibn ‘Ubādah. They call him Ibn ‘Imārah and Ubayy bin ‘Imārah. (Ṣaḥīḥ)

Abū ‘Eīsā said: [And] the *Ḥadīth* of Jarīr is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

[قَالَ]: وَفِي الْبَابِ عَنْ عُمَرَ، وَعَلِيٍّ، وَحُذَيْفَةَ، وَالْمُغِيرَةَ، وَبِلَالٍ، وَسَعْدٍ، وَأَبِي أَيُّوبَ، وَسَلْمَانَ، وَبُرَيْدَةَ، وَعَمْرٍو بْنِ أُمَيَّةَ، وَأَنْسِ، وَسَهْلَ بْنِ سَعْدٍ، وَيَعْلَى بْنِ مُرَّةَ، وَعُبَادَةَ بْنِ الصَّامِتِ، وَأَسَامَةَ بْنَ شَرِيكٍ، وَأَبِي أُمَامَةَ، وَجَابِرٍ، وَأَسَامَةَ بْنَ زَيْدٍ [وَأَبِي عُبَادَةَ، - وَيُقَالُ: ابْنِ عِمَارَةَ، وَأَبِي بِنِ عِمَارَةَ -].

قَالَ أَبُو عِيْسَى: [وَأَبِي عِمَارَةَ] حَدِيثٌ جَرِيرٌ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه وأخرجه البخاري، الصلاة، باب الصلاة في الخفاف، ح: ٣٨٧، ومسلم، الطهارة، باب المسح على الخفين، ح: ٢٧٢ من حديث الأعمش به * وفي الباب عن عمر، [ابن ماجه، ح: ٥٤٦] وعلي، [أحمد: ١/١١٨] وحذيفة [البخاري، ح: ٢٢٤] ومسلم، ح: ٢٧٣] والمغيرة، [البخاري، ح: ٢٠٦] ومسلم، ح: ٢٧٤] وبلال، [النسائي، ح: ١٢٠] وابن خزيمة، ح: ١٨٥] والحاكم: ١/١٥١] وسعد [ابن أبي وقاص] [البخاري، ح: ٢٠٢] وأبي أيوب [أحمد: ٥/٤٢٥] وله طرق [وسلمان، [أحمد: ٥/٤٣٩، ٤٤٠] و موارد، ح: ١٧٧] وبريدة، [أبو داود، ح: ١٥٥] وعمرو بن أمية، [البخاري، ح: ٢٠٤، ٢٠٥] وأنس، [ابن ماجه، ح: ٥٤٨] وله طرق، موارد، ح: ١٧٤] وسهل بن سعد، [ابن ماجه، ح: ٥٤٧] ويعلى بن مرة، [انظر المجمع: ١/٢٦٠] وعبادة بن الصامت، [انظر مجمع الزوائد: ١/٢٥٧] ونصب الراية: ١/١٧٢] وأسامة بن شريك، [انظر المجمع: ١/٢٦٠] وأبي أمامة، [أحمد: ٥/٢٦٤] وجابر، [ابن ماجه، ح: ٥٥١] وغيره] وأسامة بن زيد [نصب الراية: ١/١٧٢] ومجمع الزوائد: ١/٢٥٧] وابن عبادة [؟] وأبي بن عمارة، [أبو داود، ح: ٦١١].

94. It has been related from *Shahr bin Ḥawshab* that he said: “I saw Jarīr bin ‘Abdullāh performing *Wuḍū’*, and he wiped over his *Khuff*. I asked him about that. He replied, ‘I saw Allāh’s Messenger ﷺ performing *Wuḍū’* and he wiped over his *Khuff*. So I said to him, ‘Before *Sūrat Al-Mā’idah* (was revealed) or after *Al-Mā’idah*?’ So he replied, ‘I did not accept Islam until after *Al-Mā’idah*.’”

٩٤ - وَرَوَى عَنْ شَهْرِ بْنِ حَوْشَبِ قَالَ:
رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ تَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ. فَقُلْتُ لَهُ فِي ذَلِكَ؟ فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ. فَقُلْتُ لَهُ: أَقَبَّلَ الْمَائِدَةَ أَوْ بَعْدَ الْمَائِدَةِ؟ فَقَالَ: مَا أَسَلَمْتُ إِلَّا بَعْدَ الْمَائِدَةِ.

حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ: حَدَّثَنَا خَالِدُ بْنُ زَيْدِ التِّرْمِذِيُّ عَنْ مُقَاتِلِ بْنِ حِثَّانَ، عَنْ شَهْرِ بْنِ

Qutaibah narrated this to us; (saying) Khālid bin Ziyād At-Tirmidhī narrated it to us, from Muqātil bin Ḥayyān, from Shahr bin Ḥawshab, from Jarīr.

He said: Baqiyyah related it from Ibrāhīm bin Adham from Muqātil bin Ḥayyān, from Shahr bin Ḥawshab, from Jarīr.

This *Hadīth* is explanatory, because some who dislike wiping over the *Khuff* give the interpretation that the Prophet ﷺ wiping over the two *Khuff* was before the revelation of *Sūrat Al-Mā'idah*. But in his *Hadīth*, Jarīr mentions that he saw the Prophet ﷺ wiping over his *Khuff* after the revelation of *Sūrat Al-Mā'idah*.

(*Hasan*)

تخريج: [إسناده حسن] ويأتي: ٦١١، وأخرجه الدارقطني: ١/١٩٤، ح: ٧٣٥ والبيهقي: ١/

٢٧٣، ٢٧٤ من حديث شهر بن حوشب به.

Comments:

Jarīr bin 'Abdullāh ؓ embraced Islam in the beginning of 10th Hijrah, and *Sūrat Al-Mā'idah*, which has the commandment of washing feet, had already been revealed; it informs that wiping over the *Khuff* (leather socks) was not abrogated by the verse of ablution. Other than Shiites and *Khawārij*, the entire *Ummah* agree on the legality of wiping over the leather socks.

Chapter 71. What Has Been Related About Wiping Over The Two *Khuff* For The Traveler And The Resident

95. *Khuzaimah* bin *Thābit* narrated: "The Prophet ﷺ was asked about wiping over the *Khuff*. So he said: "Three (days) for the traveler, and one day for the resident." (*Ṣaḥīh*)

[It has been mentioned that *Yahya* bin *Ma'in* graded the *Hadīth*

حَوْشَبِ، عَنْ جَرِيرٍ. وَقَالَ: وَرَوَى بَقِيَّةُ عَنْ إِبْرَاهِيمَ بْنِ أَدْهَمَ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ، عَنْ شَهْرِ بْنِ حَوْشَبِ، عَنْ جَرِيرٍ.

وَهَذَا حَدِيثٌ مُفَسَّرٌ، لِأَنَّ بَعْضَ مَنْ أَنْكَرَ الْمَسْحَ عَلَى الْخُفَّيْنِ تَأَوَّلَ: أَدَّ مَسْحَ النَّبِيِّ ﷺ عَلَى الْخُفَّيْنِ كَانَ قَبْلَ نُزُولِ الْمَائِدَةِ. وَذَكَرَ جَرِيرٌ فِي حَدِيثِهِ أَنَّهُ رَأَى النَّبِيَّ ﷺ مَسْحَ عَلَى الْخُفَّيْنِ بَعْدَ نُزُولِ الْمَائِدَةِ.

(المعجم ٧١) - بَابُ الْمَسْحِ عَلَى

الْخُفَّيْنِ لِلْمُسَافِرِ وَالْمُقِيمِ (التحفة ٧١)

٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ

سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ إِبْرَاهِيمَ النَّيِّبِيِّ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ، عَنْ حُرَيْمَةَ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ سُئِلَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ: «لِلْمُسَافِرِ

of Khuzaimah bin Thābit about wiping as *Ṣaḥīḥ*.]

Abū ‘Abdullāh Al-Jadalī’s name is ‘Abd bin ‘Abd. [And they call him ‘Abdur-Raḥmān bin ‘Abd.]

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

There are narrations on this topic from ‘Alī, Abū Bakarah, Abū Hurairah, Ṣafwān bin ‘Assāl, ‘Awf bin Mālik, Ibn ‘Umar, and Jarīr.

تخریج: [صحیح] وأخرجه أبو داود، الطهارة، باب التوقيت في المسح، ح: ١٥٧ من حديث إبراهيم التيمي به وصححه ابن حبان، ح: ١٨١ وغيره، وفي الحديث ألوان * وفي الباب عن علي، [مسلم، ح: ٢٧٦] وأبي بكرة، [ابن ماجه، ح: ٥٥٦] وأبي هريرة، [ابن ماجه، ح: ٥٥٥] وصفوان بن عسال [يأتي: ٩٦] وعوف بن مالك، [أحمد: ٦/٢٧] وابن عمر، [مجمع: ١/ ٢٥٨ ونصب الراية: ١/١٧٣] وجرير، [مجمع: ١/٢٥٩].

96. Ṣafwān bin ‘Assāl narrated: “When we were traveling, Allāh’s Messenger ﷺ would order us not to remove our *Khuff* for three days and nights, except for *Janābah*, but (not) for defecating, urinating, and sleep.” (*Ḥasan*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Al-Ḥakam bin ‘Utaibah and Ḥammād reported it from Ibrāhīm An-Nakḥa’ī, from Abū ‘Abdullāh Al-Jadalī, from Khuzaimah bin Thābit, but this is not correct.

‘Alī bin Al-Madīnī said: “Yaḥya [bin Sa‘eed] said: ‘Shu‘bah said: “Ibrāhīm An-Nakḥa’ī did not hear the *Ḥadīth* on wiping from Abū ‘Abdullāh Al-Jadalī.”

Zā‘idah said that Manṣūr said: We

ثلاث، وَلِلْمُتَمِيمِ يَوْمٌ».

[وَذَكَرَ عَنْ يَحْيَى بْنِ مَعِينٍ أَنَّهُ صَحَّحَ حَدِيثَ خُرَيْمَةَ بْنِ ثَابِتٍ فِي الْمَسْحِ.]

وَأَبُو عَبْدِ اللَّهِ الْجَدَلِيُّ اسْمُهُ: عَبْدُ بْنُ عَبْدِ [وَيُقَالُ: عَبْدُ الرَّحْمَنِ بْنِ عَبْدِ]

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ عَلِيٍّ، وَأَبِي بَكْرَةَ، وَأَبِي هُرَيْرَةَ، وَصَفْوَانَ بْنِ عَسَالٍ، وَعَوْفِ بْنِ مَالِكٍ، وَابْنِ عُمَرَ، وَجَرِيرٍ.

٩٦ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ صَفْوَانَ بْنِ عَسَالٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا إِذَا كُنَّا سَفَرًا أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ إِلَّا مِنْ جَنَابَةٍ، وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ. قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى الْحَكَمُ بْنُ عُثَيْبَةَ وَحَمَّادٌ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ، عَنْ خُرَيْمَةَ بْنِ ثَابِتٍ، وَلَا يَصِحُّ.

قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى [بْنُ سَعِيدٍ] قَالَ شُعْبَةُ: لَمْ يَسْمَعْ إِبْرَاهِيمُ النَّخَعِيُّ

were in the room of Ibrāhīm At-Taimi and Ibrāhīm An-Nakhā'ī was with us. So Ibrāhīm At-Taimi narrated to us, from 'Amr bin Maimūn, from Abū 'Abdullāh Al-Jadalī, from Khuzaimah bin Thābit, from the Prophet ﷺ, about wiping over the *Khuff*.

Muḥammad [bin Ismā'īl] said: "The best thing on this topic is the *Hadīth* of Ṣafwān bin 'Assāl [Al-Murādī]."

Abū 'Eisā said: This is the saying of [most of] the scholars among the Companions of the Prophet ﷺ, the *Tābi'īn*, and those after them among the *Fuqahā'*. For example Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad and Ishāq, they say that the resident wipes for a day and a night, and the traveler for three days and their (two) nights.

[Abū 'Eisā said:] And it has been reported from some of the people of knowledge that they did not make a time restriction for wiping over the *Khuff*, and this is the saying of Mālik bin Anas.

[Abū 'Eisā said: And] the time restriction is more correct.

[This *Hadīth* has also been reported from Ṣafwān bin 'Assāl by narrators other than 'Aṣim.]

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الطهارة، باب الوضوء من النوم، ح: ٤٧٨ من حديث عاصم به وصححه ابن حبان (الإحسان): ١٠٩٧ وابن خزيمة، ح: ١٧، ١٩٣، ١٩٦ * حديث زائدة بن قدامة، صحيح، أخرجه البيهقي: ٢٧٧/١.

Comments:

Many *Ahādīth* prove the duration that a resident may wipe over the leather socks is one day and one night, and a traveler three days and three nights. But

مِنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ حَدِيثَ الْمَسْحِ .
وَقَالَ زَائِدَةُ عَنْ مَنصُورٍ: كُنَّا فِي حُجْرَةِ
إِبْرَاهِيمَ التَّيْمِيِّ وَمَعَنَا إِبْرَاهِيمُ النَّخَعِيُّ،
فَحَدَّثَنَا إِبْرَاهِيمُ التَّيْمِيُّ عَنْ عَمْرِو بْنِ مَيْمُونٍ،
عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ، عَنْ خُزَيْمَةَ بْنِ
ثَابِتٍ عَنِ النَّبِيِّ ﷺ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ .
قَالَ مُحَمَّدٌ [بْنُ إِسْمَاعِيلَ]: أَحْسَنُ شَيْءٍ
فِي هَذَا الْبَابِ حَدِيثُ صَفْوَانَ بْنِ عَسَّالٍ
[الْمُرَادِيِّ] .

قَالَ أَبُو عِيسَى: وَهُوَ قَوْلُ [أَكْثَرِ] الْعُلَمَاءِ
مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ
مِنَ الْفُقَهَاءِ، مِثْلُ: سُفْيَانَ الثَّوْرِيِّ، وَابْنَ
الْمُبَارَكِ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ:
قَالُوا يَمْسَحُ الْمُقِيمُ يَوْمًا وَلَيْلَةً، وَالْمَسَافِرُ
ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ .

[قَالَ أَبُو عِيسَى]: وَقَدْ رُوِيَ عَنْ بَعْضِ
أَهْلِ الْعِلْمِ: أَنَّهُمْ لَمْ يُوقَّتُوا فِي الْمَسْحِ عَلَى
الْخُفَّيْنِ، وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ .

[قَالَ أَبُو عِيسَى: وَ]التَّوَقُّيْتُ أَصْحَحَ .
[وَقَدْ رُوِيَ هَذَا الْحَدِيثُ، عَنْ صَفْوَانَ بْنِ
عَسَّالٍ أَيْضًا مِنْ غَيْرِ حَدِيثِ عَاصِمٍ] .

if there is a need for taking a bath owing to ceremonial impurity, then the socks must be taken off.

Chapter 72. [What Has Been Related] About Wiping Over The *Khuff*: The Top Of It And The Bottom Of It

(المعجم ٧٢) - بَابُ [مَا جَاءَ] فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: أَعْلَاهُ وَأَسْفَلِهِ
(التحفة ٧٢)

97. Al-Mughīrah bin Shu‘bah narrated: “The Prophet ﷺ wiped over the *Khuff* and its bottom.” (Da‘if)

Abū ‘Eīsā said: This is the opinion of more than one of the Companions of the Prophet ﷺ, the *Tābi‘īn*, [and those after them among the *Fuqahā*], and it is the opinion of Mālik, Ash-Shāfi‘ī and Ishāq.

This *Hadīth* is defective, Its chain has not been traced uninterrupted from Thawr bin Yazid upto the Prophet, except by Al-Walīd bin Muslim.

[Abū ‘Eīsā said:] I asked Abū Zur‘ah and Muḥammad [bin Ismā‘īl] about this *Hadīth*. They both said that it is not *Ṣaḥīḥ* because Ibn Al-Mubārak reported this from Thawr from Rajā’ [bin Ḥaywah] who said: “It was narrated to me from the scribe of Al-Mughīrah,” in *Mursal* form, from the Prophet ﷺ, and he did not mention Al-Mughīrah in it.

٩٧ - حَدَّثَنَا أَبُو الْوَلِيدِ الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: أَخْبَرَنِي ثَوْرُ بْنُ يَزِيدَ عَنْ رَجَاءِ بْنِ حَيَوَةَ، عَنْ كَاتِبِ الْمُغِيرَةِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ النَّبِيَّ ﷺ مَسَحَ أَعْلَى الْخُفِّ وَأَسْفَلَهُ.

قَالَ أَبُو عِيسَى: وَهَذَا قَوْلٌ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ [وَمَنْ بَعْدَهُمْ مِنَ الْمُفْقَهَاءِ] وَبِهِ يَقُولُ مَالِكٌ، وَالشَّافِعِيُّ، وَإِسْحَاقُ.

وَهَذَا حَدِيثٌ مَعْلُومٌ، لَمْ يُسَيِّدْهُ عَنْ ثَوْرِ ابْنِ يَزِيدَ غَيْرُ الْوَلِيدِ بْنِ مُسْلِمٍ.

[قَالَ أَبُو عِيسَى]: وَسَأَلْتُ أَبَا زُرْعَةَ وَمُحَمَّدَ [ابْنَ إِسْمَاعِيلَ] عَنْ هَذَا الْحَدِيثِ؟ فَقَالَا: لَيْسَ بِصَحِيحٍ، لِأَنَّ ابْنَ الْمُبَارَكِ رَوَى هَذَا عَنْ ثَوْرٍ، عَنْ رَجَاءِ [بْنِ حَيَوَةَ] قَالَ: حَدَّثْتُ عَنْ كَاتِبِ الْمُغِيرَةِ. مُرْسَلٌ عَنِ النَّبِيِّ ﷺ، وَلَمْ يُذَكَّرْ فِيهِ الْمُغِيرَةُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب: في مسح أعلى الخف وأسفله، ح: ٥٥٠ وأبو داود، ح: ١٦٥ من حديث الوليد به ولم يصرح بالسماع المسلسل ورجاء لم يسمعه من كاتب المغيرة والحديث وضعفه الشافعي والبخاري وأبو داود وأبو حاتم وغيرهم.

Comments:

In the light of authentic *Aḥādīth*, only the top of the socks will be wiped, and the bottom of socks will not be wiped. The abovementioned narration is

inaccurate. Sixty people narrated this *Hadith* from Mughīrah and none, other than this chain, mentioned ‘wiping the bottom of socks’. [*At-Takhlīs Al-Habīr*, 1/58]. It was narrated from Alī ؑ through an authentic chain in which he said: ‘I saw the Messenger of Allāh ﷺ wiping over the top of the socks.’ [*At-Takhlīs Al-Habīr*, 1/59]

Chapter 73. [What Has Been Related] About Wiping Over The *Khuff*, Their Tops

98. Al-Mughīrah bin Shu‘bah narrated: “I saw the Prophet ﷺ wiping over the *Khuff*: on the tops of them.” (*Hasan*)

Abū ‘Eisā said: The *Hadith* of Al-Mughīrah is a *Hasan Hadith*. It is a narration of ‘Abdur-Raḥmān bin Abī Az-Zinād from his father, from ‘Urwah, from Al-Mughīrah. And we do not know of anyone who mentioned, from ‘Urwah, from Al-Mughīrah: “on the tops of them” other than him.

This is the opinion of more than one of the people of knowledge and it is the view of Sufyān Ath-Thawrī and Aḥmad.

Muḥammad said: “And Mālik [bin Anas] indicated something about (the weakness of) ‘Abdur-Raḥmān bin Abī Az-Zinād.”

تخريج: [إسناده حسن] وأخرجه أبو داود، الطهارة، باب: كيف المسح، ح: ١٦١ من حديث عبدالرحمن بن أبي الزناد به ورواه عنه سليمان بن داود الهاشمي وغيره، (السنن الكبرى للبيهقي: ٢٩١/١ وغيره) وصححه ابن الجارود، ح: ٨٥ وله طريق آخر عند الطيالسي، ح: ٦٩٢ وغيره وإسناده حسن.

Chapter 74. [What Has Been Related] About Wiping Over The Socks And The Sandals

99. Al-Mughīrah bin Shu‘bah

(المعجم ٧٣) - بَابُ [مَا جَاءَ] فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: ظَاهِرِهِمَا
(التحفة ٧٣)

٩٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ [قَالَ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَمْسُحُ عَلَى الْخُفَّيْنِ: عَلَى ظَاهِرِهِمَا.

قَالَ أَبُو عِيسَى: حَدِيثُ الْمُغِيرَةِ حَدِيثٌ حَسَنٌ، وَهُوَ حَدِيثُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنِ الْمُغِيرَةِ، وَلَا نَعْلَمُ أَحَدًا يَذْكُرُ عَنْ عُرْوَةَ، عَنِ الْمُغِيرَةِ: عَلَى ظَاهِرِهِمَا، غَيْرُهُ.

وَهُوَ قَوْلٌ غَيْرٌ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ، وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَأَحْمَدُ.

قَالَ مُحَمَّدٌ: وَكَانَ مَالِكُ [بْنِ أَنَسٍ] يُشِيرُ بِعَبْدِ الرَّحْمَنِ بْنِ أَبِي الزِّنَادِ.

(المعجم ٧٤) - بَابُ [مَا جَاءَ] فِي الْمَسْحِ عَلَى الْجُورِيِّينَ وَالتَّعْلِينَ (التحفة ٧٤)

٩٩ - حَدَّثَنَا هَنَادٌ وَمَعْمُودُ بْنُ غَيْلَانَ

narrated: “The Prophet ﷺ performed *Wuḍū*’ and wiped over his socks and sandals.” (*Ḍa’īf*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

It is the opinion of more than one of the people of knowledge. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Aḥmad and Ishāq. They say that one may wipe over the socks even if they are not soled, when they are thick.

[He said:] There is also a narration on this topic from Abū Mūsā.

[Abū ‘Eisā said: I heard Ṣāliḥ bin Muḥammad At-Tirmidhī say: “I heard Abū Muqātil As-Samarqandī say: ‘I entered upon Abū Ḥanīfah during the illness that he died from. He called for water to perform *Wuḍū*’ with while wearing socks. So he wiped over them, then he said: “Today I do something that I did not do (before); I wipe over socks while they are not soled.”]

قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي قَيْسٍ، عَنْ هُرَيْرِ بْنِ شُرْحَبِيلَ، عَنِ الْمُغِيرَةِ ابْنِ شُعْبَةَ قَالَ: تَوَضَّأَ النَّبِيُّ ﷺ وَمَسَحَ عَلَى الْجُورِبَيْنِ وَالْتَعْلَيْنِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ، وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ قَالُوا: يَمَسَحُ عَلَى الْجُورِبَيْنِ وَإِنْ لَمْ يَكُنْ نَعْلَيْنِ، إِذَا كَانَا نَعْلَيْنِ.

[قال:] وفي الباب عن أبي موسى.

قَالَ أَبُو عِيْسَى: سَمِعْتُ صَالِحَ بْنَ مُحَمَّدٍ التِّرْمِذِيَّ قَالَ: سَمِعْتُ أَبَا مُقَاتِلَ السَّمَرْقَنْدِيَّ يَقُولُ: دَخَلْتُ عَلَى أَبِي حَنِيفَةَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ وَعَلِيَهُ جُورِبَانِ، فَمَسَحَ عَلَيْهِمَا، ثُمَّ قَالَ: فَعَلْتُ الْيَوْمَ شَيْئًا لَمْ أَكُنْ أَفْعَلُهُ: مَسَحْتُ عَلَى الْجُورِبَيْنِ وَهُمَا غَيْرُ مُنْعَلَيْنِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب المسح على الجوربين، ح: ١٥٩، وابن ماجه، ح: ٥٥٩ من حديث وكيع به وصححه ابن خزيمة، ح: ١٩٨ وابن حبان، ح: ١٧٦، سفیان الثوري عن عن ولحديثه شواهد كثيرة عند أبي داود (ح: ١٤٦) وغيره ومنها إجماع الصحابة كما ذكرته في نيل المقصود، والإجماع يغني عن هذا الحديث يسر الله لنا طبعه * وفي الباب عن أبي موسى، [ابن ماجه، ح: ٥٦٠] * أثر أبي حنيفة سنده موضوع فيه صالح بن محمد الترمذي كذاب دجال، لعنه الله.

Comments:

According to the majority of the *A’immah* i.e., *Imām Mālik*, *Shāfi‘ī*, *Aḥmad* and the two disciples of *Imām Abū Ḥanīfah*, if the socks are thick, with thick weaving, then wiping over them is allowed. First, *Imām Abū Ḥanīfah* used the condition of the socks being *Mujallad* (leather on the bothom) or *Muna‘-‘al* (leather on top and bottom); but later during the sickness in which he died,

he accepted the opinion of the other *A'imma*. It then became agreed upon that wiping over the socks is permissible.

Chapter 75. What Has Been Related About Wiping Over The *'Imamah*^[1]

(المعجم ٧٥) - بَابُ مَا جَاءَ فِي
الْمَسْحِ عَلَى الْعِمَامَةِ (التحفة ٧٥)

100. Ibn Al-Mughīrah bin Shu'bah narrated from his father: "The Prophet ﷺ performed *Wudu'* and wiped over the *Khuff* and *'Imamah*." Bakr (one of the narrators) said: "And I indeed heard it from Ibn Al-Mughīrah." (*Ṣaḥīḥ*)

He said: When narrating this *Hadīth* in another place, Muḥammad bin Bash-shār mentioned: "He wiped over his forehead and his *'Imamah*."

This *Hadīth* has been reported by more than one person from Al-Mughīrah bin Shu'bah, some of them mentioning in it: "He wiped over the forehead and *'Imamah*" while some of them did not mention "the forehead."

And I heard Aḥmad bin Al-Ḥasan saying: "I heard Aḥmad bin Ḥanbal saying: 'I have not seen anyone similar to Yaḥya bin Sa'eed Al-Qaṭṭān (a narrator of this *Hadīth*) with my eyes.'"

[He said:] There are narrations on this topic from 'Amr bin Umayyah, Salmān, Thawbān, and Abū Umāmah.

Abū 'Eisā said: The *Hadīth* of Al-Mughīrah bin Shu'bah is a *Ḥasan Ṣaḥīḥ Hadīth*.

This is the opinion of more than

١٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَحْيَى ابْنُ سَعِيدِ الْقَطَّانُ عَنْ سُلَيْمَانَ التَّمِيمِيِّ،
عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنِ الْحَسَنِ،
عَنِ ابْنِ الْمُغِيرَةَ بْنِ شُعْبَةَ، عَنْ أَبِيهِ قَالَ:
تَوَضَّأَ النَّبِيُّ ﷺ وَمَسَحَ عَلَى الْخُفَّيْنِ
وَالْعِمَامَةِ.

قَالَ بَكْرٌ: وَقَدْ سَمِعْتَهُ مِنْ ابْنِ الْمُغِيرَةَ.
[قَالَ]: وَذَكَرَ مُحَمَّدُ بْنُ بَشَّارٍ فِي هَذَا
الْحَدِيثِ فِي مَوْضِعٍ آخَرَ: أَنَّهُ مَسَحَ عَلَى
نَاصِيَتِهِ وَعِمَامَتِهِ.

وَقَدْ رَوَى هَذَا الْحَدِيثَ مِنْ غَيْرِ وَجْهِ عَنِ
الْمُغِيرَةَ بْنِ شُعْبَةَ: ذَكَرَ بَعْضُهُمُ الْمَسْحَ عَلَى
النَّاصِيَةِ وَالْعِمَامَةِ، وَلَمْ يَذْكُرْ بَعْضُهُمُ
النَّاصِيَةَ.

[وَأَسْمَعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ:
سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: مَا رَأَيْتُ
بَعِينِي مِثْلَ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ.

[قَالَ]: وَفِي الْبَابِ عَنْ عَمْرٍو بْنِ أُمِيَّةَ،
وَسَلْمَانَ، وَثَوْبَانَ، وَأَبِي أُمَامَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ الْمُغِيرَةَ بْنِ شُعْبَةَ
حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] The turban or head-dress.

one of the people of knowledge among the Companions of the Prophet ﷺ, among them: Abū Bakr, ‘Umar, and Anas. It is also the saying of Al-Awzā’ī, Aḥmad, and Iṣḥāq. They say that one may wipe over the *‘Imāmah*.

[More than one of the people of knowledge among the Companions and the *Tābi‘īn* said that one does not wipe over the *‘Imāmah*, unless he wipes his head along with the *‘Imāmah*. This is the saying of Sufyān Ath-Thawrī, Mālik bin Anas, Ibn Al-Mubārak, and Ash-Shāfi‘ī].

[Abū ‘Eisā said:] I heard Al-Jārūd bin Mu‘ādh saying: “I heard Wakī bin Al-Jarrāh saying: ‘If he wipes over the *‘Imāmah*, it is acceptable due to the narration.’”

تخریج: أخرجه مسلم، الطهارة، باب المسح على الناصية والعمامة، ح: ٢٧٤ عن ابن بشار به * قول أحمد في القطان: صحيح، وقول وكيع؛ سنده صحيح أيضًا * وفي الباب عن عمرو بن أمية، [البخاري، ح: ٢٠٤، ٢٠٥] وسلمان، [ابن ماجه، ح: ٥٦٣] وثوبان، [أبو داود، ح: ١٤٦] وأبي أمامة، [مجمع: ١/٢٦٠ ونصب الراجية: ١/١٧٢].

101. Bilāl narrated: “The Prophet ﷺ wiped over the *Khuff* and the *Khimar*.”^[1] (*Ṣaḥīḥ*)

١٠١ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عَجْرَةَ، عَنْ بِلَالٍ: أَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

تخریج: وأخرجه مسلم، الطهارة، باب المسح على الناصية، ح: ٢٧٥ من حديث الأعمش به.

102. Abū ‘Ubaidah bin Muḥammad bin ‘Ammār bin Yāsir said: “I asked Jābir bin ‘Abdullāh about wiping over the *Khuff*. He said, ‘O my

١٠٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَشِيرُ ابْنُ الْمُفْضَلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ [هو القرشي]، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ

[1] The head-dress.

nephew! It is the *Sunnah*.” [He said:] “And I asked him about wiping over the *‘Imāmah*. He said, ‘[Wipe] the hair [with water].’” (*Hasan*)

عَمَّارِ بْنِ يَاسِرٍ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ؟ فَقَالَ: السُّنَّةُ يَا ابْنَ أَخِي. [قال]: وَسَأَلْتُهُ عَنِ الْمَسْحِ عَلَى الْعِمَامَةِ؟ فَقَالَ: [أَمْسًا] الشَّعْرَ [الْمَاء].

تخريج: [إسناده حسن] وأخرجه البيهقي: ٦١/١ من حديث عبدالرحمن بن إسحاق المدني به وأشار إليه الإمام مالك في الموطأ: ٣٥/١ بغير سنده، ولفظه مختلف * أبو عبيدة بن محمد حسن الحديث على الراجح.

Comments:

These *Ahādīth* inform that one would not wipe over only some hair or quarter of head, instead he would wipe over the entire head.

Chapter 76. What Has Been Related About *Ghusl* For *Janābah*

(المعجم ٧٦) - بَابُ مَا جَاءَ فِي الْغُسْلِ مِنَ الْجَنَابَةِ (التحفة ٧٦)

103. Ibn ‘Abbās narrated that his maternal aunt Maimūnah said: “I prepared some water for the Prophet ﷺ to perform *Ghusl* for *Janābah* with. So he turned the vessel with his left hand, (pouring some water) over his right. Then he washed his hands. Then he entered his hand into the vessel to pour water over his private area, then he rubbed his hands on the wall, or the ground. Then he rinsed out his mouth and washed his nose by putting water in and blowing it out, and washed his face and forearms. Then he poured water over his head three times, then he poured water over the remainder of his body, then he moved from where he was and washed his feet.” (*Ṣaḥīḥ*)

١٠٣ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ: وَضَعْتُ لِلنَّبِيِّ ﷺ غُسْلًا فَأَعْتَسَلَ مِنَ الْجَنَابَةِ: فَأَكْفَأَ الْإِنَاءَ بِشِمَالِهِ عَلَى يَمِينِهِ، فَعَسَلَ كَفَّيْهِ، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ، فَأَفَاضَ عَلَى فَرْجِهِ، ثُمَّ ذَلِكَ بِيَدِهِ الْحَائِطَ، أَوْ الْأَرْضَ، ثُمَّ مَضَمَصَّ وَاسْتَشَشَقَ، وَعَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ أَفَاضَ عَلَى رَأْسِهِ ثَلَاثًا، ثُمَّ أَفَاضَ عَلَى سَائِرِ جَسَدِهِ، ثُمَّ تَنَحَّى فَعَسَلَ رِجْلَيْهِ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abū ‘Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ، وَجَابِرٍ، وَأَبِي سَعِيدٍ وَجُبَيْرِ بْنِ مُطْعِمٍ، وَأَبِي هُرَيْرَةَ.

There are narrations on this topic from Umm Salamah, Jābir, Abū Sa'eed, Jubair bin Muṭ'im, and Abū Hurairah.

تخريج: متفق عليه، وأخرجه مسلم، الحيض، باب صفة غسل الجنابة، ح: ٣١٧ من حديث وكيع، والبخاري، الغسل، باب الوضوء قبل الغسل، ح: ٢٤٩ من حديث الأعمش به * وفي الباب عن أم سلمة، [مسلم، ح: ٣٢٤] وجابر، [مسلم، ح: ٣٢٨، ٢٩٠] وأبي سعيد، [ابن ماجه، ح: ٥٧٦] وجبير بن مطعم، [البخاري، ح: ٢٥٤] ومسلم، ح: ٣٢٧] وأبي هريرة [ابن ماجه، ح: ٥٧٨].

104. 'Āishah narrated: "When Allāh's Messenger ﷺ wanted to perform *Ghusl* for *Janābah*, he would begin by washing his hands before putting them into the vessel. Then he would wash his private area, and perform the *Wuḍū'* (as one does) for *Ṣalāt*. Then he would wet his hair with the water, then he would pour water over his head (with his hands) three times." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This is the view that the people of knowledge have chosen for *Ghusl* from *Janābah*. One is to perform the *Wuḍū'* for *Ṣalāt*, then pour water over his head three times, then pour water over the rest of his body, then wash his feet.

The people of knowledge act according to this. They say: If the *Junub* person submerges himself in water and does not perform *Wuḍū'* it is acceptable. And this is the saying of *Ash-Shāfi'ī*, *Aḥmad* and *Ishāq*.

١٠٤ - حَدَّثَنَا ابْنُ أَبِي عَمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَغْتَسِلَ مِنَ الْجَنَابَةِ بَدَأُ يَغْسِلُ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا الْإِنَاءَ، ثُمَّ يَغْسِلُ قَرَجَهُ، وَيَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ يَسْرُبُ شَعْرَهُ الْمَاءِ، ثُمَّ يَخِطِي عَلَى رَأْسِهِ [ثَلَاثَ] حَتِّيَّاتٍ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وهو الذي اختاره أهل العلم في الغسل من الجنابة: أنه يتوضأ وضوءه للصلاة، ثم يفرغ على رأسه ثلاث مرات، ثم يفيض الماء على سائر جسده، ثم يغسل قدميه. والعمل على هذا عند أهل العلم. وقالوا: إن انغمس الجنب في الماء ولم يتوضأ أجزاءه. وهو قول الشافعي، وأحمد وإسحاق.

تخريج: متفق عليه، وأخرجه البخاري، الغسل، باب الوضوء قبل الغسل، ح: ٢٤٨ ومسلم، الحيض، باب صفة غسل الجنابة، ح: ٣١٦ من حديث هشام به.

Chapter 77. Should A Woman Undo Her Hair For *Ghusl*?

105. Umm Salamah narrated "I said: 'O Messenger of Allāh! I am a woman with tight braids on my head, should I undo it to perform *Ghusl* for *Janābah*?, He said: 'No. It is sufficient that you only pour three scoops of water (with hands held together) over your head, then pour water over the rest of your body, to be purified.'" Or he said: "then you will be purified." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

The people of knowledge act according to this *Ḥadīth*. If a woman performs *Ghusl* for *Janābah* but does not undo her hair, then that is acceptable after she pours water over her head.

تخريج: وأخرجه مسلم، الحيض، باب حكم ضفائر المغتسلة، ح: ٣٣٠ عن ابن أبي عمير به.

Comments:

It is not compulsory for a woman to undo the braids for taking a bath due to ceremonial impurity and after menses, but making the roots of hair wet is compulsory, according to the majority of the scholars.

Chapter 78. What Has Been Related About "Under Each Hair Is Sexual Impurity."

106. Abū Hurairah narrated that the Prophet ﷺ said: "Under every hair is sexual impurity so wash (all of) the hair and cleanse the skin." (*Da'if*)

[He said:] There are narrations on this topic from 'Alī and Anas.

(المعجم ٧٧) - بَابُ: هَلْ تَنْقُضُ الْمَرْأَةُ شَعْرَهَا عِنْدَ الْغُسْلِ؟ (التحفة ٧٧)

١٠٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ [سَعِيدِ] الْمُثَرَّبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أَشَدُّ ضَفَرَ رَأْسِي، أَفَأَنْقُضُهُ لِغُسْلِ الْجَنَابَةِ؟ قَالَ: «لَا، إِنَّمَا يَكْفِيكَ أَنْ تَحْتِيَ عَلَى رَأْسِكَ ثَلَاثَ حَتِيَّاتٍ مِنْ مَاءٍ، ثُمَّ تَقِضِي عَلَى سَائِرِ جَسَدِكَ الْمَاءَ فَتَطْهُرِينَ - أَوْ قَالَ: - فَإِذَا أَنْتِ قَدْ تَطْهُرْتِ».

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ: أَنَّ الْمَرْأَةَ إِذَا اغْتَسَلَتْ مِنَ الْجَنَابَةِ فَلَمْ تَنْقُضْ شَعْرَهَا إِنَّ ذَلِكَ يُجْزئُهَا بَعْدَ أَنْ تُقِضَ الْمَاءَ عَلَى رَأْسِهَا.

(المعجم ٧٨) - بَابُ مَا جَاءَ أَنَّ تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ (التحفة ٧٨)

١٠٦ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ: حَدَّثَنَا الْحَارِثُ بْنُ وَجِيهِ قَالَ: حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ، فَاعْسِلُوا الشَّعْرَ وَأَنْقُوا الْبَشْرَةَ».

Abū ‘Eisā said: The *Ḥadīth* of Al-Ḥārith bin Wajih (a narrator in this chain) is a *Gharīb Ḥadīth*, we do not know of it except from his narration.

And he is a Shaikh, but he is not really reliable.^[1] More than one of the *A‘immah* have reported from him, but he is alone with this *Ḥadīth* from Mālik bin Dīnār. And they call him Al-Ḥārith bin Wajih and they also say Ibn Wajbah.

[قَالَ]: وَفِي الْبَابِ عَنْ عَلِيٍّ، وَأَنْسٍ .
قَالَ أَبُو عِيْسَى: حَدِيثُ الْحَارِثِ بْنِ وَجِيهِ حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ، وَهُوَ شَيْخٌ لَيْسَ بِذَلِكَ، وَقَدْ رَوَى عَنْهُ غَيْرُ وَاحِدٍ مِنَ الْأَثْمَةِ، وَقَدْ تَفَرَّدَ بِهَذَا الْحَدِيثِ عَنْ مَالِكِ بْنِ دِينَارٍ وَيُقَالُ: الْحَارِثُ بْنُ وَجِيهِ وَيُقَالُ: ابْنُ وَجْبَةَ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب: في الغسل من الجنابة، ح: ٢٤٨ وابن ماجه، ح: ٥٩٧ عن نصر بن علي به * وفي الباب عن علي، [أبو داود، ح: ٢٤٩] وأنس، [مجمع: ٢٧١/١، ٢٧٢].

Comments:

This narration instructs that washing the hair well is necessary; also it is necessary to make the water reach the entire body and to clean it.

Chapter 79. [What Has Been Related] About *Wuḍū’* After *Ghusl*

(المعجم ٧٩) - بَابُ [مَا جَاءَ] فِي الْوُضُوءِ بَعْدَ الْغُسْلِ (التحفة ٧٩)

107. ‘Āishah narrated: “The Prophet ﷺ would not perform *Wuḍū’* after the *Ghusl*.” (*Ḍa‘īf*)

[Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*].

[Abū ‘Eisā said: This is the saying of more than one of the people of knowledge, the Companions of the Prophet ﷺ, and the *Tābi‘īn*: That one does not perform *Wuḍū’* after the *Ghusl*].

١٠٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ.

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].
[قَالَ أَبُو عِيْسَى: وَهَذَا قَوْلٌ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ: أَصْحَابُ النَّبِيِّ ﷺ وَالتَّابِعِينَ: أَنْ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ].

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب: في الوضوء بعد الغسل، ح: ٥٧٩ عن إسماعيل به، وقواه ابن سيد الناس، وصححه الحاكم على شرط الشيخين: ١/١٥٣ ووافقه الذهبي أبو إسحاق عنن.

[1] It is an indication of the weakness of the narrator so described.

Comments:

If one touches the private parts after making ablution, he will have to repeat the ablution.

Chapter 80. What Has Been Related: When The Two Circumcised Organs Meet, *Ghusl* Is Required.

108. ‘Aishah narrated: “When the circumcised meets the circumcised [then indeed] *Ghusl* is required. Myself and Allāh’s Messenger did that, so we performed *Ghusl*.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, ‘Abdullāh bin ‘Amr, and Rāfi‘ bin Khadij.

تخريج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب ماجاء في وجوب الغسل... إلخ، ح: ٦٠٨ من حديث الوليد به وصرح بالسماع المسلسل إلى القاسم بن محمد ولم ينفرد به وصححه ابن حبان (الإحسان): ١١٧٢ وله شواهد * وفي الباب عن أبي هريرة، [البخاري، ح: ٢٩١] ومسلم، ح: ٣٤٨ وعبدالله بن عمرو، [ابن ماجه، ح: ٦١١] ورافع بن خديج، [أحمد: ٤/١٤٣].

109. ‘Aishah narrated that the Prophet ﷺ said: “When the circumcised meets the circumcised then *Ghusl* is required.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: The *Ḥadīth* of ‘Aishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

He said: This *Ḥadīth* from ‘Aishah, from the Prophet ﷺ: “When the circumcised meets the circumcised [then indeed] *Ghusl* is required” has been related via more than one route.

It is the saying of most of the people of knowledge among the Companions of the Prophet ﷺ. Among them: Abū Bakr, ‘Umar,

(المعجم ٨٠) - بَابُ مَا جَاءَ إِذَا التَّقَى الْخِتَانَانِ وَجَبَ الْغُسْلُ (التحفة ٨٠)

١٠٨ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ [فَقَدْ] وَجَبَ الْغُسْلُ، فَعَلْتُهُ أَنَا وَرَسُولُ اللَّهِ ﷺ فَاغْتَسَلْنَا.

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو، وَرَافِعِ بْنِ خَدِيجٍ.

١٠٩ - حَدَّثَنَا هَتَّادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ عَلِيِّ بْنِ رَبِيعٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ وَجَبَ الْغُسْلُ». قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

قَالَ: وَقَدْ رَوَيْ هَذَا الْحَدِيثُ عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهِ: «إِذَا جَاوَزَ الْخِتَانُ الْخِتَانَ [فَقَدْ] وَجَبَ الْغُسْلُ».

وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ

‘Uthmān, ‘Alī, ‘Āishah – and the *Fuqahā*’ among the *Tābi’in* and those after them, like: Sufyān Ath-Thawrī, Ash-Shāfi‘ī, Aḥmad, and Ishāq. They say: When the two circumcised organs meet, *Ghusl* is required.

رسول الله ﷺ - منهم: أبو بكر، وعمر، وعثمان، وعلي، وعائشة - والفقهاء من التابعين ومن بعدهم، مثل: سفيان الثوري، والشافعي، وأحمد، وإسحاق. قالوا: إذا التقى الختانان وجب الغسل.

تخريج: [صحيح] وأخرجه أحمد: ١٣٥/٦ عن وكيع به، سفيان الثوري تابعه شعبة، (أحمد: ٩٧/٦) وإسماعيل ابن علي، (أيضاً: ٤٧/٦) وللحديث شواهد منها الحديث السابق.

Comments:

The scholars are agreed on the basis of this *Hadith* that the ejaculation of the semen is not the only necessary condition for the obligation of a bath; in the abovementioned form of sexual contact, even if ejaculation did not occur, taking a bath becomes obligatory.

Chapter 81. What Has Been Related That ‘Water Is For Water’

(المعجم ٨١) - بَابُ مَا جَاءَ: أَنْ

الْمَاءِ مِنَ الْمَاءِ (التحفة ٨١)

110. Ubayy bin Ka‘b narrated: “Water is for water,” was only permitted in the beginning of Islam. Then it was prohibited.” (*Ṣaḥīh*)

١١٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ عَنِ الرَّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: إِنَّمَا كَانَ الْمَاءُ مِنَ الْمَاءِ رُحْصَةً فِي أَوَّلِ الْإِسْلَامِ، ثُمَّ نُهِيَ عَنْهَا.

تخريج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب ما جاء في وجوب الغسل إذا التقى الختانان، ح: ٦٠٩ من حديث يونس به، ورواه أبو حازم عن سهل بن سعد، عند أبي داود، ح: ٢١٥ وصححه ابن خزيمة، ح: ٢٢٥، ٢٢٦ وابن حبان (الإحسان): ١١٧٠، ١١٧٦ والدارقطني: ١/١٢٦، ح: ٤٥٠ والبيهقي: ١/١٦٥.

111. Ma‘mar narrated a similar narration (as *Hadith* no. 110) from Az-Zuhri, with this chain. (*Ṣaḥīh*)

١١١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

Abū ‘Eisā said: This *Hadith* is *Ḥasan Ṣaḥīh*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

“Water is for water” was only in the beginning of Islam, then it was abrogated after that.

And this has been reported from more than one of the Companions of the Prophet ﷺ, among them: Ubayy bin Ka'b and Rāfi' bin Khadij.

Most of the people of knowledge act according to this. When a man has intercourse with his woman in the private part, *Ghusl* is required of them, even if there is no discharge.

112. Ibn 'Abbās said: "Water is for water" is only about the wet dream." (*Da'if*)

Abū 'Eisā said: I heard Al-Jārūd saying: "I heard Waki' saying, 'We do not find this *Hadīth* except with Sharik.'"

Abū 'Eisā said: There are narrations on this topic from 'Uthmān bin 'Affān, 'Alī bin Abū Ṭālib, Az-Zubair, Ṭalḥah, Abū Ayyūb, and Abū Sa'eed, from the Prophet ﷺ that he said: "Water is for water."

Abū 'Eisā said: And Abū Al-Jahḥāf's name is Dāwud bin Abī 'Awf.

And it has been reported from Sufyān Ath-Thawri, (he said): "Abū Al-Jahḥāf narrated to us, and he was an acceptable narrator."

وَأَمَّا كَانَ الْمَاءَ مِنَ الْمَاءِ فِي أَوَّلِ
الإسلام، ثُمَّ نُسِخَ بَعْدَ ذَلِكَ.

وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ
رَسُولِ اللَّهِ ﷺ، مِنْهُمْ: أَبِي بِنُ كَعْبٍ، وَرَافِعُ
ابْنُ خَدِيجٍ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ:
عَلَى أَنَّهُ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ فِي الْفَرْجِ
وَجَبَّ عَلَيْهِمَا الْغُسْلُ، وَإِنْ لَمْ يُنْزَلَا.
تخريج: [صحيح] انظر الحديث السابق.

١١٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا
شَرِيكٌ عَنْ أَبِي الْجَحَّافِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ
عَبَّاسٍ قَالَ: إِنَّمَا الْمَاءُ مِنَ الْمَاءِ فِي الْأَحْتِلَامِ.
قَالَ أَبُو عَيْسَى: سَمِعْتُ الْجَارُودَ يَقُولُ:
سَمِعْتُ وَكِيعًا يَقُولُ: لَمْ نَجِدْ هَذَا الْحَدِيثَ
إِلَّا عِنْدَ شَرِيكٍ.

قَالَ أَبُو عَيْسَى: وَفِي الْبَابِ عَنْ عَثْمَانَ
ابْنَ عَفَّانَ، وَعَلِيِّ بْنِ أَبِي طَالِبٍ وَالزُّبَيْرِ،
وطلْحَةَ، وَأَبِي أَيُّوبَ، وَأَبِي سَعِيدٍ عَنِ النَّبِيِّ
ﷺ [أَنَّهُ] قَالَ: «الْمَاءُ مِنَ الْمَاءِ».

قَالَ أَبُو عَيْسَى: وَأَبُو الْجَحَّافِ اسْمُهُ
دَاوُدُ بْنُ أَبِي عَوْفٍ.

وَيُرْوَى عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ: حَدَّثَنَا
أَبُو الْجَحَّافِ وَكَانَ مَرَضِيًّا.

تخريج: [إسناده ضعيف] وأخرجه الطحاوي في معاني الآثار: ٥٦/١ من حديث شريك القاضي به * شريك القاضي عن عن وله شواهد ضعيفة عند ابن أبي شيبة: ٧٧/١، ح: ٨٤٩/١، ح: ٩٥٨، ٩٦٠ - أثر وكيع: سنده صحيح * وفي الباب عن عثمان بن عفان، [البخاري، ح: ١٧٩، ٢٩٢، ومسلم: ٣٤٧] وعلي بن أبي طالب، [ابن أبي شيبة: ٨٩/١] [البخاري، ح: ٣٤٧] [في حديث عثمان] وطلحة [في حديث عثمان] وأبي أيوب، [البخاري، ح: ٢٩٢، ومسلم، ح: ٣٤٧] [ب] وأبي

سعيد، [البخاري، ح: ١٨٠ ومسلم، ح: ٣٤٥].

Comments:

“Water is for water, this *Hadith* is abrogated regarding the sexual contact of spouses, but still applied to taking a bath owing to a wet dream; as its detail is in the following chapter.

Chapter 82. [What Has Been Related] About One Who Awakens To Find Wetness, But He Does Not Recall Having A Wet Dream

113. ‘Aishah narrated: “The Prophet ﷺ was asked about a man who finds wetness and he does not remember having a wet dream. So he said: ‘He is to perform *Ghusl*.’ And (he was asked) about a man who had a wet dream but does not find any wetness, so he said: ‘No *Ghusl* is required of him.’ Umm Salamah said: ‘O Messenger of Allāh! Is the woman required to perform *Ghusl* if she sees that?’ He replied: ‘Yes. Indeed women are the partners of men.’” (*Da‘if*)

Abū ‘Eisā said: This *Hadith* – the *Hadith* of ‘Aishah about the man who finds wetness but does not remember having a wet dream – was only reported by ‘Abdullāh bin ‘Umar from ‘Ubaidullāh bin ‘Umar. And ‘Abdullāh (Ibn ‘Umar) was graded weak by Yahya bin Sa‘eed due to his weak memory in *Hadith*.

This is the saying of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi‘in*: When a man awakens to see some wetness then he is to perform *Ghusl*. This is the saying of Sufyān [Ath-Thawrī] and Ahmad.

(المعجم ٨٢) - بَابُ [مَا جَاءَ] فِيمَنْ يَسْتَيْقِظُ وَيَرَى بَلَلًا، وَلَا يَذْكُرُ احْتِلَامًا
(التحفة ٨٢)

١١٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعٍ: حَدَّثَنَا حَمَادُ بْنُ خَالِدِ الْحَيَّاطُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو [هُوَ الْعُمَرِيُّ]، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يَجِدُ الْبَلَلَ وَلَا يَذْكُرُ احْتِلَامًا؟ قَالَ: «يَغْتَسِلُ». وَعَنِ الرَّجُلِ يَرَى أَنَّهُ قَدْ احْتَلَمَ وَلَمْ يَجِدْ بَلَلًا؟ قَالَ: «لَا غُسْلَ عَلَيْهِ». قَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ، هَلْ عَلَى الْمَرْأَةِ تَرَى ذَلِكَ غُسْلًا؟ قَالَ: «نَعَمْ، إِنْ النَّسَاءَ شَقَائِقَ الرَّجَالِ».

قَالَ أَبُو عِيسَى: وَإِنَّمَا رَوَى هَذَا الْحَدِيثَ عَبْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو: حَدِيثَ عَائِشَةَ فِي الرَّجُلِ يَجِدُ الْبَلَلَ وَلَمْ يَذْكُرْ احْتِلَامًا. وَعَبْدُ اللَّهِ [بْنُ عَمْرٍو] ضَعْفُهُ يَحْيَى بْنُ سَعِيدٍ مِنْ قِبَلِ حِفْظِهِ فِي الْحَدِيثِ.

وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ: إِذَا اسْتَيْقِظَ الرَّجُلُ فَرَأَى بِلَةً أَنَّهُ يَغْتَسِلُ. وَهُوَ قَوْلُ سُفْيَانَ [التَّوْرِيِّ] وَأَحْمَدَ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ: إِنَّمَا

Some of the people of knowledge among the *Tābi'īn* say that *Ghusl* is only obligatory for him when the moisture is semen. This is the saying of *Ash-Shāfi'i* and *Ishāq*.

When he has a wet dream and does not see any wetness then *Ghusl* is not required of him, according to the people of knowledge in general.

يَجِبُ عَلَيْهِ الْغُسْلُ إِذَا كَانَتْ الْبِلَّةُ بِلَّةً نُظْفَةً .
وَهُوَ قَوْلُ الشَّافِعِيِّ وَإِسْحَاقَ .
وَإِذَا رَأَى احْتِلَامًا وَلَمْ يَرَ بِلَّةً فَلَا غُسْلَ
عَلَيْهِ عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ .

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب: في الرجل يجد البيلة في منامه، ح: ٢٣٦ وابن ماجه: ٦١٢ من حديث حماد بن خالد به عبدالله بن عمر العمري ضعيف عن غير نافع ولبعض شواهد كثيرة عند مسلم، ح: ٣١٤ وغيره.

Comments:

This is what Ibn ‘Abbās meant about water is for water i.e. Taking a bath is not compulsory if water (wetness of semen) is not seen; but if he, after awaking from sleep, observes wetness, then a bath is obligatory for him because the wet dream basically depends on the ejaculation of semen, whether one remembers a wet dream or not. However if it is certain that it was semen, then the issue of taking a bath is consensually agreed.

Chapter 83. What Has Been Related About *Al-Manī*^[1] And *Al-Madhī*.^[2]

114. ‘Alī narrated: “I asked the Prophet ﷺ about *Al-Madhī*. He said: “For *Al-Madhī* is *Wudū’*, and for *Al-Manī* is *Ghusl*.” (*Da’if*)

[He said:] There are narrations on this topic from *Al-Miqdād bin Al-Aswad*, and *Ubayy bin Ka’b*.

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

There is more than one route for the report of ‘Alī [bin Abī Ṭālib, from the Prophet ﷺ saying: “For *Al-Madhī* is *Wudū’*, and for *Al-*

(المعجم ٨٣) - بَابُ مَا جَاءَ فِي الْمَنِيِّ وَالْمَذْيِ (التحفة ٨٣)

١١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو السَّوَّاقُ الْبَلْخِيُّ: حَدَّثَنَا هُشَيْمٌ عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ؛ ح [قَالَ]: وَحَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ عَنْ زَائِدَةَ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْمَذْيِ؟ فَقَالَ: «مِنْ الْمَذْيِ الْوُضُوءُ، وَمِنْ الْمَنِيِّ الْغُسْلُ» .
[قَالَ]: وَفِي الْبَابِ عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ، وَأَبِي بِنِ كَعْبٍ .

[1] Sperm or semen.

[2] Prostatic fluid.

Manī is *Ghusl*.”

This is the saying of the people of knowledge in general among the Companions of the Prophet ﷺ and the *Tābi‘īn*, [and those after them]. It is the saying of [Sufyān,] *Ash-Shāfi‘ī*, *Aḥmad* and *Ishāq*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَقَدْ رَوَى عَنْ عَلِيٍّ [بْنِ أَبِي طَالِبٍ] عَنِ
النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهٍ: «مِنَ الْمَذْيِ
الْوَضُوءُ، وَمِنَ الْمَنِيِّ الْغُسْلُ».

وَهُوَ قَوْلُ عَامَّةِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ
النَّبِيِّ ﷺ وَالتَّابِعِينَ [وَمَنْ بَعْدَهُمْ] وَبِهِ يَقُولُ
[شَفِيئَانُ، وَ] الشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب الوضوء من المذي، ح: ٥٠٤
من حديث هشيم به، يزيد بن أبي زياد ضعيف والحديث الآتي (١١٥) يغني عنه * وفي الباب عن
المقداد بن الأسود، [البخاري، ح: ١٣٢٦ ومسلم، ح: ٣٠٣] وأبي بن كعب، [ابن ماجه،
ح: ٥٠٧].

Comments:

Madhī is a thin, white, sticky fluid that flows, without lust and ejaculation, from the male and female private parts, owing to foreplay and making love between wife and husband; and a person even does not realise its flow. *Manī* is a white and thick fluid, which ejaculates with lust and pleasure; and a person feel its pleasure and is then relaxed. *Wadhī* is muddy, white and thick fluid which flows, from people, after urinating or normally before.

Chapter 84. [What Has Been Related] About *Al-Madhī* That Touches The Garment

(المعجم ٨٤) - بَابُ [مَا جَاءَ] فِي
الْمَذْيِ يُصِيبُ الثُّوبَ (التحفة ٨٤)

115. Sahl bin Hunaif said: “I suffered from a severe and troubling case of *Al-Madhī*. I was performing *Ghusl* often because of it. So I mentioned that to Allāh’s Messenger ﷺ and asked him about it. He said: “You only need to perform *Wuḍū‘* for that.” I said: “O Messenger of Allāh! How about when it gets on my clothes?” He said: “It is sufficeint for you to take a handful of water and sprinkle it on your garment wherever you see that it has touched it.” (*Hasan*)

Abū ‘Eisā said: This *Hadith* is

١١٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُهُ عَنْ
مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ عُبَيْدٍ - هُوَ
ابْنُ السَّبَّاقِ -، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ
حُنَيْفٍ قَالَ: [كُنْتُ] أَلْقَى مِنَ الْمَذْيِ شِدَّةً
وَعَنَاءً، فَكُنْتُ أَكْثِرُ مِنْهُ الْغُسْلَ، فَذَكَرْتُ ذَلِكَ
لِرَسُولِ اللَّهِ ﷺ وَسَأَلْتُهُ عَنْهُ؟ فَقَالَ: «إِنَّمَا
يُجْزِئُكَ مِنْ ذَلِكَ الْوَضُوءُ». [فَلَقُلْتُ]: يَا
رَسُولَ اللَّهِ، كَيْفَ بِمَا يُصِيبُ ثَوْبِي مِنْهُ؟ قَالَ:
«يَكْفِيكَ أَنْ تَأْخُذَ كَفًّا مِنْ مَاءٍ فَتَنْصَحَ بِهِ
ثَوْبَكَ حَيْثُ تَرَى أَنَّهُ أَصَابَ مِنْهُ».

Hasan Şahih. We do not know of anything like this except from the *Hadīth* of Muḥammad bin Ishāq about *Al-Madhī*.

The people of knowledge differ about *Al-Madhī* which touches the garment. Some of them say that nothing is acceptable but washing it. This is the saying of *Ash-Shāfi‘ī* and Ishāq. Some of them say one may sprinkle it. Aḥmad said: “I hope that sprinkling it with water is acceptable.”

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَلَا نَعْرِفُ مِثْلَ هَذَا إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ فِي الْمَذْيِ مِثْلَ هَذَا. وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمَذْيِ يُصِيبُ الثَّوْبَ، فَقَالَ بَعْضُهُمْ: لَا يُجْزَى إِلَّا الْغُسْلُ، وَهُوَ قَوْلُ الشَّافِعِيِّ، وَإِسْحَاقَ. وَقَالَ بَعْضُهُمْ: يُجْزَى التَّضْحُ. وَقَالَ أَحْمَدُ: أَرْجُو أَنْ يُجْزَى التَّضْحُ بِالْمَاءِ.

تخريج: [حسن] وأخرجه ابن ماجه، الطهارة، باب الوضوء من المذي، ح: ٥٠٦ من حديث عبدة بن سليمان به وصححه ابن خزيمة، ح: ٢٩١ وابن حبان، ح: ٢٤٠ ابن إسحاق صرح بالسماع عند أبي داود (٢١٠).

Chapter 85. [What Has Been Related] About *Al-Manī* That Touches The Garment.

116. Hammām bin Al-Hārith narrated: “Āishah had a guest to whom she lent a yellow wrap for him to sleep in. He had a wet dream, and was too embarrassed to send it to her while the traces of the wet dream were present on it. So he submerged it (washing it) in water, then he sent it to her. Āishah said, “Why did he ruin our garment? It would have been sufficeint for him to scrape it off with his fingers. Sometimes I would scrape it off of the garment of Allāh’s Messenger ﷺ with my fingers.” (*Şahih*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan Şahih*.

This is the saying of more than one [of the Companions of the Prophet

(المعجم ٨٥) - بَابُ [مَا جَاءَ] فِي الْمَنِيِّ يُصِيبُ الثَّوْبَ (التحفة ٨٥)

١١٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: صَافَ عَائِشَةَ ضَيْفًا، فَأَمَرَتْ لَهَا بِمِلْحَفَةٍ صَفْرَاءَ فَتَامَ فِيهَا، فَاحْتَلَمَ، فَاسْتَحْيَا أَنْ يُرْسَلَ إِلَيْهَا وَبِهَا أَثَرُ الْاِحْتِلَامِ، فَغَمَسَهَا فِي الْمَاءِ، ثُمَّ أَرْسَلَ بِهَا، فَقَالَتْ عَائِشَةُ: لِمَ أْفَسَدَ عَلَيْنَا ثَوْبَنَا؟ إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَفْرَكَهُ بِأَصَابِعِهِ، وَرَبَّمَا فَرَكْتُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ بِأَصَابِعِي.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ [أَصْحَابِ النَّبِيِّ ﷺ] وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ مِنْ [الْفُقَهَاءِ، وَمِثْلِ

ﷺ and the *Tābi'īn* and those who followed them] among the *Fuqahā'*, like Sufyān [Ath-Thawrī, Ash-Shāfi'ī], Aḥmad, and Ishāq. They say in the case of *Al-Manī* that touches the garment, it is acceptable to scrape it if it is not washed.

Similar to this was reported from Maṅṣūr; from Ibrāhīm, from Hammām bin Al-Ḥārith from 'Āishah, and it is similar to the narration of Al-A'mash, (a narrator in this chain).

Abū Ma'shar reported this *Ḥadīth* from Ibrāhīm, from Al-Aswad, from 'Āishah, and the *Ḥadīth* of Al-A'mash is more correct.

تخريج: [صحيح] وأخرجه أبو داود، الطهارة، باب المني يصيب الثوب، ح: ٣٧١ من حديث إبراهيم النخعي به وأصله في صحيح مسلم، ح: ١٠٧/٢٨٨ ب وزاد الطحاوي: ٥١/١ "ثم يصلي فيه".

Comments:

There are some other things too, which are washed or scratched just because of personal detestation and disliking, while they are pure; like: mucus or coughing phlegm, or a hand if it touches the private part, or drops of curry etc. falling on clothes. However the semen, philosophically and theologically, are pure or impure but a person naturally likes to get rid of its traces; and its traces are deleted only by washing it properly.

Chapter 86. Washing *Al-Manī* From The Garment

117. Sulaimān bin Yasār narrated from 'Āishah, that she washed *Manī* from the garment of Allāh's Messenger ﷺ. (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[There is something on this topic from Ibn 'Abbās].

The *Ḥadīth* of 'Āishah, that "she

سُفْيَانَ [الثَّوْرِيَّ، وَالشَّافِعِيَّ]، وَأَحْمَدَ، وَإِسْحَاقَ، قَالُوا فِي الْمَنِيِّ يُصِيبُ الثَّوْبَ: يُجْزِئُهُ الْفَرْكُ وَإِنْ لَمْ يَغْسِلْهُ.

وَهَكَذَا رَوَى عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ مِثْلَ رِوَايَةِ الْأَعْمَشِ.

وَرَوَى أَبُو مَعْشَرٍ هَذَا الْحَدِيثَ عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ. وَحَدِيثُ الْأَعْمَشِ أَصَحُّ.

(المعجم ٨٦) - بَابُ غَسْلِ الْمَنِيِّ مِنَ

الثَّوْبِ (التحفة ٨٦)

١١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ [قَالَ]:

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَمْرٍو بْنِ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ: أَنَّهَا غَسَلَتْ مَنِيًّا مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

washed *Manī* from the garment of Allāh's Messenger does not contradict the *Hadīth* about scraping. Because even though scraping is acceptable, it is recommended for a man that he not leave any trace of it on his garment. Ibn 'Abbās said: "*Al-Manī* holds the status of mucus, so remove it even if with *Idhkhīr*."^[1]

تخریج: متفق عليه، وأخرجه البخاري، الوضوء، باب غسل المني وفركه وغسل ما يصب من المرأة، ح: ٢٢٩، ومسلم، الطهارة، باب حكم المني، ح: ٢٨٩ من حديث عمرو بن ميمون به * وفي الباب عن ابن عباس، [الدارقطني: ١/١٢٤، ح: ٤٤١ والبيهقي: ٢/٤١٨].

Chapter 87. [What Has Been Related] About The Person Who Is *Junub* Sleeping Before Performing *Ghusl*

118. 'Āishah narrated: "Allāh's Messenger ﷺ would sleep while he was *Junub*, and without touching water (performing *Ghusl*)."^(Ḍa'īf)

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب: في الجنب ينام كهيئته لا يمس ماء، ح: ٥٨١ من حديث أبي بكر بن عياش به ولم ينفرد به، وأبو إسحاق صرح بالسماع عند البيهقي (١/٢٠١، ٢٠٢) ولكن السند إليه ضعيف * قوله: "ولا يمس ماء" أي لا يغتسل.

119. There is a similar report (as no. 118) narrated via Abū Ishāq. (Ḍa'īf)

Abū 'Eisā said: This (permissibility of sleeping without taking *Ghusl* for *Junub* is the opinion of Sa'eed bin Al-Musayyab and others.

[وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ].
وَحَدِيثُ عَائِشَةَ: أَنَّهَا غَسَلَتْ مَيِّتًا مِنْ تَوْبِ رَسُولِ اللَّهِ ﷺ لَيْسَ بِمُخَالَفٍ لِحَدِيثِ الْفَرْكِ، [لَأَنَّهُ] وَإِنْ كَانَ الْفَرْكُ يُجْزِيءُ: فَقَدْ يُسْتَحَبُّ لِلرَّجُلِ أَنْ لَا يَرَى عَلَى تَوْبِهِ أَثْرَهُ.
قَالَ ابْنُ عَبَّاسٍ: الْمَنِيُّ بِمَنْزِلَةِ الْمُخَاطِ، فَأَمَطُهُ عَنْكَ وَلَوْ بِإِذْخِرَةٍ.

(المعجم ٨٧) - بَابُ [مَا جَاءَ] فِي الْجُنْبِ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ (التحفة ٨٧)

١١٨ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَنَامُ وَهُوَ جُنْبٌ وَلَا يَمَسُّ مَاءً.

١١٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ نَحْوَهُ.
قَالَ أَبُو عَيْسَى: وَهَذَا قَوْلُ سَعِيدِ بْنِ الْمُسَيَّبِ وَغَيْرِهِ.
وَقَدْ رَوَى غَيْرٌ وَاحِدٌ عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ

[1] A pleasant smelling plant which would be kept in the house and used in burials due to its fragrance. It is sometimes translated as "lemon-grass."

More than one person has reported from Al-Aswad, from 'Āishah, from the Prophet ﷺ: "That he would perform *Wudū'* before sleeping."

This is more correct than the *Hadīth* of Abū Ishāq from Al-Aswad.^[1]

This *Hadīth* has been reported from Abū Ishāq by Shu'bah, Ath-Thawri and others, and it is their view that this mistake is from Abū Ishāq.^[2]

تخریج: [ضعیف] انظر الحديث السابق * حديث الأسود، [أخرجه مسلم، ح: ۳۰۵/۲۲ وغيره] وهو يغني عن هذا الحديث.

Comments:

It is agreed upon by consensus that taking a bath for a sexually impure person before going to sleep is not compulsory, but ablution is a controversial issue. Because both ways are proven from the sayings and actions of the Prophet ﷺ; as for his usual good example, it was to perform ablution prior to sleep; whereas sleeping without ablution is allowed too. Ablution prior to sleep is liked and preferred. The requisite of purification and cleanliness is also to make ablution prior to sleep.

Chapter 88. [What Has Been Related] About *Wudū'* For The Person Who Is *Junub* When He Wants To Sleep

120. 'Umar narrated that he asked the Prophet ﷺ: "Can one of us sleep while he is *Junub*?" So he replied: "Yes, when he performs *Wudū'*. (*Ṣaḥīh*)"

[He said:] There are narrations on this topic from 'Ammār, 'Āishah, Jābir, Abū Sa'eed, and Umm Salamah.

Abū 'Eisā said: The *Hadīth* of 'Umar is the best thing on this topic and the most correct. And

عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَتَوَضَّأُ قَبْلَ أَنْ يَنَامَ .
وَهَذَا أَصْحَحُ مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنِ
الْأَسْوَدِ .

وَقَدْ رَوَى عَنْ أَبِي إِسْحَاقَ هَذَا الْحَدِيثَ
شُعْبَةُ وَالثَّوْرِيُّ وَعَبْدُ وَاحِدٍ . وَيُرْوَى أَنَّ هَذَا
غَلَطَ مِنْ أَبِي إِسْحَاقَ .

(المعجم ۸۸) - بَابُ [مَا جَاءَ] فِي
الْوُضُوءِ لِلْجُنُبِ إِذَا أَرَادَ أَنْ يَنَامَ
(التحفة ۸۸)

۱۲۰ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ
نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ: أَنَّهُ سَأَلَ
النَّبِيَّ ﷺ: أَيَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ:
«نَعَمْ، إِذَا تَوَضَّأَ» .

[قَالَ:] وَفِي الْبَابِ عَنْ عَمَّارٍ، وَعَائِشَةَ،
وَجَابِرٍ، وَأَبِي سَعِيدٍ، وَأُمِّ سَلَمَةَ. قَالَ أَبُو
عَيْسَى: حَدِيثُ عُمَرَ أَحْسَنُ شَيْءٍ فِي هَذَا

[1] Meaning this narration, as well as the last.

[2] That is, in these narrations he included "And he did not touch water" instead of "he performed *Wudū'*."

this is the saying of more than one of the Companions of the Prophet ﷺ and the *Tābi'in*. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'i, Ahmad, and Ishāq. They say when the *Junub* person wants to sleep, he is to perform *Wudū'* before he sleeps.

الْبَابِ وَأَصَحُّ وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ، وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ، قَالُوا: إِذَا أَرَادَ الْجُنُبُ أَنْ يَنَامَ تَوَضَّأَ قَبْلَ أَنْ يَنَامَ.

تخريج: متفق عليه، وأخرجه مسلم، الحيض، باب جواز نوم الجنب... إلخ، ح: ٣٠٦ من حديث يحيى القطان، البخاري، الغسل، باب الجنب يتوضأ ثم ينام، ح: ٢٨٩ من حديث نافع به * وفي الباب عن عمار، [أبو داود، ح: ٤١٨٠ والترمذي]، وعائشة [والبخاري، ح: ٢٨٨ ومسلم، ح: ٣٠٥] جابر، [ابن ماجه، ح: ٥٩٢] وأبي سعيد الخدري، [ابن ماجه، ح: ٥٨٦] وأم سلمة، الصغير للطبراني ومجمع الزوائد: ١/ ٢٧٤.

Comments:

This rule of making ablution is on the basis of desirability, but not as compulsory. It means sleeping after ablution is better, but if a person sleeps without taking a bath and ablution, it is allowed as well.

Chapter 89. What Has Been Related About Shaking Hands With The *Junub* Person

(المعجم ٨٩) - بَابُ مَا جَاءَ فِي مُصَافَحَةِ الْجُنُبِ (التحفة ٨٩)

121. Abū Hurairah narrated that the Prophet ﷺ met him while he was *Junub*. He said: “[So I slipped away from him – meaning:] I withdrew – to perform *Ghusl*. Then I returned, so he said: ‘Where have you been?’ Or: ‘Where did you go?’ I replied: ‘I was *Junub*.’ So he said: ‘Indeed the believer is not defiled.’” (*Ṣaḥīḥ*)

١٢١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ وَهُوَ جُنُبٌ، قَالَ: [فَانْبَجَسْتُ أَيْ] فَاَنْحَسْتُ فَاَعْتَسَلْتُ، ثُمَّ جِئْتُ، فَقَالَ: «أَيْنَ كُنْتَ؟ - أَوْ: - أَيْنَ ذَهَبْتَ؟» قُلْتُ: إِنِّي كُنْتُ جُنُبًا. قَالَ: «إِنَّ الْمُؤْمِنَ لَا يَنْجَسُ».

He said: There are narrations on this topic from Ḥudhaifah, [and Ibn ‘Abbās].

Abū ‘Eisā said: [And] the *Ḥadīth* of Abū Hurairah [that he met the Prophet ﷺ while he was *Junub*] is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

[قَالَ] وَفِي الْبَابِ عَنْ حَدِيثِهِ، [وَابْنِ عَبَّاسٍ]. قَالَ أَبُو عِيسَى: [وَأَبُو هُرَيْرَةَ] أَنَّهُ لَقِيَ النَّبِيَّ ﷺ وَهُوَ جُنُبٌ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

More than one of the people of knowledge permitted shaking the

وَقَدْ رَخَّصَ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ فِي

hand of the *Junub* person, and they did not see any harm in the sweat of the *Junub* or menstruating women.

[And the meaning of his saying “So I withdrew” is “I went away from him.”]

مُصَافِحَةَ الْجُنُبِ، وَلَمْ يَرَوْا بِعَرَقِ الْجُنُبِ
وَالْحَائِضِ بَأْسًا.

[وَمَعْنَى قَوْلِهِ فَأَنْخَسْتُ يَعْنِي: تَنَحَّيْتُ
عَنْهُ.]

تخريج: متفق عليه، وأخرجه البخاري، الغسل، باب عرق الجنب وأن المسلم لا ينجس، ح: ٢٨٣ ومسلم، الحيض، باب الدليل على أن المسلم لا ينجس، ح: ٣٧١ من حديث يحيى القطان به * وفي الباب عن حذيفة، [مسلم، ح: ٣٧٢] وابن عباس، [لم نجده].

Comments:

The menstruation, post natal bleeding and sexual defilement are just ritual impurity which does not make a person physically impure. Therefore, their perspiration and leftover of any person in this state is pure.

Chapter 90. What Has Been Related About A Woman Who Sees In A Dream, Similar To What A Man Sees

(المعجم ٩٠) - بَابُ مَا جَاءَ فِي الْمَرْأَةِ
تَرَى فِي الْمَنَامِ مِثْلَ مَا يَرَى الرَّجُلُ
(التحفة ٩٠)

122. Umm Salamah narrated: “Umm Sulaim bint Milhān came to the Prophet ﷺ, and she said: ‘O Messenger of Allāh! Indeed Allāh is not embarrassed of the truth. So is it required of a woman – meaning *Ghusl* – when she sees in her sleep similar to what a man sees?’ He replied: ‘Yes. When she finds water (wetness), then she is to perform *Ghusl*.’” Umm Salamah said: “I said to her: ‘O Umm Sulaim! You have disgraced the women!’” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*

It is the saying of the *Fuqahā’*, in general: That when the woman sees something in her sleep that is similar to what a man sees, such that she has a discharge, then

١٢٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ
أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ
سَلَمَةَ قَالَتْ: جَاءَتْ أُمُّ سَلِيمِ ابْنَتُ مِلْحَانَ
إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ
لَا يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ -
تَعْنِي غُسْلًا - إِذَا هِيَ رَأَتْ فِي الْمَنَامِ مِثْلَ مَا
يَرَى الرَّجُلُ؟ قَالَ: «نَعَمْ، إِذَا هِيَ رَأَتْ الْمَاءَ
فَلْتَعْسِلْ». قَالَتْ أُمُّ سَلَمَةَ: قُلْتُ لَهَا:
فَصَحَّتِ النِّسَاءُ يَا أُمَّ سَلِيمِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

وَهُوَ قَوْلُ عَامَّةِ الْفُقَهَاءِ: أَنَّ الْمَرْأَةَ إِذَا

Ghusl is required from her. This is the saying of Sufyān Ath-Thawrī and Ash-Shāfi‘ī.

[He said:] And there are narrations on this topic from Umm Sulaim, Khawlah, ‘Āishah and Anas.

رَأَتْ فِي الْمَتَامِ مِثْلَ مَا يَرَى الرَّجُلُ فَأَنْزَلَتْ :
أَنَّ عَلَيْهَا الْغُسْلَ . وَيَبِي يَقُولُ سُفْيَانُ الثَّوْرِيُّ ،
وَالشَّافِعِيُّ .

[قَالَ]: وَفِي الْبَابِ عَنْ أُمِّ سُلَيْمٍ ،
وَخَوْلَةَ ، وَعَائِشَةَ ، وَأَنْسٍ .

تخريج: متفق عليه، وأخرجه مسلم، الحيض، باب وجوب الغسل على المرأة بخروج المني منها، ح: ٣١٣ عن محمد بن أبي عمر والبخاري الغسل باب: إذا احتلمت المرأة، ح: ٢٨٢ من حديث هشام به * وفي الباب عن أم سليم [مالك في الموطأ: ٥١/١ وأحمد: ٣٧٦/٦] وخولة، [ابن ماجه، ح: ٦٠٢] وعائشة [مسلم، ح: ٣١٤] وأنس، [مسلم، ح: ٣١٢].

Comments:

The entire *Ummah* agreed regarding the abovementioned issue, except *Imām Nakha‘ī*, that if a woman has a wet dream taking a bath is obligatory for her. However, this happens very rarely, that is why ‘*Āishah* and Umm Salamah رضي الله عنهما were surprised and said, that by asking this question she insulted the women.

Chapter 91. [What has Been Related] About The Man Who Seeks The Warmth Of A Woman After Performing *Ghusl*.

123. ‘*Āishah* narrated: “Sometimes the Prophet ﷺ would perform *Ghusl* from *Janābah* then come to seek warmth from me, he would hold me and not perform *Ghusl*.” (*Da‘if*)

Abū ‘Eisā said: There is no harm in the chain of this *Hadīth*.

It is the opinion of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi‘īn*: That when a man performs *Ghusl*, there is no harm if he tries to get warm with his woman, and if he sleeps with her before the woman performs *Ghusl*. This is the opinion of Sufyān Ath-

(المعجم ٩١) - بَابُ [مَا جَاءَ] فِي
الرَّجُلِ يَسْتَدْفِيءُ بِالْمَرْأَةِ بَعْدَ الْغُسْلِ
(التحفة ٩١)

١٢٣ - حَدَّثَنَا هَذَا: حَدَّثَنَا وَكَيْعٌ عَنْ
حُرَيْثٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ
عَائِشَةَ قَالَتْ: رُبَّمَا اغْتَسَلَ النَّبِيُّ ﷺ مِنْ
الْجَنَابَةِ ثُمَّ جَاءَ فَاسْتَدْفَأَ بِي، فَضَمَمْتُهُ إِلَيَّ
وَلَمْ أُغْتَسِلْ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ لَيْسَ بِإِسْنَادِهِ
بَأْسٌ.

وَهُوَ قَوْلٌ غَيْرٌ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ
أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ: أَنَّ الرَّجُلَ إِذَا
اغْتَسَلَ فَلَا بَأْسَ بِأَنْ يَسْتَدْفِيءَ بِامْرَأَتِهِ وَيَنَامَ
مَعَهَا قَبْلَ أَنْ تَغْتَسِلَ الْمَرْأَةُ وَيَبِي يَقُولُ سُفْيَانُ

Thawrī, Ash-Shāfi‘ī, Aḥmad and Ishāq.

التَّوْرِيُّ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.
تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب: في الجنب يستدفىء بامرأته قبل أن تغتسل، ح: ٥٨٠ من حديث حريث بن أبي مطر به وهو ضعيف كما في التقريب وغيره.

Chapter 92. [What has Been Related] About *Tayammum* For The *Junub* Person When He Does Not Find Water.

(المعجم ٩٢) - بَابُ [مَا جَاءَ فِي] التَّيْمُمِ
لِلْجُنُبِ إِذَا لَمْ يَجِدِ الْمَاءَ (التحفة ٩٢)

124. Abū Dharr narrated that Allāh’s Messenger ﷺ said: “Pure clean earth is a purifier for the Muslim; even if he did not find water for ten years. Then if he finds water, then let him use it (for purification) on his skin. For, that is better.” (*Hasan*)

١٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمَحْمُودُ
ابْنُ غَيْلَانَ قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ:
حَدَّثَنَا سُفْيَانُ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي
قِلَابَةَ، عَنْ عَمْرٍو بْنِ بُجْدَانَ، عَنْ أَبِي دَرٍّ:
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الصَّعِيدَ الطَّيِّبَ
طَهُورٌ الْمُسْلِمِ، وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ
سِنِينَ، فَإِذَا وَجَدَ الْمَاءَ فَلْيَمْسَهُ بَشْرَتِهِ، فَإِنَّ
ذَلِكَ خَيْرٌ».

In his narration, Maḥmūd^[1] said: “Pure clean earth may be used for *Wudū’* by the Muslim.”

وَقَالَ مُحَمَّدٌ فِي حَدِيثِهِ: «إِنَّ الصَّعِيدَ
وَصُوءَ الْمُسْلِمِ».

[He said:] There are narrations on this topic from Abū Hurairah, ‘Abdullāh bin ‘Amr, and ‘Imrān bin Ḥuṣain.

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَعَبْدِ
اللَّهِ بْنِ عَمْرٍو، وَعَمْرَانَ بْنِ حُصَيْنٍ.

Abū ‘Eisā said: Similar to this has been reported by more than one person from Khālid Al-Ḥadh-dhā’, from Abū Qilābah, from ‘Amr bin Bujdān, from Abū Dharr.

قَالَ أَبُو عَيْسَى: وَهَكَذَا رَوَى غَيْرٌ وَاحِدٍ
عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ عَمْرٍو
ابْنِ بُجْدَانَ، عَنْ أَبِي دَرٍّ.

This *Ḥadīth* has been reported by Ayyūb from Abū Qilābah from a man from Banū ‘Āmir, from Abū Dharr, and he was not named.

وَقَدْ رَوَى هَذَا الْحَدِيثَ أَيُّوبُ عَنْ أَبِي
قِلَابَةَ، عَنْ رَجُلٍ مِنْ بَنِي عَامِرٍ، عَنْ أَبِي دَرٍّ
وَلَمْ يُسَمِّهِ.

[He said:] This *Ḥadīth* is *Hasan* [*Ṣaḥīḥ*].

And it is the opinion of the *Fuqahā’* in general: That when the

[1] That is, At-Tirmidhī narrated this chain from “Muḥammad bin Bash-shāh, and Maḥmūd bin Ghailān, they said...”

Junub and menstruating women do not find water, they are to perform *Tayammum* and pray.

It has been reported from Ibn Mas'ūd, that he did not think that *Tayammum* was for the *Junub* person, even when he does not find water.

It has been reported that he later changed that view, so that he said, "He performs *Tayammum* when he does not find water."

This is the opinion of Sufyān Ath-Thawrī, Mālik, Ash-Shāfi'ī, Aḥmad and Ishāq.

[قَالَ]: وَهَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].
 وَهُوَ قَوْلُ عَامَّةِ الْفُقَهَاءِ: أَنَّ الْجُنُبَ
 وَالْحَائِضَ إِذَا لَمْ يَجِدَا الْمَاءَ يَتِمَّمَا وَصَلِيَا.
 وَيُرْوَى عَنِ ابْنِ مَسْعُودٍ: أَنَّهُ كَانَ لَا يَرَى
 التَّيْمُمَ لِلْجُنُبِ، وَإِنْ لَمْ يَجِدِ الْمَاءَ.
 وَيُرْوَى عَنْهُ: أَنَّهُ رَجَعَ عَنْ قَوْلِهِ، فَقَالَ:
 يَتِمَّمُ إِذَا لَمْ يَجِدِ الْمَاءَ.
 وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَمَالِكٌ،
 وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

تخریج: [حسن] وأخرجه أبو داود، الطهارة، باب الجنب يتيمم، ح: ٣٣٢ من حديث خالد الحذاء به وصححه ابن خزيمة، ح: ٢٢٩٢ وابن حبان (الإحسان): ١٣٠٨-١٣١٠ والحاكم: ١/ ١٧٧-١٧٦ والذهبي وغيرهم وله شاهد من حديث أبي هريرة رضي الله عنه * وفي الباب عن أبي هريرة، [أحمد: ٢/ ٢٧٨، ٣٥٢] وعبدالله بن عمرو، [أحمد: ٢/ ٢٢٥] وعمران بن حصين، [البخاري، ح: ٣٤٨ ومسلم، ح: ٦٨٢] * أثر ابن مسعود، [أخرجه البخاري (ح: ٣٤٥) وغيره ورجوعه ينظر فيه].

Comments:

If water is not available, all the scholars and jurists are agreed that as *Tayammum* is allowed for small *Hadath*/impurity (which make the ablution necessary), it is also allowed for major *Hadath*/impurity (which makes the bath necessary).

Chapter 93. [What Has Been Related] About Al-Mustahādah.^[1]

(المعجم ٩٣) - بَابُ [مَا جَاءَ] فِي الْمُسْتَحَاضَةِ (التحفة ٩٣)

125. 'Āishah narrated: "Fāṭimah bint Abī Ḥubaish came to the Prophet ﷺ and said: 'O Messenger of Allāh! I am a woman who suffers from persistent bleeding and I do not become clean. Shall I give up *Ṣalāt*?' He said: 'No. That is only a

١٢٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ وَعَبْدَةُ وَأَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ ابْنَتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهُرُ، أَفَادُعُ

[1] The woman who has irregular bleeding.

blood vessel, it is not menstruation. When your menstruation begins then leave the *Ṣalāt*. And when it ends, then wash the blood from you and perform *Ṣalāt*.” (*Ṣaḥīḥ*)

In his narration, Abū Mu‘āwiyah^[1] said: “And he said: ‘Perform *Wudū’* for every prayer until that time comes.”

[He said:] There is something on this topic from Umm Salamah.

Abū ‘Eisā said: The *Ḥadīth* of ‘Āishah [: “Fātimah came”] is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

And it is the saying of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi‘īn*.

It is the view of Sufyān Ath-Thawrī, Mālik, Ibn Al-Mubārak, and Ash-Shāfi‘ī: That when the days of the period end for the *Mustahādah*, she is to perform *Wudū’* for every prayer.

الصَّلَاةَ؟ قَالَ: «لَا، إِنَّمَا ذَلِكَ عِرْقٌ، وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتْ الْحَيْضَةَ فَدَعِي الصَّلَاةَ، وَإِذَا أَذْبَرَتْ فَاعْسَلِي عَنكَ الدَّمَ وَصَلِّي.»

قَالَ أَبُو مُعَاوِيَةَ فِي حَدِيثِهِ: وَقَالَ: «تَوَضَّئِي لِكُلِّ صَلَاةٍ حَتَّى يَجِيءَ ذَلِكَ الْوَقْتُ.»

[قَالَ]: وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ: [جَاءَتْ فَاطِمَةُ] حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلٌ غَيْرٌ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَمَالِكٌ، وَابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ: أَنَّ الْمُسْتَحَاذَةَ إِذَا جَاوَزَتْ أَيَّامَ أَقْرَائِهَا اغْتَسَلَتْ وَتَوَضَّأَتْ لِكُلِّ صَلَاةٍ.

تخريج: متفق عليه، وأخرجه مسلم، الحيز، باب المستحاضة وغسلها وصلاتها، ح: ٣٣٣ من حديث وكيع، والبخاري، الوضوء، باب غسل الدم، ح: ٢٢٨ من حديث أبي معاوية الضرير من حديث هشام به * وفي الباب عن أم سلمة، [أبو داود، ح: ٢٧٦ وابن ماجه، ح: ٦٢٣].

Comments:

Istihādah is a type of blood, other than the regular period, which flows from a woman due to a disease; its cause sometime is the rupture of a vein which is out of the womb and it is called ‘*Ādhil*’. It is usually because of disease, about which modern and traditional medical experts hold the view of it being from the inner side of the womb.

[1] At-Tirmidhi reported this narration from “Hannād, who narrated it to us from Waki‘, and ‘Abdah, and Abū Mu‘āwiyah”

Chapter 94. What Has Been Related About The *Mustahādah* Performing *Wuḍū'* For Every Prayer

(المعجم ٩٤) - بَابُ مَا جَاءَ أَنَّ
الْمُسْتَحَاذَةَ تَتَوَضَّأُ لِكُلِّ صَلَاةٍ

(التحفة ٩٤)

126. 'Adiyy bin Thābit narrated from his father, from his grandfather, that the Prophet ﷺ said about the *Mustahādah* that she should: "Leave the *Ṣalāt* for the days of her period which she menstruates in, then perform *Ghusl*, and perform *Wuḍū'* for every *Ṣalāt*, and observe *Ṣaum* and perform *Ṣalāt*." (*Da'īf*)

١٢٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الْمُسْتَحَاذَةِ: «تَدَعُ الصَّلَاةَ أَيَّامَ أَفْرَائِهَا الَّتِي كَانَتْ تَحِيضُ فِيهَا، ثُمَّ تَغْتَسِلُ وَتَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ، وَتَصُومُ وَتُصَلِّي».

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب ماجاء في المستحاضة التي قد عدت ... إلخ، ح: ٦٢٥ من حديث شريك القاضي به وأبو اليقظان ضعيف مدلس، انظر تقريب التهذيب (٤٥٠٧) وله لون آخر عند أبي داود (٢٩٧) وللحديث شواهد ضعيفة منها، ح: ١٢٨.

Comments:

If a woman knows the days of her regular period, she should then take a bath after ending these days and make ablution for every prayer.

127. A similar narration as no. 120). Abū 'Eisā said: *Sharik* is alone in narrating this *Hadīth* from Abū Al-Yaqzān.

[He said:] I asked Muḥammad (Ibn Isma'īl Al-Bukhārī) about this *Hadīth*. I said: "Adiyy bin Thābit from his father, from his grandfather; what is the name of 'Adiyy's grandfather?" But Muḥammad did not know his name. And I mentioned to Muḥammad that Yaḥya bin Ma'īn said his name is Dīnār, and he did not contradict him.

Aḥmad and Ishāq said about the *Mustahādah*: If she performs *Ghusl* for every prayer that is more

١٢٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ. نَحْوَهُ بِمَعْنَاهُ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ قَدْ تَقَرَّدَ بِهِ شَرِيكٌ عَنْ أَبِي الْيَقْظَانِ.

[قَالَ]: وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ، فَقُلْتُ: عَدِيُّ بْنُ ثَابِتٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ، جَدِّ عَدِيِّ، مَا اسْمُهُ؟ فَلَمْ يَعْرِفْ مُحَمَّدٌ اسْمَهُ. وَذَكَرْتُ لِمُحَمَّدٍ قَوْلَ يَحْيَى بْنِ مَعِينٍ [أَنَّ] اسْمَهُ دِينَارٌ فَلَمْ يَعْبَأْ بِهِ.

وَقَالَ أَحْمَدُ وَإِسْحَاقُ فِي الْمُسْتَحَاذَةِ: إِنْ اغْتَسَلَتْ لِكُلِّ صَلَاةٍ هُوَ أَحْوْطُ لَهَا، وَإِنْ تَوَضَّأَتْ لِكُلِّ صَلَاةٍ أَجْرُهَا، وَإِنْ جَمَعَتْ

prudent for her, and if she performs *Wudu'* for each prayer, then that is acceptable from her, and if she combines between two prayers with (one) *Ghusl* then that is acceptable. (Da'if)

بَيْنَ الصَّلَاتَيْنِ يَغْتَسِلُ [وَاحِدًا] أَجْرًا مَأْمُورًا .

تخریج : [إسناده ضعيف] انظر الحديث السابق .

Chapter 95. [What Has Been Related] About *Al-Mustahādah* That She Can Combine Two Prayers With One *Ghusl*.

(المعجم ٩٥) - بَابُ [مَا جَاءَ] فِي
الْمُسْتَحَاذَةِ : أَنَّهَا تَجْمَعُ بَيْنَ
الصَّلَاتَيْنِ يَغْتَسِلُ وَاحِدًا (التحفة ٩٥)

128. Ḥamnah bint Jahsh narrated: "I had a case of blood flow that was severe and excessive. So I went to the Prophet ﷺ to inform him and ask him about it. I found him in the house of my sister Zainab bint Jahsh. I said, 'O Messenger of Allāh! I suffer from a case of severe and excessive blood flow. So what do you order me to do for it, and does this prevent me from fasting and performing *Ṣalāt*?' He said: 'Tie a cotton rag around yourself and the blood will go away.' I said, 'It is more than that.' He said: 'Make it tight.' I said, 'It is more than that.' He said: 'Then use a cloth (to bind it).' I said, 'It is more than that. It flows too much.' So the Prophet ﷺ said: 'I will order you to do one of two things, which ever of them you do, it will be acceptable for you. You should know which of them you are able to do.' Then he said: 'This is only a blow from the *Shaitān*. Menstruate for six or seven days, which Allāh knows, then perform *Ghusl*. When you see that you have become pure

١٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا أَبُو
عَامِرٍ الْعَقَدِيُّ : حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ
عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ ، عَنْ إِبْرَاهِيمَ بْنِ
مُحَمَّدِ بْنِ طَلْحَةَ ، عَنْ عَمِّهِ عِمْرَانَ بْنِ طَلْحَةَ ،
عَنْ أُمِّهِ حَمْنَةَ بِنْتِ جَحْشٍ قَالَتْ : كُنْتُ
أَسْتَحَاضُ حَيْضَةً كَبِيرَةً شَدِيدَةً ، فَأَتَيْتُ النَّبِيَّ
ﷺ أَسْتَفْتِيهِ وَأُخْبِرُهُ ، فَوَجَدْتُهُ فِي بَيْتِ أُخْتِي
زَيْنَبَ بِنْتِ جَحْشٍ فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنِّي
أَسْتَحَاضُ حَيْضَةً كَبِيرَةً شَدِيدَةً ، فَمَا تَأْمُرُنِي
فِيهَا ، قَدْ مَنَعْتَنِي الصِّيَامَ وَالصَّلَاةَ ؟ قَالَ :
«أَنْعَتُ لَكَ الْكُرْشَفَ ، فَإِنَّهُ يُذْهِبُ الدَّمَ» .
قَالَتْ : هُوَ أَكْثَرُ مِنْ ذَلِكَ قَالَ : «فَلْتَلْحَمِي» .
قَالَتْ : هُوَ أَكْثَرُ مِنْ ذَلِكَ ؟ قَالَ : «فَاتَّخِذِي
تَوْبًا» . قَالَتْ : هُوَ أَكْثَرُ مِنْ ذَلِكَ إِنَّمَا أُتُّجُّ
نَجًّا ؟ فَقَالَ النَّبِيُّ ﷺ : «سَامُرُكَ بِأَمْرَيْنِ :
أَيُّهُمَا صَنَعْتَ أَجْزَأَ عِنْدِكَ ، فَإِنْ قَوَيْتَ عَلَيْهِمَا
فَأَنْتِ أَعْلَمٌ» . فَقَالَ : «إِنَّمَا هِيَ رَكْعَةٌ مِنْ
الشَّيْطَانِ ، فَتَحْيِضِي سِتَّةَ أَيَّامٍ أَوْ سَعَةَ أَيَّامٍ

and clean, then perform *Ṣalāt* for twenty-three or twenty-four nights and their days. Perform *Ṣalāt* and fast, and that will be acceptable for you. So do this (if you can) just as (other) women who menstruate and become pure during their periods of menstruation and purity. If (not, and) you are able to delay *Zuḥr* and hasten *‘Aṣr* then perform *Ghusl* when you have become pure, and pray *Zuḥr* and *‘Aṣr* together. Then delay *Maghrib* and hasten *‘Ishā’*, then perform *Ghusl* and combine the two prayers. So do this (if you are able). Then perform *Ghusl* with the dawn and pray. Do this, and fast if you are able to do so.’ Then Allāh’s Messenger ﷺ said: ‘That is what is preferable to me of the two.’^[1] (*Da‘īf*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

‘Ubaidullāh bin ‘Amr Ar-Raqqī, Ibn Juraij, and Sharīk (all) related it from ‘Abdullāh bin Muḥammad bin ‘Aqīl, from Ibrāhīm bin Muḥammad bin Ṭalḥah, from his uncle ‘Imrān, from his mother Ḥammah. But Juraij said: “‘Umar bin Ṭalḥah” and what is correct is ‘Imrān bin Ṭalḥah.

[He said:] I asked Muḥammad about this *Ḥadīth*. He said, “It is a *Ḥasan* [*Ṣaḥīḥ*] *Ḥadīth*.”

The same was said by Aḥmad bin Ḥanbal: “It is a *Ḥasan Ṣaḥīḥ Ḥadīth*.”

فِي عِلْمِ اللَّهِ، ثُمَّ اغْتَسَلِي، فَإِذَا رَأَيْتِ أَنَّكَ
 قَدْ طَهُرْتِ وَاسْتَنْقَأْتِ، فَصَلِّي [أَرْبَعًا]
 وَعِشْرِينَ لَيْلَةً، أَوْ [ثَلَاثًا] وَعِشْرِينَ لَيْلَةً
 وَأَيَّامَهَا، وَصُومِي وَصَلِّي، فَإِنَّ ذَلِكَ
 يُجْزِئُكَ، وَكَذَلِكَ فَافْعَلِي، كَمَا تَحِيضُ النِّسَاءُ
 وَكَمَا يَطْهُرْنَ لِمِيقَاتِ حَيْضِهِنَّ وَطَهْرَهُنَّ، فَإِنْ
 قَوَيْتِ عَلَى أَنْ تُؤَخِّرِي الظُّهْرَ وَتُعَجِّلِي العَصْرَ
 ثُمَّ تَغْتَسِلِينَ حِينَ تَطْهُرِينَ وَتُصَلِّينَ الظُّهْرَ
 وَالعَصْرَ جَمِيعًا، ثُمَّ تُؤَخِّرِينَ المَغْرِبَ،
 وَتُعَجِّلِينَ العِشَاءَ، ثُمَّ تَغْتَسِلِينَ، وَتَجْمَعِينَ بَيْنَ
 الصَّلَاتَيْنِ - فَافْعَلِي، وَتَغْتَسِلِينَ مَعَ الصُّبْحِ
 وَتُصَلِّينَ، وَكَذَلِكَ فَافْعَلِي، وَصُومِي إِنْ قَوَيْتِ
 عَلَى ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهُوَ
 أَعَجَبُ الْأَمْرَيْنِ إِلَيَّ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ.

وَرَوَاهُ عُبَيْدُ اللَّهِ بْنُ عَمْرِو الرِّقْقِيُّ، وَابْنُ
 جُرَيْجٍ، وَشَرِيكٌ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ
 عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ
 عَمَّةِ عِمْرَانَ، عَنْ أُمِّ حَمْنَةَ، إِلَّا أَنَّ ابْنَ
 جُرَيْجٍ يَقُولُ: عُمَرُ بْنُ طَلْحَةَ وَالصَّحِيحُ
 عِمْرَانُ بْنُ طَلْحَةَ.

[قَالَ]: وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا
 الْحَدِيثِ؟ فَقَالَ: هُوَ حَدِيثٌ حَسَنٌ

[1] Al-Mubārakpūrī said: “The first case is not clearly stated in this narration. That is, to perform *Wuḍū’* or *Ghusl* for every *Ṣalāt* not otherwise, and ‘the one that is preferable to me is the second. And Allāh knows best.” (*Tuḥfat Al-Aḥwadhī*)

Aḥmad and Ishāq said about *Al-Mustaḥādah*: When *Al-Mustaḥādah* can distinguish her menstruation by its blood and the blood that comes at the end of it – such that its blood is black and that which comes after it changes to yellow – then she is to act according to the *Hadīth* of Fāṭimah bint Abī Ḥubaiṣh. If in the case of *Al-Mustaḥādah* she has days she is aware of for her menstruation, then she leaves the *Ṣalāt* for the days of her period. Then she performs *Ghusl* and she performs *Wuḍū'* for every *Ṣalāt* and she prays. If her blood were to continue, without her having normal days (of menstural flow) and she can not recognize whether the blood is from that of menstruation or after it, then she is to act according to the *Hadīth* of Hamnah bint Jaḥsh.

[This was also said by Abū 'Ubaid]

Ash-Shāfi'i said: *Al-Mustaḥādah* is the one whose blood continues without ceasing from when she first saw it. She is to leave the prayer for what is between that time and twenty-five days. When she becomes pure on the twenty-fifth day or before that, then these are the days of her menstruation. If she sees that the blood lasts for more than twenty-five days, then she prays for twenty-four days, then stops praying for the least possible period of the menstruation of (average) women, and that is a day and a night.

Abū 'Eisā said: The people of

[صَحِيحٌ].

وَهَكَذَا قَالَ أَحْمَدُ بْنُ حَبِيلٍ: هُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَالَ أَحْمَدُ وَإِسْحَاقُ فِي الْمُسْتَحَاضَةِ: إِذَا كَانَتْ تَعْرِفُ حَيْضَهَا بِإِقْبَالِ الدَّمِ وَإِدْبَارِهِ، - فَإِقْبَالُهُ أَنْ يَكُونَ أَسْوَدًا، وَإِدْبَارُهُ أَنْ يَتَغَيَّرَ إِلَى الصُّفْرَةِ -: فَالْحُكْمُ فِيهَا عَلَى حَدِيثِ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ، وَإِنْ كَانَتْ الْمُسْتَحَاضَةُ لَهَا أَيَّامٌ مَعْرُوفَةٌ قَبْلَ أَنْ تُسْتَحَاضَ: فَإِنَّهَا تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ وَتَتَوَضَّأُ لِكُلِّ صَلَاةٍ وَتُصَلِّي، وَإِذَا اسْتَمَرَّ بِهَا الدَّمُ وَلَمْ يَكُنْ لَهَا أَيَّامٌ مَعْرُوفَةٌ وَلَمْ تَعْرِفِ الْحَيْضَ بِإِقْبَالِ الدَّمِ وَإِدْبَارِهِ: فَالْحُكْمُ لَهَا عَلَى حَدِيثِ حَمَنَةَ بِنْتِ جَحْشٍ.

[وَكَذَلِكَ قَالَ أَبُو عُبَيْدٍ].

وَقَالَ الشَّافِعِيُّ: الْمُسْتَحَاضَةُ إِذَا اسْتَمَرَّ بِهَا الدَّمُ فِي أَوَّلِ مَا رَأَتْ فَدَامَتْ عَلَى ذَلِكَ. فَإِنَّهَا تَدْعُ الصَّلَاةَ مَا بَيْنَهَا وَبَيْنَ خَمْسَةِ عَشَرَ يَوْمًا فَإِذَا طَهَّرَتْ فِي خَمْسَةِ عَشَرَ يَوْمًا أَوْ قَبْلَ ذَلِكَ: فَإِنَّهَا أَيَّامٌ حَيْضٍ، فَإِذَا رَأَتْ الدَّمُ أَكْثَرَ مِنْ خَمْسَةِ عَشَرَ يَوْمًا: فَإِنَّهَا تَقْضِي صَلَاةَ أَرْبَعَةِ عَشَرَ يَوْمًا، ثُمَّ تَدْعُ الصَّلَاةَ بَعْدَ ذَلِكَ أَقَلَّ مَا يَحِيضُ النِّسَاءُ، وَهُوَ يَوْمٌ وَلَيْلَةٌ.

قَالَ أَبُو عِيْسَى: فَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي أَقَلِّ الْحَيْضِ وَأَكْثَرِهِ: فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: أَقَلُّ الْحَيْضِ ثَلَاثَةٌ، وَأَكْثَرُهُ عَشْرَةٌ.

وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ،

knowledge differ over the least amount of time for menstruation, as well as the most it will be. Some of the people of knowledge say that the least is three days and the most is ten.

This is the saying of Sufyān Ath-Thawrī and the people of Al-Kūfah. It was also ascribed to by Ibn Al-Mubārak, and, opposite of that has been related from him as well.

Some of the people of knowledge – among them ‘Aṭā’ bin Abī Rabāḥ – say that the least for menstruation is a day and a night, and the most is twenty-five days.

And this is the saying of Mālik, Al-Awzā‘ī, Ash-Shāfi‘ī, Aḥmad, Ishāq and Abū ‘Ubaid.

وَبِهِ يَأْخُذُ ابْنُ الْمُبَارَكِ وَرُوِيَ عَنْهُ خِلَافٌ هَذَا.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ، مِنْهُمْ عَطَاءُ بْنُ أَبِي رَبَاحٍ: أَقَلُّ الْحَيْضِ يَوْمٌ وَلَيْلَةٌ، وَأَكْثَرُهُ خَمْسَةَ عَشَرَ يَوْمًا.

وَهُوَ قَوْلُ مَالِكٍ، وَالْأَوْزَاعِيِّ، وَالشَّافِعِيِّ وَأَحْمَدَ، وَإِسْحَاقَ، وَأَبِي عُبَيْدٍ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب: إذا أقبلت الحيضة تدع الصلاة، ح: ٢٨٧ من حديث زهير به وحسنه البغوي، عبدالله بن محمد بن عقيل ضعيف كما في نيل المصنود: ١٢٦.

Comments:

A woman of menstruation and *Istihādah* has the following three conditions:

- If she knows her days of regular period during which she does not offer prayer, and later she suffers from the disease of *Istihādah* (prolonged flow of blood); in this case she would abandon the prayer during the days of menstruation according to her previous routine, and after passing these days she would take a bath and start offering prayer, because now she is legally like a pure woman.
- A woman who does not know her days of regular period or she has forgotten, or she is young and her menses have just began, or she is unable to differentiate between menses and the blood of *Istihādah*; in the case of this woman, she would abandon the prayer for six or seven days regarding them the days of menses, and then she should start offering prayer.
- A woman who knows the days of her period and she also can distinguish between menses and the blood of *Istihādah*, she would take a bath and start offering prayers after passing the days of period.

Chapter 96. What Has Been Related About *Al-Mustahādah* That She Is To Perform *Ghusl* For Every *Ṣalāt*

129. ‘Āishah narrated: “Umm Ḥabībah bint Jaḥsh sought a verdict from Allāh’s Messenger ﷺ. She said ‘I suffer from persistent bleeding such that I do not become pure. Shall I give up the *Ṣalāt*?’ He said: ‘No, that is only a blood vessel. So perform *Ghusl* then pray.’ So she would perform *Ghusl* for each prayer.” (*Ṣaḥīḥ*)

Qutaibah said: Al-Laith said: Ibn Shihāb (Az-Zuhri; one of the narrators) did not mention that Allāh’s Messenger ﷺ ordered Umm Ḥabībah to perform *Ghusl* for each prayer, but that was something that she did on her own.

Abū ‘Eīsā said: This *Ḥadīth* was reported from Az-Zuhri from ‘Amrah from ‘Āishah, saying: “Umm Ḥabībah bint Jaḥsh sought a verdict [from Allāh’s Messenger ﷺ].”

Some of the people of knowledge said that *Al-Mustahādah* should perform *Ghusl* for each prayer.

And Al-Awzā‘ī has narrated it from Az-Zuhri, from ‘Urwah and ‘Amrah, from ‘Āishah.

تخریج: وأخرجه مسلم، الحیض، باب المستحاضة وغسلها وصلاتها، ح: ۳۳۴ عن قتیبة به.

Comments:

The opinion of the majority of the scholars, Companions, successors, and the four *A’immah* is that taking a bath after passing the days of the regular period is obligatory for the woman suffering from *Isihādah*, and thereafter making ablution for every prayer is obligatory.

(المعجم ۹۶) - بَابُ مَا جَاءَ فِي
الْمُسْتَحَاضَةِ: أَنَّهَا تَغْتَسِلُ عِنْدَ كُلِّ
صَلَاةٍ (التحفة ۹۶)

۱۲۹ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ
ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا
قَالَتْ: اسْتَفْتَيْتُ أُمَّ حَبِيبَةَ ابْنَةَ جَحْشِ رَسُولِ
اللَّهِ ﷺ، فَقَالَتْ: إِنِّي اسْتَحَاضُ فَلَا أَطْهَرُ،
أَفَادَعُ الصَّلَاةَ؟ فَقَالَ: «لَا، إِنَّمَا ذَلِكَ عِرْقٌ،
فَاعْتَسِلِي ثُمَّ صَلِّي». فَكَانَتْ تَغْتَسِلُ لِكُلِّ
صَلَاةٍ.

قَالَ قُتَيْبَةُ: قَالَ اللَّيْثُ: لَمْ يَذْكُرِ ابْنُ
شِهَابٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أُمَّ حَبِيبَةَ أَنْ
تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ، وَلَكِنَّهُ شَيْءٌ فَعَلْتَهُ
هِيَ.

قَالَ أَبُو عِيسَى: وَرَوَى هَذَا الْحَدِيثَ عَنِ
الزُّهْرِيِّ، عَنْ عُمَرَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَفْتَيْتُ
أُمَّ حَبِيبَةَ بِنْتُ جَحْشٍ [رَسُولِ اللَّهِ ﷺ].

وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ: الْمُسْتَحَاضَةُ
تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

وَرَوَى الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ
وَعُمَرَ، عَنْ عَائِشَةَ.

Chapter 97. What Has Been Related About The Menstruating Woman: That She Does Not Make Up The Missed *Ṣalāt*

130. Mu‘ādhah narrated that a woman asked ‘Āishah: “Shouldn’t one of us make up her prayers the days of her menstruation?” So she said, “Are you one of the *Ḥarūriyyah*?^[1] Indeed we would menstruate, and we were not ordered to make up.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

And it has been reported from more than one route from ‘Āishah, that the menstruating woman does not make up the prayer.

This is the saying of the *Fuqahā’* in general, there is no difference among them, the menstruating woman makes up the fasts, but she does not make up the prayers.

تخریج: متفق علیه، وأخرجه مسلم، الحيض، باب وجوب قضاء الصوم على الحائض دون الصلاة، ح: ۳۳۵ من حديث حماد بن زيد، والبخاري، الحيض، باب: لا تقضي الحائض الصلاة، ح: ۳۲۱ من حديث معاذة به.

Comments:

Ḥarūriyyah means a woman from *Khawārij*; these people emerged from a town called ‘Hurū-rā’, which is two miles from Al-Kūfah. They separated from Ali ؑ during the return from battle of Siffīn, instead of going to Al-Kūfah along with Ali ؑ they alighted in the town of Ḥarū-rā’. These people did not obey the commandments proven from the *Sunnah*. They regarded these commandments as addition to the Qur’ān; and even the Prophet ﷺ did not have the authority to make additions to the Qur’ān. Whereas, considering this as an addition to the Qur’ān is wrong itself. The *Sunnah* is in fact, an explanation and illustration of the Qur’ān. According to their false philosophy, making up missed prayers and fasts is obligatory. As for the

(المعجم ۹۷) - بَابُ مَا جَاءَ فِي
الْحَائِضِ: أَنَّهَا لَا تَقْضِي الصَّلَاةَ
(التحفة ۹۷)

۱۳۰ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ
عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاذَةَ: أَنَّ
امْرَأَةً سَأَلَتْ عَائِشَةَ، قَالَتْ: أَتَقْضِي إِحْدَانَا
صَلَاتَهَا أَيَّامَ مَحِيضِهَا؟ فَقَالَتْ: أَحْرُورِيَّةٌ
أَنْتِ؟ قَدْ كَانَتْ إِحْدَانَا تَحِيضُ فَلَا تُؤْمَرُ
بِقَضَاءِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

وَقَدْ رُوِيَ عَنْ عَائِشَةَ مِنْ غَيْرِ وَجْهِ: أَنَّ
الْحَائِضَ لَا تَقْضِي الصَّلَاةَ.
وَهُوَ قَوْلُ عَامَّةِ الْفُقَهَاءِ، لَا اخْتِلَافَ بَيْنَهُمْ
فِي أَنَّ الْحَائِضَ تَقْضِي الصَّوْمَ وَلَا تَقْضِي
الصَّلَاةَ.

[1] The *Ḥarūriyyah* are a sect of the *Khawārij*, named after Ḥarūrā’, a village near Al-Kūfah in Al-‘Irāq. A sect of those *Khawārij* regarded it compulsory for menstruating women to make up the *Ṣalāh* missed during menses.

consensus of *Ahlu-Sunnah*, the prayers missed during the days of period are not to be made up; because the purification along with the capability of performing prayer is a condition for the obligation of prayer. When a woman, during the menses, is not pure, it is not obligatory for her to offer prayer, neither is it necessary to make up the missed ones. But as for fasting, only the capability is a condition for it, and purification is not a condition, therefore a sexually defiled person will fast.

Chapter 98. What Has Been Related About The *Junub* And The Menstruating Persons That They Do Not Recite The Qur'an

(المعجم ٩٧) - بَابُ مَا جَاءَ فِي الْحَائِضِ :
أَنَّهَا لَا تَقْضِي الصَّلَاةَ (التحفة ٩٧)

131. Ibn 'Umar narrated that the Prophet ﷺ said: "The menstruating woman does not recite – nor the *Junub* – anything from the Qur'an."

[He said:] There is narration on this topic from 'Alī ؓ (*Da'if*)

Abū 'Eisā said: We do not know of the *Hadīth* of Ibn 'Umar except from the narration of Ismā'il bin 'Ayyāsh, from Mūsā bin 'Uqbah, from Nāfi', from Ibn 'Umar, from the Prophet ﷺ, that he said: "The menstruating woman does not recite – nor the *Junub*."

This is the saying of most of the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi'in*, and those after them. Like Sufyān [Ath-Thawri], Ibn Al-Mubāarak, Ash-Shāfi'i, Aḥmad and Ishāq: They say that the menstruating and the *Junub* do not recite anything from the Qur'an, except for the first part of a Verse, or a word, or the like. They permit *Tasbīh*^[1] and *Tahlīl*^[2] for the

١٣١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَالْحَسَنُ بْنُ عَرَفَةَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقْرَأُ الْحَائِضُ، وَلَا الْجُنُبُ شَيْئًا مِنَ الْقُرْآنِ».

[قَالَ]: وَفِي الْبَابِ عَنْ عَلِيٍّ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ [حَدِيثٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْمَاعِيلَ ابْنِ عِيَّاشٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقْرَأُ الْجُنُبُ وَلَا الْحَائِضُ».

وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ، مِثْلُ: سُفْيَانَ الثَّوْرِيِّ، وَابْنَ الْمُبَارَكِ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ، قَالُوا: لَا تَقْرَأُ الْحَائِضُ وَلَا الْجُنُبُ مِنَ الْقُرْآنِ شَيْئًا إِلَّا طَرَفَ الْآيَةِ وَالْحَرْفَ وَنَحْوَ ذَلِكَ، وَرَحَّصُوا لِلْجُنُبِ

[1] Statements glorifying Allāh.

[2] Declaring that none has the right to be worshipped but Allāh.

Junub and the menstruating persons.

He said: I heard Muḥammad bin Ismā'il saying: "Ismā'il bin 'Ayyāsh reported objectionable *Aḥādīth* from the people of Al-Ḥijāz and the people of Al-'Irāq."

It is as if he graded him weak in the case of those narrations which he alone narrated from them. And he said: "Ismā'il bin 'Ayyāsh only narrated from the people of *Ash-Shām*.

Aḥmad bin Ḥanbal said: Ismā'il bin 'Ayyāsh is better than Baqiyyah, and there are some *Aḥādīth* that Baqiyyah narrated from trustworthy narrators that are objectionable.

Abū 'Eisā said: Aḥmad bin Al-Ḥasan narrated that to me, he said: "I heard Aḥmad bin Ḥanbal saying that."

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب ماجاء في قراءة القرآن على غير طهارة، ح: ٥٩٥ من حديث إسماعيل بن عياش به، موسى بن عقبة مدني حجازي ورواية إسماعيل عن الحجازيين ضعيفة كما في التهذيب وغيره * وفي الباب عن علي، [يأتي: ١٤٦ وهو يغني عنه].

Comments:

It is the consensus that the words of Allāh's remembrance, glory and *Tawhīd* etc. are allowed for menstruating woman and for a sexually impure person; but as for the recitation of Qur'ān, the opinions are different. Menstruating woman and a sexually impure person are not allowed to recite Qur'ān, according to the three *A'immaḥ*, the majority of the Companions ﷺ, and the successors.

Chapter 99. What Has Been Related About Fondling Menstruating Woman

132. 'Aishah narrated that: "When I would menstruate, Allāh's Messenger ﷺ ordered me to wear a waist wrap, then he would fondle me." (*Saḥīḥ*)

وَالْحَائِضِ فِي التَّسْبِيحِ وَالتَّهْلِيلِ .

قَالَ: وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: إِنَّ إِسْمَاعِيلَ بْنَ عِيَّاشٍ بَرَّوِي عَنْ أَهْلِ الْحِجَازِ وَأَهْلِ الْعِرَاقِ أَحَادِيثَ مَنَاكِرَ، كَأَنَّهُ ضَعَفَ رَوَايَتَهُ عَنْهُمْ فِيمَا يَتَّفَرَّدُ بِهِ. وَقَالَ: إِنَّمَا حَدِيثُ إِسْمَاعِيلَ بْنِ عِيَّاشٍ عَنْ أَهْلِ الشَّامِ.

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: إِسْمَاعِيلُ بْنُ عِيَّاشٍ أَضْلَحُ مِنْ بَقِيَّتِهِ، وَلَيْقَبُهُ أَحَادِيثُ مَنَاكِرُ عَنِ الثَّقَاتِ.

قَالَ أَبُو عِيْسَى: حَدَّثَنِي بِذَلِكَ أَحْمَدُ بْنُ الْحَسَنِ قَالَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ بِذَلِكَ.

(المعجم ٩٩) - بَابُ مَا جَاءَ فِي

مُبَاشَرَةِ الْحَائِضِ (التحفة ٩٩)

١٣٢ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ:

He said: There are narrations on this topic from Umm Salamah and Maimūnah.

Abū 'Eīsā said: The *Hadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Hadīth*

This (i.e. permissibility of fondling a menstruating woman) is the saying of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'in*, and it is the view of *Ash-Shāfi'i*, *Aḥmad* and *Ishāq*.

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا حِضَّتْ يَأْمُرُنِي أَنْ أَتَزَرَ، ثُمَّ يَبَاشِرُنِي.

[قَالَ]: وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَمَيْمُونَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلٌ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ، وَبِهِ يَقُولُ الشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

تخریج: متفق عليه، وأخرجه البخاري، الحيض، باب مباشرة الحائض، ح: ٣٠٠ من حديث سفيان الثوري، ومسلم، الحيض، باب ١، ح: ٢٩٣ من حديث منصور به * وفي الباب عن أم سلمة، [البخاري، ح: ٢٩٨، ومسلم، ح: ٢٩٦] وميمونة، [البخاري، ح: ٣٠٣، ومسلم، ح: ٢٩٤].

Comments:

There can be three forms of sexual relationship:

1. Sexual intercourse, it is prohibited according to consensus during menstruation.
2. Touching each other's body, except between the navel and knees, it is permissible in accordance with the consensus.
3. Other than the sexual intercourse, there are different views regarding the permissibility and impermissibility of body contact under the cloth around the waist. The truth is if there is no risk of indulging in intercourse, it is allowed; but if there is risk, which is most likely, then it is not allowed.

Chapter 100. What Has Been Related About Eating With A Menstruating Woman And Leftovers

(المعجم ١٠٠) - بَابُ مَا جَاءَ فِي مُؤَاكَلَةِ الْحَائِضِ وَسُورِهَا (التحفة ١٠٠)

133. 'Abdullāh bin Sa'd narrated: "I asked the Prophet ﷺ about eating with a menstruating woman. He said: "Eat with her." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Āishah and Anas.

Abū 'Eīsā said: The *Hadīth* of 'Abdullāh bin Sa'd is a *Ḥasan Gharīb Hadīth*.

١٣٣ - حَدَّثَنَا عَبَّاسُ الْعَبْرِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنِ الْعَلَاءِ ابْنِ الْحَارِثِ، عَنْ حَرَامِ بْنِ مُعَاوِيَةَ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ مُؤَاكَلَةِ الْحَائِضِ؟ فَقَالَ: «وَإِكْلَاهَا».

And this is the saying of the people of knowledge in general, they did not see any harm in eating with a menstruating woman.

They differ over what is leftover from her *Wudu'*. Some of them permitted it and some of them disliked (using) the leftover of what (water) she used for purification.

[قَالَ]: وَفِي الْبَابِ عَنْ عَائِشَةَ، وَأَنْسِ.
قَالَ أَبُو عِيْسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ سَعْدٍ
حَدِيثٌ حَسَنٌ غَرِيبٌ.
وَهُوَ قَوْلُ عَامَّةِ أَهْلِ الْعِلْمِ: لَمْ يَرَوْا
بِمُؤَاكَلَةِ الْحَائِضِ بَأْسًا.
وَاخْتَلَفُوا فِي فَضْلِ وَضُوءِهَا: فَرَخَّصَ فِي
ذَلِكَ بَعْضُهُمْ، وَكَرِهَ بَعْضُهُمْ فَضْلَ طَهُورِهَا.

تخريج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب: في مؤاكلة الحائض، ح: ٦٥١ من حديث ابن مهدي به وأبو داود، ح: ٢١٢ من طريق آخر عن العلاء بن الحارث به وصححه ابن خزيمة، ح: ١٢٠٢ وللحديث شواهد عند مسلم، ح: ٣٠٠ وغيره * وفي الباب عن عائشة، [مسلم، ح: ٣٠١ والبخاري، ح: ٢٩٧] وأنس، [مسلم، ح: ٣٠٢].

Comments:

The people of knowledge are agreed that eating and drinking with the menstruating woman is allowed, and in the light of the evidences, the water leftover after her purification is also pure.

Chapter 101. What Has Been Related About The Menstruating Woman Getting Something From The *Masjid*

(المعجم ١٠١) - بَابُ مَا جَاءَ فِي
الْحَائِضِ تَتَنَاوَلُ الشَّيْءَ مِنَ الْمَسْجِدِ
(التحفة ١٠١)

134. 'Āishah narrated: "Allāh's Messenger ﷺ said to me: 'Bring me the *Khumrah*^[1] from the *Masjid*.' She said: "I said: 'I am menstruating.' He said: 'Indeed your menstruation is not in your hand.'" (*Ṣaḥīḥ*)

(He said): There are narrations on this topic from Ibn 'Umar and Abū Hurairah.

Abū 'Eisā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is the saying of the people of

١٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبِيدَةُ بْنُ
حُمَيْدٍ عَنِ الْأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنْ
الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: قَالَتْ [لِي] عَائِشَةُ:
قَالَ لِي رَسُولُ اللَّهِ ﷺ: «نَاوِلِينِي الْحُمْرَةَ مِنَ
الْمَسْجِدِ». قَالَتْ: قُلْتُ: إِنَّي حَائِضٌ. قَالَ:
«إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ».

[قَالَ]: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وَأَبِي هُرَيْرَةَ.
قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

[1] A type of prayer mat. See *Tuhfat Al-Aḥwadhī*.

knowledge in general – we do not know of any difference between them in that – that there is no harm in a menstruating woman getting something from the *Masjid*.

تخريج: وأخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها... إلخ، ح: ٢٩٨ من حديث الأعمش به * وفي الباب عن ابن عمر، [أحمد: ٧٠/٢، ٨٦، ٢١٤] وأبي هريرة، [مسلم، ح: ٢٩٩].

Comments:

The impurity of a menstruating woman is ritual owing to which her whole body is not impure. On the basis of her being ritually impure, she is allowed to pick up something from the mosque, and and this is agreed upon.

Chapter 102. What Has Been Related About Dislike For Engaging In Sexual Intercourse With A Menstruating Woman

135. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever engages in sexual intercourse with a menstruating woman, or a woman in her anus, consults a soothsayer, then he has disbelieved in what was revealed to Muḥammad ﷺ.” (*Hasan*)

Abū ‘Eisā said: We do not know of this *Hadīth* except as a narration of Ḥakīm Al-Athram, from Abū Tamīmah Al-Hujaimī from Abū Hurairah.

According to the people of knowledge, this is only meant to indicate the severity of it.^[1]

It has been reported that the Prophet ﷺ said: “Whoever engages in sexual intercourse with a menstruating woman, then let him give a Dīnār in charity.”

وَهُوَ قَوْلُ عَامَّةِ أَهْلِ الْعِلْمِ، لَا نَعْلَمُ بَيْنَهُمْ اخْتِلَافًا فِي ذَلِكَ: بِأَنَّ لَا بَأْسَ أَنْ تَتَنَاوَلَ الْحَائِضُ شَيْئًا مِنَ الْمَسْجِدِ.

(المعجم ١٠٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ إِيْتَانِ الْحَائِضِ (التحفة ١٠٢)

١٣٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَبَهْرُ بْنُ أَسَدٍ قَالُوا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حَكِيمِ الْأَثْرَمِ، عَنْ أَبِي تَمِيمَةَ الْهَجِيصِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دُبُرِهَا أَوْ كَاهِنًا: فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ».

قَالَ أَبُو عِيسَى: لَا نَعْرِفُ هَذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ حَكِيمِ الْأَثْرَمِ عَنْ أَبِي تَمِيمَةَ الْهَجِيصِيِّ، عَنْ أَبِي هُرَيْرَةَ. وَإِنَّمَا مَعْنَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ عَلَى التَّغْلِيظِ.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَى حَائِضًا فَلْيَتَصَدَّقْ بِدِينَارٍ».

[1] That is, the attribution of disbelief.

So if entering into the menstruating woman was (absolute) disbelief, he would not have ordered an expiation for it.

Muḥammad graded this *Hadīth* weak due to its chain. And Abū Tamīmah's name is Ṭarīf bin Mujālid.

تخريج: [حسن] وأخرجه أبو داود، الطب، باب: في الكهان، ح: ٣٩٠٤ من حديث يحيى ابن سعيد به * حكيم الأثرم: حسن الحديث وأبو تيممة عن أبي هريرة: متصل عند الجمهور، وللحديث شواهد كثيرة عند مسلم، ح: ٢٢٣٠ والحاكم: ٨/١ وغيرهما.

Comments:

Sexual intercourse with woman from the front or back during menses is not allowed, it is agreed. Similarly, it is prohibited to go to a fortune-teller, who claims to have the knowledge of the universe. Despite the prohibition of these three, to regard them lawful is disbelief. To practise them, while believing them unlawful, is not real disbelief, but it is a major sin.

Chapter 103. What Has Been Related About The Atonement For That

136. Ibn 'Abbās narrated that the Prophet ﷺ said about a man who had sexual intercourse with his wife while she is menstruating: "He should give half a Dīnār in charity." (*Da'if*)

تخريج: [إسناد ضعيف] وأخرجه أبو داود، الطهارة، باب: في إتيان الحائض، ح: ٢٦٦ من حديث شريك القاضي به خفيف ضعيف مشهور.

137. Ibn 'Abbās narrated that the Prophet ﷺ said: "When the blood is red then (give) a Dīnār. And when the blood is yellow then half a Dīnār." (*Da'if*)

Abū 'Eīsā said: The *Hadīth* about the expiation for entering into the menstruating woman has been narrated from Ibn 'Abbās both as

فَلَوْ كَانَ إِيْتَانُ الْحَائِضِ كُفْرًا لَمْ يُؤْمَرْ فِيهِ بِالْكَفَّارَةِ.

وَضَعَفَ مُحَمَّدٌ هَذَا الْحَدِيثَ مِنْ قِبَلِ إِسْنَادِهِ.
وَأَبُو تَيْمِمَةَ الْهُجَيْمِيُّ اسْمُهُ طَرِيفُ بْنُ مُجَالِيدٍ.

(المعجم ١٠٣) - بَابُ مَا جَاءَ فِي
الْكَفَّارَةِ فِي ذَلِكَ (التحفة ١٠٣)

١٣٦ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شَرِيكٌ عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ يَقَعُ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ، قَالَ: «يَتَصَدَّقُ بِنِصْفِ دِينَارٍ».

١٣٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ أَبِي حَمْزَةَ السَّكْرِيِّ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَانَ دَمًا أَحْمَرَ فِدِينَارًا، وَإِذَا كَانَ دَمًا أَصْفَرَ فِنِصْفُ دِينَارٍ».

his own statement, as well as a statement from the Prophet ﷺ.

And this is the saying of some of the people of knowledge, and it is the view of Aḥmad and Ishāq.

Ibn Al-Mubārak said: “He must seek forgiveness from his Lord, but there is no atonement due from him.”

Something similar to the statement of Ibn Al-Mubārak has been reported from some of the *Tābi‘īn*, among them: Sa‘eed bin Jubair, and Ibrāhīm [An-Nakḥa‘ī. And it is the view of the scholars of the lands in general.]

قَالَ أَبُو عِيْسَى: حَدِيثُ الْكُفَّارَةِ فِي إِيْتَانِ الْحَائِضِ قَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ مَوْفُوعًا وَمَرْفُوعًا.

وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ. وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ.

وَقَالَ ابْنُ الْمُبَارَكِ: يَسْتَغْفِرُ رَبَّهُ، وَلَا كَفَّارَةَ عَلَيْهِ.

وَقَدْ رُوِيَ مِثْلُ قَوْلِ ابْنِ الْمُبَارَكِ عَنْ بَعْضِ التَّابِعِينَ، مِنْهُمْ: سَعِيدُ بْنُ جُبَيْرٍ، وَإِبْرَاهِيمُ [النَّخَعِيُّ]. وَهُوَ قَوْلُ عَامَّةِ عُلَمَاءِ الْأَمْصَارِ[.]

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب من وقع على امرأته وهي حائض، ح: ٦٥٠ من حديث عبدالكريم به وهو أبو أمية الضعيف كما في السنن الكبرى للبيهقي (٣١٦/١، ٣١٧) والنكت الظراف (٥/٢٤٨، ح٦٤٩١) فالسند ضعيف وللحديث شواهد ضعيفة عند أبي داود (٢٦٥) وغيره وصححه الحاكم: ١٧١/١، ١٧٢ والذهبي وأحمد وغيرهم.

Comments:

In the view of majority of the scholars giving charity as a way of expiation is desirable, not necessary.

Chapter 104. What Has Been Related About Washing Menstrual Blood From The Garment

138. Asmā’ bint Abū Bakr narrated that a woman asked the Prophet ﷺ about a garment that was touched by some menstrual blood. So Allāh’s Messenger ﷺ said: “Remove it, and scrub it,^[1] then rinse it and pray in it.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah and

(المعجم ١٠٤) - بَابُ مَا جَاءَ فِي غَسْلِ دَمِ الْحَيْضِ مِنَ الثَّوْبِ (التحفة ١٠٤)

١٣٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُثَنَّرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنْ الثَّوْبِ بَصِيْبِهِ الدَّمُ مِنَ الْحَيْضَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «حَتَّى، ثُمَّ افْرِصِيهِ بِالْمَاءِ، ثُمَّ

[1] With water and the fingers. See *Tuhfat Al-Aḥwadhī*.

Umm Qais bint Miḥṣan.

Abū 'Eisā said: The *Ḥadīth* of Asmā' about washing the blood is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge have differed over the case of blood getting on the garment when one prays in it before washing it.

Some of the people of knowledge among the *Ṭabī'in* said that when the blood is the size of a Dirham, and one does not wash it, then prays in it, then they are to repeat the prayer.

Some of them said that when (the blood) is more than the size of a Dirham the prayer is repeated. This is the saying of Sufyān *Ath-Thawrī* and Ibn Al-Mubāarak.

Some of the people of knowledge among the *Tābi'in* and others did not consider it required to repeat the prayer, even if it was larger than the size of a Dirham. This is the saying of Aḥmad and Ishāq.

Ash-Shāfi'ī said that it is obligatory to wash it, even if it is less than a Dirham, and he was firm on that.

رُشِيهِ، وَصَلَّى فِيهِ».

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأُمِّ

قَيْسِ بِنْتِ مِحْصَنِ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَسْمَاءَ فِي غَسْلِ

الدَّمِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الدَّمِ يَكُونُ

عَلَى الثَّوْبِ فَيُصَلَّى فِيهِ قَبْلَ أَنْ يَغْسِلَهُ.

فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ: إِذَا

كَانَ الدَّمُ بِمِقْدَارِ الدَّرْهَمِ فَلَمْ يَغْسِلْهُ وَصَلَّى

فِيهِ، أَعَادَ الصَّلَاةَ.

وَقَالَ بَعْضُهُمْ: إِذَا كَانَ الدَّمُ أَكْثَرَ مِنْ قَدْرِ

الدَّرْهَمِ أَعَادَ الصَّلَاةَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ

وَأَبْنِ الْمُبَارَكِ.

وَلَمْ] يُوجِبُ بَعْضُ أَهْلِ الْعِلْمِ مِنَ

التَّابِعِينَ وَغَيْرِهِمْ عَلَيْهِ الْإِعَادَةَ وَإِنْ كَانَ أَكْثَرَ

مِنْ قَدْرِ الدَّرْهَمِ، وَبِهِ يَقُولُ أَحْمَدُ،

وَإِسْحَاقُ.

وَقَالَ الشَّافِعِيُّ: يَجِبُ عَلَيْهِ الْغَسْلُ وَإِنْ

كَانَ أَقَلَّ مِنْ قَدْرِ الدَّرْهَمِ وَشَدَّدَ فِي ذَلِكَ.

تخريج: متفق عليه، وأخرجه البخاري، الوضوء، باب غسل الدم، ح: ٢٢٧ ومسلم، الطهارة، باب نجاسة الدم وكيفية غسله، ح: ٢٩١ من حديث هشام بن عروة به * وفي الباب عن أبي هريرة، [أحمد: ٢/٣٨٠] وأم قيس بنت محصن، [أبو داود، ح: ٣٦٣].

Comments:

If the blood is little then washing it is not necessary, but if the blood is more then washing is necessary.

Chapter 105. What Has Been Related About the Extent Of The Waiting During *Nifās*^[1]

139. Umm Salamah narrated: “The time of waiting for *Nifās* during the time of Allāh’s Messenger ﷺ was forty days. We used to cover our faces with a reddish-brown *Wars*.”^[2] (*Hasan*)

Abū ‘Eīsā said: This *Hadīth* [is *Gharīb*]; we do not know of it except as a narration of Abū Sahl, from Mussah Al-Azdiyyah, from Umm Salamah.

Abū Sahl’s name is Kathīr bin Ziyād.

Muḥammad bin Ismā‘il said: “Alī bin ‘Abdul-A‘lā (one of the narrators) is trustworthy, and Abū Sahl is trustworthy.

Muḥammad did not know this *Hadīth* to be from other than the narration of Abū Sahl.

The people of knowledge among the Companions of the Prophet ﷺ, the *Tābi‘īn*, and those after them agree that the woman experiencing *Nifās* leaves the prayer for forty days, unless she sees that she has become pure before that, then she is to perform *Ghusl* and pray.

If she sees blood after forty days, then most of the people of knowledge say that she does not leave the prayer after forty days. This is the opinion of most of the *Fuqahā’*.

(المعجم ١٠٥) - بَابُ مَا جَاءَ فِي كَم تَمَكُّتِ النَّفْسَاءِ (التحفة ١٠٥)

١٣٩ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ [الْجَهْضِيُّ]: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ أَبُو بَدْرِ عَنْ عَلِيٍّ بْنِ عَبْدِ الْأَعْلَى، عَنْ أَبِي سَهْلٍ، عَنْ مَسَّةِ الْأُرْدِيَّةِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَتْ النَّفْسَاءُ تَجْلِسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ أَرْبَعِينَ يَوْمًا، فَكُنَّا نَطْلِي وَجُوهَنَا بِالْوَرَسِ مِنَ الْكَلْفِ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ [غَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي سَهْلٍ عَنْ مَسَّةِ الْأُرْدِيَّةِ عَنْ أُمِّ سَلَمَةَ.

وَأَسْمُ أَبِي سَهْلٍ كَثِيرُ بْنُ زِيَادٍ.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: عَلِيُّ بْنُ عَبْدِ الْأَعْلَى ثِقَةٌ، وَأَبُو سَهْلٍ ثِقَةٌ.

وَلَمْ يَعْرِفْ مُحَمَّدٌ هَذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ أَبِي سَهْلٍ.

وَقَدْ أَجْمَعَ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ عَلَى أَنَّ النَّفْسَاءَ تَدَعُ الصَّلَاةَ أَرْبَعِينَ يَوْمًا، إِلَّا أَنْ تَرَى الطُّهَرَ قَبْلَ ذَلِكَ، فَإِنَّهَا تَغْتَسِلُ وَتُصَلِّي.

فَإِذَا رَأَتْ الدَّمَ بَعْدَ الْأَرْبَعِينَ: فَإِنَّ أَكْثَرَ أَهْلِ الْعِلْمِ قَالُوا: لَا تَدَعُ الصَّلَاةَ بَعْدَ الْأَرْبَعِينَ، وَهُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ.

[1] Bleeding after childbirth.

[2] *Wars* is normally used to refer to a plant that is used to produce a yellowish dye. It is occasionally used to refer to dyeing in general.

It is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Aḥmad and Ishāq.

It has been related that Al-Ḥasan Al-Baṣrī said: “She leaves the prayer for fifty days if she does not see that she is pure.”

‘Aṭā’ bin Abī Rabāḥ and Ash-Sha‘bī, has been reported to say: “Sixty days.”

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ،
وَالشَّافِعِيُّ، وَأَحْمَدُ وَإِسْحَاقُ.

وَيُرْوَى عَنِ الْحَسَنِ الْبَصْرِيِّ أَنَّهُ قَالَ: إِنَّهَا
تَدَعُ الصَّلَاةَ خَمْسِينَ يَوْمًا إِذَا لَمْ تَطْهُرْ.

وَيُرْوَى عَنْ عَطَاءِ بْنِ أَبِي رِبَاحٍ وَالشَّعْبِيِّ:
سِتِينَ يَوْمًا.

تخریج: [حسن] وأخرجه أبو داود، الطهارة، باب ما جاء في وقت النفساء، ح: ٣١١ من حديث علي بن عبد الأعلى به وصححه الحاكم: ١٧٥/١ والذهبي وحسنه النووي ويؤيده الإجماع.

Comments:

Nifās is the childbirth bleeding. *Nufasā’* is woman with childbirth bleeding.

There is no minimum specific period of *Nifās*, according to the consensus; and sometimes it does not even appear. In this case the woman will start offering prayer after taking a bath. There is disagreement about its maximum period; as *Imām* Tirmidhī quoted. The preferred view is of forty days, it is also supported by the mentioned *Ḥadīth*.

Chapter 106. What Has Been Related About A Man Going To All Of His Women With One Ghusl

140. Anas narrated: “Allāh’s Messenger ﷺ would go around to his women with one *Ghusl*.” (*Ṣaḥīḥ*)

[He said:] There is a narration on this topic from Abū Rāfi‘.

Abū ‘Eīsā said: The *Ḥadīth* of Anas: [“That the Prophet ﷺ would go around to his women with one *Ghusl*”] is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is the saying of more than one of the people of knowledge. Among them is Al-Ḥasan Al-Baṣrī, who said that there is no harm in repeating it before performing *Wuḍū’*.

(المعجم ١٠٦) - بَابُ مَا جَاءَ فِي
الرَّجُلِ يَطُوفُ عَلَى نِسَائِهِ بِغُسْلٍ وَاحِدٍ

(التحفة ١٠٦)

١٤٠ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]:

حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ مَعْمَرٍ،
عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ
يَطُوفُ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ.

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي رَافِعٍ.

قَالَ أَبُو عِيَسَى: حَدِيثُ أَنَسٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ [أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَى
نِسَائِهِ بِغُسْلٍ وَاحِدٍ].

وَهُوَ قَوْلٌ غَيْرٌ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ،
مِنْهُمْ الْحَسَنُ الْبَصْرِيُّ: أَنْ لَا بَأْسَ أَنْ يَعُودَ

Muḥammad bin Yūsuf has reported this from Sufyān, he said: “From Abū ‘Urwah, from Abū Al-Khaṭṭāb, from Anas.”

Abū ‘Urwah is Ma‘mar bin Rāshid, and Abū Al-Khaṭṭāb is Qatādah bin Di‘āmah.

[Abū ‘Eisā said: Some of them narrated it from Muḥammad bin Yūsuf, from Sufyān, from Ibn Abū ‘Urwah, from Abū Al-Khaṭṭāb. But this is a mistake, what is correct is “from Abū ‘Urwah.”]

قَبْلَ أَنْ يَتَوَضَّأَ .

وَقَدْ رَوَى مُحَمَّدُ بْنُ يُوسُفَ هَذَا عَنْ سُفْيَانَ فَقَالَ: عَنْ أَبِي عُرْوَةَ، عَنْ أَبِي الْخَطَّابِ، عَنْ أَنَسٍ .

وَأَبُو عُرْوَةَ هُوَ: مَعْمَرُ بْنُ رَاشِدٍ، وَأَبُو الْخَطَّابِ: قَتَادَةُ بْنُ دِعَامَةَ .

[قَالَ أَبُو عِيْسَى: وَرَوَاهُ بَعْضُهُمْ عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي عُرْوَةَ، عَنْ أَبِي الْخَطَّابِ وَهُوَ خَطَّابٌ، وَالصَّحِيحُ: عَنْ أَبِي عُرْوَةَ.]

تخریج: [صحيح] وأخرجه ابن ماجه، الطهارة، باب ماجاء فيمن يغتسل من جميع نساءه غسلًا واحدًا، ح: ٥٨٨ من حديث أبي أحمد الزبيرى به ورواه ابن المبارك عن معمر به وصححه ابن خزيمة، ح: ٢٣٠ وأصله متفق عليه، (البخاري، ح: ٢٦٨ من حديث قتادة ومسلم، ح: ٣٠٩ من حديث أنس) * وفي الباب عن أبي رافع، [أبو داود، ح: ٢١٩].

Comments:

1. The *Ummah* is agreed that taking a bath is not necessary for having sexual intercourse again, yet it definitely makes one more active and strong.
2. The Prophet ﷺ would do so after returning from journey or beginning a new turn, otherwise he would usually go to his wife whose turn it used to be. Though following and setting the turns were not compulsory for him, yet he ﷺ would take care of it greatly.

Chapter 107. What Has Been Related [About The *Junub* Person] When He Wants To Repeat (Sexual Relations) He Should Perform *Wuḍū’*

141. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “When one of you comes to his wife, then he wants to repeat (it), let him perform *Wuḍū’* between them.” (*Saḥīh*)

[He said:] There is something on

(المعجم ١٠٧) - بَابُ مَا جَاءَ [فِي الْجُنُبِ] إِذَا أَرَادَ أَنْ يَعُودَ تَوَضَّأَ (التحفة ١٠٧)

١٤١ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَتَى أَحَدَكُمْ أَهْلُهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وَوُضُوءًا» .

this topic from ‘Umar.

Abū ‘Eisā said: The *Hadīth* of Abū Sa‘eed is a *Hasan Sahīh Hadīth*

This is the saying of ‘Umar bin Al-Khattāb.

More than one of the people of knowledge held this view. They said that when a man cohabitates with his wife, then he wants to repeat it, he should perform *Wuḍū’* before he repeats it.

Abū Al-Mutawakkil’s name is ‘Alī bin Dāwud.

Abū Sa‘eed Al-Khudrī’s name is Sa‘d bin Mālīk bin Sinān.

تخریج: وأخرجه مسلم، الحیض، باب جواز نوم الجنب واستحباب الوضوء له... الخ، ح: ۳۰۸ من حدیث حفص بن غیاث به * حدیث عمر [لم أجده بهذا اللفظ، هناك حدیث آخر عن عمر رضي الله عنه، أخرجه البخاري، ح: ۲۸۷ ومسلم، ح: ۳۰۶ وغيرهما].

Comments:

According to the majority of scholars, making ablution is desirable in the light of these narrations; because it makes one more active.

Chapter 108. What Has Been Related About When Standing For The Prayer, And One Of You Finds That He Has To Relieve Himself, [Then Let Him Relieve Himself First].

142. Hishām bin ‘Urwah narrated from his father, (‘Urwah) from ‘Abdullāh bin Al-Arqam. He (‘Urwah) said: “While standing for the prayer he (‘Abdullāh bin Al-Arqam) took a man by the hand leading him forward, he (‘Abdullāh) was in front of the people, and he said: ‘I heard Allāh’s Messenger ﷺ say: “When standing for the prayer and one of

[قَالَ]: وَفِي الْبَابِ عَنْ عُمَرَ.
قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَهُوَ قَوْلُ عُمَرَ بْنِ الْخَطَّابِ.
وَقَالَ بِهِ عَيْرٌ وَاحِدٌ مِنْ أَهْلِ الْعِلْمِ،
قَالُوا: إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ ثُمَّ أَرَادَ أَنْ يَعُودَ فَلْيَتَوَضَّأْ قَبْلَ أَنْ يَعُودَ.
وَأَبُو الْمُتَوَكَّلِ اسْمُهُ عَلِيُّ بْنُ دَاوُدَ.
وَأَبُو سَعِيدٍ الْخُدْرِيُّ اسْمُهُ سَعْدُ بْنُ مَالِكِ
ابن سينان.

(المعجم ۱۰۸) - بَابُ مَا جَاءَ إِذَا
أَقِيَمَتِ الصَّلَاةُ وَوَجَدَ أَحَدَكُمْ الْخَلَاءَ
[فَلْيَبْدَأْ بِالْخَلَاءِ] (التحفة ۱۰۸)

۱۴۲ - حَدَّثَنَا هِشَامُ [بْنُ السَّرِيِّ]: حَدَّثَنَا
أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،
عَنْ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ، قَالَ: أَقِيَمَتِ
الصَّلَاةُ فَأَخَذَ بِيَدِ رَجُلٍ قَدَّمَهٗ - وَكَانَ إِمَامًا
قَوْمِهِ - وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«إِذَا أَقِيَمَتِ الصَّلَاةُ وَوَجَدَ أَحَدَكُمْ الْخَلَاءَ
فَلْيَبْدَأْ بِالْخَلَاءِ».

you finds that he has to relieve himself, then let him relieve himself first.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Āishah, Abū Hurairah, Thawbān, and Abū Umāmah.

Abū ‘Eisā said: The *Hadīth* of ‘Abdullāh bin Al-Arḳam is a *Ḥasan Ṣaḥīḥ Hadīth*.

Similar to this has been reported by Mālik bin Anas, Yaḥya bin Sa‘eed Al-Qaṭṭān and more than one of the Ḥuffāz, from Hishām bin ‘Urwah, from his father, from ‘Abdullāh bin Al-Arḳam.

And Wuhaib and others reported it from Hishām bin ‘Urwah, from his father, from a man, from ‘Abdullāh bin Al-Arḳam.

This is the saying of more than one of the Companions of the Prophet ﷺ, and the *Tābi‘īn*.

It is the view of Aḥmad and Ishāq. They say that one is not to begin the prayer while he feels that he has to defecate or urinate. They say that if he begins the prayer and notices something of this nature, then he should not leave it if he is not distracted by it.

Some of the people of knowledge said that there is no harm in praying while one feel the need to defecate or urinate, as long as it does not distract him from the prayer.

تخريج: [صحيح] وأخرجه أبو داود، الطهارة، باب: أَيْصَلِي الرَّجُلُ وَهُوَ حَاقِنٌ؟ ح: ٨٨ وابن ماجه، ح: ٦١٦ وغيرهما من حديث هشام به وصححه ابن خزيمة، ح: ٩٣٢، ١٦٥٢ وابن حبان، ح: ١٩٤ والحاكم: ١/١٦٨ والذهبي وغيرهم * وفي الباب عن عائشة، [مسلم، ح: ٥٦٠/٦٧] وأبي هريرة، [أبو داود، ح: ٩١] وثوبان، [أبو داود، ح: ٩٠] وأبي أمامة، [ابن ماجه، ح: ٦١٧].

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ، وَأَبِي هُرَيْرَةَ، وَثُوبَانَ، وَأَبِي أَمَامَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

هَكَذَا رَوَى مَالِكُ بْنُ أَنَسٍ وَيَحْيَى بْنُ سَعِيدِ الْقَطَّانُ وَعَبْدُ وَاحِدٍ مِنَ الْخُفَّاطِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ.

وَرَوَى وَهَيْبٌ وَغَيْرُهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ رَجُلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ.

وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ.

وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ، قَالَا: لَا يَقُومُ إِلَى الصَّلَاةِ وَهُوَ يَجِدُ شَيْئًا مِنَ الْعَائِطِ وَالْبَوْلِ. وَقَالَا: إِنْ دَخَلَ فِي الصَّلَاةِ فَوَجَدَ شَيْئًا مِنْ ذَلِكَ فَلَا يَنْصَرِفُ مَا لَمْ يَسْغَلْهُ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا بَأْسَ أَنْ يُصَلِّيَ وَبِهِ غَائِطٌ أَوْ بَوْلٌ، مَا لَمْ يَسْغَلْهُ ذَلِكَ عَنِ الصَّلَاةِ.

Comments:

Food and relieving oneself are a natural need, which is sometimes extremely severe and controls the heart and brains of human; in such a condition, offering prayer individually or with a congregation is incorrect. If this need is minor and does not affect the prayer or the effect is minimal, then there is no harm in offering or continuing the prayer.

Chapter 109. What Has Been Related About *Wudu'* Due To What One Has Walked In

(المعجم ١٠٩) - بَابُ مَا جَاءَ فِي
الْوُضُوءِ مِنَ الْمَوَاطِئِ (التحفة ١٠٩)

143. 'Abdur-Raḥmān bin 'Awf's *Umm Walad*^[1] said, "I said to Umm Salamah: 'Indeed I am a woman with lengthy hems, and I walk in places of filth.' So she said: 'Allāh's Messenger ﷺ said: "It is purified by what comes after it." (*Hasan*)

[Abū 'Eisā said:] 'Abdullāh bin Al-Mubārak reported this *Hadith* from Mālik bin Anas, from Muḥammad bin 'Umārah, from Muḥammad bin Ibrāhīm, from the *Umm Walad* of Hūd bin 'Abdur-Raḥmān bin 'Awf, from Umm Salamah.

But this is incorrect, ['Abdur-Raḥmān bin 'Awf did not have a son named Hūd.]

It should be: "from the *Umm Walad* of Ibrāhīm bin 'Abdur-Raḥmān bin 'Awf, from Umm Salamah," this is what is correct.

He said: On this topic, it is reported that Ibn Mas'ūd said: "We were with Allāh's Messenger, and we did not perform *Wudu'* for what we walked in."

Abū 'Eisā said: This is the saying of more than one of the people of

١٤٣ - حَدَّثَنَا [أَبُو رَجَاءٍ] قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عُمَارَةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أُمِّ وَلَدِ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ قَالَتْ: قُلْتُ لَأُمِّ سَلَمَةَ: إِنِّي امْرَأَةٌ أُطِيلُ ذَيْلِي وَأَمْشِي فِي الْمَكَانِ الْقَدِيرِ؟ فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُطَهِّرُهُ مَا بَعْدَهُ».

[قَالَ أَبُو عِيْسَى]: وَرَوَى عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ هَذَا الْحَدِيثَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ مُحَمَّدِ بْنِ عُمَارَةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أُمِّ وَلَدِ لِهُودِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ، عَنْ أُمِّ سَلَمَةَ. وَهُوَ وَهْمٌ، وَوَلَيْسَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ابْنٌ يُقَالُ لَهُ هُودٌ.

وَإِنَّمَا هُوَ عَنْ أُمِّ وَلَدِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ أُمِّ سَلَمَةَ. وَهَذَا الصَّحِيحُ.

[قَالَ]: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ وَلَا نَتَوَضَّأُ مِنَ الْمَوَاطِئِ.

[1] The term used for a slave woman who begets a child for her master.

knowledge. They say: When a man walks in a filthy place it is not required for him to wash his feet, unless it (the filth) is wet, then he washes where it touched.

قَالَ أَبُو عِيسَى: وَهُوَ قَوْلٌ غَيْرٌ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ، قَالُوا: إِذَا وَطِئَ الرَّجُلُ عَلَى الْمَكَانِ الْقَدِيرِ [أَنَّهُ] لَا يَجِبُ عَلَيْهِ غَسْلُ الْقَدَمِ، إِلَّا أَنْ يَكُونَ رَطْبًا فَيُغْسَلُ مَا أَصَابَهُ.

تَحْرِيجٌ: [حسن] وأخرجه أبو داود، الطهارة، باب في الأذى يصيب الذليل، ح: ٣٨٣ وابن ماجه، ح: ٥٣١ من حديث مالك به وهو في الموطأ: ٢٤/١ (يحيى) وسنده ضعيف وللحديث شواهد عند أبي داود (٣٨٤) وغيره * وفي الباب عن ابن مسعود، [أبو داود، ح: ٢٠٤].

Comments:

If the lower side of the lower garment, trousers, pants or foot gets dirty with wet impure substance, it should be washed. If shoes get dirty, they would be rubbed on the ground to purify; and if the impurity is dry or it is merely mud, wiping the shoes on clean soil would clean it. Repeating ablution is not necessary for any of the conditions.

Chapter 110. What Has Been Related About *Tayammum*

(المعجم ١١٠) - بَابُ مَا جَاءَ فِي التَّيْمُمِ (التحفة ١١٠)

144. ‘Ammār bin Yāsir narrated that the Prophet ﷺ ordered him to perform *Tayammum* by rubbing his face and two palms. (*Hasan*)

[He said:] There are narrations on this topic from ‘Āishah and Ibn ‘Abbās.

Abū ‘Eisā said: The *Hadīth* of ‘Ammār is a *Hasan Ṣaḥīḥ Hadīth*. It has been reported from ‘Ammār by more than one route.

This is the opinion of more than one of the people of knowledge among the Companions of the Prophet ﷺ, among them: ‘Alī, ‘Ammār, Ibn ‘Abbās, and more than one of the *Tābi‘īn*, among them: Ash-Sha‘bī, ‘Aṭā’, and Makhūl. They said that *Tayammum* is performed by rubbing the face and the palms.

١٤٤ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْفَلَّاسُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ أَبِيهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ بِالتَّيْمُمِ لِلْوَجْهِ وَالْكَفَّيْنِ.

[قَالَ]: وَفِي الْبَابِ عَنْ عَائِشَةَ، وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَمَّارٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنْ عَمَّارٍ مِنْ غَيْرِ وَجْهِ.

وَهُوَ قَوْلٌ غَيْرٌ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْهُمْ: عَلِيٌّ، وَعَمَّارٌ، وَابْنُ عَبَّاسٍ، وَغَيْرُ وَاحِدٍ مِنَ التَّابِعِينَ،

And this is the view of Aḥmad and Ishāq.

Some of the people of knowledge – among them Ibn ‘Umar, Jābir, Ibrāhīm, and Al-Ḥasan – said: *Tayammum* is performed by rubbing the face and rubbing the hands up to the elbows.

And this is the saying of Sufyān Ath-Thawrī, Mālik, Ibn Al-Mubārak, and Ash-Shāfi‘ī.

The *Hadīth* from ‘Ammār about *Tayammum*, in which he said: “the face and two palms” has been reported from more than one route.

It has also been reported from ‘Ammār that he said: “We performed *Tayammum* in the presence of the Prophet ﷺ up to the shoulders and armpits.”

So some of the people of knowledge considered the *Hadīth* of ‘Ammār – from the Prophet ﷺ, stating that *Tayammum* is for the face and the two hands – as weak, because of what was reported from him in the *Hadīth* about the shoulders and the armpits.

Ishāq bin Ibrāhīm [bin Mukhlad Al-Ḥanzalī] said: The *Hadīth* of ‘Ammār on *Tayammum* for the face and the two palms is a [Ḥasan] *Ṣaḥīḥ Ḥadīth*, and the *Hadīth* of ‘Ammār: “We performed *Tayammum* with the Prophet ﷺ up to our shoulders and our armpits” does not contradict the *Hadīth* that mentions the face and the two palms. Because ‘Ammār did not say that the Prophet ﷺ ordered them to do that, he only said, “We

مِنْهُمْ: الشَّعْبِيُّ، وَعَطَاءٌ، وَمَكْحُولٌ، قَالُوا:

التَّيْمُمُ ضَرْبَةٌ لِلْوَجْهِ وَالْكَفَّيْنِ.

وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ، مِنْهُمْ ابْنُ عَمَرَ،

وَجَابِرٌ، وَإِبْرَاهِيمُ وَالْحَسَنُ، قَالُوا: التَّيْمُمُ

ضَرْبَةٌ لِلْوَجْهِ وَضَرْبَةٌ لِلْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَمَالِكٌ، وَابْنُ

الْمُبَارَكِ، وَالشَّافِعِيُّ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَمَّارٍ فِي

التَّيْمُمِ أَنَّهُ قَالَ: الْوَجْهِ وَالْكَفَّيْنِ. مِنْ غَيْرِ

وَجْهِ.

وَقَدْ رُوِيَ عَنْ عَمَّارٍ أَنَّهُ قَالَ: تَيَمَّمْنَا مَعَ

النَّبِيِّ ﷺ إِلَى الْمَنَاكِبِ وَالْأَبَاطِ.

فَضَعَفَ بَعْضُ أَهْلِ الْعِلْمِ حَدِيثَ عَمَّارٍ

عَنِ النَّبِيِّ ﷺ فِي التَّيْمُمِ لِلْوَجْهِ وَالْكَفَّيْنِ لَمَّا

رُوِيَ عَنْهُ حَدِيثُ الْمَنَاكِبِ وَالْأَبَاطِ.

قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ [بْنِ مَخْلَدِ

الْحَنْظَلِيِّ]: حَدِيثُ عَمَّارٍ فِي التَّيْمُمِ لِلْوَجْهِ

وَالْكَفَّيْنِ: هُوَ حَدِيثٌ [حَسَنٌ] صَحِيحٌ،

وَحَدِيثُ عَمَّارٍ: تَيَمَّمْنَا مَعَ النَّبِيِّ ﷺ إِلَى

الْمَنَاكِبِ وَالْأَبَاطِ. لَيْسَ [هُوَ] بِمُخَالِفٍ

لِحَدِيثِ الْوَجْهِ وَالْكَفَّيْنِ، لِأَنَّ عَمَّارًا لَمْ يَذْكُرْ

أَنَّ النَّبِيَّ ﷺ أَمَرَهُمْ بِذَلِكَ، وَإِنَّمَا قَالَ: فَعَلْنَا

كَذَا وَكَذَا، فَلَمَّا سَأَلَ النَّبِيُّ ﷺ أَمْرَهُ بِالْوَجْهِ

وَالْكَفَّيْنِ فَاثْتَهَى إِلَى مَا عَلَّمَهُ رَسُولُ اللَّهِ

ﷺ: الْوَجْهِ وَالْكَفَّيْنِ، وَالذَّلِيلُ عَلَى ذَلِكَ:

مَا أَقْتَى بِهِ عَمَّارٌ بَعْدَ النَّبِيِّ ﷺ فِي التَّيْمُمِ أَنَّهُ

did this and that” so when the Prophet ﷺ was asked about it, he ordered them to do the face and the two palms. [So he resorted to what Allāh’s Messenger ﷺ taught him: the face and the two palms.]

The proof for this is the verdict that ‘Ammār gave after the death of Allāh’s Messenger ﷺ that *Tayammum* is to rub the face and two palms. This indicated that he resorted to the instruction that the Messenger of Allāh gave him that *Tayammum* involves only the face and the palms.

[He said: I heard Abū Zur‘ah ‘Ubaidullāh bin ‘Abdul-Karīm saying: “I did not see any who was better at memorizing in Al-Baṣrah than these three: ‘Alī bin Al-Madīnī, Ibn Ash-Shādhakūnī, and ‘Amr bin ‘Alī Al-Fallās.”]^[1]

[Abū Zu‘rah said: ‘Affān bin Muslim narrated a *Hadīth* from ‘Amr bin ‘Alī]

قَالَ: الْوَجْهِ وَالْكَفَّيْنِ. فِيهِ هَذَا دَلَالَةٌ أَنَّهُ
انْتَهَى إِلَى مَا عَلَّمَهُ النَّبِيُّ ﷺ [فَعَلَّمَهُ إِلَى
الْوَجْهِ وَالْكَفَّيْنِ].

[قَالَ: وَسَمِعْتُ أَبَا زُرْعَةَ عَبِيدَ اللَّهِ بْنِ عَبْدِ
الْكَرِيمِ يَقُولُ: لَمْ أَرَ بِالْبَصْرَةِ أَحْفَظَ مِنْ
هَؤُلَاءِ الثَّلَاثَةِ: عَلِيِّ بْنِ الْمَدِينِيِّ، وَابْنَ
الشَّاذُكُونِيِّ، وَعَمْرٍو بْنِ عَلِيِّ الْفَلَّاسِ].
[قَالَ أَبُو زُرْعَةَ: وَرَوَى عَفَّانُ بْنُ مُسْلِمٍ
عَنْ عَمْرٍو بْنِ عَلِيِّ حَدِيثًا].

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب التيمم، ح: ٣٢٧ من حديث يزيد بن زريع به وصححه ابن الجارود، ح: ١٢٦ وابن خزيمة، ح: ٢٦٧ وابن حبان (الإحسان): ١٣٠٠ والدارمي وزاد ابن حبان: "وكان فتادة يفتي به" وللحديث شواهد عند البخاري (٣٤١) ومسلم (٣٦٨) وغيرهما * وفي الباب عن عائشة، [البيزار: ١/١٥٩، ح: ٣١٣ وغيره] وابن عباس، [يأتي: ١٤٥] * حديث عمار إلى الأباط أخرجه أبو داود، ح: ٣١٨.

145. ‘Ikrimah narrated that Ibn ‘Abbās was asked about *Tayammum*. He said: “When Allāh mentioned *Wuḍū’* in His Book, He said: “So wash your faces and your hands (forearms) up to the elbows.”^[2] And He said about

١٤٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا
سَعِيدُ بْنُ شَيْمَانَ: حَدَّثَنَا هُشَيْمٌ عَنْ مُحَمَّدِ بْنِ
خَالِدِ الْقُرَشِيِّ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ
عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ سُئِلَ عَنِ التَّيْمُمِ؟

[1] The last of whom At-Tirmidhī narrated this *Hadīth* from.

[2] *Al-Mā'idah* 5:6

Tayammum: “And rub therewith your faces and hands”^[1]

And He said: “And the male thief and the female thief; cut off their hands.”^[2] So the *Sunnah* for cutting is the two hands. So it is only the face and the hands, meaning, *Tayammum*.” (*Da'if*)

Abū 'Eīsā said: this *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

فَقَالَ: إِنَّ اللَّهَ قَالَ فِي كِتَابِهِ حِينَ ذَكَرَ الْوُضُوءَ: ﴿فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾، [المائدة: ٦] وَقَالَ فِي التَّيْمُمِ: ﴿فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾ وَقَالَ: ﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا﴾ [المائدة: ٣٨] فَكَانَتِ السُّنَّةُ فِي الْقَطْعِ الْكَفَّيْنِ، إِنَّمَا هُوَ الْوَجْهُ وَالْكَفَّانِ، يَعْنِي التَّيْمُمَ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] * هشيم عنن، و داود عن عكرمة: منكر(راجع تسهيل الحاجة، ح: ٢٠٠٩ والتهدیب وغيرهما).

Comments:

In procedure of making *Tayammum*, the narration of ‘Ammār bin Yāsir ؓ is to be practised, in which the hands are struck on the ground only once and wiping over the hands up to the wrists is mentioned. [See: *Ṣaḥīḥ Al-Bukhārī, Ḥadīth*: 338; *Ṣaḥīḥ Muslim, Ḥadīth*: 368]. This is the opinion of the majority scholars and the great experts of *Ḥadīth*.

Chapter 111. What Has Been Related About A Man Reciting The Qur’ān Under Any Circumstances As Long As He Is Not Junub

(المعجم ١١١) - بَابُ [مَا جَاءَ فِي الرَّجُلِ يَقْرَأُ الْقُرْآنَ عَلَى كُلِّ حَالٍ مَا لَمْ يَكُنْ جُنُبًا] (التحفة ١١١)

146. ‘Alī narrated: “Allāh’s Messenger ﷺ would recite the Qur’an in all conditions, as long as he was not *Junub*.” (*Hasan*)

Abū 'Eīsā said: This *Hadīth* of ‘Alī is a *Hasan Ṣaḥīḥ Ḥadīth*.

And it is the view of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'in*.

١٤٦ - حَدَّثَنَا أَبُو سَعِيدٍ [عَبْدُ اللَّهِ بْنُ سَعِيدٍ] الْأَشَجُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَعُقْبَةُ بْنُ خَالِدٍ قَالَا: حَدَّثَنَا الْأَعْمَشُ وَابْنُ أَبِي لَيْلَى عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُقْرِنُنَا الْقُرْآنَ عَلَى كُلِّ حَالٍ مَا لَمْ يَكُنْ جُنُبًا. قَالَ أَبُو عِيْسَى: حَدِيثٌ عَلِيٌّ [هَذَا]

[1] *An-Nisā'* 4:43

[2] *Al-Mā'idah* 5:38

They said: A man may recite the Qur'an without having *Wudu'*, but he is not to recite from the *Mushaf*^[1] unless he is in a state of purity.

This is the saying of Sufyān Ath-Thawrī, Ash-Shāfi'ī, Aḥmad and Ishāq.

حَدِيثٌ حَسَنٌ صَحِيحٌ .
 وَبِهِ قَالَ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ :
 أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ .
 قَالُوا : يَقْرَأُ الرَّجُلُ الْقُرْآنَ عَلَى غَيْرِ وُضوءٍ ،
 وَلَا يَقْرَأُ فِي الْمُصْحَفِ إِلَّا وَهُوَ طَاهِرٌ .
 وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ ، وَالشَّافِعِيُّ ،
 وَأَحْمَدُ ، وَإِسْحَاقُ .

تخريج: [حسن] وأخرجه أبو داود، الطهارة، باب: في الجنب يقرأ القرآن، ح: ٢٢٩ وابن ماجه، ح: ٥٩٤ وغيرهما من حديث عمرو بن مرة به وصححه ابن خزيمة، ح: ٢٠٨ وابن حبان، ح: ١٩٢، ١٩٣ وابن الجارود، ح: ٩٤ والبغوي، ح: ٢٧٣ والحاكم: ١٠٧/٤ والذهبي وغيرهم وقال الحافظ في الفتح: ٣٢٤/١ "والحق أنه من قبيل الحسن يصلح للحجة" * سماع عمرو بن مرة من عبدالله بن سلمة قبل اختلاطه كما حققته في تخريج مسند الحميدي (٥٧).

Comments:

Is a sexually impure person allowed to read Qur'an or not? This discussion has preceded in chapter 98. Now, the remaining issue is to touch the copy of the Qur'an without purification; is it allowed or not? The purification is a condition for touching the copy of the Qur'an, according to the majority and the *Hadith* "none should touch the Qur'an except a pure" supports this opinion.

Chapter 112. What Has Been Related About Urine That Touches The Ground

(المعجم ١١٢) - بَابُ مَا جَاءَ فِي
 الْبَوْلِ يُصِيبُ الْأَرْضَ (التحفة ١١٢)

147. Abū Hurairah narrated: "A Bedouin entered the *Masjid* while the Prophet ﷺ was sitting. He prayed, then when he was finished, he said: 'O Allāh! Have mercy upon me and Muḥammad, and do not have mercy on anyone along with us.' The Prophet ﷺ turned towards him and said: 'You have restricted something that is unrestricted.' It was not long

١٤٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلَ أَعْرَابِيٌّ الْمَسْجِدَ وَالنَّبِيُّ ﷺ جَالِسٌ، فَلَمَّا فَرَغَ قَالَ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا، فَالْتَمَتَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ:

[1] A printed copy of the Qur'an.

before he was urinating in the *Masjid*. So the people rushed to him. But Prophet ﷺ said: 'Pour a bucket of water over it – or – a tumbler of water over it.' Then he said: 'You have been sent to make things easy (for the people); you have not been sent to make things difficult for them.'" (*Ṣaḥīḥ*)

«لَقَدْ تَحَجَّرَتْ وَاسِعًا»، فَلَمْ يَلْبَثْ أَنْ بَالَ فِي الْمَسْجِدِ، فَأَسْرَعَ إِلَيْهِ النَّاسُ، فَقَالَ النَّبِيُّ ﷺ: «أَهْرَيْقُوا عَلَيْهِ سَجَلًا مِنْ مَاءٍ، أَوْ دَلْوًا مِنْ مَاءٍ»، ثُمَّ قَالَ: «إِنَّمَا بُعِثْتُمْ مُسْرِرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ».

تخریج: [إسناده صحيح] وأخرجه أبو داود، الطهارة، باب الأرض يصيبها البول، ح: ٣٨٠ من حديث ابن عيينة به وصرح بالسماع عند الحميدي، ح: ٩٤٤ وصححه ابن الجارود، ح: ١٤١ وابن خزيمة، ح: ٢٩٨ وانظر الحديث الآتي.

Comments:

Scholars and *A'immah* of Hijāz, Mālik, *Shāfi'ī* and *Aḥmad* hold this very opinion, that the earth becomes pure just with water. However some other narrations inform that the earth also become pure by getting dry.

148. Anas bin Mālik narrated similar to this (no. 147).

[He said:] There are narrations on this topic from 'Abdullāh bin Mas'ūd, Ibn 'Abbās, and Wāthilah bin Al-Asqa'. (*Ṣaḥīḥ*)

Abū 'Eīsā said: [And] this *Hadīth* is *Hasan Ṣaḥīḥ*.

Some of the people of knowledge act according to this, it is the view of *Aḥmad* and *Ishāq*.

Yūnus reported this *Hadīth* from *Az-Zuhri*, from 'Ubaidullāh bin 'Abdullāh, from Abū Hurairah.

١٤٨ - قَالَ سَعِيدٌ: قَالَ سُفْيَانُ: وَحَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَ هَذَا. [قَالَ]: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَابْنِ عَبَّاسٍ، وَوَائِلَةَ بْنِ الْأَسْمَعِ. قَالَ أَبُو عِيْسَى: [و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، وَهُوَ قَوْلُ أَحْمَدَ، وَإِسْحَاقَ. وَقَدْ رَوَى يُونُسُ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ.

تخریج: متفق عليه، وأخرجه البخاري، الوضوء، باب صب الماء على البول في المسجد، ح: ٢٢١ ومسلم، الطهارة، باب وجوب غسل البول وغيرها من النجاسات إذا حصلت في المسجد... الخ، ح: ٢٨٤ من حديث يحيى بن سعيد الأنصاري به * وفي الباب عن عبدالله بن مسعود، [الطحاوي في معاني الآثار: ٨/١ والدارقطني: ٤٨/١] وابن عباس، [مجمع الزوائد: ١٠/٢] وائلة ابن الأسقع، [ابن ماجه، ح: ٥٣٠].

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2. The Chapters On *Ṣalāt* (As Narrated) From Allāh's Messenger ﷺ

(المعجم ٢) - أَبْوَابُ الصَّلَاةِ عَنْ
رَسُولِ اللَّهِ ﷺ (التحفة ٢)

Chapter 1. What Has Been Related About Prescribed Times for *Ṣalāt* From The Prophet ﷺ

(المعجم ١) - بَابُ مَا جَاءَ فِي مَوَاقِيتِ
الصَّلَاةِ، عَنِ النَّبِيِّ ﷺ (التحفة ١)

149. Ibn 'Abbās narrated that the Prophet ﷺ said: "Jibrīl [peace be upon him] led me (in *Ṣalāt*) twice at the House.^[1] So he prayed *Zuhr* the first time when the shadow was similar to (the length of) the strap of a sandal. Then he prayed *ʿAsr* when everything was similar (to the length of) its shadow. Then he prayed *Maghrib* when the sun had set and the fasting person breaks fast. Then he prayed *'Ishā'* when the twilight had vanished. Then he prayed *Fajr* when *Fajr* (dawn) began, and when eating is prohibited for the fasting person. The second time he prayed *Zuhr* when the shadow of everything was similar to (the length of) it, at the time of *ʿAsr* the day before. Then he prayed *ʿAsr* when the shadow of everything was about twice as long as it. Then he prayed *Maghrib* at the same time as he did the first time. Then he prayed *'Ishā'*, the later one,^[2] when a third of the

١٤٩ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزُّنَادِ عَنْ عَبْدِ الرَّحْمَنِ
ابْنِ الْحَارِثِ بْنِ عِيَّاشِ بْنِ أَبِي رَبِيعَةَ، عَنْ
حَكِيمِ بْنِ حَكِيمٍ - وَهُوَ ابْنُ عَبَّادِ [بِنِ
حُتَيْفٍ] -: أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ
قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ:
«أَمَّنِي جِبْرِيلُ [عَلَيْهِ السَّلَامُ] عِنْدَ الْبَيْتِ
مَرَّتَيْنِ، فَصَلَّى الظُّهْرَ فِي الْأُولَى مِنْهُمَا حِينَ
كَانَ الْفَيْءُ مِثْلَ الشَّرَاكِ، ثُمَّ صَلَّى الْعَصْرَ
حِينَ كَانَ كُلُّ شَيْءٍ مِثْلَ ظِلِّهِ، ثُمَّ صَلَّى
الْمَغْرِبَ حِينَ وَجَبَتِ الشَّمْسُ وَأَفْطَرَ الصَّائِمُ،
ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ صَلَّى
الْفَجْرَ حِينَ بَرَقَ الْفَجْرُ وَحَرَّمَ الطَّعَامَ عَلَى
الصَّائِمِ. وَصَلَّى الْمَرَّةَ الثَّانِيَةَ الظُّهْرَ حِينَ كَانَ
ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ، لَوْقَتِ الْعَصْرِ بِالْأَمْسِ،
ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ ظِلُّ كُلِّ شَيْءٍ

[1] At the Ka'bah in Makkah.

[2] That is the later of the two night prayers: *'Ishā'*.

night had gone. Then he prayed *Ṣubḥ*^[1] when the land glowed. Then Jibrīl turned towards me and said: 'O Muḥammad! These are the times of the Prophets before you, and the (best) time is what is between these two times.'" (*Ḥasan*)

[Abū 'Eisā said:] There are narrations on this topic from Abū Hurairah, Buraidah, Abū Mūsā, Abū Mas'ūd [Al-Anṣārī], Abū Sa'eed, Jābir, 'Amr bin Ḥazm, Al-Barā', and Anas.

مِثْلِهِ، ثُمَّ صَلَّى الْمَغْرِبَ لَوْفَتِهِ الْأَوَّلَ، ثُمَّ صَلَّى الْعِشَاءَ الْأَخْرَةَ حِينَ ذَهَبَ ثُلُكُ اللَّيْلِ، ثُمَّ صَلَّى الضُّبْحَ حِينَ أَسْفَرَتِ الْأَرْضُ، ثُمَّ انْتَفَتَ إِلَيَّ جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ، هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ وَالْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ».

[قَالَ أَبُو عِيْسَى]: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَبُرَيْدَةَ، وَأَبِي مُوسَى، وَأَبِي مَسْعُودٍ [الْأَنْصَارِيِّ]، وَأَبِي سَعِيدٍ، وَجَابِرٍ، وَعَمْرٍو ابْنِ حَزْمٍ، وَالْبَرَاءِ، وَأَنْسٍ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الطهارة، باب: في المواقيت، ح: ٣٩٣ من حديث ابن أبي الزناد به وصححه ابن خزيمة، ح: ٣٢٥ وابن الجارود، ح: ١٤٩، ١٥٠ والحاكم: ١٩٣/١ وابن عبد البر والنووي وغيرهم وحسنه البغوي والنيروي في آثار السنن، ح: ١٩٤ وللحديث شواهد كثيرة جداً، بل ذكره السيوطي في الأحاديث المتواترة، ح: ٢٣ * وفي الباب عن أبي هريرة، [النسائي، ح: ٥٠٣] وبيروني، [يأتي: ١٥٢] وأبي موسى، [مسلم، ح: ٦١٤/١٧٨] وأبي مسعود الأنصاري، [البخاري، ح: ٣٢٢١] ومسلم، ح: ١٦٦/٦١٠ ومالك: [٣/١] وأبي سعيد الخدري [أحمد: ٣/٣] وجابر، [يأتي: ١٥٠] وعمرو بن حزم [عبدالرزاق في المصنف: ٥٣٤/١، ٥٣٥، ح: ٢٠٣٢] والبراء، [أبو يعلى ومجمع الزوائد: ٣٠٤/١] وأنس [الدارقطني: ٢٦٠/١، ح: ١٠١١].

Comments:

1. The times of prayers of the previous Prophets were also open and flexible; it does not mean that they were also obliged to offer five daily prayers and that their times were the same as ours.
2. According to the above mentioned *Ahādūth*, the prayers are to be performed within the prescribed time.

150. Jābir bin 'Abdullāh narrated that Allāh's Messenger ﷺ said: "Jibrīl led me (in *Ṣalāt*)". He mentioned something similar to the *Ḥadīth* of Ibn 'Abbās (no. 149) in meaning, but he did not mention:

١٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنِي حُسَيْنُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ: أَخْبَرَنِي وَهْبُ ابْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ

[1] *Fajr*.

“At the time of ‘*Aṣr* the day before.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Ḡharīb*

[He said:] The *Ḥadīth* of Jābir about the times (of the prayers) has been reported by ‘Aṭā’ bin Abī Rabāḥ, ‘Amr bin Dīnār, and Abū Az-Zubair, from Jābir bin ‘Abdullāh from the Prophet ﷺ, in a manner similar to that of Wahb bin Kaisān, (a narrator of this *Ḥadīth*) from Jābir, from the Prophet ﷺ.

[Abū ‘Eisā said:] The *Ḥadīth* of Ibn ‘Abbās is *Ḥasan [Ṣaḥīḥ]*.

Muḥammad said: “The most correct thing about the times (of the prayers) is the *Ḥadīth* of Jābir from the Prophet ﷺ.”

تخریج: [إسناده حسن] وأخرجه النسائي: ٢٦٣/١، ح: ٥٢٧ المواقيت، باب أول وقت العشاء، من حديث ابن المبارك به وصححه ابن حبان، ح: ٢٧٨ والحاكم: ١/١٩٥، ١٩٦، والذهبي وللحديث شواهد كثيرة عند الطبراني في الأوسط: ٧/٤٠٣، ٤٠٤، ح: ٦٧٨٣ وابن خزيمة، ح: ٣٥٣ وغيرهما.

Chapter: Something Else (About The Timings Of *Ṣalāt*)

بَابُ مِنْهُ

151. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “Indeed for (the time of) *Ṣalāt* there is a beginning and an end. The beginning of the time for the *Zuḥr* prayer is when the sun passes the zenith, and the end of its time is when the time for ‘*Aṣr* enters. The beginning of the time for the ‘*Aṣr* [prayer] is when its time enters, and the end of its time is when the sun yellows (turns pale). The

الله ﷺ قَالَ: «أَمَّنِي جِبْرِيلُ» فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ عَبَّاسٍ بِمَعْنَاهُ، وَلَمْ يَذْكَرْ فِيهِ: «لَوْ قَبِلَ الْعَصْرُ بِالْأَمْسِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

قَالَ: [وَحَدِيثُ جَابِرٍ فِي الْمَوَاقِيْتِ قَدْ رَوَاهُ عَطَاءُ بْنُ أَبِي رَبَاحٍ وَعَمْرُو بْنُ دِينَارٍ وَأَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وَقَالَ مُحَمَّدٌ: أَصَحُّ شَيْءٍ فِي الْمَوَاقِيْتِ حَدِيثُ جَابِرٍ عَنِ النَّبِيِّ ﷺ.

١٥١ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا، وَإِنَّ أَوَّلَ وَقْتِ صَلَاةِ الظُّهْرِ حِينَ تَرُؤُلُ الشَّمْسُ، وَآخِرَ وَقْتِهَا حِينَ يَدْخُلُ وَقْتُ الْعَصْرِ، وَإِنَّ أَوَّلَ وَقْتِ [صَلَاةِ] الْعَصْرِ حِينَ يَدْخُلُ وَقْتُهَا، وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَصْفُرُّ الشَّمْسُ، وَإِنَّ أَوَّلَ وَقْتِ الْمَغْرِبِ

beginning of the time of *Maghrib* is when the sun has set, and the end of its time is when the twilight has vanished (i.e., the horizon is invisible because of darkness). The beginning of the time for '*Ishā*', the later one, is when the horizon has vanished, and the end of its time is when the night is at its half. The beginning of the time for *Fajr* is when *Fajr* begins, and its end is when the sun rises." (*Hasan*)

[He said:] There is something on this topic from 'Abdullāh bin 'Amr. Abū 'Eisā said: I heard Muḥammad saying: "The *Ḥadīth* of Al-'Amash from Mujāhid about the times (for the prayers) is more correct than the *Ḥadīth* of Muḥammad bin Fuḍail from Al-'Amash. And the *Ḥadīth* of Muḥammad bin Fuḍail is incorrect, Muḥammad bin Fuḍail was mistaken in it."

Hannād narrated to us, Abū Usāmah narrated to us, from Abū Ishāq Al-Fazārī, from Al-'Amash, from Mujāhid that he said: "It would be said: 'Indeed for (the time of) *Ṣalāt* there is a beginning and an end,'" and he mentioned something similar in meaning to the *Ḥadīth* of Muḥammad bin Fuḍail from Al-'Amash.

تخريج: [حسن] وأخرجه أحمد: ٢٣٢/٢ عن محمد بن فضيل بن غزوان به وللحديث شواهد كثيرة منها الحديث السابق * وفي الباب عن عبدالله بن عمرو، [مسلم، ح: ٦١٢] * أثر مجاهد أخرجه البيهقي: ٣٧٦/١ من حديث الأعمش به.

Comments:

1. *Ufuq* and *Shafaque* are the same thing, therefore some scripts have the word '*Shafaque*' instead of '*Ufuq*'. The preferred time for '*Asr*' prayer is until the disk of the sun turns yellow; and the preferred time for '*Ishā*' is until midnight.

حِينَ تَغْرُبُ الشَّمْسُ، وَإِنَّ آخِرَ وَقْتِهَا حِينَ يَغِيبُ الشَّمْسُ، وَإِنَّ أَوَّلَ وَقْتِ الْعِشَاءِ الْآخِرَةِ حِينَ يَغِيبُ الْأَفُقُ، وَإِنَّ آخِرَ وَقْتِهَا حِينَ يَنْتَصِفُ اللَّيْلُ، وَإِنَّ أَوَّلَ وَقْتِ الْفَجْرِ حِينَ يَطْلُعُ الْفَجْرُ، وَإِنَّ آخِرَ وَقْتِهَا حِينَ تَطْلُعُ الشَّمْسُ.

[قَالَ]: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ

عَمْرٍو.

قَالَ أَبُو عِيسَى: [وَأَسَمِعْتُ مُحَمَّدًا

يَقُولُ: حَدِيثُ الْأَعْمَشِ عَنْ مُجَاهِدٍ فِي الْمَوَاقِيتِ: أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ فَضِيلٍ عَنِ الْأَعْمَشِ، وَحَدِيثُ مُحَمَّدِ بْنِ فَضِيلٍ خَطَأً، أخطأ فيه مُحَمَّدُ بْنُ الْفَضِيلِ.

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي

إِسْحَاقَ الْفَزَارِيِّ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ قَالَ: كَانَ يُقَالُ: إِنَّ لِلصَّلَاةِ أَوَّلًا وَآخِرًا فَذَكَرَ نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ فَضِيلٍ عَنِ الْأَعْمَشِ، نَحْوَهُ بِمَعْنَاهُ.

[Chapter: Something Else]

[بَابٌ مِنْهُ]

152. Sulaimān bin Buraidah narrated that his father said: "A man came to the Prophet ﷺ to ask him about the times for *Ṣalāt*. So he said: 'Stay with us, *In shā' Allāh*.' So he ordered Bilāl to call the *Iqāmah* when *Fajr* began, then he ordered him to call the *Iqāmah* when the sun passed the zenith, then he prayed *Zuhr*. Then he ordered him to call the *Iqāmah* to pray *ʿAshr* while the sun was elevated and white. Then he ordered him (to call the *Iqāmah* for) *Maghrib* when the (top) edge of the sun had set. Then he ordered him to call the *Iqāmah* for '*Ishā'*' when the horizon (twilight) had vanished. Then he ordered him in the morning (to give the call for *Fajr* prayer), when the light of *Fajr* glowed. Then he ordered (him to call the *Iqāmah* for) *Zuhr*, so he waited well until it had cooled. Then he ordered (him to call the *Iqāmah* for) *ʿAshr*, so he called the *Iqāmah* while the sun was later in its position than what it was (the day before). Then he ordered him to delay *Maghrib* until right before the twilight had disappeared. Then he ordered (him to call the *Iqāmah* for) '*Ishā'*', so he called the *Iqāmah* when a third of the night had passed. Then he said: 'Where is the one who asked about the times for the *Ṣalāt*?' So the man said, 'It is I.' So he said: 'The times for the *Ṣalāt* are what are between these two.'" (*Sahīh*)

١٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَالْحَسَنُ بْنُ صَبَّاحِ الْبَرَّاءِ وَأَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى - الْمَعْنَى وَاحِدٌ - قَالُوا: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرُقِيُّ عَنْ سُفْيَانَ [الثَّوْرِيِّ] عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَسَأَلَهُ عَنْ مَوَاقِيتِ الصَّلَاةِ فَقَالَ: «أَقِمْ مَعَنَا، إِنْ شَاءَ اللَّهُ»، فَأَمَرَ بِإِلَاقَامِ حِينَ طَلَعَ الْفَجْرُ، ثُمَّ أَمَرَهُ فَأَقَامَ حِينَ زَالَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ، ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى الْعَصْرَ وَالشَّمْسُ بَيضاءَ مُرْتَفِعَةً، ثُمَّ أَمَرَهُ بِالْمَغْرِبِ حِينَ وَقَعَ حَاجِبُ الشَّمْسِ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ فَأَقَامَ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَمَرَهُ مِنَ الْعَدِ قَنَوْرَ بِالْفَجْرِ، ثُمَّ أَمَرَهُ بِالظُّهْرِ فَأَبْرَدَ وَأَنْعَمَ أَنْ يُبْرَدَ، ثُمَّ أَمَرَهُ بِالْعَصْرِ فَأَقَامَ وَالشَّمْسُ آخِرَ وَقْتِهَا فَوْقَ مَا كَانَتْ، ثُمَّ أَمَرَهُ فَأَخَّرَ الْمَغْرِبَ إِلَى قُبَيْلِ أَنْ يَغِيبَ الشَّفَقُ، ثُمَّ أَمَرَهُ بِالْعِشَاءِ فَأَقَامَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ، ثُمَّ قَالَ: «أَيُّ السَّائِلِ عَنْ مَوَاقِيتِ الصَّلَاةِ؟» فَقَالَ الرَّجُلُ: أَنَا، فَقَالَ: «مَوَاقِيتُ الصَّلَاةِ كَمَا بَيَّنَّ هَذَيْنِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

[قَالَ]: وَقَدْ رَوَاهُ شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ أَيْضًا.

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ḡharīb Ṣaḥīh*.

[He said:] It was reported by *Shu'bah*, from 'Alqamah bin *Marḥad* (a narrator of this *Ḥadīth*) as well.

تخريج: وأخرجه مسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١٣ من حديث إسحاق بن يوسف الأزرق به.

Comments:

The Prophet ﷺ made the person, who asked for the times of prayers, stay with him for two days and practically taught him the timings. On the first day, he ﷺ performed the prayers at the earliest time as soon as the time began, and on the second day he ﷺ performed the prayers at the end of the preferred time; and told the person that this was the start and end of the times for prayers.

Chapter 2. What Has Been Related About Praying *Fajr* In The Dark

(المعجم ٢) - بَابُ مَا جَاءَ فِي التَّغْلِيْسِ بِالْفَجْرِ (التحفة ٢)

153. 'Āishah narrated: "Allāh's Messenger ﷺ would pray *Ṣubḥ* (at such time that) the women would leave (after the prayer)" - Al-Anṣārī (one of the narrators) said - "the women would pass by wrapped in their *Mirṭs*^[1] and they would not be recognizable due to the darkness." And Qutaibah^[2] said: "covered," (instead of "wrapped.") (*Ṣaḥīh*)

١٥٣ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ؛ ح قَالَ: وَحَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّي الصُّبْحَ فَيُصْرِفُ النِّسَاءَ قَالَ الْأَنْصَارِيُّ: فَتَمُرُّ النِّسَاءُ مُتَلَفِّفَاتٍ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغَلَسِ وَقَالَ قُتَيْبَةُ: مُتَلَفِّعَاتٍ.

[He said:] There are narrations on this topic from Ibn 'Umar, Anas, and Qailah bint *Makḥramah*.

[قَالَ]: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وَأَنَسٍ، وَقَيْلَةَ ابْنَةِ مَخْرَمَةَ.

Abū 'Eisā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīh Ḥadīth*.

قَالَ أَبُو عَيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Az-Zuhri reported it similarly, from 'Urwah, from 'Āishah.]

[وَقَدْ رَوَاهُ الزُّهْرِيُّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ

This position is taken by more

[1] A *Mirṭ* is a garment made from silk or wool.

[2] That is, one of the narrators in one of the two chains At-Tirmidhi is narrating from.

than one of the people of knowledge among the Companions of the Prophet ﷺ, among them; Abū Bakr, ‘Umar as well as those after them among the *Tābi‘īn*.

It is also the opinion of Ash-Shāfi‘ī, Aḥmad, and Ishāq: They considered it recommended to perform *Fajr* while in the dark (of dawn).

تخریج: متفق علیه، وأخرجه مسلم، المساجد، باب استحباب التكبیر بالصبح في أول وقتها ... الخ، ح: ٦٤٥ عن إسحاق بن موسى الأنصاري، والبخاري، الأذان باب انتظار الناس قيام الإمام العالم، ح: ٨٦٧ من حديث مالك به وهو في الموطأ: ٥/١ (يحيى) * وفي الباب عن ابن عمر، [ابن ماجه، ح: ٦٧١ وأحمد: ١٣٥/٢، ١٣٦] وأنس، [البخاري، ح: ٥٧٦] وقيلة بنت مخزومة [الطبايسي، ح: ١٦٥٨] * حديث الزهري عن عروة عن عائشة أخرجه البخاري، ح: ٥٧٨ ومسلم، ح: ٦٤٥ وغيرهما.

Comments:

It is known from the usual good practice of the Messenger of Allāh ﷺ and the practice of four rightly guided caliphs that offering morning prayer (*Fajr*) in the dark is preferred. However, in the case of prolonging the recitation or because of a valid reason, *Fajr* prayer may sometimes be performed in the morning light.

Chapter 3. What Has Been Related About *Al-Isfār* In *Fajr*.

154. Rāfi‘ bin Khadīj said: “I heard Allāh’s Messenger ﷺ saying: ‘Perform *Fajr* at *Al-Isfār*, for indeed its reward is greater.’” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Barzah [Al-Aslami], Jābir, and Bilāl.

[He said:] Shu‘bah and Ath-Thawrī reported this *Ḥadīth* from Muḥammad bin Ishāq (a narrator in this *Ḥadīth*).

[He said:] Muḥammad bin ‘Ajlan also reported it from ‘Āsim bin

نَحْوُهُ].
وَهُوَ الَّذِي اخْتَارَهُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْهُمْ: أَبُو بَكْرٍ، وَعُمَرُ، وَمَنْ بَعْدَهُمْ مِنَ النَّبِيِّينَ.
وَبِهِ يَقُولُ الشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ: يَسْتَحِبُّونَ التَّغْلِيصَ بِصَلَاةِ الْفَجْرِ.

(المعجم ٣) - بَابُ مَا جَاءَ فِي الْإِسْفَارِ بِالْفَجْرِ (التحفة ٣)

١٥٤ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُهُ [هُوَ ابْنُ سُلَيْمَانَ] عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ ابْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَسْفِرُوا بِالْفَجْرِ، فَإِنَّهُ أَعْظَمُ لِلْأَجْرِ».
[قال]: وفي الباب عن أبي بزة [الأسلمى] وجابر، وبِلَالِ.
[قال]: وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ.

‘Umar bin Qatādah (another narrator in this chain of *Ḥadīth*).

Abū ‘Eīsā said: The *Ḥadīth* of Rāfi‘ bin *Khadij* is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

More than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi‘ī* held the view that *Fajr* was to be performed at the time of *Al-Isfār*.

And it is the saying of *Sufyān Ath-Thawī*.

Ash-Shāfi‘ī, *Aḥmad*, and *Ishāq* said: The meaning of *Al-Isfār* is that *Fajr* becomes illuminated such that there is no doubt in it. They did not hold the view that the meaning of *Al-Isfār* is to delay the prayer.

[قَالَ]: وَرَوَاهُ مُحَمَّدُ بْنُ عَجَلَانَ أَيْضًا عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ.

قَالَ أَبُو عِيَسَى: حَدِيثُ رَافِعِ بْنِ خَدِيجٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَأَى غَيْرَ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ الْإِسْفَارَ بِصَلَاةِ الْفَجْرِ.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ.

وَقَالَ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ: مَعْنَى

الْإِسْفَارِ: أَنْ يَبْضَحَ الْفَجْرُ فَلَا يُشَكُّ فِيهِ، وَلَمْ يَرَوْا أَنْ مَعْنَى الْإِسْفَارِ تَأْخِيرُ الصَّلَاةِ.

تخريج: [صحيح] وأخرجه أبو داود، الصلاة، باب وقت الصبح، ح: ٤٢٤ وابن ماجه، ح: ٦٧٢ وغيرهما من حديث عاصم به وصححه ابن حبان، ح: ١٤٨٨ (الإحسان) وهو حديث منسوخ بدليل حديث أسامة بن زيد، أخرجه أبو داود، ح: ٣٩٤ * وفي الباب عن أبي برزة الأسلمي، [البخاري، ح: ٥٤١ ومسلم، ح: ٦٤٧/٢٣٥] وجابر [الطحاوي في معاني الآثار: ١/ ١٧٨] وبلال [الطحاوي: ١/ ١٧٩].

Comments:

It was the routine of the noble Prophet ﷺ that he would begin the *Fajr* prayer in the darkness of dawn. There had never been a time that Allāh’s Messenger delayed offering of *Fajr* prayer apart from when he was teaching his Companions the prescribed times of prayer and when he was on a journey with Companions and they overslept such that they woke up only after the sunrise.

Chapter 4. What Has Been Related About Hastening *Zuḥr*

(المعجم ٤) - بَابُ مَا جَاءَ فِي

التَّعْجِيلِ بِالظُّهْرِ (التحفة ٤)

155. ‘Aishah narrated: “I have not seen anyone who hastened *Zuḥr* more than Allāh’s Messenger ﷺ, nor Abū Bakr, nor ‘Umar.” (*Ḥasan*)

١٥٥ - حَدَّثَنَا هُنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا

وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ

إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا

رَأَيْتُ أَحَدًا كَانَ أَشَدَّ تَعْجِيلًا لِلظُّهْرِ مِنْ رَسُولِ

[He said:] There are narrations on this topic from Jābir bin ‘Abdullāh, *Khabbāb*, Abū Barzah, Ibn Mas‘ūd, Zaid bin *Thābit*, Anas, and Jābir bin Samurah.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Aīshah is a *Ḥasan Ḥadīth*.

This is the view that was chosen by the people of knowledge among the Companions of the Prophet ﷺ and those after them.

‘Alī [bin Al-Madīnī] said: “Yaḥya bin Sa‘eed said: ‘Sh‘ubah criticized Ḥakīm bin Jubair due to the *Ḥadīth* he related from Ibn Mas‘ūd, from the Prophet ﷺ: “Whoever begs from the people while he has what will suffice him.”

Yaḥya said: “Sufyān and Zā‘idah report from him.” So Yaḥya did not see any harm in his narrations.

Muḥammad said: “Hastening *Zuhr* has been related from Ḥakīm bin Jubair, from Sa‘eed bin Jubair, from ‘Aīshah, from the Prophet ﷺ.”

تخریج: [حسن] وأخرجه أحمد: ۱۳۵/۶ عن وكيع به وسنده ضعيف ورواه منصور عن إبراهيم به (البيهقي: ۴۳۷/۱) وللحديث شواهد منها الحديث الآتي: ۱۶۱ * وفي الباب عن جابر ابن عبدالله، [أبو داود، ح: ۳۹۹] وخباب، [مسلم، ح: ۶۱۹] وأبي برة، [البخاري، ح: ۵۴۱] ومسلم، ح: ۶۴۷ وابن ماجه، ح: ۶۷۴] وابن مسعود، [ابن ماجه، ح: ۶۷۶] وزيد بن ثابت، [أبو داود، ح: ۴۱۱] وأحمد: ۵/۱۸۳، ۲۰۶] وأنس [يأتي: ۱۵۶] والبخاري، ح: ۵۴۲] ومسلم، ح: ۶۲۰] وجابر بن سمرة، [مسلم، ح: ۶۱۸] * حديث: "من سأل الناس وله ما يغنيه، يأتني: ۶۵۰.

Comments:

Unless there is extreme heat, offering noon prayer in its early time is preferred and more virtuous.

156. Anas bin Mālik narrated: “Allāh’s Messenger ﷺ prayed *Zuhr* when the sun had passed the zenith.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is

الله ﷺ وَلَا مِنْ أَبِي بَكْرٍ وَلَا مِنْ عُمَرَ.

[قَالَ]: وَفِي الْبَابِ عَنْ جَابِرِ بْنِ عَبْدِ

الله، وَخَبَّابٍ، وَأَبِي بَرَزَةَ، وَابْنِ مَسْعُودٍ وَزَيْدِ

ابن ثَابِتٍ، وَأَنْسٍ، وَجَابِرِ بْنِ سَمْرَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ.

وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ مِنْ

أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ.

قَالَ عَلِيُّ [بْنُ الْمَدِينِيِّ]: قَالَ يَحْيَى بْنُ

سَعِيدٍ: وَقَدْ تَكَلَّمَ شُعْبَةُ فِي حَكِيمِ بْنِ جُبَيْرٍ مِنْ

أَجْلِ حَدِيثِهِ الَّذِي رَوَى عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ

ﷺ: «مَنْ سَأَلَ النَّاسَ وَلَهُ مَا يَغْنِيهِ».

قَالَ يَحْيَى: وَرَوَى لَهُ شُفْيَانُ وَزَائِدَةُ، وَلَمْ

يَرَ يَحْيَى بِحَدِيثِهِ بِأَسَا.

قَالَ مُحَمَّدٌ: وَقَدْ رُوِيَ عَنْ حَكِيمِ بْنِ

جُبَيْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَائِشَةَ عَنِ

النَّبِيِّ ﷺ فِي تَعْجِيلِ الظُّهْرِ.

۱۵۶ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ:

أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ

قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ

Ṣaḥīh. [It is the best *Ḥadīth* on this topic, and there is a narration on this topic from Jābir].

تخریج: وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما يكره من كثرة السؤال... إلخ، ح: ٧٢٩٤ من حديث عبدالرزاق به مطولاً وهو في الجامع لمعمر، (مصنف عبدالرزاق: ١١/٣٧٩، ٣٨٠، ح: ٢٠٧٩٦ بطوله) وصححه ابن حبان، ح: ٢٦٨ * وفي الباب عن جابر، [أبو داود، ح: ٣٩٩].

Chapter 5. What Has Been Related About Delaying *Zuhr* In Severe Heat

157. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “In very hot weather, delay the (*Zuhr*) prayer until it becomes (a bit) cooler, because the severity of heat is from the raging of the Hell.” (*Ṣaḥīh*)

[He said:] There are narrations on this topic from Abū Sa‘eed, Abū Dharr, Ibn ‘Umar, Al-Mughīrah, Al-Qāsīm bin Ṣafwān from his father, Abū Mūsā, Ibn ‘Abbās, and Anas.

[He said:] It has been related that ‘Umar narrated something from the Prophet ﷺ about this, but it is not correct.

Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

There are those among the people of knowledge who have chosen to delay the *Zuhr* prayer in severe heat.

It is the view of Ibn Al-Mubārak, Aḥmad, and Ishāq.

Ash-Shāfi‘ī said: “The *Zuhr* prayer is only delayed until it is cooler

صَلَّى الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ.
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ صَحِيحٌ.
[وَهُوَ أَحْسَنُ حَدِيثٍ فِي هَذَا الْبَابِ، وَفِي الْبَابِ عَنْ جَابِرٍ].

(المعجم ٥) - بَابُ مَا جَاءَ فِي تَأْخِيرِ الظُّهْرِ فِي شِدَّةِ الْحَرِّ (التحفة ٥)

١٥٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ، وَأَبِي ذَرٍّ، وَابْنِ عُمَرَ، وَالْمُغِيرَةَ، وَالْقَاسِمِ بْنِ صَفْوَانَ، عَنْ أَبِيهِ، وَأَبِي مُوسَى، وَابْنِ عَبَّاسٍ، وَأَنَسٍ.

[قَالَ]: رُوِيَ عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ فِي هَذَا، وَلَا يَصُحُّ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

قَدْ اخْتَارَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ تَأْخِيرَ صَلَاةِ الظُّهْرِ فِي شِدَّةِ الْحَرِّ.

وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَأَحْمَدَ، وَإِسْحَاقَ.

when the *Masjid* the people attend is distant. As for the one who prays alone, or the one who prays in the *Masjid* of his people, I would prefer that he does not delay the prayer in severe heat.”

Abū ‘Eisā said: The view of those saying that the *Zuhr* prayer should be delayed in severe heat is preferred and more worthy of being followed.

As for the view of Ash-Shāfi‘ī that the permission is only for those who have to cover a distance, because of the hardship on the people; in the *Hadīth* of Abū Dharr there is what proves the opposite of what Ash-Shāfi‘ī said. Abū Dharr said: “We were with the Prophet ﷺ on a journey when Bilāl called the *Adhān* for the *Zuhr* prayer. The Prophet ﷺ said: ‘O Bilāl! Let it get cooler, then let it get cooler.’”

So if the matter was in accordance with the view Ash-Shāfi‘ī held, then there would have been no reason to wait until it was cooler on that occasion, since the people were all together on the journey, and they did not need to come from far away.

تخریج: متفق علیه، وأخرجه مسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر ... إلخ، ح: ٦١٥ عن قتيبة، والبخاري، المواقيت، باب الإبراد بالظهر في شدة الحر، ح: ٥٣٦ مختصراً من حديث ابن شهاب الزهري به * وفي الباب عن أبي سعيد الخدري، [البخاري، ح: ٥٣٨] وأبي ذر، [البخاري، ح: ٥٣٥] ومسلم، ح: ٦١٦ ويأتي [١٥٨] وابن عمر، [البخاري، ح: ٥٣٣، ٥٣٤] والمغيرة بن شعبة، [ابن ماجه، ح: ٦٨٠] والقاسم بن صفوان عن أبيه، [أحمد: ٢/٢٦٢] وأبي موسى، [النسائي، ح: ٥٠٢] وابن عباس، [البخاري، ح: ١/١٨١] وأبى، [البخاري، ح: ٩٠٦] والنسائي، ح: ٥٠٠ * حديث عمر، أخرجه أبو يعلى والبزار، (مجمع الزوائد: ١/٢٠٦) فائدة: حديث الإبراد يتعلق بالسفر، كما جاء في رواية الترمذي وغيره ولم يثبت الإبراد في المدينة المنورة والله أعلم.

قَالَ الشَّافِعِيُّ: إِنَّمَا الْإِبْرَادُ بِصَلَاةِ الظُّهْرِ إِذَا كَانَ مَسْجِدًا يَنْتَابُ أَهْلُهُ مِنَ الْبُعْدِ، فَأَمَّا الْمُصَلِّي وَحْدَهُ وَالَّذِي يُصَلِّي فِي مَسْجِدِ قَوْمِهِ فَالَّذِي أَحَبُّ لَهُ أَنْ لَا يُؤَخَّرَ الصَّلَاةَ فِي شِدَّةِ الْحَرِّ.

قَالَ أَبُو عِيْسَى: وَمَعْنَى مَنْ ذَهَبَ إِلَى تَأْخِيرِ الظُّهْرِ فِي شِدَّةِ الْحَرِّ هُوَ أَوْلَى وَأَشْبَهُ بِالْأَتْبَاعِ.

وَأَمَّا مَا ذَهَبَ إِلَيْهِ الشَّافِعِيُّ أَنَّ الرُّخْصَةَ لِمَنْ يَنْتَابُ مِنَ الْبُعْدِ وَالْمَشَقَّةَ عَلَى النَّاسِ: فَإِنَّ فِي حَدِيثِ أَبِي ذَرٍّ مَا يَدُلُّ عَلَى خِلَافِ مَا قَالَ الشَّافِعِيُّ. قَالَ أَبُو ذَرٍّ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَذَّنَ بِلَالٌ بِصَلَاةِ الظُّهْرِ، فَقَالَ النَّبِيُّ ﷺ: «يَا بِلَالُ، أْبْرِدْ ثُمَّ أْبْرِدْ».

فَلَوْ كَانَ الْأَمْرُ عَلَى مَا ذَهَبَ إِلَيْهِ الشَّافِعِيُّ: لَمْ يَكُنْ لِلْإِبْرَادِ فِي ذَلِكَ الْوَقْتِ مَعْنَى، لِاجْتِمَاعِهِمْ فِي السَّفَرِ، وَكَانُوا لَا يَحْتَاجُونَ أَنْ يَنْتَابُوا مِنَ الْبُعْدِ.

Comments:

It is the opinion of the majority that in the case of extreme heat, delaying the noon prayer (*Zuḥr*) is better. But *Imām Shāfi'ī* and *Mālik* preferred it to be in the early time and the delay is allowed, if needed.

158. Abū *Dharr* narrated: “Allāh’s Messenger was on a journey and Bilāl was with him. So he wanted to call for the prayer, but he (the Prophet ﷺ) said: ‘Let it get cooler.’ Then he wanted to call for the prayer, so Allāh’s Messenger ﷺ said: ‘Let it get to the cooler time of *Zuḥr*.’” He (i.e., Abū *Dharr*) said: “Until we saw the shadows of the hillocks, then he commanded that the *Iqāmah* be called and then led the people in prayer. Allāh’s Messenger ﷺ said: ‘The severity of heat is from the raging of Hell, so wait until it becomes cooler for the (*Zuḥr*) prayer.’” (*Sahīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣahīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، مواقيت الصلاة، باب الإبراد بالظهر في السفر، ح: ٥٣٩، ومسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر... إلخ، ح: ٦١٦ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٤٤٥.

Comments:

‘Let it get cooler’ does not mean to delay it until late, its objective is that it may be delayed until the shadow of the walls spreads and walking under it is possible.

Chapter 6. What Has Been Related About Hastening *‘Aṣr* Prayer

159. ‘Urwah narrated from ‘Aishah: “Allāh’s Messenger ﷺ prayed *‘Aṣr* while the sun was (shining) in her chamber, (and) no shadow appeared in her chamber.” (*Sahīḥ*)

١٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ [الطَّيَالِسِيُّ] قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مُهَاجِرِ أَبِي الْحَسَنِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ أَبِي دَرٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي سَفَرٍ وَمَعَهُ بِلَالٌ، فَأَرَادَ أَنْ يُقِيمَ، فَقَالَ: «أَبْرِدْ»، ثُمَّ أَرَادَ أَنْ يُقِيمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبْرِدْ فِي الظُّهْرِ»، قَالَ: حَتَّى رَأَيْنَا فَيءَ التُّلُولِ، ثُمَّ أَقَامَ فَصَلَّى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوا عَنِ الصَّلَاةِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٦) - بَابُ مَا جَاءَ فِي تَعْجِيلِ الْعَصْرِ (التحفة ٦)

١٥٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا، لَمْ يَظْهَرْ أَلْفَيْهَا مِنْ حُجْرَتِهَا.

[He said:] There are narrations on this topic from Anas, Abū Barzah, Jābir, and Rāfi' bin Khadhīj.

[He said:] It has been related that Rāfi' also narrated something from the Prophet ﷺ about delaying 'Aṣr, but it is not correct.

Abū 'Eīsā said: The *Hadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Hadīth*.

It is the opinion of some of the people of knowledge among the Companions of the Prophet ﷺ, among them: 'Umar, 'Abdullāh bin Mas'ūd, 'Āishah, Anas, and more than one of the *Tābi'in*: that 'Aṣr prayer is to be hastened, and they disliked delaying it.

This is also the opinion of 'Abdullāh bin Al-Mubārak, Ash-Shāfi'i, Aḥmad, and Ishāq.

تخريج: متفق عليه، وأخرجه البخاري، المواقيت، باب وقت العصر، ح: ٥٤٥ عن قتيبة، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١١ من حديث ابن شهاب الزهري به * وفي الباب عن أنس، [البخاري، ح: ٥٥٠، مسلم، ح: ٦٢١] وأبي أروى، [أحمد: ٣٤٤/٤] وجابر [تقدم: ١٥٠] ورافع بن خديج، [البخاري، ح: ٤٨٥، مسلم، ح: ٦٢٥] * حديث رافع في التأخير، أخرجه أحمد: ٤٦٣/٣ والدارقطني: ٩٣/١ وقال: "ابن رافع هذا ليس بالقوي".

Comments:

"Shadow did not appear" may also mean that the sunlight was still inside the room and the shadow did not reach inside it; another meaning is the sun was seen on the floor and had not yet gone onto the wall. These both forms express the same purpose.

160. Al-'Alā' bin 'Abdur-Raḥmān narrated that he visited Anas bin Mālik in his home in Al-Baṣrah after finishing *Zuhr*, and his home was next to the *Masjid*. So he said: "Stand to pray 'Aṣr." He (Al-'Alā') said: "So we stood to pray. When we were finished he (Anas) said: 'I heard Allāh's Messenger ﷺ saying: 'That is the prayer of the hypocrite. He sits watching the sun,

[قَالَ]: وَفِي الْبَابِ عَنْ أَنَسٍ، وَأَبِي أَرْوَى، وَجَابِرٍ، وَرَافِعِ بْنِ خَدِيجٍ.

[قَالَ]: فَيُرْوَى عَنْ رَافِعٍ أَيْضًا عَنِ النَّبِيِّ ﷺ فِي تَأْخِيرِ الْعَصْرِ، وَلَا يَصِحُّ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْهُمْ: عُمَرُ، وَعَبْدُ اللَّهِ ابْنُ مَسْعُودٍ، وَعَائِشَةُ، وَأَنَسٌ، وَغَيْرُ وَاحِدٍ مِنَ التَّابِعِينَ: تَعْجِيلُ صَلَاةِ الْعَصْرِ، وَكَرْهُهَا تَأْخِيرَهَا.

وِيهِ يَقُولُ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَالشَّافِعِيُّ، وَأَحْمَدُ وَإِسْحَاقُ.

١٦٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ حِينَ انْصَرَفَ مِنَ الظُّهْرِ، وَدَارُهُ يَجَنِبُ الْمَسْجِدَ، فَقَالَ: قَوْمُوا فَصَلُّوا الْعَصْرَ، قَالَ: فَقُنَّا فَصَلَّيْنَا، فَلَمَّا انْصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تِلْكَ

until when it is between the horns of the *Shaiṭān* he stands and pecks out four (units of prayer), not remembering Allāh in them but a little.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ فَتَقَرَّرَ أَرْبَعًا لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: وأخرجه مسلم، المساجد، باب استحباب التبكير بالعصر، ح: ٦٢٢ عن علي بن

حجر به.

Comments:

A hypocrite prays only to be seen, he has no concern or care for the remembrance of Allāh; therefore, he does not care about delay. Whereas a sincere believer, being seriously responsible, performs his duty with full satisfaction and peace at an early time and achieves tranquillity.

Chapter 7. What Has Been Related About Delaying The ‘Aṣr Prayer

(المعجم ٧) - بَابُ مَا جَاءَ فِي تَأْخِيرِ صَلَاةِ الْعَصْرِ (التحفة ٧)

161. Umm Salamah narrated: “Allāh’s Messenger ﷺ would hasten *Zuhr* more than you (people), while you (people) hasten ‘*Aṣr* more than him.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: A *Ḥadīth* similar to this has been related from [Ismā‘īl bin ‘Ulayyah], from Ibn Juraij, from Ibn Abī Mulaikah, from Umm Salamah.

١٦١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا

إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ أَبِي يُوْبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ أَشَدَّ تَعْجِيلًا لِلظُّهْرِ مِنْكُمْ، وَأَنْتُمْ أَشَدُّ تَعْجِيلًا لِلْعَصْرِ مِنْهُ.

قَالَ أَبُو عَيْسَى: وَقَدْ رُوِيَ هَذَا الْحَدِيثُ

عَنْ [إِسْمَاعِيلِ بْنِ عَلِيٍّ] عَنِ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ نَحْوَهُ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ٦/٢٨٩، ٣١٠ من حديث عبدالله بن أبي مليكة به.

162. [And I have in my book: “Alī bin Ḥujr informed me from Ismā‘īl bin Ibrāhīm, from Ibn Juraij.”] (*Ṣaḥīḥ*)

١٦٢ - [وَوَجَدْتُ فِي كِتَابِي: أَخْبَرَنِي

عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ].

تخریج: [صحيح] وأخرجه أحمد: ٦/٢٨٩، ٣١٠ عن إسماعيل ابن علي به انظر الحديث

السابق: ١٦١.

163. Similar narration is reported by Bishr ibn Mu'adh Al-Baṣrī who said that Ismā'il ibn 'Ulayyah narrated to him from Ibn Juraij. This latter chain is more correct.

١٦٣ - [وَحَدَّثَنَا بَشْرُ بْنُ مُعَاذِ الْبَصْرِيِّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ عَنْ ابْنِ جُرَيْجٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَهَذَا أَصَحُّ].
تَخْرِيجٌ: [صَحِيحٌ] انظر الحديثين السابقين.

Comments:

Umm Salamah ؓ expressed her concerns about those who did not care for the practice of Allāh's Messenger ﷺ regarding the noon and afternoon prayers. Contrary to the practice of the Prophet ﷺ, they would offer *ʿAṣr* (afternoon prayer) before its time and *Zuḥr* (noon prayer) late; whereas the practice of a Muslim should be in accordance with the practice of Allāh's Messenger ﷺ. Nevertheless, Umm Salamah did not mean at all that the prayer should be delayed.

Chapter 8. What Has Been Related About The Time For *Maghrib*

(المعجم ٨) - بَابُ مَا جَاءَ فِي وَقْتِ الْمَغْرِبِ (التحفة ٨)

164. Salmah bin Al-Akwa' narrated: "Allāh's Messenger ﷺ prayed *Maghrib* when the sun had set and it (the sun) had hidden in the veil (of darkness)." (*Saḥīḥ*)

١٦٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلْمَةَ ابْنِ الْأَكْوَعِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ وَتَوَارَتْ بِالْحِجَابِ.

[He said:] There are narrations on this topic from Jābir [Aṣ-Ṣunābiḥī], Zaid bin Khālid, Anas, Rāfi' bin Khadīj, Abū Ayyūb, Umm Ḥabībah, 'Abbās bin 'Abdul-Muṭṭalib, [and Ibn 'Abbās].

[قَالَ]: وَفِي الْبَابِ عَنْ جَابِرٍ، وَالصُّنَابِجِيِّ، وَزَيْدِ بْنِ خَالِدٍ، وَأَنْسِ، وَرَافِعِ بْنِ خَدِيجٍ، وَأَبِي أَيُّوبَ، وَأُمِّ حَبِيبَةَ، وَعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، [وَابْنِ عَبَّاسٍ].
وَحَدِيثُ الْعَبَّاسِ قَدْ رُوِيَ عَنْهُ مُؤَفَّوفاً وَهُوَ أَصَحُّ.

The *Ḥadīth* of Al-'Abbās has been reported from him in *Mawqūf* form,^[1] and it is what is correct.

[Aṣ-Ṣunābiḥī did not hear from the Prophet ﷺ, he is a companion of Abū Bakr, may Allāh be pleased with him].

[وَالصُّنَابِجِيُّ لَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ: وَهُوَ صَاحِبُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ].
قَالَ أَبُو عِيْسَى: حَدِيثُ سَلْمَةَ بْنِ الْأَكْوَعِ

Abū 'Eīsā said: The *Ḥadīth* of Salmah bin Al-Akwa' is a *Ḥasan Saḥīḥ Ḥadīth*.

[1] Meaning, as his saying, not attributed to the Prophet ﷺ.

It is the saying of most of the people of knowledge among the Companions of the Prophet ﷺ and those after them among the *Tābi'īn*: They chose the view that the *Maghrib* prayer should be hastened, and they disliked delaying it. Some of the people of knowledge even took the view that there is no time for the *Maghrib* prayer except one, and they used the *Hadīth* of the Prophet ﷺ in which he prayed with Jibrīl.

This is also the opinion of Ibn Al-Mubārak and Ash-Shāfi'ī.

حَدِيثٌ حَسَنٌ صَحِيحٌ .
وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ
النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ: اخْتَارُوا
تَعْجِيلَ صَلَاةِ الْمَغْرِبِ، وَكَرِهُوا تَأْخِيرَهَا،
حَتَّى قَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَيْسَ لِمَغْرِبِ
الْمَغْرِبِ إِلَّا وَقْتُ وَاحِدٍ، وَذَهَبُوا إِلَى حَدِيثِ
النَّبِيِّ ﷺ حَيْثُ صَلَّى بِهِ جِبْرِيلُ .
وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ .

تخریج: متفق عليه، وأخرجه مسلم، المساجد، باب بيان أن أول وقت المغرب عند غروب الشمس، ح: ٦٣٦ عن قتيبة، والبخاري، مواقيت الصلاة، باب وقت المغرب، ح: ٥٦١ من حديث يزيد بن أبي عبيد به * وفي الباب عن جابر، [أحمد: ٣/٣٠٣، ٣٣١، ٣٨٢ وابن خزيمة، ح: ٣٣٧] والصنابحي، [أحمد: ٤/٣٤٩] وزيد بن خالد، [أحمد: ٤/١١٤، ١١٥، ١١٧] وأنس، [أبو داود، ح: ٤١٦] ورافع بن خديج، [البخاري، ح: ٥٥٩ ومسلم، ح: ٦٣٧] وأبي أيوب، [أحمد: ٥/٤١٥، ٤٢١ وأبو داود، ح: ٤١٨] وأم حبيبة [ولم نجده] وعباس بن عبدالمطلب، [ابن ماجه، ح: ٦٨٩ وابن خزيمة، ح: ٣٤٠] وابن عباس [لم نجده].

Comments:

In the opinion of the majority of the scholars, *Maghrib* (sunset prayer) has its early time as well as the last time; but offering prayer is preferred only in the early time.

Chapter 9. What Has Been Related About The Time For The Last 'Ishā' Prayer ^[1]

(المعجم ٩) - بَابُ مَا جَاءَ فِي وَقْتِ صَلَاةِ الْعِشَاءِ الْآخِرَةِ (التحفة ٩)

165. An-Nu'mān bin Bashīr said: "I am the most knowledgeable among the people about the prescribed time of this prayer: Allāh's Messenger ﷺ would pray it when the moon set on the third (of the month)." (*Ṣaḥīḥ*)

١٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي السَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ بَشِيرِ بْنِ ثَابِتٍ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النَّعْمَانِ بْنِ بَشِيرٍ قَالَ: أَنَا أَعْلَمُ النَّاسِ بِوَقْتِ هَذِهِ الصَّلَاةِ: كَانَ رَسُولُ اللَّهِ

[1] Sometimes *Maghrib* (sunset) prayer is called First *'Ishā'* and the *'Ishā'* is called the Last *'Ishā'*.

يُصَلِّيَهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةِ .

تخریج: [إسناده صحيح] وأخرجه أبو داود، الصلاة، باب وقت العشاء الآخرة، ح: ٤١٩ من حديث أبي عوانة به وصححه ابن حبان (الإحسان) ح: ١٥٢٤ والحاكم: ١/١٩٤ ووافقه الذهبي.

166. A similar narration (from another chain linking to) this chain is also reported. (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* was related by Hushaim from Abū Bishr, from Ḥabīb bin Sālim, from An-Nu‘mān bin Bashīr, and he did not mention “Bashīr bin Thābit” in it.^[1]

The *Ḥadīth* of Abū ‘Awānah^[2] is the most correct in our view, because Yazīd bin Hārūn reported it from Shu‘bah, from Abū Bishr and it is similar to the narration of Abū ‘Awānah.

١٦٦ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ أَبِي عَوَانَةَ، بِهَذَا الْإِسْنَادِ نَحْوَهُ.

قَالَ أَبُو عَيْسَى: رَوَى هَذَا الْحَدِيثَ هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ الثَّعْمَانِ بْنِ بَشِيرٍ. وَلَمْ يَذْكُرْ فِيهِ هُشَيْمٌ: عَنْ بَشِيرِ بْنِ ثَابِتٍ.

وَحَدِيثُ أَبِي عَوَانَةَ أَصَحُّ عِنْدَنَا، لِأَنَّ يَزِيدَ بْنَ هَارُونَ رَوَى عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ نَحْوَ رِوَايَةِ أَبِي عَوَانَةَ.

تخریج: [إسناده صحيح] انظر الحديث السابق.

Comments:

Sheikh Aḥmad Muḥammad Shākir declared both chains as authentic.

Chapter 10. What Has Been Related About Delaying The Last ‘*Ishā*’ Prayer^[3]

167. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “If it were not that it would be a hardship on my *Ummah*, then I would have ordered you to delay ‘*Ishā*’ until the third of the night, or its half.” (*Ṣaḥīḥ*)

[He said:] There are narrations on

(المعجم ١٠) - بَابُ مَا جَاءَ فِي تَأْخِيرِ صَلَاةِ الْعِشَاءِ الْآخِرَةِ (التحفة ١٠)

١٦٧ - أَخْبَرَنَا هَنَادٌ: حَدَّثَنَا عُبَيْدَةُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي لِأَمْرُهُمْ أَنْ يُؤَخَّرُوا الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِهِ». [قَالَ]: وَفِي الْبَابِ عَنْ جَابِرِ بْنِ سَمُرَةَ،

[1] As Abū Bishr did in no. 165.

[2] That is, no. 165 which he reported from Abū Bishr.

[3] That is, the later of the two night prayers: ‘*Ishā*’.

this topic from Jābir bin Samurah, Jābir bin ‘Abdullāh, Abū Barzah, Ibn ‘Abbās, Abū Sa‘eed [Al-Khudrī], Zaid bin Khālid, and Ibn ‘Umar.

Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is the view that was chosen by most of the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi‘īn*, [and others]: They held the view that the *‘Ishā* prayer should be delayed.

And this is the saying of Aḥmad and Ishāq.

وَجَابِرِ بْنِ عَبْدِ اللَّهِ، وَأَبِي بَرَزَةَ، وَابْنِ عَبَّاسٍ، وَأَبِي سَعِيدٍ [الْخُدْرِيِّ]، وَزَيْدِ بْنِ خَالِدٍ، وَابْنِ عُمَرَ.

قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ الَّذِي اخْتَارَهُ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ [وَعَبْرِهِمْ]: رَأَوْا تَأْخِيرَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ. وَيَبِي يَقُولُ أَحْمَدُ، وَإِسْحَاقُ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الصلاة، باب وقت صلاة العشاء، ح: ٦٩١ من حديث عبيدالله بن عمر به وللحديث طرق أخرى عند الحاكم: ١٤٦/١ وغيره * وفي الباب عن جابر بن سمرة، [مسلم، ح: ٦٤٣] وجابر بن عبدالله، [أحمد: ٥/٣] وأبي برزة، [البخاري، ح: ٥٤١] ومسلم، ح: ٦٤٧] وابن عباس، [البخاري، ح: ٥٧١] ومسلم، ح: ٦٤٢] وأبي سعيد الخدري، [أبو داود، ح: ٤٢٢] وزيد بن خالد، [تقدم: ٢٣] وابن عمر [البخاري، ح: ٥٧٠] ومسلم: ٦٣٩].

Comments:

Delaying *‘Ishā* (night prayer) from at least the first third of the night and until the middle of the night at most is virtuous.

Chapter 11. What Has Been Related About It Being Disliked To Sleep Before *‘Ishā* And To Talk During The Night After It

168. Abū Barzah narrated: “The Prophet ﷺ would dislike to sleep before *‘Ishā* and to talk after it.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Aishah, ‘Abdullāh bin Mas‘ūd, and Anas.

Abū ‘Eisā said: The *Ḥadīth* of Abū Barzah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Many of the people of knowledge

(المعجم ١١) - بَابُ مَا جَاءَ فِي

كِرَاهِيَةِ النَّوْمِ قَبْلَ الْعِشَاءِ وَالسَّمْرِ

بَعْدَهَا (التحفة ١١)

١٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْسَعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَوْفٌ - قَالَ أَحْمَدُ: وَحَدَّثَنَا عَبَادُ [بْنُ عَبَّادٍ] هُوَ الْمُهَلَّبِيُّ وَإِسْمَاعِيلُ ابْنُ عَلِيَّةَ -: جَمِيعًا عَنْ عَوْفٍ، عَنْ سَيَّارِ بْنِ سَلَامَةَ [هُوَ أَبُو الْمِنْهَالِ الرَّيَّاحِيُّ]، عَنْ أَبِي بَرَزَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثُ بَعْدَهَا.

disliked sleeping before the *'Ishā'* prayer [and talking after it], while some of them permitted it.

'Abdullāh bin Al-Mubārak said: "Most of the *Ahādīth* indicate that it is disliked."

And some of them permitted sleeping before the *'Ishā'* prayer during Ramaḍān.

[قَالَ] وَفِي الْبَابِ عَنْ عَائِشَةَ، وَعَبْدِ اللَّهِ ابْنِ مَسْعُودٍ، وَأَنْسٍ .

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي بَرزَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ .

وَقَدْ كَرِهَ أَكْثَرُ أَهْلِ الْعِلْمِ النَّوْمَ قَبْلَ صَلَاةِ الْعِشَاءِ [وَالْحَدِيثَ بَعْدَهَا] وَرَخَّصَ فِي ذَلِكَ بَعْضُهُمْ .

وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَكْثَرُ الْأَحَادِيثِ عَلَى الْكِرَاهَةِ .

وَرَخَّصَ بَعْضُهُمْ فِي النَّوْمِ قَبْلَ صَلَاةِ الْعِشَاءِ فِي رَمَضَانَ .

تخریج: متفق عليه، وأخرجه البخاري، مواقيت الصلاة، باب وقت العصر، ح: ٥٤٧ من حديث عوف الأعرابي، ومسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها... إلخ، ح: ٦٤٧ من حديث يسار به * وفي الباب عن عائشة، [ابن ماجه، ح: ٧٠٢] وعبدالله ابن مسعود، [ابن ماجه، ح: ٧٠٣] وأنس [عبدالرزاق: ١/ ٥٦٣، ح: ٢١٣٨ وابن أبي شيبة: ٢/ ٢٨٠].

Comments:

Sleeping before *'Ishā'* creates the risk of missing congregational prayer on the preferred time; so the Prophet ﷺ disliked sleeping before *'Ishā'* for the purpose of joining *'Ishā'* with congregation; except if it happens accidentally or due to a casual condition.

Chapter 12. What Has Been Related About Permitting Talk After *'Ishā'*

(المعجم ١٢) - بَابُ مَا جَاءَ فِي

الرُّخْصَةِ فِي السَّمْرِ بَعْدَ الْعِشَاءِ

(التحفة ١٢)

169. 'Umar bin Al-Khaṭṭāb narrated: "Allāh's Messenger ﷺ would talk during the night with Abū Bakr about matters concerning the Muslims while I was with them." (*Da'if*)

There are narrations on this topic from 'Abdullāh bin 'Amr, Aws bin Ḥudhaifah, and 'Imrān bin Ḥuṣain.

Abū 'Eīsā said: The *Ḥadīth* of

١٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو

مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْمُرُ مَعَ أَبِي بَكْرٍ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ وَأَنَا مَعَهُمَا .

وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَأَوْسِ بْنِ حُذَيْفَةَ، وَعِمْرَانَ بْنِ حُصَيْنٍ .

‘Umar is a *Ḥasan Ḥadīth*.

Al-Ḥasan bin ‘Ubaidullāh reported this *Ḥadīth* in a long story, from Ibrāhīm, from ‘Alqamah, from a man from Ju’fī – and it is said that he is Qais or Ibn Qais – from ‘Umar, from the Prophet ﷺ.

The people of knowledge among the Companions of the Prophet ﷺ, the *Tābi‘īn* and those after them, differ over talking in the night after ‘*Ishā*’, the later prayer. Some of them permitted it if it has to do with (learning or teaching) knowledge and what is required for some needs. Most of the *Aḥādīth* indicate some permission.

It has been related that the Prophet ﷺ said: “There is no talking in the night except for the praying person or the traveler.”

قَالَ أَبُو عِيَسَى: حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ.

وَقَدْ رَوَى هَذَا الْحَدِيثَ الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ رَجُلٍ مِنْ جُعْفِيٍّ - يُقَالُ لَهُ: قَيْسٌ أَوْ ابْنُ قَيْسٍ - عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ هَذَا الْحَدِيثَ فِي قِصَّةِ طَوِيلَةٍ.

وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ فِي السَّمْرِ بَعْدَ صَلَاةِ الْعِشَاءِ الْأَخِيرَةِ: فَكَّرَهُ قَوْمٌ مِنْهُمْ السَّمْرَ بَعْدَ صَلَاةِ الْعِشَاءِ، وَرَخَّصَ بَعْضُهُمْ إِذَا كَانَ فِي مَعْنَى الْعِلْمِ وَمَا لَا بُدَّ مِنْهُ مِنَ الْحَوَائِجِ، وَأَكْثَرَ الْحَدِيثِ عَلَى الرُّخْصَةِ.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا سَمْرَ إِلَّا لِمُصَلٍّ أَوْ مُسَافِرٍ».

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٦/١، ٣٤ عن أبي معاوية الضرير به وتابعه فضيل بن عياض عند النسائي في الكبرى، ح: ٨٢٥٧ وصححه ابن خزيمة، ح: ١١٥٦ وابن حبان (الإحسان): ٢٠٣٢ الأعمش وإبراهيم النخعي مدلسان وعننا، انظر الحديث الآتي * وفي الباب عن عبدالله بن عمرو، [لم نجده، وفي الباب حديث آخر عند أبي داود، ح: ٣٦٦٣] وأوس بن حذيفة، [ابن ماجه، ح: ١٣٤٥ وأبو داود، ح: ١٣٩٣] وعمران بن حصين، [أحمد: ٤٣٧/٤، ٤٤٤ وصححه ابن خزيمة، ح: ١٣٤٢ والحاكم: ٣٧٩/٢ وافقه الذهبي] * حديث الحسن بن عبيدالله: أخرجه أحمد: ٣٨/١ * حديث: "لا سمر إلا لمصل أو مسافر" أخرجه أحمد: ٤١٢/١، ٤٦٣ وسنده ضعيف لانقطاعه وله شواهد ضعيفة.

Comments:

Imām Bukhārī رحمه الله established various chapters about talking and discussion after ‘*Ishā*’ prayer, which proves that giving advice, admonition, exhortation, teaching and learning, talking and socialising with guests and between wife and husband is allowed.

Chapter 13. Virtue Of Performing *Ṣalāt* At The Beginning Of Its Prescribed Time

170. Umm Farwah – and she was one of those who gave pledge of allegiance to the Prophet ﷺ – narrated: “The Prophet ﷺ was asked: ‘Which deed is the best?’ So he said: ‘*Ṣalāt* in the beginning of its time.’” (*Ṣaḥīḥ*)

تخريج: [صحيح] وأخرجه أبو داود، الصلاة، باب المحافظة على الصلوات، ح: ٤٢٦ من حديث عبدالله العمري به وللحديث شواهد صحيحة، عند ابن خزيمة، ح: ٣٢٧ وابن حبان، ح: ٢٨٠ والحاكم: ١/١٨٨، ١٨٩ وغيرهم.

171. ‘Alī bin Abī Ṭālib narrated that the Prophet ﷺ said to him: “O ‘Alī! Three are not to be delayed: *Ṣalāt* when its time comes, a funeral when it (a prepared body) is present, and the (marriage of a) single woman when there is an equal for her.” (*Da‘īf*)

[Abū ‘Eisā said: This *Ḥadīth* is *Gharīb Ḥasan*.]

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/١٠٥ من حديث ابن وهب به واختصره ابن ماجه، ح: ١٤٨٦ وصححه الحاكم: ٢/١٦٢، ١٦٣ والذهبي وحسنه العراقي، وفي رواية عمر عن أبيه نظر وأصل الحديث شواهد معنوية.

172. Ibn ‘Umar narrated that Allāh’s Messenger ﷺ said: “The beginning of the time for *Ṣalāt* is pleasing to Allāh, and the end of its time is pardoned by Allāh.” (*Da‘īf*)

(المعجم ١٣) - بَابُ مَا جَاءَ فِي
الْوَقْتِ الْأَوَّلِ مِنَ الْفَضْلِ (التحفة ١٣)

١٧٠ - حَدَّثَنَا أَبُو عَمَّارِ الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ الْعُمَرِيِّ، عَنِ الْقَاسِمِ بْنِ غَنَامٍ، عَنْ عَمِّهِ أُمِّ فَرَوَةَ، وَكَانَتْ مِمَّنْ بَايَعَ النَّبِيَّ ﷺ قَالَتْ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لِأَوَّلِ وَقْتِهَا».

١٧١ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا عَلِيُّ، ثَلَاثٌ لَا تُؤَخَّرُهَا: الصَّلَاةُ إِذَا آتَتْ، وَالْجَنَازَةُ إِذَا حَضَرَتْ، وَالْأَيِّمُ إِذَا وَجَدَتْ لَهَا كُفْرًا».

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ].

١٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَعْقُوبُ بْنُ الْوَلِيدِ الْمَدَنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَقْتُ الْأَوَّلُ مِنَ الصَّلَاةِ

[Abū 'Eisā said: This *Ḥadīth* is *Gharīb*]

[Similar narration has been related by Ibn 'Abbās from the Prophet ﷺ].

[He said:] There are narrations on this topic from 'Alī, Ibn 'Umar, 'Aīshah, and Ibn Mas'ūd.

Abū 'Eisā said: The *Ḥadīth* of Umm Farwah is not reported except in the narration of 'Abdullāh bin 'Umar Al-'Umarī, and he is not strong according to the scholars of *Ḥadīth*, they say that the *Idtirāb* in this *Ḥadīth* [is from him]. [He is truthful, but Yahya bin Sa'eed criticized him due to his memory.]

تخریج: [إسناده ضعيف جدًا] وأخرجه البيهقي: ٤٣٥/١ من حديث أحمد بن منيع به * يعقوب المدني متهم بالكذب "كذبه أحمد وغيره" وحديث ابن عباس ضعيف جدًا فيه نافع أبوهرمز متروك * وفي الباب عن علي [تقدم: ١٧١] وابن عمر، [حديث الباب] وعائشة [يأتي، ح: ١٧٤] وابن مسعود، [يأتي، ح: ١٧٣].

173. Abū 'Amr Ash-Shaibānī narrated: "A man said to Ibn Mas'ūd: 'Which deed is most virtuous?' He said: 'I asked Allāh's Messenger ﷺ (that). He said: "Ṣalāt at the beginning of its time." I asked him: "What is after that O Messenger of Allāh?" He said: "Being dutiful to one's parents." I said: "What is after that [O Messenger of Allāh]?" He said: "Jihād in the Way of Allāh." (*Ṣaḥīh*)

Abū 'Eisā said: This *Ḥadīth* is *Hasan Ṣaḥīh*.

Al-Mas'ūdī, Shu'bah, and [Sulaimān, who is Abū Ishāq] Ash-

رِضْوَانُ اللَّهِ، وَالْوَقْتُ الْآخِرُ عَفْوُ اللَّهِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ.]

[وَقَدْ رَوَى ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ].

قَالَ: وَفِي الْبَابِ عَنْ عَلِيٍّ، وَابْنِ

عُمَرَ، وَعَائِشَةَ، وَابْنِ مَسْعُودٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أُمِّ فَرْوَةَ لَا يُرْوَى

إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ الْعُمَرِيُّ

وَلَيْسَ هُوَ بِالْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيثِ،

وَاضْطَرَبُوا [عَنْهُ] فِي هَذَا الْحَدِيثِ [وَهُوَ

صَدُوقٌ، وَقَدْ تَكَلَّمَ فِيهِ يَحْيَى بْنُ سَعِيدٍ مِنْ

قَبْلِ حِفْظِهِ].

١٧٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَرْوَانُ بْنُ

مُعَاوِيَةَ الْفَزَارِيُّ عَنْ أَبِي يَعْقُورٍ، عَنِ الْوَلِيدِ

ابْنِ الْعِزَّارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ: أَنَّ

رَجُلًا قَالَ لِابْنِ مَسْعُودٍ: أَيُّ الْعَمَلِ أَفْضَلُ؟

قَالَ: سَأَلْتُ عَنْهُ رَسُولَ اللَّهِ ﷺ فَقَالَ:

«الصَّلَاةُ عَلَى مَوَاقِيئِهَا» قُلْتُ: وَمَاذَا يَا

رَسُولَ اللَّهِ؟ قَالَ: «وَبِرُّ الْوَالِدَيْنِ». قُلْتُ:

وَمَاذَا [يَا رَسُولَ اللَّهِ]؟ قَالَ: «الْجِهَادُ فِي

سَبِيلِ اللَّهِ».

قَالَ أَبُو عِيسَى: وَهَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

Shāibānī, and others reported this *Ḥadīth* from Al-Walīd Al-‘Ayzār. (a narrator in the chain of this *Ḥadīth*.)

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان كون الإيمان بالله تعالى أفضل الأعمال، ح: ۸۵ من حديث مروان الفزاري، والبخاري، مواقيت الصلاة، باب فضل الصلاة لوقتها، ح: ۵۲۷ من حديث الوليد بن العيزار به.

174. ‘Āishah narrated: “Allāh’s Messenger ﷺ did not pray any *Ṣalāt* at the end of its time two times, until Allāh took him.” (*Hasan*)

Abū ‘Eisā said: This *Ḥadīth* is [*Hasan*] *Gharīb*, and its chain is not connected.

Ash-Shāfi‘ī said: The beginning of the time for the *Ṣalāt* is the most virtuous. Among the proofs for the virtue of the beginning of its time over its end is that it was the choice of the Prophet ﷺ, Abū Bakr, and ‘Umar. They would only chose what was more virtuous, they would not forsake the virtue, and they would pray at the beginning of its time.”

[He said:] That was narrated to us by Abū Al-Walīd Al-Makkī from Ash-Shāfi‘ī.

تخریج: [حسن] وأخرجه أحمد: ۹۲/۶، ح: ۲۵۱۲۱ عن قتبية به * إسحاق بن عمر: مجهول، تركه الدارقطني، وله شواهد عند الحاكم: ۱/۱۹۰ ح ۶۸۲ وغيره.

Comments:

The Messenger of Allāh ﷺ did not offer prayer in its latest time more than two times, without the need; and when he did so, the first time was for the purpose of learning (from Jibrīl) and secondly for the purpose of teaching; otherwise in normal circumstances he ﷺ never offered even a single prayer at its last time.

وَقَدْ رَوَى الْمَسْعُودِيُّ وَشُعْبَةُ وَ[سَلِيمَانُ هُوَ أَبُو إِسْحَاقَ] الشَّيْبَانِيُّ وَغَيْرُ وَاحِدٍ عَنِ الْوَلِيدِ بْنِ الْعِيزَارِ هَذَا الْحَدِيثَ.

۱۷۴ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ إِسْحَاقَ بْنِ عَمْرٍ، عَنْ عَائِشَةَ قَالَتْ: مَا صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةً لَوْ قُتِبَهَا الْآخِرِ مَرَّتَيْنِ حَتَّى قَبِضَهُ اللَّهُ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ، وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ. قَالَ الشَّافِعِيُّ: وَالْوَقْتُ الْأَوَّلُ مِنَ الصَّلَاةِ أَفْضَلُ. وَمِمَّا يَدُلُّ عَلَى فَضْلِ أَوَّلِ الْوَقْتِ عَلَى آخِرِهِ: اخْتِيَارُ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ، فَلَمْ يَكُونُوا يَخْتَارُونَ إِلَّا مَا هُوَ أَفْضَلُ وَلَمْ يَكُونُوا يَدْعُونَ الْفَضْلَ، وَكَانُوا يُصَلُّونَ فِي أَوَّلِ الْوَقْتِ.

[قَالَ]: حَدَّثَنَا بِذَلِكَ أَبُو الْوَلِيدِ الْمَكِّيُّ عَنِ الشَّافِعِيِّ.

Chapter 14. What Has Been Related About Forgetting The Time Of *‘Aṣr*

175. Ibn ‘Umar narrated that the Prophet ﷺ said: “Whoever misses the *‘Aṣr* prayer, then it is as if he was robbed of his family and his property.” (*Ṣaḥīḥ*)

There are narrations on this topic from Buraidah and Nawfal bin Mu‘āwiyah.

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Az-Zuhri also reported it from Sālim from his father [Ibn ‘Umar], from the Prophet ﷺ.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٣٦٤ عن قتبية به وأخرجه البخاري، ح: ٥٥٢، ومسلم، ح: ٦٦٦ من حديث نافع به * وفي الباب عن بريدة، [البخاري، ح: ٥٥٣] ونوفل بن معاوية، [النسائي، ح: ٤٧٩، ٤٨١].

Comments:

If just missing the time for a single prayer causes so much loss, which is as if the family and wealth of a person are destroyed, then how about a man who does not perform prayers at all; how much loss, grief and misery will he face?

Chapter 15. What Has Been Related About Hastening The *Ṣalāt* When The *Imām* Delays It

176. Abū Dharr narrated that the Prophet ﷺ said: “O Abū Dharr! There will be leaders after me who cause the *Ṣalāt* to die;^[1] so perform the *Ṣalāt* during its time. If you pray (with them) during its time, then that will be voluntary *Ṣalāt* for you, if not, then you will

(المعجم ١٤) - بَابُ مَا جَاءَ فِي السَّهْوِ عَنْ وَقْتِ صَلَاةِ الْعَصْرِ (التحفة ١٤)

١٧٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ [بْنُ سَعْدٍ] عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وَرَى أَهْلَهُ وَمَالَهُ».

وَفِي الْبَابِ عَنْ بُرَيْدَةَ، وَنَوْفَلِ بْنِ مُعَاوِيَةَ. قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَاهُ الزُّهْرِيُّ أَيْضًا عَنْ سَالِمٍ عَنْ أَبِيهِ [ابْنِ عُمَرَ] عَنِ النَّبِيِّ ﷺ.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي تَعْجِيلِ الصَّلَاةِ إِذَا أَخَّرَهَا الْإِمَامُ (التحفة ١٥)

١٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَيْعِيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي دَرٍّ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا أَبَا دَرٍّ، أُمَّرَأُ يَكُونُونَ بَعْدِي يُؤَيِّتُونَ الصَّلَاةَ، فَصَلِّ

[1] An-Nawawī explained its meaning: “They delay it and make it like the dead person whose soul has gone. The meaning of delaying it from its time is; ‘from its preferred time’.”

have attained your *Ṣalāt*.” (*Ṣaḥīḥ*)

There are narrations on this topic from ‘Abdullāh bin Mas‘ūd and ‘Ubādah bin Aṣ-Ṣāmit.

Abū ‘Eīsā said: The *Ḥadīth* of Abū Dharr is a *Ḥasan Ḥadīth*.

This is the saying of more than one of the people of knowledge: They consider it recommended for a man to perform *Ṣalāt* during its time when the *Imām* delays it, then to pray with the *Imām*. Then the first *Ṣalāt* performed is the obligatory one according to most of the people of knowledge.

Abū ‘Imrān Al-Jawnī’s name is ‘Abdul-Mālik bin Ḥabīb. (a narrator in the chain of this *Ḥadīth*.)

الصَّلَاةُ لَوْ قُتِلَتْهَا فَإِنْ صُلِّيَتْ لَوْ قُتِلَتْهَا كَانَتْ لَكَ نَافِلَةً، وَإِلَّا كُنْتُ قَدْ أَحْرَزْتُ صَلَاتَكَ.»

وَفِي الْبَابِ عَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَعُبَادَةَ بْنِ الصَّامِتِ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ.

وَهُوَ قَوْلُ غَيْرٍ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ: يَسْتَجِبُونَ أَنْ يُصَلِّيَ الرَّجُلُ الصَّلَاةَ لِمِيقَاتِهَا إِذَا أَخَّرَهَا الْإِمَامُ ثُمَّ يُصَلِّيَ مَعَ الْإِمَامِ، وَالصَّلَاةُ الْأُولَى هِيَ الْمَكْتُوبَةُ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ.

وَأَبُو عِمْرَانَ الْجَوْنِيُّ اسْمُهُ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ.

تخريج: وأخرجه مسلم، المساجد، باب كراهة تأخير الصلاة عن وقتها المختار... إلخ، ح: ٦٤٨ من حديث جعفر بن سليمان به * وفي الباب عن عبدالله بن مسعود، [ابن ماجه، ح: ١٢٥٥] وعبادة بن الصامت، [أبو داود، ح: ٤٣٣ وابن ماجه، ح: ١٢٥٧].

Chapter 16. What Has Been Related About Sleeping Past The *Ṣalāt*

177. Abū Qatādah narrated: “They asked the Prophet ﷺ about when they slept past the *Ṣalāt*. He said: ‘There is no negligence in sleep, negligence is only while one is awake. So when one of you forgets a *Ṣalāt*, or sleeps through it, then let him pray it when he remembers it.” (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn Mas‘ūd, Abū Mariam, ‘Imrān bin Ḥuṣain, Jubair bin Muṭ‘im, Abū Juḥaifah, [Abū

(المعجم ١٦) - بَابُ مَا جَاءَ فِي النَّوْمِ عَنِ الصَّلَاةِ (التحفة ١٦)

١٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنِ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحِ الْأَنْصَارِيِّ، عَنْ أَبِي قَتَادَةَ قَالَ: ذَكَرُوا لِلنَّبِيِّ ﷺ نَوْمَهُمْ عَنِ الصَّلَاةِ؟

فَقَالَ: «إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ، فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا.»

وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ، وَأَبِي مَرْيَمٍ،

Sa'eed], 'Amr bin Umayyah Aq-Damrī, and Dhu Mikhbar [and they call him: Dhu Mikhmar] – and he is the nephew of An-Najāshī.

Abū 'Eisā said: The *Ḥadīth* of Abū Qatādah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge differ (about the ruling) over a man who sleeps through the *Ṣalāt*, or forgets it, then he awakens and remembers it at a time not appropriate for praying such as, when the sun is rising or when it is setting.

Some of them say that he is to pray it when he wakes up and remembers it, even if it is when the sun is rising or setting. This is the saying of Aḥmad, Ishāq, Ash-Shāfi', and Mālik. Some of them say he is not to pray it until the sun has risen or set.

وَعِمْرَانَ بْنِ حُصَيْنٍ، وَجُبَيْرِ بْنِ مُطْعِمٍ، وَأَبِي جَحِيفَةَ، [وَأَبِي سَعِيدٍ]، وَعَمْرُو بْنِ أُمِيَّةَ الضَّمْرِيِّ، وَذِي مَخْبَرٍ [وَيُقَالُ: ذِي مَخْمَرٍ] - وَهُوَ ابْنُ أَخِي النَّجَاشِيِّ - .

قَالَ أَبُو عِيْسَى: وَحَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ .

وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي الرَّجُلِ يَنَامُ عَنِ الصَّلَاةِ أَوْ يُسَاهَا فَيَسْتَيْقِظُ أَوْ يَذْكُرُ وَهُوَ فِي غَيْرِ وَقْتِ صَلَاةٍ، عِنْدَ طُلُوعِ الشَّمْسِ أَوْ عِنْدَ غُرُوبِهَا:

فَقَالَ بَعْضُهُمْ: يُصَلِّيْهَا إِذَا اسْتَيْقِظَ وَذَكَرَ، وَإِنْ كَانَ عِنْدَ طُلُوعِ الشَّمْسِ أَوْ عِنْدَ غُرُوبِهَا، وَهُوَ قَوْلُ أَحْمَدَ، وَإِسْحَاقَ، وَالشَّافِعِيِّ، وَمَالِكٍ .

وَقَالَ بَعْضُهُمْ: لَا يُصَلِّي حَتَّى تَطْلُعَ الشَّمْسُ أَوْ تَغْرُبَ .

تخریج: وأخرجه مسلم، المساجد، باب قضاء الصلاة الفاتية واستحباب تعجيل قضائها، ح: ٦٨١ من حديث ثابت البناني به ورواه النسائي: ٢٩٤/١، ح ٦١٦ عن قتيبة به * وفي الباب عن ابن مسعود، [أبو داود، ح: ٤٤٧] وأبي مریم [النسائي، ح: ٦٢٢] وعمران بن حصين، [مسلم، ح: ٣١٢/٦٨٢] وجبير بن مطعم [النسائي، ح: ٦٢٥] وأبي جحيفة، [ابن أبي شيبه: ٦٤/٢] وأبي سعيد [لم نجد] وعمرو بن أمية الضمري، [أبو داود، ح: ٤٤٤] وذي مخبر، [أبو داود، ح: ٤٤٥].

Comments:

If a person remained sleeping at the time of prayer, but he thought of getting up at the time of prayer or someone would wake him, but he could not wake up, or if he forgot because he was busy in doing something lawful and necessary; in this case he is not guilty.

Chapter 17. What Has Been Related About A Man Who Forgets A *Ṣalāt*

(المعجم ١٧) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَنْسَى الصَّلَاةَ (التحفة ١٧)

178. Anas [bin Mālik] narrated that Allāh's Messenger ﷺ said: "Whoever forgets a *Ṣalāt* then he is

١٧٨ - حَدَّثَنَا قُتَيْبَةُ وَبِشْرُ بْنُ مُعَاذٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ [بْنِ

to pray it when he remembers it.”
(*Ṣaḥīḥ*)

There are narrations on this topic from Samurah and Abū Qatādah.

Abū ‘Eisā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been related from ‘Alī bin Abī Ṭālib that he said about a man who forgot a *Ṣalāt*: He prays it when he remembers it, during its time or not. And this is the view of [Ash-Shāfi‘ī,] Aḥmad [bin Ḥanbal], and Ishāq.

It was related that Abū Bakrah slept through the *‘Aṣr* prayer then awoke while the sun was setting. He did not pray until the sun had set.

There are those among the people of Al-Kūfah who held this view.

As for our companions, they held the view of ‘Alī bin Abī Ṭālib [may Allāh be pleased with him.]

مَالِكٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا».

وَفِي الْبَابِ عَنْ سَمُرَةَ، وَأَبِي قَتَادَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَيُرْوَى عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ قَالَ فِي الرَّجُلِ يَنْسَى الصَّلَاةَ [قَالَ]: يُصَلِّيهَا مَتَى

[مَا] ذَكَرَهَا فِي وَقْتٍ أَوْ فِي غَيْرِ وَقْتٍ. وَهُوَ قَوْلُ [الشَّافِعِيِّ]، وَأَحْمَدُ [بْنِ حَنْبَلٍ]،

وَإِسْحَاقَ.

وَيُرْوَى عَنْ أَبِي بَكْرَةَ: أَنَّهُ نَامَ عَنْ صَلَاةِ الْعَصْرِ، فَاسْتَيْقَظَ عِنْدَ غُرُوبِ الشَّمْسِ،

فَلَمْ يُصَلِّ حَتَّى غَرَبَتِ الشَّمْسُ.

وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْكُوفَةِ إِلَى هَذَا.

وَأَمَّا أَصْحَابُنَا فَذَهَبُوا إِلَى قَوْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللَّهُ عَنْهُ].

تخریج: متفق عليه، وأخرجه مسلم، انظر الحديث السابق، ح: ٦٨٤ عن قتيبة، والبخاري، مواقيت الصلاة، باب، من نسي صلاة فليصل إذا ذكرها. . . إلخ، ح: ٥٩٧ من حديث قتادة به * وفي الباب عن سمرة، [أحمد: ٢٢/٥] وأبي قتادة، [مسلم، ح: ٦٨٣] * حديث علي: حديث أبي بكر.

Comments:

If a person forgets the prayer, he will perform this prayer as soon as he remembers, but prayer cannot be offered when sun is rising or setting, rather it should be delayed for a while, and there is no harm in this.

Chapter 18. What Has Been Related About A Man Who Misses Multiple Prayers And Which Of Them He Should Begin With

179. ‘Abdullāh [bin Mas‘ūd] narrated: “The idolaters kept Allāh’s Messenger ﷺ distracted

(المعجم ١٨) - بَابُ مَا جَاءَ فِي الرَّجُلِ تَقَوُّتُهُ الصَّلَوَاتِ بِأَيِّتِهِنَّ يَبْدَأُ (التحفة ١٨)

١٧٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا هُشَيْمٌ عَنْ

أَبِي الرَّبِيعِ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ

from four prayers on the Day of Al-Khandaq (the battle of the Trench) until as much as Allāh willed of the night had passed. So he ordered Bilāl to call the *Adhān*, then he called the *Iqāmah* to pray *Zuhr*, then he called the *Iqāmah* to pray *‘Ashr*, then he called the *Iqāmah* to pray *Maghrib*, then he called the *Iqāmah* to pray *‘Ishā’*.”
(*Hasan*)

[He said:] There are narrations on this topic from Abū Sa‘eed and Jābir.

Abū ‘Eīsā said: There is nothing wrong in the chain for the *Hadīth* of Abdullāh, except that Abū ‘Ubaidah (one of the narrators) did not hear from ‘Abdullāh.

It is the view chosen by some of the people of knowledge regarding the case of missed prayers: that a man is to call the *Iqāmah* for every prayer when he is making up what he missed, If, however, he does not call *Iqāmah* then it is acceptable, too. And this is the saying of *Ash-Shāfi‘ī*.

تخریج: [حسن] وأخرجه النسائي: ٢٩٧/١، ٢٩٨، ح: ٦٢٣ وغيره من حديث أبي الزبير محمد بن مسلم بن تدرس به وله شاهد عند النسائي، ح: ٦٦٢ وبه صح الحديث * وفي الباب عن أبي سعيد، [النسائي، ح: ٦٦٢] وصححه ابن خزيمة، ح: ٩٩٦ [وجابر، [يأتي: ١٨٠].

Comments:

It is known that the order of missed prayers should be observed when making them up. But if the number of missed prayers is much, or he has forgotten to make them up, or the time of the current prayer is running out; the observance of order of the prayers will be canceled and the current prayer will be performed first and then the missed prayers will be performed.

180. Jābir bin ‘Abdullāh narrated: “On the Day of Al-Khandaq (the battle of the Trench), ‘Umar bin Al-Khaṭṭāb came cursing the

أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ عَبْدُ اللَّهِ [بْنُ مَسْعُودٍ]: إِنَّ الْمُشْرِكِينَ شَعَلُوا رَسُولَ اللَّهِ ﷺ عَنْ أَرْبَعِ صَلَوَاتٍ يَوْمَ الْخَنْدَقِ حَتَّى ذَهَبَ مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ، فَأَمَرَ بِلَالًا فَأَذَّنَ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ.

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ، وَجَابِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللَّهِ لَيْسَ بِإِسْنَادِهِ بَأْسٌ، إِلَّا أَنَّ أَبَا عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ عَبْدِ اللَّهِ.

وَهُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ فِي الْقَوَائِمِ: أَنْ يُقِيمَ الرَّجُلُ لِكُلِّ صَلَاةٍ إِذَا قَضَاهَا، وَإِنْ لَمْ يُقِيمْ أَجْزَاءَهُ، وَهُوَ قَوْلُ الشَّافِعِيِّ.

١٨٠ - [وَأَخْرَجَنَا مُحَمَّدُ بْنُ بَشَّارٍ

[بُنْدَارٌ]: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي

disbelievers of Quraish and said: ‘O Allāh’s Messenger ﷺ! I could not offer the *‘Aṣr* prayer until the sun was about to set.’ The Prophet ﷺ said: ‘By Allāh! I too have not offered the *Ṣalāt*.’” So he said: “We descended into Buḥḥān,^[1] Allāh’s Messenger ﷺ performed *Wuḍū’* and we too performed *Wuḍū’*. Allāh’s Messenger ﷺ prayed *‘Aṣr* after the sun had set, then after it he prayed *Maghrib*.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، المساجد، باب الدلیل لمن قال: الصلاة الوسطی هی صلاة العصر، ح: ۶۳۱ من حدیث معاذ بن هشام، والبخاری، مواقیة الصلاة، باب من صلی بالناس جماعة بعد ذهاب الوقت، ح: ۵۹۶ من حدیث هشام الدستوائی به.

Chapter 19. What Has Been Related About “*Ṣalātul-Wuṣṭā*” [And It Has Been Said That It Is *Zuhr*]

181. ‘Abdullāh bin Mas‘ūd narrated that Allāh’s Messenger ﷺ said: “*Ṣalātul-Wuṣṭā* is the *‘Aṣr* prayer.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، انظر الحدیث السابق، ح: ۶۲۸ من حدیث محمد بن طلحة به وهو فی مسند الطیالسی، ح: ۳۶۶.

عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ ابْنَ الْخَطَّابِ قَالَ يَوْمَ الْخَنْدَقِ، وَجَعَلَ يَسْتَبُ كُفَّارَ فُرَيْشٍ، قَالَ: يَا رَسُولَ اللَّهِ مَا كِدْتُ أَصْلِي الْعَصْرَ حَتَّى تَغْرَبَ الشَّمْسُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ إِنْ صَلَّى بِهَا». قَالَ: فَزَلْنَا بُطْحَانَ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ وَتَوَضَّأْنَا، فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ. [قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ۱۹) - بَابُ مَا جَاءَ فِي الصَّلَاةِ الْوُسطَى أَنَّهَا الْعَصْرُ [وَقَدْ قِيلَ: إِنَّهَا الظُّهْرُ] (التحفة ۱۹)

۱۸۱ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ وَأَبُو النَّضْرِ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ ابْنِ مُصَرِّفٍ، عَنْ زَيْدٍ، عَنْ مَرَّةِ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الْوُسطَى صَلَاةُ الْعَصْرِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

[1] A valley in Al-Madīnah.

182. Samurah bin Jundab narrated that the Prophet ﷺ said: “*Ṣalātul-Wuṣṭa* is the *‘Aṣr* prayer.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Alī, [‘Abdullāh bin Mas‘ūd, Zaid bin Thābit], ‘Aishah, Ḥaḥṣah, Abū Hurairah, and Abū Hāshim bin ‘Utbah.

Abū ‘Eisā said: Muḥammad said: “Alī bin ‘Abdullāh said: ‘The *Ḥadīth* of Al-Ḥasan from Samurah [bin Jundab] is a *Ḥasan Ḥadīth*, and he did hear from him.”

Abū ‘Eisā said: The *Ḥadīth* of Samurah about *Ṣalātul-Wuṣṭa* is a *Ḥasan Ḥadīth*.

And this is the saying of most of the scholars among the Companions of the Prophet ﷺ and others.

Zaid bin Thābit and ‘Aishah said that *Ṣalātul-Wuṣṭa* is the *Zuhr* prayer.

Ibn ‘Abbās and Ibn ‘Umar said that *Ṣalātul-Wuṣṭa* is the *Ṣubḥ* (*Fajr*) prayer.

Abū Mūsā bin Al-Muthanna narrated to us: Quraish bin Anas narrated to us from Ḥabīb bin Ash-Shahīd who said: “Muḥammad bin Sīrīn said to me, ‘Ask Al-Ḥasan about the *Ḥadīth* regarding the *‘Aqīqah*.’ So I asked him and he said: ‘I heard it from Samurah bin Jundab.’”^[1]

Abū ‘Eisā said: Muḥammad bin Ismā‘īl informed me of this *Ḥadīth*: from ‘Alī bin ‘Abdullāh [bin Al-Madīnī], from Quraish bin Anas.

١٨٢ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُهُ عَنْ

سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ ابْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَالَ: «صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ».

[قَالَ]: وَفِي الْبَابِ عَنْ عَلِيٍّ [وَعَبْدِ اللَّهِ

ابْنِ مَسْعُودٍ، وَزَيْدِ بْنِ ثَابِتٍ] وَعَائِشَةَ وَحَفْصَةَ، وَأَبِي هُرَيْرَةَ، وَأَبِي هَاشِمِ بْنِ عَثْبَةَ.

قَالَ أَبُو عِيسَى: قَالَ مُحَمَّدٌ: قَالَ عَلِيُّ بْنُ

عَبْدِ اللَّهِ: حَدِيثُ الْحَسَنِ عَنْ سَمُرَةَ [بْنِ جُنْدَبٍ] حَدِيثٌ حَسَنٌ وَقَدْ سَمِعَ مِنْهُ.

وَقَالَ أَبُو عِيسَى: حَدِيثُ سَمُرَةَ فِي صَلَاةِ

الْوُسْطَى حَدِيثٌ حَسَنٌ.

وَهُوَ قَوْلُ أَكْثَرِ الْعُلَمَاءِ مِنْ أَصْحَابِ النَّبِيِّ

ﷺ وَغَيْرِهِمْ.

وَقَالَ زَيْدُ بْنُ ثَابِتٍ وَعَائِشَةُ: صَلَاةُ

الْوُسْطَى صَلَاةُ الظُّهْرِ.

وَقَالَ ابْنُ عَبَّاسٍ وَابْنُ عُمَرَ: صَلَاةُ

الْوُسْطَى صَلَاةُ الصُّبْحِ.

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى:

حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ عَنْ حَبِيبِ بْنِ الشَّهِيدِ

قَالَ: قَالَ لِي مُحَمَّدُ بْنُ سِيرِينَ: سَلِ

الْحَسَنَ: مِمَّنْ سَمِعَ حَدِيثَ الْعَقِيقَةِ؟ فَسَأَلْتُهُ،

فَقَالَ: سَمِعْتُهُ مِنْ سَمُرَةَ بْنِ جُنْدَبٍ.

قَالَ أَبُو عِيسَى: وَأَخْبَرَنِي مُحَمَّدُ بْنُ

إِسْمَاعِيلَ عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ [بْنِ

[1] Al-Ḥasan is narrating in the chain for no. 182, and he said: “from Samurah” So the author’s intent here is to clarify that Al-Ḥasan actually heard narrations from Samurah.

Muḥammad said: “Alī said: It is true that Al-Ḥasan heard from Samurah. And he used this *Ḥadīth* as a proof.

الْمَدِينِي، عَنْ قُرَيْشِ بْنِ أَنَسٍ بِهَذَا الْحَدِيثِ.

قَالَ مُحَمَّدٌ: قَالَ عَلِيٌّ: وَسَمِعَ الْحَسَنَ مِنْ سَمُرَةَ صَحِيحٌ. وَاحْتَجَّ بِهَذَا الْحَدِيثِ.

تخریج: [صحيح] وأخرجه أحمد: ١٢/٥ من حديث سعيد بن أبي عروبة به وله شواهد متواترة * وفي الباب عن علي، [البخاري، ح: ٢٩٣١، ومسلم، ح: ٦٢٧] وعبدالله بن مسعود، [مسلم، ح: ٦٢٨] وزيد بن ثابت [لم نجد، بل ثبت عنه أنه كان يقول: أنه الظهر، أبو داود، ح: ٤١١؛ ومالك: ١/١٣٩] وعائشة، [مسلم، ح: ٦٢٩] وحفصة، [مالك، ح: ١٣٩] وعبدالرزاق، ح: ٢٢٠٢] وأبي هريرة، [ابن خزيمة: ٢/٢٩٠، ح: ١٣٣٨] وأبي هاشم بن عتبة، [الحاكم في المستدرک: ٣/٦٣٨] * قول زيد في الموطأ: ١/١٣٩ والسنن الكبرى للبيهقي: ١/٤٥٨، ٤٥٩ وقول عائشة [لم أجده] قول ابن عباس عند البيهقي: ١/٤٦١ والموطأ، وقول ابن عمر عند البيهقي: ١/٤٦٢ وقول الحسن في العقيقة، رواه البخاري، ح: ٥٤٧٢ من حديث قريش بن أنس به ومن طريقه رواه الترمذي أيضا.

Comments:

In the Qur’ān, it has been specially stressed to guard and care for the *Salātul-Wuṣṭā*, but the jurists and the scholars of *Ḥadīth* have great dispute in specifying which prayer is the *Salātul-Wuṣṭā*. Rationally, any of the five prayers can be stated as the *Salātul-Wuṣṭā* prayer. But in the light of the *Marfū’* narrations, the authentic saying is that it is the ‘*Asr* (after noon) prayer.

Chapter 20. What Has Been Related About Prayer After ‘*Asr* And After *Fajr* Is Disliked

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الصَّلَاةِ بَعْدَ الْعَصْرِ وَبَعْدَ الْفَجْرِ (التحفة ٢٠)

183. Ibn ‘Abbās narrated: “I heard more than one of the Companions of the Prophet ﷺ; ‘Umar bin Al-Khaṭṭāb among them, and he was one of the most beloved among them to me – (narrating) that Allāh’s Messenger ﷺ prohibited the *Ṣalāt* after *Fajr* until the sun had risen, and the *Ṣalāt* after ‘*Asr* until the sun had set.” (*Ṣaḥīh*)

١٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ - وَهُوَ ابْنُ زَادَانَ - عَنْ قَتَادَةَ [قَالَ]: أَخْبَرَنَا أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ وَاحِدًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ: مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ مِنْ أَحِبِّهِمْ إِلَيَّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَعَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ. [قَالَ]: وَفِي الْبَابِ عَنْ عَلِيٍّ، وَابْنِ

He said:] There are narrations on this topic from ‘Alī, Ibn Mas‘ūd, ‘Uqbah bin ‘Āmir, Abū Hurairah,

Ibn ‘Umar, Samurah bin Jundab, ‘Abdullāh bin ‘Amr, Mu‘ādh bin ‘Afrā, Aṣ-Ṣunābīhī – and he did not hear from the Prophet ﷺ – [Salamah bin Al-Akwa‘, Zaid bin Thābit], ‘Āishah, Ka‘b bin Murrah, Abū Umāmah, ‘Amr bin ‘Anbasah, Ya‘lā bin Umaiyah, and Mu‘āwiyah. (*Ṣaḥīḥ*)

Abū ‘Eīsā said: The *Ḥadīth* of Ibn ‘Abbās from ‘Umar is a [*Ḥasan Ṣaḥīḥ Ḥadīth*].

Most of the *Fuqahā’* among the Companions of the Prophet ﷺ and those after them disliked praying after the *Ṣubḥ (Fajr)* prayer until the sun had risen, and after the *‘Aṣr* [prayer] until the sun had set. As for prayers that one has missed, then there is no harm in making them up after *‘Aṣr* or after *Ṣubḥ*.

‘Alī bin Al-Madīnī said: “Yaḥya bin Sa‘eed said: ‘Shu‘bah said: “Qatādah did not hear from Abū Al-‘Āliyah except for three things:

The *Ḥadīth* of ‘Umar that the Prophet ﷺ prohibited the *Ṣalāt* after *‘Aṣr* until the sun had set, and the *Ṣalāt* after *Fajr* until the sun had risen.

The *Ḥadīth* of Ibn ‘Abbās, from the Prophet ﷺ: ‘No one should say: “I am better than Yunūs bin Matta.”’

And the *Ḥadīth* of ‘Alī: ‘The judges are of three (types).’”

مَسْعُودٍ، وَعُقْبَةُ بْنُ عَامِرٍ، وَأَبِي هُرَيْرَةَ، وَابْنِ عُمَرَ، وَسُمُرَةَ بْنَ جُنْدَبٍ، وَعَبْدُ اللَّهِ بْنُ عَمْرِو، وَمُعَاذُ بْنُ عَفْرَاءَ، وَالضُّنَابِيَّ - وَلَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ - [وَسَلَّمَ بْنِ الْأَكْوَعِ، وَزَيْدُ بْنُ ثَابِتٍ] وَعَائِشَةَ، وَكَعْبُ بْنُ مُرَّةَ، وَأَبِي أُمَامَةَ، وَعَمْرُو بْنُ عَبْسَةَ، وَيَعْلَى بْنُ أُمَيَّةَ، وَمُعَاوِيَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ عَنْ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ: أَنَّهُمْ كَرِهُوا الصَّلَاةَ بَعْدَ صَلَاةِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَبَعْدَ [صَلَاةِ] الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَأَمَّا الصَّلَوَاتُ الْفَوَائِثُ فَلَا بَأْسَ أَنْ تُقْضَى بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ.

قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى بْنُ سَعِيدٍ: قَالَ شُعْبَةُ: لَمْ يَسْمَعْ قَتَادَةَ مِنْ أَبِي الْعَالِيَةِ إِلَّا ثَلَاثَةَ أَشْيَاءَ: حَدِيثَ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ وَحَدِيثَ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» وَحَدِيثَ عَلِيِّ: «الْقَضَاءُ ثَلَاثَةٌ».

تخريج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب الأوقات التي نهى عن الصلاة فيها، ح: ٨٢٦ من حديث هشيم، والبخاري، مواقيت الصلاة، باب الصلاة بعد الفجر حتى ترتفع الشمس، ح: ٥٨١ من حديث قتادة به * وفي الباب عن علي، [أبو داود، ح: ١٢٧٥] وابن مسعود، [ابن أبي شيبة: ٣٥٣/٢] وأبي سعيد، [البخاري، ح: ٥٨٦ ومسلم، ح: ٨٢٧] وعقبة بن

عامر، [مسلم، ح: ٨٣١] وأبي هريرة، [مسلم، ح: ٨٢٥، البخاري، ح: ٥٨٨] وابن عمر، [أحمد: ٢/٢٤، ١٠٦] وسمرة بن جندب، [أحمد: ٥/١٥، ٢٠، وابن خزيمة، ح: ١٢٧٤] وسلمة بن الأكوخ، [أحمد: ٤/٥١] وزيد بن ثابت، [أحمد: ٥/١٨٥] وعبدالله بن عمرو، [أحمد: ٢/١٨٢، ١٧٩، ٢١١، ٢٠٧] ومعاذ ابن عفراء، [النسائي، ح: ٥١٩ وأحمد: ٤/٢١٩] والصنابحي، [ابن ماجه، ح: ١٧٥٣] وغيره وعائشة، [أبو داود، ح: ١٢٨٠] وكعب بن مرة، [أحمد: ٤/٢٣٥، ٣٢١] وأبي أمامة، [أحمد: ٥/٢٦٠] وعمرو بن عبسة، [مسلم، ح: ٨٣٢/٢٩٤] ويعلى بن أمية، [أحمد: ٤/٢٢٣] ومعاوية، [البخاري، ح: ٥٨٧] * حديث: "لا ينبغي لأحد أن يقول... إلخ" أخرجه البخاري، ح: ٣٣٩٥، ومسلم، ح: ٣٧٧ وحديث: القضاء ثلاثة: يأتي: ١٣٢٢.

Comments:

The truth is that no prayer is allowed at sunrise, while the sun is at its meridian and at the sunset, except *ʿAṣr* prayer. Because the Prophet ﷺ prohibited offering prayer at these three times, and also prohibited to bury the dead at these times.

Chapter 21. What Has Been Related About *Ṣalāt* After *ʿAṣr*

(المعجم ٢١) - بَابُ مَا جَاءَ فِي

الصَّلَاةِ بَعْدَ الْعَصْرِ (التحفة ٢١)

184. Ibn 'Abbās narrated: "The Prophet ﷺ only performed the two *Rak'ah* (units of prayer) after *ʿAṣr* because some wealth came to him which distracted him from the two *Rak'ah* after *Zuhr*, so he prayed them after *ʿAṣr*, then he did not repeat that." (*Daʿif*)

There are narrations on this topic from 'Āishah, Umm Salamah, Maimūnah, and Abū Mūsā.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Hasan Hadīth*.

More than one person has reported from the Prophet ﷺ: That he prayed two *Rak'ah* after *ʿAṣr*.

And this is contrary to what is related from him prohibiting *Ṣalāt* after *ʿAṣr* until the sun has set.

The *Hadīth* of Ibn 'Abbās is more correct since he said in it: "then he

١٨٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا صَلَّى النَّبِيُّ ﷺ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ لِأَنَّهُ آتَاهُ مَالٌ فَشَغَلَهُ عَنِ الرَّكْعَتَيْنِ بَعْدَ الظُّهْرِ، فَصَلَّاهُمَا بَعْدَ الْعَصْرِ، ثُمَّ لَمْ يُعَدِّ لَهُمَا.

وَفِي الْبَابِ عَنْ عَائِشَةَ، وَأُمِّ سَلَمَةَ، وَمَيْمُونَةَ، وَأَبِي مُوسَى.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ.

وَقَدْ رَوَى غَيْرٌ وَاحِدٌ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى بَعْدَ الْعَصْرِ رَكْعَتَيْنِ.

وَهَذَا خِلَافٌ مَا رَوَى عَنْهُ: أَنَّهُ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

وَحَدِيثُ ابْنِ عَبَّاسٍ أَصَحُّ حَيْثُ قَالَ: لَمْ

did not repeat that.”

It has been related that Zaid bin Thābit reported something similar to the *Hadīth* of Ibn ‘Abbās.

There are two reports related from ‘Āishah on this topic:

It is related from her that the Prophet ﷺ would not visit her after ‘*Aṣr*, without praying two *Rak‘ah*.

And it is related from her, from Umm Salamah, from the Prophet ﷺ, that he prohibited *Ṣalāt* after ‘*Aṣr* until the sun has set, and after *Ṣubḥ* until the sun has risen.

The view that most of the people of knowledge agreed upon is that it is disliked to pray after ‘*Aṣr* until the sun has set, and after *Ṣubḥ* until the sun has risen, except for what is exempt from that, like *Ṣalāt* after *Tawāf* in Makkah, after ‘*Aṣr*, until the sun has set, and after *Ṣubḥ*, until the sun has risen. It has been reported that the Prophet ﷺ permitted that.

This is the view of some scholars from among the Companions and those after them.

And it is the saying of Ash-Shāfi‘ī, Aḥmad, and Ishāq.

And there are those among the people of knowledge from the Companions of the Prophet ﷺ and those after them who also disliked prayer in Makkah after ‘*Aṣr* and after *Ṣubḥ*.

This is the saying of Sufyān Ath-Thawrī, Mālik bin Anas, and some of the people of Al-Kūfah.

يُعَدُّ لَهُمَا .

وَقَدْ رُوِيَ عَنْ زَيْدِ بْنِ ثَابِتٍ نَحْوُ حَدِيثِ

ابْنِ عَبَّاسٍ .

وَقَدْ رُوِيَ عَنْ عَائِشَةَ فِي هَذَا الْبَابِ

رَوَايَاتٌ :

رُوِيَ عَنْهَا : أَنَّ النَّبِيَّ ﷺ مَا دَخَلَ عَلَيْهَا

بَعْدَ الْعَصْرِ إِلَّا صَلَّى رَكَعَتَيْنِ .

وَرُوِيَ عَنْهَا عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ :

أَنَّهُ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ

الشَّمْسُ ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ .

وَالَّذِي اجْتَمَعَ عَلَيْهِ أَكْثَرُ أَهْلِ الْعِلْمِ عَلَى

كِرَاهِيَةِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ

الشَّمْسُ ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ ،

إِلَّا مَا اسْتَنْبَيْ مِنْ ذَلِكَ ، وَمِثْلُ الصَّلَاةِ بِمَكَّةَ

بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَبَعْدَ الصُّبْحِ

حَتَّى تَطْلُعَ الشَّمْسُ بَعْدَ الطَّوَافِ ، فَقَدْ رُوِيَ

عَنِ النَّبِيِّ ﷺ رُخْصَةً فِي ذَلِكَ .

وَقَدْ قَالَ بِهِ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ

أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ .

وَبِهِ يَقُولُ الشَّافِعِيُّ ، وَأَحْمَدُ ، وَإِسْحَاقُ .

وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ

النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ الصَّلَاةَ بِمَكَّةَ أَيْضًا بَعْدَ

الْعَصْرِ وَبَعْدَ الصُّبْحِ .

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ ، وَمَالِكُ بْنُ

أَنْسٍ ، وَبَعْضُ أَهْلِ الْكُوفَةِ .

تخريج: [إسناده ضعيف] وأخرجه ابن حبان (الإحسان): ١٥٧٣ من حديث عطاء بن السائب به واختلط ولم يحدث به قبل اختلاطه * وفي الباب عن عائشة، [البخاري، ح: ٥٩٣، ومسلم، ح: ٨٣٥] وأم سلمة، [البخاري تعليقًا قبل، ح: ٥٩٠ والنسائي، ح: ٥٨٠، ٥٨١] وميمونة، [أحمد: ٣٣٣/٦، ٣٣٤] وأبي موسى، [أحمد: ٤١٦/٤] * [صلى بعد العصر ركعتين] أخرجه البخاري، ح: ٥٩٣، وحديث زيد: وعن عائشة: "إلا صلى ركعتين، أخرجه البخاري، ح: ٥٩٣ وعن أم سلمة، تقدم: ١٨٣.

Comments:

Making up the *Sunnah* of *Zuhr* prayer after *‘Asr* is exclusively for the Prophet ﷺ, according to the majority of the scholars; but ‘Āishah used to perform voluntary prayer after *‘Asr*, and she stated that the purpose of prohibition of voluntary prayer after *‘Asr* was if the prayer is purposely performed at sunset.

Chapter 22. What Has Been Related About *Ṣalāt* Before *Maghrib*

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي الصَّلَاةِ قَبْلَ الْمَغْرِبِ (التحفة ٢٢)

185. ‘Abdullāh bin Mughaffal narrated that the Prophet ﷺ said: “Between every two calls (to prayer) there is a *Ṣalāt* for whoever wills.” (*Ṣaḥīh*)

١٨٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْفَلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَ كُلِّ آذَانَيْنِ صَلَاةٌ لِمَنْ شَاءَ».

There is something on this topic from ‘Abdullāh bin Az-Zubair.

وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ. قَالَ أَبُو عَمِيْسٍ: حَدِيثُ عَبْدِ اللَّهِ بْنِ مُعْفَلٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Abdullāh bin Mughaffal is a *Ḥasan Ṣaḥīh Ḥadīth*.

وَقَدْ اِخْتَلَفَ أَصْحَابُ النَّبِيِّ ﷺ فِي الصَّلَاةِ قَبْلَ الْمَغْرِبِ: فَلَمْ يَرِ بَعْضُهُمُ الصَّلَاةَ قَبْلَ الْمَغْرِبِ.

The Companions of the Prophet ﷺ differed over *Ṣalāt* before *Maghrib*, some of them held the view that there was no prayer before *Maghrib*.

وَقَدْ رُوِيَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّهُمْ كَانُوا يُصَلُّونَ قَبْلَ صَلَاةِ الْمَغْرِبِ رَكَعَتَيْنِ، بَيْنَ الْأَذَانِ وَالْإِقَامَةِ.

It has been reported from more than one of the Companions of the Prophet ﷺ that they would pray two *Rak’ah* before the *Maghrib* prayer, between the *Adhān* and the *Iqāmah*.

وَقَالَ أَحْمَدُ وَإِسْحَاقُ: إِنَّ صَلَاتِهِمَا فَحَسَنٌ. وَهَذَا عِنْدَهُمَا عَلَى الْإِسْحَابِ.

Aḥmad and Ishāq said that if one prays them then it is good.

This is, according to them, recommended.

تخريج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب بين كل أذنين صلاة، ح: ٨٣٨ من حديث وكيع، والبخاري، ح: ٦٢٧ من حديث كهمس به * وفي الباب عن عبدالله بن الزبير، [ابن حبان، ح: ٦١٥ والدارقطني: ١/٩٩].

Comments:

As for the authentic narrations, praying two *Rak'ah* after the *Adhān* of *Maghrib* and before the *Maghrib* prayer are recommended; because the Prophet ﷺ encouraged that.

Chapter 23. What Has Been Related About One Who Caught A *Rak'ah* Of *ʿAṣr* Before The Sun Has Set

(المعجم ٢٣) - **بَابُ مَا جَاءَ فِيْمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ** (التحفة ٢٣)

186. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever catches a *Rak'ah* of *Ṣubḥ* before the sun has risen, then he has caught *Ṣubḥ*. Whoever catches a *Rak'ah* of *ʿAṣr* before the sun has set, then he has caught *ʿAṣr*.” (*Ṣaḥīḥ*)

١٨٦ - حَدَّثَنَا [إِسْحَاقُ بْنُ مُوسَى] الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنْ الْأَعْرَجِ يُحَدِّثُونَهُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ».

There is something on this topic from *ʿĀishah*.

Abū ʿEisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

وَفِي الْبَابِ عَنْ عَائِشَةَ. قَالَ أَبُو عَمِيْرٍ: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيْحٌ.

This is the opinion of our companions [and] *Ash-Shāfiʿī*, *Aḥmad* and *Ishāq*.

وَبِهِ يَقُولُ أَصْحَابُنَا [وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ].

According to them, this *Ḥadīth* refers to the person who has an excuse, like a man who slept through the *Ṣalāt* or forgot it, then he awoke or remembered it when the sun was rising or setting.

وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَهُمْ لِصَاحِبِ الْعُذْرِ، مِثْلَ الرَّجُلِ يَنَامُ عَنِ الصَّلَاةِ أَوْ يَنْسَاهَا فَيَسْتَيْقِظُ وَيَتَذَكَّرُ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا.

تخريج: متفق عليه، وأخرجه البخاري، مواقيت الصلاة، باب من أدرك من الفجر ركعة، ح: ٥٧٩، ومسلم، المساجد، باب من أدرك ركعة من الصلاة فقد أدرك تلك الصلاة، ح: ٦٠٨ من

حديث مالك به وهو في الموطأ: ٦/١ (بحيى) * وفي الباب عن عائشه، [مسلم، ح: ٦٠٩].

Comments:

The majority of the *Ummah*, with the exception of the *Aḥnāf*, hold the opinion that if due to a valid reason or a necessity one begins to pray *Fajr* or *‘Aṣr* prayer, and the sun rose or set after one *Rak‘ah*, this prayer should be completed and the duty of prayer will be discharged. *Aḥnāf* reject this in regards to the *Fajr* prayer but acknowledge the acceptance of *‘Aṣr* in this situation.

Chapter 24. What Has Been Related About Combining Two Prayers While [A Resident]

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ فِي [الْحَضَرِ] (التحفة ٢٤)

187. Ibn ‘Abbās said: “Allāh’s Messenger ﷺ combined the *Zuhr* and *‘Aṣr* (prayers), and the *Maghrib* and *‘Ishā’* (prayers) in Al-Madīnah, without being in a state of fear, nor due to rain.” (*Ṣaḥīh*)

١٨٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ، مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ.

He said:^[1] “They said to Ibn ‘Abbās: ‘Why did he do that?’ He said: ‘He wanted there to be no hardship on his *Ummah*.”

قَالَ: فَقِيلَ لِابْنِ عَبَّاسٍ: مَا أَرَادَ بِذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُخْرَجَ أُمَّتُهُ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

There is something on this topic from Abū Hurairah.

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Abbās has been reported through more than one route from him: It was reported from Jābir bin Zaid, Sa‘eed bin Jubair, and ‘Abdullāh bin *Shāqīq* Al-‘Uqailī.

قَالَ أَبُو عِيَسَى: حَدِيثُ ابْنِ عَبَّاسٍ قَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهِ: رَوَاهُ جَابِرُ بْنُ زَيْدٍ وَسَعِيدُ بْنُ جُبَيْرٍ وَعَبْدُ اللَّهِ بْنُ شَقِيقِ الْعُقَيْلِيِّ. وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ غَيْرَ هَذَا.

It has been reported from Ibn ‘Abbās, from the Prophet ﷺ by other than these as well.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب الجمع بين الصلاتين في الحضر، ح: ٥٤/ ٧٠٥ من حديث أبي معاوية الضرير به * وفي الباب عن أبي هريرة، [مسلم، ح: ٧٠٥/ ٥٧].

188. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Whoever combines two prayers without any

١٨٨ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ الْبَصْرِيُّ: حَدَّثَنَا الْمُعْتَمَرُ بْنُ سُلَيْمَانَ عَنْ

[1] Sa‘eed bin Jubair is the one narrating this from Ibn ‘Abbās.

excuse then he has committed something from the major sins.”

(*Da'if*)

Abū 'Eisā said: *Ḥanash* (a narrator in the chain of this *Ḥadīth*) is Abū 'Alī Ar-Raḥbī; *Ḥanash* bin Qais. He is weak according to the people of *Ḥadīth*, Aḥmad and others graded him weak.

The people of knowledge act according to this: One does not combine two prayers except while traveling or at 'Arafāt (during *Ḥajj*).

Some of the people of knowledge among the *Tābi'īn* permitted combining two prayers for the sick person.

And this is the saying of Aḥmad and Ishāq.

Some of the people of knowledge say one may combine two prayers for rain.

This is the view of *Ash-Shāfi'ī*, Aḥmad, and Ishāq.

Ash-Shāfi'ī did not think that the sick person could combine two prayers.

أَبِيهِ، عَنْ حَنْشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ جَمَعَ بَيْنَ الصَّلَاتَيْنِ مِنْ غَيْرِ عُدْرٍ فَقَدْ أَتَى أَبَا بَابَا مِنْ أَبْوَابِ الْكِبَائِرِ».

قَالَ أَبُو عَيْسَى: وَحَنْشٌ هَذَا هُوَ أَبُو عَلِيٍّ الرَّحْبِيُّ وَهُوَ حَنْشُ بْنُ قَيْسٍ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ، ضَعَّفَهُ أَحْمَدُ وَغَيْرُهُ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ: أَنْ لَا يُجْمَعَ بَيْنَ الصَّلَاتَيْنِ إِلَّا فِي السَّفَرِ أَوْ بِعَرَفَةَ.

وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ فِي الْجُمُعِ بَيْنَ الصَّلَاتَيْنِ لِلْمَرِيضِ.

وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: يَجْمَعُ بَيْنَ

الصَّلَاتَيْنِ فِي الْمَطَرِ.

وَبِهِ يَقُولُ الشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

وَلَمْ يَرَ الشَّافِعِيُّ لِلْمَرِيضِ أَنْ يَجْمَعَ بَيْنَ

الصَّلَاتَيْنِ.

تخريج: [إسناده ضعيف جداً] وأخرجه البيهقي: ١٦٩/٣ من حديث المعتمر به وحش متروك * أخرج البيهقي عن عمر بن الخطاب به موقوفاً نحو المعنى وهو قوي عنده.

Comments:

It is agreed that combining two prayers without a valid reason is not allowed. The *A'imnah* from *Ḥijāz* allow the combining of two prayers for an excuse. According to *Shāfi'ī* and *Mālikī*, the valid excuse is journey and rain; the disease is also a valid excuse along with these two, according to *Imām Aḥmad*.

Chapter 25. What Has Been Related About How the *Adhān* Started

189. ‘Abdullāh bin Zaid narrated: “When we awoke, we went to Allāh’s Messenger ﷺ to inform him of the dream. He said: ‘Indeed this dream is true. So go to Bilāl, for he has a better and louder voice than you. Convey to him what was said to you, so that he may call (to the prayer) with that.’” He said: “When ‘Umar bin Al-Khaṭṭāb heard Bilāl calling for the prayer he went to Allāh’s Messenger ﷺ, and he was dragging his *Izār*, (as he was hurrying) saying: ‘O Allāh’s Messenger! By the One Who sent you with the truth! I dreamt the same as what he said.’” He said: “So Allāh’s Messenger ﷺ said: ‘To Allāh is the praise, so that confirms it even more.’” (*Hasan*)

He said: There is a narration on this topic from Ibn ‘Umar.

Abū ‘Eīsā said: The *Hadīth* of ‘Abdullāh bin Zaid is *Hasan Ṣaḥīh Hadīth*.

This *Hadīth* was reported by Ibrāhīm bin Sa’d from Muḥammad bin Ishāq in a more complete manner than this narration, and it is longer. In it he mentioned the story of the *Adhān*, that it is each part two times, and that the *Iqāmah* is one time each part.

‘Abdullāh bin Zaid is Ibn ‘Abdu Rabbih, [and they call him Ibn ‘Abd Rabb.]

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي بَدْءِ
الْأَذَانِ (التحفة ٢٥)

١٨٩ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدِ
الْأَمْوِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ
إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ [بْنِ الْحَارِثِ]
التَّمِيمِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ، عَنْ
أَبِيهِ قَالَ: لَمَّا أَصْبَحْنَا أَتَيْتَنَا رَسُولَ اللَّهِ ﷺ،
فَأَخْبَرْتُهُ بِالرُّؤْيَا، فَقَالَ: «إِنَّ هَذِهِ لَرُّؤْيَا حَقٌّ،
فَقُمْ مَعَ بِلَالٍ، فَإِنَّهُ أُنْدَى وَأَمَدُ صَوْتًا مِنْكَ،
فَأَلْوِي عَلَيْهِ مَا قِيلَ لَكَ، وَتُبَادِ بِذَلِكَ» قَالَ:
فَلَمَّا سَمِعَ عُمرُ بْنُ الْخَطَّابِ نِدَاءَ بِلَالٍ
بِالصَّلَاةِ خَرَجَ إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ يَجْرُ
إِزَارَهُ، وَهُوَ يَقُولُ: يَا رَسُولَ اللَّهِ، وَالَّذِي
بَعَثَكَ بِالْحَقِّ، لَقَدْ رَأَيْتُ مِثْلَ الَّذِي قَالَ،
قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلِلَّهِ الْحَمْدُ،
فَذَلِكَ أَنْبُتُ».

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ
حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى هَذَا الْحَدِيثَ، إِبْرَاهِيمُ بْنُ سَعِيدٍ
عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ أَيْمَنَ مِنْ هَذَا الْحَدِيثِ
وَأَطْوَلَ، وَذَكَرَ فِيهِ قِصَّةَ الْأَذَانِ مِثْلَ مِثْنِي
وَالْإِقَامَةِ مَرَّةً مَرَّةً.

وَعَبْدُ اللَّهِ بْنُ زَيْدٍ هُوَ ابْنُ عَبْدِ رَبِّهِ،

[وَيُقَالُ: ابْنُ عَبْدِ رَبٍّ].

وَلَا نَعْرِفُ لَهُ عَنِ النَّبِيِّ ﷺ شَيْئًا يَصِحُّ إِلَّا

هَذَا الْحَدِيثُ الْوَاحِدُ فِي الْأَذَانِ.

We do not know of anything he narrated from the Prophet ﷺ that is correct except for this one *Hadīth* about the *Adhān*.

There are *Ahādīth* from ‘Abdullāh bin Zaid bin ‘Āṣim Al-Māzinī from the Prophet ﷺ, and he is the uncle of ‘Abbād bin Tamīm.

وَعَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَاصِمِ الْمَازِنِيِّ لَهُ أَحَادِيثٌ، عَنِ النَّبِيِّ ﷺ، وَهُوَ عَمُّ عَبَّادِ بْنِ تَمِيمٍ.

تخریج: [حسن] وأخرجه ابن ماجه، الأذنان، باب بدء الأذان، ح: ٧٠٦ من حديث محمد ابن إسحاق بن يسار به وصرح بالسمع عند أبي داود، ح: ٤٩٩، وصححه ابن خزيمة، ح: ٣٦٣، ٣٧١ وابن حبان، ح: ٢٨٧ والبخاري في غير صحيحه وغيرهم * وفي الباب عن ابن عمر [يأتي: ١٩٠].

190. Ibn ‘Umar narrated: “When the Muslims arrived in Al-Madīnah, they used to assemble for the *Ṣalāt*, and guess the time for it. There was no one who called for it (the prayer). One day they discussed that and some of them said that they should use a bell like the bell the Christians use. Others said they should use a trumpet like the horn the Jews use. But ‘Umar [bin Al-Khaṭṭāb] said: ‘Wouldn’t it be better if we had a man call for the prayer?’” He said: “So Allāh’s Messenger ﷺ said: ‘O Bilāl! Stand up and call for the *Ṣalāt*.’” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* as a narration of Ibn ‘Umar.

١٩٠ - حَدَّثَنَا أَبُو بَكْرِ [بْنُ النَّضْرِ] بِنِ أَبِي النَّضْرِ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلَوَاتِ، وَلَيْسَ يُنَادِي بِهَا أَحَدٌ، فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ، فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى، وَقَالَ بَعْضُهُمْ: اتَّخِذُوا قَرْنًا مِثْلَ قَرْنِ الْيَهُودِ، قَالَ: فَقَالَ عُمَرُ [ابْنُ الْخَطَّابِ]: أَوْلَا تَبْعَتُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بِلَالُ، قُمْ فَادِّ بِالصَّلَاةِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ.

تخریج: متفق عليه، وأخرجه مسلم، الصلاة، باب بدء الأذان، ح: ٢٧٧ من حديث حجاج ابن محمد، والبخاري، الأذان، باب بدء الأذان، ح: ٦٠٤ من حديث ابن جريج به.

Comments:

The Prophet ﷺ told ‘Abdullāh bin Zaid ﷺ to teach Bilāl ﷺ these words, because he had a sweet and loud voice. Some said: ‘*Andā*’ (in *Hadīth* no. 189) means ‘beautiful’ and some said: ‘loud’. As Bilāl ﷺ called the *Adhān*, ‘Umar

ﷺ also came and told his dream, which supported it even more. Although the words of *Adhān* and *Iqāmah* were called on the tongue of others, yet they were with the confirmation and order of the Prophet ﷺ.

Chapter 26. What Has Been Related About *At-Tarjī'* In The *Adhān*

191. Abū Maḥdūrah narrated that Allāh's Messenger ﷺ sat with him and taught him the *Adhān* word for word. Ibrāhīm^[1] said, "It is the same as our *Adhān*." Bishr^[2] said: "So I said to him, 'Repeat it to me.' So he described the *Adhān* with *At-Tarjī'*." (*Ḥasan*)

Abū 'Eisā said: The *Ḥadīth* of Abū Maḥdūrah about the *Adhān* is a *Ṣaḥīḥ Ḥadīth*, and it has been reported from him by more than one route.

This is acted upon in Makkah, and it is the view of *Ash-Shāfi'*.

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي التَّرْجِيعِ فِي الْأَذَانِ (التحفة ٢٦)

١٩١ - حَدَّثَنَا بَشْرُ بْنُ مُعَاذٍ [البَصْرِيُّ]:
حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الْمَلِكِ
ابْنِ أَبِي مَحْذُورَةَ قَالَ: أَخْبَرَنِي أَبِي وَجَدِي
جَمِيعًا، عَنْ أَبِي مَحْذُورَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ
أَفْعَدَهُ وَأَلْقَى عَلَيْهِ الْأَذَانَ حَرْفًا حَرْفًا - قَالَ
إِبْرَاهِيمُ: مِثْلَ أَذَانِنَا - قَالَ بَشْرٌ. فَقُلْتُ لَهُ:
أَعِدْ عَلَيَّ فَوَصَّفَ الْأَذَانَ بِالتَّرْجِيعِ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي مَحْذُورَةَ فِي
الْأَذَانِ حَدِيثٌ صَحِيحٌ، وَقَدْ رُوِيَ عَنْهُ مِنْ
غَيْرِ وَجْهِ.

وَعَلَيْهِ الْعَمَلُ بِمَكَّةَ، وَهُوَ قَوْلُ الشَّافِعِيِّ.

تخريج: [إسناده حسن وهو محفوظ] * رواه النسائي: ٤/٢، ح: ٦٣٠ عن بشر بن معاذ به وعنده "الله أكبر الله أكبر" مرتين دون أربع مرات، وهو شاذ.

Comments:

'*Tarjī'* means to call two declarations, with a low voice for the first time and then to repeat with a louder voice for the second time.

192. Abū Maḥdūrah narrated that the Prophet ﷺ taught him the *Adhān* with nineteen phrases, and the *Iqāmah* with seventeen phrases. (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Abū Maḥdūrah's name is

١٩٢ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ
الْمُنْتَنِي: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ عَنْ غَامِرِ
[ابْنِ عَبْدِ الْوَاحِدِ] الْأَحْوَلِ، عَنْ مَكْحُولٍ،
عَنْ عَبْدِ اللَّهِ بْنِ مُخْبِرِيزٍ، عَنْ أَبِي مَحْذُورَةَ:
أَنَّ النَّبِيَّ ﷺ عَلَّمَهُ الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً،

[1] The one who narrated it from Abū Maḥdūrah.

[2] The one who narrated it to *At-Tirmidhī*, from Ibrāhīm.

Samurah bin Mi'yar.

Some of the people of knowledge held this view about the *Adhān*.

And it has been related that Abū Maḥdḥūrah would say the phrases of the *Iqāmah* once.

وَإِلْقَامَةً سَبْعَ عَشْرَةَ كَلِمَةً.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَأَبُو مَحْدُوْرَةَ اسْمُهُ [سَمْرَةُ بْنُ مِعْيَرٍ].

وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا فِي

الْأَذَانِ.

وَقَدْ رُوِيَ عَنْ أَبِي مَحْدُوْرَةَ، أَنَّهُ كَانَ يُفْرِدُ

الْإِقَامَةَ.

تخريج: وأخرجه مسلم، الصلاة، باب صفة الأذان، ح: ٣٧٩ من حديث عامر الأحول به.

Comments:

Calling the phrases of *Adhān* two times is proven from the authentic *Ahādith*.

Chapter 27. What Has Been Related About Saying The Phrases Of The *Iqāmah* Once

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي إِفْرَادِ

الْإِقَامَةِ (التحفة ٢٧)

193. Anas bin Mālik narrated: "Bilāl was ordered to make the phrases of the *Adhān* even, and the phrases of the *Iqāmah* odd." (*Ṣaḥīḥ*)

١٩٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ

الثَّقَفِيُّ وَيَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدِ الْحَدَّاءِ،

عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أُمِرَ

بِلَالٌ أَنْ يَسْفَعَ الْأَذَانَ وَيُوْتِرَ الْإِقَامَةَ.

There is a narration on this topic from Ibn 'Umar.

Abū 'Eisā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is the saying of some of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'in*.

It is the view of Mālik, *Ash-Shāfi'i*, Aḥmad and Ishāq.

وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

قَالَ أَبُو عِيسَى: [و]حَدِيثُ أَنَسٍ حَدِيثٌ

حَسَنٌ صَحِيحٌ.

وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ

النَّبِيِّ ﷺ وَالتَّابِعِينَ.

وَبِهِ يَقُولُ مَالِكٌ، وَالشَّافِعِيُّ، وَأَحْمَدُ،

وَإِسْحَاقُ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب بدء الأذان، ح: ٦٠٣، مسلم، الصلاة، باب الأمر بسفع الأذان وإيتار الإقامة إلا كلمة الإقامة فإنها مثناة، ح: ٣٧٨ من حديث خالد الحذاء به * وفي الباب عن ابن عمر، [أبو داود، ح: ٥١٠، ٥١١].

Comments:

'Abdullāh bin 'Umar reports that in the time of Allāh's Messenger ﷺ, phrases

of *Adhān* used to be called twice and that of *Iqāmah* only once except '*Qad qāmatis-Ṣalāt*' [the prayer has established]. [See: Sunan Abū Dawūd, *Ḥadīth*: 501] However *Adhān* with *Tarjī'* (double, in which each declaration is called four times) is also proven from the authentic *Ḥadīth*.

Chapter 28. What Has Been Related About Saying The Phrases Of The *Iqāmah* Two Times Each

194. 'Abdullāh bin Zaid said: "Allāh's Messenger ﷺ would say each phrase of the call (for prayer) two times, for the *Adhān* and the *Iqāmah*." (*Da'īf*)

Abū 'Eīsā said: The *Ḥadīth* of 'Abdullāh bin Zaid was reported by Waki' from Al-'Amash, from 'Amr bin Murrah, from 'Abdur-Raḥmān bin Abī Laila: "That 'Abdullāh bin Zaid saw the *Adhān* in a dream."

Shu'bah said: "From 'Amr bin Murrah, from 'Abdur-Raḥmān bin Abī Laila [who said: 'The Companions of Allāh's Messenger ﷺ narrated to us]: "'Abdullāh bin Zaid saw the *Adhān* in a dream."

And this is more correct than the narration of Ibn Abī Laila.

'Abdur-Raḥmān bin Abī Laila did not hear from 'Abdullāh bin Zaid.

Some of the people of knowledge said that the *Adhān* is two phrases for each part, and the *Iqāmah* is two phrases each.

This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubāarak, and the people of Al-Kūfah.

[Abū 'Eīsā said: Ibn Abī Laila is Muḥammad bin 'Abdur-Raḥmān bin Abī Laila; he was a judge in Al-Kūfah, and he did not hear

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي أَنْ
الإِقَامَةَ مَثْنِي مَثْنِي (التحفة ٢٨)

١٩٤ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَمْرٍو ابْنِ مِرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: كَانَ أَذَانُ رَسُولِ اللَّهِ ﷺ شَمْعًا شَمْعًا: فِي الْأَذَانِ وَالْإِقَامَةِ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَوَاهُ وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ عَمْرٍو بْنِ مِرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: أَنَّ عَبْدَ اللَّهِ ابْنَ زَيْدٍ رَأَى الْأَذَانَ فِي الْمَنَامِ.

وَقَالَ شُعْبَةُ عَنْ عَمْرٍو بْنِ مِرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى [قَالَ: حَدَّثَنَا أَصْحَابُ رَسُولِ اللَّهِ ﷺ] أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ رَأَى الْأَذَانَ فِي الْمَنَامِ.

وَهَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ أَبِي لَيْلَى. وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ.

[وَأَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: الْأَذَانُ مَثْنِي مَثْنِي، وَالْإِقَامَةُ مَثْنِي مَثْنِي.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَأَهْلُ الْكُوفَةِ.

[قَالَ أَبُو عِيْسَى: ابْنُ أَبِي لَيْلَى هُوَ مُحَمَّدٌ

anything from his father, but he narrated from a man from his father.]

ابْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى كَانَ قَاضِي الكُوفَةِ، وَلَمْ يَسْمَعْ مِنْ أَبِيهِ شَيْئًا، إِلَّا أَنَّهُ يَزُوي، عَنْ رَجُلٍ، عَنْ أَبِيهِ].

تخريج: [إسناده ضعيف] وأخرجه الدارقطني: ٢٤٩/١، ح: ٩٢٥ من حديث أبي سعيد الأشج به وذكره ابن خزيمة في صحيحه، ح: ٣٨٠ * ابن أبي ليلي ضعيف من جهة سوء حفظه وللحديث شواهد كلها ضعيفة، ذكرتها في نيل المقصود، حديث الأعمش ضعيف لعنته، وحديث شعبة منقطع.

Comments:

According to *Imām Shāfi'ī*, *Imām Aḥmad* and the majority of the people of knowledge, the phrases of *Iqāmah* are eleven; saying *Allāhu-Akbar* in the beginning and the end and '*Qad qāmatiṣ-Ṣalāt*' [the prayer is established] twice.

Chapter 29. What Has Been Related About Saying The Phrases Of The *Adhān* With Deliberateness And Slowly

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي التَّرْسُلِ فِي الْأَذَانِ (التحفة ٢٩)

195. Jābir [bin 'Abdullāh] narrated: "Allāh's Messenger ﷺ said to Bilāl: 'O Bilāl! When you call the *Adhān* then do so deliberately and slowly, and when you call the *Iqāmah* then be quick. Allow enough time between your *Adhān* and *Iqāmah* for the person eating to finish what he is eating, the person drinking to finish what he is drinking, and the one who needs time to relieve himself, and do not stand^[1] until you see me.'" (*Da'if*)

١٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْمُنْعِمِ، هُوَ صَاحِبُ السَّقَاءِ، [قَالَ]: حَدَّثَنَا يَحْيَى بْنُ مُسْلِمٍ عَنِ الْحَسَنِ وَعَطَاءٍ، عَنْ جَابِرِ [بْنِ عَبْدِ اللَّهِ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِبِلَالٍ: «يَا بِلَالُ، إِذَا أَدَنْتَ فَتَرَسَّلْ فِي أَذَانِكَ، وَإِذَا أَقَمْتَ فَاحْذَرْ، وَاجْعَلْ بَيْنَ أَذَانِكَ وَإِقَامَتِكَ قَدْرَ مَا يَفْرُغُ الْأَكْلُ مِنْ أَكْلِهِ، وَالشَّارِبُ مِنْ شُرْبِهِ، وَالْمُعْتَصِرُ إِذَا دَخَلَ لِقَضَاءِ حَاجَتِهِ، وَلَا تَقُومُوا حَتَّى تَرَوْنِي».

تخريج: [إسناده ضعيف جدًا] وأخرجه البيهقي: ٤٢٨/١ من حديث عبدالمنعم به * عبدالمنعم منكر الحديث، قاله البخاري، ويحيى البكاء ضعيف، ضعفه ابن معين وغيره، وللحديث طرق ضعيفة عند الحاكم: ٢٠٤/١ والبيهقي وغيرهما.

Comments:

Although this narration is Weak, yet it is still the practice of the *Ummah* that a brief pause should be made at the end of each phrase. *Allāhu-Akbar Allāhu*

[1] For the prayer, calling the *Iqāmah*.

Akbar only may be combined together; and the phrases of *Iqāmah* are called faster, and without a pause.

196. (Another chain for) a similar narration (as no. 195). (*Da'if*)

Abū 'Eisā said: We do not know of this *Hadīth* of Jābir except from this route, from the narration of 'Abdul-Mun'im, and it is a chain that is unknown.

[And 'Abdul-Mun'im is a Shaikh from Al-Baṣrah.]

Chapter 30. What Has Been Related About Putting The Fingers In The Ears For The *Adhān*

197. Abū Juhaifah narrated: "I saw Bilāl calling the *Adhān*, and turning, and his (face) was following here and there, and his (index) fingers were in his ears, and Allāh's Messenger ﷺ was in a small red tent" – "I think," he (one of the narrators) said, "it was made from a hide" – so Bilāl went out in front of him with an '*Anazah*'^[1] which he planted (in the ground) at Baṭḥā'.^[2] Allāh's Messenger ﷺ prayed facing it, and a dog and a donkey passed in front of him; he was wearing a red *Hullah*^[3], and it is as if I am now looking at the radiance of his shins." Sufyān said:

١٩٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْمُنْعِمِ نَحْوَهُ.

قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرٍ هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، مِنْ حَدِيثِ عَبْدِ الْمُنْعِمِ، وَهُوَ إِسْنَادٌ مَجْهُولٌ.

[وَعَبْدُ الْمُنْعِمِ شَيْخٌ بَصْرِيٌّ].

تَخْرِيج: [ضَعِيفٌ جَدًّا] انظر الحديث السابق.

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي إِدْخَالِ الإِصْبَعِ [فِي] الأُذُنِ عِنْدَ الأَذَانِ (التحفة ٣٠)

١٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ عَوْنِ

ابْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ بِلَالَ يُؤَدِّنُ وَيُدَوِّرُ، وَيَتَّبِعُ فَاهُ هَاهُنَا وَهَاهُنَا،

وَإِضْبَعَاهُ فِي أُذُنَيْهِ، وَرَسُولُ اللَّهِ ﷺ فِي قُبَّةٍ لَهُ حَمْرَاءَ - أَرَاهُ قَالَ: مِنْ أَدَمَ - فَخَرَجَ بِلَالٌ

بَيْنَ يَدَيْهِ بِالْعَنْزَةِ فَرَكَرَهَا بِالْبَطْحَاءِ، فَصَلَّى إِلَيْهَا رَسُولُ اللَّهِ ﷺ يَمُرُّ بَيْنَ يَدَيْهِ الْكَلْبُ

وَالْحِمَارُ، وَعَلَيْهِ حُلَّةٌ حَمْرَاءَ، كَأَنِّي أَنْظُرُ إِلَى بَرِيقِ سَاقَيْهِ، قَالَ سُفْيَانُ: نَرَاهُ حِرَّةً.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي جُحَيْفَةَ

[1] A short spear.

[2] A place outside Makkah.

[3] The commentaries differ over the exact description, and whether it refers to one garment, or an *Izār* and a *Ridā'*. Most of them agree that it was made from a type of Yemeni cloth that had some designs on it. While *Hullah* normally describes an upper and lower garment made of the same material.

“We think that it was a *Hibrah*^[1].”
(*Ṣaḥīh*)

Abū ‘Eisā said: The *Hadīth* of Abū Juḥaifah is a *Ḥasan Ṣaḥīh Hadīth*.

This is acted upon by the people of knowledge: They consider it recommended to place the fingers into the ears for the *Adhān*.

Some of the people of knowledge say that for the *Iqāmah*, as well, one is to put his (index) fingers in his ears. This is the saying of Al-Awzā‘ī.

Abū Juḥaifah’s name is Wahb [bin ‘Abdullāh] As-Suwā‘ī.

حَدِيثٌ حَسَنٌ صَحِيحٌ .

وَعَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ: يَسْتَحِبُّونَ أَنْ يُدْخِلَ الْمُؤَدِّنُ إِصْبَعَيْهِ فِي أُذُنَيْهِ فِي الْأَذَانِ .

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: وَفِي الْإِقَامَةِ أَيضًا، يُدْخِلُ إِصْبَعَيْهِ فِي أُذُنَيْهِ. وَهُوَ قَوْلُ الْأَوْزَاعِيِّ .

وَأَبُو جُحَيْفَةَ اسْمُهُ وَهَبٌ [بْنُ عَبْدِ اللَّهِ] السُّوَائِيّ .

تخریج: [صحيح] وأخرجه البخاري، ح: ٦٣٤ ومسلم، ح: ٥٠٣ من حديث سفيان الثوري به غير هذا المتن، ورواه شعبة وجماعة عن عون به.

Comments:

1. When calling *Adhān*, the aim is to make the voice loud and the voice appears louder by thrusting a finger into each ear.
2. The loud voice is needed for *Adhān*, while it is not needed for *Iqāmah*.

Chapter 31. What Has Been Related About *At-Tathwīb*^[2] In The *Adhān*

198. Bilāl narrated: “Allāh’s Messenger ﷺ said [to me]: ‘Do not say the *Tathwīb* for any prayer except the *Fajr* prayer.’” (*Da‘īf*)

[He said:] There is something on this topic from Abū Maḥdḥūrah.

Abū ‘Eisā said: We do not know of the *Hadīth* of Bilāl except as a narration of Abū Isrā‘īl Al-Mulā‘ī.

Abū Isrā‘īl did not hear this *Hadīth* from Al-Ḥakam bin ‘Utaibah.

(المعجم ٣١) - بَابُ مَا جَاءَ فِي التَّثْوِيبِ فِي الْفَجْرِ (التحفة ٣١)

١٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ بِلَالٍ قَالَ: قَالَ [لِي] رَسُولُ اللَّهِ ﷺ: «لَا تُثَوِّبَنَّ فِي شَيْءٍ مِنَ الصَّلَوَاتِ إِلَّا فِي صَلَاةِ الْفَجْرِ» .

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي مَحْدُورَةَ .

قَالَ أَبُو عِيسَى: حَدِيثُ بِلَالٍ لَا نَعْرِفُهُ إِلَّا

[1] That is, one garment that is not all red, but has some red and black patterns on it.

[2] It means to repeat a phrase, but here the author intended saying “*As-Salātu Khairamin An-Nawm*, (prayer is better than sleep)” for the *Fajr* prayer. (*Tuhfat Al-Ahwadhī*)

He said: He only reported it from Al-Ḥasan bin ‘Umārah, from Al-Ḥakam bin ‘Utaibah.

Abū Isrā’īl’s name is [Ismā’il bin Abī Ishāq], and he is not strong according to the people of *Ḥadīth*.

The people of knowledge have differed over the interpretation of *At-Tathwīb*.

Some of them say that *At-Tathwīb* is when one says “*As-Ṣalātu Khairamin An-Nawm*, (prayer is better than sleep)” for the *Adhān* of *Fajr*. This is the saying of Ibn Al-Mubārak and Aḥmad.

Ishāq said something different about *At-Tathwīb*, he said: “[The disliked *Tathwīb*] is something that the people started after the Prophet ﷺ; when the *Mu’adh-dhin* calls the *Adhān* and the people are slow in coming, so between the *Adhān* and the *Iqāmah* he says: ‘*Qad Qāmatīṣ-Ṣalāt, Hayya ‘Alaṣ-Ṣalāt, Hayya ‘Alal-Falāh*. (Prayer is ready, come to prayer, come to success.)”

[He said:] This *Tathwīb*, which Ishāq mentioned, is the one that the people of knowledge dislike, which they innovated after the Prophet ﷺ.

But Ibn Al-Mubārak and Aḥmad explained that *At-Tathwīb* is when the *Mu’adh-dhin* says: “*As-Ṣalātu Khairum minan-Nawm*, (prayer is better than sleep)” for the *Adhān* of *Fajr*.

And this is the correct saying, and it is called *At-Tathawwub* as well, and this is the one chosen by the people of knowledge, and it is their opinion.

مِنْ حَدِيثِ أَبِي إِسْرَائِيلَ الْمَلَانِيِّ .

وَأَبُو إِسْرَائِيلَ لَمْ يَسْمَعْ هَذَا الْحَدِيثَ مِنْ
الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ: إِنَّمَا رَوَاهُ عَنِ الْحَسَنِ
ابْنِ عُمَارَةَ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ .

وَأَبُو إِسْرَائِيلَ اسْمُهُ [إِسْمَاعِيلُ بْنُ أَبِي
إِسْحَاقَ] وَلَيْسَ [هُوَ] بِذَلِكَ الْقَوِيِّ عِنْدَ أَهْلِ
الْحَدِيثِ .

وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَفْسِيرِ
التَّثْوِيبِ :

فَقَالَ بَعْضُهُمْ: التَّثْوِيبُ أَنْ يَقُولَ فِي أَدَانِ
الْفَجْرِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ وَهُوَ قَوْلُ ابْنِ
الْمُبَارَكِ وَأَحْمَدَ .

وَقَالَ إِسْحَاقُ فِي التَّثْوِيبِ غَيْرَ هَذَا، قَالَ:
[التَّثْوِيبُ الْمَكْرُوهُ] هُوَ شَيْءٌ أَحَدَنَهُ النَّاسُ
بَعْدَ النَّبِيِّ ﷺ، إِذَا أَدَنَّ الْمُؤَدِّنُ فَاسْتَبَطَأَ
الْقَوْمَ قَالَ بَيْنَ الْأَدَانِ وَالْإِقَامَةِ: قَدْ قَامَتِ
الصَّلَاةُ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى
الْفَلَاحِ .

[قَالَ]: وَهَذَا الَّذِي قَالَ إِسْحَاقُ: هُوَ
التَّثْوِيبُ الَّذِي [قَدْ] كَرِهَهُ أَهْلُ الْعِلْمِ، وَالَّذِي
أَحَدَنُوهُ بَعْدَ النَّبِيِّ ﷺ .

وَالَّذِي فَسَّرَ ابْنُ الْمُبَارَكِ وَأَحْمَدُ: أَنَّ
التَّثْوِيبَ أَنْ يَقُولَ الْمُؤَدِّنُ فِي أَدَانِ الْفَجْرِ:
الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ .

وَهُوَ قَوْلٌ صَحِيحٌ، وَيُقَالُ لَهُ [التَّثْوِيبُ]
أَيْضًا .

وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ وَرَأَوْهُ .

It has been reported from ‘Abdullāh bin ‘Umar that he would say: “*Aṣ-Ṣalātu Khairum-minan-Nawm*, (prayer is better than sleep)” for *Fajr*.

It has been reported from Mujāhid that he said: “I entered a *Masjid* with ‘Abdullāh bin ‘Umar in which the *Adhān* was called, and we wanted to pray in it. Then the *Mu’adh-dhin* said the *Tathwīb*. So ‘Abdullāh bin ‘Umar left the *Masjid* and said: ‘Let us leave the place of this innovator; And he did not pray in it.’”

[He said:] ‘Abdullāh only disliked the *Tathwīb* that the people invented later on.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأذنان، باب السنة في الأذان، ح: ٧١٥ من حديث أبي إسرائيل به وهو ضعيف والسند منقطع * وفي الباب عن أبي محذورة، (أبو داود، ح: ٥٠٠) * حديث ابن عمر: وحديث مجاهد: أخرجه أبو داود، ح: ٥٣٨ وهو حديث حسن.

Comments:

It is agreed unanimously that saying “*Aṣ-Ṣalātu Khairum-minan-Nawm*, [prayer is better than sleep] in the *Adhān* for the morning prayer is *Sunnah*, and proven from the authentic *Ahādīth*. Behold! Making aware the unaware person (about prayer) at home, in a meeting or walking on the path, or to awake a sleeping one is unanimously lawful; and none named it *Tathwīb*.

Chapter 32. What Has Been Related About Whoever Calls The *Adhān*, He Is To Call The *Iqamah*

199. Ziyād bin Al-Ḥārith Aṣ-Ṣudā’ī narrated: “Allāh’s Messenger ordered me to call the *Adhān* for the *Fajr* prayer. I called the *Adhān*, then Bilāl wanted to call the *Iqamah*. Allāh’s Messenger ﷺ said: ‘Indeed the brother from *Sudā’* has called the *Adhān*, and whoever calls the

وَرُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ فِي صَلَاةِ الْفَجْرِ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ. وَرُوِيَ عَنْ مُجَاهِدٍ قَالَ: دَخَلْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ مَسْجِدًا وَقَدْ أُذِّنَ فِيهِ، وَنَحْنُ نُرِيدُ أَنْ نُصَلِّيَ فِيهِ، فَتَوَبَّ الْمُؤَدِّنُ، فَخَرَجَ عَبْدُ اللَّهِ بْنُ عُمَرَ مِنَ الْمَسْجِدِ وَقَالَ: اخْرُجْ بِنَا مِنْ عِنْدِ هَذَا الْمُبْتَدِعِ وَلَمْ يُصَلِّ فِيهِ. [قَالَ] وَإِنَّمَا كَرِهَ عَبْدُ اللَّهِ التَّوْبِيْبَ الَّذِي أَحَدَّثَهُ النَّاسُ بَعْدُ.

(المعجم ٣٢) - بَابُ مَا جَاءَ أَنْ مَنْ أُذِّنَ فَهُوَ يُقِيمُ (التحفة ٣٢)

١٩٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُهُ وَيَعْلَى [ابْنُ عُبَيْدٍ] عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ بْنِ أَنْعَمِ الْإِفْرِيقِيِّ، عَنْ زِيَادِ بْنِ نَعِيمِ الْحَضْرَمِيِّ، عَنْ زِيَادِ بْنِ الْحَارِثِ الصُّدَائِيِّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُؤَدِّنَ فِي صَلَاةِ الْفَجْرِ، فَفَعَلْتُ، فَأَرَادَ بِلَالٌ أَنْ يُقِيمَ، فَقَالَ رَسُولُ

Adhān, he calls the *Iqāmah*.” (Da‘īf)
[He said:] There is something on this topic from Ibn ‘Umar.

Abū ‘Eīsā said: We only know of the *Hadīth* of Ziyād from the narration of Al-Ifriqī, and Al-Ifriqī is weak according to the people of *Hadīth*. Yaḥya bin Sa‘eed Al-Qaṭṭān and others graded him weak. Aḥmad said: “I do not write the narrations of Al-Ifriqī.”

He said: I saw Muḥammad bin Ismā‘il strengthening his case, and he was saying: “He is *Muqārab* (average) in *Hadīth*.”

Most of the people of knowledge act according to this: (They say) [that] whoever calls the *Adhān*, he calls the *Iqāmah*.

الله ﷻ: «إِنَّ أَحَا صُدَاءِ قَدْ أَدَّنَ، وَمَنْ أَدَّنَ فَهُوَ يُقِيمُ».

[قَالَ]: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

قَالَ أَبُو عِيسَى: وَحَدِيثُ زِيَادٍ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ الْإِفْرِيقِيِّ، وَالْإِفْرِيقِيُّ هُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ، ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُهُ، قَالَ أَحْمَدُ: لَا أَكْتُبُ حَدِيثَ الْإِفْرِيقِيِّ.

قَالَ: وَرَأَيْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يُقَوِّي أَمْرَهُ، وَيَقُولُ: هُوَ مُقَارَبُ الْحَدِيثِ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ: [أَنَّ] مَنْ أَدَّنَ فَهُوَ يُقِيمُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب الرجل يؤذن ويقيم آخر، ح: ٥١٤ من حديث عبدالرحمن الإفريقي به وهو ضعيف على الراجح * وفي الباب عن ابن عمر، [البيهقي: ٣٩٩/١] وقال: "نفرد به سعيد بن راشد وهو ضعيف" وقال أبو حاتم: منكر.

Comments:

This *Hadīth* is Weak. [for more details see: *Ad-Da‘īfah, Hadīth*: 35]. Therefore it is incorrect to prove the right of calling *Iqāmah* by the Caller of *Adhān* only.

Chapter 33. What Has Been Related About It Being Disliked To Call The *Adhān* Without Having *Wuḍū’*

200. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “None should call the *Adhān* except for one with *Wuḍū’*.” (Da‘īf)

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْأَذَانِ بِغَيْرِ وُضُوءٍ (التحفة ٣٣)

٢٠٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مَعَاوِيَةَ بْنِ يَحْيَى [الصَّدْفِيِّ]، عَنِ الزُّهْرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤَدَّنُ إِلَّا مُتَوَضِّئًا».

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ٣٩٧/١ من حديث الوليد به وقال: "هكذا رواه معاوية بن يحيى وهو ضعيف".

201. Ibn Shihāb narrated that Abū Hurairah said: “None should call for the prayer except for one with *Wudū’*.” (*Da‘īf*)

Abū ‘Eisā said: This is more correct than the first *Hadīth*.

[Abū ‘Eisā said:] Ibn Wahb^[1] did not narrate Abū Hurairah’s *Hadīth* from the Prophet ﷺ, and this is more correct than the narration of Al-Walid bin Muslim.^[2]

And Az-Zuhri^[3] did not hear from Abū Hurairah.

The people of knowledge differ over one calling the *Adhān* without *Wudū’*. Some of the people of knowledge dislike it. This is the opinion of Ash-Shāfi‘ī and Ishāq. Some of the people of knowledge permitted it, this is the opinion of Sufyān [Ath-Thawrī], Ibn Al-Mubārak and Aḥmad.

تخریج: [إسناده ضعيف منقطع] وأخرجه ابن أبي شيبة: ٢١١/١، ح: ٢١٩٥ من حديث الزهري به.

Comments:

No authentic *Hadīth* is proven about this issue; the above mentioned *Hadīth* and both traditions from the Companions are Weak. So if a person without ablution calls the *Adhān*, there is no harm in it, yet it is better and virtuous to call the *Adhān* in state of ablution.

Chapter 34. What Has Been Related That the *Imām* Has The Greatest Right To The *Iqāmah*

202. Jābir bin Samurah narrated: “The *Mu’adh-dhīn* of Allāh’s

٢٠١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: لَا يُنَادِي بِالصَّلَاةِ إِلَّا الْمُتَوَضَّئُ.

قَالَ أَبُو عِيْسَى: وَهَذَا أَصْحَحُ مِنَ الْحَدِيثِ الْأَوَّلِ.

[قَالَ أَبُو عِيْسَى]: وَحَدِيثُ أَبِي هُرَيْرَةَ لَمْ يَرْفَعَهُ ابْنُ وَهَبٍ، وَهُوَ أَصْحَحُ مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ.

وَالزُّهْرِيُّ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ. وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْأَذَانِ عَلَى غَيْرِ وَضُوءٍ: فَكَرِهَهُ بَعْضُ أَهْلِ الْعِلْمِ، وَبِهِ يَقُولُ الشَّافِعِيُّ، وَإِسْحَاقُ. وَرَخَّصَ فِي ذَلِكَ بَعْضُ أَهْلِ الْعِلْمِ، وَبِهِ يَقُولُ سُفْيَانُ [الثَّوْرِيُّ]، وَابْنُ الْمُبَارَكِ، وَأَحْمَدُ.

(المعجم ٣٤) - بَابُ مَا جَاءَ: أَنَّ
الإمامَ أَحَقُّ بِالْإِقَامَةِ (التحفة ٣٤)

٢٠٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ: أَخْبَرَنِي سِمَاكُ بْنُ

[1] Who narrated no. 201.

[2] Who narrated no. 200.

[3] He is in the chain for both narrations, he is Ibn Shihāb in no. 201.

Messenger ﷺ would wait and he would not call the *Iqāmah* until he saw that Allāh's Messenger ﷺ had come out, he would call the *Iqāmah* when he saw him." (*Ṣaḥīḥ*)

Abū 'Eisā said: The *Ḥadīth* of Jābir bin Samurah is a *Ḥasan* [*Ṣaḥīḥ*] *Ḥadīth*

We do not know of the *Ḥadīth* of [Isrā'īl from] Samāk except from this route.

And this is what some people of knowledge say: That the *Mu'adh-dhin* is in charge of the *Adhān* and the *Imām* is in charge of the *Iqāmah*.

حَرْبٍ سَمِعَ جَابِرُ بْنُ سَمُرَةَ يَقُولُ: كَانَ مُؤَدِّنُ رَسُولِ اللَّهِ ﷺ يُمَهِّلُ فَلَا يُقِيمُ، حَتَّى إِذَا رَأَى رَسُولَ اللَّهِ ﷺ قَدْ خَرَجَ أَقَامَ الصَّلَاةَ حِينَ يَرَاهُ.

قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرِ بْنِ سَمُرَةَ [هُوَ] حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وَحَدِيثُ [إِسْرَائِيلَ عَنْ] سَمَاكٍ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

وَهَكَذَا قَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِنَّ الْمُؤَدِّنَ أَمْلَكَ بِالْأَذَانِ، وَالْإِمَامُ أَمْلَكَ بِالْإِقَامَةِ.

تخریج: [صحیح] وأخرجه أحمد: ۷۶/۵ عن عبدالرزاق به وهو في صحیح مسلم، ح: ۶۰۶ من حدیث سماک نحو المعنى.

Comments:

The time of *Adhān* and when it should be called is the responsibility of the *Mu'adh-dhin*; and *Iqāmah* should only be said on the *Imām*'s arrival or with his permission, it is almost agreed.

Chapter 35. What Has Been Related About The *Adhān* At Night

المعجم (۳۵) - بَابُ مَا جَاءَ فِي الْأَذَانِ بِاللَّيْلِ (التحفة ۳۵)

203. Sālim narrated from his father (Ibn 'Umar) that the Prophet ﷺ said: "Indeed Bilāl calls the *Adhān* in the night, so eat and drink until you hear the *Adhān* of Ibn Umm Maktūm." (*Ṣaḥīḥ*)

۲۰۳ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ بِلَالَ لَا يُؤَدِّنُ بِاللَّيْلِ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْدِينَ ابْنِ أُمِّ مَكْتُومٍ».

Abū 'Eisā said: There are narrations on this topic from Ibn Mas'ūd, 'Āishah, Unaisah, Anas, Abū Dharr, and Samurah.

قَالَ أَبُو عِيْسَى: وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ، وَعَائِشَةَ، وَأُنَيْسَةَ، وَأَنَسٍ، وَأَبِي ذَرٍّ، وَسَمُرَةَ.

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

The people of knowledge differ

over the *Adhān* (for *Fajr*) called during the night. Some of the people of knowledge said that when the *Mu'adh-dhin* calls the *Adhān* during the night, it is acceptable and it need not be repeated. This is the opinion of *Mālik*, *Ibn Al-Mubārak*, *Ash-Shāfi'ī*, *Aḥmad*, and *Ishāq*.

Some of the people of knowledge said that when the *Adhān* is called during the night it must be repeated, this is the opinion of *Sufyān Ath-Thawrī*.

Ḥammād bin Salamah reported from *Ayyūb*, from *Nāfi'*, from *Ibn 'Umar*: "Bilāl called the *Adhān* during the night, so the Prophet ﷺ ordered him to call: 'Indeed the worshipper was sleeping.'"

Abū 'Eisā said: This *Ḥadīth* is not preserved, what is correct is what is 'U**ba**idullāh bin 'U**ma**r and others reported from *Nāfi'*, from *Ibn 'Umar*, that the Prophet ﷺ said: "Indeed Bilāl calls the *Adhān* in the night, so eat a drink until you hear the *Adhān* of *Ibn Umm Maktūm*."

[He said:] 'Abdul-'Azīz bin Abī Rawwād reported from *Nāfi'*: "U**ma**r's *Mu'adh-dhin* called the *Adhān* during the night, so 'U**ma**r ordered him to repeat the *Adhān*."

This is also not correct, because it is from *Nāfi'* from 'U**ma**r, it is disconnected.

Perhaps *Ḥammād* was referring to this narration.

What is correct is the narration of 'U**ba**idullāh bin 'U**ma**r and others, from *Nāfi'*, from *Ibn 'Umar*. And,

وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْأَذَانِ بِاللَّيْلِ:

فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا أَدَّنَ الْمُؤَدِّنُ بِاللَّيْلِ أَجْزَأَهُ وَلَا يُعِيدُ وَهُوَ قَوْلُ مَالِكٍ، وَابْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ وَأَحْمَدَ، وَإِسْحَاقَ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا أَدَّنَ بِلَيْلٍ أَعَادَ، وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ.

وَرَوَى حَمَادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ بِلَالَ أَدَّنَ بِلَيْلٍ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُبَادِيَ: «إِنَّ الْعَبْدَ نَامٌ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ، وَالصَّحِيحُ مَا رَوَى عُبَيْدُ اللَّهِ بْنُ عُمَرَ وَغَيْرُهُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ، فَكُلُّوا وَاشْرَبُوا حَتَّى يُؤَدِّنَ ابْنُ أُمِّ مَكْتُومٍ».

[قَالَ]: وَرَوَى عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَادٍ عَنْ نَافِعٍ: أَنَّ مُؤَدِّنَا لِعُمَرَ أَدَّنَ بِلَيْلٍ، فَأَمَرَهُ عُمَرُ أَنْ يُعِيدَ الْأَذَانَ.

وَهَذَا لَا يَصِحُّ أَيْضًا، لِأَنَّهُ عَنْ نَافِعٍ، عَنِ عُمَرَ، مُنْقَطِعٌ.

وَلَعَلَّ حَمَادَ بْنَ سَلَمَةَ أَرَادَ هَذَا الْحَدِيثَ. وَالصَّحِيحُ رِوَايَةُ عُبَيْدِ اللَّهِ بْنِ عُمَرَ وَغَيْرِ وَاحِدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. وَالزُّهْرِيُّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ».

قَالَ أَبُو عِيْسَى: وَلَوْ كَانَ حَدِيثُ حَمَادٍ صَحِيحًا لَمْ يَكُنْ لِهَذَا الْحَدِيثِ مَعْنَى، إِذْ قَالَ

(the narration of) Az-Zuhrī (a narrator in the chain of this *Hadīth*) from Sālim, from Ibn ‘Umar that the Prophet ﷺ said: “Indeed Bilāl calls the *Adhān* in the night”

Abū ‘Eīsā said: If Ḥammād’s narration was correct, then there would not be any meaning for this *Hadīth*, since Allāh’s Messenger ﷺ said: “Indeed Bilāl calls the *Adhān* in the night” so he was only ordering them with something that was about to happen, so he said: “Indeed Bilāl calls the *Adhān* in the night” and if he had ordered him to repeat the *Adhān* when he called it before *Fajr* had begun, then he would not have said: “Indeed Bilāl calls the *Adhān* in the night.”

‘Alī bin Al-Madīnī said: The narration of Ḥammād bin Salamah, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ is not preserved, and Ḥammād bin Salamah was mistaken in it.

رَسُولُ اللَّهِ ﷺ: «إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ» فَإِنَّمَا أَمَرَهُمْ فِيمَا يُسْتَقْبَلُ، فَقَالَ: «إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ» وَلَوْ أَنَّهُ أَمَرَهُ بِإِعَادَةِ الْأَذَانِ حِينَ أَدَّنَ قَبْلَ طُلُوعِ الْفَجْرِ، لَمْ يَقُلْ: «إِنَّ بِلَالَ يُؤَدِّنُ بِلَيْلٍ».

قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: حَدِيثُ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي يُؤُوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، هُوَ غَيْرُ مَحْفُوظٍ، وَأَخْطَأَ فِيهِ حَمَّادُ بْنُ سَلَمَةَ.

تخريج: متفق عليه، وأخرجه مسلم، الصيام، باب بيان أن الدخول في الصوم يحصل بطلوع الفجر... إلخ، ح: ١٠٩٢ من حديث الليث بن سعد، والبخاري، ح: ٦١٧ من حديث ابن شهاب الزهري به * وفي الباب عن ابن مسعود، [البخاري، ح: ٦٢١] ومسلم، ح: ١٠٩٣] وعائشة، [البخاري، ح: ٦٢٢، ٦٢٣] ومسلم، ح: ١٠٩٢] وأنيسة، [النسائي، ح: ١١/٢، ح: ٦٤١] وأنس، [أحمد: ١٤٠/٣] وأبي ذر، [أحمد: ١٧٢، ١٧١/٥] وسمرة بن جندب، [مسلم: ١٠٩٤] * حديث حماد بن سلمة، أخرجه أبو داود، ح: ٥٣٢ وحديث عبيد الله بن عمر وغيره، متفق عليه، وحديث ابن أبي رواد، أخرجه أبو داود، ح: ٥٣٣.

Comments:

1. If, somewhere, only one *Adhān* for *Fajr* is called, and the (*Mu'adh-dhīn*) mistakenly called it five or ten minutes earlier, there is no need to repeat the *Adhān*; but if it was called very early, it should then be repeated at its due time.
2. Other than the *Fajr* the *Adhān*, if the *Adhān* is called for any prayer before its time, it should be repeated at its proper time, according to the consensus.

Hāfiẓ Ibn Al-Mundhir quoted the consensus of the scholars regarding it. [See: *Al-Mughnī*: 2 / 62]

Chapter 36. What Has Been Related About The Dislike For Exiting The *Masjid* After The *Adhān*

(المعجم ٣٦) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْخُرُوجِ مِنَ الْمَسْجِدِ بَعْدَ الْأَذَانِ (التحفة ٣٦)

204. Abū Ash-Sha‘thā’ said: “A man exited the *Masjid* after the *Adhān* for ‘*Asr* had been called. So Abū Hurairah said: ‘As for this person, he has indeed disobeyed Abul-Qāsim رضي الله عنه.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: There is a narration on this topic from ‘Uthmān.

[Abū ‘Eisā said:] The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Hadīth*.

The people of knowledge among the Companions of the Prophet ﷺ and those after them act according to this: No one exits the *Masjid* after the *Adhān* except for an excuse; that he does not have *Wuḍū’* or some matter that he has to (leave for).

It has been related from Ibrāhīm An-Nakha‘ī that he said: “He may exit as long as the *Mu‘adh-dhīn* is not calling the *Iqāmah*.

The name of Abū Ash-Sha‘thā’ is Sulaim bin Al-Aswad, he is the father of Ash‘ath bin Abī Ash-Sha‘thā’. And Ash‘ath bin Abī Ash-Sha‘thā’ has reported this *Hadīth* from his father.

٢٠٤ - حَدَّثَنَا هَذَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ [الْمُهَاجِرِ، عَنْ أَبِي الشَّعْنَاءِ قَالَ: خَرَجَ رَجُلٌ مِنَ الْمَسْجِدِ بَعْدَ مَا أُذِّنَ فِيهِ بِالصَّوْرِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ رضي الله عنه.

قَالَ أَبُو عِيْسَى: وَفِي الْبَابِ عَنْ عُثْمَانَ. [قَالَ أَبُو عِيْسَى]: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَعَلَى هَذَا الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ: أَنْ لَا يَخْرُجَ أَحَدٌ مِنَ الْمَسْجِدِ بَعْدَ الْأَذَانِ إِلَّا مِنْ عُدْرٍ: أَنْ يَكُونَ عَلَى غَيْرِ وُضُوءٍ، أَوْ أَمْرٍ لَا بُدَّ مِنْهُ.

وَيُرَوَّى عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ: يَخْرُجُ مَا لَمْ يَأْخُذِ الْمُؤَذِّنُ فِي الْإِقَامَةِ. قَالَ أَبُو عِيْسَى: وَهَذَا عِنْدَنَا لِمَنْ لَهُ عُدْرٌ فِي الْخُرُوجِ مِنْهُ.

وَأَبُو الشَّعْنَاءِ اسْمُهُ سُلَيْمٌ بْنُ الْأَسْوَدِ وَهُوَ وَالِدُ أَشْعَثَ بْنِ أَبِي الشَّعْنَاءِ.

وَقَدْ رَوَى أَشْعَثُ بْنُ أَبِي الشَّعْنَاءِ هَذَا الْحَدِيثَ عَنْ أَبِيهِ.

تخريج: وأخرجه مسلم، المساجد، باب النهي عن الخروج من المسجد إذا أذن المؤذن، ح: ٦٥٥ من حديث إبراهيم بن المهاجر به * وفي الباب عن عثمان، [ابن ماجه، ح: ٧٣٤] * قول إبراهيم النخعي.

Comments:

The interpretation of *Imām Tirmidhī* is very comprehensive that anything for which it is extremely necessary to leave the mosque is permissible; for example: relieving oneself, being without ablution, or to go to another mosque for calling the *Adhān* or leading prayer, etc., in these conditions leaving the mosque after the *Adhān* is allowed.

Chapter 37. What Has Been Related About The *Adhān* While Traveling

205. Mālik bin Al-Ḥuwairith said: "A cousin of mine and I arrived as guests of Allāh's Messenger ﷺ. He said to us: 'When you travel then call the *Adhān* and *Iqāmah* and let the eldest of you lead the prayer.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Most of the people of knowledge act according to it: They prefer the *Adhān* while traveling.

Some of them said that the *Iqāmah* is acceptable, the *Adhān* is only for the one who wants to gather the people.

The first view is more correct, and it is the opinion of Aḥmad and Ishāq.

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي الْأَذَانِ فِي السَّفَرِ (التحفة ٣٧)

٢٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ أَنَا وَابْنُ عَمِّ لِي، فَقَالَ لَنَا: «إِذَا سَافَرْتَمَا فَأَذِّنَا وَأَقِيمَا وَلْيُؤَمِّمَكُمَا أَكْبَرُكُمَا» . قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ: اخْتَارُوا الْأَذَانَ فِي السَّفَرِ . وَقَالَ بَعْضُهُمْ: تُجْزَىءُ الْإِقَامَةُ، إِنَّمَا الْأَذَانُ عَلَى مَنْ يُرِيدُ أَنْ يَجْمَعَ النَّاسَ . وَالْقَوْلُ الْأَوَّلُ أَصَحُّ، وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ .

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب الأذان للمسافرين إذا كانوا جماعة والإقامة... إلخ، ح: ٦٣٠ من حديث سفيان الثوري، ومسلم، المساجد، باب من أحق بالإمامة؟، ح: ٦٧٤ من حديث خالد الحذاء به.

Comments:

Though other people are not expected to join the congregation, yet on a journey both the *Adhān* and *Iqāmah* are *Sunnah*;

Chapter 38. What Has Been Related About The Virtues Of The *Adhān*

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي فَضْلِ
الْأَذَانِ (التحفة ٣٨)

206. Ibn ‘Abbās narrated: “The Prophet ﷺ said: ‘Whoever calls the *Adhān* for seven years, seeking reward for it, salvation from the Fire is written for him.’” (*Da‘if*)

Abū ‘Eīsā said: There are narrations on this topic from [‘Abdullāh] Ibn Mas‘ūd, Thawbān, Mu‘āwiyah, Anas, Abū Hurairah, and Abū Sa‘eed.

[Abū ‘Eīsā said:] The *Hadīth* of Ibn ‘Abbās is a *Gharīb Hadīth*.

Abū Tumailah’s name is [Yaḥya bin Wāḍiḥ].

Abū Ḥamzah As-Sukkari’s name is [Muḥammad bin Maimūn].

They graded Jābir bin Yazīd Al-Ju‘fi weak; Yaḥya bin Sa‘eed and ‘Abdur-Raḥmān bin Mahdī abandoned him.

Abū ‘Eīsā said: I heard Al-Jārūd saying: “I heard Wakīf saying: ‘If not for Jābir Al-Ju‘fi then the people of Al-Kūfah would have been without *Aḥādīth*, and if not for Ḥammād then the people of Al-Kūfah would have been without *Fiqh*.”

٢٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ:
حَدَّثَنَا أَبُو تَمِيْلَةَ: حَدَّثَنَا أَبُو حَمْرَةَ عَنْ جَابِرٍ،
عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ
قَالَ: «مَنْ أَدَّانَ سَبْعَ سِنِينَ مُحْتَسِبًا كَتَبَتْ لَهُ
بِرَاءَةٌ مِنَ النَّارِ».

قَالَ أَبُو عِيْسَى: وَفِي الْبَابِ عَنْ [عَبْدِ
اللَّهِ] بْنِ مَسْعُودٍ، وَثَوْبَانَ، وَمُعَاوِيَةَ، وَأَنْسِ،
وَأَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ.

[قَالَ أَبُو عِيْسَى]: حَدِيثُ ابْنِ عَبَّاسٍ
حَدِيثٌ غَرِيبٌ.

وَأَبُو تَمِيْلَةَ اسْمُهُ [يَحْيَى بْنُ وَاضِحٍ].
وَأَبُو حَمْرَةَ السُّكْرِيُّ اسْمُهُ [مُحَمَّدُ بْنُ
مَيْمُونٍ].

وَجَابِرُ بْنُ يَزِيدَ الْجُعْفِيُّ ضَعْفُوهُ، تَرَكَهُ
يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ.

قَالَ أَبُو عِيْسَى: سَمِعْتُ الْجَارُودَ يَقُولُ:
سَمِعْتُ وَكَيْعًا يَقُولُ: لَوْلَا جَابِرُ الْجُعْفِيُّ
لَكَانَ أَهْلُ الْكُوفَةِ بَغْيَرِ حَدِيثٍ، وَلَوْلَا حَمَّادٌ
لَكَانَ أَهْلُ الْكُوفَةِ بَغْيَرِ فِقْهِ.

تخریج: [إسناده ضعيف جدًا] * جابر الجعفي ضعيف جدًا، ورواه ابن ماجه، ح: ٧٢٧ من
حديث جابر الجعفي عن عكرمة عن ابن عباس به والحديث ضعفه العقيلي والبغوي وغيرهما *
وفي الباب عن عبدالله بن مسعود، [أحمد: ٣٠٦/١، ٣٠٧] وثوبان [البخاري في الكنى: ٦٨/٩ من
حديث محمد بن سعيد المصلوب] ومعاوية، (ابن أبي سفيان)، [مسلم، ح: ٣٨٧] وأنس،
[أحمد: ١٦٩/٣، ٢٦٤] وأبي هريرة، [أبو داود، ح: ٥١٥] وأبي سعيد، [البخاري، ح: ٦٠٩] *
قول وكيع صحيح عنه ولكنه مردود لأن جابرًا هذا ضعفه الجمهور بل كذبه بعضهم، ولعله قال في
المزاح، والله أعلم، حماد هو ابن أبي سليمان وغيره أفقه منه بكثير.

Comments:

There are authentic *Aḥādīth* about the virtues of calling *Adhān*. It is narrated in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said: “The callers to prayer will have the longest necks of all people. It is the symbol of nobility and honour of the caller.

Chapter 39. What Has Been Related That The *Imām* Is Answerable And The *Mu’adh-dhin* Is Entrusted

(المعجم ٣٩) - بَابُ مَا جَاءَ: أَنَّ الْإِمَامَ
صَامِينَ وَالْمُؤَدِّنَ مُؤْتَمَنًا (التحفة ٣٩)

207. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “The *Imām* is answerable and the *Mu’adh-dhin* is entrusted. O Allāh! Guide the *Imāms* and pardon the *Mu’adh-dhins*.” (*Ḥasan*)

٢٠٧ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو الْأَحْوَصِ
وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«الْإِمَامُ صَامِينَ وَالْمُؤَدِّنُ مُؤْتَمَنٌ، اللَّهُمَّ ارْشِدِ
الْإِمَامَةَ وَاعْفِرْ لِلْمُؤَدِّنِينَ».

Abū ‘Eīsā said: There are narrations on this topic from ‘Aishah, Sahl bin Sa’d, and ‘Uqbah bin ‘Amir.

قَالَ أَبُو عِيسَى: وَفِي الْبَابِ عَنْ عَائِشَةَ،
وَسَهْلِ بْنِ سَعْدٍ، وَعُقْبَةَ بْنِ عَامِرٍ.

[Abū ‘Eīsā said:] The *Ḥadīth* of Abū Hurairah was reported by Sufyān Ath-Thawrī and Ḥafṣ bin Ghiyāth, and more than one person, from Al-‘Amash, from Abū Ṣāliḥ, from Abū Hurairah.

[قَالَ أَبُو عِيسَى]: حَدِيثُ أَبِي هُرَيْرَةَ رَوَاهُ
سُفْيَانُ الثَّوْرِيُّ وَحَفْصُ بْنُ غِيَاثٍ، وَغَيْرُ
وَاحِدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

Asbāt bin Muḥammad reported that Al-‘Amash said: “It was narrated to me from Abū Ṣāliḥ, from Abū Hurairah, from the Prophet ﷺ.”

وَرَوَى أَسْبَاطُ بْنُ مُحَمَّدٍ عَنِ الْأَعْمَشِ
قَالَ: حَدَّثْتُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ.

Nāfi’ bin Sulaimān reported this *Ḥadīth* from Muḥammad bin Abī Ṣāliḥ, from his father, from ‘Aishah, from the Prophet ﷺ.

وَرَوَى نَافِعُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي
صَالِحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ
هَذَا الْحَدِيثَ.

Abū ‘Eīsā said: I heard Abū Zur’ah saying: “The *Ḥadīth* of Abū Ṣāliḥ, from Abū Hurairah is more correct than the *Ḥadīth* of Abū Ṣāliḥ, from ‘Aishah.”

قَالَ أَبُو عِيسَى: وَسَمِعْتُ أَبَا زُرْعَةَ يَقُولُ:
حَدِيثُ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَصَحُّ مِنْ
حَدِيثِ أَبِي صَالِحٍ عَنْ عَائِشَةَ.

Abū ‘Eīsā said: I heard

قَالَ أَبُو عِيسَى: وَسَمِعْتُ مُحَمَّدًا يَقُولُ:

Muḥammad saying: “The *Hadīth* of Abū Ṣāliḥ, from ‘Āishah is more correct.” And he mentioned that ‘Alī bin Al-Madīnī did not confirm the *Hadīth* of Abū Ṣāliḥ from Abū Hurairah, nor the *Hadīth* of Abū Ṣāliḥ from ‘Āishah, on this matter.

حَدِيثُ أَبِي صَالِحٍ عَنْ عَائِشَةَ أَصْحُ. وَذَكَرَ عَنْ عَلِيِّ بْنِ الْمَدِينِيِّ: أَنَّهُ لَمْ يُثْبِتْ حَدِيثَ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، وَلَا حَدِيثَ أَبِي صَالِحٍ عَنْ عَائِشَةَ فِي هَذَا.

تخریج: [حسن] وأخرجه أبو داود، الصلاة، باب ما يجب على المؤذن من تعاهد الوقت، ح: ٥١٨ من حديث الأعمش به وله شاهد حسن عند أحمد: ٦٥/٦ وصححه ابن خزيمة، ح: ٣/١٦، ح: ١٥٣١ وابن حبان، ح: ٣٦٢ * وفي الباب عن عائشة، [أحمد: ٦٥/٦] وسهل بن سعد، [ابن ماجه، ح: ٩٨١] وعقبه بن عامر [لم نجده] * حديث نافع بن سليمان، عند أحمد: ٦٥/٦.

Comments:

The very clear and straight meaning of this *Hadīth* is that the *Imām* should lead the prayer heedfully and with true humility according to the *Sunnah*. Likewise the caller to prayer should take a great deal of care for prayer, the time for the predawn meal and breaking the fast; he should follow the times of *Adhān* very carefully and watchfully.

Chapter 40. [What Has Been Related About] What Is Said [by A Man] When The *Mu’adh-dhin* Calls The *Adhān*

(المعجم ٤٠) - بَابُ [مَا جَاءَ] مَا يَقُولُ الرَّجُلُ [إِذَا أَدْنُ الْمُؤَذِّنُ] (التحفة ٤٠)

208. Abū Sa’eed narrated that Allāh’s Messenger ﷺ said: “When you hear the call (to prayer) then say the similar to what the *Mu’adh-dhin* says.” (*Ṣaḥīḥ*)

٢٠٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

[Abū ‘Eisā said:] There are narrations on this topic from Abū Rāfi‘, Abū Hurairah, Umm Ḥabībah, ‘Abdullāh bin ‘Amr, ‘Abdullāh bin Rabī‘ah, ‘Āishah, Mu’ādh bin Anas, and Mu’āwiyah.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ أَبِي رَافِعٍ، وَأَبِي هُرَيْرَةَ، وَأُمِّ حَبِيبَةَ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو، وَعَبْدِ اللَّهِ بْنِ رَبِيعَةَ، وَعَائِشَةَ، وَمُعَاذِ ابْنِ أَنَسٍ، وَمُعَاوِيَةَ.

Abū ‘Eisā said: The *Hadīth* of Abū Sa’eed is a *Hasan Ṣaḥīḥ Hadīth*.

Ma’mar and more than one other person narrated this from Az-Zuhri, and it is similar to the *Hadīth* of Mālik (a narrator in the chain of this *Hadīth*).

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

‘Abdur-Raḥmān bin Ishāq narrated this *Ḥadīth* from Az-Zuhri, from Sa‘eed bin Al-Musayyab, from Abū Hurairah, from the Prophet ﷺ.

But the narration of Mālik is more correct.

وَهَكَذَا رَوَى مَعْمَرٌ وَعَبِيْرٌ وَاجِدٌ عَنِ الزُّهْرِيِّ مِثْلَ حَدِيثِ مَالِكٍ .
وَرَوَى عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ .
وَرَوَايَةُ مَالِكٍ أَصَحُّ .

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب ما يقول إذا سمع المنادي، ح: ٦١١ ومسلم، الصلاة، باب استجاب القول مثل قول المؤذن لمن سمعه... إلخ، ح: ٣٨٣ من حديث مالك به وهو في المؤطا: ٦٧/١ (يحيى) * وفي الباب عن أبي رافع، [أحمد: ٩، ٣٩١] وأبي هريرة، [ابن ماجه، ح: ٧١٨] وأم حبيبة، [ابن ماجه، ح: ٧١٩] وعبدالله بن عمرو، [مسلم، ح: ٣٨٤] وعبدالله بن ربيعة، [النسائي، ح: ١٩/٢، ٦٦٦] وعائشة، [أبو داود، ح: ٥٢٦] ومعاذ بن أنس، [أحمد: ٣/٤٣٨] ومعاوية، [البخاري، ح: ٦١٢].

Comments:

The person listening to the *Adhān* should say the phrases of the *Adhān* exactly like the caller, but he should say “*lā ḥawla wa lā quwwata illā Billāh*” (there is no power and no strength save in Allāh) in answer to “*Ḥayyā alaṣ-Ṣalāt* [come to prayer] and ‘*Ḥayyā alal-Falāh*’ [come to prosperity]. [*Ṣaḥīḥ Al-Bukhārī, Ḥadīth*: 613 and *Ṣaḥīḥ Muslim, Ḥadīth*: 385]. Whereas the answer to the *Iqāmah* is just like the *Iqāmah*; and the words of ‘*Aqāmaha-allāhu wa adāmaha*’ in answer to ‘*Qad qāmatīṣ-Ṣalāt*’ are not proven from the authentic *Aḥādīth*.

Chapter 41. What Has Been Related About The Dislike For The *Mu’adh-dhin* Taking A Wage For The *Adhān*

(المعجم ٤١) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ أَنْ يَأْخُذَ [الْمُؤَدِّنُ] عَلَى الْأَذَانِ أَجْرًا (التحفة ٤١)

209. ‘Uthmān bin Abī Al-‘Āṣ narrated: “Indeed, among the last (of orders) Allāh’s Messenger ﷺ ordered me with was to employ a *Mu’adh-dhin* who would not take a wage for his *Adhān*.” (*Ṣaḥīḥ*)

٢٠٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو زُبَيْدٍ - [وَهُوَ عَبَثٌ بْنُ الْقَاسِمِ] - عَنْ أَشْعَثَ، عَنِ [الْحَسَنِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ] قَالَ: إِنَّ مِنْ آخِرِ مَا عَهَدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ أَنْ يَأْخُذَ مُؤَدِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا .
قَالَ أَبُو عِيسَى: حَدِيثُ عُثْمَانَ حَدِيثٌ حَسَنٌ [صَحِيحٌ].

Abū 'Eisā said: The *Hadīth* of 'Uthmān is *Ḥasan* [*Ṣaḥīh*].

The people of knowledge act according to this: They dislike a *Mu'adh-dhin* to take a wage for the *Adhān*, and they consider it recommended for the *Mu'adh-dhin* to seek the reward (from Allāh) for his *Adhān*.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ: كَرِهُوا أَنْ يَأْخُذَ الْمُؤَدِّنُ عَلَى الْأَذَانِ أَجْرًا، وَاسْتَحَبُّوا لِلْمُؤَدِّنِ أَنْ يَخْتَسِبَ فِي أَذَانِهِ.

تخریج: [صحيح] وأخرجه ابن ماجه، ح: ٧١٤ من حديث أشعث بن عبد الملك الحمراني به وله طريق آخر عند أبي داود، ح: ٥٣١ عن عثمان بن أبي العاص به وإسناده صحيح وصححه الحاكم على شرط مسلم: ١/٢٩٩، ٣٠٠ ووافقه الذهبي.

Comments:

If a person is appointed as the caretaker for the other needs of the mosque, as it is actually known in these days and he is paid for the other works of the mosque, but he calls *Adhān* just for the sake of Allāh, then there is no objection on it.

Chapter 42. [What Has Been Related About] What Supplication Is Said [By A Muslim] When The *Mu'adh-dhin* Calls The *Adhān*

(المعجم ٤٢) - بَابُ [مَا جَاءَ] مَا يَقُولُ [الرَّجُلُ] إِذَا أَدَّنَ الْمُؤَدِّنُ مِنَ الدُّعَاءِ (التحفة ٤٢)

210. Sa'd bin Abī Waqqāṣ narrated that Allāh's Messenger ﷺ said: "Whoever says, when he hears the *Mu'adh-dhin*: (*Wa Anā Ashhadu An Lā Ilaha Illallāh, Waḥdahu Lā Sharīka Lahu, Wa Anna Muḥammadan 'Abduhu Wa Rasūluhu, Raḍītu Billāhi Rabban Wa Bil-Islām Dīnan, Wa Bi Muḥammadin Rasūlan*) 'I too testify that none has the right to be worshipped but Allāh, Alone without partners, and that Muḥammad is His slave and Messenger, I am pleased with Allāh as my Lord, with Islām as my religion and Muḥammad as a

٢١٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ الْحَكِيمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ غَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَدِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا: عَفَرَ اللَّهُ لَهُ ذُنُوبَهُ».

قَالَ أَبُو عِيسَى: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ اللَّيْثِ ابْنِ سَعْدٍ عَنْ حَكِيمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ.

Messenger.’ – Allāh will pardon his sins for him.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

We do not know of it except from the narration of Al-Laith bin Sa’d from Ḥukaim bin ‘Abdullāh bin Qais.

تخریج: وأخرجه مسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه... الخ، ح: ۳۸۶ عن قتيبة به.

Chapter 43. Something Else

(المعجم ۴۳) - بَابُ مِنْهُ أَيْضًا (التحفة ۴۳)

211. Jābir bin ‘Abdullāh narrated that Allāh’s Messenger ﷺ said: “Whoever says, when he hears the call: (*Allāhumma, rabba hādhihida-watit-tāmmati waṣ-Ṣalātil-qā’imah, āti Muḥammadanil-wasīlata wal-Faḍīlata, wāb’athhu Maqāman Maḥmūdan alladhī wa’adtahu*) ‘O Allāh! Lord of this perfect call and established prayer, grant Muḥammad *Al-Wasīlah*^[1] and *Al-Faḍīlah*,^[2] and raise him to the praised station that you promised him’ – then intercession on the Day of Resurrection is made lawful for him.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: The *Ḥadīth* of Jābir is a [*Ṣaḥīḥ*] *Ḥasan Gharīb Ḥadīth* from the narration of Muḥammad bin Al-Munkadir, and we do not know of anyone who

۲۱۱ - حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ بْنِ عَسْكَرِ الْبَغْدَادِيِّ وَإِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ [الْحَمِصِيُّ]: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يَسْمَعُ النَّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ».

قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرِ حَدِيثٌ [صَحِيحٌ] حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، لَا نَعْلَمُ أَحَدًا رَوَاهُ غَيْرَ شُعَيْبِ بْنِ أَبِي حَمْزَةَ [عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَأَبُو حَمْزَةَ اسْمُهُ دِينَارٌ].

[1] “The Prophet ﷺ explained it in his saying: ‘Indeed it is a position in Paradise which only one of Allāh’s worshippers will have.’ That is in the *Ḥadīth* of ‘Abdullāh bin ‘Umar, recorded by Muslim.” (*Tuḥfat Al-Aḥwadhī*)

[2] “An increased rank above the rest of creation, and it implies that it is another position, or, the explanation of ‘*Al-Wasīlah*.’ Al-Hāfiẓ (Ibn Ḥajar) said that (in *Fath Al-Bārī*).” (*Tuḥfat Al-Aḥwadhī*)

reported it other than Shu'bah bin Abī Ḥamzah [from Muḥammad bin Al-Munkadir, and Abū Ḥamzah's name is Dīnār].

تخریج: وأخرجه البخاري، الأذان، باب الدعاء عند النداء، ح: ٦١٤ عن علي بن عياش به.

Comments:

1. The *Adhān* is named a Complete Invitation in this *Hadīth*, because it has the summary of the whole Religion and its extract; prayer is named 'established' because it has no possibility of change and cancellation until the Last Day.
2. The one who makes this supplication regularly will deserve the intercession of the Prophet ﷺ.

There are some etiquettes and rules for the acceptance of supplication which should be regarded and cared for; one of them is to care for the time of its acceptance as well.

Chapter 44. 'Supplication Made Between *Adhān* And *Iqāmah* Is Not Rejected'

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي أَنْ الدُّعَاءَ لَا يَرُدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ (التحفة ٤٤)

212. Anas bin Mālik narrated that Allāh's Messenger ﷺ said: "The supplication made between the *Adhān* and *Iqāmah* is not rejected." (*Ṣaḥīh*)

٢١٢ - حَدَّثَنَا مُحَمَّدُ [بْنُ غِيْلَانَ]: حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّزَّاقِ وَأَبُو أَحْمَدَ وَأَبُو نُعَيْمٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ الْعَمِّيِّ، عَنْ أَبِي إِبَّاسٍ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدُّعَاءُ لَا يَرُدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ».

Abū 'Eīsā said: The *Hadīth* of Anas is a *Ḥasan [Ṣaḥīh] Hadīth*.

Abū Ishāq Al-Ḥamdānī reported it from Buraid bin Abī Maryam, from Anas, from the Prophet ﷺ, and it is similar to this.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وَقَدْ رَوَاهُ أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ، عَنِ النَّبِيِّ ﷺ مِثْلَ هَذَا.

تخریج: [صحيح] وأخرجه أبو داود، الصلاة، باب الدعاء بين الأذان والإقامة، ح: ٥٢١ من حديث سفیان الثوري به، زيد العمي ضعيف ولحديثه شاهد صحيح عند أحمد: ٣/٢٢٥ ووصحه ابن خزيمة، ح: ٤٢٦، ٤٢٧ وبه صح الحديث.

Chapter 45. What Has Been Related About How Many Prayers Allāh Made Obligatory Upon His Servants

213. Anas bin Mālik narrated: “On the Night of *Isrā’*, fifty prayers were made obligatory upon the Prophet ﷺ. Then it was decreased until it was made five. Then it was called out: ‘O Muḥammad! Indeed My Word does not change; these five prayers will be recorded for you as fifty.’” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Ubādah bin Aṣ-Ṣāmit, Ṭalḥah bin ‘Ubaidullāh, Abū Dharr, Abū Qatādah, Mālik bin Ṣa‘sa‘ah, and Abū Sa‘eed Al-Khudrī.

Abū ‘Eisā said: The *Hadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḡarīb Hadīth*.

تخریج: [صحیح] وأخرجه أحمد: ۱۶۱/۳ عن عبدالرزاق به وأخرجه البخاري، ح: ۳۴۹ ومسلم، ح: ۱۶۳ من حديث الزهري به مطولاً * وفي الباب عن عبادة بن الصامت، [أبو داود، ح: ۴۲۵، ۱۴۲۰] وطلحة بن عبيدالله، [البخاري، ح: ۴۶؛ ومسلم، ح: ۱۱] وأبي ذر، [البخاري، ح: ۳۴۹؛ ومسلم، ح: ۱۶۳] وأبي قتادة، [ابن ماجه، ح: ۱۴۰۳] ومالك بن صعصعة، [البخاري، ح: ۳۲۰۷؛ ومسلم، ح: ۱۶۴] وأبي سعيد الخدري [عبدالرزاق: ۱/۴۵۲، ۴۵۳، ح: ۱۷۶۹ وفي السنن، أبو هارون العبدی].

Comments:

To make it easy and light for the *Ummah* to increase the reward and compensation, Allāh chose this method that He prescribed fifty prayers, and gradually decreased them to five in order to make the practice easy; but kept them equal to fifty in reward and compensation to show the certainty that the minimum reward for every good deed is ten fold.

Chapter 46. [What Has Been Related] About The Virtue Of The Five Prayers

214. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “The five prayers, and *Al-Jumu‘ah* (the

(المعجم ۴۵) - بَابُ مَا جَاءَ : كَمْ فَرَضَ اللهُ عَلَى عِبَادِهِ مِنَ الصَّلَوَاتِ (التحفة ۴۵)

۲۱۳ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى [التَّيْسَابُورِي]: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: فُرِضَتْ عَلَى النَّبِيِّ ﷺ لَيْلَةَ أُسْرِي بِهِ الصَّلَوَاتُ خَمْسِينَ، ثُمَّ نُقِصَتْ حَتَّى جُعِلَتْ خَمْسًا، ثُمَّ نُودِيَ: يَا مُحَمَّدُ! إِنَّهُ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَإِنَّ لَكَ بِهَذِهِ الْخَمْسِ خَمْسِينَ.

[قَالَ]: وَفِي الْبَابِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، وَطَلْحَةَ بْنِ عُبَيْدِ اللهِ، وَأَبِي ذَرٍّ، وَأَبِي قَتَادَةَ، وَمَالِكِ بْنِ صَعْصَعَةَ، وَأَبِي سَعِيدِ الْخُدْرِيِّ. قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: [صحیح] وأخرجه أحمد: ۱۶۱/۳ عن عبدالرزاق به وأخرجه البخاري، ح: ۳۴۹ ومسلم، ح: ۱۶۳ من حديث الزهري به مطولاً * وفي الباب عن عبادة بن الصامت، [أبو داود، ح: ۴۲۵، ۱۴۲۰] وطلحة بن عبيدالله، [البخاري، ح: ۴۶؛ ومسلم، ح: ۱۱] وأبي ذر، [البخاري، ح: ۳۴۹؛ ومسلم، ح: ۱۶۳] وأبي قتادة، [ابن ماجه، ح: ۱۴۰۳] ومالك بن صعصعة، [البخاري، ح: ۳۲۰۷؛ ومسلم، ح: ۱۶۴] وأبي سعيد الخدري [عبدالرزاق: ۱/۴۵۲، ۴۵۳، ح: ۱۷۶۹ وفي السنن، أبو هارون العبدی].

(المعجم ۴۶) - بَابُ [مَا جَاءَ] فِي فَضْلِ الصَّلَوَاتِ الْخَمْسِ (التحفة ۴۶)

۲۱۴ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ

Friday prayer) to *Al-Jumu'ah* are atonement for what is between them, as long as the major sins have not been committed.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir, Anas, and Hanzalah Al-Uṣaidī.

Abū 'Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ، مَا لَمْ تُغَشَّ الْكِبَايِرُ».

[قَالَ]: وَفِي الْبَابِ عَنْ جَابِرٍ، وَأَنْسِ، وَحَنْظَلَةَ الْأَسِيدِيِّ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الطهارة، باب الصلوات الخمس والجمعة إلى الجمعة . . . إلخ، ح: ۲۳۳ عن علي بن حجر به * وفي الباب عن جابر، [مسلم، ح: ۶۶۸] وأنس لعله يشير إلى حديث الإسراء، [البخاري، ح: ۳۴۹، ۱۶۳۶، ۳۳۴۲] ومسلم، ح: ۱۶۳] وحنظلة الأسدي الكاتب، [أحمد: ۲۶۷/۴].

Comments:

It is known from this *Ḥadīth* that if a person avoids committing major sins, the worship and good deeds become a means for the forgiveness of minor sins.

Chapter 47. What Has Been Related About The Virtue Of *Ṣalāt* In Congregation

215. Ibn 'Umar narrated that Allāh's Messenger ﷺ said: “*Ṣalāt* in congregation is twenty-seven degrees more virtuous than a man's *Ṣalāt* alone.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Abdullāh bin Mas'ūd, Ubayy bin Ka'b, Mu'adh bin Jabal, Abū Sa'eed, Abū Hurairah, and Anas bin Mālik.

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Similar to this *Ḥadīth* was reported by Nāfi' from Ibn 'Umar, that the Prophet ﷺ said: “Congregational *Ṣalāt* is more virtuous than a man's *Ṣalāt* alone by twenty-seven

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي فَضْلِ الْجَمَاعَةِ (التحفة ٤٧)

٢١٥ - حَدَّثَنَا هَذَا: حَدَّثَنَا عَبْدُهُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الْجَمَاعَةِ تَفْضُلٌ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

[قَالَ]: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَأَبِي بِنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ، وَأَبِي سَعِيدٍ، وَأَبِي هُرَيْرَةَ، وَأَنْسِ بْنِ مَالِكٍ. قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهَكَذَا رَوَى نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ

degrees.”

[Abū ‘Eīsā said:] In general, those who narrated it from the Prophet ﷺ said “Twenty-five” except from Ibn ‘Umar who said: “Twenty-seven.”

تخریج: متفق عليه، وأخرجه مسلم، المساجد، باب فضل صلاة الجماعة... إلخ، ح: ٦٥٠ من حديث عبيد الله بن عمر، والبخاري، الأذان، باب فضل صلاة الجماعة... إلخ، ح: ٦٤٥ من حديث نافع به * وفي الباب عن عبدالله بن مسعود، [مسلم، ح: ٦٥٤ وأحمد: ٢٧٦/١] وأبي بن كعب، [ابن ماجه، ح: ٧٩٠] ومعاذ بن جبل، [انظر مجمع الزوائد: ٢/٣٩] وأبي سعيد، [البخاري، ح: ٦٤٦] وأبي هريرة، [يأتي: ٢١٦ وأنس بن مالك، [انظر مجمع الزوائد: ٢/٣٨].

216. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “Indeed a man’s *Ṣalāt* in the congregation is increased by twenty five rewards over his *Ṣalāt* alone.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

ﷺ أَنَّهُ قَالَ: «تَفْضُلُ صَلَاةِ الْجَمِيعِ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ بِسَبْعٍ وَعَشْرِينَ دَرَجَةً».

[قَالَ أَبُو عِيْسَى]: وَعَامَّةٌ مَنِ رَوَى عَنِ النَّبِيِّ ﷺ إِنَّمَا قَالُوا: «خَمْسٌ وَعَشْرِينَ» إِلَّا ابْنُ عُمَرَ فَإِنَّهُ قَالَ: «بِسَبْعٍ وَعَشْرِينَ».

٢١٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ صَلَاةَ الرَّجُلِ فِي الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاتِهِ وَحْدَهُ بِخَمْسَةِ وَعَشْرِينَ جُزْءًا».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، المساجد، باب فضل صلاة الجماعة... إلخ، ح: ٦٤٩ من حديث مالك به وهو في الموطأ: ١٢٩/١ بألفاظ مختلفة نحو المعنى، وللحديث طرق عند البخاري ومسلم وغيرهما.

Comments:

If a person, due to an excuse or necessity offers the prayers alone, he will have much less reward than praying with the congregation. Those who perform prayer with congregation have the reward of a prayer equal to twenty - seven or twenty - five prayers.

Chapter 48. What Has Been Related About One Who Heard the Call (to Prayer) But Did Not Respond To It

217. Abū Hurairah narrated that the Prophet ﷺ said: “I was about

(المعجم ٤٨) - بَابُ مَا جَاءَ فِيمَنْ سَمِعَ النِّدَاءَ فَلَا يُجِيبُ (التحفة ٤٨)

٢١٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكِيعٌ عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ زَيْدِ بْنِ الْأَصَمِّ، عَنْ

to order my boys^[1] to collect bundles of firewood, then order the *Ṣalāt* to be held, then burn (the homes) of the people who did not attend the *Ṣalāt*.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from [‘Abdullāh] Ibn Mas‘ūd, Abū Ad-Dardā’, Ibn ‘Abbās, Mu‘ādh bin Anas, and Jābir.

Abū ‘Eīsā said: The *Ḥadīth* of Abū Hurairah is *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been related that more than one of the Companions of the Prophet ﷺ said that whoever hears the call (to prayer) but does not respond, then there is no *Ṣalāt* for him.

Some of the people of knowledge said that this is a (threat) to demonstrate its importance and its severity, and that there is no permission for anyone to not pray in the congregation except for an excuse.

تخريج: متفق عليه، وأخرجه مسلم، انظر الحديث السابق، ح: ٦٥١ من حديث وكيع، والبخاري، الأذان، باب وجوب صلاة الجماعة، ح: ٦٤٤ من حديث أبي هريرة به * وفي الباب عن عبدالله بن مسعود، [مسلم، ح: ٦٥٤] وأبي الدرداء، [أبو داود، ح: ٥٤٧] وابن عباس، [أبو داود، ح: ٥٥١] ومعاذ بن أنس، [أحمد: ٤٣٩/٣] وجابر، [أبو داود الطيالسي: ١٧١٧].

Comments:

This *Ḥadīth* has a very severe warning and admonition for those who abandon the congregational prayer. He ﷺ expressed extreme anger against them. It tells us that joining the congregational prayer is an individual obligation.

218. Mujāhid said: “Ibn ‘Abbās was asked about a man who fasted during the day and stood (in prayers) during the night, but he

أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَقَدْ هَمَمْتُ أَنْ أَمُرَ فِتْيَتِي أَنْ يَجْمَعُوا خُرَمَ الْحَطَبِ، ثُمَّ أَمَرَ بِالصَّلَاةِ فَتَقَامَ، ثُمَّ أَحْرَقَ عَلَيَّ أَقْوَامٍ لَا يَشْهَدُونَ الصَّلَاةَ».

[قَالَ أَبُو عِيْسَى]: وَفِي الْبَابِ عَنْ [عَبْدِ اللَّهِ] بْنِ مَسْعُودٍ، وَأَبِي الدَّرْدَاءِ، وَابْنِ عَبَّاسٍ، وَمُعَاذِ بْنِ أَنَسٍ، وَجَابِرٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّهُمْ قَالُوا: مَنْ سَمِعَ النِّدَاءَ فَلَمْ يَجِبْ فَلَا صَلَاةَ لَهُ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: هَذَا عَلَى التَّغْلِيظِ وَالتَّشْدِيدِ، وَلَا رُخْصَةَ لِأَحَدٍ فِي تَرْكِ الْجَمَاعَةِ إِلَّا مِنْ عُذْرٍ.

٢١٨ - قَالَ مُجَاهِدٌ: وَسُئِلَ ابْنُ عَبَّاسٍ، عَنْ رَجُلٍ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ، لَا يَشْهَدُ جُمُعَةً وَلَا جَمَاعَةً؟ قَالَ: هُوَ فِي النَّارِ

[1] “Meaning ‘a group of my young Companions, servants and slaves.’” (*Tuḥfat Al-Aḥwadhī*)

did not attend the Friday prayer nor congregational prayer. He replied: 'He is in the Fire.'” (*Ḍaʿīf*)

[He said:] The meaning of the *Ḥadīth* is that he did not attend the Friday and congregational prayers, having an aversion for them, belittling their importance, and disdaining them.

تحريج: [إسناده ضعيف موقوف] * عبدالرحمن بن محمد المحاربي عنعن وليث هو ابن أبي سليم، ضعيف مشهور.

Chapter 49. What Has Been Related About The Man Who Performs *Ṣalāt* Alone, Then He Comes Upon A Congregation

219. Jābir bin Yazīd bin Al-Aswad [Al-ʿĀmirī] narrated that his father said: “I attended *Hajj* with the Prophet ﷺ. I prayed the *Ṣubḥ* (*Fajr*) prayer with him in *Masjid Al-Khaif*.” He said: “When the Prophet ﷺ finished, he turned (from the *Qiblah*) and saw two men at the back of the people who had not prayed with him. He said, ‘Bring them to me.’ So I brought them while they were shuddering with fear. He said: ‘What prevented you from praying with us?’ They said: ‘O Messenger of Allāh!’ We prayed at our camp.’ So he said: ‘Do not do that; when you pray in your camp then you come to a *Masjid* with a congregation, then pray with them. That will be a voluntary prayer for you.’” (*Ṣaḥīḥ*)

[He said] : There are narrations on this topic from Miḥjan [Ad-Dailamī] and Yazīd bin ʿĀmir.

[قَالَ]: حَدَّثَنَا بِذَلِكَ هَنَادٌ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ.

[قَالَ]: وَمَعْنَى الْحَدِيثِ: أَنْ لَا يَشْهَدَ الْجَمَاعَةَ وَالْجُمُعَةَ، رُغْبَةً عَنْهَا وَاسْتِخْفَافًا بِحَقِّهَا وَتَهَاوُنًا بِهَا.

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُصَلِّي وَحْدَهُ ثُمَّ يَدْرِكُ الْجَمَاعَةَ (التحفة ٤٩)

٢١٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَعْلَى بْنُ عَطَاءٍ: حَدَّثَنَا جَابِرُ ابْنُ يَزِيدَ بْنِ الْأَسْوَدِ [الْعَامِرِيُّ] عَنْ أَبِيهِ قَالَ: شَهِدْتُ مَعَ النَّبِيِّ ﷺ حَجَّتَهُ، فَصَلَّيْتُ مَعَهُ صَلَاةَ الصُّبْحِ فِي مَسْجِدِ الْخَيْفِ، [قَالَ]: فَلَمَّا قَضَى صَلَاتَهُ انْحَرَفَ، فَإِذَا هُوَ بِرَجُلَيْنِ فِي أُخْرَى الْقَوْمِ لَمْ يُصَلِّيَا مَعَهُ، فَقَالَ: «عَلَيَّ بِهِمَا». فَجِيءَ بِهِمَا تَرْعُدُ فَرَائِضُهُمَا، فَقَالَ: «مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟» فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا قَدْ صَلَّيْنَا فِي رِحَالِنَا، قَالَ: «فَلَا تَفْعَلَا، إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ، فَإِنَّهَا لَكُمْ نَافِلَةٌ».

[قَالَ]: وَفِي الْبَابِ عَنْ مِجْحَنٍ [الدَّيْلِيِّ]، وَيَزِيدَ بْنِ عَامِرٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ يَزِيدَ بْنِ الْأَسْوَدِ

Abū 'Eisā said: The *Ḥadīth* of Yazīd bin Al-Aswad is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It is the saying of more than one of the people of knowledge.

It is the view of Sufyān Ath-Thawrī, Ash-Shāfi'ī, Aḥmad and Ishāq.

They say that when a man prays alone, then he finds a congregation, he should repeat all of the prayers^[1] in congregation. And if a man prays *Maghrib* alone, then he finds a congregation. The above-named scholars said that he should pray it with them, and he makes the number of *Rak'ah* even by adding one. The one that he prayed alone counts as the obligatory prayer according to them.

تخريج: [إسناده صحيح] وأخرجه النسائي: ١١٢/٢، ١١٣، ح: ٨٥٩ من حديث هشيم به وصححه ابن خزيمة، ح: ١٢٧٩ وابن حبان، ح: ٤٣٤، ٤٣٥ ورواه أبو داود، ح: ٥٧٥، ٥٧٦ من حديث يعلى بن عطاء به وله شاهد عند النسائي، ح: ٨٥٦ وغيره.

Comments:

This *Ḥadīth* proves that the one who has done the prayer individually due to an excuse and then comes to the mosque and finds the congregational prayer being performed, he should join in the congregation; this rule is not for any particular prayer.

Chapter 50. What Has Been Related About The Congregation In The Masjid Being Held Two Times

220. Abū Sa'eed narrated: "A man came when Allāh's Messenger ﷺ had already prayed, so he ﷺ said: 'Which of you will give some reward to this person?' So a man stood to pray with him." (*Ṣaḥīḥ*)

حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَهُوَ قَوْلُ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ.
وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَالشَّافِعِيُّ،
وَأَحْمَدُ، وَإِسْحَاقُ.
قَالُوا: إِذَا صَلَّى الرَّجُلُ وَحْدَهُ ثُمَّ أَدْرَكَ
الْجَمَاعَةَ فَإِنَّهُ يُعِيدُ الصَّلَاةَ كُلَّهَا فِي
الْجَمَاعَةِ، وَإِذَا صَلَّى الرَّجُلُ الْمَغْرِبَ وَحْدَهُ
ثُمَّ أَدْرَكَ الْجَمَاعَةَ، قَالُوا: فَإِنَّهُ يُصَلِّيهِمَا مَعَهُمْ
وَيُسْفَعُ بِرَكَعَةٍ، وَالَّتِي صَلَّى وَحْدَهُ هِيَ
الْمَكْتُوبَةُ عِنْدَهُمْ.

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي
الْجَمَاعَةِ فِي مَسْجِدٍ قَدْ صَلَّى فِيهِ مَرَّةً
(التحفة ٥٠)

٢٢٠ - حَدَّثَنَا هَذَا: حَدَّثَنَا عَبْدُهُ عَنْ
سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ سُلَيْمَانَ التَّاجِيِّ
[الْبَصْرِيِّ]، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ
قَالَ: جَاءَ رَجُلٌ وَقَدْ صَلَّى رَسُولُ اللَّهِ ﷺ

[1] That is, any of the five prayers, not just *Fajr*, see (*Tuhfat Al-Ahwadhī*).

[He said:] There are narrations on this topic from Abū Umāmah, Abū Mūsā, and Al-Ḥakam bin ‘Umair.

Abū ‘Eisā said: The *Ḥadīth* of Abū Sa‘eed is a *Ḥasan Ḥadīth*.

This is the opinion of more than one of the people of knowledge among the Companions of the Prophet ﷺ and others among the *Tābi‘īn*.

They say that there is no harm if people perform congregational *Ṣalāt* in a *Masjid* where *Ṣalāt* had already been performed [in congregation].

This is the view of Aḥmad and Ishāq.

Others among the people of knowledge say that they are to perform the *Ṣalāt* individually.

This is the view of Sufyān, Ibn Al-Mubārak, Mālik, and *Ash-Shāfi‘ī*, they chose the view that one should perform the *Ṣalāah* individually.

[Sulaimān An-Nāji (one of the narrators) is from Al-Baṣrah, and he is called Sulaimān bin Al-Aswad.

And Abū Al-Mutawakkil’s (one of the narrators) name is ‘Alī bin Dāwūd].

فَقَالَ: «أَيُّكُمْ يَتَجَرَّ عَلَى هَذَا؟» فَقَامَ رَجُلٌ فَصَلَّى مَعَهُ.

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ، وَأَبِي مُوسَى، وَالْحَكَمِ بْنِ عُمَيْرٍ.

قَالَ أَبُو عِيْسَى: وَحَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ.

وَهُوَ قَوْلٌ غَيْرٌ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ مِنَ التَّابِعِينَ.

قَالُوا: لَا بَأْسَ أَنْ يُصَلِّيَ الْقَوْمُ جَمَاعَةً فِي مَسْجِدٍ قَدْ صَلَّى فِيهِ [جَمَاعَةً].

وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ.

وَقَالَ آخَرُونَ مِنْ أَهْلِ الْعِلْمِ: يُصَلُّونَ فُرَادَى.

وَبِهِ يَقُولُ سُفْيَانُ، وَابْنُ الْمُبَارَكِ، وَمَالِكٌ، وَالشَّافِعِيُّ: يَخْتَارُونَ الصَّلَاةَ فُرَادَى.

[وَسُلَيْمَانُ النَّاجِيُّ بَصْرِيٌّ، وَيُقَالُ: سُلَيْمَانُ بْنُ الْأَسْوَدِ.

وَأَبُو الْمُتَوَكَّلِ اسْمُهُ عَلِيُّ بْنُ دَاوُدَ].

تخريج: [صحيح] وأخرجه ابن أبي شيبة: ٣٢٢/٢، ح: ٧٠٩٦ عن عبدة بن سليمان به ورواه أبو داود، ح: ٥٧٤ من طريق آخر عن الناجي وصححه ابن خزيمة، ح: ١٦٣٢ وابن حبان، ح: ٤٣٦ والحاكم: ٢٠٩/١ والذهبي والحافظ في الفتح: ١٤٢/٢ وله شاهد عند الدارقطني: ٢٧٦/١ وسنده جيد كما اعترف به الزيلعي * وفي الباب عن أبي أمامة، [أحمد: ٥/٢٦٩، وأبي موسى، [لم نجده ولعله يشير إلى حديث ابن ماجه: ١٩٧٢] والحكم بن عمير [ابن عدي في الكامل: ٥/١٨٩٠] * جاء في المراسيل لأبي داود: رجل، هو أبو بكر الصديق رضي الله عنه.

Comments:

This *Ḥadīth* proves that if a person comes late to the congregation owing to

an excuse he may ask someone to join him to congregate. But lagging behind intentionally without any reason to have a second congregation is incorrect.

Chapter 51. What Has Been Related About The Virtue Of '*Ishā*' And *Fajr* In Congregation

221. 'Uthmān bin 'Affān narrated that Allāh's Messenger ﷺ said: "Whoever attends '*Ishā*' (prayer) in congregation, then he has (the reward as if he had) stood half of the night. And whoever prays '*Ishā*' and *Fajr* in congregation, then he has (the reward as if he had) spent the entire night standing (in prayer)." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn 'Umar, Abū Hurairah, Anas, 'Umārah bin Ruwaibah, Jundub [bin 'Abdullāh bin Sufyān Al-Bajalī], Ubayy [bin Ka'b], Abū Mūsā and Buraidah.

Abū 'Eisā said: The *Hadīth* of 'Uthmān is a *Ḥasan Ṣaḥīḥ Hadīth*.

This *Hadīth* has been related from 'Abdur-Raḥmān bin Abī 'Amrah from 'Uthmān in *Mawqūf*^[1] form, and it has been related through other chains from 'Uthmān in *Marfū*^[2] form.

تخريج: وأخرجه مسلم، المساجد، باب فضل صلاة العشاء والصبح في جماعة، ح: ٦٥٦ من حديث سفيان الثوري به * وفي الباب عن ابن عمر، [أحمد: ١١١/٢] وأبي هريرة، [البخاري، ح: ٦٥٧ ومسلم، ح: ٦٥١] [أنس، أحمد: ١٥١/٣، ١٥٢] وعمارة بن ربيعة، [مسلم، ح: ٦٣٤ وفي الفجر وغيره] [جندب بن عبدالله البجلي، [يأتي: ٢٢٢] وأبي بن كعب، [أبو داود، ح: ٥٥٤] وأبي موسى، [لعله يشير إلى حديث البخاري، ح: ٦٥١ ومسلم، ح: ٦٦٢ وبريدة، [يأتي: ٢٢٣]

Comments:

This reward equal to night prayer is without increase; and if one gets up at

(المعجم ٥١) - بَابُ مَا جَاءَ فِي فَضْلِ الْعِشَاءِ وَالْفَجْرِ فِي الْجَمَاعَةِ (التحفة ٥١)

٢٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفْيَانُ بْنُ عُثْمَانَ عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ عُثْمَانَ بْنِ عَمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ الْعِشَاءَ فِي جَمَاعَةٍ كَانَ لَهُ قِيَامٌ نِصْفَ لَيْلَةٍ، وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ كَانَ لَهُ كَقِيَامِ لَيْلَةٍ».

[قَالَ]: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وَأَبِي هُرَيْرَةَ، وَأَنْسٍ، وَعُمَارَةَ بْنِ رُوَيْبَةَ، وَجُنْدُبِ [ابْنِ عَبْدِ اللَّهِ بْنِ سُفْيَانَ الْبَجَلِيِّ]، وَأَبِي [بْنِ كَعْبٍ]، وَأَبِي مُوسَى، وَبُرَيْدَةَ. قَالَ أَبُو عِيْسَى: حَدِيثُ عُثْمَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ عَنْ عُثْمَانَ مَوْقُوفًا وَرُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عُثْمَانَ مَرْفُوعًا.

[1] Meaning, as a statement of 'Uthmān, may Allāh be pleased with him.

[2] Meaning, as a statement of the Prophet ﷺ.

night and does the night prayer, this *In shā' Allāh* will have a further minimum ten folds reward for each good deed.

222. Jundub bin Sufyān narrated that the Prophet ﷺ said: “Whoever prays *Ṣubḥ* then he is under the protection of Allāh’s covenant, so do not be treacherous with Allāh in His covenant.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.]

٢٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ
عَنِ الْحَسَنِ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ عَنِ النَّبِيِّ
ﷺ قَالَ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ
اللَّهِ، فَلَا تُخْفَرُوا اللَّهَ فِي ذِمَّتِهِ».

[قَالَ أَبُو عِيسَى: حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخريج: وأخرجه مسلم، أيضاً، ح: ٦٥٧/٢٦٢ من حديث يزيد بن هارون به.

Comments:

This *Ḥadīth* proves that the one who performs the morning prayer with congregation will secure the protection of Allāh ﷻ and His refuge.

223. Buraidah Al-Aslamī narrated that the Prophet ﷺ said: “Give glad tidings to those who walk to the *Masājid* in the dark; of a complete light on the Day of Resurrection.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb* [from this route in *Marfū‘* form, it is *Ṣaḥīḥ* with chains that are *Mawqūf* to the Companions of the Prophet ﷺ, but not a chain to the Prophet ﷺ.]

٢٢٣ - حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا
يَحْيَى بْنُ كَثِيرٍ أَبُو عَسَانَ الْعَنْبَرِيُّ عَنْ
إِسْمَاعِيلَ الْكَحَّالِ، عَنْ عَبْدِ اللَّهِ بْنِ أَوْسٍ
الْمُخَزَّاعِيِّ، عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ عَنِ النَّبِيِّ ﷺ
قَالَ: «بَشِّرِ الْمَسَائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ
بِالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ [مِنْ
هَذَا الْوَجْهِ، مَرْفُوعٌ، هُوَ صَحِيحٌ مُسْنَدٌ
وَمَوْقُوفٌ إِلَى أَصْحَابِ النَّبِيِّ ﷺ، وَلَمْ يُسْنَدْ
إِلَى النَّبِيِّ ﷺ].

تخريج: [صحيح] وأخرجه أبو داود، الصلاة، باب ماجاء في المشي إلى الصلاة في الظلم، ح: ٥٦١ من حديث إسماعيل الكحال به وله شواهد عند ابن ماجه، ح: ٧٨٠، ٧٨١ وابن خزيمة، ح: ١٤٩٨ وغيرهما.

Chapter 52. What Has Been Related About The Virtue Of The First Row

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي فَضْلِ
الصَّفِّ الْأَوَّلِ (التحفة ٥٢)

224. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “The best rows for the men are the first

٢٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ،

of them, and the worst are the last of them. And the best rows for the women are the last of them, and the worst are the first of them.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir, Ibn ‘Abbās, [Ibn ‘Umar], Abū Sa‘eed, Ubayy, ‘Āishah, Al-‘Irbād bin Sāriyah, and Anas.

Abū ‘Eisā said: The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Hadīth*.

And it has been related that the Prophet ﷺ would seek forgiveness three times for the people in first row, and once for the second.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوْلَاهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوْلَاهَا».

[قَالَ]: وَفِي الْبَابِ عَنْ جَابِرٍ، وَابْنِ عَبَّاسٍ، [وَابْنِ عَمْرٍَا]، وَأَبِي سَعِيدٍ، وَأَبِي وَعَائِشَةَ، وَالْعُرْبَاضِ بْنِ سَارِيَةَ، وَأَنْسٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَسْتَغْفِرُ لِلصَّفِّ الْأَوَّلِ ثَلَاثًا، وَلِلثَّانِي مَرَّةً.

تخریج: وأخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها . . . إلخ، ح: ٤٤٠ عن قتيبة به * وفي الباب عن جابر، [ابن ماجه، ح: ١٠٠١] وابن عباس، [انظر مجمع الزوائد: ٩٣/٢] وابن عمر [لم نجده وفي الباب عن عمر انظر المجموع: ٩٣/٢] وأبي سعيد، [أحمد: ٣/٣، ١٦ وصححه ابن خزيمة، ح: ١٥٦٢ وابن حبان، ح: ٣٨٠] وأبي بن كعب [أبو داود، ح: ٥٥٤] وعائشة [عبدالرزاق، ح: ٢٤٧] والعرباض بن سارية [ابن ماجه، ح: ٩٩٦] وأنس، [أبو داود، ح: ٦٧١] * حديث: "كان يستغفر للصف الأول ثلاثاً".

Comments:

The first row of congregation is near to the *Imām* and it deserves a special Mercy of Allāh and of the prayer of the angels, because it is far from the noise and disturbance of latecomers, and because the people in the first row follow the *Imām* accurately. It is also far from the rows of the women, so the mind is not disturbed and interrupted; therefore it is stated as the best one.

225. And the Prophet ﷺ said: “If the people knew what (reward) is in the call (*Adhān*) and the first row, and they found no other way to get that except by drawing lots, then they would draw lots.” (*Ṣaḥīḥ*)

٢٢٥ - وَقَالَ النَّبِيُّ ﷺ: «لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا عَلَيْهِ».

[قَالَ]: حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيِّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخریج: متفق عليه، انظر الحديث الآتي.

226. A similar narration.

٢٢٦ - وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب الاستهام في الأذان، ح: ٦١٥ ومسلم، الصلاة، باب تسوية الصفوف وإقامتها . . . إلخ، ح: ٤٣٧ من حديث مالك به وهو في الموطأ: ١/ ٦٨ (يحيى).

Comments:

It is known from this *Hadīth*, if we are truly certain about the realities which the Messenger of Allāh ﷺ told, or we bear them in mind, keep them in vision and revive them in the intellect, then certainly our practical life and behaviour will change.

Chapter 53. What Has Been Related About Keeping The Rows Straight

(المعجم ٥٣) - بَابُ مَا جَاءَ فِي إِقَامَةِ الصُّفُوفِ (التحفة ٥٣)

227. An-Nu'mān bin Bashīr said: "Allāh's Messenger ﷺ would straighten our lines. One day he came out and saw a man whose chest was protruding from the people, so he said: 'You must straighten your lines, or Allāh will cause disagreement to occur among your faces.'^[1] (*Ṣaḥīh*)

٢٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنِ التُّعْمَانِ بْنِ بَشِيرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَوِّي صُفُوفَنَا، فَخَرَجَ يَوْمًا فَرَأَى رَجُلًا خَارِجًا صَدْرُهُ عَنِ الْقَوْمِ، فَقَالَ: «لَتَسُوْنَ صُفُوفَكُمْ أَوْ لَيَخَالِفَنَّ اللَّهُ بَيْنَ وُجُوْهِكُمْ».

[قَالَ]: وَفِي الْبَابِ عَنْ جَابِرِ بْنِ سَمُرَةَ، وَالْبَرَاءِ، وَجَابِرِ بْنِ عَبْدِ اللَّهِ، وَأَنْسِ، وَأَبِي هُرَيْرَةَ، وَعَائِشَةَ.

قَالَ أَبُو عَمِيْرٍ: حَدِيثُ التُّعْمَانِ بْنِ بَشِيرٍ حَدِيثٌ حَسَنٌ صَحِيْحٌ.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مِنْ تَمَامِ الصَّلَاةِ إِقَامَةُ الصَّفِّ».

وَرُوِيَ عَنْ عُمَرَ: أَنَّهُ كَانَ يُوَكِّلُ رَجُلًا بِإِقَامَةِ الصُّفُوفِ، فَلَا يُكَبِّرُ حَتَّى يُخْبَرَ أَنَّ

[1] An-Nawawī said: "The apparent meaning is that enmity, hatred and dissention will occur in your hearts." See *Tuḥfat Al-Aḥwadhī*.

[He said:] There are narrations on this topic from Jābir bin Samurah, Al-Barā', Jābir bin 'Abdullāh, Anas, Abū Hurairah, and 'Āishah.

Abū 'Eīsā said: The *Ḥadīth* of An-Nu'mān bin Bashīr is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been related that the Prophet ﷺ said: "Establishing the lines is part of the completeness of the *Ṣalāt*."

It has been related that 'Umar would appoint some men to straighten the lines, so he would not say the *Takbīr* until he was told that the lines were straight.

And it has been related from 'Alī and 'Uthmān that they would also do that, and that they would say: "Straighten."

And 'Alī would say: "O so-and-so! Move forward. O so-and-so! Move back."

تخریج: متفق عليه، وأخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها... إلخ، ح: ٤٣٦ عن قتيبة، والبخاري، الأذان، باب تسوية الصفوف عند الإقامة وبعدها، ح: ٧١٧ من حديث النعمان بن بشير به * وفي الباب عن جابر بن سمرة، [مسلم، ح: ٤٣٠] [البراء، [أبو داود، ح: ٦٦٤] [جابر بن عبدالله، [أحمد: ٣/٣٢٢] وأنس، [مسلم، ح: ٤٣٣، ٤٣٤] وأبي هريرة، [البخاري، ح: ٦١٥] [مسلم، ح: ٤٣٧] وعائشة، [ابن ماجه، ح: ٩٩٥] * "من تمام الصلاة إقامة الصف حديث عمر" في الموطأ: ١٧٣/١ حديث علي وعثمان.

Comments:

It is sad that these days the straightening of rows gets no attention and is dealt with extreme carelessness and negligence. Due to this, mutual grudge, enmity, dispute and disruption is rife; but none is prepared to learn lessons. May Allāh bestow upon us the power and ability to walk the path of guidance!

الصُّفُوفَ قَدِ اسْتَوَتْ.

وَرُوِيَ عَنْ عَلِيٍّ وَعُثْمَانَ: أَنَّهُمَا كَانَا

يَتَعَاهَدَانِ ذَلِكَ، وَيَقُولَانِ: اسْتَوُوا.

وَكَانَ عَلِيٌّ يَقُولُ: تَقَدَّمْ يَا فَلَانُ، تَأَخَّرْ يَا

فُلَانُ.

Chapter 54. What Has Been Related About “Let Those Among You With Understanding And Reason Be Close To Me.”

228. ‘Abdullāh (Ibn Mas‘ūd) narrated that the Prophet ﷺ said: “Let those among you with understanding and reason be close to me, then those after them, then those after them. And do not separate or dissention will occur among your hearts, and beware of the commotion of the markets.”^[1] (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ubayy bin Ka‘b, Abū Mas‘ūd, Abū Sa‘eed, Al-Barā’, and Anas.

Abū ‘Eīsā said: The *Ḥadīth* of Ibn Mas‘ūd is a *Ḥasan [Ṣaḥīḥ] Gharīb Ḥadīth*.

It has been related from the Prophet ﷺ that he liked to have the *Muhājirūn* and the *Anṣār* close to him so that they would learn and preserve (how he prayed).

[He said:] *Khālīd Al-Ḥadhā’* (one of the narrators) is *Khālīd bin Mihrān*, his *Kunyaḥ* is *Abū Al-Munāzil*.

[He said: And] I heard *Muḥammad bin Ismā‘īl* saying: “[It is said that] *Khālīd Al-Ḥadhā’* was never a cobbler.

It was only because he used to sit in the company of a cobbler that he was called *Ḥadh-dhā’*.”

(المعجم ٥٤) - بَابُ مَا جَاءَ لِيَلِيَنِي مِنْكُمْ أَوْلُو الْأَحْلَامِ وَالنُّهَى (التحفة ٥٤)

٢٢٨ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَبِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدُ الْحَدَّاءِ عَنْ أَبِي مَعْشَرَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لِيَلِيَنِي مِنْكُمْ أَوْلُو الْأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، وَلَا تَحْتَلِفُوا فَتَحْتَلِفَ قُلُوبُكُمْ، وَإِيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ».

[قَالَ]: وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ، وَأَبِي مَسْعُودٍ، وَأَبِي سَعِيدٍ، وَالْبَرَاءِ، وَأَنْسِ. قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ.

[وَقَدْ] رَوَى عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُعْجِبُهُ أَنْ يَلِيَهُ الْمُهَاجِرُونَ وَالْأَنْصَارُ، لِيَحْفَظُوا عَنْهُ.

[قَالَ]: وَخَالِدُ الْحَدَّاءِ هُوَ خَالِدُ بْنُ مَهْرَانَ يُكْنَى أَبَا الْمُنَازِلِ.

[قَالَ: وَ] سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ [يُقَالُ]: إِنَّ خَالِدًا الْحَدَّاءَ مَا حَدَا نَعْلًا قَطُّ، إِنَّمَا كَانَ يَجْلِسُ إِلَى حَدَّاءٍ فَنَسِبَ إِلَيْهِ.

[قَالَ]: وَأَبُو مَعْشَرَ اسْمُهُ زِيَادُ بْنُ كَلْبٍ.

[1] Meaning do not behave in such way with while congregating for the prayer. See *Tuḥfat Al-Aḥwadhī*.

[He said:] Abū Ma'shar's (a narrator in this chain of *Ḥadūth*) name is Ziyād bin Kulaib.

تخريج: وأخرجه مسلم، الصلاة، باب تسوية الصفوف وإقامتها... إلخ، ح: ٤٣٢ من حديث يزيد بن زريع به * وفي الباب عن أبي بن كعب، [النسائي، ح: ٨٠٩] وأبي مسعود، [مسلم، ح: ٤٣٢] وأبي سعيد، [مسلم، ح: ٤٣٨] والبراء، [أحمد: ٢٩٦/٤] والحاكم: ٥٧٣/١ وأنس، [ابن ماجه، ح: ٩٧٧] * كان يعجبه أن يليه المهاجرون والأنصار.

Comments:

The wise people being lagged behind the prayer and then to express anger for the general people, who have already taken places in the first row, is unthinkable anyway. The prohibition of 'commotion of the markets' means it is wrong to make any noise in the mosques, raising voices to an unnecessary limit, arguing and wrangling or to remain behind the prayers to be involved in the street noise.

Chapter 55. What Has Been Related About The Dislike For Forming Rows Between Columns

229. 'Abdul-Ḥamīd bin Maḥmūd said: "We prayed behind one of the *Amīrs*, the people compelled us such that we prayed between two columns. When we had prayed, Anas bin Mālik said: 'We would be prevented from this during the time of Allāh's Messenger ﷺ.'" (*Ṣaḥīḥ*)

There is something on this topic from Qurrah bin Iyās Al-Muzanī.

Abū 'Eīsā said: The *Ḥadūth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadūth*.

There are those among the people of knowledge who disliked lines being formed between columns.

This is the opinion of Aḥmad and Ishāq.

And there are those among the people of knowledge who permitted it.

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الصَّفِّ بَيْنَ السَّوَارِي (التحفة ٥٥)

٢٢٩ - حَدَّثَنَا هَذَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ هَانِيءٍ بْنِ عُرْوَةَ الْمُرَادِيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ مَحْمُودٍ قَالَ: صَلَّيْنَا خَلْفَ أَمِيرٍ مِنَ الْأَمْرَاءِ، فَاضْطَرَّرْنَا النَّاسُ فَصَلَّيْنَا بَيْنَ السَّارِيَتَيْنِ، فَلَمَّا صَلَّيْنَا قَالَ أَنَسُ بْنُ مَالِكٍ: كُنَّا نَنْقِي هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

وفي الباب عن قُرَّةَ بْنِ إِيَّاسِ الْمُرَزِيِّ. قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يُصَفَّ بَيْنَ السَّوَارِي.

وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ. وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي ذَلِكَ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، ح: ٦٧٣ من حديث سفيان الثوري به وصرح بالسماع عند البيهقي: ١٠٤/٣ وصححه ابن خزيمة، ح: ١٥٦٨ وابن حبان (الإحسان): ٢٢١٥ والحاكم: ٢١٠/١، ٢١٨ ووافقه الذهبي * عبد الحميد ثقة كما في الكاشف وغيره * وفي الباب عن قررة بن إياس المزني، [ابن ماجه، ح: ١٠٠٢].

Comments:

Straightening the rows and standing close to each other in the congregational prayer is an objective. The oneness, unity, alliance and unanimity do not exist while standing in between the pillars; therefore praying in between the pillars, needlessly, is not allowed.

Chapter 56. What Has Been Related About *Ṣalāt* Behind The Line Alone

230. Hilāl bin Yasāf said: “Ziyād bin Abī Al-Ja’d took me by the hand while we were in Ar-Raqqah,^[1] he made me stand before a *Shaikh* who was called Wābiṣah bin Ma’bad, from Banī Asad. Ziyād said: ‘This *Shaikh* narrated to me that a man prayed alone behind the row’ – and the *Shaikh* was listening – ‘so Allāh’s Messenger ﷺ ordered him to repeat the *Ṣalāt*.’” (*Ṣahih*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Alī bin Shāibān and Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of Wābiṣah is a *Ḥasan Ḥadīth*.

There are those among the people of knowledge who dislike for a man to pray alone behind the rows. They say he is to repeat his prayer when he prays alone behind the rows. This is the opinion of Aḥmad and Ishāq.

There are those among the people

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي الصَّلَاةِ خَلْفَ الصَّفِّ وَحْدَهُ (التحفة ٥٦)

٢٣٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: أَخَذَ زِيَادُ بْنُ أَبِي الْجَعْدِ يَدَيَّ وَنَحْنُ بِالرَّقَّةِ فَقَامَ بِي عَلَى شَيْخٍ يُقَالُ لَهُ وَابِصَةُ بْنُ مَعْبَدٍ مِنْ بَنِي أَسَدٍ فَقَالَ زِيَادٌ: حَدَّثَنِي هَذَا الشَّيْخُ أَنَّ رَجُلًا صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ - وَالشَّيْخُ يَسْمَعُ - فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُعِيدَ الصَّلَاةَ.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَلِيِّ بْنِ شَيْبَانَ، وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: [و]حَدِيثُ وَابِصَةَ حَدِيثٌ حَسَنٌ.

وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يُصَلِّيَ الرَّجُلُ خَلْفَ الصَّفِّ وَحْدَهُ، وَقَالُوا: يُعِيدُ إِذَا صَلَّى خَلْفَ الصَّفِّ وَحْدَهُ. وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ.

وَقَدْ قَالَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ يُجْزئُهُ إِذَا

[1] A city located in the northern part of modern Syria, on the eastern side of the Euphrates.

of knowledge who said that it is acceptable from him if he prays alone behind the row.

This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, and Ash-Shāfi'ī.

There are those among the people of Al-Kūfah who held a view in accordance with the *Ḥadīth* of Wābiṣah bin Ma'bad as well. They said that whoever prays alone behind the row, should repeat the prayer. Among them are Ḥammād bin Sulaimān, Ibn Abī Laila, and Wakī'.

More than one person has reported the narration of Ḥuṣain, from Hilāl bin Yasāf, from Ziyād bin Abī Al-Ja'd, from Wābiṣah [bin Ma'bad], and it is similar to the narration of Abū Al-Aḥwas (a narrator in this chain of *Ḥadīth*).

The narration of Ḥuṣain contains what would prove that Hilāl saw Wābiṣah, but the people of *Ḥadīth* differ over this:

Some of them say that the narration of 'Amr bin Murrah from Hilāl bin Yasāf, from 'Amr bin Rāshid, from Wābiṣah [bin Ma'bad] is more correct.

Some of them say that the narration of Ḥuṣain, from Hilāl bin Yasāf, from Ziyād bin Abī Al-Ja'd, from Wābiṣah bin Ma'bad is more correct.

Abū 'Eīsā said: This is more correct to me than the narration of 'Amr bin Murrah because it has been narrated by others besides Hilāl bin Yasāf from Ziyād bin Abī

صَلَّى خَلْفَ الصَّفِّ وَحَدَّهُ .

وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَابْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ .

وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْكُوفَةِ إِلَى حَدِيثِ وَابِصَةَ بْنِ مَعْبُدٍ أَيْضًا، قَالُوا: مَنْ صَلَّى خَلْفَ الصَّفِّ وَحَدَّهُ يُعِيدُ، مِنْهُمْ حَمَادُ ابْنُ أَبِي سُلَيْمَانَ وَابْنُ أَبِي لَيْلَى، وَوَكِيعٌ .

وَرَوَى حَدِيثَ حُصَيْنٍ عَنْ هِلَالِ بْنِ يَسَافٍ غَيْرٌ وَاحِدٌ مِثْلَ رِوَايَةِ أَبِي الْأَخْوَصِ عَنْ زِيَادِ ابْنِ أَبِي الْجَعْدِ عَنْ وَابِصَةَ [بْنِ مَعْبُدٍ] .

وَفِي حَدِيثِ حُصَيْنٍ مَا يَدُلُّ عَلَى أَنَّ هِلَالَ قَدْ أَدْرَكَ وَابِصَةَ فَاخْتَلَفَ أَهْلُ الْحَدِيثِ فِي هَذَا:

فَقَالَ بَعْضُهُمْ: حَدِيثُ عَمْرٍو بْنِ مَرَّةَ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَمْرٍو بْنِ رَاشِدٍ، عَنْ وَابِصَةَ [بْنِ مَعْبُدٍ] أَصَحُّ .

وَقَالَ بَعْضُهُمْ: حَدِيثُ حُصَيْنٍ عَنْ هِلَالِ ابْنِ يَسَافٍ، عَنْ زِيَادِ بْنِ أَبِي الْجَعْدِ، عَنْ وَابِصَةَ بْنِ مَعْبُدٍ أَصَحُّ .

قَالَ أَبُو عَيْسَى: وَهَذَا عِنْدِي أَصَحُّ مِنْ حَدِيثِ عَمْرٍو بْنِ مَرَّةَ، لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ حَدِيثِ هِلَالِ بْنِ يَسَافٍ عَنْ زِيَادِ بْنِ أَبِي الْجَعْدِ، عَنْ وَابِصَةَ بْنِ مَعْبُدٍ .

Al-Ja'd, from Wābiṣah bin Ma'bad.

تخريج: [صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب صلاة الرجل خلف الصف وحده، ح: ١٠٠٤ من حديث حصين بن عبدالرحمن به وصححه ابن الجارود، ح: ٣١٩ وابن حبان (الإحسان): ٢١٩٧ وأحمد وإسحاق وغيرهم وانظر الحديث الآتي * وفي الباب عن علي بن شيبان، [ابن ماجه، ح: ١٠٠٣ وابن عباس، [البيزار: ١/٢٥٠، ح: ٥١٦].

Comments:

The authentic view about this issue is that standing individually for prayer behind the row is prohibited. He, who does so despite there being space in the row, will have to repeat the prayer. However, if the space is not available in the row and he offers the prayer standing on his own individually, it is hoped his prayer is valid. The opinion of pulling a person from the row and to make him stand alongside is mentioned in some *Aḥādīth*, but these *Aḥādīth* are Weak and unreliable for proof. Therefore the opinion of pulling someone from the line ahead is incorrect. [See for details, *Ad-Da'īfah*, 2: 322, 323]

231. Wābiṣah bin Ma'bad narrated: "A man prayed alone behind the row so the Prophet ﷺ ordered him to repeat the *Ṣalāt*." (*Ṣaḥīḥ*)

Abū 'Eīsā said: I heard Al-Jārūd saying, "I heard Wakī' saying: 'When a man prays [alone] behind the row, then he has to repeat it.'"

٢٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ زِيَادِ بْنِ أَبِي الْجَعْدِ، عَنْ وَابِصَةَ قَالَتْ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَمْرِو بْنِ رَاشِدٍ، عَنْ وَابِصَةَ بْنِ مَعْبُدٍ: أَنَّ رَجُلًا صَلَّى خَلْفَ الصَّفِّ وَحَدَهُ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُعِيدَ الصَّلَاةَ.

قَالَ أَبُو عَيْسَى: [وَأَسْنَدُهُ صَحِيحٌ] وَأَخْرَجَهُ أَبُو دَاوُدَ، ح: ٦٨٢ مِنْ حَدِيثِ شُعْبَةَ بِهِ وَصَحَّحَهُ ابْنُ حَبَانَ، ح: ٤٠٣ وَأَنْظَرَ الْحَدِيثَ السَّابِقَ * قَوْلُ وَكَيْعٍ صَحِيحٌ عَنْهُ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، ح: ٦٨٢ من حديث شعبة به وصححه ابن حبان، ح: ٤٠٣ وانظر الحديث السابق * قول وكيع صحيح عنه.

Chapter 57. What Has Been Related About A Man Who Prays While Another Man Is With Him

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُصَلِّي وَمَعَهُ رَجُلٌ (التحفة ٥٧)

232. Ibn 'Abbās narrated: "I

٢٣٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ

prayed with the Prophet ﷺ one night. I stood at his left, so Allāh's Messenger ﷺ took me by my head, from behind me, to put me on his right (side).” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There is something on this topic from Anas.

Abū ‘Eīsā said: The *Ḥadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge among the Companions of the Prophet ﷺ and those after them act according to this. They say that when a man prays with the *Imām* he stands at the right of the *Imām*.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب: إذا قام الرجل عن يسار الإمام... إلخ، ح: ٧٢٦ عن قتيبة به ومسلم، الصلاة، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٦٣ من حديث عمرو بن دينار به * وفي الباب عن أنس، [مسلم، ح: ٢٦٩/٥١٢].

Comments:

It is agreed that if the follower is only one, he should stand on the right side of the *Imām*. According to the majority of the scholars, he should stand equal to the *Imām*, and in the opinion of some other scholars, he should stand equal to the heels of the *Imām*; but it has no proof from *Aḥādīth*.

Chapter 58. What Has Been Related About A Man Who Prays With Two Men

233. Samurah bin Jundab narrated: “Allāh’s Messenger ﷺ ordered us that when we were three, then one of us should stand forward.” (*Da‘īf*)

[Abū ‘Eīsā said:] There are narrations on this topic from Ibn Mas‘ūd, Jābir, and [Anas bin Mālik].

Abū ‘Eīsā said: The *Ḥadīth* of Samurah is a [*Ḥasan*] *Gharīb Ḥadīth*.

الرَّحْمَنِ الْعَطَّارُ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِرَأْسِي مِنْ وَرَائِي، فَجَعَلَنِي عَنْ يَمِينِهِ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَنَسٍ. قَالَ أَبُو عِيْسَى: [و]حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ، قَالُوا: إِذَا كَانَ الرَّجُلُ مَعَ الْإِمَامِ يَوْمَ عَنْ يَمِينِ الْإِمَامِ.

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُصَلِّي مَعَ الرَّجُلَيْنِ (التحفة ٥٨)

٢٣٣ - حَدَّثَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ عَنِ الْحَسَنِ، عَنْ سَمُرَةَ ابْنِ جُنْدَبٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ إِذَا كُنَّا ثَلَاثَةً أَنْ يَتَقَدَّمَ أَحَدُنَا.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ، وَجَابِرٍ، وَأَنَسِ بْنِ مَالِكٍ.

The people of knowledge act according to this, they say that when there are three, then two men stand behind the *Imām*.

It has been reported about Ibn Mas'ūd that he prayed with 'Alqamah and Al-Aswad so he stood with one of them at his right and the other at his left, and he related that from the Prophet ﷺ.

Some of the people have criticized Ismā'il bin Muslim [Al-Makkī] (one of the narrators) due to his memory.

تَخْرِيجُ: [إِسْنَادُهُ ضَعِيفٌ] وَأَخْرَجَهُ الطَّبْرَانِيُّ فِي الْكَبِيرِ: ٢٢٨/٧، ح: ٦٩٥١ مِنْ حَدِيثِ إِسْمَاعِيلَ بْنِ مُسْلِمٍ بِهِ وَبَعْضُ الْحَدِيثِ شَوَاهِدٌ عِنْدَ ابْنِ مَاجَةَ، ح: ٩٧٤ وَابْنِ خَزِيمَةَ، ح: ١٥٣٦ وَغَيْرِهِمَا * وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ، [مُسْلِمٌ، ح: ٥٣٤] وَجَابِرٍ، [مُسْلِمٌ، ح: ٣٠١٠] وَأَنْسَ بْنِ مَالِكٍ، [الْبُخَارِيُّ، ح: ٣٨٠] وَمُسْلِمٌ، ح: ٢٦٦/٦٥٨ وَابْنُ أَبِي عَرَبَةَ، [مُسْلِمٌ، ح: ٥٣٤].

Comments:

If the followers are more than one, they should stand behind the *Imām*, the majority of *A'imma*h and jurists said this.

Chapter 59. What Has Been Related About A Man Who Prays And A Man And A Woman Are With Him

234. Anas bin Mālik narrated: "My grandmother Mulaikah invited Allāh's Messenger ﷺ to a meal that she prepared. He ate from it, then said: 'Stand so that we may lead you in prayer.'" He said: "I got a *Ḥaṣīr*^[1] of ours which had become dark because of prolonged use, so I washed it with water. Allāh's Messenger ﷺ stood on it,

قَالَ أَبُو عِيسَى: وَحَدِيثُ سَمُرَةَ حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، قَالُوا: إِذَا كَانُوا ثَلَاثَةً قَامَ رَجُلَانِ خَلْفَ الْإِمَامِ.

وَرُوِيَ عَنِ ابْنِ مَسْعُودٍ: أَنَّهُ صَلَّى بِعَلْقَمَةَ وَالْأَسْوَدَ فَأَقَامَ أَحَدَهُمَا، عَنْ يَمِينِهِ وَالْآخَرَ عَنْ يَسَارِهِ، وَرَوَاهُ عَنِ النَّبِيِّ ﷺ.

وَقَدْ تَكَلَّمَ بَعْضُ النَّاسِ فِي إِسْمَاعِيلَ بْنِ مُسْلِمٍ [الْمَكِّيِّ] مِنْ قِبَلِ حِفْظِهِ.

(المعجم ٥٩) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُصَلِّي وَمَعَهُ رَجَالٌ وَنِسَاءٌ (التحفة ٥٩)

٢٣٤ - حَدَّثَنَا إِسْحَاقُ الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكُ [بْنُ أَنْسَ] عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعْتَهُ، فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قَوْمُوا فَلْنُصَلِّ بِكُمْ». قَالَ أَنْسٌ: فَفُتُّتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طَوْلِ مَا لَيْسَ، فَتَضَخْتُهُ بِالْمَاءِ،

[1] A mat used for prayer.

and the orphan and I aligned behind him and the old lady stood behind us. He (Allāh's Messenger ﷺ) led us in two *Rak'ah* of prayer and then left." (*Ṣaḥīḥ*)

Abū 'Eisā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It is acted upon by [most of] the people of knowledge. They say when there is a man and a woman with the *Imām* then the man stands at the right of the *Imām* and the woman behind them. Some of the people have used this *Ḥadīth* to say that the prayer is acceptable when a man prays behind the row alone. They say that the young boy was not required to pray, and Anas was behind the Prophet ﷺ alone [in the row].

But the case is not as they saw it, because the Prophet ﷺ made him stand with the orphan boy behind him. So if the Prophet ﷺ did not reckon with the orphan boy's prayer, he would not have made him stand beside Anas and he would have made Anas stand on his right.

And it has been reported from Mūsā bin Anas, from Anas, that he prayed with the Prophet ﷺ, so he stood him at his right.

In this *Ḥadīth* there is proof that he was only praying a voluntary prayer and he wanted them to have some of the blessing.

فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ وَصَفَّتُ عَلَيْهِ أَنَا وَالْيَتِيمَ وَرَأَاهُ، وَالْعَجُوزُ مِن وَرَائِنَا، فَصَلَّى بِنَا رَكَعَتَيْنِ ثُمَّ انْصَرَفَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَيْهِ عِنْدَ [أَكْثَرِ] أَهْلِ الْعِلْمِ، قَالُوا: إِذَا كَانَ مَعَ الْإِمَامِ رَجُلٌ وَامْرَأَةٌ، قَامَ الرَّجُلُ، عَنِ يَمِينِ الْإِمَامِ وَالْمَرْأَةُ خَلْفَهُمَا، وَقَدْ احْتَجَّ بَعْضُ النَّاسِ بِهَذَا الْحَدِيثِ فِي إِجَارَةِ الصَّلَاةِ إِذَا كَانَ الرَّجُلُ خَلْفَ الصَّفِّ وَحْدَهُ، وَقَالُوا: إِنَّ الصَّبِيَّ لَمْ تَكُنْ لَهُ صَلَاةٌ، وَكَانَ أَنَسٌ خَلْفَ النَّبِيِّ ﷺ وَحْدَهُ، [فِي الصَّفِّ]. وَلَيْسَ الْأَمْرُ عَلَى مَا ذَهَبُوا إِلَيْهِ لِأَنَّ النَّبِيَّ ﷺ أَقَامَهُ مَعَ الْيَتِيمِ خَلْفَهُ، فَلَوْلَا أَنَّ النَّبِيَّ ﷺ جَعَلَ الْيَتِيمَ صَلَاةً، لَمَا أَقَامَ الْيَتِيمَ مَعَهُ وَلَا أَقَامَهُ عَنِ يَمِينِهِ. وَقَدْ رَوَى عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ فَأَقَامَهُ، عَنِ يَمِينِهِ، وَفِي هَذَا الْحَدِيثِ دَلَالَةٌ أَنَّهُ إِنَّمَا صَلَّى تَطَوُّعًا، أَرَادَ إِدْخَالَ الْبَرَكَاتِ عَلَيْهِمْ.

تخریج: متفق عليه، وأخرجه البخاري، الصلاة، باب الصلاة على الحصير، ح: ٣٨٠ ومسلم، المساجد، باب جواز الجماعة في النافلة... إلخ، ح: ٦٥٨ من حديث مالك به وهو في الموطأ (يحيى): ١٥٣/١.

Comments:

It is proven from this *Hadīth* that if there is only one child, he will stand with the men in the row. A woman is not allowed to stand in the row of men, rather, she will stand behind individually and she is allowed to stand on her own as a row.

Chapter 60. [What Has Been Related About] Who Is Most Deserving Of Being The *Imām*

235. Abū Mas‘ūd narrated that Allāh’s Messenger ﷺ said: “The one who recites most of the Book of Allāh is to lead the people (in prayers). If they are equal in recitation, then the most knowledgeable in the *Sunnah* among them. If they are equal regarding the *Sunnah*, then the earliest of them to emigrate. If they are equal in their emigration then the eldest among them. And a man is not to be led in prayer in the place of his authority, and his spot of esteem in his home is not to be sat on without his permission.” (*Ṣaḥīh*)

Maḥmūd [bin Ghailān] (one of the narrators) said: “In his narration, Ibn Numair said: “The eldest in years among them.””

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Sa‘eed, Anas bin Mālik, Mālik bin Al-Ḥuwairith, and ‘Amr bin Salamah.

Abū ‘Eīsā said: The *Hadīth* of Abū Mas‘ūd is a *Ḥasan Ṣaḥīḥ Hadīth*.

This is acted upon by the people of knowledge. They say that the most deserving of the position of *Imām* among the people is the one

(المعجم ٦٠) - بَابُ [مَا جَاءَ] مَنْ أَحَقُّ بِالإِمَامَةِ (التحفة ٦٠)

٢٣٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَ[عَبْدُ اللَّهِ] بْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنِ إِسْمَاعِيلَ بْنِ رَجَاءِ الزُّبَيْدِيِّ، عَنِ أَوْسِ بْنِ ضَمْعَجٍ قَالَ: سَمِعْتُ أَبَا مَسْعُودٍ الْأَنْصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمَ الْقَوْمِ أَقْرُوهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةَ، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَكْبَرُهُمْ سِنًا، وَلَا يُؤْمُّ الرَّجُلُ فِي سُلْطَانِهِ وَلَا يُجْلَسُ عَلَيَّ تَكْرِمَتِهِ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ». قَالَ مُحَمَّدُ بْنُ غَيْلَانَ: قَالَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ: «أَقْدَمُهُمْ سِنًا».

[قَالَ أَبُو عِيْسَى]: وَفِي الْبَابِ عَنِ أَبِي سَعِيدٍ، وَأَنْسِ بْنِ مَالِكٍ، وَمَالِكِ بْنِ الْحُوَيْرِثِ، وَعَمْرِو بْنِ سَلَمَةَ.

قَالَ أَبُو عِيْسَى: وَحَدِيثُ أَبِي مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، قَالُوا: أَحَقُّ النَّاسِ بِالإِمَامَةِ أَقْرُوهُمْ لِكِتَابِ اللَّهِ، وَأَعْلَمُهُمْ بِالسُّنَّةِ،

who recites the most of the Book of Allāh, and the most knowledgeable among them of the *Sunnah*. And they say that the owner of the house has the most right to be the *Imām* (in his own house). Some of them say that when the owner of the house gives permission to someone else then there is no harm if he led him in prayer. But some of them disliked that, and they said that the *Sunnah* is that the owner of the house leads the prayer. Aḥmad bin Ḥanbal said about the saying of the Prophet ﷺ: “And a man is not to be led in prayer in the place of his authority, and his spot of esteem in his home is not to be sat on without his permission” If he (the owner of house) gives permission, then I hope that permission will apply to both situations.

وَقَالُوا: صَاحِبُ الْمَنْزِلِ أَحَقُّ بِالْإِمَامَةِ. وَقَالَ بَعْضُهُمْ: إِذَا أَدَانَ صَاحِبُ الْمَنْزِلِ لِعَیْرِهِ فَلَا بَأْسَ أَنْ يُصَلِّيَ بِهِ، وَكَرَهُهُ بَعْضُهُمْ، وَقَالُوا: السُّنَّةُ أَنْ يُصَلِّيَ صَاحِبُ الْبَيْتِ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: وَقَوْلُ النَّبِيِّ ﷺ: [و] لَا يُؤْمَرُ الرَّجُلُ فِي سُلْطَانِهِ، وَلَا يُجْلَسُ عَلَيَّ تَكْرِمَتِهِ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ، فَإِذَا أَدَانَ فَأَرْجُو أَنْ الْإِذْنَ فِي الْكُلِّ، وَلَمْ يَرَّ بِهِ بَأْسًا إِذَا أَدَانَ لَهُ أَنْ يُصَلِّيَ بِهِ.

تخریج: وأخرجه مسلم، المساجد، باب من أحق بالإمامة؟، ح: ٦٧٣ من حديث أبي معاوية الضرير به * وفي الباب عن أبي سعيد، [مسلم، ح: ٦٧٢] وأنس بن مالك، [أحمد: ١٦٣/٣]، ومالك بن الحريث، [البخاري، ح: ٦٢٨] ومسلم، ح: ٦٧٤ وعمرو بن سلمة [البخاري، ح: ٤٣٠٢].

Comments:

1. “*Aqra’ū*” means a person who loves the Qur’ān much and is very keen and dedicated to it; he who loves it more and is dedicated will have more understanding and more knowledge of it.
2. Leading the prayer in the presence of an appointed *Imām* without his permission is not right.

Chapter 61. What Has Been Related About: “When One Of You Leads The People In Prayer, Then Let Him Be Brief.”

236. Abū Hurairah narrated that the Prophet ﷺ said: “When one of

(المعجم ٦١) - بَابُ مَا جَاءَ إِذَا أَمَّ أَحَدَكُمُ النَّاسَ فَلْيُخَفِّفْ (التحفة ٦١)

٢٣٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ،

you leads the people in prayer then let him be brief, for indeed there are among them the young and the old, the weak and the ill. When one of you prays alone, then let him pray as he wishes.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Adī bin Ḥātim, Anas, Jābir bin Samurah, Mālik bin ‘Abdullāh, Abū Wāqid, ‘Uthmān bin [Abī] Al-‘Āṣ, Abū Mas‘ūd, Jābir bin ‘Abdullāh, and Ibn ‘Abbās.

Abū ‘Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

And it is the saying of most of the people of knowledge, they prefer that the *Imām* not lengthen and prolong the prayer, fearing hardship for the weak, the elderly, and the ill.

[Abū ‘Eīsā said:] The name of Abū Az-Zinād (one of the narrators) is ‘Abdullāh bin Dhakwān, and Al-A’raj (one of the narrators) is ‘Abdur-Raḥmān bin Hurmuz [Al-Madanī], and his *Kunya* is Abū Dāwud.

تخریج: متفق عليه، وأخرجه مسلم، الصلاة، باب أمر الأئمة بتخفيف الصلاة في تمام، ح: ٤٦٧ عن قتيبة والبخاري، الأذان، باب: إذا صلى لنفسه فليطول ماشاء، ح: ٧٠٣ من حديث أبي الزناد به * وفي الباب عن عدي بن حاتم، أحمد: ٢٥٧/٤، ٢٥٨، وأنس، [البخاري، ح: ٧٠٨، ٧٠٦، ٧٠٧، ٧٠٨، ٧٠٩، ٧١٠، ٧١١، ٧١٢، ٧١٣، ٧١٤، ٧١٥، ٧١٦، ٧١٧، ٧١٨، ٧١٩، ٧٢٠، ٧٢١، ٧٢٢، ٧٢٣، ٧٢٤، ٧٢٥، ٧٢٦، ٧٢٧، ٧٢٨، ٧٢٩، ٧٣٠، ٧٣١، ٧٣٢، ٧٣٣، ٧٣٤، ٧٣٥، ٧٣٦، ٧٣٧، ٧٣٨، ٧٣٩، ٧٤٠، ٧٤١، ٧٤٢، ٧٤٣، ٧٤٤، ٧٤٥، ٧٤٦، ٧٤٧، ٧٤٨، ٧٤٩، ٧٥٠، ٧٥١، ٧٥٢، ٧٥٣، ٧٥٤، ٧٥٥، ٧٥٦، ٧٥٧، ٧٥٨، ٧٥٩، ٧٦٠، ٧٦١، ٧٦٢، ٧٦٣، ٧٦٤، ٧٦٥، ٧٦٦، ٧٦٧، ٧٦٨، ٧٦٩، ٧٧٠، ٧٧١، ٧٧٢، ٧٧٣، ٧٧٤، ٧٧٥، ٧٧٦، ٧٧٧، ٧٧٨، ٧٧٩، ٧٨٠، ٧٨١، ٧٨٢، ٧٨٣، ٧٨٤، ٧٨٥، ٧٨٦، ٧٨٧، ٧٨٨، ٧٨٩، ٧٩٠، ٧٩١، ٧٩٢، ٧٩٣، ٧٩٤، ٧٩٥، ٧٩٦، ٧٩٧، ٧٩٨، ٧٩٩، ٨٠٠، ٨٠١، ٨٠٢، ٨٠٣، ٨٠٤، ٨٠٥، ٨٠٦، ٨٠٧، ٨٠٨، ٨٠٩، ٨١٠، ٨١١، ٨١٢، ٨١٣، ٨١٤، ٨١٥، ٨١٦، ٨١٧، ٨١٨، ٨١٩، ٨٢٠، ٨٢١، ٨٢٢، ٨٢٣، ٨٢٤، ٨٢٥، ٨٢٦، ٨٢٧، ٨٢٨، ٨٢٩، ٨٣٠، ٨٣١، ٨٣٢، ٨٣٣، ٨٣٤، ٨٣٥، ٨٣٦، ٨٣٧، ٨٣٨، ٨٣٩، ٨٤٠، ٨٤١، ٨٤٢، ٨٤٣، ٨٤٤، ٨٤٥، ٨٤٦، ٨٤٧، ٨٤٨، ٨٤٩، ٨٥٠، ٨٥١، ٨٥٢، ٨٥٣، ٨٥٤، ٨٥٥، ٨٥٦، ٨٥٧، ٨٥٨، ٨٥٩، ٨٦٠، ٨٦١، ٨٦٢، ٨٦٣، ٨٦٤، ٨٦٥، ٨٦٦، ٨٦٧، ٨٦٨، ٨٦٩، ٨٧٠، ٨٧١، ٨٧٢، ٨٧٣، ٨٧٤، ٨٧٥، ٨٧٦، ٨٧٧، ٨٧٨، ٨٧٩، ٨٨٠، ٨٨١، ٨٨٢، ٨٨٣، ٨٨٤، ٨٨٥، ٨٨٦، ٨٨٧، ٨٨٨، ٨٨٩، ٨٩٠، ٨٩١، ٨٩٢، ٨٩٣، ٨٩٤، ٨٩٥، ٨٩٦، ٨٩٧، ٨٩٨، ٨٩٩، ٩٠٠، ٩٠١، ٩٠٢، ٩٠٣، ٩٠٤، ٩٠٥، ٩٠٦، ٩٠٧، ٩٠٨، ٩٠٩، ٩١٠، ٩١١، ٩١٢، ٩١٣، ٩١٤، ٩١٥، ٩١٦، ٩١٧، ٩١٨، ٩١٩، ٩٢٠، ٩٢١، ٩٢٢، ٩٢٣، ٩٢٤، ٩٢٥، ٩٢٦، ٩٢٧، ٩٢٨، ٩٢٩، ٩٣٠، ٩٣١، ٩٣٢، ٩٣٣، ٩٣٤، ٩٣٥، ٩٣٦، ٩٣٧، ٩٣٨، ٩٣٩، ٩٤٠، ٩٤١، ٩٤٢، ٩٤٣، ٩٤٤، ٩٤٥، ٩٤٦، ٩٤٧، ٩٤٨، ٩٤٩، ٩٥٠، ٩٥١، ٩٥٢، ٩٥٣، ٩٥٤، ٩٥٥، ٩٥٦، ٩٥٧، ٩٥٨، ٩٥٩، ٩٦٠، ٩٦١، ٩٦٢، ٩٦٣، ٩٦٤، ٩٦٥، ٩٦٦، ٩٦٧، ٩٦٨، ٩٦٩، ٩٧٠، ٩٧١، ٩٧٢، ٩٧٣، ٩٧٤، ٩٧٥، ٩٧٦، ٩٧٧، ٩٧٨، ٩٧٩، ٩٨٠، ٩٨١، ٩٨٢، ٩٨٣، ٩٨٤، ٩٨٥، ٩٨٦، ٩٨٧، ٩٨٨، ٩٨٩، ٩٩٠، ٩٩١، ٩٩٢، ٩٩٣، ٩٩٤، ٩٩٥، ٩٩٦، ٩٩٧، ٩٩٨، ٩٩٩، ١٠٠٠، ١٠٠١، ١٠٠٢، ١٠٠٣، ١٠٠٤، ١٠٠٥، ١٠٠٦، ١٠٠٧، ١٠٠٨، ١٠٠٩، ١٠١٠، ١٠١١، ١٠١٢، ١٠١٣، ١٠١٤، ١٠١٥، ١٠١٦، ١٠١٧، ١٠١٨، ١٠١٩، ١٠٢٠، ١٠٢١، ١٠٢٢، ١٠٢٣، ١٠٢٤، ١٠٢٥، ١٠٢٦، ١٠٢٧، ١٠٢٨، ١٠٢٩، ١٠٣٠، ١٠٣١، ١٠٣٢، ١٠٣٣، ١٠٣٤، ١٠٣٥، ١٠٣٦، ١٠٣٧، ١٠٣٨، ١٠٣٩، ١٠٤٠، ١٠٤١، ١٠٤٢، ١٠٤٣، ١٠٤٤، ١٠٤٥، ١٠٤٦، 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١٧١١، ١٧١٢، ١٧١٣، ١٧١٤، ١٧١٥، ١٧١٦، ١٧١٧، ١٧١٨، ١٧١٩، ١٧٢٠، ١٧٢١، ١٧٢٢، ١٧٢٣، ١٧٢٤، ١٧٢٥، ١٧٢٦، ١٧٢٧، ١٧٢٨، ١٧٢٩، ١٧٣٠، ١٧٣١، ١٧٣٢، ١٧٣٣، ١٧٣٤، ١٧٣٥، ١٧٣٦، ١٧٣٧، ١٧٣٨، ١٧٣٩، ١٧٤٠، ١٧٤١، ١٧٤٢، ١٧٤٣، ١٧٤٤، ١٧٤٥، ١٧٤٦، ١٧٤٧، ١٧٤٨، ١٧٤٩، ١٧٥٠، ١٧٥١، ١٧٥٢، ١٧٥٣، ١٧٥٤، ١٧٥٥، ١٧٥٦، ١٧٥٧، ١٧٥٨، ١٧٥٩، ١٧٦٠، ١٧٦١، ١٧٦٢، ١٧٦٣، ١٧٦٤، ١٧٦٥، ١٧٦٦، ١٧٦٧، ١٧٦٨، ١٧٦٩، ١٧٧٠، ١٧٧١، ١٧٧٢، ١٧٧٣، ١٧٧٤، ١٧٧٥، ١٧٧٦، ١٧٧٧، ١٧٧٨، ١٧٧٩، ١٧٨٠، ١٧٨١، ١٧٨٢، ١٧٨٣، ١٧٨٤، ١٧٨٥، ١٧٨٦، ١٧٨٧، ١٧٨٨، ١٧٨٩، ١٧٩٠، ١٧٩١، ١٧٩٢، ١٧٩٣، ١٧٩٤، ١٧٩٥، ١٧٩٦، ١٧٩٧، ١٧٩٨، ١٧٩٩، ١٨٠٠، ١٨٠١، ١٨٠٢، ١٨٠٣، ١٨٠٤، ١٨٠٥، ١٨٠٦، ١٨٠٧، ١٨٠٨، ١٨٠٩، ١٨١٠، ١٨١١، ١٨١٢، ١٨١٣، ١٨١٤، ١٨١٥، ١٨١٦، ١٨١٧، ١٨١٨، ١٨١٩، ١٨٢٠، ١٨٢١، ١٨٢٢، ١٨٢٣، ١٨٢٤، ١٨٢٥، ١٨٢٦، ١٨٢٧، ١٨٢٨، ١٨٢٩، ١٨٣٠، ١٨٣١، ١٨٣٢، ١٨٣٣، ١٨٣٤، ١٨٣٥، ١٨٣٦، ١٨٣٧، ١٨٣٨، ١٨٣٩، ١٨٤٠، ١٨٤١، ١٨٤٢، ١٨٤٣، ١٨٤٤، ١٨٤٥، ١٨٤٦، ١٨٤٧، ١٨٤٨، ١٨٤٩، ١٨٥٠، ١٨٥١، ١٨٥٢، ١٨٥٣، ١٨٥٤، ١٨٥٥، ١٨٥٦، ١٨٥٧، ١٨٥٨، ١٨٥٩، ١٨٦٠، ١٨٦١، ١٨٦٢، ١٨٦٣، ١٨٦٤، ١٨٦٥، ١٨٦٦، ١٨٦٧، ١٨٦٨، ١٨٦٩، ١٨٧٠، ١٨٧١، ١٨٧٢، ١٨٧٣، ١٨٧٤، ١٨٧٥، ١٨٧٦، ١٨٧٧، ١٨٧٨، ١٨٧٩، ١٨٨٠، ١٨٨١، ١٨٨٢، ١٨٨٣، ١٨٨٤، ١٨٨٥، ١٨٨٦، ١٨٨٧، ١٨٨٨، ١٨٨٩، ١٨٩٠، ١٨٩١، ١٨٩٢، ١٨٩٣، ١٨٩٤، ١٨٩٥، ١٨٩٦، ١٨٩٧، ١٨٩٨، ١٨٩٩، ١٩٠٠، ١٩٠١، ١٩٠٢، ١٩٠٣، ١٩٠٤، ١٩٠٥، ١٩٠٦، ١٩٠٧، ١٩٠٨، ١٩٠٩، ١٩١٠، ١٩١١، ١٩١٢، ١٩١٣، ١٩١٤، ١٩١٥، ١٩١٦، ١٩١٧، ١٩١٨، ١٩١٩، ١٩٢٠،

237. Anas [bin Mālik] narrated: “Allāh’s Messenger ﷺ was among the lightest of people in *Ṣalāt* with its completeness.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[The name of Abū ‘Awānah (one of the narrators) is Waḍḍāh]

[Abū ‘Eisā said: I asked Qutaibah (one of the narrators): “What is Abū ‘Awānah’s name?” He said: “Waḍḍāh.” I said: “Who is he the son of?” He said: “I don’t know, he was a slave of a woman in Al-Baṣrah.”]

تخریج: متفق علیه، وأخرجه مسلم، الصلاة، باب أمر الأئمة بتخفيف الصلاة في تمام، ح: ٤٦٩ عن قتبية و البخاري، الأذان، باب الإيجاز في الصلاة وإكمالها، ح: ٧٠٦ من حديث أنس به.

Chapter 62. What Has Been Related About The *Tahrīm* And *Tahlīl* Of *Ṣalāt*^[1]

238. Abū Sa‘eed narrated that Allāh’s Messenger ﷺ said: “The key to *Ṣalāt* is the purification, its *Tahrīm* is the *Takbīr*, and its *Tahlīl* is the *Taslīm*, and there is no *Ṣalāt* for one who did not recite *Al-Ḥamd*^[2] and a *Sūrah* in the obligatory (prayer) or other prayers.” (*Ḍa‘īf*)

[Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan*.]

There are narrations on this topic from ‘Alī and ‘Aīshah. [He said:] And the *Ḥadīth* of ‘Alī bin Abī Ṭālib [about this] has a better chain

٢٣٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ [بْنِ مَالِكٍ] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مِنْ أَحْفِ النَّاسِ صَلَاةً فِي تَمَامٍ. [قَالَ أَبُو عَيْسَى]: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وَأَسْمُ أَبِي عَوَانَةَ وَضَاحٌ].

[قَالَ أَبُو عَيْسَى: سَأَلْتُ قُتَيْبَةَ قُلْتُ: أَبُو عَوَانَةَ مَا اسْمُهُ؟ قَالَ: وَضَاحٌ. قُلْتُ: ابْنُ مَنْ؟ قَالَ: لَا أَدْرِي، كَانَ عَبْدًا لِامْرَأَةٍ بِالْبَصْرَةِ].

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي تَحْرِيمِ الصَّلَاةِ وَتَحْلِيلِهَا (التحفة ٦٢)

٢٣٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ [الْفُضَيْلِ] عَنْ أَبِي سُفْيَانَ طَرِيفِ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ، وَلَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِالْحَمْدِ وَسُورَةٍ فِي فَرِيضَةٍ أَوْ غَيْرِهَا».

[قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ].
وَفِي الْبَابِ عَنْ عَلِيٍّ، وَعَائِشَةَ. [قَالَ] وَحَدِيثُ عَلِيٍّ بْنِ أَبِي طَالِبٍ [فِي هَذَا] أَجْوَدُ

[1] The beginning and end of its sacred state, see *Ḥadīth* no. 3.

[2] *Sūrat Al-Fātiḥah*.

and is more correct than the *Ḥadīth* of Abū Sa‘eed. We have written it in the beginning of the Book of *Wuḍū’*. And the people of knowledge among the Companions of the Prophet ﷺ and those after them act according to it, and it is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Aḥmad, and Ishāq. They said that the *Tahrīm* of the *Ṣalāt* is the *Takbīr*, and a man will not have entered into the prayer except with the *Takbīr*.

Abū ‘Eīsā said: I heard Abū Bakr Muḥammad bin Abān [the scribe of Wakī‘ saying: “I heard ‘Abdur-Raḥmān bin Mahdī saying: ‘If a man were to open his prayer with seventy of Allāh’s Names, but he did not say the *Takbīr* then it would not be acceptable from him, and if he were to commit *Ḥadath* before the *Taslīm* I would order him to perform *Wuḍū’* then return to his place and say the *Taslīm*. For indeed the matter is only as it appears.”^[1]

[He said:] And the name of Abū Naṣrah (one of the narrators) is [Al-]Mundhir bin Mālik bin Quṭa‘ah.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة، باب مفتاح الصلاة الطهور، ح: ٢٧٦ من حديث أبي سفيان طريف السعدي به والسعدي ضعيف كما في التقريب وغيره، وشطر الحديث من "مفتاح" إلى "وتحليلها التسليم" صحيح، تقدم: ٣ * وفي الباب عن علي [تقدم: ٣] وعائشة، [مسلم، ح: ٤٩٨] فيه الاستفتاح والتسليم * قول ابن مهدي صحيح عنه.

Comments:

1. In the opinion of three *A‘immah*, Mālik, Shāfi‘ī and Aḥmad, Abū Yūsuf and the majority of *Ummah*, pronouncing ‘*Allāhu-Akbar*’ in the beginning of

إِسْنَادًا وَأَصَحُّ مِنْ حَدِيثِ أَبِي سَعِيدٍ. وَقَدْ كَتَبْتَاهُ فِي أَوَّلِ كِتَابِ الْوُضُوءِ، وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ، وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ: إِنَّ تَحْرِيمَ الصَّلَاةِ التَّكْبِيرُ، وَلَا يَكُونُ الرَّجُلُ دَاخِلًا فِي الصَّلَاةِ إِلَّا بِالتَّكْبِيرِ.

قَالَ أَبُو عِيْسَى: [و] سَمِعْتُ أَبَا بَكْرٍ مُحَمَّدَ ابْنَ أَبَانَ [مُسْتَمْلِي وَكَيْع] يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنِ مَهْدِيٍّ يَقُولُ: لَوْ افْتَتَحَ الرَّجُلُ الصَّلَاةَ بِسَبْعِينَ اسْمًا مِنْ أَسْمَاءِ اللَّهِ، وَلَمْ يُكَبِّرْ لَمْ يُجْزِهِ، وَإِنْ أَحَدَتْ قَبْلَ أَنْ يُسَلَّمَ أَمْرُهُ أَنْ يَتَوَضَّأَ ثُمَّ يَرْجِعَ إِلَى مَكَانِهِ وَيُسَلَّمَ إِنَّمَا الْأَمْرُ عَلَى وَجْهِهِ.

[قال] وأبو نصرَةَ اشْمُهُ [الْمُنْدِرُ بْنُ مَالِكِ بْنِ قُطَعَةَ.

^[1] Meaning it is to be taken literally. See *Tuḥfat Al-Aḥwadhī*.

prayer is obligatory, and it is a pillar and part of prayer just like *Rukū'* (bowing) and *Sujūd* (prostration).

Likewise pronouncing '*Assalamu-Alaikum wa Rahmatullāh*' to end the prayer is obligatory, according to the majority of *Ummah*, three *A'imma* and Abū Yūsuf. If someone ends the prayer through any other method, other than '*Assalamu-Alaikum wa Rahmatullāh*' his prayer is invalid.

2. Reciting *Al-Fātiḥah* in every prayer is obligatory and it must be recited in every *Rak'ah*.

Chapter 63. What Has Been Related About Spreading The Fingers With The *Takbīr*

(المعجم ٦٣) - بَابُ [مَا جَاءَ] فِي
نَشْرِ الْأَصَابِعِ عِنْدَ التَّكْبِيرِ (التحفة ٦٣)

239. Abū Hurairah narrated: "When Allāh's Messenger ﷺ performed the *Takbīr* for *Ṣalāt* he would spread his fingers." (*Da'if*)

Abū 'Eisā said: The *Hadīth* of Abū Hurairah [is *Ḥasan*] [and] more than one person has narrated it: from Ibn Abī *Dhī'b*, from Sa'eed bin Sam'ān, from Abū Hurairah, that when the Prophet ﷺ would enter the *Ṣalāt* he would raise his hands while they were extended.

And this is more correct than the narration of Yaḥya bin Al-Yamān. Ibn Yamān (a narrator in the chain of this *Hadīth*) was mistaken in this *Hadīth*.

٢٣٩ - حَدَّثَنَا قُتَيْبَةُ وَأَبُو سَعِيدٍ الْأَشْجُ
قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَمَانَ عَنْ ابْنِ أَبِي
ذَيْبٍ، عَنْ سَعِيدِ بْنِ سَمْعَانَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَبَّرَ لِلصَّلَاةِ نَشَرَ
أَصَابِعَهُ.
قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ
[حَسَنٌ] [وَأَقْدَرَوَاهُ غَيْرُ وَاحِدٍ، عَنْ ابْنِ أَبِي
ذَيْبٍ، عَنْ سَعِيدِ بْنِ سَمْعَانَ عَنْ أَبِي هُرَيْرَةَ:
أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ رَفَعَ
يَدَيْهِ مَدًّا.
وَهَذَا أَصَحُّ مِنْ رِوَايَةِ يَحْيَى بْنِ يَمَانَ،
وَأَخْطَأَ ابْنُ يَمَانَ فِي هَذَا الْحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ٤٥٨١ من حديث أبي سعيد الأشج به وصححه ابن حبان، ح: ٤٤٦؛ والذهبي في تلخيص المستدرک: ١/٢٣٥ يحيى بن اليمان: صدوق عابد، يخطيء كثيراً وقد تغير (تقريب: ٧٦٧٩) وحديثه في صحيح مسلم صحيح ولمعنى الحديث شواهد.

240. Abū Hurairah narrated: "When Allāh's Messenger ﷺ would enter the *Ṣalāt* he would raise his hands while they were extended." (*Hasan*)

Abū 'Eisā said: 'Abdullāh [bin

٢٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ:
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنْفِيُّ:
حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ عَنْ سَعِيدِ بْنِ سَمْعَانَ
قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ

‘Abdur-Raḥmān] (one of the narrators) said: “This is more correct than the narration of Yahya bin Yamān, the *Ḥadīth* of Yahya bin Yamān is mistaken.”

اللَّهُ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ مَدًّا .
قَالَ أَبُو عَيْسَى: قَالَ عَبْدُ اللَّهِ [بْنُ
عَبْدِ الرَّحْمَنِ]: وَهَذَا أَصْحَحُ مِنْ حَدِيثِ يَحْيَى
ابْنَ يَمَانَ وَحَدِيثِ يَحْيَى بْنِ يَمَانَ خَطَأً .

تخريج: [إسناده حسن] وأخرجه أبو داود، ح: ٧٥٣ من حديث ابن أبي ذئب به وصححه ابن خزيمة، ح: ٤٧٣ وابن حبان (الإحسان): ١٧٧٤ والحاكم: ١/١٣٤ والذهبي.

Comments:

Imām Aḥmad is of the view of joining the fingers together and *Imām Shāfi‘ī* is in favour of spreading. The authentic form is the natural state of fingers, which is somewhere between joining and separating.

Chapter 64. [What Has Been Related] About The Virtue Of The First *Takbīr*

(المعجم ٦٤) - بَابُ [مَا جَاءَ فِي
فَضْلِ التَّكْبِيرَةِ الْأُولَى (التحفة ٦٤)

241. Anas bin Mālik narrated that Allāh’s Messenger ﷺ said: “Whoever performs *Ṣalāt* for Allāh for forty days in congregation, catching the first *Takbīr*, two absolutions are written for him: absolution from the Fire, and absolution from hypocrisy.” (*Da‘if*)

٢٤١ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ وَنَضْرُ بْنُ عَلِيٍّ [الْجَهْضُمِيُّ] قَالَ: حَدَّثَنَا [أَبُو قُتَيْبَةَ] سَلْمُ بْنُ قُتَيْبَةَ عَنْ طُعْمَةَ بْنِ عَمْرٍو، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى لِلَّهِ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ الْأُولَى كُتِبَتْ لَهُ بَرَاءَتَانِ: بَرَاءَةٌ مِنَ النَّارِ، وَبَرَاءَةٌ مِنَ النَّفَاقِ» .

Abū ‘Eīsā said: This *Ḥadīth* has been reported from Anas in *Mawqūf* form,^[1] and I do not know of anyone who narrated it in *Marfū‘* form^[2] except what has been related by Salam bin Qutaibah, from Tu‘mah bin ‘Amr, [from Ḥabīb bin Abī Thābit, from Anas]. And this *Ḥadīth* was only narrated from Ḥabīb bin Abī Ḥabīb Al-Bajalī, from Anas bin Mālik as his saying. Hannād narrated that to us (saying): Wakī‘ narrated to us, from *Khālīd* bin

قَالَ أَبُو عَيْسَى: [وَأَقْدَرُ رُويَ هَذَا الْحَدِيثُ عَنْ أَنَسِ مَوْقُوفًا، وَلَا أَعْلَمُ أَحَدًا رَفَعَهُ إِلَّا مَا رَوَى سَلْمُ بْنُ قُتَيْبَةَ عَنْ طُعْمَةَ بْنِ عَمْرٍو [عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَنَسِ] وَإِنَّمَا يُرَوَى هَذَا [الْحَدِيثُ] عَنْ حَبِيبِ بْنِ أَبِي حَبِيبِ الْبَجَلِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَوْلُهُ:

[1] Meaning, as his statement only.

[2] Meaning, as a statement of the Prophet ﷺ.

Ṭahmān, from Ḥabīb bin Abī Ḥabīb Al-Bajālī, from Anas, as his saying, and he did not attribute it to the Prophet ﷺ. And Ismā‘īl bin ‘Ayyāsh reported this *Ḥadīth* from ‘Umārah bin Ghazīmah, from Anas bin Mālik, from ‘Umar bin Al-Khattāb, from the Prophet ﷺ, and it is similar to this. This *Ḥadīth* is not preserved, and, it is a *Mursal Ḥadīth*.^[1]

‘Umārah bin Ghaziyyah did not see Anas bin Mālik.

[Muḥammad bin Ismā‘īl said that Ḥabīb bin Abī Ḥabīb’s *Kunyah* is Abū Al-Kaṣhuwthā, and they say it is Abū ‘Umārah].

حَدَّثَنَا بِذَلِكَ هَذَا: حَدَّثَنَا وَكَيْعٌ عَنْ خَالِدِ بْنِ طَهْمَانَ، عَنْ حَبِيبِ بْنِ أَبِي حَبِيبِ الْبَجَلِيِّ، عَنْ أَنَسِ قَوْلَهُ وَلَمْ يَرْفَعُهُ، وَرَوَى إِسْمَاعِيلُ ابْنُ عِيَّاشٍ هَذَا الْحَدِيثَ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا. وَهَذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ، وَهُوَ حَدِيثٌ مُرْسَلٌ.

وَعُمَارَةُ بْنُ غَزِيَّةَ لَمْ يُدْرِكْ أَنَسَ بْنَ مَالِكٍ.
[قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَبِيبُ بْنُ أَبِي حَبِيبٍ يُكْنَى أَبُو الْكَسْوَثِيِّ وَيُقَالُ: أَبُو عُمَيْرَةَ].

تخریج: [إسناده ضعيف] وأخرجه المزي في تهذيب الكمال ٢٣٢/٩ من حديث نصر بن علي الجهضمي به * حبيب مدلس عنعن وله طريق آخر ضعيف عند بحشل الواسطي في تاريخ واسط (ص ٦٢) وللحديث شواهد ضعيفة عند أحمد (٣/١٥٥) وغيره.

Comments:

‘*Takbīr Oolā*’ means *Takbīr Tahrīmah* which is the first pronouncement of *Allāhu-Akbar* to begin the prayer. Though many of the jurists mean it to join the first *Rak‘ah*, yet it is contrary to the apparent *Ḥadīth*.

Chapter 65. What Is Said During The Opening Of The Ṣalāt

(المعجم ٦٥) - بَابُ مَا يَقُولُ عِنْدَ
إِفْتِتَاحِ الصَّلَاةِ (التحفة ٦٥)

242. Abū Sa‘eed Al-Khudrī narrated: “When Allāh’s Messenger ﷺ stood for *Ṣalāt* during the night, he would say the *Takbīr* (*Allāhu Akbar*), then say: (*Subhānaka Allāhumma wa Biḥamdika wa Tabārakasmuka, wa Ta‘āla Jadduka wa lā ilāha ghairuk.*) ‘Glorious You are O Allāh, and with Your praise, and blessed is Your Name, and

٢٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ عَلِيِّ بْنِ عَلِيٍّ الرَّفَاعِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ بِاللَّيْلِ كَبَّرَ ثُمَّ يَقُولُ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ»، ثُمَّ يَقُولُ:

^[1] That is explained in the next statement.

exalted is Your majesty, and none has the right to be worshipped but You.’ Then he would say: (*A‘ūdhu Billāhi As-Samī‘il-‘Alīmi min Ash-Shaiṭānir-Rajīmi, min Hamzihi Wa Nafkhihi wa Nafthihi.*)” ‘Allāh is undoubtedly the greatest.’ (*Allāhu Akbaru Kabira*) Then he would say: ‘I seek refuge in Allāh the All-Hearing, the All-Knowing, from the cursed *Shaiṭān*, from his madness, his arrogance, and his poetry.’ (*Ḥasan*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Alī, ‘Āishah, ‘Abdullāh bin Mas‘ūd, Jābir, Jubair bin Muṭ‘im, and Ibn ‘Umar.

Abū ‘Eisā said: The *Ḥadīth* of Abū Sa‘eed is the most popular *Ḥadīth* on this topic.

There are those among the people of knowledge who acted upon this *Ḥadīth*. As for most of the people of knowledge, they say that it has only been reported that the Prophet ﷺ would say: (*Subhānaka Allāhumma wa biḥamdika wa tabārakasmuka, wa ta‘āla jadduka wa lā ilāha ghairuk.*) “Glorious You are O Allāh, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and none has the right to be worshipped but You.”

And this is what has been reported from ‘Umar bin Al-Khaṭṭāb and ‘Abdullāh bin Mas‘ūd.

This is what is acted upon according to most of the people of knowledge among the *Tābi‘in* and others.

«اللَّهُ أَكْبَرُ كَبِيرًا» ثُمَّ يَقُولُ: «أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ».

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَلِيٍّ، وَعَائِشَةَ وَعَبْدَ اللَّهِ بْنِ مَسْعُودٍ، وَجَابِرٍ، وَجُبَيْرِ بْنِ مُطْعَمٍ، وَابْنَ عُمَرَ.

قَالَ أَبُو عِيسَى: وَحَدِيثُ أَبِي سَعِيدٍ أَشْهُرُ حَدِيثٍ فِي هَذَا الْبَابِ، وَقَدْ أَخَذَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ بِهَذَا الْحَدِيثِ، وَأَمَّا أَكْثَرُ أَهْلِ الْعِلْمِ فَقَالُوا: إِنَّمَا يُرْوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ» وَهَكَذَا رُوِيَ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَغَيْرِهِمْ.

وَقَدْ تَكَلَّمَ فِي إِسْنَادِ حَدِيثِ أَبِي سَعِيدٍ، كَانَ يَحْيَى بْنُ سَعِيدٍ يَتَكَلَّمُ فِي عَلِيِّ بْنِ عَلِيٍّ [الرُّفَاعِيِّ] وَقَالَ أَحْمَدُ: لَا يَصِحُّ هَذَا الْحَدِيثُ.

The chain of the *Hadīth* of Abū Sa‘eed has been criticized: Yaḥya bin Sa‘eed has criticized ‘Alī bin ‘Alī [Ar-Rifā‘ī]. Aḥmad said: “This *Hadīth* is not correct.”

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب من رأى الاستفتاح بسبحانك اللهم وبحمدك، ح: ٧٧٥ من حديث جعفر بن سليمان به وصححه ابن خزيمة، ح: ٤٦٧ * وفي الباب عن علي، [مسلم، ح: ٧٧١] وعائشة [يأتي: ٢٤٣] وعبدالله بن مسعود، [انظر مجمع الزوائد: ٢/ ١٠٦] وجابر، [النسائي، ح: ٨٩٧] وجبير بن مطعم، [أبو داود، ح: ٧٦٤] وابن عمر، [يأتي، ح: ٣٥٩٢] ومسلم، ح: ٦٠١.

243. ‘Āishah narrated: “When the Prophet ﷺ opened the *Ṣalāt* he would say: (*Subhānaka allāhumma wa biḥamdika wa tabāraka āsmuka, wa ta‘āla jadduka wa lā ilāha ghairuk.*)” ‘Glorious You are O Allāh, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and none has the right to be worshipped but You.’ (*Hasan*)

Abū ‘Eisā said: We do not know of this *Hadīth* [as a narration of ‘Āishah] except from this route. Ḥārithah (one of the narrators) has been criticized due to his memory.

Abū Ar-Rijāl’s (one of the narrators) name is Muḥammad bin ‘Abdur-Raḥmān [Al-Madanī].

تخريج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب افتتاح الصلاة، ح: ٨٠٦ من حديث أبي معاوية الضرير به وأعله ابن خزيمة، ح: ٤٧٠ والحديث السابق شاهد له.

Comments:

All the *A‘immah*, except *Imām* Mālik, are in favor of reading the opening supplication of prayer. The various supplications in regard to this are reported from the Prophet ﷺ, all of which are correct to read but the difference occurs in the superiority.

٢٤٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ وَيَحْيَى بْنُ مُوسَى قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَارِثَةَ بْنِ أَبِي الرَّجَالِ، عَنْ عُمَرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ لَا نَعْرِفُهُ [من حديث عَائِشَةَ] إِلَّا مِنْ هَذَا الْوَجْهِ. وَحَارِثَةُ قَدْ تَكَلَّمَ فِيهِ مِنْ قَبْلِ حِفْظِهِ.

وَأَبُو الرَّجَالِ اسْمُهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ [الْمَدَنِيِّ].

Chapter 66. What Has Been Related About Not Saying “*Bismillāhir-Raḥmānir-Raḥīm* (In The Name Of Allāh, The Merciful, The Beneficent)” Aloud

244. Ibn ‘Abdullāh bin Mughaffal narrated: “While I was praying, I said: ﴿*Bismillāhir-Raḥmānir-Raḥīm*﴾ “In the Name of Allāh, the Merciful, the Beneficent.” My father heard me and said: ‘O my son this is a newly invented matter, beware of the newly-invented.’” He (Ibn ‘Abdullāh) said: “I have not seen any one of the Companions of Allāh’s Messenger ﷺ who hated a newly invented matter in Islām more than him. And he said: ‘I have performed *Ṣalāt* with the Prophet ﷺ, and with Abū Bakr, and ‘Umar, and with ‘Uthmān. I did not hear any one of them saying it, so do not say it. When you are performing *Ṣalāt* say: ﴿*Al-Hamdū lillāhi Rabbil-‘Alamīn*﴾ “All praise is due to Allāh the Lord of all that exists.” (*Da‘īf*)

Abū ‘Eīsā said: The *Hadīth* of ‘Abdullāh bin Mughaffal is a *Ḥasan Hadīth*. It is acted upon by most of the people of knowledge among the Companions of the Prophet ﷺ, among them Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, and others – as well as those after them among the *Tābi‘īn*. This is the opinion of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Aḥmad and Ishāq, they did not hold the view that one was to recite *Bismillāhir-Raḥmānir-Raḥīm* aloud, they said that one should recite it to himself.

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي تَرْكِ
الْجَهْرِ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(التحفة ٦٦)

٢٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِتْرَاهِيمَ: حَدَّثَنَا سَعِيدُ [ابْنِ
يَاسٍ] الْجَرِيرِيُّ عَنْ قَيْسِ بْنِ عَبَّادَةَ، عَنْ ابْنِ
عَبْدِ اللَّهِ بْنِ مُعَقَّلٍ قَالَ: سَمِعْتِي أَبِي وَأَنَا فِي
الصَّلَاةِ أَقُولُ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ﴾ فَقَالَ لِي: أَيُّ بَنِيَّ، مُحَدَّثٌ، إِيَّاكَ
وَالْحَدَّثَ، قَالَ: وَلَمْ أَرَ أَحَدًا مِنْ أَصْحَابِ
رَسُولِ اللَّهِ ﷺ كَانَ أَبْغَضَ إِلَيْهِ الْحَدِيثَ فِي
الإِسْلَامِ - يَعْنِي مِنْهُ - وَقَالَ: وَقَدْ صَلَّيْتُ
مَعَ النَّبِيِّ ﷺ وَمَعَ أَبِي بَكْرٍ وَعُمَرَ، وَمَعَ
عُثْمَانَ فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقُولُهَا، فَلَا
تَقُلُهَا، إِذَا أَنْتَ صَلَّيْتَ فَقُلْ: ﴿الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ﴾.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ مُعَقَّلٍ
حَدِيثٌ حَسَنٌ، وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ
الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ أَبُو بَكْرٍ
وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَغَيْرُهُمْ وَمَنْ بَعْدَهُمْ مِنَ
التَّابِعِينَ، وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ
الْمُبَارَكِ وَأَحْمَدُ وَإِسْحَاقُ، لَا يَرَوْنَ أَنْ يَجْهَرَ
بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، قَالُوا: وَيَقُولُهَا
فِي نَفْسِهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب افتتاح القراءة، ح: ٨١٥ من حديث إسماعيل وهو ابن عليّ به وابن عبد الله بن مفضل مجهول الحال لم يوثقه غير الترمذي.

Comments:

‘Allamah Amīr As-Ṣan‘ānī stated that ‘*Bismillāh*’ [in the Name of Allāh] is a Qur’ānic Verse; therefore it also has the status just like rest of the Qur’ān. If the recitation in prayer is made aloud, *Bismillah*’ will also be recited aloud; if the recitation is quiet, it will too be quiet. [*Subulus-Salām*: 1/263. The truth is that reading it both ways is correct; however reading it quietly is better.

Chapter 67. Whoever Held The View That *Bismillāhir-Raḥmānir-Raḥīm* Was Recited Aloud

(المعجم ٦٧) - بَابُ مَنْ رَأَى الْجَهْرَ
بِإِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (التحفة ٦٧)

245. Ibn ‘Abbās narrated: “The Prophet ﷺ would open his *Ṣalāt* with (*Bismillāhir-Raḥmānir-Raḥīm*).” (*Ḥasan*)

Abū ‘Eisā said: The chain of this *Hadīth* is not that strong. A number of the people of knowledge among the Companions of the Prophet ﷺ said this: Among them were Abū Hurairah, Ibn ‘Umar, Ibn ‘Abbās, Ibn Az-Zubair. – as well as after them from the *Tābi‘īn*. They held the view that (*Bismillāhir-Raḥmānir-Raḥīm*) should be recited aloud. This is the saying of *Ash-Shāfi‘ī*.

Ism‘āl bin Ḥammād (one of the narrators) is Ibn Abī Sulaimān, and they call Abū *Khālīd* (one of the narrators): Abū *Khālīd* Al-Wālībī, and his name is *Hurmuz*, and he is from Al-Kūfah.

٢٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ [الضَّبِّي]:
حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي
إِسْمَاعِيلُ بْنُ حَمَادٍ عَنْ أَبِي خَالِدٍ، عَنِ ابْنِ
عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَفْتَحُ صَلَاتَهُ
بِإِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

قَالَ أَبُو عَيْسَى: [هَذَا حَدِيثٌ] لَيْسَ
إِسْنَادُهُ بِذَلِكَ، وَقَدْ قَالَ بِهَذَا عِدَّةٌ مِنْ أَهْلِ
الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ: أَبُو
هُرَيْرَةَ وَابْنُ عُمَرَ وَابْنُ عَبَّاسٍ وَابْنُ الزُّبَيْرِ
وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ، رَأَوْا الْجَهْرَ بِإِسْمِ
اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَبِهِ يَقُولُ الشَّافِعِيُّ.
وَإِسْمَاعِيلُ بْنُ حَمَادٍ هُوَ ابْنُ أَبِي سُلَيْمَانَ،
وَأَبُو خَالِدٍ يُقَالُ هُوَ أَبُو خَالِدِ الْوَالِيبِيِّ وَاسْمُهُ
هُرْمُزٌ وَهُوَ كُوفِيٌّ.

تخريج: [إسناده حسن] وأخرجه أبو داود كما في تحفة الإشراف: ٢٦٥/٥، ح: ٦٥٣٧ من حديث المعتمر به وقال "ضعيف" / أبو خالد هو هرمز الوالبي الكوفي، حسن الحديث (نيل المقصود، ح: ١٣٢٨) وللحديث شواهد كثيرة * إسماعيل هو ابن حماد بن أبي سليمان.

Chapter 68. [What Has Been Related] About Opening The Recitation With *Al-Ḥamdulillāhi Rabbil-‘Ālamīn* (All Praise Is Due To Allāh, The Lord Of All That Exits.)

(المعجم ٦٨) - بَابُ [مَا جَاءَ] فِي
اِفْتِتَاحِ الْقِرَاءَةِ: بِالْحَمْدِ لَهِ رَبِّ
الْعَالَمِينَ (التحفة ٦٨)

246. Anas narrated: “Allāh’s Messenger ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān opened the *Ṣalāt* with (*Al-Ḥamdu-lillāhi rabbil-‘ālamīn*).” (*Ṣaḥīḥ*)

٢٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ
قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَفْتَتِحُونَ الْقِرَاءَةَ
بِالْحَمْدِ لَهِ رَبِّ الْعَالَمِينَ.

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ
مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ
بَعْدَهُمْ، كَانُوا يَسْتَفْتِحُونَ الْقِرَاءَةَ بِالْحَمْدِ لَهِ
رَبِّ الْعَالَمِينَ.

This is acted upon by the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi‘īn* and those after them. They would open their recitation with (*Al-Ḥamdu-lillāhi rabbil-‘ālamīn*).

قَالَ الشَّافِعِيُّ: إِنَّمَا مَعْنَى هَذَا الْحَدِيثِ:
أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَانُوا
يَفْتَتِحُونَ الْقِرَاءَةَ بِالْحَمْدِ لَهِ رَبِّ الْعَالَمِينَ،
مَعْنَاهُ: أَنَّهُمْ كَانُوا يَبْدَأُونَ بِقِرَاءَةِ فَاتِحَةِ
الْكِتَابِ قَبْلَ السُّورَةِ، وَلَيْسَ مَعْنَاهُ أَنَّهُمْ كَانُوا
لَا يَقْرَأُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

Ash-Shāfi‘ī said: This *Ḥadīth* only means that the Prophet ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān would open their recitation with (*Al-Ḥamdu-lillāhi rabbil-‘ālamīn*), that is: that they would begin their recitation by reciting *Fātiḥatil-Kitāb* before another *Sūrah*, and it does not mean that they would not recite (*Bismillāhir-Raḥmānir-Raḥīm*).

وَكَانَ الشَّافِعِيُّ يَرَى أَنَّ يَبْدَأُ بِبِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ وَأَنْ يُجَهَرَ بِهَا إِذَا جُهِرَ
بِالْقِرَاءَةِ.

Ash-Shāfi‘ī held the view that one is to begin with (*Bismillāhir-Raḥmānir-Raḥīm*), and that he recites it aloud when his recitation is aloud.

تخريج: متفق عليه، وأخرجه البخاري، ح: ٧٤٣ ومسلم، ح: ٥٢/٣٩٩ من حديث قتادة به وزاد مسلم: "لا يذكرون بسم الله الرحمن الرحيم، في أول قراءة، ولا في آخرها" يعني لا يجهرون بها.

Comments:

Imām Abū Ḥanīfah holds the opinion that ‘*Bismillāh*’ [in the Name of Allāh]

is a part of the Qur'ān but it is not a part of any particular *Sūrat*, instead it was revealed just for separation and distinction between the *Sūrah*. Depending upon the apparent evidences this opinion looks more accurate. Allāh knows best!

Chapter 69. What Has Been Related About: "There Is No *Ṣalāt* Except With *Fātiḥatil-Kitāb*"^[1]

247. 'Ubādah bin Aṣ-Ṣāmiṭ narrated that the Prophet ﷺ said: "There is no *Ṣalāt* for the one who does not recite *Fātiḥatil-Kitāb*" (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, 'Āishah, Anas, Abū Qatādah, and 'Abdullāh bin 'Amr.

Abū 'Eisā said: The *Hadīth* of 'Ubādah bin Aṣ-Ṣāmiṭ is a *Ḥasan Ṣaḥīḥ Hadīth*.

Most of the people of knowledge among the Companions of the Prophet ﷺ act according to it. Among them are 'Umar bin Al-Khaṭṭāb, ['Alī bin Abī Ṭālib], Jābir bin 'Abdullāh, 'Imrān bin Ḥuṣain, and others besides them. In the opinion of these scholars, no *Ṣalāt* is acceptable without the recitation of *Fātiḥatil-Kitāb*.

['Alī bin Abī Ṭālib said: "Every *Ṣalāt* in which *Fātiḥatil-Kitāb* is not recited is a deficient that is not complete."

This is the saying of Ibn Al-Mubāarak, Ash-Shāfi'i, Aḥmad, and Ishāq.

[I heard Ibn Abī 'Umar saying: "I

(المعجم ٦٩) - بَابُ مَا جَاءَ: أَنَّهُ لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ (التحفة ٦٩)

٢٤٧ - حَدَّثَنَا [مُحَمَّدُ بْنُ يَحْيَى] بْنِ أَبِي عُمَرَ [الْمَكِّيُّ أَبُو عَبْدِ اللَّهِ الْعَدَنِيُّ] وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِبَادَةَ ابْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَفْرَأْ بِفَاتِحَةِ الْكِتَابِ».

[قال]: وفي الباب عن أبي هريرة، وعائشة، وأنس، وأبي قتادة، وعبد الله بن عمرو.

قال أبو عيسى: حديث عبادة حديث حسن صحيح، والعمل عليه عند أكثر أهل العلم من أصحاب النبي ﷺ، منهم: عمر بن الخطاب، وعلي بن أبي طالب، وجابر بن عبد الله، وعمران بن حصين، وغيرهم، قالوا: لا تجزئ صلاة إلا بقراءة فاتحة الكتاب.

[وقال علي بن أبي طالب: كل صلاة لم يقرأ فيها بفاتحة الكتاب فهي خداج غير تمام].
وبه يقول ابن المبارك والشافعي وأحمد وإسحاق.

[سمعت ابن أبي عمير يقول: اختلفت إلى

[1] That is, *Sūrat Al-Fātiḥah*.

visted Ibn ‘Uyainah for eighteen years, and Al-Ḥumaidī was one year older than me.” And, I heard Ibn Abī ‘Umar saying: “I performed *Hajj* seventy times, walking on my feet.”]

ابْنُ عُيَيْنَةَ ثَمَانِيَةَ عَشَرَ سَنَةً، وَكَانَ الْحَمِيدِيُّ أَكْبَرَ مِنِّي بِسَنَةٍ. وَسَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ: حَجَّجْتُ سَبْعِينَ حَجَّةً مَا شِئْتُ عَلَى قَدَمَيَّ].

تخریج: متفق عليه، وأخرجه البخاري، ح: ٧٥٦ ومسلم، ح: ٣٩٤ من حديث سفيان بن عيينة به فائدة: هذا الحديث عام شامل للإمام والمأموم والمنفرد وكان عبادة رضي الله عنه راوي يرى القراءة خلف الإمام وهو أعلم بتأويل هذا الحديث من سفيان بن عيينة وأحمد وغيرهما * وفي الباب عن أبي هريرة [يأتي: ٢٩٥٣] وعائشة، [ابن ماجه، ح: ٨٤٠] وأنس، [ابن حبان، ح: ٤٥٨]، [٤٥٩] وأبي قتادة، [أحمد: ٣٠٨/٥] وعبدالله بن عمرو، [أحمد: ٢٠٤/٢، ٢١٥] [وجماعة من الصحابة فالحديث متواتر].

Comments:

This *Ḥadīth* is a proof of the issue that reading *Al-Fātiḥah* is compulsory for any prayer of day or night, of journey or residence, voluntary or obligatory, the person offering the prayer can be an individual, an *Imām* or a follower; the *Fātiḥah* is a pillar of prayer. No one’s prayer is valid without it. [*Umdatul-Qārī*: 3/64]

Chapter 70. What Has Been Related About *At-Ta’mīn*^[1]

(المعجم ٧٠) - بَابُ مَا جَاءَ فِي التَّأْمِينِ (التحفة ٧٠)

248. Wā’il bin Ḥujr narrated: “I heard the Prophet ﷺ recite: (Not (the way) of those who earned Your anger, nor those who went astray)^[2] and he said: ‘*Āmin*,’ and he stretched it out with his voice.” (*Ṣaḥīḥ*)

٢٤٨ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجْرِ بْنِ عَبْسٍ، عَنْ وَاثِلِ بْنِ حُجْرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَرَأَ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾، وَقَالَ «آمِينَ»، وَمَدَّ بِهَا صَوْتَهُ.

[He said:] There are narrations on this topic from ‘Alī and Abū Hurairah.

[قَالَ]: وَفِي الْبَابِ عَنْ عَلِيٍّ، وَأَبِي هُرَيْرَةَ.

Abū ‘Eīsā said: The *Ḥadīth* of Wā’il bin Ḥujr is a *Ḥasan Ḥadīth*.

It is the opinion of more than one of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi‘īn* that a man is to

قَالَ أَبُو عِيْسَى: حَدِيثُ وَاثِلِ بْنِ حُجْرٍ

[1] That is, saying “*Āmin*.”

[2] *Al-Fātiḥah* 1:7.

raise his voice with the *At-Ta'mīn*, and not to be silent with it.

This is the opinion of *Ash-Shāfi'i*, *Aḥmad*, and *Ishāq*.

Shu'bah reported this *Ḥadīth*, from *Salamah bin Kuhail*, from *Ḥujr Abū Al-'Anbas*, from *'Alqamah bin Wā'il*, from his father: That the Prophet ﷺ recited: (Not (the way) of those who earned Your anger, nor those who went astray) then he said: *'Āmīn*, and he lowered his voice with it."

Abū 'Eisā said: I heard *Muḥammad* saying: The *Ḥadīth* of *Sufyān* (a narrator in this chain of *Ḥadīth*) about this is more correct than the *Ḥadīth* of *Shu'bah*. *Shu'bah* made mistakes in parts of this narration, he said: 'From *Ḥujr Abū Al-'Anbas*' but he is *'Ḥujr Ibn Abī Al-'Anbas*, and his *Kunya* is *Abū As-Sakan*. And he added *'Alqamah bin Wā'il* to it, but 'from *'Alqamah*' is not part of it, it is only 'from *Ḥujr bin 'Anbas*, from *Wā'il bin Ḥujr*. And: 'He lowered his voice with it' should be: 'He stretched his voice with it.'"

Abū 'Eisā said: I asked *Abū Zu'rah* about this *Ḥadīth*. He said that the *Ḥadīth* of *Sufyān* about this is more correct [than the *Ḥadīth* of *Shu'bah*, as we have said].

He said: *Al-'Alā' bin Ṣāliḥ Al-Asadī* narrated it from *Salamah bin Kuhail*, and it is similar to the narration of *Sufyān*.

حَدِيثٌ حَسَنٌ، وَبِهِ يَقُولُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ: يَرَوْنَ أَنْ يَرْفَعَ الرَّجُلُ صَوْتَهُ بِالتَّامِينَ وَلَا يُخْفِيهَا.

وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ، عَنْ حُجْرِ أَبِي الْعَنْبَسِ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَرَأَ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقَالَ: «آمِينَ»، وَخَفَضَ بِهَا صَوْتَهُ.

قَالَ أَبُو عِيْسَى: [وَأَسْمَعْتُ مُحَمَّدًا يَقُولُ: حَدِيثُ سُفْيَانَ أَصَحُّ مِنْ حَدِيثِ شُعْبَةَ فِي هَذَا، وَأَخْطَأَ شُعْبَةُ فِي مَوَاضِعَ مِنْ هَذَا الْحَدِيثِ فَقَالَ: عَنْ حُجْرِ أَبِي الْعَنْبَسِ، وَإِنَّمَا هُوَ حُجْرُ بْنُ الْعَنْبَسِ وَيُكْنَى أَبُو السَّكَنِ، وَزَادَ فِيهِ: عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، وَلَيْسَ فِيهِ [عَنْ] عَلْقَمَةَ. وَإِنَّمَا هُوَ عَنْ حُجْرِ بْنِ عَنْبَسٍ عَنْ وَائِلِ بْنِ حُجْرٍ وَقَالَ: وَخَفَضَ بِهَا صَوْتَهُ، وَإِنَّمَا هُوَ مَدَّ بِهَا صَوْتَهُ.

قَالَ أَبُو عِيْسَى: وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ هَذَا الْحَدِيثِ فَقَالَ: حَدِيثُ سُفْيَانَ فِي هَذَا أَصَحُّ [مِنْ حَدِيثِ شُعْبَةَ كَمَا نَقَلْ]. قَالَ: رَوَى الْعَلَاءُ بْنُ صَالِحِ الْأَسَدِيِّ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ نَحْوَ رَوَايَةِ سُفْيَانَ.

يحيى القطان عنه محمولة على تصريح السماع والحديث صححه الدارقطني: ١/٣٣٤ وابن قيم وابن حجر (التلخيص الحبير: ١/٢٣٦) وغيرهم * وفي الباب عن علي، [ابن ماجه، ح: ٨٥٤] وأبي هريرة، [أبو داود، ح: ٩٣٤] وله طريق آخر عند الحاكم: ١/٢٢٣، ٢٣٢، ٢٣٣ وغيره [وقال مسلم في "الأول من كتاب التمييز" (ص: ٤٠)] "قد تواترت الروايات كلها أن النبي ﷺ جهر بآمين" * حديث شعبة شاذ كما حققه أبو زرعة والبخاري وغيرهما.

249. (Another chain) from Wā'il bin Hujr who narrated it from the Prophet ﷺ, and it is similar to the narration of Sufyān from Salamah bin Kuhail.

٢٤٩ - قَالَ أَبُو عَيْسَى: حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحِ الْأَسَدِيِّ عَنْ سَلَمَةَ ابْنِ كُهَيْلٍ، عَنْ حُجْرِ بْنِ عَبْسٍ، عَنْ وَائِلِ ابْنِ حُجْرٍ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ سُفْيَانَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ.

تخريج: [صحيح] وأخرجه أبو داود من حديث عبدالله بن نمير به كما في الخلافيات للبيهقي: ١/٥١ وانظر الحديث السابق وجاء في سنن أبي داود، ح: ٩٣٣ "حدثنا علي بن صالح" وهو وهم كما ظهر من رواية البيهقي.

Comments:

In the opinion of the majority scholars both the *Imām* and the follower would say *‘Āmin*. The noble Companions ﷺ used to say *‘Āmin*’ with a loud voice until the mosque would resonate. ‘Abdullāh bin Umar ﷺ used to urge for it. [See: *Ṣaḥīḥ Bukhārī*, Book of *Ṣalāt*, chapter saying *‘Āmin*’ aloud.]

Chapter 71. What Has Been Related About The Virtue Of *At-Ta'mīn*

(المعجم ٧١) - **بَابُ مَا جَاءَ فِي فَضْلِ التَّأْمِينِ** (التحفة ٧١)

250. Abū Hurairah narrated that the Prophet ﷺ said: “When the *Imām* says *‘Āmin*’ then (all of you) say *‘Āmin*.’ For whoever’s *‘Āmin*’ concurs with the *‘Āmin*’ of the angels, then his past sins will be forgiven.” (*Ṣaḥīḥ*)

٢٥٠ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمَسِيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا، فَإِنَّهُ مَنْ وَاَفَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا قَدَّمَ مِنْ ذَنْبِهِ».

Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ، حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب جهر الإمام بالتأمين، ح: ٧٨٠ ومسلم، الصلاة، باب التسميع والتحميد والتأمين، ح: ٤١٠ من حديث مالك به وهو في الموطأ: ١/٨٧ (يحيى).

Comments:

It is proven from this *Hadīth* that the *Imām* should say *Āmin* with a loud voice and after hearing his voice the followers should also say *Āmin*, and at the same time the angels say *Āmin* too. *Āmin* said by all these at the same time is a means of forgiveness for the minor sins. [*Sifatūṣ-Ṣalāt*: p 101]

Chapter 72. What Has Been Related About Two Pauses [During *Ṣalāt*]

251. Al-Ḥasan narrated that Samurah said: “There are two pauses that I preserved from Allāh’s Messenger ﷺ.” But ‘Imrān bin Ḥuṣayn rejected that and said: “We preserved one pause.” “So we^[1] wrote to Ubayy bin Ka’b in Al-Madīnah. Ubayy wrote that Samurah was correct.” Sa’eed said: “We said to Qatādah: ‘What are these two pauses?’ He said: ‘When he entered into his *Ṣalāt*, and when he finished his recitation.’ Then he (Qatādah) said after that: ‘And when he recited: (Nor those who went astray.)’^[2] And he said: ‘He liked to pause when he finished the recitation until he caught his breath.’” (*Ḥasan*)

He said: There is a narration on this topic from Abū Hurairah.

Abū ‘Eīsā said: The *Ḥadīth* of Samurah is a *Ḥasan Ḥadīth*.

It is the opinion of more than one of the people of knowledge, that it is recommended for the *Imām* to

(المعجم ٧٢) - بَابُ مَا جَاءَ فِي السَّكَّتَيْنِ [فِي الصَّلَاةِ] (التحفة ٧٢)

٢٥١ - حَدَّثَنَا [أَبُو مُوسَى] مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: سَكَّتَانِ حَفِظْتُهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ، فَأَنْكَرَ ذَلِكَ عُمَرَانُ بْنُ حُصَيْنٍ وَقَالَ: حَفِظْنَا سَكَّتَةَ، فَكَتَبْنَا إِلَى أَبِي بِنِ كَعْبٍ بِالْمَدِينَةِ، فَكَتَبَ أَبِي أَنْ: حَفِظَ سَمُرَةَ. قَالَ سَعِيدٌ: فَقُلْنَا لِقَتَادَةَ: مَا هَاتَانِ السَّكَّتَانِ؟ قَالَ: إِذَا دَخَلَ فِي صَلَاتِهِ، وَإِذَا فَرَعَ مِنَ الْقِرَاءَةِ، ثُمَّ قَالَ بَعْدَ ذَلِكَ: وَإِذَا قَرَأَ: ﴿وَلَا الضَّالِّينَ﴾ قَالَ: وَكَانَ يُعْجِبُهُ إِذَا فَرَعَ مِنَ الْقِرَاءَةِ أَنْ يَسْكُتَ حَتَّى يَتَرَادَّ إِلَيْهِ نَفْسُهُ.

قَالَ: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ سَمُرَةَ حَدِيثٌ

حَسَنٌ.

وَهُوَ قَوْلٌ غَيْرٌ وَاجِدٍ مِنْ أَهْلِ الْعِلْمِ، يَسْتَجِيبُونَ لِلْإِمَامِ أَنْ يَسْكُتَ بَعْدَمَا يَفْتَتِحُ

[1] The speaker here is Samurah, see *Tuḥfat Al-Aḥwadhī*.

[2] *Al-Fāūḥah* 1:7.

be silent after he commences the *Ṣalāt*, and after finishing the recitation. This is the opinion of Aḥmad, Iṣḥāq and our companions.

الصَّلَاةَ وَبَعْدَ الْفَرَاغِ مِنَ الْقِرَاءَةِ. وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَأَصْحَابُنَا.

تخريج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب: في سكتي الإمام، ح: ٨٤٤ من حديث عبد الأعلى بن عبد الأعلى به، وصححه ابن خزيمة، ح: ١٥٧٨ وابن حبان (الإحسان): ١٨٠٤/١ والحاكم: ٢١٥/١ ووافقه الذهبي * الحسن عن سمرة كتاب الرواية عن كتاب صحيحة عند الجمهور، والحديث ثابت عن الحسن البصري * وفي الباب عن أبي هريرة، [انظر صحيح البخاري، ح: ٧٤٤٤ ومسلم، ح: ٥٩٨ وابن حبان، ح: ٤٤٩ والمستدرک: ١/٢١٥].

Comments:

Making a silent pause for reading the opening supplication before *Al-Fātiḥah* is desirable according to the consensus; only a narration of one *Imām* contradicts it. The second silence is after *Sūrat Al-Fātiḥah* to say *Āmin*; and the third silence is after the recitation before going to *Rukū'* to let the breath settle; and this is a very brief silent pause.

Chapter 73. What Has Been Related About Placing The Right Hand Over The Left During The *Ṣalāt*

(المعجم ٧٣) - بَابُ مَا جَاءَ فِي وَضْعِ الْيَمِينِ عَلَى الشَّمَالِ فِي الصَّلَاةِ (التحفة ٧٣)

252. Qabiṣah bin Hulb narrated from his father who said: "Allāh's Messenger lead us in prayer and hold his left hand with his right." (*Ḥasan*)

٢٥٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْمَنَا قِيَاخَذُ شِمَالَهُ بِيَمِينِهِ.

He said: There are narrations on this topic from Wā'il bin Ḥujr, Ghutaif bin Al-Ḥārith, Ibn 'Abbās, Ibn Ma'sūd, and Sahl bin Sa'd.

قال: وفي الباب عن وائل بن حُجر، وعُطَيْفِ بْنِ الْحَارِثِ، وَابْنِ عَبَّاسٍ، وَابْنِ مَسْعُودٍ، وَسَهْلِ بْنِ سَعْدٍ.

Abū 'Eisā said: The *Ḥadīth* of Hulb is a *Ḥasan Ḥadīth*.

قَالَ أَبُو عِيْسَى: حَدِيثُ هُلْبٍ حَدِيثٌ حَسَنٌ.

This is acted upon by the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi'īn* and those after them. They held the view that a man is to place his right hand over his left during the *Ṣalāt*. Some of them held the view that he places it above the

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ: يَرَوْنَ أَنْ يَضَعَ الرَّجُلُ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ. وَرَأَى بَعْضُهُمْ أَنْ يَضَعَهَا فَوْقَ السَّرَّةِ، وَرَأَى

navel, and some of them that he places it below the navel. All of these are allowed according to them.

The name of Hulb is Yazīd bin Qunāfah Aṭ-Ṭā'ī.

بَعْضُهُمْ أَنْ يَضَعَهُمَا تَحْتَ الشُّرَّةِ،
وَكُلُّ ذَلِكَ وَاسِعٌ عِنْدَهُمْ.

وَاسْمُ هُلْبٍ: يَزِيدُ بْنُ قُنَافَةَ الطَّائِي.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب وضع اليمين على الشمال في الصلاة، ح: ٨٠٩ من حديث أبي الأحوص به وروى أحمد: ٢٢٦/٥ بإسناد صحيح عن سماك بسنده وفيه "رأيت النبي ﷺ ... يضع هذه على صدره" يعني في الصلاة، وسنده حسن * وفي الباب عن وائل بن حجر، [مسلم، ح: ٤٠١] وغطيف بن الحارث، [أحمد: ١٠٥/٤، ٢٩٠/٥] وابن عباس، [ابن حبان، ح: ٨٨٥] والبيهقي: ٢/٢٩] وابن مسعود، [أبو داود، ح: ٧٥٥] وسهل بن سعد، [البخاري، ح: ٧٤٠].

Comments:

The majority of the scholars are of the view that the position of the hands is 'the right hand upon the left one' after saying the *Takbīr Tahrīmah*. According to the scholars of *Ḥadīth* the hands should be placed upon the chest; this is accurate and preferred in the light of evidences. [For details see: *Tuhfat Al-Aḥwadhī*: 1/215-217] The Messenger of Allāh ﷺ used to place his hands upon the chest. [*Ṣifatus-Ṣalār*: P 88]

Takbīr Tahrīmah (saying *Allāhu-Akbar* to begin the prayer) is a pillar of prayer according to the majority, and a condition according to the *Aḥnāf* [*Faṭḥ Al-Bārī*: 2/282 by Darussalaam]. The rest of the *Takbīr*, other than *Takbīr Tahrīmah*, are desirable, in the opinion of the majority, and it is compulsory according to some *Az-Zawāhirī*.

Chapter 74. What Has Been Related About The *Takbīr* For The Bowing And Prostration Positions

(المعجم ٧٤) - بَابُ مَا جَاءَ فِي التَّكْبِيرِ
عِنْدَ الرُّكُوعِ وَالسُّجُودِ (التحفة ٧٤)

253. ‘Abdullāh bin Mas‘ūd narrated: “Allāh’s Messenger ﷺ would say the *Takbīr* for every lowering and raising, standing and sitting, and (so did) Abū Bakr and ‘Umar.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, Anas, Ibn ‘Umar, Abū Mālik Al-Ash‘arī, Abū Mūsā, ‘Imrān bin Ḥuṣain, Wā’il bin Ḥujr and Ibn ‘Abbās.

٢٥٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ
عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْأَسْوَدِ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ
ابْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ
فِي كُلِّ خَفْضٍ وَرَفْعٍ، وَقِيَامٍ وَتُعُودٍ، وَأَبُو
بَكْرٍ وَعُمَرُ.

[قال] وفي الباب عن أبي هريرة،
وأنس، وابن عمر، وأبي مالك الأشعري،

Abū 'Eisā said: The *Ḥadīth* of 'Abdullāh bin Mas'ūd is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It is acted upon by the Companions of the Prophet ﷺ, among them Abū Bakr, 'Umar, 'Uthmān, 'Alī, and others besides them – as well as those after them among the *Tābi'in*. Both the *Fuqahā'* and the scholars in general act accordingly.

وَأَبِي مُوسَى، وَعِمْرَانَ بْنِ حُصَيْنٍ، وَوَائِلِ بْنِ حُجْرٍ، وَابْنَ عَبَّاسٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَيْهِ عِنْدَ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ: أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَغَيْرُهُمْ، وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ، وَعَلَيْهِ عَامَّةُ الْفُقَهَاءِ وَالْعُلَمَاءِ.

تخریج: [صحیح] وأخرجه النسائي: ٢/٢٠٥، ح: ١٠٨٤ من حديث أبي إسحاق السبيعي به وللحديث شواهد كثيرة جداً * وفي الباب عن أبي هريرة، [البخاري، ح: ٧٨٩ ومسلم، ح: ٣٩٢] وأنس، [النسائي، ح: ١١٨٠] وابن عمر، [النسائي، ح: ١٣٢١] وابن خزيمة، ح: ٥٧٦٠] وأبي مالك الأشعري، [أحمد: ٥/٣٤٤-٣٤١] وأبي موسى، [أحمد: ٤/٣٩٢، ٤٠٠، ٤١١، ٤١٢، ٤١٥] وعمران بن حصين، [البخاري، ح: ٧٨٤ ومسلم، ح: ٣٩٣] ووائل بن حجر، [أحمد: ٤/٣١٦] وابن عباس، [البخاري، ح: ٧٨٧].

Chapter 75. Something Else

(المعجم ٧٥) - [بَابٌ مِنْهُ آخَرُ] (التحفة ٧٥)

254. Abū Hurairah narrated: "Allāh's Messenger ﷺ would say the *Takbīr* while he was going down." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

And this is the saying of the people of knowledge among the Companions of the Prophet ﷺ and those after them among the *Tābi'in*. They say that a man is to say the *Takbīr* while he is going down for the bowing and the prostration positions.

٢٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ [الْمَرْوَزِيُّ] قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحَسَنِ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُكَبِّرُ وَهُوَ يَهْوِي.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهُوَ قَوْلُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ، مِنَ التَّابِعِينَ قَالُوا يُكَبِّرُ الرَّجُلُ وَهُوَ يَهْوِي، لِلرُّكُوعِ وَالسُّجُودِ.

تخریج: متفق عليه، وأخرجه مسلم، الصلاة، باب إثبات التكبير في كل خفض ورفع في الصلاة... إلخ، ح: ٣٩٢ من حديث ابن جريج والبخاري، ح: ٨٠٣ من حديث الزهري به.

Comments:

The way to say the *Takbīr* for *Intiqāl* [moving from one position to other] is to begin saying *Allāhu Akbar* from the position in which one is already and to complete it in the next position. For example: to begin saying *Allāhu Akbar* while standing and to complete it in *Rukū‘*.

Chapter 76. Raising the Hands For the Bowing Position

255. Sālim narrated from his father (Ibn ‘Umar) who said: “I saw Allāh’s Messenger ﷺ, when he opened the *Ṣalāt*, raising his hands to the level of his shoulders; and (again) when he bowed, and when he raised his head from bowing.” In his narration, Ibn Abī ‘Umar added: “And he would not raise them between the two prostrations.” (*Ṣaḥīḥ*)

(المعجم ٧٦) - بَابُ رَفْعِ الْيَدَيْنِ عِنْدَ الرُّكُوعِ (التحفة ٧٦)

٢٥٥ - حَدَّثَنَا قُتَيْبَةُ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا أَفْتَتَحَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ. وَزَادَ ابْنُ أَبِي عُمَرَ فِي حَدِيثِهِ: وَكَانَ لَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ.

تخریج: متفق عليه، وأخرجه مسلم، الصلاة، باب استحباب رفع اليدين حذو المنكبين مع تكبيرة الإحرام والركوع... إلخ، ح: ٣٩٠ من حديث سفیان بن عيينة والبخاري، ح: ٧٣٥ من حديث الزهري به وهو متواتر عن الزهري رحمه الله.

256. Abū ‘Eisā said: (Another chain) which is similar to the *Ḥadīth* of Ibn Abī ‘Umar (no. 255).

He said: There are narrations on this topic from ‘Umar, ‘Alī, Wā’il bin Ḥujr, Mālik bin Al-Ḥuwairith, Anas, Abū Hurairah, Abū Ḥumaid, Abū Usaīd, Sahl bin Sa’d, Muḥammad bin Maslamah, Abū Qatādah, Abū Mūsā Al-Ash‘arī, Jābir, and ‘Umair Al-Laiḥī.

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The sayings of some of the people of knowledge among the Companions of the Prophet ﷺ are in accord with this, among them

٢٥٦ - قَالَ أَبُو عَيْسَى: حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا الزُّهْرِيُّ بِهَذَا الْإِسْنَادِ نَحْوَ حَدِيثِ ابْنِ أَبِي عُمَرَ.

قَالَ: وَفِي الْبَابِ عَنْ عُمَرَ، وَعَلِيٍّ، وَوَائِلِ بْنِ حُجْرٍ، وَمَالِكِ بْنِ الْحُوَيْرِثِ، وَأَنْسِ، وَأَبِي هُرَيْرَةَ، وَأَبِي حُمَيْدٍ، وَأَبِي أُسَيْدٍ، وَسَهْلِ بْنِ سَعْدٍ، وَمُحَمَّدِ بْنِ مَسْلَمَةَ، وَأَبِي قَتَادَةَ، وَأَبِي مُوسَى الْأَشْعَرِيِّ، وَجَابِرٍ، وَعُمَيْرِ اللَّيْثِيِّ.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ

are Ibn ‘Umar, Jābir bin ‘Abdullāh, Abū Hurairah, Anas, Ibn ‘Abbās, ‘Abdullāh bin Az-Zubair and others. And from those among the *Tābi‘īn*: Al-Ḥasan Al-Baṣrī, ‘Aṭā’, Ṭāwus, Mujāhid, Nāfi’, Sālim bin ‘Abdullāh, Sa‘eed bin Jubair, and others.

It is also the opinion of [Mālik, Ma‘mar, Al-Awzā‘ī, Ibn ‘Uyainah,] ‘Abdullāh bin Al-Mubāarak, *Ash-Shāfi‘ī*, Aḥmad and Ishāq.

‘Abdullāh bin Al-Mubāarak said: “The *Hadīth* about raising the hands is confirmed as authentic.” And he mentioned the narration of Az-Zuhrī from Sālim, from his father. He did not confirm the *Hadīth* of Ibn Mas‘ūd; that the Prophet ﷺ did not raise [his hands] except for the first time. This was narrated to us by Aḥmad bin ‘Abdah Al-Āmulī: “Wahb bin Zam‘ah narrated to us, from Sufyān bin ‘Abdul-Mālik, from ‘Abdullāh bin Al-Mubāarak.”

[He said: Yaḥya bin Mūsā narrated to us, he said: “Ismā‘īl bin Abī Uwais narrated to us, he said: ‘Mālik bin Anas held the view that the hands are raised in the *Ṣalāt*.’” Yaḥya said: ‘Abdur-Razzāq narrated to us, he said: “Ma‘mar held the view that the hands are raised in the *Ṣalāt*.” And I heard Al-Jārūd bin Mu‘ādh saying: “Sufyān bin ‘Uyainah, ‘Umar bin Hārūn, and An-Naḍr bin Shumail would raise their hands when they started the *Ṣalāt*, when they bowed, and when they raised their heads.”] (*Ṣaḥīh*)

حَسَنٌ صَاحِحٌ.

وَبِهَذَا يَقُولُ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْهُمْ ابْنُ عُمَرَ، وَجَابِرُ ابْنُ عَبْدِ اللَّهِ، وَأَبُو هُرَيْرَةَ، وَأَنَسٌ، وَابْنُ عَبَّاسٍ، وَعَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، وَغَيْرُهُمْ. وَمِنَ التَّابِعِينَ: الْحَسَنُ الْبَصْرِيُّ، وَعَطَاءٌ، وَطَاوُسٌ، وَمُجَاهِدٌ، وَنَافِعٌ، وَسَالِمٌ بْنُ عَبْدِ اللَّهِ، وَسَعِيدُ بْنُ جُبَيْرٍ، وَغَيْرُهُمْ. وَبِهِ يَقُولُ [مَالِكٌ، وَمَعْمَرٌ، وَالْأَوْزَاعِيُّ، وَابْنُ عُيَيْنَةَ، وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: قَدْ نَبَتَ حَدِيثٌ مَنْ يَرْفَعُ يَدَيْهِ، وَذَكَرَ حَدِيثَ الزُّهْرِيِّ عَنْ سَالِمٍ، عَنْ أَبِيهِ، وَلَمْ يَثْبُتْ حَدِيثُ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يَرْفَعِ [يَدَيْهِ] إِلَّا فِي أَوَّلِ مَرَّةٍ، حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ عَبْدِ الْأَمَلِيِّ: حَدَّثَنَا وَهْبُ بْنُ زَمْعَةَ، عَنْ سُفْيَانَ ابْنِ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ. [قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: كَانَ مَالِكُ بْنُ أَنَسٍ يَرَى رَفَعَ الْيَدَيْنِ فِي الصَّلَاةِ. وَقَالَ يَحْيَى: وَحَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: كَانَ مَعْمَرُ يَرَى رَفَعَ الْيَدَيْنِ فِي الصَّلَاةِ. وَسَمِعْتُ الْجَارُودَ بْنَ مُعَاذٍ يَقُولُ: كَانَ سُفْيَانُ بْنُ عُيَيْنَةَ وَعُمَرُ بْنُ هَارُونَ وَالنُّصْرُ بْنُ سَمِيلٍ يَرْفَعُونَ أَيْدِيَهُمْ إِذَا افْتَتَحُوا الصَّلَاةَ وَإِذَا رَكَعُوا وَإِذَا رَفَعُوا رُءُوسَهُمْ.]

تخریج: متفق عليه، انظر الحديث السابق * وفي الباب عن عمر، [البیهقي: ۷۴/۲] وعلي [يأتي: ۳۴۲۳] ووائل بن حجر، [مسلم، ح: ۴۰۱] ومالك بن الحويرث، [البخاري، ح: ۷۳۷] ومسلم، ح: ۳۹۱] وأنس، [ابن ماجه، ح: ۸۶۶] وأبي هريرة، [أبو داود، ح: ۷۳۸] وأبي حميد، [يأتي: ۳۰۴] وأبي أسيد [طرف من الحديث الآتي: ۳۰۴] وسهل بن سعد، [انظر السابق] ومحمد ابن سلمة [السابق] وأبي قتادة [السابق] وأبي موسى الأشعري، [الدارقطني: ۱/ ۲۹۲، ۱۱۱۱، ۱۱۱۲] وجابر، [ابن ماجه، ح: ۸۶۸] وعمير الليثي، [ابن ماجه، ح: ۸۶۱] * قول ابن المبارك في حديث الترك، صحيح عنه، وكذا آثار مالك ومعمّر وابن عيينة صحيحة عنهم.

Comments:

Imām Al-Bukhārī stated in his booklet [*Juz Raf'ul-Yadain*; which is about raising the hands before and after *Rukū'*] that from none of the noble Companions is it proven contrary to raising hands before and after *Rukū'*; Ḥāfīz Ibn Ḥajar and Imām Muḥammad bin Nasr Marwazī quoted that scholars of all cities, except the people of Al-Kūfah, agreed that raising hands before and after *Rukū'* is proven from the *Sharī'ah*.

Chapter: What Has Been Related That The Prophet ﷺ Would Not Raise His Hands Except For The First Time

(المعجم . . .) - [بَابُ مَا جَاءَ: أَنْ النَّبِيَّ ﷺ لَمْ يَرْفَعْ إِلَّا فِي أَوَّلِ مَرَّةٍ] (التحفة . . .)

257. ‘Alqamah narrated that ‘Abdullāh bin Mas‘ūd said: “Shall I not demonstrate the *Ṣalāt* of Allāh’s Messenger ﷺ to you?” Then he offered *Ṣalāt* and he did not raise his hands except while saying the first *Takbir*.” (*Da‘īf*)

[He said:] There is something on this topic from Al-Barā’ bin ‘Āzib.

Abū ‘Eisā said: The *Ḥadīth* of Ibn Mas‘ūd is a *Ḥasan Ḥadīth*.

This is the saying of more than one among the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi‘īn*. It is the saying of Sufyān [Ath-Thawrī] and the people of Al-Kūfah.

۲۵۷ - حَدَّثَنَا هَتَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ سُهَيْبَانَ، عَنْ عَاصِمِ بْنِ كَثِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: أَلَا أَصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ فَصَلِّي، فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا فِي أَوَّلِ مَرَّةٍ.

[قال:] وفي الباب عن البراء بن عازب. قال أبو عيسى: حديث ابن مسعود حديث حسن.

وَبِهِ يَقُولُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ، وَهُوَ قَوْلُ سُهَيْبَانَ [الثَّوْرِيِّ] وَأَهْلِ الْكُوفَةِ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب من لم يذكر الرفع عند الركوع، ح: ۷۴۸ من حديث وكيع به، سفيان الثوري عن ابن مسعود، والحديث ضعفه أبو داود والشافعي وأحمد

وأبو حاتم والدارقطني والبخاري وغيرهم وأخطأ من صححه * وفي الباب عن البراء بن عازب، [أبو داود، ح: ٧٤٩، ٧٥٢ وقال: "هذا الحديث ليس بصحيح"].

Comments:

‘Abdullāh bin Mas‘ūd ؓ did not raise his hands at any position other than with the *Takbīr Tahrimah*; but the *Ahādīth* about raising hands are reported from fifty Companions and among them are also the Ten who were given the good news of Paradise, as Ḥāfiẓ ‘Irāqī said. [*Tarḥ At-Tathrīb*: 2/254]; therefore the positive proof is given precedence over the negative.

Chapter 77. What Has Been Related About Placing The Hands On The Knees While Bowing

(المعجم ٧٧) - بَابُ مَا جَاءَ فِي وَضْعِ
الْيَدَيْنِ عَلَى الرُّكْبَتَيْنِ فِي الرُّكُوعِ
(التحفة ٧٧)

258. Abū ‘Abdur-Raḥmān As-Sulamī said: “Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] said to us: ‘The knees are the *Sunnah* for you, so hold the knees.’” (*Sahīh*)

He said: There are narrations on this topic from Sa‘d, Anas, Abū Ḥumaid, Abū Usaid, Sahl bin Sa‘d, Muḥammad bin Maslamah, and Abū Mas‘ūd.

Abū ‘Eisā said: The *Ḥadīth* of ‘Umar is a *Ḥasan Ṣahīḥ Ḥadīth*.

The people of knowledge among the Companions of the Prophet ﷺ, the *Tābi‘īn* and those after them act according to this. There is no disagreement among them on that, except what is reported about Ibn Mas‘ūd and some of his companions; that they would hold their hands together, but holding the hands together was abrogated according to the people of knowledge.

٢٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ: حَدَّثَنَا أَبُو حَاصِبٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: قَالَ لَنَا عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ]: إِنَّ الرُّكْبَتَيْنِ سُنَّتُكُمْ فَخُذُوا بِالرُّكْبَتَيْنِ.

قَالَ: وَفِي الْبَابِ عَنْ سَعْدِ بْنِ سَعْدٍ، وَأَنَسِ بْنِ مَالِكٍ، وَأَبِي هُرَيْرَةَ، وَأَبِي أُسَيْدٍ، وَسَهْلِ بْنِ سَعْدٍ، وَمُحَمَّدِ بْنِ مَسْلَمَةَ، وَأَبِي مَسْعُودٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ، لَا اخْتِلَافَ بَيْنَهُمْ فِي ذَلِكَ، إِلَّا مَا رَوَى عَنِ ابْنِ مَسْعُودٍ وَبَعْضِ أَصْحَابِهِ: أَنََّّهُمْ كَانُوا يُطْبِقُونَ. وَالتَّطْبِيقُ مَنْسُوخٌ عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: [صحيح] وأخرجه ابن أبي شيبة، ح: ٢٥٣٨ من حديث أبي بكر بن عياش به وتابعه سفيان الثوري عند النسائي: ١٨٥/٢، ح: ١٠٣٦ وللحديث شواهد منها الحديث الآتي * وفي

الباب عن سعد [يأتي: ٢٥٩] وأنس [انظر نصب الراية: ٣٧٢/١، ٣٧٣] وأبي حميد وأبي أسيد وسهل بن سعد ومحمد بن مسلمة، [انظر: ٢٢٧ المتقدم] وأبي مسعود، [أبو داود، ح: ٨٦٣].

259. Sa'd bin Abī Waqqāṣ said: "We would do that, but then we were prohibited from it, and we were ordered to put our hands on our knees." (*Saḥīḥ*)

[Abū Ḥumaid As-Sā'idī's name is 'Abdur-Raḥmān bin Sa'd bin Al-Mundhīr. Abū Usaid As-Sā'idī's name is Mālik bin Rabī'ah. Abū Ḥuṣain's name is 'Uthmān bin 'Āṣim Al-Asdī. Abū 'Abdur-Raḥmān As-Sulamī's name is 'Abdullāh bin Ḥabīb. (There is an) Abū Ya'fūr 'Abdur-Raḥmān bin 'Ubaid bin Nisṭās, and Abū Ya'fūr Al-'Abdī, and his name is Wāqid, and they call him Waqdān, and he is the one who narrates from 'Abdullāh bin Abī Awfā, and both of them are from among the people of Al-Kūfah.]^[1]

٢٥٩ - قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: كُنَّا نَفْعَلُ ذَلِكَ فَنُهَيَّنَا عَنْهُ وَأَمَرْنَا أَنْ نَضَعَ الْأَكْفَ عَلَى الرُّكْبِ. [قَالَ] حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْفُورٍ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ بِهَذَا.

[وَأَبُو حُمَيْدٍ السَّاعِدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ ابْنُ سَعْدِ بْنِ الْمُنْدِرِ، وَأَبُو أُسَيْدِ السَّاعِدِيِّ اسْمُهُ مَالِكُ بْنُ رَبِيعَةَ، وَأَبُو حَصِينِ اسْمُهُ عُثْمَانُ بْنُ عَاصِمِ الْأَسَدِيِّ، وَأَبُو عَبْدِ الرَّحْمَنِ السَّلَمِيِّ اسْمُهُ عَبْدُ اللَّهِ بْنُ حَبِيبٍ، وَأَبُو يَعْفُورِ عَبْدُ الرَّحْمَنِ بْنُ عُبَيْدِ بْنِ نِسْطَاسٍ، وَأَبُو يَعْفُورِ الْعَبْدِيِّ اسْمُهُ وَاقِدٌ - وَيُقَالُ: وَقْدَانٌ - وَهُوَ الَّذِي رَوَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، وَكِلَاهُمَا مِنْ أَهْلِ الْكُوفَةِ].

تخریج: متفق عليه، وأخرجه مسلم، المساجد، باب الندب إلى وضع الأيدي على الركب في الركوع ونسخ التطبيق، ح: ٢٩/٥٣٥ عن قتيبة و البخاري، ح: ٧٩٠ من حديث أبي يعفور به.

Comments:

At-Taḥṭīq' of the hands is to join both hands together and to place them between both knees; this action was allowed in the early era of Islam and was abrogated later. As it is clear from the *Hadīth* of Sa'd; and later both hands were commanded to be placed on the knees. 'Abdullāh bin Mas'ūd ؓ did not know the abrogation, so he kept acting according to what he knew. [*Saḥīḥ Al-Bukhārī, Ḥadīth: 790; Saḥīḥ Muslim, Ḥadīth: 535*]

[1] These are narrators from the last two *Ahādīth*.

Chapter 78. What Has Been Related About Him ﷺ Holding His Forearms Away From His Sides While Bowing

260. ‘Abbās bin Sahl [bin Sa’d] narrated: “Abū Ḥumaid, Abū Usaïd, Sahl bin Sa’d, and Muḥammad bin Maslamah were once together and they were mentioning the *Ṣalāt* of Allāh’s Messenger ﷺ. Abū Ḥumaid said: ‘I am the most knowledgeable among you of the *Ṣalāt* of Allāh’s Messenger ﷺ: Allāh’s Messenger ﷺ would bow and place his hands on his knees as if he was grasping them, and he would draw his forearms to hold them away from his sides.’” (*Ḥasan*)

He said: There is something on this topic from Anas.

Abū ‘Eisā said: The *Ḥadīth* of Abū Ḥumaid is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It is the one that was preferred by the people of knowledge: That a man is to hold his forearms away from his sides while bowing and prostrating.

(المعجم ٧٨) - بَابُ مَا جَاءَ أَنَّهُ يُجَافِي يَدَيْهِ، عَنِ جَنْبَيْهِ فِي الرُّكُوعِ (التحفة ٧٨)

٢٦٠ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَّاسُ بْنُ سَهْلٍ [بْنِ سَعْدٍ] قَالَ: اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مَسْلَمَةَ، فَذَكَرُوا صَلَاةَ رَسُولِ اللَّهِ ﷺ، فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ: إِنَّ رَسُولَ اللَّهِ ﷺ رَكَعَ فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ كَأَنَّهُ قَابِضٌ عَلَيْهِمَا، وَوَتَّرَ يَدَيْهِ فَتَحَاهُمَا، عَنِ جَنْبَيْهِ.

قَالَ: وَفِي الْبَابِ عَنْ أَنَسٍ. قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي حُمَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ: أَنَّ يُجَافِي الرَّجُلُ يَدَيْهِ عَنِ جَنْبَيْهِ فِي الرُّكُوعِ وَالسُّجُودِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب افتتاح الصلاة، ح: ٧٣٤ من حديث أبي عامر عبد الملك بن عمرو العقدي به وصححه ابن خزيمة، ح: ٥٨٩، ٦٠٨، ٦٣٧، ٦٨٩ وابن حبان، ح: ٤٩٤ وغيرهما وفيه رفع اليدين (انظر سنن ابن ماجه، ح: ٨٦٣ بتحقيقي) والحديث يأتي طرفه: ٢٩٣ * وفي الباب عن أنس [انظر نصب الراية: ١/ ٣٧٢، ٣٧٣].

Comments:

Keeping the hands apart from the body in *Rukū‘* and *Sujūd* is an agreed issue; and the forearms should be stretched like the leather string of the shooting bow; because *Tawtir* means to stretch the string on the bow.

Chapter 79. What Has Been Related About *At-Tasbīh*^[1] While Bowing And Prostrating

261. Ibn Mas‘ūd narrated that the Prophet ﷺ said: “When one of you bows then says while he is bowing: (*Subhāna Rabbiyal ‘Azīm*) ‘Glorious is my Lord the Magnificent’ three times, then he has completed his bowing. And that is the least of it. And when he prostrates and says while prostrating: (*Subhāna Rabbiyal ‘Alā*) ‘Glorious is my Lord the Most High’ three times, then he has completed his prostration, and that is the least of it.” (*Ḍa‘īf*)

He said: There are narrations on this topic from Ḥudhaifah, and ‘Uqbah bin ‘Āmir.

Abū ‘Eisā said: The chain of the *Ḥadīth* of Ibn Mas‘ūd is not connected. ‘Awn bin ‘Abdullāh bin ‘Utba did not meet Ibn Mas‘ūd.

The people of knowledge act according to this: They consider it recommended that a man not say the statements of *Tasbīh* less than three times.

It has been related from Ibn Al-Mubārak that he said: “It is recommended for the *Imām* to say the *Tasbīh* five times so whoever is behind him can manage to say it three times.”

This was also said by Ishāq bin Ibrāhīm.

(المعجم ٧٩) - بَابُ مَا جَاءَ فِي التَّسْبِيحِ فِي الرُّكُوعِ وَالسُّجُودِ (التحفة ٧٩)

٢٦١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنِ ابْنِ أَبِي ذَنْبٍ، عَنْ إِسْحَاقَ بْنِ يَزِيدَ الْهَدَلِيِّ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا رَكَعَ أَحَدُكُمْ فَقَالَ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ فَقَدْ تَمَّ رُكُوعُهُ، وَذَلِكَ أَذْنَاهُ. وَإِذَا سَجَدَ فَقَالَ فِي سُجُودِهِ: سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثَ مَرَّاتٍ، فَقَدْ تَمَّ سُجُودُهُ، وَذَلِكَ أَذْنَاهُ».

قَالَ: وَفِي الْبَابِ عَنْ حُدَيْفَةَ وَعُقْبَةَ بْنِ عَامِرٍ.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ مَسْعُودٍ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ، عَوْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ لَمْ يَلْقَ ابْنَ مَسْعُودٍ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ: يَسْتَجِبُونَ أَلَّا يَنْقُصَ الرَّجُلُ فِي الرُّكُوعِ وَالسُّجُودِ مِنْ ثَلَاثِ تَسْبِيحَاتٍ.

وَرَوَى عَنِ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ: أَسْتَحِبُّ لِلْإِمَامِ أَنْ يُسَبِّحَ خَمْسَ تَسْبِيحَاتٍ لِكَيْ يُدْرِكَ مَنْ خَلْفَهُ ثَلَاثَ تَسْبِيحَاتٍ.

وَهَكَذَا قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، ح: ٨٨٦ وابن ماجه، ح: ٨٩٠ من حديث ابن

[1] Statements glorifying Allāh and declaring Him free of imperfections.

أبي ذئب به وقال أبو داود: "وهذا مرسل، عون لم يدرك عبدالله" * وفي الباب عن حذيفة [يأتي: ٢٦٢ وابن ماجه، ح: ٨٨٨] وعقبه بن عامر، [أبو داود، ح: ٨٦٩ وابن ماجه: ٨٨٧].

Comments:

Imām Aḥmad states that all the remembrances of prayer are compulsory; and this is the authentic view. [*Nayhul-Awtār*: 2/253]

262. Ḥudhaifah narrated that he performed *Ṣalāt* with the Prophet ﷺ, and that while he was bowing he would say: (*Subhāna Rabbiyal ‘Azīm*); “Glorious is my Lord the Magnificent” and while prostrating: (*Subhāna Rabbiyal A‘lā*) ‘Glorious is my Lord the Most High’. And he would not recite an *Āyah* mentioning mercy, except that he would stop and ask (for mercy), and he would not recite an *Āyah* mentioning punishment, except that he would stop and seek refuge (with Allāh from it). (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنِ الْمُسْتَوْرِدِ، عَنْ صَلَاةِ بْنِ زُفَرٍ، عَنْ حُذَيْفَةَ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ، فَكَانَ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ»، وَفِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى»، وَمَا أَتَى عَلَى آيَةِ رَحْمَةٍ إِلَّا وَقَفَ وَسَأَلَ، وَمَا [أَتَى] عَلَى آيَةِ عَذَابٍ إِلَّا وَقَفَ وَتَعَوَّدَ. قَالَ أَبُو عِيْسَى: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وأخرجه مسلم، صلاة المسافرين، باب استحباب تطويل القراءة في صلاة الليل، ح: ٧٧٢ من حديث الأعمش به وهو في مسند انخيلالسي، ح: ٤١٥.

263. (Another similar narration) This *Ḥadīth* has been narrated from Ḥudhaifah from another route: “That he performed *Ṣalāt* during the night with the Prophet ﷺ” and he mentioned the *Ḥadīth*. (*Ṣaḥīḥ*)

٢٦٣ - [قَالَ] وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ نَحْوَهُ. [وَقَدْ رَوَيْتُ عَنْ حُذَيْفَةَ هَذَا الْحَدِيثِ مِنْ غَيْرِ هَذَا الْوَجْهِ: أَنَّهُ صَلَّى بِاللَّيْلِ مَعَ النَّبِيِّ ﷺ: فَذَكَرَ الْحَدِيثَ].

تخریج: [صحيح] انظر الحديث السابق.

Comments:

It is proven from this *Ḥadīth* that a person may say the words of glory, make requests and seek refuge according to the subject of the Verses, while reciting in the prayer.

Chapter 80. What Has Been Related About Prohibiting Recitation While Bowing And Prostrating

264. ‘Alī bin Abī Tālib narrated: “The Prophet ﷺ prohibited wearing *Qassī*,^[1] and that which is dyed with safflower, and from the gold ring, and from reciting the Qur’ān while bowing.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of ‘Alī is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is the saying of the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi‘īn* and those after them. They disliked recitation of the Qur’ān while bowing and prostrating.

تخريج: [صحيح] وأخرجه النسائي: ١٨٩/٢، ح: ١٠٤٥ عن قتيبة به وهو في الموطأ: ٨٠/١ (يحيى) وأخرجه مسلم، ح: ٤٨٠ من حديث إبراهيم بن عبدالله بن حنين به * وفي الباب عن ابن عباس، [مسلم، ح: ٤٧٩].

Chapter 81. What Has Been Related About One Who Does Not Bring His Back To Rest While Bowing And Prostrating

265. Abū Mas‘ūd Al-Anṣārī [Al-Badrī] narrated that Allāh’s Messenger ﷺ said: “The *Ṣalāt* is not acceptable if a man is not at rest — meaning his back — while bowing and prostrating.” (*Ṣaḥīḥ*)

(المعجم ٨٠) - بَابُ مَا جَاءَ فِي النَّهْيِ
عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ
(التحفة ٨٠)

٢٦٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى
الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ [بُنْ
أَنْسٍ]؛ ح: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ
نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ
أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ
نَهَى عَنْ لُبْسِ الْقَمِيْسِيِّ وَالْمَعْضَفَرِ، وَعَنْ تَحْتَمِ
الذَّهَبِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ.
[قَالَ]: وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَلِيِّ حَدِيثٌ
حَسَنٌ صَحِيحٌ، وَهُوَ قَوْلُ أَهْلِ الْعِلْمِ مِنْ
أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ،
كَرَهُوا الْقِرَاءَةَ فِي الرُّكُوعِ وَالسُّجُودِ.

(المعجم ٨١) - بَابُ مَا جَاءَ فِيمَنْ لَا
يُقِيمُ صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ
(التحفة ٨١)

٢٦٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ
عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ
الْأَنْصَارِيِّ [الْبَدْرِيِّ] قَالَ: قَالَ رَسُولُ اللَّهِ

[1] It is either a garment with silk embroidery, or a garment from a particular village in Egypt.

He said: There are narrations on this topic from ‘Alī bin *Shāibān*, Anas, Abū Hurairah, and Rifā‘ah Az-Zuraqī.

Abū ‘Eisā said: The *Ḥadīth* of Abū Mas‘ūd [Al-Anṣārī] is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon by the people of knowledge among the Companions of the Prophet ﷺ and those after them: They held the view that a man is to bring his back to rest while bowing and prostrating.

Ash-Shāfi‘ī, Aḥmad, and Ishāq said that whoever does not bring his back to rest while bowing and prostrating then his *Ṣalāt* is void due to the *Ḥadīth* of the Prophet ﷺ: “The *Ṣalāt* is not acceptable in which a man does not keep his back straightened while bowing and prostrating.”

Abū Ma‘mar’s (one of the narrators) name is ‘Abdullāh bin Sakhbarah, and Abū Mas‘ūd Al-Anṣārī Al-Badri’s name is ‘Uqbah bin ‘Amr.

ﷺ: «لَا تُجْزَى صَلَاةٌ لَا يُقِيمُ فِيهَا الرَّجُلُ - يَعْنِي صَلْبَهُ - فِي الرُّكُوعِ وَالسُّجُودِ».

قَالَ: وَفِي الْبَابِ عَنْ عَلِيِّ بْنِ شَيْبَانَ، وَأَنْسِ، وَأَبِي هُرَيْرَةَ، وَرِفَاعَةَ الزُّرَقِيِّ.

قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي مَسْعُودٍ [الْأَنْصَارِيِّ] [حَدِيثٌ] حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَمَنْ بَعْدَهُمْ: يَرَوْنَ أَنْ يُقِيمَ الرَّجُلُ صَلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ.

وَقَالَ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ: مَنْ لَا

يُقِيمُ صَلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ فَصَلَاتُهُ فَاسِدَةٌ، لِحَدِيثِ النَّبِيِّ ﷺ: «لَا تُجْزَى

صَلَاةٌ لَا يُقِيمُ الرَّجُلُ فِيهَا صَلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ» وَأَبُو مَعْمَرٍ اسْمُهُ عَبْدُ اللَّهِ بْنُ

سَخْبَرَةَ، وَأَبُو مَسْعُودٍ الْأَنْصَارِيُّ الْبَدْرِيُّ اسْمُهُ عُقْبَةُ بْنُ عَمْرٍو.

تخريج: [صحيح] وأخرجه ابن ماجه، ح: ٨٧٠ والسائي: ٢/٢١٤، ح: ١١١٢ وأبو داود، ح: ٨٥٥ من حديث الأعمش به وحسنه الحافظ في الفتح وصححه ابن خزيمة، ح: ٥٩١، ٥٩٢، ٦٦٦ وابن حبان، ح: ٥٠١، ٥٠٢ وغيرهما وصرح الأعمش بالسماع عند ابن حبان * وفي الباب عن علي بن شيبان، [ابن ماجه، ح: ٨٧١] وأنس، [البخاري، ح: ٧٤٢] ومسلم، ح: ٤٢٥] وأبي هريرة، [البخاري، ح: ٧٥٧] ومسلم، ح: ٣٩٧] ورفاعة الزرقى، [يأتي: ٣٠٢].

Comments:

In the light of this *Ḥadīth*, the three *A‘immah* and Abū Yūsuf said that the performance of each pillar of prayer with proper due satisfaction, calmness and straightness is compulsory; the abandonment of it will invalidate the prayer; because the Prophet ﷺ commanded the person to repeat the prayer, who performed *Rukū‘* and *Sujūd* without proper calmness, straightness and satisfaction.

Chapter 82. What A Man Is To Say When Raising His Head From The Bowing Position

266. ‘Alī bin Abī Ṭālib narrated: “When Allāh’s Messenger ﷺ would raise his head from bowing he would say: (*Samī’ Allāhu liman ḥamidah. Rabbanā wa lakal-ḥamd, mil’as-samāwāti wa mil’al-arrḍi wa mil’a mā bainahumā wa mil’a mā shi’ta min shay’in ba’d.*) ‘Allāh listens to those who praise Him. O our Lord! And to You is the praise that fills the heavens and fills the earth, and fills what is between them, and fills whatever there is beyond that You will.’

He said: There are narrations on this topic from Ibn ‘Umar, Ibn ‘Abbās, Ibn Abī Awfa, Abū Juḥaifah, and Abū Sa‘eed. (*Ṣaḥīḥ*)

Abū ‘Eīsā said: The *Ḥadīth* of ‘Alī is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and this is acted upon by some of the people of knowledge.

It is the view of Ash-Shāfi‘ī, he said: “One says this for the obligatory and the voluntary prayers.”

Some of the people of Al-Kūfah said that this is said for the voluntary prayers but not for the obligatory prayers.

[Abū ‘Eīsā said: Al-Mājishūnī is only called that because he is one of the children of Al-Mājishūn.]

تخريج: [إسناده صحيح] وأخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٧١ من حديث الماجشون بن أبي سلمة عن الأعرج به وهو في مسند الطيالسي، ح: ١٥٢ بطوله * وفي الباب عن ابن عمر [تقدم: ٢٥٥] ويأتي: [٣٥٩٢] وابن عباس [مسلم، ح: ٤٧٨] وابن أبي أوفى، [مسلم، ح: ٤٧٦] وأبي جحيفة، [ابن ماجه، ح: ٨٧٩] وأبي سعيد، [مسلم، ح: ٤٧٧].

(المعجم ٨٢) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ (التحفة ٨٢)

٢٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ الْمَاجِشُونُ: حَدَّثَنَا عَمِّي عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ [مِلْءَ] الْأَرْضِ، وَمِلْءَ مَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ، وَابْنِ أَبِي أَوْفَى، وَأَبِي جَحِيفَةَ، وَأَبِي سَعِيدٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَلِيِّ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ.

وَبِهِ يَقُولُ الشَّافِعِيُّ، قَالَ: يَقُولُ هَذَا فِي الْمَكْتُوبَةِ وَالتَّطَوُّعِ.

وَقَالَ بَعْضُ أَهْلِ الْكُوفَةِ: يَقُولُ هَذَا فِي صَلَاةِ التَّطَوُّعِ وَلَا يَقُولُهَا فِي صَلَاةِ الْمَكْتُوبَةِ.

[قَالَ أَبُو عِيْسَى: وَإِنَّمَا يُقَالُ: الْمَاجِشُونِيُّ لِأَنَّهُ مِنْ وَلَدِ الْمَاجِشُونِ].

Comments:

It is agreed that a person offering prayer individually will say both phrases '*Sami' Allāhu liman ḥamidah, Rabbanā wa lakal-ḥamd*'; but the dispute is in whether the follower, in the case of congregation, will say either the second phrase only '*Rabbanā wa lakal ḥamd*' or the first '*Sami' Allāhu liman ḥamidah*' as well; as the *Imām* says the both. The scholars hold both views. The preferred view is that the *Imām* will say both phrases and the follower as well. The third opinion is that the *Imām* will say the first phrase and the follower will say the second one, it is weak in light of evidences. This opinion is totally against the calmness in prayer.

Chapter 83. Something Else About That

(المعجم ٨٣) - بَابٌ مِنْهُ آخِرُ (التحفة ٨٣)

267. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "When the *Imām* says: (*Sami' Allāhu liman ḥamidah*) 'Allāh listens to those who praise Him. Then (all of you) say: (*Rabbanā wa lakal-ḥamd*) 'O our Lord! And to You is the praise for whoever's saying concurs with the saying of the angels, then his past sins will be forgiven." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It is acted upon by some of the people of knowledge among the Companions of the Prophet ﷺ and those after them. The *Imām* is to say: (*Sami' Allāhu liman ḥamidah. [Rabbanā wa lakal-ḥamd]*) "Allāh listens to those who praise Him. [O our Lord! And to You is the praise.]"

And those that are behind him say: (*Rabbanā wa lakal-ḥamd*) "O our Lord! And to You is the praise."

This is the saying of Aḥmad. Ibn Sīrīn and others said that those behind the *Imām* say: (*Sami' Allāhu liman ḥamidah. Rabbanā wa*

٢٦٧ - حَدَّثَنَا [إِسْحَاقُ بْنُ مُوسَى] الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ: أَنْ يَقُولَ الْإِمَامُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. رَبَّنَا وَلَكَ الْحَمْدُ» وَيَقُولُ مَنْ خَلْفَ الْإِمَامِ: «رَبَّنَا وَلَكَ الْحَمْدُ».

وَبِهِ يَقُولُ أَحْمَدُ [وَأَقَالَ ابْنُ سِيرِينَ وَغَيْرُهُ: يَقُولُ مَنْ خَلْفَ الْإِمَامِ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ مِثْلَ مَا يَقُولُ الْإِمَامُ. وَبِهِ يَقُولُ الشَّافِعِيُّ وَإِسْحَاقُ.]

lakal-hamd) “Allāh listens to those who praise Him. O our Lord! And to You is the praise. The same as the *Imām* says, and this is also the view of *Ash-Shāfi‘ī* and *Ishāq*.

تخریج: متفق عليه، وأخرجه البخاري، الأذان، باب فضل: اللهم ربنا لك الحمد، ح: ٧٩٦ ومسلم، ح: ٤٠٧ من حديث مالك به وهو في الموطأ: ٨٨/١ (يحيى) * قول ابن سيرين.

Chapter 84. What Has Been Related About Placing The Knees (On The Ground) Before The Hands For Prostration

(المعجم ٨٤) - بَابُ مَا جَاءَ فِي وَضْعِ الرُّكْبَتَيْنِ قَبْلَ الْيَدَيْنِ فِي السُّجُودِ (التحفة ٨٤)

268. Wā'il bin Ḥujr narrated: “I saw Allāh’s Messenger ﷺ when he prostrated, placing his knees (on the ground) before his hands, and when he got up, he raised his hands before his knees.” (*Da‘īf*)

٢٦٨ - حَدَّثَنَا سَلْمَةُ بْنُ شَيْبٍ وَعَبْدُ اللَّهِ ابْنُ مُنِيرٍ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيّ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيّ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وائِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا سَجَدَ يَضَعُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

[He said:] Al-Ḥasan bin ‘Alī added the following to his narration: “Yazīd bin Hārūn said: ‘Sharīk did not report from ‘Āsim bin Kulaib, except for this *Hadīth*.’” (narrators in the chain of this *Hadīth*).

[Abū ‘Eisā said: This *Hadīth* is *Ḥasan Gharīb*, and we do not know of anyone who related it like this besides *Sharīk*. Most of the people of knowledge act according to it, they hold the view that a man places his knees (on the ground) before his hands. And when he gets up, he raises his hands before his knees.

[قَالَ] وزاد الحسن بن علي في حديثه: قَالَ يَزِيدُ بْنُ هَارُونَ: وَلَمْ يَرَوْ شَرِيكٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ إِلَّا هَذَا الْحَدِيثَ. [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُ أَحَدًا رَوَاهُ مِثْلَ هَذَا غَيْرَ شَرِيكٍ، وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ: يَرَوْنَ أَنَّ يَضَعُ الرَّجُلُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ. وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

Hammām reported this from ‘Āsim in *Mursal* form, he did not mention Wā'il bin Ḥujr in it.

وَرَوَى هَمَّامٌ عَنْ عَاصِمِ هَذَا مُرْسَلًا، وَلَمْ يَذْكُرْ فِيهِ وَائِلَ بْنَ حُجْرٍ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب السجود، ح: ٨٨٢ عن الحسن بن علي الحلواني به * شريك القاضي مدلس وعن بن يصب من صححه.

Chapter 85. Something Else About That

269. Abū Hurairah narrated that the Prophet ﷺ said: “Is it that one of you intends to kneel in his *Ṣalāt* with the kneeling of the camel?” (*Hasan*)

Abū ‘Eisā said: The *Hadīth* of Abū Hurairah is a *Gharīb Hadīth*, we do not know of it as a narration of Abū Az-Zinād (one of the narrators), except from this route.

This *Hadīth* has been reported by ‘Abdullāh bin Sa‘eed Al-Maqburī, from his father, from Abū Hurairah, from the Prophet ﷺ.

‘Abdullāh bin Sa‘eed Al-Maqburī is weak according to Yaḥya bin Sa‘eed Al-Qaṭṭān and others.

(المعجم ٨٥) - بَابُ آخَرُ مِنْهُ (التحفة ٨٥)

٢٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَعْمَدُ أَحَدُكُمْ فَيَبْرُكُ فِي صَلَاتِهِ بِرُكِّ الْجَمَلِ؟».

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي الزِّنَادِ إِلَّا مِنْ هَذَا الْوَجْهِ.

وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

وَعَبْدُ اللَّهِ بْنُ سَعِيدِ الْمَقْبُرِيِّ ضَعْفُهُ يَحْيَى ابْنُ سَعِيدِ الْقَطَّانُ وَغَيْرُهُ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب: كيف يضع ركبتيه قبل يديه، ح: ٨٤٠ والنسائي، ح: ٢٠٧/٢، ح: ١٠٩١، ١٠٩٢ من حديث محمد بن عبدالله بن حسن به وقواه النووي وغيره، وله شواهد * حديث عبدالله بن سعيد المقبري، أخرجه الطحاوي في معاني الآثار: ٢٥٥/١ وسنده ضعيف جداً، عبدالله هذا متروك.

Comments:

Shaikh Al-Albānī discussed this issue with detail in *Irwa'ul-Ghaliil* under *Hadīth*: 357; and he gave preference to the hands being placed on the ground before the knees. This is the true meaning and goal of the authentic *Hadīth*.

Chapter 86. What Has Been Related About Prostrating On The Forehead And The Nose

270. Abū Ḥumaid As-Sā'idī narrated: “When the Prophet ﷺ would prostrate, he placed his nose

(المعجم ٨٦) - بَابُ مَا جَاءَ فِي السُّجُودِ عَلَى الْجَبْهَةِ وَالْأَنْفِ (التحفة ٨٦)

٢٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ [بُنْدَارٌ]: حَدَّثَنَا أَبُو عَامِرٍ [الْعَقَدِيُّ]: حَدَّثَنَا فُلَيْحُ بْنُ

and his forehead on the ground, and he held his forearms away from his sides, and he placed his hands parallel to his shoulders.” (*Hasan*)

He said: There are narrations on this topic from Ibn ‘Abbās, Wā’il bin Ḥujr, and Abū Sa‘eed.

Abū ‘Eisā said: The *Ḥadīth* of Abū Ḥumaid is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge act according to it; a man is to prostrate on his forehead and his nose. If he prostrates on his forehead but not his nose, then there are those among the people of knowledge who say that it is acceptable, while others say that it is not acceptable unless he prostrates on the forehead and the nose.

تخریج: [حسن] تقدم: ٢٦٠ * وفي الباب عن ابن عباس [البخاري ح: ٨٠٩، ٨١٠، ٤٩٠، وأحمد: ٢٨٧/١] ووائل بن حجر [أحمد: ٣١٥/٤، ٣١٧] وأبي سعيد، [البخاري، ح: ٨١٣، ومسلم: ١١٦٧].

Chapter 87. What Has Been Related About Where A Man Places His Face When He Prostrates

271. Abū Ishāq narrated: “I said to Al-Barā’ bin ‘Azīb: ‘Where would the Prophet ﷺ place his face when he prostrated?’ He said: ‘Between his hands.’” (*Hasan*)

[He said:] There are narrations on this topic from Wā’il [bin Ḥujr] and Abū Ḥumaid.

[Abū ‘Eisā said:] The *Ḥadīth* of Al-Barā’ is a *Ḥasan [Ṣaḥīḥ] Gharīb Ḥadīth*.

It is the choice of some of the

سُلَيْمَانَ: حَدَّثَنِي عَبَّاسُ بْنُ سَهْلٍ عَنْ أَبِي حُمَيْدِ السَّاعِدِيِّ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ أَمَكَنَ أَنْفَهُ وَجِبْهَتَهُ [مِنْ] الْأَرْضِ، وَنَحَى يَدَيْهِ، عَنْ جَنْبَيْهِ، وَوَضَعَ كَفَّيْهِ حَذْوَ مَنْكِبَيْهِ.

قَالَ: وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ، وَوَائِلِ بْنِ حُجْرٍ، وَأَبِي سَعِيدٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي حُمَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ: أَنْ يَسْجُدَ الرَّجُلُ عَلَى جَبْهَتِهِ وَأَنْفِهِ فَإِنْ سَجَدَ عَلَى جَبْهَتِهِ دُونَ أَنْفِهِ [فَقَدْ] قَالَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ: يُجْرِئُهُ، وَقَالَ غَيْرُهُمْ: لَا يُجْرِئُهُ حَتَّى يَسْجُدَ عَلَى الْجَبْهَةِ وَالْأَنْفِ.

(المعجم ٨٧) - بَابُ مَا جَاءَ أَيْنَ يَضَعُ الرَّجُلُ وَجْهَهُ إِذَا سَجَدَ (التحفة ٨٧)

٢٧١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَنْصُلُ بْنُ عِيَاثٍ عَنِ الْحَجَّاجِ، عَنْ أَبِي إِسْحَاقَ قَالَ: قُلْتُ لِلْبَرَاءِ بْنِ عَازِبٍ: أَيُّنَ كَانَ النَّبِيُّ ﷺ يَضَعُ وَجْهَهُ إِذَا سَجَدَ؟ فَقَالَ: بَيْنَ كَتِفَيْهِ.

[قَالَ] وَفِي الْبَابِ عَنْ وَائِلِ بْنِ حُجْرٍ وَأَبِي حُمَيْدٍ.

[قَالَ أَبُو عِيْسَى]: حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ.

people of knowledge that the hands should be close to the ears.

هُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ: أَنْ تَكُونَ يَدَاهُ قَرِيبًا مِنْ أُذُنَيْهِ.

تخریج: [حسن] وأخرجه الطحاوي في معاني الآثار: ٢٥٧/١ من حديث حفص بن غياث به * الحجاج بن أرطاة ضعيف عن عن وللحديث شواهد عند مسلم (٤٠١) وغيره * وفي الباب عن وائل بن حجر، [مسلم، ح: ٤٠١] وأبي حميد، [يأتي: ٣٠٤].

Comments:

Various ways of placing the hands are quoted in various *Ahādīth*, all of which are practicable; the most comprehensive way is that the part of the hand close to the wrist should be placed parallel to the shoulders and the rest of the hand (palm and fingers) parallel to the ears and face. [*Nailul-Awtār*: 2/267]

Chapter (...) What Has Been Related About Prostrating On Seven Bones

(المعجم...) - بَابُ مَا جَاءَ فِي السُّجُودِ عَلَى سَبْعَةِ أَعْضَاءِ (التحفة ٨٨)

272. Al-'Abbās bin 'Abdul-Muṭṭalib narrated that he heard Allāh's Messenger ﷺ saying: "When the worshipper prostrates, seven bones prostrate with him: His face, his hands, his knees, and his feet." (*Ṣaḥīh*)

٢٧٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ عَنِ ابْنِ الْهَادِي، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنِ الْعَبَّاسِ ابْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةٌ أَرَابٍ: وَجْهُهُ وَكَفَاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

He said: There are narrations on this topic from Ibn 'Abbās, Abū Hurairah, Jābir, and Abū Sa'eed.

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ، وَأَبِي هُرَيْرَةَ، وَجَابِرٍ، وَأَبِي سَعِيدٍ.

Abū 'Eisā said: The *Ḥadīth* of Al-'Abbās is a *Ḥasan [Ṣaḥīh] Ḥadīth*, and it is acted upon by the people of knowledge.

قَالَ أَبُو عِيْسَى: حَدِيثُ الْعَبَّاسِ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَعَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ.

تخریج: وأخرجه مسلم، الصلاة، باب أعضاء السجود والنهي عن كف الشعر والثوب... إلخ، ح: ٤٩١ عن قتيبة به * وفي الباب عن ابن عباس، [يأتي: ٢٧٣] وأبي هريرة [الطبراني في الأوسط: ٨/٣٦١، ح: ٧٧٣٦] وجابر، [الخطيب في تاريخ بغداد: ٨/٣٨٧] وأبي سعيد، [البيهقي: ٨٥/٢].

Comments:

The face includes both forehead and nose, because the Prophet ﷺ counted both as one.

273. Ibn 'Abbās narrated: "The Prophet ﷺ ordered that one prostrate on seven bones and that he

٢٧٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنِ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ

not gather his hair nor his garment.”

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

عَبَّاسٍ قَالَ: أَمَرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءٍ وَلَا يَكُفَّ شَعْرَهُ وَلَا ثِيَابَهُ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب: لا يكف شعرا، ح: ٨١٥، ومسلم،

ح: ٤٩٠ من حديث حماد بن زيد به.

Comments:

This *Ḥadīth* proves that keeping the hair and clothes tied in prayer is not right. This action both before entering the prayer and in state of prayer is incorrect.

Chapter 88. What Has Been Related About Holding The Forearms Away From The Sides During Prostration

(المعجم ٨٨) - بَابُ مَا جَاءَ فِي

التَّجَافِي فِي السُّجُودِ (التحفة ٨٩)

274. ‘Ubaidullāh bin ‘Abdullāh bin Arqam Al-Khuzā’ī narrated from his father (‘Abdullāh bin Arqam), who said: “I was with my father at the plains of Namirah.^[1] I passed by a mount and saw Allāh’s Messenger ﷺ standing in *Ṣalāt*.” He said: “I was looking at the earthiness of his armpits when he prostrated.” [That is]: “Whiteness.” (*Ṣaḥīḥ*)

٢٧٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو

خَالِدٍ الْأَحْمَرُ عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عُبَيْدِ

اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَقْرَمَ الْخَزَاعِيِّ، عَنْ أَبِيهِ

قَالَ: كُنْتُ مَعَ أَبِي بِالْقَاعِ مِنْ نَمِرَةَ فَمَرَّتْ

رَكْبَةٌ، فَإِذَا رَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي قَالَ:

فَكُنْتُ أَنْظُرُ إِلَى عُفْرَتِي إِنْطِيهِ إِذَا سَجَدَ، أَي:

بَيَاضَهُ.

He said: There are narrations on this topic from Ibn ‘Abbās, Ibn Buḥainah, Jābir, Aḥmar bin Jaz’, Maimūnah, Abū Ḥumaid, Abū Usaid, Abū Mas‘ūd, Sahl bin Sa’d, Muḥammad bin Maslamah, Al-Barā’ bin ‘Āzib, ‘Adī bin ‘Amīrah, and ‘Āishah.

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ، وَابْنِ

بُحَيْنَةَ، وَجَابِرٍ، وَأَحْمَرَ بْنِ جَزْءٍ، وَمَيْمُونَةَ،

وَأَبِي حُمَيْدٍ، وَأَبِي أُسَيْدٍ، وَأَبِي مَسْعُودٍ،

وَسَهْلَ بْنِ سَعْدٍ، وَمُحَمَّدَ بْنَ مَسْلَمَةَ، وَالْبَرَاءَ

ابْنَ عَازِبٍ، وَعَدِيَّ بْنَ عَمِيرَةَ، وَعَائِشَةَ.

Abū ‘Eisā said: The *Ḥadīth* of ‘Abdullāh bin Arqam is a *Ḥasan Ḥadīth*, we do not know of it except as a narration of Dāwūd bin Qais, and there is no known *Ḥadīth*

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ أَقْرَمَ

حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ دَاوُدَ

ابْنِ قَيْسٍ، وَلَا يُعْرَفُ لِعَبْدِ اللَّهِ بْنِ أَقْرَمَ

الْخَزَاعِيِّ عَنِ النَّبِيِّ ﷺ غَيْرُ هَذَا الْحَدِيثِ.

[1] Which is at ‘Arafat.

from ‘Abdullāh bin Arqam Al-Khuzā’ī from the Prophet ﷺ besides this.

This is acted upon by [most of] the people of knowledge [among the Companions of the Prophet ﷺ].

This Aḥmar bin Jaz’ is a man among the Companions of the Prophet ﷺ who reported only one *Ḥadīth*. ‘Abdullāh bin Arqam Az-Zahrī was Abū Bakr Aṣ-Ṣiddīq’s scribe, and ‘Abdullāh bin Arqam Al-Khuzā’ī is only known to have this *Ḥadīth*, from the Prophet ﷺ.

تخریج: [صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب السجود، ح: ٨٨١ والنسائي ٢/٢١٣، ح: ١١٠٩ من حديث داود بن قيس به * وفي الباب عن ابن عباس، [أبو داود، ح: ٨٩٩] وابن بھينة، [البخاري، ح: ٣٩٠، ومسلم، ح: ٤٩٥] جابر، [أحمد: ٣/٢٩٤، ٢٩٥ وابن خزيمة: ٦٤٩] وأحمر بن جزء، [أبو داود، ح: ٩٠٠] وميمونة [مسلم ح: ٢٣٧/٤٩٦] وأبي حميد، [يأتي: ٣٠٤] وأبي أسيد [السابق] وأبي مسعود، [أحمد: ٥/٢٧٢] وسهل بن سعد ومحمد ابن مسلمة، [أبو داود، ح: ٧٣٤] والبراء بن عازب، [أبو داود، ح: ٨٩٦] وعدي بن عميرة، [أحمد: ٤/٩٣ وابن خزيمة، ح: ٦٥٠] وعائشة [لم نجده ولعله يشير إلى حديث مسلم، ح: ٤٩٨].

Comments:

It is agreed by the *A’immah* that both arms should be kept apart from both sides of the body.

Chapter 89. What Has Been Related About Being Balanced During Prostration

(المعجم ٨٩) - بَابُ مَا جَاءَ فِي
الْاِعْتِدَالِ فِي السُّجُودِ (التحفة ٩٠)

275. Jābir narrated that the Prophet ﷺ said: “When one of you prostrates, then let him be balanced, and let him not lay his forearms down like the lying of the dog.”^[1] (*Ṣaḥīh*)

٢٧٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُوَيْبَانَ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَجَدَ أَحَدُكُمْ فَلْيَعْتَدِلْ، وَلَا يَفْتَرِشْ ذِرَاعَيْهِ اقْتِرَاشَ الْكَلْبِ». قَالَ: وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ

He said: There are narrations on

[1] “Balanced” means all of the limbs in the proper places, rather than “straight” as people may interpret it. The lying, or sitting, of the dog, or beast, is to do the opposite of that, with the elbows and forearms on the ground, and the stomach on the thighs. See *Tuhfat Al-Aḥwadhī*.

this topic from ‘Abdur-Raḥmān bin Shibl, Anas, Al-Barā’, Abū Ḥumaid, and ‘Āishah.

Abū ‘Eīsā said: The *Ḥadīth* of Jābir is a *Ḥasan [Ṣaḥīḥ] Ḥadīth*.

It is acted upon according to the people of knowledge. They prefer being balanced in prostration and dislike laying (the forearms) down as the beast lays down.

شِبْلِي، وَأَنْسِ، وَالْبَرَاءِ، وَأَبِي حُمَيْدٍ، وَعَائِشَةَ.
قَالَ أَبُو عَيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ: يَخْتَارُونَ
الاعتِدَالَ فِي السُّجُودِ وَيَكْرَهُونَ الْاِفْتِرَاشَ
كَافْتِرَاشِ السُّبُعِ.

تخریج: [صحیح] وأخرجه ابن ماجه، إقامة الصلوات، باب الاعتدال في السجود، ح: ٨٩١ من حديث الأعمش به وصححه ابن خزيمة، ح: ٦٤٤ وللحديث شاهد متفق عليه، البخاري، ح: ٥٣٢، ٨٢٢ ومسلم: ٤٩٣ * وفي الباب عن عبدالرحمن بن شبل، [أبو داود، ح: ٨٦٢] والبراء، [مسلم، ح: ٤٩٤] وأنس، [يأتي: ٢٧٦] وأبي حميد [تقدم: ٢٢٧، ٢٦٠] وعائشة، [مسلم، ح: ٤٩٨].

Comments:

According to Ibn Al-‘Arabī *‘Iṭidāl’* means “To put the weight (of the body) on seven limbs” so that every limb remains as it should be; forearms must not be spread on the ground as a dog does, because thus the body will rest on the arms not on the face, and thus the obligation of the face on the ground remain unperformed.

276. Anas narrated that Allāh’s Messenger ﷺ said: “Be balanced in the prostration, and let one of you not spread his forearms (on the ground) in the *Ṣalāt* like the spreading of the dog.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيَّانَ: حَدَّثَنَا
أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ:
سَمِعْتُ أَنَسًا يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«اعْتَدِلُوا فِي السُّجُودِ وَلَا يَبْسُطَنَّ أَحَدُكُمْ
ذِرَاعَيْهِ فِي الصَّلَاةِ بَسْطَ الْكَلْبِ».

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الأذان، باب: لا يفتش ذراعيه في السجود، ح: ٨٢٢ ومسلم: ٤٩٣ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٩٧٧.

Chapter 90. What Has Been Related About Placing The Hands And Planting The Feet During The Prostration

(المعجم ٩٠) - بَابُ مَا جَاءَ فِي وَضْعِ
الْيَدَيْنِ وَنَضْبِ الْقَدَمَيْنِ فِي السُّجُودِ
(التحفة ٩١)

277. ‘Āmir bin Sa’d [bin Abī - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ:

Waqqāṣ] narrated from his father: “The Prophet ﷺ ordered placing the hands (on the ground) keeping the feet erect. (by resting feet on the toes and making the tips of the toes facing the *Qiblah*.)” (*Ḥasan*)

حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدِ [بْنِ أَبِي وَقَاصٍ]، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِوَضْعِ اليَدَيْنِ وَنَضْبِ الْقَدَمَيْنِ.

تخریج: [إسناده حسن] وأخرجه البيهقي: ١٠٧/٢ من حديث وهيب به وابن عجلان صرح بالسماع عنده * محمد بن إبراهيم هو التيمي وللحديث شواهد.

278. (Another chain, that) ‘Āmir bin Sa’d narrated: “The Prophet ﷺ ordered placing the hands (on the ground).” And he mentioned the *Ḥadīth*, but he did not mention in it: “From his father.” (*Ḥasan*)

٢٧٨ - قَالَ عَبْدُ اللَّهِ: وَقَالَ الْمُعَلَّى [بْنُ] أَسَدٍ: حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدِ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِوَضْعِ اليَدَيْنِ. فَذَكَرَ نَحْوَهُ، وَلَمْ يَذْكُرْ فِيهِ: عَنْ أَبِيهِ.

Abū ‘Eisā said: Yahya bin Sa‘eed Al-Qaṭṭān and others narrated from Muḥammad bin ‘Ajlān, from Muḥammad bin Ibrāhīm, from ‘Āmir bin Sa’d: “The Prophet ﷺ ordered placing the hands (on the ground) and keeping the feet erect.” This *Ḥadīth* is *Mursal*.

قَالَ أَبُو عِيْسَى: وَرَوَى يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ وَعَبْرُ وَاحِدٌ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدِ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِوَضْعِ اليَدَيْنِ وَنَضْبِ الْقَدَمَيْنِ. مُرْسَلٌ.

And this is more correct than the narration of Wuhaib. (no. 277)

وَهَذَا أَصَحُّ مِنْ حَدِيثِ وَهَيْبٍ. وَهُوَ الَّذِي أَجْمَعَ عَلَيْهِ أَهْلُ الْعِلْمِ وَاخْتَارُوهُ.

This is the view that the people of knowledge have agreed upon and prefer.

تخریج: [حسن] انظر الحديث السابق.

Comments:

Placing both hands on the ground means to place the palms on the ground and to lift the elbows up from the ground, as mentioned clearly in *Ṣaḥīḥ Muslim*, *Ḥadīth*: 494.

Chapter 91. What Has Been Related About Bringing The Back To Rest When Raising One's Head From The Prostration And Bowing Positions

(المعجم ٩١) - بَابُ مَا جَاءَ فِي إِقَامَةِ الصُّلْبِ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَالرُّكُوعِ (التحفة ٩٢)

279. Al-Barā' bin 'Āzib narrated: "The *Ṣalāt* of Allāh's Messenger ﷺ (was such that) when he bowed, and when he raised his head from bowing, and when he prostrated, and when he raised his head from prostration, it (all) was nearly the same." (*Ṣaḥīh*)

٢٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مُوسَى (المُرُوزِيّ): حَدَّثَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَتْ صَلَاةَ رَسُولِ اللَّهِ ﷺ إِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَإِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ قَرِيبًا مِنَ السَّوَاءِ.

He said: There is something on this topic from Anas.

قَالَ: وَفِي الْبَابِ عَنْ أَنَسِ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب: وحدٌ إتمام الركوع والاعتدال فيه والاطمأنينة، ح: ٧٩٢ ومسلم، ح: ٤٧١ من حديث شعبة به * وفي الباب عن أنس، [البخاري، ح: ٨٢١ ومسلم، ح: ٤٧٢، ٤٧٣].

280. (Another chain) which is similar.

٢٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ نَحْوَهُ. قَالَ أَبُو عِيْسَى: حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ [وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ].
تخريج: متفق عليه، انظر الحديث السابق.

Abū 'Eisā said: The *Ḥadīth* of Al-Barā' is a *Ḥasan Ṣaḥīh Ḥadīth*. [It is acted upon according to the people of knowledge]. (*Ṣaḥīh*)

Chapter 92. What Has Been Related About The Dislike For Bowing And Prostrating Before The *Imām*

(المعجم ٩٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يُبَادَرَ الْإِمَامُ فِي الرُّكُوعِ وَالسُّجُودِ (التحفة ٩٣)

281. Al-Barā' said: "When we performed *Ṣalāt* behind Allāh's Messenger ﷺ, he would raise his head from bowing, and no man among us would bend his back

٢٨١ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَرِيدٍ قَالَ: حَدَّثَنَا الْبَرَاءُ - وَهُوَ غَيْرُ كَذُوبٍ - قَالَ: كُنَّا

until Allāh's Messenger ﷺ prostrated, then we prostrated.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Anas, Mu'āwiyah, Ibn Mas'adah the commander of the armies, and Abū Hurairah.

Abū 'Eisā said: The *Ḥadīth* of Al-Barā' is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It is the opinion of the people of knowledge: That the one who is behind an *Imām* only follows the *Imām* in what he has done, and he does not bow until after he has bowed, and he does not raise his head until after he has raised his. We do not know of any difference of opinion among them in that.

إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَخْنِ رَجُلٌ مِنَّا ظَهْرَهُ حَتَّى يَسْجُدَ رَسُولُ اللَّهِ ﷺ فَنَسْجُدَ.

قَالَ: وَفِي الْبَابِ عَنْ أَنَسٍ، وَمُعَاوِيَةَ، وَإِبْنِ مَسْعَدَةَ صَاحِبِ الْجِيُوشِ، وَأَبِي هُرَيْرَةَ. قَالَ أَبُو عَيْسَى: حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَبِهِ يَقُولُ أَهْلُ الْعِلْمِ: إِنَّ مَنْ خَلْفَ الْإِمَامِ إِنَّمَا يَتَّبِعُونَ الْإِمَامَ فِيمَا يَصْنَعُ وَلَا يَرْكَعُونَ إِلَّا بَعْدَ رُكُوعِهِ، وَلَا يَرْفَعُونَ إِلَّا بَعْدَ رَفْعِهِ. وَلَا نَعْلَمُ بَيْنَهُمْ فِي ذَلِكَ اخْتِلَافًا.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب: متى يسجد من خلف الإمام؟ ح: ٦٩٠ ومسلم، ح: ٤٧٤ من حديث سفيان الثوري به * وفي الباب عن أنس، [مسلم، ح: ٤٢٦] ومعاوية، [أبو داود، ح: ٦١٩] وابن مسعدة، [أحمد: ١٧٦/٤] وأبي هريرة، [البخاري، ح: ٦٩١] ومسلم، ح: ٤٢٨ وموارد الظمآن، ح: ٥٠٤.

Comments:

The objective of following an *Imām* is that the follower follows the *Imām* in every action of prayer, he should not precede the *Imām* at all, neither should he go along with the *Imām* in *Rukū'*, *Sujūd* and other action of prayer, instead he should make the movements after the *Imām*.

Chapter 93. What Has Been Related About It Being Disliked To Squat^[1] Between The Two Prostrations

282. 'Alī narrated: "Allāh's Messenger ﷺ said to me: 'O 'Alī! I love for you what I love for myself, and I dislike for you what I dislike for myself. Do not squat between

(المعجم ٩٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْإِقْعَاءِ بَيْنَ السَّجْدَتَيْنِ (التحفة ٩٤)

٢٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ

^[1] To sit with the buttocks and the hands on the ground, while the knees are erect. See *Tuhfat Al-Aḥwadhī*.

prostrations.” (*Ḍa‘īf*)

Abū ‘Eisā said: We do not know of this narration as a *Ḥadīth* of ‘Alī except from the narration of Abū Ishāq, from Al-Ḥārith, from ‘Alī. Some of the people of knowledge graded Al-Ḥārith Al-A‘war weak.

Most of the people of knowledge act according to this: They dislike squatting.

[He said:] There are narrations on this topic from ‘Āishah, Anas, and Abū Hurairah.

قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ، أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي، وَأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي، لَا تَقْعُ بَيْنَ السَّجْدَتَيْنِ».

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيٍّ، إِلَّا مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ.

وَقَدْ ضَعَّفَ بَعْضُ أَهْلِ الْعِلْمِ الْحَارِثَ الْأَعْوَرَ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ: يَكْرَهُونَ الْإِقْعَاءَ.

[قَالَ] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَنْسٍ وَأَبِي هُرَيْرَةَ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب الجلوس بين السجدين، ح: ٨٩٤ من حديث أبي إسحاق السبيعي به، والحاثر الأعور ضعيف، ضعفه الجمهور وفيه علة أخرى وحديث مسلم (٤٩٨) والحاكم (٢٧٦/١) يغني عنه * وفي الباب عن عائشة، [مسلم، ح: ٤٩٨] وأنس، [ابن ماجه، ح: ٨٩٦] وأبي هريرة، [أحمد: ٢/٢٦٥، ٣١١، ٣٣٢، ٣٦٧ وحسنه الهيثمي: ٧٩/٢، ٨٠].

Comments:

[*Al-Iq‘ā*] has two explanations:

- a. A person places his buttocks on the ground as well as both hands, and erects his calves in such a way that keeps the feet on the ground and the knees are in parallel to the shoulders; this form of sitting is unanimously disliked, because this form of sitting is that of a dog.
- b. Bending the tips of the toes erecting the feet upright and then to sit on the heels; this is *‘Makrūh Tanzihī’*. (*Al-Mughni*: 2/206)

Chapter 94. [What Has Been Related] About Permission For Squatting^[1]

(المعجم ٩٤) - بَابُ [مَا جَاءَ] فِي الرُّخْصَةِ فِي الْإِقْعَاءِ (التحفة ٩٥)

283. Ṭāwus said: “We asked Ibn ‘Abbās about squatting (sitting) on the heels. He said: ‘It is the

٢٨٣ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو

[1] This is not the same as the previous type of squatting, as is seen in the *Ḥadīth* in this chapter.

Sunnah. We said: 'We think that it is difficult for a man.' He said: 'Rather, it is a *Sunnah* of your Prophet ﷺ.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

Some of the people of knowledge among the Companions of the Prophet ﷺ held a view in accordance with this *Ḥadīth*. They did not see any harm in squatting.

This is the saying of some of the people of Makkah among the people of *Fiqh* and knowledge. [He said:] Most of the people of knowledge disliked squatting between the two prostrations.

الرُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: قُلْنَا لِابْنِ عَبَّاسٍ فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ؟ قَالَ: هِيَ السُّنَّةُ، فَقُلْنَا: إِنَّا لَنَرَاهُ جَفَاءً بِالرَّجُلِ؟ قَالَ: بَلْ هِيَ سُنَّةُ نَبِيِّكُمْ ﷺ].

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: لَا يَرُونَ بِالْإِقْعَاءِ بَأْسًا.

وَهُوَ قَوْلُ بَعْضِ أَهْلِ مَكَّةَ مِنْ أَهْلِ الْفِئَةِ وَالْعِلْمِ. [قَالَ]: وَأَكْثَرُ أَهْلِ الْعِلْمِ يَكْرَهُونَ الْإِقْعَاءَ بَيْنَ السَّجْدَتَيْنِ.

تخريج: وأخرجه مسلم، المساجد، باب جواز الإقعاء على العقين، ح: ٥٣٦ من حديث عبدالرزاق به.

Chapter 95. What Is Said Between The Two Prostrations

(المعجم ٩٥) - بَابُ مَا يَقُولُ بَيْنَ السَّجْدَتَيْنِ (التحفة ٩٦)

284. Ibn 'Abbās narrated: "Between the two prostrations, the Prophet ﷺ would say: (*Allāhummaḡfir lī, wārḥamnī, wājburnī, wāhdinī, wārzuqmī*). 'O Allāh! Pardon me, have mercy on me, help me, guide me, and grant me sustenance.'" (*Da'īf*)

٢٨٤ - حَدَّثَنَا سَلْمَةُ بْنُ شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ كَامِلِ أَبِي الْعَلَاءِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَاهْدِنِي وَارزُقْنِي».

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب الدعاء بين السجدين، ح: ٨٥٠ من حديث زيد بن حباب به وسنده ضعيف لتدليس حبيب بن أبي ثابت وصححه الحاكم: ٢٦٢/١، ٢٧١ والذهبي وحسنه النووي في الأذكار ولبعض الحديث شاهد عند مسلم، ح: ٢٦٩٧ وانظر شرح السنة للبخاري: ٣/١٦٤ تحت، ح: ٦٦٧ وأخرجه البخاري من حديث الترمذي به وكان مكحول رحمه الله يقول بين السجدين: "اللهم اغفر لي وارحمني واسترني وأجرني وارفعني" (رواه ابن المقريء في المعجم ص ٤١١ ح ١٣٥٧ وسنده صحيح).

285. (Another chain) which is similar.

Abū ‘Eisā said: This *Ḥadīth* is *Gharīb*, and it was reported like this from ‘Alī. This is the saying of *Ash-Shāfi‘ī*, *Aḥmad*, and *Ishāq*: They considered this allowed in the obligatory and voluntary prayers. Some of them reported this *Ḥadīth* from *Kāmil Abī Al-‘Alā’* in *Mursal* form (a narrator in the chain of this *Ḥadīth*).

٢٨٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ [الْحُلْوَانِيُّ]: حَدَّثَنَا زَيْدُ بْنُ هَارُونَ عَنْ زَيْدِ ابْنِ حُبَابٍ، عَنْ كَامِلِ أَبِي الْعَلَاءِ. نَحْوَهُ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ غَرِيبٌ. وَهَكَذَا رَوَى عَنْ عَلِيٍّ. وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ: يَرَوْنَ هَذَا جَائِزًا فِي الْمَكْتُوبَةِ وَالنَّطْوَعِ. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ كَامِلِ أَبِي الْعَلَاءِ. مُرْسَلًا. تَخْرِيجٌ: [ضعيف] انظر الحديث السابق.

Comments:

[*Ujburnū*] means: make up my shortcomings; i.e. remove away from me my shortcomings, insufficiencies and loss.

Chapter 96. What Has Been Related About Supporting Oneself During Prostration

(المعجم ٩٦) - بَابُ مَا جَاءَ فِي الْإِعْتِمَادِ فِي السُّجُودِ (التحفة ٩٧)

286. Abū Hurairah narrated: “[Some of] the Companions of the Prophet ﷺ complained [to the Prophet ﷺ] about the hardship of the prostration on them, when they were so spread out, so he said: ‘Use your knees.’”^[1] (*Da‘if*)

Abū ‘Eisā said: We do not know of this as a *Ḥadīth* of Abū Ṣālih, from Abū Hurairah, from the Prophet ﷺ, except from this route; by the narration of *Al-Laith*, from *Ibn ‘Ajlān*. *Sufyān bin ‘Uyainah* and others reported this *Ḥadīth* from *Sumayy*, from *An-Nu‘mān bin Abī ‘Ayyāsh*, from the Prophet ﷺ,

٢٨٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: اشْتَكَى [بعض] أَصْحَابِ النَّبِيِّ ﷺ [إِلَى النَّبِيِّ ﷺ] مَسْقَةً السُّجُودِ عَلَيْهِمْ إِذَا تَفَرَّجُوا فَقَالَ: «اسْتَعِينُوا بِالرُّكْبِ».

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ هَذَا الْوَجْهِ، مِنْ حَدِيثِ اللَّيْثِ، عَنْ ابْنِ عَجْلَانَ. وَقَدْ رَوَى هَذَا الْحَدِيثَ سُفْيَانُ بْنُ عُيَيْنَةَ وَعَبْدُ وَاحِدٌ عَنْ سَمِيِّ، عَنْ

[1] That is, they complained about holding the position for a long time, with the arms away from the sides, and the stomach away from the thighs. So they were told to rest their elbows on their knees. See *Tuḥfat Al-Aḥwadhī*.

and it is similar to this. It is as if the narration of these people is more correct than the narration of Al-Laiṭh.

التَّعْمَانِ بْنِ أَبِي عَيَّاشٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا. وَكَأَنَّ رِوَايَةَ هُؤُلَاءِ أَصَحُّ مِنْ رِوَايَةِ اللَّيْثِ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب الرخصة في ذلك للضرورة، ح: ٩٠٢ عن قتيبة به * ابن عجلان عنن.

Comments:

If a prolonged *Sujūd* causes difficulty, then the elbows can be put on the thighs, but in usual circumstances one should keep them apart from the body. [Sunan At-Tirmidhī, Allamah Aḥmad Shākir: 2/78]

Chapter 97. [What Has Been Related About] How To Get Up From The Prostration

(المعجم ٩٧) - بَابُ [مَا جَاءَ] كَيْفَ التَّهَوُّسُ مِنَ السُّجُودِ (التحفة ٩٨)

287. Mālik bin Al-Ḥuwairith Al-Laiṭhī narrated that he saw Allāh’s Messenger ﷺ performing *Ṣalāt*. When he was in an odd number of his *Ṣalāt*, he would not get up until he had sat completely. (*Ṣaḥīḥ*)

٢٨٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا هُشَيْمٌ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ اللَّيْثِيِّ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي، فَكَانَ إِذَا كَانَ فِي وَتْرٍ مِنْ صَلَاتِهِ لَمْ يَتَهَوَّسْ حَتَّى يَسْتَوِيَ جَالِسًا.

Abū ‘Eisā said: The *Ḥadīth* of Mālik bin Al-Ḥuwairith is a *Ḥasan* [*Ṣaḥīḥ*] *Ḥadīth*.

قَالَ أَبُو عَيْسَى: حَدِيثُ مَالِكِ بْنِ الْحُوَيْرِثِ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَبِهِ يَقُولُ [إِسْحَاقُ، وَبَعْضُ] أَصْحَابِنَا [وَمَالِكُ] يُكْتَى أَبُو سُلَيْمَانَ].

It is acted upon according to some of the people of knowledge. It is the view of [Ishāq and some of] our companions, [and Mālik’s *Kunyah* is Abū Sulaimān].

تخریج: وأخرجه البخاري، الأذان، باب من استوى قاعدًا في وتر من صلاته ثم نهض، ح: ٨٢٣ من حديث هشيم به.

Comments:

This *Ḥadīth* and the *Ḥadīth* of Abū Ḥumayd Sā‘idī, which he reported in the presence of ten companions saying he had the most knowledge in regards to how the Messenger of Allāh ﷺ used to perform prayer, proves that one should stand up after sitting briefly after the first and third *Rak‘ah*.

Chapter 98. Something Else About That

(المعجم ٩٨) - بَابُ مِنْهُ أَيْضًا (التحفة ٩٩)

288. Abū Hurairah narrated: “Allāh’s Messenger ﷺ would get up during his *Ṣalāt* on the tips of his feet.” (*Da‘īf*)

٢٨٨ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا خَالِدُ بْنُ إِيَّاسٍ. وَيُقَالُ: خَالِدُ بْنُ إِيَّاسٍ عَنْ صَالِحِ مَوْلَى التَّوَّامَةِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَنْهَضُ فِي الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ.

Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is acted upon according to the people of knowledge, they chose the view that a man is to get up during *Ṣalāt* upon the tips of his feet.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ عَلَيْهِ الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ: يَخْتَارُونَ أَنْ يَنْهَضَ الرَّجُلُ فِي الصَّلَاةِ عَلَى صُدُورِ قَدَمَيْهِ.

Khālīd bin Iyās (one of the narrators) is weak according to the people of *Ḥadīth*. He is also called *Khālīd bin Ilyās*. Abū Ṣāliḥ (one of the narrators) is *Nabhān* [he is] from *Al-Madīnah*.

وَخَالِدُ بْنُ إِيَّاسٍ [هُوَ] ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ. [قَالَ]: وَيُقَالُ خَالِدُ بْنُ إِيَّاسٍ أَيْضًا. وَصَالِحُ مَوْلَى التَّوَّامَةِ هُوَ صَالِحُ بْنُ أَبِي صَالِحٍ، وَأَبُو صَالِحٍ اسْمُهُ نَبْهَانَ [وَهُوَ] مَدَنِيٌّ.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي في الكامل: ٨٧٩/٣ من حديث أبي معاوية الضرير به وهو في شرح السنة للبخاري: ١٦٦/٣، ح: ٦٦٩ من طريق الترمذي.

Comments:

This *Ḥadīth* is Weak; and there is no authentic *Ḥadīth* about standing on the tips direct from *Sujūd*.

Chapter 99. What Has Been Related About *At-Tashah-hud*

(المعجم ٩٩) - بَابُ مَا جَاءَ فِي

التَّشَهُدِ (التحفة ١٠٠)

289. ‘Abdullāh bin Mas‘ūd narrated: “Allāh’s Messenger ﷺ taught us, that when we sit for every two *Rak‘ah* we should say: (*At-Taḥiyyatullillāh, waṣ-ṣalawātu waṭ-ṭayyibāt. As-salāmu ‘alaika ayyuhān-nabiyyu wa raḥmatullāhi wa barakātuhu, as-salāmu ‘alainā wa ‘alā ‘ibādillāhiṣ-ṣāliḥīn. Ashḥadu an lā ilāha illallāh, wa ashḥadu anna Muḥammadan ‘abduhu wa*

٢٨٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا عُيَيْدُ اللَّهِ الْأَسْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ إِذَا قَعَدْنَا فِي الرَّكْعَتَيْنِ أَنْ نَقُولَ: الْحَيَّاتُ اللَّهُ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ

Rasūluh.) ‘All greetings, prayers, and pure words are for Allāh. Peace be upon you O Prophet, and Allāh’s mercy and His blessings. Peace be upon us and all of the righteous worshippers of Allāh. I testify that none has the right to be worshipped but Allāh, and I testify that Muḥammad is Allāh’s servant and Messenger.’” (*Ṣahīḥ*)

He said: There are narrations on this topic from Ibn ‘Umar, Jābir, Abū Mūsā, and ‘Āishah.

Abū ‘Eisā said: The *Ḥadīth* of Ibn Mas‘ūd has been reported from him through other routes, and it is the most correct *Ḥadīth* [reported] from the Prophet ﷺ about *At-Tashahhud*.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and those after them among the *Tābi‘īn*.

It is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Aḥmad, and Ishāq.

Aḥmad bin Muḥammad bin Mūsā narrated to us: ‘Abdullāh bin Al-Mubārak informed us, from Ma‘mar, from Khuṣaif who said: “I saw the Prophet ﷺ in a dream. I said: ‘O Messenger of Allāh! The people disagree over the *Tashahhud*.’ He said: ‘Follow the *Tashahhud* of Ibn Mas‘ūd.’”

اللَّهُ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وَجَابِرٍ، وَأَبِي مُوسَى، وَعَائِشَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ مَسْعُودٍ قَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهٍ، وَهُوَ أَصْحَحُ حَدِيثٍ [رُوِيَ] عَنِ النَّبِيِّ ﷺ فِي التَّشْهُدِ.

وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَابْنِ الْمُبَارَكِ، وَأَحْمَدَ، وَإِسْحَاقَ.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنْ خُصَيْفٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فِي الْمَنَامِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ قَدْ اخْتَلَفُوا فِي التَّشْهُدِ؟ فَقَالَ: «عَلَيْكَ بِتَشْهُدِ ابْنِ مَسْعُودٍ».

تخریج: [صحیح] وأخرجه النسائي: ٢٣٧/٢، ٢٣٨، ح: ١١٦٣ عن يعقوب بن إبراهيم به وأصله متفق عليه، (البخاري، ح: ٨٣١ ومسلم، ح: ٤٠٢) * وفي الباب عن ابن عمر، [أبو داود، ح: ٩٧١] جابر، [ابن ماجه، ح: ٩٠٢] وأبي موسى، [مسلم، ح: ٤٠٤] وعائشة، [البيهقي: ٧/١٤٤، ١٤٥] * خفيف ضعيف والرؤيا لا حجة فيه.

Comments:

1. Hāfīz Ibn Hajar said, the wording of 'Tashah-hud' is narrated from almost twenty four Companions with a slight difference; and it is agreed that reading any *Tashah-hud* of these is allowed, but the most correct *Ḥadīth* is of 'Abdullāh bin Mas'ūd ؓ, which is narrated through twenty chains from him, therefore reading this is generally preferred.
2. Should the blessing upon the Prophet ﷺ be invoked in the first *Tashah-hud* or not? There is no clear evidence about it in the narrations. Therefore one group of the scholars are not in favour of invoking a blessing upon the Prophet ﷺ in the first *Tashah-hud*, while the other group of the scholars hold the opinion that invoking blessing upon the Prophet ﷺ in the first *Tashah-hud* is better; because invoking a blessing in the first *Tashah-hud* is authentically reported to have been done by the Prophet ﷺ in the night (voluntary) prayer. [*Sunan An-Nasā'ī*, Night Prayer, chapter: How to perform nine for *Witr*, *Ḥadīth*: 1712]

Chapter 100. Something Else About That

(المعجم ١٠٠) - بَابٌ مِنْهُ أَيْضًا

(التحفة ١٠١)

290. Ibn 'Abbās narrated: "Allāh's Messenger would teach us the *Tashah-hud* just as he would teach us the Qur'ān. He would say: (*At-Taḥiyyātu, al-mubārakātu, aṣ-ṣalawātu aṭ-ṭayyibātulillāh. Salāmun 'alaika ayyuhān-nabiyyu wa raḥmatullāhi wa barakātuahu, salāmun 'alainā wa 'alā 'ibādillāhiṣ-ṣāliḥīn. Ashhadu an lā ilāha illallāh, wa ashhadu anna Muḥammadan 'abduhu wa Rasūluh.*) 'All greetings, goodness, prayers, and pure words are for Allāh. Peace be upon you O Prophet, and Allāh's mercy and His blessings. Peace be upon us and all of the righteous worshippers of Allāh. I testify that there is none worthy of worship except Allāh, and I testify that Muḥammad is Allāh's worshipper and Messenger.'" (*Ṣaḥīh*)

Abū 'Eīsā said: The *Ḥadīth* of Ibn

٢٩٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ

أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُدَ كَمَا يُعَلِّمُنَا الْقُرْآنَ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ».

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدٍ الرَّوَّاسِيُّ هَذَا الْحَدِيثَ عَنْ أَبِي الزُّبَيْرِ نَحْوَ حَدِيثِ اللَّيْثِ ابْنِ سَعْدٍ.

وَرَوَى أَيْمَنُ بْنُ نَابِلٍ الْمَكِّيُّ هَذَا الْحَدِيثَ

‘Abbās is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*.

‘Abdur-Raḥmān bin Ḥumaid Ar-Ru’āsī reported this *Ḥadīth* from Abū Az-Zubair, and it is similar to the narration of Al-Laiṭh bin Sa’d.

Ayman bin Nābil Al-Makkī reported this *Ḥadīth* from Abū Az-Zubair, from Jābir, but it is not preserved.

Ash-Shāfi’ī used the *Ḥadīth* of Ibn ‘Abbās for the *Tashah-hud*.

عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، وَهُوَ غَيْرُ مَحْفُوظٍ.

وَدَهَبَ الشَّافِعِيُّ إِلَى حَدِيثِ ابْنِ عَبَّاسٍ فِي التَّشَهُدِ.

تخريج: وأخرجه مسلم، الصلاة، باب التشهد في الصلاة، ح: ٤٠٣ عن قتيبة به.

Comments:

Imām Dār-Quṭnī quoted in his *‘Ital’* that both Ath-Thawrī and Ibn Juraij supported and followed Ayman in reporting the narration, therefore this *Ḥadīth* is also authentic; there is no need to declare it unpreserved. [*Sunan At-Tirmidhī*, annotated by Aḥmad Shākir: 2/84]

Chapter 101. What Has Been Related About Him Being Brief In *At-Tashah-hud*

291. ‘Abdullāh bin Mas‘ūd said: “It is from the *Sunnah* to say the *Tashah-hud* quietly.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: The *Ḥadīth* of Ibn Mas‘ūd is a *Ḥasan Gharīb Ḥadīth*.

It is acted upon according to the people of knowledge.

(المعجم ١٠١) - بَابُ مَا جَاءَ: أَنَّهُ يُخْفِي التَّشَهُدَ (التحفة ١٠٢)

٢٩١ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: مِنَ السُّنَّةِ أَنْ يُخْفِيَ التَّشَهُدَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ غَرِيبٌ. وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: [صحيح] وأخرجه أبو داود، الصلاة، باب إخفاء التشهد، ح: ٩٨٦ من حديث يونس بن بكير به صححه ابن خزيمة، ح: ٧٠٦ والحاكم: ٢٦٧/١ على شرط مسلم ووافقه الذهبي، ورواه الحسن بن عبيدالله عن عبدالرحمن بن الأسود به، أخرجه الحاكم: ٢٣٠/١ وصححه على شرط الشيخين ووافقه الذهبي.

Comments:

Tashah-hud will unanimously be read silently; but if it is read aloud, the prostration of forgetfulness is not necessary.

Chapter 102. [What Has Been Related About] How To Sit During *At-Tashah-hud*

292. Wā'il bin Ḥujr said: "I arrived in Al-Madīnah and I said, 'Let me look at the *Ṣalāt* of Allāh's Messenger ﷺ.' When he sat – meaning for *At-Tashah-hud* – he spread his left foot, and placed his left hand – meaning on his left thigh – and held his right foot erect." (*Saḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Hasan Saḥīḥ*.

It is acted upon according to most of the people of knowledge. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak and the people of Al-Kūfah.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الصلاة، باب: كيف الجلوس، ح: ٩٥٧، والنسائي: ٣/٣٤، ٣٥، ح: ١٢٦٤ من حديث عاصم بن كليب به مطولاً وصححه ابن خزيمة، ح: ٦٩٠.

Chapter 103. Something Else About That

293. 'Abbās bin Sahl [bin Sa'd] narrated: "Abū Ḥumaid, Abū Usaid, Sahl bin Sa'd, and Muḥammad bin Maslamah were once together and they were mentioning the *Ṣalāt* of Allāh's Messenger ﷺ. Abū Ḥumaid said: 'I am the most knowledgeable among you of the *Ṣalāt* of Allāh's Messenger ﷺ: Indeed Allāh's Messenger ﷺ sat – meaning for *Tashah-hud* – he spread his left foot, and made the top of his right

(المعجم ١٠٢) - بَابُ [مَا جَاءَ] كَيْفَ الْجُلُوسِ فِي التَّشَهُدِ (التحفة ١٠٣)

٢٩٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ إِدْرِيسَ: حَدَّثَنَا عَاصِمُ بْنُ كَلَيْبٍ [الجرمي] عَنْ أَبِيهِ، عَنْ وائِلِ بْنِ حُجْرٍ قَالَ: قَدِمْتُ الْمَدِينَةَ، قُلْتُ: لِأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَلَمَّا جَلَسَ - يَعْنِي لِلتَّشَهُدِ - افْتَرَشَ رِجْلَهُ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُسْرَى - يَعْنِي عَلَى فَخْذِهِ الْيُسْرَى -، وَنَصَبَ رِجْلَهُ الْيُمْنَى.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَأَهْلِ الْكُوفَةِ.

(المعجم ١٠٣) - بَابُ مِنْهُ أَيْضًا (التحفة ١٠٤)

٢٩٣ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ الْمَدَنِيُّ: حَدَّثَنَا عَبَّاسُ بْنُ سَهْلٍ السَّاعِدِيُّ قَالَ: اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مَسْلَمَةَ، فَذَكَرُوا صَلَاةَ رَسُولِ اللَّهِ ﷺ، فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ، إِنَّ رَسُولَ اللَّهِ ﷺ جَلَسَ - يَعْنِي لِلتَّشَهُدِ - فَافْتَرَشَ رِجْلَهُ الْيُسْرَى، وَأَقْبَلَ بِصَدْرِهِ الْيُمْنَى عَلَى

(foot) face the *Qiblah*,^[1] and he placed his right hand on his right knee, and his left hand on his left knee, and indicated with his finger – meaning the index finger.”

(*Ḥasan*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It is the the opinion of some of the people of knowledge.

It is the the opinion of Ash-Shāfi‘ī, Aḥmad, and Ishāq. They said: In the last *Tashah-hud* one sits on the back of his thigh, and they cite the *Ḥadīth* of Abū Ḥumaid as proof. They say that in the first *Tashah-hud* one sits on left foot and holds his right foot erect.

فِيَلْتِيهِ، وَوَضَعَ كَفَّهُ الِئْمَنَى عَلَى رُكْبَتِهِ الِئْمَنَى، وَكَفَّهُ الِئْسْرَى عَلَى رُكْبَتِهِ الِئْسْرَى، وَأَشَارَ بِأَصْبُعِهِ - يَعْنِي السَّبَابَةَ - .

قَالَ أَبُو عِيسَى: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

وَبِهِ يَقُولُ بَعْضُ أَهْلِ الْعِلْمِ .

وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ، قَالُوا:

يَقْعُدُ فِي التَّشَهُدِ الْآخِرِ عَلَى وَرِكِهِ وَاحْتَجُوا بِحَدِيثِ أَبِي حُمَيْدٍ، وَقَالُوا: يَقْعُدُ فِي التَّشَهُدِ الْأَوَّلِ عَلَى رِجْلِهِ الِئْسْرَى وَيَنْصِبُ الِئْمَنَى .

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب من ذكر التورك في الرابعة، ح: ٩٦٧، ٧٣٤ من حديث أبي عامر عبدالمك بن عمرو العقدي به وتقدم طرفه، ح: ٢٦٠.

Comments:

Two positions of sitting for *Tashah-hud* are proven from the *Ahādīth*.

- a. *Iftirāsh*, i.e. to spread the left foot on the ground and sit on it with the right foot erected on the tips upright.
- b. *Tawarruk*, i.e. sitting on the buttock while protruding the left foot under the right calf and erecting the right foot on the tips. In the opinion of the Aḥnāf, the position of *Iftirāsh* is preferred in the first and second *Tashah-hud*; *Imām* Mālik says *Tawarruk* is better for both *Tashah-hud*. According to *Imām* Aḥmad, *Iftirāsh* is in the prayer which has only one *Tashah-hud*, but if the prayer has two *Tashah-hud*, then *Tawarruk* is preferred in the second one; as for *Imām* Shāfi‘ī, *Tawarruk* is better if there is a final salutation after the *Tashah-hud*, but if the final salutation is not due after *Tashah-hud* (i.e. it is the first *Tashah-hud*), then in this case *Iftirāsh* is better. The most authentic way is to perform *Iftirāsh* in the first *Tashah-hud*, and to perform *Tawarruk* in the *Tashah-hud* after which the final salutation is due. As this is the implication of authentic *Ḥadīth* of Abū Ḥumaid. This *Ḥadīth* is also in *Ṣaḥīḥ Bukhārī*. See *Ḥadīth*: 828 (*Nailul-Awṭār*: 2/283)

[1] Meaning that his right foot was propped up, while he was sitting on it, with the toes and the top of the foot facing the direction of the *Qiblah*.

Chapter 104. What Has Been Related About Indicating With The Finger [During *At-Tashah-hud*]

(المعجم ١٠٤) - بَابُ مَا جَاءَ فِي
الإِشَارَةِ [فِي التَّشْهَدِ] (التحفة ١٠٥)

294. Ibn ‘Umar narrated: “When the Prophet ﷺ would sit during the *Ṣalāt*, he would place his right hand on his knee, and raise his finger, the one that is next to the [right] thumb, supplicating with it, and his left hand was spread flat on his left knee.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: There are narrations on this topic from ‘Abdullāh bin Az-Zubair, Numair Al-Khuzā‘ī, Abū Hurairah, Abū Ḥumaid, and Wā’il bin Ḥujr.

Abū ‘Eīsā said: The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Gharīb Ḥadīth*. We do not know of it as a narration of ‘Ubaidullāh bin ‘Umar except through this route.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi‘īn*: They prefer indicating (with the finger) during *Tashah-hud*, and it is the saying of our companions.

٢٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَيَحْيَى
ابْنُ مُوسَى [وَعَبْدُ بْنُ وَاحِدٍ قَالُوا]: حَدَّثَنَا عَبْدُ
الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ
نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا جَلَسَ
فِي الصَّلَاةِ وَضَعَ يَدَهُ الْيُمْنَى عَلَى رِجْلِهِ وَرَفَعَ
أُصْبُعَهُ الَّتِي تَلِي الإِثْمَامَ [الْيُمْنَى] يَدْعُو بِهَا،
وَيَدُّهُ الْيُسْرَى عَلَى رِجْلِهِ بِاسِطِّهَا عَلَيْهِ.

قَالَ: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ،
وَنُمَيْرِ الْخَزَاعِيِّ، وَأَبِي هُرَيْرَةَ، وَأَبِي حُمَيْدٍ،
وَوَائِلِ بْنِ حُجْرٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ
حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ
ابْنِ عُمَرَ إِلَّا مِنْ هَذَا الْوَجْهِ.

وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ
أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ: يَخْتَارُونَ
الإِشَارَةَ فِي التَّشْهَدِ، وَهُوَ قَوْلُ أَصْحَابِنَا.

تخریج: وأخرجه مسلم، المساجد، باب صفة الجلوس في الصلاة، وكيفية وضع الفخذين،
ح: ٥٨٠ من حديث عبدالرزاق به وهو في المصنف، ح: ٣٢٣٨ * وفي الباب عن عبدالله بن
الزبير، [مسلم، ح: ٥٧٩] ونمير الخزاعي [أبو داود، ح: ٩٩١] وأبي هريرة [يأتي: ٣٥٥٧
والنسائي، ح: ١٢٧٣] وأبي حميد [أبو داود، ح: ٧٣٤] ووائل بن حجر، [أبو داود، ح: ٧٢٦،
٩٥٧ والنسائي، ح: ٨٨٨، ابن ماجه، ح: ٨٦٧].

Comments:

The majority of earlier and later scholars and the four *A‘immah* agreed that it is *Sunnah* to point with the index finger. The index finger should be directed towards *Qiblah* and the gaze should focus it, it is a symbol of Oneness and Purity. [*Tuḥfat Al-Aḥwadhī*: 1/242; *Nail-Al-Awtār*: 2/292]

Chapter 105. What Has Been Related About The *Taslīm* For *Ṣalāt*

295. ‘Abdullāh narrated: “The Prophet ﷺ would say the *Salām* from his right and from his left (saying): (*As-Salāmu ‘alaikum wa rahmatullāh, as-Salāmu ‘alaikum wa rahmatullāh*) ‘Peace be upon you, and Allāh’s mercy. Peace be upon you, and Allāh’s mercy.” (*Ṣaḥīḥ*)

[He said:] There are narrations on his topic from Sa’d bin Abī Waqqāṣ, Ibn ‘Umar, Jābir bin Samurah, Al-Barā’, [Abū Sa’eed], ‘Ammār, Wā’il bin Ḥujr, ‘Adī bin ‘Amīrah, and Jābir bin ‘Abdullāh.

Abū ‘Eisā said: The *Ḥadīth* of Ibn Mas’ūd is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ, and those after them.

It is the opinion of Sufyān Ath-Thawri, Ibn Al-Mubārak, Aḥmad, and Ishāq.

(المعجم ١٠٥) - بَابُ مَا جَاءَ فِي التَّسْلِيمِ فِي الصَّلَاةِ (التحفة ١٠٦)

٢٩٥ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ».

[قَالَ]: وَفِي الْبَابِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، وَابْنِ عُمَرَ، وَجَابِرِ بْنِ سَمُرَةَ، وَالْبَرَاءِ، [وَأَبِي سَعِيدٍ]، وَعَمَّارٍ، وَوَائِلِ بْنِ حُجْرٍ، وَعَدِيِّ بْنِ عَمِيرَةَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَأَحْمَدَ وَإِسْحَاقَ.

تخريج: [صحيح] وأخرجه أبو داود، ح: ٩٩٦ وابن ماجه، ح: ٩١٤ والنسائي: ٦٣/٣، ح: ١٣٢٣ من حديث أبي إسحاق به وصرح بالسماع عند أحمد: ٤٠٨/١ وصرحه ابن خزيمة، ح: ٧٢٨ وابن حبان (الاحسان): ١٩٩٠ وللحديث شواهد كثيرة * وفي الباب عن سعد بن أبي وقاص، [مسلم، ح: ٥٨٢] وابن عمر، [النسائي، ح: ١٣٢١ والبيهقي: ١٧٨/٢] وجابر بن سمرة [مسلم، ح: ٤٣١] والبراء، [البيهقي: ١٧٧/٢ والدارقطني: ٣٥٧/١ ح: ١٣٣٥] وأبي سعيد، [ابن ماجه، ح: ٩١٦] ووائل بن حجر، [أبو داود، ح: ٩٩٧] وعدي بن عميرة، [أحمد: ١٩٢/٤، ١٩٣ وصرحه ابن خزيمة، ح: ٦٥٠] وجابر بن عبدالله [العقيلي في الضعفاء: ١/١٧٧، ١٧٨].

Comments:

On the basis of this *Ḥadīth*, the majority of the people of knowledge, Ḥanafī, Shāfi’ī and Ḥanbalī hold this opinion that the *Imām*, individual and the follower should make salutation of ending prayer to both sides; but the salutation just to one side will validate the prayer, according to the consensus.

[*Al-Mughnī*: 2/243]

Chapter 106. Something Else About That

(المعجم ١٠٦) - بَابُ مِنْهُ أَيْضًا

(التحفة ١٠٧)

296. ‘Āishah narrated: “Allāh’s Messenger ﷺ would say one *Taslīm* for the *Ṣalāt* while facing forward and turning to his right side a little.” (*Da‘īf*)

He said: There is something on this topic from Sahl bin Sa‘d.

Abū ‘Eisā said: We do not know of the *Ḥadīth* of ‘Āishah being *Marfū‘* except from this route.

Muḥammad bin Ismā‘il said: “The people of *Ash-Shām* narrated objectionable narrations from Zuhair bin Muḥammad; the narrations of the people of *Al-‘Irāq* are more appropriate [and more correct].”

Muḥammad said: “Aḥmad bin Ḥanbal said: ‘It is as if Zuhair bin Muḥammad they encountered is not this one who is narrated from in *Al-‘Irāq*. It is as if he is another man whose name was confused.’”

[Abū ‘Eisā said:] Some of the people of knowledge are of the view that the purport of this *Ḥadīth* should be acted upon in *Ṣalāt*. But the most correct of the narrations from the Prophet ﷺ mention two *Taslīm*, and this is what is followed by most of the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi‘īn* and those after them. There are those – among the Companions of the Prophet ﷺ, the *Tābi‘īn*, and those after them – who held the view that the one *Taslīm* was for the

٢٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى

النَّيْسَابُورِيُّ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ [أَبُو حَفْصِ النَّيْسَبِيِّ] عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَلِّمُ فِي الصَّلَاةِ تَسْلِيمَةً وَاحِدَةً تَلْقَاءُ وَجْهِهِ، يَمِيلُ إِلَى الشَّقِّ الْأَيْمَنِ سُبُتًا.

قَالَ: وَفِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ.

قَالَ أَبُو عَيْسَى: وَحَدِيثُ عَائِشَةَ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: زُهَيْرُ بْنُ مُحَمَّدٍ، أَهْلُ الشَّامِ يَرُؤُونَ عَنْهُ مَنَاصِرَ، وَرِوَايَةُ أَهْلِ الْعِرَاقِ عَنْهُ أَشْبَهُ [وَأَصْح].

قَالَ مُحَمَّدٌ: وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: كَانَ زُهَيْرُ بْنُ مُحَمَّدٍ الَّذِي كَانَ وَقَعَ عِنْدَهُمْ لَيْسَ هُوَ هَذَا الَّذِي يَرُوى عَنْهُ بِالْعِرَاقِ، كَأَنَّهُ رَجُلٌ آخَرُ، فَلَبَّوْا اسْمَهُ.

[قَالَ أَبُو عَيْسَى] وَقَدْ قَالَ بِهِ بَعْضُ أَهْلِ الْعِلْمِ فِي التَّسْلِيمِ فِي الصَّلَاةِ وَأَصْحُ الرِّوَايَاتِ عَنِ النَّبِيِّ ﷺ تَسْلِيمَتَانِ، وَعَلَيْهِ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ.

وَرَأَى قَوْمٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَغَيْرِهِمْ تَسْلِيمَةً وَاحِدَةً فِي الْمَكْتُوبَةِ.

قَالَ الشَّافِعِيُّ: إِنْ شَاءَ سَلَّمَ تَسْلِيمَةً وَاحِدَةً، وَإِنْ شَاءَ سَلَّمَ تَسْلِيمَتَيْنِ.

obligatory prayers.

Ash-Shāfi‘ī said: “If one wishes he says one *Taslīm*, and if he wishes he says two *Taslīm*.”

تخریج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ٧٢٩ والحاكم: ٢٣٠، ٢٣١ من حديث عمرو بن أبي سلمة الشامي به * زهير بن محمد، يروي عنه أهل الشام مناكير وتابعه عبدالمك بن محمد الصنعاني (لين الحديث) عند ابن ماجه، ح: ٩١٩ وللحديث شواهد ضعيفة * وفي الباب عن سهل بن سعد، [ابن ماجه، ح: ٩١٨].

Comments:

A person can end the prayer by making salutation to just one side, but salutation to the other side as well was the usual routine of the Prophet ﷺ; so this is better, but making it just once is also alright. [*Al-Mughnī*: 2/243-244]

Chapter 107. What Has Been Related About: “Curtailling The *Salām* Is A *Sunnah*”

(المعجم ١٠٧) - بَابُ مَا جَاءَ أَنْ
حَذَفَ السَّلَامُ سُنَّةً (التحفة ١٠٨)

297. Abū Hurairah narrated: “*Ḥadhf* the *Salām* is a *Sunnah*.”

٢٩٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَالْهَقْلُ بْنُ زِيَادٍ عَنِ الْأَوْزَاعِيِّ، عَنِ قُرَّةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنِ الزُّهْرِيِّ، عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ قَالَ: حَذَفَ السَّلَامُ سُنَّةً.

‘Alī bin Ḥujr (one of the narrators) said: “[Abdullāh] Ibn Al-Mubārak (one of the narrators) said: ‘Meaning: To not elongate it too much.’” (*Ḍa‘īf*)

قَالَ عَلِيُّ بْنُ حُجْرٍ: وَقَالَ [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: يَعْنِي أَنْ لَا تَمُدَّهُ مَدًّا.

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it is recommended according to the people of knowledge. It has been reported that Ibrāhīm An-Nakha‘ī said: “The *Takbīr* is *Jazm* cut and the *Taslīm* is cut.”

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهُوَ الَّذِي يَسْتَجِبُهُ أَهْلُ الْعِلْمِ.

As for Hīql (one of the narrators), they say he was the scribe of Al-Awzā‘ī.

وَرُوِيَ عَنِ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ: التَّكْبِيرُ جَزْمٌ، وَالسَّلَامُ جَزْمٌ. وَهَقْلٌ يُقَالُ:

كَانَ كَاتِبَ الْأَوْزَاعِيِّ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، ح: ١٠٠٤ من حديث الأوزاعي به وصححه ابن خزيمة، ح: ٧٣٤ والحاكم على شرط مسلم: ٢٣١/١ ووافقه الذهبي، الزهري مدلس ولم أجد تصريح سماعه * قول إبراهيم النخعي، ولم أجد.

Comments:

Ḥadhf and *Jazm*: The salutation should not be prolonged, rather it should be

fast and short. When a Companion says it is *Sunnah*, it means it is the *Sunnah* of the Prophet ﷺ.

Chapter 108. What Is Said When Saying The *Salām* [After *Ṣalāt*]

(المعجم ١٠٨) - بَابُ مَا يَقُولُ إِذَا سَلَّمَ [مِنَ الصَّلَاةِ] (التحفة ١٠٩)

298. ‘Āishah narrated: “When Allāh’s Messenger ﷺ said the *Salām* he would not remain seated except long enough to say: (*Allāhumma antas-salām, wa minkas-salām, tabārakta dhal-jalāli wal-Ikrām*) ‘O Allāh! You are the One free of defects, and perfection is from You. Blessed are You, Possessor of Majesty and Honor.” (*Ṣaḥīḥ*)

٢٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عاصِمِ الأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ لَا يَقْعُدُ إِلَّا مِقْدَارَ مَا يَقُولُ: «اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالْإِكْرَامِ».

تخريج: وأخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلاة، ح: ٥٩٢ من حديث أبي معاوية الضرير به.

Comments:

Antas-Salām: You are the Guard, You are free from all deficiencies, imperfections and shortcomings, You are free from facing disasters and calamities and from the doubt of downfall and change; *Minkas Salām:* peace and safety is in Your Control, You decide for safety and peace for whomever You wish, whenever You wish and wherever You wish. [*Tabārakta*]: You are Generous, the Master of increase and intensity. Only You deserve the Highness and Greatness, Honor and Dignity.

299. (Another chain) which is similar, but he said: (*Tabārakta yā dhal-jalāli wal-ikrām*) “Blessed are You, O Possessor of Majesty and Honor.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from *Thawbān*, Ibn ‘Umar, Ibn ‘Abbās, Abū Sa‘eed, Abū Hurairah, and Al-Mughīrah bin *Shu‘bah*.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

[*Khālid Al-Ḥadhā*] reported this

٢٩٩ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ [الْفَزَارِيُّ] وَأَبُو مُعَاوِيَةَ عَنْ عاصِمِ الأَحْوَلِ بِهَذَا الإِسْنَادِ نَحْوَهُ، وَقَالَ: «تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

قَالَ: وَفِي البَابِ عَنْ ثَوْبَانَ، وَابْنِ عُمرَ، وَابْنِ عَبَّاسٍ، وَأَبِي سَعِيدٍ، وَأَبِي هُرَيْرَةَ، وَالمَغِيرَةَ بْنِ شُعْبَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Hadīth as a narration of ‘Āishah, from ‘Abdullāh bin Al-Ḥārith, and it is similar to the narration of ‘Āsim (a narrator in this chain of *Hadīth* nos. 298, 299)].

It has been reported that the Prophet ﷺ would say, after the *Taslim*: (*Lā ilāha illallāh, waḥdahu lā sharīka lau, lahul-mulku wa lahul-ḥamdu, yuḥyī wa yumītu, wa Huwa ‘alā kulli shai’in qadīr. Allāhumma lā māni’a limā a’taita, wa lā mu’tiya limā mana’ta, wa lā yanfa’u dhal-jaddi Minkal-jadd.*) “None has the right to be worshipped but Allāh Alone, without partners. His is the Sovereignty and His is the Praise, He gives life and death, and He has power over all things. O Allāh! None can prevent what You have granted, and none can grant what You have prevented, and no wealth can avail the wealthy against Allāh.”

And it has been reported that he would say: (*Subhāna rabbika rabbil-‘izzati ‘ammā yaṣifūn, wa salāmun ‘alal-mursalīn, wal-ḥamdulillāhi Rabbil-‘ālamīn.*) “Glorified is your Lord, the Lord of honor and power! (He is free) from what they attribute to Him! And peace be upon the Messengers. And all praise is Allāh’s, the Lord of all that exists.”^[1]

تخريج: [صحيح] انظر الحديث السابق * وفي الباب عن ثوبان، [يأتي: ٣٠٠] وابن عمر، [النسائي، ح: ١٣٥٢] وابن عباس، [البخاري، ح: ٨٣١، ومسلم، ح: ٥٨٣] وأبي سعيد، [أبو يعلى في مسنده: ٣٦٣/٢، ح: ١١١٨ وفيه أبو هارون العبدى]، وأبي هريرة، [البخاري، ح: ٨٤٣، ومسلم، ح: ٥٩٥] والمغيرة بن شعبة، [البخاري، ح: ٨٤٤، ومسلم، ح: ٥٩٣].

وَقَدْ رَوَى خَالِدُ الْحَدَّاءُ هَذَا الْحَدِيثَ مِنْ حَدِيثِ عَائِشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ: نَحْوَ حَدِيثِ عَاصِمٍ.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ بَعْدَ التَّسْلِيمِ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

وَرُوِيَ [عَنْهُ] أَنَّهُ كَانَ يَقُولُ: «سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ».

^[1] This is from *Sūrat Aṣ-Ṣaffāt* (37:180-182).

300. Thawbān, the freed slave of Allāh's Messenger ﷺ, narrated that Allāh's Messenger ﷺ said: "When Allāh's Messenger ﷺ wanted to turn from his *Ṣalāt*,^[1] he would seek forgiveness from Allāh three times, then say: (*Allāhumma Antas-Salām, wa minkas-salām, tabārakta yā dhal-jalāli wal-Ikrām*) 'O Allāh! You are the One free of defects, and perfection is from You. Blessed are You, O Possessor of Majesty and Honor.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*, and Abū 'Ammār's (one of the narrators) name is *Shaddād bin 'Abdullāh*.

تخریج: وأخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلاة وبيان صفته، ح: ٥٩١

من حديث الأوزاعي به.

Comments:

The correct method is that an individual may make as much supplications as one requires and whenever one requires, and the *Imām* may also do so whenever he wants; but it is not right for the *Imām* to make it habitual that it becomes routine. For details, see: *Tuḥfat Al-Aḥwadhī*: 1/245-246)

Chapter 109. What Has Been Related About Turning From His Right And From His Left

301. Qabīshah bin Hulb narrated that his father said: "When Allāh's Messenger ﷺ would lead us in *Ṣalāt* he would turn (to leave) from both sides, on his right and on his left." (*Ḥasan*)

There are narrations on this topic from 'Abdullāh bin Mas'ūd, Anas, 'Abdullāh bin 'Amr, and Abū Hurairah.

٣٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مُوسَى قَالَ: أَخْبَرَنِي [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا شَدَادُ أَبُو عَمَّارٍ: حَدَّثَنِي أَبُو أَسْمَاءَ الرَّحْبِيُّ قَالَ: حَدَّثَنِي ثَوْبَانُ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَنْصَرِفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ [اللَّهُ] ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: «اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

قَالَ [أَبُو عَيْسَى]: هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. وَأَبُو عَمَّارٍ اسْمُهُ شَدَادُ بْنُ عَبْدِ اللَّهِ.

(المعجم ١٠٩) - بَابُ مَا جَاءَ فِي الْأَنْصِرَافِ، عَنِ يَمِينِهِ وَعَنْ يَسَارِهِ (التحفة ١١٠)

٣٠١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَيْصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤْمِنَا فَيَنْصَرِفُ عَلَى جَانِبَيْهِ جَمِيعًا عَلَى يَمِينِهِ وَعَلَى شِمَالِهِ.

وَفِي الْبَابِ: عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَأَنَسٍ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو، وَأَبِي هُرَيْرَةَ. قَالَ أَبُو عَيْسَى: حَدِيثٌ هُلْبٍ حَدِيثٌ

[1] That is, after the *Taslīm*. See *Tuḥfat Al-Aḥwadhī*.

Abū ‘Eisā said: The *Ḥadīth* of Hulb is a *Ḥasan Ḥadīth*.

This is acted upon according to the people of knowledge, one is to leave from whichever side he wishes, from the right if he wants, or if he wants, from the left.

Both cases are reported correct from Allāh’s Messenger ﷺ.

It has been related that ‘Alī bin Abī Ṭālib said: “If his need was on the right, he would go from the right, and if his need was on the left, he would go from the left.”

تخریج: [إسناده حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب الانصراف من الصلاة، ح: ٩٢٩ من حديث أبي الأحوص به وصححه ابن عبد البر في الاستيعاب: ٦١٥/٣ مع الإصابة * وفي الباب عبدالله بن مسعود، [البخاري، ح: ٨٥٢، ومسلم، ح: ٥٩/٧٠٧] أنس، [مسلم، ح: ٧٠٨] وعبدالله بن عمرو، [ابن ماجه، ح: ٩٣١] وأبي هريرة، [البيهقي: ١٩٠/٢] * حديث علي رضي الله عنه.

Comments:

After making the final salutation, the *Imām* will sit at his place facing the people, as it is in the *Ḥadīth* of Samurah that the Prophet ﷺ would turn his face to us after concluding the prayer; (*Ṣaḥīḥ Al-Bukhārī*: 845) and when he would get up he would walk to whatever side he liked, right or left.

Chapter 110. What Has Been Related About The Description Of The *Ṣalāt*

302. Rifā‘ah bin Rāfi‘ narrated: “One day Allāh’s Messenger ﷺ was sitting in the *Masjid*” Rifā‘ah said: “And we were with him. Then what appeared to be a Bedouin man entered to pray, but he performed his *Ṣalāt* in a very breif manner. He then got up and greeted the prophet with *Salām*. The Prophet ﷺ said (returning the greeting): ‘And upon you. Go back and perform *Ṣalāt*, for indeed you have not prayed.’ So he returned to

حَسَنٌ.
وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ: أَنَّهُ يَنْصَرِفُ عَلَى أَيِّ جَانِبِيهِ شَاءَ: إِنْ شَاءَ عَنْ يَمِينِهِ، وَإِنْ شَاءَ عَنْ يَسَارِهِ.
وَقَدْ صَحَّ الْأَمْرَانِ عَنْ رَسُولِ اللَّهِ ﷺ.
وَيُرَوَّى عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ: إِنْ كَانَتْ حَاجَتُهُ عَنْ يَمِينِهِ أَخَذَ عَنْ يَمِينِهِ، وَإِنْ كَانَتْ حَاجَتُهُ عَنْ يَسَارِهِ، أَخَذَ عَنْ يَسَارِهِ.

(المعجم ١١٠) - بَابُ مَا جَاءَ فِي وَصْفِ الصَّلَاةِ (التحفة ١١١)

٣٠٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ يَحْيَى بْنِ عَلِيٍّ بْنِ يَحْيَى بْنِ خَلَادِ بْنِ رَافِعِ الرُّزَيْقِيِّ، [عَنْ أَبِيهِ]، عَنْ جَدِّهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ يَوْمًا - قَالَ رِفَاعَةُ: وَنَحْنُ مَعَهُ - إِذْ جَاءَهُ رَجُلٌ كَالْبَدَوِيِّ، فَصَلَّى، فَأَخَفَّ صَلَاتَهُ، ثُمَّ انْصَرَفَ فَسَلَّمَ عَلَيَّ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «وَعَلَيْكَ، فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»

perform *Ṣalāt*, then came and greeted the Prophet with *Salām*. So he (the Prophet ﷺ) said (returning the greeting): ‘And upon you. Go back and perform *Ṣalāt*, for indeed you have not prayed.’ [He did that] two or three times, each time coming to the Prophet ﷺ, greeted the Prophet with *Salām* and the Prophet ﷺ saying: ‘And upon you. Go back and perform *Ṣalāt*, for indeed you have not prayed’ – until the people got scared and became very worried that one whose prayer was so brief had not actually prayed. Then in the end the man said: ‘Then show me, and teach me, for I am a human who has suffered and is mistaken.’ So he said: ‘Alright. When you stand for *Ṣalāt* then perform *Wuḍū*’ as Allāh ordered you. Then say the *Tashah-hud*^[1], and the *Iqāmah* as well. If you know any Qur’ān then recite it, if not then praise Allāh, mention His greatness, and the *Tahlīl*.^[2] Then bow such that you are at rest in your bowing, then stand completely, then prostrate completely, then sit such that you are at rest while sitting then stand. When you have done that, then you have completed your *Ṣalāt*, and if you leave out something, then you have made your *Ṣalāt* deficient.’ And this was easier on them than the first matter, because if some of this was deficient, It would only reduce the reward of

فَرَجَعَ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ، فَقَالَ: «وَعَلَيْكَ، فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، [فَفَعَلَ ذَلِكَ] مَرَّتَيْنِ أَوْ ثَلَاثًا، كُلُّ ذَلِكَ يَأْتِي النَّبِيَّ ﷺ فَيُسَلِّمُ عَلَى النَّبِيِّ ﷺ، فَيَقُولُ النَّبِيُّ ﷺ: «وَعَلَيْكَ، فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، فَخَافَ النَّاسُ وَكَبُرَ عَلَيْهِمْ أَنْ يَكُونَ مَنْ أَخَفَّ صَلَاتَهُ لَمْ يُصَلِّ، فَقَالَ الرَّجُلُ فِي آخِرِ ذَلِكَ: فَأَرِنِي وَعَلِّمْنِي، فَإِنَّمَا أَنَا بَشَرٌ أُصِيبُ وَأُحْطِئُ، فَقَالَ: «أَجَلْ، إِذَا فُتِمْتَ إِلَى الصَّلَاةِ فَتَوَضَّأْ كَمَا أَمَرَكَ اللَّهُ بِهِ، ثُمَّ تَشَهَّدْ فَأَقِمِ أَيْضًا، فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَأَقْرَأْ، وَإِلَّا فَاحْمَدِ اللَّهَ وَكَبِّرْهُ وَهَلِّلْهُ، ثُمَّ ارْكَعْ فَاطْمِئِنِّ رَاكِعًا، ثُمَّ اعْتَدِلْ قَائِمًا، ثُمَّ اسْجُدْ فَاعْتَدِلْ سَاجِدًا، ثُمَّ اجْلِسْ فَاطْمِئِنِّ جَالِسًا، ثُمَّ قُمْ، فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ تَمَّتْ صَلَاتُكَ، وَإِنْ انْتَقَصَتْ مِنْهُ شَيْئًا انْتَقَصَتْ مِنْ صَلَاتِكَ»، قَالَ: وَكَانَ هَذَا أَهْوَنَ عَلَيْهِمْ مِنَ الْأُولَى أَنَّهُ مِنَ انْتَقَصَ مِنْ ذَلِكَ شَيْئًا انْتَقَصَ مِنْ صَلَاتِهِ وَلَمْ تَذْهَبْ كُلُّهَا.

قَالَ: وَفِي الْبَابِ عَنِ أَبِي هُرَيْرَةَ وَعَمَارِ بْنِ يَاسِرٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ رِفَاعَةَ بْنِ رَافِعٍ حَدِيثٌ حَسَنٌ.

وَقَدْ رَوَى عَنِ رِفَاعَةَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ.

[1] Meaning the *Adhān*.

[2] That is, say *Al-Ḥamdulillāh*, and *Allāhu Akbar*, and *Lā ilāha illallāh*.

his *Ṣalāt*, it would not have gone entirely.”

He said: There are narrations on this topic from Abū Hurairah and ‘Ammār bin Yāsir.

Abū ‘Eīsā said: The *Ḥadīth* of Rifā‘ah bin Rāfi‘ is a *Ḥasan Ḥadīth*.

And this *Ḥadīth* has been reported from Rifā‘ah through other routes.

تخریج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب صلاة من لا يقيم صلبه في الركوع والسجود، ح: ٨٦١ والنسائي: ٢/٢٠، ح: ٦٦٨ من حديث إسماعيل بن جعفر عن يحيى بن علي عن أبيه عن جده عن رفاعة به وصححه ابن خزيمة، ح: ٥٤٥ والحديث ذكره البغوي في شرح السنة: ٨٦/٣، ح: ٥٥٣ من حديث الترمذي به وسقط عنه أيضًا "عن أبيه" فالخطأ قديمة * وفي الباب عن أبي هريرة، [يأتي: ٣٠٣] وعمار بن ياسر، [لم نجده ولعله يشير إلى حديث النسائي، ح: ١٣٠٦، ١٣٠٧].

Comments:

The person who entered the mosque was Khallād bin Rāfi‘, the brother of Rifā‘ah bin Rāfi‘. He prayed two *Rak‘ah* of *Tahiyyatul-Masjid*, but he prayed very fast and quick, he did not perform *Rukū‘* and *Sujūd* etc. with the proper calmness and satisfaction, as they should have been done peacefully. So the Prophet ﷺ told him to repeat the prayer.

303. Abū Hurairah narrated: “Allāh’s Messenger ﷺ entered the *Masjid*, and a man entered and offered *Ṣalāt*. Then he came to give *Salām* to the Prophet ﷺ. He returned the *Salām* to him and said: ‘Go back and perform *Ṣalāt*, for indeed you have not prayed.’ So the man returned to pray as he had prayed. Then he came to give *Salām* to the Prophet ﷺ. He returned the *Salām* to him, then [Allāh’s Messenger ﷺ] said: ‘Go back and perform *Ṣalāt*, for indeed you have not prayed’ until he had done that three times. So the man said to him: ‘By the One who sent you with the Truth, I do not know any better than this, so teach me.’ So he said [to

٣٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عُمَرَ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ، فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ، فَرَدَّ عَلَيْهِ السَّلَامَ، فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ، فَرَدَّ عَلَيْهِ، [السَّلَامَ] فَقَالَ لَهُ [رَسُولُ اللَّهِ ﷺ]: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ لَهُ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا

him]: ‘When you stand for *Ṣalāt* then say the *Takbīr*, then recite what is easy for you of the Qur’ān. Then bow until you are at rest while bowing, then rise up until you have stood up completely, then prostrate until you are at rest while prostrating, then rise up until you are at rest sitting. Do that in all of your *Ṣalāt*.’ (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] Ibn Numair has narrated this *Ḥadīth* from ‘Ubaidullāh bin ‘Umar, from Sa‘eed Al-Maqburī, from Abū Hurairah, but he did not mention in it: “from his father, from Abū Hurairah.”

The narration of Yahya bin Sa‘eed from ‘Ubaidullāh bin ‘Umar is more correct (no.302).

Sa‘eed Al-Maqburī heard from Abū Hurairah, and, he reports from his father, from Abū Hurairah.

And Sa‘eed Al-Maqburī’s father’s name is Kaysān, and Sa‘eed Al-Maqburī’s *Kunya* is Abū Sa‘d.

[Kaysān was a slave who had a contract of emancipation from some of them.]

أَحْسِنُ غَيْرِ هَذَا، فَعَلَّمَنِي، فَقَالَ [لَهُ]: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ بِمَا نَسَرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ]: وَقَدْ رَوَى ابْنُ نُمَيْرٍ هَذَا الْحَدِيثَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، وَلَمْ يَذْكُرْ فِيهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.

وَرَوَاهُ يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ أَصَحَّ.

وَسَعِيدُ الْمَقْبُرِيُّ قَدْ سَمِعَ مِنْ أَبِي هُرَيْرَةَ، وَرَوَى عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.

وَأَبُو سَعِيدِ الْمَقْبُرِيِّ اسْمُهُ كَيْسَانٌ. وَسَعِيدُ الْمَقْبُرِيُّ يُكْنَى أَبَا سَعْدٍ.

[وَكَيْسَانٌ: عَبْدٌ كَانَ مَكَاتِبًا لِبَعْضِهِمْ].

تخریج: متفق عليه، وأخرجه البخاري، الأذان، باب وجوب القراءة للإمام والمأموم في الصلوات كلها... إلخ، ح: ٧٥٧ عن محمد بن بشار، مسلم، ح: ٣٩٧ من حديث يحيى القطان

به.

Commetsns:

‘Do that in all of four *Ṣalāt*’ proves that the recitation is part of each *Rak’ah*; so in every *Rak’ah* the recitation is compulsory.

[بَابُ مِنْهُ]

[Chapter: Something Else About That]

304. Muḥammad bin ‘Amr bin ‘Aṭā narrated from Abū Ḥumaid As-Sā’idī, he (Muḥammad) said: “I heard him saying – while he was among ten of the Companions of the Prophet ﷺ, one of whom was Abū Qatādah bin Rib’ī – ‘I am the most knowledgeable among you of the *Ṣalāt* of Allāh’s Messenger ﷺ.’ They said: ‘You did not precede us in his companionship, nor were you in his company more than us.’ He said: ‘Even still.’ They said: ‘Go ahead.’ So he said: ‘When Allāh’s Messenger ﷺ stood for *Ṣalāt* he would stand with his back straight and raise his hands until they were at the level of his shoulders. Then he would say: (*Allāhu Akbar*) “Allāh is Most Great” and bow. Then he would straighten (his back) so that he would not lower his head, nor raise it, and he placed his hands on his knees. Then he said: (*Sami’ Allāhu liman ḥamidah*) “Allāh listens to those who praise Him.” and he raised his hands and stood up straight until all of his bones completely returned to their places. Then he went down to the ground prostrating, then he said: (*Allāhu Akbar*) “Allāh is Most Great.” Then he held his upper-arms away from his midsection, and opened his toes on his feet (facing the *Qiblah*), then he bent his left foot and sat on it then straightened up until all of his bones completely returned to their

٣٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرٍو بْنِ عَطَاءٍ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: سَمِعْتُهُ وَهُوَ فِي عَشْرَةٍ مِنَ أَصْحَابِ النَّبِيِّ ﷺ أَحَدُهُمْ أَبُو قَتَادَةَ بْنُ رَبِيعٍ يَقُولُ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ، قَالُوا: مَا كُنْتَ أَفْذَمَنَا لَهُ صُحْبَةً وَلَا أَكْثَرَنَا لَهُ إِتْيَانًا، قَالَ: بَلَى، قَالُوا: فَأَعْرِضْ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ اعْتَدَلَ قَائِمًا وَرَفَعَ يَدَيْهِ حَتَّى يُحَادِي بِهِمَا مَنْكِبَيْهِ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَادِي بِهِمَا مَنْكِبَيْهِ، ثُمَّ قَالَ: «اللَّهُ أَكْبَرُ»، وَرَكَعَ، ثُمَّ اعْتَدَلَ، فَلَمْ يُصَوِّبْ رَأْسَهُ وَلَمْ يُثْنِعْ، وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، وَرَفَعَ يَدَيْهِ وَاعْتَدَلَ، حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا، ثُمَّ هَوَى إِلَى الْأَرْضِ سَاجِدًا، ثُمَّ قَالَ: «اللَّهُ أَكْبَرُ»، ثُمَّ جَافَى عَضُدَيْهِ عَنِ إِبْطَيْهِ، وَفَتَحَ أَصَابِعَ رِجْلَيْهِ، ثُمَّ ثَنَى رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَيْهَا، ثُمَّ اعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا ثُمَّ هَوَى سَاجِدًا، ثُمَّ قَالَ: «اللَّهُ أَكْبَرُ»، ثُمَّ ثَنَى رِجْلَهُ وَقَعَدَ وَاعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ، ثُمَّ نَهَضَ، ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ، حَتَّى إِذَا

places, then he went down to prostrate. Then he said: (*Allāhu Akbar*) “Allāh is Most Great,” then he bent his foot and sat and straightened up until all of his bones completely returned to their places. Then he got up. Then in the second *Rak’ah* he did the same as that, such that when he stood from the two prostrations, he said the *Takbīr* and raised his hands until they were at the level of his shoulders as he did when he opened the *Ṣalāt*. Then he did like that until it was the *Rak’ah* in which his *Ṣalāt* was to end, when he moved his left foot over and sat on his side (in the *Mutawarrik* position). Then he said the *Taslīm*.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. The meaning of: “[And he raised his hands] when he stood from the two prostrations” is when he stood from two *Rak’ah*.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الصلاة، باب ذكر التورك في الرابعة، ح: ٩٦٣، ٧٣٠ من حديث يحيى القطان به وصححه ابن خزيمة، ح: ٥٨٧، ٥٨٨ وابن حبان، ح: ٤٤٢، ٤٩١، ٤٩٢ والبخاري في جزء رفع اليدين وابن القيم وغيرهم.

Comments:

1. It is proven from this *Hadīth* that the calmness and satisfaction in performing the acts of prayer is essential.
2. Hands are raised at four places: In the beginning of the prayer, bowing to *Rukū’*, standing up from *Rukū’* and when standing up for the third *Rak’ah*.

305. (Another chain) that Muḥammad bin ‘Amr bin ‘Aṭā’ narrated from Abū Ḥumaid As-Sā’idī, he (Muḥammad) said: “I heard him saying – while he was among ten of the Companions of the Prophet ﷺ, one of whom was

قَامَ مِنَ السَّجْدَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَكْبَيْهِ، كَمَا صَنَعَ حِينَ افْتَتَحَ الصَّلَاةَ، ثُمَّ صَنَعَ كَذَلِكَ حَتَّى كَانَتْ الرَّكْعَةُ الَّتِي تَنْقُضِي فِيهَا صَلَاتَهُ آخَرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَى شِقِّهِ مُتَوَرِّكًا، ثُمَّ سَلَّمَ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

قَالَ: وَمَعْنَى قَوْلِهِ: [وَرَفَعَ يَدَيْهِ] إِذَا قَامَ مِنَ السَّجْدَتَيْنِ يَعْنِي إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ.

٣٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَالْحَسَنُ بْنُ عَلِيٍّ [الْخَلَّالُ] الْحُلَوَانِيُّ [وَسَلَمَةُ بْنُ شَيْبٍ] وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا أَبُو عَاصِمٍ [النَّبِيلُ]: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ

Abū Qatādah bin Rib‘ī”

He then mentioned a narration similar in meaning to the *Ḥadīth* of Yahya bin Sa‘eed (a narrator in the chain of *Ḥadīth* no. 304). But Abū ‘Āsim (An-Nabīl) added in it – from ‘Abdul- Ḥamīd bin Ja‘far – the phrase (at the end): “They said: ‘You have told the truth, this is the *Ṣalāt* of the Prophet ﷺ.”

[Abū ‘Eisā said: And Abū ‘Āsim Aḍ-Ḍaḥḥāk bin Mukhlid also reported it from ‘Abdul- Ḥamīd bin Ja‘far with the addition: “They said: ‘You have told the truth, this is the *Ṣalāt* of the Prophet ﷺ.”]

Chapter 111. What Has Been Related About The Recitation For The *Ṣubḥ* [(*Fajr*) Prayer]

306. Quṭbah bin Mālik narrated: “I heard Allāh’s Messenger ﷺ reciting for *Fajr*: And tall date palms^[1] in the first *Rak‘ah*.”

He said: There are narrations on this topic from ‘Amr bin Ḥuraith, Jābir bin Samurah, ‘Abdullāh bin As-Sā‘ib, Abū Barzah, and Umm Salamah.

Abū ‘Eisā said: The *Ḥadīth* of Quṭbah bin Mālik is a *Ḥasan Ṣaḥīh Ḥadīth*.

It has been reported that the Prophet ﷺ recited (*Sūrat*) *Al-Wāqī‘ah* in *Ṣubḥ* (*Fajr* prayer).

And it has been reported that he would recite from sixty to one-hundred *Āyāt* in *Fajr*.

عَمْرُو بْنُ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشْرَةِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِيهِمْ أَبُو قَتَادَةَ بْنُ رَبِيعٍ، فَذَكَرَ نَحْوَ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ بِمَعْنَاهُ وَزَادَ فِيهِ أَبُو عَاصِمٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ هَذَا الْحَرْفَ: قَالُوا: صَدَقْتَ هَكَذَا صَلَّى النَّبِيُّ ﷺ.

[قَالَ أَبُو عَيْسَى: زَادَ أَبُو عَاصِمٍ الضَّحَاكُ ابْنُ مَخْلَدٍ فِي هَذَا الْحَدِيثِ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ هَذَا الْحَرْفَ قَالُوا: صَدَقْتَ هَكَذَا صَلَّى النَّبِيُّ ﷺ].

تخريج: [إسناده صحيح] انظر الحديث السابق.

(المعجم ١١١) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ فِي [صَلَاةِ] الصُّبْحِ (التحفة ١١٢)

٣٠٦ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَمِّهِ قُطْبَةَ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي الْفَجْرِ ﴿وَالنَّخْلَ بَاسِقَتٍ﴾ [ق: ١٠] فِي الرَّكْعَةِ الْأُولَى.

قَالَ: وَفِي الْبَابِ عَنْ عَمْرِو بْنِ حُرَيْثٍ، وَجَابِرِ بْنِ سَمُرَةَ، وَعَبْدِ اللَّهِ بْنِ السَّائِبِ، وَأَبِي بَرْزَةَ، وَأُمِّ سَلَمَةَ.

قَالَ أَبُو عَيْسَى: حَدِيثُ قُطْبَةَ بْنِ مَالِكٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ فِي الصُّبْحِ بِالْوَاقِعَةِ.

[1] *Qaf* (50:10).

And it has been reported that he would recite: When the sun rolled up.^[1]

And it has been reported that ‘Umar wrote to Abū Mūsā that the recitation in *Ṣubḥ* should be from the long *Mufaṣṣal* (*Sūrah*). (*Ṣaḥīḥ*)

Abū ‘Eisā said: This is what is acted upon according to the people of knowledge. And it is the saying of Sufyān *Ath-Thawrī*, Ibn Al-Mubārak, and *Ash-Shāfi‘ī*.

وَرُوِيَ عَنْهُ: أَنَّهُ كَانَ يَقْرَأُ فِي الْفَجْرِ مِنْ سِتِّينَ آيَةً إِلَى مِائَةٍ.

وَرُوِيَ عَنْهُ: أَنَّهُ قَرَأَ: ﴿إِذَا انْتَشَرَ كُورَتْ﴾.

وَرُوِيَ عَنْ عُمَرَ: أَنَّهُ كَتَبَ إِلَى أَبِي

مُوسَى: أَنْ اقْرَأْ فِي الصُّبْحِ بِطَوَالِ الْمُفْصَلِ.

قَالَ أَبُو عِيْسَى: وَعَلَى هَذَا الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ.

وَبِهِ قَالَ سُفْيَانُ الثَّوْرِيُّ، وَابْنُ الْمُبَارَكِ،

وَالشَّافِعِيُّ.

تخریج: وأخرجه مسلم، الصلاة، باب القراءة في الصبح، ح: ٤٥٧ من حديث سفيان الثوري به * وفي الباب عن عمرو بن حريث [مسلم، ح: ٤٥٦] وجابر بن سمرة، [مسلم، ح: ٤٥٨] وعبدالله بن السائب، [مسلم، ح: ٤٥٥] وأبي برزة، [مسلم، ح: ٤٦١] والبخاري، ح: ٥٤١] وأم سلمة، [البخاري، ح: ١٦١٩] * حديث عمر، أخرجه مالك وغيره وهو حديث صحيح.

Comments:

1. The recitation of the Qur’ān is also a compulsory part and a fundamental pillar of prayer, like standing, *Rukū’*, *Sujūd* and sitting; and the standing position is its place.
2. Reciting *Al-Fātihah* in every *Rak’ah* is compulsory while Reciting a portion of the Qur’ān after *Fātihah* is *Sunnah*; and if it is missed by chance, the prayer without it is valid.

Chapter 112. What Has Been Related About The Recitation For *Zuhr* And *‘Aṣr*

307. Jābir bin Samurah narrated: “For *Zuhr* and *‘Aṣr*, Allāh’s Messenger ﷺ would recite: By the heavens, holding the *Burūj* and (By the heavens and *At-Tāriq*) and similar to them.”^[2] (*Ḥasan*)

He said: There are narrations on this topic from *Khabbāb*, Abū Sa‘eed, Abū Qatādah, Zaid bin

(المعجم ١١٢) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ فِي الظُّهْرِ وَالْعَصْرِ (التحفة ١١٣)

٣٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ

سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ

رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ

بِالسَّمَاءِ ذَاتِ الْبُرُوجِ، وَالسَّمَاءِ وَالطَّارِقِ

وَشِبْهَيْهِمَا.

[1] *At-Takwīr* 81:1.

[2] *Al-Burūj* 85 and *At-Tāriq* 86.

Thābit, and Al-Barā' [bin 'Āzib].

Abū 'Eisā said: The *Ḥadīth* of Jābir bin Samurah is a *Ḥasan Ṣaḥīh Ḥadīth*

It has been reported that the Prophet ﷺ would recite *Sūrat As-Sajdah* for the *Zuḥr* prayer.

It has also been related that he would recite about thirty *Ayāt* in the first *Rak'ah* of the *Zuḥr* prayer, and about [fifteen] *Ayāt* in the second *Rak'ah*.

It has been reported that 'Umar wrote to Abū Mūsā to recite from the middle *Mufaṣṣal* (*Sūrah*) for the *Zuḥr* prayer.

Some of the people of knowledge held the view that [recitation during] '*Aṣr*' was like the recitation for the *Maghrib* prayer: i.e. one is to recite from the shorter *Mufaṣṣal* (*Sūrah*).

It has been reported that Ibrāhīm An-Nakha'ī said that the recitation for the '*Aṣr*' and *Maghrib* prayers should be of the same length.

And Ibrāhīm said that the recitation for the *Zuḥr* prayer is four times more than the recitation for '*Aṣr*' prayer.^[1]

قَالَ: وَفِي الْبَابِ عَنْ خَبَابٍ وَأَبِي سَعِيدٍ وَأَبِي قَتَادَةَ وَزَيْدِ بْنِ ثَابِتٍ وَالْبَرَاءِ [بْنِ عَازِبٍ].

قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرِ بْنِ سَمْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ فِي الظُّهْرِ قَدْرَ تَنْزِيلِ السَّجْدَةِ.

وَرُوِيَ عَنْهُ: أَنَّهُ كَانَ يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى مِنَ الظُّهْرِ قَدْرَ ثَلَاثِينَ آيَةً، وَفِي الرَّكْعَةِ الثَّانِيَةِ قَدْرَ [خَمْسِ عَشْرَةَ] آيَةً.

وَرُوِيَ عَنْ عُمَرَ: أَنَّهُ كَتَبَ إِلَى أَبِي مُوسَى: أَنْ أَقْرَأُ فِي الظُّهْرِ بِأَوْسَاطِ الْمُفَصَّلِ.

وَرَأَى بَعْضُ أَهْلِ الْعِلْمِ: أَنَّ [الْقِرَاءَةَ فِي صَلَاةِ] الْعَصْرِ كَتَحْوِ الْقِرَاءَةِ فِي صَلَاةِ الْمَغْرِبِ: يَقْرَأُ بِقِصَارِ الْمُفَصَّلِ.

وَرُوِيَ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ: تَعْدُلُ صَلَاةُ الْعَصْرِ بِصَلَاةِ الْمَغْرِبِ فِي الْقِرَاءَةِ.

وَقَالَ إِبْرَاهِيمُ: تُضَاعَفُ صَلَاةُ الظُّهْرِ عَلَى صَلَاةِ الْعَصْرِ فِي الْقِرَاءَةِ أَرْبَعَ مَرَارٍ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب قدر القراءة في صلاة الظهر والعصر، ح: ٨٠٥ والنسائي ١٦٦/٢، ح: ٩٨٠ من حديث حماد بن سلمة به وصححه ابن حبان، ح: ٤٦٥ وللحديث شواهد عند الطبراني وغيره * وفي الباب عن خباب، [البخاري، ح: ٧٦٠] وأبي سعيد، [مسلم، ح: ٤٥٢] وأبي قتادة، [البخاري، ح: ٧٥٩] ومسلم، [ح: ٤٥١] وزيد بن ثابت، [البيهقي، ٩٣/٢] والبراء بن عازب، [ابن ماجه، ح: ٨٣٠ والنسائي، ح: ٩٧٢] * حديث: أنه قرأ في الظهر قدر تنزيل السجدة، أخرجه مسلم، ح: ٤٥٢ حديث عمر: رواه أبو حفص كما في المغني لابن قدامة (١/٣٣٤ مسئله: ٧٩٤) ولم أجده أثر إبراهيم النخعي: رواه ابن أبي شيبة (١/

[1] That is each *Rak'ah*' recitation is double in the length.

٣٥٧ ح ٣٥٨٤، ٣٥٨٥) وسنده ضعيف، وروى ابن أبي شيبة (٣٥٨٣) بسند صحيح عن إبراهيم قال: "العصر والمغرب سواء".

Chapter 113. [What Has Been Related About] The Recitation For Maghrib

(المعجم ١١٣) - بَابُ [مَا جَاءَ] فِي الْقِرَاءَةِ فِي الْمَغْرِبِ (التحفة ١١٤)

308. Umm Al-Faḍl narrated: "Allāh's Messenger ﷺ came out to us with his head bandaged from his illness. He prayed *Maghrib*, reciting (*Sūrat*) *Al-Mursalāt*." [She said:] "He did not pray it again until he met Allāh the Mighty and Sublime." (*Ṣaḥīḥ*)

٣٠٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدُهُ [بْنُ سُلَيْمَانَ] عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ [بْنِ عُثْبَةَ]، عَنْ ابْنِ عَبَّاسٍ، عَنْ أُمِّ أُمِّ الْفَضْلِ قَالَتْ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَهُوَ عَاصِبٌ رَأْسَهُ فِي مَرَضِهِ فَصَلَّى الْمَغْرِبَ، فَقَرَأَ بِالْمُرْسَلَاتِ، [قَالَتْ:] فَمَا صَلَّاهَا بَعْدُ حَتَّى لَقِيَ اللَّهَ عَزَّ وَجَلَّ.

There are narrations on this topic from Jubair bin Mu‘im, Ibn ‘Umar, Abū Ayyūb, and Zaid bin Thābit.

[Abū ‘Eīsā said:] The *Ḥadīth* of Umm Al-Faḍl is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

[قَالَ:] وَفِي الْبَابِ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، وَابْنِ عُمَرَ، وَأَبِي أُيُوبَ، وَزَيْدِ بْنِ ثَابِتٍ. قَالَ [أَبُو عَيْسَى]: حَدِيثُ أُمِّ الْفَضْلِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

And it has been reported that the Prophet ﷺ would recite (*Sūrat*) *Al-A‘rāf* in the (first) two *Rak‘ah* of *Maghrib*.

وَ [قَدْ] رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ فِي الْمَغْرِبِ بِالْأَعْرَافِ فِي الرَّكَعَتَيْنِ كِلْتَاهِمَا. وَرُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ فِي الْمَغْرِبِ بِالطُّورِ.

It has also been reported that the Prophet ﷺ recited (*Sūrat*) *Aṭ-Tūr* in *Maghrib*.

And it has been reported that ‘Umar wrote to Abū Mūsā to recite from the short *Mufaṣṣal* (*Sūrah*) for *Maghrib*.

وَرُوِيَ عَنْ عُمَرَ أَنَّهُ كَتَبَ إِلَى أَبِي مُوسَى: أَنْ أَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفْصَلِ. وَرُوِيَ عَنْ أَبِي بَكْرٍ [الصَّدِيقِ] أَنَّهُ قَرَأَ فِي الْمَغْرِبِ بِقِصَارِ الْمُفْصَلِ.

It has been reported that Abū Bakr [Aṣ-Ṣiddīq] would recite from the short *Mufaṣṣal* (*Sūrah*) for *Maghrib*.

He said: This is what is acted upon according to the people of knowledge and it is the saying of Ibn Al-Mubāarak, Aḥmad, and Ishāq.

قَالَ: وَعَلَى هَذَا الْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ ابْنُ الْمُبَارَكِ وَأَحْمَدُ وَإِسْحَاقُ.

Ash-Shāfi‘ī said: "It has been mentioned that Mālik considered it

undesirable that a person should recite long *Sūrah* like *Aṭ-Ṭūr* and *Al-Mursalāt* for the *Maghrib* prayer.” *Ash-Shāfi‘ī* said: “That is not disliked, rather it is recommended to recite these *Sūrah* in [the *Maghrib* prayer].

وَقَالَ الشَّافِعِيُّ: وَدُكِرَ عَنْ مَالِكٍ أَنَّهُ يَكْرَهُ أَنْ يُقْرَأَ فِي صَلَاةِ الْمَغْرِبِ بِالسُّورِ الطُّوَالِ، نَحْوَ الطُّورِ وَالْمُرْسَلَاتِ. قَالَ الشَّافِعِيُّ: لَا أَكْرَهُ ذَلِكَ بَلْ اسْتَحَبْتُ أَنْ يُقْرَأَ بِهَذِهِ السُّورِ فِي [صَلَاةِ الْمَغْرِبِ].

تخريج: [صحيح] وأخرجه البخاري، الأذان، باب القراءة في المغرب، ح: ٨٦٣، ومسلم، ح: ٤٦٢ من حديث الزهري به أصل الحديث وللحديث شواهد * وفي الباب عن جبير بن مطعم، [البخاري، ح: ٧٦٥، ومسلم، ح: ٤٦٣] وابن عمر، [ابن ماجه، ح: ٨٣٣] وأبي أيوب، [أحمد: ٥/١٨٥، ٤١٨، وابن خزيمة، ح: ٥١٨، ٥٤٠] وزيد بن ثابت [البخاري، ح: ٧٦٤].

Comments:

When the illness of Allāh’s Messenger ﷺ, which caused his death, turned extremely severe; it was Thursday, he ﷺ offered *Maghrib* (evening) prayer in his home outside the room and prolonged the recitation, which proves that the long recitation in *Maghrib* prayer is allowed and it is *Sunnah*.

Chapter 114. What Has Been Related About The Recitation For The ‘*Ishā*’ Prayer

(المعجم ١١٤) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ فِي صَلَاةِ الْعِشَاءِ (التحفة ١١٥)

309. ‘Abdullāh bin Buraidah narrated that his father (Buraidah) said: “Allāh’s Messenger ﷺ would recite: By the sun and its brightness,^[1] or similar *Sūrah* for the latter ‘*Ishā*’ (prayer).” (*Hasan*)

٣٠٩ - حَدَّثَنَا عَبْدُهُ بْنُ عَبْدِ اللَّهِ الْخُرَاعِيُّ [البصريُّ]: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا [حُسَيْنُ] بْنُ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُقْرَأُ فِي الْعِشَاءِ الْآخِرَةَ بِالسَّمْسِ وَضِحَاهَا وَنَحْوِهَا مِنَ السُّورِ. [قَالَ]: وَفِي الْبَابِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ [وَأَنْسَ].

[He said:] There are narrations on this topic from Al-Barā’ bin ‘Āzib, [and Anas].

Abū ‘Eisā said: The *Hadīth* of Buraidah is a *Hasan Hadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ بُرَيْدَةَ حَدِيثٌ حَسَنٌ.

It has been reported that the Prophet ﷺ would recite: By the fig and the olive,^[2] for the latter ‘*Ishā*’.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ فِي الْعِشَاءِ الْآخِرَةَ بِالَّتِينِ وَالزَّيْتُونِ.

It has been reported that ‘Uthmān bin ‘Affān would recite from the middle *Mufaṣṣal Sūrah*, like *Al-*

[1] *Ash-Shams* (91).

[2] *At-Tin* 95.

Munāfiqūn or similar, for '*Ishā*'.

It has been narrated from Companions of the Prophet ﷺ and the *Tābi'in* that they would recite more or less than these, so it is as if the matter was not restricted according to them.

The best thing about this is what has been reported from the Prophet ﷺ, that he would recite: By the sun and its brightness, and By the fig and the olive.

رُوِيَ عَنْ عُمَانَ بْنِ عَمَانَ: أَنَّهُ كَانَ يَقْرَأُ فِي الْعِشَاءِ بِسُورٍ مِنْ أَوْسَاطِ الْمُفْصَلِ نَحْوِ سُورَةِ الْمُنَافِقِينَ وَأَشْبَاهِهَا.

رُوِيَ عَنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ: أَنَّهُمْ قَرَأُوا بِأَكْثَرِ مِنْ هَذَا وَأَقَلِّ: فَكَانَ الْأَمْرَ عِنْدَهُمْ وَاسِعٌ فِي هَذَا.

وَأَحْسَنُ شَيْءٍ فِي ذَلِكَ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ بِالشَّمْسِ وَضُحَاهَا، وَالتِّينِ وَالرَّيْثُونِ.

تخريج: [إسناده حسن] وأخرجه النسائي: ١٧٢/٢، ١٧٣، ح: ١٠٠٠ (الافتتاح، باب القراءة في العشاء الآخرة بـ "والشمس وضوحها") من حديث حسين بن واقد به * وفي الباب عن البراء بن عازب، [يأتي: ٣١٠] وأنس، [لم نجده].

310. Al-Barā' bin Āzib narrated: "The Prophet ﷺ would recite: By the fig and the olive.^[1] for '*Ishā*'." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadūth* is *Ḥasan Ṣaḥīḥ*.

٣١٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ بَحْيِ بْنِ سَعِيدِ الْأَنْصَارِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ النَّبِيَّ ﷺ قَرَأَ فِي الْعِشَاءِ الْآخِرَةِ بِالتِّينِ وَالرَّيْثُونِ. [قَالَ أَبُو عِيسَى]: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب القراءة في العشاء، ح: ٤٦٤ من حديث يحيى الأنصاري، والبخاري، ح: ٧٦٧ من حديث عدي بن ثابت به.

Comments:

Sometimes *Maḡrib* (evening) prayer is called First '*Ishā*' and the '*Ishā*' is named latter '*Ishā*'.

Chapter 115. What Has Been Related About Recitation Behind The *Imām*

(المعجم ١١٥) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ خَلْفَ الْإِمَامِ (التحفة ١١٦)

311. 'Ubādah bin Aṣ-Ṣāmit narrated: "Allāh's Messenger ﷺ

٣١١ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُ بَنِي سَلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ

[1] *At-Tīm* 95.

prayed the *Ṣubḥ* prayer, and he had difficulty with the recitation. When turned (after finishing) he said: 'I think that you are reciting behind your *Imām*?' He said: "We said: 'Yes, Messenger of Allāh, by Allāh!' He said: 'Do not do that, except for *Umm Al-Kitāb*,^[1] for there is no *Ṣalāt* for one who does not recite it.'" (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Abū Hurairah, 'Aishah, Anas, Abū Qatādah, and 'Abdullāh bin 'Amr.

Abū 'Eisā said: The *Hadīth* of 'Ubādah is a *Ḥasan Ḥadīth*.

Az-Zuhrī has narrated this *Hadīth* from Maḥmūd bin Ar-Rabī', from 'Ubādah bin Aṣ-Ṣāmit, that the Prophet ﷺ said: "There is no *Ṣalāt* for one who does not recite *Fātiḥatil Kitāb*."

[He said:] This is more correct.

This *Hadīth* is to be acted upon, regarding recitation behind the *Imām*, according to most of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi'īn*.

It is the saying of Mālik bin Anas, Ibn Al-Mubāarak, Ash-Shāfi'i, Aḥmad, and Ishāq. They held the view that one is to recite behind the *Imām*.

تخریج: [صحيح] وأخرجه أبو داود، الصلاة، باب من ترك القراءة في صلاته بفاتحة الكتاب، ح: ٨٢٣ من حديث محمد بن إسحاق بن يسار به وصرح بالسمع عند أحمد وغيره، وسنده حسن، مكحول بريء من التدليس، والحديث حسنه الدارقطني وصححه البيهقي وابن خزيمة، ح: ١٥٨١ وابن حبان وأبو داود، والبخاري والحاكم وابن عجلان وابن الملقن والخطابي وغيرهم وللحديث شواهد صحيحة عند أبي داود، ح: ٨٢٤ والبيهقي في كتاب القراءات وغيرهما.

مَكْحُولٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ ابْنِ الصَّامِتِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الصُّبْحَ، فَتَقَلَّتْ عَلَيْهِ الْقِرَاءَةُ، فَلَمَّا انْصَرَفَ قَالَ: «إِنِّي أَرَأَيْتُمْ تَقْرَءُونَ وَرَاءَ إِمَامِكُمْ؟» قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ إِي وَالله! قَالَ: «لَا تَفْعَلُوا إِلَّا بِأَمِّ الْقُرْآنِ، فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا».

قَالَ: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَعَائِشَةَ، وَأَنْسِ، وَأَبِي قَتَادَةَ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ أَبُو عَيْسَى: حَدِيثُ عُبَادَةَ حَدِيثٌ حَسَنٌ.

وَرَوَى هَذَا الْحَدِيثَ الزُّهْرِيُّ عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

[قَالَ]: وَهَذَا أَصْحَحُ.

وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ فِي الْقِرَاءَةِ خَلَفَ الْإِمَامَ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ.

وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ: يَرُونَ الْقِرَاءَةَ خَلْفَ الْإِمَامِ.

[1] That is, *Sūrat Al-Fātiḥah*.

Comments:

Other than *Imām* Abū Ḥanīfah, all the *A'immaḥ* are in favor of reading *Fātiḥah* behind the *Imām*; some are of the view to read in all prayers, according to some just in silent prayers; some state it obligatory and some desirable. But this *Ḥadīth* is very clear that no prayer would be valid without *Fātiḥah*; and the word *'Mann'* unanimously includes every body in general, therefore it includes all: *Imām*, individual, and the follower.

Chapter 116. What Has Been Related About Not Reciting Behind The *Imām* When The *Imām* Is Reciting Aloud

312. Abū Hurairah narrated: "Allāh's Messenger ﷺ turned (after praying) from a *Ṣalāt* in which he recited aloud and said: 'Has any one of you recited along with me just now?' A man said: 'Yes, O Messenger of Allāh.' He said: 'Indeed I said to myself: Why was I being contended with for the *Qur'ān*?' He (Az-Zuhrī one of the narrators) said: "So when they heard that from Allāh's Messenger, the people stopped reciting with Allāh's Messenger in the prayers that Allāh's Messenger recited aloud."

[He said:] There are narrations on this topic from Ibn Mas'ūd, Imrān bin Ḥuṣain, and Jābir bin 'Abdullāh.

Abū 'Eisā said: This *Ḥadīth* is *Hasan*.

(One of the narrators:) Ibn Ukaimah Al-Laiḥī's name is 'Umārah and they call him 'Amr bin Ukaimah.

Some of Az-Zuhrī's companions reported this *Ḥadīth* with the wording: "Az-Zuhrī said: 'So the people stopped reciting when they

(المعجم ١١٦) - بَابُ مَا جَاءَ فِي تَرْكِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ إِذَا جَهَرَ الْإِمَامُ بِالْقِرَاءَةِ (التحفة ١١٧)

٣١٢ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكُ [بْنُ أَنَسٍ] عَنْ ابْنِ شَهَابٍ، عَنِ ابْنِ أُكَيْمَةَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَنْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ، فَقَالَ: «هَلْ قَرَأَ مَعِيَ أَحَدٌ مِنْكُمْ أَنْفَاءً؟» فَقَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «إِنِّي أَقُولُ مَا لِي أَنْتَ أَرَعُ الْقُرْآنَ؟» قَالَ: فَأَنْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللَّهِ ﷺ فِيمَا يَجْهَرُ فِيهِ رَسُولُ اللَّهِ ﷺ مِنَ الصَّلَوَاتِ بِالْقِرَاءَةِ، حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ.

[قَالَ] وَفِي الْبَابِ: عَنِ ابْنِ مَسْعُودٍ، وَعُمَرَانَ بْنِ حُصَيْنٍ، وَجَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ. وَابْنُ أُكَيْمَةَ اللَّيْثِيُّ اسْمُهُ عُمَارَةٌ وَيُقَالُ: عَمْرُو بْنُ أُكَيْمَةَ.

وَرَوَى بَعْضُ أَصْحَابِ الزُّهْرِيِّ هَذَا الْحَدِيثَ وَذَكَرُوا هَذَا الْحَرْفَ: قَالَ: قَالَ الزُّهْرِيُّ: فَأَنْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ حِينَ

heard that from Allāh's Messenger ﷺ.”

There is nothing in this *Hadīth* that would change one who held the view that one should recite behind the *Imām*. Because Abū Hurairah is the one who reported this *Hadīth* from the Prophet ﷺ.

And Abū Hurairah reported that the Prophet ﷺ said: “Whoever performs a *Ṣalāt* in which he does not recite *Umm Al-Qur’ān*, then it is a miscarriage, [it is a miscarriage] that is not complete.” So it was said to him by one who narrated the *Hadīth*: “Sometimes I am behind an *Imām*?” He said: “Recite it to yourself.”

Abū ‘Uthmān An-Nahdī narrated that Abū Hurairah said: “the Prophet ﷺ ordered me to call out: ‘There is no *Ṣalāt* except with the recitation of *Fātiḥatil-Kitāb*.’”

[Most of] the people of *Hadīth* chose the view that a man is not to recite when the *Imām* recites aloud. They say he should rather read it during the *A’immah* pauses.

The people of knowledge differ over reciting behind the *Imām*. Most of the people of knowledge including the Companions of the Prophet ﷺ, the *Tābi’in*, and those after them held the view that one is to recite behind the *Imām*.

This is the view of Mālik [bin Anas], [‘Abdullāh] Ibn Al-Mubāarak, Ash-Shāfi‘ī, Aḥmad, and Ishāq.

It has been reported that ‘Abdullāh bin Al-Mubāarak said: “I recite behind the *Imām* and the

سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ.

وَلَيْسَ فِي هَذَا الْحَدِيثِ مَا يَدْخُلُ عَلَى مَنْ رَأَى الْقِرَاءَةَ خَلْفَ الْإِمَامِ لِأَنَّ أَبَا هُرَيْرَةَ هُوَ الَّذِي رَوَى عَنِ النَّبِيِّ ﷺ هَذَا الْحَدِيثَ.

وَرَوَى أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ [فَهِيَ خِدَاجٌ] غَيْرُ تَمَامٍ» فَقَالَ لَهُ حَامِلُ الْحَدِيثِ إِنِّي أَكُونُ أحيانًا وَرَاءَ الْإِمَامِ؟ قَالَ: اقْرَأْ بِهَا فِي نَفْسِكَ.

وَرَوَى أَبُو عُثْمَانَ التَّهْدِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَنِي النَّبِيُّ ﷺ أَنْ أَنْادِيَ أَنْ لَا صَلَاةَ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ.

وَاخْتَارَ [أَكْثَرُ] أَصْحَابِ الْحَدِيثِ أَنْ لَا يَقْرَأَ الرَّجُلُ إِذَا جَهَرَ الْإِمَامُ بِالْقِرَاءَةِ، وَقَالُوا: يَتَّبِعُ سَكَتَاتِ الْإِمَامِ.

وَقَدْ ائْتَلَفَ أَهْلُ الْعِلْمِ فِي الْقِرَاءَةِ خَلْفَ الْإِمَامِ، فَرَأَى أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمُ الْقِرَاءَةَ خَلْفَ الْإِمَامِ.

وَبِهِ يَقُولُ مَالِكُ [بْنُ أَنَسٍ]، وَ[عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُ قَالَ: أَنَا أَقْرَأُ خَلْفَ الْإِمَامِ وَالنَّاسُ يَقْرَءُونَ، إِلَّا قَوْمًا مِنَ الْكُوفِيِّينَ، وَأَرَى أَنَّ مَنْ لَمْ يَقْرَأْ، صَلَاتُهُ جَائِزَةٌ.

وَسَدَّدَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي تَرْكِ قِرَاءَةِ فَاتِحَةِ الْكِتَابِ، وَإِنْ كَانَ خَلْفَ الْإِمَامِ،

people recite behind the *Imām*, except for some people from Al-Kūfah. I think that whoever does not recite, his *Ṣalāt* is still acceptable.”

There are those among the people of knowledge who were strict about not reciting *Fātiḥatil-Kitāb*, even in the case of being behind an *Imām*. They said that *Ṣalāt* is not acceptable without the recitation of *Fātiḥatil-Kitāb*, whether one is alone or behind an *Imām*, and as proof they used what is reported from ‘Ubādah bin Aṣ-Ṣāmit from the Prophet ﷺ.

‘Ubādah bin Aṣ-Ṣāmit recited behind the *Imām* after the Prophet ﷺ, alluding with his action to the Prophet’s ﷺ saying: “No *Ṣalāt* is valid without the recitation of *Fātiḥatil-Kitāb*.”

This is also the saying of *Ash-Shāfi’i*, *Ishāq* and others.

As for *Aḥmad bin Ḥanbal*, he said the meaning of the saying of the Prophet ﷺ: “There is no *Ṣalāt* except with the recitation of *Fātiḥatil-Kitāb*” is when one is alone. He supported his position with the *Hadīth* of *Jābir bin ‘Abdullāh* in which he said: “Whoever prayed a *Rak’ah* in which he did not recite *Umm Al-Qur’ān*, then he did not pray, except if he was behind an *Imām*.” *Aḥmad* [bin Ḥanbal] said: “This is a man from among the Companions of the Prophet ﷺ, interpreting the saying of the Prophet ﷺ: ‘There is no *Ṣalāt* except with the recitation of *Fātiḥatil-Kitāb*’ to mean that this is when one is

فَقَالُوا: لَا تُجْزَىٰ صَلَاةٌ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ، وَحَدَّثَهُ كَانَ أَوْ خَلْفَ الْإِمَامِ وَذَهَبُوا إِلَى مَا رَوَىٰ عِبَادَةُ بْنُ الصَّامِتِ عَنِ النَّبِيِّ ﷺ.

وَقَرَأَ عِبَادَةُ بْنُ الصَّامِتِ بَعْدَ النَّبِيِّ ﷺ خَلْفَ الْإِمَامِ، وَتَأَوَّلَ قَوْلَ النَّبِيِّ ﷺ: «لَا صَلَاةَ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ».

وَبِهِ يَقُولُ الشَّافِعِيُّ وَإِسْحَاقُ وَغَيْرُهُمَا.

وَأَمَّا أَحْمَدُ بْنُ حَنْبَلٍ فَقَالَ: مَعْنَى قَوْلِ

النَّبِيِّ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ» إِذَا كَانَ وَحْدَهُ. وَاحْتَجَّ بِحَدِيثِ

جَابِرِ بْنِ عَبْدِ اللَّهِ حَيْثُ قَالَ: مَنْ صَلَّى رَكْعَةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَلَمْ يُصَلِّ، إِلَّا أَنْ يَكُونَ وَرَاءَ الْإِمَامِ. قَالَ أَحْمَدُ [بْنُ حَنْبَلٍ]:

فَهَذَا رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ تَأَوَّلَ قَوْلَ النَّبِيِّ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ

الْكِتَابِ»: أَنْ هَذَا إِذَا كَانَ وَحْدَهُ. وَاخْتَارَ أَحْمَدُ مَعَ هَذَا الْقِرَاءَةَ خَلْفَ الْإِمَامِ وَأَنْ لَا

يَبْرُكُ الرَّجُلُ فَاتِحَةَ الْكِتَابِ وَإِنْ كَانَ خَلْفَ الْإِمَامِ.

alone.” Yet, Aḥmad chose the view that one is to recite behind the *Imām*, and that he should not abandon reciting *Fātiḥatil-Kitāb* even if he was behind an *Imām*.

تخريج: [صحيح] وأخرجه أبو داود، ح: ٨٢٦ والنسائي: ١٤١/٢، ح: ٩٢٠ من حديث مالك به وهو في الموطأ: ٨٦/١ (يحيى) وصححه ابن حبان، ح: ٤٥٤ * ابن أكيمة، حاله كنفاع ابن محمود المقدسي، جهلا والراجح توثيقهما * وفي الباب عن ابن مسعود، [أحمد: ٤٥١/١] وعمران بن حصين، [مسلم، ح: ٣٩٨] وجابر بن عبدالله، [ابن ماجه، ح: ٨٥٠] وهو حديث ضعيف من جميع طرقه * حديث من صلى صلاة... إلخ، [يأتي: ٢٩٥٣] وحديث أبي عثمان النهدي: أخرجه أبو داود، ح: ٨٢٠ حديث جابر الأنصاري: [يأتي بعده: ٣١٣].

Comments:

1. It is known from this *Hadīth* that this man recited aloud, so the contention with the recitation of the Prophet ﷺ began; had he not recited aloud the contention would not have happened; due to which the Prophet ﷺ forbade reciting aloud in the prayer which is read aloud by the *Imām*, it means it has no relation with the silent prayer.
2. It has relation with the recitation after *Fātiḥah*; now if it is reflected without inclining to any side, in fact in the loud prayers behind the *Imām* only *Fātiḥah* is to be recited and in the silent prayers complete recitation will be made (including *Fātiḥah* and a portion from the Qur’ān after it).

313. Abū Nu’aim Wahb bin Kaisān narrated that he heard Jābir bin ‘Abdullāh saying: “Whoever prayed a *Rak’ah* in which he did not recite *Umm Al-Qur’ān*, then he did not pray, except if he was behind an *Imām*.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٣١٣ حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي نُعَيْمٍ وَهَبِ بْنِ كَيْسَانَ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: مَنْ صَلَّى رَكْعَةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَلَمْ يُصَلِّ إِلَّا أَنْ يَكُونَ وَرَاءَ الْإِمَامِ. [قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه البيهقي: ١٦٠/٢ من حديث مالك به وهو في الموطأ: ١/٨٤ (يحيى).

Chapter 117. What Is Said When One Enters Into The *Masjid*

(المعجم ١١٧) - بَابُ مَا جَاءَ مَا يَقُولُ عِنْدَ دُخُولِهِ الْمَسْجِدِ (التحفة ١١٨)

314. Fāṭimah the Great narrated: “When Allāh’s Messenger ﷺ

٣١٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا

entered the *Masjid* he said *Ṣalāt* and *Salām* upon Muḥammad, and then said: (*Rabbighfirli dhunūbī, waftahlī abwāba raḥmatik*) ‘O pardon my sins, and open the gates of Your mercy for me.’ And when he exited he said *Ṣalāt* and *Salām* upon Muḥammad, and then said: (*Rabbighfirli dhunūbī, waftahlī abwāba raḥmatik*) ‘O Lord pardon my sins, and open the gates of Your blessings for me.’” (*Da’īf*)

إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ لَيْثٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنْ جَدَّتِهَا فَاطِمَةَ الْكُبْرَى قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْمَسْجِدَ صَلَّى عَلَيَّ مُحَمَّدٍ وَسَلَّمَ، وَقَالَ: «رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»، وَإِذَا خَرَجَ صَلَّى عَلَيَّ مُحَمَّدٍ وَسَلَّمَ، وَقَالَ: «رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ».

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المساجد والجماعات، باب الدعاء عند دخول المسجد، ح: ٧٧١ من حديث إسماعيل ابن علي به، ليث بن أبي سليم ضعيف من جهة حفظه وحديث مسلم، ح: ٧١٣ ب يغني عنه.

Comments:

A mosque is a place to gain religious and spiritual benefits, and the favors of the Hereafter; therefore when entering the mosque the Prophet ﷺ would request the forgiveness of sins and the doors of mercy to be opened; and outside the mosque is the field of earning livelihood so when leaving the mosque he ﷺ would request the abundance of the favors of the worldly life by the grace of Allāh ﷻ.

315. Ismā’il bin Ibrāhīm (a narrator in the chain of *Ḥadīth* no. 314) said: “I met ‘Abdullāh bin Al-Ḥusain in Makkah, so I asked him about this *Ḥadīth*, so he narrated it to me, he said: ‘When Allāh’s Messenger ﷺ entered, he said: (*Rabbi āftahlī abwāba raḥmatik*) ‘O Lord, open the gates of Your mercy for me.’ And when he exited he said: (*Rabbi iftahlī abwāba fadlik*) ‘O Lord, open the gates of Your blessings for me.’” (*Da’īf*)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Ḥumaid, Abū Usaīd, and Abū Hurairah.

Abū ‘Eīsā said: The *Ḥadīth* of

٣١٥ - وَقَالَ عَلِيُّ بْنُ حُجْرٍ: قَالَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: فَلَقِيتُ عَبْدَ اللَّهِ بْنَ الْحَسَنِ بِمَكَّةَ فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي بِهِ. قَالَ: كَانَ إِذَا دَخَلَ قَالَ: «رَبِّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ» وَإِذَا خَرَجَ قَالَ: «رَبِّ افْتَحْ لِي أَبْوَابَ فَضْلِكَ».

[قَالَ أَبُو عِيسَى] وَفِي الْبَابِ عَنْ أَبِي حُمَيْدٍ، وَأَبِي أُسَيْدٍ، وَأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ فَاطِمَةَ حَدِيثٌ حَسَنٌ، وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ وَفَاطِمَةُ بِنْتُ الْحُسَيْنِ لَمْ تُذَكَّرْ فَاطِمَةَ الْكُبْرَى، إِنَّمَا عَاشَتْ فَاطِمَةَ بَعْدَ النَّبِيِّ ﷺ أَشْهُرًا.

Fāṭimah is a *Ḥasan Ḥadīth*, but its chain is not connected, Fāṭimah bint Al-Ḥusain did not see Fāṭimah the Great. Fāṭimah only lived months after the Prophet ﷺ.

تخریج: [ضعیف] السند منقطع وانظر الحديث السابق * وفي الباب عن أبي حميد، [ابن ماجه، ح: ٧٧٢ ومسلم، ح: ٧١٣] وأبي أسيد، [مسلم، ح: ٧١٣] وأبي هريرة، [ابن ماجه، ح: ٧٧٣].

Chapter 118. What Has Been Related About ‘When One Of You Enters The *Masjid* Let Him Perform Two *Rak’ah*’

316. Abū Qatādah narrated that Allāh’s Messenger ﷺ said: “When one of you comes to the *Masjid*, then let him perform two *Rak’ah* before sitting.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Jābir, Abū Umāmah, Abū Hurairah, Abū Dharr, and Ka’b bin Mālik.

Abū ‘Eīsā said: The *Ḥadīth* of Abū Qatādah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Muḥammad bin ‘Ajlān and others have narrated this *Ḥadīth* from ‘Āmir bin ‘Abdullāh bin Az-Zubair, and it is similar to narration of Mālik bin Anas. (Who narrated it from ‘Āmir.)

Suhail bin Abī Ṣāliḥ reported this *Ḥadīth* from ‘Āmir bin ‘Abdullāh bin Az-Zubair, from ‘Amr bin Sulaim, from Jābir bin ‘Abdullāh, from the Prophet ﷺ.

But this *Ḥadīth* is not preserved, and what is correct is the *Ḥadīth* of Abū Qatādah.

This *Ḥadīth* is acted upon according to our companions: They

(المعجم ١١٨) - بَابُ مَا جَاءَ إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رَكَعَتَيْنِ (التحفة ١١٩)

٣١٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمِ الزُّرَيْقِيِّ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رَكَعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

قَالَ: وَفِي الْبَابِ عَنْ جَابِرٍ، وَأَبِي أُمَامَةَ، وَأَبِي هُرَيْرَةَ، وَأَبِي ذَرٍّ، وَكَعْبِ بْنِ مَالِكٍ. قَالَ أَبُو عِيسَى: وَحَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى هَذَا الْحَدِيثَ مُحَمَّدُ بْنُ عَجْلَانَ وَعَبْدُ وَاحِدٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ نَحْوَ رِوَايَةِ مَالِكِ بْنِ أَنَسٍ.

وَرَوَى سُهَيْلُ بْنُ أَبِي صَالِحٍ هَذَا الْحَدِيثَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ.

وَهَذَا حَدِيثٌ غَيْرٌ مَحْفُوظٌ، وَالصَّحِيحُ حَدِيثُ أَبِي قَتَادَةَ.

وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَصْحَابِنَا:

consider it recommended when a man enters the *Masjid* that he not sit until he offers two *Rak'ah* of *Ṣalāt*, unless he has some excuse.

‘Alī bin Al-Madīnī said: “The *Ḥadīth* of Suhail bin Abī Sāliḥ is a mistake.” Ishāq bin Ibrāhīm informed me of that from ‘Alī bin Al-Madīnī.

تخریج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب استحباب تحية المسجد بركعتين... الخ، ح: ٧١٤ عن قتيبة والبخاري، ح: ٤٤٤ من حديث مالك به وهو في الموطأ: ١٦٢/١ (يحيى) * وفي الباب عن جابر (بن عبدالله الأنصاري) [البخاري، ح: ٩٣١، ومسلم، ح: ٨٧٥] وأبي أمامة، [أحمد: ٥/٢٥٥] وأبي هريرة، [ابن ماجه، ح: ١٠١٢] وأبي ذر، [ابن حبان، ح: ٣٢٢] وكعب بن مالك، [البخاري، ح: ٣٠٨٨، ومسلم، ح: ٢٧٦٩ مطولاً].

Comments:

The demand of etiquettes and honor of the mosque is that when a person enters the mosque he should offer two *Rak'ah* prayer before sitting; if one mistakenly sits he should get up and do it, but according to the four *A'immaḥ* this commandment is on the basis of desirability. [*Faṭḥ Al-Bārī*: 1/696]

Chapter 119. What Has Been Related About ‘All Of The Earth Is A *Masjid*, Except For The Graveyard And Washroom’^[1]

(المعجم ١١٩) - بَابُ مَا جَاءَ أَنْ
الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ
وَالْحَمَّامَ (التحفة ١٢٠)

317. Abū Sa‘eed Al-Khudrī narrated that Allāh’s Messenger ﷺ said: “All of the earth is a *Masjid* except for the graveyard and the washroom.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Alī, ‘Abdullāh bin ‘Amr, Abū Hurairah, Jābir, Ibn ‘Abbās, Ḥudhaifah, Anas, Abū Umāmah, and Abū Dharr. They say that the Prophet ﷺ said: “The earth has been made

٣١٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَأَبُو عَمَّارٍ
الْحُسَيْنُ بْنُ حُرَيْثٍ [الْمُرَوِّزِيُّ] قَالَا: حَدَّثَنَا
عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ يَحْيَى،
عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا
الْمَقْبَرَةَ وَالْحَمَّامَ».
[قَالَ أَبُو عَيْسَى]: وَفِي الْبَابِ عَنْ عَلِيٍّ،
وَعَبْدِ اللَّهِ بْنِ عَمْرِو، وَأَبِي هُرَيْرَةَ وَجَابِرٍ،

[1] *Al-Hammām*: It is the place (it is not restricted to a room) where washing is performed with hot water, and they also say it includes any kind of water. See *Tuhfat Al-Aḥwadhī*.

a *Masjid* for me and a purifier.”

Abū ‘Eisā said: The *Hadīth* of Abū Sa‘eed has been reported from ‘Abdul-‘Azīz bin Muḥammad in two narrations: In one of them the narrators related the *Hadīth* from Abū Sa‘eed and in the other his name was not mentioned.

So there is *Iḍtirāb* (incoherence) in this *Hadīth*.

Sufyān *Ath-Thawrī* narrated it from ‘Amr bin Yaḥya, from his father, from the Prophet ﷺ, which is *Mursal*.

Ḥammād bin Salamah narrated it from ‘Amr bin Yaḥya, from his father, from Abū Sa‘eed from the Prophet ﷺ.

Muḥammad bin Ishāq narrated it from ‘Amr bin Yaḥya from his father. In most cases the narrators say that he (Muḥammad bin Ishāq) said: “from Abū Sa‘eed from the Prophet ﷺ” but he did not (actually) mention: “from Abū Sa‘eed” [from the Prophet ﷺ].

So it is as if the narration of *Ath-Thawrī* from ‘Amr bin Yaḥya, from his father, from the Prophet ﷺ is the most confirmed and correct, and it is *Mursal*.

وَابْنِ عَبَّاسٍ، وَحُذَيْفَةَ، وَأَنْسَ، وَأَبِي أُمَامَةَ،
وَأَبِي دَرٍّ قَالُوا: إِنَّ النَّبِيَّ ﷺ قَالَ: «جُعِلَتْ
لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا».

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي سَعِيدٍ قَدْ
رُوِيَ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ رِوَايَتَيْنِ:

مِنْهُمْ مَنْ ذَكَرَهُ [عَنْ أَبِي سَعِيدٍ، وَمِنْهُمْ
مَنْ لَمْ يَذْكُرْهُ.

وَهَذَا حَدِيثٌ فِيهِ اضْطِرَابٌ.

رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ عَمْرِو بْنِ يَحْيَى

عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ يَحْيَى،

عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ.

وَرَوَاهُ مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَمْرِو بْنِ

يَحْيَى، عَنْ أَبِيهِ قَالَ: وَكَانَ عَامَهُ رِوَايَتَهُ،

عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ فِيهِ:

عَنْ أَبِي سَعِيدٍ [عَنِ النَّبِيِّ ﷺ].

وَكَانَ رِوَايَةَ الثَّوْرِيِّ عَنْ عَمْرِو بْنِ يَحْيَى،

عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَثْبَتَ وَأَصْحَحَ

[مُرْسَلًا].

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، ح: ٧٤٥ وأبو داود، ح: ٤٩٢ من حديث عمرو بن يحيى به وصححه ابن خزيمة، ح: ٧٩١ وابن حبان، ح: ٣٣٨، ٣٣٩ والحاكم: ١/٢٥١ على شرط الشيخين والذهبي * وفي الباب عن علي، [أحمد: ١/٥٨، ٩٨، (كشف): ٣/١٤٧، ح: ٢٤٤٣] وعبدالله بن عمرو، [أحمد: ٢/٢٢٢] وأبي هريرة، [يأتي: ١٥٥٣] وجابر، [البخاري، ح: ٣٣٥، ٤٣٨، ومسلم، ح: ٥٢١] وابن عباس، [أحمد: ١/٣٠١، ٢٥٠] وحذيفة، [مسلم، ح: ٥٢٢] وأنس، [السراج في مسنده، مخطوط، ص: ٤٨ الف وسنده صحيح]، وأبي أمامة، [يأتي: ١٥٥٣ وأحمد: ٥/٢٤٨، ٢٥٦] وأبي ذر، [مسلم، ح: ٥٢٠، والبخاري، ح: ٣٣٦٦].

Comments:

It is known from this *Hadīth* that offering prayer near a grave or in the graves and in places of bathing is not allowed.

Chapter 120. What Has Been Related About The Virtue Of Building A *Masjid*

(المعجم ١٢٠) - بَابُ مَا جَاءَ فِي فَضْلِ بُيُوتِ الْمَسْجِدِ (التحفة ١٢١)

318. ‘Uthmān bin ‘Affān narrated that he heard Allāh’s Messenger ﷺ say: “Whoever builds a *Masjid* for (the sake of) Allāh, then Allāh will build a similar house for him in Paradise.” (*Ṣaḥīh*)

[He said:] There are narrations on this topic from Abū Bakr, ‘Umar, ‘Alī, ‘Abdullāh bin ‘Amr, Anas, Ibn ‘Abbās, ‘Āishah, Umm Habībah, Abū Dharr, ‘Amr bin ‘Abasah, Wāthilah bin Al-Asqa’, Abū Hurairah, and Jābir bin ‘Abdullāh.

Abū ‘Eīsā said: The *Hadīth* of ‘Uthmān is a *Ḥasan Hadīth*.

٣١٨ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا أَبُو بَكْرٍ الْحَقْفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ أَبِيهِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَنَى لِي مَسْجِدًا بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ».

[قَالَ] وفي الباب عن أبي بكر، وعمر، وعلي، وعبد الله بن عمرو، وأنس، وابن عباس، وعائشة، وأم حبيبة، وأبي ذر، وعمر بن عتبة، ووائلة بن الأسقع، وأبي هريرة، وجابر بن عبد الله.

قَالَ أَبُو عِيْسَى: حَدِيثُ عُثْمَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه مسلم، ح: ٢٥/٥٣٣ من حديث عبد الحميد بن جعفر به ورواه البخاري، ح: ٤٥٠ من طريق آخر عن عثمان رضي الله عنه * وفي الباب عن أبي بكر، [الطبراني في الأوسط: ٥٦/٨، ح: ٧١١٠] وعمر، [ابن ماجه، ح: ٧٣٥] وعلي، [ابن ماجه، ح: ١٧٣٧] وعبد الله بن عمرو، [أحمد: ٢/٢٢١] وأنس، [يأتي: ٣١٩] وابن عباس، [أحمد: ١/٢٤١] وعائشة، [الطبراني في الأوسط: ٣٠٤/٧، ح: ٦٥٨١] والبخاري، [كشوف، ح: ٤٠٤] وأم حبيبة، [ابن عدي في الكامل: ١١٧٤/٣، ٢٥٧٩/٧] وأبي ذر، [البخاري: ٢٠٣/١، ٢٠٤، ح: ٤٠١] وعمر بن عتبة، [يأتي: ١٦٣٥] ووائلة بن الأسقع، [أحمد: ٣/٤٩٠] وأبي هريرة، [الطبراني في الأوسط: ٥/٣٢٤، ٣٢٤] وجابر بن عبد الله، [ابن ماجه، ح: ٧٣٨].

319: It has been related that the Prophet ﷺ said: “Whoever builds a *Masjid* for (the sake of) Allāh, be it small or large, then Allāh will build

٣١٩ - وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ [أَنَّهُ] قَالَ: «مَنْ بَنَى لِي مَسْجِدًا صَغِيرًا كَانَ أَوْ

a house for him in Paradise.”
(*Daʿīf*)

Qutaibah bin Saʿeed narrated that to us (saying): “Nūḥ bin Qais narrated that to us: from ‘Abdur-Raḥmān the freed slave of Qais, from Ziyād Al-Numairī, from Anas, from the Prophet ﷺ.”

Maḥmūd bin Labīd (One of the narrators in no. 318.) saw the Prophet ﷺ, and Maḥmūd bin Ar-Rabīʿ saw the Prophet ﷺ. They were both small boys in Al-Madīnah.

كَبِيرًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا نُوحُ
ابْنُ قَيْسٍ عَنْ عَبْدِ الرَّحْمَنِ مَوْلَى قَيْسٍ، عَنْ
زِيَادِ النُّمَيْرِيِّ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِهَذَا.
وَمَحْمُودُ بْنُ لَبِيدٍ قَدْ أَدْرَكَ النَّبِيَّ ﷺ،
وَمَحْمُودُ بْنُ الرَّبِيعِ قَدْ رَأَى النَّبِيَّ ﷺ، وَهُمَا
عُلاَمَانِ صَغِيرَانِ مَدِينَتَيْنِ.

تخریج: [إسناده ضعيف] * عبدالرحمن مجهول وزیاد ضعيف كما في التقريب وغيره.

Comments:

The mosques in the world are the houses of Allāh, the centre of the spread of His religion and of preaching, an explicit place for His remembrance, and every deed will be compensated in the Hereafter accordingly; therefore the construction of a mosque is a deed of great fortune; the more sincerity there is in a deed the more marvellous the house will be in Paradise. Participating in the construction of a mosque is also a form of it.

Chapter 121. Undesirability Of Taking The Grave As A *Masjid*

320. Ibn ‘Abbās narrated: “Allāh’s Messenger ﷺ cursed the women who visit the graves, and those who use them as *Masājid* and put torches on them.” (*Daʿīf*)

He said: There are narrations on this topic from Abū Hurairah and ‘Āishah.

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Abbās is a *Ḥasan Ḥadīth*.

[Abū Ṣāliḥ (one of the narrators) is the freed slave of Umm Hāni’ bint Abī Ṭālib. His name is Bādhān, and they also say it is Bādhām.]

(المعجم ١٢١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
أَنْ يَتَّخِذَ عَلَى الْقَبْرِ مَسْجِدًا (التحفة ١٢٢)

٣٢٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَارِثِ
ابْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي
صَالِحٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ
ﷺ زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا
الْمَسَاجِدَ وَالشُّرُجَ.

قَالَ: وَفِي الْأَبَابِ عَنْ أَبِي هُرَيْرَةَ، وَعَائِشَةَ.
قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ
حَسَنٌ.

[وَأَبُو صَالِحٍ هَذَا: هُوَ مَوْلَى أُمِّ هَانِيَةَ بِنْتِ
أَبِي طَالِبٍ وَاسْمُهُ بَادَانُ وَيُقَالُ بَادَامُ أَيْضًا].

تخريج: [إسناده ضعيف] وأخرجه النسائي: ٩٥/٥، ح: ٢٠٤٥ عن قتيبة به، وابن ماجه، ح: ١٥٧٥ من حديث عبدالوارث وأبو داود، ح: ٣٢٣٦ من حديث محمد بن جحادة به * باذام، أبو صالح مولى أم هانئ ضعيف مدلس، (تقريب) وحدث به بعد ما كبير، أي بعد اختلاطه * وفي الباب عن أبي هريرة، [يأتي: ١٠٥٦] وعائشة، [البخاري، ح: ١٣٣٠] ومسلم، ح: ٥٢٩].

Comments:

Women’s wailing and crying over the graves, demonstrating indecency in dress or committing acts contrary to the *Shari’ah* is impermissible, but if they visit the graves merely for learning a lesson for the Hereafter and to take heed, which will decrease the interest of worldly life and increase the concerns about the Hereafter, then they are allowed. Likewise constructing a building over a grave or to kindle a lamp or candle over it is also prohibited.

Chapter 122. What Has Been Related About Sleeping In The Masjid

(المعجم ١٢٢) - بَابُ مَا جَاءَ فِي النَّوْمِ فِي الْمَسْجِدِ (التحفة ١٢٣)

321. Ibn ‘Umar narrated: “We would sleep in the *Masjid* during the time of Allāh’s Messenger ﷺ and we were young men.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

There are those among the people of knowledge who allowed sleeping in the *Masjid*.

Ibn ‘Abbās said: “It is not to be used as a home nor a place for talking about this or that.”

There are those among the people of knowledge who agreed with the saying of Ibn ‘Abbās.

٣٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا نَنَامُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ وَنَحْنُ شَبَابٌ. قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي النَّوْمِ فِي الْمَسْجِدِ.

قَالَ ابْنُ عَبَّاسٍ: لَا يَتَّخِذُهُ مَبِيتًا وَلَا مَقِيلًا. وَذَهَبَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ إِلَى قَوْلِ ابْنِ عَبَّاسٍ.

تخريج: متفق عليه، وأخرجه البخاري، التهجد، باب فضل قيام الليل، ح: ١١٢١ ومسلم، ح: ٢٤٧٩ من حديث معمر بن راشد به * قول ابن عباس: لم أقف عليه.

Comments:

If the sleeping of a person in a mosque is for religious purposes, that it makes easy congregational prayer, night prayer, recitation and remembrances etc., then doubtlessly it is allowed, but using it habitually as a relaxing place is not allowed; yet it is allowed if there is an emergency and difficult circumstance.

Chapter 123. What Has Been Related About The Dislike For Buying, Selling, Loudly Seeking Out A Lost Item And Reciting Poetry In The *Masjid*

(المعجم ١٢٣) - بَابُ مَا جَاءَ فِي
كَرَاهِيَةِ الْبَيْعِ وَالشِّرَاءِ وَإِنْشَادِ الصَّلَاةِ
وَالشَّعْرِ فِي الْمَسْجِدِ (التحفة ١٢٤)

322. ‘Amr bin Shu’aib narrated from his father, from his grandfather (‘Abdullāh bin ‘Amr Al-‘Āṣ), that Allāh’s Messenger ﷺ ‘prohibited the recitation of poetry^[1] in the *Masjid*, and from selling and buying in it, and (he prohibited) the people from forming circles in it on Friday before the *Ṣalāt*.” (*Ḥasan*)

[He said:] There are narrations on this topic from Buraidah, Jābir, and Anas.

Abū ‘Eisā said: The *Ḥadīth* of ‘Abdullāh bin ‘Amr Al-‘Āṣ is a *Ḥasan Ḥadīth*.

‘Amr bin Shu’aib is Ibn Muḥammad bin ‘Abdullāh bin ‘Amr bin Al-‘Āṣ. Muḥammad bin Ismā‘il said: “I saw Aḥmad and Ishāq” – and he mentioned others besides them – “using the narrations of ‘Amr bin Shu’aib as a proof.”

Muḥammad said: “Shu’aib bin Muḥammad heard from [his grandfather] ‘Abdullāh bin ‘Amr.

Abū ‘Eisā said: Those who criticized the narrations of ‘Amr bin Shu’aib only considered him weak because he narrated from a book of his grandfather’s, so it is as if they thought that he did not heard these narrations from his grandfather.

٣٢٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجَلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ نَهَى عَنْ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ، وَعَنِ الْبَيْعِ وَالشِّرَاءِ فِيهِ، وَأَنْ يَتَحَلَّقَ النَّاسُ فِيهِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ.

[قَالَ] وَفِي الْبَابِ عَنْ بُرَيْدَةَ، وَجَابِرٍ، وَأَنْسِ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ الْعَاصِ حَدِيثٌ حَسَنٌ.

وَعَمْرٍو بْنُ شُعَيْبٍ هُوَ ابْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: رَأَيْتُ أَحْمَدَ وَإِسْحَاقَ، وَذَكَرَ غَيْرَهُمَا، يَحْتَجُّونَ بِحَدِيثِ عَمْرٍو بْنِ شُعَيْبٍ.

قَالَ مُحَمَّدٌ: وَقَدْ سَمِعَ شُعَيْبُ بْنُ مُحَمَّدٍ مِنْ [جَدِّهِ] عَبْدِ اللَّهِ بْنِ عَمْرٍو.

قَالَ أَبُو عِيسَى: وَمَنْ تَكَلَّمَ فِي حَدِيثِ عَمْرٍو بْنِ شُعَيْبٍ إِنَّمَا ضَعَّفَهُ لِأَنَّهُ يُحَدِّثُ عَنْ صَاحِبَةِ جَدِّهِ كَأَنَّهُمْ رَأَوْا أَنَّهُ لَمْ يَسْمَعْ هَذِهِ الْأَحَادِيثَ مِنْ جَدِّهِ.

قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ: وَذَكَرَ عَنْ يَحْيَى بْنِ

[1] Boasting, lampooning, or loud melodic recitation of poetry. See *Tuḥfat Al-Aḥwadhī*.

‘Alī bin ‘Abdullāh said: “It has been mentioned from Yahya bin Sa‘eed that he said: ‘The *Ḥadīth* of ‘Amr bin *Shu‘aib* is very weak to us.”

There are those among the people of knowledge who disliked selling and buying in the *Masjid*. This is the view of Aḥmad and Ishāq.

It has been reported that some of the people of knowledge among the *Tābi‘īn* permitted selling and buying in the *Masjid*.

There are other *Aḥādīth* related from the Prophet ﷺ permitting the recitation of poetry in the *Masjid*.

سَعِيدٌ أَنَّهُ قَالَ: حَدِيثُ عَمْرٍو بْنِ شُعَيْبٍ
عِنْدَنَا وَاهٍ.

وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْبَيْعَ وَالشِّرَاءَ
فِي الْمَسْجِدِ.

وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ.
وَقَدْ رُوِيَ عَنْ بَعْضِ أَهْلِ الْعِلْمِ مِنْ
التَّابِعِينَ رُخْصَةً فِي الْبَيْعِ وَالشِّرَاءِ فِي
الْمَسْجِدِ.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ فِي غَيْرِ حَدِيثٍ
رُخْصَةً فِي إِنْشَادِ الشُّعْرِ فِي الْمَسْجِدِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب التعلق يوم الجمعة قبل الصلاة، ح: ١٠٧٩ وابن ماجه، ح: ٧٤٩ والنسائي: ٤٧/٢، ٤٨، ح: ٧١٥، ٧١٦ من حديث ابن عجلان به وصرح بالسماع عند أحمد: ١٧٩/٢ وأطراف المسند: ٣٢/٤، ح: ٥١٧١ وصححه ابن خزيمة: ١٣٠٤، ١٣٠٦ * وفي الباب عن بريدة، [مسلم، ح: ٥٦٩] وجابر، [لم أجده] وأنس [لعله يشير إلى حديث الطبراني في الأوسط: ٤٠٥/٢، ح: ١٦٩٨ وابن أبي شيبة: ٤١٩/٢].

Comments:

Tanāshud: Poetry is to say poetic verses in competition in order to express boastfulness and pride against each other, which is a meeting of poets to excel in poetry. It is prohibited to excel in poetry on the basis of pride and boastfulness, but it is not prohibited to say poetry for the purpose of admonition, speech, or to glorify Allāh ﷻ and to extol the qualities of the Prophet ﷺ.

Chapter 124. What Has Been Related About The *Masjid* Founded Upon *Taqwā*

(المعجم ١٢٤) - بَابُ مَا جَاءَ فِي
الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى
(التحفة ١٢٥)

323. Abū Sa‘eed Al-*Khudrī* narrated: “A man from Banū *Khudrah* and a man from Banū ‘Amr bin ‘Awf were disputing about the *Masjid* that was founded

٣٢٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ
إِسْمَاعِيلَ عَنْ أَنَسِ بْنِ أَبِي يَحْيَى، عَنْ أَبِيهِ،
عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: امْتَرَى رَجُلٌ
مِنْ بَنِي خُدْرَةَ وَرَجُلٌ مِنْ بَنِي عَمْرٍو بْنِ عَوْفٍ

upon *Taqwā*.^[1] The man from Banū *Khudrah* said: ‘It is the *Masjid* of Allāh’s Messenger ﷺ.’ The other one said that it was *Masjid Qubā*. So they went to ask Allāh’s Messenger ﷺ about that. He ﷺ said: ‘It is this’ – meaning his *Masjid* – ‘and in that one (*Masjid Qubā*) there is much good.’” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] Abū Bakr narrated to us, from ‘Alī bin ‘Abdullāh who said: “I asked Yaḥya bin Sa‘eed about Muḥammad bin Abī Yaḥya Al-Aslamī. He said: He is tolerable his brother Unais bin Abī Yaḥya, (a narrator in the chain of this *Ḥadīth*) is more reliable than he is.”

فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى فَقَالَ
الْخُدْرِيُّ: هُوَ مَسْجِدُ رَسُولِ اللَّهِ ﷺ، وَقَالَ
الْآخَرُ هُوَ مَسْجِدُ قُبَاءَ، فَأْتَى رَسُولَ اللَّهِ ﷺ
فِي ذَلِكَ، فَقَالَ: «هُوَ هَذَا» يَعْنِي مَسْجِدَهُ،
وَفِي ذَلِكَ خَيْرٌ كَثِيرٌ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

[قَالَ] حَدَّثَنَا أَبُو بَكْرٍ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ
قَالَ: سَأَلْتُ يَحْيَى بْنَ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ
أَبِي يَحْيَى الْأَسْلَمِيِّ، فَقَالَ: لَمْ يَكُنْ بِهِ
بَأْسٌ، وَأَخُوهُ أُنَيْسُ بْنُ أَبِي يَحْيَى أَثْبَتَ مِنْهُ.

تخریج: [صحیح] وأخرجه أحمد: ۳/۲۳، ۹۱ من حدیث أنیس به وإسناده حسن و صححه ابن حبان (الإحسان): ۱۶۲۴ والحاكم: ۱/۴۸۷ على شرط مسلم ووافقہ الذهبي وأخرجه مسلم من طريق آخر عن أبي سعيد الخدري به كما سيأتي: ۳۰۹۹ * قول يحيى القطان في أنيس وأخيه: صحيح ثابت عنه.

Comments:

It looked from the argument and differences of both Companions that the true interpretation of the mosque built on the basis of Allāh’s fear is only *Masjid Qubā*, not the mosque of Prophet ﷺ; but he ﷺ answered very wisely that although the Qur’ānic Verse was revealed about the Mosque *Qubā*, yet it doubtlessly includes the Mosque of the Prophet ﷺ.

Chapter 125. What Has Been Related About The *Ṣalāt* Performed In *Masjid Qubā*

(المعجم ۱۲۵) - بَابُ مَا جَاءَ فِي
الصَّلَاةِ فِي مَسْجِدِ قُبَاءَ (التحفة ۱۲۶)

324. Abū Al-Abrad the freed slave of Banū *Khaṭmah* narrated that he heard Usaīd bin *Zuhair* Al-Anṣārī – and he was one of the

۳۲۴ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ
وَسُفْيَانُ بْنُ وَكَيْعٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ
عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ [قَالَ]: حَدَّثَنَا أَبُو

[1] Mentioned in *Sūrat At-Tawbah* 9:108.

Companions of the Prophet ﷺ – narrated that the Prophet ﷺ said: “The *Ṣalāt* in *Masjid Qubā’* is like ‘*Umrah*.’” (*Ḥasan*)

[He said:] There is something on this topic from Sahl bin Ḥunaif.

[Abū ‘Eisā said:] The *Hadīth* of Usaīd is a *Ḥasan Gharīb Hadīth*, we do not know of it except as a narration of Abū Usāmah from ‘Abdul-Ḥamīd bin Ja‘far. Abū Al-Abrad’s name is Ziyād, and he is from Al-Madīnah.

الأَبْرَدُ مَوْلَى بَنِي خَطْمَةَ: أَنَّهُ سَمِعَ أُسَيْدَ بْنَ طَهَيْرِ الْأَنْصَارِيِّ - وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّلَاةُ فِي مَسْجِدِ قُبَاءَ كَعُمْرَةَ».

[قَالَ:] وَفِي الْبَابِ عَنْ سَهْلِ بْنِ حُنَيْفٍ. قَالَ [أَبُو عَيْسَى]: حَدِيثُ أُسَيْدِ حَدِيثٌ حَسَنٌ غَرِيبٌ. وَلَا نَعْرِفُ لِأُسَيْدِ بْنِ طَهَيْرِ شَيْئًا يَصِحُّ غَيْرَ هَذَا الْحَدِيثِ، وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي أُسَامَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ. وَأَبُو الْأَبْرَدِ اسْمُهُ زِيَادٌ مَدِينِيٌّ.

تخریج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في الصلاة في مسجد قباء، ح: ١٤١١ والحاكم: ٤٨٧/١ من حديث أبي أسامة حماد بن أسامة به وصححه المنذري في الترغيب والترهيب: ٢١٧/٢، ح: ١٧٨٢ وللحديث شواهد * وفي الباب عن سهل بن حنيف، [ابن ماجه، ح: ١٤١٢].

Comments:

It is known from this *Hadīth* that offering prayer in *Qubā’* Mosque is more virtuous than in any other mosque, except the Two Sacred Mosques; so the Prophet ﷺ would visit, by walking or riding, *Qubā* Mosque every week, and offer prayer. [*Ṣaḥīḥ Al-Bukhārī, Hadīth*: 1193]

Chapter 126. What Has Been Related About Which Of The *Masājīd* Are More Virtuous

325. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “*Ṣalāt* in this *Masjid* of mine is better than a thousand *Ṣalāt* in another, except for *Masjid Al-Ḥarām*.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: In his narration, Qutaibah did not mention: “From ‘Ubaidullāh” he only mentioned: “From Zaid bin Rabāḥ, from Abū ‘Abdullāh Al-Agharr [from Abū Hurairah].

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ١٢٦) - بَابُ مَا جَاءَ فِي أَيِّ الْمَسَاجِدِ أَفْضَلُ (النحفة ١٢٧)

٣٢٥ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ رَبَاحٍ وَعُبَيْدِ اللَّهِ بْنِ أَبِي عَبْدِ اللَّهِ الْأَعْرَجِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِي مَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ».

قَالَ أَبُو عَيْسَى: وَلَمْ يَذْكُرْ قُتَيْبَةُ فِي حَدِيثِهِ، عَنْ عُبَيْدِ اللَّهِ إِنَّمَا ذَكَرَ، عَنْ زَيْدِ بْنِ رَبَاحٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَجِّ [عَنْ أَبِي هُرَيْرَةَ].

Abū ‘Abdullāh Al-Agharr’s name is Salmān.

And it has been reported from Abū Hurairah from more than one route, from the Prophet ﷺ.

[He said:] There are narrations on this topic from ‘Alī, Maimūnah, Abū Sa‘eed, Jubair bin Muṭ‘im, ‘Abdullāh bin Az-Zubair, Ibn ‘Umar, and Abū Dharr.

قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .
وَأَبُو عَبْدِ اللَّهِ الْأَعْرُ اسْمُهُ سَلْمَانٌ .
وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ وَجْهِ
عَنِ النَّبِيِّ ﷺ .
[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ، وَمَيْمُونَةَ،
وَأَبِي سَعِيدٍ، وَجُبَيْرِ بْنِ مُطْعِمٍ، وَعَبْدِ اللَّهِ بْنِ
الزُّبَيْرِ، وَابْنِ عُمَرَ، وَأَبِي ذَرٍّ .

تخریج: متفق عليه، وأخرجه البخاري، فضل الصلاة في مسجد مكة والمدينة، باب (١)، ح: ١١٩٠ من حديث مالك ومسلم، ح: ١٣٩٤ من حديث عبيدالله الأغر به وهو في الموطأ: ١/١٩٦ (يحيى) * وفي الباب عن علي، [الحارث بن أبي أسامة كما في المطالب العالية، ح: ١٢٥٩] وميمونة، [مسلم، ح: ١٣٩٦] وأبي سعيد، [يأتي: ٣٢٦] وجبير بن مطعم، [أحمد: ٤/٨٠] وعبدالله بن الزبير، [أحمد: ٥/٤] وابن عمر، [مسلم، ح: ١٣٩٥] وأبي ذر، [الطبراني في الأوسط: ٧/٤٩٥، ح: ٦٩٧٩].

Comments:

1. The Prophet’s Mosque is the whole mosque that was extended from time to time after the Prophet ﷺ.
2. Offering one prayer in the *Al-Masjid Al-Ḥarām* (Sacred Mosque) in Makkah is equal to one hundred thousand prayers in reward.

326. Abū Sa‘eed Al-Khudri narrated that Allāh’s Messenger ﷺ said: “A mount is not saddled (for a journey) except to three *Masājid*: *Al-Masjid Al-Ḥarām*, this *Masjid* of mine, and *Masjid Al-Aqsā*.” (*Ṣaḥīḥ*) [Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٣٢٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَمَسْجِدِ الْأَقْصَى» .

قَالَ [أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: متفق عليه، وأخرجه البخاري، فضل الصلاة في مسجد مكة والمدينة، باب مسجد بيت المقدس، ح: ١١٩٧ ومسلم، الحج، باب سفر المرأة مع محرم إلى حج وغيره، ح: ٨٢٧/٤١٥ الحج، من حديث عبدالملك بن عمير به.

Comments:

It is proven from this *Hadīth* that making a journey to a place and regarding it holy, blessed and a source of reward and virtuousness is unlawful; however for other purposes, like: education, *Jihād*, trade, visiting a beloved one, or any

other lawful objective, making a journey is lawful. He ﷺ would go to visit the mosque of *Qubā'* every week, but for this he had not intended and got ready with the necessities of a traveler to make a journey.

Chapter 127. What Has Been Related About Walking To The *Masjid*

327. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "When the *Iqāmah* is called for *Ṣalāt* do not come to it rushing, rather come to it walking, and while you have tranquility. What you catch of it then pray it, and what you missed of it, then complete it." (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Qatādah, Ubayy bin Ka'b, Abū Sa'eed, Zaid bin Thābit, Jābir, and Anas.

Abū 'Eisā said: The people of knowledge differ over walking to the *Masjid*. Some of them held the view that one could hurry when he feared missing the first *Takbīr*, so much so that it has been related from some of them that he would walk in a quick pace to the *Ṣalāt*. Some of them disliked rushing, and they prefer that one walks slowly and in a dignified manner. This is the saying of Aḥmad and Ishāq. They said that one is to act according to the *Ḥadīth* of Abū Hurairah. Ishāq said: "If he fears he will miss the first *Takbīr* then there is no harm if he walks quickly."

(المعجم ١٢٧) - بَابُ مَا جَاءَ فِي الْمَشْيِ إِلَى الْمَسْجِدِ (التحفة ١٢٨)

٣٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَلَكِنْ ائْتُوهَا وَأَنْتُمْ تَمْشُونَ، وَعَلَيْكُمْ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأْتِمُوا».

وَفِي الْبَابِ عَنْ أَبِي قَتَادَةَ، وَأَبِي بِنِ كَعْبٍ، وَأَبِي سَعِيدٍ، وَزَيْدِ بْنِ ثَابِتٍ وَجَابِرٍ، وَأَنْسِ.

قَالَ أَبُو عَيْسَى: اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمَشْيِ إِلَى الْمَسْجِدِ، فَمِنْهُمْ مَنْ رَأَى الْإِسْرَاعَ إِذَا خَافَ فَوَتْ التَّكْبِيرَةَ الْأُولَى، حَتَّى ذَكَرَ عَنْ بَعْضِهِمْ أَنَّهُ كَانَ يَهْرُولُ إِلَى الصَّلَاةِ، وَمِنْهُمْ مَنْ كَرِهَ الْإِسْرَاعَ، وَاخْتَارَ أَنْ يَمْشِيَ عَلَى تَوَدَّةٍ وَوَقَارٍ.

وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ، وَقَالَ: الْعَمَلُ عَلَى حَدِيثِ أَبِي هُرَيْرَةَ. وَقَالَ إِسْحَاقُ: إِنْ خَافَ فَوَتْ [التَّكْبِيرَةَ الْأُولَى] فَلَا بَأْسَ أَنْ يُسْرَعَ فِي الْمَشْيِ.

تخريج: متفق عليه، وأخرجه البخاري، الجمعة، باب المشي إلى الجمعة، ح: ٩٠٨ ومسلم، ح: ٦٠٢ من حديث الزهري به * وفي الباب عن أبي قتادة، [البخاري، ح: ٦٣٨ ومسلم، ح: ٦٠٤] وأبي بن كعب، [مسلم، ح: ٦٦٣ في المشي إلى المسجد فقط] وأبي سعيد، [ابن ماجه،

ح: ٧٧٦ [ولفظه مختلف]، وزيد بن ثابت، [الطبراني في الكبير: ١١٧/٥، ١١٨، ح: ٤٧٩٦، ٤٨٠٠] [ابن حبان، وتحفة الأحوذى: ١/٢٧١] وأنس، [الطبراني في الأوسط: ٥/٢٠٦، ح: ٤٤٠٣].

Comments:

It is proven from this *Hadīth* that when walking for prayer, gentleness, politeness, respect, seriousness and tranquillity should be observed; and a style of walking and speed contrary to respect and tranquillity should not be observed. But there is no harm to walk and drive a little faster, that is not contrary to respect and seriousness, to join the prayer.

328. (Another chain with a similar narration) from Abū Hurairah [from the Prophet ﷺ]. And this is more correct than the *Hadīth* of Yazīd bin Zurai'. (no. 327) (*Ṣaḥīh*)

٣٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [نَحْوًا] حَدِيثِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ بِمَعْنَاهُ، هَكَذَا قَالَ عَبْدُ الرَّزَّاقِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ [عَنِ النَّبِيِّ ﷺ]. وَهَذَا أَصْحَحُ مِنْ حَدِيثِ يَزِيدِ بْنِ زُرَيْعٍ.

تخریج: [صحیح] متفق عليه، وأخرجه أحمد: ٢/٢٧٠ عن عبدالرزاق به وأخرجه من حديث الزهري به، وانظر الحديث الآتي.

329. (Another chain with a similar narration) from Abū Hurairah, from the Prophet ﷺ. (*Ṣaḥīh*)

٣٢٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: [صحیح] انظر الحديث السابق، وأخرجه مسلم، المساجد، باب استحباب إتيان الصلاة بوقار وسكينة... إلخ، ح: ٦٠٢ من حديث سفيان بن عيينة به.

Chapter 128. What Has Been Related About The Virtues Of Sitting In The *Masjid* And Waiting For The *Ṣalāt*

(المعجم ١٢٨) - بَابُ مَا جَاءَ فِي الْقُعُودِ فِي الْمَسْجِدِ وَانْتِظَارِ الصَّلَاةِ مِنَ الْفَضْلِ (التحفة ١٢٩)

330. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "One of you does not cease to be in *Ṣalāt* as long as he is waiting for it. And the

٣٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ

angels do not cease praying for one of you as long as he remains in the *Masjid* (saying): ‘Allāh! Forgive him. O Allāh! Have mercy upon him’ – as long as he does not commit *Ḥadath*.” A man from Ḥaḍramawt said: “And just what is *Ḥadath* Abū Hurairah?” He said: “Breaking wind, or passing gas.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Alī, Abū Sa‘eed, Anas, ‘Abdullāh bin Mas‘ūd, and Sahl bin Sa‘d.

Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَ يَنْتَظِرُهَا، وَلَا تَزَالُ الْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي الْمَسْجِدِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، مَا لَمْ يُحَدِّثْ». فَقَالَ رَجُلٌ مِنْ حَضْرَمَوْتٍ: وَمَا الْحَدِيثُ يَا أَبَا هُرَيْرَةَ؟ قَالَ: فُسَاءٌ أَوْ ضُرَاطٌ.

[قَالَ] وَفِي الْبَابِ عَنْ عَلِيٍّ، وَأَبِي سَعِيدٍ، وَأَنْسٍ، وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَسَهْلِ بْنِ سَعْدٍ. قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب فضل الصلاة المكتوبة في جماعة ... إلخ، ح: 649 بعد، ح: 661 من حديث عبدالرزاق والبخاري، ح: 647 من حديث أبي هريرة به والحديث في صحيفة همام بن منبه، ح: 131 باختصار مع اختلاف يسير والمعنى واحد * وفي الباب عن علي [أبو يعلى: 379/1، ح: 488 والبزار، ح: 447 وصححه الحاكم: 1/132] ووافقه الذهبي [وأبي سعيد، [أبو داود، ح: 422، ابن ماجه، ح: 693] وأنس، [البخاري، ح: 661 ومسلم، ح: 640] وعبدالله بن مسعود، [الطبراني في الكبير: 10/273، ح: 10532] وسهل بن سعد، [النسائي، ح: 735].

Comments:

Hāfiẓ Ibn Hajar states: This *Ḥadīth* is a proof that one should definitely abstain from any wrong doing with hand and tongue, because the trouble caused by these two is more severe than breaking wind.

Chapter 129. What Has Been Related About *Ṣalāt* On A *Khumrah*

(المعجم ١٢٩) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الْكُحْمَرَةِ (التحفة ١٣٠)

331. Ibn ‘Abbās narrated: “Allāh’s Messenger ﷺ performed *Ṣalāt* on a *Khumrah*.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Umm Ḥabīb, Ibn ‘Umar, Umm Sulaim, ‘Āishah, Maimūnah, Umm Kulthūm bint Abī Salamah bin ‘Abdul-Asad -

٣٣١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْكُحْمَرَةِ. [قَالَ]: وَفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ، وَابْنِ عُمَرَ، وَأُمِّ سُلَيْمٍ، وَعَائِشَةَ، وَمَيْمُونَةَ، وَأُمِّ كَلثُومِ بِنْتِ أَبِي سَلَمَةَ بْنِ عَبْدِ الْأَسَدِ وَلَمْ

and she did not hear from the Prophet ﷺ – [and, Umm Salamah].

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

And it is the saying of some of the people of knowledge.

Aḥmad and Ishāq said: “*Ṣalāt* on the *Khumrah* is confirmed from the Prophet ﷺ.”

Abū ‘Eisā said: The *Khumrah* is a small mat (*Ḥaṣīr*).

تَسْمَعُ مِنَ النَّبِيِّ ﷺ، [وَأُمُّ سَلَمَةَ].

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَبِهِ يَقُولُ بَعْضُ أَهْلِ الْعِلْمِ.

وَقَالَ أَحْمَدُ وَإِسْحَاقُ: قَدْ ثَبَتَ عَنِ النَّبِيِّ

ﷺ الصَّلَاةُ عَلَى الْكُحْمَرَةِ.

قَالَ أَبُو عِيْسَى: وَالْكُحْمَرَةُ: هُوَ حَصِيرٌ صَغِيرٌ.

تخريج: [صحيح] وأخرجه أحمد: ٢٦٩/١ من حديث سماك به وصححه ابن خزيمة، ح: ١٠٥٥ وابن حبان (الإحسان): ٢٣٠٧ وغيرهما وسنده ضعيف وله شواهد عند البخاري، ح: ٣٨٢ ومسلم، ح: ٥١٢ وغيرهما * وفي الباب عن أم حبيبة، [الطبراني في الكبير: ٢٣/٢٤٢، ح: ٤٨٢] وابن عمر، [أحمد: ٢/٩٨، ٩٢ وابن خزيمة، ح: ١٠١٣] وأم سليم، [أحمد: ٦/٣٧٦، ٣٧٧] وعائشة، [البخاري، ح: ٣٨٢ ومسلم، ح: ٥١٢، ٥١٤] وميمونة، [البخاري، ح: ٣٧٩ ومسلم، ح: ٥١٣] وأم كلثوم بنت أبي سلمة بن عبد الأسد، [ابن خزيمة، ح: ١٠٠٨] وأم سلمة، [أحمد: ٦/٣٠٢] وله طريق آخر عند [أبي يعلى والطبراني في الكبير].

Chapter 130. What Has Been Related About *Ṣalāt* On The *Ḥaṣīr* (Mat)

(المعجم ١٣٠) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الْحَصِيرِ (التحفة ١٣١)

332. Abū Sa‘eed narrated: “The Prophet ﷺ performed *Ṣalāt* on a *Ḥaṣīr*.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Anas, and Al-Mughīrah bin Shu‘bah.

Abū ‘Eisā said: The *Ḥadīth* of Abū Sa‘eed is a *Ḥasan Ḥadīth*.

Most of the people of knowledge act according to this, except that there are those among the people of knowledge who prefer *Ṣalāt* on the earth, considering it recommended.

[Abū Sufyān’s (one of the narrators) name is Ṭalḥah bin Nāfi].

٣٣٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا

عِيْسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سَفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ

ﷺ صَلَّى عَلَى حَصِيرٍ.

[قَالَ] وَفِي الْبَابِ عَنْ أَنَسٍ، وَالْمُغِيرَةَ بْنِ سَعْبَةَ.

قَالَ أَبُو عِيْسَى: وَحَدِيثُ أَبِي سَعِيدٍ

حَدِيثٌ حَسَنٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ،

إِلَّا أَنَّ قَوْمًا مِنْ أَهْلِ الْعِلْمِ اخْتَارُوا الصَّلَاةَ

عَلَى الْأَرْضِ اسْتِحْبَابًا.

[وَأَبُو سَفْيَانَ اسْمُهُ طَلْحَةُ بْنُ نَافِعٍ].

تخريج: وأخرجه مسلم، المساجد، باب جواز الجماعة في النافلة... إلخ، ح: ٦٦١ من حديث عيسى بن يونس به * جابر هو ابن عبدالله الأنصاري رضي الله عنه * وفي الباب عن أنس، [البخاري، ح: ٣٨٠، ومسلم، ح: ٦٥٨] والمغيرة بن شعبة، [أبو داود، ح: ٦٥٩، وابن خزيمة، ح: ١٠٠٦].

Comments:

Khumrah is a mat made of date-palm leaves, woven with threads; it is called *Khumrah* because it covers the earth, as said by *Imām Khattābī*.

Chapter 131. What Has Been Related About *Ṣalāt* On *Busuṭ*^[1]

(المعجم ١٣١) - **بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الْبُسْطِ** (التحفة ١٣٢)

333. Anas bin Mālik narrated: “Allāh’s Messenger ﷺ used to mingle with us such that he said to my younger brother: ‘O Abū ‘Umair ! What did the *Nughair*^[2] do?’” He (Anas) said: “A *Bisāt* of ours would be sprinkled (with water) to perform *Ṣalāt* on.” (*Ṣaḥīḥ*)

٣٣٣ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ أَبِي التِّيَّاحِ الضُّبَيْعِيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُخَالِطُنَا حَتَّى [إِنْ] كَانَ يَقُولُ لِأَخِ لِي صَغِيرٍ: «يَا أَبَا عُمَيْرٍ مَا فَعَلَ التُّغَيْرُ؟» قَالَ: وَنُضِحَ بِسَاطٍ لَنَا فَصَلَّى عَلَيْهِ.

He said: There is something on this topic from Ibn ‘Abbās.

[قَالَ:] وفي البابِ عن ابنِ عباسٍ.

Abū ‘Eisā said: The *Hadīth* of Anas is a *Hasan Ṣaḥīḥ Hadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and those after them among the *Tābi‘īn*. They did not see any harm in *Ṣalāt* on a *Bisāt* or a *Ṭunfusah*.^[3]

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ، وَلَمْ يَرَوْا بِالصَّلَاةِ عَلَى الْبِسَاطِ وَالطُّنْفُسَةِ بِأْسًا. وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ. وَاسْمُ أَبِي التِّيَّاحِ: يَزِيدُ بْنُ حُمَيْدٍ.

This is the saying of Aḥmad and Ishāq.

And the name of Abū At-Tayyāḥ (one of the narrators) is Yazīd bin Ḥumaid.

[1] *Busuṭ* is a plural of *Bisāt*, which is used to describe any type of mat that is spread over the ground, and it may be used as bedding as well. See *Tuḥfat Al-Aḥwadhī*.

[2] A *Nughair* is a type of small bird, similar to a sparrow.

[3] It is another word for a type of mat or rug.

تخریج: متفق عليه، وأخرجه البخاري، الأدب، باب الانبساط إلى الناس، ح: ٦١٢٩ من حديث شعبة ومسلم، ح: ٢١٥٠ من حديث أبي التياح به * وفي الباب عن ابن عباس، [ابن ماجه، ح: ١٠٣٠].

Comments:

Some *Tābi'īn* stated offering prayer on the carpet is disliked, but according to *Imām* Abū Ḥanīfah and *Shāfi'ī*, it is lawful. The majority of the scholars have the same opinion.

Chapter 132. What Has Been Related About *Ṣalāt* In *Al-Hiṭān*

(المعجم ١٣٢) - بَابُ مَا جَاءَ فِي الصَّلَاةِ فِي الْحِيطَانِ (التحفة ١٣٣)

334. Mu'adh bin Jabal narrated: "The Prophet ﷺ liked to perform *Ṣalāt* in *Al-Hiṭān*." (*Da'if*)

Abū Dāwud said: Meaning: "gardens."^[1]

Abū 'Eisā said: The *Hadīth* of Mu'adh is a *Gharīb Hadīth*. We do not know of it except as a narration of Al-Ḥasan bin Abī Ja'far, and Al-Ḥasan bin Abī Ja'far was graded weak by Yahya bin Sa'eed and others. The name of Abū Az-Zubair (one of the narrators) is Muḥammad bin Muslim bin Tadrus. The name of Abū Ṭufail (one of the narrators) is 'Āmir bin Wāṭhilah.

٣٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا الْحَسَنُ بْنُ أَبِي جَعْفَرٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ مُعَاذِ بْنِ جَبَلٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَحِبُّ الصَّلَاةَ فِي الْحِيطَانِ.

قَالَ أَبُو دَاوُدَ: يَعْنِي الْبَسَاتِينَ.
قَالَ أَبُو عِيْسَى: حَدِيثُ مُعَاذِ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحَسَنِ بْنِ أَبِي جَعْفَرٍ. وَالْحَسَنُ بْنُ أَبِي جَعْفَرٍ قَدْ ضَعَفَهُ يَحْيَى بْنُ سَعِيدٍ وَغَيْرُهُ. وَأَبُو الزُّبَيْرِ اسْمُهُ مُحَمَّدُ بْنُ مُسْلِمِ بْنِ تَدْرُسَ: وَأَبُو الطُّفَيْلِ اسْمُهُ: عَامِرُ بْنُ وَائِلَةَ.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ٧١٨/٢ من حديث أبي داود الطيالسي به * الحسن بن أبي جعفر ضعيف وفي السند علة أخرى.

Comments:

Hiṭān is the plural of *Hā'it*, which means wall, and here it means an orchard surrounded by walls or fences.

An orchard surrounded by walls is a good place for being alone and seclusion, where a person can pray undisturbed with full attention, humility. His prayer was a source of goodness and blessing for the orchard and this was also a message of good news, pleasure and prosperity for the owner of the orchard.

[1] That is Abū Dāwūd Aṭ-Ṭayālīsī who is one of the narrators. *Al-Hiṭān* was used to refer to datepalm groves that are enclosed by a fence or wall. See *Tuḥfat Al-Aḥwadhī*.

Chapter 133. What Has Been Related About The *Sutrah*^[1] For The One Performing *Ṣalāt*

(المعجم ١٣٣) - بَابُ مَا جَاءَ فِي سُتْرَةِ الْمُصَلِّي (التحفة ١٣٤)

335. Mūsā bin Ṭalḥah narrated from his father (Ṭalḥah) that Allāh's Messenger ﷺ said: "When one of you places something like the post (handle) of the camel saddle in front of him, then let him perform *Ṣalāt* and not concern himself with who passes beyond that." (*Ṣaḥīḥ*)

٣٣٥ - حَدَّثَنَا قُتَيْبَةُ وَهَنَادٌ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤَخَّرَةِ الرَّحْلِ فَلْيُصَلِّ وَلَا يُبَالِي مَنْ مَرَّ مِنْ وَرَاءِ ذَلِكَ».

[He said:] There are narrations on this topic from Abū Hurairah, Sahl bin Abī Ḥaṭmah, Ibn 'Umar, Sabrah bin Ma'bad [Al-Juhnī], Abū Juḥaifah, and 'Āishah.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَسَهْلِ بْنِ أَبِي حَثْمَةَ، وَابْنِ عُمَرَ، وَسَبْرَةَ بْنِ مَعْبُدٍ [الْجُهَنِيِّ]، وَأَبِي جُحَيْفَةَ، وَعَائِشَةَ.

Abū 'Eīsā said: The *Ḥadīth* of Ṭalḥah is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and this is acted upon according to the people of knowledge. They say that the *Imām's Sutrah* is the *Sutrah* for whoever is behind him.

قَالَ أَبُو عِيْسَى: حَدِيثُ طَلْحَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ. وَقَالُوا: سُتْرَةُ الْإِمَامِ [سُتْرَةٌ] لِمَنْ خَلْفَهُ.

تخريج: وأخرجه مسلم، الصلاة، باب سترة المصلي والندب إلى الصلاة إلى السترة... إلخ، ح: ٤٩٩ عن قتيبة بن سعيد به * وفي الباب عن أبي هريرة، [أبو داود، ح: ٦٨٩، ٦٩٠ وابن ماجه، ح: ٩٤٣] وسهل بن أبي حثمة، [أبو داود، ح: ٦٩٥] وابن عمر، [البخاري، ح: ٤٩٤ ومسلم، ح: ٥٠١] وسبرة بن معبد الجهني، [أحمد: ٤٠٤/٣ وابن خزيمة، ح: ٨١٠] وأبي جحيفة، [البخاري، ح: ١٨٧ ومسلم، ح: ٥٠٣] وعائشة، [مسلم، ح: ٥٠٠].

Comments:

According to a known statement in the opinion of four *A'immah*, the *Sutrah* is desirable, not obligatory. One saying of *Imām Ahmad* is that the *Sutrah* is obligatory, if nothing is available for a *Sutrah*, a line should at least be drawn. The truth is if there is a risk of someone passing from the front, then the commandment of having a *Sutrah* is stressed; and if a person offers prayer, without a *Sutrah*, at such a place where there is no possibility of someone passing from the front, and someone passes in front of him without a reason, in this case both are sinful.

[1] An item placed in front of the praying person for the purpose of not having someone pass directly in front of him while he is praying.

Chapter 134. What Has Been Related About The Dislike For Passing In Front Of The Person Performing *Ṣalāt*

336. Zaid bin Khālīd Al-Juhnī sent a message to Abū Juhaim asking him what he had heard from Allāh’s Messenger ﷺ about passing in front of a person who was performing *Ṣalāt*. Abū Juhaim said that Allāh’s Messenger ﷺ said: “If the one who passed in front of the person performing *Ṣalāt* knew what he was doing, then for him to stop (and wait for forty) would be better for him than to pass in front of him.” (*Ṣaḥīḥ*)

Abū An-Naḍr (one of the narrators) said: “I don’t know if he said forty days, months, or years.”

[Abū ‘Eisā]: There are narrations on this topic from Abū Sa‘eed Al-Khudrī, Abū Hurairah, Ibn ‘Umar, and ‘Abdullāh bin ‘Amr.

Abū ‘Eisā said: The *Ḥadīth* of Abū Juhaim is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been related that the Prophet ﷺ said: “It would be letter for one of you to stop (and wait) for a hundred years than to pass in front of his brother while he is performing *Ṣalāt*.”

This is acted upon according to the people of knowledge. They dislike passing in front of the person who is performing *Ṣalāt*, but they do not think that doing so would sever the man’s *Ṣalāt*.

[Abū An-Naḍr’s name is Sālim, the freed slave of ‘Umar bin ‘Ubaidullāh Al-Madīnī.]

(المعجم ١٣٤) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْمُرُورِ بَيْنَ يَدَيْ الْمُصَلِّي (التحفة ١٣٥)

٣٣٦ - حَدَّثَنَا [إِسْحَاقُ بْنُ مُوسَى] الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ زَيْدَ بْنَ خَالِدِ الْجُهَنِيِّ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيْ الْمُصَلِّي؟ فَقَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيْ الْمُصَلِّي مَاذَا عَلَيْهِ، لَكَانَ أَنْ يَتَّقَ أَرْبَعِينَ، خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ» قَالَ أَبُو النَّضْرِ: لَا أَذْرِي قَالَ: أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، وَأَبِي هُرَيْرَةَ، وَابْنِ عُمَرَ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

قَالَ أَبُو عِيسَى: [و] حَدِيثُ أَبِي جُهَيْمٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَأَنْ يَتَّقَ أَحَدُكُمْ مِائَةَ عَامٍ خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْ أَحِبِّهِ وَهُوَ يُصَلِّي».

وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ، كَرَهُوا الْمُرُورَ بَيْنَ يَدَيْ الْمُصَلِّي، وَلَمْ يَرَوْا أَنَّ ذَلِكَ يَقْطَعُ صَلَاةَ الرَّجُلِ.

[وَأَسْمُ أَبِي النَّضْرِ سَالِمٌ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ الْمَدِينِيِّ].

تخریج: متفق عليه، وأخرجه البخاري، الصلاة، باب إثم المار بين يدي المصلي، ح: ٥١٠ ومسلم، ح: ٥٠٧ من حديث مالك به وهو في الموطأ: ١٥٤/١ (يحيى) * وفي الباب عن أبي سعيد الخدري، [البخاري، ح: ٥٠٩، ومسلم، ح: ٥٠٥، والموطأ: ١٥٤/١] وأبي هريرة [ابن ماجه، ح: ٩٤٦] وابن عمر [البخاري، ح: ٤٩٤، وقبل، ح: ٥٠٩ موقوفاً ومسلم، ح: ٥٠٦] وعبدالله بن عمرو، [الطبراني/ مجمع الزوائد: ٦١/٢] وقال: فيه من لم أجد من ترجمة] * حديث: "لأن يقف... إلخ"، أخرجه ابن ماجه، ح: ٩٤٦.

Comments:

Passing from the front will be considered, if one passes from the place between the person offering prayer and the place of prostration and it disturbs the person praying. The minimum limit of the distance, according to some scholars, is the distance of three rows.

Chapter 135. What Has Been Related About 'The *Ṣalāt* Is Not Severed By Anything'

337. Ibn 'Abbās narrated: "I was a companion rider on a female donkey with Al-Faḍl. We came while the Prophet ﷺ and his Companions were performing *Ṣalāt* at Minā." He said: "We dismounted from it and joined the row. The donkey then passed in front of them, and this did not invalidate their *Ṣalāt*." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from 'Āishah, Al-Faḍl, bin 'Abbās, and Ibn 'Umar.

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and those after them among the *Tābi'in*, they say that the *Ṣalāt* is not severed by anything.

This is the saying of Sufyān [Ath-Thawrī] and Ash-Shāfi'ī.

تخریج: متفق عليه، وأخرجه مسلم، الصلاة، باب سترة المصلي والندب إلى الصلاة إلى

(المعجم ١٣٥) - بَابُ مَا جَاءَ لَا يَقْطَعُ
الصَّلَاةَ شَيْءٌ (التحفة ١٣٦)

٣٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الثَّوَابِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ رَدِيفَ الْفَضْلِ عَلَى أَتَانٍ فَجِئْنَا وَالنَّبِيُّ ﷺ يُصَلِّي بِأَصْحَابِهِ بِمَنَى، قَالَ: فَتَرَلْنَا عَنْهَا، فَوَصَلْنَا الصَّفَّ، فَفَرَّتْ بَيْنَ أَيْدِيهِمْ فَلَمْ تَقْطَعْ صَلَاتَهُمْ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ عَائِشَةَ، وَالْفَضْلِ بْنِ عَبَّاسٍ، وَابْنِ عُمَرَ. قَالَ أَبُو عِيْسَى: [و] حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ، قَالُوا: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ.

وَبِهِ يَقُولُ سُفْيَانُ [الثَّوْرِيُّ]، وَالشَّافِعِيُّ.

سترة ... إلخ، ح: ٥٠٤ من حديث معمر بن راشد والبخاري، ح: ٤٩٣ من حديث الزهري به * وفي الباب عن عائشة، [البخاري، ح: ٣٨٢ ومسلم، ح: ٥١٢] والفضل بن عباس، [أبو داود، ح: ٧١٨] وابن عمر، [الدارقطني: ١/٣٦٧، ٣٦٨، ح: ١٣٦٦].

Chapter 136. What Has Been Related About ‘*Ṣalāt* Is Not Severed Except By A Dog, A Donkey, And A Woman’

(المعجم ١٣٦) - **بَابُ مَا جَاءَ: أَنَّهُ لَا يَقْطَعُ الصَّلَاةَ إِلَّا الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ** (التحفة ١٣٧)

338. Abū Dharr said that Allāh’s Messenger ﷺ said: “When a man performs *Ṣalāt*, and there is nothing in front of him like the post of a saddle, or a camel saddle, then his *Ṣalāt* is severed by (passing of) a black dog, a woman, and a donkey.” It was said to Abū Dharr: “What is the problem with the black dog rather than the red or white one?” He said: “O my nephew! I asked Allāh’s Messenger ﷺ just as you have asked me. He said: ‘The black dog is a *Shaitān* (devil).’” (*Ṣaḥīḥ*)

٣٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يُونُسُ وَمُضَوَّرُ بْنُ زَادَانَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى الرَّجُلُ وَلَيْسَ بَيْنَ يَدَيْهِ كَأَجْرَةِ الرَّحْلِ أَوْ كَوَاسِطَةِ الرَّحْلِ، فَطَعَّ صَلَاتُهُ الْكَلْبُ الْأَسْوَدُ، وَالْمَرْأَةُ، وَالْحِمَارُ» فَقُلْتُ لِأَبِي ذَرٍّ: مَا بَالُ الْأَسْوَدِ مِنَ الْأَحْمَرِ مِنَ الْأَبْيَضِ؟ فَقَالَ: يَا ابْنَ أَخِي سَأَلْتَنِي كَمَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ».

[He said:] There are narrations on this topic from Abū Sa‘eed, Al-Ḥakam [bin ‘Umar], Al-Ghifārī, Abū Hurairah, and Anas.

[قَالَ:] [وفي الباب عن أبي سعيد، والحقم [ابن عمرو] الغفاري، وأبي هريرة، وأنس.]

Abū ‘Eīsā said: The *Ḥadīth* of Abū Dharr is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Some of the people of knowledge hold a view that the *Ṣalāt* is severed by the donkey, the woman, and the black dog. Aḥmad said: “The one that there is no doubt in is that the (passing of the) black dog severs the *Ṣalāt*, and to me there is a problem with the donkey and the woman.”

وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَيْهِ قَالُوا: يَقْطَعُ الصَّلَاةَ الْحِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الْأَسْوَدُ. قَالَ أَحْمَدُ: الَّذِي لَا أَشْكُ فِيهِ أَنَّ الْكَلْبَ الْأَسْوَدَ يَقْطَعُ الصَّلَاةَ، وَفِي نَفْسِي مِنَ الْحِمَارِ وَالْمَرْأَةِ شَيْءٌ.

Ishāq said: “Nothing severs the *Ṣalāt* except the black dog.”

قَالَ إِسْحَاقُ: لَا يَقْطَعُهَا شَيْءٌ إِلَّا الْكَلْبُ الْأَسْوَدُ.

تخریج: وأخرجه مسلم، الصلاة، باب قدر ما يستر المصلي، ح: ٥١٠ من حديث يونس بن عبيد به * وفي الباب عن أبي سعيد، [أبو داود، ح: ٧١٩] والحكم بن عمرو الغفاري، [الطبراني في الكبير: ٣/٢١١، ح: ٣١٦١] وأبي هريرة، [مسلم، ح: ٥١١] وأنس، [البخاري: كشف الأستار: ١/٢٨١، ح: ٥٨٢].

Comments:

The passing of these three in front of a person causes disruption in the attention and diverts his mind away. Therefore the attention and humility of the person offering prayer gets affected; but looking through all these *Aḥādith* and others in the preceding sections on the subject thoroughly, indicates that the prayer is not completely annulled despite this effect and disturbance.

Chapter 137. What Has Been Reported About Performing *Ṣalāt* In One Garment

339. ‘Umar bin Abī Salamah narrated that he saw Allāh’s Messenger ﷺ performing *Ṣalāt* in the house of Umm Salamah wrapped in one garment. (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, Jābir, Salamah bin Al-Akwa’, Anas, ‘Amr bin Abī Asīd, Abū Sa’eed, Kaisān, Ibn ‘Abbās, ‘Āishah, Umm Hānī’, ‘Ammār bin Yāsir, Talq bin ‘Alī, and ‘Ubādah bin Aṣ-Ṣāmit Al-Anṣārī.

Abū ‘Eisā said: The *Ḥadīth* of ‘Umar bin Abī Salamah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ, and those after them among the *Tābi‘īn* and others. They say that there is no harm in performing *Ṣalāt* in one garment.

Some of the people of knowledge have said that a man should perform *Ṣalāt* in two garments.

(المعجم ١٣٧) - بَابُ مَا جَاءَ فِي الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ (التحفة ١٣٨)

٣٣٩ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا اللَّيْثُ عَنْ هِشَامِ هُوَ ابْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي بَيْتِ أُمِّ سَلَمَةَ مُسْتَمَوْلًا فِي ثَوْبٍ وَاحِدٍ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَجَابِرٍ، وَسَلَمَةَ بْنِ الْأَكْوَعِ، وَأَنْسِ، وَعَمْرِو بْنِ أَبِي أَسِيدٍ، وَأَبِي سَعِيدٍ، وَكَيْسَانَ، وَابْنِ عَبَّاسٍ، وَعَائِشَةَ، وَأُمَّ هَانِيَةَ، وَعَمَّارِ بْنِ يَاسِرٍ، وَطَلْقِ ابْنِ عَلِيٍّ، وَعُبَادَةَ بْنِ الصَّامِتِ الْأَنْصَارِيِّ.

قَالَ أَبُو عِيسَى: حَدِيثُ عُمَرَ بْنِ أَبِي سَلَمَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ وَغَيْرِهِمْ. قَالُوا: لَا بَأْسَ بِالصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ.

وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ: يُصَلِّي الرَّجُلُ فِي ثَوْبَيْنِ.

تخریج: متفق عليه، وأخرجه مسلم، الصلاة، باب الصلاة في ثوب واحد، وصفة لسه، ح: ٥١٧ عن قتيبة و البخاري، ح: ٣٥٥ من حديث هشام بن عروة به * وفي الباب عن أبي هريرة، [البخاري، ح: ٣٥٨، ٣٥٩، ٣٦٠، ومسلم، ح: ٥١٦، ٥١٥] وجابر، [البخاري، ح: ٣٦١، ومسلم، ح: ٣٠١٠] وسلمة بن الأكوخ، [أبو داود، ح: ٦٣٢] وأنس، [لم أجده] وعمرو بن أبي أسيد (هو ابن أبي أسد) [أبو نعيم في معرفة الصحابة: ٤/٢٠٤٢، ح: ٥١٢٨] وقال: وهم فيه محمد بن بشر فقال عمرو بن أبي الأسد وصوابه . . . عمر بن أبي سلمة بن عبد الأسد [وأبي سعيد، ابن ماجه، ح: ١٠٢٩، ١٠٤٨] وكيسان، [ابن ماجه، ح: ١٠٥٠، ١٠٥١] وابن عباس، [أحمد: ١/٢٥٦، ٣٠٣، وابن أبي شيبة: ٣١٦٢] وعائشة، [أبو داود، ح: ٦٣١] وأم هانئ، [البخاري، ح: ٣٥٧، ومسلم، ح: ٣٣٦] وعمار بن ياسر، [ابن عساکر تحفة الأحوذی: ١/٢٧٧] وطلق بن علي، [أبو داود، ح: ٦٢٩] وعبادة بن الصامت [ابن عساکر/تحفة الأحوذی: ١/٢٧٨].

Comments:

Covering the *Satr* for prayer is a condition, clothing more than that is better and more virtuous; for men if the cloth is short it should be worn around the waist; if it is bigger then it should be tied on the neck, and if it is even bigger then the shoulders should be covered fully. If the clothes are more than one, then the good extent of beauty and elegance will be better; therefore every person should wear clothes for prayer according to his best capability, means and circumstances.

Chapter 138. What Has Been Related About The Beginning Of The *Qiblah*

340. Al-Barā' bin 'Āzib narrated: "When Allāh's Messenger ﷺ arrived in Al-Madīnah, he faced Bait Al-Maqdis in *Ṣalāt* for sixteen or seventeen months. Allāh's Messenger ﷺ longed to face the direction of the Ka'bah, so Allāh Most High revealed: Verily! We have seen the turning of your face towards the heaven. Surely We shall turn you to a *Qiblah* that shall please you. So turn your face in the direction of *Al-Masjid Al-Harām*.^[1]

So he faced the *Ka'bah*, and he liked that. A man performed the *'Asr* prayer with him, then passed by some of the Anṣār who were

(المعجم ١٣٨) - بَابُ مَا جَاءَ فِي

إِبْتِدَاءِ الْقِبْلَةِ (التحفة ١٣٩)

٣٤٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةً أَوْ سَبْعَةَ عَشَرَ شَهْرًا. وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ أَنْ يُوجَّهَ إِلَى الْكُعْبَةِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿قَدْ رَأَى نَفْسٌ وَجْهَكَ فِي السَّمَاوَاتِ فَلَوْ أَلَمَّتْكَ قِبْلَةٌ رَضِنَاهَا فَوَلَّى وَجْهَكَ سَطَرَ الْمَسْجِدِ الْحَرَامِ﴾ [البقرة: ١٤٤] فَوَجَّهَ إِلَى الْكُعْبَةِ، وَكَانَ يُحِبُّ ذَلِكَ، فَصَلَّى رَجُلٌ مَعَهُ الْعَصْرَ، ثُمَّ مَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْعَصْرِ

[1] *Al-Baqarah* 2:144.

bowing in *Ṣalāt* for 'Aṣr while facing Bait Al-Maqdis." "He told them that he had performed *Ṣalāt* with Allāh's Messenger ﷺ and that he had faced the direction of the Ka'bah, so they changed (their direction) while they were bowing."

[He said:] There are narrations on this topic from Ibn 'Umar, Ibn 'Abbās, 'Umārah bin Aws, 'Amr bin 'Awf Al-Muzanī and Anas. (*Ṣaḥīh*)

Abū 'Eīsā said: The *Ḥadīth* of Al-Barā' is a *Ḥasan Ṣaḥīh Ḥadīth*.

It has also been narrated by Sufyān Ath-Thawrī from Abū Ishāq.

نَحَوَ بَيْتِ الْمَقْدِسِ فَقَالَ: هُوَ يَشْهَدُ أَنَّهُ صَلَّى
مَعَ رَسُولِ اللَّهِ ﷺ، وَأَنَّهُ قَدْ وُجِّهَ إِلَى
الْكُعْبَةِ. قَالَ: فَانْحَرَفُوا وَهُمْ رُكُوعٌ.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وَابْنِ
عَبَّاسٍ، وَعُمَارَةَ بْنِ أَوْسٍ، وَعَمْرٍو بْنِ عَوْفِ
الْمُزَنِيِّ وَأَنْسٍ.

قَالَ أَبُو عِيْسَى: [وَأ] حَدِيثُ الْبَرَاءِ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي
إِسْحَاقَ.

تخريج: متفق عليه، وأخرجه البخاري، الإيمان، باب: الصلاة من الإيمان، ح: ٤٠، ومسلم، ح: ٥٢٥، من حديث أبي إسحاق السبيعي به * وفي الباب عن ابن عمر، [يأتي: ٣٤١] وابن عباس، [يأتي: ٢٩٦٤] وعمارة بن أوس، [أبو نعيم في معرفة الصحابة: ٢٠٧٩/٤، ح: ٥٢٢٩] وعمرو بن عوف المزني، [البخاري في التاريخ الكبير: ٣٠٧/٦] وأنس، [مسلم، ح: ٥٢٧].

Comments:

1. This incidence is a proof of a single report being evidence that all the companions acknowledged the former rule to be abolished with just the information being passed by a single person.
2. From twelve *Rabi' Al-Awwal* until twelve Rajab are sixteen months; according to one saying, the *Qiblah* was changed in *Sha'bān*.

341. Ibn 'Umar said: "They were bowing during the *Ṣubḥ (Fajr)* Prayer." (*Ṣaḥīh*)

[Abū Isa said:] Ibn 'Umar's *Ḥadīth* is *Ḥasan Ṣaḥīh*.

٣٤١ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكِيعٌ عَنْ
سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ
قَالَ: كَانُوا رُكُوعًا فِي صَلَاةِ الصُّبْحِ.

[قَالَ أَبُو عِيْسَى:] وَحَدِيثُ ابْنِ عُمَرَ
حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخريج: متفق عليه، وأخرجه البخاري، الصلاة، باب ماجاء في القبلة... إلخ، ح: ٤٠٣، ومسلم، ح: ٥٢٦، من حديث عبدالله بن دينار به.

Chapter 139. What Has Been Related About ‘What Is Between The East And The West Is A *Qiblah*’

342. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “What is between the east and the west is *Qiblah*.” (*Ṣaḥīḥ*)

١٠١١ من حديث

343. (Another chain with a similar narration) (*Ṣaḥīḥ*)

Abū ‘Eīsā said: The *Ḥadīth* of Abū Hurairah has been narrated from him by other routes.

Some of the people of knowledge have criticized Abū Ma’shar due to his memory. His name is Najīḥ, and he is the freed slave of Banū Hāshim. Muḥammad said: “I do not report anything from him, although the people have reported from him.” And Muḥammad said: “The *Ḥadīth* of ‘Abdullāh bin Ja’far Al-Makḥramī from ‘Uthmān bin Muḥammad Al-Akḥnāsī, from Sa’eed Al-Maqburī, from Abū Hurairah, is stronger and more correct than the *Ḥadīth* of Abū Ma’shar.”

344. (Another chain narrating that) Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “What is between the east and the west is *Qiblah*.” (*Ṣaḥīḥ*)

And they only call him ‘Abdullāh bin Ja’far Al-Makḥramī because he

(المعجم ١٣٩) - بَابُ مَا جَاءَ أَنَّ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ (التحفة ١٤٠)

٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي مَعْشَرَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ».

تخریج: [صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب القبلة، ح: ١٠١١ من حديث أبي معشر به والحديث الآتي: ٣٤٤ شاهد له.

٣٤٣ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي مَعْشَرَ مِثْلَهُ. قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ قَدْ رَوَى عَنْهُ النَّاسُ. قَالَ مُحَمَّدٌ: وَحَدِيثُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْمَخْرَمِيِّ، عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الْأَخْسَنِيِّ، عَنْ سَعِيدِ الْمُقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَقْوَى وَأَصْحُ مِنْ حَدِيثِ أَبِي مَعْشَرَ.

وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي أَبِي مَعْشَرَ مِنْ قِبَلِ حِفْظِهِ، وَاسْمُهُ نَجِیْحٌ مَوْلَى بَنِي هَاشِمٍ قَالَ مُحَمَّدٌ: لَا أَرَوِي عَنْهُ شَيْئًا وَقَدْ رَوَى عَنْهُ النَّاسُ. قَالَ مُحَمَّدٌ: وَحَدِيثُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْمَخْرَمِيِّ، عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الْأَخْسَنِيِّ، عَنْ سَعِيدِ الْمُقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَقْوَى وَأَصْحُ مِنْ حَدِيثِ أَبِي مَعْشَرَ. تخریج: [صحيح] انظر الحديث الآتي.

٣٤٤ - حَدَّثَنَا الْحَسَنُ بْنُ بَكْرِ الْمَرْزُوقِي: حَدَّثَنَا الْمُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدَ اللَّهِ بْنُ جَعْفَرِ الْمَخْرَمِيِّ عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الْأَخْسَنِيِّ، عَنْ سَعِيدِ الْمُقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَيْنَ

is a descendant of Al-Miswar bin Makhramah.

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

“What is between the east and the west is *Qiblah*” has been reported from more than one of the Companions of the Prophet ﷺ, among them are 'Umar bin Al-Khaṭṭāb, 'Alī bin Abī Ṭālib, and Ibn 'Abbās.

Ibn 'Umar said: “When the west is to your right, and the east is to your left, then what is between them is *Qiblah* when you are facing the *Qiblah*.”

Ibn Al-Mubārak said: “What is between the east and the west is *Qiblah*: this is for the people of the east.” And 'Abdullāh bin Al-Mubārak preferred that the people of Marw (Merv) face toward the left.

تخریج: [صحيح] وسنده حسن وللحديث شواهد * أقوال عمر وعلي وابن عباس رضي الله عنهم.

Comments:

In this *Ḥadīth*, the direction of *Qiblah* of the people of Al-Madīnah and that of the outskirts of Al-Madīnah is mentioned. Scholars quoted that while offering prayer, if a person stands at forty - five degrees angle to the right side or to the left facing the direction of *Qiblah*, the prayer is valid; and according to some even up to thirty - two degrees is acceptable. [*Ma'ārifus-Sunan*: 3/377]

Chapter 140. What Has Been Related About A Man Who Prays Facing A Direction Other Than The *Qiblah* When It Is Cloudy

345. 'Abdullāh bin 'Āmir bin Rabī'ah narrated from his father who said: “We were with the Prophet ﷺ on a journey on a very

المَشْرِقِ وَالْمَغْرِبِ قِبْلَةً».

وَأِنَّمَا قِيلَ عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْمَخْرَمِيِّ لِأَنَّهُ مِنْ وَوَلَدِ الْمِسْوَرِ بْنِ مَخْرَمَةَ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ «مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ» مِنْهُمْ: عُمَرُ بْنُ الْخَطَّابِ وَعَلِيٌّ بْنُ أَبِي طَالِبٍ وَابْنُ عَبَّاسٍ.

وَقَالَ ابْنُ عُمَرَ: إِذَا جَعَلْتَ الْمَغْرِبَ عَنْ يَمِينِكَ، وَالْمَشْرِقَ عَنْ يَسَارِكَ فَمَا بَيْنَهُمَا قِبْلَةٌ إِذَا اسْتَبَلَّتِ الْقِبْلَةَ.

وَقَالَ ابْنُ الْمُبَارَكِ: مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ. هَذَا لِأَهْلِ الْمَشْرِقِ. وَاخْتَارَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ التَّيَّاسَرَ لِأَهْلِ مَرَوْ.

(المعجم ١٤٠) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُصَلِّي لِغَيْرِ الْقِبْلَةِ فِي النَّعِيمِ (التحفة ١٤١)

٣٤٥ - حَدَّثَنَا مَحْمُودُ بْنُ غِيْلَانَ: حَدَّثَنَا وَكَعْبٌ: حَدَّثَنَا أَشْعَثُ بْنُ سَعِيدِ السَّمَّانِ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ

dark night and we did not know the direction of *Qiblah*. So each man among us prayed in his own direction. In the morning when we mentioned that to the Prophet ﷺ, then the following was revealed: So where ever you turn, there is the Face of Allāh.”^[1] (*Da'if*)

Abū 'Eīsā said: There is a problem with the chain of this *Hadīth*, we do not know of it except as a narration of *Ash'ath* As-Sammān, and *Ash'ath* bin Sa'eed, Abū Ar-Rabī'ah As-Sammān is weak in *Ahādīth*.

Most of the people of knowledge held views in accordance with this. They say that if one performs *Ṣalāt* when it is cloudy toward a direction other than the *Qiblah*, then it becomes clear to him after having prayed, that he prayed in a direction other than the *Qiblah*, then his *Ṣalāt* is acceptable.

This is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Aḥmad, and Ishāq.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب من يصلي لغير القبلة وهو لا يعلم، ح: ١٠٢٠ من حديث أشعث السمان به وتابعه عمرو بن قيس عند أبي داود الطيالسي، ح: ١١٤٥ * عاصم بن عبيدالله ضعيف (تقريب) وللحديث شواهد ضعيفة عند البيهقي وابن مردويه وغيرهما، انظر تفسير ابن كثير: ١/١٦٣ وغيره.

Comments:

If a person does not know the direction of the *Qiblah*, he should ask someone, and if there is none to guide, then he should determine the direction of *Qiblah* by himself and he should perform prayer facing the direction which he most likely thinks would be the *Qiblah*. However, if the right direction of the *Qiblah* is known after having performed the prayer, it is not necessary to repeat the prayer and this is according to the majority of scholars.

^[1] *Al-Baqarah* 2:115.

ابن ربيعة، عن أبيه قال: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فِي لَيْلَةٍ مُظْلِمَةٍ، فَلَمْ نَدْرِ أَيْنَ الْقِبْلَةُ، فَصَلَّى كُلُّ رَجُلٍ مِنَّا عَلَى حِيَالِهِ، فَلَمَّا أَصْبَحْنَا ذَكَرْنَا ذَلِكَ لِلنَّبِيِّ ﷺ فَتَزَلَّ: ﴿فَأَيَّمَا تَوَلَّوْا فَمَّ وَجْهُ اللَّهِ﴾ [البقرة: ١١٥].

قال أبو عيسى: هذا حديث ليس إسناده بذلك، لا نعرفه إلا من حديث أشعث السمان، وأشعث بن سعيد أبو الربيع السمان يُضعف في الحديث.

وقد ذهب أكثر أهل العلم إلى هذا، قالوا: إذا صلى في الغيم لغير القبلة، ثم استبان له بعد ما صلى أنه صلى لغير القبلة فإن صلاته جائزة.

ويه يقول سفيان الثوري، وابن المبارك، وأحمد، وإسحاق.

Chapter 141. What Has Been Related About What Is Disliked To Face While Performing *Ṣalāt*, Or To Perform *Ṣalāt* In

346. Ibn ‘Umar narrated: “The Prophet ﷺ prohibited *Ṣalāt* from being performed in seven places: The dung heap, the slaughtering area, the graveyard, the commonly used road, the wash area, in the area that camels rest at,^[1] and above the House of Allāh (the Ka’bah).” (*Hasan*)

تخريج: [حسن] وأخرجه ابن ماجه، المساجد والجماعات، باب المواضع التي تكره فيها الصلاة، ح: ٧٤٦ من حديث أبي عبدالرحمن المقرئ به وسنده ضعيف جدًا، زيد متروك وحدث عن داود بن الحصين بحديث منكر جدًا، ولكن لحديثه شاهد قوي عند ابن ماجه، ح: ٧٤٧.

Comments:

Public garbage and slaughterhouses are places of unpleasant smells and dirt and also has the definite possibility of impurity. No person of good nature would like to perform an act of worship at such a place. Offering prayer in a graveyard resembles the polytheists and grave worshippers; doing so in the middle of the path is troublesome and causes difficulty for the people, because the path will be closed and the person himself will not be at rest. Praying on the roof of the House of Allāh is disrespectful and the direction of the person will not be towards the House of Allāh.

347. (Another chain with a similar narration) (*Hasan*)

[He said:] There are narrations on this topic from Abū Marthad, Jābir, and Anas.

[Abū Marthad’s name is Kannāz bin Ḥuşain].

Abū ‘Eisā said: The chain for the *Hadīth* of Ibn ‘Umar is not that strong.

(المعجم ١٤١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ مَا يُصَلَّى إِلَيْهِ وَفِيهِ (التحفة ١٤٢)

٣٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا الْمُثَرِّقِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي أَيُّوبَ عَنْ زَيْدِ بْنِ جَبْرِ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُصَلَّى فِي سَبْعَةِ مَوَاطِنَ: فِي الْمَرْبَلَةِ، وَالْمَجْزَرَةِ، وَالْمَقْبَرَةِ، وَقَارِعَةَ الطَّرِيقِ، وَفِي الْحَمَّامِ، وَفِي [مَعَاظِنِ الْإِبِلِ، وَفَوْقَ ظَهْرِ بَيْتِ اللَّهِ.

٣٤٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا سُؤَيْدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ زَيْدِ بْنِ جَبْرِ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ بِمَعْنَاهُ وَنَحْوَهُ. [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي مَرْثَدٍ وَجَابِرٍ وَأَنَسٍ.

^[1] In *Aḥādīth* nos. 346-350, it is possible that it means “watering holes” that camels rest at. See *Tuḥfat Al-Aḥwadhī*.

Zaid bin Jabīrah (one of the narrators in both narrations) has been criticized due to his memory.

[Abū 'Eisā said: Zaid bin Jubair Al-Kūfī is more confirmed than this one, and lived earlier, and he heard from Ibn 'Umar.]

Al-Laith bin Sa'd narrated this *Hadīth* from 'Abdullāh bin 'Umar Al-'Umarī, from Nāfi', from 'Umar, from the Prophet ﷺ, and it is similar (to no. 346).

The *Hadīth* of Dāwūd from Nāfi', from Ibn 'Umar, from the Prophet ﷺ^[1] is more appropriate and more correct than the *Hadīth* of Al-Laith bin Sa'd. 'Abdullāh bin 'Umar Al-'Umarī was considered weak by some of the people of *Hadīth* due to his memory, One of these scholars was Yahya bin Sa'eed Al-Qaṭṭān.

تخريج: [حسن] انظر الحديث السابق * وفي الباب عن أبي مرثد، [مسلم، ح: 972] وجابر، [ابن عدي في الكامل/ تحفة الأحوذى: 1/281] وأنس، [ابن حبان، ح: 343] وأبو يعلى: 5/175 * حديث الليث عن العمري، أخرجه ابن ماجه، ح: 747 وهو حديث قوي.

Chapter 142. What Has Been Related About *Ṣalāt* In Sheep Pens And The Resting Area Of Camels

348. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Perform *Ṣalāt* in sheep pens but do not perform *Ṣalāt* in the camels' resting area." (*Ḥasan*)

تخريج: [حسن] وأخرجه ابن ماجه، المساجد والجماعات، باب الصلاة في أعطان الإبل

[أبو مرثدٍ اشمه كَنَازُ بْنُ حُصَيْنٍ].
قَالَ أَبُو عِيْسَى: [و] حَدِيثُ ابْنِ عَمَرَ
إِسْنَادُهُ لَيْسَ بِذَلِكَ الْقَوِيِّ.

وَقَدْ تَكَلَّمَ فِي زَيْدِ بْنِ جَبْرِةَ مِنْ قِبَلِ حِفْظِهِ.
[قَالَ أَبُو عِيْسَى: وَزَيْدُ بْنُ جَبْرِةَ الْكُوفِيُّ
أَثَبْتُ مِنْ هَذَا وَأَقْدَمُ وَقَدْ سَمِعَ مِنْ ابْنِ عَمَرَ].

وَقَدْ رَوَى اللَّيْثُ بْنُ سَعْدٍ هَذَا الْحَدِيثَ
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الْعُمَرِيِّ عَنْ نَافِعٍ، عَنْ
ابْنِ عَمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

وَحَدِيثُ [دَاوُدَ عَنْ نَافِعٍ عَنِ ابْنِ عَمَرَ
عَنِ النَّبِيِّ ﷺ] أَشْبَهُ وَأَصَحُّ مِنْ حَدِيثِ اللَّيْثِ
ابْنِ سَعْدٍ. وَعَبْدُ اللَّهِ بْنُ عُمَرَ الْعُمَرِيُّ ضَعَفَهُ
بَعْضُ أَهْلِ الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ، مِنْهُمْ:
يَحْيَى بْنُ سَعِيدِ الْقَطَّانِ.

(المعجم 142) - بَابُ مَا جَاءَ فِي

الصَّلَاةِ فِي مَرَابِضِ الْعَنَمِ وَأَعْطَانِ

الإِبِلِ (التحفة 143)

٣٤٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى
ابْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عِيَّاشٍ، عَنْ هِشَامِ،
عَنِ ابْنِ سَبْرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «صَلُّوا فِي مَرَابِضِ الْعَنَمِ وَلَا
تُصَلُّوا فِي أَعْطَانِ الْإِبِلِ».

[1] Nos. 346 and 347.

ومراح الغنم، ح: ٧٦٨ من حديث هشام [بن حسان] به وصححه ابن خزيمة، ح: ٧٩٥ وابن حبان، ح: ٣٣٦ والبوصيري وله شواهد عند مسلم (٣٦٠) وغيره. انظر الحديث الآتي.

349. (Another chain) from Abū Hurairah, from the Prophet ﷺ, and it is the same or similar. (*Ḥasan*)

[He said:] There are narrations on this topic from Jābir bin Samurah, Al-Barā', Sabrah bin Ma'bad Al-Juhanī, 'Abdullāh bin Mughaffal, Ibn 'Umar, and Anas.

Abū 'Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon according to our companions, and it is the saying of Aḥmad and Ishāq.

The *Ḥadīth* of Abū Ḥaṣīn (a narrator in this chain of *Ḥadīth*) from Abū Ṣāliḥ, from Abū Hurairah, from the Prophet ﷺ, is a *Gharīb Ḥadīth*.

Isrā'īl reported it from Abū Ḥaṣīn: "From Abū Ṣāliḥ, from Abū Hurairah" which is *Mawqūf*, he did narrate it in *Marfū'* form.

Abū Ḥaṣīn's name is 'Uthmān bin 'Āṣim Al-Asadī.

٣٤٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى
ابْنُ آدَمَ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ، عَنْ أَبِي
حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ بِمِثْلِهِ أَوْ يَنْحَوِهِ.

[قَالَ:] وفي الباب عَنْ جَابِرِ بْنِ سَمُرَةَ،
وَالْبَرَاءِ، وَسَبْرَةَ بْنِ مَعْبَدِ الْجُهَنِيِّ، وَعَبْدِ اللَّهِ
ابْنَ مُغْفَلٍ، وَابْنِ عُمَرَ، وَأَنْسٍ.

قَالَ أَبُو عِيْسَى: وَحَدِيثُ أَبِي هُرَيْرَةَ
حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَعَلَيْهِ الْعَمَلُ عِنْدَ أَصْحَابِنَا.

وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ.

وَحَدِيثُ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ حَدِيثٌ غَرِيبٌ.

وَرَوَاهُ إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ مَوْقُوفًا وَلَمْ يَرْفَعَهُ.

وَأَسْمُ أَبِي حَصِينٍ عُثْمَانُ بْنُ عَاصِمِ
الْأَسَدِيِّ.

تخريج: [حسن] وأخرجه ابن خزيمة، ح: ٧٩٦ عن أبي كريب محمد بن العلاء به * وفي الباب عن جابر بن سمرة، [مسلم، ح: ٣٦٠] والبراء [تقدم: ٨١] وسبرة بن معبد الجهني، [ابن ماجه، ح: ٧٧٠] وعبدالله بن مغفل [ابن ماجه، ح: ٧٦٩] وابن عمر [تقدم: ٣٤٦، ٣٤٧] وأنس، [يأتي: ٣٥٠].

Comments:

Imām Aḥmad and the Zahirites comprehend that the prohibition of offering prayer in the dens of camels is such a worshiping order, its wisdom and logic is not known to us; therefore in their opinion offering prayer in the dens of camels is prohibited.

350. Anas bin Mālik narrated: "The Prophet ﷺ would perform *Ṣalāt* in sheep pens." (*Ṣaḥīḥ*)

٣٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Abū At-Tayyāḥ [Aḍ-Ḍubā'ī's] (one of the narrators) name is Yazīd bin Ḥumaid.

تخريج: متفق عليه، وأخرجه البخاري، الصلاة، باب الصلاة في مريض الغنم، ح: ٤٢٩؛ ومسلم، ح: ٥٢٤ من حديث شعبة به.

Chapter 143. What Has Been Related About *Ṣalāt* On A Beast Whichever Direction It Is Facing

351. Jābir narrated: "The Prophet ﷺ dispatched me for something he needed. I came to him while he was performing *Ṣalāt* on his mount, heading east, he made the prostrations lower than the bowing." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Anas, Ibn 'Umar, Abū Sa'eed, and 'Āmir bin Rabī'ah.

Abū 'Eisā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It [this *Ḥadīth*] has been related from other routes to Jābir.

This is acted upon according to the people of knowledge, in general, we do not know of any differences among them about it. They do not see any harm in a man performing voluntary *Ṣalāt* on his mount, facing whichever direction it is headed, toward the *Qiblah* or not.

الضَّبْعِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو التَّيَّاحِ [الضَّبْعِيُّ] اسْمُهُ يَزِيدُ بْنُ حُمَيْدٍ.

تخريج: متفق عليه، وأخرجه البخاري، الصلاة، باب الصلاة في مريض الغنم، ح: ٤٢٩؛ ومسلم، ح: ٥٢٤ من حديث شعبة به.

(المعجم ١٤٣) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الدَّابَّةِ حَيْثُ مَا تَوَجَّهَتْ بِهِ (التحفة ١٤٤)

٣٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ وَيَحْيَى بْنُ أَدَمَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ فِي حَاجَةٍ فَجِئْتُهُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ، وَالسُّجُودُ أَخْفَضُ مِنَ الرُّكُوعِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ، وَابْنِ عُمَرَ، وَأَبِي سَعِيدٍ، وَعَامِرِ بْنِ رَبِيعَةَ. قَالَ أَبُو عَيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

[وَقَدْ رُوِيَ [هَذَا الْحَدِيثُ] مِنْ غَيْرِ وَجْهِ، عَنْ جَابِرٍ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ، لَا نَعْلَمُ بَيْنَهُمْ اخْتِلَافًا. لَا يَرَوْنَ بَأْسًا أَنْ يُصَلِّي الرَّجُلُ عَلَى رَاحِلَتِهِ تَطَوُّعًا حَيْثُمَا كَانَ وَجْهُهُ إِلَى الْقِبْلَةِ أَوْ غَيْرَهَا.

تخريج: [صحيح] وأخرجه أبو داود، صلاة السفر، باب التطوع على الراحلة والوتر، ح: ١٢٢٧ من حديث وكيع به وصححه ابن خزيمة، ح: ١٢٧٠ وابن حبان (الإحسان): ٢٥١٥، ٢٥١٦ والبخاري في شرح السنة، ح: ١٠٣٨؛ وأخرجه مسلم، ح: ٥٤٠ من طريق أبي الزبير به * وفي

الباب عن أنس، [أبو داود، ح: ١٢٢٥] وابن عمر، [يأتي: ٣٥٢] وأبي سعيد، [أحمد: ٣/٧٣] وعامر بن ربيعة، [البخاري، ح: ١٠٩٣ ومسلم، ح: ٧٠١].

Comments:

According to the majority scholars offering voluntary prayer on an animal and on a ride during a journey is allowed, whether it is facing the direction of the *Qiblah* or any other direction. Therefore voluntary prayer by making gestures can be performed while traveling in land, air and water on trains without facing the direction of the *Qiblah*.

Chapter 144. What Has Been Related About *Ṣalāt* Toward One's Mount

352. Ibn 'Umar narrated: "The Prophet ﷺ performed *Ṣalāt* towards his she-camel, or his mount, and he would perform *Ṣalāt* while on his mount, whichever direction it was facing." (*Sahīh*)

Abū 'Eisā said: This *Hadīth* is *Hasan Sahīh*.

It is the view of some of the people of knowledge, they do not see any harm in *Ṣalāt* toward a she-camel that one uses as a *Sutrah*.

(المعجم ١٤٤) - بَابُ [مَا جَاءَ] فِي الصَّلَاةِ إِلَى الرَّاحِلَةِ (التحفة ١٤٥)

٣٥٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ صَلَّى إِلَى بَعِيرِهِ أَوْ رَاحِلَتِهِ وَكَانَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُمَا تَوَجَّهَتْ بِهِ.
قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بِالصَّلَاةِ إِلَى الْبَعِيرِ بَأْسًا أَنْ يَسْتَتِرَ بِهِ.

تخریج: متفق عليه، وأخرجه البخاري، الصلاة، باب الصلاة في مواضع الإبل، ح: ٤٣٠

Comments:

ومسلم، ح: ٥٠٢ من حديث أبي خالد الأحمر به.

It is proven from this *Hadīth* that taking an animal as a *Sutrah* is allowed so long as the risk of it running and moving away is not involved, which will cause extra disruption and worry in the prayer.

Chapter 145. What Has Been Related About 'When Supper Is Present And The *Iqāmah* Is Called For *Ṣalāt* Then Begin With Supper'

353. Anas conveyed that the Prophet ﷺ said: "When supper is present and the *Iqāmah* for *Ṣalāt* has been called, then begin with supper." (*Sahīh*)

(المعجم ١٤٥) - بَابُ مَا جَاءَ إِذَا حَضَرَ الْعِشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَأَبْدَأُوا بِالْعِشَاءِ (التحفة ١٤٦)

٣٥٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُمَيْرٍ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «إِذَا حَضَرَ الْعِشَاءُ وَأُقِيمَتِ الصَّلَاةُ

Abū 'Eīsā said: There are narrations on this topic from 'Aishah, Ibn 'Umar, Salamah bin Al-Akwa', and Umm Salamah.

Abū 'Eīsā said: The *Hadīth* of Anas is a *Ḥasan Ṣaḥīḥ Hadīth*.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ, among them are Abū Bakr, 'Umar, and Ibn 'Umar.

It is the view of Aḥmad and Iṣḥāq, they said that one is to begin with supper even if one misses *Ṣalāt* in the congregation.

[Abū 'Eīsā said:] I heard Al-Jārūd saying: "I heard Wakī' saying the following about this *Hadīth*: 'Begin with supper when the food is such that one fears it spoiling.'"

But the view of some of the people of knowledge among the Companions of the Prophet ﷺ, and others, is more worthy of being followed. They only wanted that a man not stand in *Ṣalāt* while his heart is distracted by something else.

It has been related that Ibn 'Abbās said: "We do not stand in *Ṣalāt* while there is something (distracting us) in our souls."

تخریج: متفق علیه، وأخرجه مسلم، المساجد، باب كراهة الصلاة بحضرة الطعام... الخ، ح: ٥٥٧ من حديث سفيان بن عيينة والبخاري، ح: ٦٧٢ من حديث الزهري * وفي الباب عن عائشة، [البخاري، ح: ٥٤٦٥ ومسلم، ح: ٥٥٨، ٥٦٠] وابن عمر، [يأتي: ٣٥٤] وسلمة بن الأكواع، [أحمد: ٤٩/٤، ٥٤] وأم سلمة، [أحمد: ٢٥٠/٥] * قول وكيع، سننه صحيح.

354. Ibn 'Umar narrated that the Prophet ﷺ said: "When the supper is presented and the *Iqāmah* is called for *Ṣalāt*, then begin with the

فَأَبْدَأُوا بِالْعِشَاءِ».

[قَالَ:] وفي البابِ عَنْ عَائِشَةَ، وَابْنِ عُمَرَ، وَسَلْمَةَ بِنِ الْأَكْوَعِ، وَأُمِّ سَلْمَةَ. قَالَ أَبُو عَيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَعَلَيْهِ الْعَمَلُ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ: أَبُو بَكْرٍ، وَعُمَرُ، وَابْنُ عُمَرَ.

وَبِهِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ، يَقُولَانِ: يَبْدَأُ بِالْعِشَاءِ وَإِنْ فَاتَتْهُ الصَّلَاةُ فِي الْجَمَاعَةِ.

[قَالَ أَبُو عَيْسَى]: سَمِعْتُ الْجَارُودَ يَقُولُ: سَمِعْتُ وَكَيْعًا يَقُولُ فِي هَذَا الْحَدِيثِ: يَبْدَأُ بِالْعِشَاءِ إِذَا كَانَ الطَّعَامُ يُخَافُ فَسَادَهُ.

وَالَّذِي ذَهَبَ إِلَيْهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَشْبَهُهُ بِالِاتِّبَاعِ، وَإِنَّمَا أَرَادُوا أَلَّا يَقُومَ الرَّجُلُ إِلَى الصَّلَاةِ وَقَلْبُهُ مَشْغُولٌ بِسَبَبِ شَيْءٍ.

وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَا نَقُومُ إِلَى الصَّلَاةِ وَفِي أَنْفُسِنَا شَيْءٌ.

٣٥٤ - وَرُوِيَ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا وُضِعَ الْعِشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَأَبْدَأُوا بِالْعِشَاءِ».

supper.” (*Ṣaḥīḥ*)

He said: Ibn ‘Umar would eat supper while he was hearing the *A‘immah* recitation.

[He said:] This was narrated to us by Hannād (who said); “Abdah narrated it to us from ‘Ubaidullāh, from Nāfi‘ from Ibn ‘Umar.”

قَالَ: وَتَعَسَى ابْنُ عُمَرَ وَهُوَ يَسْمَعُ قِرَاءَةَ
الإمام.

[قَالَ:] حَدَّثَنَا بِذَلِكَ هَنَادٌ: حَدَّثَنَا عَبْدُهُ
عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ.

تخریج: متفق عليه، وأخرجه البخاري، الأذنان، باب: إذا حضر الطعام وأقيمت الصلاة، ح: ٦٧٣ ومسلم، ح: ٥٥٩ من حديث عبيد الله بن عمر عن نافع عن ابن عمر به.

Comments:

If such is the case that the attention will remain on the meal instead of prayer, then the meal should be taken first. If there is no desire and need of it then the person should offer prayer first.

Chapter 146. What Has Been Related About *Ṣalāt* When Sleepy

355. ‘Aishah narrated that Allāh’s Messenger ﷺ said: “When one of you is sleepy and he is performing *Ṣalāt*, then let him lie down until the sleep is gone from him. For when one of you performs *Ṣalāt* while he is sleepy, perhaps he wants to seek forgiveness but he curses himself.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Anas and Abū Hurairah.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Aishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(المعجم ١٤٦) - بَابُ مَا جَاءَ فِي
الصَّلَاةِ عِنْدَ النَّعَاسِ (التحفة ١٤٧)

٣٥٥ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ
الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ الْكَلَابِيِّ
عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ
قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا نَعَسَ
أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ
النَّوْمُ، فَإِنْ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ يَنْعَسُ لَعَلَّهُ
يَذْهَبُ لِيَسْتَغْفِرَ فَيَسُبَّ نَفْسَهُ».

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الوضوء، باب الوضوء من النوم، ومن لم ير... إلخ، ح: ٢١٢ مسلم، ح: ٧٨٦ من هشام بن عروة به * وفي الباب عن أنس، [البخاري، ح: ١١٥٠ مسلم، ح: ٧٨٤] وأبي هريرة، [مسلم، ح: ٧٨٧].

Comments:

When a person offering prayer is overwhelmed by sleep and unaware of what he is saying with his tongue, and thus he is losing interest in prayer and unable to carry on the prayer, he should end the prayer and go to sleep.

Chapter 147. What Has Been Related [About] ‘Whoever Visits A People, He Does Not Lead Them In *Ṣalāt*’

356. Abū ‘Aṭīyah narrated that a man among them said: “Mālik bin Al-Ḥuwairith came to us in our *Muṣalla* to narrate. One day when it was time for *Ṣalāt*, we told him to go ahead (to lead the prayer). He said: ‘Let one of you go forward, until I narrate to you why I would not go forward (to lead the prayer): I heard Allāh’s Messenger ﷺ saying: “Whoever visits a people, then he does not lead them, but a man among them leads them.” (*Ḥasan*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. They say that the owner of the house has more right to being the *Imām* than the visitor.

Some of the people of knowledge said that when the visitor is given permission then there is no harm if he leads them in *Ṣalāt*.

Ishāq commented on the *Ḥadīth* of Mālik bin Al-Ḥuwairith: “He was very strict on the view that no one should lead the owner of the house in *Ṣalāt* even if he is given the permission to do so. The same thing applies in the case of the *Masjid*; [he does not lead them in *Ṣalāt* in the *Masjid*] when he visits them. Rather, ‘A man from among them should lead them in *Ṣalāt*.’”

(المعجم ١٤٧) - بَابُ مَا جَاءَ [فِي] مَنْ زَارَ قَوْمًا فَلَا يُصَلِّ بِهِمْ (التحفة ١٤٨)

٣٥٦ - حَدَّثَنَا هَنَادٌ وَمَحْمُودُ بْنُ غِيْلَانَ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ أَبَانَ بْنِ بَرِيدِ الْعَطَّارِ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ الْعَقِيلِيِّ، عَنْ أَبِي عَطِيَّةَ، رَجُلٍ مِنْهُمْ قَالَ: كَانَ مَالِكُ بْنُ الْحُوَيْرِثِ يَأْتِينَا فِي مُصَلَّاتِنَا يَتَحَدَّثُ فَحَضَرَتِ الصَّلَاةُ يَوْمًا فَقُلْنَا لَهُ تَقَدَّمْ فَقَالَ: لِيَتَقَدَّمَ بَعْضُكُمْ، حَتَّى أَحَدِنَاكُمْ لِمَ لَا أَتَقَدَّمُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ زَارَ قَوْمًا فَلَا يُؤْمَهُمْ وَلِيُؤْمَهُمْ رَجُلٌ مِنْهُمْ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ. قَالُوا: صَاحِبُ الْمَنْزِلِ أَحَقُّ بِالْإِمَامَةِ مِنَ الزَّائِرِ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا أُذِنَ لَهُ فَلَا بَأْسَ أَنْ يُصَلِّيَ بِهِ.

وَقَالَ إِسْحَاقُ بِحَدِيثِ مَالِكِ بْنِ الْحُوَيْرِثِ وَشَدَّدَ فِي أَنْ لَا يُصَلِّيَ أَحَدٌ بِصَاحِبِ الْمَنْزِلِ وَإِنْ أُذِنَ لَهُ صَاحِبُ الْمَنْزِلِ، قَالَ: وَكَذَلِكَ فِي الْمَسْجِدِ [لَا يُصَلِّي بِهِمْ فِي الْمَسْجِدِ] إِذَا زَارَهُمْ، يَقُولُ: يُصَلِّي بِهِمْ رَجُلٌ مِنْهُمْ.

تخريج: [حسن] وأخرجه أبو داود، الصلاة، باب إمامة الزائر، ح: ٥٩٦ والنسائي ٨٠/٢، ح: ٧٨٨ من حديث أبان العطار به وصححه ابن خزيمة، ح: ١٥٢٠ * أبو عطية حسن الحديث وللحديث شواهد.

Comments:

The owner of the house has the right to lead the prayer, but if he allows someone more knowledgeable and virtuous than himself because of his respect and nobility, most of the people of knowledge regard the authenticity of prayer led by a visitor. Yet leading prayer without the permission of the owner of house or the *Imām* is not right.

Chapter 148. What Has Been Related About It Being Disliked For The *Imām* To Specify Himself With Supplications

(المعجم ١٤٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يَخْصَّ الْإِمَامُ نَفْسَهُ بِالذُّعَاءِ (التحفة ١٤٩)

357. *Ṭhawbān* narrated that the Prophet ﷺ said: "It is not allowed for a man to look into the interior of a man's house until he has been given permission, for if he looks, then he has entered. And one who leads people (in *Ṣalāt*) should not supplicate for himself alone with the exclusion of his congregation. If he does, then he has betrayed them. And one is not to stand for *Ṣalāt* while he has to urinate." (*Ḥasan*)

[He said:] There are narrations on this topic from Abū Hurairah and Abū Umāmah.

Abū 'Eisā said: The *Ḥadīth* of *Ṭhawbān* is a *Ḥasan Ḥadīth*.

This *Ḥadīth* was reported from Mu'āwiyah bin Ṣāliḥ, from As-Safr bin Nusair, from Yazīd bin Shuraiḥ, from Abū Umāmah from the Prophet ﷺ.

And this *Ḥadīth* was reported from Yazīd bin Shuraiḥ, from Abū Hurairah, from the Prophet ﷺ.

It is as if the narration of Yazīd

٣٥٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبَّاسٍ: حَدَّثَنِي حَبِيبُ بْنُ صَالِحٍ عَنْ يَزِيدَ بْنِ شُرَيْحٍ، عَنْ أَبِي حَيٍّ الْمُوَدَّنِ الْحُمْصِيِّ، عَنْ ثُوْبَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَجِلُّ لِأَمْرِيءٍ أَنْ يَنْظُرَ فِي جَوْفِ بَيْتِ أَمْرِيءٍ حَتَّى يَسْتَأْذِنَ، فَإِنْ نَظَرَ فَقَدْ دَخَلَ، وَلَا يَوْمُ قَوْمًا فَيُخْصَّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ، فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ وَلَا يَقُومُ إِلَى الصَّلَاةِ وَهُوَ حَقٌّ» [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَأَبِي أُمَامَةَ.

قَالَ أَبُو عَيْسَى: حَدِيثُ ثُوْبَانَ حَدِيثٌ حَسَنٌ.

وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ السَّفْرِ بْنِ نُسَيْرٍ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ.

وَرَوَى هَذَا الْحَدِيثُ عَنْ يَزِيدَ بْنِ شُرَيْحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

وَكَأَنَّ حَدِيثَ يَزِيدَ بْنِ شُرَيْحٍ عَنْ أَبِي حَيٍّ

bin *Shuraiḥ* from Abū Ḥayy Al-Mu'adh-dhin, from *Thawbān* (a narrator in the chain of this *Ḥadīth*) is the best and most popular chain for this.

المُؤَدِّنَ عَنْ ثَوْبَانَ فِي هَذَا أَجْوَدُ إِسْنَادًا وَأَشْهُرُ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الطهارة، باب: أَيْصِلِي الرَّجُلَ وَهُوَ حَاقِنٌ؟، ح: ٩٠ من حديث إسماعيل بن عياش به، تكلم فيه ابن خزيمة، ح: ٦٣/٣ قبل، ح: ١٦٣٠ وحسنه البغوي والصواب معه * وفي الباب عن أبي هريرة، [أبو داود، ح: ٩١] وأبي أمامة، [أحمد: ٢٥٠/٥، ٢٦٠، ٢٦١] من حديث معاوية بن صالح * حديث يزيد بن شريح عن أبي هريرة، أخرجه الحاكم: ١/١٦٨ وصححه ووافقه الذهبي، وحديث يزيد عن أبي حي عن ثوبان، أخرجه أبو داود، ح: ٩٠.

Comments:

1. This *Ḥadīth* instructs that to peep into someone's house without permission is unlawful. The purpose of seeking permission is not to look at the household suddenly, if one has already taken a peep then what is the need of seeking permission; as if he entered without the permission, which is unlawful.
2. 'Should not supplicate for himself alone' may also mean that if he is requested to make a supplication, he should do so for all, not only for himself; for the supplication reported from the Prophet ﷺ will be read as reported, and no change will be made in these supplications by anyone.

Chapter 149. What Has Been Related [About] Whoever Leads People (In *Ṣalāt*) While They Dislike Him

(المعجم ١٤٩) - بَابُ مَا جَاءَ [فِي] مَنْ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُونَ (التحفة ١٥٠)

358. Anas bin Mālik narrated: "Allāh's Messenger ﷺ cursed three people: A man who leads people (in *Ṣalāt*) while they dislike him, a woman who spends a night while her husband is angry with her, and a man who hears: '*Ḥayya 'Alal-Falāh* (come to success)' then does not respond." (*Da'if*)

٣٥٨ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلِ بْنِ عَبْدِ الْأَعْلَى [الْكُوفِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ قَاسِمِ الْأَسَدِيِّ عَنِ الْفَضْلِ بْنِ دَلْهَمٍ، عَنِ الْحَسَنِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: لَعَنَّ رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ: رَجُلٌ أَمَّ قَوْمًا وَهُمْ لَهُ كَارِهُونَ، وَامْرَأَةٌ بَاتَتْ وَرَوَّجَهَا عَلَيْهَا سَاخِطٌ، وَرَجُلٌ سَمِعَ: حَيَّ عَلَى الْفَلَاحِ، ثُمَّ لَمْ يُجِبْ.

[He said:] There are narrations on this topic from Ibn 'Abbās, Ṭalḥah, 'Abdullāh bin 'Amr and Abū Umāmah.

[قَالَ:] [وفي الباب عن ابن عباس، وَطَلْحَةَ، وَعَبْدَ اللَّهِ بْنِ عَمْرٍو، وَأَبِي أُمَامَةَ.

Abū 'Eisā said: The *Ḥadīth* of Anas is not correct, because it has been reported from Al-Ḥasan,

from the Prophet ﷺ (which is) *Mursal*.

Abū ‘Eisā said: Muḥammad bin Al-Qāsim (one of the narrators) has been criticized by Aḥmad bin Ḥanbal, and he graded him weak. He is not a *Ḥāfiẓ*.^[1]

There are those among the people of knowledge who dislike for a man to lead a people in *Ṣalāt* while they dislike him. If the *Imām* is not an oppressor, then the sin is only on those who dislike him.

Aḥmad and Ishāq said about this: There is no harm if one, two or three people dislike him – not until most of the people dislike him.

تخريج: [إسناده ضعيف جداً] وهو في العلل المتناهية لابن الجوزي: ١/٤٤٠، ح: ٧٤٤ (الموضوعات: ٩٩/٢) من طريق الترمذي به * محمد بن القاسم الأسدي: كذبوه وشيخه: لين ورمي بالاعتزال (تقريب) ولبعض الحديث شواهد * وفي الباب عن ابن عباس، [ابن ماجه: ٩٧١] وطلحة، [الطبراني في الكبير: ١/١١٥، ح: ٢١٠] وعبدالله بن عمرو، [أبو داود، ح: ٥٩٣] وابن ماجه، ح: ٩٧٠] وأبي أمامة، [يأتي، ح: ٣٦٠].

Comments:

1. If a husband is angry because of his wife being ill-mannered, disrespectful and disobedient, she deserves the curse.
2. A person lagging behind the congregational prayer after having heard the *Adhān* is subject to curse too. [*Mirqāt*: 2/19]

359. ‘Amr bin Al-Ḥārith Al-Muṣṭaliq said: “It used to be said that the people with the worst punishment [on the Day of Judgment] are two: A woman who disobeyed her husband, and a people’s *Imām* whom they dislike.” (*Saḥīh*)

[Hannād said:] “Jarīr said: ‘So we asked about the case of the *Imām*. We were told that this only refers

قَالَ أَبُو عَيْسَى: حَدِيثُ أَنَسٍ لَا يَصِحُّ، لِأَنَّهُ قَدْ رُوِيَ هَذَا الْحَدِيثُ، عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ.

قَالَ أَبُو عَيْسَى: وَمُحَمَّدُ بْنُ الْقَاسِمِ تَكَلَّمَ فِيهِ أَحْمَدُ بْنُ حَنْبَلٍ وَضَعَفَهُ وَلَيْسَ بِالْحَافِظِ. وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يُؤَمَّ الرَّجُلُ قَوْمًا وَهُمْ لَهُ كَارِهُونَ، فَإِذَا كَانَ الْإِمَامُ غَيْرَ ظَالِمٍ، فَإِنَّمَا الْإِثْمُ عَلَى مَنْ كَرِهَهُ.

وَقَالَ أَحْمَدُ وَإِسْحَاقُ فِي هَذَا: إِذَا كَرِهَ وَاحِدٌ أَوْ اثْنَانِ أَوْ ثَلَاثَةٌ فَلَا بَأْسَ أَنْ يُصَلِّيَ بِهِمْ حَتَّى يَكْرَهُهُ أَكْثَرُ الْقَوْمِ.

٣٥٩ - حَدَّثَنَا هَذَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ زِيَادِ بْنِ أَبِي الْجَعْدِ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ الْمُصْطَلِقِ قَالَ: كَانَ يُقَالُ أَشَدُّ النَّاسِ عَذَابًا [يَوْمَ الْقِيَامَةِ] اثْنَانِ: امْرَأَةٌ عَصَتْ زَوْجَهَا، وَإِمَامٌ قَوْمٌ وَهُمْ لَهُ كَارِهُونَ. [قَالَ هَذَا:] قَالَ جَرِيرٌ: قَالَ مَنْصُورٌ:

[1] Meaning that Muḥammad bin Al-Qāsim is not known to be a proficient memorizer and narrator of *Ḥadīth*.

to the oppressive *Imām*. As for the *Imām* who establishes the *Sunnah*, then the sin is only on whoever dislikes him.”

فَسَأَلْنَا عَنْ أَمْرِ الْإِمَامِ. فَقِيلَ لَنَا: إِنَّمَا عَنَى بِهَذَا الْأَيْمَةَ الظَّالِمَةَ، فَأَمَّا مَنْ أَقَامَ السُّنَّةَ فَإِنَّمَا الْإِثْمَ عَلَى مَنْ كَرِهَهُ.

تخريج: [إسناده صحيح] * جرير هو ابن عبدالحميد الضبي رحمه الله.

360. Abū Umāmah narrated that Allāh’s Messenger ﷺ said: “There are three whose *Salāt* would not rise up beyond their ears: The runaway slave until he returns, a woman who spends a night while her husband is angry with her, and a people’s *Imām* whom they dislike.” (*Ḥasan*)

٣٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ: حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ: حَدَّثَنَا أَبُو غَالِبٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا تُجَاوِزُ صَلَاتُهُمْ آذَانَهُمْ: الْعَبْدُ الْآبِقُ حَتَّى يَرْجِعَ، وَامْرَأَةٌ بَاتَتْ وَرَوَّجَهَا عَلَيْهَا سَاخِطٌ، وَإِمَامٌ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ».

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Gharīb* from this route.

(One of the narrators:) Abū Ghālib’s name is Hazawwar.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَأَبُو غَالِبٍ اسْمُهُ حَزَوُّورٌ.

تخريج: [إسناده حسن] وأخرجه ابن أبي شيبة: ٣٠٧/٤ عن علي بن الحسن بن شقيق به، وهو في شرح السنة للبخاري: ٤٠٤/٣، ح: ٨٣٨ من طريق الترمذي به وحسنه البخاري.

Chapter 150. What Has Been Related (On the Prophet’s Saying:) ‘When The *Imām* Performs *Ṣalāt* While Seated, Then You (People) Perform *Ṣalāt* Seated’

(المعجم ١٥٠) - بَابُ مَا جَاءَ إِذَا صَلَّى الْإِمَامُ قَاعِدًا فَصَلُّوا قُعُودًا (التحفة ١٥١)

361. Anas bin Mālik narrated: “Allāh’s Messenger ﷺ fell from a horse and got injured, so he led the *Ṣalāt* sitting and we also offered *Ṣalāt* sitting. When he completed the *Ṣalāt* he said: ‘The *Imām* is appointed to be followed; when he says the *Takbīr* then say the *Takbīr*, when he bows, then bow, and when he raises his head, then raise your heads. When he says: “*Samī‘ Allāhu*

٣٦١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: خَرَّ رَسُولُ اللَّهِ ﷺ عَنْ فَرَسٍ فَجُحِشَ فَصَلَّى بِنَا قَاعِدًا فَصَلَّيْنَا مَعَهُ قُعُودًا، ثُمَّ أَنْصَرَفَ فَقَالَ: «إِنَّمَا الْإِمَامُ» أَوْ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ سَمِعَ

liman ḥamidah (Allāh listens to those who praise him)” then say: “*Rabbanā wa lakal-ḥamd*. (O our Lord! And all praise is Yours.)” and when he prostrates, then prostrate, and when he performs *Ṣalāt* sitting, then pray sitting altogether.” (Sahih)

[He said:] There are narrations on this topic from ‘Āishah, Abū Hurairah, Jābir, Ibn ‘Umar, and Mu‘āwiyah.

Abū ‘Eisā said: the *Hadīth* of Anas: “The Prophet ﷺ fell from a horse and got injured” is a *Ḥasan Ṣahīh Hadīth*.

Some of the Companions of the Prophet ﷺ held view according to this *Hadīth*. Among them were Jābir bin ‘Abdullāh, Usaīd bin Ḥudair, Abū Hurairah, and others. Aḥmad and Ishāq also held views in accordance with this *Hadīth*.

Some of the people of knowledge said that when the *Imām* prays sitting, those behind him are to pray standing, and if they pray sitting it will not be acceptable.

This is the opinion of Sufyān Ath-Thawrī, Mālik bin Anas, Ibn Al-Mubārak, and Ash-Shāfi‘ī.

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب ائتمام المأموم بالإمام، ح: ٤١١ عن قتيبة والبخاري، ح: ٦٨٩ من حديث ابن شهاب الزهري به * وفي الباب عن عائشة [البخاري، ح: ٦٨٨ مسلم، ح: ٤١٢] وأبي هريرة، [البخاري، ح: ٧٢٢ ومسلم، ح: ٤١٤] وجابر، [مسلم، ح: ٤١٣] وابن عمر، [أحمد: ٩٣/٢] ومعاوية، [الطبراني في الكبير: ٣٣٣/١٩، ح: ٧٦٤].

Comments:

It is a unanimous and agreed issue that the *Imām* and individual are not allowed to offer obligatory prayer while sitting without a valid excuse. In this case the prayer will not be valid, but if the *Imām* leads in prayer while sitting because of an excuse, how should the followers follow him? The *A’immah* hold various opinions in this regard. The preferred opinion is that the

الله لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا فَعُودًا أَجْمَعُونَ».

[قَالَ:] وفي البابِ عَنْ عَائِشَةَ، وَأَبِي هُرَيْرَةَ، وَجَابِرٍ، وَابْنِ عُمَرَ، وَمُعَاوِيَةَ.

قَالَ أَبُو عَيْسَى: [و] حَدِيثُ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ خَرَّ عَنْ فَرَسٍ فَجَحِشَ، حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ ذَهَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ إِلَى هَذَا الْحَدِيثِ، مِنْهُمْ: جَابِرُ بْنُ عَبْدِ اللَّهِ، وَأُسَيْدُ بْنُ حُضَيْرٍ، وَأَبُو هُرَيْرَةَ، وَعَبْرَهُمْ، وَبِهَذَا الْحَدِيثِ يَقُولُ أَحْمَدُ، وَإِسْحَاقُ.

[و] قَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا صَلَّى الْإِمَامُ جَالِسًا، لَمْ يُصَلِّ مَنْ خَلْفَهُ إِلَّا قِيَامًا، فَإِنْ صَلُّوا فَعُودًا لَمْ تُجْزِهِمْ.

وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَمَالِكِ بْنِ أَنَسٍ، وَابْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ.

mentioned rule about the followers offering prayer while sitting along with the *Imām* has been abrogated.

Chapter 151. Something Else About That

362. ‘Āishah narrated: “Allāh’s Messenger ﷺ performed *Ṣalāt* behind Abū Bakr, during the illness from which he died, and he was sitting.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: The *Hadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*.

It has been reported that ‘Āishah narrated that the Prophet ﷺ said: “When the *Imām* performs *Ṣalāt* sitting then pray (all of you) sitting.”

It has also been narrated from her: “The Prophet ﷺ went out during his illness, and Abū Bakr was leading the people in *Ṣalāt*, so he prayed beside Abū Bakr. The people were following Abū Bakr and Abū Bakr was following the Prophet ﷺ.”

It has also been narrated that she said: “The Prophet ﷺ performed *Ṣalāt* behind Abū Bakr while seated.”

And it has also been narrated that Anas bin Mālik said: “The Prophet ﷺ performed *Ṣalāt* behind Abū Bakr, and he was seated.”

تخريج: [إسناده صحيح] وأخرجه النسائي: ٧٩/٢، ح: ٧٨٧ (الإمامة، باب صلاة الإمام خلف رجل من رعيته) من حديث شعبة به وصححه ابن خزيمة، ح: ١٦٢٠ وابن حبان (الإحسان): ٢١١٦ * حديث أنس: انظر الحديث الآتي.

363. Anas narrated: “Allāh’s Messenger ﷺ performed *Ṣalāt*

(المعجم ١٥١) - بَابُ مِنْهُ (التحفة ١٥٢)

٣٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا شَبَابَةُ [بْنُ سَوَارٍ] عَنْ شُعْبَةَ، عَنْ نَعِيمِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي وائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ خَلْفَ أَبِي بَكْرٍ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ قَاعِدًا.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

وَقَدْ رُوِيَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا صَلَّى الْإِمَامُ جَالِسًا فَصَلُّوا جُلُوسًا».

وَرُوِيَ عَنْهَا: أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي مَرَضِهِ وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ فَصَلَّى إِلَى جَنْبِ أَبِي بَكْرٍ، وَالنَّاسُ يَأْتُمُونَ بِأَبِي بَكْرٍ وَأَبُو بَكْرٍ يَأْتُمُ بِالنَّبِيِّ ﷺ.

وَرُوِيَ عَنْهَا: أَنَّ النَّبِيَّ ﷺ صَلَّى خَلْفَ أَبِي بَكْرٍ قَاعِدًا.

وَرُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى خَلْفَ أَبِي بَكْرٍ وَهُوَ قَاعِدٌ.

٣٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ:

during his illness behind Abū Bakr while seated, wrapped in a garment.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] This was reported by Yaḥya bin Ayyūb from Ḥumaid [from *Thābit*], from Anas. And it was also reported from others from Ḥumaid, from Anas, and they did not mention in it: “From *Thābit*.” Whoever mentioned: “From *Thābit*” in it, then he is the more correct.

تخریج: [صحيح] وأخرجه الطحاوي: ٤٠٦/١ معاني الآثار من حديث حميد به وصححه ابن حبان (الإحسان): ٢١٢٢ وأخرجه النسائي: ٧٩/٢، ح: ٧٨٦ من حديث حميد عن أنس به وصرح بالسماع عند الطحاوي.

Comments:

The solution to avoid differences is that the disabled person should not lead the prayer.

Chapter 152. What Has Been Related About The *Imām* Getting Up Forgetfully After Two *Rak’ah*

364. *Ash-Sha’bī* narrated: “Al-Mughīrah bin *Shu’bah* led us in *Ṣalāt*, and he continued after the two *Rak’ah*, so the people said: ‘*Subḥān Allāh*’ and he said: ‘*Subḥān Allāh*’ to them. When he finished his *Ṣalāt* he said the *Taslīm* then performed two prostrations of *As-Sahw* while he was sitting. Then he narrated to them that Allāh’s Messenger ﷺ did the same with them as he had done.” (*Ḥasan*)

[He said:] There are narrations on this topic from ‘Uqbah bin ‘Āmir, Sa’d, and ‘Abdullāh bin Buḥainah.

Abū ‘Eīsā said: The *Ḥadīth* of Al-

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ خَلْفَ أَبِي بَكْرٍ قَاعِدًا فِي ثَوْبٍ مُتَوَشِّحًا بِهِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [قَالَ:] وَهَكَذَا رَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنْ حُمَيْدٍ، [عَنْ ثَابِتٍ]، عَنْ أَنَسٍ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ وَلَمْ يَذْكُرُوا فِيهِ: عَنْ ثَابِتٍ وَمَنْ ذَكَرَ فِيهِ: عَنْ ثَابِتٍ فَهُوَ أَصَحُّ.

(المعجم ١٥٢) - بَابُ مَا جَاءَ فِي الْإِمَامِ يَنْهَضُ فِي الرَّكَعَتَيْنِ نَاسِيًا (التحفة ١٥٣)

٣٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنِ الشَّعْبِيِّ قَالَ: صَلَّى بِنَا الْمُغِيرَةَ بْنُ شُعْبَةَ فَتَنَهَضَ فِي الرَّكَعَتَيْنِ فَسَبَّحَ بِهِ الْقَوْمَ وَسَبَّحَ بِهِمْ، فَلَمَّا قَضَى صَلَاتَهُ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ وَهُوَ جَالِسٌ ثُمَّ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ بِهِمْ مِثْلَ الَّذِي فَعَلَ.

[قَالَ:] وَفِي الْبَابِ عَنْ عُقْبَةَ بْنِ عَامِرٍ وَسَعْدٍ وَعَدُدِ اللَّهِ ابْنِ بُوْحَيْنَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ الْمُغِيرَةَ بْنِ شُعْبَةَ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ، عَنِ الْمُغِيرَةَ بْنِ

Mughīrah bin Shu‘bah has been reported from more than one route, from Al-Mughīrah bin Shu‘bah.

[Abū ‘Eisā said:] Some of the people of knowledge have criticized Ibn Abī Laila due to his memory. Aḥmad said: “The narrations of Ibn Abī Laila are not used as proof.” Muḥammad bin Ismā‘il said: “Ibn Abī Laila; he is truthful, but I do not report from him because he did not know the authentic from the weak of his narrations, I do not report anything from anyone whose case is like this.”

This *Ḥadīth* has been reported from other routes, from Al-Mughīrah bin Shu‘bah.

Sufyān reported it from Jābir, from Al-Mughīrah bin Shubail, from Qais bin Abī Ḥāzim, from Al-Mughīrah bin Shu‘bah. But Jābir Al-Ju‘fi was graded weak by some of the people of knowledge. Yaḥya bin Sa‘eed, ‘Abdur-Raḥmān bin Mahdī and others abandoned him.

This is to be acted upon according to the people of knowledge, in that when a man stands after two *Rak‘ah* he continues in his *Ṣalāt* and performs two prostrations. Some of them thought it should be before the *Taslīm* and others that it should be after the *Taslīm*. And whoever thought that it should be before the *Taslīm*, then his *Ḥadīth* is more correct since it has been reported by Az-Zuhrī and Yaḥya bin Sa‘eed Al-Anṣārī from ‘Abdur-Raḥmān Al-A‘raj, from ‘Abdullāh bin Buḥainah.

شُعْبَةَ.

[قَالَ أَبُو عِيْسَى:] وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي ابْنِ أَبِي لَيْلَى مِنْ قِبَلِ حِفْظِهِ قَالَ أَحْمَدُ: لَا يُحْتَجُّ بِحَدِيثِ ابْنِ أَبِي لَيْلَى. وَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: ابْنُ أَبِي لَيْلَى وَهُوَ صَدُوقٌ وَلَا أُرْوَى عَنْهُ لِأَنَّهُ لَا يَدْرِي صَحِيحَ حَدِيثِهِ مِنْ سَقَمِهِ، وَكُلُّ مَنْ كَانَ مِثْلَ هَذَا فَلَا أُرْوَى عَنْهُ شَيْئًا.

وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ وَرَوَى سُفْيَانُ عَنْ جَابِرٍ، عَنِ الْمُغِيرَةِ بْنِ شَيْبَانَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، وَجَابِرِ الْجُعْفِيِّ قَدْ ضَعَّفَهُ بَعْضُ أَهْلِ الْعِلْمِ، تَرَكَهُ يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَغَيْرُهُمَا. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ عَلَى أَنَّ الرَّجُلَ إِذَا قَامَ فِي الرَّكْعَتَيْنِ مَضَى فِي صَلَاتِهِ وَسَجَدَ سَجْدَتَيْنِ. مِنْهُمْ مَنْ رَأَى قَبْلَ التَّسْلِيمِ وَمِنْهُمْ مَنْ رَأَى بَعْدَ التَّسْلِيمِ، وَمَنْ رَأَى قَبْلَ التَّسْلِيمِ فَحَدِيثُهُ أَصَحُّ لِمَا رَوَى الزُّهْرِيُّ وَيَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ ابْنِ بُوْحَيْنَةَ.

تخریج: [حسن] وأخرجه أحمد: ٢٤٨/٤ من حديث محمد بن عبدالرحمن بن أبي لیلی به وهو ضعيف ولحديثه شواهد عند الطحاوي في معاني الآثار (٤٤٠/١) * وفي الباب عن عقبه بن عامر، [الطبراني/ تحفة الأحوذی: ٢٩٠/١] وسعد بن أبي وقاص، [أبو يعلى، ح: ٧٥٩، ٧٨٥] وعبدالله ابن بحينة، [البخاري، ح: ٨٢٩، ومسلم، ح: ٥٧٠] * حديث سفيان الثوري عن جابر الجعفي، أخرجه أبو داود، ح: ١٠٣٦.

365. Ziyād bin ‘Ilāqah narrated: “Al-Mughīrah bin Shu’bah led us in *Ṣalāt*. When he prayed two *Rak’ah* he stood without sitting. Those who were behind him said ‘*Subhān Allāh*’ and he indicated to them that they should stand. He said the *Taslīm* when he had finished his *Ṣalāt* and he performed two prostrations of *As-Sahw*, and said the *Taslīm*. He said that Allāh’s Messenger ﷺ did this.” (*Ḥasan*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* has been narrated from more than one route, from Al-Mughīrah, from the Prophet ﷺ.

٣٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ الْمَسْعُودِيِّ، عَنْ زِيَادِ بْنِ عَلَاقَةَ قَالَ: صَلَّى بِنَا الْمُعِيرَةَ بِنُ شُعْبَةَ فَلَمَّا صَلَّى رَكَعَتَيْنِ قَامَ وَلَمْ يَجْلِسْ، فَسَبَّحَ بِهِ مَنْ خَلْفَهُ فَأَنَارَ إِلَيْهِمْ أَنْ قُومُوا، فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ سَلَّمَ، وَسَجَدَ سَجْدَتِي السَّهُوِ وَسَلَّمَ، وَقَالَ: هَكَذَا صَنَعَ رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ، عَنِ الْمُعِيرَةَ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: [حسن] وأخرجه أبو داود، الصلاة، باب من نسي أن يتشهد وهو جالس، ح: ١٠٣٧ من حديث يزيد به وللحديث شواهد عند الطحاوي (معاني الآثار/١/٤٤٠) وغيره وهو في مسند الدارمي، ح: ١٥٠٩.

Comments:

If the first *Tashah-hud* is missed, the prostration of forgetfulness will be made to make it up; and the *Sajdatus-Sahw* prostration of forgetfulness is before the final salutation or after, its discussion will come in the issue of Prostration of Forgetfulness.

Chapter 153. What Has Been Related About The Length Of The Sitting After The First Two *Rak’ah*

(المعجم ١٥٣) - بَابُ مَا جَاءَ فِي مِقْدَارِ الْقُعُودِ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ (التحفة ١٥٤)

366. ‘Ubaidullāh bin ‘Abdullāh bin Mas’ūd narrated from his father (‘Abdullāh bin Mas’ūd) that he said: “When Allāh’s Messenger ﷺ

٣٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيَانَ: حَدَّثَنَا أَبُو دَاوُدَ هُوَ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَعْدُ بْنُ إِبرَاهِيمَ قَالَ: سَمِعْتُ أَبَا عُبَيْدَةَ بِنُ

sat for the first two *Rak'ah* it was as if he was on hot stones.” *Shu'bah* (one of the narrators) said: “Then Sa'd's lips moved (saying) something. So I said: ‘Until he stood?’ He said: ‘Until he stood.’” (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Hasan*, except that Abū 'Ubaidah (one of the narrators) did not hear from his father.

This is acted upon according to the people of knowledge. They refer that a man does not sit long after the first two *Rak'ah*, and that he does not add anything to the *Tashah-hud* after the first two *Rak'ah*. They say that if he adds to the *Tashah-hud* then he has to perform two prostrations for *As-Sahw*. This has been related from *Ash-Sha'bī* and others.

عَبْدُ اللَّهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ كَأَنَّهُ عَلَى الرَّصْفِ.

قَالَ شُعْبَةُ: ثُمَّ حَرَّكَ سَعْدٌ شَفَتَيْهِ بِشَيْءٍ، فَأَقُولُ: حَتَّى يَقُومَ؟ فَيَقُولُ: حَتَّى يَقُومَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ. إِلَّا أَنَّ أَبَا عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَخْتَارُونَ أَنْ لَا يُطِيلَ الرَّجُلُ الْقُعُودَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ، وَلَا يَزِيدَ عَلَى التَّسْهُدِ شَيْئًا فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ، وَقَالُوا: إِنْ زَادَ عَلَى التَّسْهُدِ فَعَلَيْهِ سَجْدَتَا السَّهْوِ. هَكَذَا رَوَى عَنِ الشَّعْبِيِّ وَغَيْرِهِ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، السجستاني، الصلاة، باب: في تخفيف القعود، ح: ٩٩٥ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٣٣١ وعلته ظاهرة، بينها الترمذي رحمه الله.

Chapter 154. What Has Been Related About Making Signals During The *Ṣalāt*

(المعجم ١٥٤) - بَابُ مَا جَاءَ فِي الْإِشَارَةِ فِي الصَّلَاةِ (التحفة ١٥٥)

367. *Ṣuhaib* narrated: “I passed by Allāh's Messenger ﷺ while he was performing *Ṣalāt*, so I said greeted him with *Salām*, and he returned it by making signals.” He^[1] said: “I do not know except that he^[2] said: ‘He indicated with his finger.’” (*Ṣahīh*)

٣٦٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَّجِّ، عَنْ نَابِلِ صَاحِبِ الْعَبَاءِ، عَنِ ابْنِ عُمَرَ، عَنْ صُهَيْبٍ قَالَ: مَرَرْتُ بِرَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ إِلَيَّ إِشَارَةً وَقَالَ:

[1] Nābil, one of the narrators.

[2] Ibn 'Umar who narrated it from *Ṣuhaib*.

[He said:] There are narrations on this topic from Bilāl, Abū Hurairah, Anas, and 'Āishah.

لَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ إِشَارَةً بِإِصْبَعِهِ .

[قَالَ:] وَفِي الْبَابِ عَنْ بِلَالٍ، وَأَبِي

هُرَيْرَةَ، وَأَنْسٍ، وَعَائِشَةَ .

تخريج: [صحيح] وأخرجه أبو داود، الصلاة، باب رد السلام في الصلاة، ح: ٩٢٥ والنسائي: ٥/٣، ح: ١١٨٧ عن قتيبة به وصححه ابن خزيمة، ح: ٨٨٨ وابن حبان (الإحسان): ٢٢٥٥ وابن الجارود، ح: ٢١٦ والحاكم: ١٢/٣ والذهبي من طريق آخر، أخرجه ابن ماجه، ح: ١٠١٧ وللحديث شواهد * وفي الباب عن بلال، [يأتي: ٣٦٨] وأبي هريرة [أبو داود، ح: ٩٤٤] وأنس، [أبو داود، ح: ٩٤٣] وعائشة، [البخاري، ح: ٦٨٨] ومسلم، ح: ٤١٢ وفيه: "فأشار إليهم أن اجلسوا".

Comments:

Imām Ibn Qudāmah wrote: It is better to read only the *Tashah-hud* after two *Rak'ah*; but *Imām* Sha'bi and *Imām* Shāfi'i said there is no problem in invoking blessing upon the Prophet ﷺ (*Al-Mughni*: 2/223), and some narrations confirm this.

The Four *A'imma* agreed that answering salutation with words in the prayer is not allowed; however, answering with gesture is allowed, as is clear from this *Hadīth*.

368. Ibn 'Umar narrated: "I said to Bilāl: 'How did the Prophet ﷺ reply to them when they gave him *Salāms* and he was performing *Ṣalāt*?' He said: 'He would motion with his hand.'" (*Ḥasan*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣahih* and the (previous) *Ḥadīth* of Suhaib is *Ḥasan*, we do not know of it except as a narration of Al-Laith, from Bukair.

And it has been related from Zaid bin Aslam, from Ibn 'Umar, that he said: "I said to Bilāl: 'What would the Prophet ﷺ do when they would greet him with *Salām* in *Masjid* Banū 'Amr bin 'Awf?' He said: 'He would reply by indicating (with his hand).'"

And both of the narrations are correct in my view, because the

٣٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا

وَكَيْعٌ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قُلْتُ لِبِلَالٍ: كَيْفَ كَانَ النَّبِيُّ ﷺ يَرُدُّ عَلَيْهِمْ حِينَ كَانُوا يُسَلِّمُونَ عَلَيْهِ وَهُوَ فِي الصَّلَاةِ، قَالَ: كَانَ يُبَشِّرُ بِيَدِهِ .

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَحَدِيثٌ صُهِبَ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ اللَّيْثِ، عَنْ بُكَيْرٍ .

وَقَدْ رَوَى عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ ابْنِ عُمَرَ قَالَ: قُلْتُ لِبِلَالٍ: كَيْفَ كَانَ النَّبِيُّ ﷺ يَصْنَعُ حَيْثُ كَانُوا يُسَلِّمُونَ عَلَيْهِ فِي مَسْجِدِ بَنِي عَمْرِو بْنِ عَوْفٍ؟ قَالَ: كَانَ يَرُدُّ إِشَارَةً .

وَكَلاَ الْحَدِيثَيْنِ عِنْدِي صَحِيحٌ، لِأَنَّ قِصَّةَ حَدِيثِ صُهِبٍ غَيْرُ قِصَّةِ حَدِيثِ بِلَالٍ، وَإِنْ

story with the *Ḥadīth* of Suhaib is not the same story as that in the *Ḥadīth* of Bilāl, and even though Ibn ‘Umar reported it from both of them, it implies that he heard it from both of them.

كَانَ ابْنُ عُمَرَ رَوَى عَنْهُمَا، فَاحْتَمَلَ أَنْ يَكُونَ سَمِعَ مِنْهُمَا جَمِيعًا.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب رد السلام في الصلاة، ح: ٩٢٧ من حديث هشام بن سعد به وصححه ابن الجارود، ح: ٢١٥ وحديث زيد بن أسلم، أخرجه ابن ماجه، ح: ١٠١٧ سمعه من ابن عمر رضي الله عنهما كما في صحيح ابن خزيمة.

Comments:

As both *Ahādīth* are authentic, the salutation should be answered with a gesture of the finger or of the hand; both are allowed.

Chapter 155. What Has Been Related About ‘The *Tasbīh* Is For The Men And Clapping Is For The Women’

(المعجم ١٥٥) - بَابُ مَا جَاءَ أَنَّ التَّسْبِيحَ لِلرِّجَالِ وَالتَّصْفِيْقَ لِلنِّسَاءِ (التحفة ١٥٦)

369. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “The *Tasbīh* is for the men and clapping is for the women.” (*Ṣaḥīḥ*)

٣٦٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيْحُ لِلرِّجَالِ وَالتَّصْفِيْقُ لِلنِّسَاءِ».

[He said:] There are narrations on this topic from ‘Alī, Sahl bin Sa’d, Jābir, Abū Sa’eed, and Ibn ‘Umar. ‘Alī said: “I would say ‘*Subhān Allāh*’ if I wanted to seek permission (to enter) from the Prophet ﷺ while he was performing *Ṣalāt*.”

[قَالَ:] [وفي الباب عن عليّ، وسهل بن سعيد، وجابر، وأبي سعيد، وابن عمر] [و] قَالَ عَلِيٌّ: كُنْتُ إِذَا اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُصَلِّي سَبَّحَ.

Abū ‘Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge, and it is the view of Aḥmad and Ishāq.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيْحٌ، وَالتَّعْمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ، وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ.

تخريج: متفق عليه، وأخرجه مسلم، الصلاة، باب تسبيح الرجل وتصفيق المرأة إذا نابهما شيء في الصلاة، ح: ٤٢٢ من حديث أبي معاوية الضرير والبخاري، ح: ١٢٠٣ من حديث أبي هريرة به * وفي الباب عن علي، [ابن ماجه، ح: ٣٧٠٨] وسهل بن سعد، [ابن ماجه، ح: ١٠٣٥] وجابر، [أحمد: ٣/٣٤٠، ٣٤٨، ٣٥٧] وأبي سعيد، [ابن عدي في الكامل: ١٧٣٣/٥، ١٧٣٤] وابن عمر، [ابن ماجه، ح: ١٠٣٦] * حديث علي: أخرجه ابن ماجه، ح: ٣٧٠٨ وأحمد: ١/٧٩، ٩٨، ١١٢.

Comments:

If a person offering prayer, during the prayer, wants to warn or alert someone; according to the four *A'immaḥ*, the man should say '*Subhān Allāh*' and the woman should do '*Tasfiq*' which is to strike the palm of one hand at the back of other hand, or to strike two fingers of the right hand at the back of left hand.

Chapter 156. What Has Been Related About It Being Disliked To Yawn During *Ṣalāt*

370. Abū Hurairah narrated that the Prophet ﷺ said: "Yawning is from the *Shaiṭān*, so when one of you yawns then let him suppress (it) as much as possible." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Sa'eed Al-Khudrī, and the grandfather of 'Adī bin Thābit.

Abū 'Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. The people of knowledge dislike yawning during *Ṣalāt*.

Ibrāhīm said: "I repel the yawn by clearing my throat."

(المعجم ١٥٦) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّأَوُّبِ فِي الصَّلَاةِ (التحفة ١٥٧)

٣٧٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «التَّأَوُّبُ فِي الصَّلَاةِ مِنَ الشَّيْطَانِ، فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيَكْظُمْ مَا اسْتَطَاعَ».

[قَالَ:] وفي البابِ عن أبي سعيد الخُدْرِيِّ وَجَدَ عَدِيُّ بْنُ ثَابِتٍ. قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ التَّأَوُّبَ فِي الصَّلَاةِ.

قَالَ إِبْرَاهِيمُ: إِنِّي لَأَرُدُّ التَّأَوُّبَ بِالتَّخَنُّجِ.

تخریج: وأخرجه مسلم، الزهد، باب تسميت العاطس وكراهة التأوب، ح: ٢٩٩٤ عن علي ابن حجر به وله طريق آخر عند البخاري، ح: ٦٢٢٦ عن أبي هريرة به * وفي الباب عن أبي سعيد الخدري، [مسلم، ح: ٢٩٩٥] وجد عدي بن ثابت، [يأتي: ٢٧٤٨].

Comments:

Yawning is a sign of laziness, idleness and of heedlessness, which is normally a result of over eating, due to which a person loses interest in work and he performs the work unhappily; and the Satan likes this condition. Therefore one should try one's best to avoid it and to stop it, either by closing the mouth or by putting a hand over the mouth.

Chapter 157. What Has Been Related About The *Ṣalāt* While Sitting Is Half Of The *Ṣalāt* While Standing

(المعجم ١٥٧) - بَابُ مَا جَاءَ أَنَّ صَلَاةَ الْقَاعِدِ عَلَى النُّصْفِ مِنْ صَلَاةِ الْقَائِمِ (التحفة ١٥٨)

371. 'Imrān bin Ḥuṣain narrated:

٣٧١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عِيْسَى

“I asked Allāh’s Messenger ﷺ about the *Ṣalāt* for a man who is sitting. He said: ‘Whoever performs *Ṣalāt* while standing then that is more virtuous. And whoever performs *Ṣalāt* while sitting, then he gets half the reward of the one standing, and whoever performs *Ṣalāt* while lying down, then he gets half the reward of the one sitting.”

(*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Abdullāh bin ‘Amr, Anas, As-Sā’ib, [and Ibn ‘Umar].

Abū ‘Eīsā said: The *Ḥadīth* of ‘Imrān bin Ḥuṣayn is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

تخريج: وأخرجه البخاري، التقيصير، باب صلاة القاعد، ح: ١١١٥ من حديث حسين المعلم به * وفي الباب عن عبدالله بن عمرو، [مسلم، ح: ٧٣٥] وأنس، [أبو يعلى/ تحفة الأحوذى: ١/ ٢٩٣] والسائب، [أحمد: ٤٢٥/٣] وابن عمر، [البراز، (كشف الأستار): ١/ ٢٧٤، ح: ٥٦٧] وحسنه الهيثمي في المجمع: ١٤٩/٢.

Comments:

In the view of majority, this *Ḥadīth* is about the voluntary prayer, which may be performed while sitting or lying on one side despite being able to stand, but the reward will be less.

372. This *Ḥadīth* has been related from Ibrāhīm bin Ṭahmān with this chain. Except that he said: “From ‘Imran bin Ḥuṣayn who said: ‘I asked Allāh’s Messenger ﷺ about *Ṣalāt* for the sick person. He said: “He performs *Ṣalāt* standing, if he is not able then sitting, if he is not able then on his side.” (*Ṣaḥīḥ*)

This was narrated to us by Hannād (who said:) “Wakī’ narrated it to us from Ibrāhīm bin Ṭahmān, from Ḥusain Al-Mu’allim, who narrated this *Ḥadīth*.

Abū ‘Eīsā said: We do not know

ابن يونس: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمُ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ الرَّجُلِ وَهُوَ قَاعِدٌ فَقَالَ: «مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ، وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ».

[قَالَ:] وفي الباب عن عبد الله بن عمرو، وأنس، والسائب، [وابن عمر].

قَالَ أَبُو عِيسَى: حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٧٢ - وَقَدْ رَوَى هَذَا الْحَدِيثَ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ بِهَذَا الْإِسْنَادِ، إِلَّا أَنَّهُ يَقُولُ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ الْمَرِيضِ فَقَالَ: «صَلِّ قَائِمًا فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ».

حَدَّثَنَا بِذَلِكَ هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ حُسَيْنِ الْمُعَلَّمِ بِهَذَا الْحَدِيثِ.

قَالَ أَبُو عِيسَى: [و] لَا نَعْلَمُ أَحَدًا رَوَى

anyone reporting a narration from Ḥusain Al-Mu'allim like that of Ibrāhīm bin Ṭahmān. Abū Usāmah and others reported it from Ḥusain Al-Mu'allim like the narration of 'Eisā bin Yūnus. (a narrator in *Hadīth* no. 371)

According to some of the people of knowledge, this *Hadīth* refers to the voluntary prayers.

Muḥammad bin Bash-shār narrated to us: Ibn Abī 'Adī informed us from Ash'ath bin 'Abdul-Mālik, from Al-Ḥasan who said: "If he wants, a man can pray voluntary *Ṣalāt* standing, sitting, or lying down."

The people of knowledge differ over the *Ṣalāt* of the sick person when he is not able to pray sitting. Some of the people of knowledge said that he prays on his right side. Some of them said he prays lying on his back with his legs toward the *Qiblah*. Regarding the *Hadīth*: "Whoever performs *Ṣalāt* while sitting, then he gets half the reward of the one standing" Sufyān Ath-Thawrī said: "This is for the healthy person, and for anyone who does not have some excuse [meaning for the voluntary prayers]. As for one who has an excuse, be it an illness or otherwise, then he performs *Ṣalāt* sitting, and he gets the same reward as for standing." Some of the narrations of this *Hadīth* have been reported in a way that is similar to what Sufyān Ath-Thawrī said.

عَنْ حُسَيْنِ الْمُعَلِّمِ نَحْوَ رِوَايَةِ إِبْرَاهِيمَ بْنِ طَهْمَانَ، وَقَدْ رَوَى أَبُو أُسَامَةَ وَغَيْرُ وَاحِدٍ عَنْ حُسَيْنِ الْمُعَلِّمِ نَحْوَ رِوَايَةِ عَيْسَى بْنِ يُونُسَ، وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ فِي صَلَاةِ التَّطَوُّعِ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ عَنْ أَشْعَثَ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَسَنِ قَالَ: إِنْ شَاءَ الرَّجُلُ صَلَّى صَلَاةَ التَّطَوُّعِ قَائِمًا وَجَالِسًا وَمُضْطَجِعًا.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي صَلَاةِ الْمَرِيضِ إِذَا لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ جَالِسًا. فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: يُصَلِّيَ عَلَى جَنْبِهِ الْأَيْمَنِ، وَقَالَ بَعْضُهُمْ يُصَلِّيَ مُسْتَلْقِيًا عَلَى قَفَاهُ وَرِجْلَاهُ إِلَى الْقِبْلَةِ، وَقَالَ سُفْيَانُ الثَّوْرِيُّ فِي هَذَا الْحَدِيثِ: مَنْ صَلَّى جَالِسًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ قَالَ: هَذَا لِلصَّحِيحِ وَلِمَنْ لَيْسَ لَهُ عُذْرٌ [يَعْنِي فِي النَّوَافِلِ] فَأَمَّا مَنْ كَانَ لَهُ عُذْرٌ مِنْ مَرَضٍ أَوْ غَيْرِهِ فَصَلَّى جَالِسًا فَلَهُ مِثْلُ أَجْرِ الْقَائِمِ، وَقَدْ رَوَى فِي بَعْضِ هَذَا الْحَدِيثِ مِثْلَ قَوْلِ سُفْيَانَ الثَّوْرِيِّ.

تخریج: وأخرجه البخاري، التقيير، باب: إذا لم يطق قاعدًا صلى على جنب، ح: ١١٧ من حديث إبراهيم بن طهمان به * قول الحسن البصري، سنده صحيح.

Comments:

Ibn Hajar said: These both *Ahādīth* have separate meanings and both are authentic; one is about the voluntary prayer and other one is about the prayer of a sick person. As for the prayer of a sick person, the Messenger of Allāh ﷺ said that he gains the reward of his good deed performed in the state of good health, just as a traveler gains reward like the deeds performed in a state of residence. [See: *Ṣaḥīḥ Al-Bukhārī*: 2996]

Chapter 158. [What Has Been Related] About Voluntary Prayers While Sitting

373. Ḥaḥṣah, the wife of the Prophet ﷺ, narrated: “I did not see Allāh’s Messenger ﷺ praying voluntary prayers sitting until the year before he died. Then he would perform *Ṣalāt* for the voluntary prayers sitting, and he would recite a *Sūrah* and prolong it such that it would be longer than the longest of them.” (*Ṣaḥīḥ*)

There are narrations on this topic from Umm Salamah and Anas bin Mālik.

Abū ‘Eisā said: The *Hadīth* of Ḥaḥṣah is a *Ḥasan Ṣaḥīḥ Hadīth*.

It has been narrated that the Prophet ﷺ would perform some *Ṣalāt* at night while sitting, then when about thirty or forty *Ayāt* were remaining of his recitation, he would stand to recite, then bow, then do the same in the second *Rak‘ah*.

It has also been reported that he would pray sitting, so that when he recited and he was standing, he would bow and prostrate while he was standing,^[1] and if he recited while he was sitting, he would bow

(المعجم ١٥٨) - بَابُ [مَا جَاءَ] فِيمَنْ يَتَطَوَّعُ جَالِسًا (التحفة ١٥٩)

٣٧٣ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ:

حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شَهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدٍ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيِّ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى فِي سُبْحَتِهِ قَاعِدًا حَتَّى كَانَ قَبْلَ وَقَاتِهِ ﷺ بِعَامٍ، فَإِنَّهُ كَانَ يُصَلِّي فِي سُبْحَتِهِ قَاعِدًا وَيَقْرَأُ بِالسُّورَةِ وَيُرْتِّلُهَا حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا.

وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ، وَأَنَسِ بْنِ مَالِكٍ. قَالَ أَبُو عِيْسَى: حَدِيثُ حَفْصَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُصَلِّي مِنَ اللَّيْلِ جَالِسًا، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ.

وَرَوَى عَنْهُ أَنَّهُ كَانَ يُصَلِّي قَاعِدًا، فَإِذَا قَرَأَ وَهُوَ قَائِمٌ، رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَإِذَا قَرَأَ وَهُوَ قَاعِدٌ رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ.

قَالَ أَحْمَدُ وَإِسْحَاقُ: وَالْعَمَلُ عَلَى كِلَا

[1] Meaning he would bow and prostrate after standing. See *Tuhfat Al-Aḥwadhī*.

and prostrate while he was sitting.

Aḥmad and Iṣḥāq said that one is to act according to both *Aḥadīth*. It is as if they thought that both of the *Aḥadīth* were authentic and should be acted upon.

الْحَدِيثَيْنِ كَأَنَّهُمَا رَأْيَا كِلَا الْحَدِيثَيْنِ صَحِيحًا
مَعْمُولًا بِهِمَا.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائما وقاعداً ... إلخ، ح: ۷۳۳ من حديث مالك به وهو في الموطأ: ۱/۱۳۷ * وفي الباب عن أم سلمة [لعله يشير إلى حديث عبدالرزاق، ح: ۴۱۲۵] وأنس بن مالك [تقدم: ۳۷۱ (في الباب)] * حديث: "أنه كان يصلي من الليل جالساً ... إلخ"، يأتي: ۳۷۴ "وأنه يصلي قاعداً ... إلخ"، يأتي: ۳۷۵.

Comments:

Sometimes the Messenger of Allāh ﷺ would recite while sitting and make *Rukū'* and *Sujūd* in the same position, and sometimes he ﷺ would recite while standing; but in his latter days he would recite while sitting and nearly at the end of recitation, he stood up and recited while standing equal to the time of reading thirty or forty Verses, then he would make *Rukū'* from the standing position and then go down to prostrate.

374. 'Aīshah narrated: "The Prophet ﷺ would perform *Ṣalāt* while sitting. And he would recite while sitting. When about thirty or forty *Āyah* of his recitation remained he would standup and recite while he was standing, then he would bow and prostrate. Then he would do the same in the second *Rak'ah*." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

۳۷۴ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرٌ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَ وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ وَسَجَدَ، ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التقصير، باب: إذا صلى قاعداً ثم صح أو وجد خفة ثم ما بقى، ح: ۱۱۱۹ ومسلم، ح: ۷۳۱ من حديث مالك به وهو في الموطأ: ۱/۱۳۸.

375. 'Abdullāh bin *Shāḥiq* narrated from 'Aīshah, he said: "I asked her about the vountary *Ṣalāt* of Allāh's Messenger ﷺ, she said: 'He would pray long into the night standing, and long into the night sitting. So

۳۷۵ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْسَعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ وَهُوَ الْحَدَّاءُ عَنْ عَبْدِ اللَّهِ ابْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُهَا، عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، عَنْ تَطَوُّعِهِ قَالَتْ: كَانَ

when he recited and he was standing, he would bow and prostrate while he was standing,^[1] and when he recited while he was sitting, he bowed and prostrated while he was sitting.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائماً وقاعداً... إلخ، ح: ۷۳۰ من حدیث هشیم به.

Chapter 159. What Has Been Related About The Prophet ﷺ Saying: “I Hear The Crying Of A Small Boy During *Ṣalāt* And Shorten It”

376. Anas bin Mālik narrated that Allāh’s Messenger ﷺ said: “Indeed I hear the crying of a small boy while I am in *Ṣalāt* so I shorten it for fear that his mother may be tormented.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Qatādah, Abū Sa‘eed, and Abū Hurairah.

Abū ‘Eisā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَإِذَا قَرَأَ وَهُوَ جَالِسٌ رَكَعَ وَسَجَدَ وَهُوَ جَالِسٌ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ۱۵۹) - بَابُ مَا جَاءَ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنِّي لِأَسْمَعُ بُكَاءَ الصَّبِيِّ فِي الصَّلَاةِ فَأُخَفِّفُ (التحفة ۱۶۰)

۳۷۶ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَاللَّهِ! إِنِّي لِأَسْمَعُ بُكَاءَ الصَّبِيِّ وَأَنَا فِي الصَّلَاةِ فَأُخَفِّفُ مَخَافَةَ أَنْ تُفْتَنَّ أُمُّهُ».

[قَالَ:] [وفي الباب عن أبي قتادة، وأبي سعيد، وأبي هريرة.

قَالَ أَبُو عَيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحیح] وهو متفق عليه، وأخرجه البخاري، الأذان، باب من أخف الصلاة بكاء الصبي، ح: ۷۰۸، ومسلم، ح: ۴۷۰، من حدیث أنس به * وفي الباب عن أبي قتادة، [البخاري، ح: ۸۶۸، ۷۰۷] وأبي سعيد، [ابن أبي شيبة: ۱/ ۴۰۷، ح: ۴۶۸۱] وأبي هريرة، [البخاري، ح: ۷۰۳، مسلم، ح: ۴۶۷].

Comments:

Because of the crying of a baby the mother loses calmness, tranquility and peace and she becomes worried, even other people offering prayer are disturbed, and their attention is drawn to the crying child; therefore making the prayer brief in this condition is better.

[1] Meaning he would bow and prostrate after standing. See *Tuḥfat Al-Aḥwadhī*.

Chapter 160. What Has Been Related About 'The *Ṣalāt* Of A Woman Who Has Reached The Age Of Menstruation Is Not Accepted Without A *Khimār*'

377. 'Āishah narrated that Allāh's Messenger ﷺ said: "The *Ṣalāt* of a woman who has reached the age of menstruation is not accepted without a *Khimār*" (*Ṣaḥīḥ*)

[He said:] There is something on this topic from 'Abdullāh bin 'Amr.

[And his saying: "*Al-Hā'id*" means a woman who has reached the age of menstruation.]

Abū 'Eisā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ḥadīth*. It is acted upon according to the people of knowledge (they say) that when a woman performs *Ṣalāt* and some of her hair is uncovered then her *Ṣalāt* is not acceptable. This is the view of Ash-Shāfi'i who said: "The *Ṣalāt* of a woman is not acceptable if anything of her body remains uncovered." And Ash-Shāfi'i said: "And it has been said that if the tops of her feet are uncovered then her *Ṣalāt* is acceptable."

تخریج: [صحيح] وأخرجه ابن ماجه، الطهارة وسنتها، باب: إذا حاضت الجارية لم تصل إلا بخمار، ح: ٦٥٥ وأبو داود، ح: ٦٤١ من حديث حماد بن سلمة به وصححه ابن خزيمة، ح: ٧٧٥ وابن حبان (الإحسان): ١٧٠٨، ١٧٠٩ والحاكم: ٢٥١/١ على شرط مسلم ووافقه وله شاهد صحيح عند ابن الأعرابي في معجم شيوخه (١٩٩٦) * وفي الباب عن عبدالله بن عمرو، [لم نجد].

Comments:

According to the majority of the *A'immaḥ*, covering the *'Awrāh* (front and privates) is a condition for the prayer. The entire body of a woman is *'Awrāh*. In the view of most *A'immaḥ* her hands and face are not to be covered; because any part which must be covered is not allowed to be exposed to anyone else other than the husband, but it is hard in working circumstances,

(المعجم ١٦٠) - بَابُ مَا جَاءَ لَا تُقْبَلُ
صَلَاةُ الْمَرْأَةِ الْحَائِضِ إِلَّا بِخِمَارٍ
(التحفة ١٦١)

٣٧٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا قَبِيصَةُ عَنْ
حَمَادِ بْنِ سَلْمَةَ، عَنْ قَتَادَةَ، عَنِ ابْنِ سِيرِينَ،
عَنْ صَفِيَّةَ ابْنَةِ الْحَارِثِ، عَنْ عَائِشَةَ قَالَتْ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقْبَلُ صَلَاةُ الْحَائِضِ
إِلَّا بِخِمَارٍ».

[قَالَ:] [وفي الباب عن عبد الله بن عمرو.]
[وقوله: الحائض يعني: المرأة البالغة إذا حاضت].

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ
حَسَنٌ، وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ: أَنَّ
الْمَرْأَةَ إِذَا أَدْرَكَتْ فَصَلَّتْ وَشَيْءٌ مِنْ شَعْرِهَا
مَكْشُوفٌ لَا تَجُوزُ صَلَاتُهَا. وَهُوَ قَوْلُ الشَّافِعِيِّ
قَالَ: لَا تَجُوزُ صَلَاةُ الْمَرْأَةِ وَشَيْءٌ مِنْ جَسَدِهَا
مَكْشُوفٌ، قَالَ الشَّافِعِيُّ: وَقَدْ قِيلَ إِنَّ كَانَ ظَهْرُ
قَدَمَيْهَا مَكْشُوفًا فَصَلَاتُهَا جَائِزَةٌ.

which does not mean to expose them, they must be certainly covered from strangers.

There is disagreement about the foot, *Imām Shāfi'ī* and *Abū Ḥanīfah* do not regard it part of *'Awrāh*, one statement of *Imām Mālik* is the same. Some people declare it obligatory to cover the heel, on the basis of a *Ḥadīth* of *Sunan Abū Dāwūd*; but in the view of the majority of the experts of *Ḥadīth* that narration is unauthentic. Covering the head is unanimously agreed, so covering the head is compulsory; the truth is that covering the entire body, except the hands and face, is compulsory; and also according to one quotation, in the view of the four *A'immah* the whole of body of a free woman is compulsory to be covered except the face and hands. [*Al-Mughnī*: 2/ 326-327 including footnotes].

The matter of men covering their heads in prayer has also become clear in this *Ḥadīth*, that the obligation of covering the head is upon women only, not the men. However, the usual habit of men to remain bare headed is also against the habit of the Prophet ﷺ, Companions and the successors. None disagreed regarding the legality of the prayer without a head covering; but to remain bare headed permanently, is it in accordance with the Islamic custom?

Chapter 161. What Has Been Related About *As-Sadl* Being Disliked During *Ṣalāt*

378. *Abū Hurairah* narrated: "Allāh's Messenger ﷺ prohibited *As-Sadl* in the *Ṣalāt*." (*Da'if*)

[He said:] There is a narration on this topic from *Abū Juhaifah*.

Abū 'Eisā said: We do not know the *Ḥadīth* of *Abū Hurairah*, as a narration of *'Aṭā'* from *Abū Hurairah* to be *Marfū'*, except from the narration of *'Isl bin Sufyān*.

The people of knowledge have differed over *As-Sadl* in *Ṣalāt*. Some of them disliked *As-Sadl* in *Ṣalāt*. They said that this is something the Jews do. Some of them said that *As-Sadl* is only disliked in *Ṣalāt* when the person is wearing only one garment, but when he (wears a garment in a manner that constitutes *As-Sadl*)

(المعجم ١٦١) - بَابُ مَا جَاءَ فِي

كِرَاهِيَةِ السِّدْلِ فِي الصَّلَاةِ (التحفة ١٦٢)

٣٧٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا قَبِيصَةُ عَنْ

حَمَادِ بْنِ سَلَمَةَ، عَنْ عِيسَى بْنِ سُوَيْبَانَ، عَنْ عَطَاءِ [بْنِ أَبِي رَبَاحٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ السِّدْلِ فِي الصَّلَاةِ. [قَالَ] وَفِي الْبَابِ عَنْ أَبِي جُحَيْفَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عِيسَى بْنِ سُوَيْبَانَ، وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي السِّدْلِ فِي الصَّلَاةِ. فَكَرِهَ بَعْضُهُمُ السِّدْلَ فِي الصَّلَاةِ، وَقَالُوا: هَكَذَا تَصْنَعُ الْيَهُودُ. وَقَالَ بَعْضُهُمْ: إِنَّمَا كُرِهَ السِّدْلُ فِي الصَّلَاةِ إِذَا لَمْ يَكُنْ عَلَيْهِ إِلَّا ثَوْبٌ وَاحِدٌ، فَأَمَّا إِذَا سَدَلَ عَلَى الْقَمِيصِ فَلَا

over the shirt, then there is no harm. This is the view of Aḥmad. Ishāq disliked *As-Sadl* in *Ṣalāt*.

بَأْسَ، وَهُوَ قَوْلُ أَحْمَدَ. وَكَرِهَ ابْنُ الْمُبَارَكِ السَّدْلَ فِي الصَّلَاةِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب السدل في الصلاة، ح: ٦٤٣ تعليقاً والدارمي، ح: ١٣٨٦ من حديث عسل به * عسل ضعيف (تقريب)، وله طريق آخر ضعيف جداً عند أبي داود، ح: ٦٤٣ فيه مدلس عن الكذابين وعنن وله شواهد كلها ضعيفة * وفي الباب عن أبي جحيفة، [الطبراني في الصغير: ٣٨/٢ والأوسط: ٧/٩٥، ٩٦، ح: ٦٦٠ وفيه حفص بن أبي داود متروك].

Comments:

The definition of ‘*Sadl*’; There is difference of opinion about this, there are four opinions about it:

1. To leave the cloth open at the front, without tying and wrapping around the body; in the case of tying and putting around the body, it will not then be called *Sadl*.
2. Wrapping a cloth around the body keeping the hands inside, and to make *Rukū’* and *Sujūd* being in the same condition, this was the custom of Jews. Wearing a shirt or anything else under the cloth makes no difference.
3. To place the middle of the garment over the head and to drop the sides to the right and left without having anything over the shoulders.
4. To leave the cloth dropped down until it touches the ground, i.e. to drag the lower garment on the ground

According to ‘Allāmah ‘Irāqī, leaving the hair open and lose is also included in *Sadl*.

In the view of Shah Waliullāh, it means such a look and appearance which is against the customary habit and it is contradictory to beauty and good looks. [*Hujjatullāhil-Bālighah*: 1/195]

Chapter 162. What Has Been Related About It Being Disliked To Smooth The Pebbles During *Ṣalāt*

(المعجم ١٦٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ مَسْحِ الْحَصَى فِي الصَّلَاةِ (التحفة ١٦٣)

379. Abū Dharr narrated that the Prophet ﷺ said: “When one of you stands for *Ṣalāt* then he should not smoothen the pebbles, for indeed it is mercy that he is facing.” (*Ḥasan*) [He said:] There are narrations on this topic from ‘Alī bin Abī Ṭālib, Ḥudhaifah, Jābir bin ‘Abdullāh, and Mu‘aiqib.

٣٧٩ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ، عَنْ أَبِي الْأَخْوَصِ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَمْسَحِ الْحَصَى فَإِنَّ الرَّحْمَةَ تَوَاجِهُهُ».

Abū ‘Eīsā said: The *Ḥadīth* of Abū

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ،

Dharr is a *Hasan Hadīth*. It has been reported that the Prophet ﷺ disliked smoothening out the pebbles during *Salāt*, and he said: "If you must do so, then only once." It is as if he ﷺ has allowed doing it one time. This is acted upon according to the people of knowledge.

وَحَدِيثُهُ، وَجَابِرِ بْنِ عَبْدِ اللَّهِ، وَمُعْتَقِبِ .
قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ
وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَرِهَ الْمَسْحَ فِي
الصَّلَاةِ وَقَالَ: «إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَمَرَّةً
وَاجِدَةً» كَأَنَّهُ رُوِيَ عَنْهُ رَخِصَةٌ فِي الْمَرَّةِ
الوَاحِدَةِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب مسح الحصى في الصلاة، ح: ٩٤٥ وابن ماجه، ح: ١٠٢٧ والنسائي: ٦/٣، ح: ١١٩٢ من حديث سفيان بن عيينة به والزهري صرح بالسمع وأبو الأحوص حسن الحديث كما سيأتي: ٩٠٩ والحديث صححه ابن خزيمة، ح: ٩١٣، ٩١٤ وابن حبان، ح: ٤٨١، ٤٨٢ وابن الجارود، ح: ٢١٩ والحافظ في بلوغ المرام، ح: ١٨٩ وقواه النووي * وفي الباب عن علي [تقدم: ٢٨٢ مختصراً وأحمد: ١/٨٢، ١٤٦] وحذيفة، [أحمد: ٥/٣٨٥، ٤٠٢] وجابر بن عبدالله، [أحمد: ٣/٣٠٠، ٣٢٨، ٣٨٤، ٣٩٣] ومعتقب [يأتي: ٣٨٠].

Comments:

As a person stands in prayer, the mercy and generosity of Allāh ﷻ turn to him; being attentive to anything else or being busy doing something is rudeness to the mercy of Allāh, which is against the etiquettes of prayer.

380. Mu‘aiqib narrated: “I asked Allāh’s Messenger ﷺ about smoothening the pebbles during *Salāt*. He said: ‘If you must do so, then let it be only once.’” (*Ṣaḥīḥ*)
Abū ‘Eisā said: This *Hadīth* is *Ṣaḥīḥ*.

٣٨٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا
الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ
أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ
عَبْدِ الرَّحْمَنِ، عَنْ مُعْتَقِبِ قَالَ: سَأَلْتُ رَسُولَ
اللَّهِ ﷺ، عَنْ مَسْحِ الْحَصَى فِي الصَّلَاةِ فَقَالَ:
«إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَمَرَّةً وَاجِدَةً» .
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ صَحِيحٌ .

تخریج: [صحيح] وهو متفق عليه، البخاري، العمل في الصلاة، باب مسح الحصى في الصلاة، ح: ١٢٠٧ ومسلم، ح: ٥٤٦ من حديث يحيى بن أبي كثير به.

Comments:

Anything at the place of prayer, which can cause disturbance and turn the attention away should be removed before the prayer; and if there is anything that attracts the gaze during prayer, it may be removed only once instead of doing so repeatedly.

Chapter 163. What Has Been Related About It Being Disliked To Blow During *Ṣalāt*

381. Umm Salamah narrated: “The Prophet ﷺ saw a boy of ours – called Aflah – blowing when he prostrated.^[1] So he said: ‘O Aflah! Put your face in the dirt.’” (*Ḥasan*)

Aḥmad bin Manī‘ said: “Abād [bin Al-‘Awwām] disliked blowing in *Ṣalāt*, and he said that blowing does not invalidate the *Ṣalāt*.” Aḥmad bin Manī‘ said: “This is our opinion.”

Abū ‘Eīsā said: Some of them narrate this *Ḥadīth* from Abū Ḥamzah (one of the narrators), saying: “A freed slave of ours who was called Rabāḥ.”

تخریج: [حسن] وأخرجه أحمد: ۳۲۳/۶، ح: ۲۷۲۷۰ والحاكم: ۱/۲۷۱ من حديث أبي حمزة به * ميمون أبو حمزة الأعور، القصاب: ضعيف (تقريب) وتابعه سعيد أبو عثمان الوراق عند أحمد: ۳۰۱/۶، ح: ۲۷۱۰۷ وداود بن أبي هند عند ابن حبان، ح: ۴۸۳، وأبو صالح حسن الحديث.

382. (Another chain) in which Abū Ḥamzah narrated: “A boy of ours named Rabāḥ.” (*Ḥasan*)

Abū ‘Eīsā said: The chain for the *Ḥadīth* of Umm Salamah is not that strong. Maimūn Abū Ḥamzah was graded weak by some of the people of knowledge.

The people of knowledge differ over blowing during *Ṣalāt*, some of them said if he blows during the *Ṣalāt* he restarts his *Ṣalāt*. This is

(المعجم ۱۶۳) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ النَّفْخِ فِي الصَّلَاةِ (التحفة ۱۶۴)

۳۸۱ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ: أَخْبَرَنَا مَيْمُونُ أَبُو حَمَزَةَ عَنْ أَبِي صَالِحٍ مَوْلَى طَلْحَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: رَأَى النَّبِيُّ ﷺ غُلَامًا لَنَا يُقَالُ لَهُ أَفْلَحُ إِذَا سَجَدَ نَفَخَ فَقَالَ: يَا أَفْلَحُ تَرَبَّ وَجْهَكَ.

قَالَ أَحْمَدُ بْنُ مَنِيعٍ: [وَأَوْ كَرِهَ عَبَادُ بْنُ الْعَوَّامِ] النَّفْخَ فِي الصَّلَاةِ وَقَالَ: إِنَّ نَفْخَ لَمْ يَقْطَعْ صَلَاتَهُ. قَالَ أَحْمَدُ بْنُ مَنِيعٍ: وَبِهِ نَأْخُذُ. قَالَ أَبُو عَيْسَى: وَرَوَى بَعْضُهُمْ، عَنْ أَبِي حَمَزَةَ هَذَا الْحَدِيثِ وَقَالَ مَوْلَى لَنَا يُقَالُ لَهُ رَبَاحٌ.

۳۸۲ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ مَيْمُونِ أَبِي حَمَزَةَ بِهِذَا الْإِسْنَادِ نَحْوَهُ. وَقَالَ: غُلَامٌ لَنَا يُقَالُ لَهُ رَبَاحٌ.

قَالَ أَبُو عَيْسَى: وَحَدِيثُ أُمِّ سَلَمَةَ إِسْنَادُهُ لَيْسَ بِذَلِكَ وَمَيْمُونُ أَبُو حَمَزَةَ قَدْ ضَعَفَهُ بَعْضُ أَهْلِ الْعِلْمِ، وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي النَّفْخِ فِي الصَّلَاةِ، فَقَالَ بَعْضُهُمْ: إِنَّ نَفْخَ فِي

[1] Meaning, he was blowing the dirt to remove it from the ground before he put his face on it. See *Tuhfat Al-Aḥwadhī*.

the saying of Sufyān Ath-Thawrī and the people of Al-Kūfah. Some of them said that blowing in the *Ṣalāt* is disliked but if he blows in his *Ṣalāt* it does not invalidate his *Ṣalāt*. This is the saying of Aḥmad and Ishāq.

الصَّلَاةَ اسْتَقْبَلَ الصَّلَاةَ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ. وَقَالَ بَعْضُهُمْ: يُكْرَهُ النَّفْخُ فِي الصَّلَاةِ وَإِنْ نَفَخَ فِي صَلَاتِهِ لَمْ تَقْسُدْ صَلَاتُهُ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ.

تخریج: [حسن] وأخرجه أحمد: ۶/۳۲۳ من حديث حماد بن زيد به وانظر الحديث السابق.

Comments:

Prayer is a practice of humbleness, humility and begging of Allāh ﷻ; to avoid the face touching the dust is contrary to this all. Therefore blowing the dust away is not right. According to the four *A'immaḥ*, if blown in such a way that sounds like the voice is used, then the prayer is invalid.

Chapter 164. What Has Been Related About The Prohibition Of *Al-Ikhtisār* (Holding The Hip) In *Ṣalāt*

(المعجم ۱۶۴) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ الْاِخْتِصَارِ فِي الصَّلَاةِ (التحفة ۱۶۵)

383. Abū Hurairah narrated: “The Prophet ﷺ prohibited that a man pray with his hands on his hip.” (*Ṣaḥīḥ*)

۳۸۳ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سَيْرِينَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا.

[He said:] There is something on this topic from Ibn ‘Umar.

[قَالَ:] وفي الباب عن ابن عمر. قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

There are those among the people of knowledge who disliked *Al-Ikhtisār* in *Ṣalāt*. *Al-Ikhtisār* is that a man places his hand on his hip during the *Ṣalāt*. Some of them considered it disliked for a man to walk with his hands on his hip [or to place both of his hands on his hips.] It has been related that when Iblis walks he walks with his hands on his hips.

وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْاِخْتِصَارَ فِي الصَّلَاةِ، وَالْاِخْتِصَارُ: أَنْ يَضَعَ الرَّجُلُ يَدَهُ عَلَى خَاصِرَتِهِ فِي الصَّلَاةِ وَكَرِهَ بَعْضُهُمْ أَنْ يَمْسِيَ الرَّجُلُ مُخْتَصِرًا. [أَوْ يَضَعُ يَدَيْهِ جَمِيعًا عَلَى خَاصِرَتَيْهِ]. وَيُرْوَى أَنَّ إِبْلِيسَ إِذَا مَسَى يَمْسِي مُخْتَصِرًا.

تخریج: متفق عليه، وأخرجه مسلم، المساجد، باب كراهة الاختصار في الصلاة، ح: ۵۴۵ من حديث أبي أسامة حماد بن أسامة والبخاري، ح: ۱۲۲۰ من حديث هشام بن حسان به * وفي الباب عن ابن عمر، [أبو داود، ح: ۹۰۳].

Comments:

There are three explanations of '*Ikhtisār*':

Majority scholars of *Ḥadīth* and the jurists said: Placing hands on the flanks or hips is called '*Ikhtisār*'; this is from Satan. According to some this is the style of rest and relaxation of the dwellers of Hell. Therefore it is disliked in prayer and out of prayer as well and if this style and way is against the humility and humbleness, then it is particularised only with prayer.

Some said: It means to lean against a staff and stick.

Chapter 165. What Has Been Related About It Being Disliked To Gather The Hair During *Ṣalāt*

384. Abū Rāfi' narrated that he passed by Al-Ḥasan bin 'Alī while he was performing *Ṣalāt* and he had gathered his locks at the back of his head, so he (Abū Rāfi') undid them, and Al-Ḥasan turned to him angrily. He said: "Resume your *Ṣalāt* and do not be angry, for indeed I heard Allāh's Messenger ﷺ saying: "That is the seat of *Ash-Shaiṭān*."" (*Ḥasan*)

[He said:] There are narrations on this topic from Umm Salamah, and 'Abdullāh bin 'Abbās.

Abū 'Eisā said: The *Ḥadīth* of Abū Rāfi' is a *Ḥasan Ḥadīth*.

This is acted upon according to the people of knowledge, they dislike for a man to perform *Ṣalāt* with his hair gathered at the back of his head.

[Abū 'Eisā said:] 'Imrān bin Mūsā (one of the narrators) is from the Quraish of Makkah, and he is Ayyūb bin Mūsā's brother.

(المعجم ١٦٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ كَفِّ الشَّعْرِ فِي الصَّلَاةِ (التحفة ١٦٦)

٣٨٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عِمْرَانَ بْنِ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي رَافِعٍ أَنَّهُ مَرَّ بِالْحَسَنِ بْنِ عَلِيٍّ وَهُوَ يُصَلِّي وَقَدْ عَقَصَ ضَمْرَتَهُ فِي قَفَاهُ فَحَلَّهَا، فَالْتَفَتَ إِلَيْهِ الْحَسَنُ مُغْضَبًا، فَقَالَ: أَقْبِلْ عَلَيَّ صَلَاتِكَ وَلَا تَغْضَبْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَلِكَ كِفْلُ الشَّيْطَانِ».

[قَالَ:] وفي البابِ عن أُمِّ سَلَمَةَ وَعَبْدِ اللَّهِ ابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي رَافِعٍ حَدِيثٌ حَسَنٌ. وَالْعَمَلُ عَلَيَّ هَذَا عِنْدَ أَهْلِ الْعِلْمِ كَرِهُوا أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ مَعْقُوصٌ شَعْرَهُ.

[قَالَ أَبُو عِيْسَى:] وَعِمْرَانُ بْنُ مُوسَى هُوَ الْقُرَشِيُّ الْمَكِّيُّ وَهُوَ أَخُو أَيُّوبَ بْنِ مُوسَى.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب الرجل يصلي عاقصًا شعره، ح: ٦٤٦ من حديث عبدالرزاق به وهو في المصنف له، ح: ٢٩٩١ وابن جريج صرح بالسماع عنده

وصححه ابن خزيمة، ح: ٩١١ وابن حبان، ح: ٤٧٤ والحاكم ١/٢٦١، ٢٦٢ والذهبي * عمران ابن موسى، حسن الحديث وثقه الجمهور * وفي الباب عن أم سلمة، [ابن أبي حاتم في العليل/ تحفة الأوحدي: ١/٢٩٨] وعبدالله بن عباس، [البخاري، ح: ٨١٥ ومسلم، ح: ٤٩٠ و٤٩٢ و٢٣٢].

Comments:

Having hair tied up at the back of the head in prayer is disliked, in the opinion of Four *A'imma*h.

Chapter 166. What Has Been Related About Having *Khushū'* During *Ṣalāt*

(المعجم ١٦٦) - بَابُ مَا جَاءَ فِي التَّخَشُّعِ فِي الصَّلَاةِ (التحفة ١٦٧)

385. Al-Faḍl bin 'Abbās narrated that Allāh's Messenger ﷺ said: "*As-Ṣalāt* is two and two, with a *Tashah-hud* for every two *Rak'ah*, with humility, imploring, having a sense of tranquility, pleading and showing helplessness and stretching out your hands" – he said: raising them – "to your Lord, with the insides of them facing your face, saying: 'O Lord! O Lord! And whoever does not do this, then it is like this or that.'" (*Da'īf*)

Abū 'Eisā said: Others, besides Ibn Al-Mubārak said in this *Hadīth*: "And whoever does not do this, then it is a miscarriage."

Abū 'Eisā said: I heard Muḥammad bin Ismā'il saying: "Shu'bah reported this *Hadīth* from 'Abd Rabbih bin Sa'eed, but was mistaken in a number of places. He said: 'From Anas bin Abī Anas,' while it is: 'Imrān bin Abī Anas.' And he said: 'From 'Abdullāh bin Al-Hārith' while it is: "Abdullāh bin Nāfi' bin Al-'Amyā', from Rabī'ah bin Al-Hārith.' And Shu'bah said: 'From 'Abdullāh bin Al-Hārith from Al-Muṭṭalib from

٣٨٥ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ سَعِيدٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعِ بْنِ الْعَمِيَاءِ، عَنْ رَبِيعَةَ بْنِ الْحَارِثِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّلَاةُ مَثْنَى مَثْنَى، تَشْهَدُ فِي كُلِّ رَكْعَتَيْنِ، وَتَخْشَعُ وَتَضْرَعُ وَتَمْسُكُنْ [وَتَدْرَعُ] وَتُقْنِعُ يَدَيْكَ - يَقُولُ: تَرْفَعُهُمَا - إِلَى رَبِّكَ مُسْتَقْبِلًا بِطُورَيْهِمَا وَجْهَكَ، وَتَقُولُ: يَا رَبَّ! يَا رَبَّ! وَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهُوَ كَذَا وَكَذَا».

قَالَ أَبُو عِيْسَى: وَقَالَ غَيْرُ ابْنِ الْمُبَارَكِ فِي هَذَا الْحَدِيثِ: مَنْ لَمْ يَفْعَلْ ذَلِكَ فَهُوَ خِدَاجٌ.

قَالَ أَبُو عِيْسَى: سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ فَأَخْطَأَ فِي مَوَاضِعَ فَقَالَ، عَنْ أَنَسِ بْنِ أَبِي أَنَسٍ: وَهُوَ عِمْرَانُ بْنُ أَبِي أَنَسٍ. وَقَالَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ: وَإِنَّمَا هُوَ عَبْدُ اللَّهِ بْنُ نَافِعِ ابْنِ الْعَمِيَاءِ، عَنْ رَبِيعَةَ بْنِ الْحَارِثِ وَقَالَ شُعْبَةُ:

the Prophet ﷺ while it is only: 'From Rabī'ah bin Al-Hārith bin 'Abdul-Muṭṭalib, from Al-Faḍl bin 'Abbās, from the Prophet ﷺ.' Muḥammad said: "The *Hadīth* of Al-Laith bin Sa'd [meaning it is a *Ṣaḥīḥ Hadīth*] is more correct than the *Hadīth* of Shu'bah."

تَخْرِيجُ: [إِسْنَادُهُ ضَعِيفٌ] وَأَخْرَجَهُ النَّسَائِيُّ فِي السَّنَنِ الْكُبْرَى، ح: ٦١٥ عَنْ سُوَيْدِ بْنِ نَصْرٍ بِهِ وَأَعْلَهُ ابْنُ خَزِيمَةَ، ح: ١٢١٣ * عَبْدِ اللَّهِ بْنِ نَافِعٍ بِنِ الْعَمِيَاءِ: مَجْهُولٌ (تَقْرِيبٌ) وَحَدِيثُ شُعْبَةَ أَخْرَجَهُ [أَبُو دَاوُدَ]، ح: ١٢٩٦.

Comments:

This *Hadīth* proves that offering voluntary prayer in sets of two is better (making a final salutation after every two *Rak'ah*). After the prayer, the person should raise his hands for supplication with tremendous humbleness and humility.

Chapter 167. What Has Been Related About It Being Disliked To Intertwine The Fingers During *Ṣalāt*

386. Ka'b bin 'Ujrah narrated that Allāh's Messenger ﷺ said: "When one of you performs *Wuḍū'* and does so well, then he leaves intending to go to the *Masjid*, then let him not intertwine his fingers, for indeed he is in *Ṣalāt*." (*Ḥasan*)

Abū 'Eisā said: The *Hadīth* of Ka'b bin 'Ujrah has been reported by more than one from Ibn 'Ajlān in a manner that is similar to the narration of *Al-Laith*. (a narrator in the chain of this *Hadīth*) *Sharīk* narrated it from Muḥammad bin 'Ajlān, from his father, from Abū Hurairah, from the Prophet ﷺ, and it is similar to this *Hadīth*. But the narration of *Sharīk* is not preserved.

عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ عَنِ النَّبِيِّ ﷺ: وَإِنَّمَا هُوَ، عَنْ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، قَالَ مُحَمَّدٌ: وَحَدِيثُ اللَّيْثِ بْنِ سَعْدٍ [هُوَ] حَدِيثٌ صَحِيحٌ يَعْنِي [أَصَحُّ مِنْ حَدِيثِ شُعْبَةَ].

(المعجم ١٦٧) - بَابُ مَا جَاءَ فِي كِرَاهِيَةِ التَّشْبِيكِ بَيْنَ الْأَصَابِعِ فِي الصَّلَاةِ (التحفة ١٦٨)

٣٨٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ رَجُلٍ، عَنْ كَعْبِ بْنِ عُجْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وُضُوئَهُ ثُمَّ خَرَجَ عَامِدًا إِلَى الْمَسْجِدِ فَلَا يُسَبِّكَنَّ بَيْنَ أَصَابِعِهِ فَإِنَّهُ فِي صَلَاةٍ». قَالَ أَبُو عِيْسَى: حَدِيثُ كَعْبِ بْنِ عُجْرَةَ رَوَاهُ غَيْرٌ وَاحِدٍ عَنِ ابْنِ عَجْلَانَ مِثْلَ حَدِيثِ اللَّيْثِ، وَرَوَى شَرِيكٌ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا الْحَدِيثِ. وَحَدِيثُ شَرِيكٍ غَيْرٌ مَحْفُوظٌ.

تخریج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ما يكره في الصلاة، ح: ٩٦٧ من حديث ابن عجلان به وصرح بالسماع عند الطبراني في الكبير في رواية سفيان الثوري وله طريق آخر عند أبي داود، ح: ٥٦٢ * رجل: هو أبو ثمامة الحنات ومن طريقه رواه أبو داود، ح: ٥٦٢ وغيره وإسناده حسن وصححه ابن خزيمة، ح: ٤٤١ وابن حبان، ح: ٣١٦.

Comments:

The attention and presence of heart in prayer is necessary; intertwining fingers needlessly is vain and silly, therefore it is prohibited during prayer.

Chapter 168. What Has Been Related About The Lengthy Standing During *Ṣalāt*

(المعجم ١٦٨) - بَابُ مَا جَاءَ فِي طُولِ الْقِيَامِ فِي الصَّلَاةِ (التحفة ١٦٩)

387. Jābir narrated: “It was said to the Prophet ﷺ: ‘Which *Ṣalāt* is most virtuous?’ He said: ‘That with the longest *Qunūt*.’” (*Ṣaḥīḥ*)

٣٨٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ».

[He said:] There are narrations on this topic from ‘Abdullāh bin Ḥubshī and Anas bin Mālik [from the Prophet ﷺ].

[قَالَ:] وفي البابِ عَنْ عَبْدِ اللَّهِ بْنِ حُبَيْشٍ وَأَنْسِ بْنِ مَالِكٍ [عَنِ النَّبِيِّ ﷺ]. قَالَ أَبُو عِيسَى: حَدِيثُ جَابِرٍ [بِنِ عَبْدِ اللَّهِ] حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ.

Abū ‘Eīsā said: “The *Hadīth* of Jābir [bin ‘Abdullāh] is a *Ḥasan Ṣaḥīḥ Hadīth*, and it has been reported by more than one route from Jābir bin ‘Abdullāh.

تخریج: [صحيح] وأخرجه الحميدي، ح: ١٢٧٦ عن سفيان بن عيينة ومسلم، ح: ٧٥٦ من حديث أبي الزبير به * وفي الباب عن عبدالله بن حبشي، [أبو داود، ح: ١٣٢٥، ١٤٤٩] وأنس بن مالك [البيزار (كشف): ١/١٧٧، ١٧٨، ح: ٣٥١].

Comments:

The word ‘*Qunūt*’ is used for various meanings, for example: obedience, humility, prayer, worship, supplication, standing in prayer, long standing, silence; so the meaning will be determined according to the context. Here it means standing in prayer, as the majority said.

Chapter 169. What Has Been Related About Performing Many Bowings And Prostrations [And Its Virtues]

(المعجم ١٦٩) - بَابُ مَا جَاءَ فِي كَثْرَةِ الرُّكُوعِ وَالسُّجُودِ [وَفَضْلِهِ] (التحفة ١٧٠)

388. Ma’dān bin Ṭalḥah Al-

٣٨٨ - حَدَّثَنَا أَبُو عَمَّارٍ: [حَدَّثَنَا الْوَلِيدُ

Ya'marī said: "I met Thawbān the freed slave of Allāh's Messenger ﷺ and said to him, 'Guide me to a deed by which Allāh benefit me, and for which Allāh will admit me into Paradise.' He was silent for quite a while, then he turned to me and said: 'Perform prostrations, for I heard Allāh's Messenger ﷺ saying: 'No worshipper performs a prostration to Allāh except that by it, Allāh will raise him a level, and erase a sin from him for it.'" (*Ṣaḥīḥ*)

قَالَ: وَحَدَّثَنَا أَبُو مُحَمَّدٍ رَجَاءٌ، قَالَ: [حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ هِشَامِ الْمُعِطِيُّ قَالَ: حَدَّثَنِي مَعْدَانُ ابْنُ طَلْحَةَ الْيَعْمَرِيُّ قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ لَهُ: ذَلَّنِي عَلَى عَمَلٍ يَنْفَعُنِي اللَّهُ بِهِ وَيُدْخِلُنِي اللَّهُ الْجَنَّةَ؟ فَسَكَتَ عَنِّي مَلِيًّا ثُمَّ التَفَتَ إِلَيَّ فَقَالَ: عَلَيْكَ بِالسُّجُودِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةٌ».

تخریج: وأخرجه مسلم، الصلاة، باب فضل السجود والحث عليه، ح: ٤٨٨ من حديث الوليد بن مسلم به.

389. Ma'dān [bin Ṭalḥah] said: "I met Abū Ad-Dardā', and I asked him what I had asked Thawbān, so he said: 'Perform prostrations, for I heard Allāh's Messenger ﷺ saying: 'No worshipper performs a prostration to Allāh except that by it, Allāh will raise him a level, and erase a sin from him for it.'" (*Ṣaḥīḥ*)

٣٨٩ - قَالَ مَعْدَانُ [بْنُ طَلْحَةَ]: فَلَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ عَمَّا سَأَلْتُ عَنْهُ ثَوْبَانَ فَقَالَ: عَلَيْكَ بِالسُّجُودِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ بِهَا خَطِيئَةٌ».

[He said: Ma'dān bin Ṭalḥah Al-Ya'marī is also called Ibn Abī Ṭalḥah].

قَالَ: مَعْدَانُ بْنُ طَلْحَةَ الْيَعْمَرِيُّ وَيُقَالُ ابْنُ أَبِي طَلْحَةَ.]

[He said:] There are narrations on this topic from Abū Hurairah, [Abū Umāmah] and Abū Fāṭimah.

[قَالَ:] وفي البابِ عن أبي هريرة [وأبي أمامة] وأبي فاطمة.

Abū 'Eisā said: The *Ḥadīth* of Thawbān and Abū Ad-Dardā' about many bowings and prostrations is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عَيْسَى: حَدِيثُ ثَوْبَانَ وَأَبِي الدَّرْدَاءِ فِي كَثْرَةِ الرُّكُوعِ وَالسُّجُودِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

The people of knowledge differ over this [topic], some of them said that lengthening the standing in

وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا [الْبَابِ]، فَقَالَ بَعْضُهُمْ: طُولُ الْقِيَامِ فِي الصَّلَاةِ أَفْضَلُ

Ṣalāt is more virtuous than many bowings and prostrations. Some of them said that many bowings and prostrations is more virtuous than lengthy standing.

Aḥmad bin Ḥanbal said: “*Aḥādīth* have been related from the Prophet ﷺ about this” and he (Aḥmad) did not make any decision about it.

Ishāq said: “As for the daytime, then more bowings and prostrations (is more virtuous), but for the nighttime, then the lengthy standing (is more virtuous). Except in the case of a man who knows only a *Juz'* (a part of Qur'ān) which he recites in the night. Then more bowings and prostrations in this case is better to me because he recites the *Juz'* and he will benefit from the many bowings and prostrations (as well).”

Abū 'Eisā said: Ishāq only said this because this is how the night prayer of the Prophet ﷺ was described, it was described with lengthy standing. But as for the daytime his prayer was not described with lengthy standing as in the case of the nighttime.

تخریج: [صحيح] وأخرجه مسلم، (انظر الحديث السابق) مختصراً وابن ماجه، ح: ١٤٢٣ من حديث معدان به * وفي الباب عن أبي هريرة، [مسلم، ح: ٤٨٢] وأبي أمامة، [انظر الحديث الآتي: ٢٩١١] وأبي فاطمة، [ابن ماجه، ح: ١٤٢٢].

Comments:

The abundance of *Rak'ah* is better during the day and long standing during the night, said *Imām* Ishāq and Abū Yūsuf; and this is according to the practice of the Messenger of Allāh. But if a person has a specified routine for the night (specific recitation), then the abundance of *Rak'ah* is better, thus he would perform his routine along with the reward of abundant *Rukū'* and *Sujūd*. Thus one thing is better for someone according to his circumstances and conditions and the other is better for someone else.

مِنْ كَثْرَةِ الرُّكُوعِ وَالسُّجُودِ. وَقَالَ بَعْضُهُمْ: كَثْرَةُ الرُّكُوعِ وَالسُّجُودِ أَفْضَلُ مِنْ طُولِ الْقِيَامِ.

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: قَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ فِي هَذَا حَدِيثَانِ، وَلَمْ يُقْضِ فِيهِ بِشَيْءٍ.

وَقَالَ إِسْحَاقُ: أَمَّا بِالنَّهَارِ فَكَثْرَةُ الرُّكُوعِ وَالسُّجُودِ، وَأَمَّا بِاللَّيْلِ فَطُولُ الْقِيَامِ، إِلَّا أَنْ يَكُونَ رَجُلٌ لَهُ جُزْءٌ بِاللَّيْلِ يَأْتِي عَلَيْهِ، فَكَثْرَةُ الرُّكُوعِ وَالسُّجُودِ فِي هَذَا أَحَبُّ إِلَيَّ لِأَنَّهُ يَأْتِي عَلَى جُزْئِهِ وَقَدْ رَبِحَ كَثْرَةَ الرُّكُوعِ وَالسُّجُودِ.

قَالَ أَبُو عَيْسَى: وَإِنَّمَا قَالَ إِسْحَاقُ هَذَا لِأَنَّهُ كَذَا وَصِفَ صَلَاةُ النَّبِيِّ ﷺ بِاللَّيْلِ، وَوُصِفَ طُولُ الْقِيَامِ. وَأَمَّا بِالنَّهَارِ فَلَمْ يُوصَفْ مِنْ صَلَاتِهِ مِنْ طُولِ الْقِيَامِ مَا وَصِفَ بِاللَّيْلِ.

Chapter 170. What Has Been Related About Killing The Two Black Things In *Ṣalāt*

390. Abū Hurairah narrated: “Allāh’s Messenger ﷺ ordered killing the two black things in *Ṣalāt*; the snake and the scorpion.”

[He said:] There are narrations on this topic from Ibn ‘Abbās and Abū Rāfi‘. (*Ṣaḥīḥ*)

Abū ‘Eīsā said: The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Hadīth*.

This is acted upon by some of the people of knowledge among the Companions of the Prophet ﷺ and those after them, and it is the view of Aḥmad and Ishāq.

Some of the people of knowledge disliked killing the snake and scorpion in *Ṣalāt* [and] Ibrāhīm said: “Indeed the *Ṣalāt* makes one busy.” But the first view is more correct.

(المعجم ١٧٠) - بَابُ مَا جَاءَ فِي قَتْلِ
الْأَسْوَدَيْنِ فِي الصَّلَاةِ (التحفة ١٧١)

٣٩٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا
إِسْمَاعِيلُ بْنُ عُثَيْبَةَ [وَهُوَ ابْنُ إِبْرَاهِيمَ] عَنْ
عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ،
عَنْ ضَمْضَمِ بْنِ جَوْسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:
أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْأَسْوَدَيْنِ فِي
الصَّلَاةِ، الْحَيَّةِ وَالْعَقْرَبِ.

[قَالَ:] [وفي البابِ عن ابنِ عَبَّاسٍ وأبي
رافعٍ.
قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ
أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، وَبِهِ يَقُولُ أَحْمَدُ
وَإِسْحَاقُ. وَكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ قَتْلَ الْحَيَّةِ
وَالْعَقْرَبِ فِي الصَّلَاةِ [و] قَالَ إِبْرَاهِيمُ: إِنْ فِي
الصَّلَاةِ لَشُغْلًا. وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الصلاة، باب العمل في الصلاة، ح: ٩٢١ من
حديث علي بن المبارك به وصححه ابن خزيمة، ح: ٨٦٩ وابن حبان، ح: ٥٢٨ والحاكم: ٢٥٦/١
والذهبي * يحيى بن أبي كثير صرح بالسماع عند أحمد: ٤٧٣/٢.

Comments:

A snake or scorpion seen in prayer causes disruption and distraction, and they are generally harmful creatures, therefore it is necessary to get rid of this disturbance to gain peace and calmness for prayer; so the *Sharī‘ah* allowed the killing of them.

Chapter 171. What Has Been Related About The Prostrations Of *As-Sahw* Before The *Salām*

391. ‘Abdullāh bin Buḥainah Al-Asdī the ally of Banū ‘Abdul-Muṭṭalib narrated: “The Prophet

(المعجم ١٧١) - بَابُ مَا جَاءَ فِي
سَجْدَتِي السَّهْوِ قَبْلَ السَّلَامِ (التحفة ١٧٢)

٣٩١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ

ﷺ stood for the *Zuhr* prayer, and he had a sitting to perform, so when he completed his *Ṣalāt*, he performed two prostrations, saying the *Takbīr* for each prostration. So he was sitting before saying the *Salām*, and the people prostrated with him in place of the sitting he forgot.” (*Ṣaḥīḥ*)

[He said:] There is a narration on this topic from ‘Abdur-Raḥmān bin ‘Awf.

(There is a narration with another chain) that Abū Hurairah and [‘Abdullāh bin] As-Sā’ib Al-Qārī would perform the prostrations of *As-Sahw* before the *Taslīm*.

Abū ‘Eīsā said: The *Ḥadīth* of Ibn Buḥainah is a *Ḥasan* [*Ṣaḥīḥ*] *Ḥadīth*, and this is acted upon according to some of the people of knowledge. It is the opinion of *Ash-Shāfi’ī*, he held the view that all prostrations for *As-Sahw* were to be performed before the *Salām*, saying: “This one abrogates the other *Aḥādīth*” and he mentioned that the last action of the Prophet ﷺ was according to this.

Aḥmad and Ishāq said: “When a man stands up after two *Rak’ah*, then he performs the prostrations for *As-Sahw* before the *Salām* according to the *Ḥadīth* of Ibn Buḥainah.”

‘Abdullāh bin Buḥainah is ‘Abdullāh bin Mālik [so he is] Ibn Buḥainah (because) Mālik is his father and Buḥainah is his mother.

I was informed of this by Ishāq bin Mansūr from ‘Alī [bin ‘Abdullāh]

عَبْدُ اللَّهِ بْنِ بُحَيْنَةَ الْأَسَدِيِّ حَلِيفِ بَنِي عَبْدِ الْمُطَّلِبِ: أَنَّ النَّبِيَّ ﷺ قَامَ فِي صَلَاةِ الظُّهْرِ وَعَلَيْهِ جُلُوسٌ فَلَمَّا أَتَمَّ صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلِّمَ، وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ

عَوْفٍ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا عَبْدُ الْأَعْلَى وَأَبُو دَاوُدَ قَالَا: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ: أَنَّ أَبَا هُرَيْرَةَ [وَعَبْدَ اللَّهِ بْنَ] السَّائِبِ الْقَارِيءَ كَانَا يَسْجُدَانِ سَجْدَتَيِ السُّهُوِّ قَبْلَ التَّسْلِيمِ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ بُحَيْنَةَ حَدِيثٌ حَسَنٌ [صَحِيحٌ]، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَهُوَ قَوْلُ الشَّافِعِيِّ يَرَى سُجُودَ السُّهُوِّ كُلَّهُ قَبْلَ السَّلَامِ وَيَقُولُ: هَذَا النَّاسِخُ لِعَيْرِهِ مِنَ الْأَحَادِيثِ، وَيَذْكُرُ أَنَّ آخِرَ فِعْلِ النَّبِيِّ ﷺ كَانَ عَلَى هَذَا.

وَقَالَ أَحْمَدُ وَإِسْحَاقُ: إِذَا قَامَ الرَّجُلُ فِي الرُّكْعَتَيْنِ فَإِنَّهُ يَسْجُدُ سَجْدَتَيِ السُّهُوِّ قَبْلَ السَّلَامِ عَلَى حَدِيثِ ابْنِ بُحَيْنَةَ.

وَعَبْدُ اللَّهِ ابْنُ بُحَيْنَةَ هُوَ عَبْدُ اللَّهِ بْنُ مَالِكٍ [وَهُوَ] ابْنُ بُحَيْنَةَ، مَالِكُ أَبُوهُ وَبُحَيْنَةُ أُمُّهُ.

هَكَذَا أَخْبَرَنِي إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ عَلِيِّ [ابْنِ عَبْدِ اللَّهِ] بْنِ الْمَدِينِيِّ.

قَالَ أَبُو عِيْسَى: وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي

bin Al-Madīnī.

Abū 'Eisā said: The people of knowledge differ over when a man is to perform the prostrations of *As-Sahw*, is it before the *Salām* or after it. Some of them thought that he performs them after the *Salām*. This is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah. Some of them said he performs them before the *Salām*. This is the view of most of the *Fuqahā'* among the people of Al-Madīnah, like Yahya bin Sa'eed, Rabī'ah, and others. This is also the saying of Ash-Shāfi'ī.

Some of them said when he adds to the *Ṣalāt* then it is after the *Salām*, and when he leaves something out, then before the *Salām*. This is the view of Mālik bin Anas.

Aḥmad said: "Whatever is reported from the Prophet ﷺ about the prostrations for *As-Sahw* then it is acted upon in either case." He saw that when one stands after two *Rak'ah*, then according to the *Hadīth* of Ibn Buḥainah, he is to perform the prostrations before the *Salām*. When he prays five for *Zuhr*, then performs the prostrations after the *Salām*, and if he says the *Salām* after two *Rak'ahs* of *Zuhr* or *'Aṣr* then he performs the prostrations after the *Salām*. All of them are to be acted upon depending upon the case, and in the cases where nothing is reported from the Prophet ﷺ, then two prostrations are performed for *As-Sahw* before

سَجْدَتِي السُّهُورِ مَتَى يَسْجُدُهُمَا الرَّجُلُ قَبْلَ السَّلَامِ أَوْ بَعْدَهُ؟ فَرَأَى بَعْضُهُمْ أَنَّ يَسْجُدُهُمَا بَعْدَ السَّلَامِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ. وَقَالَ بَعْضُهُمْ: يَسْجُدُهُمَا قَبْلَ السَّلَامِ، وَهُوَ قَوْلُ أَكْثَرِ الْفُقَهَاءِ مِنْ أَهْلِ الْمَدِينَةِ، مِثْلَ يَحْيَى بْنِ سَعِيدٍ وَرَبِيعَةَ وَغَيْرِهِمَا، وَبِهِ يَقُولُ الشَّافِعِيُّ.

وَقَالَ بَعْضُهُمْ: إِذَا كَانَتْ زِيَادَةٌ فِي الصَّلَاةِ فَبَعْدَ السَّلَامِ، وَإِذَا كَانَ تَقْصَانًا فَقَبْلَ السَّلَامِ، وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ.

وَقَالَ أَحْمَدُ: مَا رَوَيْتُ عَنِ النَّبِيِّ ﷺ فِي سَجْدَتِي السُّهُورِ فَيُسْتَعْمَلُ كُلُّ عَلَى جِهَتِهِ، يَرَى إِذَا قَامَ فِي الرَّكَعَتَيْنِ عَلَى حَدِيثِ ابْنِ بُحَيْنَةَ فَإِنَّهُ يَسْجُدُهُمَا قَبْلَ السَّلَامِ، وَإِذَا صَلَّى الظُّهْرَ حَمَسًا فَإِنَّهُ يَسْجُدُهُمَا بَعْدَ السَّلَامِ وَإِذَا سَلَّمَ فِي الرَّكَعَتَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ فَإِنَّهُ يَسْجُدُهُمَا بَعْدَ السَّلَامِ، وَكُلُّ يُسْتَعْمَلُ عَلَى جِهَتِهِ وَكُلُّ سُهُورٍ لَيْسَ فِيهِ عَنِ النَّبِيِّ ﷺ ذِكْرٌ فَإِنَّ سَجْدَتِي السُّهُورِ فِيهِ قَبْلَ السَّلَامِ.

وَقَالَ إِشْحَاقُ نَحْوَ قَوْلِ أَحْمَدَ فِي هَذَا كُلَّهُ إِلَّا أَنَّهُ قَالَ: كُلُّ سُهُورٍ لَيْسَ فِيهِ عَنِ النَّبِيِّ ﷺ ذِكْرٌ، فَإِنْ كَانَتْ زِيَادَةٌ فِي الصَّلَاةِ يَسْجُدُهُمَا بَعْدَ السَّلَامِ وَإِنْ كَانَ تَقْصَانًا يَسْجُدُهُمَا قَبْلَ السَّلَامِ.

the *Salām*.

Ishāq said the same as Aḥmad about all of this, with the exception that he said that for every case of *As-Sahw* that is not mentioned from the Prophet ﷺ, then if it is an addition to the *Ṣalāt*, the prostrations are performed after the *Salām*, and if it is something that was left out, then the prostrations are performed before the *Salām*.

تخريج: متفق عليه، وأخرجه البخاري، السهو، باب: يكبر في سجدي السهو، ح: ١٢٣٠ ومسلم، ح: ٥٧٠ عن قتيبة به * وفي الباب عن عبدالرحمن بن عوف، [يأتي: ٣٩٨] * أثر هشام الدستوائي عن يحيى عن محمد بن إبراهيم بن الحارث التيمي، إسناده ضعيف، يحيى بن أبي كثير مدلس وعنعن.

Chapter 172. What Has Been Related About The Prostrations For *As-Sahw* After The *Salām*, And Talking

(المعجم ١٧٢) - بَابُ مَا جَاءَ فِي سَجْدَتِي السَّهْوِ بَعْدَ السَّلَامِ وَالْكَلَامِ (التحفة ١٧٣)

392. ‘Abdullāh bin Mas‘ūd narrated: “The Prophet ﷺ prayed five (*Rak‘ah*) for *Zuhr*, so it was said to him: ‘Has the prayer been added to, or have you merely forgotten?’ So he ﷺ performed two prostrations after he had said the *Salām*.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Hadūth* is *Hasan Ṣaḥīḥ*.

٣٩٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ خَمْسًا فَقِيلَ لَهُ: أَزِيدُ فِي الصَّلَاةِ أَمْ نَسِيتَ؟ فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، السهو، باب: إذا صلى خمسًا، ح: ١٢٢٦، ومسلم، ح: ٥٧٢/٩١ من حديث شعبة به.

393. ‘Abdullāh (bin Mas‘ūd) narrated: “The Prophet ﷺ performed two prostrations for *As-Sahw* after talking.” (*Ṣaḥīḥ*)

[He said:] There are narrations on

٣٩٣ - حَدَّثَنَا هَنَادٌ وَمَحْمُودُ بْنُ غِيْلَانَ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ سَجَدَ سَجْدَتِي السَّهْوِ بَعْدَ الْكَلَامِ.

this topic from Mu‘āwiyah, ‘Abdullāh bin Ja‘far, and Abū Hurairah.

[قَالَ:] وَفِي الْبَابِ عَنْ مُعَاوِيَةَ وَعَبْدِ اللَّهِ ابْنِ جَعْفَرٍ وَأَبِي هُرَيْرَةَ.

تخریج: متفق عليه، وأخرجه مسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ۹۵/۵۷۲ من حديث أبي معاوية الضرير والبخاري، ح: ۴۰۱ من حديث إبراهيم النخعي به * وفي الباب عن معاوية، [أبو داود، ح: ۱۰۲۳] وعبدالله بن جعفر، [أبو داود، ح: ۱۰۳۳] وأبي هريرة، [يأتي: ۳۹۴].

394. Abū Hurairah narrated: “The Prophet ﷺ performed the prostrations after the *Salām*.” (*Ṣaḥīḥ*)

۳۹۴ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ سَجَدَهُمَا بَعْدَ السَّلَامِ.

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ أَيُّوبُ وَعَبْدُ اللَّهِ بْنُ سِيرِينَ.

Ayyūb and others reported it from Ibn Sīrīn. (a narrator in the chain of this *Ḥadīth*).

The *Ḥadīth* of Ibn Mas‘ūd is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge. They say that when a man prays five (*Rak‘ah*) for *Zuhr*, then his *Ṣalāt* is acceptable when he performs the prostrations of *As-Sahw*, even if he did not sit after the fourth (*Rak‘ah*). This is the saying of Ash-Shāfi‘ī, Aḥmad, and Ishāq.

وَحَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ قَالُوا: إِذَا صَلَّى الرَّجُلُ الظُّهْرَ خَمْسًا فَصَلَاتُهُ جَائِزَةٌ وَسَجَدَ سَجْدَتِي السَّهْوِ، وَإِنْ لَمْ يَجْلِسْ فِي الرَّابِعَةِ، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

Some of them said that when a man prays five for *Zuhr* and he did not sit after the fourth (*Rak‘ah*) long enough for *At-Tashah-hud* then his *Ṣalāt* is invalid. This is the saying of Sufyān Ath-Thawrī and some of the people of Al-Kūfah.

وَقَالَ بَعْضُهُمْ: إِذَا صَلَّى الظُّهْرَ لَمْ يَلْجِئْ إِلَى السَّجْدَةِ فِي الرَّابِعَةِ مِقْدَارَ التَّشَهُّدِ فَسَدَتْ صَلَاتُهُ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَبَعْضِ أَهْلِ الْكُوفَةِ.

تخریج: متفق عليه، وأخرجه البخاري، السهو، باب: يكثر في سجدي السهو، ح: ۱۲۲۹ ومسلم، ح: ۵۷۳ من حديث محمد بن سيرين به، ويأتي: ۳۹۹.

Comments:

In the light of this *Ḥadīth*, the scholars of Hijāz said: if a person offered five *Rak‘ah* forgetfully without sitting after the fourth *Rak‘ah*, the prayer will be valid.

Chapter 173. What Has Been Related About The *Tashah-hud* In The Case Of The Prostrations Of *As-Sahw*

395. Abū Al-Muhallab narrated from 'Imrān bin Ḥuṣain that the Prophet ﷺ led them in *Ṣalāt* and he forgot (something) so he performed two prostrations, then the *Tashah-hud*, then the *Salām*. (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb* [*Ṣaḥīḥ*].

Muḥammad bin Sīrīn narrated something besides this *Ḥadīth* from Abū Al-Muhallab – he was an uncle of Abū Qilābah.

But for this *Ḥadīth* Muḥammad narrated it from *Khālid Al-Ḥadh-dhā'*, from Abū Qilābah, from Abū Al-Muhallab. And Abū Al-Muhallab's name is 'Abdur-Raḥmān bin 'Amr, and they also say it is Mu'āwiyah bin 'Amr.

'Abdul-Wahhāb Ath-Thaqafī, Hushaim and others narrated this *Ḥadīth* from *Khālid Al-Ḥadh-dhā'*, from Abū Qilābah in a lengthy narration, and it is the *Ḥadīth* of 'Imrān bin Ḥuṣain in which the Prophet ﷺ said the *Salām* after three *Rak'ah* for 'Asr, so a man, who was called *Al-Khīrbāq*, stood up.

The people of knowledge differ over the *Tashah-hud* in the case of the prostrations of *As-Sahw*. Some of them said that one is to perform the *Tashah-hud* for them and then make *Salām*. Some of them say that there is neither *Tashah-hud*

(المعجم ١٧٣) - بَابُ مَا جَاءَ فِي التَّشَهُدِ فِي سَجْدَتَيْ السَّهْوِ (التحفة ١٧٤)

٣٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى [النَّيْسَابُورِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: أَخْبَرَنِي أَشْعَثُ بْنُ ابْنِ سِيرِينَ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَسَهَا فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صحيح].

وَرَوَى [مُحَمَّدُ] بْنُ سِيرِينَ عَنْ أَبِي الْمُهَلَّبِ وَهُوَ عَمُّ أَبِي قِلَابَةَ غَيْرَ هَذَا الْحَدِيثِ.

وَرَوَى مُحَمَّدٌ هَذَا الْحَدِيثَ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ وَأَبُو الْمُهَلَّبِ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو وَيُقَالُ أَيْضًا مُعَاوِيَةُ بْنُ عَمْرٍو.

وَقَدْ رَوَى عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَهُسَيْمٌ وَغَيْرٌ وَاحِدٌ هَذَا الْحَدِيثَ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ بِطَوِيلِهِ، وَهُوَ حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى سَلَّمَ فِي ثَلَاثِ رَكَعَاتٍ مِنَ الْعَصْرِ فَقَامَ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي التَّشَهُدِ فِي سَجْدَتَيْ السَّهْوِ فَقَالَ بَعْضُهُمْ: يَتَشَهَّدُ فِيهِمَا

nor *Salām* for them, and when they are performed before the *Taslīm* one does not say the *Tashah-hud*. This is the saying of Aḥmad and Iṣḥāq, they said that when he performs the prostrations of *As-Sahw* before the *Salām* he does not say the *Tashah-hud*.

وَيُسَلِّمُ، وَقَالَ بَعْضُهُمْ: لَيْسَ فِيهِمَا تَشَهُدٌ وَتَسْلِيمٌ وَإِذَا سَجَدَهُمَا قَبْلَ التَّسْلِيمِ لَمْ يَتَشَهُدْ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ قَالَا: إِذَا سَجَدَ سَجْدَتَيْ السَّهْوِ قَبْلَ السَّلَامِ لَمْ يَتَشَهُدْ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الصلاة، باب سجدي السهو فيها تشهد وتسليم، ح: ١٠٣٩ من حديث الأنصاري به وصححه ابن خزيمة، ح: ١٠٦٢ وابن حبان، ح: ٥٣٦ والحاكم على شرط الشيخين: ١/٣٢٣ ووافقه الذهبي وأعل بعله غير قاذحة.

Comments:

If a person makes a final salutation without completing the prayer, he will have to complete the prayer and to sit for the final sitting (for *Tashah-hud*); after having finished he will perform two prostrations of forgetfulness and then make the salutation. There is no need for another *Tashah-hud* after the prostrations of forgetfulness.

Chapter 174. Regarding One Who Has Doubts Over Addition Or A Omission

(المعجم ١٧٤) - بَابُ فِيمَنْ يَشُكُّ فِي الزِّيَادَةِ وَالنَّقْصَانِ (التحفة ١٧٥)

396. 'Iyāḍ bin Hilāl said: "I said to Abū Sa'eed: 'One of us performs *Ṣalāt* and we do not know how (much) we prayed.' So he said: 'Allāh's Messenger ﷺ said: "When one of you performs *Ṣalāt* and he does not know how (much) he prayed then let him perform two prostrations while he is sitting." (*Hasan*)

٣٩٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ الدِّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِيَاضِ بْنِ يَعْنَى [يَعْنَى] ابْنَ هِلَالٍ قَالَ: قُلْتُ لِأَبِي سَعِيدٍ: أَحَدْنَا يُصَلِّي فَلَا يَدْرِي كَيْفَ صَلَّى فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ فَلَمْ يَدْرِ كَيْفَ صَلَّى فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

[He said:] There are narrations on this topic from 'Uthmān, Ibn Mas'ūd, 'Āishah, and Abū Hurairah.

[قَالَ:] [وفي الباب عن عثمان وابن مسعود وعائشة وأبي هريرة].

Abū 'Eisā said: The *Hadīth* of Abū Sa'eed is a *Hasan Hadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ.

This *Hadīth* has been narrated from Abū Sa'eed through more than one route.

وَقَدْ رَوَى هَذَا الْحَدِيثَ عَنْ أَبِي سَعِيدٍ مِنْ

It has been narrated that the Prophet ﷺ said: “When one of you doubts about one or two (*Rak’ah*), then let him make it one. When he doubts about two or three, then let him make it two and perform two prostrations for that before he says the *Salām*.”

This is acted upon by our companions.

Some of the people of knowledge said that when one doubts in his *Ṣalāt* such that he does not know how much he has prayed then he is to repeat it.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب من قال يتم على أكثر ظنه، ح: ١٠٢٩ وابن ماجه، ح: ١٢٠٤ من حديث إسماعيل ابن علية به وصححه ابن خزيمة، ح: ٢٩ والحاكم على شرط الشيخين: ١/٣٢٤ ووافقه الذهبي * وفي الباب عن عثمان، [أحمد: ١/٦٣] وابن مسعود [تقدم: ٣٩٢] وعائشة [البيهقي في السنن الكبرى: ٢/٣٤٦] وأبي هريرة، [يأتي: ٣٩٧] * حديث: "إذا شك أحدكم في الواحدة . . . إلخ" يأتي: ٣٩٨.

Comments:

There are various *Aḥādīth* about this issue which are not contradictory. Some *Aḥādīth* guide us to base that prayer according to the number of *Rak’ah* which are certain to have been completed. Some *Aḥādīth* rule to base the prayer on the least number of *Rak’ah* and some are only about the prostration of forgetfulness. Some *Aḥādīth* have information to repeat the prayer, but the *Aḥādīth* about the repetition are Weak. Ḥasan Al-Baṣārī and some others said only two prostrations are to be made in case of doubt about more or less and nothing else is required. According to the four *Imām*, the sitting of *Tashah-hud* is needed in a *Rak’ah* about which the possibility is that it is the last *Rak’ah*.

397. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “Indeed the *Shaiṭān* comes to one of you in his *Ṣalāt* confusing him until he does not know how much he has prayed. When one of you experiences that then let him perform two prostrations while he is sitting.” (*Ṣaḥīh*)

غَيْرِ هَذَا الْوَجْهِ .
و[قَدْ] رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا شَكَ أَحَدُكُمْ فِي الْوَاحِدَةِ وَالثَّانِيَةِ فَلْيَجْعَلْهُمَا وَاحِدَةً، وَإِذَا شَكَ فِي الثَّانِيَةِ وَالثَّلَاثِ فَلْيَجْعَلْهُمَا ثِنْتَيْنِ وَيَسْجُدْ فِي ذَلِكَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ» .
وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَصْحَابِنَا .
وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا شَكَ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى فَلْيَعُدْ .

٣٩٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ فِي صَلَاتِهِ فَيَلْبِسُ عَلَيْهِ حَتَّى لَا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ ذَلِكَ أَحَدَكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ» .

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، المساجد، باب السهو في الصلاة والسجود له، ح: ۸۲/۳۸۹ عن قتيبة والبخاري، ح: ۱۲۳۲ من حديث ابن شهاب الزهري به.

Comments:

This *Ḥadīth* has the mention of *Sujūd Sahw* only, rest of the details are proven through other *Aḥādīth*. The best way is that all the *Aḥādīth* about an issue should be gathered and explained with such an explanation according to which all the *Aḥādīth* can be practised.

398. 'Abdur-Raḥmān bin 'Awf narrated that he heard the Prophet ﷺ saying: "When one of you becomes forgetful in his *Ṣalāt* so that he does not know if he prayed one or two, then let him consider it one. When he does not know if he prayed three or four, then let him consider it three, and let him perform two prostrations before he says the *Taslīm*." (*Ḥasan*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan [Gharīb] Ṣaḥīh*.

This *Ḥadīth* has been reported from 'Abdur-Raḥmān bin 'Awf by routes other than this one. Az-Zuhrī reported it from 'Ubaidullāh bin 'Abdullāh bin 'Utbaḥ from Ibn 'Abbās, from 'Abdur-Raḥmān bin 'Awf, from the Prophet ﷺ.

۳۹۸ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَمَّةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مَكْحُولٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا سَهَا أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ وَاحِدَةً صَلَّى أَوْ ثَنَتَيْنِ فَلْيَبْنِ عَلَى وَاحِدَةٍ، فَإِنْ لَمْ يَدْرِ ثَنَتَيْنِ صَلَّى أَوْ ثَلَاثًا فَلْيَبْنِ عَلَى ثَنَتَيْنِ، فَإِنْ لَمْ يَدْرِ ثَلَاثًا صَلَّى أَوْ أَرْبَعًا فَلْيَبْنِ عَلَى ثَلَاثٍ وَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ [عَرِيبٌ] صَحِيحٌ.

وقد روي هذا الحديث عن عبد الرحمن بن عوف من غير هذا الوجه. رواه الزهري عن عبيد الله بن عبد الله بن عتبة، عن ابن عباس، عن عبد الرحمن بن عوف عن النبي ﷺ.

تخریج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء فيمن شك في صلاته فرجع إلى اليقين، ح: ۱۲۰۹ من حديث محمد بن إسحاق بن يسار به وصرح بالسماع عند أبي يعلى، ح: ۸۳۹ وصرحه الحاكم على شرط مسلم، ۱/۳۲۴، ۳۲۵ ووافقه الذهبي.

Comments:

It is known from this *Ḥadīth* that if, despite the vigorous contemplation the doubt cannot be gotten rid of, and there is certainty of two or three *Rak'ah*,

then the rest of the prayer will be based on the minimum number of certain *Rak'ah*, and the same method is to be adopted in the case of three or four *Rak'ah*.

Chapter 175. What Has Been Related About A Man Who Says The *Taslīm* After Two *Rak'ah* During The *Zuhr* Or *‘Aṣr* Prayers

(المعجم ١٧٥) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُسَلِّمُ فِي الرَّكَعَتَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ (التحفة ١٧٦)

399. Abū Hurairah narrated: “The Prophet ﷺ turned (finishing the prayer) after two (*Rak'ah*), so *Dhul-Yadain* said: ‘Has the prayer been shortened or have you forgotten O Messenger of Allāh?’ The Prophet ﷺ said: ‘Is what *Dhul-Yadain* said the truth?’ The people said yes, so Allāh’s Messenger ﷺ stood to perform the last two (*Rak'ah*) of *Ṣalāt*, then he said the *Taslīm*. Then he said the *Takbīr* and prostrated in a manner the same or longer than his (normal) prostrations.” (*Ṣaḥīḥ*)

٣٩٩ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ وَهُوَ السُّخْتِيَانِيُّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ أَنْصَرَفَ مِنَ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ: أَقْصَرْتَ الصَّلَاةَ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ النَّبِيُّ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى اثْنَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ كَبَّرَ فَرَفَعَ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ.

[Abū ‘Eisā said:] There are narrations on this topic from ‘Imrān bin Ḥuṣain, Ibn ‘Umar, and *Dhul-Yadain*.

[قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَابْنِ عُمَرَ، وَذِي الْيَدَيْنِ. قَالَ أَبُو عَيْسَى: وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge differ over this *Ḥadīth*. Some of the people of Al-Kūfah said that when one speaks during the *Ṣalāt* forgetfully, or out of ignorance, or whatever the case, then he is to repeat the *Ṣalāt*, and they reason that this *Ḥadīth* was before talking was prohibited in the *Ṣalāt*.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا الْحَدِيثِ. فَقَالَ بَعْضُ أَهْلِ الْكُوفَةِ: إِذَا تَكَلَّمَ فِي الصَّلَاةِ نَاسِيًا أَوْ جَاهِلًا أَوْ مَا كَانَ، فَإِنَّهُ يُعِيدُ الصَّلَاةَ وَاعْتَلُوا بِأَنَّ هَذَا الْحَدِيثَ كَانَ قَبْلَ تَحْرِيمِ الْكَلَامِ فِي الصَّلَاةِ.

[He said] As for *Ash-Shāfi‘ī* he considered this *Ḥadīth* correct and his view was in accordance with it.

[قَالَ:] وَأَمَّا الشَّافِعِيُّ فَرَأَى هَذَا حَدِيثًا صَحِيحًا فَقَالَ بِهِ، وَقَالَ: هَذَا أَصْحَحُ مِنَ الْحَدِيثِ الَّذِي رُوِيَ عَنِ النَّبِيِّ ﷺ فِي

He said: This is more correct than the *Hadīth* which was reported from the Prophet ﷺ about the fasting person who ate forgetfully, that he did not need to make it up, and that it is only provisions which Allāh has provided. *Ash-Shāfi'i* said: "These people differentiate between purposefully and forgetfully in the case of the fasting person who ate due to the *Hadīth* of *Abū Hurairah*."

Aḥmad said about the *Hadīth* of *Abū Hurairah* that if the *Imām* talks about something related to the *Ṣalāt* while he thinks that he has completed it, then he learns that he did not complete it, he is to complete his *Ṣalāt*. And whoever talks behind the *Imām* while he knows that he has some of the *Ṣalāt* remaining, then it is required for him to restart it. He argues that the obligations were still being added to or decreased during the time of Allāh's Messenger ﷺ. So *Dhul-Yadain* only spoke when he was certain that he had completed his *Ṣalāt*. But this is not the case today, no one can talk about the topic that *Dhul-Yadain* talked about because today there can be no increase or decrease to the obligations. So *Aḥmad* said something similar to this, and *Ishāq* said what was similar to *Aḥmad's* saying about this topic.

الصَّائِمِ إِذَا أَكَلَ نَاسِيًا فَإِنَّهُ لَا يَقْضِي، وَإِنَّمَا هُوَ رِزْقٌ رَزَقَهُ اللهُ؛ قَالَ الشَّافِعِيُّ وَفَرَّقُوا هُوَلَاءَ بَيْنَ الْعَمْدِ وَالنَّسْيَانِ فِي أَكْلِ الصَّائِمِ لِحَدِيثِ أَبِي هُرَيْرَةَ.

وَقَالَ أَحْمَدُ فِي حَدِيثِ أَبِي هُرَيْرَةَ: إِنْ تَكَلَّمَ الْإِمَامُ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ يَرَى أَنَّهُ قَدْ أَكْمَلَهَا ثُمَّ عَلِمَ أَنَّهُ لَمْ يُكْمِلْهَا يَتِمُّ صَلَاتُهُ، وَمَنْ تَكَلَّمَ خَلْفَ الْإِمَامِ وَهُوَ يَعْلَمُ أَنَّ عَلَيْهِ بَقِيَّةً مِنَ الصَّلَاةِ فَعَلَيْهِ أَنْ يَسْتَقْبِلَهَا. وَاحْتَجَّ بِأَنَّ الْفَرَائِضَ كَانَتْ تَزَادُ وَتُنْقَصُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَإِنَّمَا تَكَلَّمَ ذُو الْيَدَيْنِ وَهُوَ عَلَى يَقِينٍ مِنْ صَلَاتِهِ أَنَّهَا تَمَّتْ، وَلَيْسَ هَكَذَا الْيَوْمَ لَيْسَ لِأَحَدٍ أَنْ يَتَكَلَّمَ عَلَى مَعْنَى مَا تَكَلَّمَ ذُو الْيَدَيْنِ لِأَنَّ الْفَرَائِضَ الْيَوْمَ لَا يَزَادُ فِيهَا وَلَا يُنْقَصُ. قَالَ أَحْمَدُ نَحْوًا مِنْ هَذَا الْكَلَامِ. وَقَالَ إِسْحَاقُ نَحْوَ قَوْلِ أَحْمَدَ فِي هَذَا الْبَابِ.

تخریج: متفق عليه، وأخرجه البخاري، السهوي، باب من لم يشهد في سجدي السهو، ح: ١٢٢٨ من حديث مالك ومسلم، ح: ٥٧٣ من حديث أبواب السخنياني به * وفي الباب عن عمران بن حصين [تقدم: ٣٩٥] وابن عمر، [أبو داود، ح: ١٠١٧] وذو اليدين عبدالله بن أحمد في زوائد المسند: ٧٧/٤ والبيهقي: ٣٦٧، ٣٦٦/٢.

Comments:

This issue is agreed; that if a person intentionally and deliberately talks in the prayer, and it has nothing to do with the correction and reform of the prayer, his prayer is annulled.

Chapter 176. What Has Been Related About *Ṣalāt* In Sandals

400. Sa‘eed bin Yazīd Abī Maslamah said: “I said to Anas bin Mālik: ‘Would Allāh’s Messenger ﷺ perform *Ṣalāt* wearing his sandals?’ He said: ‘Yes.’” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, ‘Abdullāh bin Abī Ḥabībah, ‘Abdullāh bin ‘Amr, ‘Amr bin Ḥuraith, Shaddād bin Aws, Aws Ath-Thaqafī, Abū Hurairah, and ‘Aṭā’ – a man from Banū Shaibah.

Abū ‘Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon according to the people of knowledge.

(المعجم ١٧٦) - بَابُ مَا جَاءَ فِي الصَّلَاةِ فِي النَّعَالِ (التحفة ١٧٧)

٤٠٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي مَسْلَمَةَ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: أَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ. [قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَعَبْدِ اللَّهِ بْنِ أَبِي حَبِيبَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَمْرٍو بْنِ حُرَيْثٍ وَشَدَّادِ بْنِ أَوْسٍ وَأَوْسِ الثَّقَفِيِّ وَأَبِي هُرَيْرَةَ، وَعَطَاءِ رَجُلٍ مِنْ بَنِي شَيْبَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: متفق عليه، مسند أحمد: ١٨٩/٣ عن إسماعيل وهو ابن عليّة والبخاري، ح: ٣٨٦، ومسلم، ح: ٥٥٥ من حديث سعيد بن يزيد به * وفي الباب عن عبدالله بن مسعود، [ابن ماجه، ح: ١٠٣٩] وعبدالله بن أبي حبيبة، [أحمد: ٢٢١/٤] وعبدالله بن عمرو، [أبو داود، ح: ٦٥٣] وعمرو بن حريث، [الترمذي في الشمائل: ٧٩] وشداد بن أوس، [أبو داود، ح: ٦٥٢] وأوس الثقفي، [ابن ماجه، ح: ١٠٣٧] وأبي هريرة، [أبو داود، ح: ٦٢٤، وغيره] وعطاء رجل من بني شيبه، [أبو نعيم في معرفة الصحابة: ٢٢١١/٤، ح: ٥٥٣٠].

Comments:

It is known from this *Ḥadīth* that offering prayer in clean shoes is not only permissible and correct but also it is recommended and desirable where its permissibility is denied. As for the mosques these days, instead of being plastered with soil, costly carpets, rugs and mats are laid therein. In these conditions persisting to offer prayer with the shoes on will cause untidiness and disturbance to other people. Moreover even the cleanliness and fineness of the carpet, despite the shoes being clean, will not bear the use of shoes. However it is totally wrong to deny the permissibility and it being *Sunnah*:

because the prayer is also performed at places other than mosques, like in the desert etc; particularly the soldiers in the trenches. Offering prayer with the shoes on at such places is permissible and correct. The only necessary thing to be observed is that there is no apparent impurity with the shoes. [For further details, see: *Fatāwa Shaikhul-Islām Ibn Taimīyyah*: 11 / 430 new print, 22 / 121 old print; *Fatāwa Al-Lajnah Ad-Dā'imah*: 6 / 213-217]

Chapter 177. What Has Been Related About The *Qunūt* In The *Fajr* Prayer

401. Al-Barā' bin 'Āzib narrated: "The Prophet ﷺ would perform the *Qunūt* in the *Ṣubḥ* and *Maghrib* prayers." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Alī, Anas, Abū Hurairah, Ibn 'Abbās, and Khufāf bin Aymā' bin Raḥḍah Al-Ghifārī.

Abū 'Eīsā said: The *Hadīth* of Al-Barā' is a *Ḥasan Ṣaḥīḥ Hadīth*.

The people of knowledge differ over the *Qunūt* in the *Fajr* prayer. Some of the people of knowledge among the Companions of the Prophet ﷺ and others held the view that there was a *Qunūt* for the *Fajr* prayer.

This is the saying of [Mālik and] Ash-Shāfi'ī. Aḥmad and Ishāq said that there is no *Qunūt* for *Fajr* except in the case of a disaster (*Nāzilah*) that strikes the Muslims, so when a disaster strikes the Muslims the *Imām* is to supplicate for the Muslim armies.

(المعجم ١٧٧) - بَابُ مَا جَاءَ فِي الْقُنُوتِ فِي صَلَاةِ الْفَجْرِ (التحفة ١٧٨)

٤٠١ - حَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا [عُنْدَرٌ] مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْنُتُ فِي صَلَاةِ الصُّبْحِ وَالْمَغْرِبِ. [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَنْسِ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَخُفَّافِ بْنِ أَيْمَاءَ بْنِ رَحْضَةَ الْغِفَارِيِّ.

قَالَ أَبُو عِيْسَى: حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْقُنُوتِ فِي صَلَاةِ الْفَجْرِ، فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمُ الْقُنُوتَ فِي صَلَاةِ الْفَجْرِ.

وَهُوَ قَوْلُ [مَالِكٍ] وَ[الشَّافِعِيِّ]، وَقَالَ أَحْمَدُ، وَإِسْحَاقُ: لَا يَقْنُتُ فِي الْفَجْرِ إِلَّا عِنْدَ نَازِلَةٍ تَنْزِلُ بِالْمُسْلِمِينَ، فَإِذَا نَزَلَتْ نَازِلَةٌ فَلِلْإِمَامِ أَنْ يَدْعُو لِيُجِوشَ الْمُسْلِمِينَ.

تخریج: وأخرجه مسلم، المساجد، باب استحباب القنوت في جميع الصلوات . . . إلخ، ح: ٦٧٨ عن محمد بن المثنى به * وفي الباب عن علي، [الدارقطني: ٢/٣٢، ٤٠، ٤١، والحاكم: ١/٢٩٩] وأنس [البخاري، ح: ١٠٠٤، ومسلم، ح: ٦٧٧] وأبي هريرة، [البخاري، ح: ٧٩٧، ومسلم، ح: ٦٧٥] وابن عباس [أبو داود، ح: ١٤٤٣] وخفاف بن أيماء بن رحضة الأنصاري [مسلم، ح: ٦٧٩].

Comments:

The right view is that when the Muslims suffer from calamities and disasters, the *Qunūt* should be read in all the prayers, and the *Qunūt* is not particular with any specific prayer. However depending upon the circumstances and places, the *Qunūt* should be made in all prayers or in morning and evening prayers.

Chapter 178. [What Has Been Related] About Not Performing The *Qunūt*

402. Abū Mālik Al-Ashja‘ī narrated: “I said to my father: ‘O my father! You offered *Ṣalāt* behind Allāh’s Messenger ﷺ, Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī bin Abī Ṭālib here in Al-Kūfah for about five years. Did they say the *Qunūt*?’ He said: ‘It is a newly invented matter my son.’” (*Ṣaḥīḥ*)

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في القنوت في صلاة الفجر، ح: ١٢٤١ من حديث يزيد بن هارون به.

403. There is another narration from Abū Mālik with similar meaning but with different chain. (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This is acted upon according to most of the people of knowledge.

Sufyān Ath-Thawrī said that if one says the *Qunūt* in *Fajr* then that is fine, and if he does not say the *Qunūt* then that is fine, too and he preferred that one not say the *Qunūt*. Ibn Al-Mubāarak did not hold the view that the *Qunūt* should be said in *Fajr* prayer.

Abū ‘Eisā said: Abū Mālik Al-Ashja‘ī’s name is Sa’d bin Ṭāriq bin Ashyam.

(المعجم ١٧٨) - بَابُ [مَا جَاءَ] فِي تَرْكِ الْقُنُوتِ (التحفة ١٧٩)

٤٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ قَالَ: قُلْتُ لِأَبِي: يَا أَبَتِ إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيَّ بْنَ أَبِي طَالِبٍ هَاهُنَا بِالْكُوفَةِ، نَحْوًا مِنْ خَمْسِ سِنِينَ، [أ]كُنْتُمْ يَقْتُونُ؟ قَالَ: أَيْ بُنِي مُحَدَّثٌ.

٤٠٣ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ. وَقَالَ سُفْيَانُ الثَّوْرِيُّ: إِنْ قَنَتَ فِي الْفَجْرِ فَحَسَنٌ، وَإِنْ لَمْ يَقْنُتْ فَحَسَنٌ وَاخْتَارَ أَنْ لَا يَقْنُتْ. وَلَمْ يَرِ ابْنُ الْمُبَارَكِ الْقُنُوتَ فِي الْفَجْرِ. قَالَ أَبُو عَيْسَى: وَأَبُو مَالِكٍ الْأَشْجَعِيُّ اسْمُهُ سَعْدُ بْنُ طَارِقِ بْنِ أَشْيَمٍ.

تخریج: [صحيح] انظر الحديث السابق.

Chapter 179. What Has Been Related About A Man Sneezing During *Ṣalāt*

404. Mu'ādh bin Rifā'ah narrated that his father said: "I prayed behind Allāh's Messenger ﷺ. I sneezed and said: '*Al-Ḥamdulillāh, ḥamdan kathīran tayyiban, mubārakan fih, mubārakan 'alaihi kamā yuḥibbu rabbanā wa yarda* (All praise is due to Allāh, many good blessed praises, blessings for Him as our Lord loves and is pleased with.) When Allāh's Messenger ﷺ prayed and turned (after finishing) he said: 'Who was the speaker during the *Ṣalāt*?' No one spoke. Then he said it a second time: 'Who was the speaker during the *Ṣalāt*?' But no one spoke. Then he said it a third time: 'Who was the speaker during the *Ṣalāt*?' So Rifā'ah bin Rāfi' bin 'Afrā' said: "It was I, O Messenger of Allāh." He said: "What did you say?" He said: "I said: '*Al-Ḥamdulillāh, ḥamdan kathīran tayyiban, mubārakan fih, mubārakan 'alaihi kamā yuḥibbu Rabbanā Wa Yarda*'. The Prophet ﷺ said: "By the One in Whose Hand is my soul! I saw thirty-some angels competing over which of them would ascend with it." (*Ḥasan*)

[He said:] There are narrations on this topic from Anas, Wāil bin Ḥujr, and Āmir bin Rabī'ah

Abū 'Eīsā said: The *Hadīth* of Rifā'ah is a *Ḥasan Hadīth*. But it is

(المعجم ١٧٩) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَعْطَسُ فِي الصَّلَاةِ (التحفة ١٨٠)

٤٠٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا رِفَاعَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ رِفَاعَةَ بْنِ رَافِعِ الزُّرْقِيِّ عَنْ عَمِّ أَبِيهِ مَعَاذِ بْنِ رِفَاعَةَ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَعَطَسْتُ فَقُلْتُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ، كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ انْصَرَفَ فَقَالَ: «مَنْ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» فَلَمْ يَتَكَلَّمْ أَحَدٌ ثُمَّ قَالَهَا الثَّانِيَةَ: «مَنْ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» فَلَمْ يَتَكَلَّمْ أَحَدٌ ثُمَّ قَالَهَا الثَّلَاثَةَ: «مَنْ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» فَقَالَ رِفَاعَةُ بْنُ رَافِعِ ابْنِ عَفْرَاءَ: أَنَا يَا رَسُولَ اللَّهِ قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ، كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، فَقَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ ابْتَدَرَهَا بِضِعَّةٍ وَثَلَاثُونَ مَلَكًا أَيُّهُمْ يَضَعُدُ بِهَا».

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَوَائِلِ بْنِ حُجْرٍ وَعَامِرِ بْنِ رَبِيعَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ رِفَاعَةَ حَدِيثٌ حَسَنٌ وَكَأَنَّ هَذَا الْحَدِيثَ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنَّهُ فِي النَّطْوَعِ، لِأَنَّ غَيْرَ وَاحِدٍ مِنَ النَّاطِعِينَ قَالُوا: إِذَا عَطَسَ الرَّجُلُ فِي الصَّلَاةِ الْمَكْتُوبَةِ إِنَّمَا يَحْمَدُ اللَّهُ فِي نَفْسِهِ، وَلَمْ يَرْسُسُوا بِأَكْثَرٍ مِنْ ذَلِكَ.

as if some of the people of knowledge consider this *Ḥadīth* to be about voluntary prayer, because more than one of the *Tābi‘īn* said that when a man sneezes in the obligatory *Ṣalāt* he only says *Al-Ḥamdulillāh* to himself, and they did not give any more leeway than that.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب ما يستفتح به الصلاة من الدعاء، ح: ٧٧٣ والنسائي ١٤٥/٢، ح: ٩٣٢ عن قتيبة به، وله طريق آخر عند البخاري، ح: ٧٩٩ * وفي الباب عن أنس [مسلم، ح: ٥٣٧] ووائل بن حجر [النسائي، ح: ٩٣٣] وعامر بن ربيعة [أبو داود، ح: ٧٧٤].

Comments:

It is proven from this *Ḥadīth* that to say the mentioned phrases of supplication when sneezing is highly virtuous and it is a source of great reward.

Chapter 180. [What Has Been Related] About The Abrogation Of Speech During The *Ṣalāt*

405. Zaid bin Arqam narrated: “We used to talk behind Allāh’s Messenger ﷺ during the *Ṣalāt*, a man among us would talk to his companions next to him until (the following) was revealed: And stand before Allāh with obedience.^[1] So we were ordered to be silent and prohibited from talking.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn Mas‘ūd and Mu‘āwiyah bin Al-Ḥakam.

Abū ‘Eisā said: The *Ḥadīth* of Zaid bin Arqam is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Most of the people act according to it, they say that when a man speaks in the *Ṣalāt*, purposefully or forgetfully, he is to repeat his *Ṣalāt*.

(المعجم ١٨٠) - بَابُ [مَا جَاءَ] فِي نَسْخِ الْكَلَامِ فِي الصَّلَاةِ (التحفة ١٨١)

٤٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كُنَّا نَتَكَلَّمُ خَلْفَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ، يُكَلِّمُ الرَّجُلُ مِمَّا صَاحِبَهُ إِلَى جَنْبِهِ حَتَّى نَزَلَتْ: ﴿وَقَوْمُوا لِلَّهِ قَلْبَيْنِ﴾ [البقرة: ٢٣٨] فَأَمَرْنَا بِالسُّكُوتِ وَنُهَيْتَنَا عَنِ الْكَلَامِ.

[قال:] وفي الباب عن ابن مسعود ومعاوية بن الحكم. قال أبو عيسى: حديث زيد بن أرقم حديث حسن صحيح.

[1] *Al-Baqarah* 2:238.

It is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, [and the people of Al-Kūfah].

Some of them say that when one talks purposefully [in the *Ṣalāt*] he is to repeat the *Ṣalāt*, but if he does so forgetfully or out of ignorance then it is acceptable. This is the saying of Ash-Shāfi‘ī.

وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ قَالُوا:
إِذَا تَكَلَّمَ الرَّجُلُ عَامِدًا فِي الصَّلَاةِ أَوْ نَاسِيًا
أَعَادَ الصَّلَاةَ. وَهُوَ قَوْلُ [سُفْيَانَ] الثَّوْرِيِّ
وَابْنِ الْمُبَارَكِ [وَأَهْلِ الْكُوفَةِ].

وَقَالَ بَعْضُهُمْ: إِذَا تَكَلَّمَ عَامِدًا [فِي
الصَّلَاةِ] أَعَادَ الصَّلَاةَ، وَإِنْ كَانَ نَاسِيًا أَوْ
جَاهِلًا أَجْزَأَهُ. وَبِهِ يَقُولُ الشَّافِعِيُّ.

تخریج: متفق عليه وأخرجه مسلم، المساجد، باب تحريم الكلام في الصلاة... إلخ،
ح: ٥٣٩ من حديث هشيم والبخاري، ح: ١٢٠٠ من حديث إسماعيل بن أبي خالد به * وفي الباب
عن ابن مسعود [البخاري، ح: ١١٩٩ ومسلم، ح: ٥٣٨] ومعاوية بن الحكم [مسلم، ح: ٥٣٧].

Chapter 181. What Has Been Related About *Ṣalāt* With Repentance

(المعجم ١٨١) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عِنْدَ التَّوْبَةِ (التحفة ١٨٢)

406. Asmā' bin Al-Ḥakam Al-Fazārī said: "I heard 'Alī saying: 'Indeed I am a man who, when I hear a *Ḥadīth* from Allāh's Messenger ﷺ then Allāh causes me to benefit from it as much as He wills for me to benefit from it. When a man among his Companions narrates to me I ask him to swear an oath to me about it, and when he swears an oath to me I trust him. And Abū Bakr narrated to me - and Abū Bakr told the truth - he said: "I heard Allāh's Messenger ﷺ saying: 'There is no man who commits a sin, then makes *Wuḍū'*, then performs *Ṣalāt*, then seeks forgiveness from Allāh, except that Allāh forgives him.' Then he recited this *Āyah*: Those who, when they have committed *Faḥishah* or

٤٠٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ
عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنْ
أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ قَالَ: سَمِعْتُ عَلِيًّا
يَقُولُ: إِنِّي كُنْتُ رَجُلًا إِذَا سَمِعْتُ مِنْ رَسُولِ
اللَّهِ ﷺ حَدِيثًا نَفَعَنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ
يَنْفَعَنِي بِهِ، وَإِذَا حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِهِ
اسْتَحْلَفْتُهُ، فَإِذَا حَلَفَ لِي صَدَّقْتُهُ، وَإِنَّهُ
حَدَّثَنِي أَبُو بَكْرٍ، وَصَدَقَ أَبُو بَكْرٍ.

قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا
مِنْ رَجُلٍ يَذُوبُ ذَنْبًا ثُمَّ يَقُومُ فَيَتَطَهَّرُ ثُمَّ يَصَلِّي
ثُمَّ يَسْتَغْفِرُ اللَّهَ، إِلَّا غَفَرَ اللَّهُ لَهُ» ثُمَّ قَرَأَ هَذِهِ
الآيَةَ: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا
أَنْفُسَهُمْ ذَكَرُوا اللَّهَ﴾ إِلَى آخِرِ الْآيَةِ [آل
عمران: ١٣٥].

wronged themselves with evil, remember Allāh.^[1] until the end of the *Āyah*.” (*Hasan*)

[He said:] There are narrations on this topic from Ibn Mas‘ūd, Abū Ad-Dardā’, Anas, Abū Umāmah, Mu‘ādh, Wāthilah, and Abū Al-Yasar, and his name is Ka‘b bin ‘Amr.

Abū ‘Eisā said: The *Ḥadīth* of ‘Alī is a *Ḥasan Ḥadīth*, we do not know of it except from this route as a narration of ‘Uthmān bin Al-Mughīrah. *Shu‘bah* and others reported it from him as a *Marfū‘* narrations like that of Abū ‘Awānah. (a narrator in the chain of this *Ḥadīth*).

Sufyān Ath-Thawrī and Mis‘ar narrated it in *Mawqūf* form, without attributing it to the Prophet ﷺ. And this *Ḥadīth* was reported from Mis‘ar as a *Marfū‘* narration as well.

[And we do not know a *Marfū‘ Ḥadīth* narrated by Asmā’ bin Al-Hakam except for this.]

تخريج: [إسناده حسن] وأخرجه أبو داود، الوتر، باب: في الاستغفار ح: ١٥٢١ من حديث أبي عوانة الوضاح بن عبدالله به وصححه ابن حبان، ح: ٢٤٥٤ وحسنه ابن عدي وغيره وأعل بعله غير قاذحة * وفي الباب عن ابن مسعود [يأتي: ٣١١٤] وأبي الدرداء [الطبراني/ تحفة الأحوذى: ٣١٣/١] وأنس [البخاري، ح: ٦٨٢٣ ومسلم، ح: ٢٧٦٤] وأبي أمامة [مسلم، ح: ٢٧٦٥] ومعاذ [يأتي: ٣١١٣] وواثلة [ابن حبان، ح: ٢٥٩] والنسائي في الكبرى وأحمد: ٣/٤٩١ [وأي اليسر [يأتي: ٣١١٥].

Comments:

Repentance and seeking forgiveness are necessary for everybody. *Tawbah* is to return and consult i.e., to express remorse and regret about wrong doings and then to adopt the right way of practice, and to determine steadfastness on it in the future. *Istighfār* means: to seek forgiveness and pardon.

[1] *Āl ‘Imrān* 3:135.

[قَالَ:] وفي الباب عن ابن مسعود وأبي الدرداء وأنس وأبي أمامة ومعاذ وواثلة وأبي اليسر، واسمه كعب بن عمرو.

قال أبو عيسى: حديث عليّ حديث حسن لا نعرفه إلا من هذا الوجه من حديث عثمان بن المغيرة وروى عنه شعبه وغير واحد فرفعوه مثل حديث أبي عوانة.

ورواه شفيان الثوري ومسعر فأوقفاه ولم يرفعاه إلى النبي ﷺ وقد روي عن مسعر هذا الحديث مرفوعاً أيضاً.

[ولا نعرف لأسماء بن الحكم حديثاً مرفوعاً إلا هذا].

Chapter 182. What Has Been Related About When A Boy Is Ordered To Perform *Ṣalāt*

407. (Sabrah bin Ma'bad Al-Juhni) narrated that Allāh's Messenger ﷺ said: "Teach the boy *Ṣalāt* when he is seven years old, and beat him (if he does not pray) when he is ten." (*Hasan*)

[He said:] There is something on this topic from 'Abdullāh bin 'Amr.

Abū 'Eisā said: The *Ḥadīth* of Sabrah bin Ma'bad Al-Juhni is a *Ḥasan Ṣaḥīḥi Ḥadīth*.

It is to be acted upon according to the people of knowledge.

This is the view of Aḥmad and Ishāq, they said that whatever of *Ṣalāt* a boy does not perform after ten, then he is to perform it.

Abū 'Eisā said: Sabrah is Ibn Ma'bad Al-Juhni, and they call him Ibn 'Awsajah.

(المعجم ١٨٢) - بَابُ مَا جَاءَ مَتَى يُؤْمَرُ الصَّبِيُّ بِالصَّلَاةِ (التحفة ١٨٣)

٤٠٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا حَرَمَلَةُ بْنُ عَبْدِ الْعَزِيزِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ عَنْ عَمِّهِ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلِّمُوا الصَّبِيَّ الصَّلَاةَ ابْنَ سَبْعِ سِنِينَ، وَاضْرِبُوهُ عَلَيْهَا ابْنَ عَشْرَةٍ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ أَبُو عِيْسَى: حَدِيثُ سَبْرَةَ بْنِ مَعْبُدِ الْجُهَنِيِّ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَعَلَيْهِ الْعَمَلُ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ: وَقَالَ: مَا تَرَكَ الْغُلَامُ بَعْدَ الْعَشْرِ مِنَ الصَّلَاةِ فَإِنَّهُ يُعِيدُ. قَالَ أَبُو عِيْسَى: وَسَبْرَةُ هُوَ ابْنُ مَعْبُدِ الْجُهَنِيِّ وَيُقَالُ هُوَ ابْنُ عَوْسَجَةَ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب: متى يؤمر الغلام بالصلاة، ح: ٤٩٤ من حديث عبد الملك به وصححه ابن خزيمة، ح: ١٠٠٢ وابن الجارود، ح: ١٤٧ والحاكم: ٢٠١/١ على شرط مسلم ووافقه الذهبي * وفي الباب عن عبدالله بن عمرو [أبو داود، ح: ٤٩٥].

Comments:

Due to the importance, high position and significance of prayer in religion, before prayer becomes obligatory for a child, he/she should be taught and trained for it in childhood, so that he/she adopts it as a habit as soon as he or she reaches the age of discretion.

Chapter 183. What Has Been Related About A Man Who Commits *Ḥadath* After The *Tashah-hud*

408. 'Abdullāh bin 'Amr narrated that Allāh's Messenger ﷺ said:

(المعجم ١٨٣) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُحَدِّثُ بَعْدَ التَّسْهِدِ (التحفة ١٨٤)

٤٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ [بْنِ مُوسَى الْمَلْقَبُ مَرْذُوبِي، قَالَ]: حَدَّثَنَا ابْنُ

“When he commits *Ḥadath* – meaning a man – and he is sitting in the end of his *Ṣalāt* before saying the *Taslīm*, then his *Ṣalāt* is acceptable.” (*Da‘īf*)

Abū ‘Eīsā said: The chain for this *Ḥdūth* is not [that] strong, there is some confusion (*Idtirāb*) in its chain.

Some of the people of knowledge held views according to this. They said that when a person sits for the duration of the *Tashah-hud* and commits *Ḥadath* before saying the *Taslīm* then he has completed his *Ṣalāt*.

Some of the people of knowledge said that when one commits *Ḥadath* before saying the *Tashah-hud* and before the *Taslīm* he is to repeat his *Ṣalāt*. This is the view of *Ash-Shāfi‘ī*.

Aḥmad said that if he did not say the *Tashah-hud* but said the *Taslīm* then it is acceptable due to the saying of the Prophet ﷺ: “And its *Tahlīl* is the *Taslīm*”^[1] Also, the *Tashah-hud* is less significant than that. For, the Prophet ﷺ (in some of his prayers) got up after two *Rak‘ah* without (sitting down for) *Tashah-hud*.

Ishāq bin Ibrāhīm said that when he says the *Tashah-hud* but not the *Taslīm* it is acceptable. He cited as proof the *Ḥadīth* of *Ibn Mas‘ūd* when the Prophet ﷺ taught him the *Tashah-hud* and said: “When you finish this, then you have done what was required of you.”

المُبَارَكِ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادِ بْنِ أَنْعَمٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ رَافِعٍ وَبُكْرَ بْنَ سَوَادَةَ أَخْبَرَاهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَخَذْتَ - يَعْنِي الرَّجُلُ - وَقَدْ جَلَسَ فِي آخِرِ صَلَاتِهِ قَبْلَ أَنْ يُسَلَّمَ فَقَدْ جازَتْ صَلَاتُهُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ [بِذَاكَ] الْقَوِي، وَقَدْ اضْطَرُّوا فِي إِسْنَادِهِ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا، قَالُوا: إِذَا جَلَسَ مُقَدَّرَ التَّشَهُدِ وَأَخَذْتَ قَبْلَ أَنْ يُسَلَّمَ فَقَدْ تَمَّتْ صَلَاتُهُ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا أَخَذْتَ قَبْلَ أَنْ يَتَشَهَّدَ وَقَبْلَ أَنْ يُسَلَّمَ أَعَادَ الصَّلَاةَ وَهُوَ قَوْلُ الشَّافِعِيِّ.

وَقَالَ أَحْمَدُ: إِذَا لَمْ يَتَشَهَّدْ وَسَلَّمَ أَجْرَاهُ لِقَوْلِ النَّبِيِّ ﷺ: «وَتَحْلِيلُهَا التَّسْلِيمُ» وَالتَّشَهُدُ أَهْوَنُ. قَامَ النَّبِيُّ ﷺ فِي اثْنَتَيْنِ فَمَضَى فِي صَلَاتِهِ وَلَمْ يَتَشَهَّدْ.

وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: إِذَا تَشَهَّدَ وَلَمْ يُسَلِّمْ أَجْرَاهُ، وَاحْتَجَّ بِحَدِيثِ ابْنِ مَسُودٍ حِينَ عَلَّمَهُ النَّبِيُّ ﷺ التَّشَهُدَ فَقَالَ: «إِذَا فَرَعْتَ مِنْ هَذَا فَقَدْ قَضَيْتَ مَا عَلَيْكَ».

قَالَ أَبُو عِيسَى: وَعَبْدُ الرَّحْمَنِ بْنُ زِيَادِ [بْنِ أَنْعَمٍ] هُوَ الْإِفْرِيقِيُّ وَقَدْ صَعَّمَهُ بَعْضُ أَهْلِ الْحَدِيثِ، مِنْهُمْ يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ وَأَحْمَدُ بْنُ حَنْبَلٍ.

[1] See no. 238.

Abū ‘Eīsā said: ‘Abdur-Raḥmān bin Ziyād [bin An‘am] (one of the narrators) is Al-Afrīqī, and he was graded weak by some of the people of *Ḥadīth*, among them are Yahya bin Sa‘eed Al-Qaṭṭān and Aḥmad bin Ḥanbal.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب الإمام يحدث بعد ما يرفع رأسه من آخر ركعة، ح: ٦١٧ من حديث عبدالرحمن بن زياد الإفريقي به وهو ضعيف كما في التقريب وغيره، وقال الدارقطني: ٣٧٩/١ "عبدالرحمن بن زياد ضعيف لا يحتج به"

Comments:

This *Ḥadīth* is weak and contrary to other authentic *Aḥādīth*, which prove that making the final salutation is compulsory.

Chapter 184. What Has Been Related About ‘When It Rains Then *Ṣalāt* Is Performed At One’s Place’

409. Jābir narrated: “We were with the Prophet ﷺ on a journey when it started to rain on us, so the Prophet ﷺ said: ‘Whoever wishes, let him perform *Ṣalāt* in his place.’” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn ‘Umar, Samurah, Abū Al-Malīḥ from his father, and ‘Abdur-Raḥmān bin Samurah.

Abū ‘Eīsā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

The people of knowledge have permitted not attending the congregational and Friday prayers during (conditions of) rain and mud, and this is the view of Aḥmad and Ishāq.

[Abū ‘Eīsā] said: I heard Abū Zu‘rah saying: “‘Affān bin Muslim reported *Aḥādīth* from ‘Amr bin ‘Alī.” And Abū Zu‘rah said: “I did not see anyone with a better

(المعجم ١٨٤) - بَابُ مَا جَاءَ إِذَا كَانَ الْمَطْرُ فَالصَّلَاةُ فِي الرَّحَالِ (التحفة ١٨٥)

٤٠٩ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ (الْبَصْرِيُّ): حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَصَابَنَا مَطْرٌ فَقَالَ النَّبِيُّ ﷺ: «مَنْ شَاءَ فَلْيُصَلِّ فِي رَحْلِهِ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَسَمُرَةَ وَأَبِي الْمَلِيحِ، عَنْ أَبِيهِ وَعَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ. قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَخَّصَ أَهْلُ الْعِلْمِ فِي الْمُعُودِ عَنِ الْجَمَاعَةِ وَالْجُمُعَةِ، فِي الْمَطْرِ وَالطِّينِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ.

قَالَ [أَبُو عِيْسَى]: سَمِعْتُ أَبَا زُرْعَةَ يَقُولُ: رَوَى عَفَّانُ بْنُ مُسْلِمٍ عَنْ عَمْرُو بْنِ

memory in Al-Baṣrah than these three: ‘Alī bin Al-Madīnī, Ibn Ash-Shādhakūnī, and ‘Amr bin ‘Alī.’ And Abū Al-Malīḥ bin Usāmah’s name is ‘Āmir and they also call him Zaid bin Usāmah bin ‘Umair Al-Hudhalī.

عَلِيٍّ حَدِيثًا وَقَالَ أَبُو زُرْعَةَ: لَمْ أَرَ بِالْبَصْرَةِ أَحْفَظَ مِنْ هَؤُلَاءِ الثَّلَاثَةِ: عَلِيٌّ بْنُ الْمَدِينِيِّ وَابْنُ الشَّاذْكُونِيِّ وَعَمْرُو بْنُ عَلِيٍّ. وَأَبُو الْمَلِيحِ بْنُ أَسَامَةَ اسْمُهُ عَامِرٌ وَيُقَالُ زَيْدٌ بْنُ أَسَامَةَ بْنِ عُمَيْرِ الْهُذَلِيِّ.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب الصلاة في الرحال في المطر، ح: ٦٩٨ من حديث زهير بن معاوية به وهو في مسند أبي داود الطيالسي، ح: ١٧٣٦ * وفي الباب عن ابن عمر، [البخاري، ح: ٦٦٦، ومسلم، ح: ٦٩٧] وسمرة [أحمد: ١٣، ٨/٥، ١٥، ١٩، ٢٢، ٧٤] وأبي المليح عن أبيه [أبو داود: ١٠٥] وعبدالرحمن بن سمرة [أحمد: ٦٢/٥، وابن خزيمة، ح: ١٨٦٢].

Comments:

If the weather is bad, and going to the mosque is hard and troublesome because of rain, mud or strong wind, in this case, offering prayer at home is allowed.

Chapter 185. What Has Been Related About *At-Tasbīḥ* At The End Of *Ṣalāt*

(المعجم ١٨٥) - بَابُ مَا جَاءَ فِي التَّسْبِيحِ فِي أَذْبَارِ الصَّلَاةِ (التحفة ١٨٦)

410. Ibn ‘Abbās narrated: “Some of the poor people came to Allāh’s Messenger ﷺ and said: ‘O Messenger of Allāh! The rich pray as we pray, they fast as we fast, but they have wealth with which they free slaves and which they give in charity.’ He said: ‘When you perform *Ṣalāt*, then say: ‘*Subhān Allāh*’ thirty-three times, and: ‘*Al-Hamdulillāh*’ thirty-three times, and: ‘*Allāhu Akbar*’ thirty-four times, and ‘*Lā ilāha illallāh*’ ten times. With that you will have surpassed them, and none would surpass you afterwards.’” (*Da‘f*)

[He said:] There are narrations on this topic from Ka‘b bin Ujrah, Anas, ‘Abdullāh bin ‘Amr, Zaid bin Thābit, Abū Ad-Dardā’, Ibn ‘Umar, and Abū Dharr.

٤١٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ [البصري] وَعَلِيٌّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا عَتَابُ بْنُ بَشِيرٍ عَنْ حُصَيْنِ، عَنْ مُجَاهِدٍ وَعِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّ الْأَغْنِيَاءَ يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ وَلَهُمْ أَمْوَالٌ يُعْتِقُونَ وَيَتَصَدَّقُونَ قَالَ: «فَإِذَا صَلَّيْتُمْ فَقُولُوا: سُبْحَانَ اللَّهِ ثَلَاثًا وَثَلَاثِينَ مَرَّةً. وَالْحَمْدُ لِلَّهِ ثَلَاثًا وَثَلَاثِينَ مَرَّةً. وَاللَّهُ أَكْبَرُ أَرْبَعًا وَثَلَاثِينَ مَرَّةً. وَلَا إِلَهَ إِلَّا اللَّهُ عَشْرَ مَرَّاتٍ، فَإِنَّكُمْ تُدْرِكُونَ بِهِ مَنْ سَبَّحَكُمْ وَلَا يَسْبِقُكُمْ مَنْ بَعْدَكُمْ».

[قَالَ:] [وفي الباب عن كعب بن عجرة

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Gharīb Hadīth*.

[And there are also narrations on this topic from Abū Hurairah and Al-Mughīrah].

It has been related that the Prophet ﷺ said: “There are two things that if a Muslim man did them, he will be admitted to Paradise; saying: *Subhān Allāh* thirty-three times at the end of every *Ṣalāt* and *Al-Ḥamdulillāh* thirty-three times, and *Allāhu Akbar* thirty-four times, and, saying *Subhān Allāh* at the time of sleeping ten times, and *Al-Ḥamdulillāh* ten times, and *Allāhu Akbar* ten times.”

وَأَنَسِ وَعَبْدُ اللَّهِ بْنِ عَمْرٍو وَزَيْدُ بْنُ ثَابِتٍ وَأَبِي الدَّرْدَاءِ وَابْنِ عُمَرَ وَأَبِي ذَرٍّ.

قَالَ أَبُو عَيْسَى: [و] حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ.

[وفي البابِ أيضًا، عن أبي هريرة والمغيرة].

وقد روي عن النبي ﷺ أنه قال: «خصلتان لا يحصيها رجلٌ مسلمٌ إلا دخل الجنة: يسبح الله في دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وثَلَاثِينَ وَيُحَمِّدُهُ ثَلَاثًا وثَلَاثِينَ وَيُكَبِّرُهُ أَرْبَعًا وثَلَاثِينَ وَيُسَبِّحُ الله عِنْدَ مَمَامِهِ عَشْرًا وَيُحَمِّدُهُ عَشْرًا وَيُكَبِّرُهُ عَشْرًا».

تخریج: [إسناده ضعيف] وأخرجه النسائي: ٧٨/٣، ح: ١٣٥٤ (السهو، باب نوع آخر) عن علي بن حجر به * خصيف ضعيف وأصل الحديث صحيح بدون التعشير والتهليل * وفي الباب عن كعب بن عجرة [مسلم، ح: ١٤٥/٥٩٦] وأنس [يأتي: ٤٨١] وعبدالله بن عمرو، [يأتي: ٣٤١٠] وزيد بن ثابت [يأتي: ٣٤١٣] وأبي الدرداء، [النسائي في الكبرى، ح: ٩٩٧٦ وعمل اليوم والليلة، ح: ١٤٨٠، وأحمد ٤٤٦/٦] وابن عمر [النسائي، ح: ١٣٥٢] وأبي ذر [ابن ماجه، ح: ٩٢٧] وأبي هريرة [البخاري، ح: ٨٤٣، ومسلم، ح: ٥٩٥] والمغيرة [البخاري، ح: ٨٤٤، ومسلم، ح: ٥٩٣] * حديث: "خصلتان لا يحصيها رجل مسلم ... إلخ" يأتي: ٣٤١٠.

Comments:

It is better to say *Tasbūh* (*Subhān Allāh*), *Tahmīd* (*Al-ḥamdu lillāh*), *Takbīr* (*Allāhu Akbar*) and *Tahlīl* (*Lā ilāha illallāh*), at all times, and for the reminder it is particularly encouraged after prayers.

Chapter 186. What Has Been Related About *Ṣalāt* On The Riding Animal During Muddy And Rainy Conditions

(المعجم ١٨٦) - **بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الدَّابَّةِ فِي الطِّينِ وَالْمَطَرِ**
(التحفة ١٨٧)

411. ‘Amr bin ‘Uthmān bin Ya‘la bin Murrah narrated from his father, from his grand-father that they were with the Prophet ﷺ on a journey. They wound up in a

٤١١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا عُمَرُ بْنُ الرَّمَّاحِ [البلخي] عَنْ كَثِيرِ بْنِ زِيَادٍ، عَنْ عَمْرٍو بْنِ عُمَمَانَ بْنِ يَعْلَى بْنِ مَرَّةٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ

narrow area when *Ṣalāt* became due. Then it began raining from the sky above them, and it was wet beneath them. So Allāh's Messenger ﷺ called the *Adhān* while he was on his mount, and then the *Iqāmah*, going forward on his mount. He led them in *Ṣalāt* by making gestures, making his prostrations lower than his bowing. (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Gharīb*, 'Umar bin Ar-Rammāḥ Al-Balkhī is alone with it; it is not known except as a narration of his.

More than one of the people of knowledge have reported it from him, and similarly, it has been reported from Anas bin Mālik that he performed *Ṣalāt* in rain and mud upon his riding animal. This is acted upon according to the people of knowledge, and it is the view of Aḥmad and Ishāq.

أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَانْتَهَوْا إِلَى مَضِيْقٍ فَحَضَرَتِ الصَّلَاةُ فَمَطَرُوا، السَّمَاءُ مِنْ فَوْقِهِمْ وَالْبَلَّةُ مِنْ أَسْفَلَ مِنْهُمْ، فَأَذَّنَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى رَاحِلَتِهِ وَأَقَامَ [أَوْ أَقَامَ] فَتَقَدَّمَ عَلَى رَاحِلَتِهِ فَصَلَّى بِهِمْ يَوْمَئِذٍ إِيمَاءً، يَجْعَلُ السُّجُودَ أَحْفَضَ مِنَ الرُّكُوعِ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ غَرِيبٌ تَقَرَّدَ بِهِ عُمَرُ بْنُ الرَّمَّاحِ الْبَلْخِيُّ لَا يُعْرَفُ إِلَّا مِنْ حَدِيثِهِ.

وَقَدْ رَوَى عَنْهُ غَيْرٌ وَاحِدٌ مِنْ أَهْلِ الْعِلْمِ، وَكَذَا رُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ صَلَّى فِي مَاءٍ وَطِينٍ عَلَى دَابَّتِهِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤/١٧٣، ١٧٤ من حديث عمر بن ميمون بن بحر ابن سعد البلخي به * عمرو بن عثمان بن يعلى مستور، لم يوثقه غير ابن حبان وأبوه مجهول.

Comments:

Offering supererogatory prayer on the ride is unanimously allowed in all circumstances, but according to the consensus, offering obligatory prayer on the ride is allowed only when it is impossible to do it on the ground.

Chapter 187. What Has Been Related About Striving With The *Ṣalāt*

412. Al-Mughīrah bin Shu'bah narrated: "Allāh's Messenger ﷺ performed *Ṣalāt* until his feet were swollen, so it was said to him: 'You burden yourself like this, while your past and future sins have been

(المعجم ١٨٧) - بَابُ مَا جَاءَ فِي
الاجْتِهَادِ فِي الصَّلَاةِ (التحفة ١٨٨)

٤١٢ - حَدَّثَنَا قُتَيْبَةُ وَبِشْرُ بْنُ مُعَاذِ الْعَدَدِيِّ] قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنِ الْمُخَبَّرَةِ بْنِ شُعْبَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ حَتَّى انْتَفَخَتْ قَدَمَاهُ فَقِيلَ لَهُ:

forgiven?" He said: "Shouldn't I be a grateful worshipper?" (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah and 'Aīshah.

Abū 'Eīsā said: The *Ḥadīth* of Al-Mughīrah bin *Shu'bah* is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

أَتَتَكَفَّلْتُ هَذَا وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ
وَمَا تَأَخَّرَ؟ قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ

وَعَائِشَةَ.

قَالَ أَبُو عَيْسَى: حَدِيثُ الْمُغِيرَةَ بْنِ شُعْبَةَ

حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه وأخرجه مسلم، صفات المنافقين، باب إكثار الأعمال والاجتهاد في العبادة، ح: ٨١٩ عن قتيبة والبخاري، ح: ١١٣٠ من حديث زياد بن علاقة به * وفي الباب عن أبي هريرة [النسائي، ح: ١٦٤٦] وعائشة [البخاري، ح: ٤٨٣٧] ومسلم، ح: ٢٨٢٠].

Comments:

“Your past and future sins have been forgiven” it should be borne in mind that the Messenger of Allāh ﷺ was at the highest status of dedication and closeness to Allāh, some affairs of his were certainly correct and right from one point of view but from another point of view they did not suit his high virtuousness and dignity, so they are interpreted as ‘sins’.

Chapter 188. What Has Been Related About ‘The First Thing The Slave (Of Allāh) Will Be Reckoned For On The Day Of Judgement Is The *Ṣalāt*’

413. *Ḥuraith* bin *Qabiṣah* narrated: “I arrived in Al-Madīnah and said: ‘O Allāh! Facilitate me to be in a righteous gathering.’” He said: “I sat with Abū Hurairah and said: ‘Indeed I asked Allāh to provide me with a righteous gathering. So narrate a *Ḥadīth* to me which you heard from Allāh’s Messenger ﷺ so that perhaps Allāh would cause me to benefit from it.’ He said: ‘I heard Allāh’s Messenger ﷺ say: “Indeed the first deed by which a servant will be called to account on the Day of Resurrection is his *Ṣalāt*. If it is complete, he is successful and saved, but if it is

(المعجم ١٨٨) - بَابُ مَا جَاءَ أَنْ أَوَّلَ

مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ

الصَّلَاةُ (التحفة ١٨٩)

٤١٣ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ

الْجَهْضَمِيُّ: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ: حَدَّثَنَا

هَمَّامٌ قَالَ: حَدَّثَنِي قَتَادَةُ عَنِ الْحَسَنِ، عَنْ

حُرَيْثِ بْنِ قَبِيصَةَ قَالَ: قَدِمْتُ الْمَدِينَةَ فَقُلْتُ:

اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا قَالَ: فَجَلَسْتُ

إِلَى أَبِي هُرَيْرَةَ فَقُلْتُ: إِنِّي سَأَلْتُ اللَّهَ أَنْ

يَرْزُقَنِي جَلِيسًا صَالِحًا فَحَدَّثَنِي بِحَدِيثٍ سَمِعْتَهُ

مِنْ رَسُولِ اللَّهِ ﷺ لَعَلَّ اللَّهَ أَنْ يَنْفَعَنِي بِهِ،

فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ

أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ

عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ

defective, he has failed and lost. So if something is deficient in his obligatory (prayers) then the Lord, Mighty and Sublime says: ‘Look! Is there any voluntary (prayers) for my worshipper?’ So with them, what was deficient in his obligatory (prayers) will be completed. Then the rest of his deeds will be treated like that.” (*Ṣaḥīḥ*)

[He said:] There is a narration on this topic from Tamīm Ad-Dārī.

Abū ‘Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Gharīb Ḥadīth* from this route. This *Ḥadīth* has been narrated through a different chain of narrators from Abū Hurairah. (Not Ḥuraith ibn Qabiṣah).

Some of the companions of Al-Ḥasan (who narrated this) narrated another *Ḥadīth* from him, “from Qabiṣah bin Ḥuraith.” What is popular is that he is Qabiṣah bin Ḥuraith.

Something similar to this has been narrated by Anas bin Ḥakīm from Abū Hurairah, from the Prophet ﷺ.

وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنْ
انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ الرَّبُّ عَزَّ
وَجَلَّ: انظُرُوا هَلْ لِعِبْدِي مِنْ تَطَوُّعٍ؟ فَيُكْمِلُ
بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرُ
عَمَلِهِ عَلَى ذَلِكَ».

[قَالَ:] فِي الْبَابِ عَنْ تَمِيمِ الدَّارِيِّ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ
حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ هَذَا
الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَبِي هُرَيْرَةَ.
وَقَدْ رَوَى بَعْضُ أَصْحَابِ الْحَسَنِ عَنِ
الْحَسَنِ، عَنْ قَبِيصَةَ بْنِ حُرَيْثٍ غَيْرِ هَذَا
الْحَدِيثِ. وَالْمَشْهُورُ هُوَ قَبِيصَةُ بْنُ حُرَيْثٍ.
وَرُوِيَ عَنْ أَنَسِ بْنِ حَكِيمٍ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا.

تخريج: [صحيح] وأخرجه النسائي، الصلاة، باب المحاسبة على الصلاة، ح: ٤٦٦ من
حديث همام به وله شواهد عند النسائي، ح: ٤٦٨ وغيره * وفي الباب عن تميم الداري، [أبو
داود، ح: ٨٦٦] * حديث أنس بن حكيم، أخرجه أبو داود، ح: ٨٦٤.

Comments:

This *Ḥadīth* teaches that on the Day of Judgement the prayer of a person will be the measuring scale and touchstone for the deeds of his whole life, and his whole life will be examined with this touchstone. If he succeeds in prayer he will secure success, prosperity and deliverance, otherwise he will face failure, disappointment and loss.

Chapter 189. What Has Been Related About One Who Prays Twelve *Rak'ah* Of *Sunnah* In A Day And Night, And What Virtues He Will Have For That

(المعجم ١٨٩) - بَابُ مَا جَاءَ فِيْمَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتِي عَشْرَةَ رَكْعَةً مِنَ السَّنَةِ [و] مَالَهُ [فِيهِ] مِنَ الْفَضْلِ (التحفة ١٩٠)

414. 'Āishah narrated that Allāh's Messenger ﷺ said: "Whoever is regular with twelve *Rak'ah* of *Sunnah* (prayer), Allāh will build a house for him in Paradise: Four *Rak'ah* before *Zuhr*, two *Rak'ah* after it, two *Rak'ah* after *Maghrib*, two *Rak'ah* after '*Ishā'*', and two *Rak'ah* before *Fajr*." (*Hasan*)

[He said:] There are narrations on this topic from Umm Ḥabibah, Abū Hurairah, Abū Mūsā, and Ibn 'Umar.

Abū 'Eisā said: The *Hadīth* of 'Āishah is a *Gharīb Hadīth* with this chain. Mughīrah bin Ziyād has been criticized by some of the people of knowledge due to his memory.

٤١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِي: حَدَّثَنَا الْمُغِيرَةُ ابْنُ زِيَادٍ عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَابَرَ عَلَى ثِنْتِي عَشْرَةَ رَكْعَةً مِنَ السَّنَةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ: أَرْبَعُ رَكَعَاتٍ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ».

[قَالَ:] وَفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ وَأَبِي هُرَيْرَةَ وَأَبِي مُوسَى وَابْنِ عَمْرٍ. قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَمُغِيرَةُ بْنُ زِيَادٍ قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قَبْلِ حِفْظِهِ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في ثنتي عشرة ركعة من السنة، ح: ١١٤٠ والنسائي ٢٦١/٣، ح: ١٧٩٥ من حديث إسحاق بن سليمان به وضعفه والصواب خلافه * مغيرة بن زياد وثقه الجمهور ولحديثه شواهد عند مسلم وغيره، وانظر الحديث الآتي * وفي الباب عن أم حبيبة [يأتي: ٤١٥] وأبي هريرة [ابن ماجه، ح: ١١٤٢ والنسائي، ح: ١٨١٢] وأبي موسى [أحمد: ٤/٤١٣] وابن عمر [البخاري، ح: ٩٣٧ ومسلم، ح: ٧٢٩].

Comments:

Thābara: He was regular, consistent and punctual, performed them with great care and regularity.

415. Umm Ḥabibah narrated that Allāh's Messenger ﷺ said: "Whoever prays twelve *Rak'ah* in a day and a night, a house will be built for him in Paradise: Four *Rak'ah* before *Zuhr*, two *Rak'ah*

٤١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا مَوْمَلٌ [هُوَ ابْنُ إِسْمَاعِيلَ]: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ

after it, two *Rak'ah* after *Maghrib*, two *Rak'ah* after '*Ishā*', and two *Rak'ah* before *Fajr* the morning *Ṣalāt*." (*Ṣaḥīḥ*)

Abū 'Eīsā said: The *Ḥadīth* of 'Anbasah from Umm Ḥabībah on this topic is a *Ḥasan Ṣaḥīḥ Ḥadīth* and it has been reported from 'Anbasah through other routes.

حَبِيبَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتِي عَشْرَةَ رَكْعَةً بُيِّي لَهُ بَيْتٌ فِي الْجَنَّةِ: أَرْبَعًا قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ صَلَاةَ الْعِدَاةِ».

قَالَ أَبُو عِيسَى: وَحَدِيثُ عَنَسَةَ، عَنْ أُمِّ حَبِيبَةَ فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنْ عَنَسَةَ مِنْ غَيْرِ وَجْهِ.

تخریج: [صحیح] وأخرجه النسائي: ۳/ ۲۶۲، ح: ۱۸۰۳، ۱۸۰۴ (قيام الليل، باب ثواب من صلى في اليوم واللييلة ثنتي عشرة ركعة... إلخ) من حديث أبي إسحاق السبيعي به وتابعه إسماعيل بن أبي خالد عند ابن ماجه، ح: ۱۱۴۱ والحديث صححه ابن خزيمة، ح: ۱۱۸۹ ورواه مسلم، صلاة المسافرين، باب فضل السنن الراتية قبل الفرائض وبعدهن، وبيان عددهن، ح: ۷۲۸ من حديث عنسة به.

Comments:

In the *Ḥadīth*, along with the specification of *Rak'ah*, the time also has been specified, therefore the real objective is to perform them at these times, and it should be observed regularly. These twelve *Rak'ah* are called *Sunnah Mu'akka'dah* (The Stressed *Sunnah*) and the same are the regular *Sunnah*. Unstressed *Sunnah* are other than these, they should also be cared for in order to make up the insufficiency in the stressed *Sunnah*.

Chapter 190. What Has Been Related About the Virtue Of The Two *Rak'ah* (Before) *Fajr*

416. 'Āishah narrated that Allāh's Messenger ﷺ said: "The two *Rak'ah* of *Fajr* are better than the world and what is in it." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Alī, Ibn 'Umar, and Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth* and Aḥmad bin Ḥanbal narrated the *Ḥadīth* of 'Āishah from Ṣāliḥ bin 'Abdullāh At-Tirmidhī.

(المعجم ۱۹۰) - بَابُ مَا جَاءَ فِي

رَكْعَتَيْ الْفَجْرِ مِنَ الْفَضْلِ (التحفة ۱۹۱)

٤١٦ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ [التِّرْمِذِيُّ]: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ

حَسَنٌ صَحِيحٌ .

وَقَدْ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ التَّمِيمِيِّ حَدِيثَ عَائِشَةَ .

تخریج: وأخرجه مسلم، صلاة المسافرين، باب استحباب ركعتي سنة الفجر، والحث عليهما ... إلخ، ح: ٧٢٥ من حديث أبي عوانة به * وفي الباب عن علي [لعله يشير إلى حديث علي عند أحمد: ١/١٤٧] وابن عمر [الطبراني في الكبير: ٤٠٨/١٢، ح: ١٣٥٠٢] وابن عباس، [النسائي، ح: ١٧٨٣].

Comments:

The world and everything in it is temporary and perishing and the regular performance of two *Rak'ah* in the morning is a source to enter Paradise. Paradise and its every bliss are great and excellent as well as permanent and everlasting.

Chapter 191. What Has Been Related About The Brevity Of The Two *Rak'ah* Of *Fajr* And What The Prophet ﷺ Would Recite In Them

(المعجم ١٩١) - بَابُ مَا جَاءَ فِي تَخْفِيفِ رَكَعَتَيْ الْفَجْرِ وَمَا كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِيهِمَا (التحفة ١٩٢)

417. Ibn 'Umar narrated: "I watched the Prophet ﷺ for a month. In the two *Rak'ah* before *Fajr* he would recite: Say: "O you disbelievers!"^[1] and Say: "Allāh is One"^[2]." (Hasan)

٤١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ وَأَبُو عَمَّارٍ قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا شُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ رَمَتْ النَّبِيَّ ﷺ شَهْرًا فَكَانَ يَقْرَأُ فِي الرَّكَعَتَيْنِ قَبْلَ الْفَجْرِ بِ «قُلْ يَا أَيُّهَا الْكَافِرُونَ» و«قُلْ هُوَ اللَّهُ أَحَدٌ» .

[He said:] There are narrations on this topic from Ibn Mas'ūd, Anas, Abū Hurairah, Ibn 'Abbās, Ḥafṣah, and 'Āishah.

[قَالَ:] وفي الباب عن ابن مسعود وأنس وأبي هريرة وابن عباس وحفصة وعائشة. قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ. وَلَا نَعْرِفُهُ مِنْ حَدِيثِ الثَّوْرِيِّ عَنْ أَبِي إِسْحَاقَ إِلَّا مِنْ حَدِيثِ أَبِي أَحْمَدَ وَالْمَعْرُوفُ عِنْدَ النَّاسِ حَدِيثُ إِسْرَائِيلَ، عَنْ أَبِي

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ḥadīth*, we do not know of it as a narration of *Ath-Thawrī* from Abū Ishāq, except from the narration of Abū Aḥmad. What is popular according to the people is the narration of *Isrā'il*, from Abū Ishāq.

[1] *Al-Kāfirūn* 109.

[2] *Al-Ikhlās* 112.

This *Hadīth* has been reported from Abū Aḥmad, from Isrā'īl as well. Abū Aḥmad Az-Zubairī is trustworthy with a good memory.

He said: I heard Bundār saying: "I have not seen anyone with a better memory than Abū Aḥmad Az-Zubairī."

And [Abū Aḥmad's] name is Muḥammad bin 'Abdullāh bin Az-Zubairī Al-Asadī Al-Kūfī.

تخریج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء فيما يقرأ في الركعتين قبل الفجر، ح: ١١٤٩ من حديث أبي أحمد محمد بن عبدالله الزبيرى به وهو حسن الحديث، سفيان هو الثوري وللحديث شواهد عند مسلم، ح: ٧٢٦ وغيره * وفي الباب عن ابن مسعود [يأتي: ٤٣١] وأنس [الزار، (كشف): ٣٣٨/١، ح: ٧٠٤] وأبي هريرة [مسلم، ح: ٧٢٦] وابن عباس [مسلم، ح: ٧٢٧] وحفصة [البخاري، ح: ٦١٨] وعائشة [البخاري، ح: ٦١٩، ح: ٧٢٤].

Comments:

He would make the recitation very brief in the two *Sunnah Rak'ah* because the recitation in the obligatory *Fajr* prayer is long.

Chapter 192. What Has Been Related About Talking After The Two *Rak'ah* (Before) *Fajr*

418. 'Āishah narrated: "When Allāh's Messenger ﷺ prayed the two *Rak'ah* (before) *Fajr* if he needed something from me he would talk to me, if not, he would go to the *Ṣalāt*." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others disliked talking once *Fajr* began until one performed the *Fajr* prayer, except for remembrance of Allāh or what it is a must. This is the saying of Aḥmad and Isḥāq.

إِسْحَاقُ.
وَقَدْ رُوِيَ عَنْ أَبِي أَحْمَدَ، عَنْ إِسْرَائِيلَ
هَذَا الْحَدِيثُ أَيْضًا.

وَأَبُو أَحْمَدَ الزُّبَيْرِيُّ ثِقَةٌ حَافِظٌ قَالَ: سَمِعْتُ
بُنْدَارًا يَقُولُ: مَا رَأَيْتُ أَحَدًا أَحْسَنَ حِفْظًا مِنْ
أَبِي أَحْمَدَ الزُّبَيْرِيِّ. [وَأَبُو أَحْمَدَ] اسْمُهُ مُحَمَّدٌ
ابْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِيِّ الْأَسَدِيِّ الْكُوفِيِّ.

(المعجم ١٩٢) - بَابُ مَا جَاءَ فِي
الْكَلَامِ بَعْدَ رَكْعَتَيْ الْفَجْرِ (التحفة ١٩٤)

٤١٨ - حَدَّثَنَا يُوسُفُ بْنُ عِيْسَى
[الْمَرْزُوقِيُّ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ:
سَمِعْتُ مَالِكَ بْنَ أَنَسٍ عَنْ أَبِي النَّضْرِ، عَنْ
أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ
إِذَا صَلَّى رَكْعَتَيْ الْفَجْرِ فَإِنْ كَانَتْ لَهُ إِلَيَّ
حَاجَةٌ كَلَّمَنِي وَإِلَّا خَرَجَ إِلَى الصَّلَاةِ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ
النَّبِيِّ ﷺ وَغَيْرِهِمُ الْكَلَامَ بَعْدَ طُلُوعِ الْفَجْرِ
حَتَّى يُصَلِّيَ صَلَاةَ الْفَجْرِ إِلَّا مَا كَانَ مِنْ ذِكْرِ

الله أَوْ مَا لَا بُدَّ مِنْهُ، وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، التطوع، باب الاضطجاع بعدها، ح: ١٢٦٢ من حديث مالك به وأخرجه البخاري، ح: ١١١٩ ومسلم، ح: ٧٤٣ من حديث سالم أبي النضر به.

Comments:

The objective of the *Sunnah* prayer before the obligatory prayer apparently seems to be so that the attention and mind of a person would turn to Allāh because of the *Sunnah* and eventually he would attend the obligatory prayer with the correct frame of mind and heart.

Chapter 193. What Has Been Related About ‘There Is No Ṣalāt After Fajr Begins Except For Two Rak’ah’

(المعجم ١٩٣) - بَابُ مَا جَاءَ لَا صَلَاةَ بَعْدَ طُلُوعِ الْفَجْرِ إِلَّا رَكَعَتَيْنِ (التحفة ١٩٣)

419. Ibn ‘Umar narrated that Allāh’s Messenger ﷺ said: “There is no *Ṣalāt* after *Al-Fajr* (begins) except two prostrations.” (*Da’if*)

٤١٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ قُدَامَةَ بْنِ مُوسَى، عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ، عَنْ أَبِي عَلَقَمَةَ، عَنْ يَسَارِ مَوْلَى ابْنِ عُمَرَ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ بَعْدَ الْفَجْرِ إِلَّا سَجْدَتَيْنِ».

[He said:] There are narrations on this topic from ‘Abdullāh bin ‘Amr and Ḥafṣah.

[قَالَ:] وفي البابِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحَفْصَةَ.

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Umar is a *Gharīb Ḥadīth*, we do not know of it except as a narration of Qudāmah bin Mūsā. It has been reported from him by more than one (narration) and it is what the people of knowledge have agreed upon. They dislike for a man to pray after *Fajr* begins except the two *Rak’ah* (before) *Fajr*.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ قُدَامَةَ بْنِ مُوسَى، وَرَوَى عَنْهُ غَيْرٌ وَاحِدٌ، وَهُوَ مَا أَجْمَعَ عَلَيْهِ أَهْلُ الْعِلْمِ، كَرِهُوا أَنْ يُصَلِّيَ الرَّجُلُ بَعْدَ طُلُوعِ الْفَجْرِ إِلَّا رَكَعَتَيِ الْفَجْرِ. وَمَعْنَى هَذَا الْحَدِيثِ إِنَّمَا يَقُولُ: لَا صَلَاةَ بَعْدَ طُلُوعِ الْفَجْرِ إِلَّا رَكَعَتَيِ الْفَجْرِ.

And the meaning of this *Ḥadīth* is only: There is no *Ṣalāt* after *Fajr* begins except for the two *Rak’ah* (before) *Fajr*.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، ح: ١٢٧٨ من حديث قدامة بطوله. * محمد ابن الحصين: مجهول وللحديث طرق أخرى كلها ضعيفة وأخرج مسلم، ح: ٧٢٣ وغيره: "كان

رسول الله ﷺ، إذا طلع الفجر، لا يصلي إلا ركعتين خفيفتين" * وفي الباب عن عبدالله بن عمرو [عبد بن حميد، ح: ٣٣٣، والبيهقي: ٢/٤٦٥، ٤٦٦]، وحفصة [يأتي: ٤٣٣]

Comments:

Offering voluntary prayer after the appearance of *Fajr* (dawn) without reason and excuse is unanimously not right.

Chapter 194. What Has Been Related About Lying On One's Side After The Two *Rak'ah* Of *Fajr*

(المعجم ١٩٤) - بَابُ مَا جَاءَ فِي
الاضْطِجَاعِ بَعْدَ رَكْعَتَيْ الْفَجْرِ
(التحفة ١٩٥)

420. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "When one of you prays the two *Rak'ah* of *Fajr* then let him lay down on his right (side)." (*Da'īf*)

[He said:] There is something on this topic from 'Āishah.

Abū 'Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth* from this route.

It has been reported from 'Āishah that when the Prophet ﷺ prayed the two *Rak'ah* (before) *Fajr* in his house he would lie down on his right (side).

Some of the people of knowledge considered it recommended to do this.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، التطوع، باب الاضطجاع بعدها، ح: ١٢٦١ من حديث عبدالواحد به وصححه ابن خزيمة، ح: ١١٢٠ وابن حبان، ح: ٦١٢ * الأعمش مدلس وعن وحديثه المعنعن ضعيف سواء يروي عن أبي صالح وإبراهيم وغيرهما * وفي الباب عن عائشة [تقدم: ٤١٨].

Comments:

The truth is that lying down after the *Sunnah* of *Fajr* is desirable; exaggeration and negligence about it is not right.

٤٢٠ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ رَكْعَتَيْ الْفَجْرِ فَلْيُضْطَجِعْ عَلَى يَمِينِهِ».

[قَالَ:] وفي البابِ عَنْ عَائِشَةَ .

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

وَقَدْ رَوَى عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى رَكْعَتَيْ الْفَجْرِ فِي بَيْتِهِ اضْطَجَعَ عَلَى يَمِينِهِ .
وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنْ يُفْعَلَ هَذَا اسْتِحْبَابًا .

Chapter 195. What Has Been Related About ‘When The *Iqāmah* Has Been Called For *Ṣalāt* Then There Is No *Ṣalāt* But The Obligatory’

421. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “When the *Iqāmah* has been called for the *Ṣalāt* then there is no *Ṣalāt* except the obligatory.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn Buḥainah, ‘Abdullāh bin ‘Amr, ‘Abdullāh bin Sarjis, Ibn ‘Abbās, and Anas.

Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ḥadīth*.

A similar narration has been reported by Ayyūb, Warqā’ bin ‘Amr, Ziyād bin Sa’d, Ismā’il bin Muslim, and Muḥammad bin Juḥadah (all) from ‘Amr bin Dīnār, from ‘Aṭā’ bin Yasār, from Abū Hurairah from the Prophet ﷺ.

Ḥammād bin Zaid and Sufyān bin ‘Uyainah reported it from ‘Amr bin Dīnār, but they did not narrate it in *Marfū’* form.

To us, the *Marfū’* narration is more correct.

This *Ḥadīth* has been reported from Abū Hurairah from the Prophet ﷺ through chains other than this. It was reported by ‘Ayyāsh bin ‘Abbās Al-Qitbānī Al-Miṣrī, from Abū Salamah, from Abū Hurairah, from the Prophet ﷺ [and it is similar to this].

This is acted upon according to [some of] the people of knowledge among the Companions of the Prophet ﷺ and others. When the

(المعجم ١٩٥) - بَابُ مَا جَاءَ إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ (التحفة ١٩٦)

٤٢١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ».

[قَالَ:] [وفي البابِ عن ابنِ بُحَيْنَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبْدِ اللَّهِ بْنِ سَرْجِسٍ وَابْنِ عَبَّاسٍ وَأَنَسٍ.]

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ.

وَهَكَذَا رَوَى أَيُّوبُ وَوَرَقَاءُ بْنُ عُمَرَ وَزِيَادُ ابْنُ سَعْدٍ وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ وَمُحَمَّدُ بْنُ جُحَادَةَ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

وَرَوَى حَمَادُ بْنُ زَيْدٍ وَسُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ وَلَمْ يَرْفَعَاهُ.

وَالْحَدِيثُ الْمَرْفُوعُ أَصَحُّ عِنْدَنَا. وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هَذَا الْوَجْهِ، رَوَاهُ عِيَّاشُ بْنُ عَبَّاسٍ الْقِطْبَانِيُّ الْمِصْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [نَحْوَ هَذَا].

وَالْعَمَلُ عَلَى هَذَا عِنْدَ [بَعْضِ] أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: إِذَا أُقِيمَتِ الصَّلَاةُ أَنْ لَا يُصَلِّيَ الرَّجُلُ إِلَّا الْمَكْتُوبَةَ.

Iqāmah has been called for *Ṣalāt* a man is not to pray except the obligatory prayer. This is the opinion of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Aḥmad and Ishāq.

وَيَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب كراهة الشروع في النافلة بعد شروع المؤذن ... إلخ، ح: ٧١٠ من حديث روح بن عباد به * وفي الباب عن ابن بختيار [البخاري، ح: ٦٦٣ ومسلم، ح: ٧١١] وعبدالله بن عمرو [البيهقي، ح: ٢٤٥/١] وعبدالله بن سرجس [مسلم، ح: ٧١٢] وابن عباس [ابن خزيمة، ح: ١١٢٤] والحاكم في المستدرک: ٣٠٧/١ والبيهقي: ٤٨٢/٢ وأنس [ابن خزيمة، ح: ١١٢٦] * أخرج أحمد: ٣٥٢/٢ من حديث عباد بن عباس عن أبي تميم الزهري عن أبي هريرة به .

Comments:

It is proven clearly from this *Hadīth* that when the obligatory congregational prayer is in progress no other regular or irregular supererogatory prayer is allowed.

Chapter 196. What Has Been Related About One Who Misses The Two *Rak'ah* Before *Fajr* Praying Them After The *Subh* Prayer

(المعجم ١٩٦) - بَابُ مَا جَاءَ فِيمَنْ تَقَوُّتُهُ الرَّكْعَتَانِ قَبْلَ الْفَجْرِ يُصَلِّيهِمَا بَعْدَ صَلَاةِ الصُّبْحِ (التحفة ١٩٧)

422. Qais narrated: “Allāh’s Messenger ﷺ went out and the *Iqāmah* was called for the *Ṣalāt* so I prayed *Aṣ-Ṣubh* with him. Then the Prophet ﷺ turned and found me performing *Ṣalāt* so he said: ‘Easy O Qais! Are there two prayers together?’ I said: ‘O Messenger of Allāh! I did not perform the two *Rak’ah* (before) *Fajr*.’ He said: ‘Then there is no harm.’” (*Ṣaḥīḥ*)

٤٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو السَّوَّاقِيُّ [البلخي] [قَالَ]: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ جَدِّهِ قَيْسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فَأَقِيَمَتِ الصَّلَاةُ فَصَلَّيْتُ مَعَهُ الصُّبْحَ ثُمَّ انْصَرَفَ النَّبِيُّ ﷺ فَوَجَدَنِي أَصَلِّي فَقَالَ: «مَهْلًا يَا قَيْسُ أَصَلَّاتَانِ مَعًا؟» قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي لَمْ أَكُنْ رَكَعْتُ رَكَعَتِي الْفَجْرِ، قَالَ: «فَلَا إِذْنٌ».

Abū ‘Eīsā said: We do not know of the *Hadīth* of Muḥammad bin Ibrāhīm to be like this except from the narration of Sa’d bin Sa’eed.

قَالَ أَبُو عِيسَى: حَدِيثُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ حَدِيثِ سَعْدِ بْنِ سَعِيدٍ. وَقَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: سَمِعَ عَطَاءُ بْنُ

Sufyān bin ‘Uyainah said: “Aṭā’ bin Abī Rabāh heard this *Hadīth* from Sa’d bin Sa’eed.” And this

Ḥadīth was only reported in *Mursal* form.

There are those among the people of Makkah whose view was in accordance with this *Ḥadīth*: They did not see any harm in a man praying two *Rak'ah* after the obligatory prayers before the sun rose.

Abū 'Eisā said: Sa'd bin Sa'eed is the brother of Yahya bin Sa'eed [Al-Anṣārī]. [He said:] And Qais is Qais bin 'Amr, and they call him Qais bin Fahd. The chain for this *Ḥadīth* is not connected. Muḥammad bin Ibrāhīm At-Taimī did not hear from Qais.

Some report this *Ḥadīth* from Sa'd bin Sa'eed, from Muḥammad bin Ibrāhīm, that the Prophet ﷺ went out and saw Qais.

[This is more correct than the narration of 'Abdul-'Azīz from Sa'd bin Sa'eed.]

أَبِي رَبَاحٍ مِنْ سَعْدِ بْنِ سَعِيدٍ هَذَا الْحَدِيثَ. وَإِنَّمَا يُرَوَى هَذَا الْحَدِيثَ مُرْسَلًا.

وَقَدْ قَالَ قَوْمٌ مِنْ أَهْلِ مَكَّةَ بِهَذَا الْحَدِيثِ: لَمْ يَرَوْا بِأَمَّا أَنْ يُصَلِّيَ الرَّجُلُ الرُّكْعَتَيْنِ بَعْدَ الْمَكْتُوبَةِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ.

قَالَ أَبُو عَيْسَى: وَسَعْدُ بْنُ سَعِيدٍ هُوَ أَخُو يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ. [قَالَ] وَقَيْسٌ هُوَ جَدُّ يَحْيَى بْنِ سَعِيدِ [الْأَنْصَارِيِّ]. وَيُقَالُ هُوَ قَيْسُ بْنُ عَمْرٍو. وَيُقَالُ هُوَ قَيْسُ بْنُ قَهْدٍ. وَإِسْنَادُ هَذَا الْحَدِيثِ لَيْسَ بِمُتَّصِلٍ، مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيِّ لَمْ يَسْمَعْ مِنْ قَيْسٍ.

وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ أَنَّ النَّبِيَّ ﷺ خَرَجَ فَرَأَى قَيْسًا.

[وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الْعَزِيزِ، عَنْ سَعْدِ بْنِ سَعِيدٍ]

تخریج: [صحیح] وأخرجه ابو داود، التطوع، باب من فاتته متى يقضيها، ح: ١٢٦٧ وابن ماجه، ح: ١١٥٤ من حديث سعد بن سعيد به وصححه ابن خزيمة: ١٦٤/٢، ١٦٥، ح: ١١١٦ والسند منقطع وله شاهد صحيح عند الدارقطني والبيهقي وغيرهما وصححه ابن خزيمة، ح: ١١١٦ وابن حبان، ح: ٦٢٤ والحاكم: ٢٧٤، ٢٧٥ والذهبي وللحديث طرق.

Comments:

Although this *Ḥadīth* is not authentic through the chain of Imām At-Tirmidhī yet it is proven through the chain of other *A'immaḥ*. This proves if the *Sunnah* of *Fajr* prayer are missed, they can be performed after the obligatory prayer.

Chapter 197. What Has Been Related About Waiting To Perform Them After The Sun Has Risen

(المعجم ١٩٧) - بَابُ مَا جَاءَ فِي إِعَادَتِهِمَا بَعْدَ طُلُوعِ الشَّمْسِ (التحفة ١٩٨)

423. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever did not pray the two

٤٢٣ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا

Rak'ah (before) *Fajr* then let him pray them after the sun has risen.”
(*Da'if*)

Abū 'Eisā said: We do not know of this *Hadīth* except from this route. It has been related that Ibn 'Umar did this, and it is acted upon according to some of the people of knowledge.

It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubāarak, Ash-Shāfi'i, Aḥmad, and Ishāq.

He said: And we do not know of anyone who reported this *Hadīth* from Hammām, with this chain like this, except for 'Amr bin 'Āṣim Al-Kilābi.

Rather it is popular as a *Hadīth* of Qatādah from An-Naḍr bin Anas, from Bashīr bin Nahīk, from Abū Hurairah, that the Prophet ﷺ said: “Whoever catches a *Rak'ah* from the *Ṣubḥ* prayer before the sun has risen then he has caught *Ṣubḥ*.”^[1]

هَمَّامٌ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهَيْكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يُصَلِّ رَكْعَتِي الْفَجْرِ فَلْيُصَلِّهَا بَعْدَ مَا تَطْلُعُ الشَّمْسُ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَقَدْ رَوَى عَنِ ابْنِ عُمَرَ أَنَّهُ فَعَلَهُ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ قَالَ: وَلَا نَعْلَمُ أَحَدًا رَوَى هَذَا الْحَدِيثَ، عَنْ هَمَّامٍ بِهَذَا الْإِسْنَادِ نَحْوَ هَذَا إِلَّا عَمْرُو بْنُ عَاصِمِ الْكِلَابِيِّ.

وَالْمَعْرُوفُ مِنْ حَدِيثِ قَتَادَةَ عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهَيْكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ».

تخریج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ١١١٧ من حديث عمرو بن عاصم به: "بلفظ من نسي ركعتي الفجر فليصلها إذا طلعت الشمس" فالحديث خاص بالسيان وصححه ابن حبان، ح: ٦١٣ والحاكم: ١/٢٧٤ على شرط الشيخين ووافقه الذهبي (!) * قتادة مدلس مشهور وعنن.

Comments:
It is known from this *Hadīth* that if a person misses the *Sunnah* of *Fajr* prayer, he can perform them after sunrise, but it does not prove that he should not do so before sunrise. The reconciliation between the two *Aḥādīth* is that he may pray before sunrise if he wants and he may do so after sunrise if he wishes. [*Nailul-Awtār*: 3/27]

Chapter 198. What Has Been Related About The Four *Rak'ah* Before *Az-Zuhr*

(المعجم ١٩٨) - بَابُ مَا جَاءَ فِي الْأَرْبَعِ قَبْلَ الظُّهْرِ (التحفة ١٩٩)

424. 'Alī narrated: "The Prophet

٤٢٤ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا أَبُو عَامِرٍ

[1] All of these are narrators in *Hadīth* no. 423, so the author intends to indicate that this is the more popular form that *Hadīth* is narrated in.

ﷺ would pray four *Rak'ah* before *Az-Zuhr* and two *Rak'ah* after it.”

[He said:] There are narrations on this topic from 'Aishah and Umm Ḥabībah. (*Hasan*)

Abū 'Eisā said: The *Ḥadīth* of 'Alī is a *Ḥasan Ḥadīth*.

Sufyān said: “We recognize the virtue of the narrations of 'Āṣim bin Ḍamrah that they are better than the narrations of Al-Ḥārith.”

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and those after them. They prefer that a man pray four *Rak'ah* before *Az-Zuhr*. This is the view of Sufyān *Ath-Thawrī*, Ibn Al-Mubārak, Ishāq, [and the people of Al-Kūfah].

Some of the people of knowledge said that the *Ṣalāt* for the day and the night is two by two; they believed that one should separate between every two *Rak'ah*. This is the view of *Ash-Shāfi'ī* and *Aḥmad*.

تخريج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء فيما يستحب من التطوع بالنهار، ح: ١١٦١ والنسائي: ١١٩/٢، ح: ٨٧٥ (من حديث أبي إسحاق به) وصححه ابن خزيمة، ح: ١٢١١ * سفيان هو الثوري وتابعه شعبة - الترمذي، ح: ٥٩٨، ٥٩٩ وللحديث شواهد * وفي الباب عن عائشة [تقدم: ٤١٤] وأم حبيبة [تقدم: ٤١٥] * قول سفيان الثوري: "كنا نعرف فضل... إلخ" سنده صحيح.

Comments:

The majority of the Companions and the successors are of the view that four *Rak'ah* are performed before the Noon Prayer (*Zuhr*), one statement of *Imām Shāfi'ī* is about two *Rak'ah* and *Imām Aḥmad* had the same opinion too. Yet four *Rak'ah* are preferred as proven through several *Aḥādīth*, though sometimes the Prophet ﷺ performed two *Rak'ah* as well.

[العقدي]: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا وَيُعَدُّهَا رَكَعَتَيْنِ. [قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأُمِّ حَبِيبَةَ. قَالَ أَبُو عِيْسَى: حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ. حَدَّثَنَا أَبُو بَكْرِ الْعَطَّارُ قَالَ: قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: كُنَّا نَعْرِفُ فَضْلَ حَدِيثِ عَاصِمِ بْنِ ضَمْرَةَ عَلَى حَدِيثِ الْحَارِثِ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ: يَخْتَارُونَ أَنْ يُصَلِّيَ الرَّجُلُ قَبْلَ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَإِسْحَاقَ [وَأَهْلِ الْكُوفَةِ].

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى، يَرُونَ الْفَضْلَ بَيْنَ كُلِّ رَكَعَتَيْنِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ.

Chapter 199. What Has Been Related About The Two *Rak'ah* After *Az-Zuhr*

425. Ibn 'Umar narrated: "I prayed two *Rak'ah* with the Prophet ﷺ before *Az-Zuhr* and two *Rak'ah* after it." (*Ṣaḥīḥ*)

Abū 'Eisā said: There are narrations on this topic from 'Alī and 'Āishah.

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(المعجم ١٩٩) - بَابُ مَا جَاءَ فِي الرَّكَعَتَيْنِ بَعْدَ الظُّهْرِ (التحفة ٢٠٠)

٤٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي يُوْبَ، عَنْ نَافِعٍ. عَنِ ابْنِ عُمَرَ قَالَ: صَلَّى مَعَ النَّبِيِّ ﷺ رَكَعَتَيْنِ قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ بَعْدَهَا.

قَالَ: وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ

حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن خزيمة، ح: ١١٩٧ عن أحمد بن منيع، وأحمد: ٦/٢ عن إسماعيل بن علية به ورواه البخاري، ح: ١١٨٠ من حديث أبي السخيتاني به وانظر، ح: ٤٢٣ وله طريق آخر عند مسلم، ح: ١٠٤/٧٢٩ * وفي الباب عن علي [تقدم: ٤٢٤] وعائشة [تقدم: ٤١٤].

Comments:

There are two *Rak'ah* before the *Zuhr* (noon) prayer and two are after it, according to one statement of *Imām Shāfi'ī* and in the view of *Imām Aḥmad*. According to *Imām Abū Ḥanīfah*, *Imām Mālik* and also according to *Imām Shāfi'ī*, as said by Ibn Qudāmah and Abū Ishāq Shīrāzī, there are four *Rak'ah* before noon prayer, and two *Rak'ah* after it in the opinion of all *A'immaḥ* except *Imām Mālik*; according to *Imām Mālik* there are four *Rak'ah* after the prayer too. This view is proven from an authentic *Ḥadīth*.

Chapter 200. Something Else About That

426. 'Āishah narrated: "When the Prophet ﷺ would not perform the four *Rak'ah* before *Az-Zuhr* he would pray them after it." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Gharīb*, it is only through this route that we know of it as a narration of Ibn Al-Mubārak. Qais bin Ar-Rabī' reported it from Shu'bah, from Khālid Al-Ḥadh-dhā' in a similar version, and we do

(المعجم ٢٠٠) - بَابُ [مِنْهُ] آخَرُ

(التحفة ٢٠١)

٤٢٦ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عُثَيْدٍ اللَّهُ الْعَتَكِيُّ الْمَرُوزِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا لَمْ يُصَلِّ أَرْبَعًا قَبْلَ الظُّهْرِ صَلَّى بَعْدَهَا.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ الْمُبَارَكِ

not know anyone who reported it from *Shu'bah* other than *Qais bin Ar-Rabī'*.

Something similar from the Prophet ﷺ has been reported by 'Abdur-Raḥmān bin Abī Laila.

مِنْ هَذَا الْوَجْهِ وَرَوَاهُ قَيْسُ بْنُ الرَّبِيعِ عَنْ شُعْبَةَ، عَنْ خَالِدِ الْحَدَّاءِ نَحْوَ هَذَا. وَلَا نَعْلَمُ أَحَدًا رَوَاهُ عَنْ شُعْبَةَ غَيْرَ قَيْسِ بْنِ الرَّبِيعِ. وَقَدْ رُوِيَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا.
تخريج: [إسناده صحيح].

Comments:

The majority hold this opinion; that if the *Sunnah* before the Noon Prayer are missed they may be offered afterwards and should be offered after the *Sunnah* that follows the obligatory *Rak'ah*.

427. *Umm Ḥabībah* narrated that Allāh's Messenger ﷺ said: "Whoever prays four before *Az-Zuhr* and four after it, Allāh makes him prohibited for the Fire." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Gharīb* and it has been reported through routes other than this.

٤٢٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا بَزِيدُ ابْنِ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الشَّعْبِيِّ، عَنْ أَبِيهِ، عَنْ عَبْسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا حَرَّمَهُ اللَّهُ عَلَى النَّارِ». قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخريج: [صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في من صلى قبل الظهر أربعاً وبعدها أربعاً، ح: ١١٦٠ من حديث يزيد بن هارون والنسائي: ٢٦٦/٣، ح: ١٨١٨ من حديث محمد بن عبدالله الشعبي به وأبو داود، ح: ١٢٦٩ من حديث عنبسة به.

428. *Umm Ḥabībah* the wife of the Prophet ﷺ narrated that she heard Allāh's Messenger ﷺ saying: "Whoever maintains four *Rak'ah* before *Az-Zuhr* and four after it, Allāh makes him prohibited for the Fire." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* from this route.

Al-Qāsim (one of the narrators) is Ibn 'Abdur-Raḥmān, his *Kunyah* is Abū 'Abdur-Raḥmān. He is the

٤٢٨ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ إِسْحَاقَ الْبُعْدَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ التَّنَيْسِيُّ الشَّامِيُّ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: أَخْبَرْتَنِي الْعَلَاءُ [هُوَ] ابْنُ الْحَارِثِ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْسَةَ بْنِ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ أُخْتِي أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَافَظَ عَلَيَّ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعَ

freed slave of ‘Abdur-Rahmān bin Khālīd bin Yazīd bin Mu‘āwīyah. He is trustworthy, he is from Ash-Shām, and he is a companion of Abū Umāmah.

بَعْدَهَا حَرَّمَهُ اللهُ عَلَى النَّارِ». قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

وَالْقَاسِمُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ يُكْنَى أَبَا عَبْدِ الرَّحْمَنِ وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ وَهُوَ ثِقَةٌ شَاطِئِي وَهُوَ صَاحِبُ أَبِي أُمَامَةَ.

تخریج: [صحیح] وأخرجه النسائي: ۳/۲۶۵، ح: ۱۸۱۴ (قيام الليل، باب الاختلاف على إسماعيل بن أبي خالد) من حديث القاسم أبي عبدالرحمن به وإسناده قوي وللحديث طرق.

Comments:

It is proven from the *Hadīth* of this chapter that offering four *Rak‘ah* before the the *Zuhr* prayer and four afterwards are more virtuous. [*Nailul-Awṣār*: 3/19]

Chapter 201. What Has Been Related About The Four (Rak‘ah) Before ‘Aṣr

(المعجم ۲۰۱) - بَابُ مَا جَاءَ فِي الْأَرْبَعِ قَبْلَ الْعَصْرِ (التحفة ۲۰۲)

429. ‘Alī narrated: “Allāh’s Messenger ﷺ would pray four *Rak‘ah* before *Al-‘Aṣr* seperating between them with *At-Taslīm* upon the angels that are close (to Allāh) and those who follow them among the Muslims and the believers.” (*Ḥasan*)

٤٢٩ - حَدَّثَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ [هُوَ الْعَقْدِيُّ عَبْدُ الْمَلِكِ بْنُ عَمْرِو]: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعَ رَكَعَاتٍ يُفْصَلُ بَيْنَهُنَّ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقْرَبِينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ.

[Abū ‘Eīsā said:] There are narrations on this topic from Ibn ‘Umar and ‘Abdullāh bin ‘Amr.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَعَبْدِ اللهِ بْنِ عَمْرٍو. وَقَالَ أَبُو عِيسَى: حَدِيثٌ عَلِيٌّ حَدِيثٌ حَسَنٌ.

Abū ‘Eīsā said: The *Hadīth* of ‘Alī is a *Ḥasan Ḥadīth*.

Ishāq bin Ibrāhīm preferred that one not separate (two from two) in the case of the four *Rak‘ah* before *Al-‘Aṣr*, using this *Hadīth* as proof. He [Ishāq] said: “His saying that he separated between them with *At-Taslīm* refers to the *Tashah-hud*.”

وَاخْتَارَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَنْ لَا يُفْصَلَ فِي الْأَرْبَعِ قَبْلَ الْعَصْرِ، وَاحْتَجَّ بِهَذَا

Ash-Shāfi'ī and Aḥmad said that the *Ṣalāt* in the daytime and the nighttime is two and then two, preferring a separation [in the four before *Al-'Aṣr*].

الْحَدِيثِ، وَقَالَ [إِسْحَاقُ]: مَعْنَى قَوْلِهِ أَنَّهُ يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيمِ يَعْنِي التَّشَهُدَ. وَرَأَى الشَّافِعِيُّ وَأَحْمَدُ: صَلَاةَ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى، يَخْتَارَانِ الْفَصْلَ [فِي الْأَرْبَعِ قَبْلَ الْعَصْرِ].

تخریج: [حسن] وأخرجه ابن ماجه إقامة الصلوات، باب ماجاء فيما يستحب من التطوع بالنهار، ح: ١١٦١ من حديث سفيان الثوري به وتابعه شعبة عند النسائي (٨٧٥) * وفي الباب عن ابن عمر [يأتي: ٤٣٠] وعبدالله بن عمرو [الطبراني في الأوسط: ٣/٢٧٥، ٢٧٦، ح: ٢٦٠١].

Comments:

Four *Rak'ah* before *'Aṣr* (afternoon prayer) are not the Stressed *Sunnah*, according to the four *A'immaḥ*; but their reward is enormous.

430. Ibn 'Umar narrated that the Prophet ﷺ said: "May Allāh have mercy upon a man who prays four before *Al-'Aṣr*." (*Ḥasan*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Gharīb*.

٤٣٠ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَأَحْمَدُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ عَلِيَّانَ وَعَبْدُ بْنُ قَالُوا: حَدَّثَنَا أَبُو دَاوُدَ الطَّبَالِيسِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ بْنِ مِهْرَانَ سَمِعَ جَدَّهُ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «رَحِمَ اللَّهُ امْرَأًا صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا». قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، التطوع باب الصلاة قبل العصر، ح: ١٢٧١ عن أحمد بن إبراهيم الدورقي به وصححه وابن خزيمة، ح: ١١٩٣ وابن حبان، ح: ٦١٦ وغيرهما * وقع في مسند أبي داود الطيالسي، ح: ١٩٣٦ ومن طريقه البيهقي: ٤٧٣/٢: "أبو داود قال: حدثنا أبو إبراهيم محمد بن المشي عن أبيه عن جده" وهو خطأ.

Chapter 202. What Has Been Related About The Two *Rak'ah* After *Al-Maghrib* And The Recitation In Them

(المعجم ٢٠٢) - بَابُ مَا جَاءَ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَالْقِرَاءَةِ فِيهِمَا (التحفة ٢٠٣)

431. 'Abdullāh bin Mas'ūd narrated: "I can not enumerate (how many times) I heard Allāh's Messenger ﷺ reciting – in the two *Rak'ah* after *Al-Maghrib* and the

٤٣١ - حَدَّثَنَا [أَبُو مُوسَى] مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ مَعْدَانَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ

two *Rak'ah* before *Ṣalātul-Fajr* with: Say: "O you disbelievers!"^[1] and: Say: "He is Allāh the One."^[2]

[He said:] There is a narration on this topic from Ibn 'Umar.

Abū 'Eisā said: The *Ḥadīth* of Ibn Mas'ūd is a *Ḥasan Gharīb Ḥadīth*, we do not know of it except as a narration of 'Abdul-Mālik bin Ma'dān from 'Aṣim.

أَبِي وَائِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ: مَا أُحْصِيَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَفِي الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ بِ «قُلْ يَا أَيُّهَا الْكَافِرُونَ» وَ «قُلْ هُوَ اللَّهُ أَحَدٌ» [قال:] وفي الباب، عَنْ ابْنِ عُمَرَ.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الْمَلِكِ بْنِ مَعْدَانَ عَنْ عَاصِمٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ما يقرأ في الركعتين بعد المغرب، ح: ١١٦٦ من حديث بدل به وسنده ضعيف وللحديث شواهد ضعيفة عند النسائي، ح: ٩٩٣ وغيره * وفي الباب عن ابن عمر [النسائي، ح: ٩٩٣] (بتحقيقي) وسنده ضعيف، أبو إسحاق لم يصرح بالسماع ولم أجد دليلاً على أنه لا يدل على مجاهد، والله أعلم ولبعض الحديث شاهد عند مسلم (٧٢٦).

Comments:

These two *Sūrah* consist of declaring oneself away from disbelief and polytheism, and the declaration of pure and sincere worship and the Pure Oneness. Therefore he would begin the day and night by reading these *Sūrah* in *Sunnah* prayers.

Chapter 203. What Has Been Related About Him ﷺ Praying Them In The House

(المعجم ٢٠٣) - بَابُ مَا جَاءَ أَنَّهُ يُصَلِّيهِمَا فِي الْبَيْتِ (التحفة ٢٠٤)

432. Ibn 'Umar narrated: "I prayed two *Rak'ah* after *Al-Maghrib* with the Prophet ﷺ in his house."
(*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Rāfi' bin *Khadij* and Ka'b bin *Ujrah*.

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٤٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ رَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ. [قال:] وفي الباب عن رافع بن خديج وكعب بن عجرة.

[1] *Al-Kāfirūn* 109.

[2] *Al-Iklās* 112.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وانظر، ح: ٤٢٥ * وفي الباب عن رافع بن خديج [ابن ماجه، ح: ١١٦٥] وكعب بن عجرة [يأتي: ٦٠٤].

Comments:

Praying all types of *Sunnah* and *Nafl* prayers at home is more virtuous, said the majority people of knowledge, *Imām* Abū Hanīfah, *Shāfi'i* and *Aḥmad*; because by doing this a person remains safe from being seen, there is also the possibility of more humility; this practice will be a source of encouragement and training for one's wife and children, and also brings blessings to the household.

433. Ibn 'Umar narrated: "I memorized ten *Rak'ah* from Allāh's Messenger ﷺ which he would pray in a night and a day: Two *Rak'ah* before *Az-Zuhr*, two after it; two *Rak'ah* after *Al-Maghrib* and two *Rak'ah* after the latter '*Ishā'*." He said: "And Ḥafṣah narrated to me that he ﷺ would pray two *Rak'ah* before *Al-Fajr*." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٤٣٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ [الْخَلَال]: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: حَفِظْتُ، عَنْ رَسُولِ اللَّهِ ﷺ عَشْرَ رَكَعَاتٍ كَانَ يُصَلِّيهَا بِاللَّيْلِ وَالنَّهَارِ: رَكَعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكَعَتَيْنِ بَعْدَهَا، وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكَعَتَيْنِ بَعْدَ الْعِشَاءِ الْآخِرَةِ. قَالَ: وَحَدَّثَنِي حَفْصَةُ أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْفَجْرِ رَكَعَتَيْنِ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣٥/٢ عن عبدالرزاق به وهو متفق عليه، البخاري، ح: ١١٨٠ من طريق أيوب السخنياني ومسلم، ح: ١٠٤/٧٢٩ من حديث نافع به.

434. Ibn 'Umar has a similar narration. (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٤٣٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه وأخرجه (أبو داود، ح: ١١٣٢ عن الحسن بن علي) والبخاري، ح: ١١٦٥ ومسلم من حديث الزهري به.

Chapter 204. What Has Been Related About The Virtue Of Six Voluntary *Rak'ah* After *Al-Maghrib*

(المعجم ٢٠٤) - بَابُ مَا جَاءَ فِي
فَضْلِ التَّطَوُّعِ سِتِّ رَكَعَاتٍ بَعْدَ
الْمَغْرِبِ (التحفة ٢٠٥)

435. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever prays six *Rak'ah* after *Al-Maghrib*, and he does not speak about anything between them, then they will be counted for him as twelve years of worship." (*Da'if*)

Abū 'Eisā said: It has been reported from 'Āishah that the Prophet ﷺ said: "Whoever prays twenty *Rak'ah* after *Al-Maghrib*, Allāh builds a house for him in Paradise."

Abū 'Eisā said: The *Hadīth* of Abū Hurairah is a *Gharīb Hadīth*, we do not know of it except as a narration of Zaid bin Al-Hubāb from 'Amr bin Abī *Khath'am*.

He said: I heard Muḥammad bin Ismā'il saying: "'Amr bin 'Abdullāh bin Abī *Khath'am*'s narrations are *Munkar* and he is very weak."

٤٣٥ - حَدَّثَنَا أَبُو كُرَيْبٍ يَعْنِي مُحَمَّدَ بْنَ
الْعَلَاءِ الْهَمْدَانِيَّ الْكُوفِيَّ: حَدَّثَنَا زَيْدُ بْنُ
الْحُبَابِ: حَدَّثَنَا عُمَرُ بْنُ أَبِي خَنْعَمٍ عَنْ يَحْيَى
ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى بَعْدَ
الْمَغْرِبِ سِتِّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ فِيهَا بَيْنَهُنَّ
بِسُوءٍ عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتِي عَشْرَةَ سَنَةً».

قَالَ أَبُو عِيسَى: وَقَدْ رَوَى عَنْ عَائِشَةَ عَنِ
النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى بَعْدَ الْمَغْرِبِ
عَشْرِينَ رَكْعَةً بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ
غَرِيبٌ. لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ
الْحُبَابِ عَنْ عُمَرَ بْنِ أَبِي خَنْعَمٍ.

قَالَ: وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ:
عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي خَنْعَمٍ مُنْكَرُ الْحَدِيثِ
وَضَعْفُهُ جَدًّا.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الست
الركعات بعد المغرب، ح: ١١٦٧، ١٣٧٤ من حديث زيد بن حباب به * حديث: "من صلى بعد
المغرب عشرين ركعة... إلخ" موضوع أخرجه ابن ماجه، ح: ١٣٧٣.

Comments:

Only two *Rak'ah* after *Maghrib* (evening prayer) are proven from the authentic narrations; the narrations reported about four, six and twenty *Rak'ah* are Weak, or it is a practice of some Companions and the successors.

Chapter 205. What Has Been Related About The Two *Rak'ah* After *Al-‘Ishā’*

436. ‘Abdullāh bin *Shaqīq* said: “I asked ‘Āishah about the *Ṣalāt* of Allāh’s Messenger ﷺ. She said: ‘He would pray four *Rak’ah* before *Az-Zuhr* and two *Rak’ah* after it, and two after *Al-Maghrib*, and two *Rak’ah* after *Al-‘Ishā’*, and two before *Al-Fajr*.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Alī and Ibn ‘Umar.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Abdullāh bin *Shaqīq* from ‘Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(المعجم ٢٠٥) - بَابُ مَا جَاءَ فِي الرُّكْعَتَيْنِ بَعْدَ الْعِشَاءِ (التحفة ٢٠٦)

٤٣٦ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ وَبَعْدَ الْمَغْرِبِ ثِنْتَيْنِ، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ، وَقَبْلَ الْفَجْرِ ثِنْتَيْنِ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه مسلم، صلاة المسافرين، باب جواز النافلة قائماً وقاعداً ... إلخ، ح: ١٠٥/٧٣٠ من حديث خالد الحذاء به مطولاً * وفي الباب عن علي [أبو داود، ح: ١٢٧٥] وابن عمر [تقدم: ٤٣٣].

Comments:

These are regular or stressed *Sunnah*. Four *Rak'ah* after *Zuhr* are also mentioned in some narrations; and in most narrations four *Rak'ah* before *Zuhr* are mentioned. Unstressed *Sunnah* are also prior to *‘Asr*, *Maghrib* and *‘Ishā’* prayers. Four before *‘Asr*, two before *Maghrib*, and there is no specific *‘Ishā’* prayer, and as for after *‘Ishā’*, there is mention of four and six *Rak'ah*. [*Nailul-Awṭār*: 3/20]

Chapter 206. What Has Been Related About The *Ṣalāt* Of The Night Is Two By Two

437. Ibn ‘Umar narrated that the Prophet ﷺ said: “*Ṣalāt* in the night is two by two. So when you fear the dawn (is near) then make it odd by one, and make that the last of your *Ṣalāt* odd.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There is a narration on this topic from ‘Amr

(المعجم ٢٠٦) - بَابُ مَا جَاءَ أَنَّ صَلَاةَ اللَّيْلِ مَثْنَى مَثْنَى (التحفة ٢٠٧)

٤٣٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَفَتِ الصُّبْحُ، أَوْ تَرَى بِوَاحِدَةٍ، وَاجْعَلْ آخِرَ صَلَاتِكَ وَتَرًا.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُمَرَ

bin 'Abasah.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This is acted upon according to the people of knowledge, the night *Ṣalāt* is two by two. This is the view of Sufyān Ath-Thawri, Ibn Al-Mubārak, Ash-Shāfi'i, Aḥmad, and Iṣḥāq.

تخریج: [إسناده صحيح] وأخرجه النسائي: ٢٢٧/٣، ٢٢٨، ح: ١٦٧٢ (قيام الليل، باب كيف صلاة الليل) عن قتيبة به وأخرجه البخاري، ح: ٤٧٢، ٩٩٠، ومسلم، ح: ٧٥١ من حديث نافع به * وفي الباب عن عمرو بن عبسة [أحمد: ٣٨٧/٤].

Comments:

The majority of *A'immaḥ* and the two disciples of *Imām* Abū Ḥanīfah are of the view that the voluntary prayer during the night is in sets of two *Rak'ah* (i.e. final salutation will be made after every two *Rak'ah*); in the opinion of *Imām* Mālik praying four *Rak'ah* with one salutation is allowed. According to others, praying in sets of two is better. If one has a habit of praying at night, then the *Witr* should be offered at the end, otherwise one should sleep after praying *Witr*. If he awakes during the night he may offer voluntary prayer, but there is no need to repeat the *Witr* prayer.

Chapter 207. What Has Been Related About The Virtue Of *Ṣalāt* During The Night

438. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "The most virtuous fasting after the month of Ramaḍān is that of Allāh's month Al-Muḥarram. And the most virtuous *Ṣalāt* after the obligatory is the night prayer." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir, Bilāl, and Abū Umāmah.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan [Ṣaḥīḥ] Ḥadīth*.

ابن عَبَسَةَ.
قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ: أَنَّ صَلَاةَ اللَّيْلِ مَثْنَى مَثْنَى.
وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَابْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ.

(المعجم ٢٠٧) - بَابُ مَا جَاءَ فِي فَضْلِ صَلَاةِ اللَّيْلِ (التحفة ٢٠٨)

٤٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْجَمْرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمِ، وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ».

[قَالَ:] وفي الباب عن جابر، وبلال، وأبي أمامة.
قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ

[Abū ‘Eīsā said: Abū Bīshr’s name is Ja‘far bin Iyās, and he is Ja‘far bin Abī Wahshīyyah.

حَسَنٌ [صَحِيحٌ].

[قَالَ أَبُو عَيْسَى] وَأَبُو بَشِيرٍ اسْمُهُ جَعْفَرُ بْنُ إِيَّاسٍ، وَهُوَ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ.

تَخْرِيجٌ: وَأَخْرَجَهُ مُسْلِمٌ، الصَّيَامُ، بَابُ فَضْلِ صَوْمِ الْمُحْرَمِ، ح: ١١٦٣ عَنْ قَتِيْبَةَ بِهِ * وَفِي الْبَابِ عَنْ جَابِرٍ [مُسْلِمٌ، ح: ٧٥٧] وَبَلَالٍ [يَأْتِي: ٣٥٤٩] وَأَبِي أَمَامَةَ [يَأْتِي: ٣٥٤٩].

Comments:

The attribution of the month of Muḥarram to Allāh is for honor and respect, as the House of Allāh, female camel of Allāh etc. This *Ḥadīth* informs that the most virtuous fasting after the obligatory fasts is that of Muḥarram, and it may be just few or more, or just of *Al-‘Ashūrah* (the 10th). The prayer during the night is more virtuous than all types of voluntary prayers whether regular or irregular, because it demands more hard work and hardship, also therein is the possibility of more sincerity, fear, humility and calmness. This is the opinion of some *Shāfi‘i* scholars; and some people said because the Stressed *Sunnah* are regarded to make up the insufficiency of obligatory prayers, so these are more virtuous, being second to the obligatory prayer; and moreover the late night prayer is neither a duty nor a Stressed *Sunnah*. The majority also hold the same view; therefore the late night prayer is more virtuous than any other voluntary prayer except the Stressed *Sunnah*, and most scholars have the same opinion.

Chapter 208. What Has Been Related About The Description Of The Night Prayer Of The Prophet ﷺ

(المعجم ٢٠٨) - بَابُ مَا جَاءَ فِي وَصْفِ صَلَاةِ النَّبِيِّ ﷺ بِاللَّيْلِ (التحفة ٢٠٩)

439. Sa‘eed bin Abī Sa‘eed Al-Maqburī narrated that Abū Salamah informed him that he had asked ‘Āishah: “How was the *Ṣalāt* of Allāh’s Messenger ﷺ [at night] during Ramaḍān?” She said: “Allāh’s Messenger ﷺ would pray — neither in Ramaḍān nor in any other month — more than eleven *Rak‘ah*. He would pray four, and do not ask about their excellence or length, then he would pray four, and do not ask about their excellence or length, then he would pray three.” ‘Āishah said: “I asked:

٤٣٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا. فَقَالَتْ عَائِشَةُ: فَقُلْتُ: يَا

‘O Messenger of Allāh! Do you sleep before having performed *Witr*?’ He said: ‘O ‘Aishah! Indeed my eyes sleep but my heart does not sleep.’” (*Hasan*)

Abū ‘Eisā said: This *Ḥadīth* is *Hasan Ṣaḥīh*.

تخريج: متفق عليه وأخرجه البخاري، صلاة التراويح، باب فضل من قام رمضان، ح: ٢٠١٣ ومسلم، ح: ٧٣٨ من حديث مالك به وهو في الموطأ: ١٢٠/١ (يحيى).

440. ‘Aishah narrated: “Allāh’s Messenger ﷺ would pray eleven *Rak’ah* at night, making them odd with one. When he finished them he would lay down on his right side.” (*Da‘īf*)

رَسُولَ اللَّهِ! أَتَنْتَامُ قَبْلَ أَنْ تُؤْتِرَ؟ فَقَالَ: «يَا عَائِشَةُ إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي». قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٤٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ بْنُ عِيْسَى: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رُكْعَةً يُؤْتِرُ مِنْهَا بِوَاحِدَةٍ، فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ.

تخريج: [إسناده ضعيف، الزهري عن] وأخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل... إلخ، ح: ١٢١/٧٣٦ من حديث مالك به بلفظ آخر، وهو في الموطأ: ١٢٠/١ (يحيى) وانظر الحديث الآتي وعنده الاضطجاع بعد الركعتين وهو الصواب.

441. Another chain with similar narration. (*Ṣaḥīh*)

Abū ‘Eisā said: This *Ḥadīth* is *Hasan Ṣaḥīh*.

٤٤١ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ نَحْوَهُ. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] ورواه البخاري، الوتر، باب ماجاء في الوتر، ح: ٩٩٤، ١١٢٣، ٦٣١٠ من حديث الزهري به.

Comments:

1. It seems from the *Ḥadīth* of Abū Salamah ؓ that the Messenger of Allāh ﷺ would perform eleven *Rak’ah* thus, at first he ﷺ would do four *Rak’ah* with the enormous beauty, elegance and length, then likewise he ﷺ would perform four *Rak’ah*, thereafter he ﷺ would sleep and then he got up to pray three *Rak’ah* of *Witr*. But the narration of Urwah in *Ṣaḥīh Muslim* proves that he would perform eleven *Rak’ah* thus, he ﷺ would make *Salām* after every two *Rak’ah* and he ﷺ would perform one *Witr* at the end. The narration of Zaid bin Khālīd Juhānī ؓ also supports it. [See: *Ṣaḥīh Muslim, Ḥadīth*: 765] ‘Allāmah Ibn ‘Abdul Barr reconciled that he ﷺ would make a salutation after every two *Rak’ah*, thus he ﷺ would pray four *Rak’ah* with full beauty,

elegance and length and took some rest; thereafter he ﷺ would pray four *Rak'ah* and rest, which means he would pray four *Rah'ah* for the second time in pairs of twos and then rest, therefore taking this *Hadīth* as proof of praying four *Rak'ah* together (in one go) is not right. Allamah Anwar Shāh Kāshmirī Al-Ḥanafī acknowledged this and told the Aḥnāf who try to support the view of *Imām* Abū Ḥanīfah with this *Hadīth* that it is better to perform four *Rak'ah* of night prayer with one salutation. [*Ma'ārif*: 4 / 119]

2. Concerning the late night prayer, *Imām* At-Tirmidhi reported various narrations of the Prophet ﷺ about the number of *Rak'ah* of night prayer. His ﷺ usual routine was that he would perform eleven *Rak'ah*, but sometimes he also performed less *Rak'ah* due to a shortage of time and tiredness or owing to sickness. His ﷺ statement: “The night prayer is sets of two *Rak'ah*. If one fears the coming of the dawn, he should perform one *Rak'ah* as *Witr*” [*Jāmi' At-Tirmidhi, Ḥadīth*: 437], tells that it is allowed to either decrease or increase the number of *Rak'ah* according one's circumstances and time.
3. There is no confusion and contradiction in the narrations reported by 'Āishah رضي الله عنها.

Chapter 209. Something Else About That

(المعجم ٢٠٩) - بَابُ مِنْهُ (التحفة ٢١٠)

442. Ibn 'Abbās narrated: “The Prophet ﷺ would pray thirteen *Rak'ah* at night.” (*Ṣaḥīḥ*)

٤٤٢ - حَدَّثَنَا أَبُو كُرَيْبٍ [قَالَ]: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ [الضُّبَعِيِّ]، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً.

Abū 'Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

[Abū Jamrah Aḍ-Ḍuba'ī's name is Naṣr bin 'Imrān Aḍ-Ḍuba'ī].

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَأَبُو جَمْرَةَ الضُّبَعِيُّ اسْمُهُ نَصْرُ بْنُ عِمْرَانَ الضُّبَعِيُّ].

تخریج: متفق عليه وأخرجه البخاري، التهجذ، باب: كيف صلاة النبي ﷺ؟ وكم كان النبي ﷺ يصلي بالليل؟، ح: ١١٣٨، ومسلم، ح: ٧٦٤ من حديث شعبة به.

Comments:

Sometimes, The Prophet ﷺ prayed very brief and light two *Rak'ah* prior to eleven *Rak'ah*, thus the number becomes thirteen.

Chapter 210. Something Else About That

(المعجم ٢١٠) - بَابُ مِنْهُ (التحفة ٢١١)

443. 'Āishah narrated: “The Prophet ﷺ would pray nine *Rak'ah* in the night.” (*Ṣaḥīḥ*)

٤٤٣ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ [بْنِ

There are narrations on this topic from Abū Hurairah, Zaid bin Khālīd, and Al-Faḍl bin ‘Abbās.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Aishah is a *Ḥasan [Ṣaḥīḥ] Gharīb Ḥadīth* from this route.

يَزِيدًا، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ.

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ، وَالْفَضْلِ بْنِ عَبَّاسٍ.

قَالَ أَبُو عِيَسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في كم يصلي بالليل، ح: ١٣٦٠ والنسائي: ٢٦٣/٣، ح: ١٧٢٦ عن هناد به وصححه ابن حبان (الإحسان): ٢٦٠٦ وله شواهد عند مسلم، (ح: ٧٣٠ صلاة المسافرين، باب: ١٦) وغيره * وفي الباب عن أبي هريرة (مسلم، ح: ٧٦٨) وزيد بن خالد [مسلم، ح: ٧٦٥] والترمذي في الشمائل، ح: ٢٦٨] والفضل بن عباس [تقدم: ٣٨٥].

444. (Another chain with similar narration) Abū ‘Eīsā said: The most that is reported about the night prayer of the Prophet ﷺ is thirteen *Rak’ah* with *Witr*, and the least of his night prayer is described is nine *Rak’ah*. (*Ṣaḥīḥ*)

٤٤٤ - وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنِ الْأَعْمَشِ نَحْوَ هَذَا: حَدَّثَنَا بِذَلِكَ مَحْمُودُ بْنُ غِيْلَانَ:

حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ.

قَالَ أَبُو عِيَسَى: وَأَكْثَرُ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ

فِي صَلَاةِ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً مَعَ

الْوَيْتْرِ، وَأَقَلُّ مَا وُصِفَ مِنْ صَلَاتِهِ مِنَ اللَّيْلِ

تِسْعَ رَكَعَاتٍ.

تخریج: [صحيح] وأخرجه النسائي في الكبرى، ح: ١٣٤٩ عن محمود بن غيلان به.

Comments:

But the most authentic is that the minimum *Rak’ah* are seven, as reported in narration of Masrūq in *Ṣaḥīḥ Al-Bukhārī*. [*Ḥadīth*: 1139]

Chapter (...) When One Sleeps Past the Night Prayer He Prays It During The Daytime

(المعجم . . .) [- باب: إِذَا نَامَ عَنْ صَلَاتِهِ

بِاللَّيْلِ صَلَّى بِالنَّهَارِ] (التحفة . . .)

445. ‘Aishah narrated: “When the Prophet ﷺ did not pray at night because he was prevented from it by sleep or being sleepy, then he would pray twelve *Rak’ah* during the daytime.” (*Ṣaḥīḥ*)

٤٤٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ

قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ

هَشَامٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا لَمْ

يُصَلِّ مِنَ اللَّيْلِ مَعَهُ مِنْ ذَلِكَ النَّوْمُ أَوْ غَلَبَتْهُ

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

'Abbās narrated to us – and he is Ibn 'Abdul-'Azīm Al-'Anbarī: “Attāb bin Al-Muthanna narrated to us from Bahz bin Ḥakīm who said: ‘Zurārah bin Awfa (a narrator in the chain of this *Ḥadīth*) was a judge in Al-Başrah. He would lead the prayer for Banū Qushair, and one day for the *Ṣubḥ* prayer he recited: Then when the Trumpet is sounded. Truly that Day will be a Hard Day.^[1] Then he fell dead. I was one of those who carried him back to his home.” (*Ṣaḥīḥ*)

Abū 'Eīsā said: Sa'd bin Hishām (one of the narrators) is Ibn 'Āmir Al-Anṣārī, and Hishām bin 'Āmir is one of the Companions of the Prophet ﷺ.

عَيْنَاهُ صَلَّى مِنَ النَّهَارِ ثِنْتِي عَشْرَةَ رُكْعَةً .

قَالَ أَبُو عَيْسَى : هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .
حَدَّثَنَا عَبَّاسٌ هُوَ ابْنُ عَبْدِ الْعَظِيمِ
الْعَنْبَرِيِّ : حَدَّثَنَا عَبَّابُ بْنُ الْمُثَنَّى عَنْ يَهْزَبِ بْنِ
حَكِيمٍ قَالَ : كَانَ زُرَّارَةُ بْنُ أَوْفَى قَاضِي
الْبَصْرَةِ فَكَانَ يَوْمُ [فِي] بَنِي قُشَيْرٍ فَقَرَأَ يَوْمًا
فِي صَلَاةِ الصُّبْحِ ﴿فَإِذَا نَفَرَ فِي الْتَأْوِيلِ فَذَلِكَ
يَوْمِيذِ يَوْمٍ عَسِيرٍ﴾ [المدرثر: ٨، ٩] خَرَّ مَيِّتًا
فَكُنْتُ فِيمَنْ أَحْتَمَلَهُ إِلَى دَارِهِ .

قَالَ أَبُو عَيْسَى : وَسَعْدُ بْنُ هِشَامٍ هُوَ ابْنُ
عَامِرِ الْأَنْصَارِيِّ وَهِشَامُ بْنُ عَامِرٍ هُوَ مِنْ
أَصْحَابِ النَّبِيِّ ﷺ .

تخريج: وأخرجه مسلم، صلاة المسافرين، باب جامع صلاة الليل... إلخ، ح: ٧٤٦ عن تيبة * أثر زرارة بن أوفى، أخرجه ابن سعد: ١٥٠/٧ وأبو نعيم في حلية الأولياء: ٢/٢٥٨، ٢٥٩ من حديث عتاب به ولم أجد من وثقه فالسند ضعيف.

Comments:

Reflecting upon the mentioned *Ḥadīth* of 'Āishah ؓ, some scholars expressed the view that making up *Witr* during the day is with an even number of *Rak'ah*. For example: four *Rak'ah* to replace three, six for five and eight for seven, respectively; as the Prophet ﷺ prayed twelve *Rak'ah* during the day to make up eleven *Rak'ah*. This form can certainly be desirable for those who can make up the night prayer along with the *Witr* or want to do so, but those who want to just make up the *Witr*, they may make up just the *Witr* after the dawn, after *Fajr* prayer or after sunrise. As mentioned in a *Ḥadīth*: “He who sleeps during the time of *Witr* prayer or he forgets it, he should pray it when he remembers it or when he wakes up”. [*At-Tirmidhi, Ḥadīth*: 465]

Thus both types of narrations or the practice and the commandment of the Prophet ﷺ are mutually reconciled. Allāh knows the truth best! Another type of reconciliation may be that late night prayer is interpreted as *Witr* in some *Aḥādīth*; in light of the interpretation of the statement of the Prophet ﷺ “He who sleeps during the time of *Witr* prayer or he forgets it, he should pray it

[1] *Al-Muddaththir* 74:8,9.

when he remembers it or when he wakes up” and his practice “if he could not pray night prayer due to being overcome by sleep or because of any other difficulty, he would then pray twelve *Rak'ah* during the day”; as if the first *Ḥadīth* (the verbal one) is about the commandment of making up *Witr* and in the second *Ḥadīth* is the practical form of making it up. Thus it became clear with the reconciliation between both the verbal commandment and the practice that if the night prayer is missed, then twelve *Rak'ah* will be performed during the day instead of eleven.

Chapter 211. [What Had Been Related] About The Lord, Blessed And Exalted Is He, Descending To The Earth's Heaven Every Night

446. Abū Hurairah narrated that Allāh's Messenger ﷺ said: “Allāh, Blessed and Exalted is He, descends to the earth's heaven every night when the first third of the night has passed. He says: ‘I am the Sovereign. Is there any who calls upon Me so that I may respond to him? Is there any who asks of Me that I may give him? Is there any who seeks forgiveness from Me so that I may forgive him?’ He continues in that until the illumination of *Al-Fajr*.” (*Ṣaḥīh*)

[He said:] There are narrations on this topic from ‘Alī bin Abī Ṭālib, Abū Sa‘eed, Rifā‘ah Al-Juhnī, Jubair bin Mu‘im, Ibn Mas‘ūd, Abū Ad-Dardā’, and ‘Uthmān bin Abī Al-‘Āṣ.

Abū ‘Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This *Ḥadīth* has been reported through many routes from Abū Hurairah, from the Prophet ﷺ.

And it has been reported from him that he ﷺ said: “Allāh, Blessed and Exalted is He, descends when the

(المعجم ٢١١) - بَابُ [مَا جَاءَ] فِي نَزُولِ الرَّبِّ تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا كُلِّ لَيْلَةٍ (التحفة ٢١٢)

٤٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْإِسْكَنْدَرَانِيُّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى السَّمَاءِ الدُّنْيَا كُلِّ لَيْلَةٍ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الْأَوَّلِ، فَيَقُولُ: أَنَا الْمَلِكُ مَنْ ذَا الَّذِي يَدْعُونِي فَاسْتَجِيبَ لَهُ؟ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ؟، مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟، فَلَا يَزَالُ كَذَلِكَ حَتَّى يُضِيَءَ الْفَجْرُ».

[قَالَ:] [وفي الباب عن علي بن أبي طالب وأبي سعيد ورفاعة الجهني وجبير بن مطعم وابن مسعود وأبي الدرداء وعثمان بن أبي العاص].

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ أَوْجُهٍ كَثِيرَةٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

[وَرُوِيَ عَنْهُ] أَنَّهُ قَالَ: «يَنْزِلُ اللَّهُ تَبَارَكَ

last third of the night remains.”

And this is the most correct of the narrations.

وَتَعَالَى حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ». وَهَذَا أَصَحُّ الرِّوَايَاتِ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب الترغيب في الدعاء والذكر... إلخ، ح: ٧٥٨ عن قتبية به وله طريق آخر يأتي: ٣٤٩٨* وأخرجه البخاري، ح: ١١٤٥ من حديث أبي هريرة به * وفي الباب عن علي بن أبي طالب [أحمد: ١/١٢٠] والدارمي، ح: ١٤٩١، [١٤٩٣] وأبي سعيد الخدري [مسلم، ح: ١٧٢/٧٥٨] ورفاعة الجهني [ابن ماجه، ح: ١٣٦٧] وجبير بن مطعم [أحمد: ٨١/٤] والنسائي في الكبرى، ح: ١٠٣٢١ والدارمي، ح: ١٤٨٨ [وابن مسعود [أحمد: ١/٣٨٨، ٤٠٣، ٤٤٦] وأبي الدرداء [الدارقطني في كتاب النزول، ص: ١٥١، ١٥٢، ح: ٧٣ والبيهقي: ٨٣/٤، ح: ٣٢٥٣] وعثمان بن أبي العاص [أحمد: ٤/٢٢، ١١٧، ٢١٨ باختصار].

Comments:

1. It is proven from this *Hadith* that Allāh the Blessed, the Highest descends to the worldly heaven in the last third of every night and He listens and announces the acceptance of the supplications and requests of the needy; therefore we should benefit fully from this time of mercy and blessing.
2. The descending of Allāh the Most High is as suits His Majesty and Highness, and this is the reality of any of His attributes. As it is out of our intellect and capability to know the reality of His Self and the condition of Him, likewise it is impossible for us to know the reality and condition of any of His attribute. Therefore we believe in all the attributes of Allāh like the attribute of his descending without making resemblance to the created, without explaining the condition, without denying the Attributes and without making metaphorical explanations.
3. The linguistic meaning of descending is known but its condition, form and reality is unknown; so we refer the knowledge of condition to Allāh. The four *A'imma*, the majority of the *Ṣalaf*, the Companions, the successors and the successors of the successors had the same Faith and view; this is also the view of Ḥāfiẓ Ibn Taimiyyah, there is no difference between his view and that of the majority of the *Salaf*.

Chapter 212. What Has Been Related About The Recitation During The Night

447. Abū Qatādah narrated that the Prophet ﷺ said to Abū Bakr: “I passed by you while you were reciting and your voice was low.” He said: “I let He whom I was consulting hear.” He said: “Raise your voice.” Then he said to ‘Umar: “I passed by you while you were reciting and your voice was loud.”

(المعجم ٢١٢) - بَابُ مَا جَاءَ فِي

الْقِرَاءَةِ بِاللَّيْلِ (التحفة ٢١٣)

٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

يَحْيَى بْنُ إِسْحَاقَ [هُوَ السَّالِحِيُّ]: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحِ الْأَنْصَارِيِّ، عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي بَكْرٍ: «مَرَرْتُ بِكَ وَأَنْتَ تَقْرَأُ وَأَنْتَ تَخْفِضُ مِنْ صَوْتِكَ» فَقَالَ: إِنِّي

So he said: "I repel drowsiness and keep *Ash-Shaitān* away." So he said: "Lower your voice." (*Ḥasan*)

[He said:] There are narrations on this topic from 'Āishah, Umm Hānī', Anas, Umm Salamah, and Ibn 'Abbās.

Abū 'Eīsā said: This *Ḥadīth* of Abū Qatādah is a *Gharīb Ḥadīth*. It is only narrated with a chain from Yaḥya bin Ishāq from Ḥammād bin Salamah, while most of the people narrated this *Ḥadīth* from Thābit, from 'Abdullāh bin Rabāḥ as a *Mursal* narration.

تخریج: [إسناده حسن] وأخرجه أبو داود، التطوع، باب رفع الصوت بالقراءة في صلاة الليل، ح: ١٣٢٩ من حديث يحيى بن إسحاق به وصححه ابن خزيمة، ح: ١١٦١ وابن حبان، ح: ٦٥٦ والحاكم: ٣١٠/١ على شرط مسلم ووافقه الذهبي * وفي الباب عن عائشة [يأتي: ٤٤٨، ٤٤٩] وأم هانيء [الترمذي في الشمائل. ح: ١٧] وأنس [الطبراني في مسند الشاميين: ٣٠٥/٤، ح: ٣٣٧٨] وأم سلمة [يأتي: ٢٩٢٣] وابن عباس [أبو داود، ح: ١٣٢٧] والترمذي في الشمائل، ح: ٣٢٠.

Comments:

When a person prays during the night, it is better to raise his voice in recitation to an appropriate limit, but not so high that it causes disturbance to others, nor very low that he himself cannot listen. Audible recitation helps a lot for understanding and pondering.

448. 'Āishah narrated: "The Prophet ﷺ stood (in prayer) with an *Āyah* from the Qur'an at night."^[1] (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb* from this route.

أَسْمَعْتُ مَنْ نَاجَيْتُ، قَالَ: «ارْزُقْ قَلِيلًا». وَقَالَ لِعُمَرَ: «مَرَرْتُ بِكَ وَأَنْتَ تَقْرَأُ وَأَنْتَ تَرْفَعُ صَوْتَكَ»، فَقَالَ: إِنِّي أَوْقِظُ الْوَسْطَانَ وَأَطْرُدُ الشَّيْطَانَ، قَالَ: «أَخْفِضْ قَلِيلًا».

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأُمِّ هَانِيءٍ وَأَنْسٍ وَأُمِّ سَلَمَةَ وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثُ أَبِي قَتَادَةَ. حَدِيثٌ غَرِيبٌ. وَإِنَّمَا أَسْنَدُهُ يَحْيَى بْنُ إِسْحَاقَ عَنْ حَمَّادِ بْنِ سَلَمَةَ، وَأَكْثَرُ النَّاسِ إِنَّمَا رَوَوْا هَذَا الْحَدِيثَ عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبِيحٍ مُرْسَلًا.

٤٤٨ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ نَافِعِ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمِ الْعَبْدِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ عَائِشَةَ قَالَتْ: قَامَ النَّبِيُّ ﷺ بآيَةٍ مِنَ الْقُرْآنِ لَيْلَةً. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده صحيح] أبو بكر هو محمد بن أحمد بن نافع، وللحديث شاهد حسن عند ابن ماجه، ح: ١٣٥٠ والنسائي: ١٧٧/٢، ح: ١٠١١.

[1] Reciting them audibly.

Comments:

It is proven from this *Hadīth* that reading one Verse again and again and reflecting deeply upon its meaning is permissible; because the Prophet ﷺ completed all his prayer standing during the night by reading just this one verse: "If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the Almighty, the All - Wise". [5: 118]

But to understand from this that he ﷺ did not even read *Sūrah Al-Fātiḥah* is 'an astonishing logic'; he was praying individually and it is *Wājib* for an individual to read *Fātiḥah* even according to the *Aḥnāf* as well, to abandon *Wājib* is nearly unlawful, and it requires that the prayer be repeated and it will be a great sin if not repeated.

449. ‘Abdullāh bin Abī Qais narrated: "I asked ‘Āishah how the recitation of the Prophet ﷺ was at night. [Would he recite silently or audibly?] So she said: ‘He would do both of those. Sometimes he was silent with his recitation and sometimes it was audible.’ So I said: ‘All praise is due to Allāh, the One who made the matter broad.’" (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ Gharīb*.

٤٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: سَأَلْتُ عَائِشَةَ كَيْفَ كَانَ قِرَاءَةُ النَّبِيِّ ﷺ بِاللَّيْلِ؟ [أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ؟] فَقَالَتْ: كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ، رُبَّمَا أَسْرَرَ بِالْقِرَاءَةِ وَرُبَّمَا جَهَرَ فَقُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ غَرِيبٌ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الوتر، باب: في وقت الوتر، ح: ١٤٣٧ عن قتيبة بن سعيد به وصححه ابن خزيمة، ح: ١١٦٠ والحاكم على شرط مسلم: ٣١٠/١ ووافقه الذهبي وأصله في صحيح مسلم، ح: ٢٦/٣٠٧.

Chapter 213. What Has Been Related About The Virtue Of Voluntary *Ṣalāt* In The House

450. Zaid bin Thābit narrated that the Prophet ﷺ said: "The most virtuous prayer of yours is in your homes, except for the obligatory." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Umar bin Al-Khattāb, Jābir bin ‘Abdullāh, Abū Sa‘eed, Abū Hurairah, Ibn ‘Umar,

(المعجم ٢١٣) - بَابُ مَا جَاءَ فِي فَضْلِ صَلَاةِ التَّطَوُّعِ فِي الْبَيْتِ (التحفة ٢١٤)

٤٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ بْنُ أَبِي هِنْدٍ عَنْ سَالِمِ أَبِي النَّصْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْضَلُ صَلَاتِكُمْ فِي بُيُوتِكُمْ إِلَّا الْمَكْتُوبَةَ».

[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ بْنِ الْخَطَّابِ

‘Aishah, ‘Abdullāh bin Sa‘d, and Zaid bin Khālīd Al-Juhani.

Abū ‘Eisā said: The *Ḥadīth* of Zaid bin Thābit is a *Hasan Ḥadīth*.

They have differed in the narration of this *Ḥadīth*. Mūsā bin ‘Uqbah and Ibrāhīm bin Abī An-Naḍr [from Abū An-Naḍr] narrated it *Marfū‘*.

Some of them narrated it in *Mawqūf* form: Mālīk [bin Anas] narrated it from Abū An-Naḍr and he did not narrate it in *Marfū‘* form. But the *Marfū‘* narration is more correct.

وجابِرُ بْنُ عَبْدِ اللَّهِ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ
وَأَبْنِ عُمَرَ وَعَائِشَةَ وَعَبْدُ اللَّهِ بْنُ سَعْدٍ وَزَيْدُ
ابْنِ خَالِدِ الْجُهَنِيِّ.

قَالَ أَبُو عِيْسَى: حَدِيثُ زَيْدِ بْنِ ثَابِتٍ
حَدِيثٌ حَسَنٌ.

وَقَدْ اخْتَلَفُوا فِي رِوَايَةِ هَذَا الْحَدِيثِ،
فَرَوَاهُ مُوسَى بْنُ عُقْبَةَ وَإِبْرَاهِيمُ بْنُ أَبِي النَّضْرِ
[عَنْ أَبِي النَّضْرِ] مَرْفُوعًا.

وَأَوْفَقَهُ بَعْضُهُمْ وَرَوَاهُ مَالِكُ [بْنُ أَنَسٍ]
عَنْ أَبِي النَّضْرِ وَلَمْ يَرْفَعْهُ، وَالْحَدِيثُ
الْمَرْفُوعُ أَصَحُّ.

تخريج: متفق عليه وأخرجه مسلم، صلاة المسافرين، باب استحباب صلاة النافلة في بيته ... الخ، ح: ٧٨١ من حديث محمد بن جعفر به مطولاً والبخاري، ح: ٧٣١ من حديث سالم أبي النضر به * وفي الباب عن عمر بن الخطاب [ابن ماجه، ح: ١٣٧٥] وجابر بن عبدالله [مسلم، ح: ٧٧٨] وأبي سعيد [ابن ماجه، ح: ١٣٧٦] وأبي هريرة [مسلم، ح: ٧٨٠] وابن عمر [يأتي: ٤٥١] وعائشة [أحمد: ٦٥/٦] وعبدالله بن سعد [ابن ماجه، ح: ١٣٧٨] والترمذي في الشمائل، ح: ٢٩٦] وزيد بن خالد الجهني [أحمد: ١٩٢/٥، ١١٤].

451. Ibn ‘Umar narrated that the Prophet ﷺ said: “Offer *Ṣalāt* in your homes, and do not turn them into graves.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*

٤٥١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا
عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ
نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ:
«صَلُّوا فِي بُيُوتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه وأخرجه البخاري، الصلاة، باب كراهية الصلاة في المقابر، ح: ٤٣٢ ومسلم، ح: ٧٧٧ من حديث عبدالله بن عمر به.

Comments:

This *Ḥadīth* proves that offering *Ṣalāt* in the cemetery is not allowed and digging graves in homes is not right; however offering voluntary prayer in the home is more virtuous.

3. The Chapters On *Al-Witr*

(المعجم ٣) - أَبْوَابُ الْوَيْتْرِ (التحفة . . .)

Chapter 1. What Has Been Related About The Virtue Of *Al-Witr*

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ الْوَيْتْرِ (التحفة ٢١٥)

452. Khārijah bin Ḥudhāfah narrated: "Allāh's Messenger ﷺ came out to us and he said: 'Indeed Allāh has assisted you with a *Ṣalāt* that is better for you than red camels: *Al-Witr* which Allāh made for you between the '*Ishā*' prayer till *Al-Fajr* has begun.'" (*Da'if*)

[He said:] There are narrations on this topic from Abū Hurairah, 'Abdullāh bin 'Amr, Buraidah, and Abū Baṣrah [Al-Ghifārī] the Companion of the Prophet ﷺ.

Abū 'Eisā said: The *Ḥadīth* of Khārijah bin Ḥudhāfah is a *Gharīb Ḥadīth*, we do not know of it except from the narration of Yazīd bin Abī Ḥabīb. One of the *Muḥad-dithīn* (narrators of *Aḥādīth*) made a mistake regarding this *Ḥadīth*. He said: [From] 'Abdullāh bin Rāshid Az-Zurqī and this is wrong. [And Abū Baṣrah Al-Ghifārī's name is Ḥumail bin Baṣrah, and some of them call him Jamīl bin Baṣrah that is not correct. Abū Baṣrah Al-Ghifārī is another man who reports from Abū Dharr, and he is a nephew of Abū Dharr.]

٤٥٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ ابْنِ رَاشِدِ الرَّؤْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُرَّةِ الرَّؤْفِيِّ، عَنْ خَارِجَةَ بْنِ حُدَافَةَ أَنَّهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ أَمَدَّكُمْ بِصَلَاةٍ هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ، الْوَيْتْرِ جَعَلَهُ اللَّهُ لَكُمْ فِيمَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى أَنْ يَطْلُعَ الْفَجْرُ».

[قَالَ:] وفي البابِ عن أبي هريرة وعبد الله بن عمرو وبريدة وأبي بصرة [الغفاري] صاحب النبي ﷺ.

قَالَ أَبُو عِيْسَى: حَدِيثُ خَارِجَةَ بْنِ حُدَافَةَ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَزِيدَ ابْنِ أَبِي حَبِيبٍ.

وَقَدْ وَهَمَ بَعْضُ الْمُحَدِّثِينَ فِي هَذَا الْحَدِيثِ فَقَالَ: [عَنْ] عَبْدِ اللَّهِ بْنِ رَاشِدِ الرَّؤْفِيِّ وَهُوَ وَهْمٌ [فِي هَذَا وَأَبُو بَصْرَةَ الْغِفَارِيُّ اسْمُهُ حُمَيْلُ بْنُ بَصْرَةَ وَقَالَ بَعْضُهُمْ: حَمَيْلُ بْنُ بَصْرَةَ وَلَا يَصِحُّ وَأَبُو بَصْرَةَ الْغِفَارِيُّ رَجُلٌ آخَرُ يَرُوي عَنْ أَبِي ذَرٍّ وَهُوَ ابْنُ أَخِي أَبِي ذَرٍّ].

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الوتر، باب استحباب الوتر، ح: ١٤١٨ عن قتيبة به وقال ابن حبان: "إسناده منقطع ومثته باطل" وصححه الحاكم: ٣٠٦/١ والذهبي (!) وللحديث شواهد صحيحة عند الطبراني في مسند الشاميين (نصب الراية: ١١١/٢) وأحمد: ٧/٦ وغيرهما دون قوله: "هي خير لكم من حمر النعم" * وفي الباب عن أبي هريرة [أحمد: ٤٤٣/٢ وابن خزيمة، ح: ١٠٧١] وعبدالله بن عمرو [أحمد: ١٨٠/٢، ٢٠٨] وبريدة [أبو داود، ح: ١٤١٩] وأبي بصرة الغفاري [أحمد: ٧/٦، ٣٩٧].

Comments:

Amaddah means to increase, to send reinforcement and to help. The voluntary prayer is a reinforcement and help for the obligatory prayer, and it makes up for any deficiency in the obligatory prayer.

Chapter 2. What Has Been Related About *Al-Witr* Is Not Incumbent

453. 'Alī said: "Al-Witr is not incumbent like your obligatory prayers, but it is a *Sunnah* of Allāh's Messenger ﷺ who said: "Indeed Allāh is *Witr* (One), and He loves *Al-Witr*, so perform *Al-Witr* O people of the Qur'an." (*Da'if*)

[He said:] There are narrations on this topic from Ibn 'Umar, Ibn Mas'ūd, and Ibn 'Abbās.

Abū 'Eīsā said: The *Hadīth* of 'Alī is a *Hasan Hadīth*.

(المعجم ٢) - بَابُ مَا جَاءَ أَنَّ الْوَيْتْرَ
لَيْسَ بِحَتْمٍ (التحفة ٢١٦)

٤٥٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو بَكْرِ
ابْنُ عِيَّاشٍ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَاصِمِ بْنِ
ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: الْوَيْتْرُ لَيْسَ بِحَتْمٍ
كَصَلَاتِكُمْ الْمَكْتُوبَةِ، وَلَكِنْ سَنَّ رَسُولُ اللَّهِ
ﷺ قَالَ: «إِنَّ اللَّهَ وَتَرُّ يُحِبُّ الْوَيْتْرَ، فَأَوْتِرُوا
يَا أَهْلَ الْقُرْآنِ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَمْرٍ وَابْنِ
مَسْعُودٍ وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَلِيٍّ حَدِيثٌ
حَسَنٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الوتر، ح: ١١٦٩ والنسائي: ٢٢٨/٣، ٢٢٩، ح: ١٦٧٦ من حديث أبي بكر بن عياش به ولم ينفرد به، وأبو إسحاق عن ابن خزيمة، ح: ٤٨٣٤، ٥٨/٢ والموطأ: ١/١٢٤ وابن مسعود، [أبو داود، ح: ١٤١٧] وابن عباس [أحمد: ٣٣١/١].

454. Sufyān Ath-Thawrī and others reported from Abū Ishāq, from 'Āshim bin Damrah, that 'Alī said:

٤٥٤ - وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُهُ عَنْ
أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ

“*Al-Witr* is not incumbent like the status of the obligatory prayers, but it is a *Sunnah* which Allāh’s Messenger ﷺ practiced.”

That was narrated to us by Bundār (who said): “‘Abdur-Rahmān bin Mahdī narrated to us from Sufyān, [from Abū Ishāq.]”

This is more correct than the narration of Abū Bakr bin ‘Ayyāsh. (A narrator in *Hadīth* no. 453)

Manṣūr bin Al-Mu‘tamir reported a narration from Abū Ishāq which is similar to that of Abū Bakr bin ‘Ayyāsh.

عَلَيّْ قَالَ: الْوَيْتْرُ لَيْسَ بِحَتْمٍ كَهَيْئَةِ الصَّلَاةِ الْمَكْتُوبَةِ، وَلَكِنْ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ.

حَدَّثَنَا بِذَلِكَ بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، [عَنْ أَبِي إِسْحَاقَ].

وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي بَكْرٍ بْنِ عَيَّاشٍ.

وَقَدْ رَوَى مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ أَبِي إِسْحَاقَ نَحْوَ رِوَايَةِ أَبِي بَكْرٍ بْنِ عَيَّاشٍ.

تخریج: [حسن] وأخرجه النسائي: ٣/٢٢٩، ح: ١٦٧٧ (قيام الليل، باب الأمر بالوتر) من حديث سفیان الثوري به وللحديث شواهد منها الحديث السابق: ٤٥٣.

Comments:

1. If *Witr* means the night and *Tahajjud* prayer, then the People of Qur’an can be those who have memorised it and are well-versed in it. If it means the known *Witr* prayer, then this means all the Muslim who believe in the Qur’an.
2. Although the *Witr* prayer is not a compulsory duty, yet the status of *Witr* prayer is highly stressed upon as are the *Sunnah* of *Fajr* prayer, when compared to other usual voluntary worship.

The Prophet ﷺ would not miss them during a journey and in residence. [*Nailul-Awtār*: 3 / 33; *Al-Mughnī*: 2 / 591 - 594]

Chapter 3. What Has Been Related About It Being Disliked To Sleep Before *Al-Witr*

(المعجم ٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ النَّوْمِ قَبْلَ الْوَيْتْرِ (التحفة ٢١٧)

455. Abū Hurairah narrated: “Allāh’s Messenger ﷺ ordered me to perform *Al-Witr* before sleeping.” (*Hasan*)

‘Eisā bin Abī ‘Azzah said: “Ash-Sha‘bī would perform *Al-Witr* during the first part of the night and then sleep.”^[1]

٤٥٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا زَكَرِيَّا

ابْنُ أَبِي زَائِدَةَ عَنْ إِسْرَائِيلَ، عَنْ عَيْسَى بْنِ أَبِي عَزَّةَ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي ثَوْرٍ الْأَزْدِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُوتِرَ قَبْلَ أَنْ أَنْامَ.

[1] Both of whom are narrators for this *Hadīth*.

[He said:] There is something on this topic from Abū Dharr.

Abū 'Eisā said: The *Hadīth* of Abū Hurairah is a *Ḥasan Gharīb Hadīth* from this route.

Abū Thawr Al-Azadi's name is Ḥabīb bin Abī Mulaikah.

There are those among the people of knowledge – among the Companions of the Prophet ﷺ and those after them – who prefer that a man not sleep until he has performed *Witr*.

It has been related that the Prophet ﷺ said: "Whoever among you fears that he will not awaken at the end of the night, then let him perform *Witr* at its beginning. And whoever among you expects to arise at the end of the night, then let him perform *Witr* at the end of the night. Indeed the recitation of the Qur'an at the end of the night is attended,^[1] and it is more virtuous."

That was narrated to us by Hannād (who said): "Abū Mu'āwiyah narrated [that] to us, from Al-A'mash, from Abū Sufyān, from Jābir, from the Prophet ﷺ.

قَالَ عَيْسَى بْنُ أَبِي عَزَّةَ، وَكَانَ الشَّعْبِيُّ يُؤَيِّرُ أَوَّلَ اللَّيْلِ ثُمَّ يَنَامُ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ.

قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

وَأَبُو ثَوْرٍ الْأَزْدِيُّ اسْمُهُ حَبِيبٌ بْنُ أَبِي مَلِيكَةَ.

وَقَدْ اخْتَارَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ أَنْ لَا يَنَامَ الرَّجُلُ حَتَّى يُؤَيِّرَ.

وَرُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ خَشِيَ مِنْكُمْ أَنْ لَا يَسْتَيْقِظَ مِنْ آخِرِ اللَّيْلِ فَلْيُؤَيِّرْ مِنْ أَوَّلِهِ، وَمَنْ طَمَعَ مِنْكُمْ أَنْ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُؤَيِّرْ مِنْ آخِرِ اللَّيْلِ، فَإِنَّ قِرَاءَةَ الْقُرْآنِ فِي آخِرِ اللَّيْلِ مَحْضُورَةٌ، وَهِيَ أَفْضَلُ».

حَدَّثَنَا بِذَلِكَ هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ [بِذَلِكَ].

تخريج: [إسناده حسن] وأخرجه الدارقطني - ومن طريقه المزي في تهذيب الكمال: ٢١/ ١٣٠ - من حديث أبي كريب محمد بن العلاء به مطولاً وأخرجه النسائي في الكبرى، ح: ٤٥٥ مختصراً من حديث يحيى بن زكريا بن أبي زائدة به، طرفه الآخر في الأمر بركعتي الفجر وللحديث شواهد * وفي الباب عن أبي ذر [النسائي، ح: ٢٤٠٦] * حديث: "من خشي منكم . . . إلخ وأخرجه مسلم، ح: ٧٥٥/ ١٦٢ (صلاة المسافرين، باب من خاف أن لا يقوم من آخر الليل فليوتر أوله) من حديث أبي معاوية الضرير به.

Comments:

He who has essential worldly or religious commitments at night, which are necessary to be discharged, and it is hard for him to get up in the last part of night, he should perform *Witr* prayer before going to sleep.

[1] Meaning, attended by the angels of mercy. (*Tuhfat Al-Ahwadhī*)

Chapter 4. What Has Been Related About *Al-Witr* During The Beginning Of The Night And Its End

(المعجم ٤) - بَابُ مَا جَاءَ فِي الْوَيْتْرِ مِنْ أَوَّلِ اللَّيْلِ وَآخِرِهِ (التحفة ٢١٨)

456. Masrūq narrated that he asked ‘Āishah about the *Witr* of the Prophet ﷺ. She said: “He would perform *Witr* during all of the night; (either) its beginning, its middle, or its end. So when he died, his *Witr* ended, during the approach of *As-Sahar*.”^[1] (*Ṣaḥīḥ*)

Abū ‘Eisā said: Abū Ḥaṣīn’s name is ‘Uthmān bin ‘Āṣim Al-Asadī.

[He said:] There are narrations on this topic from ‘Alī, Jābir, Abū Mas‘ūd Al-Anṣārī, and Abū Qatādah.

Abū ‘Eisā said: The *Hadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Hadīth*.

This is the view chosen by some of the people of knowledge, that *Al-Witr* is at the end of the night.

٤٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ: حَدَّثَنَا أَبُو حَاصِبٍ عَنْ يَحْيَى ابْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ وَيْتْرِ النَّبِيِّ ﷺ؟ فَقَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرْتُ أَوَّلَهُ وَأَوْسَطَهُ وَآخِرَهُ، فَانْتَهَى وَيْتْرُهُ حِينَ مَاتَ فِي وَجْهِ السَّحَرِ.

قَالَ أَبُو عِيْسَى: أَبُو حَاصِبٍ اسْمُهُ عُثْمَانُ ابْنُ عَاصِمٍ الْأَسَدِيُّ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيِّ وَجَابِرٍ وَأَبِي مَسْعُودِ الْأَنْصَارِيِّ وَأَبِي قَتَادَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ: الْوَيْتْرُ مِنْ آخِرِ اللَّيْلِ.

تخريج: متفق عليه وأخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل... إلخ، ح: ٧٤٥ من حديث أبي حصين والبخاري، ح: ٩٩٦ من حديث مسروق به * وفي الباب عن علي [ابن ماجه، ح: ١١٨٦] وجابر [تقدم تحت، ح: ٤٥٥] وأبي مسعود الأنصاري [أحمد: ١١٩/٤] وأبي قتادة [أبو داود، ح: ١٤٣٤].

Comments:

During the last part of night, the heart and mind are fully present for not being engaged in worldly matters, the angels of mercy descend down, Allāh ﷻ descends to the earth’s heaven to listen and respond to the pleadings and requests of the slaves; therefore if one is able to get up for the night prayer, he should perform *Witr* in the last part of night.

[1] Meaning, at the end of his life, he ﷺ performed *Witr* during the last part of the night. *As-Sahar* is the period before *Fajr*. (See *Tuhfat Al-Ahwadhī*)

Chapter 5. What Has Been Related About Seven (*Rak'ah*) For *Al-Witr*

457. Umm Salamah narrated: "The Prophet ﷺ would perform *Witr* with thirteen [*Rak'ah*]. When he was older and became weak he performed *Witr* with seven." (*Sahih*)

[He said:] There is a narration on this topic from 'Aishah, may Allah be pleased with her.

Abū 'Eisā said: The *Hadith* of Umm Salamah is a *Hasan Hadith*.

It has been reported that the Prophet ﷺ would perform *Al-Witr* with thirteen with eleven, with nine, with seven, with five, with three, and with one.

Regarding the meaning of what has been reported about the Prophet ﷺ praying *Witr* with thirteen, Ishāq bin Ibrāhīm said: "It only means that he would pray thirteen *Rak'ah* during the night including *Al-Witr*. So the night prayer was included in *Al-Witr*."

He related a *Hadith* about that from 'Aishah.

He also argued using a report that the Prophet ﷺ said: "Perform *Al-Witr* O people of the Qur'an."

He said: He only meant the night prayer by that, as if to say that the night prayer is only to be performed by those who know the Qur'an.

(المعجم ٥) - بَابُ مَا جَاءَ فِي الْوَيْتْرِ

بِسَبْعٍ (التحفة ٢١٩)

٤٥٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ

عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى ابْنِ الْجَزَارِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُوَيْتِرُ بِثَلَاثِ عَشْرَةَ [رَكْعَةً] فَلَمَّا كَبُرَ وَضَعَفَ أُوتِرَ بِسَبْعٍ.

[قَالَ:] [وفي البابِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.

قَالَ أَبُو عِيسَى: حَدِيثُ أُمِّ سَلَمَةَ حَدِيثٌ حَسَنٌ.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ الْوَيْتْرُ بِثَلَاثِ عَشْرَةَ وَإِحْدَى عَشْرَةَ وَتِسْعٍ وَسَبْعٍ وَخَمْسٍ وَثَلَاثٍ وَوَاحِدَةٍ.

قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: مَعْنَى مَا رُوِيَ أَنَّ النَّبِيَّ ﷺ كَانَ يُوَيْتِرُ بِثَلَاثِ عَشْرَةَ قَالَ: إِنَّمَا مَعْنَاهُ أَنَّهُ كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً مَعَ الْوَيْتْرِ فَتُسَبِّتُ صَلَاةُ اللَّيْلِ إِلَى الْوَيْتْرِ.

وَرَوَى فِي ذَلِكَ حَدِيثًا عَنْ عَائِشَةَ.

وَاحْتَجَّ بِمَا رُوِيَ عَنِ النَّبِيِّ ﷺ [أَنَّهُ] قَالَ: «أُوَيْتِرُوا يَا أَهْلَ الْقُرْآنِ».

قَالَ: إِنَّمَا عُنِيَ بِهِ قِيَامُ اللَّيْلِ، يَقُولُ: إِنَّمَا قِيَامُ اللَّيْلِ عَلَى أَصْحَابِ الْقُرْآنِ.

تخريج: [صحيح] وأخرجه النسائي: ٢٣٧/٣، ٢٣٨، ح: ١٧٠٩ (قيام الليل، باب ذكر الاختلاف على حبيب بن أبي ثابت... إلخ) من حديث أبي معاوية الضرير به وصححه الحاكم

على شرط الشيخين: ٣٠٦/١ ووافقه الذهبي وللحديث شواهد كثيرة عند مسلم (٧٤٦) وغيره * وفي الباب عن عائشة [البخاري، ح: ١١٣٩ ومسلم، ح: ٧٤٦].

Comments:

The night prayer is named *Witr*, its number of *Rak'ah* and forms of performance used to be different depending upon the Prophet's ﷺ various times and circumstances. Usually, he would perform eleven *Rak'ah* including three *Witr*. Sometimes, he would begin with light and brief two *Rak'ah* that would make the number thirteen; sometimes, he would pray ten *Rak'ah* in sets of two and one *Witr* at the end. He would sometimes pray ten *Rak'ah* and three *Witr*, eight *Rak'ah* and three *Witr*, six *Rak'ah* and three *Witr*, four *Rak'ah* and three *Witr*, and sometimes he would pray five *Witr* sitting in *Tashah-hud* only once at the end. All various forms of *Witr* and night prayer reported from the Prophet ﷺ may be observed according to one's own circumstances and there is no need to make any misinterpretation.

Chapter 6. What Has Been Related About Five (*Rak'ah*) For *Al-Witr*

(المعجم ٦) - بَابُ مَا جَاءَ فِي الْوَيْتْرِ بِخَمْسٍ (التحفة ٢٢٠)

458. 'Āishah narrated: "The night prayer of Allāh's Messenger ﷺ was thirteen *Rak'ah*, five of which were his *Witr*, not sitting in any of them except at the end of them. When the *Mu'adh-dhin* called the *Adhān* he would stand to perform two light (*Rak'ah*)."
(*Ṣaḥīḥ*)

[He said:] There is a narration about this from Abū Ayyūb.

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Some of the people of knowledge, among the Companions of the Prophet ﷺ and others, held the view that *Al-Witr* was five [*Rak'ah*]. They said that one has to sit (for *Tashah-hud*) only in the last *Rak'ah*.

[Abū 'Eīsā said: I asked Abū Maṣ'ab Al-Madanī about this *Ḥadīth*, that the Prophet ﷺ would perform *Al-Witr* with nine and

٤٥٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ [الْكُوسَجُ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ صَلَاةَ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، يُوتِرُ مِنْ ذَلِكَ بِخَمْسٍ لَا يَجْلِسُ فِي شَيْءٍ مِنْهُنَّ، إِلَّا فِي آخِرِهِنَّ، فَإِذَا أَدَّانَ الْمُؤَدِّنُ قَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ.

قَالَ أَبُو عِيْسَى: وَحَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ الْوَيْتْرَ بِخَمْسٍ، وَقَالُوا: لَا يَجْلِسُ فِي شَيْءٍ مِنْهُنَّ إِلَّا فِي آخِرِهِنَّ.

[قَالَ أَبُو عِيْسَى: وَسَأَلْتُ أَبَا مَضْعَبِ الْمَدَنِيَّ، عَنْ هَذَا الْحَدِيثِ: كَانَ النَّبِيُّ ﷺ

seven, so I said: "How would one perform *Al-Witr* with nine and seven?" He said: "He would pray two, then two, and says the *Taslim*, then makes it *Witr* with one."

تخريج: وأخرجه مسلم، صلاة المسافرين، باب صلاة الليل وعدد ركعات النبي ﷺ في الليل... إلخ، ح: ٧٣٧ من حديث عبدالله بن نمير به * وفي الباب عن أبي أيوب [أبو داود، ح: ١٤٢٢ وابن ماجه، ح: ١١٩ والنسائي، ح: ١٧١١].

Comments:

Imām Shāfi‘ī, Sufyān Ath-Thawrī and some other *A‘immah* hold this view that while offering five *Rak‘ah Witr* the sitting of *Tashah-hud* will be made at the end of the fifth *Rak‘ah* and this is what the *Hadīth* implies.

Chapter 7. What Has Been Related About Three (*Rak‘ah*) For *Al-Witr*

(المعجم ٧) - بَابُ مَا جَاءَ فِي الْوَيْتْرِ
بِثَلَاثٍ (التحفة ٢٢١)

459. ‘Alī narrated: "Allāh’s Messenger ﷺ would perform *Al-Witr* with three, reciting nine *Sūrah* from the *Mufaṣṣal* in them, reciting three *Sūrah* in each *Rak‘ah* with Say: "Allāh is One."^[1] at the end of them." (*Da‘if*)

٤٥٩ - حَدَّثَنَا هَمَّادٌ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتِرُ بِثَلَاثٍ يَتْرَأُ فِيهِنَّ بِتِسْعِ سُورٍ مِنَ الْمُفْصَّلِ يَتْرَأُ فِي كُلِّ رَكْعَةٍ بِثَلَاثِ سُورٍ آخِرُهُنَّ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

[He said:] There are narrations on this topic from ‘Imrān bin Ḥuṣain, ‘Āishah, Ibn ‘Abbās, Abū Ayyūb, and ‘Abdur-Raḥmān bin Abza from Ubayy bin Ka‘b.

[قَالَ:] وفي البابِ عنِ عِمْرَانَ بْنِ حُصَيْنٍ وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَأَبِي أَيُّوبَ وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي بَرْزَى عَنْ أَبِي بَنْ كَعْبٍ. وَيُرْوَى أَيْضًا عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَرْزَى عَنِ النَّبِيِّ ﷺ.

There is also a narration from ‘Abdur-Raḥman bin Abzā from the Prophet ﷺ.

هَكَذَا رَوَى بَعْضُهُمْ فَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي.

This is how some of them narrated it; without them mentioning Ubayy in it.

Some of them mentioned it from ‘Abdur-Raḥmān bin Abza from Ubayy bin Ka‘b.

وَذَكَرَ بَعْضُهُمْ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَرْزَى، عَنْ أَبِي.

Abū ‘Eisā said: There are those

[1] *Al-Ikhlāṣ* 112.

among the people of knowledge among the Companions of the Prophet ﷺ and others who held this view, that a man should pray three for *Al-Witr*.

Sufyān said: "If one wishes to, he performs *Al-Witr* with five, if he wishes he performs *Al-Witr* with three, and if he wishes, he performs *Al-Witr* with one *Rak'ah*."

Sufyān said: "What is recommended is that he perform *Al-Witr* with three *Rak'ah*."

This is the view of Ibn Al-Mubārak and the people of Al-Kūfah.

قَالَ أَبُو عَيْسَى: وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ إِلَى هَذَا، وَرَأَوْا أَنْ يُوتَرَ الرَّجُلُ بِثَلَاثٍ.

قَالَ سُفْيَانُ: إِنْ شِئْتَ أَوْتَرْتَ بِخَمْسٍ، وَإِنْ شِئْتَ أَوْتَرْتَ بِثَلَاثٍ، وَإِنْ شِئْتَ أَوْتَرْتَ بِرَكْعَةٍ.

قَالَ سُفْيَانُ: وَالَّذِي أَسْتَحِبُّ: أَنْ أَوْتَرَ بِثَلَاثِ رَكَعَاتٍ.

وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَأَهْلِ الْكُوفَةِ.

تخریج: [إسناده ضعيف جداً] وأخرجه أحمد: ٨٤/١ من حديث أبي بكر بن عياش به مختصراً، وتابعه إسرائيل عن أبي إسحاق به، الحارث الأعور ضعيف جداً * وفي الباب عن عمران ابن حصين [لعله يشير إلى حديث النسائي، ح: ١٧٤٤] وعائشة [تقدم: ٤٣٩] وابن عباس [يأتي: ٤٦٢] وأبي أيوب [تقدم ذكره في تخریج، ح: ٤٥٨] وعبدالرحمن بن أبزي عن أبي بن كعب [ابن ماجه، ح: ١١٨٢ والنسائي، ح: ١٧٠٠] * حديث عبدالرحمن بن أبزي عن النبي ﷺ عند النسائي وأثر هشام بن حسان عن محمد بن سيرين ضعيف: هشام عنن وهو مدلس والمتن صحيح بأدلة أخرى.

460. Muḥammad bin Sīrīn said: "They would perform *Al-Witr* with five, with three, and with one *Rak'ah*, and they considered all of that to be good." (*Da'if*)

٤٦٠ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّلَقَانِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ هِشَامِ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: كَانُوا يُوتِرُونَ بِخَمْسٍ وَبِثَلَاثٍ وَبِرَكْعَةٍ، وَيَرَوْنَ كُلَّ ذَلِكَ حَسَنًا.

تخریج: [إسناده ضعيف] انظر الحديث السابق.

Comments:

None has this view other than the *Ahnāf* that the *Witr* is only three *Rak'ah*, neither less nor more; and according to them, three *Rak'ah* of *Witr* are performed like *Maghrib* prayer, while the Prophet ﷺ prohibited praying three *Rak'ah* of *Witr* like *Maghrib*.

Chapter 8. What Has Been Related About One (*Rak'ah*) For *Al-Witr*

(المعجم ٨) - بَابُ مَا جَاءَ فِي الْوَيْتْرِ
بِرَكْعَةٍ (التحفة ٢٢٢)

461. Anas bin Sīrīn narrated that he asked Ibn ‘Umar about the length of the two *Rak'ah* (before) *Al-Fajr*. He said: “The Prophet ﷺ would pray two and two during the night, and he would perform *Al-Witr* with one *Rak'ah*. And he would pray two *Rak'ah* while he was hearing the *Adhān* [meaning that they were light].” (*Sahīh*)

[He said:] There are narrations on this topic from ‘Āishah, Jābir, Al-Faḍl bin ‘Abbās, Abū Ayyūb, and Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Sahīh Ḥadīth*.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and the *Tābi‘īn*. They thought that a man should separate between two *Rak'ah* and a third, performing *Al-Witr* with one *Rak'ah*.

This is the view of Mālik, Ash-Shāfi‘ī, Aḥmad, and Ishāq.

تخریج: متفق عليه وأخرجه البخاري، الوتر، باب ساعات الوتر، ح: ٩٩٥ ومسلم، ح: ٧٤٩ من حديث حماد بن زيد به * وفي الباب عن عائشة [تقدم: ٤٤٠، ٤٤١] وجابر [ابن خزيمة، ح: ١٠٧٥، ١٢٦١] والفضل بن عباس، [أبو داود، ح: ١٣٥٥] وأبي أيوب [أبو داود: ١٤٢٢] وابن عباس [مسلم، ح: ٧٥٣].

Comments:

The true opinion is that every form of prayers proven from the Messenger of Allāh ﷺ is correct and authentic. The form of praying three *Witr* is that one *Rak'ah* of *Witr* is usually performed separate and sometimes three *Rak'ah* may be offered together. [*Nailul-Awṭār*: 3/35, *Al-Mughnī*: 2/578]

٤٦١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَأَلْتُ ابْنَ عُمَرَ فَقُلْتُ: أُطِيلُ فِي رَكْعَتِي الْفَجْرِ؟ فَقَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنَى مَثْنَى، وَيُوتِرُ بِرَكْعَةٍ، وَكَانَ يُصَلِّي الرَّكْعَتَيْنِ وَالْأَذَانَ فِي أُذُنِهِ [يَعْنِي يُخَفِّفُ].

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَجَابِرٍ وَالْفَضْلِ بْنِ عَبَّاسٍ وَأَبِي أَيُّوبَ وَابْنِ عَبَّاسٍ. قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ: رَأَوْا أَنْ يَفْصَلَ الرَّجُلُ بَيْنَ الرَّكْعَتَيْنِ وَالتَّالِثَةِ، يُوتِرُ بِرَكْعَةٍ. وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

Chapter 9. What Has Been Related [About] What is Recited During *Al-Witr*

(المعجم ٩) - بَابُ مَا جَاءَ [فِي] مَا يُقْرَأُ [بِهِ] فِي الْوُتْرِ (التحفة ٢٢٣)

462. Ibn ‘Abbās narrated: “Allāh’s Messenger ﷺ would recite during *Al-Witr*: ‘Glorify the Name of your Lord the Most High’,^[1] and, ‘say: O you disbelievers!’^[2] and, ‘say: Allāh is One,’^[3] in each *Rak‘ah*.”^[4] (*Sahih*)

٤٦٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الْوُتْرِ بِـ«سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى»، وَ«قُلْ يَا أَيُّهَا الْكَافِرُونَ»، وَ«قُلْ هُوَ اللَّهُ أَحَدٌ» فِي رُكْعَةِ رَعْمَةٍ.

[He said:] There are narrations on this topic from ‘Alī, ‘Āishah, ‘Abdur-Rahmān bin Abzā from Ubayy bin Ka‘b, [and it has been reported from ‘Abdur-Rahmān bin Abzā] from the Prophet ﷺ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَعَبْدِ الرَّحْمَنِ بْنِ أَبِي بَرزَةَ، عَنْ أَبِي بَنِي كَعْبٍ [وَيُرْوَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَرزَةَ] عَنِ النَّبِيِّ ﷺ.

Abū ‘Eīsā said: It has been reported that the Prophet ﷺ would recite *Al-Mu‘awwidhatain*; and, ‘say: Allāh is One’, in the third *Rak‘ah*.

قَالَ أَبُو عِيْسَى: وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَرَأَ فِي الْوُتْرِ فِي الرَّكْعَةِ الثَّلَاثَةِ بِالْمُعَوِّذَتَيْنِ وَقُلْ هُوَ اللَّهُ أَحَدٌ.

What is preferred by most of the people of knowledge among the Companions of the Prophet ﷺ and those after them is to recite: Glorify the Name of your Lord the Most High,^[5] and; “Say: O you disbelievers!”^[6] and; “Say: Allāh is One”,^[7] reciting one of these *Sūrah* in each *Rak‘ah*.

وَالَّذِي اخْتَارَهُ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ أَنْ يَقْرَأَ بِـ«سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى»، وَ«قُلْ يَا أَيُّهَا الْكَافِرُونَ» وَ«قُلْ هُوَ اللَّهُ أَحَدٌ». يَقْرَأُ فِي كُلِّ رُكْعَةٍ مِنْ ذَلِكَ بِسُورَةٍ.

تخريج: [صحيح] وأخرجه النسائي ٢٣٦/٣، ح: ١٧٠٣، وابن ماجه، ح: ١١٧٢ من حديث أبي إسحاق به وله شواهد عند النسائي، ح: ١٧٠٠ الدارقطني (٣١/٤ ح ١٦٤٤) وغيرهما * وفي

[1] *Al-A‘lā* 87.

[2] *Al-Kāfirūn* 109.

[3] *Al-Ikhlās* 112.

[4] See *Tuhfat Al-Ahwadhī*.

[5] *Al-A‘lā* 87.

[6] *Al-Kāfirūn* 109.

[7] *Al-Ikhlās* 112.

الباب عن علي [تقدم: ٤٥٩] وعائشة [يأتي: ٤٦٣] وعبدالرحمن بن أبزي عن أبي بن كعب [النسائي، ح: ١٧٠٠ وابن ماجه، ح: ١١٨٢] وعن عبدالرحمن بن أبزي عن النبي ﷺ.

463. ‘Abdul-‘Azīz bin Juraij said: “I asked ‘Āishah about what (recitation) Allāh’s Messenger would perform *Al-Witr* with. She said: ‘In the first he would recite: Glorify the Name of your Lord the Most High,^[1] in the second: Say: O you disbelievers!,^[2] and in the third: Say: Allāh is One”^[3] and, *Al-Mu’awwidhatain.*” (*Da‘īf*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan Gharīb*.

[He said:] This Abū ‘Abdul-‘Azīz is the son of Ibn Juraij the companion of ‘Aṭā’.

And Ibn Juraij’s name is ‘Abdul-Mālik bin ‘Abdul-‘Azīz bin Juraij.

This *Hadīth* has been reported by Yahya bin Sa‘eed Al-Anṣārī from ‘Amrah, from ‘Āishah, from the Prophet ﷺ.

٤٦٣ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ الْبَصْرِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ عَنْ خُصَيْفٍ، عَنْ عَبْدِ الْعَزِيزِ ابْنِ جُرَيْجٍ، قَالَ: سَأَلْتُ عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ يُؤْتِرُ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: كَانَ يَقْرَأُ فِي الْأُولَى بِ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَفِي الثَّانِيَةِ بِ﴿قُلْ يَتَّخِذُ الْكٰفِرُونَ﴾، وَفِي الثَّلَاثَةِ بِ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَالْمُعَوَّدَتَيْنِ.

قَالَ أَبُو عَيْسَى: وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. [قَالَ:] وَعَبْدُ الْعَزِيزِ هَذَا هُوَ وَالِدُ ابْنِ جُرَيْجٍ صَاحِبِ عَطَاءٍ.

وَابْنُ جُرَيْجٍ اسْمُهُ عَبْدُ الْمَلِكِ بْنُ عَبْدِ الْعَزِيزِ ابْنِ جُرَيْجٍ. وَقَدْ رَوَى هَذَا الْحَدِيثَ يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الوتر، باب ما يقرأ في الوتر، ح: ١٤٢٤ وابن ماجه، ح: ١١٧٣ من حديث محمد بن سلمة به، وخصيف ضعيف ولبعض حديثه شواهد منها الحديث السابق.

Comments:

The mention of *Mu’awwidhatain* is not in the narration of Ibn ‘Abbās and Ubayy bin Ka’b ؓ; and some of the *A’immah* (like: Ahmad and Yahyā bin Ma’in) denied it; therefore only ‘*Qul Huwallāhu Aḥad*’ is preferred for recitation in the last *Rak’ah*.

Chapter 10. What Has Been Related About the *Qunūt* In *Al-Witr*

464. Al-Ḥasan bin ‘Alī [may Allāh

(المعجم ١٠) - بَابُ مَا جَاءَ فِي الْقُنُوتِ فِي الْوَتْرِ (التحفة ٢٢٤)
٤٦٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ

[1] *Al-A’lā* 87.
[2] *Al-Kāfirūn* 109.
[3] *Al-Ikhlāṣ* 112.

be pleased with them] said: "Allāh's Messenger ﷺ taught me some phrases to say during *Al-Witr*:

(*Allāhummahdinī fīman hadait, wa ā'finī fīman 'āfait, wa tawallanī fīman tawallait, wa bārik Lī fīmā 'āta'it, wa qīnī sharra mā qaḍait, fa Innaka taqḍī wa lā yuqḍā 'Alaik, wa innahu lā yadhillu man walait, tabārakta Rabbanā wa ta'ālait.*) 'O Allāh guide me among those You have guided, pardon me among those You have pardoned, befriend me among those You have befriended, bless me in what You have granted, and save me from the evil that You decreed. Indeed You decree, and none can pass decree upon You, indeed he is not humiliated whom You have befriended, blessed are You our Lord and Exalted.'" (*Ṣaḥīḥ*)

[He said:] There is a narration on this topic from 'Alī.

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan* we do not know of it except from this route, in the narration of Abū Al-Ḥawrā' As-Sa'dī, and his name is Rabī'ah bin Shaibān.

We do not know anything better than this about the *Qunūt* [in *Witr*] from the Prophet ﷺ.

The people of knowledge differ over the *Qunūt* in *Witr*. Ibn Mas'ūd held the view that the *Qunūt* was performed in *Al-Witr* throughout the year, and he preferred that the *Qunūt* be before the bowing (position).

This is the saying of some of the people of knowledge.

عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ [السَّعْدِيِّ] قَالَ: قَالَ الْحَسَنُ بْنُ عَلِيٍّ [رَضِيَ اللَّهُ عَنْهُمَا]: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوُتْرِ «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرًّا مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي الْحَوْرَاءِ السَّعْدِيِّ وَاسْمُهُ رَبِيعَةُ بْنُ شَيْبَانَ.

وَلَا نَعْرِفُ عَنِ النَّبِيِّ ﷺ فِي الْقُنُوتِ [فِي الْوُتْرِ] شَيْئًا أَحْسَنَ مِنْ هَذَا.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْقُنُوتِ فِي الْوُتْرِ، فَرَأَى عَبْدُ اللَّهِ بْنُ مَسْعُودٍ الْقُنُوتَ فِي الْوُتْرِ فِي السَّنَةِ كُلِّهَا، وَاخْتَارَ الْقُنُوتَ قَبْلَ الرُّكُوعِ.

وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَإِسْحَاقُ وَأَهْلُ الْكُوفَةِ.

وَقَدْ رُوِيَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَّهُ كَانَ لَا يَقْنُتُ إِلَّا فِي النَّصْفِ الْآخِرِ مِنْ رَمَضَانَ، وَكَانَ يَقْنُتُ بَعْدَ الرُّكُوعِ.

وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا.

وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ.

It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ishāq, and the people of Al-Kūfah.

It has been related that ‘Alī bin Abī Ṭālib would not say the *Qunūt* except in the latter half of Ramaḍān, and he would say the *Qunūt* after bowing.

Some of the people of knowledge followed this; it is the view of Ash-Shāfi‘ī and Aḥmad.

تخريج: [صحيح] وأخرجه النسائي: ٣/٢٤٨، ح: ١٧٤٦ عن قتيبة به وصححه ابن خزيمة، ح: ١٠٩٥ * أبو إسحاق تابعه يونس بن أبي إسحاق عند أحمد: ١/١٩٩ وابن الجارود، ح: ٢٧٢ وغيرهما وتابعهما شعبة عند ابن حبان، ح: ٥١٢، ٥١٣ مختصراً * وفي الباب عن علي [يأتي: ٣٥٦٦ والحاكم: ١/٣٠٦] وأثر علي ينظر فيه.

Chapter 11. What Has Been Related About A Man Who Sleeps Past *Al-Witr* Or Forgets It

465. Abū Sa‘eed Al-Khudrī narrated that Allāh’s Messenger ﷺ said: “Whoever sleeps past *Al-Witr* or forgets it, then let him pray it when he remembers it or when he awakens.” (*Sahih*)

تخريج: [صحيح] وأخرجه أبو داود، الوتر، باب: في الدعاء بعد الوتر، ح: ١٤٣١ بإسناد صحيح عن زيد بن أسلم به وصححه الحاكم على شرط البخاري: ١/٣٠٢ ووافقه الذهبي.

466. Zaid bin Aslam narrated from his father that the Prophet ﷺ said: “Whoever sleeps past his *Al-Witr* then let him pray it in the morning.” (*Sahih*)

[Abū ‘Eisā said:] This is more correct than the narration before it.

[Abū ‘Eisā said:] I heard Abū

(المعجم ١١) - بَابُ مَا جَاءَ فِي الرَّجْلِ
يَنَامُ، عَنِ الْوَيْتْرِ أَوْ يَنْسَى (التحفة ٢٢٥)

٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنِ الْوَيْتْرِ أَوْ نَسِيَهُ فَلْيُصَلِّ إِذَا ذَكَرَ وَإِذَا اسْتَيْقَظَ».

٤٦٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ نَامَ عَنْ وِتْرِهِ فَلْيُصَلِّ إِذَا أَصْبَحَ».

[قَالَ أَبُو عَيْسَى:] وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ.

Dāwūd As-Sijzī – that is; Sulaimān bin Al-Ash'ath saying: "I asked Aḥmad bin Ḥanbal about 'Abdur-Raḥmān bin Zaid bin Aslam. He said: "His brother, Abdullāh is tolerable."^[1]

[He said:] I heard Muḥammad mentioning that 'Alī bin 'Abdullāh said: 'Abdur-Raḥmān bin Zaid bin Aslam was weak, and he said: "Abdullāh bin Zaid bin Aslam is trustworthy."

[He said:] Some of the people of Al-Kūfah followed this *Ḥadīth*. They say that a man performs *Al-Witr* when he remembers, even if it was after the sun had risen. This is the view of Sufyān Ath-Thawri.

[قَالَ أَبُو عِيْسَى:] سَمِعْتُ أَبَا دَاوُدَ السَّجْزِيَّ يَعْني سُلَيْمَانَ بْنَ الْأَشْعَثِ يَقُولُ: سَأَلْتُ أَحْمَدَ بْنَ حَنْبَلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ ابْنِ أَسْلَمَ؟ فَقَالَ: أَحْوَهُ عَبْدُ اللَّهِ لَا بَأْسَ بِهِ. [قَالَ:] وَسَمِعْتُ مُحَمَّدًا يَذْكُرُ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ أَنَّهُ ضَعَّفَ عَبْدَ الرَّحْمَنِ بْنَ زَيْدِ بْنِ أَسْلَمَ، وَقَالَ: عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ أَسْلَمَ يَثِقُهُ. [قَالَ:] وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْكُوفَةِ إِلَى هَذَا الْحَدِيثِ. وَقَالُوا: يُوَيْتِرُ الرَّجُلُ إِذَا ذَكَرَ وَإِنْ كَانَ بَعْدَ مَا طَلَعَتِ الشَّمْسُ. وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ.

تخریج: [صحيح] انظر الحديث السابق * قول أحمد في عبدالله بن زيد بن أسلم، صحيح ثابت عنه، وكذا قول علي بن المديني.

Comments:

Imām Mālik, Aḥmad and Ash-Shāfi'ī are of the view that the making up of any missed *Witr* can only be done before *Fajr* prayer.

Chapter 12. What Has Been Related About Preceding The Morning With *Al-Witr*

(المعجم ١٢) - بَابُ مَا جَاءَ فِي مُبَادَرَةِ الصُّبْحِ بِالْوَيْتْرِ (التحفة ٢٢٦)

467. Ibn 'Umar narrated that the Prophet ﷺ said: "Precede the morning with *Al-Witr*." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٤٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ قَالَ: «بَادِرُوا الصُّبْحَ بِالْوَيْتْرِ». قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] It can be inferred from this statement that Imām Aḥmad attested to the reliability of 'Abdullāh bin Zaid bin Aslam and regarded his brother, Abdur-Raḥmān about whom he was asked as 'weak' but did not want to say so explicitly. This inference is supported by 'Alī bin 'Abdullāh, Al-Madīnī's classifying him ('Abdur-Raḥmān bin Zaid bin Aslam) as weak in the next paragraph.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الوتر، باب: في وقت الوتر، ح: ١٤٣٦ من حديث يحيى بن زكريا به وصححه ابن خزيمة، ح: ١٠٨٧ وابن حبان (الإحسان): ٢٤٣٦ ورواه مسلم، ح: ٧٥٠ من حديث ابن عمر.

468. Abū Sa‘eed Al-Khudrī narrated that Allāh’s Messenger ﷺ said: “Perform *Witr* before the morning comes upon you.” (*Sahih*)

٤٦٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا».

تخریج: وأخرجه مسلم، صلاة المسافرين، باب صلاة الليل مثنى مثنى، والوتر ركعة من آخر الليل، ح: ٧٥٤ من حديث معمر بن راشد به.

469. Ibn ‘Umar narrated that Allāh’s Messenger ﷺ said: “When *Fajr* begins, then every *Ṣalāt* of the night and *Al-Witr* have gone, so perform *Al-Witr* before *Fajr* begins.” (*Sahih*)

٤٦٩ - حَدَّثَنَا مَحْمُودُ بْنُ غِيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا طَلَعَ الْفَجْرُ فَقَدْ ذَهَبَ كُلُّ صَلَاةِ اللَّيْلِ وَالْوَيْتْرِ فَأَوْتِرُوا قَبْلَ طُلُوعِ الْفَجْرِ».

قَالَ أَبُو عِيسَى: وَسُلَيْمَانُ بْنُ مُوسَى قَدْ تَقَرَّرَ بِهِ عَلَى هَذَا اللَّفْظِ.

Abū ‘Eīsā said: Sulaimān bin Mūsā is alone with this wording.

It has been reported that the Prophet ﷺ said: “There is no *Witr* after the *Ṣubḥ* prayer.”

This is the saying of more than one of the people of knowledge.

It is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq; They did not think that *Al-Witr* could be performed after the *Ṣubḥ* prayer.

وَرَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا وِتْرٌ بَعْدَ صَلَاةِ الصُّبْحِ».

وَهُوَ قَوْلٌ غَيْرٌ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ.

وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ: لَا يَرَوْنَ الْوَيْتَرَ بَعْدَ صَلَاةِ الصُّبْحِ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ١٤٩/٢، ١٥٠ عن عبدالرزاق به وابن جريج صرح بالسماع عند ابن خزيمة: ١٤٨/٢ وأحمد وله طريق آخر عند مسلم، ح: ٧٥٠ وغيره * حديث: "لا وتر بعد صلاة الصبح" ضعيف، أخرجه ابن حبان، ح: ٦٧٤ والحاكم: ٣٠١/١، ٣٠٢ فيه فتادة مدلس وعنعن.

Comments:

The time of *Witr* prayer is until the break of dawn, if a person intentionally does not pray *Witr* before dawn, now he cannot pray after passing the time, but he can pray it even after dawn if he remained sleeping.

Chapter 13. What Has Been Related About ‘There Are No Two *Witr* In One Night’

470. Qais bin Talq bin ‘Alī narrated that his father said: I heard Allāh’s Messenger ﷺ saying: “There are no two *Witr* in one night.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Gharīb*.

The people of knowledge differ over the one who performs *Witr* during the beginning of the night and then he stands (in prayer) in its latter part. Some of the people of knowledge among the Companions of the Prophet ﷺ and those after them thought that the *Witr* is in incomplete and invalid. They said he is to connect a *Rak’ah* to it, praying whatever he wants, then he performs *Witr* at the end of his prayer, because there are no two *Witr* in a night. This was ascribed to by Ishāq.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that when one performs *Witr* during the first part of the night, then sleeps, then he gets up in the latter part, he prays what he wants to. It does not nullify his *Witr* so he leaves his *Witr* as it is. This is the saying of Sufyān Ath-Thawrī, Mālik bin Anas, Aḥmad, Ibn Al-Mubārak [Ash-Shāfi’ī and the people of Al-Kūfah]. This is more correct because more than one narration reports that the Prophet ﷺ did offer prayers after *Al-Witr*.

(المعجم ١٣) - بَابُ مَا جَاءَ لَا وَتْرَانٍ فِي لَيْلَةٍ (التحفة ٢٢٧)

٤٧٠ - حَدَّثَنَا هَنَّادٌ: أَخْبَرَنَا مُلَاذِمُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَدْرٍ عَنْ قَيْسِ ابْنِ طَلْقِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا وَتْرَانٍ فِي لَيْلَةٍ».
قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَاحْتَلَفَ أَهْلُ الْعِلْمِ فِي الَّذِي يُوتِرُ مِنْ أَوَّلِ اللَّيْلِ ثُمَّ يَقُومُ مِنْ آخِرِهِ، فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ نَقَضَ الْوَيْتْرَ، وَقَالُوا: يُضَيَّفُ إِلَيْهَا رَكْعَةٌ وَيُصَلِّي مَا بَدَأَ لَهُ، ثُمَّ يُوتِرُ فِي آخِرِ صَلَاتِهِ لِأَنَّهُ لَا وَتْرَانٍ فِي لَيْلَةٍ، وَهُوَ الَّذِي ذَهَبَ إِلَيْهِ إِسْحَاقُ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: إِذَا أُوْتِرَ مِنْ أَوَّلِ اللَّيْلِ ثُمَّ نَامَ ثُمَّ قَامَ مِنْ آخِرِهِ: فَإِنَّهُ يُصَلِّي مَا بَدَأَ لَهُ وَلَا يَنْقُضُ وِتْرَهُ وَيَدْعُ وِتْرَهُ عَلَى مَا كَانَ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَأَحْمَدَ وَابْنِ الْمُبَارَكِ [وَالشَّافِعِيِّ وَأَهْلَ الْكُوفَةِ] وَهَذَا أَصَحُّ لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ أَنَّ النَّبِيَّ ﷺ قَدْ صَلَّى بَعْدَ الْوَيْتْرِ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٢٢٩/٣، ٢٣٠، ح: ١٦٨٠ (قيام الليل، باب نهى النبي ﷺ عن الوترين في ليلة) عن هناد بن السري به مطولاً وصححه ابن خزيمة، ح: ١١٠١ وابن حبان، ح: ٦٧١ وحسنه الحافظ في الفتح: ٤٨١/٢.

471. Umm Salamah narrated: “The Prophet ﷺ would pray two *Rak’ah* after *Al-Witr*.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] Similar to this had been reported by Abū Umāmah, ‘Āishah, and more than one from the Prophet ﷺ.

٤٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ عَنْ مَيْمُونِ بْنِ مُوسَى الْمَرَّائِي، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَعْدَ الْوَيْتْرِ رَكَعَتَيْنِ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ نَحْوُ هَذَا عَنْ أَبِي أُمَامَةَ وَعَائِشَةَ وَعَبْرَ وَاحِدٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] وأخرجه ابن ماجه، ح: ١١٩٥ عن محمد بن بشار به وللحديث شواهد كثيرة، عند مسلم، ح: ١٢٦/٧٣٨ وغيره * حديث أبي أمامة [أحمد: ٢٦٠/٥، ٢٦٩] وعائشة [مسلم، ح: ٧٣٨ ب].

Comments:

If someone does not have the habit of getting up for the night prayer and he prays *Witr* prior to sleep after *Ishā’* as usual, and he then gets up unusually during the night and wants to offer prayer, he may do so, as it is the view of the four *A’immah* and the majority. However, he does not need to repeat the *Witr*.

Chapter 14. What Has Been Related About Performing *Al-Witr* On The Mount

(المعجم ١٤) - بَابُ مَا جَاءَ فِي الْوَيْتْرِ عَلَى الرَّاحِلَةِ (التحفة ٢٢٨)

472. Sa‘eed bin Yasār narrated: “I was with Ibn ‘Umar on a journey and I fell behind him. He said: ‘Where were you?’ I said: ‘I prayed *Al-Witr*.’ He said: ‘Is there not a good example for you in Allāh’s Messenger? I saw Allāh’s Messenger ﷺ performing *Al-Witr* on his mount.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٤٧٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: كُنْتُ [أُمِّي] مَعَ ابْنِ عُمَرَ فِي سَفَرٍ فَتَحَلَّفْتُ عَنْهُ فَقَالَ: أَيْنَ كُنْتُ؟ فَقُلْتُ: أَوْتَرْتُ، فَقَالَ أَلَيْسَ لَكَ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ؟ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُوَيْتِرُ عَلَى رَاحِلَتِهِ.

[قَالَ:] [وفي الباب عن ابن عباس].

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ

Some of the people of knowledge, among the Companions of the Prophet ﷺ and others, followed this. They held the view that a man could perform *Al-Witr* on his mount. This was the view of Ash-Shāfi'i, Aḥmad and Ishāq.

Some of the people of knowledge said that a man is not to perform *Al-Witr* on his mount, when he wants to perform *Al-Witr* he dismounts and prays it on the ground. This is the saying of some of the people of Al-Kūfah.

حَسَنٌ صَحِيحٌ.

وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ إِلَى هَذَا، وَرَأَوْا أَنْ يُوتَرَ الرَّجُلُ عَلَى رَاحِلَتِهِ. وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا يُوتَرُ الرَّجُلُ عَلَى الرَّاحِلَةِ فَإِذَا أَرَادَ أَنْ يُوتَرَ نَزَلَ فَأَوْتَرَ عَلَى الْأَرْضِ، وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْكُوفَةِ.

تخريج: وأخرجه البخاري، الوتر، باب الوتر على الدابة، ح: ٩٩٩ ومسلم، ح: ٣٦/٧٠٠ من حديث مالك به وهو في الموطأ: ١٢٤/١ (يحيى) * وفي الباب عن ابن عباس [ابن ماجه، ح: ١٢٠١].

Comments:

This is the opinion of the three *A'imma* that the *Witr* is not a compulsory duty (obligatory/*Wājib*), so praying it whilst on a ride is correct, and this is the right opinion; however if one wants to pray by getting off the ride, there is no objection for him.

Chapter 15. What Has Been Related About The *Duḥā* Prayer

473. Anas bin Mālik narrated that Allāh's Messenger ﷺ said: "Whoever prays twelve *Rak'ah* of *Ad-Duḥā*, Allāh will build a castle made of gold for him in Paradise." (*Da'if*)

[He said:] There are narrations on this topic from Umm Hāni', Abū Hurairah, Nu'aim bin Hammār, Abū Dharr, 'Āishah, Abū Umāmah, 'Utbah bin 'Abd As-Sulamī Ibn Abī Awfā, Abū Sa'eed, Zaid bin Arqam and Ibn 'Abbās.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي صَلَاةِ الضُّحَى (التحفة ٢٢٩)

٤٧٣ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي مُوسَى بْنُ فَلَانٍ بْنِ أَنَسٍ عَنْ عَمِّهِ ثُمَامَةَ بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الضُّحَى بِنْتِي عَشْرَةَ رَكْعَةً بَنَى اللَّهُ لَهُ قَصْرًا فِي الْجَنَّةِ مِنْ ذَهَبٍ».

[قَالَ:] [وفي الباب عن أم هانئ وأبي هريرة ونعيم بن همار وأبي ذر وعائشة وأبي

Abū ‘Eisā said: The *Hadīth* of Anas is a *Gharīb Hadīth*, we do not know of it except from this route.

أَمَامَةً وَعُتْبَةَ بْنِ عَبْدِ السَّلْمِيِّ وَابْنَ أَبِي أَوْفَى
وَأَبِي سَعِيدٍ وَزَيْدَ بْنَ أَرْقَمَ وَابْنَ عَبَّاسٍ .
قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ .

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة الضحى، ح: ١٣٨٠ عن أبي كريب به * موسى بن فلان مجهول (تقريب) * وفي الباب عن أم هانئ [يأتي: ٤٧٤] وأبي هريرة [يأتي: ٤٧٦] ونعيم بن همار [أبو داود، ح: ١٢٨٩] وأبي ذر [يأتي: ٤٧٥] وعائشة [مسلم، ح: ٧١٩] والترمذي في الشمائل، ح: ٢٨٧] وأبي أمامة [أحمد: ٥/ ٢٦٥] وعتبة بن عبد السلمي [الطبراني في الكبير: ١٧٤/٨]، ح: ٧٦٤٩، ص: ١٨٠، ح: ٧٦٦٣ وانظر: ١٢٩/١٧، ح: ٣١٧] وابن أبي أوفى [عبد بن حميد، ح: ٥٢٧] وأبي سعيد [يأتي: ٤٧٧] وزيد بن أرقم [مسلم، ح: ٧٤٨] وابن عباس [الطبراني في الأوسط: ٥/ ٢٢٥، ٢٢٦، ح: ٤٤٤٦].

Comments:

Ishrāq prayer, a little while after the sunrise and *Duḥā* after the sun has risen high, is encouraged to be offered; it has been exhorted by mentioning its blessings and benefits. There is no specific number of *Rak’ah* for it, a person may pray from two till twelve *Rak’ah* according to one’s desire, ability and time.

474. ‘Abdur-Raḥmān bin Abī Laila narrated: “No one informed that they saw Allāh’s Messenger ﷺ praying *Ad-Duḥā* except Umm Hānī’. She narrated that Allāh’s Messenger ﷺ entered her house on the Day of the Conquest of Makkah. He performed *Ghusl* and performed eight voluntary *Rak’ah* such that she had not ever seen him pray any *Ṣalāt* lighter than them, but that he completed the bowing and prostrations.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

It is as if Aḥmad thought that the most correct thing about this topic was the *Hadīth* of Umm Hānī’.

They differ over Nu’aim, some of them call him Nu’aim bin

٤٧٤ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: مَا أَخْبَرَنِي أَحَدٌ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي الضُّحَى إِلَّا أُمَّ هَانِيءَ، فَإِنهَا حَدَّثَتْ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ بَيْتَهَا يَوْمَ فَتَحَ مَكَّةَ فَاعْتَسَلَ فَسَبَّحَ ثَمَانِ رَكَعَاتٍ مَا رَأَيْتُهُ صَلَّى صَلَاةً قَطُّ أَحَفَّ مِنْهَا، غَيْرَ أَنَّهُ كَانَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَكَأَنَّ أَحْمَدَ رَأَى أَصَحَّ شَيْءٍ فِي هَذَا الْبَابِ حَدِيثَ أُمَّ هَانِيءَ .

وَاحْتَلَفُوا فِي نُعَيْمٍ، فَقَالَ بَعْضُهُمْ: نُعَيْمٌ

Khammār, while others Ibn Hammār; and he is called Ibn Habbār, and Ibn Hammām. Ibn Hammār is correct. Abū Nu‘aim was confused in this, he said: “Ibn **K**hammār” then he left that and said: “Nu‘aim from the Prophet ﷺ”.

[Abū ‘Eīsā said: And] ‘Abd bin Ḥumaid informed me of that from Abū Nu‘aim.]

تخریج: متفق عليه وأخرجه مسلم، صلاة المسافرين، باب استحباب صلاة الضحى ... إلخ، ح: ۳۳۶/۸۰ بعد، ح: ۷۱۹ عن محمد بن المثنى والبخاري، ح: ۱۱۷۶ من حديث شعبة به.

إِبْنُ خَمَّارٍ، وَقَالَ بَعْضُهُمْ: إِبْنُ هَمَّارٍ، وَيُقَالُ: إِبْنُ هَبَّارٍ، وَيُقَالُ: إِبْنُ هَمَّامٍ، وَالصَّحِيحُ إِبْنُ هَمَّارٍ.

وَأَبُو نُعَيْمٍ وَهَمَّ فِيهِ فَقَالَ: إِبْنُ خَمَّارٍ وَأَخْطَأَ فِيهِ، ثُمَّ تَرَكَ فَقَالَ: نُعَيْمٌ عَنِ النَّبِيِّ ﷺ.

[قَالَ أَبُو عِيْسَى: وَأَخْبَرَنِي بِذَلِكَ عَبْدُ بْنُ حُمَيْدٍ عَنْ أَبِي نُعَيْمٍ.]

475. Jubair narrated from Abū Ad-Dardā', or Abū Dharr, that Allāh's Messenger ﷺ narrated that Allāh, Blessed and Most High said: “Son of Ādam: Perform four *Rak'ah* for Me in the beginning of the day; it will suffice you for the latter part of it.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is [*Ḥasan*] *Gharīb*.

٤٧٥ - حَدَّثَنَا أَبُو جَعْفَرٍ السَّمْنَانِيُّ مُحَمَّدُ ابْنُ أَبِي الْحُسَيْنِ: حَدَّثَنَا أَبُو مُسَهَّرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبَّاسٍ عَنْ بَجِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ أَوْ أَبِي ذَرٍّ عَنْ رَسُولِ اللَّهِ ﷺ: عَنْ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: «إِنِ ابْنُ آدَمَ ارْتَكَعَ لِي أَرْبَعَ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ». قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخریج: [صحيح] وللحديث شواهد عند أبي داود، ح: ۱۲۸۹ والنسائي في الكبرى، ح: ۴۶۸ وغيرهما.

Comments:

It is known from this that a servant of Allāh, who prays, in the beginning of the day, four *Rak'ah* for the pleasure of Allāh with perfect sincerity and true intention having certain belief and trust in the promise of Allāh, Allāh will suffice him in the matters and tasks of the whole day.

476. Abū Hurairah narrated that Allāh's Messenger ﷺ said: “Whoever continuously performs the two *Rak'ah* of *Ad-Duḥā* his sins will be forgiven, even if they be like the foam of the sea.” (*Daʿif*)

٤٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْبَصْرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ نَهَّاسِ بْنِ قَهْمٍ، عَنْ شَدَّادِ أَبِي عَمَّارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَافَظَ عَلَيَّ

[Abū 'Eisā said:] Wakī', An-Nadr bin Shumail and more than one of the *A'imma* reported this *Hadīth* from Nahnās bin Qahm, and we do not know of it except from his narration.

شُفَعَةَ الضَّحَى غُفِرَ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ رَبْدِ الْبَحْرِ».

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى وَكَيْعٌ وَالنَّضْرُ

ابْنُ شُمَيْلٍ وَغَيْرٌ وَاحِدٍ مِنَ الْأَيْمَةِ هَذَا الْحَدِيثُ عَنْ نَهَّاسِ بْنِ قَهْمٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلاة الضحى، ح: ١٣٨٢ من حديث النهاس به وهو ضعيف كما في التقريب وغيره.

Comments:

A person deals carelessly and gives no importance to the small and minor sins, likewise he gives no importance to the small good deeds and does not care for them, while the minor sins are a road to major sins and keep increasing intensely; and the small good deeds are a source of large good deeds.

477. Abū Sa'eed Al-Khudrī narrated: "The Prophet ﷺ would pray *Ad-Duḥā* until we would say: 'He will not leave it.' And he would leave it until we would say: 'He will not pray it.'" (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Hasan Gharīb*.

٤٧٧ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ:

حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الضَّحَى حَتَّى تَقُولَ: لَا يَدَعُ، وَيَدَعُهَا حَتَّى تَقُولَ: لَا يَصَلِّي.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٣/٦٠٠ من حديث فضيل بن مرزوق به، عطية العوفي ضعيف مدلس.

Comments:

This *Hadīth* proves that *Duḥā* prayer is a virtuous deed, which is a source to achieve Allāh's pleasure and bliss, and reward and recompense; and a means of the deletion of sins. But *Duḥā* prayer is not compulsory, nor obligatory; it is desirable according to most of the *A'imma*.

Chapter 16. What Has Been Related About *Ṣalāt* At The (Time Of) *Az-Zawāl*^[1]

(المعجم ١٦) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عِنْدَ الزَّوَالِ (التحفة ٢٣٠)

478. 'Abūdlīlāh bin As-Sā'ib narrated: "Allāh's Messenger ﷺ

٤٧٨ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ

الْمَثْنَى: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا

[1] It refers to the time when the sun is at its zenith or the meridian, and the prayer is performed after it occurs.

would pray four (*Rak'ah*) after the *Zawāl* of the sun before *Az-Zuhr*. He ﷺ said: 'It is an hour in which the gates of the heavens are opened, and I love that a righteous deed should be raised up for me in it.'" (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Alī and Abū Ayyūb.

Abū 'Eīsā said: The *Ḥadīth* of 'Abdullāh bin As-Sā'ib is a *Ḥasan Gharīb Ḥadīth*.

It has been reported that the Prophet ﷺ would pray four *Rak'ah* after the *Zawāl*, not saying the *Taslīm* except in the last of them.

مُحَمَّدُ بْنُ مُسْلِمٍ بْنِ أَبِي الْوَضَّاحِ، هُوَ أَبُو سَعِيدٍ الْمُؤَدَّبُ عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ فَقَالَ: «إِنَّهَا سَاعَةٌ تَفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ وَأَحَبُّ أَنْ يَضَعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ».

[وَقَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ.

قَالَ أَبُو عَيْسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ السَّائِبِ حَدِيثٌ حَسَنٌ غَرِيبٌ.

و [قَدْ] رُوِيَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ بَعْدَ الزَّوَالِ لَا يُسَلِّمُ إِلَّا فِي آخِرِهِنَّ.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٣٣١ من حديث أبي داود الطيالسي به وهو في شرح السنة للبعوي: ٤٦٥/٣، ح: ٨٩٠ من طريق الترمذي به * وفي الباب عن علي (تقدم: ٤٢٤ ويأتي: ٥٩٨) وأبي أيوب [أبو داود، ح: ١٢٧٠ وابن ماجه، ح: ١١٥٧].

Comments:

It is proven from this *Ḥadīth* that the Prophet ﷺ would pray four *Rak'ah* after the sun had passed its meridian.

Chapter 17. What Has Been Related About *Ṣalātul-Ḥājah* (The Prayer Of Need)

(المعجم ١٧) - بَابُ مَا جَاءَ فِي صَلَاةِ الْحَاجَّةِ (التحفة ٢٣١)

479. 'Abdullāh bin Abī Awfā narrated that Allāh's Messenger ﷺ said: "Whomever has a need from Allāh, or from one of the sons of Ādam, then let him perform *Wudū'*, performing it well, then pray two *Rak'ah*, then praise Allāh and say *Ṣalāt* upon the Prophet ﷺ. Then let him say: (*Lā ilāha illallāh Al-Halīmul-Karīm. Subḥān Allāh Rabbil-'Arshil-'Azīm. Al-Ḥamdulillāhi Rabbil-'Ālamīn.*)

٤٧٩ - حَدَّثَنَا عَلِيُّ بْنُ عَيْسَى بْنِ يَزِيدَ الْبَغْدَادِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ كُرَيْبٍ، عَنْ فَائِدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ أَوْ إِلَى أَحَدٍ مِنْ آدَمَ فَلْيَتَوَضَّأْ وَيُحْسِنِ الوُضُوءَ ثُمَّ لِيُصَلِّ عَتَيْنِ ثُمَّ لِيُثْنِ عَلَى اللَّهِ وَلِيُصَلِّ عَلَى النَّبِيِّ

Asa'luka mūjibāti rahmatika wa 'azā'im maghfiratika, wal-ghanimata min kullī birrin, was-salāmata min kullī ithmin lā tada' lī dhanban illā ghafartahu, wa lā hamman illā farrajtahu, wa lā Hājatan hiya laka riḍan Illā Qadaitahā, yā arham ar-raḥimīn.) 'None has the right to be worshipped but Allāh. *Al-Halīm* (the Forbearing) *Al-Karīm* (the Generous). Glorious is Allāh, Lord of the Magnificent Throne. All praise is due to Allāh, Lord of the worlds. I ask You for that which warrants Your mercy, and that which will determine Your forgiveness, and the spoils (fruits) of every righteous deed, and safety from every sin; do not leave a sin for me without forgiving it, nor a worry without relieving it. or a need that pleases you without granting it. O Most-Merciful of those who have mercy.'" (*Da'if*)

Abū 'Eisā said: This *Ḥadīth* is *Gharīb*, there is criticism regarding its chain; Fā'id bin 'Abdur-Raḥmān is weak in *Ḥadīth*, and Fā'id is: Abū Al-Warqā'.

تخريج: [إسناده ضعيف جداً] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلاة الحاجة، ح: ١٣٨٤ من حديث فائد به وهو متروك منهم.

Chapter 18. What Has Been Related About *Ṣalātul-Istikhārah*

480. Jābir bin 'Abdullāh narrated: "Allāh's Messenger ﷺ would teach us *Al-Istikhārah* for all of our affairs just as he would teach us a *Sūrah* of the Qur'ān, saying: 'When one of you is worried about a matter, then let him perform two

ﷺ ثُمَّ لَيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ، وَالغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ».

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ غَرِيبٌ وَفِي إِسْنَادِهِ مَقَالٌ. فَايِدُ بْنُ عَبْدِ الرَّحْمَنِ يُضَعَّفُ فِي الْحَدِيثِ. وَفَايِدٌ هُوَ أَبُو الْوَرَقَاءِ.

(المعجم ١٨) - بَابُ مَا جَاءَ فِي صَلَاةِ الْإِسْتِخَارَةِ (التحفة ٢٣٢)

٤٨٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ أَبِي الْمَوَالِي عَنْ مُحَمَّدِ بْنِ الْمُثَنَّبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا

Rak'ah other than the obligatory (prayer), then let him say: (*Allāhumma innī astakhīruka bi'ilmika, wa astaqdiruka biqudratika, wa as'aluka min faḍlikal-'azīm, fa innaka taqdiru wa lā aqdiru, wa ta'lamu wa lā a'lamu, wa anta 'allāmul-ghayūb*). *Allāhumma in kunta ta'lamu anna hādhal-amra khairun lī fī dīnī wa ma'ishatī wa 'āqibati amrī*, or said: *Fī 'ājili 'amrī wa ājilihi fayassirhu lī, thumma bārik lī fīhi, wa in kunta ta'lamu anna hādhal-amra sharrun lī fī dīnī wa ma'ishatī wa 'āqibati amrī*, or said: *Fī 'ājili 'amrī wa ājilihi fāsriḥhu 'annī wāsriḥnī 'anhu wāqdur lil-khaira haithu kāna, thumma arḍinī bih.*) "O Allāh! I consult Your knowledge, and seek ability from Your power, and I ask You, from Your magnificent bounty, for indeed You have power and I do not have power, and You know while I do not know, and You know the unseen. O Allāh! If you know that this matter is good for me in my religion or my livelihood, and for my life in the Hereafter – or he said: for my present and future – then make it easy for me, then bless me in it. If You know that this matter is bad for me in my religion and my livelihood and my life in the Hereafter – or he said: for my present and future – then divert it from me and divert me from it, enable me to find the good wherever it is, then make me pleased with it."

He said: "And he mentions his need." (*Ṣaḥīḥ*)

[He said:] There are narrations on

السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَدِيرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعِيشَتِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعِيشَتِي وَعَاقِبَةِ أَمْرِي، أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْهُ عَنِّي وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ. قَالَ وَيُسَمَّى حَاجَتَهُ».

[قَالَ:] وفي البابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي أَيُّوبَ.

قَالَ أَبُو عِيْسَى : حَدِيثُ جَابِرِ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرَفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْمَوَالِيِّ وَهُوَ شَيْخٌ [مَدَنِيٌّ] ثِقَةٌ، رَوَى عَنْهُ سَفْيَانُ حَدِيثًا، وَقَدْ رَوَى عَنْ عَبْدِ الرَّحْمَنِ غَيْرُ وَاحِدٍ مِنَ الْأَيْمَةِ [وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَبِي الْمَوَالِيِّ].

this topic from ‘Abdullāh bin Mas‘ūd and Abū Ayyūb.

Abū ‘Eisā said: The *Hadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Gharīb Hadīth*, we do not know of it except as a narration of ‘Abdur-Raḥmān bin Abī Al-Mawālī, and he is a *Shaikh* from Al-Madīnah who is trustworthy. Sufyān narrates *Aḥādīth* from him, and more than one of the *A‘immah* reported from ‘Abdur-Raḥmān [and he is ‘Abdur-Raḥmān bin Zaid bin Abī Al-Mawālī].

تخريج: وأخرجه البخاري، التهجد، باب ما جاء في التطوع مثنى مثنى، ح: ١١٦٢ عن قتيبة به * وفي الباب عن عبدالله بن مسعود [الطبراني في الكبير: ٩٥/١٠، ح: ١٠٠١٢ وسنده ضعيف جداً] وأبي أيوب [أحمد: ٤٢٣/٥ وابن خزيمة، ح: ١٢٢٠ وابن حبان: ٦٨٥ والمستدرک للمحاکم: ١٦٥/٢، ٣١٤].

Comments:

In the supplication of *Istikhārah*, one confesses one’s own helplessness, inability, unfamiliarity and ignorance, and refers his affair to the Omnipotent, the All Knower of the Unseen, Lord and Master that whatever is the best way should be practised. It is then impossible that the Generous Lord and the Master of Grace will not accept the supplication, full of sincerity, of His servant and leave him without guidance and help.

Chapter 19. What Has Been Related About *Ṣalātut-Tasbīḥ*

481. Anas bin Mālik narrated that Umm Sulaim came upon the Prophet ﷺ and said: “Teach me some words that I can say in my *Ṣalāt*.” So he said: “Mention Allāh’s Greatness (saying: *Allāhu Akbar*) ten times, mention Allāh’s Glory (saying: *Subḥān Allāh*) ten times, and mention Allāh’s praise (saying: *Al-Ḥamdulillāh*) ten times. Then ask as you like, (for which) He says: ‘Yes. Yes.’” (*Ṣaḥīḥ*)

(المعجم ١٩) - بَابُ مَا جَاءَ فِي صَلَاةِ

التَّسْبِيحِ (التحفة ٢٣٣)

٤٨١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مُوسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أُمَّ سُلَيْمٍ عَدَّتْ عَلَى النَّبِيِّ ﷺ فَقَالَتْ: عَلَّمَنِي كَلِمَاتٍ أَقُولُهُنَّ فِي صَلَاتِي، فَقَالَ: «كَبْرِي اللَّهُ عَشْرًا، وَسَبْحِي اللَّهَ عَشْرًا، وَاحْمَدِيهِ عَشْرًا ثُمَّ سَلِي مَا شِئْتَ، يَقُولُ: نَعَمْ نَعَمْ».

[He said:] There are narrations on this topic from Ibn ‘Abbās, ‘Abdullāh bin ‘Amr, Al-Faḍl bin ‘Abbās, and Abū Rāfi’.

Abū ‘Eisā said: The *Hadīth* of Anas is a *Ḥasan Gharīb Hadīth*.

Other *Aḥādīth* have been related from the Prophet ﷺ about *Ṣalātut-Tasbīh*, but there are not many things about it that are correct.

Ibn Al-Mubārak and more than one of the people of knowledge have reported about *Ṣalātut-Tasbīh* and the virtues of it.

Aḥmad bin ‘Abdah Al-Āmulī narrated to us: Abū Wahb narrated to us: “I asked ‘Abdullāh bin Al-Mubārak about the *Ṣalāt* that has the *Tasbīh* in it. He said: ‘One says the *Takbīr* then says: (*Subḥānak Allāhumma wa biḥamdika wa tabārakasmuka wa ta‘āla jadduka wa lā ilaha ghairuka*) “Glorious You are O Allāh, and with Your praise, and blessed is Your Name, and exalted is Your majesty, and there is none worthy of worship other than You.” Then fifteen times he says: (*Subḥān Allāh Wal-Ḥamdulillāh, Wa Lā Ilaha Ill-Allāh, Wa Allāhu Akbar*) “Glorious is Allāh, and all praise is due to Allāh, and there is none worthy of worship except Allāh, and Allāh is Greatest.” Then he says the *Ta’wudh* and recites: In the Name of Allāh the Merciful, the Beneficent. And *Fātiḥatil-Kitāb* and a *Sūrah*. Then ten times he says: *Subḥān Allāh wal-ḥamdulillāh, wa Lā Ilāha illallāh, wallāhu Akbar* “Glorious is Allāh, and all praise is

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَعَبْدِ
اللهِ بْنِ عَمْرٍو وَالْفَضْلِ بْنِ عَبَّاسٍ وَأَبِي رَافِعٍ.
قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ
حَسَنٌ غَرِيبٌ.

وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ غَيْرُ حَدِيثٍ فِي
صَلَاةِ التَّسْبِيحِ وَلَا يَصِحُّ مِنْهُ كَثِيرٌ شَيْءٌ.
وَقَدْ رَوَى ابْنُ الْمُبَارَكِ وَغَيْرُهُ وَاحِدٌ مِنْ
أَهْلِ الْعِلْمِ صَلَاةَ التَّسْبِيحِ وَذَكَرُوا الْفَضْلَ
فِيهِ.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْأَمَلِيِّ: حَدَّثَنَا أَبُو
وَهْبٍ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ الْمُبَارَكِ عَنِ
الصَّلَاةِ الَّتِي يُسَبِّحُ فِيهَا قَالَ: يَكْبِّرُ ثُمَّ يَقُولُ:
سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ،
وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ، ثُمَّ يَقُولُ:
خَمْسَ عَشْرَةَ مَرَّةً سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَلَا
إِلَهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ، ثُمَّ يَتَعَوَّذُ وَيَقْرَأُ
﴿بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ﴾، وَفَاتِحَةَ
الْكِتَابِ وَسُورَةَ، ثُمَّ يَقُولُ عَشْرَ مَرَّاتٍ سُبْحَانَ
اللهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ ثُمَّ
يَرْكَعُ فَيَقُولُهَا عَشْرًا ثُمَّ يَرْفَعُ رَأْسَهُ [مِنْ
الرُّكُوعِ] فَيَقُولُهَا عَشْرًا ثُمَّ يَسْجُدُ فَيَقُولُهَا
عَشْرًا، ثُمَّ يَرْفَعُ رَأْسَهُ [فَيَقُولُهَا عَشْرًا] ثُمَّ
يَسْجُدُ الثَّانِيَةَ فَيَقُولُهَا عَشْرًا، يُصَلِّي أَرْبَعَ
رَكَعَاتٍ عَلَى هَذَا فَذَلِكَ خَمْسٌ وَسَبْعُونَ
تَسْبِيحَةً فِي كُلِّ رَكَعَةٍ، يَبْدَأُ فِي كُلِّ رَكَعَةٍ
بِخَمْسَ عَشْرَةَ تَسْبِيحَةً، ثُمَّ يَقْرَأُ ثُمَّ يُسَبِّحُ
عَشْرًا، فَإِنْ صَلَّى لَيْلًا فَأَحَبُّ إِلَيَّ أَنْ يُسَلِّمَ

due to Allāh, and there is none worthy of worship except Allāh, and Allāh is Greatest.” Then he bows, saying that ten times, then he raises his head [from bowing] and says it ten times. Then he prostrates, and says it ten times, then he raises his head and says it ten times. Then he prostrates the second time, and says it ten times. He prays four *Rak’ah* in this manner, so that will be seventy five *Tasbīh* in every *Rak’ah*. He starts every *Rak’ah* with fifteen *Tasbīh*, then he recites then says ten *Tasbīh*. If he prays during the night, then to me it is recommended to say the *Taslīm* for every two *Rak’ah*, and if he prays during the day, then if he wants to, he says the *Taslīm*, and if he does not want to, he does not say the *Taslīm*.”

Aḥmad bin ‘Abdah said: Wahb bin Zam‘ah narrated to us, he said: “Abdul-‘Azīz informed me – and he is Ibn Abī Rizmah – he said: ‘I said to ‘Abdullāh bin Al-Mubārak: If one becomes forgetful in it does he say the *Tasbīh* in the prostrations of *As-Sahw* ten times in each? He said: No. There are only three-hundred *Tasbīh* in it.”

تخريج: [صحيح] وأخرجه النسائي: ٥١/٣، ح: ١٣٠٠ من حديث عكرمة بن عمار به، وصححه ابن خزيمة، ح: ٨٥٠، وابن حبان (الإحسان): ٢٠٠٨، والحاكم على شرط مسلم: ٣١٧/١، ٣١٨، ووافقه الذهبي * وفي الباب عن ابن عباس [أبو داود، ح: ١٢٩٧، وابن ماجه، ح: ١٣٨٧] وعبدالله بن عمرو [أبو داود، ح: ١٢٩٨] والفضل بن عباس [ابن طولون الدمشقي في الترشيح لبيان صلاة التسيح، ص: ٥٢، ٥٣، وهو حديث موضوع] وأبي رافع [يأتي: ٤٨٢] * أثر ابن المبارك إسناده صحيح وأخرجه الحاكم: ٣١٩/١، ٣١٠ من حديث أبي وهب به وقال الذهبي: "هذا ثابت عن عبدالله".

Comments:

The *Ḥadīth* of Umm Sulaim is not about the known *Ṣalātut-Tasbīh*, these

فِي كُلِّ رَكَعَتَيْنِ، وَإِنْ صَلَّى نَهَارًا فَإِنْ شَاءَ سَلَّمَ وَإِنْ شَاءَ لَمْ يُسَلِّمْ.

قَالَ أَبُو وَهَبٍ: وَأَخْبَرَنِي عَبْدُ الْعَزِيزِ هُوَ ابْنُ أَبِي رِزْمَةَ عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: يَبْدَأُ فِي الرُّكُوعِ بِسُبْحَانَ رَبِّيَ الْعَظِيمِ، وَفِي السُّجُودِ بِسُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثًا ثُمَّ يُسَبِّحُ التَّسْبِيحَاتِ.

قَالَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ: [وَأَحَدَّثَنَا وَهْبُ بْنُ زَمْعَةَ قَالَ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ، وَهُوَ ابْنُ أَبِي رِزْمَةَ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ إِنْ سَهَا فِيهَا يُسَبِّحُ فِي سَجْدَتِي السَّهُوِ عَشْرًا عَشْرًا؟ قَالَ: لَا، إِنَّمَا هِيَ ثَلَاثُمِائَةٍ تَسْبِيحَةٍ.

phrases may also be said after the prayer, which is the view of the people of knowledge. It looks from the chapter entitled by the compiler (At-Tirmidhi) that he is in favor of saying these phrases in the prayer as well and he regards it a form of *Ṣalātut-Tasbīh* too. But this is not the known form of the *Ṣalātut-Tasbīh*, its details are described in the forthcoming *Aḥādīth*.

482. Abū Rāfi‘ narrated that Allāh’s Messenger said to Al-‘Abbās: “O uncle! Shall I not give to you, shall I not present to you, shall I not benefit you?” He said: “Of course, O Messenger of Allāh!” He said: “O uncle! Pray four *Rak’ah*, reciting in each *Rak’ah Fāḥatīl-Kitāb* and a *Sūrah*. When you are finished your recitation then say: *Allāhu Akbar, wal-ḥamdulillāh, wa Subḥān-Allāh, [Wa Lā Ilāha illallāh]* ‘Allāh is Greatest, and all praise is due to Allāh, and Glorious is Allāh, [and there is none worthy of worship except Allāh].’ fifteen times before you bow. Then bow and say it ten times, then raise your head and say it ten times. Then prostrate and say it ten times, then raise your head and say it ten times. Then prostrate [the second time] and say it ten times. Then raise your head and say it ten times before standing. That is seventy-five in every *Rak’ah*, which is three-hundred in four *Rak’ah*. If your sins were like a heap of sand then Allāh would forgive you.”

He said: “O Messenger of Allāh! Who is able to say that every day?” He said: “If you can not say it every day then say it every Friday, and if you are not able to say it every Friday then say it every month.” And he did not stop

٤٨٢ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا زَيْدُ بْنُ حُبَابِ الْعُكْلِيِّ: حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ مَوْلَى أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ أَبِي رَافِعٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ: «يَا عَمُّ أَلَا أَصْلُكَ، أَلَا أَحْبُوكَ، أَلَا أَنْفَعُكَ؟» قَالَ: بَلَى يَا رَسُولَ اللَّهِ قَالَ: «يَا عَمُّ صَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ، فَإِذَا انْقَضَتِ الْفِرَاءَةُ فَقُلْ: اللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ [وَلَا إِلَهَ إِلَّا اللَّهُ] خَمْسَ عَشْرَةَ مَرَّةً قَبْلَ أَنْ تَرْكَعَ، ثُمَّ ارْكَعْ فَقُلْهَا عَشْرًا، ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا، ثُمَّ اسْجُدْ فَقُلْهَا عَشْرًا ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا ثُمَّ اسْجُدِ [الثَّانِيَةَ] فَقُلْهَا عَشْرًا ثُمَّ ارْفَعْ رَأْسَكَ فَقُلْهَا عَشْرًا قَبْلَ أَنْ تَقُومَ، فَذَلِكَ خَمْسٌ وَسَبْعُونَ فِي كُلِّ رَكْعَةٍ وَهِيَ ثَلَاثُ مِائَةٍ فِي أَرْبَعَ رَكَعَاتٍ فَلَوْ كَانَتْ ذُنُوبُكَ مِثْلَ رَمْلِ عَالِجٍ لَغَفَرَهَا اللَّهُ لَكَ». قَالَ: يَا رَسُولَ اللَّهِ وَمَنْ يَسْتَطِيعُ أَنْ يَقُولَهَا فِي [كُلِّ] يَوْمٍ؟ قَالَ: «فَإِنْ لَمْ تَسْتَطِيعْ أَنْ تَقُولَهَا فِي [كُلِّ] يَوْمٍ فَقُلْهَا فِي جُمُعَةٍ، فَإِنْ لَمْ تَسْتَطِيعْ أَنْ تَقُولَهَا فِي جُمُعَةٍ فَقُلْهَا فِي شَهْرٍ»، فَلَمْ يَزَلْ يَقُولُ لَهُ حَتَّى قَالَ: «فَقُلْهَا فِي سَنَةٍ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ

saying that until he said: "Then say it every year." (*Hasan*)

Abū 'Eīsā said: This *Hadīth* is *Gharīb* as a narration of Abū Rāfi'.

حَدِيثُ أَبِي رَافِعٍ .

تخريج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلاة التسيح، ح: ١٣٨٦ من حديث زيد بن حباب به * موسى بن عبيدة ضعيف وللحديث شواهد عند ابن ماجه، ح: ١٣٨٧ وأبي داود، ح: ١٢٩٧ وغيرهما.

Chapter 20. What Has Been Related About The Description Of *Aṣ-Ṣalāt* Upon The Prophet ﷺ

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي صِفَةِ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ (التحفة ٢٣٤)

483. Ka'b bin Ujrah narrated: "We said: 'O Messenger of Allāh! We have learned about saying the *Salām* to you, but how about *Aṣ-Ṣalāt* upon you?' He said: 'Say: (*Allāhumma ṣalli 'alā Muḥammadin Wa 'Alā āli Muḥammadin kamā ṣallaita 'Alā Ibrāhīm, Innaka ḥamūdun Majīd. Wa bārīk 'Alā Muḥammadin wa 'Alā āli Muḥammadin kamā bārakta 'Alā Ibrāhīm, Innaka Ḥamūdun Majīd.*)' O Allāh! Send *Ṣalāt* upon Muḥammad and upon Muḥammad's family just as You have sent *Ṣalāt* upon Ibrāhīm, indeed You are the Praised and Majestic. And send blessings upon Muḥammad and Muḥammad's family just as You have sent blessings upon Ibrāhīm, indeed You are the Praised and Majestic.'

٤٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنِي أَبُو أُسَامَةَ عَنْ مِسْعَرِ وَالْأَجْلَحِ وَمَالِكِ بْنِ مِغْوَلٍ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، هَذَا السَّلَامُ عَلَيْكَ قَدْ عَلِمْنَا فَكَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

Maḥmūd said: "Abū Usāmah said: 'Zā'idah added something for me, from Al-A'mash, from Al-Ḥakam, from 'Abdur-Raḥmān bin Abi Laila, that he said: "We would say: 'And upon us along with them.'" (*Ṣaḥīh*)

قَالَ مُحَمَّدٌ: قَالَ أَبُو أُسَامَةَ: وَزَادَنِي زَائِدَةٌ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: وَنَحْنُ نَقُولُ: وَعَلَيْنَا مَعَهُمْ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيِّ وَأَبِي حُمَيْدٍ وَأَبِي مَسْعُودٍ وَطَلْحَةَ وَأَبِي سَعِيدٍ وَبُرَيْدَةَ وَزَيْدَ ابْنِ خَارِجَةَ، وَيُقَالُ ابْنُ جَارِيَةَ وَأَبِي هُرَيْرَةَ. قَالَ أَبُو عَيْسَى: حَدِيثُ كَعْبِ بْنِ عُجْرَةَ

حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَعَبْدُ الرَّحْمَنِ بْنِ أَبِي لَيْلَى كُنِيَّتُهُ أَبُو عَيْسَى. وَأَبُو لَيْلَى اسْمُهُ يَسَارٌ.

[He said:] There are narrations about this topic from ‘Alī, Abū Ḥumaid, Abū Mas‘ūd, Ṭalḥah, Abū Sa‘eed, Buraidah, Zaid bin Khārijah – and they also call him Ibn Jāriyah – and, Abū Hurairah.

Abū ‘Eīsā said: The *Ḥadīth* of Ka‘b bin Ujrah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

‘Abdur-Raḥmān bin Abī Laila’s *Kunyah* is Abū ‘Eīsā, and Abū Laila’s name is Yasār.

تخریج: متفق عليه وأخرجه البخاري، التفسير، باب قوله: "إن الله وملائكته يصلون على النبي ﷺ"، ح: ٤٧٩٧، ومسلم، ح: ٤٠٦٦ من حديث مسعريه * وفي الباب عن علي [ابن عدي في الكامل ٢/ ٨٣٠] وأبي حميد [البخاري، ح: ٣٣٦٩، ٦٣٦٠، ومسلم، ح: ٤٠٧] وأبي مسعود [مسلم، ح: ٤٠٥] وطلحة (بن عبيدالله) [النسائي، ح: ١٢٩١] وأبي سعيد [البخاري، ح: ٤٧٩٨، ٦٣٥٨] وبريدة [أحمد: ٣٥٣/٥] وزيد بن خارجة [النسائي، ح: ١٢٩٣] وأبي هريرة [أبو داود، ح: ٩٨٢].

Comments:

‘*Āl*’ is a general word that applies to every related person, this relation may be of family and relative, friendship and companionship, affection and kindness or obedience and submission; but it seems from the narrations collectively concerning this issues that here it means the wives of the Prophet ﷺ and his offspring. See: *Nailul-Awtār*: 2 / 200 -201, for the detail of disagreement about this issue.

Chapter 21. What Has Been Related About The Virtues Of Sending *Ṣalāt* Upon The Prophet ﷺ

484. ‘Abdullāh bin Mas‘ūd narrated that Allāh’s Messenger ﷺ said: “The person closest to me on the Day of Judgement is the one who sent the most *Ṣalāt* upon me.” (*Ḥasan*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb*.

It has been reported that the Prophet ﷺ said: “Whoever sends *Ṣalāt* upon me, Allāh sends *Ṣalāt* upon him ten times, and writes ten

(المعجم ٢١) - بَابُ مَا جَاءَ فِي فَضْلِ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ (التحفة ٢٣٥)

٤٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ [بُندَارٌ]: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ بْنُ عَثْمَةَ: حَدَّثَنَا مُوسَى ابْنُ يَعْقُوبَ الرَّمَعِيُّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَيْسَانَ أَنَّ عَبْدَ اللَّهِ بْنَ شَدَادٍ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً».

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ صَلَّى

good rewards for him.”

عَلَيْ صَلَاةٍ صَلَّى اللهُ عَلَيْهِ [بِهَا] عَشْرًا وَكُتِبَ لَهُ [بِهَا] عَشْرَ حَسَنَاتٍ».

تخريج: [إسناده حسن] وأخرجه البخاري في التاريخ الكبير: ١٧٧/٥ من حديث محمد بن خالد بن عثمة به وصححه ابن حبان، ح: ٢٣٨٩ وهو في شرح السنة للبخاري: ١٩٦/٣، ١٩٧، ح: ٦٨٦ من طريق الترمذي به ومسلم، ح: ٤٠٨ وحسنه البخاري وللحديث شاهد * حديث: "من صلى علي صلاة... إلخ" [النسائي: ١٢٩٧ نحو المعنى].

Comments:

The Muslims received the great favor of Islam and the Qur'an through the Messenger of Allāh ﷺ, and he presented the perfect example of practical Islam in practical form. Therefore he deserves from his people all types of thankfulness, tribute and praise. Invoking blessings upon him is a form of thanking him.

485. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever sends *Ṣalāt* upon me, Allāh sends *Ṣalāt* upon him ten times." (*Ṣaḥīh*)

[He said:] There are narrations on this topic from 'Abdur-Raḥmān bin 'Awf, 'Āmir bin Rabī'ah, 'Āmmar, Abū Ṭalḥah, Anas, and Ubayy bin Ka'b.

Abū 'Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīh Ḥadīth*.

It has been reported from Sufyān Ath-Thawrī, and more than one of the people of knowledge, that the Lord's *Ṣalāt* is mercy, and the angels' *Ṣalāt* is asking for forgiveness.

٤٨٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ [بِهَا] عَشْرًا».

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَعَامِرِ بْنِ رَبِيعَةَ وَعَمَّارٍ وَأَبِي طَلْحَةَ وَأَنْسِ وَأَبِي بِنِ كَعْبٍ. قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرُوِيَ عَنْ سُفْيَانَ الثَّوْرِيِّ وَعَبْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ قَالُوا: صَلَاةُ الرَّبِّ الرَّحْمَةُ، وَصَلَاةُ الْمَلَائِكَةِ الْأَسْتِعْفَارُ.

تخريج: وأخرجه مسلم، الصلاة، باب الصلاة على النبي ﷺ بعد التشهد، ح: ٤٠٨ عن علي ابن حجر به * وفي الباب عن عبدالرحمن بن عوف، [أحمد: ١٩١/١ والمستدرک للحاکم: ١/٥٥٠ وعامر بن ربيعة [ابن ماجه، ح: ٩٠٧] وعمار [البيزار (كشف) ٤/٤٧، ح: ٣١٦٢، ٣١٦٣] وأبي طلحة [النسائي، ح: ١٢٨٤، ١٢٩٦] وأنس [النسائي، ح: ١٢٩٨] أبي بن كعب [يأتي: ٢٤٥٧].

Comments:

There is disagreement in the meaning and interpretation of 'The Prayer of

Allāh (upon the Prophet)'; Hāfiz Ibn Hajar preferred the opinion of Abū Al-'Āliyah that it means the Prophet's praise, admiration, honor and respect by Allāh in front of the angels, and the prayer of the angels means their supplication to Allāh.

486. 'Umar bin Al-Khaṭṭāb narrated: "Indeed the supplication stops between the heavens and the earth. Nothing of it is raised up until you send *Ṣalāt* upon your Prophet ﷺ." (*Da'if*)

٤٨٦ - حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ [سَلَم] الْبَلْخِيُّ الْمَصَاحِفِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شَمَيْلٍ عَنْ أَبِي قُرَّةَ الْأَسَدِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: إِنَّ الدُّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ عَلَى نَبِيِّكَ ﷺ.

تخریج: [إسناده ضعيف] وقال ابن كثير في مسند الفاروق: ١٧٦/١ "هذا إسناده جيد والصواب خلافه، أبوقرة مجهول (تقريب) فهو علة الخبر.

Comments:

This statement of 'Umar رضي الله عنه is also supported and aided by a *Hadīth* declared as *Ṣaḥīh*/authentic by Imām At-Tirmidhī that the noble Prophet ﷺ noticed a person making supplication in the prayer, but he neither praised and glorified Allāh nor invoked blessings upon the Prophet ﷺ. The Prophet ﷺ called him and taught him the manners of supplicating that he should praise and glorify Allāh and then invoke blessing upon His Prophet and thereafter make whatever supplication he wished. [*Jāmi' At-Tirmidhī, Ḥadīth: 2 / 3477*]

487. 'Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] said: "No one should sell in our markets except one who has understanding in the religion." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* ['Abbās is Ibn 'Abdul-'Azīm].

Abū 'Eisā said: Al-'Alā' bin 'Abdur-Raḥmān is Ibn Ya'qūb, and he is a freed slave of Al-Ḥurqah. Al-'Alā' is one of the *Tābi'in* who heard from Anas bin Mālik and others.

'Abdur-Raḥmān bin Ya'qūb the father of Al-'Alā' is also one of the *Tābi'in*, and he heard from Abū Hurairah, Abū Sa'eed Al-Khudrī,

٤٨٧ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَسْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ]: لَا يَبِيعُ فِي سَوْقِنَا إِلَّا مَنْ [قَدْ] تَفَقَّهَ فِي الدِّينِ. [قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، [عَبَّاسُ هُوَ ابْنُ عَبْدِ الْعَظِيمِ]. قَالَ أَبُو عِيْسَى: وَالْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ ابْنُ يَعْقُوبَ [و] هُوَ مَوْلَى الْحُرَقَةِ. وَالْعَلَاءُ هُوَ مِنَ التَّابِعِينَ سَمِعَ مِنْ أَنَسِ بْنِ مَالِكٍ وَغَيْرِهِ.

[and Ibn ‘Umar].

Ya‘qūb [Al-‘Alā’s grandfather] is one of the major *Tābi‘īn* as well, and he saw ‘Umar bin Al-Khaṭṭāb and reported from him.

وَعَبْدُ الرَّحْمَنِ بْنِ يَعْقُوبَ وَالِدُ الْعَلَاءِ هُوَ
[أَيْضًا] مِنَ التَّابِعِينَ سَمِعَ مِنْ أَبِي هُرَيْرَةَ وَأَبِي
سَعِيدِ الْخُدْرِيِّ [وَابْنِ عُمَرَ].

وَيَعْقُوبُ [جَدُّ الْعَلَاءِ] هُوَ مِنْ كِبَارِ التَّابِعِينَ
[أَيْضًا] قَدْ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ وَرَوَى عَنْهُ.

تخريج: [إسناده حسن] وصححه ابن كثير في مسند الفاروق: ١/٣٤٩.

Comments:

‘Umar رضي الله عنه means that when a person wants to do something he should have the knowledge of Islamic issues in order to complete it correctly in the light of the *Shari‘ah*, just as the noble Companions enquired the Prophet ﷺ about the condition and form of invoking blessing and peace upon him.

4. The Chapters On *Al-Jumu'ah* (Friday) [From Allah's Messenger ﷺ]

(المعجم ٤) - أَبْوَابُ الْجُمُعَةِ

[عَنْ رَسُولِ اللَّهِ ﷺ] (التحفة . . .)

Chapter 1. [What Has Been Related] About The Virtue Of The Day Of *Jumu'ah*

(المعجم ١) - بَابُ [مَا جَاءَ فِي] فَضْلِ

يَوْمِ الْجُمُعَةِ (التحفة ٢٣٦)

488. Abū Hurairah narrated that the Prophet ﷺ said: “The best day that the sun has risen upon is Friday. On it Ādam was created, on it he entered Paradise, and on it, he was expelled from it. And the Hour will not be established except on Friday.” (*Ṣaḥīḥ*)

٤٨٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُغْبِيرَةُ بْنُ

عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا، وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ».

[He said:] There are narrations on this topic from Abū Umāmah, Salmān, Abū Dharr, Sa'd bin 'Ubādah, and Aws bin Aws.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي لُبَابَةَ وَسَلْمَانَ

وَأَبِي ذَرٍّ وَسَعْدِ بْنِ عُبَادَةَ وَأَوْسِ بْنِ أَوْسٍ.

Abū 'Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ

حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الجمعة، باب فضل يوم الجمعة، ح: ٨٥٤ عن قتيبة به * وفي الباب عن أبي لبابة [ابن ماجه، ح: ١٠٨٤] وسلمان [البخاري، ح: ٨٨٣، ٩١٠] وأبي ذر [ابن ماجه، ح: ١٠٩٧] وسعد بن عباد [أحمد: ٢٨٤/٥] وأوس بن أوس [يأتي: ٤٩٦].

Comments:

Five times a day, Muslims of an area, street and ward are commanded to gather in a mosque. Then one day of every week is specified on which the people from various streets and wards should get together in a main mosque; and they should not have Friday prayers in every street. The time of noon prayer is fixed for this gathering in order to make the gathering easy for all; but unfortunately, these days, we have lost the important objective of it by having Friday gathering in every street mosque; instead of educating and giving good advice to the people, some other objectives are being propagated and secured. The real objective of the Friday gathering is to create awareness of participating and sharing mutual good and sad occasions and to create the spirit of mutual kindness and welfare, but sadly it has been lost. The seed of disunity and disruption is being sown in mosques instead of creating an atmosphere of unity and harmony! [*Arīdatul-Aḥwadhī*: 2 / 275]

Chapter 2. [What Has Been Related] About The Hour That Is Hoped For On Friday

489. Anas bin Mālik narrated that the Prophet ﷺ said: “Seek out the hour that is hoped for on Friday after ‘*ʿAṣr* until the sun has set.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Gharīb* from this route.

And this *Ḥadīth* has been reported from Anas, from the Prophet ﷺ, through routes other than this.

Muḥammad bin Abī Ḥumaid (a narrator in the chain of this *Ḥadīth*) was graded weak. He was graded weak by some of the people of knowledge due to his memory, and they also call him Ḥammād bin Abī Ḥumaid, as well as Abū Ibrāhīm Al-Anṣārī. He is *Munkar* in *Ḥadīth*.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others thought that the hour which is hoped for was after ‘*ʿAṣr* until the sun had set, and this is the view of Aḥmad and Ishāq.

Aḥmad said: “Most of the narrations which mention the hour in which it is hoped that the supplication will be answered (state that) it is after the ‘*ʿAṣr* prayer, and it is (also) hoped for after the sun passes its zenith.”

(المعجم ٢) - بَابُ [مَا جَاءَ] فِي السَّاعَةِ
الَّتِي تُرْجَى فِي يَوْمِ الْجُمُعَةِ (التحفة ٢٣٧)

٤٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ
الهاشمي البصري [الطَّارُ]: حَدَّثَنَا [عُبَيْدُ]
اللَّهُ بْنُ عَبْدِ الْمَجِيدِ الْحَنْفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ
أَبِي حُمَيْدٍ: حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ عَنْ أَنَسِ
ابْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ [أَنَّهُ] قَالَ: «الْتَمِسُوا
السَّاعَةَ الَّتِي تُرْجَى فِي يَوْمِ الْجُمُعَةِ بَعْدَ
الْعَصْرِ إِلَى غَيْبَةِ الشَّمْسِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ
هَذَا الْوَجْهِ.

وَقَدْ رَوَى هَذَا الْحَدِيثَ، عَنْ أَنَسٍ عَنِ
النَّبِيِّ ﷺ مِنْ غَيْرِ هَذَا الْوَجْهِ.

وَمُحَمَّدُ بْنُ أَبِي حُمَيْدٍ يُضَعَّفُ، ضَعَّفَهُ
بَعْضُ أَهْلِ الْعِلْمِ مِنْ قِبَلِ حِفْظِهِ وَيُقَالُ لَهُ
حَمَادُ بْنُ أَبِي حُمَيْدٍ، وَيُقَالُ هُوَ أَبُو إِبْرَاهِيمَ
الْأَنْصَارِيُّ، وَهُوَ مُتَكْرِرُ الْحَدِيثِ.

وَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ
النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّ السَّاعَةَ الَّتِي تُرْجَى
[فِيهَا] بَعْدَ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ وَبِهِ
يَقُولُ أَحْمَدُ وَإِسْحَاقُ.

وَقَالَ أَحْمَدُ: أَكْثَرُ الْحَدِيثِ فِي السَّاعَةِ
الَّتِي تُرْجَى فِيهَا إِجَابَةُ الدَّعْوَةِ أَنَّهَا بَعْدَ صَلَاةِ
الْعَصْرِ، وَتُرْجَى بَعْدَ زَوَالِ الشَّمْسِ.

تخريج: [صحيح] وأخرجه ابن عدي في الكامل ٢٣٤٦/٦ من حديث عبيد الله الحنفي به وهو في شرح السنة للبخاري ٢٠٨/٤، ح: ١٠٥١ من طريق الترمذي وللحديث شواهد منها الحديث الآتي وشاهد آخر عند أبي داود، ح: ١٠٤٨ وسنده صحيح.

490. Kathīr bin ‘Abdullāh bin ‘Amr bin ‘Awf Al-Muzanī narrated from his father, from his grandfather, that the Prophet ﷺ said: “On Friday there is an hour in which the worshipper does not ask Allāh for anything except that Allāh grants it to him.” They said: “O Messenger of Allāh! Which hour is it?” He said: “When the prayer is begun until it is finished.” (*Da‘īf*)

[He said:] There are narrations on this topic from Abū Mūsā, Abū Dharr, Salmān, ‘Abdullāh bin Salām, Abū Lubābah, Sa’d bin ‘Ubādah, and Abū Umāmah.

Abū ‘Eisā said: The *Hadīth* of ‘Amr bin ‘Awf is a *Ḥasan Gharīb Hadīth*.

تخریج: [إسناده ضعيف جدًا] وأخرجه ابن عبد البر في التمهيد: ٢٠/١٩، ٢١ من حديث زياد بن أيوب، وابن ماجه، ح: ١١٣٨ من حديث كثير المزني به وحديث مسلم (٨٥) يغني عنه * وفي الباب عن أبي موسى [مسلم، ح: ٨٥٣] وأبي ذر [التمهيد لابن عبد البر: ٢٣/١٩ تعليقًا] وسلمان [لم نجده] وعبد الله بن سلام [ابن ماجه، ح: ١١٣٩ وسنده صحيح] وأبي لبابة [ابن ماجه، ح: ١٠٨٤] وسعد بن عباد، [أحمد: ٢٨٤/٥] وأبي أمامة [-].

491. Abū Hurairah narrated: “Allāh’s Messenger ﷺ said: The best day that the sun has risen upon is Friday. On it Ādam was created, on it he entered Paradise, and on it, he was sent down from it. And in it there is an hour in which the Muslim worshipper would not stand in *Ṣalāt*, asking Allāh for anything except that He would give it to him.” Abū Hurairah said: “I met ‘Abdullāh bin Salām, and I mentioned this *Hadīth* to him. He said: ‘I am more knowledgeable about that hour.’ So

٤٩٠ - حَدَّثَنَا زِيَادُ بْنُ أَبِي أَيُّوبَ الْبَغْدَادِيُّ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا كَثِيرٌ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفِ الْمُزَنِيِّ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يَسْأَلُ اللَّهُ الْعَبْدُ فِيهَا شَيْئًا إِلَّا آتَاهُ اللَّهُ إِيَّاهُ»، قَالُوا: يَا رَسُولَ اللَّهِ أَيُّهُ سَاعَةٌ هِيَ؟ قَالَ: «حِينَ تُقَامُ الصَّلَاةُ إِلَى أَنْصِرَافِ مِنْهَا».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي مُوسَى وَأَبِي ذَرٍّ وَسَلْمَانَ وَعَبْدِ اللَّهِ بْنِ سَلَامٍ وَأَبِي لُبَابَةَ وَسَعْدِ بْنِ عَبَادَةَ [وَأَبِي أُمَامَةَ].

قَالَ أَبُو عِيْسَى: حَدِيثُ عَمْرٍو بْنِ عَوْفٍ حَدِيثٌ حَسَنٌ غَرِيبٌ.

٤٩١ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُهْبِطَ مِنْهَا، وَفِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يُصَلِّيَ فَيَسْأَلُ اللَّهَ فِيهَا شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ». قَالَ أَبُو هُرَيْرَةَ:

I said: 'Inform me about it, and do not keep any of it from me.' He said: 'It is after *Al-'Aṣr* until the sun has set.' I said: 'How can it be after *Al-'Aṣr* when Allāh's Messenger ﷺ said: "The Muslim worshipper would not stand in *Ṣalāt*," and that is a time that prayer is not performed in?' So 'Abdullāh bin Salām said: 'Didn't Allāh's Messenger ﷺ say: "Whoever sat in a gathering awaiting the *Ṣalāt* then he is in *Ṣalāt*"?' I said: 'Of course.' He said: 'Then that is it.'" (*Ṣaḥīh*)

[Abū 'Eisā said:] There is a long story in this *Ḥadīth*.

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

He said: His saying: "Inform me about it, and do not keep any of it from me" means: "don't be stingy with me regarding it." *Ad-Ḍanīn* is stingy, suspected, charged.

فَلَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ فَذَكَرْتُ لَهُ هَذَا الْحَدِيثَ، فَقَالَ: أَنَا أَعْلَمُ بِتِلْكَ السَّاعَةِ، فَقُلْتُ: أَخْبَرَنِي بِهَا وَلَا تَضَنَّ بِهَا عَلَيَّ، قَالَ: هِيَ بَعْدَ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ قُلْتُ كَيْفَ تَكُونُ بَعْدَ الْعَصْرِ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي» وَتِلْكَ السَّاعَةُ لَا يُصَلِّي فِيهَا؟ فَقَالَ عَبْدُ اللَّهِ ابْنُ سَلَامٍ: أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ؟» قُلْتُ: بَلَى، قَالَ: فَهُوَ ذَاكَ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

قَالَ أَبُو عِيْسَى: وَهَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

قَالَ: وَمَعْنَى قَوْلِهِ: أَخْبَرَنِي بِهَا وَلَا تَضَنَّ بِهَا عَلَيَّ. لَا تَبْخُلْ بِهَا عَلَيَّ. وَالضَّنِينُ الْبَخِيلُ وَالظَّنِينُ الْمُتَّهَمُ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الصلاة، باب فضل يوم الجمعة وليلة الجمعة، ح: ١٠٤٦ من حديث مالك به مطولاً وهو في الموطأ: ١/١٠٨-١١٠ (يحيى) وصححه ابن خزيمة، ح: ١٧٣٨ وابن حبان، ح: ١٠٢٤ والحاكم: ١/٢٧٨، ٢٧٩ على شرط الشيخين ووافقه الذهبي وغيرهم.

Comments:

Although this is the preferred opinion, that this moment is after the *'Aṣr* prayer; both 'Abdullāh bin Salām and Ka'b Aḥbār quoted the same opinion from the Torah. Yet as the time of the sermon and Friday prayer is a special time of worship and supplication, therefore the supplication should be made in both times, this also proves that making the supplication while the sermon is in progress is not contrary to the silence required for the sermon.

Chapter 3. What Has Been Related About Performing *Ghusl* on Friday

492. Sālim narrated from his father, from his grand-father, that he heard the Prophet ﷺ saying: "Whoever comes on Friday, then let him perform *Ghusl*." (*Ṣaḥīh*)

[He said:] There are narrations on this topic from Abū Sa'eed, 'Umar, Jābir, Al-Barā', 'Āishah, and Abū Ad-Dardā'.

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīh Ḥadīth*.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٩/٢ عن سفيان بن عيينة به وصرح بالسماع وأخرجه البخاري، ح: ٨٩٤، ومسلم، ح: ٨٤٤ من حديث الزهري به وصرح بالسماع * وفي الباب عن أبي سعيد [البخاري، ح: ٨٥٨، ومسلم، ح: ١٠٤٦] وعمر [يأتي: ٤٩٤] وجابر [النسائي، ح: ١٣٧٩] والبراء [يأتي: ٥٢٨] وعائشة [البخاري، ح: ٩٠٢، ومسلم: ٨٤٧] وأبي الدرداء [الدولابي في الكنى: ١٤٦/٢].

493. (Another chain) from 'Abdullāh bin 'Umar, from the Prophet ﷺ which is similar. (*Ṣaḥīh*)

Muḥammad said: "The *Ḥadīth* of Az-Zuhrī from Sālim, from his father (no. 492) – and, the *Ḥadīth* of 'Abdullāh bin 'Abdullāh bin 'Umar, from his father (a narrator in the chain of this *Ḥadīth*) – both of the *Aḥādīth* are *Ṣaḥīh*."

Some of the companions of Az-Zuhrī said that Az-Zuhrī said: "The family of 'Abdullāh bin 'Umar narrated to me, from 'Abdullāh bin 'Umar."

[Abū 'Eisā said: Regarding *Ghusl* on Friday, it has also been reported

(المعجم ٣) - بَابُ مَا جَاءَ فِي

الْاِغْتِسَالِ يَوْمَ الْجُمُعَةِ (التحفة ٢٣٨)

٤٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ أَتَى الْجُمُعَةَ فَلْيَغْتَسِلْ».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَعُمَرَ

وَجَابِرٍ وَالْبَرَاءِ وَعَائِشَةَ وَأَبِي الدَّرْدَاءِ.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ

حَسَنٌ صَحِيحٌ.

٤٩٣ - وَرَوَى عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ

ابْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ هَذَا الْحَدِيثُ أَيْضًا. حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ:

حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ

عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ

عُمَرَ أَنَّ النَّبِيَّ ﷺ مِثْلَهُ.

وَقَالَ مُحَمَّدٌ: وَحَدِيثُ الزُّهْرِيِّ، عَنْ

سَالِمٍ، عَنْ أَبِيهِ وَحَدِيثُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، كِلَا الْحَدِيثَيْنِ صَحِيحٌ.

وَقَالَ بَعْضُ أَصْحَابِ الزُّهْرِيِّ، عَنْ

الزُّهْرِيِّ قَالَ: حَدَّثَنِي آلُ عَبْدِ اللَّهِ بْنِ عُمَرَ،

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ.

from Ibn 'Umar, from 'Umar, from the Prophet ﷺ, and it is a *Hasan Sahih Hadith*.]

[قَالَ أَبُو عِيسَى: وَقَدْ رُوِيَ عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ أَيْضًا وَهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ.
تخريج: وأخرجه مسلم، ح: ٨٤٤، الجمعة، باب كتاب الجمعة، عن قتيبة به.

494. And Yūnus and Ma'mar reported, from Az-Zuhrī, from Sālim *Wudū'* from his father]: "Umar bin Al-Khaṭṭāb was giving a *Khuṭbah* on Friday when a man from the Companions of the Prophet ﷺ entered. So he said: 'What time is it?' So he said: 'I don't know, I heard the call and did nothing more than perform *Wudū'*.' So he said: And *Wudū'* again!? I know surely that the Messenger of Allāh ﷺ has ordered *Ghusl*.'" (*Sahih*)

[Abū Bakr] Muḥammad bin Abān narrated that to us: 'Abdur-Razzāq narrated to us; from Ma'mar, from Az-Zuhrī.

٤٩٤ - وَرَوَاهُ يُونُسُ وَمَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ [بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ: أَيُّهُ سَاعَةٌ هَذِهِ؟ فَقَالَ: مَا هُوَ إِلَّا أَنْ سَمِعْتُ النَّدَاءَ وَمَا زِدْتُ عَلَى أَنْ تَوَضَّأْتُ قَالَ: وَالْوَضُوءُ أَيْضًا! وَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِالْغُسْلِ.
حَدَّثَنَا بِذَلِكَ [أَبُو بَكْرٍ] مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ؛
ح:

تخريج: متفق عليه، وأخرجه مسلم، انظر الحديث الآتي والبخاري، ح: ٨٧٨ من حديث الزهري به.

495. (Another chain reaching to Az-Zuhrī) with this *Hadith*.

Mālik reported this *Hadith* from Az-Zuhrī, from Sālim who said: "Umar [bin Al-Khaṭṭāb] was giving a *Khuṭbah* on Friday." And he mentioned this *Hadith*. (*Sahih*)

Abū 'Eīsā said: I asked Muḥammad about this, and he said: "What is correct is the *Hadith* of Az-Zuhrī from Sālim, from his father."

Muḥammad said: "Similar to this

٤٩٥ - وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا [أَبُو صَالِحٍ] عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنِ اللَّيْثِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ بِهَذَا الْحَدِيثِ.
وَرَوَى مَالِكٌ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ قَالَ: «بَيْنَمَا عُمَرُ بْنُ الْخَطَّابِ يَخْطُبُ يَوْمَ الْجُمُعَةِ» فَذَكَرَ [هَذَا] الْحَدِيثَ.
قَالَ أَبُو عِيسَى: [وَأَسَأَلْتُ مُحَمَّدًا، عَنْ هَذَا فَقَالَ: الصَّحِيحُ حَدِيثُ الزُّهْرِيِّ، عَنْ

Hadīth has also been reported by Mālik, from Az-Zuhri, from Sālim, from his father.”

سَالِمٍ، عَنْ أَبِيهِ.
قَالَ مُحَمَّدٌ: وَقَدْ رُوِيَ عَنْ مَالِكٍ أَيْضًا،
عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ نَحْوُ هَذَا
الْحَدِيثِ.

تخریج: وأخرجه مسلم، الجمعة، باب كتاب الجمعة، ح: ۳/۸۴۵ من حديث يونس بن يزيد به وهو متفق عليه انظر الحديث السابق * حديث مالك في الموطأ: ۱/۱۰۱، ۱۰۲ وحديث آخر له عن الزهري عن سالم عن أبيه، وأخرجه البخاري، ح: ۸۷۸.

Comments:

There is disagreement in the status of taking a bath on Friday. According to the four *A'immaḥ* it is *Sunnah* and desirable, not obligatory and compulsory, said Ibn Qudāmah and Ibn 'Abdul Barr. [*Al-Mughni*: 3/225]. Some said taking a bath on Friday is compulsory according to one statement of Imām Mālik, Shāfi'i and Aḥmad. However the known opinion of the Four *A'immaḥ* is that it is only *Sunnah* and desirable, not compulsory.

Chapter 4. [What Has Been Related] About The Virtue Of *Ghusl* On Friday

(المعجم ٤) - بَابُ [مَا جَاءَ] فِي فَضْلِ
الْغُسْلِ يَوْمَ الْجُمُعَةِ (التحفة ٢٣٩)

496. Aws bin Aws narrated: "Allāh's Messenger ﷺ said to me: 'Whoever performs *Ghusl* on Friday, and bathes completely,^[1] and goes early, arriving early, gets close and listens and is silent, there will be for him in every step he takes the reward of a year of fasting and standing (in prayer).'" (*Ṣaḥīḥ*)

Regarding this *Ḥadīth*, Maḥmūd (one of the narrators) said: "Wakī' said: (*Ightasal*) 'Whoever performs *Ghusl*' refers to him; (*Gassala*)' refers to his wife."

٤٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا
وَكَيْعٌ عَنْ سُفْيَانَ، وَأَبُو جَنَابٍ يَحْيَى بْنُ أَبِي
حَيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى، عَنْ يَحْيَى بْنِ
الْحَارِثِ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ
أَوْسِ بْنِ أَوْسٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ:
«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَغَسَلَ وَبَكَرَ وَابْتَكَرَ
وَدَنَا وَاسْتَمَعَ وَأَنْصَتَ كَانَ لَهُ بِكُلِّ خَطْوَةٍ
يَخْطُوهَا أَجْرُ سَنَةٍ، صِيَامُهَا وَقِيَامُهَا».
قَالَ مُحَمَّدٌ فِي هَذَا الْحَدِيثِ: قَالَ وَكَيْعٌ
اغْتَسَلَ هُوَ وَغَسَلَ امْرَأَتَهُ.

[1] There is a difference of opinion about the precise interpretation of this sentence. It has been translated according to one of the more general interpretations, and Allāh knows best. The explanatory quotes that the author mentions after the text are related to the meaning of this sentence. See *Tuhfat Al-Aḥwadhī*.

It has been reported that [‘Abdullah] bin Al-Mubārak said about this *Hadīth*: “Whoever bathes completely” and ‘Whoever performs *Ghusl*’ means washes his head and performs *Ghusl*.”

[He said:] There are narrations on this topic from Abū Bakr, ‘Imrān bin Ḥuṣāin, Salmān, Abū Dharr, Abū Sa‘eed, Ibn ‘Umar, and Abū Ayyūb.

Abū ‘Eīsā said: The *Hadīth* of Aws bin Aws is a *Ḥasan Hadīth*, and Abū Al-Ash‘ath Aṣ-Ṣan‘ānī’s name is *Sharāḥil bin Ādah*.

[And Abū Janāb is Yahya bin Ḥabīb Al-Qaṣṣāb Al-Kūfi.]

[قَالَ:] وَيُرَوَّى عَنْ [عَبْدِ اللَّهِ] بْنِ الْمُبَارَكِ أَنَّهُ قَالَ فِي هَذَا الْحَدِيثِ: مَنْ غَسَلَ وَاعْتَسَلَ، يَعْنِي غَسَلَ رَأْسَهُ وَاعْتَسَلَ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعِمْرَانَ ابْنِ حُصَيْنٍ وَسَلْمَانَ وَأَبِي ذَرٍّ وَأَبِي سَعِيدٍ وَابْنَ عُمَرَ وَأَبِي أَيُّوبَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَوْسِ بْنِ أَوْسٍ حَدِيثٌ حَسَنٌ وَأَبُو الْأَشْعَثِ الصَّنَعَانِيُّ اسْمُهُ شَرَاهِيلُ بْنُ آدَةَ.

[وَأَبُو جَنَابٍ يَعْنِي بَنِي حَبِيبِ الْقَصَّابِ الْكُوفِيِّ].

تخريج: [صحيح] وأخرجه النسائي: ٣/٩٥، ٩٦، ح: ١٣٨٢ (الجمعة، باب فضل غسل يوم الجمعة) من حديث يحيى بن الحارث به وصححه ابن خزيمة، ح: ١٧٦٧ وابن حبان (الإحسان): ٢٧٧٠ والحاكم على شرط الشيخين: ١/٢٨١ ووافقه الذهبي، وحسنه البغوي وله علة مردودة * وفي الباب عن أبي بكر، [ابن عدي في الكامل: ٤/١٤١٨ والمروزي في مسند أبي بكر، ح: ١٣١] وعمران بن حصين [الطبراني في الكبير: ١٨/١٣٩، ١٤٠، ح: ٢٩٢] وسلمان [البخاري، ح: ٨٨٣، ٩١٠، والنسائي، ح: ١٤٠٤] وأبي ذر [ابن ماجه، ح: ١٠٩٧ وأبي سعيد (أبو داود، ح: ٣٤٣] وابن عمر [عبد بن حميد، ح: ٨٥٣] وأبي أيوب [أحمد: ٥/٤٢٠ وابن خزيمة: ١٧٧٥].

Comments:

It is evident from this *Hadīth* that if a person takes a bath with great care and sets out early for Friday prayers and he listens to the sermon attentively, this will yield him a great reward and recompense. The reward of each step is equal to the standing in prayer and observing fast for a whole year.

Chapter 5. [What Has Been Related] About *Wuḍū’* On Friday

497. Samurah bin Jundab narrated that Allāh’s Messenger ﷺ said: “Whoever performs *Wuḍū’* on Friday, then he will receive the blessing, and whoever performs *Ghusl* then *Ghusl* is more virtuous.” (*Ḥasan*)

(المعجم ٥) - بَابُ [مَا جَاءَ] فِي الْوُضُوءِ يَوْمَ الْجُمُعَةِ (التحفة ٢٤٠)

٤٩٧ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سَعِيدُ بْنُ شَمِيَانَ الْجَحْدَرِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

[He said:] There are narrations on this topic from Abū Hurairah, Anas, and 'Āishah.

Abū 'Eisā said: The *Hadīth* of Samurah is a *Hasan Hadīth*.

Some of the companions of Qatādah narrated this *Hadīth* from Qatādah, from Al-Ḥasan, from Samurah [bin Jundab]. Some of them narrated it from Qatādah, from Al-Ḥasan, from the Prophet ﷺ which is *Mursal*.

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and those after them. They prefer *Ghusl* on Friday, and they consider *Wuḍū'* instead of *Ghusl* on Friday as acceptable.

Ash-Shāfi'ī said: "Of that which proves that the order from the Prophet ﷺ to perform *Ghusl* on Friday is an order of preference not an obligation, is the *Hadīth* of 'Umar when he said to 'Uthmān: 'And *Wuḍū'*?! While you know that Allah's Messenger ﷺ ordered performing *Ghusl*.' (no. 494) For if it was known that the order was one of obligation not preference, then 'Umar would not have left 'Uthmān alone until he had performed it, and he would have told him to return and perform *Ghusl*, so he would not have left 'Uthmān alone while knowing that. Rather this *Hadīth* proves that *Ghusl* on Friday is a virtuous deed that is not obligatory."

تخریج: [إسناده حسن] وأخرجه النسائي: ۹۴/۳، ح: ۱۳۸۱ (الجمعة، باب الرخصة في ترك الغسل يوم الجمعة) من حديث شعبة به وصححه ابن خزيمة، ح: ۱۷۵۷ وللحديث شواهد *

«مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فِيهَا وَنَعِمَتْ، وَمَنْ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ».

[قَالَ:] وفي الباب عن أبي هريرة وأنس وعائشة.

قَالَ أَبُو عِيسَى: حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ.

وَقَدْ رَوَى بَعْضُ أَصْحَابِ قَتَادَةَ هَذَا الْحَدِيثَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ [ابْنِ جُنْدَبٍ]. وَرَوَاهُ بَعْضُهُمْ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ اخْتَارُوا الْغُسْلَ يَوْمَ الْجُمُعَةِ وَرَأَوْا أَنْ يُجْزَىءَ الْوُضُوءُ مِنَ الْغُسْلِ يَوْمَ الْجُمُعَةِ.

قَالَ الشَّافِعِيُّ: وَمِمَّا يَدُلُّ عَلَى أَنَّ أَمْرَ النَّبِيِّ ﷺ بِالْغُسْلِ يَوْمَ الْجُمُعَةِ أَنَّهُ عَلَى الْإِخْتِيَارِ لَا عَلَى الْوُجُوبِ: حَدِيثُ عُمَرَ حَيْثُ قَالَ لِعُثْمَانَ: وَالْوُضُوءُ أَيْضًا، وَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِالْغُسْلِ يَوْمَ الْجُمُعَةِ فَلَوْ عَلِمَا أَنَّ أَمْرَهُ عَلَى الْوُجُوبِ لَا عَلَى الْإِخْتِيَارِ لَمْ يَتْرُكْ عُمَرُ عُثْمَانَ حَتَّى يَرُدَّهُ وَيَقُولَ لَهُ: ارْجِعْ فَاغْتَسِلْ، وَلَمَّا خَفِيَ عَلَى عُثْمَانَ ذَلِكَ مَعَ عِلْمِهِ، وَلَكِنْ دَلَّ فِي هَذَا الْحَدِيثِ أَنَّ الْغُسْلَ يَوْمَ الْجُمُعَةِ فِيهِ فَضْلٌ مِنْ غَيْرِ وَجُوبٍ يَجِبُ عَلَى الْمَرْءِ كَذَلِكَ.

الحسن البصري صرح بالسماع عند الطوسي في مختصر الأحكام: ١٠/٣، ح: ٤٦٧/٣٣٤ * وفي الباب عن أبي هريرة، مسلم: ٨٥٧، وأنس [ابن ماجه، ح: ١٠٩١] وعائشة، [البخاري، ح: ٩٠٢، ومسلم، ح: ٨٤٧].

Comments:

Various *Ahādīth* reported about taking a bath on Friday suggest that it is at least the Stressed *Sunnah*, Friday prayer is valid without it but neglecting a bath will be a great deficiency.

498. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever performs *Wudū'*, performing his *Wudū'* well, then he comes to the Friday (prayer), and gets close, listens and is silent, then whatever (sin) was between that and (the last) Friday are forgiven for him, in addition to three days. And whoever touches the pebbles, he has committed *Laghā* (useless activity)." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٤٩٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ التَّوَضُّؤَ ثُمَّ أَتَى الْجُمُعَةَ فَدَنَا وَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةٌ ثَلَاثَةَ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَعَا».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الجمعة، باب فضل من استمع وأنصت في الخطبة، ح: ٨٥٧ من

Comments:

As every good deed is rewarded ten fold by the mercy of Allāh, so minor sins of ten days are forgiven because of Friday, as long the major sins are not committed.

Chapter 6. What Has Been Related About Going Early To The Friday Prayer

499. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever performs *Ghushl* on Friday – the *Ghushl* for *Janābah* – then he goes, he is like one who gave a camel in charity. Whoever goes in the second hour, then he is like one who gave a cow in charity.

(المعجم ٦) - بَابُ مَا جَاءَ فِي التَّبَكِيرِ إِلَى الْجُمُعَةِ (التحفة ٢٤١)

٤٩٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنِ سَمِيِّ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً،

Whoever goes in the third hour then he is like one who gave a horned ram in charity. Whoever goes in the fourth hour, then he is like the one who gave a chicken in charity. Whoever goes in the fifth hour, then he is like one who gave an egg in charity. When the *Imām* comes out, the angels are present listening to the remembrance.”

(*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Abdullāh bin ‘Amr and Samurah.

Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقْرَةً
وَمَنْ رَاحَ فِي السَّاعَةِ الثَّلَاثَةِ فَكَأَنَّمَا قَرَّبَ
كَبِشًا أَقْرَنَ وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ
فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ
الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ
الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
وَسُمْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الجمعة، باب فضل الجمعة، ح: ٨٨١، ومسلم، ح: ٨٥٠ من حديث مالك به وهو في الموطأ: ١٠١/١ (يحيى) * وفي الباب عن عبدالله بن عمرو [ابن خزيمة، ح: ١٧٧١] وسمرة [ابن ماجه، ح: ١٠٩٣].

Comments:

According to Imām Mālik, these times are from the time the sun passes the meridian until the Imām appears. From among the later scholars, Imām Muhammad Hayāt Sindhī and Abul-Ḥasan Sindhī also adopted the same opinion. [*Fath- Al-Mulhim*: 2 /389]. The inclination of *Shah Waliullāh* also looks to the same side and he wrote: ‘These times are small intervals that begin from the time of the obligation of Friday until the *Imām* stands for the sermon’. [*Hujjatullāhil Bālighah*: 2/29]. As the Imām appears to deliver the sermon the register of extra reward and recompense is closed, and the angels responsible for it become attentive to the sermon, but as for the reward of Friday, it is there.

Chapter 7. What Has Been Related About Neglecting The Friday Prayer Without An Excuse

(المعجم ٧) - بَابُ مَا جَاءَ فِي تَرْكِ الْجُمُعَةِ مِنْ غَيْرِ عُدْرٍ (التحفة ٢٤٢)

500. Abū Al-Ja’d – meaning Aḍ-Ḍamrī – narrated, and he was a Companion according to the claim of Muḥammad bin ‘Amr: “Allāh’s Messenger ﷺ said: ‘Whoever

٥٠٠ - حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ عَبْدَةَ بْنِ سُهَيْبَانَ، عَنْ أَبِي الْجَعْدِ يُعْنِي الضَّمْرِيَّ، وَكَانَتْ لَهُ صُحْبَةٌ فِيمَا زَعَمَ مُحَمَّدٌ

[Something has been reported from Abū Hurairah from the Prophet ﷺ on this, but it is not correct.]

Abū 'Eisā said: We do not know of this *Hadīth* except through this route, and there is nothing correct on this topic from the Prophet ﷺ.

It has been related from Abū Hurairah that the Prophet ﷺ said: "The Friday prayer is required from whomever can return to his family by the night."

The chain for this *Hadīth* is weak, it has only been reported as a narration of Mu'ārik bin 'Abbād from 'Abdullāh bin Sa'eed Al-Maqburī, and Yahya bin Sa'eed Al-Qaṭṭān graded 'Abdullāh bin Sa'eed Al-Maqburī's *Aḥādīth* weak.

[He said:] The people of knowledge differ over upon whom is the Friday prayer obligatory. Some of them say that it is obligatory upon whomever can return to his home by the night. Some of them say that the Friday prayer is not obligatory except upon one who can hear the call. This is the saying of *Ash-Shāfi'i*, *Aḥmad*, and *Ishāq*.

رمي بالرفض (تقريب) وشيخه مجهول وحديث

قَالَ: أَمَرَنَا النَّبِيُّ ﷺ أَنْ نَشْهَدَ الْجُمُعَةَ مِنْ قُبَاءَ.

وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي هَذَا وَلَا يَصِحُّ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا يَصِحُّ فِي هَذَا الْبَابِ عَنِ النَّبِيِّ ﷺ شَيْءٌ.

وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [أَنَّهُ] قَالَ: «الْجُمُعَةُ عَلَى مَنْ آوَاهُ اللَّيْلُ إِلَى أَهْلِهِ».

وَهَذَا حَدِيثٌ إِسْنَادُهُ ضَعِيفٌ، إِنَّمَا يُرَوَى مِنْ حَدِيثِ مُعَارِكِ بْنِ عَبَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ الْمُقْبَرِيِّ، وَضَعَفَ يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ عَبْدَ اللَّهِ بْنَ سَعِيدِ الْمُقْبَرِيَّ فِي الْحَدِيثِ.

[قَالَ:] وَاخْتَلَفَ أَهْلُ الْعِلْمِ عَلَى مَنْ تَجِبُ عَلَيْهِ الْجُمُعَةُ، فَقَالَ بَعْضُهُمْ: تَجِبُ الْجُمُعَةُ عَلَى مَنْ آوَاهُ اللَّيْلُ إِلَى مَنْزِلِهِ. وَقَالَ بَعْضُهُمْ: لَا تَجِبُ الْجُمُعَةُ إِلَّا عَلَى مَنْ سَمِعَ النِّدَاءَ، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخريج: [إسناده ضعيف] ثوير: ضعيف، معارك يأتي بعده: ٥٠٢.

502. I heard *Aḥmad* bin *Al-Hasan* saying: "We were with *Aḥmad* bin *Hanbal*, so they mentioned the one upon whom the Friday prayer is obligatory. *Aḥmad* did not mention anything about it from the Prophet ﷺ." *Aḥmad* bin *Al-Hasan* said: "I

٥٠٢ - سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ: كُنَّا عِنْدَ أَحْمَدَ بْنِ حَنْبَلٍ فَذَكَرُوا عَلَيَّ مَنْ تَجِبُ الْجُمُعَةُ، فَلَمْ يَذْكُرْ أَحْمَدُ فِيهِ، عَنِ النَّبِيِّ ﷺ شَيْئًا: قَالَ أَحْمَدُ بْنُ الْحَسَنِ: فَقُلْتُ لِأَحْمَدَ بْنِ حَنْبَلٍ: فِيهِ، عَنْ أَبِي هُرَيْرَةَ

said to Aḥmad bin Ḥanbal: 'There is something about it from Abū Hurairah, from the Prophet ﷺ.' So Aḥmad bin Ḥanbal said: 'From the Prophet ﷺ?' I said: 'Yes.'" [Aḥmad bin Al-Ḥasan said:] "Ḥajjāj bin Nuṣair narrated to us; Mu'arik bin 'Abbād narrated to us from 'Abdullāh bin Sa'eed Al-Maqburī, from his father, from Abū Hurairah that the Prophet ﷺ said: "The Friday prayer is required from whomever can return to his family by the night." He said: "So Aḥmad [bin Ḥanbal] became angry with me, and he said to me: 'Seek forgiveness from your Lord, seek forgiveness from your Lord.'"

[Abū 'Eisā said:] Aḥmad bin Ḥanbal only did that because he did not consider this *Ḥadīth* to be anything and he thought that it was weak due to the conditions of its chain.

تخریج: [إسناده ضعيف جدًا] وأخرجه البيهقي: ١٧٦/٣ من حديث معارك به والحديث وضعفه البغوي في شرح السنة: ٢٢١/٤ * حجاج بن نصير ضعيف وكذا شيخه وعبدالله بن سعيد متروك وفي الباب آثار عن ابن عمر وغيره، عند البيهقي وغيره وحديث الباب أخرجه ابن الجوزي في العلل المتناهية: ٤٦٠/١ من حديث الترمذي به.

Comments:

Three *A'immaḥ*: Mālik, Shāfi'ī and Aḥmad said, as for the issue of Friday there is no difference concerning holding it in a city or a village, wherever it can be congregated it is obligatory. Therefore where the voice of *Adhān* reaches and those people attend congregational prayer, they also should come for Friday prayer, but according to *Ahnāf* Friday is compulsory only for the people of a city or a big village.

Chapter 9. What Has Been Related About The Time For The Friday Prayer

503. Anas bin Mālik narrated: "The Prophet ﷺ would pray the

عَنِ النَّبِيِّ ﷺ: [فَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: عَنِ النَّبِيِّ ﷺ؟ قُلْتُ: نَعَمْ] قَالَ أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا حَجَّاجُ بْنُ نُصَيْرٍ: حَدَّثَنَا مُعَارِكُ بْنُ عَبَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْجُمُعَةُ عَلَى مَنْ آوَاهُ اللَّيْلُ إِلَى أَهْلِهِ» [قَالَ:] فَغَضِبَ عَلَيَّ أَحْمَدُ [بُنْ حَنْبَلٍ] وَقَالَ [لِي]: اسْتَغْفِرْ رَبَّكَ اسْتَغْفِرْ رَبَّكَ.

[قَالَ أَبُو عِيْسَى:] إِنَّمَا فَعَلَ بِهِ أَحْمَدُ بْنُ حَنْبَلٍ هَذَا لِأَنَّهُ لَمْ يَعُدَّ هَذَا الْحَدِيثَ شَيْئًا وَضَعَفَهُ لِحَالِ إِسْنَادِهِ [ه].

(المعجم ٩) - بَابُ مَا جَاءَ فِي وَقْتِ الْجُمُعَةِ (التحفة ٢٤٤)

٥٠٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

Friday prayer when the sun was declining.” (*Ṣaḥīḥ*)

سُرَيْجُ بْنُ التُّعْمَانَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي الْجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.

تخريج: وأخرجه البخاري، الجمعة، باب وقت الجمعة إذا زالت الشمس، ح: ٩٠٤ من حديث سريج بن النعمان به.

504. (Another chain) from Anas, from the Prophet ﷺ, similarly. (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Salamah bin Al-Akwa', Jābir, and Az-Zubair bin Al-'Awwām.

Abū 'Eīsā said: The *Hadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is what is agreed upon by most of the people of knowledge; that the time for the Friday prayer is when the sun passes the meridian, like the time for *Az-Zuhr*. This is the saying of *Ash-Shāfi'ī*, *Aḥmad* and *Ishāq*.

Some of them held the view that if the Friday prayer was performed before the sun passed the meridian then it was also allowed.

Aḥmad said that he did not think one had to repeat it if he prayed it before the sun passed the meridian.

٥٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ التَّيْمِيِّ ﷺ [نَحْوَهُ].

[قَالَ:] وَفِي الْبَابِ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ وَجَابِرِ وَالزُّبَيْرِ بْنِ الْعَوَّامِ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ الَّذِي أَجْمَعَ عَلَيْهِ أَكْثَرُ أَهْلِ الْعِلْمِ: أَنَّ وَقْتُ الْجُمُعَةِ إِذَا زَالَتْ الشَّمْسُ كَوَقْتُ الظُّهْرِ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

وَرَأَى بَعْضُهُمْ أَنَّ صَلَاةَ الْجُمُعَةِ إِذَا صَلَّيْتَ قَبْلَ الزَّوَالِ أَنَّهَا تَجُوزُ أَيْضًا.

وَقَالَ أَحْمَدُ: وَمَنْ صَلَّاهَا قَبْلَ الزَّوَالِ فَإِنَّهُ لَمْ يَرَّ عَلَيْهِ إِعَادَةٌ.

تخريج: [صحيح] انظر الحديث السابق وهو في مسند أبي داود الطيالسي، ح: ٢١٣٩ * وفي الباب عن سلمة بن الأكوع [البخاري، ح: ٤١٦٨ ومسلم، ح: ٨٦٠] وجابر [مسلم، ح: ٨٥٨] والزبير بن العوام [أحمد: ١/١٦٤ وابن خزيمة، ح: ١٨٤٠ والدارمي، ح: ١٥٥٣].

Comments:

The majority of Companions, the successors, *Imām Abū Ḥanīfah*, *Mālik* and *Shāfi'ī* are of the view that offering the Friday prayer before the sun declines past the meridian is not allowed, this is what the Authentic *Ahādīth* require and this opinion is the correct one.

Chapter 10. What Has Been Related About The *Khuṭbah* On The *Minbar*

505. Ibn 'Umar narrated: "The Prophet ﷺ would give the *Khuṭbah* next to the trunk of a date palm. When he [the Prophet ﷺ] began using the *Minbar* the trunk cried out for him until he came to it and held it, so it became quiet." (*Ṣaḥīḥ*) [He said:] There are narrations on this topic from Anas, Jābir, Sahl bin Sa'd , Ubayy bin Ka'b, Ibn 'Abbās, and Umm Salamah.

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Gharīb Ṣaḥīḥ Ḥadīth*.

Mu'adh bin Al-'Alā' is from Al-Baṣrah, and he is the brother of Abū 'Amr bin Al-'Alā'.

(المعجم ١٠) - بَابُ مَا جَاءَ فِي الْخُطْبَةِ عَلَى الْمِنْبَرِ (التحفة ٢٤٥)

٥٠٥ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْفَلَّاسُ [الصَّيْرَفِيُّ]: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، وَيَحْيَى بْنُ كَثِيرٍ أَبُو عَسَانَ الْعَبْرِيُّ قَالَا: حَدَّثَنَا مَعَادُ بْنُ الْعَلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ إِلَى جِدْعٍ، فَلَمَّا اتَّخَذَ [النَّبِيُّ ﷺ] الْمِنْبَرَ حَنَّ الْجِدْعُ حَتَّى آتَاهُ فَالْتَزَمَهُ فَسَكَنَ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَجَابِرٍ وَسَهْلِ ابْنِ سَعْدٍ وَأَبِي بِنِ كَعْبٍ وَابْنِ عَبَّاسٍ وَأُمِّ سَلَمَةَ. قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ. وَمَعَادُ بْنُ الْعَلَاءِ هُوَ بَصْرِيُّ [وَهُوَ] أَخُو أَبِي عَمْرُو بْنِ الْعَلَاءِ.

تخريج: وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٥٨٣ من حديث عثمان بن عمر ويحيى بن كثير به * وفي الباب عن أنس [يأتي: ٣٦٢٧] وجابر [البخاري، ح: ٣٥٨٤، ٣٥٨٥ حنين الجذع] وسهل بن سعد [البخاري، ح: ٩١٧ ومسلم، ح: ٤٥/٥٤٤] وأبي ابن كعب [ابن ماجه، ح: ١٤١٤] وسنده حسن وحسنه البوصيري [وابن عباس [ابن ماجه، ح: ١٤١٥] وسنده صحيح وصححه البوصيري] وأم سلمة [الطبراني في الكبير: ٢٣/٢٥٥، ح: ٥٢٤].

Comments:

It is the consensus that delivering the sermon from the pulpit is the desired *Sunnah*, because the Prophet ﷺ would deliver the sermon from the pulpit after it was made.

Chapter 11. What Has Been Related About Sitting Between Two *Khuṭbah*

506. Ibn 'Umar narrated: "The Prophet ﷺ would give a *Khuṭbah*

(المعجم ١١) - بَابُ مَا جَاءَ فِي الْجُلُوسِ بَيْنَ الْخُطْبَتَيْنِ (التحفة ٢٤٦)

٥٠٦ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ

on Friday, then sit, then stand and give (another) *Khutbah*.” He said: “Similar to what they do today.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn ‘Abbās, Jābir bin ‘Abdullāh, and Jābir bin Samurah.

Abū ‘Eīsā said: The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it is the view of the people of knowledge, that the two *Khutbah* are to be separated by a sitting.

عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ يَوْمَ الْجُمُعَةِ ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ، قَالَ: مِثْلَ مَا يَفْعَلُونَ الْيَوْمَ.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَجَابِرِ ابْنِ عَبْدِ اللَّهِ وَجَابِرِ بْنِ سَمُرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ الَّذِي رَأَاهُ أَهْلُ الْعِلْمِ أَنْ يَفْصَلَ بَيْنَ الْخُطْبَتَيْنِ بِجُلُوسٍ.

تخريج: متفق عليه، وأخرجه البخاري، الجمعة، باب الخطبة قائماً، ح: ٩٢٠ ومسلم، ح: ٨٦١ من حديث خالد بن الحارث به * وفي الباب عن ابن عباس [أحمد: ٢٥٦/١] وجابر بن عبدالله [البخاري، ح: ٩١٨] وجابر بن سمرة [مسلم، ح: ٨٦٢].

Comments:

It proves from this *Ḥadīth* that the sermon should be delivered while standing, and sitting between the two sermons is *Sunnah*, according to most of the people of knowledge, but according to Imām *Shāfi‘ī* it is a condition. [*Al-Mughnī*: 3 / 177]

Chapter 12. What Has Been Related About Curtailing The *Khutbah*

507. Jābir bin Samurah narrated: “I would pray with the Prophet ﷺ, and his prayer was moderate, and his *Khutbah* was moderate.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Ammār bin Yāsir, and Ibn Abī Awfā.

Abū ‘Eīsā said: The *Ḥadīth* of Jābir bin Samurah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(المعجم ١٢) - بَابُ مَا جَاءَ فِي قِصْرِ الْخُطْبَةِ (التحفة ٢٤٧)

٥٠٧ - حَدَّثَنَا قُتَيْبَةُ وَهَنَادٌ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنْتُ أَصَلِّي مَعَ النَّبِيِّ ﷺ فَكَانَتْ صَلَاتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا.

[قَالَ:] وَفِي الْبَابِ عَنْ عَمَّارِ بْنِ يَاسِرٍ وَابْنِ أَبِي أَوْفَى.

قَالَ أَبُو عِيسَى: حَدِيثُ جَابِرِ بْنِ سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح: ٨٦٦ من حديث أبي الأحوص به * وفي الباب عن عمار بن ياسر [مسلم، ح: ٨٦٩] وابن أبي أوفى [النسائي، ح: ١٤١٥].

Comments:

The *Sunnah* and authentic way is to adopt moderation both in the prayer and in the sermon avoiding excessiveness and insufficiency so that the people do not face inconvenience, difficulty and hurdles.

Chapter 13. What Has Been Related About The Recitation On The *Minbar*

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ عَلَى الْمِنْبَرِ (التحفة ٢٤٨)

508. Şafwān bin Ya‘lā bin Umayyah narrated from his father who said: “I heard the Prophet ﷺ reciting, while on the *Minbar*: And they will cry: “O Mālik (keeper of Hell)!”.”^[1]

٥٠٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمِيَّةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ ﴿وَنَادَا يَمْلِكُ﴾ [الزخرف: ٧٧].

[He said:] There are narrations on this topic from Abū Hurairah, and Jābir bin Samurah. (*Ṣaḥīḥ*)

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَجَابِرِ ابْنِ سَمُرَةَ.

Abū ‘Eisā said: The *Ḥadīth* of Ya‘lā bin Umayyah is a *Ḥasan Gharīb Ṣaḥīḥ Ḥadīth*, and it is a narration of Sufyān bin Uyainah.

قَالَ أَبُو عِيسَى: حَدِيثُ يَعْلَى بْنِ أُمِيَّةَ حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَهُوَ حَدِيثُ ابْنِ عُيَيْنَةَ.

There are those among the people of knowledge who prefer that the *Imām* recite an *Ayāh* of the Qur‘ān during the *Khuṭbah*.

وَقَدْ اخْتَارَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يَقْرَأَ الْإِمَامُ فِي الْخُطْبَةِ آيَةً مِنَ الْقُرْآنِ.

Ash-Şhāfi‘ī said: “When the *Imām* gives a *Khuṭbah* in which he does not recite anything from the Qur‘ān in his *Khuṭbah*, the *Khuṭbah* is to be repeated.”

قَالَ الشَّافِعِيُّ: وَإِذَا خَطَبَ الْإِمَامُ فَلَمْ يَقْرَأْ فِي خُطْبَتِهِ شَيْئًا مِنَ الْقُرْآنِ أَعَادَ الْخُطْبَةَ.

تخريج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب صفة النار وأنها مخلوقة، ح: ٣٢٦٦ مسلم، ح: ٨٧١ عن قتيبة به * وفي الباب عن أبي هريرة [البراز (كشف): ١/٣٠٨، ح: ٦٤٣] وجابر بن سمرة [مسلم، ح: ٨٦٢].

Comments:

The real objective of the Friday sermon is admonition, advising and reminding. The Noble Qur‘ān is the source of admonition and reminding, and the base and foundation of Islam; its rules and teachings are meant to be preached for education and awareness. Therefore the commentary and explanation of the Qur‘ānic Verses should be the focus of the sermon.

[1] *Az-Zukhruf* 43:77.

Chapter 14. [What Has Been Related] About The Direction The *Imām* Faces When Delivering The *Khuṭbah*

509. ‘Abdullāh bin Mas‘ūd narrated: “When Allāh’s Messenger ﷺ ascended the *Minbar* he would face our direction.” (*Ḍa‘īf*)

[Abū ‘Eisā said:] There is a narration about this from Ibn ‘Umar.

We do not know the *Ḥadīth* of Maṣūūr except as a narration of Muḥammad bin Al-Faḍl bin ‘Aṭīyyah, and Muḥammad bin Al-Faḍl bin ‘Aṭīyyah is weak, Our companions regarded his *Aḥādīth* as rejected.

This *Ḥadīth* is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others, they consider it recommended for the *Imām* to face the people when delivering the *Khuṭbah*. This is the opinion of Sufyān Ath-Thawrī, Ash-Shāfi‘ī, Aḥmad, and Ishāq.

Abū ‘Eisā said: There is nothing correct reported from the Prophet about this topic.

تخريج: [ضعيف] وأخرجه أبو نعيم في حلية الأولياء: ٥/٤٥ من حديث عباد بن يعقوب الرافضي به وسنده ضعيف جداً وللحديث شواهد ضعيفة عند ابن ماجه، ح: ١١٣٦ والبيهقي (١٩٩/٣)، وغيرهما ورواه البخاري في صحيحه، قبل ح: ٩٢١ موقوفاً على ابن عمر وأنس رضي الله عنهما.

Comments:

Also it is the aim of the Friday sermon that the attendees should listen to the sermon quietly with great care, reflection and understanding. This is possible only if they pay attention to the *Imām* delivering the sermon. It is almost an agreed upon issue that the attendees should turn their faces to the *Imām* during the sermon, said Ibn Al-Mundhir.

(المعجم ١٤) - بَابُ [مَا جَاءَ] فِي اسْتِقْبَالِ الْإِمَامِ إِذَا حَطَبَ (التحفة ٢٤٩)

٥٠٩ - حَدَّثَنَا عَبَادُ بْنُ يَعْقُوبَ الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ بْنِ عَطِيَّةَ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَوَى عَلَى الْمِنْبَرِ اسْتَقْبَلَنَاهُ بِوُجُوهِنَا. [قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

وَحَدِيثُ مَنْصُورٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ عَطِيَّةَ. وَمُحَمَّدُ بْنُ الْفَضْلِ بْنِ عَطِيَّةَ ضَعِيفٌ ذَاهِبُ الْحَدِيثِ، عِنْدَ أَصْحَابِنَا.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ يَسْتَحِبُّونَ اسْتِقْبَالَ الْإِمَامِ إِذَا حَطَبَ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

قَالَ أَبُو عِيْسَى: وَلَا يَصِحُّ فِي هَذَا الْبَابِ عَنِ النَّبِيِّ ﷺ شَيْءٌ.

Chapter 15. [What Has Been Related] About Two *Rak'ah* When One Arrives While The *Imām* Is Delivering The *Khuṭbah*

510. Jābir bin ‘Abdullāh narrated: “The Prophet ﷺ was delivering a *Khuṭbah* on Friday when a man came. The Prophet ﷺ said: ‘Have you prayed?’ He said no. So he said: ‘Then stand and pray.’”

Abū ‘Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ* [it is the most correct thing about this topic.]

تخريج: متفق عليه، وأخرجه مسلم، الجمعة، باب التحية والإمام يخطب، ح: ٨٧٥ عن قتبية

Comments:

It is an agreed narration by *Al-Bukhārī* and *Muslim* that the Messenger of Allāh ﷺ said: ‘If one of you comes on Friday while the *Imām* is delivering the sermon (the narrator is doubtful) or has come out (to deliver the sermon) he should pray two *Rak'ah*. [*Ṣaḥīḥ Al-Bukhārī: Hadīth: 1166*]

511. ‘Iyād bin ‘Abdullāh bin Abī Sarḥ narrated: “Abū Sa‘eed Al-Khudrī entered (the mosque) on Friday while Marwān was giving the *Khuṭbah*, so he began praying. The guards came to make him sit down but he refused until he had prayed. When he finished he came to us and we said: ‘May Allāh have mercy upon you. They nearly harmed you.’ He said: ‘I was not going to stop performing them (the two *Rak'ah*) after what I saw from Allāh’s Messenger.’ Then he mentioned that a man who appeared untidy came on Friday while the Prophet ﷺ was delivering the Friday *Khuṭbah*, so

(المعجم ١٥) - بَابُ [مَا جَاءَ] فِي
الرَّكْعَتَيْنِ إِذَا جَاءَ الرَّجُلُ وَالْإِمَامُ
يَخْطُبُ (التحفة ٢٥٠)

٥١٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ

عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ فَقَالَ النَّبِيُّ ﷺ: «أَصَلَّيْتَ؟» قَالَ: لَا، قَالَ: «فَقُمْ فَارْعُ».

قَالَ أَبُو عِيسَى: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [أَصْحَحُ شَيْءٍ فِي هَذَا الْبَابِ].

تخريج: متفق عليه، وأخرجه مسلم، الجمعة، باب التحية والإمام يخطب، ح: ٨٧٥ عن قتبية

٥١١ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ: حَدَّثَنَا

سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ أَنَّ أَبَا سَعِيدِ الْخُدْرِيِّ دَخَلَ يَوْمَ الْجُمُعَةِ وَمَرَّوَانُ يَخْطُبُ فَقَامَ يُصَلِّي، فَجَاءَ الْحَرَسُ لِيُجْلِسُوهُ فَأَبَى حَتَّى صَلَّى، فَلَمَّا انْصَرَفَ أَتَيْنَاهُ فَقُلْنَا: رَحِمَكَ اللَّهُ إِنْ كَادُوا لَيَقْعُوا بِكَ فَقَالَ: مَا كُنْتُ لِأَتْرُكَهُمَا بَعْدَ شَيْءٍ رَأَيْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ ذَكَرَ أَنَّ رَجُلًا جَاءَ يَوْمَ الْجُمُعَةِ فِي هَيْئَةٍ بَدَأَ وَالنَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَأَمَرَهُ فَصَلَّى رَكْعَتَيْنِ وَالنَّبِيُّ ﷺ يَخْطُبُ.

قَالَ ابْنُ أَبِي عُمَرَ: كَانَ [سُفْيَانُ] بْنُ عُيَيْنَةَ

he ordered him to pray two *Rak'ah* all the while the Prophet ﷺ was delivering the *Khutbah*.” (*Hasan*)

Ibn Abi 'Umar said: “[Sufyān] bin 'Uyainah would pray two *Rak'ah* when he came and the *Imām* was giving the *Khutbah*, and he would order that, and Abū 'Abdur-Rahmān Al-Muqri'a' held that view.”

Abū 'Eisā said: I heard Ibn Abī 'Umar saying: “[Sufyān] bin 'Uyainah said: 'Muḥammad bin 'Ajlan was trustworthy, reliable in *Hadīth*.'”

[He said:] There are narrations on this topic from Jābir, Abū Hurairah, and Sahl bin Sa'd.

Abū 'Eisā said: The *Hadīth* of Abū Sa'eed Al-Khudrī is a *Hasan Ṣaḥīḥ Hadīth*. This is acted upon according to some of the people of knowledge.

It is the view of Ash-Shāfi'i, Aḥmad, and Ishāq.

Some of them said that when one enters and the *Imām* is delivering the *Khutbah*, then he is to sit and not pray. This is the saying of Sufyān Ath-Thawrī and the people of Al-Kūfah, but the first view is more correct.

Qutaibah narrated to us: Al-'Alā' bin Khālid Al-Qurashī narrated to us, he said: “I saw Al-Ḥasan Al-Baṣrī entered the *Masjid* on Friday while the *Imām* was delivering the *Khutbah*, and he prayed two *Rak'ah*, then he sat.”

Al-Ḥasan only did that to follow the *Hadīth*, and he reported this *Hadīth* from Jābir, from the Prophet ﷺ.

يُصَلِّي رُكْعَتَيْنِ إِذَا جَاءَ وَالْإِمَامُ يَخْطُبُ
وَكَانَ [يَأْمُرُ بِهِ، وَكَانَ أَبُو عَبْدِ الرَّحْمَنِ
الْمُقْرِيءُ يَرَاهُ.

قَالَ أَبُو عِيْسَى: وَسَمِعْتُ ابْنَ أَبِي عُمَرَ
يَقُولُ: قَالَ [سُفْيَانُ] بِنُ عَيْيَنَةَ: كَانَ مُحَمَّدُ
ابْنُ عَجْلَانَ ثِقَةً مَأْمُونًا فِي الْحَدِيثِ.

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ
وَسَهْلِ بْنِ سَعْدٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي سَعِيدِ
الْخُدْرِيِّ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى
هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، وَبِهِ يَقُولُ
الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

وَقَالَ بَعْضُهُمْ: إِذَا دَخَلَ وَالْإِمَامُ يَخْطُبُ
فَإِنَّهُ يَجْلِسُ وَلَا يُصَلِّي، وَهُوَ قَوْلُ سُفْيَانَ
الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ، وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْعَلَاءُ بْنُ خَالِدٍ
الْقُرَشِيُّ قَالَ: رَأَيْتُ الْحَسَنَ الْبَصْرِيَّ دَخَلَ
الْمَسْجِدَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ فَصَلَّى
رُكْعَتَيْنِ ثُمَّ جَلَسَ.

إِنَّمَا فَعَلَ الْحَسَنُ اتِّبَاعًا لِلْحَدِيثِ، وَهُوَ
رَوَى عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ هَذَا الْحَدِيثَ.

تخريج: [حسن] وأخرجه النسائي: ٣/١٠٦، ١٠٧، ١٤٠٩ (الجمعة، باب حث الإمام على الصدقة يوم الجمعة) وابن ماجه، ح: ١١١٣ من حديث سفيان بن عيينة عن محمد بن عجلان به وصرحا بالسماع وصرحه ابن خزيمة، ح: ١٧٩٩، ١٨٣٠، ٢٤٨١ * قول ابن عيينة: كان ابن عجلان ثقة... إلخ صحيح ثابت عنه، وأثر الحسن البصري صحيح عنه، العلاء بن خالد ضعيف ولكنه لم ينفرد به تابعه ابن عون وحماد بن أبي الدرداء عند ابن أبي شيبة، ح: ٥١٦٤، ٥١٦٥ وحديث جابر أخرجه ابن ماجه، ح: ١١١٥ * وفي الباب عن جابر [تقدم: ٥١٠] وأبي هريرة [ابن ماجه، ح: ١١١٤] وسهل بن سعد [علل ابن أبي حاتم كما في تحفة الأحوذى: ١/٣٦٤].

Comments:

It is very clear from this *Hadīth* of Abū Sa'eed Al-Khudrī that he understood the order of performing two *Rak'ah* as a rule and principle; therefore he performed two *Rak'ah* without paying any attention to the prevention of the watchmen.

Chapter 16. What Has Been Related About It Being Disliked To Talk While The *Imām* Is Delivering The *Khutbah*

(المعجم ١٦) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْكَلَامِ وَالْإِمَامِ يَخْطُبُ (التحفة ٢٥١)

512. Abū Hurairah narrated that Allāh's Messenger ﷺ said: "Whoever said: 'Be quite' while the *Imām* is giving the *Khutbah* then he has committed *Laghw* (useless activity)." (*Ṣaḥīḥ*)

٥١٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عَقْبِلِ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ أَنْصَتَ فَقَدْ لَعَا».

[He said:] There are narrations on this topic from Ibn Abī Awfā and Jābir bin 'Abdullāh.

[قَالَ:] وفي الباب عن ابن أبي أوفى وجابر بن عبد الله.

Abū 'Eisā said: The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Hadīth*. It is acted upon according to the people of knowledge. They dislike a man talking while the *Imām* is delivering the *Khutbah*. They say that if someone else talks he is not to censure him except by gesturing.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ: كَرَهُوا لِلرَّجُلِ أَنْ يَتَكَلَّمَ وَالْإِمَامُ يَخْطُبُ وَقَالُوا إِنْ تَكَلَّمَ غَيْرُهُ فَلَا يُنْكَرُ عَلَيْهِ إِلَّا بِالْإِشَارَةِ.

They differ over returning the *Salām*, and replying to the one who sneezes [while the *Imām* is delivering the *Khutbah*.] Some of the people of knowledge allowed returning the *Salām* and replying to

وَاخْتَلَفُوا فِي رَدِّ السَّلَامِ وَتَشْمِيَةِ الْعَاطِسِ [وَالْإِمَامِ يَخْطُبُ] فَرَحَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي رَدِّ السَّلَامِ وَتَشْمِيَةِ الْعَاطِسِ وَالْإِمَامِ

the one who sneezed while the *Imām* is delivering the *Khutbah*. This is the view of Ahmad and Ishāq. Some of the people of knowledge among the *Tābi'in* and others disliked it, and this is the view of *Ash-Shāfi'i*.

يَخْطُبُ، وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ، وَكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَغَيْرِهِمْ ذَلِكَ، وَهُوَ قَوْلُ الشَّافِعِيِّ.

تخريج: متفق عليه، وأخرجه مسلم، الجمعة، باب: في الإنصات يوم الجمعة في الخطبة، ح: ٨٥١ عن قتيبة والبخاري، ح: ٩٣٤ من حديث الليث به * وفي الباب عن ابن أبي أوفى [ابن أبي شيبة: ٤٥٩/١، ح: ٥٣٠٧ وسنده حسن، موقوف] وجابر بن عبدالله [عبد بن حميد، ح: ١١٤٢ وابن حبان، ح: ٥٧٧ وأبو يعلى: ٣/٣٣٥، ح: ١٧٩٩، ١٨٠٠].

Comments:

When it is impermissible to tell a person to stop talking during the sermon, how then can a person himself talk. This is the duty of the *Imām* to teach the manners to his audience.

Chapter 17. [What Has Been Related] About It Being Disliked To Step Over (The Necks Of Others) On Friday

(المعجم ١٧) - بَابُ [مَا جَاءَ] فِي كَرَاهِيَةِ التَّخَطِّي يَوْمَ الْجُمُعَةِ (التحفة ٢٥٢)

513. Sahl bin Mu'adh bin Anas Al-Juhni narrated from his father that Allāh's Messenger ﷺ said: "Whoever steps over the necks of the people on Friday, he has taken a bridge to Hell." (*Da'if*)

٥١٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ ابْنُ سَعْدٍ عَنْ زَبَانَ بْنِ فَايِدٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسِ الْجُهَنِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ اتَّخَذَ جِسْرًا إِلَى جَهَنَّمَ».

[He said:] There is something about this from Jābir.

Abū 'Eisā said: The *Hadīth* of Sahl bin Mu'adh bin Anas Juhani is *Gharīb*, we only know it as a narration of Rishdīn bin Sa'd. This is acted upon according to the people of knowledge. They strongly dislike a man stepping over people's necks on Friday."

[قَالَ:] [وفي الباب عن جابر.] قَالَ أَبُو عَمِيْرٍ: حَدِيثُ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسِ الْجُهَنِيِّ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينِ بْنِ سَعْدٍ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ: كَرِهُوا أَنْ يَتَخَطَّى الرَّجُلُ يَوْمَ الْجُمُعَةِ رِقَابَ النَّاسِ وَشَدَّدُوا فِي ذَلِكَ.

Some of the people of knowledge have spoken about Rishdīn bin Sa'd and considered him weak due to his memory.

وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي رِشْدِينِ بْنِ سَعْدٍ وَضَعَفَهُ مِنْ قَبْلِ حِفْظِهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في النهي عن تخطي الناس يوم الجمعة، ح: ١١١٦ عن أبي كريب به * رشدين وشيخه ضعيفان من أجل سوء حفظهما * وفي الباب عن جابر [ابن ماجه، ح: ١١١٥].

Comments:

On Friday, or even in any gathering of knowledge, it is not allowed to step over the necks of the people to go forward in the rows, to disturb them and to bother them without a valid necessity. Although the narration is Weak yet it is true, because this issue is also mentioned in the authentic narrations.

Chapter 18. What Has Been Related About *Al-Habwah* Being Disliked While The *Imām* Is Delivering The *Khuṭbah*

514. Sahl bin Mu'ādh narrated from his father: "The Prophet ﷺ prohibited *Al-Habwah* on Friday while the *Imām* is delivering the *Khuṭbah*." (*Hasan*)

Abū 'Eīsā said: This *Hadīth* is *Hasan*. Abū Marhūm's name is 'Abdur-Raḥīm bin Maimūn.

There are those among the people of knowledge who dislike *Al-Habwah* on Friday while the *Imām* is delivering the *Khuṭbah*. Some of them permitted it, among them 'Abdullāh bin 'Umar and others, and it is the view of Aḥmad and Ishāq. They did not see any harm in *Al-Habwah* while the *Imām* is delivering the *Khuṭbah*.

(المعجم ١٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
الِاحْتِبَاءِ وَالْإِمَامِ يَخْطُبُ (التحفة ٢٥٣)

٥١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ
وَالْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَا: حَدَّثَنَا أَبُو
عَبْدِ الرَّحْمَنِ الْمُقْرِيءُ عَنْ سَعِيدِ بْنِ أَبِي
أَيُّوبَ: حَدَّثَنِي أَبُو مَرْحُومٍ، عَنْ سَهْلِ بْنِ
مُعَاذٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ
الْحَبْوَةِ يَوْمَ الْجُمُعَةِ وَالْإِمَامَ يَخْطُبُ.

قَالَ أَبُو عِيسَى: وَهَذَا حَدِيثٌ حَسَنٌ.
وَأَبُو مَرْحُومٍ اسْمُهُ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ.
وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْحَبْوَةَ
يَوْمَ الْجُمُعَةِ وَالْإِمَامَ يَخْطُبُ.

وَرَخَّصَ فِي ذَلِكَ بَعْضُهُمْ، مِنْهُمْ عَبْدُ اللَّهِ
ابْنُ عَمْرٍ وَعَبِيدُ، وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ:
لَا يَرِيَانِ بِالْحَبْوَةِ وَالْإِمَامَ يَخْطُبُ بَأْسًا.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب الاحتباء والإمام يخطب، ح: ١١١٠ من حديث عبدالله ابن يزيد المقرئ به وصححه ابن خزيمة، ح: ١٨١٥ والحاكم: ١/ ٢٨٩ ووافقه الذهبي وحسنه البغوي.

Comments:

Al-Habwah to sit with one's knees gathered up against the stomach, while wrapping one's arms or garment around them, or, sitting in the same manner when the private area becomes exposed, as mentioned in chapter 24 in the Chapters on Clothing, *Hadīth* no. (1754)

If a person sits while wrapping a cloth around him, it will possibly make him sleep and also there is fear of his 'Aurah being exposed.

Chapter 19. What Has Been Related About It Being Disliked To Raise The Hands On The *Minbar*

(المعجم ١٩) - بَابُ مَا جَاءَ فِي كِرَاهِيَةِ رَفْعِ الْأَيْدِي عَلَى الْمِنْبَرِ (التحفة ٢٥٤)

515. Ḥuṣāin narrated: "I heard 'Umārah bin Ruwaibah Ath-Thaqafi – while Bishr bin Marwān was delivering a *Khuṭbah* and raising his hands in supplication – so 'Umārah said: 'May Allāh disgrace these two insignificant hands, I have seen Allāh's Messenger ﷺ, and he would not do any more than this,'" and Hushaim (one of the narrators) motioned with his index finger. (*Ṣaḥīḥ*)

٥١٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُصَيْنٌ قَالَ: سَمِعْتُ عُمَارَةَ ابْنَ رُوَيْبَةَ [الثَّقَفِيَّ] وَبِشْرَ بْنَ مَرْوَانَ يَخْطُبُ، فَرَفَعَ يَدَيْهِ فِي الدُّعَاءِ فَقَالَ عُمَارَةُ: قَبِّحَ اللَّهُ هَاتَيْنِ الْيَدَيْتَيْنِ الْقُصِيرَتَيْنِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَمَا يَزِيدُ عَلَيَّ أَنْ يَقُولَ هَكَذَا، وَأَشَارَ هُشَيْمٌ بِالسَّبَّابَةِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abū 'Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده صحيح] وأخرجه مسلم، الجمعة، باب تخفيف الصلاة والخطبة، ح: ٨٧٤

من حديث حصين به.

Comments:

If 'Du'ā' means preaching, calling to the religion and inviting to the teaching of the *Shari'ah*, it is then enough to indicate just with a finger. Waving and moving one's hand violently is contrary to the etiquettes.

Chapter 20. What Has Been Related About The *Adhān* For The Friday Prayer

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي أَذَانِ الْجُمُعَةِ (التحفة ٢٥٥)

516. As-Sā'ib bin Yazīd narrated: "The *Adhān* during the time of Allāh's Messenger ﷺ, Abū Bakr, and 'Umar was when the *Imām* came out, [and when] the *Iqāmah* was called for the *Ṣalāt*. Then 'Uthmān [may Allāh be pleased with him] added a third call at Az-

٥١٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا حَمَادُ بْنُ خَالِدِ الْحَيَّاطُ عَنِ ابْنِ أَبِي ذُئْبٍ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ إِذَا خَرَجَ الْإِمَامُ [وَإِذَا] أُقِيمَتِ الصَّلَاةُ، فَلَمَّا كَانَ عُثْمَانُ [رَضِيَ اللَّهُ عَنْهُ]

Zawrā'.”^[1] (*Sahih*)

Abū 'Eisā said: This *Hadīth* is *Hasan Sahih*.

تخريج: وأخرجه البخاري، الجمعة، باب الأذان يوم الجمعة، ح: ٩١٢ من حديث ابن أبي ذئب به * وكان هذا الأذان عند المنبر كما في المعجم الكبير للطبراني بإسناد صحيح عن سليمان التيمي عن الزهري عن السائب بن يزيد به.

Comments:

The second *Adhān* was introduced due to a need and interest, therefore in these days, if there is a need and benefit of it, it may still be called; it may be abandoned if not needed, which is rather better. But to name it an innovation is inappropriate. As for the statement of Ibn 'Umar calling it an innovation, the word innovation will be interpreted linguistically just as 'Umar arranged the congregation for *Tarāwīh* prayer and linguistically interpreted it 'innovation'; this *Adhān* may also be interpreted in the same meaning.

Chapter 21. What Has Been Related About Talking After The Imām Descends From The Minbar

517. Anas bin Mālik narrated: “Allāh’s Messenger ﷺ would talk as necessary after descending from the *Minbar*.” (*Sahih*)

Abū 'Eisā said: We only know this *Hadīth* from the narration of Jarīr bin Hāzīm. I heard Muḥammad saying: “Jarīr bin Hāzīm was confused in this *Hadīth*. What is correct is what is reported from Thābit from Anas, who said: “The *Iqāmah* was called for the *Ṣalāt*, and a man took the hand of the Prophet ﷺ, and he did not stop talking to him until some people became sleepy.” Muḥammad said: “This is his *Hadīth*.”

Sometimes Jarīr bin Hāzīm is confused about things, but he is truthful.

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الْكَلَامِ بَعْدَ نَزُولِ الْإِمَامِ مِنَ الْمِنْبَرِ (التحفة ٢٥٦)

٥١٧- بَابُ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا جَرِيرُ بْنُ حَارِمٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُكَلِّمُ بِالْحَاجَةِ إِذَا نَزَلَ مِنَ الْمِنْبَرِ. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَرِيرِ بْنِ حَارِمٍ. [قَالَ وَأَسْمِعْتُ مُحَمَّدًا يَقُولُ: وَهَمَّ جَرِيرُ بْنُ حَارِمٍ فِي هَذَا الْحَدِيثِ، وَالصَّحِيحُ مَا رُوِيَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: أُقِيمَتِ الصَّلَاةُ فَأَخَذَ رَجُلٌ بِيَدِ النَّبِيِّ ﷺ فَمَا زَالَ يُكَلِّمُهُ حَتَّى نَعَسَ بَعْضُ الْقَوْمِ.

قَالَ مُحَمَّدٌ: وَالْحَدِيثُ هُوَ هَذَا. وَجَرِيرُ بْنُ حَارِمٍ رُبَّمَا يَهْمُ فِي الشَّيْءِ وَهُوَ

[1] Az-Zawrā' was a market place in Al-Madīnah.

Muḥammad said: “Jarīr bin Ḥāzim was confused in the *Ḥadīth* of Thābit, from Anas, from the Prophet ﷺ who said: ‘When the *Iqāmah* is called for *Ṣalāt*, then do not stand until you see me.’”

Muḥammad said: “It has been reported from Ḥammād bin Zaid that he said: ‘We were with Thābit Al-Bunānī, when Ḥajjāj Aṣ-Ṣawwāf narrated to us from Yaḥya bin Abī Kathīr, from ‘Abdullāh bin Abī Qatādah, from his father, that the Prophet ﷺ said: “When the *Iqāmah* is called for *Ṣalāt*, then do not stand until you see me.’” So Jarīr was confused and thought that Thābit had narrated it to them from Anas, from the Prophet ﷺ.”

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب الإمام يتكلم بعدما ينزل من المنبر، ح: ۱۱۲۰ وغيره من حديث جرير به وصرح بالسماع عند البيهقي: ۲۲۴/۳ وهو بريء من التدليس والحديث معلول لأنه ضعفه أبو داود والجمهور والقول قولهم * حديث يحيى بن أبي كثير أخرجه البخاري، ح: ۶۳۷، ۶۳۸، ۹۰۹، ومسلم: ۱۵۶/۶۰۴ من طريقه.

Comments:

Imām Bukhārī understood that this incident occurred at the time of *Ishā'* prayer as the *Iqāmah* had been pronounced. This incident is not related to the Friday prayer and getting off the pulpit, and neither was this the Prophet ﷺ usual habit. However, the majority of the scholars allow talking before and after the Friday sermon.

518. Anas narrated: “I saw the Prophet ﷺ, after the *Iqāmah* was called for *Ṣalāt*, talking to a man who was standing between him and the *Qiblah*, he did not stop talking, and I saw some of them getting sleepy from his lengthy standing with the Prophet ﷺ.” (*Ṣaḥīh*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

تخریج: [إسناده صحيح] وأخرجه أحمد: ۱۶۱/۳ عن عبد الرزاق، والبخاري، ح: ۶۴۳، ومسلم، ح: ۳۷۶ من حديث ثابت به، وله طريق آخر عند البخاري، ح: ۶۴۲، ومسلم، ح: ۳۷۶.

صُدُوقٌ.
قَالَ مُحَمَّدٌ: وَهَمَّ جَرِيرٌ بْنُ حَازِمٍ فِي حَدِيثِ ثَابِتٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي».
قَالَ مُحَمَّدٌ: وَوَرَوَى عَنْ حَمَادِ بْنِ زَيْدٍ قَالَ: كُنَّا عِنْدَ ثَابِتِ الْبُنَانِيِّ فَحَدَّثَ حَجَّاجُ الصَّوَّافِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي» فَوَهَمَ جَرِيرٌ فَظَنَّ أَنَّ ثَابِتًا حَدَّثَهُمْ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

۵۱۸ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ بَعْدَ مَا تُقَامُ الصَّلَاةُ يُكَلِّمُهُ الرَّجُلُ يَتَوْمٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةَ، فَمَا زَالَ يُكَلِّمُهُ، وَلَقَدْ رَأَيْتُ بَعْضَهُمْ يَتَعَسُّ مِنْ طَوْلِ قِيَامِ النَّبِيِّ ﷺ لَهُ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Comments:

It looks as if this is the same incident as that of the previous *Hadīth*, and that it had happened once, but this was not the Prophet ﷺ regular habit. The real aim is to prove that the conversation with the *Imām*, even after the *Iqāmah*, is allowed.

Chapter 22. What Has Been Related About The Recitation During The Friday Prayer

519. ‘Ubaidullāh bin Abī Rāfi‘ the freed slave of Allāh’s Messenger ﷺ said: “Marwān left Abū Hurairah in charge of Al-Madinah and he went to Makkah. So Abū Hurairah led us in *Ṣalāt* on Friday, reciting *Sūrat Al-Jumu’ah* (in the first *Rak’ah*), and in the second prostration (*Rak’ah*): When the hypocrites come to you.”^[1] ‘Ubaidullāh said: “So I caught up with Abū Hurairah and said to him: ‘You recited two *Sūrah* that ‘Alī recited in Al-Kūfah.’ Abū Hurairah said: ‘Indeed I heard Allāh’s Messenger ﷺ reciting them.’” (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn ‘Abbās, An-Nu‘mān bin Bashīr, and Abū ‘Inabah al-Khawlanī.

Abū ‘Eisā said: The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Hadīth*.

It has been reported that for the Friday prayer, the Prophet ﷺ would recite: Glorify the Name of your Lord, the Most High.^[2] and Has there come to you the narration of the overwhelming?^[3]

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ فِي صَلَاةِ الْجُمُعَةِ (التحفة ٢٥٧)

٥١٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: اسْتَحَلَفَ مَرْوَانَ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ وَخَرَجَ إِلَى مَكَّةَ فَصَلَّى بِنَا أَبُو هُرَيْرَةَ [يَوْمَ] الْجُمُعَةِ فَقَرَأَ سُورَةَ الْجُمُعَةِ، وَفِي السَّجْدَةِ الثَّانِيَةِ ﴿إِذَا جَاءَكَ الْمُتَّقُونَ﴾ قَالَ عَبْدُ اللَّهِ: فَأَذْرَكْتُ أَبَا هُرَيْرَةَ فَقُلْتُ [لَهُ]: تَقْرَأُ بِسُورَتَيْنِ كَانَ عَلَيَّ يَقْرَأُ بِهِمَا بِالْكُوفَةِ. قَالَ أَبُو هُرَيْرَةَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهِمَا.

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَالتَّعْمَانِ بْنِ بَشِيرٍ وَأَبِي عَيْنَةَ الْخَوْلَانِيِّ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَهَلْ أَتَاكَ حَدِيثُ الْغَنَشِيِّ؟

[عَبْدُ اللَّهِ بْنُ أَبِي رَافِعٍ كَاتِبُ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ].

[1] *Al-Munāfiqūn* 63.

[2] *Al-A'la* 87.

[3] *Al-Ghāshiyah* 88.

[‘Ubaidullāh bin Abī Rāfi’ was a scribe for ‘Alī bin Abī Ṭālib, may Allāh be pleased with him.]

تخريج: وأخرجه مسلم، الجمعة، باب ما يقرأ في صلاة الجمعة، ح: ٨٧٧ عن قتيبة به * وفي الباب عن ابن عباس [مسلم، ح: ٨٧٩] والنعمان بن بشير [مسلم، ح: ٨٧٨] وأبي عتبة الخولاني [ابن ماجه، ح: ١١٢٠].

Comments:

It is known from this *Hadīth* that reciting these *Sūrah* in Friday prayer is desirable.

Chapter 23. What Has Been Related About What Is Recited In The *Ṣubḥ* Prayer On Friday

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي مَا يَقْرَأُ [بِهِ] فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ (التحفة ٢٥٨)

520. Ibn ‘Abbās narrated: “For the *Fajr* prayer on Friday, Allāh’s Messenger ﷺ would recite: Alif Lām Mīm (which is) revealed in (*Sūrat*) *As-Sajdah*^[1] and, Has there not been over man.”^[2] (*Ṣaḥīḥ*)

٥٢٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ رَاشِدٍ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي صَلَاةِ الْفَجْرِ ﴿الْمَرْ﴾ تَنْزِيلُ السَّجْدَةِ ﴿هَذَا آتَى عَلَى الْإِنْسَانِ﴾.

[He said:] There are narrations on this topic from Sa’d, Ibn Mas’ūd, and Abū Hurairah.

[قَالَ:] [وفي الباب عن سعد وابن مسعود وأبي هريرة.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*. Sufyān Ath-Thawrī, [Shu‘bah] and others reported it from Mukḥawwal.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ [رَوَاهُ] سُفْيَانُ الثَّوْرِيُّ [وَشُعْبَةُ] وَعَيْرُ وَاحِدٌ عَنْ مُحَمَّدٍ.

تخريج: [صحيح] وأخرجه النسائي ١٥٩/٢، ح: ٩٥٧ (الافتتاح، باب القراءة في الصبح يوم الجمعة) عن علي بن حجر، ومسلم، ح: ٨٧٩ من حديث مخول به * وفي الباب عن سعد [ابن ماجه، ح: ٨٢٢] وابن مسعود [ابن ماجه، ح: ٨٢٤] وأبي هريرة [البخاري، ح: ٨٩١] ومسلم، ح: ٨٨٠.

Comments:

The Last Day will be established on Friday, so the Prophet ﷺ would recite these *Sūrah* in the *Fajr* and Friday prayer, these *Sūrah* make a person think of

[1] *As-Sajdah* 32.

[2] *Al-Insān* 76.

the Hereafter and to prepare for it. Also, these *Sūrah* are about the purpose of creating man and to explain the correct way to live life.

Chapter 24. [What Has Been Related] About *Ṣalāt* Before The Friday Prayer And After

521. Sālim narrated from his father: “The Prophet ﷺ would pray two *Rak'ah* after the Friday prayer.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Jābir.

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

It has been reported from Nāfi' from Ibn 'Umar as well. This is acted upon according to some of the people of knowledge, and it is the view of Ash-Shāfi'ī and Aḥmad.

تخريج: متفق عليه، وأخرجه مسلم، الجمعة، باب الصلاة بعد الجمعة، ح: ٧٢/٨٨٢ من حديث سفيان بن عيينة والبخاري، ح: ١١٦٥ من حديث الزهري به * وفي الباب عن جابر [ابن خزيمة، ح: ١٨٧٢].

522. Nāfi' narrated about Ibn 'Umar: “When he prayed the Friday prayer, he left and prayed two prostrations (*Rak'ah*) in his house. Then he said: ‘Allāh’s Messenger ﷺ would do this.’” (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، ح: ٨٨٢ من حديث نافع به، انظر الحديث السابق.

523. Abū Hurairah narrated that Allāh’s Messenger ﷺ said: “Whoever among you is to pray after the Friday prayer, then let him pray four.” (*Ṣaḥīḥ*)

(المعجم ٢٤) - بَابُ [مَا جَاءَ] فِي الصَّلَاةِ قَبْلَ الْجُمُعَةِ وَبَعْدَهَا (التحفة ٢٥٩)

٥٢١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ.

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَيْضًا، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ.

٥٢٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ إِذَا صَلَّى الْجُمُعَةَ انْصَرَفَ فَصَلَّى سَجْدَتَيْنِ فِي بَيْتِهِ ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ ذَلِكَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٥٢٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

Al-Ḥasan bin 'Alī narrated to us; 'Alī bin Al-Madīnī narrated to us from Sufyān bin 'Uyainah who said: "We considered Suhail bin Abī Ṣāliḥ (a narrator in the chain of this *Hadīth*) trustworthy in *Aḥādīth*."

Abū 'Eisā said: This *Hadīth* is *Hasan*.

This is acted upon according to some of the people of knowledge.

It has been related that Ibn Mas'ūd would pray four *Rak'ah* before the Friday prayer and four after it.

And it has been related that 'Alī bin Abī Ṭālib [may Allāh be pleased with him] ordered that two *Rak'ah* and then four be prayed after the Friday prayer.

Sufyān Ath-Thawrī and Ibn Al-Mubārak followed the view of Ibn Mas'ūd.

Ishāq said: "If he prays in the *Masjid* on Friday then he prays four, and if he prays in his house then he prays two."

He argued that the Prophet ﷺ would pray two *Rak'ah* in his house after the Friday prayer, and he used the *Hadīth*: "Whoever among you wants to observe (supererogatory prayer) after the Friday prayer, then let him pray four (*Rak'ah*)."

Abū 'Eisā said: Ibn 'Umar is the one who reported that the Prophet ﷺ would pray two *Rak'ah* after the Friday prayer in his house. After the Prophet ﷺ, Ibn 'Umar would

«مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَلِيُّ بْنُ الْمَدِينِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ: كُنَّا نَعُدُّ سُهَيْلَ بْنَ أَبِي صَالِحٍ ثَبَاتًا فِي الْحَدِيثِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْجُمُعَةِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا.

[وَقَدْ] رَوَى عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّهُ أَمَرَ أَنْ يُصَلَّى بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ ثُمَّ أَرْبَعًا.

وَدَهَبَ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ إِلَى قَوْلِ ابْنِ مَسْعُودٍ.

وَقَالَ إِسْحَاقُ: إِنْ صَلَّى فِي الْمَسْجِدِ يَوْمَ الْجُمُعَةِ صَلَّى أَرْبَعًا، وَإِنْ صَلَّى فِي بَيْتِهِ صَلَّى رَكْعَتَيْنِ، وَاحْتَجَّ بِأَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ، وَلِحَدِيثِ النَّبِيِّ ﷺ: «مَنْ كَانَ مِنْكُمْ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا».

قَالَ أَبُو عِيسَى: وَابْنُ عُمَرَ هُوَ الَّذِي رَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ، وَابْنُ عُمَرَ بَعْدَ النَّبِيِّ ﷺ صَلَّى فِي الْمَسْجِدِ بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ، وَصَلَّى بَعْدَ الرَّكْعَتَيْنِ أَرْبَعًا. حَدَّثَنَا بِذَلِكَ ابْنُ

pray two *Rak'ah* in the *Masjid* after the Friday prayer, and he would pray four after the two *Rak'ah*. This has been narrated to us by Ibn Abī 'Umar; Sufyān [bin 'Uyainah] narrated to us from Ibn Juraij, from 'Aṭā' who said: "I saw Ibn 'Umar praying two *Rak'ah* after the Friday prayer, then he prayed four after that."

Sa'eed bin 'Abdur-Rahmān Al-Makhzūmī narrated to us: Sufyān bin 'Uyainah narrated to us from 'Amr bin Dīnār who said: "I have not seen anyone more concerned about *Ahādūh* than Az-Zuhrī, and I have not seen anyone to whom Dīnār and Dirhām were more insignificant than him, if he had any Dīnār or Dirhām, they only held the status of dung to him."

Abū 'Eisā said: I heard [Ibn] Abī 'Umar saying: "I heard Sufyān bin 'Uyainah saying: "Amr bin Dīnār was older than Az-Zuhrī."

تخریج: وأخرجه مسلم، الجمعة، باب الصلاة بعد الجمعة، ح: ٨٨١ من حديث سفيان بن عيينة به * قول ابن عيينة: "كنا نعد سهيل بن أبي صالح... إلخ" سنده صحيح وعن ابن مسعود وعن علي وقول عطاء رأيت ابن عمر "صلى بعد الجمعة ركعتين... إلخ" حسن وهذا كان بمكة كما في سنن أبي داود، ح: ١١٣٠ وسنده صحيح وأثر عمرو بن دينار في الزهري، سنده ضعيف لنعنة ابن عيينة وقول ابن عيينة في عمرو، صحيح عنه.

Comments:

There is no specific number of *Rak'ah* before Friday prayer, one should try to come early and pray as many *Rak'ah* he wants. However if he comes during the sermon he should perform two light *Rak'ah* only. More than this is not allowed.

Chapter 25. [What Has Been Related] About One Who Catches A *Rak'ah* Of The Friday Prayer

524. Abū Hurairah narrated that

أبي عمر: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ صَلَّى بَعْدَ الْجُمُعَةِ رَكَعَتَيْنِ ثُمَّ صَلَّى بَعْدَ ذَلِكَ أَرْبَعًا.

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ قَالَ: مَا رَأَيْتُ أَحَدًا أَنْصَرَ لِلْحَدِيثِ مِنَ الزُّهْرِيِّ، وَمَا رَأَيْتُ أَحَدًا [الدَّنَائِيرُ وَ] الدَّرَاهِمُ أَهْوَنَ عِنْدَهُ مِنْهُ، إِنْ كَانَتْ [الدَّنَائِيرُ وَ] الدَّرَاهِمُ عِنْدَهُ بِمَنْزِلَةِ البَعْرِ.

قَالَ أَبُو عِيسَى: سَمِعْتُ [ابْنَ] أَبِي عُمَرَ يَقُولُ: سَمِعْتُ سُفْيَانَ بْنَ عُيَيْنَةَ يَقُولُ: كَانَ عَمْرُو بْنُ دِينَارٍ أَسَنَ مِنَ الزُّهْرِيِّ.

(المعجم ٢٥) - بَابُ [مَا جَاءَ] فِيمَنْ يُدْرِكُ مِنَ الْجُمُعَةِ رَكَعَةً (التحفة ٢٦٠)

٥٢٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَسَعِيدُ بْنُ

the Prophet ﷺ said: "Whoever catches a *Rak'ah* of the *Ṣalāt* then he has caught the *Ṣalāt*." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. They say that whoever catches a *Rak'ah* of the Friday prayer, he prays the other one, and whoever catches them while they are sitting, then he prays four.

This is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Ishāq.

عَبْدُ الرَّحْمَنِ وَعَبْرٌ وَاحِدٌ قَالُوا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ».

قَالَ أَبُو هَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ قَالُوا: مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ صَلَّى إِلَيْهَا أُخْرَى وَمَنْ أَدْرَكَهُمْ جُلُوسًا صَلَّى أَرْبَعًا.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

تخریج: متفق عليه، وأخرجه مسلم، المساجد، باب من أدرك ركعة من الصلاة فقد أدرك تلك الصلاة، ح: ٦٠٧ من حديث سفيان بن عيينة والبخاري، ح: ٥٨٠ من حديث الزهري به.

Comments:

This *Ḥadīth* proves that if one catches one *Rak'ah* with the *Imām*, he has caught the prayer and he will complete his prayer as Friday; the opposite meaning will be if he catches less than one *Rak'ah*, he missed the congregation and he will not regard his prayer as Friday Prayer.

Chapter 26. [What Has Been Related] About Having Siesta On Friday

(المعجم ٢٦) - بَابُ [مَا جَاءَ] فِي الْقَائِلَةِ يَوْمَ الْجُمُعَةِ (التحفة ٢٦١)

525. Sahl bin Sa'd narrated: "We would not have lunch during the time of Allāh's Messenger ﷺ, nor would we have a siesta, until after the Friday prayer." (*Ṣaḥīḥ*)

[He said:] There is a narration on this topic from Anas bin Mālik [may Allāh be pleased with him].

Abū 'Eīsā said: The *Ḥadīth* of Sahl bin Sa'd is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٥٢٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُ الْغَزِيرِ بْنُ أَبِي حَازِمٍ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنِ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: مَا كُنَّا نَتَعَدَّى فِي عَهْدِ رَسُولِ اللَّهِ ﷺ وَلَا نَقِيلُ إِلَّا بَعْدَ الْجُمُعَةِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللَّهُ عَنْهُ].

قَالَ أَبُو عَيْسَى: حَدِيثُ سَهْلِ بْنِ سَعْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الجمعة، باب صلاة الجمعة حين تزول الشمس، ح: ٨٥٩ عن علي بن حجر والبخاري، ح: ٩٣٩ من حديث أبي حازم به * وفي الباب عن أنس بن مالك [البخاري، ح: ٩٤٠].

Comments:

According to the majority of the *Ummah*, owing to the preparation for Friday and for its arrangement the Companions ﷺ would delay their necessary activities and commitments; they would even delay their lunch and siesta until after the Friday prayer.

Chapter 27. What Has Been Related About One Who Becomes Sleepy During The Friday Prayer, And That He Is To Change His Location

(المعجم ٢٧) - بَابُ: فِيمَنْ يَنْعَسُ يَوْمَ الْجُمُعَةِ أَنَّهُ يَتَحَوَّلُ مِنْ مَجْلِسِهِ (التحفة ٢٦٢)

526. Ibn 'Umar narrated that the Prophet ﷺ said: "When one of you becomes sleepy during the Friday prayer, then let him move from where he is sitting." (*Hasan*)

٥٢٦ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَأَبُو خَالِدٍ الْأَحْمَرُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ فَلْيَتَحَوَّلْ، عَنْ مَجْلِسِهِ ذَلِكَ».

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب الرجل ينعس والإمام يخطب، ح: ١١١٩ من حديث عبدة به وصححه ابن خزيمة، ح: ١٨١٩ وابن حبان، ح: ٥٧١ والحاكم: ١/٢٩١ على شرط مسلم ووافقه الذهبي * ابن إسحاق صرح بالسماع عند أحمد: ١٣٥/٢ وتابعه يحيى بن سعيد الأنصاري (البيهقي: ٣/٢٣٧).

Comments:

The real aim of Friday is listening to the Friday sermon attentively and carefully, while dozing is a sign of slackness and carelessness, it makes one sleepy and the person is deprived of listening to the sermon. Slackness and laziness goes away by changing the place and the drowsiness also goes away.

Chapter 28. What Has Been Related About Traveling On Friday

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي السَّفَرِ يَوْمَ الْجُمُعَةِ (التحفة ٢٦٣)

527. Ibn 'Abbās narrated: "The Prophet ﷺ sent 'Abdullāh bin Rawāḥah to lead a military detachment, and that corresponded to a Friday. So his companions left

٥٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَ النَّبِيُّ ﷺ

early in the day, and he said: 'I will remain behind to pray with Allāh's Messenger ﷺ then meet up with them.' When he prayed with the Prophet ﷺ, he saw him and said: 'What prevented you from leaving earlier with you companions?' He said: 'I wanted to pray with you then meet up with them.' He said: 'If you had spent [all of] what is in the earth, you would not have achieved the virtue you would have had you left early in the day with them.'" (*Da'if*)

Abū 'Eisā said: This *Hadīth* [is *Gharīb*], we do not know of it except from this route.

'Alī bin Al-Madīnī said: "Yahya bin Sa'eed said: 'Shu'bah said: "Al-Hakim bin Miqas heard no more than five *Ahādīth*" and Shu'bah enumerated them, and this *Hadīth* is not among those enumerated by Shu'bah.

It is as if Al-Hakam bin Miqas did not hear this *Hadīth*.

The people of knowledge differ over traveling on Friday. Some of them did not see any harm in leaving on Friday for a journey without attending the prayer.

Some of them said that if it is the morning, then he does not leave until he prays the Friday prayer.'

عَبَدَ اللَّهُ بِنَ رَوْاحَةٍ فِي سَرِيَّةٍ فَوَافَقَ ذَلِكَ يَوْمَ الْجُمُعَةِ، فَعَدَا أَصْحَابَهُ فَقَالَ: أَتَخَلَّفُ فَأُصَلِّيَ مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ أَلْحَقْتُهُمْ، فَلَمَّا صَلَّى مَعَ النَّبِيِّ ﷺ رَأَاهُ فَقَالَ لَهُ: «مَا مَنَعَكَ أَنْ تَعُدَّوْا مَعَ أَصْحَابِكَ؟» فَقَالَ: أَرَدْتُ أَنْ أُصَلِّيَ مَعَكَ ثُمَّ أَلْحَقْتُهُمْ، فَقَالَ: «لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ [جَمِيعًا] مَا أَدْرَكْتَ فَضْلَ غَدْوَتِهِمْ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ [عَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى بْنُ سَعِيدٍ: قَالَ شُعْبَةُ: لَمْ يَسْمَعْ الْحَكَمُ مِنْ مِقْسَمٍ إِلَّا خَمْسَةَ أَحَادِيثَ وَعَدَّهَا شُعْبَةُ، وَلَيْسَ هَذَا الْحَدِيثُ فِيهَا عَدَّهَا شُعْبَةُ. وَكَأَنَّ هَذَا الْحَدِيثَ لَمْ يَسْمَعْهُ الْحَكَمُ مِنْ مِقْسَمٍ.

وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي السَّفَرِ يَوْمَ الْجُمُعَةِ، فَلَمْ يَرِ بَعْضُهُمْ بَأْسًا بِأَنْ يَخْرُجَ يَوْمَ الْجُمُعَةِ فِي السَّفَرِ مَا لَمْ تَحْضُرِ الصَّلَاةَ.

وَقَالَ بَعْضُهُمْ: إِذَا أَصْبَحَ فَلَا يَخْرُجُ حَتَّى يُصَلِّيَ الْجُمُعَةَ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/٢٢٤ حدثنا أبو معاوية ثنا الحجاج (ابن أروطة) به *

تفرد به الحجاج كما قال البيهقي: ٣/١٨٧ وهو ضعيف مدلس، والحديث في شرح السنة: ٤/٢٢٧، ح: ١٠٥٧ من طريق الترمذي به وله شاهد ضعيف عند ابن عبدالحكم في فتوح مصر، ص: ٢٩٨.

Comments:

Although this *Hadīth* is Weak yet it is proven from other evidences that it is necessary to act upon the saying of the Prophet ﷺ to one's best capability; it

does not matter how good the intention is, no excuse should be made to neglect the saying of the Messenger ﷺ.

Chapter 29. [What Has Been Related] About *As-Siwāk* And Perfume On Friday

528. Al-Barā' bin 'Āzib narrated that Allāh's Messenger ﷺ said: "It is a duty for the Muslims, that they perform *Ghusl* on Friday, and that each of them wear some of his family's perfume. If he does not find any, then water is a perfume for him." (*Da'īf*)

[He said:] There are narrations on this topic from Abū Sa'eed and a *Shaikh* from the *Anṣār*.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٢٨٢/٤، ٢٨٣ من حديث يزيد بن أبي زياد به وهو ضعيف مدلس * وفي الباب عن أبي سعيد [البخاري، ح: ٨٥٨، ومسلم، ح: ٨٤٦] وشيخ من الأنصار [أحمد: ٣٤/٤، ٣٦٣/٥].

529. (Another route for the same chain) similar in meaning. (*Da'īf*)

Abū 'Eīsā said: The *Hadīth* of Al-Barā' is a *Ḥasan Hadīth*. The narration of Hushaim (a narrator in the chain of this *Hadīth*) is better than the narration of Ismā'īl bin Ibrāhīm At-Taymī (no. 528). Ismā'īl bin Ibrāhīm At-Taymī is weak in *Aḥādīth*.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٢٨٢/٤ عن هشيم به وانظر الحديث السابق.

Comments:

This is the prerequisite of the etiquettes of Friday that a person should do one's best for all types of purification and cleanliness; he should take a bath, wear good dress, use *Miswāk*/toothbrush, apply perfume, and he should try to reach the mosque early.

(المعجم ٢٩) - بَابُ [مَا جَاءَ] فِي السَّوَاكِ وَالطِّيبِ يَوْمَ الْجُمُعَةِ (التحفة ٢٦٤)

٥٢٨ - حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ الْكُوفِيُّ: حَدَّثَنَا أَبُو يَحْيَى إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَقًّا عَلَى الْمُسْلِمِينَ أَنْ يَغْتَسِلُوا يَوْمَ الْجُمُعَةِ، وَلَيَمَسَّ أَحَدُهُمْ مِنْ طِيبِ أَهْلِهِ، فَإِنْ لَمْ يَجِدْ فَالْمَاءُ لَهُ طِيبٌ».

قَالَ: وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَشَيْخٍ مِنَ الْأَنْصَارِ.

٥٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ [بِهَذَا الْإِسْنَادِ]: نَحْوَهُ مَعْنَاهُ.

قَالَ أَبُو عِيسَى: حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ وَرِوَايَةُ هُشَيْمٍ أَحْسَنُ مِنْ رِوَايَةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ. وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ يُضَعَّفُ فِي الْحَدِيثِ.

The Chapters On The Two 'Eid [From Allah's Messenger ﷺ]

(المعجم...) أَبْوَابُ الْعِيدَيْنِ
[عَنْ رَسُولِ اللَّهِ ﷺ] (التحفة...)

Chapter 30. [What Has Been Related] About Walking On The Day Of 'Eid

(المعجم ٣٠) - بَابُ [مَا جَاءَ] فِي
الْمَشْيِ يَوْمَ الْعِيدِ (التحفة ٢٦٥)

530. 'Alī bin Abī Ṭālib narrated: "It is from the *Sunnah* to leave for the 'Eid walking, and to eat something before leaving." (*Da'if*)

Abū 'Eisā said: This is a *Ḥasan Hadīth*.

This *Ḥadīth* is acted upon according to most of the people of knowledge, they consider it recommended for a man to leave to the 'Eid walking [and that he eat something before he leaves for *Ṣalātil-Fīṭr*].

[Abū 'Eisā said:] [And it is recommended] that one not ride except with an excuse.

٥٣٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى [الْفَزَارِيُّ]: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: مِنَ السُّنَّةِ أَنْ تَخْرُجَ إِلَى الْعِيدِ مَاشِيًا وَأَنْ تَأْكُلَ شَيْئًا قَبْلَ أَنْ تَخْرُجَ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ يَسْتَجِبُونَ أَنْ يَخْرُجَ الرَّجُلُ إِلَى الْعِيدِ مَاشِيًا [وَأَنْ يَأْكُلَ شَيْئًا قَبْلَ أَنْ يَخْرُجَ لِصَلَاةِ الْفِطْرِ].
قَالَ أَبُو عِيْسَى: [وَيُسْتَحَبُّ] أَنْ لَا يَرْكَبَ إِلَّا مِنْ عُذْرٍ.

تخريج: [ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الخروج إلى العيد ماشيًا، ح: ١٢٩٦ من حديث أبي إسحاق به وسنده ضعيف جدًا وللحديث شواهد ضعيفة عند ابن ماجه (١٢٩٤، ١٢٩٥، ١٢٩٧) وغيره.

Comments:

According to the majority of the Companions, the successors and the *A'immaḥ*, it is better to go to Friday and the two 'Eid prayers whilst walking with dignity and tranquillity. 'Eid is called 'Eid because it comes repeatedly; it is given this name as a good sign that Allāh may grant us this opportunity again and again, or because it is an occasion of Allāh's favours and bounties.

Chapter 31. [What Has Been Related] About The 'Eid Prayers Before The *Khuṭbah*

531. Ibn 'Umar narrated: "Allāh's Messenger ﷺ, Abū Bakr, and 'Umar would pray during the two 'Eid before the *Khuṭbah*, then they would give the *Khuṭbah*." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir, and Ibn 'Abbās.

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others: The *Ṣalāt* for the two 'Eid is before the *Khuṭbah*. It is said that the first to give the *Khuṭbah* before the *Ṣalāt* was Marwān bin Al-Ḥakam.

(المعجم ٣١) - بَابُ [مَا جَاءَ] فِي صَلَاةِ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ (التحفة ٢٦٦)

٥٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ [هُوَ ابْنُ عُمَرَ بْنِ حَفْصِ بْنِ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ]، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ يُصَلُّونَ فِي الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ ثُمَّ يَخُطُبُونَ.

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرِ وَابْنِ عَبَّاسٍ . قَالَ أَبُو عِيَسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّ صَلَاةَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ . وَيُقَالُ إِنَّ أَوَّلَ مَنْ خَطَبَ قَبْلَ الصَّلَاةِ مَرْوَانَ بْنَ الْحَكَمِ .

تخریج: متفق عليه، وأخرجه البخاري، العيدين، باب الخطبة بعد العيد، ح: ٩٦٣ ومسلم، ح: ٨٨٨ من حديث أبي أسامة حماد بن أسامة به * وفي الباب عن جابر [البخاري، ح: ٩٥٨ ومسلم، ح: ٨٨٥] وابن عباس [البخاري، ح: ٩٥٩ ومسلم، ح: ٨٨٦].

Comments:

The *Ummah* is agreed that on the occasion of both 'Eid the sermon should be given after the 'Eid prayers have been offered.

Chapter 32. [What Has Been Related] About The *Ṣalāt* For The Two 'Eid Is Without An *Adhān* Nor An *Iqāmah*

532. Jābir bin Samurah narrated: "I prayed the two 'Eid prayers with the Prophet ﷺ - not one time, not two times - without and *Adhān* nor an *Iqāmah*." (*Ṣaḥīḥ*)

(المعجم ٣٢) - بَابُ [مَا جَاءَ] أَنَّ صَلَاةَ الْعِيدَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ (التحفة ٢٦٧)

٥٣٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الْعِيدَيْنِ غَيْرَ مَرَّةٍ

[He said:] There are narrations on this topic from Jābir bin 'Abdullāh and Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of Jābir bin 'Abdullāh is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. There is no *Adhān* called for the two 'Eid prayers, nor is there any voluntary prayers.

وَلَا مَرَّتَيْنِ بَعِيرِ أَذَانٍ وَلَا إِقَامَةً .

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

وَإِبْنِ عَبَّاسٍ .

قَالَ أَبُو عَيْسَى: وَحَدِيثُ جَابِرِ بْنِ سَمُرَةَ

حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ

الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنْ لَا

يُؤَدَّنُ لِصَلَاةِ الْعِيدَيْنِ وَلَا لِشَيْءٍ مِنَ التَّوَافِلِ .

تخریج: وأخرجه مسلم، صلاة العیدین، باب کتاب صلاة العیدین، ح: ۸۸۷ عن قتیبہ به * وفي الباب عن جابر بن عبدالله [البخاري، ح: ۹۶۰ ومسلم، ح: ۸۸۵] وابن عباس [البخاري، ح: ۹۶۰ ومسلم، ح: ۸۸۶].

Comments:

The majority of scholars, Prophet's Companions and the successors along with the later people of knowledge are unanimously agreed in the light of authentic *Aḥādīth* that there is no *Adhān* and *Iqāmah* for both 'Eid; and it has been in practice up to these days.

Chapter 33. [What Has Been Related About] The Recitation During The Two 'Eid

(المعجم ۳۳) - بَابُ [مَا جَاءَ فِي] الْقِرَاءَةِ فِي الْعِيدَيْنِ (التحفة ۲۶۸)

533. An-Nu'mān bin Bashīr narrated: "For the two 'Eid and the Friday prayer, the Prophet ﷺ would recite: Glorify the Name of your Lord, the Most High,^[1] and Has there come to you the narration of the overwhelming?^[2] And sometimes they would occur on the same day, so he would recite the two of them." (*Ṣaḥīḥ*)

۵۳۳ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ

إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُثَنَّبِ، عَنْ أَبِيهِ، عَنْ

حَبِيبِ بْنِ سَالِمٍ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ:

كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ

بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿هَلْ أَتَاكَ حَدِيثُ

الْغَنِيَّةِ﴾، وَرُبَّمَا اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ فَيَقْرَأُ

بِهِمَا .

[He said:] There are narrations on this topic from Abū Wāqid, Samurah bin Jundub, and Ibn 'Abbās.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي وَقِيدٍ وَسَمُرَةَ

ابْنِ جُنْدُبٍ وَابْنِ عَبَّاسٍ .

[1] *Al-A'tā* 87.

[2] *Al-Ghāshiyah* 88.

Abū 'Eisā said: The *Hadīth* of An-Nu'mān bin Bashīr is a *Hasan Ṣaḥīḥ Hadīth*. Sufyān Ath-Thawrī and Mis'ar reported the same *Hadīth* as Abū 'Awānah did from Ibrāhīm bin Muḥammad bin Al-Muntashir.

As for [Sufyān] bin 'Uyainah, the narrators from him differ about what they narrated from him. For it has been reported from him from Ibrāhīm bin Muḥammad bin Al-Muntashir, from his father, from Ḥabīb bin Sālīm, from his father, from An-Nu'mān bin Bashīr. And we do not know of Ḥabīb bin Sālīm narrating from his father. Rather, Ḥabīb bin Sālīm was the freed slave of An-Nu'mān bin Bashīr, and he reports *Aḥādīth* from An-Nu'mān bin Bashīr. And, it has been reported from Ibn 'Uyainah from Ibrāhīm bin Muḥammad bin Al-Muntashir, similar to the narration of these people. And, it has been reported from the Prophet ﷺ that he would recite for the two 'Eid: *Qāf*^[1] and The Hour has drawn near,^[2] and this is the view of Ash-Shāfi'ī.

تخریج: وأخرجه مسلم، الجمعة، باب ما یقرأ فی صلاة الجمعة، ح: ۷۷۸ عن قتیبة به * وفي الباب عن أبي واقد [يأتي: ۵۳۴] وسمرة بن جندب [أحمد: ۷/۵، ۱۴، ۱۹] وابن عباس [ابن ماجه، ح: ۱۲۸۳].

Comments:

1. Reciting *Sūrah Qāf* and *Al-Qamar* in 'Eid prayers is also *Sunnah* like *Sūrat Al-'Alā* and *Al-Ghāshiyah*.
2. It is also known from this *Hadīth* that if the Friday and 'Eid coincide, these *Sūrah* are recited in both prayers and most of the jurists hold this opinion, because they are two separate prayers.

[1] *Qāf* 50.

[2] *Al-Qamar* 54.

قَالَ أَبُو عِيسَى: حَدِيثُ النَّعْمَانِ بْنِ بَشِيرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَكَذَا رَوَى سُفْيَانُ الثَّوْرِيُّ وَمِسْعَرٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُتَشِيرِ مِثْلَ حَدِيثِ أَبِي عَوَانَةَ وَأَمَّا [سُفْيَانُ] ابْنُ عُيَيْنَةَ فَمُخْتَلَفٌ عَلَيْهِ فِي الرَّوَايَةِ، فَبُرُوِي عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُتَشِيرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّعْمَانِ بْنِ بَشِيرٍ وَلَا نَعْرِفُ لِحَبِيبِ بْنِ سَالِمٍ رَوَايَةً عَنْ أَبِيهِ. وَحَبِيبُ بْنُ سَالِمٍ هُوَ مَوْلَى النَّعْمَانِ بْنِ بَشِيرٍ، وَرَوَى عَنِ النَّعْمَانِ بْنِ بَشِيرٍ أَحَادِيثَ. وَقَدْ رُوِيَ عَنِ ابْنِ عُيَيْنَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُتَشِيرِ نَحْوُ رَوَايَةِ هَؤُلَاءِ، وَرُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْرَأُ فِي صَلَاةِ الْعِيدَيْنِ بِـ ﴿قَ﴾ وَ ﴿أَقْرَبَتْ السَّاعَةُ﴾ وَبِهِ يَقُولُ الشَّافِعِيُّ.

534. 'Ubaidullāh bin 'Abdullāh bin 'Utbah narrated: "Umar bin Al-Khaṭṭāb asked Abū Wāqid Al-Laiṭhī what Allāh's Messenger ﷺ would recite during *Al-Fiṭr* and *Al-Adhā*, so he said: 'He would recite: *Qāf*. By the Glorious Qur'an^[1] and The Hour has drawn near, and the moon has been cleft asunder."^[2] (*Ṣaḥīh*)

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīh*.

تخریج: وأخرجه مسلم. صلاة العیدین، باب ما یقرأ فی صلاة العیدین، ح: ۸۹۱ من حدیث مالک به وهو فی الموطأ: ۱/ ۱۸۰ (یحیی).

535. There is another chain with similar narration. (*Ṣaḥīh*)

Abū 'Eisā said: Abū Wāqid Al-Laiṭhī's name is Al-Hārith bin 'Awf.

۵۳۴ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ بْنُ عَيْسَى: حَدَّثَنَا مَالِكُ [بْنُ أَنَسِ] عَنْ ضَمْرَةَ بْنِ سَعِيدِ الْمَازِنِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ عَمْرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَاقِدِ اللَّيْثِيِّ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بِهِ فِي الْفِطْرِ وَالْأَضْحَى قَالَ: كَانَ يَقْرَأُ بِ﴿قَ وَالْقُرْآنِ الْمَجِيدِ﴾، وَ﴿اقتربت الساعة وأنشأ القمر﴾. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

۵۳۵ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا [سُمَيَّانُ] بْنُ عُبَيْنَةَ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ. قَالَ أَبُو عَيْسَى: وَأَبُو وَاقِدِ اللَّيْثِيِّ اسْمُهُ الْحَارِثُ بْنُ عَوْفٍ. تخریج: [صحيح] انظر الحديث السابق.

Chapter 34. [What Has Been Related] About The *Takbīr* On The Two 'Eid

536. Kathīr bin 'Abdullāh narrated from his father, from his grandfather: "The Prophet ﷺ said the *Takbīr* in the first (*Rak'ah*) seven (times) before the recitation, and in the last, five (times) before the recitation." (*Ḥasan*)

[He said:] There are narrations on this topic from 'Āishah, Ibn 'Umar,

(المعجم ۳۴) - بَابُ [مَا جَاءَ] فِي التَّكْبِيرِ فِي الْعِيدَيْنِ (التحفة ۲۶۹)

۵۳۶ - حَدَّثَنَا مُسْلِمُ بْنُ عَمْرِو أَبِي عَمْرٍو الْحَدَّاءُ الْمَدِينِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعِ [الصَّائِغِ] عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ كَبَّرَ فِي الْعِيدَيْنِ فِي الْأُولَى سَبْعًا قَبْلَ الْقِرَاءَةِ، وَفِي الْآخِرَةِ خَمْسًا قَبْلَ الْقِرَاءَةِ.

[1] *Qāf* 50.

[2] *Al-Qamar* 54.

and 'Abdullāh bin 'Amr.

Abū 'Eīsā said: The *Hadīth* of Kathīr's grandfather is a *Hasan Hadīth*, and it is the best thing reported on this topic from the Prophet ﷺ. his name is 'Amr bin 'Awf Al-Muzanī.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others.

It is reported that Abū Hurairah performed similar prayer in Al-Madīnah. The purport of this *Hadīth* is the opinion of the people of Al-Madīnah, and it is the view of Mālik bin Anas, Ash-Shāfi'ī, Aḥmad, and Ishāq.

It has been reported that Ibn Mas'ūd said about the *Takbīr* for the two 'Eid: "Nine *Takbīr*, in the first *Rak'ah* there are five before the recitation, and in the second one begins with the recitation, then he says four *Takbīr* with the *Takbīr* of *Rukū'*."

A similar opinion has been related from more than one of the Companions of the Prophet ﷺ, and it is the view of the people of Al-Kūfah, and it is the opinion of Sufyān Ath-Thawrī.

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عُمَرَ وَعَبْدَ اللَّهِ بْنِ عَمْرٍو.

قَالَ أَبُو عِيْسَى: حَدِيثُ جَدِّ كَثِيرٍ حَدِيثٌ حَسَنٌ وَهُوَ أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ عَنِ النَّبِيِّ ﷺ.

وَأَسْمُهُ عَمْرُو بْنُ عَوْفِ الْمَزْنِيِّ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ.

وَهَكَذَا رُوِيَ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ صَلَّى بِالْمَدِينَةِ نَحْوَ هَذِهِ الصَّلَاةِ وَهُوَ قَوْلُ أَهْلِ الْمَدِينَةِ، وَبِهِ يَقُولُ مَالِكُ بْنُ أَنَسٍ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

رُوِيَ عَنْ [عَبْدِ اللَّهِ] بْنِ مَسْعُودٍ أَنَّهُ قَالَ فِي التَّكْبِيرِ فِي الْعِيدَيْنِ: تِسْعَ تَكْبِيرَاتٍ فِي الرَّكْعَةِ الْأُولَى خَمْسًا قَبْلَ الْقِرَاءَةِ وَفِي الرَّكْعَةِ الثَّانِيَةِ يَبْدَأُ بِالْقِرَاءَةِ، ثُمَّ يَكْبُرُ أَرْبَعًا مَعَ تَكْبِيرَةِ الرَّكُوعِ.

وَقَدْ رُوِيَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ نَحْوَ هَذَا، وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ، وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ.

تخریج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في كم يكبر الإمام في صلاة العيدين، ح: ١٢٧٩ من حديث كثير العوفي به وهو ضعيف جداً متروك متهم فالسند ضعيف جداً، ولكن لحديثه شواهد حسنة عند أبي داود، ح: ١١٥١ وغيره * وفي الباب عن عائشة [أبو داود، ح: ١١٤٩] وابن عمر [الدارقطني: ٤٨/٢، ٤٩، ح: ١٧١٦] وعبدالله بن عمر [أبو داود، ح: ١١٥١].

Comments:

The jurists of *Al-Madīnah*, Imām Mālik, Zuhri, Imām Aḥmad are of the view that there are seven *Takbīr* including the opening *Takbīr* in the first *Rak'ah*

before the recitation, and five *Takbīr* in the second *Rak'ah* after getting up before the recitation.

Chapter 35. What Has Been Related About 'There Is No *Ṣalāt* Before The Two 'Eid And No *Ṣalāt* After Them'

(المعجم ٣٥) - بَابُ [مَا جَاءَ] لَا صَلَاةَ قَبْلَ الْعِيدَيْنِ وَلَا بَعْدَهَا (التحفة ٢٧٠)

537. Ibn 'Abbās narrated: "The Prophet ﷺ went out on the day of *Al-Fiṭr*, so he prayed two *Rak'ah*, then he did not pray before it nor after it." (*Ṣaḥīḥ*)

٥٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ: أُنْبَأَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْفِطْرِ فَصَلَّى رَكَعَتَيْنِ ثُمَّ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا.

[He said:] There are narrations on this topic from ['Abdullāḥ bin 'Umar], 'Abdullāḥ bin 'Amr, and Abū Sa'eed.

[قَالَ:] وَفِي الْبَابِ عَنْ [عَبْدِ اللَّهِ بْنِ عُمَرَ] وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي سَعِيدٍ.

Abū 'Eīsā said: The *Hadīth* of Ibn 'Abbās is a *Hasan Ṣaḥīḥ Hadīth*, and it is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others, and it is the view of *Ash-Shāfi'i*, *Aḥmad*, and *Ishāq*.

قَالَ أَبُو عِمْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

A group of the people of knowledge among the Companions of the Prophet ﷺ and others, thought one could pray after the two 'Eid prayers and before them, and the first view is more correct.

وَقَدْ رَأَى طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ الصَّلَاةَ بَعْدَ صَلَاةِ الْعِيدَيْنِ وَقَبْلَهَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

تخریج: متفق عليه، وأخرجه البخاري، العيدين، باب الصلاة قبل العيد وبعدها، ح: ٩٨٩ ومسلم، ح: ١٣/٨٨٤ من حديث شعبة به * وفي الباب عن عبدالله بن عمر [يأتي: ٥٣٨] وعبدالله ابن عمرو [ابن ماجه، ح: ١٢٩٢] وأبي سعيد [ابن ماجه، ح: ١٢٩٣].

Comments:

The four *A'immaḥ* are unanimously agreed that there is no *Sunnah* prayer before or after the prayer of two 'Eid; yet there is disagreement about the general voluntary prayer. In the view of some Companions and the successors, praying voluntary prayer before or after an 'Eid prayer is allowed, this is also the view of *Imām Shāfi'i*. [*Sharḥ Al-Muḥadh-dhab*: 5 / 13]

538. Abū Bakr bin Ḥaḥṣ – and he is Ibn 'Umar bin Sa'd bin Abī Waqqāṣ – narrated about Ibn 'Umar, that: "He went out on the day of 'Eid, and he did not pray before it nor after it. He mentioned that the Prophet ﷺ did so." (*Hasan*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣāhiḥ*.

٥٣٨ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثِ أَبُو عَمَّارٍ: حَدَّثَنَا وَكَيْعٌ عَنْ أَبَانَ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصِ وَهُوَ ابْنُ عُمَرَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ خَرَجَ [فِي] يَوْمِ عِيدٍ فَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا، وَذَكَرَ أَنَّ النَّبِيَّ ﷺ فَعَلَهُ.

قَالَ أَبُو عِيْسَى: [و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٥٧/٢ عن وكيع به وصححه الحاكم: ١/٢٩٥ ووافقه الذهبي.

Comments:

This indicates that it is unauthentic to pray any voluntary prayer at the place of the 'Eid prayer.

Chapter 36. About The Women Going Out For The Two 'Eid

(المعجم ٣٦) - بَابُ: فِي خُرُوجِ النِّسَاءِ فِي الْعِيدَيْنِ (التحفة ٢٧١)

539. Umm 'Aṭīyah narrated: "Allāh's Messenger ﷺ would order the virgins, the mature women,^[1] the secluded^[2] and the menstruating to go out for the two 'Eid. As for the menstruating women, they were to stay away from the *Muṣalla* and participate in the Muslims supplications." One of them said: 'O Messenger of Allāh! What if she does not have a *Jilbāb*?^[3] He said: "Then let her sister lend her a *Jilbāb*."

٥٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُثَيْمٌ: حَدَّثَنَا مَنْصُورٌ وَهُوَ ابْنُ زَادَانَ عَنِ ابْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُخْرِجُ الْأَبْكَارَ وَالْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ وَالْحَيْضَ فِي الْعِيدَيْنِ، فَأَمَّا الْحَيْضُ فَيَعْتَزِلْنَ الْمُصَلَّى وَيَشْهَدْنَ دَعْوَةَ الْمُسْلِمِينَ، قَالَتْ إِحْدَاهُنَّ: يَا رَسُولَ اللَّهِ إِنْ لَمْ يَكُنْ لَهَا جِلْبَابٌ؟ قَالَ: «فَلْتَعْرِضْهَا أُخْتَهَا مِنْ [جِلْبَابِهَا]».

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١٧٥٩ من حديث هشيم، والبخاري، ح: ٣٥١ ومسلم، ح: ٨٩٠ من حديث محمد بن سيرين به.

[1] It includes servant women.

[2] It includes young slave girls. See *Tuhfat Al-Ahwadhī*.

[3] A garment that covers the woman's entire body, which Allāh ordered women to wear when leaving the home: *Al-Aḥzāb* (33:59).

540. There is a similar narration from Umm Atiyah with another chain. (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn 'Abbās and Jābir.

Abū 'Eisā said: The *Ḥadīth* of Umm 'Atiyah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Some of the people of knowledge followed this *Ḥadīth*, permitting the women to go out to the two 'Eid, However, some of them disliked it.

It has been reported that ['Abdullāh] bin Al-Mubārak said: "Today it is disliked for the women to go out for the two 'Eid. If a woman insists on going out, then her husband should permit her to go out in her modest clothing without any adornments, but if she refuses to go out like that, then her husband is to prevent her from leaving."

It has been reported that 'Āishah [may Allāh be pleased with her] said: "If Allāh's Messenger ﷺ saw what has happened to the women, then he would prevent them from going to the *Masjid* just as the women of the children of Isrā'īl were prevented."

It has been reported that Sufyān Ath-Thawrī disliked the women of today to go out for the 'Eid.

تخريج: متفق عليه، وأخرجه مسلم، صلاة العیدین، باب ذکر إباحت خروج النساء في العیدین ... الخ، ح: ۸۹۰ من حدیث هشام بن حسان والبخاری، ح: ۹۷۱، ۹۸۰ من حدیث حفصة به وانظر الحدیث السابق * وفي الباب عن ابن عباس [ابن ماجه، ح: ۱۳۰۹] وجابر [أحمد: ۳/ ۳۶۳] * حدیث: "لو رأى رسول الله ﷺ ما أحدث النساء ... الخ" متفق عليه البخاری، ح: ۸۶۹ ومسلم، ح: ۴۴۵.

۵۴۰ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ بِنْحَوْه.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَجَابِرٍ. قَالَ أَبُو عِمْسَى: حَدِيثُ أُمِّ عَطِيَّةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ، وَرَخَّصَ لِلنِّسَاءِ فِي الْخُرُوجِ إِلَى الْعِيدَيْنِ، وَكَرِهَهُ بَعْضُهُمْ.

وَرَوَى عَنْ [عَبْدِ اللَّهِ] بْنِ الْمُبَارَكِ أَنَّهُ قَالَ: أَكْرَهُ الْيَوْمَ الْخُرُوجَ لِلنِّسَاءِ فِي الْعِيدَيْنِ، فَإِنْ أَبَتِ الْمَرْأَةُ إِلَّا أَنْ تَخْرُجَ فَيَلْبَسُ لَهَا زَوْجَهَا أَنْ تَخْرُجَ فِي أَطْمَارِهَا [الْخُلْقَانِ] وَلَا تَتَزَيَّنَ، فَإِنْ أَبَتِ أَنْ تَخْرُجَ كَذَلِكَ فَلِلزَّوْجِ أَنْ يَمْنَعَهَا عَنِ الْخُرُوجِ.

وَيُرْوَى عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: لَوْ رَأَى رَسُولُ اللَّهِ ﷺ مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسْجِدَ كَمَا مَنَعَتْ نِسَاءَ بَنِي إِسْرَائِيلَ. وَيُرْوَى عَنْ سُفْيَانَ الثَّوْرِيِّ أَنَّهُ كَرِهَ الْيَوْمَ الْخُرُوجَ لِلنِّسَاءِ إِلَى الْعِيدِ.

Comments:

This *Hadīth* proves that the people should go out to an open field for *Eid* prayer, this is the opinion of Imām Abū Hanīfah, Mālik and Aḥmad. According to Imām Shafī'ī it is better to pray in a mosque if the mosque is big enough to accommodate all the people. But Imām Ibn Qudāmah said, the Messenger of Allāh ﷺ never offered '*Eid* prayer in the mosque, without an excuse.

Chapter 37. What Has Been Related About The Prophet ﷺ Going To The 'Eid By One Route, And Returning By Another

541. Abū Hurairah narrated: "When Allāh's Messenger ﷺ would go out on the day of '*Eid* by one route, he would return by another." (*Sahīh*)

[He said:] There are narrations on this topic from 'Abdullāh bin 'Umar and Abū Rāfi'.

Abū 'Eisā said: The *Hadīth* of Abū Hurairah is a *Ḥasan Gharīb Hadīth*.

Abū Tumailah and Yūnus bin Muḥammad reported this *Hadīth* from Fulaiḥ bin Sulaimān, from Sa'eed bin Al-Ḥārith, from Jābir bin 'Abdullāh.

[He said:] Some of the people of knowledge consider it recommended that when the *Imām* goes by one route, he returns by another, adhering to this *Hadīth*. This is the view of *Ash-Shāfi'ī*. It is as if the *Hadīth* of Jābir is more correct.

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي خُرُوجِ النَّبِيِّ ﷺ إِلَى الْعِيدِ فِي طَرِيقٍ وَرُجُوعِهِ مِنْ طَرِيقٍ آخَرَ (التحفة ٢٧٢)

٥٤١ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلِ بْنِ عَبْدِ الْأَعْلَى الْكُوفِيُّ وَأَبُو زُرْعَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ يَوْمَ الْعِيدِ فِي طَرِيقٍ رَجَعَ فِي غَيْرِهِ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي رَافِعٍ. قَالَ أَبُو عِيْسَى: [و]حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَرَوَى أَبُو ثَمِيلَةَ وَيُونُسُ بْنُ مُحَمَّدٍ هَذَا الْحَدِيثَ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ سَعِيدِ ابْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ.

[قَالَ:] وَقَدْ اسْتَحَبَّ بَعْضُ أَهْلِ الْعِلْمِ لِلْإِمَامِ إِذَا خَرَجَ فِي طَرِيقٍ أَنْ يَرْجِعَ فِي غَيْرِهِ اتِّبَاعًا لِهَذَا الْحَدِيثِ، وَهُوَ قَوْلُ الشَّافِعِيِّ. وَحَدِيثُ جَابِرٍ كَأَنَّهُ أَصْحَحُ.

تخریج: [صحیح] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الخروج يوم العيد من طريق والرجوع من غيره، ح: ١٣٠١ من حديث فليح به وعلقه البخاري، ح: ٩٨٦ وصححه ابن حبان (الإحسان): ٢٨٠٤ وابن خزيمة، ح: ١٤٦٨ والحاكم: ٢٩٦/١ والذهبي على شرط الشيخين

وله طريق آخر عند البخاري ورجحه عليه والطريقان محفوظان * حديث أبي تميلة عند البخاري، ح: ٩٨٦.

Comments:

Taking different routes for going to and returning from the 'Eid prayer manifests, very much, the symbols of Islam, the unity, splendour and glory. It is also the proper way and celebrating a function from the prospects of the national celebration and enjoyment of 'Eid that different routes be taken.

Chapter 38. [What Has Been Related] About Eating On The Day Of *Fitr* Before Going Out

(المعجم ٣٨) - بَابُ [مَا جَاءَ] فِي الْأَكْلِ
يَوْمَ الْفِطْرِ قَبْلَ الْخُرُوجِ (التحفة ٢٧٣)

542. 'Abdullāh bin Buraidah narrated from his father: "The Prophet ﷺ would not leave on the Day of *Fitr* until he ate, and he would not eat on the day of *Adhā* until he prayed." (*Hasan*)

٥٤٢ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَرَّازُ [الْبُقْدَادِيُّ]: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ ثَوَابِ بْنِ عُثْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ، وَلَا يَطْعَمُ يَوْمَ الْأَصْحَى حَتَّى يُصَلِّيَ.

[He said:] There are narrations on this topic from 'Alī and Anas.

Abū 'Eisā said: The *Hadīth* of Buraidah bin Ḥuṣaib Al-Aslamī is a *Gharīb Hadīth*. Muḥammad said: "I do not know of a *Hadīth* from Thawāb bin 'Utbah other than this."

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَنْسِ. قَالَ أَبُو عِيسَى: حَدِيثُ بُرَيْدَةَ بْنِ حُصَيْبِ الْأَسْلَمِيِّ حَدِيثٌ غَرِيبٌ. وَقَالَ مُحَمَّدٌ: لَا أَعْرِفُ لِثَوَابِ بْنِ عُثْبَةَ غَيْرَ هَذَا الْحَدِيثِ. وَقَدْ اسْتَحَبَّ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ لَا يَخْرُجَ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ شَيْئًا، وَيُسْتَحَبُّ لَهُ أَنْ يُنْظَرَ عَلَى تَمْرٍ، وَلَا يَطْعَمَ يَوْمَ الْأَصْحَى حَتَّى يَرْجِعَ.

There are those among the people of knowledge who consider it recommended that one should not go out on the Day of *Fitr* until he has eaten something. It is recommended that dates are used for that. They also recommend that he does not eat on the Day of *Adhā* until he returns.

نخريج: [إسناده حسن] وأخرجه ابن ماجه، الصيام، باب الأكل يوم الفطر قبل أن يخرج، ح: ١٧٥٦ من حديث ثواب به وصححه ابن خزيمة، ح: ١٤٢٦ وابن حبان، ح: ٥٩٣ والحاكم: ١/ ٢٩٤ والذهبي وغيرهم * وفي الباب عن علي [تقدم: ٥٣٠] وأنس [يأتي: ٥٤٣].

Comments:

As 'Eid *Al-Fitr* comes after the month of fasting, most people of knowledge without any disagreement, said Imām Ibn Qudāmah, liked to eat something

before leaving for 'Eid Al-Fitr, and on the Day of 'Eid Al-Adhā, as the real and main deed is the sacrifice, the meat of the sacrifice is to be eaten on returning from 'Eid prayer; if one does not have the sacrifice, he may then eat anything soon after the prayer. [Al-Mughnī: 3 / 259]

543. Anas bin Mālik narrated: "The Prophet ﷺ would have a breakfast of dates on the Day of Fitr before leaving for the *Muṣalla*." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٥٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا هُشَيْمٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ ابْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُفْطِرُ عَلَى تَمْرَاتٍ يَوْمَ الْفِطْرِ قَبْلَ أَنْ يَخْرُجَ إِلَى الْمُصَلَّى.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: [صحيح] وأخرجه ابن خزيمة، ح: ١٤٢٨ من حديث هشيم به وصرح بالسماع عنده وصححه ابن حبان (وإحسان): ٢٨٠٢ والحاكم: ١/٢٩٤ على شرط مسلم ووافقه الذهبي ورواه البخاري، ح: ٩٥٣ من طريق آخر عن أنس به.

Comments:

The traditional food of the Arabs was dates, and the dates were available easily for every body; the dates also cure the weakness in addition to their being sweet.



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the Most Gracious, the Most Merciful*

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In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Chapters On Traveling

أَبْوَابُ السَّفَرِ

Chapter 39. (What Has Been Related About) Shortening The Prayer During Travels

(المعجم ٣٩) - بَابُ [مَا جَاءَ فِي] التَّقْصِيرِ فِي السَّفَرِ (التحفة ٢٧٤)

544. Ibn ‘Umar narrated: “I traveled with the Prophet ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān; they would pray *Zuhr* and *‘Ashr* as two *Rak’ah* and two *Rak’ah*, not praying before them nor after them.” And Ibn ‘Umar said: “If I was going to pray before it or after it then I would pray it complete.” (*Hasan*)

٥٤٤ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ
الْحَكَمِ الْوَرَّاقُ الْبَغْدَادِيُّ: حَدَّثَنَا يَحْيَى بْنُ
سُلَيْمٍ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ
قَالَ: سَافَرْتُ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ
وَعُثْمَانُ فَكَانُوا يُصَلُّونَ الظُّهْرَ وَالْعَصْرَ رَكَعَتَيْنِ
رَكَعَتَيْنِ لَا يُصَلُّونَ قَبْلَهَا وَلَا بَعْدَهَا وَقَالَ عَبْدُ
اللَّهِ: لَوْ كُنْتُ مُصَلِّيًا قَبْلَهَا أَوْ بَعْدَهَا
لَأَتَمَّمْتُهَا.

(He said:) There are narrations on this topic from ‘Umar, ‘Alī, Ibn ‘Abbās, Anas, ‘Imrān bin Ḥuṣain, and ‘Āishah.

[قَالَ:] وفي البابِ عَنْ عُمَرَ وَعَلِيٍّ وَابْنِ
عَبَّاسٍ وَأَنْسِ وَعِمْرَانَ بْنِ حُصَيْنٍ وَعَائِشَةَ.
قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ
حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى
ابْنِ سُلَيْمٍ مِثْلَ هَذَا.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Umar is a *Ḥasan Gharīb Hadīth*, we do not know of it in this manner except as a narration of Yaḥya bin Sulaim.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: وَقَدْ رُوِيَ هَذَا
الْحَدِيثُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَجُلٍ مِنْ
آلِ سُرَّاقَةَ، عَنْ [عبدالله] بْنِ عُمَرَ.

Muḥammad bin Ismā‘il said: “This *Hadīth* has been reported from ‘Ubaidullāh bin ‘Umar, from a man from the family of Surāqah, from (‘Abdullāh) Ibn ‘Umar.”

Abū ‘Eisā said: It has been reported from ‘Aṭīyah Al-‘Awfi, from Ibn ‘Umar, that the Prophet ﷺ would perform voluntary prayers while traveling before the prayer and after it. And it is correct that

قَالَ أَبُو عِيْسَى: وَقَدْ رُوِيَ عَنْ عَطِيَّةِ
الْعَوْفِيِّ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ كَانَ
يَتَطَوَّعُ فِي السَّفَرِ قَبْلَ الصَّلَاةِ وَبَعْدَهَا، وَقَدْ

the Prophet ﷺ would shorten (the prayer) while traveling and that Abū Bakr, and ‘Umar would shorten while traveling, as would ‘Uthmān during the beginning of his *Khalifah*.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others.

It has been reported from ‘Āishah that she would complete the prayer while traveling.

What is acted upon is what is reported from the Prophet ﷺ and his Companions.

And it is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq, but Ash-Shāfi‘ī said that shortening is a permission for a person while traveling. So, if one completes the prayer, it is acceptable from him.

تخریج: [إسناده حسن] وأخرجه ابن خزيمة، ح: ٩٤٧ من حديث عبدالوهاب به وله شواهد كثيرة * وفي الباب عن عمر [مسلم، ح: ٦٨٦] وعلي [البخاري (كشف) ٣٢٨/١، ح: ٦٨١] وابن عباس [يأتي: ٥٤٧] وأنس [يأتي: ٥٤٦] وعمران بن حصين [يأتي: ٥٤٥] وعائشة [مسلم، ح: ٦٨٥] والبخاري، ح: ٣٥٠ * حديث عطية رواه الترمذي، ح: ٥٥١، ٥٥٢، وحديث: "أنها كانت تتم . . . إلخ" أخرجه النسائي: ١٢٢/٣، ح: ١٤٥٧ وسنده صحيح.

Comments:

The truth is that the Prophet ﷺ used to shorten the prayer during a journey, because therein is easiness. This is the objective of the *Shari‘ah*. So the prayer during a journey should be shortened; as the Prophet ﷺ named it permission and the reporter of this, ‘Āishah, used to pray full prayer, which means praying full prayer is also allowed. It cannot be stated that prayer is invalid because of not being shortened, even though the shortened prayer is preferred. [Al-Mughni: 3/123, Hujjatullah: 2/23, Al-Mir‘at: 2/259]

545. Abū An-Naḍrah said: “Imrān bin Ḥuṣain was asked about the traveler’s prayer. He said: ‘I performed *Hajj* with the Messenger of Allāh ﷺ, and he prayed two

صَحَّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْصُرُ فِي السَّفَرِ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ صَدْرًا مِنْ خِلَافَتِهِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ.

وَقَدْ رُوِيَ عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تُتِمُّ الصَّلَاةَ فِي السَّفَرِ.

وَالْعَمَلُ عَلَى مَا رُوِيَ عَنِ النَّبِيِّ ﷺ وَأَصْحَابِهِ.

وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ إِلَّا أَنَّ الشَّافِعِيَّ يَقُولُ: التَّقْصِيرُ رُخْصَةٌ لَهُ فِي السَّفَرِ، فَإِنْ أَتَمَّ الصَّلَاةَ أَجْزَأَ عَنْهُ.

٥٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُثَيْمٌ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ بْنُ جُدْعَانَ [الْقُرَشِيُّ] عَنْ أَبِي نَضْرَةَ قَالَ: سَأَلَ عِمْرَانُ

Rak'ah. I performed *Hajj* with Abū Bakr, and he prayed two *Rak'ah*; and with 'Umar, and he prayed two *Rak'ah*; and with 'Uthmān for six years of his *Khilāfah*, or eight years, and he prayed two *Rak'ah*.” (*Da'if*)
Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīh*.

ابْنُ حُصَيْنٍ عَنْ صَلَاةِ الْمُسَافِرِ فَقَالَ: حَجَّجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَصَلَّيْتُ رَكْعَتَيْنِ، وَحَجَّجْتُ مَعَ أَبِي بَكْرٍ فَصَلَّيْتُ رَكْعَتَيْنِ، وَمَعَ عُمَرَ فَصَلَّيْتُ رَكْعَتَيْنِ، وَمَعَ عُثْمَانَ سِتَّ سِنِينَ مِنْ خِلَافَتِهِ أَوْ ثَمَانِ سِنِينَ فَصَلَّيْتُ رَكْعَتَيْنِ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، صلاة السفر، باب: متى يتم المسافر، ح: ١٢٢٩ من حديث علي ابن زيد به وهو ضعيف ولبعض الحديث شواهد كثيرة جداً منها الحديث السابق: ٥٤٤.

546. Anas bin Mālik narrated: “We prayed *Zuhr* as four with the Prophet ﷺ in Al-Madīnah, and *Aṣr* as two *Rak'ah* in *Dhil-Hulaifah*.” (*Ṣaḥīh*)
(Abū 'Eisā said:) This *Hadīth* is *Ṣaḥīh*.

٥٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ أَنَّهُمَا سَمِعَا أَنَسَ بْنَ مَالِكٍ قَالَ: صَلَّيْنَا مَعَ النَّبِيِّ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا، وَبِذِي الْحُلَيْفَةِ الْعَصْرَ رَكْعَتَيْنِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التقصير، باب: يقصر إذا خرج من موضعه، ح: ١٠٨٩ ومسلم، ح: ٦٩٠ من حديث سفيان بن عيينة به.

Comments:

This *Hadīth* tells that as a traveler comes out of the territory of his own town, he is allowed to shorten the prayer.

547. Ibn 'Abbās narrated: “The Prophet ﷺ went from Al-Madīnah to Makkah, not fearing anyone except Allāh the Lord of the worlds, and he prayed two *Rak'ah*.” (*Ṣaḥīh*)
Abū 'Eisā said: This *Hadīth* is (*Hasan*) *Ṣaḥīh*.

٥٤٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا هُشَيْمٌ عَنْ مَنُصُورِ بْنِ زَادَانَ، عَنِ ابْنِ سَبْرِينَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ لَا يَخَافُ إِلَّا اللَّهَ رَبَّ الْعَالَمِينَ فَصَلَّيْتُ رَكْعَتَيْنِ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخریج: [صحیح] وأخرجه النسائي ١١٧/٣، ح: ١٤٣٦ (تقصير الصلاة في السفر، باب: ١) عن قتيبة به وله شواهد عند النسائي، ح: ١٤٣٧ وغيره.

Comments:

The aim of Ibn ‘Abbās is that fear and danger are not a condition for shortening prayer on journey.

Chapter 40. What Has Been Related About How Long The Prayer Is Shortened

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي كَمْ
تَقْصُرُ الصَّلَاةَ (التحفة ٢٧٥)

548. Yahya bin Abī Ishāq Al-Ḥaḍramī narrated that Anas bin Mālik said: “We went with the Messenger of Allāh ﷺ from Al-Madīnah to Makkah, and he prayed two *Rak’ah*.” He said: “I said to Anas: ‘How long did Messenger of Allāh ﷺ stay in Makkah?’ He said: ‘Ten (days).’” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn ‘Abbās, and Jābir.

Abū ‘Eisā said: The *Hadīth* of Anas is a *Ḥasan Ṣaḥīḥ Hadīth*.

It has been reported from Ibn ‘Abbās that during some of his journeys, the Prophet ﷺ stayed for nineteen (days) praying two *Rak’ah*. Ibn ‘Abbās said: “So when we would stay somewhere for nineteen (days) we would pray two *Rak’ah*, and if we stayed longer than that we would complete the *Ṣalāt*.”

It has been reported that ‘Alī said: “Whoever stays for ten days then he completes the *Ṣalāt*.”

It has been reported that Ibn ‘Umar said: “Whoever stays for fifteen days, then he completes the *Ṣalāt*.” Twelve has also been reported from him.

٥٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ الْخَضْرَمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَصَلَّى رَكْعَتَيْنِ، قَالَ: قُلْتُ لِأَنْسٍ: كَمْ أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ؟ قَالَ: عَشْرًا.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَجَابِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ [أَقَامَ فِي بَعْضِ أَسْفَارِهِ تِسْعَ عَشْرَةَ يُصَلِّي رَكْعَتَيْنِ قَالَ ابْنُ عَبَّاسٍ: فَتَحْنُ إِذَا أَقَمْنَا مَا بَيْنَنَا وَبَيْنَ تِسْعَ عَشْرَةَ صَلَّيْنَا رَكْعَتَيْنِ وَإِنْ زِدْنَا عَلَى ذَلِكَ أَتَمَمْنَا الصَّلَاةَ.

وَرُوِيَ عَنِ عَلِيٍّ أَنَّهُ قَالَ: مَنْ أَقَامَ عَشْرَةَ أَيَّامٍ أَتَمَّ الصَّلَاةَ.

وَرُوِيَ عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: مَنْ أَقَامَ خَمْسَةَ عَشَرَ يَوْمًا أَتَمَّ الصَّلَاةَ. [وَقَدْ] رُوِيَ عَنْهُ يُتَمِّ عَشْرَةَ.

وَرُوِيَ عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ: إِذَا أَقَامَ أَرْبَعًا صَلَّى أَرْبَعًا.

It has been reported that Sa'eed bin Al-Musayyab said: "When he stays for four (days) he prays four (*Rak'ah*)."

That was reported from him by Qatādah, and 'Aṭā' Al-Khurāsānī. Dāwūd bin Abī Hind reported something from him that contradicts this, and the people of knowledge differed after that.

As for Sufyān Ath-Thawrī and the people of Al-Kūfah, they followed the fifteen day time limit. They said if one intends to stay for fifteen days he completes the *Ṣalāt*.

Al-Awzā'ī said: If he intends to stay for twelve days he completes the *Ṣalāt*.

Mālik (bin Anas), Aṣh-Shāfi'ī, and Aḥmad said: When he intends to stay for four days, he completes the *Ṣalāt*.

As for Ishāq, he saw that the strongest view was in the *Hadīth* of Ibn 'Abbās, he said: "Because he related it from the Prophet ﷺ. Then after the Prophet ﷺ, he (Ibn 'Abbās) gave the interpretation of it; that if one intends to stay for nineteen days he completes the *Ṣalāt*."

Then the people of knowledge agree that the traveler is to shorten his prayer as long as he does not intend to stay somewhere, even if that turns into years.

تخریج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٩٣ من حديث هشيم والبخاري، ح: ١٠٨١ من حديث يحيى بن أبي إسحاق به * وفي الباب عن ابن عباس [يأتي: ٥٤٩] وجابر [أبو داود، ح: ١٢٣٥] * حديث ابن عباس: "أقام في بعض أسفاره . . . إلخ" أبو داود، ح: ١٢٣٥ * وأثر علي: لم أجده، وابن عمر: لم أجده وسعيد بن المسيب: لم أجده.

وَرَوَى ذَلِكَ عَنْهُ قَتَادَةُ وَعَطَاءُ الْخُرَّاسَانِيُّ
وَرَوَى عَنْهُ دَاوُدُ بْنُ أَبِي هِنْدٍ خِلَافَ هَذَا.
وَاخْتَلَفَ أَهْلُ الْعِلْمِ بَعْدَ فِي ذَلِكَ.

فَأَمَّا سُفْيَانُ الثَّوْرِيُّ وَأَهْلُ الْكُوفَةِ فَذَهَبُوا
إِلَى تَوْقِيتِ خَمْسَ عَشْرَةَ، وَقَالُوا: إِذَا أَجْمَعَ
عَلَى إِقَامَةِ خَمْسَ عَشْرَةَ أَتَمَّ الصَّلَاةَ.
وَقَالَ الْأَوْزَاعِيُّ: إِذَا أَجْمَعَ عَلَى إِقَامَةِ
ثِنْتَيْ عَشْرَةَ أَتَمَّ الصَّلَاةَ.

وَقَالَ مَالِكُ [بْنُ أَنَسٍ] وَالشَّافِعِيُّ وَأَحْمَدُ:
إِذَا أَجْمَعَ عَلَى إِقَامَةِ أَرْبَعٍ أَتَمَّ الصَّلَاةَ.

وَأَمَّا إِسْحَاقُ فَرَأَى أَقْوَى الْمَذَاهِبِ فِيهِ
حَدِيثَ ابْنِ عَبَّاسٍ، قَالَ: لِأَنَّهُ رُوِيَ عَنِ
النَّبِيِّ ﷺ، ثُمَّ تَأَوَّلَهُ بَعْدَ النَّبِيِّ ﷺ إِذَا أَجْمَعَ
عَلَى إِقَامَةِ تِسْعَ عَشْرَةَ أَتَمَّ الصَّلَاةَ.

ثُمَّ أَجْمَعَ أَهْلُ الْعِلْمِ عَلَى أَنَّ لِلْمُسَافِرِ أَنْ
يَقْصُرَ مَا لَمْ يُجْمِعْ إِقَامَةً، وَإِنْ أَتَى عَلَيْهِ
سِتُونَ.

Comments:

Shaikh Ubaidullah Mubārakpurī preferred the view of the *A'imma* of Hijāz, forty eight miles, concerning the distance of shortening the prayer, and he preferred the opinion of Imām Aḥmad about the period of journey. [*Mirāt*: 2 / 256]

If one intends to stay for three days, he should shorten the prayer; and if the intention is to stay more than that, then he should pray full prayer from the first day. However he is allowed to shorten the prayer while traveling. The preferred view concerning the distance of shortening the prayer is of twenty three kilometres. Allāh knows the truth best!

549. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ traveled on a journey and he prayed two *Rak’ah* and two *Rak’ah* for nineteen days.” Ibn ‘Abbās said: “So when we would stay somewhere for nineteen (days) we would pray two *Rak’ah*, and if we stayed longer than that we would complete the *Ṣalāt*.” (*Ṣaḥīh*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīh*.

٥٤٩ - حَدَّثَنَا هَنَادُ [بْنُ السَّرِيِّ]: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ سَفْرًا فَصَلَّى تِسْعَةَ عَشَرَ يَوْمًا رَكْعَتَيْنِ رَكْعَتَيْنِ، قَالَ ابْنُ عَبَّاسٍ: فَنَحْنُ نُصَلِّي فِيمَا بَيْنَنَا وَبَيْنَ تِسْعَ عَشْرَةَ رَكْعَتَيْنِ رَكْعَتَيْنِ فَإِذَا أَقْمْنَا أَكْثَرَ مِنْ ذَلِكَ صَلَّيْنَا أَرْبَعًا.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ٢٢٣/١ عن أبي معاوية الضرير به وصرح بالسماع عنده ورواه البخاري، ح: ١٠٨٠ من طريق آخر عن عاصم الأحول به.

Comments:

A person on a journey is allowed to shorten only three prayers which consist of sets of four *Rak’ah*; *Maghrib* and *Fajr* prayers are not shortened, according to the consensus.

Chapter 41. What Has Been Related About Voluntary Prayers While Traveling

(المعجم ٤١) - بَابُ مَا جَاءَ فِي النَّطْوَعِ فِي السَّفَرِ (التحفة ٢٧٦)

550. Al-Barā’ bin ‘Āzib said: “I accompanied the Messenger of Allāh ﷺ on eighteen journeys, and I did not see him leave the two *Rak’ah* when the sun waned before *Zuhr*.” (*Ḥasan*)

٥٥٠ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ أَبِي بُسْرَةَ الْغِفَارِيِّ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: صَحِبْتُ رَسُولَ اللَّهِ ﷺ ثَمَانِيَةَ عَشَرَ سَفْرًا فَمَا رَأَيْتُهُ تَرَكَ الرُّكْعَتَيْنِ إِذَا زَاغَتِ الشَّمْسُ قَبْلَ الظُّهْرِ.

There is something on this topic from Ibn ‘Umar.

Abū 'Eīsā said: The *Hadīth* of Al-Barā' is a *Gharīb Hadīth*.

He said: I asked Muḥammad about it, and he did not know of it except as a narration of Al-Laith bin Sa'd, and he did not know the name of Abū Bushrah Al-Ghifārī, and he considered his narrations to be *Hasan*.

It has been reported from Ibn 'Umar that the Prophet ﷺ would not perform voluntary prayers while traveling before the (obligatory) *Ṣalāt* nor after it. And it has been reported from him (Ibn 'Umar) that the Prophet ﷺ would perform voluntary prayers while traveling.

Then, the people of knowledge differed after the Prophet ﷺ, some of the Companions of the Prophet ﷺ thought that one could perform voluntary prayers while traveling. This is the view of Aḥmad and Ishāq. A group of the people of knowledge did not think that one was to pray before obligatory prayers or after them. Those who say that one is to not perform voluntary prayers while traveling mean that he should accept the permission (to not do so), and if one does perform voluntary prayers, then he would get many rewards for that. This is the view of most of the people of knowledge that prefer voluntary prayers while traveling.

تخریج: [إسناده حسن] وأخرجه أبو داود، صلاة السفر، باب التطوع في السفر، ح: ١٢٢٢ عن قتيبة به وصححه ابن خزيمة، ح: ١٢٥٣ والحاكم على شرط الشيخين: ١/٣١٥ ووافقه الذهبي * أبو بسرة الغفاري ثقة وثقه العجلي المعتدل وابن حبان وغيرهما * "كان لا يتطوع في السفر... الخ" تقدم: ٥٤٤.

وفي البابِ عن ابنِ عُمرَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ الْبَرَاءِ حَدِيثٌ غَرِيبٌ.

قَالَ: [و] سَأَلْتُ مُحَمَّدًا عَنْهُ فَلَمْ يَعْرِفْهُ إِلَّا مِنْ حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ وَلَمْ يَعْرِفِ اسْمَ أَبِي بُسْرَةَ الْغِفَارِيِّ وَرَأَاهُ حَسَنًا.

وَرُوِيَ عَنِ ابْنِ عُمرَ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَتَطَوَّعُ فِي السَّفَرِ قَبْلَ الصَّلَاةِ وَلَا بَعْدَهَا. وَرُوِيَ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَتَطَوَّعُ فِي السَّفَرِ.

ثُمَّ اخْتَلَفَ أَهْلُ الْعِلْمِ بَعْدَ النَّبِيِّ ﷺ فَرَأَى بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ يَتَطَوَّعَ الرَّجُلُ فِي السَّفَرِ وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ، وَلَمْ يَرَ طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ أَنْ يَصَلِّيَ قَبْلَهَا وَلَا بَعْدَهَا وَمَعْنَى مَنْ لَمْ يَتَطَوَّعْ فِي السَّفَرِ قَوْلُ الرُّخَصَةِ، وَمَنْ تَطَوَّعَ فَلَهُ فِي ذَلِكَ فَضْلٌ كَثِيرٌ، وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ يَخْتَارُونَ التَّطَوُّعَ فِي السَّفَرِ.

Comments:

It is incorrect to pray regular *Sunnah* on a journey along with the obligatory prayer, in the view of some Companions and the successors. (*Al-Mughni*: 3/156, for further detail see: *Al-Mir'ar*: 2/262]

551. Ibn 'Umar narrated: "I prayed *Zuhr* with the Prophet ﷺ on a journey as two *Rak'ah*, and two *Rak'ah* after it." (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Hasan*, and Ibn Abī Laila narrated it from 'Aṭīyah and Nāfi', from Ibn 'Umar.

٥٥١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ [الْحَجَّاجِ، عَنْ عَطِيَّةَ، عَنْ ابْنِ عُمَرَ قَالَ: صَلَّى مَعَ النَّبِيِّ ﷺ الظُّهْرَ فِي السَّفَرِ رُكْعَتَيْنِ وَبَعْدَهَا رُكْعَتَيْنِ. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ ابْنُ أَبِي لَيْلَى عَنْ عَطِيَّةَ وَنَافِعٍ، عَنِ ابْنِ عُمَرَ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٩٠/٢ من طريق آخر عن عطية العوفي به وانظر الحديث الآتي.

552. Ibn 'Umar narrated: "I prayed with the Prophet ﷺ both, while a resident and while traveling. So I prayed four for *Zuhr* with him as a resident, and two *Rak'ah* after it. I prayed two *Rak'ah* for *Zuhr* with him while traveling, and two *Rak'ah* after it, and two *Rak'ah* for *Asr*, and he did not pray anything after it. *Maghrib* while a resident and traveling is the same; three *Rak'ah*, it is not decreased as a resident nor while traveling, It is the *Witr* of the day, and after it are two *Rak'ah*." (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Hasan*, I heard Muḥammad saying: "Ibn Abī Laila did not narrate anything more amazing to me than this (and I do not report anything from him)."

٥٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ [يَعْنِي الْكُوفِيَّ]: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ وَنَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: صَلَّى مَعَ النَّبِيِّ ﷺ فِي الْحَضَرِ وَالسَّفَرِ، فَصَلَّيْتُ مَعَهُ فِي الْحَضَرِ الظُّهْرَ أَرْبَعًا وَبَعْدَهَا رُكْعَتَيْنِ، وَصَلَّيْتُ مَعَهُ فِي السَّفَرِ الظُّهْرَ رُكْعَتَيْنِ وَبَعْدَهَا رُكْعَتَيْنِ وَالْعَصْرَ رُكْعَتَيْنِ وَلَمْ يُصَلِّ بَعْدَهَا شَيْئًا وَالْمَغْرِبَ فِي الْحَضَرِ وَالسَّفَرِ سَوَاءً ثَلَاثَ رُكْعَاتٍ لَا يَنْقُصُ فِي حَضَرٍ وَلَا سَفَرٍ وَهِيَ وَتُرُّ النَّهَارَ وَبَعْدَهَا رُكْعَتَيْنِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ سَمِعْتُ مُحَمَّدًا يَقُولُ: مَا رَوَى ابْنُ أَبِي لَيْلَى حَدِيثًا أَعْجَبَ إِلَيَّ مِنْ هَذَا [وَلَا أُرْوِي عَنْهُ شَيْئًا].

تخريج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ١٢٥٤ من حديث ابن أبي ليلي به وهو ضعيف.

Comments:

This *Hadīth* tells that sometimes Ibn ‘Umar would pray the *Sunnah* which were after the obligatory prayer, but he did not regard them necessary. It looks as if offering the later *Sunnah* is better if time and circumstances allow.

Chapter 42. What Has Been Related About Combining Two Prayers

553. Mu‘adh bin Jabal narrated: “While the Prophet ﷺ was at the Battle of Tabūk, if he wanted to depart before the sun’s decline he would delay *Zuhr* so that he could pray it together with ‘*‘Aṣr*. If he wanted to depart after the sun’s decline, he would hasten ‘*‘Aṣr* to *Zuhr*, and pray *Zuhr* and ‘*‘Aṣr* together, and then move out. If he wanted to depart before *Maghrib* he would delay *Maghrib* until he prayed it with ‘*Ishā*’, and if he wanted to depart after *Maghrib* he would hasten ‘*Ishā*’ so that he would pray it along with *Maghrib*.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Alī, Ibn ‘Umar, Anas, ‘Abdullāh bin ‘Amr, ‘Āishah, Ibn ‘Abbās, Usāmah bin Zaid, and Jābir (bin ‘Abdullāh).

Abū ‘Eīsā said: (And the one that is *Ṣaḥīḥ* is from Usāmah.) And ‘Alī bin Al-Madīnī reported this *Hadīth* from Aḥmad bin Ḥanbal, from Qutaibah.

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي الْجَمْعِ
بَيْنَ الصَّلَاتَيْنِ (التحفة ٢٧٧)

٥٥٣ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا
اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ
أَبِي الطُّفَيْلِ [هُوَ عَامِرُ بْنُ وَاثِلَةَ] عَنْ مُعَاذِ بْنِ
جَبَلٍ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي عَزْوَةِ تَبُوكَ إِذَا
ارْتَحَلَ قَبْلَ زَيْغِ الشَّمْسِ أَخَّرَ الظُّهْرَ إِلَى أَنْ
يَجْمَعَهَا إِلَى الْعَصْرِ فَيُصَلِّيهِمَا جَمِيعًا وَإِذَا
ارْتَحَلَ بَعْدَ زَيْغِ الشَّمْسِ عَجَّلَ الْعَصْرَ إِلَى
الظُّهْرِ وَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ سَارَ
وَكَانَ إِذَا ارْتَحَلَ قَبْلَ الْمَغْرِبِ أَخَّرَ الْمَغْرِبَ
حَتَّى يُصَلِّيَهَا مَعَ الْعِشَاءِ وَإِذَا ارْتَحَلَ بَعْدَ
الْمَغْرِبِ عَجَّلَ الْعِشَاءَ فَصَلَّاهَا مَعَ الْمَغْرِبِ.
[قال:] وفي البابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ
وَأَنَسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ وَابْنَ
عَبَّاسٍ وَأَسَامَةَ بْنِ زَيْدٍ وَجَابِرِ [بْنِ عَبْدِ اللَّهِ].
قَالَ أَبُو عِيْسَى: [وَالصَّحِيحُ: عَنْ أُسَامَةَ]
وَرَوَى عَلِيُّ بْنُ الْمَدِينِيِّ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ،
عَنْ قُتَيْبَةَ هَذَا الْحَدِيثِ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، صلاة السفر، باب الجمع بين الصلاتين، ح: ١٢٢٠ من حديث قتيبة به وصححه ابن حبان (الإحسان): ١٤٥٦: وابن القيم وأعل بعله غير قاذحة * وفي الباب عن علي [أبو داود، ح: ١٢٣٤] وابن عمر [البخاري، ح: ١٠٩١] ومسلم، ح: ٧٠٣: ويأتي [٥٥٥] وأنس [البخاري، ح: ١١١١] ومسلم، ح: ٧٠٤] وعبدالله بن عمرو [أحمد: ١٧٩/٢، ١٨٠] وعائشة [أحمد: ١٣٥/٦] وابن عباس [مسلم، ح: ٧٠٥] وأسامة بن زيد [البخاري، ح: ١٦٧٢] ومسلم، ح: ١٢٨٠] وجابر بن عبدالله [أبو داود، ح: ١٢١٥].

554. [(Another chain) Qutaibah narrated this *Hadīth* to us, meaning the *Hadīth* of Mu‘ādh]. (*Ṣaḥīḥ*)

The *Hadīth* of Mu‘ādh is a *Ḥasan Gharīb Hadīth*, Qutaibah is alone with it, we do not know of anyone who reported it from Al-Laith other than him. And the *Hadīth* of Al-Laith from Yazīd bin Abī Ḥabīb, from Abū Ṭufail, from Mu‘ādh, is a *Gharīb Hadīth*.

What is popular among the people of knowledge is that the *Hadīth* of Mu‘ādh is narrated by Abū Az-Zubair from Abū Aṭ-Ṭufail from Mu‘ādh: “That during the Battle of Tabūk, the Prophet ﷺ combined *Zuhr* and ‘*Asr*, and, *Maghrib* and ‘*Ishā*.” This was reported by Qurrah bin Khālid, Sufyān Ath-Thawrī, Mālik and others – from Abū Az-Zubair Al-Makkī. The view of Ash-Shāfi‘ī is in accordance with this *Hadīth*. Aḥmad and Ishāq said that there is no harm if one combines the two prayers while traveling, during the time of either of them.

٥٥٤ - [حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ سُلَيْمَانَ: حَدَّثَنَا زَكَرِيَّا اللُّؤْلُؤِيُّ: حَدَّثَنَا أَبُو بَكْرِ الْأَعْيَنُ: حَدَّثَنَا عَلِيُّ بْنُ الْمَدِينِيِّ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا قُتَيْبَةُ بِهَذَا الْحَدِيثِ يَعْنِي حَدِيثَ مُعَاذٍ.]

وَحَدِيثُ مُعَاذٍ حَدِيثٌ حَسَنٌ غَرِيبٌ تَفَرَّدَ بِهِ قُتَيْبَةُ لَا نَعْرِفُ أَحَدًا رَوَاهُ عَنِ اللَّيْثِ غَيْرُهُ، وَحَدِيثُ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ مُعَاذٍ حَدِيثٌ غَرِيبٌ، وَالْمَعْرُوفُ عِنْدَ أَهْلِ الْعِلْمِ حَدِيثُ مُعَاذٍ مِنْ حَدِيثِ أَبِي الزُّبَيْرِ عَنْ أَبِي الطُّفَيْلِ، عَنْ مُعَاذٍ: أَنَّ النَّبِيَّ ﷺ جَمَعَ فِي عَزْوَةِ تَبُوكَ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. رَوَاهُ قُرَّةُ بْنُ خَالِدٍ وَسُفْيَانُ الثَّوْرِيُّ وَمَالِكٌ وَغَيْرُ وَاحِدٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ وَبِهَذَا الْحَدِيثِ يَقُولُ الشَّافِعِيُّ. وَأَحْمَدُ وَإِسْحَاقُ يَقُولَانِ: لَا بَأْسَ أَنْ يَجْمَعَ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ فِي وَقْتِ إِحْدَاهُمَا.

تخریج: [إسناده صحيح] وهو في المسند لأحمد: ٢٤١/٥ * حديث قرة عن أبي الزبير: أخرجه مسلم، ح: ٥٣/٧٠٦.

Comments:

Combining a former prayer with the later one should be practised when setting off for a journey or during the journey, because *Sharī‘ah* requires that prayer should be performed at its due time and combining two prayers is only the appropriate permission. (*Hujjatullāh*: 2/240)

555. Nāfi‘ narrated: “Ibn ‘Umar had been requested to urgently attend to one of his wives, so he hurried en route and delayed *Maghrib* until the twilight disappeared, then he dismounted to combine them (the

٥٥٥ - حَدَّثَنَا هَنَادُ [بْنُ السَّرِيِّ]: حَدَّثَنَا عَبْدُهُ [بْنُ سُلَيْمَانَ] عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ اسْتُعِيتَ عَلَى بَعْضِ أَهْلِهِ فَجَدَّ بِهِ السَّيْرُ وَأَخَّرَ الْمَغْرِبَ

prayers). Then he informed them that the Messenger of Allāh ﷺ would do that when he was in a hurry on a trip.” (*Ṣaḥīh*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

(And the *Ḥadīth* of Al-Laith from Yazīd bin Abī Ḥabīb is a *Ḥasan Ṣaḥīh Ḥadīth*.)

حَتَّى غَابَ الشَّمْسُ ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا ثُمَّ أَخْبَرَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ إِذَا جَدَّ بِهِ السَّيْرُ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[وَحَدِيثُ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخریج: وأخرجه مسلم، صلاة المسافرين، باب جواز الجمع بين الصلاتين، ح: ٧٠٣ من حديث عبيد الله بن عمر به.

Comments:

It has the permission of combining a former prayer with the later one.

Chapter 43. What Has Been Related About *Ṣalāt Al-Istisqā’* (The Prayer To Request Rain)

(المعجم ٤٣) - بَابُ مَا جَاءَ فِي صَلَاةِ
الِاسْتِسْقَاءِ (التحفة ٢٧٨)

556. ‘Abbād bin Tamīm narrated from his uncle: “The Messenger of Allāh ﷺ went out with the people to seek rain. So he led them in prayer for two *Rak’ah*, reciting aloud in them, turning his upper wrap around, raising his hands, requesting rain, and facing the *Qiblah*.” (*Ṣaḥīh*)

(He said:) There are narrations on this topic from Ibn ‘Abbās, Abū Hurairah, Anas, and Ābī Al-Laḥm.

Abū ‘Eisā said: The *Ḥadīth* of ‘Abdullāh bin Zaid is a *Ḥasan Ṣaḥīh Ḥadīth*. One should act based upon this, according to the people of knowledge. It is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq.

‘Abbād bin Tamīm’s uncle’s name is ‘Abdullāh bin Zaid bin ‘Āsim Al-Māzinī.

٥٥٦ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ بِالنَّاسِ يَسْتَسْقِي فَصَلَّى بِهِمْ رَكَعَتَيْنِ جَهْرًا بِالْقِرَاءَةِ فِيهِمَا وَحَوَّلَ رِدَاءَهُ وَرَفَعَ يَدَيْهِ وَاسْتَسْقَى وَاسْتَقْبَلَ الْقِبْلَةَ.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَنْسِ وَأَبِي اللَّحْمِ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَعَلَى هَذَا الْعَمَلِ عِنْدَ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

وَأَسْمُ عَمِّ عَبَّادِ بْنِ تَمِيمٍ هُوَ عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَاصِمِ الْمَازِنِيِّ.

تخریج: متفق عليه، وأخرجه البخاري، الاستسقاء، باب الجهر بالقراءة في الاستسقاء،

ح: ١٠٢٤ و مسلم، ح: ٨٩٤ من حديث الزهري به وهو في مصنف عبدالرزاق: ٨٣/٣، ح: ٤٨٨٩ * وفي الباب عن ابن عباس [يأتي: ٥٥٨] وأبي هريرة [ابن ماجه، ح: ١٢٦٨] وأنس [مسلم، ح: ٨٩٦] وأبي اللحم [يأتي: ٥٥٧].

Comments:

According to the majority scholars, Imām Shāfi‘ī, Mālik, Aḥmad, the two disciples of Imām Abū Ḥanīfah and other people of knowledge: performing a prayer to seek rain is proven from the *Sunnah*. Shaikh Taqī ‘Uṭhmānī said, Imām Abū Ḥanīfah also holds the view that the prayer for rain is *Sunnah*, and his saying that prayer for rain is not *Sunnah* means that the *Sunnah* of seeking rain is not specified only with prayer; instead this *Sunnah* can also be performed just by making supplication and seeking forgiveness.

557. ‘Umair, the freed slave of Ābī Al-Laḥm narrated from Ābī Al-Laḥm that he saw the Messenger of Allāh ﷺ at Aḥjār Az-Zait,^[1] supplicating for rain, and he was raising his hands in supplication. (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This is how Qutaibah narrated this *Ḥadīth*, “from Ābī Al-Laḥm” and we do not know anything he narrated from the Prophet ﷺ except for this one *Ḥadīth*. And ‘Umair, the freed slave of Ābī Al-Laḥm reported *Aḥādīth* from the Prophet ﷺ, and he was a Companion.

٥٥٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ [بْنُ سَعْدٍ] عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ عُمَيْرِ مَوْلَى أَبِي اللَّحْمِ، عَنْ أَبِي اللَّحْمِ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ عِنْدَ أَحْجَارِ الزَّيْتِ يَسْتَسْقِي وَهُوَ مُقْبِعٌ بِكَفَيْهِ يَدْعُو.

قَالَ أَبُو عِيسَى: كَذَا قَالَ قُتَيْبَةُ فِي هَذَا الْحَدِيثِ عَنْ أَبِي اللَّحْمِ وَلَا نَعْرِفُ لَهُ عَنْ النَّبِيِّ ﷺ إِلَّا هَذَا الْحَدِيثَ الْوَاحِدَ. وَعُمَيْرٌ مَوْلَى أَبِي اللَّحْمِ قَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ وَلَهُ صُحْبَةٌ.

تخریج: [صحیح] وأخرجه النسائي: ١٥٨/٣، ١٥٩، ١٥١٥ (الاستسقاء، باب: كيف يرفع) عن قتيبة به و صححه الحاكم: ١/٥٣٥ والذهبي وللحديث شواهد عند أبي داود، ح: ١١٦٨، ١١٧٢ وابن حبان، ح: ٦٠١، ٦٠٢ وغيرهما.

558. It is narrated from Hishām bin Ishāq – and he was Ibn ‘Abdullāh bin Kinānah – from his father who said: “Al-Walīd bin ‘Uqbah, the governor of Al-Madīnah, sent me to ask Ibn ‘Abbās about how the Messenger of Allāh ﷺ would

٥٥٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ هِشَامِ بْنِ إِسْحَاقَ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ قَالَ: أُرْسَلَنِي الْوَلِيدُ ابْنُ عُقْبَةَ وَهُوَ أَمِيرُ الْمَدِينَةِ إِلَى ابْنِ عَبَّاسٍ

[1] An area in Al-Madīnah with volcanic rocks coated with oil. See *Tuhfat Al-Ahwadhī*.

perform *Ṣalāt Al-Istisqā'*. I came to him and he said: 'The Messenger of Allāh ﷺ would go out in modest dress, humbly, imploring, until he reached the *Muṣallā*. He would not give this *Khuṭbah* of yours, rather, he would continue supplicating and imploring and saying the *Takbīr*, and pray two *Rak'ah*, just as he would pray for the 'Eid.'" (*Ḥasan*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَسْأَلُهُ، عَنِ اسْتِسْقَاءِ رَسُولِ اللَّهِ ﷺ، فَأَثَبْتُهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مُتَبَدِّلًا مُتَوَاضِعًا مُتَضَرِّعًا حَتَّى أَتَى الْمُصَلَّى فَلَمْ يَخْطُبْ خُطْبَتَكُمْ هَذِهِ، وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ، وَصَلَّى رَكْعَتَيْنِ كَمَا كَانَ يُصَلِّي فِي الْعِيدِ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، صلاة الاستسقاء، باب جماع أبواب صلاة الاستسقاء وتفرعها، ح: ١١٦٥ من حديث حاتم به وصححه ابن خزيمة، ح: ١٤٠٥ وابن حبان، ح: ٦٠٣ والنووي.

Comments:

Imām Shāfi'ī said: 'Like the prayer of 'Eid' means that seven *Takbīr* are to be said in the first *Rak'ah* before the recitation and five in the second *Rak'ah*, whereas the majority of the scholars said: It means to recite loud like in the 'Eid Prayer and the two *Rak'ah* are led before the sermon. (*Tahfat Al-Ahwadhī*: 1/390); the majority are Imām Mālik, Ath-Thawrī, Al-Awzā'ī, Aḥmad, Ishāq, Abū Thawr, Abū Yūsuf and Muḥammad.

559. (Another chain) from Hishām bin Ishāq bin 'Abdullāh bin Kinānah, from his father, and he mentioned a similar narration and added: "with humility" to it. (*Ḥasan*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

And it is the view of Ash-Shāfi'ī, he said: "*Ṣalāt Al-Istisqā'* is prayed like the two 'Eid prayers. The *Takbīr* is said seven times in the first *Rak'ah*, and five times in the second." And he used the *Ḥadīth* of Ibn 'Abbās as proof.

Abū 'Eisā said: It has been reported that Mālik bin Anas said: "There is no *Takbīr* in *Ṣalāt Al-Istisqā'* like that of the two 'Eid prayers."

٥٥٩ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُمَيَّانَ، عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ فَذَكَرَ نَحْوَهُ، وَزَادَ فِيهِ مُتَحَشِّعًا.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهُوَ قَوْلُ الشَّافِعِيِّ قَالَ: يُصَلِّي صَلَاةَ الْإِسْتِسْقَاءِ نَحْوَ صَلَاةِ الْعِيدَيْنِ، يُكَبِّرُ فِي الرُّكْعَةِ الْأُولَى سَبْعًا، وَفِي الثَّانِيَةِ خَمْسًا. وَاحْتَجَّ بِحَدِيثِ ابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: وَرَوَى عَنْ مَالِكِ بْنِ أَنَسٍ أَنَّهُ قَالَ: لَا يُكَبِّرُ فِي صَلَاةِ الْإِسْتِسْقَاءِ كَمَا يُكَبِّرُ فِي صَلَاةِ الْعِيدَيْنِ.

(An-Nu‘mān Abū Ḥanīfah said: “*Ṣalāt Al-Istisqā’* is not to be prayed, nor would I tell people to turn their upper wraps around. Rather, they are to supplicate and to repent all together.” Abū ‘Eisā said: This contradicts the *Sunnah*.)

[وَقَالَ التُّعْمَانُ أَبُو حَنِيفَةَ: لَا تُصَلِّي صَلَاةَ الْأَسْتِسْقَاءِ وَلَا أَمْرُهُمْ بِتَحْوِيلِ الرِّدَاءِ، وَلَكِنْ يَدْعُونَ وَيَرْجِعُونَ بِجُمْلَتِهِمْ. قَالَ أَبُو عَيْسَى: خَالَفَ السُّنَّةَ].

تخریج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلاة الاستسقاء، ح: ١٢٦٦ من حديث وكيع به وانظر الحديث السابق.

Comments:

- (1) The interpretation of the opinion of Imām Abū Ḥanīfah, according to the *Ahnāf*, has already been mentioned. Shaikh Banawrī said, Imām Abū Ḥanīfah denied the prayer for rain being a Stressed *Sunnah*, but he did not deny it being *Sunnah* and desirable. (*Ma‘ārif*: 4/492).
- (2) For the supplication for rain, the hands will be raised upside down i.e., the back of the palms will be turned up and the palms towards the ground. (*Sharh Muslim*: 1/293)

Chapter 44. What Has Been Related About *Ṣalāt Al-Kusūf* (The Eclipse Prayer)

(المعجم ٤٤) - بَابُ [مَا جَاءَ] فِي صَلَاةِ الْكُسُوفِ (التحفة ٢٧٩)

560. Ibn ‘Abbās narrated: “The Prophet ﷺ prayed during the eclipse. He recited, then bowed, then recited, then bowed. (three times), then he performed two prostrations, and the next one (*Rak‘ah*) was the same.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Alī, ‘Āishah, ‘Abdullāh bin ‘Amr, An-Nu‘mān bin Bashīr, Al-Mughīrah bin Shu‘bah, Abū Mas‘ūd, Abū Bakrah, Samurah, Ibn Mas‘ūd, Asmā’ bint Abī Bakr (Aṣ-Ṣiddīq), Ibn ‘Umar, Qabīshah Al-Hilālī, Jābir bin ‘Abdullāh, Abū Mūsā, ‘Abdur-Raḥmān bin Samurah, and Ubayy bin Ka‘b.

٥٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُوَيْفَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى فِي كُسُوفٍ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ، [ثَلَاثَ مَرَّاتٍ] ثُمَّ سَجَدَ سَجْدَتَيْنِ، وَالْأُخْرَى مِثْلَهَا. [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالتُّعْمَانَ بْنَ بَشِيرٍ وَالمُغِيرَةَ بْنَ سَعْبَةَ وَأَبِي مَسْعُودٍ وَأَبِي بَكْرَةَ وَسَمْرَةَ وَابْنَ مَسْعُودٍ وَأَسْمَاءَ ابْنَةَ أَبِي بَكْرٍ [الصَّدِيقِ] وَابْنَ عُمَرَ وَقَبِيصَةَ الْهَلَالِيَّ وَجَابِرَ ابْنَ عَبْدِ اللَّهِ وَأَبِي مُوسَى وَعَبْدَ الرَّحْمَنِ بْنَ سَمْرَةَ وَأَبِي بَنِي كَعْبٍ.

The Chapters On Traveling

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*.

It has been reported from Ibn 'Abbās that the Prophet ﷺ prayed four bowings with four prostrations during an eclipse.

This is the view of Ash-Shāfi'ī, Aḥmad, and Ishāq.

He said: The people of knowledge differ over the recitation for the eclipse prayer. Some of the people of knowledge held the view that the recitation was silent if it was during the day. Some of them held the view that it was aloud just as in the case with the two 'Eid prayers and the Friday prayer.

This was the view of Mālik, Aḥmad, and Ishāq, they thought that it should be aloud.

Ash-Shāfi'ī said that it is not aloud.

Both of these practices are correctly narrated from the Prophet ﷺ.

It is correct that he prayed four bowings with four prostrations, and it is also correct that he prayed six bowings with four prostrations.

This is permissible according to the people of knowledge, based upon the length of the eclipse. If the eclipse is long then he prays six bowings with four prostrations, then this is allowed. If he prays four bowings with four prostrations and lengthens his recitation in it then that is allowed.

Our companions thought that the eclipse prayer was to be held in congregation during the eclipse of the sun and the moon.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى فِي كُسُوفِ أَرْبَعِ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ.

وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

قَالَ: وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْقِرَاءَةِ فِي صَلَاةِ الْكُسُوفِ، فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنَّ يُسَرَّ بِالْقِرَاءَةِ فِيهَا بِالنَّهَارِ.

وَرَأَى بَعْضُهُمْ أَنَّ يَجْهَرُ بِالْقِرَاءَةِ فِيهَا كَنَحْوِ صَلَاةِ الْعِيدَيْنِ وَالْجُمُعَةِ.

وَبِهِ يَقُولُ مَالِكٌ وَأَحْمَدُ وَإِسْحَاقُ يَرَوْنَ الْجَهْرَ فِيهَا.

[وَأَقَالَ الشَّافِعِيُّ: لَا يَجْهَرُ فِيهَا.]

وَقَدْ صَحَّ عَنِ النَّبِيِّ ﷺ كِلْتَا الرِّوَايَتَيْنِ.

صَحَّ عَنْهُ أَنَّهُ صَلَّى أَرْبَعِ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ، وَصَحَّ عَنْهُ [أَيْضًا] أَنَّهُ صَلَّى سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ.

وَهَذَا عِنْدَ أَهْلِ الْعِلْمِ جَائِزٌ عَلَى قَدْرِ الْكُسُوفِ، إِنْ تَطَاوَلَ الْكُسُوفُ فَصَلَّى سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ فَهُوَ جَائِزٌ، وَإِنْ صَلَّى أَرْبَعِ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ وَأَطَالَ الْقِرَاءَةَ فَهُوَ جَائِزٌ.

وَيَرَى أَصْحَابُنَا أَنَّ تُصَلَّى صَلَاةَ الْكُسُوفِ فِي جَمَاعَةٍ فِي كُسُوفِ الشَّمْسِ وَالْقَمَرِ.

تخریج: وأخرجه مسلم، الكسوف، باب ذكر من قال إنه ركع ثمان ركعات في أربع سجعات، ح: ٩٠٩ من حديث يحيى القطان به * وفي الباب عن علي [مسلم، ح: ١٨/٩٠٨] وعائشة [يأتي: ٥٦١، ٥٦٣] وعبدالله بن عمرو [البخاري، ح: ١٠٤٥] ومسلم، ح: ٩١٠] والنعمان ابن بشير [أبو داود، ح: ١١٩٣] والمغيرة بن شعبة [البخاري، ح: ١٠٤٣] ومسلم، ح: ٩١٥] وأبي مسعود [البخاري، ح: ١٠٤١] ومسلم، ح: ٩١١] وأبي بكر [البخاري، ح: ١٠٤٠] وسمرة [يأتي: ٥٦٢] وابن مسعود [أحمد: ٤٥٩/١] وابن خزيمة، ح: ١٣٧٢] وأسماء بنت أبي بكر الصديق [البخاري، ح: ٨٦] ومسلم، ح: ٩٠٥] وابن عمر [البخاري، ح: ١٠٤٢] ومسلم، ح: ٩١٤] وقبيصة الهلالي [أبو داود، ح: ١١٨٥] وجابر بن عبدالله [مسلم: ٩٠٤] وأبي موسى الأشعري [البخاري، ح: ١٠٥٩] ومسلم، ح: ٩١٢] وعبدالرحمن بن سمرة [مسلم، ح: ٩١٣] وأبي بن كعب [أبو داود، ح: ١١٨٢].

Comments:

1. The words '*Kusūf*' and '*Khusūf*' have been used, in the *Ahādīth*, for both the solar and lunar eclipse, though usually '*Kusūf*' is used for solar eclipse and '*Khusūf*' for lunar.
2. Five *Rukū'* in each *Rak'ah* are proven from the noble Prophet ﷺ. [See: *Sunan Abū Dāwūd, Ḥadīth*: 1182]. So according to the length of the solar eclipse, making two to five *Rukū'* in each *Rak'ah* is correct and the prayer of eclipse consists of two *Rak'ah*. The Prophet ﷺ offered eclipse prayer, following various ways, on nineteen occasions.

561. 'Aishah narrated: "The sun was eclipsed during the time of the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ led the people in prayer. He recited a lengthy recitation, then he bowed a lengthy bowing, then he raised his head and recited a lengthy recitation that was less than the first. Then he bowed a lengthy bowing that was less than the first. Then he raised his head and prostrated. Then he did (similar to) that in the second *Rak'ah*." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

The views of Ash-Shāfi'i, Aḥmad, and Ishāq are based on this *Ḥadīth*. They held the view that the eclipse prayer was four *Rak'ah* with four prostrations.

٥٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: حَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَصَلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ فَأَطَالَ الْقِرَاءَةَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِرَاءَةَ، وَهِيَ دُونَ الْأُولَى، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهُوَ دُونَ الْأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَسَجَدَ ثُمَّ فَعَلَ [مِثْلَ] ذَلِكَ فِي الرَّكْعَةِ الثَّانِيَةِ.

قَالَ أَبُو عِيسَى: [و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَبِهَذَا الْحَدِيثِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ

Ash-Shāfi'ī said: "He recites *Umm Al-Qur'ān (Al-Fātiḥah)* in the first *Rak'ah* and something the length of *Sūrat Al-Baqarah* silently if it is during the day. Then he bows a lengthy bowing about the length of his recitation. Then he raises his head with the *Takbīr* and stays standing as he is, and he recites *Umm Al-Qur'ān* again and something the length of *Āl Imrān*. Then he bows a lengthy bowing about the length of his recitation. Then he raises his head, then he says (*Sami' Allāhu liman ḥamidah*) ('Allāh listens to those who praise Him) then he performs two complete prostrations, and he remains in each prostration for the length he remained bowing. Then he stands and recites *Umm Al-Qur'ān* and something the length of *Sūrat An-Nisā'*, then he bows a lengthy bowing about the length of his recitation. Then he raises his head with the *Takbīr* and remains standing. Then he recites the length of *Sūrat Al-Mā'idah*, then he bows a lengthy bowing about the length of his recitation. Then he raises, and he says (*Sami' Allāhu liman ḥamidah*). ('Allāh listens to those who praise Him) Then he performs two prostrations, then he says the *Tashah-hud* and the *Taslīm*."

تخريج: متفق عليه، وأخرجه البخاري، الكسوف، باب: لا تنكسف الشمس لموت أحد ولا لحياته، ح: ١٠٥٨ من حديث معمر ومسلم، ح: ٣/٩٠١ من حديث الزهري به.

Comments:

Imām Nawawī said that according to Imām Shāfi'ī and Mālik, *Sūrat Al-Fātiḥah* is to be recited before each recitation and one should stand up from *Rukū'* saying '*Sami' Allāhu liman ḥamidah*' and should say the phrases following it.

وَإِسْحَاقُ يَرُونَ صَلَاةَ الْكُسُوفِ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ.

قَالَ الشَّافِعِيُّ: يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى بِأَمِّ الْقُرْآنِ وَنَحْوًا مِنْ سُورَةِ الْبَقَرَةِ سِرًّا إِنْ كَانَ بِاللَّهَارِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا نَحْوًا مِنْ قِرَاءَتِهِ، ثُمَّ رَفَعَ رَأْسَهُ بِتَكْبِيرٍ وَثَبَّتَ قَائِمًا كَمَا هُوَ، وَقَرَأَ أَيْضًا بِأَمِّ الْقُرْآنِ وَنَحْوًا مِنْ آلِ عِمْرَانَ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا نَحْوًا مِنْ قِرَاءَتِهِ ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ سَجَدَ سَجْدَتَيْنِ تَامَّتَيْنِ، وَبَقِيَ فِي كُلِّ سَجْدَةٍ نَحْوًا مِمَّا أَقَامَ فِي رُكُوعِهِ، ثُمَّ قَامَ فَقَرَأَ بِأَمِّ الْقُرْآنِ وَنَحْوًا مِنْ سُورَةِ النَّسَاءِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا نَحْوًا مِنْ قِرَاءَتِهِ، ثُمَّ رَفَعَ رَأْسَهُ بِتَكْبِيرٍ وَثَبَّتَ قَائِمًا، ثُمَّ قَرَأَ نَحْوًا مِنْ سُورَةِ الْمَائِدَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا نَحْوًا مِنْ قِرَاءَتِهِ، ثُمَّ رَفَعَ فَقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ تَشَهَّدَ وَسَلَّمَ.

Chapter 45. The Manner Of The Recitation For The Eclipse

562. Samurah bin Jundab narrated: “The Prophet ﷺ led us in prayer during an eclipse; we did not hear his voice.” (*Hasan*)

(He said:) There is a narration on this topic from ‘Āishah.

Abū ‘Eisā said: The *Hadīth* of Samurah bin Jundab is a *Hasan Ṣaḥīḥ Gharīb Hadīth*.

Some of the people of knowledge followed this, and it is the view of *Ash-Shāfi‘ī*.

(المعجم ٤٥) - بَابُ: كَيْفَ الْقِرَاءَةُ فِي الْكُسُوفِ (التحفة ٢٨٠)

٥٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ ثَعْلَبَةَ بْنِ عِبَادٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ فِي كُسُوفٍ لَا نَسْمَعُ لَهُ صَوْتًا.

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ سَمُرَةَ بْنِ جُنْدَبٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا، وَهُوَ قَوْلُ الشَّافِعِيِّ.

تخريج: [حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلاة الكسوف، ح: ١٢٦٤ من حديث وكيع به وصححه ابن خزيمة، ح: ١٣٩٧ وابن حبان، ح: ٥٩٧، ٥٩٨ والحاكم: ٣٢٩/١، ٣٣١ والذهبي وابن حجر العسقلاني وغيرهم، رواه زهير عن الأسود بن قيس به ولم أر لمضعفه حجة * وفي الباب عن عائشة [يأتي: ٥٦٣].

Comments:

In the opinion of Imām Abū Ḥanīfah, Mālik and Shāfi‘ī, the recitation for the prayer of solar eclipse is quiet and the recitation for the lunar eclipse is aloud. (*Al-Mughnī*: 3/324). Preferably, the recitation in both prayers is aloud.

563. ‘Āishah narrated: “The Prophet ﷺ prayed the eclipse prayer, and he recited aloud in it.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

Abū Ishāq Al-Fazārī narrated similarly from Sufyān bin Ḥusain.

Mālik (bin Anas), Aḥmad, and Ishāq held views according to this *Hadīth*.

٥٦٣ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبِي نَضْرَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ صَدَقَةَ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةَ الْكُسُوفِ وَجَهَرَ بِالْقِرَاءَةِ فِيهَا.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَى أَبُو إِسْحَاقَ الْفَزَارِيُّ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ نَحْوَهُ.

وِيَهَذَا الْحَدِيثِ يَقُولُ مَالِكُ [بْنُ أَنَسٍ] وَأَحْمَدُ وَإِسْحَاقُ.

تخریج: [صحیح] وأخرجه البخاري، الكسوف، باب الجهر بالقراءة في الكسوف، ح: ١٠٦٥ ومسلم، ح: ٣/٩٠١ من حديث الزهري به.

Comments:

It is known from the *Hadīth* of Samurah and ‘Aishah that the Prophet ﷺ led the prayer of solar eclipse at various occasions, sometimes he recited aloud and sometimes quiet.

Chapter 46. What Has Been Related About *Ṣalāt Al-Khawf* (The Fear Prayer)

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي صَلَاةِ الْخَوْفِ (التحفة ٢٨١)

564. Sālim narrated from his father: “The Prophet ﷺ prayed *Ṣalāt Al-Khawf*, praying one *Rak’ah* with one of the two groups, while the other group was facing the enemy. (When the first group finished their first *Rak’ah* with him), they went and took the position (of the second group, facing the enemy). Then the second group came and he led them in another *Rak’ah*, then he said the *Taslīm* to them, while the group proceeded to complete their (second) *Rak’ah*. Thereafter, the first group stood up to finish their (second) *Rak’ah*.” (*Ṣaḥīḥ*)

٥٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةَ الْخَوْفِ بِأَخِي الطَّائِفَتَيْنِ رُكْعَةً وَالطَّائِفَةَ الْأُخْرَى مُوَاجِهَةً الْعَدُوِّ ثُمَّ انْصَرَفُوا فَقَامُوا فِي مَقَامِ أَوْلِيكَ، وَجَاءَ أَوْلِيكَ فَصَلَّى بِهِمْ رُكْعَةً أُخْرَى، ثُمَّ سَلَّمَ عَلَيْهِمْ فَقَامَ هَؤُلَاءِ فَقَضَوْا رُكْعَتَهُمْ، وَقَامَ هَؤُلَاءِ فَقَضَوْا رُكْعَتَهُمْ.

(He said:) There are narrations on this topic from Jābir, Ḥudhaifah, Zaid bin Thābit, Ibn ‘Abbās, Abū Hurairah, Ibn Mas‘ūd, Sahl bin Abī Ḥaṭmah, Abū ‘Ayyāsh Az-Zurqī – whose name is Zaid bin Sāmit – and Abū Bakrah.

[قَالَ:] وفي الباب عن جابر وحذيفة وزيد بن ثابت وابن عباس وأبي هريرة وابن مسعود وسهل بن أبي حنمة وأبي عياش الزرقبي - واسمه زيد بن صامت، وأبي بكر.

Abū ‘Eīsā said: Mālik bin Anas followed the *Hadīth* of Sahl bin Abī Ḥaṭmah about *Ṣalāt Al-Khawf*, and it is the view of Ash-Shāfi‘ī.

قَالَ أَبُو عِيسَى: وَقَدْ ذَهَبَ مَالِكُ بْنُ أَنَسٍ فِي صَلَاةِ الْخَوْفِ إِلَى حَدِيثِ سَهْلِ بْنِ أَبِي حَنِمَةَ وَهُوَ قَوْلُ الشَّافِعِيِّ. وَقَالَ أَحْمَدُ: قَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ

Aḥmad said: “*Ṣalāt Al-Khawf* has been reported from the Prophet ﷺ in different ways, and I do not know anything but authentic *Aḥādīth* about this topic.” And he preferred the *Ḥadīth* of Sahl bin Abī Ḥathmah.

A similar view was expressed by Ishāq bin Ibrāhīm: “The narrations from the Prophet ﷺ about *Ṣalāt Al-Khawf* are confirmed.” He saw that all that was reported from the Prophet ﷺ about *Ṣalāt Al-Khawf* then it is allowed depending upon the degree of the fear.

Ishāq said: “We do not prefer the *Ḥadīth* of Sahl bin Abī Ḥathmah over the other narrations.”

The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*, it has been reported similarly by Mūsā bin ‘Uqbah from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ.

صَلَاةُ الْخَوْفِ عَلَى أَوْجِهِ، وَمَا أَعْلَمُ فِي هَذَا
الْبَابِ إِلَّا حَدِيثًا صَحِيحًا، وَأَخْتَارُ حَدِيثَ
سَهْلِ بْنِ أَبِي حَثْمَةَ.

وَهَكَذَا قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:
تَبَّتِ الرُّوَايَاتُ عَنِ النَّبِيِّ ﷺ فِي صَلَاةِ
الْخَوْفِ، وَرَأَى أَنْ كُلَّ مَا رُوِيَ عَنِ النَّبِيِّ
ﷺ فِي صَلَاةِ الْخَوْفِ فَهُوَ جَائِزٌ وَهَذَا عَلَى
قَدْرِ الْخَوْفِ.

قَالَ إِسْحَاقُ: وَلَسْنَا نَخْتَارُ حَدِيثَ سَهْلِ
ابْنِ أَبِي حَثْمَةَ عَلَى غَيْرِهِ مِنَ الرُّوَايَاتِ.

وَحَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ،
وَقَدْ رَوَاهُ مُوسَى بْنُ عُمَيْرٍ، عَنْ نَافِعٍ، عَنِ
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة ذات الرقاع، ح: ٤١٣٣ من حديث يزيد بن زريع ومسلم، ح: ٨٣٩ من حديث معمر بن راشد به * وفي الباب عن جابر [مسلم، ح: ٨٤٠ وله طرق] وحذيفة [أبو داود، ح: ١٢٤٦] وزيد بن ثابت [النسائي، ح: ١٥٣٢] وصححه ابن خزيمة ٢/٢٩٤، ح: ١٣٤٥ وابن حبان، ح: ٥٩٠ وابن عباس [البخاري، ح: ٩٤٤ وله طرق] وأبي هريرة [أبو داود، ح: ١٢٤٠] وابن مسعود [أبو داود، ح: ١٢٤٤، ١٢٤٥] وسهل ابن أبي حثمة [البخاري، ح: ٤١٣١ ومسلم، ح: ٨٤١] وأبي عياش الزرقى [أبو داود، ح: ١٢٣٦] وأبي بكرة [أبو داود، ح: ١٢٤٨].

Comments:

Ḥāfiẓ Ibn Ḥajar said: Our Shaikh Abul-Faḍl ‘Allamah Ḥusain ‘Irāqī quoted seventeen forms of the Prayer of Fear, in *Sharḥ At-Tirmidhī*, which may be added to each other. Ḥāfiẓ Ibn Al-Qayyim principally mentioned six forms, in *Zād Al-Ma‘ād*. However, any form mentioned in the *Ḥadīth* may be practised.

565. Sahl bin Abī Ḥathmah said about *Ṣalāt Al-Khawf*: “The *Imām* stands facing the *Qiblah* while a group of them stand with him, and a group is before the enemy, facing

٥٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ الْأَنْصَارِيُّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ

the enemy. He leads them in a *Rak'ah*, and they perform a bowing by themselves, and they perform two prostrations in their places. Then they go to take the position of the others and the others come (for prayers). He (the *Imām*) bows for one *Rak'ah* with them and performs two prostrations with them. That is two for him and one for them, then they perform one bowing and two prostrations.” (*Ṣaḥīḥ*)

صَالِحِ بْنِ خَوَاتِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ أَنَّهُ قَالَ فِي صَلَاةِ الْخَوْفِ، قَالَ: يَقُومُ الْإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ وَيَقُومُ طَائِفَةً مِنْهُمْ مَعَهُ، وَطَائِفَةً مِنْ قِبَلِ الْعَدُوِّ وَجُوهَهُمْ إِلَى الْعَدُوِّ، فَيَرُكَعُ بِهِمْ رُكْعَةً، وَيَرُكَعُونَ لِأَنْفُسِهِمْ رُكْعَةً، وَيَسْجُدُونَ لِأَنْفُسِهِمْ سَجْدَتَيْنِ فِي مَكَانِهِمْ، ثُمَّ يَذْهَبُونَ إِلَى مَقَامِ أَوْلِيكَ وَيَجِيءُ أَوْلِيكَ فَيَرُكَعُ بِهِمْ رُكْعَةً وَيَسْجُدُ بِهِمْ سَجْدَتَيْنِ فِيهَا لَهُ ثِنْتَانِ وَلَهُمْ وَاحِدَةٌ ثُمَّ يَرُكَعُونَ رُكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ.

تخریج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة ذات الرقاع، ح: ٤١٣١ من حديث يحيى القطان ومسلم، ح: ٨٤١ من حديث القاسم بن محمد به.

566. (Abū ‘Eisā said:) Muḥammad bin Bash-shār said: “I asked Yaḥya bin Sa‘eed (narrators in no. 565) about this *Ḥadīth*. So he narrated it to me from Shu‘bah, from ‘Abdur-Raḥmān bin Al-Qāsim, from his father, from Ṣāliḥ bin Khawwāt, from Sahl bin Abī Ḥathmah, from the Prophet ﷺ – the same as the *Ḥadīth* of Yaḥya bin Sa‘eed Al-Anṣārī. And he (Yaḥya) said to me: ‘Write it next to it. He did not memorize the *Ḥadīth* better though, rather it is the same *Ḥadīth* as that of Yaḥya bin Sa‘eed Al-Anṣārī.’” (a *Ḥadīth* similar to no. 565, with a different chain of narrators) (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, Yaḥya bin Sa‘eed Al-Anṣārī did not narrate it from Al-Qāsim bin Muḥammad in *Marfū‘* form, similarly the companions of

٥٦٦ - [قَالَ أَبُو عِيسَى:] قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: سَأَلْتُ يَحْيَى بْنَ سَعِيدٍ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي، عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَاتِ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ وَقَالَ لِي [يَحْيَى]: اكْتُبْهُ إِلَى جَنْبِهِ، وَلَسْتُ أَحْفَظُ الْحَدِيثَ وَلَكِنَّهُ مِثْلُ حَدِيثِ يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ.

قَالَ أَبُو عِيسَى: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَمْ يَرْفَعْهُ يَحْيَى بْنُ سَعِيدِ الْأَنْصَارِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، وَهَكَذَا رَوَاهُ أَصْحَابُ يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ مَوْقُوفًا، وَرَفَعَهُ شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدٍ.

Yaḥya bin Sa'eed Al-Anṣarī reported it as *Mawqūf*. It is Shu'bah who narrated it in *Marfū'* form from 'Abdur-Raḥmān bin Al-Qāsim bin Muḥammad.

تخریج: متفق عليه، وأخرجه البخاري من حديث القطان ومسلم من حديث شعبة به وانظر الحديث السابق.

567. It was reported by Mālik from Yazīd bin Rūmān, from Sāliḥ bin Khawwāt, from someone who prayed *Ṣalāt Al-Khawf* with the Prophet ﷺ, and he mentioned a similar narration. (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This is the view of Mālik, Ash-Shāfi'ī, Aḥmad, and Iṣḥāq.

It has been reported by more than one, that the Prophet ﷺ would lead the two groups with one in one *Rak'ah* and one in another *Rak'ah*, so that would be two *Rak'ah* for the Prophet ﷺ and one and one for each of them.

(Abū 'Eisā said: Abū 'Ayyāsh Az-Zurqī's name is Zaid bin Ṣāmit.)

٥٦٧ - وَرَوَى مَالِكُ بْنُ أَنَسٍ عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ عَمَّنْ صَلَّى مَعَ النَّبِيِّ ﷺ صَلَاةَ الْخَوْفِ فَذَكَرَ نَحْوَهُ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

وَرُوِيَ عَنْ غَيْرٍ وَاجِدٍ أَنَّ النَّبِيَّ ﷺ صَلَّى بِأَحَدِي الطَّائِفَتَيْنِ رُكْعَةً رُكْعَةً فَكَانَتْ لِلنَّبِيِّ ﷺ رُكْعَتَانِ وَلَهُمْ رُكْعَةٌ رُكْعَةٌ.

[قَالَ أَبُو عِيْسَى: أَبُو عِيَّاشِ الزُّرْقِيُّ اسْمُهُ: زَيْدُ بْنُ صَامِتٍ].

تخریج: متفق عليه، وأخرجه البخاري، ح: ٤١٢٩ ومسلم، ح: ٨٤٢ من حديث مالك به وهو في الموطأ: ١/١٨٣.

Chapter 47. What Has Been Related About Locations In The Qur'an Where One Is To Prostrate

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي سُجُودِ الْقُرْآنِ (التحفة ٢٨٢)

568. Abū Ad-Dardā' narrated: "I performed eleven prostrations (of recitation) with the Messenger of Allāh ﷺ, among them was that which is in *Sūrat An-Najm*." (*Da'if*)

٥٦٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ عَمْرِو الدَّمَشْقِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ

(He said:) There are narrations on this topic from ‘Alī, Ibn ‘Abbās, Abū Hurairah, Ibn Mas‘ūd, Zaid bin Thābit, and ‘Amr bin Al-‘Āṣ.

Abū ‘Eīsā said: The *Hadīth* of Abū Ad-Dardā’ is a *Gharīb Hadīth*, we do not know of it except as a narration of Sa‘eed bin Abī Hilāl from ‘Umar Ad-Dimashqī.

قَالَ: سَجَدْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِحْدَى عَشْرَةَ سَجْدَةً مِنْهَا الَّتِي فِي النَّجْمِ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَابْنِ مَسْعُودٍ وَزَيْدِ بْنِ ثَابِتٍ وَعَمْرٍو بْنِ الْعَاصِ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي الدَّرْدَاءِ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَعِيدِ ابْنِ أَبِي هِلَالٍ عَنْ عُمَرَ الدَّمَشْقِيِّ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب عدد سجود القرآن، ح: ١٠٥٥ من حديث عبدالله بن وهب به * عمر بن حيان دمشقي مجهول (تقريب) وبينه وبين أم الدرداء رجل مجهول، انظر الحديث الآتي * وفي الباب عن علي [اليهقي: ٢/٣١٥ موقوف] وابن عباس [البخاري، ح: ١٠٦٩] وأبي هريرة [البخاري، ح: ١٠٦٨] ومسلم، ح: ٨٨٠] وابن مسعود [البخاري، ح: ١٠٦٧] ومسلم، ح: ٥٧٦] وزيد بن ثابت [البخاري، ح: ١٠٧٢] ومسلم، ح: ٥٧٧] وعمرو بن العاص [أبو داود، ح: ١٤٠١].

569. (Another chain in which) Abū Ad-Dardā’ narrated: “I performed eleven prostrations with the Messenger of Allāh ﷺ, among them was that which is in *Sūrat An-Najm*.” (*Da‘if*)

And this is more correct than the (previous) narration of Sufyān bin Wakī’ from ‘Abdullāh bin Wabh.

٥٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ عُمَرَ، وَهُوَ ابْنُ حَيَّانَ الدَّمَشْقِيِّ قَالَ: سَمِعْتُ مُخْبِرًا يُخْبِرُنِي، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَجَدْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِحْدَى عَشْرَةَ سَجْدَةً مِنْهَا الَّتِي فِي النَّجْمِ.

وَهَذَا أَصَحُّ مِنْ حَدِيثِ سُفْيَانَ بْنِ وَكَيْعٍ عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ.

تخریج: [إسناده ضعيف] انظر الحديث السابق.

Comments:

The true opinion is that the number of prostrations in the Noble Qur’an is fifteen.

Chapter 48. (What Has Been Related) About Women Going Out To The *Masājid*

570. Mujāhid narrated: “We were with Ibn ‘Umar, and he said: ‘The Messenger of Allāh ﷺ said: “Permit the women to go at night to the *Masājid*.” His son said: ‘By Allāh! We would not permit them lest they become insidious from that.’ So, he (‘Abdullāh) retorted: ‘May Allāh do and such with you.’ I say: “The Messenger of Allāh ﷺ said,” and you say: “We do not permit them?”” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Abū Hurairah, Zainab the wife of ‘Abdullāh bin Mas‘ūd, and Zaid bin *Khālid*.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Hadīth*.

تخریج: متفق عليه، وأخرجه مسلم، الصلاة، باب خروج النساء إلى المساجد إذا لم يترتب عليه فتنة... إلخ، ح: ٤٤٢ من حديث عيسى بن يونس والبخاري، ح: ٨٩٩ من حديث مجاهد به * وفي الباب عن أبي هريرة [أبو داود، ح: ٥٦٥] وزينب امرأة عبدالله بن مسعود [مسلم، ح: ٤٤٣] وزيد بن خالد [أحمد: ١٩٢/٥، ١٩٣، وابن حبان، ح: ٣٢٦].

Comments:

This *Hadīth* proves that if the women are to go out of the house for a necessity, even if it is for worship or a lawful need or to attend the mosque for prayer, they should go out with the permission of the husband or the guardian, keeping strictly to other commands regarding their going out.

Chapter 49. (What Has Been Related) About It Being Disliked To Spit In The *Masjid*

571. Tāriq bin ‘Abdullāh Al-Muḥārībī narrated that the Messenger of Allāh ﷺ said: “When you are in *Ṣalāt* then do not spit on your right, but behind you or toward your left, or under your left foot.” (*Ṣaḥīḥ*)

(المعجم ٤٨) - بَابُ [مَا جَاءَ] فِي خُرُوجِ
النِّسَاءِ إِلَى الْمَسَاجِدِ (التحفة ٢٨٣)

٥٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عُمَرَ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «: ائْتَدُوا لِلنِّسَاءِ بِاللَّيْلِ إِلَى الْمَسَاجِدِ» فَقَالَ ابْنُهُ: وَاللَّهِ لَا نَأْذُنُ لَهُنَّ يَتَّخِذْنَ دَعَا، فَقَالَ: فَعَلَّ اللَّهُ بِكَ وَفَعَلَ، أَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ وَتَقُولُ: لَا نَأْذُنُ [لَهُنَّ]؟.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَزَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَزَيْدِ بْنِ خَالِدٍ.
قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٤٩) - بَابُ [مَا جَاءَ] فِي
كِرَاهِيَةِ الْبُرَاقِ فِي الْمَسْجِدِ (التحفة ٢٨٤)

٥٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنْ مَثُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ طَارِقِ بْنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا

(He said:) There are narrations on this topic from Abū Sa'eed, Ibn 'Umar, Anas, and Abū Hurairah.

Abū 'Eisā said: the *Ḥadīth* of Tāriq is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it is acted upon according to the people of knowledge.

(He said:) I heard Al-Jārūd saying: "I heard Wakī' saying: 'Rib'ī bin Ḥirāsh did not lie even once since he accepted Islām.'"

(He said:) 'Abdur-Raḥmān bin Mahdī said: "The most dependable of the people of Al-Kufah is Maṣṣūr bin Al-Mu'tamir."

كُنْتُ فِي الصَّلَاةِ فَلَا تَبْزُقُ عَنْ يَمِينِكَ، وَلَكِنْ خَلْفَكَ أَوْ تَلْقَاءَ شِمَالِكَ، أَوْ تَحْتَ قَدَمِكَ الْيُسْرَى».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَابْنِ عُمَرَ وَأَنْسٍ وَأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيْسَى: وَحَدِيثُ طَارِقٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

[قَالَ:] وَسَمِعْتُ الْجَارُودَ يَقُولُ: سَمِعْتُ وَكَيْعًا يَقُولُ: لَمْ يَكْذِبْ رَبِيعِيُّ بْنُ جِرَاشٍ فِي الْإِسْلَامِ كَذِبَةً.

[قَالَ:] وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: أَثْبَتُ أَهْلَ الْكُوفَةِ مَنْصُورُ بْنُ الْمُعْتَمِرِ.

تخریج: [إسناده صحيح] وأخرجه النسائي: ٥٢/٢، ح: ٧٢٧ (المساجد، باب الرخصة للمصلي أن يصفق خلفه أو تلقاء شماله) من حديث يحيى القطان به وسفيان الثوري صرح بالسمع وصححه ابن خزيمة، ح: ٨٧٦ * وفي الباب عن أبي سعيد [البخاري، ح: ٤٠٨ ومسلم، ح: ٥٤٨] وابن عمر [البخاري، ح: ٤٠٦ ومسلم، ح: ٥٤٧ وأنس [يأتي: ٥٧٢] وأبي هريرة [البخاري، ح: ٤٠٨، ٤٠٩، ٤٠٩] ومسلم، ح: ٥٥٠] * قول وكيع في ربيعي: إسناده صحيح.

Comments:

It is proven from this *Ḥadīth* that in casual and crucial circumstance a person offering prayer may spit in the mosque, but not in normal circumstance. He should not spit in the front while in a state of prayer, because the *Qiblah* is in the front and this is against the sanctity and honor of the *Qiblah*.

572. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "To spit in the *Masjid* is a sin, and burying it is its atonement." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٥٧٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَزَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَّارَتُهَا دَفْنُهَا».

قَالَ أَبُو عِيْسَى: [و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد ... الخ، ح: ٥٥٢ عن قتيبة والبخاري، ح: ٤١٥ من حديث قتادة به.

Comments:

In the view of Imām Nawawī, spitting in the mosque is a mistake, even though one does so with the intention of burying it; but if it has happened then the expiation is to bury it.

Chapter 50. What Has Been Related About The Prostration (Of Recitation) In: When The Heaven Is Split Asunder^[1] And: Read! In The Name Of Your Lord Who Has Created.^[2]

(المعجم ٥٠) - بَابُ [مَا جَاءَ] فِي

السَّجْدَةِ (التحفة ٢٨٥)

فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ و ﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ .

573. Abū Hurairah narrated: “We prostrated with the Messenger of Allāh ﷺ in: ‘Read! In the Name of your Lord’ and ‘When the heaven is split asunder.’” (*Ṣaḥīḥ*)

٥٧٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي ﴿أَقْرَأْ بِاسْمِ رَبِّكَ﴾ و ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ .

تخریج: متفق عليه، وأخرجه مسلم، المساجد، باب سجود التلاوة، ح: ١٠٨/٥٧٨ من حديث سفیان بن عیینة به ورواه البخاري، ح: ٧٦٦ من حديث أبي هريرة به.

574. (Another chain in which) Abū Hurairah narrated from the Prophet ﷺ similarly. (*Ṣaḥīḥ*)

In the narration of this *Ḥadīth* there are four of the *Tābi‘īn*, one reporting from the other. Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it is acted upon according to most of the people of knowledge, they hold the view that there are prostrations in ‘When the heaven is split asunder’ and ‘Read! In the Name of your Lord.’

٥٧٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ [هُوَ] ابْنُ عَمْرٍو بْنِ حَزْمٍ، عَنْ عَمْرِو بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ .

وفي [هَذَا] الْحَدِيثِ أَرْبَعَةٌ مِنَ التَّابِعِينَ بَعْضُهُمْ، عَنْ بَعْضٍ .

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ يَرَوْنَ السُّجُودَ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ و ﴿أَقْرَأْ بِاسْمِ رَبِّكَ﴾ .

[1] *Al-Inshiqāq* 84.

[2] *Al-'Alaq* 96.

تخريج: [إسناده صحيح] وأخرجه النسائي: ١٦١/٢، ح: ٩٦٥ (الافتتاح، باب السجود في "إذا السماء انشقت") عن قتيبة به وسفيان بن عيينة صرح بالسماع عند الحميدي، ح: ٩٩٨ وهو في مسند عمر بن عبدالعزيز للباغندي، ح: ٣١.

Comments:

This *Hadīth* rejects the view of Imām Mālik, according to him there is no recital prostration in the *Mufaṣṣal Sūrah* (from *Sūrat Qāf* until the end of the Qur'ān)

Chapter 51. What Has Been Related About The Prostration In (*Sūrat*) *An-Najm*

(المعجم ٥١) - بَابُ مَا جَاءَ فِي السَّجْدَةِ فِي النَّجْمِ (التحفة ٢٨٦)

575. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ prostrated for it – meaning (in *Sūrat*) *An-Najm* – and so did the Muslims, the idolaters, the Jinns, and the people.” (*Ṣaḥīḥ*)

٥٧٥ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَرَّازِيُّ [الْبُعْدَادِيُّ]: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي عَنْ أَبِي يُونُسَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَجَدَ رَسُولُ اللَّهِ ﷺ فِيهَا يَعْنِي النَّجْمَ وَالْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْجِنُّ وَالْإِنْسُ.

(He said:) There are narrations on this topic from Ibn Mas‘ūd, and Abū Hurairah.

[قَالَ:] وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to some of the people of knowledge. They held the view that there is a prostration in *Sūrat An-Najm*.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ يَرَوْنَ السُّجُودَ فِي سُورَةِ النَّجْمِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: لَيْسَ فِي الْمُفَصَّلِ سَجْدَةٌ، وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ، وَالْقَوْلُ الْأَوَّلُ أَصَحُّ، وَبِهِ يَقُولُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that there is no prostration in the *Mufaṣṣal* (section). This is the view of Mālik bin Anas. But the first view is more correct, and it is the view of Sufyān Ath-Thawrī, Ibn Al-Mubāarak, Ash-Shāfi‘ī, Aḥmad, and Ishāq.

تخريج: [صحيح] وأخرجه البخاري، سجود القرآن، باب سجود المسلمين مع المشركين ... إلخ، ح: ١٠٧١ من حديث عبدالوارث بن سعيد به * وفي الباب عن ابن مسعود [البخاري، ح: ١٠٦٧ ومسلم، ح: ٥٧٦] وأبي هريرة [أحمد: ٣٠٤/٢، ٤٤٣].

Comments:

As the Prophet recited *Sūrat An-Najm* all those who were present became fascinated by the grandeur and dignity of the Verses, and they could not help but fall into prostration except one wretched person.

Chapter 52. What Has Been Related About The One Who Did Not Prostrate For It

(المعجم ٥٢) - بَابُ مَا جَاءَ مَنْ لَمْ
يَسْجُدَ فِيهِ (التحفة ٢٨٧)

576. Zaid bin Thābit narrated: “I recited *Sūrat An-Najm* to the Messenger of Allāh ﷺ, and he did not prostrate for it.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: The *Ḥadīth* of Zaid bin Thābit is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Some of the people of knowledge gave this *Ḥadīth* some interpretation, saying that the Prophet ﷺ did not prostrate, only because Zaid bin Thābit (who recited it) did not prostrate when he was reciting it.

And they say that the prostration is obligatory on anyone who hears it, and they were not given any exception (by the Prophet ﷺ) not to prostrate.

And they say that if a man hears it and he does not have *Wuḍū’*, then he prostrates when he has *Wuḍū’*. This is the view of Sufyān (Ath-Thawrī) and the people of Al-Kūfah, and it was the saying of Ishāq.

Some of the people of knowledge say that the prostration is only for the one who wants to prostrate for it and to obtain its reward, and they are permitted to not to do so if they do not want to. They argue using the *Marfū’ Ḥadīth* of Zaid bin Thābit who said: “I recited (*Sūrat*) *An-Najm*

٥٧٦ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا
وَكَيْعٌ عَنِ ابْنِ أَبِي ذُنَبٍ، عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ
ابْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ
ثَابِتٍ قَالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ التَّجْمَ
فَلَمْ يَسْجُدْ فِيهَا.

قَالَ أَبُو عِيْسَى: حَدِيثُ زَيْدِ بْنِ ثَابِتٍ
حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَتَأْوَلُ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ
فَقَالَ: إِنَّمَا تَرَكَ النَّبِيُّ ﷺ السُّجُودَ لِأَنَّ زَيْدَ
ابْنَ ثَابِتٍ حِينَ قَرَأَ فَلَمْ يَسْجُدْ لَمْ يَسْجُدِ النَّبِيُّ
ﷺ.

وَقَالُوا: السَّجْدَةُ وَاجِبَةٌ عَلَى مَنْ سَمِعَهَا
وَلَمْ يَرْتَحِضْ فِي تَرْكِهَا.

وَقَالُوا: إِنْ سَمِعَ الرَّجُلُ وَهُوَ عَلَى غَيْرِ
وُضُوءٍ فَإِذَا تَوَضَّأَ سَجَدَ، وَهُوَ قَوْلُ سُفْيَانَ
[الثَّوْرِيِّ] وَأَهْلِ الْكُوفَةِ، وَبِهِ يَقُولُ إِسْحَاقُ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِنَّمَا السَّجْدَةُ
عَلَى مَنْ أَرَادَ أَنْ يَسْجُدَ فِيهَا وَالْتَمَسَ
فَضْلَهَا، وَرَتَحَضَّوْا فِي تَرْكِهَا إِنْ أَرَادَ ذَلِكَ،
وَاحْتَجَّوْا بِالْحَدِيثِ الْمَرْفُوعِ، حَدِيثُ زَيْدِ بْنِ
ثَابِتٍ [حَيْثُ] قَالَ: قَرَأْتُ عَلَى النَّبِيِّ ﷺ

to the Messenger of Allāh ﷺ, and he did not prostrate for it.” They said: If the prostration was obligatory then the Prophet ﷺ would not have left Zaid alone until he prostrated, and the Prophet ﷺ would have prostrated, too.

They also cited as proof the *Hadīth* of ‘Umar, that he recited an (*Āyah* of) prostration while on the *Minbar*, so he descended to prostrate. Then he recited it on the second Friday, so the people got up to prostrate and he said: “It has not been made obligatory for us, unless we want to do it” so he did not prostrate nor did they. Some of the people of knowledge followed this, and it is the view of *Ash-Shāfi‘ī* and *Aḥmad*.

تخريج: متفق عليه، وأخرجه البخاري، سجود القرآن، باب من قرأ السجدة ولم يسجد، ح: ١٠٧٣ من حديث محمد بن عبدالرحمن بن أبي ذئب ومسلم، ح: ٥٧٧ من حديث يزيد بن عبدالله بن قسيط به * حديث عمر، أخرجه البخاري، ح: ١٠٧٧.

Comments:

It is proven from the *Hadīth* of Zaid bin Thābit that the recital prostration is not compulsory for the reciter. Were it compulsory for the reciter then the Messenger of Allāh ﷺ would have commanded Zaid to prostrate (*Sujūd*). When the prostration is not compulsory for the reciter, how can it then be necessary for the listener! However it is desirable both for the reciter and the listener to prostrate when they come to any *Āyah* of prostration.

Chapter 53. What Has Been Related About The Prostration In (*Sūrat*) *Ṣād*

(المعجم ٥٣) - بَابُ مَا جَاءَ فِي

السَّجْدَةِ فِي صَ (التحفة ٢٨٨)

577. Ibn ‘Abbās narrated: “I saw the Messenger of Allāh ﷺ prostrating for (*Sūrat*) *Ṣād*.” Ibn ‘Abbās said: “It is not one of the resolute prostrations.”^[1] (*Ṣaḥīḥ*)

٥٧٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي صَ. قَالَ ابْنُ

[1] Its meaning is the same as what was reported from ‘Umar (in no. 566), may Allāh be pleased with him, before it.

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

The people of knowledge among the Companions of the Prophet ﷺ and others differed over this. Some of the people of knowledge held the view that there was a prostration in it, this is the view of Sufyān (Ath-Thawrī), Ibn Al-Mubārak, Ash-Shāfi‘ī, Aḥmad, and Iṣḥāq. Some of them said that it is only about a Prophet repenting, and they did not see that there was a prostration in it.^[1]

عَبَّاسٍ: وَلَيْسَتْ مِنْ عَرَائِمِ السُّجُودِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَاجْتَلَفَ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ فِي هَذَا، فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنْ يَسْجُدَ فِيهَا. وَهُوَ قَوْلُ سُفْيَانَ [الثَّوْرِيِّ] وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُهُمْ: إِنَّهَا تَوْبَةٌ نَبِيِّ وَلَمْ يَرَوْا السُّجُودَ فِيهَا.

تخريج: [إسناده صحيح] وأخرجه الحميدي، ح: ٤٧٧ عن سفيان بن عيينة والبخاري، ح: ١٠٦٩ من حديث أبيوب السخني به.

Comments:

The status of some *Sujūd* (prostrations) is stressed upon while the others are unstressed. But one should try one’s best to make *Sujūd* at each place to achieve reward and righteousness following the footsteps of the Messenger ﷺ.

Chapter 54. (What Has Been Related) About The Prostration In (Sūrat) Al-Ḥajj

(المعجم ٥٤) - بَابُ [مَا جَاءَ] فِي السَّجْدَةِ فِي الْحَجِّ (التحفة ٢٨٩)

578. ‘Uqbah bin ‘Āmir narrated: “I said: ‘O Messenger of Allāh! *Sūrat Al-Ḥajj* has been esteemed by two prostrations?’ He said: ‘Yes, and whoever does not prostrate for them, he should not recite them.’” (*Ḥasan*)

Abū ‘Eisā said: The chain for this *Ḥadīth* is not strong.

The people of knowledge differ over this, it is reported that ‘Umar bin Al-Khaṭṭāb and Ibn ‘Umar said: “*Sūrat Al-Ḥajj* has been esteemed in that it has two prostrations.” This is

٥٧٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ مِشْرَحِ بْنِ هَاعَانَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، فَضَلَّتْ سُورَةُ الْحَجِّ بِأَنَّ فِيهَا سَجْدَتَيْنِ؟ قَالَ: نَعَمْ، وَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأْهُمَا.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَوِيِّ.

وَاجْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا، فَرَوَى عَنْ عُمَرَ بْنِ الْخَطَّابِ وَابْنِ عُمَرَ أَنَّهُمَا قَالَا:

[1] Referring to Dāwūd, peace be upon him, see *Sūrat Ṣād* 38:24.

the view of Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Ishāq.

Some of them held the view that there is one prostration in it, this is the view of Sufyān Ath-Thawrī, Mālik, and the people of Al-Kūfah.

فُضِّلَتْ سُورَةُ الْحَجِّ بَأَنَّ فِيهَا سَجْدَتَيْنِ، وَبِهِ يَقُولُ ابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ. وَرَأَى بَعْضُهُمْ فِيهَا سَجْدَةً وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكٍ وَأَهْلِ الْكُوفَةِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، سجود القرآن، باب تفرغ أبواب السجود وكم سجدة في القرآن؟، ح: ١٤٠٢ من حديث ابن لهيعة به وصرح بالسمع في رواية ابن وهب عنه (الحاكم: ٢/٣٩٠) والحديث صححه ميرك كما في مرقات القاري * مشرح حسن الحديث، على الراجح، وثقه الجمهور ولم يثبت نصب المجانيق عنه * وفي الباب عن عمر بن الخطاب [مالك في الموطأ: ١/٢٠٥، ٢٠٦ والبيهقي: ٢/٣١٧] وابن عمر [مالك: ١/٢٠٦ والبيهقي].

Comments:

This saying is reported on behalf of many noble Companions; they mean that as the recitation of these two Verses cannot be overlooked, the prostrations in them should also not be ignored.

Chapter 55. What Has Been Related About What Is Said During A Prostration For Recitation In The Qur'an

(المعجم ٥٥) - بَابُ مَا جَاءَ مَا يَقُولُ فِي سُجُودِ الْقُرْآنِ (التحفة ٢٩٠)

579. Al-Ḥasan bin Muḥammad bin 'Ubaidullāh bin Abī Yazīd said: Ibn Juraij said to me: O Ḥasan! 'Ubaidullāh bin Abī Yazīd informed me that Ibn 'Abbās said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh! I had a dream at night while I was sleeping in which I was praying behind a tree, when I prostrated the tree prostrated along with me. Then I heard it saying: (*Allāhum maktub lī bihā 'indaka ajran, wa ḍa' annī bihā wizran, wāj' alhā lī bihā 'indaka dhukhran, wa taqabbalhā minnī kamā taqabbaltahā min 'abdiki Dāwūd.*)" (O Allāh! Record for me, a reward with You for it, remove a sin from me by it, and store it away for me with You, and accept it from me as You

٥٧٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ حُثَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ قَالَ: قَالَ لِي ابْنُ جُرَيْجٍ: يَا حَسَنُ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نَائِمٌ كَأَنِّي أَصْلِي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُودِي، فَسَمِعْتُهَا وَهِيَ تَقُولُ: اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا، وَضَعْ عَنِّي بِهَا وَزْرًا وَاجْعَلْهَا لِي عِنْدَكَ دُخْرًا، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ. قَالَ الْحَسَنُ: قَالَ لِي ابْنُ جُرَيْجٍ: قَالَ لِي جَدُّكَ: قَالَ ابْنُ عَبَّاسٍ: فَقَرَأَ

accepted it from Your worshipper Dāwūd). Al-Ḥasan said: “Ibn Jurajj said to me: ‘Your grandfather said to me: “Ibn ‘Abbās said: ‘So the Prophet ﷺ recited (an *Āyah*) of prostration then prostrated.”’ (He said) “So Ibn ‘Abbās said: ‘I listened to him, and he was saying the same as the man informed that the tree had said.”’ (*Ḥasan*)

(He said:) There are narrations on this topic from Abū Sa‘eed.

Abū ‘Eisā said: This *Ḥadīth* is (*Ḥasan*) *Gharīb* as a *Ḥadīth* of Ibn ‘Abbās, we do not know of it except from this route.

تخريج: [إسناده حسن] وأخرجه الحاكم: ٢١٩/١، ٢٢٠ من حديث محمد بن يزيد به سيأتي: ٣٤٢٤ وصححه ابن خزيمة: ٢٨٢/١، ح: ٥٦٢ وابن حبان، ح: ٦٩١ والخليلي والحاكم ووافقه الذهبي * وفي الباب عن أبي سعيد الخدري [لعله يشير إلى حديث أحمد: ٨٤/٣ وله لون آخر عند أبي يعلى، ح: ١٠٦٩ وغيره].

Comments:

The real supplication for the recital prostration is the one mentioned in this *Ḥadīth*. So the known supplication coming in the following *Ḥadīth* ‘*Sajada wajhiya...*’ the Prophet used to read it in the recital prostration of the night prayer, as clearly mentioned in the *Ḥadīth* itself. This clear evidence also exists in the narration of *Ṣaḥīḥ Muslim*. (*Ṣaḥīḥ Muslim, Ḥadīth*: 771)

580. ‘Āishah narrated: “When the Messenger of Allāh ﷺ would prostrate (for recitation of) the Qur’ān, he would say: (*Sajada wajhiya lilladhī khalaqahu wa shaqqa sam’ahu wa baṣarahu bihawlihi wa quwwatihi.*) (I have prostrated my face to the One Who created it, and made its hearing and vision, through His ability and power.)” (*Da‘if*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

النَّبِيِّ ﷺ سَجْدَةً ثُمَّ سَجَدَ. [قَالَ] فَقَالَ ابْنُ عَبَّاسٍ: فَسَمِعْتُهُ وَهُوَ يَقُولُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ، عَنْ قَوْلِ الشَّجَرَةِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ]

غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

٥٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي الْعَالِيَةِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ: «سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه النسائي: ٢٢٢/٢، ح: ١١٣٠ (التطبيق، نوع آخر) عن محمد بن بشار به * خالد الحذاء لم يسمعه من أبي العالية قطعاً بدليل رواية أبي داود، ح: ١٤١٤ وله شاهد صحيح عند مسلم، ح: ٧٧١ في السجود مطلقاً وهو الصحيح.

Comments:

He who does not say the first supplication may say this one, but saying the first one is even better.

Chapter 56. What Has Been Related About One Who Missed His Section^[1] At Night, So He Makes it Up During the Day

(المعجم ٥٦) - بَابُ مَا ذُكِرَ فِيمَنْ فَاتَهُ حِزْبُهُ مِنَ اللَّيْلِ فَقَضَاهُ بِالنَّهَارِ (التحفة ٢٩١)

581. ‘Umar bin Al-Khaṭṭāb narrated that the Messenger of Allāh ﷺ said: “Whoever slept, (missing) his section or some of it, then he recited it between the *Fajr* prayer and the *Zuhr* prayer, it is written for him as if he had recited it in the night.” (*Ṣaḥīḥ*)

٥٨١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ [الزُّهْرِيِّ] أَنَّ السَّائِبَ بْنَ يَزِيدَ وَعُمَيْدَ اللَّهِ [بْنَ عُبَيْدَةَ بْنِ مَسْعُودٍ]: أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كَتَبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

(He said:) Abū Ṣafwān’s name is ‘Abdullāh bin Sa‘eed Al-Makkī, and Al-Ḥumaidī and the important people report from him.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، [قَالَ:] وَأَبُو صَفْوَانَ اسْمُهُ عَبْدُ اللَّهِ بْنُ سَعِيدِ الْمَكِّيِّ وَرَوَى عَنْهُ الْحُمَيْدِيُّ وَكِبَارُ النَّاسِ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب جامع صلاة الليل . . . إلخ، ح: ٧٤٧ من حديث يونس الأيلي به.

Comments:

Hizb means a special dedicated part of worship, which one reads or performs every night; it may be prayer, recitation of the Qur’an, or remembrance and supplication.

[1] That is the section of the Qur’an that he normally recites, or the voluntary night prayer in which he recites that section. See *Tuḥfat Al-Aḥwadhī*.

Chapter (...) . What Has Been Related About The Severe Warning Regarding The One Who Raises His Head Before The *Imām*

582. Abū Hurairah narrated: “Muḥammad ﷺ said: ‘Does not the one who raises his head before the *Imām* fear that Allāh will transform his head into a donkey’s head?’” (*Ṣaḥīḥ*)

Qutaibah said: “Ḥammād said: ‘Muḥammad bin Ziyād said to me: He (ﷺ) only said: Does he not fear.’”^[1]

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*, and Muḥammad bin Ziyād is from Al-Baṣrah, and he is trustworthy, and his *Kunyah* is Abū Al-Ḥārith.

تخریج: متفق علیه، وأخرجه مسلم، الصلاة، باب تحريم سبق الإمام بركوع أو سجود ونحوهما، ح: ٤٢٧ من حديث حماد بن زيد والبخاري، ح: ٦٩١ من حديث محمد بن زياد به.

Comments:

Raising one’s head from *Rukū’* (bowing) or *Sujūd* (prostration) before the *Imām*, or to perform any other action before the *Imām* is an extremely unreasonable action and a matter of ignorance. Because thus a person can never be allowed to finish his prayer before the *Imām*, neither is it accepted; and also the real purpose of appointing an *Imām*, is to follow him and obey him.

Chapter 57. What Has Been Related About The One Who Prays The Obligatory Prayer, Then Leads The People In Prayer After That

583. Jābir bin ‘Abdullāh narrated: “Mu‘ādh bin Jabal would pray *Al-Maghrib* with the Messenger of

(المعجم ...) - بَابُ مَا جَاءَ مِنَ التَّشْدِيدِ فِي الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ (التحفة ٢٩٢)

٥٨٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ وَهُوَ أَبُو الْحَارِثِ الْبَصْرِيُّ ثِقَّةٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ مُحَمَّدٌ ﷺ: «أَمَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوِّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ».

قَالَ قُتَيْبَةُ: قَالَ حَمَّادٌ: قَالَ لِي مُحَمَّدُ بْنُ زِيَادٍ [و] إِنَّمَا قَالَ: «أَمَا يَخْشَى».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَمُحَمَّدُ بْنُ زِيَادٍ هُوَ بَصْرِيُّ ثِقَّةٌ [و] يُكْنَى أَبُو الْحَارِثِ.

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي الَّذِي يُصَلِّي الْفَرِيضَةَ ثُمَّ يَوْمُ النَّاسَ بَعْدَ ذَلِكَ (التحفة ٢٩٣)

٥٨٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

[1] These are some of the narrators in the chain, and it is a clarification of the correct wording in Arabic, see *Al-Bukhānī* no. 691.

Allāh ﷻ, then he would return to his people to lead them (in prayer).” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This is acted upon according to our companions, Ash-Shāfi‘ī, Aḥmad, and Ishāq. They say when a man leads the people in an obligatory prayer while he has prayed it before that, then the prayer of those who prayed behind him is acceptable. They argue using the *Ḥadīth* of Jābir regarding the story of Mu‘ādh, and it is a *Ṣaḥīḥ Ḥadīth*, it has been reported through more than one route from Jābir.

It has been reported that Abū Ad-Dardā’ was asked about a man who entered the *Masjid* while the people were praying the *‘Aṣr* prayer, and he thought it was the *Zuhr* prayer, and joined them. He said that his prayer was acceptable.

There are those among the people of Al-Kūfah who said that when a people are lead by an *Imām* who is praying *‘Aṣr* while they think that it is *Zuhr* if he leads them and they follow him, then the prayer of the followers is invalid since the intention of the *Imām* differed with the intention of those being lead.

تخریج: [صحيح] وأخرجه مسلم، الصلاة، باب القراءة في العشاء، ح: ٤٦٥ من حديث حماد بن زيد به واختصره البخاري، ح: ٧٠٠ من حديث عمرو بن دينار به * أثر أبي الدرداء لم أجده.

Comments:

The scholars and the jurists hold different opinions concerning the diverse intentions of the *Imām* and the followers. Shafi‘ī said the diversity in intention will not affect the prayer unless the actions are diverse. Therefore a person offering obligatory prayer behind the one doing voluntary, the one offering

أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْمَغْرِبَ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ فَيُؤْمِتُهُمْ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَصْحَابِنَا الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. قَالُوا: إِذَا أَمَّ الرَّجُلُ الْقَوْمَ فِي الْمَكْتُوبَةِ وَقَدْ كَانَ صَلَاهَا قَبْلَ ذَلِكَ أَنَّ صَلَاةَ مَنْ اتَّمَّ بِهِ جَائِزَةٌ وَاحْتَجَّوا بِحَدِيثِ جَابِرٍ فِي قِصَّةِ مُعَاذٍ. وَهُوَ حَدِيثٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ، عَنْ جَابِرٍ.

وَرُوِيَ عَنْ أَبِي الدَّرْدَاءِ أَنَّهُ سُئِلَ عَنْ رَجُلٍ دَخَلَ الْمَسْجِدَ وَالْقَوْمُ فِي صَلَاةِ الْعَصْرِ وَهُوَ يَحْسَبُ أَنَّهَا صَلَاةُ الظُّهْرِ فَاتَّمَّ بِهِ. قَالَ: صَلَاتُهُ جَائِزَةٌ.

وَقَدْ قَالَ قَوْمٌ مِنْ أَهْلِ الْكُوفَةِ: إِذَا اتَّمَّ قَوْمٌ بِإِمَامٍ وَهُوَ يُصَلِّي الْعَصْرَ وَهُمْ يَحْسُبُونَ أَنَّهَا الظُّهْرُ فَصَلَّى بِهِمْ وَاقْتَدَوْا بِهِ، فَإِنَّ صَلَاةَ الْمُقْتَدِي فَاسِدَةٌ [إِذْ اخْتَلَفَ نِيَّةُ الْإِمَامِ وَنِيَّةُ] الْمَأْمُومِ.

voluntary prayer behind the one who is offering obligatory, the *Imām* and the follower doing two different obligatory prayers, their prayers are all valid. Tawūs, ‘Aṭā, Awzā’ī, Aḥmad, Abū Ṭhawr, Sulaimān bin Ḥarb, Dāwūd and Ibn Al-Mundhir hold the same opinion. Ibn Qudāmah said: Offering voluntary prayer behind a person offering obligatory prayer is unanimously agreed according to the Ḥanbalah. He even said: ‘As for our knowledge there is no disagreement among the people of knowledge concerning this issue’. [*Al-Mughnī*: 3/68]. The truth is that offering obligatory prayer behind the one offering voluntary is valid. Because it exists clearly in *Muslim, Ḥadīth*: 465 that *Mu’ādh* would ‘lead the same prayer for his people’ which he *Ṣaḥīḥ* had already performed with the Prophet ﷺ.

Chapter 58. What Has Been Mentioned About The Permission To Prostrate On The Clothing During The Heat And Cold

(المعجم ٥٨) - بَابُ مَا ذَكَرَ مِنْ
الرُّخْصَةِ فِي السُّجُودِ عَلَى الثَّوْبِ فِي
الْحَرِّ وَالْبُرْدِ (التحفة ٢٩٤)

584. Anas bin Mālik narrated: “When we prayed behind the Prophet ﷺ in the midday heat, we would prostrate on our garments as a protection against the heat.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(He said:) There are narrations on this topic from Jābir bin ‘Abdullāh, and Ibn ‘Abbās. And Wakī‘ reported this *Ḥadīth* from *Khālīd* bin ‘Abdur-Raḥmān.

٥٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ
الرَّحْمَنِ قَالَ: حَدَّثَنِي غَالِبُ الْقَطَّانُ عَنْ بَكْرِ
ابْنِ عَبْدِ اللَّهِ الْمُرَنَّبِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ ﷺ بِالظُّهَائِرِ
سَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ الْحَرِّ.

قَالَ أَبُو عَمِيرٍ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ
وَأَبْنِ عَبَّاسٍ. وَقَدْ رَوَى وَكَيْعٌ هَذَا الْحَدِيثَ
عَنْ خَالِدِ بْنِ عَبْدِ الرَّحْمَنِ.

تخریج: متفق عليه، وأخرجه البخاري، مواقيت الصلاة، باب وقت الظهر عند الزوال، ح: ٥٤٢ من حديث ابن المبارك ومسلم، ح: ٦٢٠ من حديث غالب القطان به * وفي الباب عن جابر بن عبدالله [ابن عدي في الكامل: ١٧٨١/٥] وابن عباس [أحمد: ١/٢٥٦].

Comments:

According to the majority of the people of knowledge, *Imām* Abū Ḥanifah, Aḥmad, Mālik and Awzā’ī, a person offering prayer can make *Sujūd* on a cloth which he is wearing, if needed; and this is the right opinion.

Chapter 59. What Has Been Mentioned About What Is Recommended When Sitting After The *Ṣubḥ* Prayer Until The Sun Has Risen

585. Jābir bin Samurah narrated: “When the Prophet ﷺ prayed *Fajr* he would remain seated where he had prayed until the sun had risen.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

فضل الجلوس في مصلاه بعد الصبح، وفضل

586. Anas bin Mālīk narrated that the Messenger of Allāh ﷺ said: “Whoever prays *Fajr* in congregation, then sits remembering Allāh until the sun has risen, then he prays two *Rak’ah*, then for him is the reward like that of a *Ḥajj* and *‘Umrah*.” He said: “The Messenger of Allāh ﷺ said: ‘Complete, complete, complete.’” (*Ḍa’īf*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb*.

(He said:) I asked Muḥammad bin Ismā‘īl about Abū Zilāl, and he said: “He is *Muqārib* (average) in *Ḥadīth*.” Muḥammad said: “His name is Hilāl.”

تخريج: [إسناده ضعيف] * أبو ظلال بن أبي هلال: ضعيف (تقريب) وللحديث شواهد ضعيفة في مجمع الزوائد: ١٠٦/١٠ والترغيب والترهيب: ١٦٦/١ وغيرهما.

Comments:

Offering morning prayer with congregation and then to remain seated, sitting engaged in the remembrance of Allāh until the sun rose, and making this a

(المعجم ٥٩) - بَابُ مَا ذُكِرَ مِمَّا يُسْتَحَبُّ مِنَ الْجُلُوسِ فِي الْمَسْجِدِ بَعْدَ صَلَاةِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ (التحفة ٢٩٥)

٥٨٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَيْمَانَ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ قَعَدَ فِي مَضَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، المساجد، باب فضل الجلوس في مصلاه بعد الصبح، وفضل المساجد، ح: ٦٧٠ من حديث أبي الأحوص به.

٥٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو ظَلَالٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الْفَجْرَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ» قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَامَةٌ تَامَةٌ تَامَةٌ».

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [قَالَ:] وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ أَبِي ظَلَالٍ فَقَالَ: هُوَ مُقَارِبُ الْحَدِيثِ. قَالَ مُحَمَّدٌ: وَاسْمُهُ هِلَالٌ.

routine is a matter of righteous and rewardable deed, as it is clear with this *Hadīth*, and it was graded *Hasan* by Shaikh Al-Albānī.

Chapter 60. What Has Been Mentioned About Looking Around During *Ṣalāt*

(المعجم ٦٠) - بَابُ مَا ذُكِرَ فِي
الْاِتِّفَاتِ فِي الصَّلَاةِ (التحفة ٢٩٦)

587. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ would glance toward the right and the left during *Ṣalāt* but he would not turn his neck to look behind him.” (*Hasan*)

Abū ‘Eīsā said: This *Hadīth* is *Gharīb*. Wakī^[1] contradicted Al-Faḍl bin Mūsā (one of the narrators) in his narration.

٥٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ وَابْنُ أَبِي هِنْدٍ، عَنْ نُورِ بْنِ زَيْدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَلْحَظُ فِي الصَّلَاةِ يَمِينًا وَشِمَالًا وَلَا يَلْوِي عُنُقَهُ خَلْفَ ظَهْرِهِ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ، وَقَدْ خَالَفَ وَكَيْعُ بْنُ مُحَمَّدٍ الْفَضْلَ بْنَ مُوسَى فِي رِوَايَتِهِ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٩/٣، ح: ١٢٠٢ (السهو، باب الرخصة في الالتفات في الصلاة يمينًا وشمالًا) من حديث الفضل بن موسى به وصححه ابن خزيمة، ح: ٤٨٥، ٨٧١، وابن حبان (الإحسان): ٢٢٨٥، والحاكم: ١/٢٣٦، ٢٣٧، ٢٥٦ على شرط البخاري ووافقه الذهبي.

588. Sa‘eed bin Abī Hind narrated from some of the companions of ‘Ikrimah: “The Prophet ﷺ would glance during *Ṣalāt*” and he mentioned a similar narration. (*Hasan*)

(He said:) There are narrations on this topic from Anas and ‘Āishah.

٥٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ أَبِي هِنْدٍ، عَنْ بَعْضِ أَصْحَابِ عِكْرِمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَلْحَظُ فِي الصَّلَاةِ. فَذَكَرَ نَحْوَهُ.
[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَعَائِشَةَ.

تخريج: [حسن] انظر الحديث السابق * وفي الباب عن أنس [يأتي: ٥٨٩] وعائشة [يأتي: ٥٩٠].

589. Anas narrated: “The Messenger of Allāh ﷺ said to me: ‘O my son! Beware of looking around during the *Ṣalāt*, for indeed

٥٨٩ - حَدَّثَنَا مُسْلِمُ بْنُ حَاتِمِ الْبَصْرِيُّ أَبُو حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ زَيْدٍ،

[1] He narrated the following *Hadīth*, and the contradiction is in the remainder of the chain.

looking around during *Ṣalāt* is destruction. If you must do so, then in the voluntary (prayers), not in the obligatory (prayers).” (*Da‘īf*)

Abū ‘Eīsā said: this *Hadīth* is *Hasan* (*Gharīb*)

عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَنَسٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا بُنَيَّ إِيَّاكَ وَالْإِتِفَاتَ فِي الصَّلَاةِ فَإِنَّ الْإِتِفَاتَ فِي الصَّلَاةِ هَلَكَةٌ فَإِنْ كَانَ لَا بُدَّ فَعِي التَّطَوُّعِ لَا فِي الْفَرِيضَةِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ [عَرِيبٌ].

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الصغير: ٣٣، ٣٢/٢ من حديث مسلم بن حاتم به مطولاً وقال: "نفرد به مسلم الأنصاري وكان ثقة" وهو في شرح السنة: ٣/٢٥٣، ٢٥٤، ح: ٧٣٥ من طريق الترمذي به * علي بن زيد بن جدعان ضعيف.

Comments:

Turning one's body and chest away from the direction of *Qiblah* and to look to the right and left will spoil the prayer. If there is a need for doing so for the protection and safety against a dangerous animal or insect, it then has exemption. The narrator negated looking backwards by turning the neck. The Prophet ﷺ would not turn his neck to the back because it is impossible without turning the chest.

590. ‘Āishah narrated: “I asked the Messenger of Allāh ﷺ about looking around during the *Ṣalāt*. He said: ‘It is a portion which the *Shaiṭān* snatches during a man’s prayer.’” (*Ṣaḥīh*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan* *Gharīb*.

٥٩٠ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعَثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْإِتِفَاتِ فِي الصَّلَاةِ قَالَ: «هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الرَّجُلِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ عَرِيبٌ.

تخريج: وأخرجه البخاري، الأذان، باب الالتفات في الصلاة، ح: ٧٥١ من حديث أبي الأحوص به.

Comments:

The spirit of prayer is humility and humbleness; the prayer will be as perfect and effective as much as the humility. Looking sideways, here and there, lessens the humility and humbleness.

Chapter 61. What Has Been Mentioned About A Man Who Catches Up With The *Imām* (While He Is) In Prostration, What Should He Do ?

591. Mu‘ādh bin Jabal narrated that the Messenger of Allāh ﷺ said: “When one of you comes to the *Ṣalāt* and (finds) the *Imām* is in a position, then do as the *Imām* is doing.” (*Da‘īf*)

Abū ‘Eīsā said: This *Ḥadīth* is *Gharīb*, we do not know anyone who gave it a chain except for what has been reported from this route. This is acted upon according to the people of knowledge. They say that when a man comes and the *Imām* is in prostration, then he is to prostrate, yet that *Rak‘ah* will not be acceptable since he missed the bowing with the *Imām*.

‘Abdullāh bin Al-Mubārak preferred that one prostrate with the *Imām*, and he mentioned that some scholars said: “Perhaps he will not raise his head from that prostration until he has been forgiven.”

(المعجم ٦١) - بَابُ مَا ذُكِرَ فِي الرَّجُلِ يُدْرِكُ الْإِمَامَ [وَهُوَ] سَاجِدًا كَيْفَ يَصْنَعُ (التحفة ٢٩٧)

٥٩١ - حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ الْكُوفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ [بْنِ يَرِيمَ]، عَنْ عَلِيٍّ، وَعَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدُكُمْ الصَّلَاةَ وَالْإِمَامَ عَلَى حَالٍ فَلْيَصْنَعْ كَمَا يَصْنَعُ الْإِمَامُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْلَمُ أَحَدًا أَشْنَدَهُ إِلَّا مَا رَوَى مِنْ هَذَا التَّوَجُّهِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، قَالُوا: إِذَا جَاءَ الرَّجُلُ وَالْإِمَامُ سَاجِدًا فَلْيَسْجُدْ وَلَا تُجْزِئُهُ تِلْكَ الرَّكْعَةُ إِذَا فَاتَهُ الرُّكُوعُ مَعَ الْإِمَامِ.

وَاخْتَارَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَنْ يَسْجُدَ مَعَ الْإِمَامِ. وَذَكَرَ عَنْ بَعْضِهِمْ فَقَالَ: لَعَلَّهُ لَا يَرْفَعُ رَأْسَهُ فِي تِلْكَ السَّجْدَةِ حَتَّى يُغْفَرَ لَهُ.

تخریج: [إسناده ضعيف] وأخرجه البغوي في شرح السنة، ح: ٨٢٥ من حديث الترمذي به وسنده ضعيف لعلل منها الحجاج بن أرتاة ضعيف مدلس وللحديث شواهد ضعيفة عند أبي داود، ح: ٥٠٦ وغيره.

Comments:

It is known from this *Ḥadīth* that a late follower should join the *Imām* in whatever position he meets him, and he should not wait for the *Imām* to stand up; and if the follower joins the *Imām* in *Rukū‘* (bowing), there are two opinions about him:

- a. If he joins in *Rukū‘*, then this *Rak‘ah* will be counted, and the majority has this opinion.

b. If a follower joins in *Rukū'* and he could not catch any part of the standing (*Qiyām*) in which he could read *Al-Fātiḥah*, then his *Rak'ah* will not be counted; because thus he missed two pillars of the prayer, standing and reading *Fātiḥah*, and reading *Fātiḥah*, at least, behind the *Imām* is compulsory. So the Prophet said: 'Pray whatever you catch with the *Imām* and make up whatever you miss'. Because in this case a latecomer misses both the standing and reading *Fātiḥah*, therefore this *Rak'ah* will be made up.

Chapter 62. About It Being Disliked For The People To Wait For The *Imām* While They Are Standing At The Beginning Of The Prayer

(المعجم ٦٢) - بَابُ كَرَاهِيَةِ أَنْ يَنْتَظِرَ
النَّاسُ الْإِمَامَ وَهُمْ قِيَامٌ عِنْدَ افْتِتَاحِ
الصَّلَاةِ (التحفة ٢٩٨)

592. 'Abdullāh bin Abī Qatādah narrated from his father that the Messenger of Allāh ﷺ said: "When the *Iqāmah* is called for the prayer, then do not stand until you see that I have come out." (*Ṣaḥīḥ*)
(He said:) There are narrations on this topic from Anas. And the *Hadīth* of Anas is not preserved.

٥٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ] الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي خَرَجْتُ».
[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ. وَحَدِيثُ أَنَسٍ غَيْرٌ مَحْفُوظٌ.

Abū 'Eisā said: "The *Hadīth* of Abū Qatādah is a *Ḥasan Ṣaḥīḥ Hadīth*. There are those among the people of knowledge, among the Companions of the Prophet ﷺ and others, who dislike for the people to wait for the *Imām* while they are standing.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنْ يَنْتَظِرَ النَّاسُ الْإِمَامَ وَهُمْ قِيَامٌ.

Some of them said that when the *Imām* is in the *Masjid* and the *Iqāmah* has been called for the prayer, then they only stand when the *Mu'adh-dhīn* says: "*Qad qāmatiṣ-Ṣalāṭi*" this is the view of Ibn Al-Mubārak.

وَقَالَ بَعْضُهُمْ: إِذَا كَانَ الْإِمَامُ فِي الْمَسْجِدِ فَأُقِيمَتِ الصَّلَاةُ فَإِنَّمَا يَقُومُونَ إِذَا قَالَ الْمُؤَدِّنُ: قَدْ قَامَتِ الصَّلَاةُ. وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب: متى يقوم الناس للصلاة؟، ح: ٦٠٤ من حديث معمر، البخاري، ح: ٦٣٧ من حديث يحيى بن أبي كثير به * وفي الباب عن أنس [عبد ابن حميد، ح: ١٢٥٩ والطبايسي، ح: ٢٠٢٨].

Comments:

Hadīth 1367 of *Ṣaḥīḥ Muslim* in which Abū Hurairah ؓ reports that the *Iqāmah* had been pronounced, we stood up for prayer and we straightened

the rows, the Prophet ﷺ had not yet come out to us; while no. 1369 tells that the *Iqāmah* used to be pronounced for the Prophet ﷺ to lead the prayer and the people had already taken their places in the rows before the Prophet ﷺ would stand at his place. The reconciliation is that the people should stand up only after seeing the *Imām* if the *Imām* is not already in the mosque, as he ﷺ said: ‘When the prayer is ready, do not stand until you see me.’

Chapter 63. What Has Been Mentioned About Praising Allāh And Sending *Ṣalāt* Upon The Prophet ﷺ Before Supplicating

593. ‘Abdullāh said: “I was praying and the Prophet ﷺ, Abū Bakr, and ‘Umar were there, so when I sat, I started off with praising Allāh, then sending *Ṣalāt* upon the Prophet ﷺ, then supplicating for myself. So the Prophet ﷺ said: ‘Ask, your request will be granted; ask, your request will be granted.’” (*Ḥasan*)

(He said:) There are narrations on this topic from Faḍālah bin ‘Ubaid.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Abdullāh (bin Mas‘ūd) is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Aḥmad bin Ḥanbal narrated a brief version of this *Ḥadīth* from Yaḥya bin Ādam.

(المعجم ٦٣) - بَابُ مَا ذُكِرَ فِي الثَّنَاءِ عَلَى اللَّهِ وَالصَّلَاةِ عَلَى النَّبِيِّ ﷺ قَبْلَ الدُّعَاءِ (التحفة ٢٩٩)

٥٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أَصَلِّي وَالنَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ مَعَهُ، فَلَمَّا جَلَسْتُ بَدَأْتُ بِالثَّنَاءِ عَلَى اللَّهِ ثُمَّ الصَّلَاةَ عَلَى النَّبِيِّ ﷺ، ثُمَّ دَعَوْتُ لِنَفْسِي، فَقَالَ النَّبِيُّ ﷺ: «سَلْ تُعْطَى، سَلْ تُعْطَى».

[قَالَ:] وفي البابِ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَبْدِ اللَّهِ [بْنِ سَعُوْدٍ] حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنْ يَحْيَى بْنِ آدَمَ هَذَا الْحَدِيثَ مُخْتَصَرًا.

تخريج: [حسن] وأخرجه البغوي في شرح السنة، ح: ١٤٠١ من حديث الترمذي به، أبو بكر ابن عياش، تابعه زائدة (المعجم الكبير للطبراني: ٦٢/٩، ح: ٨٤١٧ وللحديث شواهد كثيرة جداً عند ابن حبان، ح: ٢٤٣٦ وغيره * وفي الباب عن فضالة بن عبيد [آياتي: ٣٤٧٦].

Comments:

If sitting means the sitting for *Tashah-hud*, it then means while sitting for the *Tashah-hud* in prayer, before making the supplication, the praise and glory of Allāh is to be celebrated and the blessings upon the Prophet are to be invoked and then the supplications should be made. If this sitting means the sitting after concluding the prayer, it then means that this is also from among the etiquettes of making supplication that, first, the praise and glory of Allāh is celebrated, then the blessings upon the Prophet are invoked and thereafter the needs, wishes and requests are begged of.

Chapter 64. What Has Been Mentioned About Scenting The *Masjid*

594. 'Aishah narrated: "The Prophet ﷺ ordered the construction of *Masājid* in all *Dūr* and that they be kept clean and scented." (*Ṣaḥīḥ*)

تخريج: [صحيح] وأخرجه أبو داود، الصلاة، باب اتخاذ المساجد في الدور، ح: ٤٥٥؛ بإسناد صحيح عن هشام بن عروة به وصححه ابن خزيمة، ح: ١٢٩٢ وابن حبان (الإحسان): ١٦٣٢ من حديث هشام به * عامر متروك وتابعه زائدة وغيره.

595. (Another chain) from Hishām bin 'Urwah, from his father: "That the Prophet ﷺ ordered." And he mentioned similarly. (*Ṣaḥīḥ*)

(Abū 'Eisā said:) This is more correct than the first *Hadīth*.

596. (Another chain) from Hishām bin 'Urwah, from his father: "That the Prophet ﷺ ordered." And he mentioned similarly. (*Ṣaḥīḥ*)

Sufyān said: "His saying: 'the construction of *Masājid* in all *Dūr* means 'tribes.'"

Comments:

It is known from this *Hadīth* that the people should build mosques in their localities and where their tribes live to make it easy for the people to join the congregation and also to facilitate the education for children and their good upbringing.

(المعجم ٦٤) - بَابُ مَا ذُكِرَ فِي تَطْيِيبِ
الْمَسَاجِدِ (التحفة ٣٠٠)

٥٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ [الْمُؤَدَّبُ] الْبُعْدَادِيُّ [الْبَصْرِيُّ]: حَدَّثَنَا عَامِرُ بْنُ صَالِحِ الزُّبَيْرِيِّ [هُوَ مِنْ وَلَدِ الزُّبَيْرِ]: حَدَّثَنَا هِشَامُ ابْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ النَّبِيُّ ﷺ بِنَاءِ الْمَسَاجِدِ فِي الدُّوْرِ وَأَنْ تُنْظَفَ وَتُطَيَّبَ.

٥٩٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُهُ وَوَكَيْعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ أَمَرَ. فَذَكَرَ نَحْوَهُ. [قَالَ أَبُو عَيْسَى]: وَهَذَا أَصْحَحُ مِنَ الْحَدِيثِ الْأَوَّلِ.

تخريج: [صحيح] انظر الحديث السابق.

٥٩٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ أَمَرَ. فَذَكَرَ نَحْوَهُ. وَقَالَ سُفْيَانُ: [قَوْلُهُ] بِنَاءِ الْمَسَاجِدِ فِي الدُّوْرِ يَعْنِي الْقَبَائِلَ.

تخريج: [صحيح] انظر الحديثين السابقين.

Chapter 65. What Has Been Related About The *Ṣalāt* During The Night And The Day Is Two And Two

597. Ibn ‘Umar narrated that the Prophet ﷺ said: “The *Ṣalāt* during the night and the day is two and two.” (*Hasan*)

Abū ‘Eisā said: The companions of *Shu‘bah* differed over the *Hadīth* of Ibn ‘Umar; some of them narrated it *Marfū‘*, and some of them *Mawqūf*. It was reported from ‘Abdullāh Al-‘Umārī, from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ and it is similar to this.

What is *Ṣahīh* is the one that is reported from Ibn ‘Umar, from the Prophet ﷺ that he said: “The *Ṣalāt* of the night is two and two.”

Trustworthy narrators reported it from ‘Abdullāh bin ‘Umar from the Prophet ﷺ and they did not mention the *Ṣalāt* of the night in it.

It has been reported from ‘Ubaidullāh, from Nāfi‘, from Ibn ‘Umar, that he would pray during the night two and two, and during the day in fours.

The people of knowledge differed about that, some of them thought that during the night and the day the *Ṣalāt* should be two and two, and this is the view of Ash-Shāfi‘ī, and Aḥmad. Some of them said that *Ṣalāt* in the night is two and two, and they thought that the voluntary *Ṣalāt* in the day is four, like the four before *Zuhr* or other voluntary prayers. This is the saying

(المعجم ٦٥) - بَابُ مَا جَاءَ أَنَّ صَلَاةَ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى (التحفة ٣٠١)

٥٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَلِيِّ الْأَزْدِيِّ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى».

قَالَ أَبُو عِيْسَى: اِخْتَلَفَ أَصْحَابُ شُعْبَةَ فِي حَدِيثِ ابْنِ عُمَرَ، فَرَفَعَهُ بَعْضُهُمْ وَوَقَفَهُ بَعْضُهُمْ.

وَرَوَى عَنْ عَبْدِ اللَّهِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا.

وَالصَّحِيحُ مَا رَوَى عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى».

وَرَوَى الثَّقَاتُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرُوا فِيهِ صَلَاةَ النَّهَارِ.

وَقَدْ رَوَى عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يُصَلِّي بِاللَّيْلِ مَثْنَى مَثْنَى، وَبِالنَّهَارِ أَرْبَعًا.

وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي ذَلِكَ، فَرَأَى بَعْضُهُمْ أَنَّ صَلَاةَ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ. وَقَالَ بَعْضُهُمْ: صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، وَرَأَوْا صَلَاةَ التَّطَوُّعِ بِالنَّهَارِ أَرْبَعًا مِثْلَ الْأَرْبَعِ قَبْلَ الظُّهْرِ وَغَيْرَهَا مِنْ صَلَاةِ التَّطَوُّعِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَإِسْحَاقَ.

of Sufyān Ath-Thawrī, Ibn Al-Mubārak, and Ishāq.

تخريج: [إسناده حسن] وأخرجه النسائي: ٣/٢٢٧، ح: ١٦٦٧ (قيام الليل، باب: كيف صلاة الليل) عن محمد بن بشار به وصححه ابن خزيمة، ح: ١٢١٠ وابن حبان، ح: ٦٣٦ والبخاري والبيهقي والخطابي والنووي وغيرهم وضعفه الدارقطني وأبو داود في مسائله، ص: ٣١٠ وأحمد والعقيلي وابن تيمية وللحديث شواهد في معرفة علوم الحديث للحاكم، وغيره.

Comments:

It is better to perform *Sunnah* and voluntary prayer of the day or night in sets of two, however praying four *Rak'ah* together with one final salutation (making *Tashah-hud* after two *Rak'ah*) is also allowed.

Chapter 66. How The Prophet ﷺ Performed Voluntary Prayers During the Day

(المعجم ٦٦) - بَابُ: كَيْفَ كَانَ يَتَطَوَّعُ النَّبِيُّ ﷺ بِالنَّهَارِ (التحفة ٣٠٢)

598. ‘Āṣim bin Ḍamrah said: “We asked ‘Alī about the prayer of the Messenger of Allāh ﷺ during the day. He said: ‘You will not be able to do that.’ We said: ‘Whoever among is able (he will)?’ So he said: ‘When the sun appeared over there (east) like it appears here (west) at *‘Asr*, the Messenger of Allāh ﷺ would pray two *Rak’ah*.^[1] And when the sun appeared over there (east) like it appears here (west) at *Zuhr*, he would pray four *Rak’ah*.^[2] And he would pray four before *Zuhr* and two after it, and four before *‘Asr* separating between every two *Rak’ah* with *At-Taslim*^[3] upon the angels that are close (to Allāh) and those who follow them among the believers. and the Muslims.” (*Hasan*)

٥٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْنَا عَلِيًّا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ مِنَ النَّهَارِ، فَقَالَ: إِنَّكُمْ لَا تُطِيقُونَ ذَلِكَ فَقُلْنَا: مَنْ أَطَاقَ ذَلِكَ مَنَّا. فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَتِ الشَّمْسُ مِنْ هَهُنَا كَهَيْتَتِهَا مِنْ هَهُنَا عِنْدَ الْعَصْرِ صَلَّى رَكَعَتَيْنِ، وَإِذَا كَانَتِ الشَّمْسُ مِنْ هَهُنَا كَهَيْتَتِهَا مِنْ هَهُنَا عِنْدَ الظُّهْرِ صَلَّى أَرْبَعًا، وَوَصَلَّى قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا رَكَعَتَيْنِ، وَقَبْلَ الْعَصْرِ أَرْبَعًا يَفْصِلُ بَيْنَ كُلِّ رَكَعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَالْمُرْسَلِينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ.

[1] Meaning, when the sun was low above the eastern horizon.
 [2] Meaning, when the sun was high above the eastern horizon before *Zuhr* time. See *Tuhfat Al-Ahwadhī*.
 [3] This was discussed in *Hadith* no. 429 where part of it preceded.

تخريج: [إسناده حسن] وأخرجه النسائي: ١١٩/٢، ١٢٠، ح: ٨٧٥ (الإمامة، باب الصلاة قبل العصر ... إلخ) من حديث شعبة به وتقدم الحديث: ٤٢٤.

Comments:

This *Hadīth* tells us that the Prophet ﷺ would make one final salutation after four *Rak'ah* of *Awwābīn* and also after four *Rak'ah* before *Zuhr* and *'Aṣr* prayers, he would make *Tashah-hud* in the middle (of four *Rak'ah*, i.e. after two *Rak'ah*). The Prophet would perform *Ḍuhā'* prayer after the sun had risen higher, he would do four *Rak'ah* as soon as the sun declined from the meridian, and he would do *Awwābīn* prayer before the declining of the sun.

599. (Another chain) from 'Alī, from the Prophet ﷺ similarly (no. 598). (*Hasan*)

Abū 'Eīsā said: This *Hadīth* is *Hasan*.

Ishāq bin Ibrāhīm said: "This is the best thing reported about the voluntary prayer of the Prophet ﷺ in the day."

It has been reported that ('Abdullāh) Ibn Al-Mubārak considered this *Hadīth* weak, and he only said it was weak – according to us and Allāh knows best – because the like of this is not reported except from this route, from 'Āṣim bin Ḍamrah, from 'Alī. And 'Āṣim bin Ḍamrah is trustworthy according to some of the people of *Hadīth*.

'Alī bin Al-Madīnī said: "Yaḥya bin Sa'eed Al-Qaṭṭān said: 'Sufyān said: "We recognize the virtue of the narrations of 'Āṣim bin Ḍamrah to be better than the narrations of Al-Ḥārith."

٥٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ. وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَحْسَنُ شَيْءٍ رَوِيَ فِي تَطَوُّعِ النَّبِيِّ ﷺ بِالنَّهَارِ هَذَا. وَرَوَى عَنْ [عَبْدِ اللَّهِ] بْنِ الْمُبَارَكِ أَنَّهُ كَانَ يُضَعِّفُ هَذَا الْحَدِيثَ، وَإِنَّمَا ضَعَّفَهُ، عِنْدَنَا وَاللَّهِ أَعْلَمُ لِأَنَّهُ لَا يُرَوَى مِثْلُ هَذَا عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ هَذَا الْوَجْهِ عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ. وَعَاصِمُ بْنُ ضَمْرَةَ هُوَ ثِقَةٌ عِنْدَ بَعْضِ أَهْلِ الْحَدِيثِ.

قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ. قَالَ سُفْيَانُ: كُنَّا نَعْرِفُ فَضْلَ حَدِيثِ عَاصِمِ بْنِ ضَمْرَةَ عَلَى حَدِيثِ الْحَارِثِ.

تخريج: [إسناده حسن] انظر الحديث السابق * قول سفيان الثوري صحيح، تقدم: ٤٢٤.

Comments:

The most critical objection in this *Hadīth* is that so many number of *Rak'ah* are not reported from any other Companion; but this objection has no weight.

Chapter 67. About Prayer In A Woman's Cover^[1] Being Disliked

600. ‘Aishah narrated: “The Messenger of Allāh ﷺ would not pray in women’s covers.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Hasan Ṣaḥīḥ* and it has been reported that the Prophet ﷺ permitted that.

(المعجم ٦٧) - بَابُ: فِي كَرَاهِيَةِ الصَّلَاةِ

فِي لُحْفِ النِّسَاءِ (التحفة ٣٠٣)

٦٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى:

حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ أَشْعَثَ وَهُوَ ابْنُ عَبْدِ الْمَلِكِ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي فِي لُحْفِ نِسَائِهِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَيْ فِي ذَلِكَ رَخِصَةً، عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الصلاة، باب الصلاة في شعر النساء، ح: ٦٤٥ من حديث أشعث بن عبد الملك به مطولاً وصححه ابن الجارود، ح: ١٣٤ والحاكم على شرط الشيخين: ٢٥٢/١ ووافقه الذهبي، وجاء في الإحسان وهم، ح: ٢٣٣٠ انظر إتحاق المهرة: ٢٩/١٧، ح: ٢١٨١١.

Chapter 68. (Mentioning) What Is Allowed From Walking And Actions During Voluntary *Ṣalāt*

601. ‘Urwah narrated that ‘Aishah said: “I came while the Messenger of Allāh ﷺ was praying in the house and the door was closed. So he walked until he opened the door for me, then he returned to his place.” And she described the door to be in the direction of the *Qiblah*. (*Da‘īf*)

Abū ‘Eisā said: This *Ḥadīth* is *Hasan Gharīb*.

(المعجم ٦٨) - بَابُ [ذِكْرُ] مَا يَجُوزُ

مِنَ الْمَشْيِ وَالْعَمَلِ فِي صَلَاةِ التَّطَوُّعِ

(التحفة ٣٠٤)

٦٠١ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ:

حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ بُرْدِ بْنِ سِنَانٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جِئْتُ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي فِي الْبَيْتِ وَالْبَابُ عَلَيْهِ مُغْلَقٌ، فَمَشَى حَتَّى فَتَحَ لِي ثُمَّ رَجَعَ إِلَى مَكَانِهِ، وَوَصَفَتِ الْبَابَ فِي الْقِبْلَةِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ.

[1] *Luhuf* plural for *Lihāf* and it is a blanket or cloth which may be worn above the rest of the clothing.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب العمل في الصلاة، ح: ٩٢٢ من حديث بشر به * الزهري مدلس وعنن ولحديثه شاهد ضعيف عند الدارقطني .٨٠/٢:

Comments:

Many experts of the knowledge of *Hadīth* accepted the verdict of Imām At-Tirmidhī stating a *Hadīth* as ‘*Hasan/Sound*’. So this *Hadīth* is worthy of proof; moreover, other narrations are also in its support.

Chapter 69. What Has Been Mentioned About Reciting Two *Sūrat* In A *Rak‘ah*

(المعجم ٦٩) - بَابُ مَا ذُكِرَ فِي قِرَاءَةِ سُورَتَيْنِ فِي رَكْعَةٍ (التحفة ٣٠٥)

602. Abū Wā’il said: “A man asked ‘Abdullāh bin Mas‘ūd about this phrase: ‘*Ghāiri āsinin*’^[1] or is it *Yāsinin*? So he said: ‘You can recite all of the Qur‘ān besides this [phrase]?’ He said: ‘Yes.’ He said: ‘Indeed a people recite it, disbursing it like *Ad-Daqqal*’^[2] are dispersed, without it passing their throats. Indeed I am aware of the *Sūrat* that are comparable which the Messenger of Allāh ﷺ would recite together.” He said: “So we told ‘Alqamah to ask him (what they were). He said: ‘Twenty *Sūrat* from the *Mufaṣṣal* from which the Prophet ﷺ would combine, reciting every two *Surah* in a *Rak‘ah*.’” (*Ṣaḥīḥ*)

٦٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَتْبَانَا شُعْبَةُ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: سَأَلَ رَجُلٌ عَبْدَ اللَّهِ عَنِ هَذَا الْحَرْفِ ﴿غَيْرِ آسِينِ﴾ [مُحَمَّد: ١٥] أَوْ يَاسِينَ قَالَ: كُلُّ الْقُرْآنِ قَرَأَتْ غَيْرَ هَذَا [الْحَرْفِ]؟ قَالَ: نَعَمْ، قَالَ: إِنَّ قَوْمًا يَقْرَأُونَهُ يَنْثُرُونَهُ نَثْرَ الدَّقْلِ، لَا يُجَاوِزُ تَرَاقِيهِمْ، إِنِّي لَأَعْرِفُ السُّورَةَ النَّطَائِرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ بَيْنَهُنَّ، قَالَ: فَأَمَرْنَا عُلُقَمَةَ فَسَأَلَهُ فَقَالَ: عِشْرُونَ سُورَةً مِنَ الْمَفْصَلِ كَانَ النَّبِيُّ ﷺ يَقْرَأُ بَيْنَ كُلِّ سُورَتَيْنِ فِي رَكْعَةٍ.

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] That is *Sūrah Muḥammad* 47:15, and it refers to the rivers of water in Paradise that are: ‘not changed’.

[2] *Ad-Daqqal* is used to refer to a type of datepalm tree, and its fruits, as well as spoiled dates that have fallen from the cluster.

تخريج: متفق عليه، وأخرجه البخاري، فضائل القرآن، باب تأليف القرآن، ح: ٤٩٩٦ ومسلم، ح: ٨٢٢ من حديث الأعمش به وهو في مسند أبي داود الطيالسي، ح: ٢٥٩.

Chapter 70. What Has Been Mentioned About The Virtue Of Walking To The Masjid And What Rewards Are Written For Each Step One Takes

(المعجم ٧٠) - بَابُ مَا ذَكَرَ فِي فَضْلِ الْمَشْيِ إِلَى الْمَسْجِدِ وَمَا يُكْتَبُ لَهُ مِنَ الْأَجْرِ فِي خُطَاةِ (التحفة ٣٠٦)

603. Abū Hurairah narrated that the Prophet ﷺ said: “When a man performs *Wudū’* and he performs his *Ṣalāt*, and he did not leave – or he said: He had no urge – except for it, then there is not one step that he takes except that Allāh raises him a degree from it, or removes a sin from him for it.” (*Ṣaḥīḥ*)

٦٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الْأَعْمَشِ سَمِعَ ذُكْرَانَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَوَضَّأَ الرَّجُلُ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ لَا يُخْرِجُهُ أَوْ قَالَ: لَا يَنْهَازُهُ إِلَّا إِيَّاهَا لَمْ يَخُطْ خُطْوَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً أَوْ حَطَّ عَنْهُ بِهَا حَطِيئَةً».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب فضل الصلاة المكتوبة في جماعة ... الخ، ح: ٢٧٢/٦٤٩ من حديث شعبة والبخاري، ح: ٤٧٧ من حديث الأعمش به وهو في مسند أبي داود الطيالسي، ح: ٢٤١٤.

Comments:

This *Hadīth* proves that if a person makes ablution at home, observing all its etiquettes and obligations and makes it perfect, he then goes out to the mosque just for the sake of prayer with sincere intention, and he does not intend out of it any worldly benefit and social necessity, Allāh raises him one rank for each step or deletes one sin (for each step).

Chapter 71. What Has Been Mentioned About Ṣalāt After Maghrib Is More Virtuous In The House

(المعجم ٧١) - بَابُ مَا ذَكَرَ فِي الصَّلَاةِ بَعْدَ الْمَغْرِبِ [أَنَّهُ] فِي الْبَيْتِ أَفْضَلُ (التحفة ٣٠٧)

604. Sa’d bin Ishāq bin Ka’b bin ‘Ujrah narrated from his father from his grandfather who said: “The Prophet ﷺ prayed *Maghrib* in the *Masjid* of Banū ‘Abdul-Ashhal, and

٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ [الْبَصْرِيُّ ثِقَةً]: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ

some people stood to offer voluntary prayers, so the Prophet ﷺ said: "This *Ṣalāt* is to be performed by you in your homes." (*Ḥasan*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Gharīb* (as a narration of Ka'b bin 'Ujrah), we do not know of it except from this route. What is *Ṣaḥīh* is what is reported from Ibn 'Umar who said: "The Messenger of Allāh ﷺ would pray two *Rak'ah* after *Maghrib* in his house."

(Abū 'Eisā said:) It has been reported from Ḥudhaifah that the Prophet ﷺ prayed *Maghrib*, and he did not stop praying in the *Masjid* until he prayed the latter *'Ishā'*. So in this *Ḥadīth* is the proof that the Prophet ﷺ prayed the two *Rak'ah* after *Maghrib* in the *Masjid*.

كَعْبِ بْنِ عُجْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: صَلَّى النَّبِيُّ ﷺ فِي مَسْجِدِ بَنِي عَبْدِ الْأَشْهَلِ الْمَغْرِبِ فَقَامَ نَاسٌ يَتَنَلَّلُونَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِهَذِهِ الصَّلَاةِ فِي الْبُيُوتِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ [مِنْ حَدِيثِ كَعْبِ بْنِ عُجْرَةَ] لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَالصَّحِيحُ مَا رُوِيَ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الرَّكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ عَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى الْمَغْرِبَ فَمَا زَالَ يُصَلِّي فِي الْمَسْجِدِ حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ فَبَيَّنَّا هَذَا الْحَدِيثَ دَلَالَةً أَنَّ النَّبِيَّ ﷺ صَلَّى الرَّكَعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي الْمَسْجِدِ.

تخريج: [إسناده حسن] وأخرجه النسائي: ١٩٨/٣، ١٩٩، ح: ١٦٠١ (قيام الليل، باب الحث على الصلاة في البيوت والفضل في ذلك) عن محمد بن بشار به وصححه ابن خزيمة، ح: ١٢٠١ * محمد بن موسى هو الفطري وللحديث شواهد، حديث ابن عمر أخرجه البخاري، ح: ١١٧٢ ومسلم، ح: ٧٢٩ وحديث حذيفة، يأتي: ٣٧٨.

Comments:

Performing voluntary prayer at home is certainly more virtuous, it also includes the *Sunnah* after *Maghrib* prayer; but praying *Sunnah* of *Maghrib* in the mosque is allowed too, and the opinion of those is incorrect who say that the *Sunnah* of *Maghrib* in the mosque are invalid. [*Tuḥfat Al-Aḥwadhī*: 1/413]

Chapter 72. (What Has Been Mentioned) About A Man Performing *Ghusl* When He Accepts Islām

605. Qais bin 'Āsim narrated that he accepted Islām and the Prophet ﷺ ordered him to perform *Ghusl* with water and *Sidr*. (*Ṣaḥīh*)

(المعجم ٧٢) - بَابُ [مَا ذُكِرَ] فِي الْإِغْتِسَالِ عِنْدَ مَا يُسَلِّمُ الرَّجُلُ (التحفة ٣٠٨)

٦٠٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْرَبِيِّ بْنِ الصَّبَّاحِ، عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ، عَنْ قَيْسِ

(He said:) There is a narration on this topic from Abū Hurairah.

Abū 'Eisā said: This *Hadīth* is *Ḥasan*, we do not know of it except from this route. It is acted upon according to the people of knowledge, they consider it recommended for a man, when he accepts Islām, to perform *Ghusl* and to wash his clothes.

ابن عاصمٍ أَنَّهُ أَسْلَمَ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَغْتَسِلَ بِمَاءٍ وَسِدْرٍ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ لِلرَّجُلِ إِذَا أَسْلَمَ أَنْ يَغْتَسِلَ وَيَغْسِلَ ثِيَابَهُ.

تخریج: [صحيح] وأخرجه أبو داود، الطهارة، باب الرجل يسلم فيؤمر بالغسل، ح: ٣٥٥ من حديث سفيان الثوري به وصرح بالسماع عنده وصححه ابن خزيمة، ح: ٢٥٤، ٢٥٥ وابن حبان، ح: ٢٣٤ وابن الجارود، ح: ١٤ وغيرهم وسنده حسن وحسنه البغوي والنووي وللحديث شواهد عند البخاري ومسلم وغيرهما * وفي الباب عن أبي هريرة [أحمد: ٣٠٤/٢ وأصله متفق عليه].

Comments:

An adult non-Muslim, he has wet dream, also he has sexual contact with his wife and this requires taking a bath compulsorily, whereas a disbeliever normally does not bother to do so. Therefore due to this state taking a bath is obligatory for him, according to the consensus; and if taking a bath is not compulsory for him, it is then desirable for him to take a bath in the view of *Hanaḥī* and *Shāfi'ī*.

Chapter 73. What Has Been Mentioned About The *Tasmiyah* When Entering The Area Of Relieving Oneself

(المعجم ٧٣) - بَابُ مَا ذُكِرَ مِنْ التَّسْمِيَةِ عِنْدَ دُخُولِ الْخَلَاءِ (التحفة ٣٠٩)

606. 'Alī bin Abī Ṭālib (may Allāh be pleased with him) narrated that the Messenger of Allāh ﷺ said: "The screen between the eyes of the jinns and the nakedness of the children of Ādam when one of you enters the area of relieving oneself is saying: '*Bismillāh*.'" (*Da'īf*)

Abū 'Eisā said: This *Hadīth* is *Gharīb*, we do not know of it except from this route, and its chain is not that strong.

٦٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ بَشِيرٍ بْنُ سَلْمَانَ: حَدَّثَنَا خَلَادُ الصَّفَّارُ عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ النَّضْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَتْرُ مَا بَيْنَ أَعْيُنِ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ إِذَا دَخَلَ أَحَدُهُمُ الْخَلَاءَ أَنْ يَقُولَ: بِسْمِ اللَّهِ».

Something about this has been narrated from Anas from the Prophet ﷺ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَإِسْنَادُهُ لَيْسَ بِذَلِكَ [الْقَوِيُّ].
وَقَدْ رَوَى عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ شَيْئًا فِي هَذَا.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الطهارة وسننها، باب ما يقول الرجل إذا دخل الخلاء، ح: ٢٩٧ عن محمد بن حميد الرازي به * فيه علل منها عن عنة أبي إسحاق وللحديث شواهد كلها ضعيفة وحديث معاوية بن حيدة، لم أجده مسندًا وحديث أنس أخرجه الطبراني في الأوسط: ٢٤٥/٣، ح: ٢٥٢٥، ٣٢/٨، ح: ٧٠٦٢ بسندين.

Comments:

It is clear by having a thorough look at the various narrations that when entering the toilet, it is recommended to say 'Bismillāh' and 'A'ūdhu billāhi minal khubthi wal khabā'ith'. Though only one is enough as well, because some of the narrations reported about 'Bismillāh' are authentic. [Ma'arif As-Sunan: 5/144, Tuḥfatul Al-Aḥwadhī: 1/414].

Chapter 74. What Has Been Mentioned Of The Mark Of This Nation From The Traces Of Prostrations And Purification On The Day Of Resurrection

(المعجم ٧٤) - بَابُ مَا ذُكِرَ مِنْ سِيمَا هَذِهِ الْأُمَّةِ مِنْ آثَارِ السُّجُودِ وَالطُّهُورِ يَوْمَ الْقِيَامَةِ (التحفة ٣١٠)

607. 'Abdullāh bin Busr narrated that the Prophet ﷺ said: "On the Day of Resurrection, my nation will be radiant from prostrating and shining from Wudū'." (*Ṣaḥīḥ*)

٦٠٧ - حَدَّثَنَا أَبُو الْوَلِيدِ [أَحْمَدُ بْنُ بَكَّارٍ] الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: قَالَ صَفْوَانُ بْنُ عَمْرٍو: أَخْبَرَنِي يَزِيدُ بْنُ حُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمَّتِي يَوْمَ الْقِيَامَةِ غُرٌّ مِنَ السُّجُودِ مُحَجَّلُونَ مِنَ الْوُضُوءِ».
قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ بُسْرِ.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route as a narration of 'Abdullāh bin Busr.

تخریج: [صحيح] وأخرجه أحمد: ١٨٩/٤ بإسناد صحيح عن صفوان بن عمرو به وللحديث

شواهد كثيرة * الوليد بن مسلم تابعه أبوالمغيرة وهو ثقة.

Comments:

The traces of ablution of the 'Last Nation' (Muslims) will appear, on the 'Day of Resurrection', that the hands, feet and face will shine and glitter, and due to prostration the face will become more beautiful, delightful and handsome.

Chapter 75. That Starting From The Right Is Recommended In Purification

(المعجم ٧٥) - بَابُ مَا يُسْتَحَبُّ مِنْ التَّيْمَنِ فِي الطُّهُورِ (التحفة ٣١١)

608. ‘Āishah narrated: “The Messenger of Allāh ﷺ would love to start with the right side when he purified himself, and when he combed, and when putting his sandals on.” (*Ṣaḥīḥ*)

٦٠٨ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُحِبُّ التَّيْمَانَ فِي طُهُورِهِ إِذَا تَطَهَّرَ، وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ. وَأَبُو الشَّعْثَاءِ اسْمُهُ سَلِيمٌ بْنُ أَسْوَدَ الْمُحَارِبِيُّ.

Abū Ash-Sha'thā's name is Sulaim bin Aswad Al-Muḥāribī.

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الطهارة، التيمن في الطهور وغيره، ح: ٢٦٨ من حديث أبي الأحوص والبخاري، ح: ١٦٨ من حديث أشعث بن سليم بن أسود به.

Comments:

The Prophet ﷺ would usually begin the liked acts from the right side to attain the blessing. But he would also start some actions by the left side, like: stepping out of the mosque with the left foot and to use the left hand for cleansing after relieving himself. This issue has preceded in ‘the Book of Purification’.

Chapter 76. What Has Been Mentioned About The Amount Of Water That Is Acceptable For *Wuḍū'*

(المعجم ٧٦) - بَابُ ذِكْرِ قَدْرِ مَا يُجْزَى مِنَ الْمَاءِ فِي الْوُضُوءِ (التحفة ٣١٢)

609. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: The acceptable *Wuḍū'* is with two *Raṭils*^[1] of water.” (*Daʿīf*)

٦٠٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ شَرِيكِ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ ابْنِ جَبْرِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُجْزَى فِي الْوُضُوءِ رَطْلَانِ مِنْ مَاءٍ». قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكِ عَلَى هَذَا اللَّفْظِ.

Abū 'Eisā said: This *Ḥadīth* is *Gharīb*, we do not know it except as a narration of *Sharīk* with this wording.

Shu'bah reported from 'Abdullāh

[1] “A *Raṭīl* is twelve *Uqiyah*, and an *Uqiyah* is forty *Dirham*.” *Tuḥfat Al-Aḥwadhī*, and he cited it from *Al-Qamūs Al-Muḥīṭ*.

bin ‘Abdullāh bin Jabr, from Anas bin Mālik: “The Prophet ﷺ would perform *Wudu’* with a *Makūk*^[1] and *Ghusl* with five *Makūk*.”

[And it has been reported from Sufyān Ath-Thawrī, from ‘Abdullāh bin ‘Eisā, from ‘Abdullāh bin Jabr, from Anas: “The Prophet ﷺ would perform *Wudu’* with a *Mudd*^[2] and he would perform *Ghusl* with a *Šā’*.” And this is more correct than the *Hadīth* of Sharīk].

وَرَوَى شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ بِالْمَكُوكِ وَيَغْتَسِلُ بِخَمْسَةِ مَكَاكِيٍّ .
[وَرُوِيَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ عَيْسَى، عَنْ عَبْدِ اللَّهِ بْنِ جَبْرِ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ . وَهَذَا أَصَحُّ مِنْ حَدِيثِ شَرِيكٍ].

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٧٩/٣ عن وكيع به وله لون آخر عند أبي داود، ح: ٩٥ وحديثه صحيح * شريك عنعن وهو في شرح السنة: ٥٢/٢، ح: ٢٧٨ من طريق الترمذي به حديث شعبة رواه مسلم (٣٥٢) وهو يغني عنه وحديث سفيان الثوري: لم أجدّه.

Comments:

The Prophet ﷺ would not always use the same amount of water for ablution and bath; its amount would increase and decrease.

Chapter 77. What Has Been Mentioned About Sprinkling Water On The Urine Of A Male Child Of Suckling Age

(المعجم ٧٧) - بَابُ مَا ذُكِرَ فِي نَضْحِ بَوْلِ الْغُلَامِ الرَّضِيعِ (التحفة ٣١٣)

610. ‘Alī bin Abī Ṭālib (may Allāh be pleased with him) narrated that the Messenger of Allāh ﷺ said, about urine of a male child that suckles: “The urine of the boy is sprinkled, and the girl’s urine is washed.” Qatādah (one of the narrators) said: “This is so, as long as they do not eat, when they eat, then both of them are washed.” (Saḥīḥ)

٦١٠ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ فِي بَوْلِ الْغُلَامِ الرَّضِيعِ: «يُنْضَحُ بَوْلُ الْغُلَامِ وَيُغْسَلُ بَوْلُ الْجَارِيَةِ». قَالَ قَتَادَةُ: وَهَذَا مَا لَمْ يَطْعَمَا، فَإِذَا طَعَمَا غُسِلَا جَمِيعًا .

Abū ‘Eisā said: This *Hadīth* is *Hasan* (Saḥīḥ).

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

Hishām Ad-Dastawā’ī narrated this *Hadīth* from Qatādah in *Marfū’*

[1] An-Nawawī said: “Perhaps the meaning of *Makūk* here is *Mudd*.” See *Tuhfat Al-Ahwadhī*.

[2] These two are defined under *Hadīth* no. 56.

form, but Sa'eed bin Abī 'Arūbah narrated it from Qatādah without it being *Marfū'*.

رَفَعَ هِشَامُ الدُّسْتَوَائِيُّ هَذَا الْحَدِيثَ عَنْ قَتَادَةَ، وَوَفَّقَهُ سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ وَلَمْ يَرْفَعُهُ.

تخريج: [صحيح] وأخرجه أبو داود، الطهارة، باب يول الصبي يصيب الثوب، ح: ٣٧٨ وابن ماجه، ح: ٥٢٥ من حديث معاذ بن هشام الدستوائي به وصححه ابن خزيمة، ح: ٢٨٤ وابن حبان، ح: ٢٤٧ والحاكم: ١٦٥/١ ووافقه الذهبي وللحديث شواهد كثيرة جداً عند أبي داود (٣٧٦) وغيره.

Comments:

These few chapters and their issues have been mentioned previously in the Book of Purification.

Chapter (...) What Has Been Mentioned About The Prophet ﷺ Performing *Mash*^[1] After The Revelation Of (*Sūrat Al-Mā'idah*)

(المعجم . . .) - [بَابُ مَا ذُكِرَ فِي مَسْحِ النَّبِيِّ ﷺ بَعْدَ نَزُولِ الْمَائِدَةِ] (التحفة . . .)

611. [Shahr bin Hawshab said: "I saw Jarīr bin 'Abdullāh performing *Wudū'* and wiping over his *Khuff*." He said: "So I asked him: 'What is that?' He said: 'I saw the Prophet ﷺ performing *Wudū'* and he wiped over his *Khuff*.' So I said to him: 'Before *Al-Mā'idah* or after *Al-Mā'idah*?' He said: 'I did not accept Islām until after *Al-Mā'idah*.'"] (*Hasan*)

٦١١ - [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا خَالِدُ بْنُ زَيْدٍ عَنْ مِقَاتِلِ بْنِ حَيَّانَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ تَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ، قَالَ: فَقُلْتُ لَهُ فِي ذَلِكَ؟ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ تَوَضَّأَ فَمَسَحَ عَلَى خُفَيْهِ، فَقُلْتُ لَهُ: أَقَبَلَ الْمَائِدَةَ أَمْ بَعْدَ الْمَائِدَةِ؟ قَالَ: مَا أَسْلَمْتُ إِلَّا بَعْدَ الْمَائِدَةِ].
تخريج: [إسناده حسن] تقدم: ٩٤.

Comments:

Some people, due to the Verse of *Sūrat Al-Mā'idah* about ablution, are uncertain that perhaps wiping over the leather socks is not correct, because the Verse of ablution commands that the feet should be washed. But this *Hadīth* is decisive regarding this issue that the Prophet ﷺ used to wipe over the leather socks even after the commandment of washing the feet had been revealed. So the rule of wiping over the socks is established and not abrogated. See no. 94

612. [(Another chain) from Khālid bin Ziyād^[2] with similar. (*Hasan*)

٦١٢ - [حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ

[1] Wiping over the footwear during *Wudū'*.

[2] He is one of the narrators in the previous *Hadīth*.

Abū 'Eīsā said: This *Hadīth* is *Gharīb*, we do not know of its like but from the narration of Muqātil bin Ḥayyān, from *Shahṛ bin Ḥawshab*.

قَالَ: حَدَّثَنَا نَعِيمُ بْنُ مَيْسَرَةَ النَّحْوِيُّ عَنْ خَالِدِ بْنِ زِيَادٍ نَحْوَهُ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ حَدِيثِ مُقَاتِلِ بْنِ حَيَّانَ عَنْ شَهْرِ بْنِ حَوْشَبٍ.

تخريج: [حسن] انظر الحديث السابق.

Chapter 78. What Has Been Mentioned About The Permission For The Sexually Impure (*Junub*) Person To Eat And Sleep When He Performs *Wuḍū'*

(المعجم ٧٨) - بَابُ مَا ذَكَرَ فِي

الرُّخْصَةِ لِلْجُنُبِ فِي الْأَكْلِ وَالنَّوْمِ إِذَا تَوَضَّأَ (التحفة ٣١٤)

613. 'Ammār narrated: "The Prophet ﷺ permitted the *Junub* when he wanted to eat, drink, or sleep, to perform *Wuḍū'* like the *Wuḍū'* for *Ṣalāt*." (*Da'īf*)

Abū 'Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٦١٣ - حَدَّثَنَا هَذَا: حَدَّثَنَا قَبِيصَةُ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَطَاءِ الْخُرَّاسِيِّ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارٍ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلْجُنُبِ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ أَوْ يَنَامَ أَنْ يَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب من قال الجنب يتوضأ، ح: ٢٢٥ من حديث حماد بن سلمة به وسنده ضعيف وحديث مسلم، ح: ٢٢/٣٠٥ ويغني عنه وهذا للاستحباب، انظر نيل المقصود، ح: ٢٢٢.

Comments:

The *Ummah* is unanimously agreed that it is better and more virtuous for a sexually impure person to take a bath before eating, drinking and sleeping. However eating drinking and sleeping without taking a bath is allowed, and the ritual ablution (of prayer) is necessary for eating and drinking. The ritual ablution of prayer is necessary prior to sleep, said some *A'immah*, but according to the majority of scholars this commandment is on the basis of desirability, not compulsory. (*Tuḥfat Al-Aḥwadhī*: 1/416)

Chapter 79. What Has Been Mentioned About The Virtue Of The *Ṣalāt*

614. Ka'b bin 'Ujrah narrated: "The Messenger of Allāh ﷺ said to me: 'I seek refuge in Allāh for you O Ka'b bin 'Ujrah from leaders that will be after me. Whoever comes to their doors to approve of their lies and supports them in their oppression, then he is not of me and I am not of him, and he will not meet me at the *Hawḍ*. And whoever comes to their doors, or he does not come, and he does not approve of their lies and he does not support them in their oppression, then he is from me and I am from him, and he will meet me at the *Hawḍ*. O Ka'b bin 'Ujrah! *Ṣalāt* is a clear proof, and *Ṣaum* (fasting) is an impregnable shield, and *Ṣadaqah* (charity) extinguishes sins just as water extinguishes fire. O Ka'b bin 'Ujrah! There is no flesh raised that sprouts from the unlawful except that the Fire is more appropriate for it.'" (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Gharīb*, we do not know of it from this route (except from the narration of 'Ubaidullāh bin Mūsā. Ayyūb bin 'Ā'idh At-Ṭā'ī was graded weak, and they said that he held the views of *Irjā'*). I asked Muḥammad about this *Hadīth* and he did not know of it except as a narration of 'Ubaidullāh bin Mūsā and he considered it very much *Gharīb*.

(المعجم ٧٩) - بَابُ مَا ذُكِرَ فِي فَضْلِ الصَّلَاةِ (التحفة ٣١٥)

٦١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ [الْقَطَوَانِيُّ الْكُوفِيُّ]: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا غَالِبُ أَبُو بَشِيرٍ عَنْ أَيُّوبَ بْنِ عَائِدِ الطَّائِيِّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَعِيدُكَ بِاللَّهِ يَا كَعْبُ بْنُ عُجْرَةَ مِنْ أُمَّرَاءَ يَكُونُونَ مِنْ بَعْدِي، فَمَنْ عَشِيَ أَبُوَابُهُمْ فَصَدَّقَهُمْ فِي كَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ، وَلَا يَرُدُّ عَلَيَّ الْحَوْضَ، وَمَنْ عَشِيَ أَبُوَابُهُمْ أَوْ لَمْ يَغْشَ فَلَمْ يُصَدِّقْهُمْ فِي كَذِبِهِمْ وَلَمْ يُعْنَهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ، وَسَيَرِدُّ عَلَيَّ الْحَوْضَ، يَا كَعْبُ بْنُ عُجْرَةَ! الصَّلَاةُ بُرْهَانٌ، وَالصُّومُ جُنَّةٌ حَصِينَةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، يَا كَعْبُ بْنُ عُجْرَةَ، إِنَّهُ لَا يَرُوبُ لَحْمٌ نَبَتَ مِنْ سُحْتٍ إِلَّا كَانَتِ النَّارُ أَوْلَى بِهِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ [إِلَّا مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ مُوسَى. وَأَيُّوبُ بْنُ عَائِدِ الطَّائِيِّ يُضَعَّفُ وَيُقَالُ: كَانَ يَرَى رَأْيَ الْإِزْجَاءِ]. وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ إِلَّا مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ مُوسَى وَاسْتَعْرَبَهُ جِدًّا.

تخريج: [إسناده حسن] وأخرجه الطبراني: ١٩/١٠٥، ١٠٦، ح: ٢١٢ من حديث عبدالله بن أبي زياد وانظر، ح: ٢٢٥٩ وللحديث شواهد عند ابن حبان، ح: ١٥٦٩، ١٥٧٠ والحاكم: ٤٢٢/٤ وغيرهما.

615. Muḥammad said: “Ibn Numair narrated to us from ‘Ubaidullāh bin Mūsā, from Ghālib” with this (*Hadīth*). (*Hasan*)

٦١٥ - وَقَالَ مُحَمَّدٌ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى، عَنْ غَالِبٍ بِهَذَا. تخريج: [إسناده حسن] انظر الحديث السابق.

Comments:

‘Allāmah Aḥmad Muḥammad Shākir quoted various authentic *Aḥādīth* in support of this *Hadīth*. (*Jāmi‘ At-Tirmidhi*: 2/514, 515]

Chapter 80. Something Else About That

616. Sulaim bin ‘Āmir narrated: “I heard Abū Umāmah saying: I heard the Messenger of Allāh ﷺ giving a *Khuṭbah* during the Farewell *Hajj*, and he said: ‘Have *Taqwā* of your Lord, and pray your five (prayers), and fast your month, and pay the *Zakāt* on your wealth, and obey those who are in charge of you, you will enter the Paradise of your Lord.” He said: “I said to Abū Umāmah: ‘How old were you when you heard this *Hadīth* (from the Messenger of Allāh ﷺ)?’ He said: ‘I heard it when I was thirty years old.’” (*Hasan*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan Saḥīḥ*.

(المعجم ٨٠) - يَابُ مِنْهُ (التحفة ٣١٦)

٦١٦ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ [الْكِنْدِيُّ] الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ قَالَ: سَمِعْتُ أَبَا أَمَامَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: «اتَّقُوا اللَّهَ رَبَّكُمْ، وَصَلُّوا حَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا إِذَا أَمَرَكُمُ، تَدْخُلُوا جَنَّةَ رَبِّكُمْ» قَالَ: قُلْتُ لِأَبِي أَمَامَةَ: مُنْذُ كَمْ سَمِعْتُ [مِنْ رَسُولِ اللَّهِ ﷺ] هَذَا الْحَدِيثِ؟ قَالَ: سَمِعْتُهُ وَأَنَا ابْنُ ثَلَاثِينَ سَنَةً.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥/٢٥١ عن زيد بن حباب به وصححه ابن حبان، ح: ٧٩٥ والحاكم: ١/٩١ على شرط مسلم ووافقه الذهبي وله طرق عند أحمد: ٥/٢٦٢ وغيره.

Comments:

In this *Hadīth*, the prayer and the month of Ramaḍān are attributed to the people because it is they who attain the reward and virtuousness of prayer and fasting.

In the Name of Allāh,
the Merciful, the Beneficent

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

The Chapters On *Zakāt*^[1]
From The Messenger of
Allāh ﷺ

(المعجم ٥) أَبْوَابُ الزَّكَاةِ
عن رسول الله ﷺ (التحفة ٣)

Chapter 1. What Has Been
Related From The Messenger
of Allāh ﷺ About The Severe
Warning Against Withholding
Zakāt

(المعجم ١) - بَابُ مَا جَاءَ عَنْ رَسُولِ
اللَّهِ ﷺ فِي مَنَعِ الزَّكَاةِ مِنَ التَّشْدِيدِ
(التحفة ١)

617. Abū Dharr narrated: "I came to the Messenger of Allāh ﷺ while he was sitting in the shade of the Ka'bah." He said: "He saw me approaching and he said: 'They are lost on the Day of Judgement! By the Lord of the Ka'bah!'" He said: "I said to myself: Woe is me! Perhaps something has been revealed about me!" He said: "So I said: 'Who are they, and may my father and mother be ransomed for you.' So the Messenger of Allāh ﷺ said: 'They are those who have much,^[2] except for who says like this, and this, and this and motioned with his hand to his front, and to his right, and to his left.' Then he said: 'By the One in Whose Hand is my soul! No man will die, leaving a camel or a cow that he did not pay *Zakāt* on, except that it will come on the Day

٦١٧ - حَدَّثَنَا هَذَا بِنُ السَّرِيِّ [التَّمِيمِيُّ
الْكُوفِيُّ]: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ،
عَنِ [الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ:
جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ
الْكَعْبَةِ، قَالَ: فَرَأَيْتِي مُقْبِلًا فَقَالَ: «هُمُ
الْأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ يَوْمَ الْقِيَامَةِ»، قَالَ:
فَقُلْتُ: مَا لِي لَعَلَّهُ أَنْزَلَ فِيَّ شَيْءٌ، قَالَ: قُلْتُ:
مَنْ هُمْ فِذَاكَ أَبِي وَأُمِّي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ:
«هُمْ الْأَكْثَرُونَ إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا
وَهَكَذَا، فَحَتَّى بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ
شِمَالِهِ، ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَمُوتُ
رَجُلٌ قَدِيعٌ إِلَّا أَوْ يَقْرَأَ لَمْ يُوَدِّ زَكَاتَهَا إِلَّا جَاءَتْهُ
يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ تَطَوُّهُ
بِأَخْفَافِهَا وَتَطَوُّعُهُ بِقُرُونِهَا كُلَّمَا نَفِدَتْ أُخْرَاهَا
عَادَتْ عَلَيْهِ أَوْ لَهَا حَتَّى يُفْضَى بَيْنَ النَّاسِ».

[1] *Zakāt* literally means augmentations and increase it also means purification, praise and righteousness. The due amount paid on wealth is called "*Zakāt*" because it increases the wealth in blessing and purifies the giver. It is an obligation due on particular types of properties and given to specific categories of Muslims at a specific time.

[2] "Those who have much wealth" according to *Al-Bukhārī* and *Muslim*.

of Judgement larger and fatter than it was, they will tread him under their hooves and butt him with their horns, all of them; such that when the last of them has had a turn, the first returns to him, until he is judged before the people.” (*Ṣaḥīḥ*)

There is something on this topic from Abū Hurairah that is similar. And from ‘Alī bin Abī Ṭālib, may Allāh be pleased with him: “Cursed is the one who withholds *Ṣadaqah*”^[1] and (from) Qabīṣah bin Hulb from his father, and from Jābir bin ‘Abdullāh, and ‘Abdullāh bin Mas‘ūd.

Abū ‘Eisā said: The *Ḥadīth* of Abū Dharr is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Abū Dharr’s name is Jundab bin As-Sakan, and they say it is Ibn Junādah.

(Another chain) that Aḍ-Ḍaḥḥāk bin Al-Muzāḥim said: “Those who have much’ refers to those who have tens of thousands.”

[He said: ‘Abdullāh bin Munīr is Marwazī^[2] and he is a righteous man.]

تخریج: متفق علیه، وأخرجه مسلم، باب تغلیظ عقوبة من لا يؤدي الزكاة، ح: ۹۹۰ من حدیث أبي معاوية الضرير والبخاري، ح: ۱۴۶۰ من حدیث الأعمش به * وفي الباب عن أبي هريرة [البخاري، ح: ۱۴۰۲، ومسلم، ح: ۹۸۷] وعلي بن أبي طالب [الخطيب في تاريخ بغداد: ۳۰۸/۵، ۳۰۹، وسنده موضوع] وقبيصة بن هلب عن أبيه [أحمد: ۲۲۷/۵] وجابر بن عبدالله [مسلم، ح: ۹۸۸] وعبدالله بن مسعود [يأتي: ۳۰۱۲] * أثر الضحاک بن مزاحم، سنده ضعيف، الثوري عنعن.

Comments:

One meaning of *Zakāt* is purifying and cleansing and the other meaning is refinement, increase and growth. This applies to the obligatory and voluntary charity, household and other living expenses, and fulfillment of financial obligations. It also applies to the things that are more than what is needed.

[1] The meaning of *Ṣadaqah* here, and in subsequent chapters, is *Zakāt*.

[2] A narrator for the statement of Aḍ-Ḍaḥḥāk.

وفي الباب عن أبي هريرة مثله. وعن علي بن أبي طالب رضي الله عنه: لعن مانع الصدقة [وعن] قبيصة بن هلب، عن أبيه، وجابر بن عبد الله وعبد الله بن مسعود.

قال أبو عيسى: حديث أبي ذر حديث حسن صحيح.

واسم أبي ذر جندب بن السكن، ويقال ابن جنادة.

حدثنا عبد الله بن منيّر عن عبيد الله بن موسى، عن شفيان الثوري، عن حكيم بن الذئلم، عن الضحاک بن مزاحم قال: الأكترون أصحاب عشرة آلاف.

قال: وعبد الله بن منيّر مروزي رجل صالح.

Chapter 2. What Has Been Related About: When You Pay The *Zakāt* You Have Fulfilled What Is Required Of You

(المعجم ٢) - بَابُ مَا جَاءَ إِذَا أَدَيْتَ
الزَّكَاةَ فَقَدْ قَضَيْتَ مَا عَلَيْكَ (التحفة ٢)

618. Abū Hurairah narrated that the Prophet ﷺ said: "When you pay the *Zakāt* you have fulfilled what is required of you." (*Hasan*)

٦١٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ السَّيْبَانِيُّ [البَصْرِيُّ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ دَرَّاجٍ، عَنِ ابْنِ حُجَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَدَيْتَ زَكَاةَ مَا لَيْكَ فَقَدْ قَضَيْتَ مَا عَلَيْكَ». قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهٍ أَنَّهُ ذَكَرَ الزَّكَاةَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ هَلْ عَلَيَّ غَيْرُهَا؟ فَقَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ».

Abū 'Eisā said: This *Hadīth* is *Hasan Gharīb*. It has been reported from more than one route that the Prophet ﷺ mentioned the *Zakāt*, and a man said: "O Messenger of Allāh! Is there anything else required from me?" So he said: "No. Except for what is voluntary."

Ibn Hujairah (one of the narrators) is 'Abdur-Rahmān bin Hujairah Al-Baṣrī.

وَابْنُ حُجَيْرَةَ هُوَ عَبْدُ الرَّحْمَنِ بْنُ حُجَيْرَةَ الْبَصْرِيُّ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الزكاة، باب ما أدي زكاته ليس بكنز، ح: ١٧٨٨ من حديث عمرو بن الحارث به ودراج حسن الحديث عن غير أبي الهيثم، والحديث صححه ابن خزيمة، ح: ٢٤٧١ وابن حبان، ح: ٧٩٧ والمحاكم: ٣٩٠/١ والذهبي وزاد ابن حبان: "ومن جمع مالا حراما ثم تصدق به لم يكن له فيه أجر، وكان إصره عليه".

Comments:

It is proven from this *Hadīth* that the obligation of wealth due from a person is only *Zakāt*; no other compulsory duty is due on the wealth except *Zakāt*. Financial obligations and responsibilities other than *Zakāt* are not because of wealth, instead they are due because of other reasons; like due because of family and other close relations, because of marriage, or the payment of *Zakātul-Fiṭr* at the end of the month of Ramaḍan. (*Tuḥfat Al-Aḥwadhī*: 2/2)

619. Anas narrated: "We used to hope that an intelligent Beduoin would show up to question the Prophet ﷺ while we were with him. So once while we were with him, a Beduoin came, kneeling in

٦١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْحَمِيدِ الْكُوفِيُّ: حَدَّثَنَا سَلِيمَانُ ابْنُ الْمُغِيرَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كُنَّا نَتَمَنَّى أَنْ يَتَدَيَّ الْأَعْرَابِيُّ الْعَاقِلُ فَيَسْأَلَ النَّبِيَّ

front of the Prophet ﷺ, and he said: 'O Muḥammad, your messenger came to us and told us that you say that Allāh sent you.' So the Prophet ﷺ said: 'Yes.' He said, 'So, (swear) by the One who raised the heavens, and spread out the earth, and erected the mountains; has Allāh sent you?' The Prophet ﷺ said, 'Yes.' He said: 'Your messenger told us that you say that there are five prayers required from us in a day and a night.' The Prophet ﷺ said, 'Yes.' He said, 'By the One Who sent you, has Allāh ordered that for you?' He said, 'Yes.' He said, 'Your messenger told us that you say that we are required to fast for a month out of the year.' He said, 'He told the truth.' He said, 'By the One Who sent you, has Allāh ordered that for you?' The Prophet ﷺ said, 'Yes.' He said, 'Your messenger told us that Zakāt is obligatory from our wealth.' The Prophet ﷺ said, 'He told the truth.' He said, 'By the One Who sent you, has Allāh ordered you that?' The Prophet ﷺ said, 'Yes.' He said, 'Your messenger told us that you say that we are required to perform Hajj to Allāh's House if able to undertake the journey.' The Prophet ﷺ said, 'Yes.' He said, 'By the One Who sent you, has Allāh Commanded you that?' (The Prophet ﷺ said:) 'Yes.' So he said: 'By the One Who sent you with the Truth, I will not leave any of them, nor surpass them.' Then he got up quickly (leaving). The Prophet ﷺ

ﷺ وَنَحْنُ عِنْدَهُ، فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ أَتَاهُ
أَعْرَابِيٌّ فَجَنَّا بَيْنَ يَدَيْ النَّبِيِّ ﷺ فَقَالَ: يَا
مُحَمَّدُ إِنَّ رَسُولَكَ أَتَانَا فَرَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ
اللَّهَ أَرْسَلَكَ، فَقَالَ النَّبِيُّ ﷺ: «نَعَمْ» قَالَ:
فَبِالَّذِي رَفَعَ السَّمَاءَ، وَبَسَطَ الْأَرْضَ، وَنَصَبَ
الْجِبَالَ اللَّهُ أَرْسَلَكَ؟ فَقَالَ النَّبِيُّ ﷺ: «نَعَمْ»
قَالَ: فَإِنَّ رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا
خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ، فَقَالَ النَّبِيُّ
ﷺ: «نَعَمْ» قَالَ: فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمَرَكَ
بِهَذَا؟ قَالَ: «نَعَمْ» قَالَ: فَإِنَّ رَسُولَكَ زَعَمَ لَنَا
أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا صَوْمَ شَهْرٍ فِي السَّنَةِ فَقَالَ
النَّبِيُّ ﷺ: «صَدَقَ» قَالَ: فَبِالَّذِي أَرْسَلَكَ اللَّهُ
أَمَرَكَ بِهَذَا؟ قَالَ النَّبِيُّ ﷺ: «نَعَمْ» قَالَ: فَإِنَّ
رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا فِي أَمْوَالِنَا
الزَّكَاةَ فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ» قَالَ: فَبِالَّذِي
أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ النَّبِيُّ ﷺ: «نَعَمْ»
قَالَ: إِنَّ رَسُولَكَ زَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ عَلَيْنَا
الْحَجَّ إِلَى بَيْتِ اللَّهِ مِنْ اسْتِطَاعَ إِلَيْهِ سَبِيلًا،
فَقَالَ النَّبِيُّ ﷺ: «نَعَمْ»، قَالَ: فَبِالَّذِي أَرْسَلَكَ
اللَّهُ أَمَرَكَ بِهَذَا؟ فَقَالَ [النَّبِيُّ ﷺ]: «نَعَمْ»،
فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَدْعُ مِنْهُنَّ شَيْئًا
وَلَا أُجَاوِزُهُنَّ، ثُمَّ وَتَبَ، فَقَالَ النَّبِيُّ ﷺ: «إِنْ
صَدَقَ الْأَعْرَابِيُّ دَخَلَ الْجَنَّةَ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
مِنْ هَذَا الْوَجْهِ، وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا
الْوَجْهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

said: 'If the Beduoin told the truth, then he will enter Paradise.'"

(*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb* from this route. It has been reported from Anas, from the Prophet ﷺ from routes other than this.

I heard Muḥammad bin Ismā'il saying, "Some of the people of knowledge said: 'It is understood from this *Ḥadīth* that reading before the scholar or reciting before him is allowed just like listening.' And the proof is that the Beduoin recited before the Prophet ﷺ, and the Prophet ﷺ approved of it."

تخریج: متفق علیه، وأخرجه البخاري، العلم، باب القراءة والعرض على المحدث، ح: ٦٣ من حديث علي بن عبد الحميد تعليقاً ومسلم، ح: ١٢ من حديث سليمان بن المغيرة به.

Comments:

It is proven from this *Ḥadīth* that this Bedouin came when the four practical pillars of Islam (*Ṣalāt, Zakāt, Ṣaum and Ḥajj*) had been divinely legislated.

Chapter 3. What Has Been Related About The *Zakāt* On Gold And Silver

(المعجم ٣) - بَابُ مَا جَاءَ فِي زَكَاةِ الذَّهَبِ وَالْوَرِقِ (التحفة ٣)

620. 'Alī narrated that the Messenger of Allāh ﷺ said: "I have exempted charity on horses and slaves. So bring charity for silver,^[1] one Dirham for every forty Dirham. There is nothing for me (to collect) on one hundred and ninety Dirham, so when it reaches two hundred, then five Dirham of it (are due)." (*Da'if*)

٦٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ عَفَوْتُ، عَنْ صَدَقَةِ الْخَيْلِ وَالرَّقِيقِ فَهَاتُوا صَدَقَةَ الرَّقَةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا، وَلَيْسَ لِي فِي تِسْعِينَ وَمِائَةَ شَيْءٍ فَإِذَا بَلَغَتْ مِائَتَيْنِ فِيهَا خَمْسَةُ دَرَاهِمٍ».

[1] *Ar-Riqah* is coined silver Dirham, and it may also refer to pure silver even uncoined. See *Tuhfat Al-Ahwadhī*.

There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, and ‘Umar bin Ḥazm.

Abū ‘Eisā said: This *Hadīth* was reported by Al-A‘mash, Abū ‘Awānah and others, from Abū Ishāq, from ‘Āsim bin Ḍamrah, from ‘Alī. Sufyān Ath-Thawrī, Ibn ‘Uyainah and others reported it from Abū Ishāq from Al-Ḥārith, from ‘Alī.

He said: I asked Muḥammad bin Ismā‘īl about this *Hadīth*, he said: “To me, both of the two chains from Abū Ishāq are authentic.” This (saying of Muḥammad bin Ismā‘īl Al-Bukhārī) implies that Abū Ishāq had narrated the *Hadīth* from both (‘Āsim ibn Ḍamrah and Al-Ḥārith).

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الزكاة، باب: في زكاة السائمة، ح: ١٥٧٤ من حديث أبي عوانة الوضاح بن عبدالله به وصححه البخاري وابن خزيمة، ح: ٢٢٨٤ وغيرهما، أبو إسحاق عنن، ورواه شعبة عن أبي إسحاق كما قال أبو داود به موقوفاً * حديث أبي بكر (لعله يشير إلى حديث البخاري: ١٤٥٤) عمرو بن حزم (النسائي: ٤٨٥٧).

Comments:

In these days, the paper currency is in vogue in place of the Dirham and Dīnār. Generally in the *Marfū’ Ahādīth*, the silver is used as the minimum amount (*Nisāb*) on which *Zakāt* is levied, therein is also the benefit of the poor. So most people of knowledge think that *Zakāt* becomes due on the value of two hundred Dirham. But some people view that a person who owns two hundred Dirham is not regarded a rich or wealthy person, rather he is still a destitute; therefore the minimum amount (*Nisāb*) should be equal to the value of gold (85 grams) on which *Zakāt* is levied. Regarding horses and slaves, see no. 628. See also nos. 626 and 627.

Chapter 4. What Has Been Related About Zakāt On Camels and Sheep

621. Az-Zuhrī narrated from Sālim from his father: “The Messenger of Allāh ﷺ had a letter written about charity, but he had not dispatched it to his governors until he died; he

وفي الباب عن أبي بكر الصديق وعمرو ابن حزم.

قَالَ أَبُو عِيسَى: رَوَى هَذَا الْحَدِيثَ الْأَعْمَشُ وَأَبُو عَوَانَةَ وَغَيْرُهُمَا عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ. وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَابْنُ عُيَيْنَةَ وَغَيْرُ وَاحِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ، عَنْ هَذَا الْحَدِيثِ فَقَالَ: كِلَاهُمَا عِنْدِي صَحِيحٌ، عَنْ أَبِي إِسْحَاقَ، يُحْتَمَلُ أَنْ يَكُونَ [رَوَى] عَنْهُمَا جَمِيعًا.

(المعجم ٤) - بَابُ مَا جَاءَ فِي زَكَاةِ الْإِبِلِ وَالْغَنَمِ (التحفة ٤)

٦٢١ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ وَإِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ وَمُحَمَّدُ بْنُ كَامِلٍ الْمَرْوَرِيُّ - الْمَعْنَى وَاحِدٌ - قَالُوا:

kept it with him along with his sword. When he died, Abū Bakr implemented it until he died, as did ‘Umar until he died. In it was: ‘A sheep (is due) on five camels, two sheep on ten, three sheep on fifteen, four sheep for twenty, a *Bint Makhād*^[1] on twenty-five to thirty-five. When it is more than that, then a *Bint Labūn*,^[2] (is due, till the number of the camels reaches) forty-five. When it is more than that, then a *Hiqqah*^[3] until sixty. When it is more than that, then a *Jadhah*^[4] until seventy-five. When it is more than that, then two *Bint Labūn* until ninety. When it is more than that, then two *Hiqqah* until one hundred and twenty. When it is more than one hundred and twenty, then a *Hiqqah* on every fifty, and a *Bint Labūn* on every forty. For sheep; one sheep (is due) for every forty sheep until one hundred and twenty. When it is more than that, then two sheep until two hundred. When it is more than that, then three sheep until three hundred sheep. When it is more than three hundred sheep, then a sheep on every hundred sheep. Then there is nothing until it reaches four hundred. There is no combining the (property of) individuals nor separating the collective (property) fearing *Sadaqah*. And for whatever is mixed together that two own, then they

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ عَنْ سُفْيَانَ بْنِ حُسَيْنٍ،
عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ
اللَّهِ ﷺ كَتَبَ كِتَابَ الصَّدَقَةِ فَلَمْ يُخْرِجْهُ إِلَى
عَمَالِهِ حَتَّى قُبِضَ فَفَرَنَهُ بِسَيِّئِهِ، فَلَمَّا قُبِضَ
عَمِلَ بِهِ أَبُو بَكْرٍ حَتَّى قُبِضَ، وَعُمِرَ حَتَّى
قُبِضَ، وَكَانَ فِيهِ «فِي خَمْسٍ مِنَ الْإِبِلِ شَاةٌ،
وَفِي عَشْرِ شَاتَانِ، وَفِي خَمْسِ عَشْرَةَ ثَلَاثُ
شِيَاءٍ، وَفِي عَشْرِينَ أَرْبَعُ شِيَاءٍ، وَفِي خَمْسِ
وَعِشْرِينَ بِنْتُ مَخَاضٍ إِلَى خَمْسِ وَثَلَاثِينَ،
فَإِذَا زَادَتْ فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسِ
وَأَرْبَعِينَ، فَإِذَا زَادَتْ فَفِيهَا حِقَّةٌ إِلَى سِتِّينَ،
فَإِذَا زَادَتْ فَفِيهَا جَذَعَةٌ إِلَى خَمْسِ وَسَبْعِينَ،
فَإِذَا زَادَتْ فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ، فَإِذَا
زَادَتْ فَفِيهَا حِقَّتَانِ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا
زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ خَمْسِينَ
حِقَّةٌ، وَفِي كُلِّ أَرْبَعِينَ شَاةٌ شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ،
فَإِذَا زَادَتْ فَشَاتَانِ إِلَى مِائَتَيْنِ، فَإِذَا زَادَتْ
فَثَلَاثُ شِيَاءٍ إِلَى ثَلَاثِمِائَةٍ شَاةٌ، فَإِذَا زَادَتْ
عَلَى ثَلَاثِمِائَةٍ شَاةٌ فَفِي كُلِّ مِائَةٍ شَاةٌ شَاةٌ، ثُمَّ
لَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ أَرْبَعِمِائَةٍ وَلَا يُجْمَعُ
بَيْنَ مُتَفَرِّقٍ وَلَا يَفْرَقُ بَيْنَ مُجْتَمِعٍ مَخَافَةَ
الصَّدَقَةِ.

وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ

[1] A female camel of one year.

[2] A two year old female camel.

[3] A three year old female camel.

[4] A four year old female camel.

are to refer to the total. Neither an old or defective (animal) may be taken for charity.”^[1] (*Hasan*)

Az-Zuhrī said: “When the charity collector comes, he divides the sheep into three: The choicest in one-third, the average in one third, and the worst in one third. Then the charity collector takes from the average.” And Az-Zuhrī did not mention cows.

There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, Bahz bin Ḥakīm from his father, from his grandfather; and, from Abū Dharr and Anas.

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Umar is a *Hasan Ḥadīth*. This *Ḥadīth* is acted upon according to the *Fuqahā’* in general. Yunus bin Yazīd and others reported this *Ḥadīth* from Az-Zuhrī, from Sālim, and they did not narrate it in *Marfū’* form. It was only narrated as *Marfū’* by Sufyān bin Ḥusain.

بِالسَّوِيَّةِ، وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرَمَةٌ وَلَا دَاتٌ عَيْبٍ.»

وَقَالَ الزُّهْرِيُّ: إِذَا جَاءَ الْمُصَدِّقُ فَسَمَّ الشَّاءَ أَثْلَاثًا: ثُلُثٌ خِيَارٌ، وَثُلُثٌ أَوْسَاطٌ وَثُلُثٌ شِرَارٌ، وَأَخَذَ الْمُصَدِّقُ مِنَ الْوَسْطِ. وَلَمْ يَذْكُرِ الزُّهْرِيُّ الْبَقَرَ.

وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَبَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ وَأَبِي ذَرٍّ وَأَنْسٍ. قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ، وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ عَامَّةِ الْفُقَهَاءِ، وَقَدْ رَوَى يُونُسُ بْنُ يَزِيدَ وَغَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ بِهَذَا الْحَدِيثِ وَلَمْ يَرْفَعُوهُ، وَإِنَّمَا رَفَعَهُ سُفْيَانُ بْنُ حُسَيْنٍ.

تخريج: [حسن] وأخرجه أبو داود، الزكاة، باب: في زكاة السائمة، ح: ١٥٦٨ من حديث عباد بن العوام به وصححه ابن خزيمة، ح: ٢٢٦٧ * سفیان بن حسین تابعه سليمان بن كثير (البیهقي: ٨٥/٤) والزهري سمعه من سالم كما في معرفة السنن والآثار للبيهقي: ٣/٢٢٠ * وفي الباب عن أبي بكر الصديق [البخاري، ح: ١٤٥٤] وبهز بن حكيم عن أبيه عن جده [أبو داود، ح: ١٥٧٥] وأبي ذر [أحمد: ١٧٩/٥] وأنس [المستدرک للحاکم: ١/٣٩٠-٣٩٢].

Comments:

‘Separate herds will not be combined and neither the combined herd will be separated fearing *Sadaqah / Zakāt*.’ Imām Shāfi‘ī said: ‘Fearing *Sadaqah*’ is related to both the owner and the *Zakāt* collector, because the *Zakāt* collector might fear a decrease in the amount due on the property, while the owner fears lest the due amount of *Zakāt* should increase.

[1] See *Al-Bukhārī* nos. 1450-1.

Chapter 5. What Has Been Related About *Zakāt* On Cows

(المعجم ٥) - بَابُ مَا جَاءَ فِي زَكَاةِ

الْبَقَرِ (التحفة ٥)

622. ‘Abdullāh bin Mas‘ūd narrated that the Prophet ﷺ said: “A *Tabī*^[1] or a *Tabī’ah* (is due) on thirty cows, and a *Musinnah*^[2] (is due) on every forty.” (*Da‘īf*)

There is a narration on this topic from Mu‘ādh bin Jabal.

This is how it was reported by ‘Abdus-Salām bin Ḥarb from *Khuṣaif*, and ‘Abdus-Salām is trustworthy and has a good memory.

Sharīk reported this *Hadīth* from *Khuṣaif*, from Abū ‘Ubaidah, from his father, from ‘Abdullāh, but Abū ‘Ubaidah did not hear (narrations) from his father.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الزكاة، باب صدقة البقر، ح: ١٨٠٤ من حديث عبدالسلام بن حرب به خفيف ضعيف والسند منقطع وللحديث شواهد ضعيفة عند ابن ماجه، ح: ١٨٠٣ وأبي داود، ح: ١٥٧٨ وغيرهما * وفي الباب عن معاذ بن جبل [بأني: ٦٢٣].

Comments:

Hāfiẓ Ibn Al-Mundhir said, the people of knowledge are agreed that the buffalos come under the rule of cows because a buffalo is a kind of cow as a Bactrian camel is a kind of camels.

623. Mu‘ādh bin Jabal narrated: “The Prophet ﷺ sent me to Yemen and ordered me to collect a *Tabī*’ or a *Tabī’ah* on every thirty cows, a *Musinnah* on every forty, a *Dinār* for every *Hālim*,^[3] or its equivalent of *Ma‘āfir*.^[4]”

٦٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ إِلَى الْيَمَنِ،

[1] A male cow of one year, and a *Tabī’ah* is the female of one year.

[2] A two year old female cow.

[3] “Whoever reached (the age of) discernment such that he would be judged as man, whether he had attained puberty or not, and it means taking the *Jizyah* from those who are not Muslim.” (*Tuhfat Al-Ahwadhī*).

[4] *Ma‘āfir* is the name of a tribe, and here he is referring to a garment that is named after

Abū ‘Eīsā said: This *Hadīth* is *Hasan*. Some of them reported this *Hadīth* from Sufyān, from Al-A‘mash, from Abū Wā’il, from Masrūq: “The Prophet ﷺ sent Mu‘ādh to Yemen and ordered him to take...” and this is more authentic. (*Da‘if*)

فَأَمَرَنِي أَنْ أَخَذَ مِنْ كُلِّ ثَلَاثِينَ بَقْرَةً تَيْعًا أَوْ تَيْعَةً، وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً، وَمِنْ كُلِّ حَالِمٍ دِينَارًا أَوْ عِدْلَهُ مَعَاوِرَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ.

وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ، عَنِ مَسْرُوقٍ أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَأَمَرَهُ أَنْ يَأْخُذَ وَهَذَا أَصَحُّ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الزكاة، باب: في زكاة السائمة، ح: ١٥٧٦ من حديث الأعمش به ولم أجد تصريح سماعه وقال أبو داود: رواه شعبة عن الأعمش به (ولم أجد) وللحديث شواهد ضعيفة وصححه ابن خزيمة، ح: ٢٢٦٧ وابن حبان، ح: ٧٩٤ والحاكم: ٣٩٨/١ والذهبي وغيرهم.

624. Muḥammad bin Bash-shār (Al-‘Abdī) narrated to us, Muḥammad bin Ja‘far narrated to us, from Shu‘bah, from ‘Amr bin Murrah who said: “I asked Abū ‘Ubaidah bin ‘Abdullāh: ‘Did you remember anything from ‘Abdullāh?’ He said, ‘No.’”^[1] (*Ṣaḥīḥ*)

٦٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَأَلْتُ أَبَا عُبَيْدَةَ هَلْ تَذَكَّرُ مِنْ عَبْدِ اللَّهِ شَيْئًا؟ قَالَ: لَا.

تخريج: [إسناده صحيح] .

Comments:

Some of the scholars divided *Jizyah* into two categories: A): *Jizyah* which is levied on the non-Muslims with their consent. It has no fixed amount. The ruler will decide the appropriate and affordable amount according to the circumstances. B): The second category of *Jizyah* is levied on non-Muslims after gaining victory and authority over them; its due amount is fixed. Four Dirham monthly which will make forty-eight Dirham annually are due from a well off person, two Dirham monthly which will make twenty-four Dirham annually are due from a middle class, and one Dirham monthly which will make twelve Dirham annually are due from the poor.

that tribe. See *An-Nihāyah* and *Tuḥfat Al-Aḥwadhī*.

[1] He is narrating in no. 622. The author mentioned this previously, under *Ḥadīth* no. 17.

Chapter 6. What Has Been Related About It Being Disliked To Take The Choicest Wealth For Charity

625. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ sent Mu‘ādh to Yemen and said to him: “You are going to a people from the People of the Book, so invite them to testify that none has right to be worshipped but Allāh, and that I am the Messenger of Allāh. If they comply with that, then inform them that Allāh has made five prayers obligatory upon them in a day and a night. If they comply with that, then inform them that Allāh has ordained a charity upon their wealth, which is to be taken from the rich among them and given to the poor among them. If they comply with that, then beware of their most precious wealth, and protect yourself from the supplication of the oppressed, for there is no barrier between it and Allāh.” (*Ṣaḥīḥ*)

There is a similar narration on this from Aṣ-Ṣunābiḥī.

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Abū Ma‘bad’s (one of the narrators) name, the freed slave of Ibn ‘Abbās, is *Nāfidh*.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب الدعاء إلى الشهادتين وشرائع الإسلام، ح: ١٩ عن أبي كريب والبخاري، ح: ١٣٩٥ من حديث زكريا بن إسحاق به * وفي الباب عن الصنابحي (الصنابحي بن الأعسر) [أحمد: ٤/٣٤٩].

Comments:

According to the majority biographers, Mu‘ādh bin Jabal was appointed a judge and governor of Yemen in 9th year of Hijrah/Emigration. Imām Al-

(المعجم ٦) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
أَخْذِ خِيَارِ الْمَالِ فِي الصَّدَقَةِ (التحفة ٦)

٦٢٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ:
حَدَّثَنَا زَكْرِيَّا بْنُ إِسْحَاقَ الْمَكِّيُّ: حَدَّثَنَا يَحْيَى
ابْنُ عَبْدِ اللَّهِ بْنِ صَفِيٍّ عَنْ أَبِي مَعْبُدٍ، عَنِ
ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مُعَاذًا إِلَى
الْيَمَنِ فَقَالَ لَهُ: «إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ
فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي
رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ فَأَعْلِمُهُمْ
أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي
الْيَوْمِ وَاللَّيْلَةِ، فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ فَأَعْلِمُهُمْ
أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةَ أَمْوَالِهِمْ تُؤْخَذُ
مِنْ أَعْيَانِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ
أَطَاعُوا لِدَلِّكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَأَتَّقِ
دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ
حِجَابٌ».

وفي البابِ عَنِ الصَّنَابِحِيِّ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ. وَأَبُو مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ
اسْمُهُ نَافِذٌ.

Bukhāri and some other people of knowledge hold that he was sent in the 10th year of Hijrah. Nevertheless, sending him to Yemen, the Prophet ﷺ told him this wise manner of calling and inviting to Islam.

Chapter 7. What Has Been Related About Charity Due On Plants, Fruits And Grains

(المعجم ٧) - بَابُ مَا جَاءَ فِي صَدَقَةِ الزَّرْعِ وَالشَّمْرِ وَالْحُبُوبِ (التحفة ٧)

626. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “There is no charity due on less than five camels, and there is no charity due on what is less than five *Uqiyah* (of silver), and there is no charity due on what is less than five *Wasaq*.” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah, Ibn ‘Umar, Jābir, and ‘Abdullāh bin ‘Amr.

٦٢٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ دَوْدٍ صَدَقَةٌ وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَجَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

تخريج: متفق عليه، وأخرجه البخاري، الزكاة، باب زكاة الورق، ح: ١٤٤٧ ومسلم، الزكاة، ح: ٩٧٩ من حديث عمرو بن يحيى به * وفي الباب عن أبي هريرة [أحمد: ٤٠٢/٢] وابن عمر [أحمد: ٩٢/٢] وجابر [مسلم، ح: ٩٨٠] عبدالله بن عمرو [الدارقطني: ٩٣/٢].

627. (Another chain of narration that) Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said (similar to *Hadīth* no. 626). (*Ṣaḥīḥ*)

Abū ‘Eisā said: The *Hadīth* of Abū Sa‘eed is a *Ḥasan Ṣaḥīḥ Hadīth*. It has been reported from him through other routes also. This is acted upon according to the people of knowledge, (they say) that there is no charity due on what is less than five *Wasaq* and a *Wasaq* is sixty *Ṣā’s*, so five *Wasaq* is three hundred *Ṣā’*. The *Ṣā’* of the Prophet ﷺ was five and one-third

٦٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ وَشُعْبَةُ وَمَالِكُ بْنُ أَنَسٍ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ، عَنْ عَمْرِو بْنِ يَحْيَى.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنْهُ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنْ لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ. وَالْوَسْقُ

Raṭl, and the *Ṣā'* of the people of Al-Kūfah is eight *Raṭl*. There is no charity due on what is less than five *Uqiyah* and an *Uqiyah* is forty Dirham, so five *Uqiyah* is two hundred Dirham. There is no charity due on what is less than five camels, so when the amount reaches twenty-five, then one *Bint Makhād* is due, and when it is less than twenty-five camels, then for every five camels a sheep is due.

سِتُونَ صَاعًا، وَخَمْسَةُ أَوْسُقٍ ثَلَاثُمِائَةَ صَاعٍ، وَصَاعُ النَّبِيِّ ﷺ خَمْسَةُ أَرْطَالٍ وَثَلَاثُ، وَصَاعُ أَهْلِ الْكُوفَةِ ثَمَانِيَةُ أَرْطَالٍ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ، وَالْأَوْقِيَّةُ أَرْبَعُونَ دِرْهَمًا وَخَمْسُ أَوْاقٍ مِائَتَا دِرْهَمٍ. وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ يَعْنِي لَيْسَ فِيمَا دُونَ خَمْسِ مِنَ الْإِبِلِ صَدَقَةٌ، فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ مِنَ الْإِبِلِ فِيهَا ابْنَةُ مَخَاضٍ، وَفِيمَا دُونَ خَمْسِ وَعِشْرِينَ مِنَ الْإِبِلِ فِي كُلِّ خَمْسٍ مِنَ الْإِبِلِ شَاةٌ.

تخریج: وأخرجه البخاري من حديث مالك به، انظر الحديث السابق.

Comments:

Dhauḍ means camels and *Uqiyah* is used for Dirham; the detail of their *Zakāt* has already been mentioned. Here the objective of this *Hadīth* is to explain the issue of *Zakāt* levied on agricultural produce, like: grains and fruits.

Chapter 8. What Has Been Related About: There Is No Charity Due On Horses And Slaves

(المعجم ٨) - بَابُ مَا جَاءَ لَيْسَ فِي الْخَيْلِ وَالرَّقِيقِ صَدَقَةٌ (التحفة ٨)

628. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There is no charity due on a Muslim for his horse nor his slave." (*Ṣaḥīh*)

٦٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ وَمَحْمُودُ بْنُ غِيْلَانَ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ وَشُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى الْمُسْلِمِ، فِي فَرَسِهِ وَلَا فِي عَبْدِهِ صَدَقَةٌ». وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَلِيٍّ. قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

There are narrations on this topic from ‘Abdullāh bin ‘Amr and ‘Alī.

Abū ‘Eīsā said: The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Hadīth*.

This is acted upon according to the people of knowledge, there is no charity due on a grazing horse, nor is charity due on a slave which they use as a servant, unless they

are for trade, if they are for trade then *Zakāt* is due on their price when the *Hawl*^[1] is fulfilled for them.

وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ لَيْسَ فِي
الْخَيْلِ السَّائِمَةِ صَدَقَةٌ، وَلَا فِي الرَّيْقِيِّ إِذَا
كَانُوا لِلْخِدْمَةِ صَدَقَةٌ، إِلَّا أَنْ يَكُونُوا
لِلتَّجَارَةِ، فَإِذَا كَانُوا لِلتَّجَارَةِ فَفِي أَثْمَانِهِمْ
الزَّكَاةُ إِذَا حَالَ عَلَيْهَا الْحَوْلُ.

تخریج: متفق عليه، وأخرجه البخاري، الزكاة، باب: ليس على المسلم في فرسه صدقة، ح: ١٤٦٣ من حديث شعبة ومسلم، الزكاة، باب: لا زكاة على المسلم في عبده وفرسه، ح: ٩٨٢ من حديث عبدالله بن دينار به * وفي الباب عن عبدالله بن عمرو [أبو عبيد في كتاب الأموال، ص: ٥٦٣، ح: ١٣٥٧] وعلي [تقدم: ٦٢٠].

Comments:

Three *A'immah* hold the opinion in the light of this *Hadīth* that the horses are not subject to *Zakāt* if they are not for trade, and if they are for trade, then according to the four *A'immah*, they are subject to *Zakāt*; Imām Abū Yūsuf and Imām Muḥammad are also agreed with the majority. Imām Abū Ḥanīfah says, the horses for breeding purposes are subject to *Zakāt*, but the opinion of the majority is more accurate. (*Mir'āt*: 2/44)

Chapter 9. What Has Been Related About *Zakāt* On Honey

(المعجم ٩) - بَابُ مَا جَاءَ فِي زَكَاةِ
الْعَسَلِ (التحفة ٩)

629. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "A *Ziqq*^[2] is due for every ten *Ziqq* of honey." (*Hasan*)

There are narrations on this topic from Abū Hurairah, Abū Sayārah Al-Muta'ī, and 'Abdullāh bin 'Amr.

Abū 'Eisā said: The chain for the *Hadīth* of Ibn 'Umar has one person in it who has been criticized, and there is not much from the Prophet ﷺ on this topic that is correct.

٦٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى
الْيَسَابُورِيُّ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ التَّنِيسِيُّ
عَنْ صَدَقَةَ بْنِ عَبْدِ اللَّهِ، عَنْ مُوسَى بْنِ يَسَارٍ،
عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «فِي الْعَسَلِ فِي كُلِّ عَشْرَةِ أَرْقُ، زَقٌّ».
وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَيَّارَةَ
الْمُنَعِيِّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.
قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ فِي إِسْنَادِهِ
مَقَالٌ. وَلَا يَصِحُّ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْبَابِ

[1] One lunar year.

[2] "It is a vessel made of (animal) skin in which fat and honey are stored." *Tuhfat Al-Aḥwadhī*.

However, this *Hadīth* is acted upon according to most of the people of knowledge. It is the view of Aḥmad and Iṣḥāq. Some of the people of knowledge say that there is nothing due on honey.

[And Ṣadaqaḥ bin ‘Abdullāh (one of the narrators) does not have a good memory, and Ṣadaqaḥ bin ‘Abdullāh has been contradicted in narrating this *Hadīth* from Nāfi’].

كَبِيرُ شَيْءٍ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ. وَيهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ لَيْسَ فِي الْعَسَلِ شَيْءٌ.
[وَصَدَقَهُ بَنُ عَبْدِ اللَّهِ لَيْسَ بِحَافِظٍ، وَقَدْ حُوْلِفَ صَدَقَةَ بَنُ عَبْدِ اللَّهِ فِي رِوَايَةِ هَذَا الْحَدِيثِ عَنْ نَافِعٍ].

تخریج: [حسن] وأخرجه البيهقي: ١٢٦/٤ من حديث محمد بن يحيى به وقال: "تفرد به هكذا صدقة بن عبدالله السمين وهو ضعيف، قد ضعفه أحمد بن حنبل ويحيى بن معين وغيرهما" وللحديث شواهد عند ابن ماجه، ح: ١٨٢٤ وأبي داود، ح: ١٦٠٠ وغيرهما * وفي الباب عن أبي هريرة [البيهقي: ١٢٦/٤] وأبي سياره المتعي [ابن ماجه، ح: ١٨٢٣] وعبدالله بن عمرو [ابن ماجه، ح: ١٨٢٤ وأبو داود، ح: ١٦٠٢].

630. ‘Ubaidullāh bin ‘Umar narrated that Nāfi’ said: “‘Umar bin ‘Abdul-‘Azīz asked me about charity due on honey, so I said to him: ‘We do not have honey that we could give charity from, but Al-Mughirah bin Ḥakīm informed us that he (ﷺ) said: ‘There is no charity due on honey.’ So ‘Umar said: ‘That is fair enough for me.’ So he wrote to the people that it be lifted, meaning (the duty of paying it) from them.” (*Sahīh*)

٦٣٠ - [حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ قَالَ: سَأَلَنِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ صَدَقَةِ الْعَسَلِ قَالَ: قُلْتُ: مَا عِنْدَنَا عَسَلٌ تَتَصَدَّقُ مِنْهُ وَلَكِنْ أَخْبَرَنَا الْمُغِيرَةُ بْنُ حَكِيمٍ أَنَّهُ قَالَ: لَيْسَ فِي الْعَسَلِ صَدَقَةٌ، فَقَالَ عُمَرُ: عَدَلٌ مَرْضِيٌّ فَكَتَبَ إِلَى النَّاسِ أَنْ تُوَضَعَ. يَعْنِي عَنْهُمْ].

تخریج: [إسناده صحيح] وأخرجه ابن أبي شيبة: ١٤٢/٣، ح: ١٠٠٥٦ وعبدالرزاق، ح: ٦٩٦٥، ٦٩٦٦ من حديث عبيدالله بن عمر به.

Comments:

Imām Ibn Al-Mundhir stated that according to the majority the *Zakāt* is not levied on honey, Imām Mālik, Ash-Shāfi’i and Ath-Thawri also hold the same opinion. In the view of Imām Aḥmad and Iṣḥāq one tenth is due on honey as *Zakāt*. (*Tuḥfat Al-Aḥwadhī*: 3/8)

Chapter 10. What Has Been Related About: There Is No *Zakāt* On Acquired Wealth Until The *Hawl* Has Passed

631. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Whoever acquires wealth, then there is no *Zakāt* on it until the *Hawl* has passed (while it is in his possession).” (*Da‘īf*)

(المعجم ١٠) - بَابُ مَا جَاءَ لَا زَكَاةَ عَلَى الْمَالِ الْمُسْتَفَادِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ (التحفة ١٠)

٦٣١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا هَارُونَ بْنُ صَالِحِ الطَّلْحِيِّ [الْمَدَنِيِّ].

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَفَادَ مَالًا فَلَا زَكَاةَ عَلَيْهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ [عِنْدَ رَبِّهِ]».

وَفِي الْبَابِ عَنْ سَرَاءَ بِنْتِ نَبْهَانَ [الْعَنَوِيَّةِ].

تخريج: [إسناده ضعيف] وأخرجه البغوي في شرح السنة، ح: ١٥٧٦ من حديث الترمذي به وللحديث شواهد ضعيفة عند أبي داود، ح: ١٥٧٣ وابن ماجه، ح: ١٧٩٢ وغيرهما * وفي الباب عن سراء بنت نبهان [لعله يشير إلى حديث الطبراني في الكبير: ٣٠٨/٢٤، ح: ٧٧٨].

632. Ibn ‘Umar said: “Whoever acquires wealth, then there is no *Zakāt* on it until the *Hawl* has passed while it is in his possession.” (Abū ‘Eīsā said:) This is more correct than the (previous) *Hadīth* of ‘Abdur-Raḥmān bin Zaid bin Aslam.

Abū ‘Eīsā said: It was reported by Ayyūb, ‘Ubaidullāh [bin ‘Umar] and others, from Nāfi‘, from Ibn ‘Umar in *Mawqūf* form. ‘Abdur-Raḥmān bin Zaid bin Aslam is weak in *Hadīth*, Aḥmad bin Ḥanbal, ‘Alī bin Al-Madīnī and others among the scholars of *Hadīth* graded him weak. (And he) has many mistakes.

٦٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَنْ اسْتَفَادَ مَالًا فَلَا زَكَاةَ فِيهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ عِنْدَ رَبِّهِ.

[قَالَ أَبُو عِيْسَى]: وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ أَسْلَمَ.

قَالَ أَبُو عِيْسَى: وَرَوَاهُ أَيُّوبُ وَعُبَيْدُ اللَّهِ [ابْنُ عُمَرَ] وَغَيْرُ وَاحِدٍ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ مَوْقُوفًا. وَعَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ ضَعِيفٌ فِي الْحَدِيثِ، ضَعَّفَهُ أَحْمَدُ بْنُ حَنْبَلٍ وَعَلِيُّ بْنُ الْمَدِينِيِّ وَغَيْرُهُمَا مِنْ أَهْلِ الْحَدِيثِ، وَهُوَ كَثِيرُ الْعَلَطِ.

It has been reported from more than one of the Companions of the Prophet ﷺ that there is no *Zakāt* on acquired wealth until the *Hawl* passes on it. This is the saying of Mālik bin Anas, Ash-Shāfi'ī, Aḥmad bin Ḥanbal, and Ishāq.

Some of the people of knowledge said that when one has wealth upon which *Zakāt* is due, then the *Zakāt* is required, but if he does not have any wealth besides what was acquired – and it is of the type that *Zakāt* is paid on – then he is not required to pay *Zakāt* on the acquired wealth until the *Hawl* has passed on it. But if he acquired wealth before the *Hawl* passed, then he is to pay *Zakāt* on the acquired wealth, along with the wealth that *Zakāt* is required on that he already has. This is the saying of Sufyān Ath-Thawrī and the people of Al-Kūfah.

وَقَدْ رُوِيَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ لَا زَكَاةَ فِي الْمَالِ الْمُسْتَقَادِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ. وَبِهِ يَقُولُ مَالِكُ بْنُ أَنَسٍ وَالشَّافِعِيُّ وَأَحْمَدُ بْنُ حَنْبَلٍ وَإِسْحَاقُ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا كَانَ عِنْدَهُ مَالٌ تَجِبُ فِيهِ الزَّكَاةُ فَفِيهِ الزَّكَاةُ وَإِنْ لَمْ يَكُنْ عِنْدَهُ سِوَى الْمَالِ الْمُسْتَقَادِ - مَالٌ تَجِبُ فِيهِ الزَّكَاةُ - لَمْ يَجِبْ عَلَيْهِ فِي الْمَالِ الْمُسْتَقَادِ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ، فَإِنْ اسْتَقَادَ مَالًا قَبْلَ أَنْ يَحُولَ عَلَيْهِ الْحَوْلُ فَإِنَّهُ يُرَكَّبُ الْمَالُ الْمُسْتَقَادَ مَعَ مَالِهِ الَّذِي وَجِبَتْ فِيهِ الزَّكَاةُ. وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَأَهْلُ الْكُوفَةِ.

تخريج: [إسناده صحيح] وأخرجه عبدالرزاق، ح: ٧٠٣١ من حديث أيوب به وهو في الموطأ: ٢٤٦/١ بلفظ: "لا تجب في مال زكاة حتى يحول عليه الحول" وإسناده صحيح جليل وصححه الدارقطني والبيهقي.

Comments:

Wealth gained during the year (like: gifts, inheritance etc.) is called 'Gained Wealth'. According to Imām Abū Ḥanifah, this type of wealth will be calculated along with the person's own previous wealth, and both together will be subject to *Zakāt*. It looks true that if the previous wealth does not reach the amount subject to *Zakāt* (*Nisāb*) while the gained wealth reaches the *Nisāb*, or the gained wealth reaches the *Nisāb* by adding it to the pre-owned wealth, thus both will be combined and will be subject to *Zakāt*. If both, individually, reach the *Nisāb*, then they will have separate years. See for details *Mir'āt*: 2/21-22.

Chapter 11. What Has Been Related About: There Is No *Jizyah* Required From The Muslims

633. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Two *Qiblahs* in one land are of no benefit, and there is no *Jizyah* upon the Muslims.” (*Da‘if*)

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الخراج والفيء والإمارة، باب: في الذمي الذي يسلم في بعض السنة هل عليه جزية؟، ح: ٣٠٥٣ من حديث جرير ابن عبد الحميد مختصراً، قابوس ضعيف وضعفه الجمهور.

Comments:

‘Allāmah Taur Bishtī said, two religions cannot function together equally in the same land. No Muslim should be disgraced and humiliated in the country of disbelievers, and a disbeliever cannot live in an Islamic country without paying the *Jizyah* and neither is he allowed to preach and propagate his religion openly.

634. (A similar narration as no. 633). (*Da‘if*)

There are narrations on this topic from Sa‘eed bin Zaid and the grandfather of Ḥarb bin ‘Ubaidullāh Ath-Thaqafi.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Abbās was reported from Qābūs bin Abī Zibyan, from his father, from the Prophet ﷺ in *Mursal* form.

This is acted upon according to the people of knowledge in general, that the Christian, when he accepts Islām, then the *Jizyah* is removed from his neck.^[1] As for the saying of the Prophet ﷺ:

(المعجم ١١) - بَابُ مَا جَاءَ لَيْسَ عَلَى الْمُسْلِمِينَ جِزْيَةٌ (التحفة ١١)

٦٣٣ - حَدَّثَنَا يَحْيَى بْنُ أَكْثَمَ: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسِ بْنِ أَبِي ظَبْيَانَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصْلُحُ فِئْتَانِ فِي أَرْضٍ وَاحِدَةٍ، وَلَيْسَ عَلَى الْمُسْلِمِينَ جِزْيَةٌ».

٦٣٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

وَفِي الْبَابِ عَنْ سَعِيدِ بْنِ زَيْدٍ وَجَدِّ حَرْبِ ابْنِ عُبَيْدِ اللَّهِ الثَّقَفِيِّ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ قَدْ رَوَاهُ عَنْ قَابُوسِ بْنِ أَبِي ظَبْيَانَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ أَنَّ النَّصْرَانِيَّ إِذَا أَسْلَمَ وَضِعَتْ عَنْهُ جِزْيَةُ رَقَبَتِهِ. وَقَوْلُ النَّبِيِّ ﷺ: «لَيْسَ عَلَى الْمُسْلِمِينَ جِزْيَةٌ عُشُورٌ» إِنَّمَا يَعْنِي بِهِ جِزْيَةَ الرَّقَبَةِ. وَفِي

[1] Meaning the individual does not have to pay the *Jizyah*, but that does not necessarily refer to taxes on his land.

“There is no ‘*Ushūr Jizyah* taken from the Muslims,” it only refers to the individual *Jizyah*, and there is a *Hadīth* that explains this, where he (ﷺ) said: “The ‘*Ushūr* is only required from the Jews and Christians, there is no ‘*Ushūr* required from the Muslims.”

الْحَدِيثِ مَا يُفَسِّرُ هَذَا حَيْثُ قَالَ: «إِنَّمَا الْعُشُورُ عَلَى الْيَهُودِ وَالنَّصَارَى، وَلَيْسَ عَلَى الْمُسْلِمِينَ عُشُورٌ».

تخريج: [إسناده ضعيف] انظر الحديث السابق * وفي الباب عن سعيد بن زيد [أحمد: ١/ ١٩٠] وجد حرب بن عبيد الله الثقفي [أبو داود، ح: ٣٠٤٦] وللحديث "ليس على المسلمين جزية عشور" شواهد.

Comments:

Some people of knowledge meant by ‘*Ushūr*’ ten percent of the trading merchandise; meaning that the trading commodities of the Jews and Christians are subject to ten percent levy; as for the Muslims, because they pay *Zakāt* on the trading commodities, so their trading merchandise are not subject to ten percent levy. [*Tuhfat Al-Ahwadhī*: 3/10]

Chapter 12. What Has Been Related About *Zakāt* On Jewelry

635. ‘Amr bin Al-Hārith bin Al-Muṣṭaliq narrated from the nephew of Zainab, the wife of ‘Abdullāh (Ibn Mas‘ūd) who said: “The Messenger of Allāh ﷺ delivered a sermon to us, and said: ‘O you women! Give charity, even if it is from your jewelry, for indeed you will make up most of the people of Hell on the Day of Judgement.’” (*Ṣaḥīḥ*)

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح: ٩٢٠٠ عن هناد بن السري وغيره به مطولاً وصححه ابن حبان (الإحسان): ٤٢٣٤ * أبو معاوية صرح بالسماع وانظر الحديث الآتي.

636. ‘Amr bin Al-Hārith, the nephew of Zainab, the wife of ‘Abdullāh, narrated that Zainab, the wife of ‘Abdullāh narrated similarly from the Prophet ﷺ. (*Ṣaḥīḥ*)

(المعجم ١٢) - بَابُ مَا جَاءَ فِي زَكَاةِ الْحُلِيِّ (التحفة ١٢)

٦٣٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ الْمُصْطَلِقِ، عَنِ ابْنِ أَخِي زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ [ابْنِ مَسْعُودٍ] قَالَتْ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ فَإِنَّكُنَّ أَكْثَرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ».

٦٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَمْرِو بْنِ الْحَارِثِ ابْنِ أَخِي زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ، عَنْ

(Abū ‘Eisā said:) This is more correct than the (previous) narration of Abū Mu‘āwiyah. Abū Mu‘āwiyah was confused in his narration, he said: “(From) ‘Amr bin Al-Hārith, from the nephew of Zainab” but what is correct is that it is from ‘Amr bin Al-Hārith, the nephew of Zainab. It has also been reported from ‘Amr bin Shu‘aib, from his father, from his grandfather, from the Prophet ﷺ that he accepted jewelry for *Zakāt*, but there is some disparagement related to the chain.

The people of knowledge differ over that, some of the people of knowledge among the Companions of the Prophet ﷺ, and the *Tābi‘īn* thought that *Zakāt* was due on jewelry that was gold or silver.

This is the view of Sufyān Ath-Thawrī and ‘Abdullāh bin Al-Mubārak. Some of the Companions of the Prophet ﷺ, among them Ibn ‘Umar, ‘Āishah, Jābir bin ‘Abdullāh and Anas bin Mālik said: “There is no *Zakāt* due on jewelry.” That was reported from some of the *Fuqahā’* among the *Tābi‘īn*. This is the view of Mālik bin Anas, Ash-Shāfi‘ī, Aḥmad, and Ishāq.

زَيْنَبُ امْرَأَةَ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
[قَالَ أَبُو عَيْسَى:] وَهَذَا أَصَحُّ مِنْ حَدِيثِ
أَبِي مُعَاوِيَةَ.

وَأَبُو مُعَاوِيَةَ وَهَمَّ فِي حَدِيثِهِ فَقَالَ: [عَنْ] عَمْرٍو بْنِ الْحَارِثِ، عَنِ ابْنِ أَخِي زَيْنَبَ. وَالصَّحِيحُ إِنَّمَا هُوَ [عَنْ] عَمْرٍو بْنِ الْحَارِثِ ابْنِ أَخِي زَيْنَبَ. وَقَدْ رُوِيَ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ رَأَى فِي الْحُلِيِّ زَكَاةً. وَفِي إِسْنَادِهِ مَقَالٌ.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي ذَلِكَ، فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ فِي الْحُلِيِّ زَكَاةً مَا كَانَ مِنْهُ ذَهَبٌ وَفِضَّةٌ.

وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ. وَقَالَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ ابْنُ عُمَرَ وَعَائِشَةُ وَجَابِرُ بْنُ عَبْدِ اللَّهِ وَأَنْسُ بْنُ مَالِكٍ: لَيْسَ فِي الْحُلِيِّ زَكَاةٌ. وَهَكَذَا رُوِيَ عَنْ بَعْضِ فُقَهَاءِ التَّابِعِينَ. وَبِهِ يَقُولُ مَالِكُ بْنُ أَنَسٍ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

تخريج: متفق عليه، وأخرجه البخاري، الزكاة، باب الزكاة على الزوج والأيتام في الحجر، ح: ١٤٦٦ ومسلم، الزكاة، باب فضل النفقة والصدقة على الأقرين... إلخ، ح: ١٠٠٠ من حديث الأعمش به * حديث عمرو بن شعيب عن أبيه عن جده، ولعله الحديث الآتي: ٦٣٧ وهو حديث حسن.

Comments:

In the light of evidence, the opinion of those who are in favor of *Zakāt* on jewelry is correct, provided the jewelry is equal or more than the *Nisāb*.
(*Subulus-Salām*: 2/192, *Mir‘āt*: 3/81)

637. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that two women came to the Messenger of Allāh ﷺ, and they each had a bracelet of gold on their forearms. So he said to them: “Have you paid their *Zakāt*?” They said, “No.” The Messenger of Allāh ﷺ said to them: “Would you like for Allāh to fashion them into two bracelets of Fire?” They said, “No.” He said: “Then pay its *Zakāt*.” (*Hasan*)

Abū ‘Eisā said: This *Hadīth* was also reported like this by Al-Muthanna bin Aṣ-Ṣabbāḥ from ‘Amr bin Shu‘aib. Al-Muthanna bin Aṣ-Ṣabbāḥ and Ibn Lahī‘ah (narrators in the chain of this *Hadīth* are weak in *Hadīth*, and there is nothing correct on this chapter from the Prophet ﷺ).

٦٣٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ امْرَأَتَيْنِ أَتَتَا رَسُولَ اللَّهِ ﷺ وَفِي أَيْدِيهِمَا سِوَارَانِ مِنْ ذَهَبٍ، فَقَالَ لَهُمَا: «أَتُودَيَانِ زَكَاتَهُ؟» قَالَتَا: لَا، قَالَ: فَقَالَ لَهُمَا رَسُولُ اللَّهِ ﷺ: «أَتُحِبَّانِ أَنْ يُسَوِّرَكُمَا اللَّهُ بِسِوَارَيْنِ مِنْ نَارٍ؟» قَالَتَا: لَا، قَالَ: «فَأَدَيَا زَكَاتَهُ».

قَالَ أَبُو عِيسَى: وَهَذَا حَدِيثٌ قَدْ رَوَاهُ الْمُتَنَّى بْنُ الصَّبَّاحِ عَنْ عَمْرِو بْنِ شُعَيْبٍ نَحْوَ هَذَا. وَالْمُتَنَّى بْنُ الصَّبَّاحِ وَابْنُ لَهَيْعَةَ يُضَعَّفَانِ فِي الْحَدِيثِ وَلَا يَصِحُّ فِي هَذَا الْبَابِ، عَنِ النَّبِيِّ ﷺ شَيْءٌ.

تخريج: [حسن] وأخرجه أبو داود، الزكاة، باب الكنز ما هو؟ وزكاة الحلبي، ح: ١٥٦٣ من طريق آخر عن عمرو بن شعيب به وصححه ابن القطان الفاسي * ابن لهيعة تابعه حسين المعلم.

Comments:

The scholars did not accept this view of Imām At-Tirmidhī that there is no authentic *Hadīth* regarding this issue; as there are some authentic *Aḥādīth*.

Chapter 13. What Has Been Related About *Zakāt* On Greens (Produce)

638. ‘Eisā bin Ṭalḥah narrated that Mu‘ādh had written to the Prophet ﷺ to ask him about greens – which is “herbs” – so he (ﷺ) said, “There is nothing due on them.” (*Da‘īf*)

Abū ‘Eisā said: The chain for this *Hadīth* is not *Ṣaḥīḥ*, Nothing

(المعجم ١٣) - مَا جَاءَ فِي زَكَاةِ
الْخَضْرَاوَاتِ (التحفة ١٣)

٦٣٨ - حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ الْحَسَنِ [بْنِ عُمَارَةَ]، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُبَيْدٍ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ مُعَاذٍ أَنَّهُ كَتَبَ إِلَى النَّبِيِّ ﷺ يَسْأَلُهُ، عَنِ الْخَضْرَاوَاتِ وَهِيَ الْبُقُولُ، فَقَالَ: «لَيْسَ فِيهَا شَيْءٌ».

authentic is reported from the Prophet ﷺ on this topic. This was only reported from Mūsā bin Ṭalḥah, from the Prophet ﷺ in *Mursal* form. This is acted upon according to the people of knowledge, in that there is no charity due on greens.

Abū 'Eisā said: Al-Ḥasan (one of the narrators) is Ibn 'Ummārah, and he is weak according to the people of *Ḥadīth*. Shu'bah and others considered him weak, and he was abandoned by 'Abdullāh bin Al-Mubārak.

تخريج: [إسناده ضعيف] وللحديث شواهد ضعيفة عند الدارقطني: ٩٧/٢ وغيره.

Comments:

Three *A'imma* and two disciples of Imām Abū Ḥanīfah hold the opinion that *Zakāt* is not levied on vegetables and this is the authentic view, because they cannot be preserved by storing.

Chapter 14. What Has Been Related About Charity On What Is Watered By Rivers Or Otherwise

639. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "For what is watered by the heavens and streams, the *'Ushr* is due, and for what is watered by irrigation,^[1] half of the *'Ushr*." (*Ḥasan*)

(He said:) There are narrations on this topic from Anas bin Mālik, Ibn 'Umar, and Jābir.

Abū 'Eisā said: This *Ḥadīth* was narrated in *Mursal* form by Bukair

قَالَ أَبُو عِيسَى: إِسْنَادُ هَذَا الْحَدِيثِ لَيْسَ بِصَحِيحٍ، وَلَيْسَ يَصِحُّ فِي هَذَا الْبَابِ عَنِ النَّبِيِّ ﷺ شَيْءٌ، وَإِنَّمَا يُرَوَّى هَذَا عَنْ مُوسَى ابْنَ طَلْحَةَ، عَنِ النَّبِيِّ ﷺ مُرْسَلًا. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ لَيْسَ فِي الْحَضْرَاوَاتِ صَدَقَةٌ.

قَالَ أَبُو عِيسَى: وَالْحَسَنُ هُوَ ابْنُ عُمَارَةَ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ، ضَعَّفَهُ شُعْبَةُ وَغَيْرُهُ وَتَرَكَهُ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ.

(المعجم ١٤) - بَابُ مَا جَاءَ فِي الصَّدَقَةِ
فِيَمَا يُسْقَى بِالْأَنْهَارِ وَغَيْرِهِ (التحفة ١٤)

٦٣٩ - حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا عَاصِمُ بْنُ عَبْدِ الْعَزِيزِ [مَدَنِيٌّ]: حَدَّثَنَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ وَبُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِيَمَا سَقَّتِ السَّمَاءُ وَالْعِيُونُ الْعُشْرُ، وَفِيَمَا سَقَّتِ بِالنَّضْحِ نِصْفُ الْعُشْرِ».

[1] This refers to whatever people provide water for by their own labor, or use of camels and the like, linguistically, it is not restricted to land or crops as some have mistakenly interpreted it. See *Tuhfat Al-Ahwadhī* and *Fath Al-Bārī* (no. 1483)

bin ‘Abdullāh Al-Ashajj, from Sulaimān bin Yasār and Busr bin Sa‘eed from the Prophet ﷺ, and it is as if this narration is more correct. The *Hadīth* of Ibn ‘Umar on this topic from the Prophet ﷺ is authentic, and it is acted upon according to the *Fuqahā’* in general.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ
وَابْنِ عُمَرَ وَجَابِرٍ.

قَالَ أَبُو عِيسَى: وَقَدْ رُوِيَ هَذَا الْحَدِيثُ
عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ، وَعَنْ
سُلَيْمَانَ بْنِ يَسَارٍ وَبُسْرِ بْنِ سَعِيدٍ عَنِ النَّبِيِّ
ﷺ مُرْسَلًا. وَكَأَنَّ هَذَا الْحَدِيثَ أَصَحُّ. وَقَدْ
صَحَّ حَدِيثُ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ فِي هَذَا
الْبَابِ وَعَلَيْهِ الْعَمَلُ عِنْدَ عَامَّةِ الْمُفْقَهَاءِ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزكاة، باب صدقة الزروع والثمار، ح: ١٨١٦
من حديث أبي موسى إسحاق بن موسى الأنصاري به * وفي الباب عن أنس بن مالك [ابن النجار
كما في تحفة الأحوذى: ١٣/٢] وابن عمر [يأتي: ٦٤٠] وجابر [مسلم، ح: ٩٨١].

Comments:

It is proven with *Hadīth* that a produce irrigated by natural water (i.e. rain, under ground moisture, etc.) is subject to ten percent levy, because it is less expensive and does not require much hard work and labour. Canal irrigation system for which the government charges revenue is an artificial irrigation system, twenty percent *Zakāt* is levied on the produce by this system.

640. Sālim narrated from his father that the Messenger of Allāh ﷺ instituted the *‘Ushr* for what was watered by the heavens and streams, or through natural channels, and half of the *‘Ushr* for what is watered by irrigation. (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٦٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا
سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا ابْنُ وَهَبٍ:
حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ
سَالِمٍ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ سَنَّ
فِيمَا سَقَّتِ السَّمَاءُ وَالْعُيُونُ أَوْ كَانَ عَثْرِيًّا
الْعُشْرُ، وَفِيمَا سَقَّتِي بِالنَّضْحِ نِصْفَ الْعُشْرِ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: وأخرجه البخاري، الزكاة، باب العشر فيما يسقى من ماء السماء والماء الجاري،
ح: ١٤٨٣ من حديث سعيد بن أبي مریم به.

Comments:

‘Atharī is a land watered by underground moisture, the crops cultivated in such lands are not required to be watered as it gets the underground water-moisture and flourishes for harvest.

Chapter 15. What Has Been Related About *Zakāt* On The Orphan's Wealth

641. ‘Amr bin Shu‘aib narrated from his father, from his grandfather that the Prophet ﷺ addressed the people and said: “As for one who is the guardian of an orphan who has wealth, then let him do business with it and not leave it until it becomes consumed by charity.” (*Da‘if*)

Abū ‘Eisā said: This *Hadīth* was only reported through this route, and there is some criticism of its chain because Al-Muthanna bin Aṣ-Ṣabbāh was considered weak in *Hadīth*. Some of them reported this *Hadīth* from ‘Amr bin Shu‘aib that ‘Umar bin Al-Khattāb, mentioned this *Hadīth*.

The people of knowledge differ over this topic. More than one of the Companions of the Prophet ﷺ held the view that there was *Zakāt* due on the wealth of the orphan. Among them are ‘Umar, ‘Alī, ‘Āishah, and Ibn ‘Umar. This is the saying of Mālik, Ash-Shāfi‘ī, Aḥmad and Ishāq.

A group of the people of knowledge said that there is no *Zakāt* on the orphan's wealth. This is the view of Sufyān Ath-Thawrī and ‘Abdullāh bin Al-Mubārak.

‘Amr bin Shu‘aib is Ibn Muḥammad bin ‘Abdullāh bin ‘Amr bin Al-‘Āṣ. Shu‘aib heard from his grandfather ‘Abdullāh bin ‘Amr. Yaḥya bin Sa‘eed criticized the narrations of ‘Amr bin Shu‘aib

(المعجم ١٥) - بَابُ مَا جَاءَ فِي زَكَاةِ
مَالِ الْيَتِيمِ (التحفة ١٥)

٦٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا الْوَلِيدُ بْنُ
مُسْلِمٍ عَنِ الْمُتَمِّى بْنِ الصَّبَّاحِ، عَنْ عَمْرِو بْنِ
شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ
خَطَبَ النَّاسَ فَقَالَ: «أَلَا مَنْ وَلِيَ يَتِيمًا لَهُ
مَالٌ فَلْيَتَّجِرْ فِيهِ وَلَا يَتْرُكْهُ حَتَّى تَأْكُلَهُ
الصَّدَقَةُ».

قَالَ أَبُو عِيْسَى: وَإِنَّمَا رُوِيَ هَذَا الْحَدِيثُ
مِنْ هَذَا الْوَجْهِ وَفِي إِسْنَادِهِ مَقَالٌ لِأَنَّ الْمُتَمِّى
ابْنَ الصَّبَّاحِ يُضَعَّفُ فِي الْحَدِيثِ. وَرَوَى
بَعْضُهُمْ هَذَا الْحَدِيثَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ
أَنَّ عَمَرَ بْنَ الْخَطَّابِ فَذَكَرَ هَذَا الْحَدِيثَ.

وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا الْبَابِ،
فَرَأَى غَيْرٌ وَاحِدٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِي
مَالِ الْيَتِيمِ زَكَاةً مِنْهُمْ عُمَرُ وَعَلِيٌّ وَعَائِشَةُ
وَابْنُ عُمَرَ. وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ
وَأَحْمَدُ وَإِسْحَاقُ.

وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ: لَيْسَ فِي
مَالِ الْيَتِيمِ زَكَاةٌ، وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ
وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ.

وَعَمْرُو بْنُ شُعَيْبٍ هُوَ ابْنُ مُحَمَّدِ بْنِ عَبْدِ
اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ. وَشُعَيْبٌ قَدْ سَمِعَ
مِنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو. وَقَدْ تَكَلَّمَ يَحْيَى
ابْنُ سَعِيدٍ فِي حَدِيثِ عَمْرِو بْنِ شُعَيْبٍ وَقَالَ:

and said: "He is feeble." Those who considered him weak only said that because he narrated from the scroll of his grandfather 'Abdullāh bin 'Amr.

As for the majority of the people of *Hadūth*, they use the narrations of 'Amr bin *Shu'aib* for proof and considered him trustworthy, among them are Ahmad, Ishāq and others.

هُوَ عِنْدَنَا وَآوٍ. وَمَنْ ضَعَفَهُ فَإِنَّمَا ضَعَفَهُ مِنْ قَبْلِ أَنَّهُ يُحَدِّثُ مِنْ صَحِيفَةِ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

وَأَمَّا أَكْثَرُ أَهْلِ الْحَدِيثِ فَيَحْتَجُّونَ بِحَدِيثِ عَمْرٍو بْنِ شُعَيْبٍ وَبِثَبُوتِهِ، مِنْهُمْ أَحْمَدُ وَإِسْحَاقُ وَغَيْرُهُمَا.

تخریج: [إسناده ضعيف] وأخرجه البيهقي: ١٠٧/٤ من حديث الوليد بن مسلم وصرح بالسماع * المثنى ضعيف ورواه مندل وهو ضعيف عن أبي إسحاق الشيباني عن عمرو بن شعيب به وللحديث طرق ضعيفة، وأخرج البيهقي عن عمر قال: "ابتغوا في أموال التيامي لا تأكلها الصدقة" وقال: هذا إسناده صحيح.

Comments:

Although this narration, regarding the *Zakāt* due from the property of an orphan child is weak, yet its view is supported by the verdicts of various Companions. The order of paying the *Zakāt* is given to the guardian, not the child.

Chapter 16. What Has Been Related That The Injuries Caused By The Animal Are Without Liability And The *Khumus* Is Due On *Rikāz*

642. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The injuries caused by the animal are without liability,^[1] and mines are without liability, and wells are without liability, and the *Khumus* is due on *Rikāz*."^[2] (*Sahīh*)

(He said:) There are narrations on this topic from Anas bin Mālik, 'Abdullāh bin 'Amr, 'Ubādah bin Aṣ-Ṣāmit, 'Amr bin 'Awf Al-Muzanī, and Jābir.

(المعجم ١٦) - بَابُ مَا جَاءَ أَنَّ الْعَجَمَاءَ جُرْحَهَا جُبَارٌ وَفِي الرِّكَازِ الْخُمْسُ (التحفة ١٦)

٦٤٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْعَجَمَاءُ جُرْحَهَا جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَالْبُرُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمْسُ».

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعُبَادَةَ بْنِ الصَّامِتِ وَعَمْرٍو بْنِ عَوْفِ الْمُزَنِيِّ وَجَابِرٍ.

[1] Meaning the owner of these is not liable for damages to others who suffer from them.

[2] Buried treasure. Further details related to this *Hadūth* occur when it appears again; no. 1377.

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الحدود، باب جرح العجماء والمعدن والبئر جبار، ح: ١٧١٠ عن قتيبة والبخاري، ح: ٦٩١٢ من حديث الليث بن سعد به * وفي الباب عن أنس بن مالك [أحمد: ١٢٨/٣] وعبدالله بن عمرو [البيهقي: ٤/١٥٥] وعبادة بن الصامت [ابن ماجه، ح: ٢٦٧٥] وعمرو بن عوف المزني [ابن ماجه، ح: ٢٦٧٤] وجابر [أحمد: ٣/٣٣٥، ٣٥٣].

Comments:

An animal goes out during the day, and it is only the day time when it is taken out, and if the master is not with the animal, he is perhaps busy controlling other animals. If the animal runs away and harms or injures someone or destroys some crops; and it did not involve carelessness and negligence on the part of the master, in this situation the master of the animal is not responsible for loss and injury. But if it was through the fault and negligence of the master that he let the animal go and ignored the matter, or became busy doing something else and did not care about the animals, in this case if the animal injures someone or destroys someone's crops, the master will then be held responsible for it.

Chapter 17. What Has Been Related About *Al-Kharṣ* (Assessment)

(المعجم ١٧) - بَابُ مَا جَاءَ فِي
الْخَرْصِ (التحفة ١٧)

643. 'Abdur-Raḥmān bin Mas'ūd bin Niyār said: "Sahl bin Abī Ḥathmah came to a gathering of ours, and he narrated that the Messenger of Allāh ﷺ would say: "When you make an assessment, then take it and leave a third, if you do not leave a third, then leave a quarter." (*Ḥasan*)

He said: There are narrations on this topic from 'Āishah, 'Attāb bin Asīd, and Ibn 'Abbās.

Abū 'Eisā said: The *Ḥadīth* of Sahl bin Abī *Khatmah* is acted upon for *Al-Kharṣ* (assessment) according to most of the people of knowledge. The view of Aḥmad and Ishāq was in accordance with

٦٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّلَيْسِيُّ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي خَبِيبُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَسْعُودِ بْنِ نِيَارٍ يَقُولُ: جَاءَ سَهْلُ ابْنِ أَبِي حَتْمَةَ إِلَى مَجْلِسِنَا فَحَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «إِذَا خَرَصْتُمْ فَخَذُوا وَدَعُوا الثُّلْثَ، فَإِنْ لَمْ تَدَعُوا الثُّلْثَ فَدَعُوا الرَّبْعَ».

قَالَ: وَفِي الْبَابِ عَنْ عَائِشَةَ وَعَتَّابِ بْنِ أَبِي سَيْدٍ وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيْسَى: وَالْعَمَلُ عَلَى حَدِيثِ سَهْلِ بْنِ أَبِي حَتْمَةَ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ فِي

the *Hadīth* of Sahl bin Abī Khathmah.^[1]

Al-Kharṣ occurs with the appearance of the fruits of dates and grapes upon which *Zakāt* is due, then the Sulṭān sends the appraiser to make an assessment for them.

And *Al-Kharṣ* is when the one looking at it considers (the amount) and says: "This amount of raisins should be taken out for this, and this amount of dried dates should be taken out for this." So he estimates it for them, and he reckons the amount that makes up the *Ushr* which is due from them. Then he leaves them with the fruit to do as they like. When they harvest the fruit then the *Ushr* is taken from it. This is how it was interpreted by some of the people of knowledge, and it is the view of Mālik, Ash-Shāfi'i, Aḥmad, and Ishāq.

الْخَرْصُ، وَبِحَدِيثِ سَهْلِ بْنِ أَبِي حَتْمَةَ يَقُولُ أَحْمَدُ وَإِسْحَاقُ وَالْخَرْصُ، إِذَا أَدْرَكَتِ التَّمَارُ مِنَ الرُّطْبِ وَالْعِنَبِ مِمَّا فِيهِ الزَّكَاةُ، بَعَثَ السُّلْطَانُ خَارِصًا فَخَرَصَ عَلَيْهِمْ. وَالْخَرْصُ أَنْ يَنْظُرَ مَنْ يُصِرُّ ذَلِكَ يَقُولُ: يَخْرُجُ مِنْ هَذَا الرَّيْبِ كَذَا وَكَذَا وَمِنَ التَّمْرِ كَذَا وَكَذَا فَيَحْصِي عَلَيْهِمْ، وَيَنْظُرُ مَبْلَغَ الْعُشْرِ مِنْ ذَلِكَ فَيَبْتِئُ عَلَيْهِمْ ثُمَّ يَخْلِي بَيْنَهُمْ وَبَيْنَ التَّمَارِ فَيُصْنَعُونَ مَا أَحْبَبُوا، فَإِذَا أَدْرَكَتِ التَّمَارُ أُجِدَّ مِنْهُمْ الْعُشْرُ. هَكَذَا فَسَّرَهُ بَعْضُ أَهْلِ الْعِلْمِ. وَبِهَذَا يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الزكاة، باب: في الخرص، ح: ١٦٥٥ من حديث شعبة به وصححه ابن خزيمة، ح: ٢٣١٩، ٢٣٢٠ وابن حبان (الإحسان): ٣٢٦٩ والحاكم على شرط البخاري: ٤٠٩/١ ووافقه الذهبي والحديث في مسند أبي داود الطيالسي، ح: ١٢٣٤ * وفي الباب عن عائشة [أبو داود، ح: ١٦٠٦] وعتاب بن أسيد [يأتي: ٦٤٤] وابن عباس [أبو داود، ح: ٣٤١٠ وابن ماجه، ح: ١٨٢٠].

644. 'Attāb bin Asīd narrated that the Prophet ﷺ said about *Zakāt* on grape-vines: "They are to be assessed just as the date-palm is assessed. Then its *Zakāt* is paid in raisins just as the *Zakāt* for the date-palm is paid in dried dates." (*Da'if*)

٦٤٤ - حَدَّثَنَا أَبُو عَمْرٍو مُسْلِمٌ بْنُ عَمْرٍو الْحَدَّاءُ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ [الصَّائِعُ] عَنْ مُحَمَّدِ بْنِ صَالِحِ التَّمَّارِ، عَنِ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَتَّابِ بْنِ أُسَيْدٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَبْعَثُ عَلَى النَّاسِ مِنْ

[1] This statement was interpreted here as it was interpreted in *Tuhfat Al-Aḥwadhī*.

Abū 'Eisā said: This *Hadīth* is *Hasan Gharīb*. Ibn Juraij reported this *Hadīth* from Ibn *Shihāb*, from 'Urwah, from 'Aīshah. I asked Muḥammad about this (*Hadīth*) and he said: "The *Hadīth* of Ibn Juraij is not preserved. And the *Hadīth* of Sa'eed bin Al-Musayyab from 'Attāb bin Asīd (is more confirmed) and more correct.

يُخْرَصُ عَلَيْهِمْ كُرُومُهُمْ وَيَمَارُهُمْ وَيَهَذَا الْإِسْنَادُ أَنَّ النَّبِيَّ ﷺ قَالَ فِي زَكَاةِ الْكُرُومِ: «إِنَّهَا تُخْرَصُ كَمَا يُخْرَصُ النَّخْلُ ثُمَّ تُؤَدَّى زَكَاتُهُ زَبِيًّا كَمَا تُؤَدَّى زَكَاةُ النَّخْلِ تَمْرًا».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رَوَى ابْنُ جُرَيْجٍ هَذَا الْحَدِيثَ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. وَسَأَلْتُ مُحَمَّدًا، عَنْ هَذَا [الْحَدِيثِ] فَقَالَ: حَدِيثُ ابْنِ جُرَيْجٍ غَيْرٌ مَحْفُوظٌ، وَحَدِيثُ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَتَّابِ بْنِ أُسَيْدٍ [أَثْبَتُ] وَأَصْحُحٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزكاة، باب خرص النخل والعنب، ح: ١٨١٩ من حديث عبدالله بن نافع به وقال أبو داود، ح: ١٦٠٣ "وسعيد لم يسمع من عتاب شيئاً" * حديث: "إنها تخرص كما يخرص النخل... إلخ" وصححه ابن خزيمة، ح: ٢٣١٦ وابن حبان (الإحسان): ٣٢٦٨ وقال المنذري: "انقطاعه ظاهر"، وحديث ابن جريج عند أبي عبيد في الأموال، ح: ١٤٣٨.

Comments:

It is a known statement that the Ahnāf deny the estimating to determine the amount of fruits, and it looks as if they state the *Ahādīth* about the estimation are contrary to the *Ahādīth* of *Muzābanah*, while these *Ahādīth* are about selling and buying. Three *Ā'immah* are agreed principally on the issue of estimation, as Imām At-Tirmidhī has mentioned. For further detail see: (*Mir'at*: 3/74-80)

Chapter 18. What Has Been Related About The One Who Works In Collecting *Sadaqah* In Truth

645. Rāfi' bin *Khadij* narrated: "I heard the Messenger of Allāh ﷺ saying: 'The one who works in collecting charity in truth is like the one who fights in the cause of Allāh until he returns.'" (*Hasan*)

Abū 'Eisā said: The *Hadīth* of Rāfi' bin *Khadij* is a *Hasan (Ṣaḥīḥ)*

(المعجم ١٨) - بَابُ مَا جَاءَ فِي الْعَامِلِ عَلَى الصَّدَقَةِ بِالْحَقِّ (التحفة ١٨)

٦٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا يَزِيدُ بْنُ عِيَاضٍ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ ابْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ

Hadīth. Yazīd bin ‘Īyyād is weak according to the people of *Hadīth*, and the *Hadīth* of Muḥammad bin Ishāq is more correct.^[1]

قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْعَامِلُ عَلَى الصَّدَقَةِ بِالْحَقِّ كَالْعَارِي فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ إِلَى بَيْتِهِ».

قَالَ أَبُو عِيْسَى: حَدِيثُ رَافِعِ بْنِ خَدِيجٍ حَدِيثٌ حَسَنٌ [صَحِيحٌ]. وَيَزِيدُ بْنُ عِيَاضٍ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ، وَحَدِيثُ مُحَمَّدِ ابْنِ إِسْحَاقَ أَصَحُّ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الخراج والفيء، السعاية على الصدقة، ح: ٢٩٣٦ من حديث ابن إسحاق به وصرح بالسمع عند أحمد: ١٤٣/٤ وصححه ابن خزيمة، ح: ٢٣٣٤ والحاكم: ٤٠٦/١ والذهبي وغيرهم.

Comments:

Offering service for public causes in the Islamic religious government is a matter of great significance and virtue; particularly, collecting the wealth for the Islamic treasury, because the Islamic treasury also spends for the welfare of men serving in the military and their families.

Chapter 19. (What Has Been Related) About The One Who Commits Transgression With Charity

646. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The one who commits transgression with charity is like the one who does not pay it.” (*Hasan*)

He said: There are narrations on this topic from Ibn ‘Umar, Umm Salamah, and Abū Hurairah.

Abū ‘Eīsā said: The *Hadīth* of Anas is a *Gharib Hadīth* from this route.

Aḥmad bin Ḥanbal has criticized

(المعجم ١٩) - بَابُ [مَا جَاءَ] فِي الْمُعْتَدِي فِي الصَّدَقَةِ (التحفة ١٩)

٦٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ [سَعْدِ] بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُعْتَدِي فِي الصَّدَقَةِ كَمَا نِعِمَهَا».

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأُمِّ سَلَمَةَ وَأَبِي هُرَيْرَةَ. قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسِ حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

[1] At-Tirmidhī narrated this *Hadīth* with two different chains.

Sa'd bin Sinān. This is how it was narrated by Al-Laith bin Sa'd, from Yazīd bin Abī Ḥabīb, from Sa'd bin Sinān, from Anas bin Mālik. [‘Amr bin Al-Ḥārith and Ibn Lahī’ah said: “From Yazīd bin Abī Ḥabīb, from Sinān bin Sa’d, from Anas.”]. Abū ‘Eīsā said: I heard Muḥammad saying: “Sinān bin Sa’d is what is correct.” And regarding his saying: “The one who commits transgression with charity is like the one who does not pay it” it is as if he is saying: “For the one who commits transgression is the sin just like the one who does not pay it.”

وَقَدْ تَكَلَّمَ أَحْمَدُ بْنُ حَنْبَلٍ فِي سَعْدِ بْنِ سِنَانَ. وَهَكَذَا يَقُولُ اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ. [وَيَقُولُ عَمْرُو بْنُ الْحَارِثِ وَابْنُ لَهَيْعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانَ بْنِ سَعْدٍ، عَنْ أَنَسٍ]. قَالَ أَبُو عِيْسَى: سَمِعْتُ مُحَمَّدًا يَقُولُ: وَالصَّحِيحُ سِنَانُ بْنُ سَعْدٍ. وَقَوْلُهُ: «الْمُعْتَدِي فِي الصَّدَقَةِ كَمَا نَعِيهَا» يَقُولُ: عَلَى الْمُعْتَدِي مِنَ الْإِثْمِ كَمَا عَلَى الْمَانِعِ إِذَا مَنَعَ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الزكاة، باب: في زكاة السائمة، ح: ١٥٨٥ عن قتيبة به وصححه ابن خزيمة، ح: ٢٣٣٥ * وفي الباب عن ابن عمر [الحاكم في المستدرک: ١/ ٣٩٩] وأم سلمة [الحاكم: ١/ ٤٠٥] والبيهقي: ٤/ ١٣٧] وأبي هريرة [البيهقي: ٤/ ١١٥].

Comments:

This is the apparent and true meaning of the *Ḥadīth*, that as it is a crime and sin not to pay the *Zakāt*, likewise it is also a crime and sin that a *Zakāt* collector takes from the people more than what is due, or he takes the best quality and the fine one; because if a *Zakāt* collector deals unjustly and unfairly the people will avoid the payment of *Zakāt* and they will conceal their wealth.

Chapter 20. What Has Been Related About Pleasing the Collector of Charity

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي رِضَا الْمُصَدِّقِ (التحفة ٢٠)

647. Jarīr narrated that the Prophet ﷺ said: “When the charity collector comes to you, then he should not depart from you except while pleased.” (*Saḥīḥ*)

٦٤٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَتَاكُمُ الْمُصَدِّقُ فَلَا يُفَارِقُكُمْ إِلَّا عَنْ رِضَا».

تخريج: [صحيح] وأخرجه أحمد: ٤/ ٣٦٤ عن محمد بن يزيد الواسطي به ورواه مسلم، انظر الحديث الآتي.

Comments:

It is necessary that what a *Zakāt* collector tells about the *Zakāt* to be paid in the light of true reckoning, it should be paid happily; this is how the blessings of the Divine system can be gained.

648. Jarīr narrated similar (narration to no. 647 with a different chain) from the Prophet (ﷺ). (*Ṣaḥīh*)

Abū ‘Eisā said: The narration of Dāwūd (this narration) from Ash-Sha‘bī is more correct than the (previous) narration of Mujālid. Some of the people of knowledge considered Mujālid weak, and he was often mistaken.

تخریج: وأخرجه مسلم، الزكاة، باب إرضاء الساعي ما لم يطلب حراماً، ح: ١٠١٧ من حديث داود بن أبي هند به.

Chapter 21. What Has Been Related About: Charity Is Taken from The Rich To Be Distributed To The Poor

649. ‘Awn bin Abī Juḥaifah narrated from his father: “The charity collector of the Prophet (ﷺ) came to us. So he took the charity from our rich to give it to our poor. I was a orphan boy, so he came to me and gave me a young she-camel from it.” (*Ḍa‘īf*)

(He said:) There is a narration on this topic from Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of Abī Juḥaifah is a *Ḥasan Gharīb Ḥadīth*.

تخریج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ٢٣٦٢ عن علي بن سعيد به * حفص تابعه يحيى بن زكريا بن أبي زائدة وعباد بن العوام وإسماعيل بن زكريا وغيرهم، أشعث بن سوار ضعيف كما في التقريب وغيره * وفي الباب عن ابن عباس [البخاري، ح: ١٣٩٥ ومسلم، ح: ١٩].

Comments:

This *Ḥadīth* although it is Weak, yet this issue is mentioned in other authentic narrations that prove that the *Zakāt* will be distributed among the poor and needy people of the same city, village and area where it has been collected from the rich people of a city, village and area.

٦٤٨ - حَدَّثَنَا أَبُو عَمَّارٍ [الْحُسَيْنُ بْنُ حُرَيْثٍ]: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرِ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ. قَالَ أَبُو عَيْسَى: حَدِيثُ دَاوُدَ عَنِ الشَّعْبِيِّ أَصَحُّ مِنْ حَدِيثِ مُجَالِيدٍ. وَقَدْ ضَعَّفَ مُجَالِيدًا بَعْضُ أَهْلِ الْعِلْمِ وَهُوَ كَثِيرُ الْعَلَطِ.

(المعجم ٢١) - بَابُ مَا جَاءَ أَنَّ الصَّدَقَةَ تُؤْخَذُ مِنَ الْأَغْنِيَاءِ فَتُرَدُّ عَلَى الْفُقَرَاءِ (التحفة ٢١)

٦٤٩ - حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ [الْكُوفِيُّ]: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ أَشْعَثَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: قَدِمَ عَلَيْنَا مُصَدِّقُ النَّبِيِّ ﷺ فَأَخَذَ الصَّدَقَةَ مِنْ أَعْيَانِنَا فَجَعَلَهَا فِي فُقَرَائِنَا، وَكُنْتُ غَلَامًا يَتِيمًا فَأَعْطَانِي مِنْهَا قَلُوصًا. [قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ. قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي جُحَيْفَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ.

Chapter 22. (What Has Been Reported About) For Whom The *Zakāt* Is Lawful

650. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Whoever begs from the people while he has what he needs, he will come on the Day of Judgement and his begging will be scratches, or lacerations, or bite marks on his face.” They said: “O Messenger of Allāh! ‘How much is it that one needs?’ He said: ‘Fifty Dirham, or their value in gold.’” (*Da‘īf*)

He said: There is something on this topic from ‘Abdullāh bin ‘Amr.

Abū ‘Eisā said: The *Hadīth* of Ibn Mas‘ūd is a *Hasan Hadīth*, and *Shu‘bah* has criticized *Hakīm* bin *Jubair* due to this *Hadīth*.

(المعجم ٢٢) - بَابُ [مَا جَاءَ] مَنْ تَحِلُّ لَهُ الزَّكَاةُ (التحفة ٢٢)

٦٥٠ - حَدَّثَنَا قُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ، - قَالَ قُتَيْبَةُ: حَدَّثَنَا شَرِيكٌ وَقَالَ عَلِيُّ: أَخْبَرَنَا شَرِيكٌ - وَالْمَعْنَى وَاحِدٌ عَنْ حَكِيمِ بْنِ جَبْرِ، عَنْ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ النَّاسَ وَلَهُ مَا يُغْنِيهِ جَاءَ يَوْمَ الْقِيَامَةِ وَمَسْأَلَتُهُ فِي وَجْهِهِ خُمُوشٌ أَوْ خُدُوشٌ أَوْ كُدُوحٌ» قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا يُغْنِيهِ؟ قَالَ: «خَمْسُونَ دِرْهَمًا أَوْ قِيمَتُهَا مِنَ الذَّهَبِ».

قَالَ: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ، وَقَدْ تَكَلَّمَ شُعْبَةُ فِي حَكِيمِ بْنِ جَبْرِ مِنْ أَجْلِ هَذَا الْحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الزكاة، باب من يعطى من الصدقة وحد الغنى، ح: ١٦٢٦ من حديث حكيم بن جبير به وقال النسائي: "حكيم ضعيف" وللثوري تدليس عجيب لأنه حدث به عن زبيد عن محمد بن عبد الرحمن بن يزيد - مقطوعاً أو مراسلاً، والله أعلم.

Comments:

Khumūsh is plural of *Khamsh*, *Khudūsh* is plural of *Khadsh*, *Kudūh* is plural of *Kad-h*, these three words mean ‘injury’, they are synonymous in meaning with a slight difference.

651. Maḥmūd bin Ghaylān narrated to us: Yahya bin Ādam narrated to us, Sufyān narrated this *Hadīth* to us from Ḥakīm bin Jubair. So ‘Abdullāh bin ‘Uthmān, the companion of *Shu‘bah* said to him (Sufyān): “If only someone besides Ḥakīm had narrated this (*Hadīth*).” Sufyān said to him, “So what is with Ḥakīm; *Shu‘bah* would not narrate from

٦٥١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ جَبْرِ بِهَذَا الْحَدِيثِ، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُثْمَانَ صَاحِبُ شُعْبَةَ: لَوْ غَيْرَ حَكِيمٍ حَدَّثَ بِهَذَا [الْحَدِيثِ]، فَقَالَ لَهُ سُفْيَانُ: وَمَا لِحَكِيمٍ لَا يُحَدِّثُ عَنْهُ شُعْبَةُ؟ قَالَ: نَعَمْ، قَالَ

him?" He said: "Yes." So Sufyān said: "I heard Zubaid narrating this from Muḥammad bin 'Abdur-Raḥmān bin Yazīd." (*Da'īf*)^[1]

This is acted upon according to some of our companions, it is the view of Ath-Thawrī, 'Abdullāh bin Al-Mubārak, Aḥmad and Ishāq. They said that when a man has fifty Dirham, then charity is not lawful for him.

(He said:) Some of the people of knowledge did not follow the *Hadīth* of Ḥakīm bin Jubair, they were more liberal than this, saying that when he has fifty Dirham or more and he has some need, then he can accept *Zakāt*. This is the saying of Ash-Shāfi'ī, and more than one of the people of *Fiqh* and knowledge.

Comments:

A person who works hard and tries his best to earn a livelihood but despite that he is unable to provide his household expenses i.e., essential life necessities, food, clothes, treatment and medicine and rent of the house etc.; he is allowed to accept charity and alms.

Chapter 23. What Has Been Related About: For Whom Charity Is Not Lawful

652. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "Charity is not lawful for the rich nor for the physically fit." (*Ḥasan*)

(He said:) There are narrations on this topic from Abū Hurairah, Ḥubshī bin Junādah, and Qabīshah bin Al-Mukhāriq.

Abū 'Eīsā said: The *Hadīth* of 'Abdullāh bin 'Amr is a *Ḥasan*

سُفْيَانُ: سَمِعْتُ زُبَيْدًا يُحَدِّثُ بِهَذَا عَنْ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَصْحَابِنَا. وَبِهِ يَقُولُ الثَّوْرِيُّ وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَأَحْمَدُ وَإِسْحَاقُ، قَالُوا: إِذَا كَانَ عِنْدَ الرَّجُلِ خَمْسُونَ دِرْهَمًا لَمْ تَحِلَّ لَهُ الصَّدَقَةُ.

[قَالَ:] وَلَمْ يَذْهَبْ بَعْضُ أَهْلِ الْعِلْمِ إِلَى حَدِيثِ حَكِيمِ بْنِ جُبَيْرٍ وَوَسَّعُوا فِي هَذَا وَقَالُوا: إِذَا كَانَ عِنْدَهُ خَمْسُونَ دِرْهَمًا أَوْ أَكْثَرَ، وَهُوَ مُحْتَاجٌ فَلَهُ أَنْ يَأْخُذَ مِنَ الزَّكَاةِ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَغَيْرِهِ مِنْ أَهْلِ الْفِقْهِ وَالْعِلْمِ.

تخريج: [ضعيف] انظر الحديث السابق لعلته.

(المعجم ٢٣) - بَابُ مَا جَاءَ مِنْ لَا تَحِلُّ لَهُ الصَّدَقَةُ (التحفة ٢٣)

٦٥٢ - حَدَّثَنَا [أَبُو بَكْرِ] مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا سُفْيَانُ [بْنُ سَعِيدٍ]؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنْ سَعِيدِ ابْنِ إِبْرَاهِيمَ، عَنْ رَيْحَانَ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَحِلُّ الصَّدَقَةُ لِعَنِي وَلَا لِذِي مِرَّةٍ سَوِيٍّ».

[1] That is the narration of Ḥakīm, not the discussion between Sufyān and 'Abdullāh.

Hadīth. This *Hadīth* has been reported with this chain from *Shu'bah*, from Sa'd bin Ibrāhīm, but he did not narrate it in *Marfū'* form.

It has been related in other than this *Hadīth* from the Prophet ﷺ that: "Begging in not lawful for the rich nor for the physically fit."

When there is a strong man who has needs and he does not have anything, then it is allowed for the charity collector to give him charity according to the people of knowledge. According to some of the people of knowledge, this *Hadīth* is dealing with begging.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَحُبْشِيِّ بْنِ جُنَادَةَ وَقَبِيصَةَ بْنِ الْمُخَارِقِ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ. وَقَدْ رَوَى شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ هَذَا الْحَدِيثَ بِهَذَا الْإِسْنَادِ وَلَمْ يَرْفَعَهُ.

وَقَدْ رَوَى فِي غَيْرِ هَذَا الْحَدِيثِ، عَنْ النَّبِيِّ ﷺ: «لَا تَحُلْ الْمَسْأَلَةَ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ».

وَإِذَا كَانَ الرَّجُلُ قَوِيًّا مُحْتَاجًا وَلَمْ يَكُنْ عِنْدَهُ شَيْءٌ فَتُصَدَّقَ عَلَيْهِ أَجْزَاءُ عَنِ الْمُتَصَدِّقِ عِنْدَ أَهْلِ الْعِلْمِ وَوَجْهُ هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ [عَلَى] الْمَسْأَلَةِ.

تخريج: [حسن] وأخرجه أبو داود، الزكاة، باب من يعطى من الصدقة وحد الغنى، ح: ١٦٣٤ من حديث سعد بن إبراهيم به وسنده حسن، وهو في مسند أبي داود الطيالسي، ح: ٢٢٧١ ومصنف عبدالرزاق، ح: ٧١٥٥ * وفي الباب عن أبي هريرة [ابن ماجه، ح: ١٨٣٩ وغيره] وحبشي ابن جنادة [يأتي: ٦٥٣] وقبيصة بن المخارق [مسلم، ح: ١٠٤٤].

Comments:

He who is healthy, strong and physically fit and sound or he is wealthy; begging is not allowed for a person having such qualities. Because a wealthy person is not in need of it and other individuals can work and earn a livelihood.

653. Ḥubshī bin Junādah As-Salūlī narrated: "During the Farewell *Hajj*, while the Messenger of Allāh ﷺ was standing at 'Arafat, a Beduoin came to him begging while pulling on the edge of his *Ridā'*. He gave him something and he left. With that, begging was made unlawful, so the Messenger of Allāh ﷺ said: 'Begging is not lawful for the rich nor for the physically fit, except for

٦٥٣ - حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ مُجَالِيدٍ، عَنْ غَامِرِ الشَّعْبِيِّ، عَنْ حُبْشِيِّ بْنِ جُنَادَةَ السَّلُولِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ [يَقُولُ] فِي حَجَّةِ الْوَدَاعِ وَهُوَ وَاقْفٌ بِعَرَفَةَ أَنَّهُ أَغْرَابِيٌّ فَأَحَدَ بَطْرَفِ رِدَائِهِ فَسَأَلَهُ إِيَّاهُ فَأَعْطَاهُ وَذَهَبَ فَعِنْدَ ذَلِكَ حَرَمَتِ الْمَسْأَلَةَ فَقَالَ

the one who is severely poor or in perilous debt. And whoever begs the people (merely) to increase his wealth, then on the Day of Judgement (the wealth he begged for) will be lacerations on his face and heated coals from Hell will be provided for him to eat. Whoever wishes, let him take a little, and whoever wishes, then let him take a lot.” (*Ḍaʿīf*)

رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ لِعَنِي وَلَا لِيذِي مِرَّةٍ سَوِيٍّ، إِلَّا لِيذِي فَقْرٍ مُدْفِعٍ أَوْ غُرْمٍ مُنْفِطِحٍ، وَمَنْ سَأَلَ النَّاسَ لِيُثْرِي بِهِ مَالَهُ كَانَ خُمُوشًا فِي وَجْهِهِ يَوْمَ الْقِيَامَةِ وَرَضْفًا يَأْكُلُهُ مِنْ جَهَنَّمَ، وَمَنْ شَاءَ فَلْيُقِلِّ وَمَنْ شَاءَ فَلْيُكْثِرْ».

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ١٤/٤، ح: ٣٥٠٤ من حديث عبدالرحيم بن سليمان به، مجالد بن سعيد ضعيف من جهة سوء حفظه.

Comments:

This *Hadīth* also proves that a person should work hard to earn according to his best ability, and he should not stretch a begging hand before others.

654. There is another chain with a similar narration. (*Ḍaʿīf*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb* from this route.

٦٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ عَبْدِ الرَّحِيمِ بْنِ سُلَيْمَانَ نَحْوَهُ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [ضعيف] انظر الحديث السابق.

Chapter 24. (What Has Been Related About) The Indebted And Others For Whom Charity Is Lawful

(المعجم ٢٤) - بَابُ [مَا جَاءَ] مَنْ تَحَلُّ لَهٗ الصَّدَقَةُ مِنَ الْغَارِمِينَ وَغَيْرِهِمْ (التحفة ٢٤)

255. Abū Sa‘eed Al-Khudrī narrated: “During the time of the Messenger of Allāh ﷺ, a man suffered a loss on fruits that he had sold, resulting in more debt. The Messenger of Allāh ﷺ said: ‘Give him charity.’ So the people gave him charity but it did not cover his debt.

٦٥٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَسْحَجِ، عَنْ عِيَّاصِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: أَصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي ثِمَارٍ ابْتَاعَهَا فَكَثُرَ دَيْنُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقُوا عَلَيْهِ»، فَتَصَدَّقَ النَّاسُ عَلَيْهِ فَلَمْ يَبْلُغْ ذَلِكَ وَفَاءَ دَيْنِهِ،

So the Messenger of Allāh ﷺ said to his debtors: "Take what you have and there is nothing for you but that." (*Ṣahīh*)

(He said:) There are narrations on this topic from 'Āishah, Juwairiyah, and Anas.

Abū 'Eisā said: The *Ḥadīth* of Abū Sa'eed is a *Ḥasan Ṣahīh Ḥadīth*.

فَقَالَ رَسُولُ اللَّهِ ﷺ لِعُرْمَائِهِ: «خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَجُوَيْرِيَةَ وَأَنْسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، المساقاة، باب استحباب الوضع من الدين، ح: ١٥٥٦ عن قتيبة به * وفي الباب عن عائشة [البيهقي: ٧/٢٢] وجويرية [لعله يشير إلى حديث المستدرک: ٤/٢٨] وأنس [أبو داود، ح: ١٦٤١].

Comments:

If a person made an enormous, unbearable and unrecoverable loss in business and making up this loss is out of his control and ability; such a person should be aided with charity and alms.

Chapter 25. What Has Been Related About It Being Disliked For The Prophet ﷺ, His Household, And His *Mawālī*^[1] To Accept Charity

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الصَّدَقَةِ لِلنَّبِيِّ ﷺ وَأَهْلِ بَيْتِهِ وَمَوَالِيهِ (التحفة ٢٥)

656. Bahz bin Ḥakīm narrated from his father, from his grandfather who said: "When something was brought to him, the Messenger of Allāh ﷺ would ask: 'Is this charity or a gift?' If they said: 'Charity.' He would not eat it, and if they said, 'A gift' he would eat it." (*Ḥasan*)

٦٥٦ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ وَيُوسُفُ بْنُ يَعْقُوبَ الصُّبُعِيُّ قَالَا: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أُتِيَ بِشَيْءٍ سَأَلَ: «أَصَدَقَةٌ هِيَ أَمْ هَدِيَّةٌ؟» فَإِنْ قَالُوا: صَدَقَةٌ، لَمْ يَأْكُلْ، وَإِنْ قَالُوا: هَدِيَّةٌ، أَكَلَ.

(He said:) There are narrations on this topic from Salmān, Abū Hurairah, Anas, Al-Ḥasan bin 'Alī, Abū 'Amīrah the grandfather of Mu'arrāf bin Wāsil, and his name is Rushaid bin Mālik, and Maimūn (bin) Mihrān, Ibn 'Abbās, 'Abdullāh bin 'Amr, and Abū Rāfi',

[قَالَ:] وَفِي الْبَابِ عَنْ سَلْمَانَ وَأَبِي هُرَيْرَةَ وَأَنْسٍ وَالْحَسَنِ بْنِ عَلِيٍّ وَأَبِي عَمِيرَةَ جَدِّ مُعَرِّفِ بْنِ وَاصِلٍ - وَاسْمُهُ رُشَيْدُ بْنُ مَالِكٍ - وَمَيْمُونِ [بْنِ] مِهْرَانَ وَابْنِ عَبَّاسٍ

[1] *Mawālī* plural of *Mawlā*. When a slave is freed he is considered similar to a family member of the one who freed him, and called a *Mawlā*, or, one who has allegiance.

and ‘Abdur-Rahmān bin ‘Alqamah.

This *Hadīth* has also been reported from ‘Abdur-Rahmān bin ‘Alqamah, from ‘Abdur-Rahmān bin Abī ‘Aqil, from the Prophet ﷺ. The name of Bahz bin Ḥakīm’s grandfather was Mu‘āwiyah bin Ḥaidah Al-Qushairī.

Abū ‘Eīsā said: The *Hadīth* of Bahz bin Ḥakīm is a *Ḥasan Gharīb Hadīth*.

وَعَبْدُ اللَّهِ بْنِ عَمْرٍو وَأَبِي رَافِعٍ وَعَبْدُ الرَّحْمَنِ
ابْنِ عَلْقَمَةَ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنْ عَبْدِ
الرَّحْمَنِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
عَقِيلٍ عَنِ النَّبِيِّ ﷺ. وَجَدُّ بَهْزِ بْنِ حَكِيمٍ
اسْمُهُ مُعَاوِيَةُ بْنُ حَيْدَةَ الْقُشَيْرِيُّ.

قَالَ أَبُو عَيْسَى: حَدِيثُ بَهْزِ بْنِ حَكِيمٍ
حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه النسائي، الزكاة، باب الصدقة لا تحل للنبي ﷺ: ١٠٧/٥، ح: ٢٦١٤ من حديث بهز بن حكيم به وله شواهد عند البخاري، ح: ٢٥٧٦ وغيره * وفي الباب عن سلمان [أحمد: ٤٣٧/٥] وأبي هريرة [البخاري، ح: ٢٥٧٦، ومسلم، ح: ١٠٧٧] وأنس [البخاري، ح: ٢٥٧٧، ومسلم، ح: ١٠٧٤] والحسن بن علي [أحمد: ٢٠٠/١] وابن خزيمة، ح: ٢٣٤٧] وأبي عميرة رُشيد بن مالك [أحمد: ٤٨٩/٣، ٤٩٠] وميمون بن مهران [أحمد: ٣٤٤/٤] وعبدالرزاق: ٥١/٤، ح: ٦٩٤٢] وابن عباس [الطبراني في الكبير: ٣٧٩/١١، ح: ١٢٠٥٩] وعبدالله بن عمرو [أحمد: ١٨٣/٢، ١٩٣] وأبي رافع [يأتي: ٦٥٧] وعبدالرحمن بن علقمة [النسائي، ح: ٣٧٨٩] * حديث عبدالرحمن بن أبي عقيل، لعله يشير إلى حديثه عند أبي نعيم في معرفة الصحابة: ١٨٤٣/٤، ح: ٤٦٤٩] وابن أبي عاصم في الأحاد والمثاني: ٢٣٩/٣، ح: ١٦٠٠. وليس فيه ذكر الصدقة، ويريد الإمام الترمذي رحمه الله بيان اختلاف السند، والله أعلم.

Comments:

The Prophet ﷺ would accept gifts, and normally he would give gifts in return, but as for charity he would give it to those individuals who deserved and he ﷺ never accepted it for himself.

657. Abū Rāfi‘ (may Allāh be pleased with him) narrated that the Messenger of Allāh ﷺ sent a man from Banū Makhẓūm to collect charity, so he said to Abū Rāfi‘: “Accompany me so that perhaps you may have some of it.” So he said: “Not until I ask the Messenger of Allāh ﷺ.” So he went to the Prophet ﷺ to ask him, and he said: “Charity is not lawful for us, and to be the *Mawla* of a people is to be the same as them.” (*Ṣaḥīḥ*)

٦٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ:
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ
الْحَكَمِ، عَنِ ابْنِ أَبِي رَافِعٍ، عَنْ أَبِي رَافِعٍ
[رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلًا
مِنْ بَنِي مَخْزُومٍ عَلَى الصَّدَقَةِ، فَقَالَ لِأَبِي
رَافِعٍ: اصْحَبْنِي كَيْمَا نُصِيبَ مِنْهَا، فَقَالَ: لَا،
حَتَّى آتِي رَسُولَ اللَّهِ ﷺ فَأَسْأَلُهُ، فَانْطَلَقَ إِلَى
النَّبِيِّ ﷺ فَسَأَلَهُ فَقَالَ: «إِنَّ الصَّدَقَةَ لَا تَحِلُّ لَنَا

(Abū 'Eīsā) said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. The name of Abū Rāfi', the *Mawlā* of the Prophet ﷺ, is Aslam, and the son of Abū Rāfi' is 'Ubaidullāh bin Abī Rāfi', the scribe of 'Alī bin Abī Ṭālib (may Allāh be pleased with him).

وَأَنَّ مَوَالِي الْقَوْمِ مِنْ أَنْفُسِهِمْ». قَالَ [أَبُو عَيْسَى]: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو رَافِعٍ مَوْلَى النَّبِيِّ ﷺ اسْمُهُ أَسْلَمٌ وَابْنُ أَبِي رَافِعٍ هُوَ عُبَيْدُ اللَّهِ بْنِ أَبِي رَافِعٍ كَاتِبٌ عَلِيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللَّهُ عَنْهُ].

تخریج: [صحیح] وأخرجه أبو داود، الزكاة، باب الصدقة على بني هاشم، ح: ١٦٥٠ من حديث شعبة به وصححه ابن خزيمة، ح: ٢٣٤٤ وابن حبان (الإحسان): ٣٢٨٢، والحاكم على شرط الشيخين: ٤٠٤١، ووافقه الذهبي وله شواهد كثيرة عند البخاري مسلم وغيرهما.

Comments:

It is unanimously agreed that the Prophet ﷺ was not allowed to accept for himself any type of charity whether obligatory or voluntary. According to Imām *Ash-Shāfi'ī*, 'for us' means the offspring of *Hāshim* and *Abdul-Muṭṭalib*; *Amīr Yamāni* also supported this opinion in '*Subulus-Salām*: 2/214.

Chapter 26. What Has Been Related About Charity For Near Relatives

658. *Ḥaḥṣah bint Sirīn* narrated from *Ar-Rabāb*, from her uncle *Salmān bin 'Amīr* that he related that the Prophet ﷺ said: "When one of you breaks his fast, then let him do so with dried dates, for they are blessed. Whoever does not find dates, then water, for it is purifying." And he said: "Charity given to the needy is (counted as) charity, and if it is given to relatives it is (counted as) two: charity and nurturing (the ties of kinship)." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from *Zainab* the wife of 'Abdullāh bin Mas'ūd, *Jābir*, and *Abū Hurairah*.

Abū 'Eīsā said: The *Ḥadīth* of *Salmān bin 'Amīr* is a *Ḥasan Ḥadīth*. *Ar-Rabāb* is *Umm Ar-*

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي الصَّدَقَةِ عَلَى ذِي الْقَرَابَةِ (التحفة ٢٦)

٦٥٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ [الْأَحْوَلِ]، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ عَمِّهَا سَلْمَانَ بْنِ عَامِرٍ يُبْلَغُ بِهِ النَّبِيُّ ﷺ قَالَ: «إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيُفْطِرْ عَلَى تَمْرٍ فَإِنَّهُ بَرَكَةٌ، فَإِنْ لَمْ يَجِدْ تَمْرًا فَالْمَاءُ فَإِنَّهُ طَهُورٌ» وَقَالَ: «الصَّدَقَةُ عَلَى الْمَسْكِينِ صَدَقَةٌ، وَهِيَ عَلَى ذِي الرَّجْمِ ثِنْتَانِ صَدَقَةٌ وَصِلَةٌ».

[قَالَ:] وَفِي الْبَابِ عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَجَابِرٍ وَأَبِي هُرَيْرَةَ.

قَالَ أَبُو عَيْسَى: حَدِيثُ سَلْمَانَ بْنِ عَامِرٍ حَدِيثٌ حَسَنٌ. وَالرَّبَابُ هِيَ أُمُّ الرَّائِحِ ابْنَةُ صُلَيْعٍ. وَهَكَذَا رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ

Rā'ih bint Ṣulāī'. This is how a similar *Hadīth* was reported by Sufyān Ath-Thawrī, from 'Āṣim, from Ḥaḥṣah bint Sīrīn, from Ar-Rabāb, from Salmān bin 'Āmir, from the Prophet ﷺ. And Shu'bah reported it from 'Āṣim, from Ḥaḥṣah bint Sīrīn, from Salmān bin 'Āmir, and he did not mention "From Ar-Rabāb" in it. The narrations of Sufyān Ath-Thawrī and Ibn 'Uyainah (narrators in the chain of this *Hadīth*) are more correct. Similarly, it was reported by Ibn 'Awn and Hishām bin Ḥassān from Ḥaḥṣah bint Sīrīn, from Ar-Rabāb, from Salmān bin 'Āmir.

عَاصِمٍ، عَنِ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنِ سَلْمَانَ بْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا الْحَدِيثِ. وَرَوَى شُعْبَةُ عَنْ عَاصِمٍ، عَنِ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ سَلْمَانَ بْنِ عَامِرٍ وَلَمْ يَذْكُرْ فِيهِ، عَنِ الرَّبَابِ. وَحَدِيثُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ عُيَيْنَةَ أَصَحُّ. وَهَكَذَا رَوَى ابْنُ عَوْنٍ وَهَشَامُ بْنُ حَسَّانَ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنِ سَلْمَانَ بْنِ عَامِرٍ.

تخریج: [صحیح] وأخرجه أبو داود، الصيام، باب ما يفطر عليه، ح: ۲۳۵۵ من حدیث عاصم الأحوال به و صححه ابن خزيمة، ح: ۲۰۶۷ وابن حبان، ح: ۸۹۲، ۸۹۳ وأبو حاتم الرازي والحاكم: ۴۳۱/۱ والذهبي ولم أر لمضعفه حجة * وفي الباب عن زينب امرأة عبدالله بن مسعود [البخاري، ح: ۱۴۶۶ ومسلم، ح: ۱۰۰۰ وجابر [أحمد: ۳/۳۲۹، ۳۴۶] وأبي هريرة [البخاري، ح: ۱۴۲۶ ومسلم، ح: ۱۰۴۲].

Comments:

A person has two types of relatives: a): The origin i.e. parents, children and spouse; b): and other than the origin like: paternal and maternal uncles etc. A person is responsible for the expenses and maintenance of the first type of relatives, therefore they are not entitled to take *Zakāt*, yet the voluntary charity may be given to them. Other type of relatives for whom a person is not responsible for expenses and maintenance, any type of charity, obligatory or voluntary, may be given to them and doing so on the basis of keeping the tie of relations will have the reward two-fold.

Chapter 27. What Has Been Related About: There Is A Duty On Wealth Aside From *Zakāt*

(المعجم ۲۷) - بَابُ مَا جَاءَ أَنْ فِي الْمَالِ حَقًّا سِوَى الزَّكَاةِ (التحفة ۲۷)

659. Fāṭimah bint Qais narrated that she asked – or, the Prophet ﷺ was asked – about *Zakāt*, and he

۶۵۹ - حَدَّثَنَا مُحَمَّدُ [بْنُ أَحْمَدَ] بِنِ مَدُونَةَ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ عَنْ شَرِيكَ،

said: “Indeed there is a duty on wealth aside from *Zakāt*.” Then he recited this *Āyah* which is in *Al-Baqarah*: ‘It is not *Al-Birr* (piety, righteousness) that you turn your faces.’ (*Al-Baqarah* 2:177) (*Daʿīf*)

عَنْ أَبِي حَمْرَةَ، عَنِ الشَّعْبِيِّ، عَنِ فَاطِمَةَ ابْنَةِ قَيْسٍ قَالَتْ: سَأَلْتُ أَوْ سئِلْتُ النَّبِيَّ ﷺ عَنِ الزَّكَاةِ فَقَالَ: «إِنَّ فِي الْمَالِ لِحَقًّا سِوَى الزَّكَاةِ» ثُمَّ تَلَا هَذِهِ الْآيَةَ الَّتِي فِي الْبَقَرَةِ: ﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ﴾ الْآيَةَ. [البقرة: 177].

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الزكاة، باب ما أدى زكاته فليس بكنز، ح: 1789 من حديث شريك القاضي به، أبو حمزة ميمون الأعرور ضعيف، انظر الحديث الآتي.

Comments:

It is said in this Verse ‘he paid the *Zakāt*’ in addition to that it is also said ‘he spent the wealth in spite of love for it’ he spent on close relatives, poor, wayfarers, those who ask for it and to set the slaves free. It is known from this Verse that besides the *Zakāt* which is a compulsory and a specified duty, there are other various rights due from the wealth which are provisional and temporary and they are related to the catastrophic incidents and needs.

660. Fāṭimah bint Qais narrated that the Prophet ﷺ said: “Indeed there is a duty on wealth aside from *Zakāt*.” (*Daʿīf*)

Abū ‘Eisā said: The chain for this *Hadīth* is not that strong. Abū Ḥamzah Maimūn Al-A‘war was graded weak, and Bayān as well as Ismā‘il bin Sālim reported this *Hadīth* from Ash-Sha‘bī as his own saying, and this is more correct.

٦٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ الطُّفَيْلِ عَنْ شَرِيكَ، عَنْ أَبِي حَمْرَةَ، عَنْ عَامِرِ [الشَّعْبِيِّ]، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْمَالِ حَقًّا سِوَى الزَّكَاةِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ إِسْنَادُهُ لَيْسَ بِذَلِكَ. وَأَبُو حَمْرَةَ مَيْمُونُ الْأَعْوَرُ يُضَعَّفُ وَرَوَى بَيَّانٌ وَإِسْمَاعِيلُ بْنُ سَالِمٍ عَنِ الشَّعْبِيِّ هَذَا الْحَدِيثَ. قَوْلُهُ وَهَذَا أَصَحُّ.

تخریج: [ضعيف] انظر الحديث السابق.

Comments:

Although this *Hadīth* and the previous one are weak yet the subject is correct in meaning.

Chapter 28. What Has Been Related About The Virtue Of Charity

661. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي فَضْلِ

الصَّدَقَةِ (التحفة ٢٨)

٦٦١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ

“None gives charity from *Tayyib*^[1] – and Allāh does not accept but *Tayyib* – but that Ar-Raḥmān accepts it with His Right (Hand). Even if it is a date, it is nurtured in the Hand of Ar-Raḥmān until it is greater than a mountain, just as one of you nurtures his foal or young camel.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Āishah, ‘Adī bin Ḥātim, Anas, ‘Abdullāh bin Abī ‘Awfa, (Ḥārithah bin Wahb), ‘Abdur-Raḥmān bin ‘Awf, and Buraidah. Abū ‘Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

سَعِدٌ عَنْ سَعِيدِ [بْنِ أَبِي سَعِيدٍ] الْمَقْبَرِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ إِلَّا أَخَذَهَا الرَّحْمَنُ بِيَمِينِهِ وَإِنْ كَانَتْ تَمْرَةً تَزُبُو فِي كَفِّ الرَّحْمَنِ حَتَّى تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ، كَمَا يُرَبِّي أَحَدَكُمْ فَلَوْهُ أَوْ فَصِيلَهُ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَعَدِيِّ بْنِ حَاتِمٍ وَأَنْسِ وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى [وَحَارِثَةَ ابْنِ وَهْبٍ] وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَبُرَيْدَةَ. قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الزكاة، باب قبول الصدقة من الكسب الطيب وتربيتها، ح: ١٠١٤ عن قتيبة والبخاري، ح: ٧٤٣٠ من حديث سعيد بن يسار به * وفي الباب عن عائشة [مسلم، ح: ١٠٠٧، ١٠٢٤] وعدي ابن حاتم [البخاري، ح: ١٤١٣، ومسلم: ١٠١٦] وأنس [يأتي: ٦٦٣] وعبدالله بن أبي أوفى [البخاري، ح: ١٤٩٧، ومسلم، ح: ١٠٧٨] وحرثة بن وهب [البخاري، ح: ١٤١١، ومسلم، ح: ١٠١١] وعبدالرحمن بن عوف [أحمد: ١/١٩٣ وعبد بن حميد، ح: ١٥٩] وبريدة [أحمد: ٥/٣٥٠ وابن خزيمة، ح: ٢٤٥٧].

Comments:

This *Ḥadīth* tells that pure and fine things should be donated for the sake of Allāh and Allāh ﷻ accepts such things with great kindness and love.

662. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh accepts charity, and He accepts it with His Right (Hand) to nurture it for one of you, just like one of you would nurture his foal, until the bite (of food) becomes as large as Uḥūd.” The Book of Allāh, the Mighty and Sublime testifies to that: ‘He accepts repentance from

٦٦٢ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ: حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَقْبَلُ الصَّدَقَةَ وَيَأْخُذُهَا بِيَمِينِهِ فَيُرَبِّيَهَا لِأَحَدِكُمْ كَمَا يُرَبِّي أَحَدَكُمْ مَهْرَةً، حَتَّى إِنَّ اللَّفْمَةَ لَتَصِيرُ مِثْلَ

[1] Good and lawful.

His worshippers, and accepts charity.^[1]

And: ‘Allāh will destroy Ribā and will give increase for charity.’^[2] (Abū ‘Eisā) said: This *Ḥadīth* is (*Ḥasan*) *Ṣaḥīh*. It has been reported from ‘Aishah from the Prophet ﷺ similarly. More than one of the people of knowledge have spoken about this *Ḥadīth*, and the narrations that resemble it about the Attributes and the Descent of the Lord, Blessed and Most High, every night to the lowest Heaven. They said: “The narrations about these are affirmed and should be believed in without misinterpreting them nor saying ‘how’.” It has been reported like this from Mālik (bin Anas), Sufyān bin ‘Uyainah, ‘Abdullāh bin Al-Mubārak; they would say about these *Aḥādīth*: They are conveyed without saying how. This is the view of the people of knowledge among *Ahl As-Sunnah wal-Jamā’ah*. As for the Jahmiyyah, they reject these narrations and they say that this is *Tashbīh*.^[3] And in other places in His Book, Allāh, Blessed and Most High is He, has mentioned the Hand, the Hearing, the Seeing, so the Jahmiyyah misinterpret these *Āyāt* and give them interpretations other than the interpretations of the people of knowledge. They say that Allāh did not create Ādam with His Hand, and they say the meaning of Hand is merely power. Iṣḥāq bin

أَحَدٍ»، وَتَصَدِّيقُ ذَلِكَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَهُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ ﴿ [التوبة: ١٠٤] وَ﴿يَمْسُحُ اللَّهُ أَلْيَتَا وَيُرِي الصَّدَقَاتِ﴾ [البقرة: ٢٧٦].

قَالَ [أَبُو عَيْسَى]: هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. وَقَدْ رُوِيَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا.

وَقَدْ قَالَ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ فِي هَذَا الْحَدِيثِ وَمَا يُشْبِهُهُ هَذَا مِنَ الرِّوَايَاتِ مِنَ الصِّفَاتِ وَنُزُولِ الرَّبِّ تَبَارَكَ وَتَعَالَى كُلُّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا، قَالُوا: قَدْ تَبَيَّنَتِ الرِّوَايَاتُ فِي هَذَا وَيُؤْمَنُ بِهَا وَلَا يُتَوَهَّمُ وَلَا يُقَالُ كَيْفَ؟ هَكَذَا رُوِيَ، عَنْ مَالِكِ [بْنِ أَنَسٍ] وَسُفْيَانَ بْنِ عُيَيْنَةَ وَعَبْدَ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُمْ قَالُوا فِي هَذِهِ الْأَحَادِيثِ: أَمْرُهَا بِلَا كَيْفٍ، وَهَكَذَا قَوْلُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ. وَأَمَّا الْجَهْمِيَّةُ فَانْكَرَتْ هَذِهِ الرِّوَايَاتِ وَقَالُوا هَذَا تَشْبِيهُ. وَقَدْ ذَكَرَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ الْيَدَ وَالسَّمْعَ وَالْبَصَرَ فَتَأَوَّلَتِ الْجَهْمِيَّةُ هَذِهِ الْآيَاتِ وَفَسَّرُوهَا عَلَى غَيْرِ مَا فَسَّرَ أَهْلُ الْعِلْمِ، وَقَالُوا: إِنَّ اللَّهَ لَمْ يَخْلُقْ آدَمَ بِيَدِهِ، وَقَالُوا: إِنَّمَا مَعْنَى الْيَدِ الْقُوَّةُ.

[1] *At-Tawbah* 9:104.

[2] *Al-Baqarah* 2:276.

[3] Anthropomorphism, resembling Allāh to creatures.

Ibrāhīm said: *At-Tashbīh* is only when one says ‘Hand; like a hand or similar to a hand’ or ‘Hearing; like hearing or similar to hearing.’ So when one says ‘Hearing; like hearing or similar to hearing’ then this is the *Tashbīh*. As for when one says as Allāh (Most High) said, Hand, Hearing, Seeing, and he does not say ‘how’ nor say ‘similar to hearing’ nor ‘like hearing’ then this is not *Tashbīh*. It is merely as Allāh, Blessed and Most High is He said: ‘There is nothing like Him, and He is the All-Hearing, the All-Seeing.’ (*Ash-Shūra* 42:11).

وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: إِنَّمَا يَكُونُ التَّشْبِيهُ إِذَا قَالَ يَدٌ كَيَدٍ أَوْ مِثْلُ يَدٍ، أَوْ سَمْعٌ كَسَمْعٍ أَوْ مِثْلُ سَمْعٍ، فَإِذَا قَالَ سَمْعٌ كَسَمْعٍ أَوْ مِثْلُ سَمْعٍ فَهَذَا التَّشْبِيهُ. وَأَمَّا إِذَا قَالَ كَمَا قَالَ اللَّهُ [تَعَالَى] يَدٌ وَسَمْعٌ وَبَصَرٌ وَلَا يَقُولُ كَيْفَ وَلَا يَقُولُ مِثْلُ سَمْعٍ وَلَا كَسَمْعٍ فَهَذَا لَا يَكُونُ تَشْبِيْهًا وَهُوَ كَمَا قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي كِتَابِهِ: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١].

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤٧١/٢ عن وكيع به وصححه ابن خزيمة، ح: ٢٤٢٧ عباد بن منصور ضعيف، والحديث السابق يعني عنه.

Comments:

As the reality and condition of Allāh’s Self is beyond our imagination, thinking, intellect and wisdom likewise the reality, condition and position of His Attributes is beyond our imagination, thinking, intellect, understanding and wisdom. Therefore to deny the Attributes, to misinterpret, to distort, to refuse, to explain resemblance and condition is just to lose the right path.

663. Anas narrated that the Prophet ﷺ was asked which fast was most virtuous after Ramaḍān? He said: “Sha‘bān in honor of Ramaḍān” He said: “Which charity is best?” He (ﷺ) said: “Charity in Ramaḍān.” (*Da‘īf*)

Abū ‘Eīsā said: This *Hadīth* is *Gharīb*, and (the narrator) Ṣaḍāqah bin Mūsā is not that strong according to them.

٦٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ الصَّوْمِ أَفْضَلُ بَعْدَ رَمَضَانَ؟ فَقَالَ: «شَعْبَانَ لِتَعْظِيمِ رَمَضَانَ»، قَالَ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «الصَّدَقَةُ فِي رَمَضَانَ». قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ. وَصَدَقَةُ بْنُ مُوسَى لَيْسَ عِنْدَهُمْ بِذَاكَ الْقَوِيُّ.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي شيبة: ١٠٣/٣، ح: ٩٧٦٣ من حديث صدقة بن موسى به مختصراً جداً وهو في شرح السنة للبخاري: ٣٢٩/٦، ح: ١٧٧٨ من حديث الترمذي به * صدقة بن موسى ضعيف، ضعفه الجمهور.

Comments:

It is a narration of *Ṣaḥīḥ Muslim* that after Ramaḍān the fasting of Muḥarram is more virtuous. (*Ṣaḥīḥ Muslim, Ḥadīth: 1163*). So the narration of *Ṣaḥīḥ Muslim* gets preference over this Weak narration.

664. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Indeed charity extinguishes the Lord’s anger and it protects against the evil death.”^[1] (*Daʿīf*)

(Abū ‘Eisā said:) This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٦٦٤ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ [الْعَمِّيُّ] الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَيْسَى الْخَزَّازُ [الْبَصْرِيُّ] عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ السُّوءِ».

قَالَ [أَبُو عَيْسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] صححه ابن حبان، ح: ٨١٦ وهو في شرح السنة للبغوي: ٦/١٣٣، ١٣٤، ح: ١٦٣٤ من حديث الترمذي به * عبدالله بن عيسى ضعيف (تقريب) وللحديث شواهد ضعيفة في مجمع الزوائد: ١١٥/٣ وغيره.

Comments:

As Allāh bestowed qualities and special effects to the material things of this world even to the plants and herbs, similarly He ﷻ granted qualities and special effects to good or bad deeds and to the manners of humans.

Chapter 29. What Has Been Related About The Right Of The One Asking

665. ‘Abdur-Raḥmān bin Bujaid narrated from his grandmother; Umm Bujaid – and she was one of those who gave the pledge to the Prophet ﷺ – she said to the Messenger of Allāh ﷺ: “There is a needy person who stands outside my door, but I cannot find anything to give to him.” So the Messenger of Allāh ﷺ said to her: “If you do not find anything to give him

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي حَقِّ

السَّائِلِ (التحفة ٢٩)

٦٦٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ [بُنُ سَعْدٍ] عَنْ سَعِيدِ بْنِ أَبِي [سَعِيدٍ]، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بُجَيْدٍ، عَنْ جَدَّتِهِ أُمِّ بُجَيْدٍ وَكَانَتْ مِمَّنْ بَايَعَ النَّبِيَّ ﷺ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: «إِنَّ الْمِسْكِينَ لَيَقُومُ عَلَيَّ بَابِي فَمَا أَجِدُ لَهُ شَيْئًا أُعْطِيهِ إِيَّاهُ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنَّ لَمْ تَجِدِي شَيْئًا تُعْطِيهِ إِيَّاهُ إِلَّا ظَلَمْنَا مُحْرَقًا فَادْفَعِيهِ إِلَيْهِ فِي يَدِهِ».

[1] Dying in a horrible way or horrible trials at the time of death. See *Tuḥfat Al-Aḥwadhī*.

except a burnt trotter then hand it over to him.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Alī, Ḥusain bin ‘Alī, Abū Hurairah, and Abū Umāmah. Abū ‘Eīsā said: The *Hadīth* of Umm Bujaid is a *Ḥasan Hadīth*.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الزكاة، باب حق السائل، ح: ١٦٦٧ عن قتيبة به وصححه ابن خزيمة، ح: ٢٤٧٣ وابن حبان، ح: ٨٢٤ والحاكم: ٤١٧/١ والذهبي * وفي الباب عن علي [أبو داود، ح: ١٦٦٦] وحسين بن علي [أبو داود، ح: ١٦٦٥] وأبي هريرة [البخاري، ح: ٢٥٦٦ ومسلم، ح: ١٠٣٠] وأبي أمامة [الطبراني في الكبير: ٢٩٥/٨، ح: ٧٩٦٨].

Comments:

It is known from this *Hadīth* that a needy and deprived person should not be returned empty handed, but the matter of professional beggars is different; they should be given nothing, in order to discourage beggary.

Chapter 30. What Has Been Related About Giving To Those Whose Hearts Are Inclined (Toward Islām).

666. Sa‘eed bin Al-Musayyab narrated from Ṣafwān bin Umayyah who said: “The Messenger of Allāh ﷺ gave to me on the Day of Ḥunain, and he was the most hated creature to me. But he did not stop giving to me until he was the most loved creature to me.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: Al-Ḥasan bin ‘Alī narrated this to me, or what resembles it in the course of a discussion. He said: There is something on this topic from Abū Sa‘eed. Abū ‘Eīsā said: The *Hadīth* of Ṣafwān was reported by Ma‘mar and others from Az-Zuhri, from Sa‘eed bin Al-Musayyab “that Ṣafwān bin Umayyah said: ‘The

[قَالَ:] وفي البابِ عَنْ عَلِيٍّ وَحُسَيْنِ بْنِ عَلِيٍّ وَأَبِي هُرَيْرَةَ وَأَبِي أَمَامَةَ.
قَالَ أَبُو عِيْسَى: حَدِيثٌ أَمْ يُجَيِّدُ حَدِيثُ حَسَنٍ صَحِيحٌ.

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي إِعْطَاءِ الْمُؤَلَّفَةِ قُلُوبُهُمْ (التحفة ٣٠)

٦٦٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ ابْنِ الْمُبَارَكِ، عَنْ يُونُسَ [بْنِ يَزِيدَ]، عَنِ الرَّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ صَفْوَانَ بْنِ أُمَيَّةَ قَالَ: أَعْطَانِي رَسُولُ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ وَإِنَّهُ لَأَبْغَضُ الْخَلْقِ إِلَيَّ فَمَا زَالَ يُعْطِينِي حَتَّى إِنَّهُ لَأَحَبُّ الْخَلْقِ إِلَيَّ.

قَالَ أَبُو عِيْسَى: حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ بِهَذَا أَوْ شَبِيهِهِ [فِي الْمَذَاكِرَةِ قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ صَفْوَانَ رَوَاهُ مَعْمَرٌ وَغَيْرُهُ عَنِ الرَّهْرِيِّ، عَنْ سَعِيدِ بْنِ

Messenger of Allāh ﷺ gave to me...^[1] So it is as if this narration is more correct and that it is more likely that it is (from) “Sa’eed bin Al-Musayyab, that Ṣafwān bin Umayyah”. The people of knowledge differ over giving to those whose hearts are inclined (towards Islām). Most of the people of knowledge held the view that they are not to be given to, and they say that they were only those people during the time of the Messenger of Allāh ﷺ whom he would encourage to accept Islām until they accepted it. And they did not think that such people should be given from the *Zakāt* today. This is the saying of Sufyān Ath-Thawrī, the people of Al-Kūfah and others. And it is the view of Aḥmad and Ishāq. Some of them said: If there is someone today like those people, and the *Imām* sees that they are inclined toward Islām, then giving to them is allowed. This is the view of Ash-Shāfi’ī.

المُسَيَّبِ أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ قَالَ: أَعْطَانِي رَسُولُ اللَّهِ ﷺ وَكَأَنَّ هَذَا الْحَدِيثُ أَصْحَحُ وَأَشْبَهُهُ إِنَّمَا هُوَ سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ.

وقَدِ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي إِعْطَاءِ الْمُؤَلَّفَةِ قُلُوبُهُمْ، فَرَأَى أَكْثَرُ أَهْلِ الْعِلْمِ أَنْ لَا يُعْطَوْا وَقَالُوا: إِنَّمَا كَانُوا قَوْمًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، كَانَ يَتَأَلَّفُهُمْ عَلَى الْإِسْلَامِ حَتَّى أَسْلَمُوا، وَلَمْ يَرَوْا أَنْ يُعْطُوا الْيَوْمَ مِنَ الزَّكَاةِ عَلَى مِثْلِ هَذَا الْمَعْنَى، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَغَيْرِهِمْ، وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ.

وقَالَ بَعْضُهُمْ: مَنْ كَانَ الْيَوْمَ عَلَى مِثْلِ حَالِ هَؤُلَاءِ وَرَأَى الْإِمَامُ أَنْ يَتَأَلَّفَهُمْ عَلَى الْإِسْلَامِ فَأَعْطَاهُمْ جَازَ ذَلِكَ، وَهُوَ قَوْلُ الشَّافِعِيِّ.

تخريج: وأخرجه مسلم، الفضائل، باب: في سخائه ﷺ، ح: ٢٣١٣ من حديث يونس بن يزيد الأيلي به * وفي الباب عن أبي سعيد [مسلم، ح: ١٠٦٤].

Comments:

According to Imām Al-Qurtubī and Qādi Thanā-Ullāh Panipati, those whose hearts were to be attracted having been inclined towards Islam were people of two types: a disbeliever or a financially weak Muslim. Those who were given, in their state of disbelief, for the purpose of attracting their hearts towards Islam, then they were given from the spoils of war, but the weak Muslims were given financial support from the wealth of *Zakāt* due to their poverty and need for the purpose of winning their hearts, these people may be given in these days too.

[1] That is, with wording that is not as clear indicating that he heard it from him.

Chapter 31. What Has Been Related About The One Who Gives Charity (Then) Inheriting His Charity

(المعجم ٣١) - بَابُ مَا جَاءَ فِي
الْمُتَّصِدِّقِ يَرِثُ صَدَقَتَهُ (التحفة ٣١)

667. ‘Abdullāh bin Buraidah narrated from his father: “I was sitting with the Prophet ﷺ when a woman came to him and said: ‘O Messenger of Allāh! I gave a slave girl to my mother in charity and she died.’ He said: ‘Your reward is already established, and your right to inherit her has returned it (that *Sadaqah*) to you.’ She said: ‘O Messenger of Allāh! There was a month of fasting due on her, shall I perform the fast for her?’ He said: ‘Fast on her behalf.’ She said: ‘O Messenger of Allāh! She never performed *Hajj*, shall I perform *Hajj* for her?’ He said: ‘Yes, perform *Hajj* on her behalf.’” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This is not known as a narration of Buraidah except from this route. ‘Abdullāh bin ‘Atā’ (one of the narrators) is trustworthy according to the people of *Hadīth*. This is acted upon according to most of the people of knowledge, when a person gives some charity and then he inherits it, it is lawful for him. Some of them said that charity is something that is given for Allāh, so when he inherits it, then it is obligatory for him to do the same with it (i.e. give it in charity). Sufyān Ath-Thawrī and Zuhair bin Mu‘āwiyah reported this *Hadīth* from ‘Abdullāh bin ‘Atā’.

٦٦٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ
ابْنُ مُسْهِرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنْ عَبْدِ
اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا
عِنْدَ النَّبِيِّ ﷺ إِذْ آتَتْهُ امْرَأَةٌ فَقَالَتْ: يَا رَسُولَ
اللَّهِ إِنِّي كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِجَارِيَةٍ وَإِنِّهَا
مَاتَتْ، قَالَ: «وَجَبَ أَجْرُكَ، وَرَدَّهَا عَلَيْكَ
الْمِيرَاثُ»، قَالَتْ: يَا رَسُولَ اللَّهِ [إِنَّهَا] كَانَ
عَلَيْهَا صَوْمٌ شَهْرٍ أَقْصَوْمٌ عَنْهَا؟ قَالَ:
«صُومِي عَنْهَا» قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّهَا لَمْ
تَحُجَّ قَطُّ أَفَأَحُجُّ عَنْهَا؟ قَالَ: «نَعَمْ حُجِّي
عَنْهَا».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ لَا يُعْرَفُ [هَذَا] مِنْ حَدِيثِ بُرَيْدَةَ إِلَّا
مِنْ هَذَا الْوَجْهِ. وَعَبْدُ اللَّهِ بْنُ عَطَاءٍ ثِقَةٌ عِنْدَ
أَهْلِ الْحَدِيثِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ
أَهْلِ الْعِلْمِ أَنَّ الرَّجُلَ إِذَا تَصَدَّقَ بِصَدَقَةٍ نُمِّ
وَرِثَهَا حَلَّتْ لَهُ.

وَقَالَ بَعْضُهُمْ: إِنَّمَا الصَّدَقَةُ شَيْءٌ جَعَلَهَا
اللَّهُ، فَإِذَا وَرِثَهَا فَيَجِبُ أَنْ يَصْرِفَهَا فِي مِثْلِهِ.
وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَزُهَيْرُ بْنُ مُعَاوِيَةَ هَذَا
الْحَدِيثَ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ.

تخریج: وأخرجه مسلم، الصيام، باب قضاء الصوم عن الميت، ح: ١١٤٩ عن علي بن حجر به.

Comments:

This *Hadīth* proves two points:

1. If a person gives something in charity and then it comes back to him in the form of his share in inheritance, it is not regarded as taking a charity back; because this return did not occur because of any activity of his choice. Therefore this is allowed according to the majority of the *Ummah* and the four *A'immaḥ*.
2. If a person could not observe fast owing to an excuse and he died, an heir of the deceased may make up the missed fast.

Chapter 32. What Has Been Related About It Being Disliked To Take Back Charity

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي كِرَاهِيَةِ الْعَوْدِ فِي الصَّدَقَةِ (التحفة ٣٢)

668. Ibn 'Umar narrated that 'Umar gave a horse to be used in the cause of Allāh. Then he saw it being sold, so he wanted to buy it, but the Prophet ﷺ said: "Do not take back what you have given in charity." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*, and this is acted upon according to most of the people of knowledge.

٦٦٨ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ أَنَّهُ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ ثُمَّ رَأَاهَا تَبَاعُ فَأَرَادَ أَنْ يَشْتَرِيهَا فَقَالَ النَّبِيُّ ﷺ: «لَا تُعُدْ فِي صَدَقَتِكَ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ.

تخریج: متفق عليه، وأخرجه مسلم، الهبات، باب كراهة شراء الإنسان ما تصدق به ... إلخ، ح: ١٦٢١ من حديث عبدالرزاق والبخاري، الزكاة، باب: هل يشتري صدقته؟ ... إلخ، ح: ١٤٨٩ من حديث الزهري به.

Comments:

If a person gives something in charity to someone and the recipient wants to sell it, generally if the giver wants to buy it he will get it cheaper, therefore the Prophet ﷺ interpreted as if the giver is taking the charity back.

Chapter 33. What Has Been Related About (Giving) Charity On Behalf Of The Dead

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي الصَّدَقَةِ عَنِ الْمَيِّتِ (التحفة ٣٣)

669. 'Ikrimah narrated from Ibn 'Abbās that a man said: "O

٦٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكْرِيَّا بْنُ إِسْحَاقَ

Messenger of Allāh! My mother died, will it benefit her if I give charity on her behalf?’ He said: ‘Yes.’ He said: ‘I have a *Makhrāf*, so bear witness that I have given it in charity on her behalf.’” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan*, and this is the view of the people of knowledge. They say that nothing benefits the dead except charity and supplications. Some of them reported this *Ḥadīth* from ‘Amr bin Dīnār from ‘Ikrimah, from the Prophet ﷺ in *Mursal* form. (He said:) And his saying: “I have a *Makhrāf*” means a garden.

قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ؛ إِنَّ أُمَّي تُوَفِّيْتُ أَفْتِنَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا؟، قَالَ: «نَعَمْ»، قَالَ: فَإِنَّ لِي مَخْرَفًا فَأَشْهَدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا.

قَالَ أَبُو عَمِيْسَى: هَذَا حَدِيثٌ حَسَنٌ، وَبِهِ يَقُولُ أَهْلُ الْعِلْمِ. يَقُولُونَ: لَيْسَ شَيْءٌ يَصِلُ إِلَى الْمَيِّتِ إِلَّا الصَّدَقَةُ وَالِدُعَاءُ.

وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَمْرُو ابْنِ دِينَارٍ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا [قَالَ:] وَمَعْنَى قَوْلِهِ: إِنَّ لِي مَخْرَفًا يَعْنِي بُشْتَانًا.

تخریج: وأخرجه البخاري، الوصايا، باب: إذا وقف أرضاً ولم يبين الحدود فهو جائز، وكذلك الصدقة، ح: ٢٧٧٠ من حديث روح بن عبادة به.

Comments:

The *Ummah* and the four *A’immah* are agreed that a deceased person benefits from the reward of charity, also what the *Shari’ah* allows to be performed on behalf of someone may be performed, like: *Hajj*, fasting and charity etc. (See: *Tuhfat Al-Aḥwadhī*: 2/26)

Chapter 34. What Has Been Related About A Woman Spending From Her Husband’s House

670. Abū Umāmah Al-Bāhili said: “During a sermon of his in the year of the Farewell *Hajj*, I heard the Messenger of Allāh ﷺ say: ‘A woman is not to spend anything from her husband’s house without her husband’s permission.’ They said: ‘O Messenger of Allāh! What about food?’ He said: ‘That is our most virtuous wealth.’” (*Ḥasan*)

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي نَفَقَةِ الْمَرْأَةِ مِنْ بَيْتِ زَوْجِهَا (التحفة ٣٤)

٦٧٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ: حَدَّثَنَا شُرْحَيْلُ بْنُ مُسْلِمٍ الْحَوْلَانِيُّ عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ فِي خُطْبَتِهِ عَامَ حَجَّةِ الْوَدَاعِ يَقُولُ: «لَا تُنْفِقِ امْرَأَةٌ شَيْئًا مِنْ بَيْتِ زَوْجِهَا إِلَّا بِإِذْنِ زَوْجِهَا»، قِيلَ: يَا رَسُولَ اللَّهِ وَلَا الطَّعَامُ؟ قَالَ: «ذَاكَ أَفْضَلُ أَمْوَالِنَا».

There are narrations on this topic from Sa'd bin Abī Waqqāṣ, Asmā' bint Abī Bakr, Abū Hurairah, 'Abdullāh bin 'Amr, and 'Āishah (may Allāh be pleased with her).

Abū 'Eisā said: The *Ḥadīth* of Abū Umāmah is a *Ḥasan Ḥadīth*.

وَفِي الْبَابِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَأَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ ابْنِ عَمْرٍو وَعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا].
قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي أُمَامَةَ حَدِيثٌ حَسَنٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، البيوع، باب: في تضمين العارية، ح: ٣٥٦٥ من حديث إسماعيل بن عياش به * وفي الباب عن سعد بن أبي وقاص [أبو داود، ح: ١٦٨٦] وأسماء بنت أبي بكر [يأتي: ١٩٦٠] وأبي هريرة [البخاري، ح: ٥٣٦٠] ومسلم، ح: ١٠٢٦] وعبدالله بن عمرو [أبو داود، ح: ٣٥٤٧] وعائشة [يأتي: ٦٧١، ٦٧٢].

Comments:

It is proven from this *Ḥadīth* that if the wealth earned for a household is by the husband, then the wife is not allowed to spend it without the permission of her husband, or without any indication from him to do so; because she bears the responsibility to look after the household things.

671. 'Āishah narrated that the Prophet ﷺ said: "When a woman gives in charity from her husband's house, she will get the reward for it, and for her husband is the same as that, and for the trustee^[1] is the same as that. The reward of each of them will not be decreased at all by the reward of the other, for him is what he earned, and for her is what she spent." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan*.

٦٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مَرْةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا كَانَ لَهَا بِهِ أَجْرٌ، وَلِلزَّوْجِ مِثْلُ ذَلِكَ وَلِلخَازِنِ مِثْلُ ذَلِكَ، وَلَا يَنْقُصُ كُلُّ وَاحِدٍ مِنْهُمْ مِنْ أَجْرِ صَاحِبِهِ شَيْئًا لَهُ بِمَا كَسَبَ وَلَهَا بِمَا أَنْفَقَتْ».
قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٩١٩٦ عن محمد بن المثنى به وأخرجه البخاري، ح: ١٤٢٥] ومسلم، ح: ١٠٢٤ من حديث أبي وائل شقيق بن سلمة به، انظر الحديث الآتي.

672. 'Āishah narrated that the Messenger of Allāh ﷺ said: "When a woman gives from her husband's

٦٧٢ - حَدَّثَنَا مَحْمُودُ بْنُ غِيْلَانَ: حَدَّثَنَا الْمُؤَمَّلُ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ أَبِي

[1] Who distributes or stores it.

home, with a good heart, not to spoil it, then she will get a reward similar to his, for her is the good she intended – and the same is for the trustee.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. It is more correct than that narration of ‘Amr bin Murrah from Wā’il (a narrator in no. 671). ‘Amr bin Murrah did not mention “from Masrūq” in his narration.

وَإِئْتِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَعْطَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا بِطَيْبِ نَفْسٍ غَيْرِ مُفْسِدَةٍ، فَإِنَّ لَهَا مِثْلَ أَجْرِهِ، لَهَا مَا نَوَتْ حَسَنًا، وَلِلْخَازِنِ مِثْلُ ذَلِكَ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ أَصَحُّ مِنْ حَدِيثِ عَمْرٍو بْنِ مُرَّةَ عَنْ أَبِي وَائِلٍ. وَعَمْرٍو بْنُ مُرَّةَ لَا يَذْكَرُ فِي حَدِيثِهِ، عَنْ مَسْرُوقٍ.

تخریج: متفق عليه، وأخرجه البخاري، الزكاة، باب من أمر خادمه بالصدقة ولم يناول نفسه، ح: ١٤٢٥، ومسلم، الزكاة، باب أجر الخازن الأمين والمرأة إذا تصدقت من بيت زوجها... إلخ، ح: ١٠٢٤ من حديث منصور به.

Comments:

‘Not to spoil it’ means she spends reasonably according to what is generally accepted. She does not give away the belongings of the household members to others due to which they would later face difficulty.

Chapter 35. What Has Been Related About *Ṣadaqat Al-Fitr*.

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي صَدَقَةِ الْفِطْرِ (التحفة ٣٥)

673. Abū Sa‘eed Al-Khudrī narrated: “We would give *Zakāt Al-Fitr* – when the Messenger of Allāh ﷺ was among us – as a *Ṣā’* of food, or a *Ṣā’* of barley, or a *Ṣā’* of dried dates, or a *Ṣā’* of raisins, or a *Ṣā’* of cheese. So we did not stop paying it (like that) until Mu‘āwiyah arrived in Al-Madīnah and talked (about it). Among the things he addressed the people with, he said: ‘I see that two *Mudd* of the wheat of *Ash-Shām* are equal to a *Ṣā’* of dried dates.’ So the people followed that.” Abū Sa‘eed said: “I will not stop giving it in the manner that I had been giving it.” (*Ṣaḥīḥ*)

٦٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ - إِذْ كَانَ فِيْنَا رَسُولُ اللَّهِ ﷺ - صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ أَوْ صَاعًا مِنْ أَقِطٍ، فَلَمْ نَزَلْ نُخْرِجْهُ حَتَّى قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَتَكَلَّمَ فَكَانَ فِيْمَا كَلَّمَ بِهِ النَّاسَ: إِنِّي لَأَرَى مُدَّيْنِ مِنْ سَمَرَاءِ الشَّامِ تُعْدِلُ صَاعًا مِنْ تَمْرٍ.

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīh*. This is acted upon according to some of the people of knowledge, they hold the view that it is a *Ṣā'* in all cases. This is the saying of Ash-Shāfi'ī, Aḥmad, and Ishāq. Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that it is a *Ṣā'* for everything except for wheat, in which case half of a *Ṣā'* is allowed. This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak and the people of Al-Kūfah, they hold the view that it is half of a *Ṣā'* for wheat.

قَالَ: فَأَخَذَ النَّاسُ بِذَلِكَ. قَالَ أَبُو سَعِيدٍ: فَلَا أزالُ أُخْرِجُهُ كَمَا كُنْتُ أُخْرِجُهُ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ يَرَوْنَ مِنْ كُلِّ شَيْءٍ صَاعًا. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.
وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ مِنْ كُلِّ شَيْءٍ صَاعٌ إِلَّا مِنَ الْبُرِّ فَإِنَّهُ يُجْزَى نِصْفَ صَاعٍ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَأَهْلِ الْكُوفَةِ يَرَوْنَ نِصْفَ صَاعٍ مِنْ بُرٍّ.

تخريج: متفق عليه، وأخرجه البخاري، الزكاة، باب صاع من زبيب، ح: ١٥٠٨، ١٥٠٥، ١٥٠٦ من حديث سفیان الثوري ومسلم، الزكاة، باب زكاة الفطر على المسلمين من التمر والشعير، ح: ٩٨٥ من حديث زيد بن أسلم به.

Comments:

Three *A'immah*, Mālik, Shāfi'ī and Aḥmad said, *Ṣadaqatul-Fiṭr* is due from any person who has at home the food of the morning and evening, but in the view of Imām Abū Ḥanīfah *Ṣadaqatul-Fiṭr* is due from a person who owns enough on which *Zakāt* is due, if he does not own property or wealth on which *Zakāt* is due, then *Ṣadaqatul-Fiṭr* is not due from him.

674. 'Amr bin Shu'aib narrated from his father, from his grandfather that the Prophet ﷺ sent a caller in the roads of Makkah proclaiming: "Ṣadaqatul-Fiṭr is required upon every Muslim, male or female, free or slave, young or old; it is two *Mudd* of wheat or its equivalent as a *Ṣā'* of food." (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Hasan Gharīb*. ('Umar bin Hārūn reported this *Hadīth* from Ibn Juraij, from Al-'Abbās bin Mīnā',

٦٧٤ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمِ الْبَصْرِيِّ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ بَعَثَ مُنَادِيًا فِي فِجَاجِ مَكَّةَ: أَلَا إِنَّ صَدَقَةَ الْفِطْرِ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ ذَكَرٍ أَوْ أُنْثَى حُرًّا أَوْ عَبْدًا صَغِيرًا أَوْ كَبِيرًا، مُدَّانٍ مِنْ قَمْحٍ أَوْ سِوَاهُ صَاعٍ مِنْ طَعَامٍ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

from the Prophet ﷺ. So he mentioned some of this *Hadīth*. Jārūd narrated it to us, (he said) ‘Umar bin Hārūn narrated it to us.)

[وَرَوَى عُمَرُ بْنُ هَارُونَ هَذَا الْحَدِيثَ عَنْ ابْنِ جُرَيْجٍ وَقَالَ: عَنِ الْعَبَّاسِ بْنِ مِينَاءَ عَنِ النَّبِيِّ ﷺ فَذَكَرَ بَعْضُ هَذَا الْحَدِيثِ: حَدَّثَنَا جَارُودٌ: حَدَّثَنَا عُمَرُ بْنُ هَارُونَ هَذَا الْحَدِيثَ].

تخریج: [إسناده ضعيف] وأخرجه الدارقطني، ح: ١٤٠/٢، ح: ٢٠٦١ من حديث سالم بن نوح به وتابعه علي بن صالح، ابن جريج عنن.

675. Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ made *Ṣadaqatul-Fiṭr* an obligation upon the male and the female, the free and the bondsmen, as a *Ṣā’* of dried dates or a *Ṣā’* of barley.” He said: “So the people equated that to half a *Ṣā’* of wheat.” (*Ṣaḥīḥ*)

٦٧٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنِ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ صَدَقَةَ الْفِطْرِ عَلَى الذَّكَرِ وَالْأُنْثَى وَالْحُرِّ وَالْمَمْلُوكِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ، قَالَ: فَعَدَلَ النَّاسُ إِلَى نِصْفِ صَاعٍ مِنْ بُرٍّ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Abū Sa‘eed, Ibn ‘Abbās, and the grandfather of Al-Ḥārith bin ‘Abdur-Raḥmān bin Abī Dhubāb, and, Tha‘labah bin Abī Ṣu‘air, and ‘Abdullāh bin ‘Amr.

وفي البابِ عَنْ أَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ وَجَدَّ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ وَتَعَلَّبَهُ ابْنُ أَبِي صَعِيرٍ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو.

تخریج: متفق عليه، وأخرجه البخاري، الزكاة، باب صدقة الفطر على الحر والمملوك، ح: ١٥١١ من حديث حماد بن زيد ومسلم، الزكاة، باب زكاة الفطر على المسلمين من التمر والشعير، ح: ٩٨٤ من حديث نافع به * وفي الباب عن أبي سعيد [تقدم: ٦٧٣] وابن عباس [أبو داود، ح: ١٦٠٩] وجد الحارث بن عبد الرحمن بن أبي ذباب [أحمد: ٧٩/٤ حديثه في الصدقة بغير هذا الباب] وتعلبه بن أبي صعير [أبو داود، ح: ١٦١٩-١٦٢١] وعبدالله بن عمرو [تقدم: ٦٧٤].

Comments:

In the lifetime of the Messenger of Allāh ﷺ, the customary food of the people used to be dates and barley, so the people would pay *Ṣadaqatul-Fiṭr* as one *Ṣā’*. Later when the use of wheat became usual food grain, and it was costly compared to the dates, they considered (that) half a *Ṣā’* of wheat was equal to one *Ṣā’* of dates.

676. Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ made *Ṣadaqatul-Fiṭr* of Ramaḍān an obligation – a *Ṣā’* of dried dates or a *Ṣā’* of barley – required upon every free person and slave, male and female among the Muslims.” (*Ṣaḥīh*)

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Mālik reported the *Ḥadīth* on this topic from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ, and he added in it: “among the Muslims” while others reported it from Nāfi‘ and they did not mention “among the Muslims” in it. The people of knowledge differ over this, some of them say that when a man has some non-Muslim slaves then he does not pay *Ṣadaqatul-Fiṭr* on their behalf. This is the opinion of Mālik, Ash-Shāfi‘ī, and Aḥmad. Some of them said that he pays it on their behalf even if they are not Muslims, and this is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak and Ishāq.

تخريج: متفق عليه، وأخرجه البخاري، الزكاة، باب صدقة الفطر على العبد وغيره من المسلمين، ح: ١٥٠٤ ومسلم، ح: ٩٨٤ (انظر الحديث السابق) من حديث مالك به وهو في الموطأ: ٢٨٤/١ (يحيى).

Comments:

In the opinion of the majority of scholars, Islam is a condition for paying *Ṣadaqatul-Fiṭr*, Therefore, it is due only from a Muslim. It is not necessary to pay *Ṣadaqatul-Fiṭr* on behalf of a non-Muslim slave, but it is compulsory according to ‘Aṭā, An-Nakha‘ī, Ath-Thawrī and the Aḥnaf. (*Faṭḥ Al-Bārī*: 3/467)

٦٧٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أَنْثَى مِنَ الْمُسْلِمِينَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

رَوَاهُ مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ أُبَيْبٍ. وَزَادَ فِيهِ مِنَ الْمُسْلِمِينَ وَرَوَاهُ غَيْرٌ وَاحِدٌ، عَنْ نَافِعٍ وَلَمْ يَذْكُرُوا فِيهِ مِنَ الْمُسْلِمِينَ.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا، فَقَالَ بَعْضُهُمْ: إِذَا كَانَ لِلرَّجُلِ عَبْدٌ غَيْرٌ مُسْلِمِينَ لَمْ يُؤَدَّ عَنْهُمْ صَدَقَةَ الْفِطْرِ وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ. وَقَالَ بَعْضُهُمْ يُؤَدِّي عَنْهُمْ وَإِنْ كَانُوا غَيْرَ مُسْلِمِينَ وَهُوَ قَوْلُ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَإِسْحَاقَ.

Chapter 36. What Has Been Related About: It Is To Be Paid Before The *Ṣalāt*

677. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ would order paying the *Zakāt* before going to the *Ṣalāt* on the day of *Fiṭr*. (*Ṣaḥīḥ*)
Abū ‘Eīsā said: This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ*. And this is what is recommended according to the people of knowledge; a man is to give *Ṣadaqatul-Fiṭr* before going to the *Ṣalāt*.

(المعجم ٣٦) - بَابُ مَا جَاءَ فِي تَقْدِيمِهَا قَبْلَ الصَّلَاةِ (التحفة ٣٦)

٦٧٧ - حَدَّثَنَا مُسْلِمٌ بْنُ عَمْرٍو بْنِ مُسْلِمٍ أَبُو عَمْرٍو الْحَدَّاءُ الْمَدِينِيُّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ نَافِعٍ [الصَّائِغُ] عَنِ ابْنِ أَبِي الزَّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِإِخْرَاجِ الزَّكَاةِ قَبْلَ الْغَدْوِ لِلصَّلَاةِ يَوْمَ الْفِطْرِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ، وَهُوَ الَّذِي يَسْتَجِبُهُ أَهْلُ الْعِلْمِ أَنْ يُخْرِجَ الرَّجُلُ صَدَقَةَ الْفِطْرِ قَبْلَ الْغَدْوِ إِلَى الصَّلَاةِ.

تخريج: متفق عليه، وأخرجه البخاري، الزكاة، باب الصدقة قبل العيد، ح: ١٥٠٩ ومسلم، الزكاة، باب الأمر بإخراج زكاة الفطر قبل الصلاة، ح: ٩٨٦ من حديث موسى بن عقبة به.

Comments:

The narration of Abū Dāwūd and some other narrations prove that paying *Ṣadaqatul-Fiṭr* before the prayer of *‘Eid* is necessary; if it is paid after the prayer it will be not regarded as *Ṣadaqatul-Fiṭr*. Instead it will be regarded as a normal charity. (*Ḥadīth*: 1609-1610, *Tuhfat Al-Aḥwadhī*: 3/300)

Chapter 37. What Has Been Related About Paying *Zakāt* In Advance

678. ‘Alī narrated: “Al-‘Abbās asked the Messenger of Allāh ﷺ about paying his charity (*Zakāt*) in advance before its time is due (by being in possession for a whole year), he permitted him to do that.” (*Da‘īf*)

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي تَعْمِيلِ الزَّكَاةِ (التحفة ٣٧)

٦٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَّا عَنِ الْحَجَّاجِ بْنِ دِينَارٍ، عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ، عَنْ حُجَيْبَةَ بْنِ عَدِيٍّ، عَنْ عَلِيٍّ أَنَّ الْعَبَّاسَ سَأَلَ رَسُولَ اللَّهِ ﷺ فِي تَعْمِيلِ صَدَقَتِهِ قَبْلَ أَنْ تَحِلَّ، فَرَخَّصَ لَهُ فِي ذَلِكَ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الزكاة، باب: في تعجيل الزكاة، ح: ١٦٢٤ وابن ماجه، ح: ١٧٩٥ من حديث سعيد بن منصور به وصححه ابن خزيمة، ح: ٢٣٣١

والحاكم: ٣/٣٣٢ والذهبي، وللحديث شواهد كثيرة منها الحديث الآتي، الحاكم بن عيينة مدلس وعنن.

Comments:

If the property reaches the amount on which *Zakāt* is due but the period of one year has not yet passed, in this case paying the *Zakāt* early (before passing the whole year) is disputed.

1. Imām Abū Ḥanifah, Ash-Shāfi‘ī, Aḥmad and Ishāq are of the view that if a property reaches the amount, subject to *Zakāt*, paying *Zakāt* on it before passing the whole year is correct and this view is the authentic one.
2. It is not right according to Imām Mālik and Sufyān Ath-Thaurī. (*Tuḥfat Al-Ahwadhī*: 2/30)

679. ‘Alī narrated that the Prophet ﷺ said to ‘Umar: “We have taken this year’s *Zakāt* from Al-‘Abbās in the previous year.” (*Da‘if*)

He said: There is something on this topic from Ibn ‘Abbās.

(Abū ‘Eisā said:) We do not know of the *Ḥadīth* about paying the *Zakāt* in advance as a narration from Isrā‘īl from Al-Ḥajjāj bin Dīnār, except from this route. And the narration of Ismā‘īl bin Zakariyyā from Al-Ḥajjāj is more correct to me than the narration of Isrā‘īl from Al-Ḥajjāj bin Dīnār. This *Ḥadīth* was also reported in *Mursal* form by Al-Ḥakam bin ‘Utaibah from the Prophet ﷺ. The people of knowledge have differed over paying the *Zakāt* in advance before the *Hawl* passes on it. A group of the people of knowledge held the view that it is not to be paid in advance. This was the view of Sufyān Ath-Thawrī, he said: “I would prefer that it not be paid in advance.” Most of the people of knowledge said that if one pays it in advance, before the *Hawl* passes, then it is acceptable. This is the

٦٧٩ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارِ الْكُوفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ إِسْرَائِيلَ، عَنِ الْحَجَّاجِ بْنِ دِينَارٍ، عَنِ الْحَكَمِ بْنِ جَحْلٍ، عَنْ حُجْرِ الْعَدَوِيِّ، عَنْ عَلِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ لِعُمَرَ: إِنَّا قَدْ أَخَذْنَا زَكَاةَ الْعَبَّاسِ عَامَ الْأَوَّلِ لِلْعَامِ.

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ. [قَالَ أَبُو عِيسَى:] لَا أَعْرِفُ حَدِيثَ تَعْجِيلِ الزَّكَاةِ مِنْ حَدِيثِ إِسْرَائِيلَ عَنِ الْحَجَّاجِ بْنِ دِينَارٍ إِلَّا مِنْ هَذَا الْوَجْهِ. وَحَدِيثُ إِسْمَاعِيلَ بْنِ زَكَرِيَّا عَنِ الْحَجَّاجِ عِنْدِي أَصَحُّ مِنْ حَدِيثِ إِسْرَائِيلَ عَنِ الْحَجَّاجِ ابْنِ دِينَارٍ. وَقَدْ رَوَى هَذَا الْحَدِيثَ عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ. وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَعْجِيلِ الزَّكَاةِ قَبْلَ مَحَلِّهَا، فَرَأَى طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ أَنْ لَا يُعَجَّلَهَا. وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ. قَالَ: أَحَبُّ إِلَيَّ أَنْ لَا يُعَجَّلَهَا. وَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ إِنَّ عَجَلَهَا قَبْلَ مَحَلِّهَا أَجْزَأَتْ عَنْهُ. وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

view of Ash-Shāfi'ī, Aḥmad and Ishāq.

تخريج: [إسناده ضعيف] وأخرجه الدارقطني: ح: ١٢٣/٢، ح: ١٩٩١ من حديث إسحاق بن منصور به، حجر العدوي لم يبين بي من هو؟ * وفي الباب عن ابن عباس، [الدارقطني: ١٢٤/٢، ح: ١٩٩٣، ١٩٩٥].

Chapter 38. What Has Been Related About The Prohibition Of Begging.

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي النَّهْيِ
عَنِ الْمَسْأَلَةِ (التحفة ٣٨)

680. Abū Hurairah narrated that he heard the Messenger of Allāh ﷺ saying: “For one of you to go out early to gather firewood and carry it on his back so that he can give charity from it and be free of need from the people, is better for him than to ask a man who may give that to him or refuse. Indeed the upper hand (giving) is more virtuous than the lower hand (receiving), and begin with (those who are) your dependants.” (*Sahīḥ*)

(He said:) There are narrations on this topic from Ḥakīm bin Ḥizām, Abū Sa'eed Al-Khudrī, Az-Zubair bin Al-'Awwām, 'Atīyyah As-Sa'dī, 'Abdullāh bin Mas'ūd, Mas'ūd bin 'Amr, Ibn 'Abbās, Thawbān, Ziyād bin Al-Ḥārith Aṣ-Ṣudā'ī, Anas, Ḥubshī bin Junādah, Qabiṣah bin Mukhāriq, Samurah, and Ibn 'Umar.

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*, it is *Gharīb* as a narration of Bayān from Qais.

٦٨٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ
عَنْ بَيَانَ بْنِ بَشِيرٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «لَأَنْ يَغْدُوَ أَحَدُكُمْ فَيَحْتَطِبَ عَلَى
ظَهْرِهِ فَيَتَصَدَّقَ مِنْهُ وَيَسْتَغْنِيَ بِهِ عَنِ النَّاسِ
خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلًا أَعْطَاهُ أَوْ مَنَعَهُ
ذَلِكَ فَإِنَّ يَدَ الْعُلْيَا أَفْضَلُ مِنْ يَدِ السُّفْلَى
وَابْدَأْ بِمَنْ تَعُولُ».

[قَالَ:] [وفي الباب عن حكيم بن حزام
وأبي سعيد الخدري والزبير بن العوام وعطية
السعدي وعبد الله بن مسعود ومسعود بن
عمرو وابن عباس وثوبان وزبيد بن الحارث
الصدائقي وأنس وحبيشي بن جنادة وقبيصة بن
مخارق وسمره وابن عمرو.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ غَرِيبٌ يُسْتَعْرَبُ مِنْ حَدِيثِ
بَيَانَ عَنْ قَيْسٍ.

تخريج: وأخرجه مسلم، الزكاة، باب كراهة المسألة للناس، ح: ١٠٤٢ عن هناد بن السري به * وفي الباب عن حكيم بن حزام [البخاري، ح: ١٤٢٧ ومسلم، ح: ١٠٣٤] وأبي سعيد الخدري [البخاري، ح: ١٤٦٥ ومسلم، ح: ١٠٥٢] والزبير بن العوام [البخاري، ح: ١٤٧١] وعطية السعدي [أحمد: ٤/٢٦٦ وعبد بن حميد، ح: ٤٨٥] وعبد الله بن مسعود [تقدم: ٦٥٠، ٦٥١] ومسعود بن عمرو [أبو نعيم في معرفة الصحابة: ٥/٢٥٣٥، ح: ٦١٣٤] وابن عباس [لم أجده]

وثوبان [أبو داود، ح: ١٦٤٣ وابن ماجه، ح: ١٨٣٧] وزياد بن الحارث الصدائي [أبو داود، ح: ١٦٣٠ والبيهقي: ٤/١٧٤] وأنس [أبو داود، ح: ١٦٤١] وحيشي بن جنادة [تقدم: ٦٥٣، ٦٥٤] وقيصة بن مخارق [مسلم، ح: ١٠٤٤] وسمرة [يأتي: ٦٨١] وابن عمر [البخاري، ح: ١٤٢٩] ومسلم، ح: ١٠٣٣.

Comments:

Begging without a genuine and valid cause is unanimously impermissible. Working hard to earn a livelihood, a person should fulfill one’s own needs as well as adopting a habit of giving to others.

681. Samurah bin Jundub narrated that the Messenger of Allāh ﷺ said: “Asking is a labor that toils on a man’s face, except if a man asks for something from the *Sultān* (ruler), or he asks for something that he cannot do without.” (*Ṣaḥīḥ*)
Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ زَيْدِ بْنِ عُقَبَةَ، عَنْ سَمْرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَسْأَلَةَ كَدٌّ يَكْدُ بِهَا الرَّجُلُ وَجْهَهُ إِلَّا أَنْ يَسْأَلَ الرَّجُلُ سُلْطَانًا أَوْ فِي أَمْرٍ لَا بُدَّ مِنْهُ».
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أبو داود، الزكاة، باب: كم يعطى الرجل الواحد من الزكاة؟ ح: ١٦٣٩ والنسائي: ٥/١٠٠، ح: ٢٦٠٠ من حديث عبد الملك بن عمير به، وصرح بالسماع عند أحمد (٢٣/٥) ٢٠٥٢٩) وصرحه ابن حبان (الإحسان): ٣٣٧٧.

Comments:

Begging eliminates a person’s honor and self-esteem and his face gets deprived of charm, delight and gleam due to the curse of disgrace and humiliation. Some narrations show that a habitual beggar will appear with no flesh on his face on the Last Day.

In the Name of Allāh,
the Merciful, the Beneficent.

[بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ]

6. The Chapters On Fasting From The Messenger of Allāh ﷺ

(المعجم ٦) أَبْوَابُ الصَّوْمِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٤)

Chapter 1. What Has Been Related About The Virtue Of The Month Of Ramaḍān

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ
شَهْرِ رَمَضَانَ (التحفة ١)

682. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "On the first night of the month of Ramaḍān, the *Shayāṭīn* are shackled, the jinns are restrained, the gates of the Fires are shut such that no gate among them would be opened. The gates of Paradise are opened such that no gate among them would be closed, and a caller calls: 'O seeker of the good; come near!' and 'O seeker of evil; stop! For there are those whom Allāh frees from the Fire.' And that is every night." (*Hasan*)

٦٨٢ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ
ابْنِ كُرَيْبٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ
الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ أَوَّلُ لَيْلَةٍ
مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ وَمَرَدَّةُ
الْجِنِّ، وَعُلِّقَتِ أَبْوَابُ النَّارِ فَلَمْ يَفْتَحْ مِنْهَا
بَابٌ وَفُتِّحَتِ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا
بَابٌ وَيُنَادِي مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ، وَيَا
بَاغِيَ الشَّرِّ أَقْصِرْ، وَاللَّهُ عَتَقَاءَ مِنَ النَّارِ وَذَلِكَ
كُلَّ لَيْلَةٍ».

(He said:) There are narrations on this topic from 'Abdur-Raḥmān bin 'Awf, Ibn Mas'ūd, and Salmān.

[قَالَ:] وفي البابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
عَوْفٍ وَابْنِ مَسْعُودٍ وَسَلْمَانَ.

تخريج: [حسن] وأخرجه ابن ماجه، الصيام، باب ما جاء في فضل شهر رمضان، ح: ١٦٤٢ عن أبي كريب به وصححه ابن خزيمة: ١٨٥/٣، ح: ١٨٨٣ وابن حبان (الإحسان): ٣٤٢٦ وسنده ضعيف وله شواهد كثيرة عند البخاري، ح: ١٨٩٩ ومسلم، ح: ١٠٧٩ وغيرهما * وفي الباب عن عبدالرحمن بن عوف [ابن ماجه، ح: ١٣٢٨] وابن مسعود [لم أجده] وسلمان [ابن خزيمة، ح: ١٨٨٧].

Comments:

The good and special favors, qualities and virtuousness of righteous deeds are relevant to those who are Muslims, when they believe in the teachings of Allāh and His Messenger ﷺ, the appearance of the good effects and qualities

occur inside them according to the degree and position of their Faith and Islam.

683. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever fasts Ramaḍān and stands (in the night prayer) for it out of faith and seeking a reward (from Allāh), he will be forgiven what preceded of his sins. Whoever stands (in the night prayer) on the Night of *Al-Qadr* out of faith and seeking a reward (from Allāh), he will be forgiven what preceded of his sins.” (*Ḥasan*)

This *Ḥadīth* is *Ṣaḥīḥ*.

Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah which Abū Bakr bin ‘Ayyāsh reported is a *Gharīb Ḥadīth*, we do not know of it as a narration of Abū Bakr bin ‘Ayyāsh from Al-A‘mash, from Abū Ṣāliḥ, from Abū Hurairah except from the narration of Abū Bakr. He said: I asked Muḥammad bin Ismā‘īl about this *Ḥadīth*, and he said: “Al-Ḥasan bin Ar-Rabī narrated to us, Abū Al-Aḥwaṣ narrated to us from Al-Mujāhid as his own saying. He said: ‘On the first night of Ramaḍān’ and he mentioned the *Ḥadīth*.” Muḥammad said: “This is more correct in my view, than the narration of Abū Bakr bin ‘Ayyāsh.”

تخريج: [إسناده حسن] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في قيام شهر رمضان، ح: ١٣٢٦ من حديث محمد بن عمرو بن علقمة الليثي به وصححه ابن حبان (الإحسان): ٣٦٧٤ وأصله متفق عليه، البخاري، ح: ٢٠١٤ ومسلم، ح: ٧٥٩.

Comments:

In this *Ḥadīth*, the virtuousness of fasts of Ramaḍān, *Tarāwīḥ* and voluntary prayer during its night, and the voluntary prayer during the Night of Power is

٦٨٣ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُ
وَالْمُحَارِبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «مَنْ صَامَ رَمَضَانَ وَقَامَهُ إِيمَانًا
وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ
لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ
ذَنْبِهِ».

هَذَا حَدِيثٌ صَحِيحٌ

قَالَ أَبُو عِيسَى: وَحَدِيثُ أَبِي هُرَيْرَةَ الَّذِي
رَوَاهُ أَبُو بَكْرٍ بْنُ عَيَّاشٍ حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ مِنْ رِوَايَةِ أَبِي بَكْرٍ بْنِ عَيَّاشٍ، عَنِ
الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ
إِلَّا مِنْ حَدِيثِ أَبِي بَكْرٍ قَالَ: وَسَأَلْتُ مُحَمَّدَ
ابْنَ إِسْمَاعِيلَ، عَنْ هَذَا الْحَدِيثِ فَقَالَ:
حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو
الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ قَوْلُهُ:
قَالَ: إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ
فَذَكَرَ الْحَدِيثَ، قَالَ مُحَمَّدٌ: وَهَذَا أَصَحُّ
عِنْدِي مِنْ حَدِيثِ أَبِي بَكْرٍ بْنِ عَيَّاشٍ.

highlighted; the previous sins are forgiven due to these deeds, provided these deeds are performed with Faith and in the hope of earning good reward from Allāh ﷻ.

Chapter 2. What Has Been Related About: Do Not Precede The Month With Fasting.

684. Abū Hurairah narrated that the Prophet ﷺ said: “Do not precede the month with a day nor with two days, unless that fast falls on a day that one of you would have (normally) fasted. Fast with its sighting, and break fast with its sighting, and if it is cloudy, then count for thirty days, and then break (the fast).” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from some of the Companions of the Prophet ﷺ. Maṣūf bin Al-Mu'tamir informed us from Rib'i bin Hīrāsh, from some of the Companions of the Prophet ﷺ, and it is similar to this.

Abū 'Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge, they consider it disliked for a man to be hasty by fasting before the month of Ramaḍān begins, if he thinks that is for Ramaḍān. If a man normally performs some fast, and that fast falls on that day, then there is no harm in this according to them.

تخريج: [صحيح] وأخرجه أحمد: ٤٩٧/٢ من حديث محمد بن عمرو به وسنده حسن وأصله متفق عليه، البخاري، ح: ١٩١٤، ومسلم، ح: ١٠٨١، ١٠٨٢ * وفي الباب عن بعض أصحاب النبي ﷺ [أحمد: ٣١٤/٤].

685. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:

(المعجم ٢) - بَابُ مَا جَاءَ لَا تَتَمَدَّدُوا الشَّهْرَ بِصَوْمٍ (التحفة ٢)

٦٨٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَقْدَمُوا الشَّهْرَ بِيَوْمٍ وَلَا بِيَوْمَيْنِ إِلَّا أَنْ يُوَافِقَ ذَلِكَ صَوْمًا كَانَ يَصُومُهُ أَحَدُكُمْ. صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ غَمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ ثُمَّ أَفْطِرُوا».

[قَالَ:] وفي البابِ عن بعضِ أصحابِ النَّبِيِّ ﷺ: أَخْبَرَنَا مَنُصُورُ بْنُ الْمُعْتَمِرِ عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ بِنَحْوِ هَذَا.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ: كَرِهُوا أَنْ يَتَعَجَّلَ الرَّجُلُ بِصِيَامِهِ قَبْلَ دُخُولِ شَهْرِ رَمَضَانَ لِمَعْنَى رَمَضَانَ، وَإِنْ كَانَ رَجُلٌ يَصُومُ صَوْمًا فَوَافِقَ صِيَامَهُ ذَلِكَ فَلَا بَأْسَ بِهِ عِنْدَهُمْ.

٦٨٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ،

“Do not precede the month of Ramaḍān by fasting a day or two before it, unless it is the case of a man who normally performs some fast, then let him fast it.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الصيام، باب: "لا تقدموا رمضان بصوم يوم ولا يومين"، ح: ١٠٨٢ من حديث وكيع به.

Comments:

It is prohibited to fast a day or two days for welcoming Ramaḍān, before the arrival of Ramaḍān. However, if a day before Ramaḍān coincides with one’s regular fasting, for example: a person fasts every Monday and Thursday, and Monday or Thursday occurs just before the commencement of Ramaḍān, then he may fast on such a day.

Chapter 3. What Has Been Related About It Being Disliked To Fast The Day Of Doubt

686. Ṣilah bin Zufar said: “We were with ‘Ammār bin Yāsir when a roasted sheep was brought and he said: ‘Eat.’ Someone among the people said: ‘I am fasting.’ So ‘Ammār said: ‘Whoever fasts on a day in which there is doubt, then he has disobeyed Abul-Qāsim (ﷺ).’” (*Da‘īf*)

(He said:) There are narrations on this topic from Abū Hurairah and Anas.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Ammār is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ, and those who followed them among the *Tābi‘īn*. It is the view of Sufyān Ath-Thawrī, Mālik bin Anas, ‘Abdullāh

عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقَدِّمُوا شَهْرَ رَمَضَانَ بِصِيَامٍ قَبْلَهُ يَوْمٍ أَوْ يَوْمَيْنِ إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمًا فَلْيُصِمْهُ».
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ صَوْمِ يَوْمِ الشَّكِّ (التحفة ٣)

٦٨٦ - حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَسَدِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عَمْرِو بْنِ قَيْسٍ [الْمَلَائِي]، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ قَالَ: كُنَّا عِنْدَ عَمَّارِ بْنِ يَاسِرٍ فَأَتَيْتَنِي بِشَاةٍ مَضْلِيَّةٍ فَقَالَ: كُلُوا فَتَنَحَى بَعْضُ الْقَوْمِ فَقَالَ: إِنِّي صَائِمٌ، فَقَالَ عَمَّارٌ: مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ [ﷺ].

[قَالَ:] وفي الباب عن أبي هريرة وأنس.

قَالَ أَبُو عِيسَى: حَدِيثُ عَمَّارٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ

bin Al-Mubāarak, Ash-Shāfi‘ī, Aḥmad, and Ishāq. They considered it disliked for a man to fast on the day in which there is doubt. Most of them held the view that if he fasted it and it was one of the days of Ramaḍān then he was to make up a day in place of it.^[1]

بَعْدَهُمْ مِنَ التَّابِعِينَ. وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ: كَرِهُوا أَنْ يَصُومَ الرَّجُلُ الْيَوْمَ الَّذِي يَشْكُ فِيهِ، وَرَأَى أَكْثَرُهُمْ إِنْ صَامَهُ، وَكَانَ مِنْ شَهْرِ رَمَضَانَ أَنْ يَقْضِيَ يَوْمًا مَكَانَهُ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الصيام، باب كراهية صوم يوم الشك، ح: ۲۳۳۴ وابن ماجه، ح: ۱۶۴۵ من حديث أبي خالد الأحمر به ورواه النسائي: ۱۵۳/۴، ح: ۲۱۹۰ عن أبي سعيد الأشج به، والحديث علقه البخاري، ح: ۱۹۰۶ وصححه ابن خزيمة، ح: ۱۹۱۴ وابن حبان، ح: ۸۷۸ والدارقطني: ۱۵۷/۲ والحافظ في تعليق التعليق: ۴۱/۲ والحاكم على شرط الشيخين: ۴۲۴/۱ ووافقه الذهبي * وفي الباب عن أبي هريرة [البيزار (كشف): ۴۹۸/۱، ح: ۱۰۶۶ وسنده ضعيف جداً] وأنس [البيهقي: ۲۰۹/۴ وهو موقوف فيه أحمد بن الحسن بن يزيد ابن ماجه القزويني ولم أجد من وثقه].

Chapter 4. What Has Been Related About Counting The (Appearances Of) The Crescent Of Sha‘bān For Ramāḍān

(المعجم ۴) - بَابُ مَا جَاءَ فِي إِحْصَاءِ هِلَالِ شَعْبَانَ لِرَمَضَانَ (التحفة ۴)

687. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Count the (the appearances of) the crescent of Sha‘bān for Ramāḍān.” (Da‘if)

Abū ‘Eīsā said: We do not know of the *Hadīth* of Aḥmad bin Hurairah to be like this except from the narration of Abū Mu‘āwiyah. What is correct is what is reported from Muḥammad bin ‘Amr, from Abū Salamah from Abū Hurairah that the Prophet ﷺ said: “Do not precede the month of Ramāḍān by fasting a day or two days.” This has been reported by

۶۸۷ - حَدَّثَنَا مُسْلِمٌ بْنُ حَجَّاجٍ: حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحْصُوا هِلَالَ شَعْبَانَ لِرَمَضَانَ».

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ حَدِيثِ أَبِي مُعَاوِيَةَ. وَالصَّحِيحُ مَا رُوِيَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُقَدِّمُوا شَهْرَ رَمَضَانَ يَوْمٍ وَلَا يَوْمَيْنِ»

[1] “Because the one who fasted the day of doubt did not fast a day of Ramāḍān with certainty, so if it appeared later that it was a day of Ramāḍān then he must make up for it by fasting a day in its place.” *Tuḥfat Al-Aḥwadhī*.

Yaḥya bin Abī Kathīr, from Abū Salamah, from Abū Hurairah from the Prophet ﷺ, and it is similar to the narration of Muḥammad bin ‘Amr Al-Laithī.

وَهَكَذَا رَوَى، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ [عَنِ النَّبِيِّ ﷺ] نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ عَمْرِو اللَّيْثِيِّ.

تخریج: [إسناده ضعيف] وأخرجه الدارقطني: ١٦٣/٢، ح: ٢١٥٤ من حديث الإمام مسلم، صاحب الصحيح به وسححه الحاكم على شرط مسلم: ٤٢٥/١ ووافقه الذهبي أبو معاوية مدلس عنعن * حديث: "لا تقدموا شهر رمضان ... إلخ" تقدم: ٦٨٤، ٦٨٥ الثاني من طريق يحيى ابن أبي كثير.

Comments:

‘The day of doubt’ is the thirtieth of Sha‘bān, when the sky is overcast and cloudy the moon cannot be sighted, which causes doubt that perhaps it is a day of Ramaḍān, because the people could not see the moon, if a person fasts with the intention of fasting Ramaḍān, this fast is *Makrūh Tahrimī* (nearly forbidden) according to the four *A‘immah*, majority Companions and the successors.

Chapter 5. What Has Been Related About: Fasting And Breaking Fast Are Based Upon The Sighting (Of The Crescent)

(المعجم ٥) - بَابُ مَا جَاءَ أَنَّ الصَّوْمَ لِرُؤْيِيَةِ الْهَلَالِ وَالْإِنْفَاطَارِ لَهُ (التحفة ٥)

688. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Do not fast before Ramaḍān. Fast with its sighting, and break fast with its sighting, and if it is obscured from you, then complete thirty days.” (*Ṣaḥīḥ*)

٦٨٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصُومُوا قَبْلَ رَمَضَانَ، صُومُوا لِرُؤْيِيَّتِهِ وَأَفْطِرُوا لِرُؤْيِيَّتِهِ، فَإِنْ حَالَتْ دُونَهُ غَيَابَةٌ فَأَكْمِلُوا ثَلَاثِينَ يَوْمًا».

There are narrations on this topic from Abū Hurairah, Abū Bakrah, and Ibn ‘Umar.

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي بَكْرَةَ وَابْنِ عُمَرَ.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Abbās is a *Hasan Ṣaḥīḥ Hadīth*, it has been reported from him through other routes.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى عَنْهُ مِنْ غَيْرِ وَجْهِ.

تخریج: [صحيح] وأخرجه أبو داود، الصيام، باب من قال فإن غم عليكم فصوموا ثلاثين، ح: ٢٣٢٧ من حديث سماك به وسنده ضعيف وللحديث شواهد صحيحة * وفي الباب عن أبي هريرة [البخاري، ح: ١٩٠٩ ومسلم، ح: ١٠٨١] وأبي بكر [البخاري، ح: ١٩١٢ ومسلم، ح: ١٠٨٩ بلفظ آخر] وابن عمر [البخاري، ح: ١٩٠٦ ومسلم، ح: ١٠٨٠].

Comments:

‘Allamah Mubarakpūrī said, both these *Ahādīth* are authentic and both guide to different subjects.

Chapter 6. What Has Been Related About: The Month Is Twenty-Nine Days

689. Ibn Mas'ūd said: "What I fasted with the Prophet ﷺ that was twenty-nine^[1] (days), was more than what we fasted that was thirty." (*Sahīh*)

(He said:) There are narrations on this topic from 'Umar, Abū Hurairah, 'Āishah, Sa'd bin Abī Waqqāṣ, Ibn 'Abbās, Ibn 'Umar, Anas, Jābir, Umm Salamah, Abū Bakrah, that the Prophet ﷺ said: "The month is twenty-nine (days)."

(المعجم ٦) - بَابُ مَا جَاءَ أَنَّ الشَّهْرَ
يَكُونُ تِسْعًا وَعِشْرِينَ (التحفة ٦)

٦٨٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ: أَخْبَرَنِي عَيْسَى
ابْنُ دِينَارٍ عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْحَارِثِ
ابْنِ أَبِي ضَرَّارٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: مَا
صُمْتُ مَعَ النَّبِيِّ ﷺ تِسْعًا وَعِشْرِينَ أَكْثَرَ مِمَّا
صُمْنَا ثَلَاثِينَ.
[قَالَ:] فِي الْبَابِ عَنْ عُمَرَ وَأَبِي هُرَيْرَةَ
وَعَائِشَةَ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ وَابْنِ عَبَّاسٍ وَابْنِ
عُمَرَ وَأَنْسٍ وَجَابِرٍ وَأُمِّ سَلَمَةَ وَأَبِي بَكْرَةَ أَنَّ
النَّبِيَّ ﷺ قَالَ: «الشَّهْرُ يَكُونُ تِسْعًا وَعِشْرِينَ».

تخريج: [إسناده صحيح] وأخرجه أبو داود، الصيام، باب الشهر يكون تسعًا وعشرين،
ح: ٢٣٢٢ عن أحمد بن منيع به وصححه ابن خزيمة، ح: ١٩٢٢ * وفي الباب عن عمر [لعله يشير
إلى حديث البخاري، ح: ١٩٥٤ ومسلم، ح: ١١٠٠] وأبي هريرة [تقدم: ٦٨٤] وعائشة [مسلم،
ح: ١٠٨٣] وسعد بن أبي وقاص [مسلم، ح: ١٠٨٦] وابن عباس [مسلم، ح: ١٠٨٨] وابن عمر
[البخاري، ح: ١٩١٣ ومسلم، ح: ١٠٨٠] وأنس [يأتي: ٦٩٠] وجابر [مسلم، ح: ١٠٨٤] وأم
سلمة [البخاري، ح: ٥٢٠٢ ومسلم، ح: ١٠٨٥] وأبي بكر [يأتي: ٦٩٢].

Comments:

It is proven from this *Hadīth* that change of the lunar month depends on sighting the new crescent, it does not depend merely on the existence of the moon, and the change of the new lunar month cannot be based merely on the calculation of the science of astronomy.

690. Anas narrated: "The Messenger of Allāh ﷺ vowed to stay away from his wives for a month, so he stayed in a loft for twenty-nine days. They said: 'O Messenger of Allāh, your vow was for a month,' so

٦٩٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنْسِ أَنَّهُ
قَالَ: آلَى رَسُولُ اللَّهِ ﷺ مِنْ نِسَائِهِ شَهْرًا
فَأَقَامَ فِي مَشْرُبَةٍ تِسْعًا وَعِشْرِينَ يَوْمًا، قَالُوا:

[1] Meaning, in most cases the month was twenty-nine days.

he said: "The month is twenty-nine (days)." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، الصوم، باب قول النبي ﷺ: "إذا رأيتم الهلال فصوموا، وإذا رأيتموه فأفطروا"، ح: ١٩١١ من حديث حميد الطويل به.

Comments:

The month of Ramaḍān occurred nine times in the lifetime of the Messenger of Allāh ﷺ and only once the month of Ramaḍān was thirty days. (*Ma'ārif As-Sunan: 5/343*)

Chapter 7. What Has Been Related About Fasting Based Upon Testimony

691. Ibn 'Abbās narrated: "A Bedouin came to the Prophet ﷺ and said: 'I have seen the crescent.' So he said: 'Do you testify that none has the right to the worshipped but Allāh? Do you testify that Muḥammad is the Messenger of Allāh ﷺ?' He said: 'Yes.' So he said: 'O Bilāl! Announce to the people that they should fast tomorrow.'" (*Da'īf*)

(Another route) from Simāk (one of the narrators) that is similar (with this chain).

Abū 'Eisā said: There is some differing (in the narration of) the *Ḥadīth* of Ibn 'Abbās. It was reported by Sufyān Ath-Thawrī and others from Simāk bin Ḥarb, from 'Ikrimah, from the Prophet ﷺ which is *Mursal*, and most of the companions of Simāk reported it from Simāk from 'Ikrimah from the Prophet ﷺ in *Mursal* form. This *Ḥadīth* is acted upon according to most of the people of knowledge. They say that the testimony of one man is

يَا رَسُولَ اللَّهِ: إِنَّكَ آيَتٌ شَهْرًا فَقَالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٧) - بَابُ مَا جَاءَ فِي الصُّومِ
بِالشَّهَادَةِ (التحفة ٧)

٦٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ:

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ قَالَ: «إِنِّي رَأَيْتُ الْهَيْلَالَ، فَقَالَ: «أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟ أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؟» قَالَ: نَعَمْ، قَالَ: «يَا بِلَالُ! أَدْنُ فِي النَّاسِ أَنْ يَصُومُوا غَدًا».

حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ نَحْوَهُ [بِهَذَا الْإِسْنَادِ].

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ فِيهِ اخْتِلَافٌ. وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُهُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا وَأَكْثَرُ أَصْحَابِ سِمَاكِ رَوَوْا عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ، قَالُوا: تُقْبَلُ شَهَادَةُ رَجُلٍ وَاحِدٍ فِي

accepted for fasting. This is the view of Ibn Al-Mubārak, Ash-Shāfi‘ī, Aḥmad, (and the people of Al-Kūfah). Ishāq said that fasting is not begun without the testimony of two men, and there is no disagreement among the people of knowledge regarding breaking the fast; that it is not accepted in that case without the testimony of two men.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصيام، باب: في شهادة الواحد على رؤية هلال رمضان، ح: ٢٣٤٠ وابن ماجه، ح: ١٦٥٢ والنسائي: ١٣١/٤، ١٣٢، ح: ٢١١٤، ٢١١٥ من حديث سماك به وصححه ابن خزيمة، ح: ١٩٢٣، ١٩٢٤ وابن حبان (الإحسان): ٣٤٣٧ والحاكم ٤٢٤/١ * رواية سماك عن عكرمة ضعيفة على الراجح، وصحيحة عن غير عكرمة.

Chapter 8. What Has Been Related About: The Two Months Of ‘Eid Will Not Both Be Defecient

692. ‘Abdur-Raḥmān bin Abī Bakrah narrated from his father that the Messenger of Allāh ﷺ said: “The two months of ‘Eid will not both be defecient: Ramaḍān and Dhul-Hijjah.” (Ṣaḥīḥ)

Abū ‘Eisā said: The *Hadīth* of Abū Bakrah is a *Hasan Hadīth*. This *Hadīth* has been reported from ‘Abdur-Raḥmān bin Abī Bakr from the Prophet ﷺ in *Mursal* form. Aḥmad commented on the meaning of the *Hadīth* “The two months of ‘Eid will not both be defecient” saying: “Ramaḍān and Dhul-Hijjah will not both be decreased in the same year, if one of them is decreased, then the other one will be complete.” Ishāq said: “It means that they will not be defecient.” He said: “If it is twenty-nine days, it will still be complete,

الصَّيَامِ . وَبِهِ يَقُولُ ابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ [وَأَهْلُ الْكُوفَةِ]. وَقَالَ إِسْحَاقُ: لَا يُصَامُ إِلَّا بِشَهَادَةِ رَجُلَيْنِ وَلَمْ يَخْتَلِفْ أَهْلُ الْعِلْمِ فِي الْإِفْطَارِ أَنَّهُ لَا يَقْبَلُ فِيهِ إِلَّا شَهَادَةُ رَجُلَيْنِ .

(المعجم ٨) - بَابُ مَا جَاءَ شَهْرًا عِيدٍ
لَا يَنْقُصَانِ (التحفة ٨)

٦٩٢ - حَدَّثَنَا [أَبُو سَلَمَةَ] يَحْيَى بْنُ خَلْفِ الْبَصْرِيِّ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَهْرًا عِيدٍ لَا يَنْقُصَانِ: رَمَضَانُ وَذُو الْحِجَّةِ».

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي بَكْرَةَ حَدِيثٌ حَسَنٌ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا .
قَالَ أَحْمَدُ: مَعْنَى هَذَا الْحَدِيثِ «شَهْرًا عِيدٍ لَا يَنْقُصَانِ» يَقُولُ: لَا يَنْقُصَانِ مِمَّا فِي سَنَةٍ وَاحِدَةٍ شَهْرُ رَمَضَانَ وَذُو الْحِجَّةِ إِنْ نَقَصَ أَحَدُهُمَا تَمَّ الْآخَرُ.

not defecient.” So according to the view of Ishāq it is possible that the two months would be decreased in the same year.

وَقَالَ إِسْحَاقُ: مَعْنَاهُ لَا يَنْقُصَانِ، يَقُولُ
وَإِنْ كَانَ تِسْعًا وَعِشْرِينَ فَهُوَ تَمَامٌ غَيْرُ
نُقْصَانٍ. وَعَلَى مَذْهَبِ إِسْحَاقَ يَكُونُ يَنْقُصُ
الشَّهْرَانِ مَعًا فِي سَنَةٍ وَاحِدَةٍ.

تخريج: متفق عليه، وأخرجه مسلم، الصيام، باب بيان معنى قوله ﷺ: "شهرًا عيد لا ينقصان"، ح: ١٠٨٩ والبخاري، الصوم، باب شهرًا عيد لا ينقصان، ح: ١٩١٢ من حديث خالد الحذاء به.

Comments:

The month consisting of twenty-nine days will have the same status as the one of thirty days, it will be regarded a full month, not incomplete; as the Prophet ﷺ regarded the month of twenty-nine days as a complete month and ended the period of *ilā* according to it.

Chapter 9. What Has Been Related About: For The People Of Every Land There Is A Sighting

(المعجم ٩) - بَابُ مَا جَاءَ لِكُلِّ أَهْلِ
بَلَدٍ رَوَيْتُهُمْ (التحفة ٩)

703. Muḥammad bin Abī Ḥarmalah narrated: “Kuraib informed me that Umm Al-Faḍl bint Al-Ḥārith sent him to Mu‘āwiyah in Ash-Shām. He said: ‘So I arrived in Ash-Shām and finished her errand, and I saw the crescent of Ramaḍān while I was in Ash-Shām. We saw the crescent on the night of Friday. Then I arrived in Al-Madīnah at the end of the month. Ibn ‘Abbās was questioning me, then he mentioned the crescent and he said: “When did you see the crescent?” I said: “We saw it on the night of Friday.” He said: “Did you see it on the night of Friday?” I said: “The people saw it, so they fasted, and Mu‘āwiyah fasted.” He said: “But we saw it on the night of Saturday, so we will not stop fasting until we complete thirty days or we

٦٩٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَّدُ [بْن] أَبِي حَزْمَلَةَ: أَخْبَرَنِي كُرَيْبٌ أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ، قَالَ: فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا وَاسْتَهَلَّ عَلَيَّ هِلَالُ رَمَضَانَ وَأَنَا بِالشَّامِ فَرَأَيْنَا الْهِلَالَ لَيْلَةَ الْجُمُعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهِرِ فَسَأَلَنِي ابْنُ عَبَّاسٍ ثُمَّ ذَكَرَ الْهِلَالَ فَقَالَ: مَتَى رَأَيْتُمُ الْهِلَالَ؟ فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ، فَقَالَ: [أَأَنْتَ رَأَيْتَهُ لَيْلَةَ الْجُمُعَةِ؟ فَقُلْتُ: رَأَاهُ النَّاسُ فَصَامُوا وَصَامَ مُعَاوِيَةُ، فَقَالَ: لَكِنْ رَأَيْنَاهُ لَيْلَةَ السَّبْتِ فَلَا تَزَالُ نَصُومُ حَتَّى نُكْمِلَ ثَلَاثِينَ يَوْمًا أَوْ نَرَاهُ، فَقُلْتُ: أَلَا تَكْتَفِي بِرُؤْيَا

see it.” So I said: “Is not the sighting and fasting of Mu‘āwiyah enough for you?” He said: “This is not how the Messenger of Allāh ﷺ ordered us.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: The *Ḥadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*.

This *Ḥadīth* is acted upon according to the people of knowledge; the people of each land have their own sighting.

مُعَاوِيَةَ وَصِيَامِهِ؟ قَالَ: لَا هُكَذَا أَمَرَنَا رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّ لِكُلِّ أَهْلِ بَلَدٍ رُؤْيَتَهُمْ.

تخریج: وأخرجه مسلم، الصيام، باب بيان أن لكل بلد رؤيتهم، ح: ١٠٨٧ عن علي بن

Comments:

حجر به.

It is obvious from the statement of Imām At-Tirmidhī that the moon sighting is different for each locality or for the people of each city and it is not disagreed, according to Ibn Al-Mundhir Imām Laith, Ash-Shāfi‘ī, Aḥmad, Mālik and Abū Ḥanīfah hold the same opinion.

Chapter 10. What Has Been Related About What It Is Recommend To Break The Fast With

694. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Whoever has dried dates, then let him break the fast with that, and whoever does not, then let him break the fast with water, for indeed water is purifying.” (*Ṣaḥīḥ*)

(He said:) There is something on this topic from Salmān bin ‘Āmir.

Abū ‘Eīsā said: We do not know of anyone who reported the *Ḥadīth* of Anas from Shu‘bah like this except for Sa‘eed bin ‘Āmir. So it is a narration that is not preserved, we do not know any basis for it being a narration of ‘Abdul-‘Azīz bin Ṣuhaib from Anas. The

(المعجم ١٠) - بَابُ مَا جَاءَ مَا يُسْتَحَبُّ عَلَيْهِ الْإِفْطَارُ (التحفة ١٠)

٦٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَجَدَ تَمْرًا فَلْيُفْطِرْ عَلَيْهِ وَمَنْ لَا فَلْيُفْطِرْ عَلَى مَاءٍ فَإِنَّ الْمَاءَ طَهُورٌ».

[قَالَ:] [وفي الباب عن سلمان بن عامر]. قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ لَا نَعْلَمُ أَحَدًا رَوَاهُ عَنْ شُعْبَةَ مِثْلَ هَذَا غَيْرَ سَعِيدِ بْنِ عَامِرٍ. وَهُوَ حَدِيثٌ غَيْرٌ مَحْفُوظٌ وَلَا نَعْلَمُ لَهُ

companions of Shu'bah reported this *Hadīth* from Shu'bah, from 'Āsim Al-Aḥwāl, from Ḥafṣah bint Sīrīn, from Ar-Rabāb, from Salmān bin 'Āmir from the Prophet ﷺ. And it is more correct than the narration of Sa'eed bin 'Āmir. They also reported it from Shu'bah from 'Āsim, from Ḥafṣah bint Sīrīn, from Salmān bin 'Āmir, and Shu'bah did not mention "from Ar-Rabāb" in it. What is correct is what is narrated by Sufyān Ath-Thawrī, Ibn 'Uyainah and others, from 'Āsim Al-Aḥwāl, from Ḥafṣah bint Sīrīn, from Ar-Rabāb, from Salmān bin 'Āmir.^[1] Ibn 'Awn said: "From Umm Ar-Rā'ih bint Ṣulāī', from Salman bin 'Āmir," and Ar-Rabāb is Umm Ar-Rā'ih.

أَصْلًا مِنْ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ. وَقَدْ رَوَى أَصْحَابُ شُعْبَةَ هَذَا الْحَدِيثِ، عَنْ شُعْبَةَ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ حَفْصَةَ ابْنَةِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ سَلْمَانَ بْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ وَهُوَ أَصْحٌ مِنْ حَدِيثِ سَعِيدِ بْنِ عَامِرٍ. وَهَكَذَا رَوَوْا عَنْ شُعْبَةَ، عَنْ عَاصِمٍ، عَنْ حَفْصَةَ ابْنَةِ سِيرِينَ، عَنْ سَلْمَانَ بْنِ عَامِرٍ وَلَمْ يَذْكُرْ فِيهِ شُعْبَةُ: عَنِ الرَّبَابِ. وَالصَّحِيحُ مَا رَوَى سُفْيَانُ الثَّوْرِيُّ وَابْنُ عُيَيْنَةَ وَغَيْرُ وَاحِدٍ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ سَلْمَانَ بْنِ عَامِرٍ. وَابْنُ عَوْنٍ يَقُولُ: عَنْ أُمِّ الرَّائِحِ بِنْتِ صُلَيْعٍ، عَنْ سَلْمَانَ ابْنِ عَامِرٍ. وَالرَّبَابُ هِيَ أُمُّ الرَّائِحِ.

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ٣٣١٧ عن محمد بن عمر بن علي به وصححه ابن خزيمة، ح: ٢٠٦٦ والحاكم: ٤٣١/١ على شرط الشيخين ووافقه الذهبي وللحديث شواهد عند أبي داود، ح: ٢٣٥٦ وغيره * وفي الباب عن سلمان بن عامر [يأتي: ٦٩٥].

695. Salmān bin 'Āmir Aḍ-Ḍabbi narrated that the Prophet ﷺ said: "When one of you breaks his fast, then let him do so with dried dates. And whoever does not find dates, then water, for it is purifying." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٦٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ الْأَحْوَلِ؛ ح: وَحَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمِ الْأَحْوَلِ: [وَحَدَّثَنَا قُتَيْبَةُ قَالَ: أَبَانَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمِ الْأَحْوَلِ]، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ سَلْمَانَ ابْنِ عَامِرِ الضَّبِّيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَفْطَرَ أَحَدُكُمْ فَلْيَفْطِرْ عَلَى تَمْرٍ فَإِنْ لَمْ يَجِدْ فَلْيَفْطِرْ عَلَى مَاءٍ فَإِنَّهُ طَهُورٌ».

[1] That is no. 658 as well as the following *Hadīth*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وأخرجه أبو داود، الصيام، باب ما يفطر عليه، ح: ٢٣٥٥ وابن ماجه، ح: ١٦٩٩ من حديث عاصم الأحول به وصححه ابن خزيمة، ح: ٢٠٦٧ وابن حبان، ح: ٨٩٢ وأبو حاتم والحاكم: ٤٣١/١، ٤٣٢ والذهبي وغيرهم.

696. Anas bin Mālik narrated: “The Messenger of Allāh ﷺ would break the fast with fresh dates before performing *Ṣalāt*. If there were no fresh dates then (he would break the fast) with dried dates, and if there were no dried dates then he would take a few sips of water.” (*Hasan*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan Gharīb*.

(Abū ‘Eīsā said: It has been related that during the winter the Prophet ﷺ would break the fast with dried dates, and during the summer he would do so with water.)

تخریج: [إسناده حسن] وأخرجه أبو داود، ح: ٢٣٥٦ (انظر الحديث السابق) من حديث عبدالرزاق به وصححه الدارقطني: ١٨٥/٢ والحاكم على شرط مسلم: ٤٢٢/١ ووافقه الذهبي.

Chapter 11. What Has Been Related About: (The Fast Is The Day The People Fast And) The Breaking Of The Fast Is The Day When The People Break The Fast, And The Sacrifice Is The Day The People Sacrifice

697. Abū Hurairah narrated that the Prophet ﷺ said: “The fast is the day the people fast, the breaking of the fast is the day the people break their fast, and the sacrifice is the day the people sacrifice.” (*Hasan*)

٦٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُفْطِرُ قَبْلَ أَنْ يُصَلِّيَ عَلَى رُطَبَاتٍ، فَإِنْ لَمْ تَكُنْ رُطَبَاتٍ فَتَمِيرَاتٍ، فَإِنْ لَمْ تَكُنْ تَمِيرَاتٍ حَسَا حَسَوَاتٍ مِنْ مَاءٍ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[قَالَ أَبُو عِيسَى: وَرَوَى أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُفْطِرُ فِي الشِّتَاءِ عَلَى تَمْرَاتٍ، وَفِي الصَّيْفِ عَلَى الْمَاءِ].

(المعجم ١١) - بَابُ مَا جَاءَ أَنَّ [الصَّوْمَ يَوْمَ تَصُومُونَ وَ] [الْفِطْرَ يَوْمَ تُفْطِرُونَ وَالْأَضْحَى يَوْمَ تُضْحُونَ] (التحفة ١١)

٦٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا إِسْحَاقُ بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ [الْأَخْشَسِيِّ]، عَنْ

Abū 'Eīsā said: This *Hadīth* is *Gharīb Hasan*, and some of the people of knowledge explained this *Hadīth* by saying that this only means that the fast and the breaking of the fast is done with the *Jamā'ah* and the masses of the people.

[سَعِيدٍ] الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الصَّوْمُ يَوْمَ تَصُومُونَ، وَالْفِطْرُ يَوْمَ تُفْطِرُونَ، وَالْأَصْحَى يَوْمَ تُصْحُونَ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ وَفَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ فَقَالَ: إِنَّمَا مَعْنَى هَذَا، أَنَّ الصَّوْمَ وَالْفِطْرَ مَعَ الْجَمَاعَةِ وَعِظَمِ النَّاسِ.

تخريج: [إسناده حسن] وأخرجه البيهقي: ٢٥٢/٤ من حديث عبدالله بن جعفر الزهري به وهو في شرح السنة للبخاري: ٢٤٧/٦، ٢٤٨، ح: ١٧٢٦ من حديث الترمذي به وللحديث شواهد عند أبي داود، ح: ٢٣٢٤ وابن ماجه، ح: ١٦٦٠ وغيرهما.

Comments:

The objective of this *Hadīth* is that unity in acts of worship should be maintained. If all the people fall victim to a juristic mistake, for example: they cannot see the new crescent and they regard the month as thirty days, while it was, in fact, of twenty-nine days, in this case they will not be sinful and they should not be criticised or accused of a mistake.

Chapter 12. What Has Been Related About: When The Night Advances And The Day Retreats, Then The Fasting Person Breaks The Fast

(المعجم ١٢) - بَابُ مَا جَاءَ إِذَا أَقْبَلَ اللَّيْلُ وَأَذْبَرَ النَّهَارَ فَقَدْ أَفْطَرَ الصَّائِمُ (التحفة ١٢)

698. 'Umar bin Al-Khaṭṭāb narrated that the Messenger of Allāh ﷺ said: "When the night advances and the day retreats, and the sun is hidden, then the fast is to be broken."

٦٩٨ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُهُ [بْنُ سُلَيْمَانَ] عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عَمْرٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَقْبَلَ اللَّيْلُ وَأَذْبَرَ النَّهَارَ وَعَابَتِ الشَّمْسُ فَقَدْ أَفْطَرْتَ».

(He said:) There are narrations on this topic from Ibn Abī Awfā and Abū Sa'eed. (*Ṣaḥīḥ*)

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ أَبِي أَوْفَى وَأَبِي سَعِيدٍ.

Abū 'Eīsā said: The *Hadīth* of 'Umar is a *Hasan Ṣaḥīḥ Hadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الصوم، باب: متى يحل فطر الصائم؟، ح: ١٩٥٤ ومسلم، الصيام، باب بيان وقت انقضاء الصوم وخروج النهار، ح: ١١٠٠ من حديث هشام بن عروة به * وفي الباب عن ابن أبي أوفى [البخاري، ح: ١٩٤١ ومسلم، ح: ١١٠١] وأبي سعيد [البخاري قبل، ح: ١٩٥٤ تعليقاً].

Chapter 13. What Has Been Related About Hastening To Break The Fast

(المعجم ١٣) - بَابُ مَا جَاءَ فِي تَعْجِيلِ الْإِفْطَارِ (التحفة ١٣)

699. Sahl bin Sa'd narrated that the Messenger of Allāh ﷺ said: "The people will remain upon goodness as long as they hasten to break the fast." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Abū Hurairah, Ibn 'Abbās, 'Āishah, and Anas bin Mālik.

Abū 'Eisā said: The *Hadīth* of Sahl bin Sa'd is a *Ḥasan Ṣaḥīḥ Hadīth*. This is what is preferred by the people of knowledge among the Companions of the Prophet ﷺ and others, they consider it recommended to hasten breaking the fast. This is the saying of Ash-Shāfi'i, Aḥmad and Ishāq.

٦٩٩ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ؛ ح [قَالَ]: وَأَخْبَرَنَا أَبُو مُضْعَبٍ قِرَاءَةً عَنْ مَالِكِ ابْنِ أَنَسٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ».

[قَالَ:] وفي الباب عن أبي هريرة وابن عباس وعائشة وأنس بن مالك.

قَالَ أَبُو عِيْسَى: حَدِيثُ سَهْلِ بْنِ سَعْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ اسْتَحَبُّوا تَعْجِيلَ الْفِطْرِ. وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

تخریج: متفق عليه، البخاري، الصوم، باب تعجيل الإفطار، ح: ١٩٥٧ من حديث مالك ومسلم، الصيام، باب فضل السحور وتأكيده استحبابه... إلخ، ح: ١٠٩٨ من حديث أبي حازم به * وفي الباب عن أبي هريرة [يأتي: ٧٠٠] وابن عباس [تقدم في تخریج حديث: ٢٥٢] وعائشة [يأتي: ٧٠٢] وأنس بن مالك [الحاكم في المستدرک: ١/٤٣٢].

Comments:

Arrival of the night, departure of the day and setting of the sun, three matters are mutually necessary for each other, and the real objective is the certainty of the setting of the sun. So as soon as the sun sets, the fasting person should break the fast without delay and hesitation.

700. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Allāh, Mighty and Sublime is He, said: “Those of My worshippers who are most beloved to Me are the quickest to break their fast.”” (*Ḍaʿīf*)

٧٠٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنْ قُرَّةَ [بِنِ عَبْدِ الرَّحْمَنِ]، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَحَبُّ عِبَادِي إِلَيَّ أَعَجَلُهُمْ فِطْرًا».

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢/٣٣٧، ٣٣٨، ح: ٧٢٤٠ عن الوليد بن مسلم به وصححه ابن خزيمة، ح: ٢٠٦٢ وابن حبان (الإحسان): ٣٤٩٩ الزهري مدلس وعنن.

Comments:

Some *Ahādīth* show that the affairs of the followers of Muḥammad ﷺ will remain good as long as they hasten to break the fast and delay taking the predawn meal. (*Tuḥfat Al-Aḥwadhī: 3/331*). Its reason and wisdom is that hastening to break the fast and delaying to take predawn meal is the commandment of *Shari’ah* and dear to Allāh, and therein is also easiness and flexibility for the Muslims in general which is a means of Allāh’s Mercy and Grace.

701. (A *Ḥādīth* similar to no. 700 with a different chain). (*Ḍaʿīf*)

Abū ‘Eīsā said: This *Ḥādīth* is *Ḥasan Gharīb*.

٧٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو عَاصِمٍ وَأَبُو الْمُغْبِرَةِ، عَنِ الْأَوْزَاعِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [ضعيف] انظر الحديث السابق.

702. Abū ‘Aṭīyyah said: “Masrūq and I entered upon ‘Āishah and we said: ‘O Mother of the Believers! There are two men from the Companions of Muḥammad ﷺ, one of them hastens to break the fast and he hastens to perform the *Ṣalāt*. The other delays breaking the fast and he delays the *Ṣalāt*.’ She said: ‘Which of them hastens to break the fast and hastens to perform the *Ṣalāt*?’ We said that it was ‘Abdullāh bin Mas‘ūd. She

٧٠٢ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ فَقُلْنَا: يَا أُمَّ الْمُؤْمِنِينَ رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ، وَالْآخَرُ يُؤَخِّرُ الْإِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ. قَالَتْ: أَيُّهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ؟ قُلْنَا: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، قَالَتْ:

said: 'This is how the Messenger of Allāh ﷺ did it.' And the other was Abū Mūsā." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

Abū 'Aṭīyyah's name is Mālik bin Abī 'Āmir Al-Hamdānī, and they also said it is Mālik bin 'Āmir Al-Hamdānī, which is more correct.

هَكَذَا صَنَعَ رَسُولُ اللَّهِ ﷺ. وَالْآخَرُ أَبُو مُوسَى.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو عَطِيَّةَ اسْمُهُ مَالِكُ بْنُ أَبِي عَامِرٍ الْهَمْدَانِيُّ وَيُقَالُ: مَالِكُ بْنُ عَامِرٍ الْهَمْدَانِيُّ وَهُوَ أَصَحُّ.

تخريج: وأخرجه مسلم، الصيام، باب فضل السحور وتأکید استجاباه ... إلخ، ح: ١٠٩٩ من حديث أبي معاوية الضرير به.

Chapter 14. What Has Been Related About Delaying The *Ṣaḥūr*

703. Anas (bin Mālik) narrated that Zaid bin Thābit said: "We ate *Ṣaḥūr* with the Messenger of Allāh ﷺ, then we stood for the *Ṣalāt*." I (Anas) said: "How long was that?" He said: "About the length of fifty *Āyahs*." (*Ṣaḥīḥ*)

(المعجم ١٤) - بَابُ مَا جَاءَ فِي تَأْخِيرِ السَّحُورِ (التحفة ١٤)

٧٠٣ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: [حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِي عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ]، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: نَسَحَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ ثُمَّ قُمْنَا إِلَى الصَّلَاةِ قَالَ: قُلْتُ: كَمْ كَانَ قَدْرُ ذَلِكَ؟ قَالَ: قَدْرُ خَمْسِينَ آيَةً.

تخريج: متفق عليه، وأخرجه البخاري، الصوم، باب قدر كم بين السحور وصلاة الفجر؟ ح: ١٩٢١ ومسلم، الصيام، باب فضل السحور وتأکید استجاباه ... إلخ، ح: ١٠٩٧ من حديث هشام الدستوائي به.

Comments:

Reading fifty Verses slowly, according to the true pronunciation and rules of recitation, takes about five to seven minutes. Accordingly, it may be said that the interval of the Messenger of Allāh ﷺ between his predawn meal and the call to morning prayer was only five to seven minutes or less than that; a narration of *Ṣaḥīḥ Al-Bukhārī* also clarifies this issue. (*Hadīth* 575-1921)

704. (Another chain) except that he said: "About the length for reciting fifty *Āyahs*." (*Ṣaḥīḥ*)

(He said:) There is a narration on this topic from Ḥudhaifah.

Abū 'Eīsā said: The *Hadīth* of

٧٠٤ - حَدَّثَنَا هَمَّادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ هِشَامِ بْنِ حَوْهٍ إِلَّا أَنَّهُ قَالَ: قَدْرُ قِرَاءَةِ خَمْسِينَ آيَةً.

[قَالَ:] وَفِي الْبَابِ عَنْ حُدَيْفَةَ.

Zaid bin Thābit is a *Hasan Ṣaḥīḥ Hadīth*, and this is the view of Ash-Shāfi'ī, Aḥmad and Ishāq. They consider it recommended to delay the *Ṣaḥūr*.

قَالَ أَبُو عِيسَى: حَدِيثُ زَيْدِ بْنِ ثَابِتٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ اسْتَحَبُّوا تَأْخِيرَ السُّحُورِ.

تخريج: وأخرجه مسلم من حديث وكيع به، انظر الحديث السابق * وفي الباب عن حذيفة [النسائي، ح: ٢١٥٤].

Comments:

Imām Nawawī quoted: The interval between having had the predawn meal and entering into the prayer is equal to the extent of reading fifty Verses. (*Ma'ārif As-Sunan*: 5/362) and a narration of *Sunan At-Tirmidhī* also means the same, because the apparent question is about the interval between standing for prayer and taking the predawn meal; and Imām Al-Bukhārī also established the title of a chapter, which is 'the extent of the interval between taking the predawn meal and the morning prayer' (*Fath Al-Bāri*: 4/177)

Chapter 15. What Has Been Related About Clarifying Al-Fajr

705. 'Alī bin Ṭalq narrated that the Messenger of Allāh ﷺ said: "Eat and drink, and do not be disturbed by the rising glow, eat and drink until the redness appears to you on the horizon." (*Hasan*)

(He said:) There are narrations on this topic from 'Adī bin Ḥātim, Abū Dharr, and Samurah.

Abū 'Eisā said: The *Hadīth* of Ṭalq bin 'Alī is a *Hasan Gharīb Hadīth* from this route. This is acted upon according to the people of knowledge, it is not unlawful for the person who wants to fast, to eat and drink until the redness of *Al-Fajr* is on the horizon, and this is the view of the people of knowledge in general.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي بَيَانِ الْفَجْرِ (التحفة ١٥)

٧٠٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا مُلَازِمٌ بْنُ عَمْرٍو: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ النُّعْمَانِ عَنْ قَيْسِ ابْنِ طَلْقِ بْنِ عَلِيٍّ: حَدَّثَنِي أَبِي طَلْقُ بْنُ عَلِيٍّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُوا وَاشْرَبُوا وَلَا يَهْدِنَكُمْ السَّاطِعُ الْمُضَعَّدُ وَكُلُوا وَاشْرَبُوا حَتَّى يَغْتَرِضَ لَكُمْ الْأَحْمَرُ».

[قَالَ:] وفي البابِ عَنْ عَدِيِّ بْنِ حَاتِمٍ وَأَبِي ذَرٍّ وَسَمُرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ طَلْقِ بْنِ عَلِيٍّ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ لَا يَحْرُمُ عَلَى الصَّائِمِ الْأَكْلَ وَالشُّرْبَ حَتَّى يَكُونَ الْفَجْرُ الْأَحْمَرُ الْمُغْتَرِضُ. وَبِهِ يَقُولُ عَامَّةُ أَهْلِ الْعِلْمِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصيام، باب وقت السحور، ح: ٢٣٤٨ من

حديث ملازم به وصحه ابن خزيمة: ١٩٣٠ * وفي الباب عن عدي بن حاتم [يأتي: ٢٩٧١] وأبي ذر [الطحاوي في معاني الآثار: ١/١٤٠] وسمرة [يأتي: ٧٠٦].

Comments:

It should not worry you; ‘*As-Sāḥī*’ literal meaning of The Prophet’s words are “*lā Yahīdannaḥum*” glitter, rising or the spread of light; ‘*Al-Muṣ’ad*’ Rising above or going to the height.

706. Samurah bin Jundab narrated that the Messenger of Allāh ﷺ said: “Do not let the *Adhān* of Bilāl prevent you from your *Sahūr*, nor the drawn out *Fajr*, but the *Fajr* that spreads on the horizon.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Hasan*.

٧٠٦ - حَدَّثَنَا هَنَادٌ وَيُوسُفُ بْنُ عَيْسَى قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ أَبِي هِلَالٍ، عَنْ سَوَادَةَ ابْنِ حَنْظَلَةَ [هُوَ الشَّيْبَانِيُّ]، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْنَعُكُمْ مِنْ سَحُورِكُمْ أَذَانُ بِلَالٍ وَلَا الْفَجْرُ الْمُسْتَطِيلُ وَلَكِنَّ الْفَجْرَ الْمُسْتَطِيرَ فِي الْأُفُقِ». قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [صحيح] وأخرجه مسلم، الصيام، باب بيان أن الدخول في الصوم يحصل بطلوع الفجر... إلخ، ح: ١٠٩٤ من حديث سوادة به ورواه أحمد: ١٣/٥ عن وكيع به.

Comments:

Al-Fajr (dawn) is of two types:

1. False Dawn: Its light rise upwards vertically, it is given resemblance of the tail of a wolf.
2. True Dawn: It spreads horizontally to the right and left, eating and drinking is allowed until its spread and appearance.

Chapter 16. What Has Been Related About The Severity Of Back Biting For The Fasting Person

707. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever does not leave false speech, and acting according to it, then Allāh is not in any need of him leaving his food and his drink.” (*Ṣaḥīḥ*)

(He said:) There is something on this topic from Anas.

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

(المعجم ١٦) - بَابُ مَا جَاءَ فِي التَّشْدِيدِ فِي الْغِيْبَةِ لِلصَّائِمِ (التحفة ١٦)

٧٠٧ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: وَحَدَّثَنَا ابْنُ أَبِي ذُنْبٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِهِنَّ حَاجَةٌ بِأَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ».

[قَالَ:] وفي الباب عن أنس.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الصوم، باب من لم يدع قول الزور والعمل به في الصوم، ح: ١٩٠٣ من حديث محمد بن عبدالرحمن بن أبي ذئب به * وفي الباب عن أنس [الطبراني في الصغير: ١/ ١٧٠].

Comments:

‘*Qawl Az-Zūr*’ is a talk away from truth and reality, according to Mulla Ali Qārī, it is false and vain talk, At-Tibī said: It is a talk of disbelief, false witness, false accusation, backbiting, telling lies, slandering, swearing, cursing and false criticism, nevertheless it includes all types of disobedience and sins. (*Tuhfat Al-Aḥwadhī*: 2/39)

Chapter 17. What Has Been Related About The Virtue Of *Ṣaḥūr*

708. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Partake of *Ṣaḥūr*, for indeed there is a blessing in the *Ṣaḥūr*.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Abū Hurairah, ‘Abdullāh bin Mas‘ūd, Jābir bin ‘Abdullāh, Ibn ‘Abbās, ‘Amr bin Al-‘Āṣ, Al-‘Irbād bin Sāriyah, ‘Utbah bin ‘Abdullāh, and Abū Ad-Dardā’.

Abū ‘Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It has been reported that the Prophet ﷺ said: “The distinction between our fasting and the fasting of the People of the Book is eating for *Ṣaḥūr*.”

(المعجم ١٧) - بَابُ مَا جَاءَ فِي فَضْلِ

السَّحُورِ (التحفة ١٧)

٧٠٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهً».

قَالَ: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ ابْنِ مَسْعُودٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَابْنِ عَبَّاسٍ وَعَمْرُو بْنُ الْعَاصِ وَالْعِرْبَاضِ بْنِ سَارِيَةَ وَعُتْبَةَ بْنَ عَبْدِ اللَّهِ وَأَبِي الدَّرْدَاءِ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «فَضْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحْرِ».

تخريج: متفق عليه، مسلم، الصيام، باب فضل السحور وتأكيده استحبابه... إلخ، ح: ١٠٩٥ عن قتيبة والبخاري، الصوم، باب بركة السحور من غير إيجاب، ح: ١٩٢٣ من حديث عبدالعزیز به * وفي الباب عن أبي هريرة [أبو داود، ح: ٢٣٤٥] وعبدالله بن مسعود [النسائي، ح: ٢١٤٦] وجابر بن عبدالله [الطبراني في الأوسط: ٤/ ٤٥٤، ح: ٣٧٦٩] وابن عباس [الطبراني في الكبير: ١١/ ٣٦٠، ح: ١٢٠١٢] وعمرو بن العاص [يأتي: ٧٠٩] واليرباض بن سارية [أبو داود، ح: ٢٣٤٤] وابن حبان، ح: ٨٨٢] وعتبة بن عبدالله [الطبراني في الكبير: ١٧/ ١٣١، ح: ٣٢٢] وأبي الدرداء [ابن حبان، ح: ٨٨١].

709. ‘Amr bin Al-‘Āṣ narrated (similar to no. 708) from the Prophet ﷺ. (*Ṣaḥīh*)

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*. The people of Egypt say (one of the narrators is) Mūsā bin ‘Ulayy, and the people of Al-‘Irāq say “Mūsā bin ‘Alī bin Rabāḥ Al-Lakhmī.”

٧٠٩ - حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ

عَنْ مُوسَى بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرٍو بْنِ العاصِ، عَنْ عَمْرٍو بْنِ العاصِ عَنِ النَّبِيِّ ﷺ بِذَلِكَ.

قَالَ: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَأَهْلُ مِصْرَ يَقُولُونَ: مُوسَى بْنُ عَلِيٍّ،

وَأَهْلُ الْعِرَاقِ يَقُولُونَ: مُوسَى بْنُ عَلِيٍّ بْنِ

رَبَاحِ اللَّخْمِيِّ.

تخريج: وأخرجه مسلم، الصيام، باب فضل السحور وتأکید استجاباه . . . إلخ، ح: ١٠٩٦.

عن قتبية به.

Comments:

‘*As-Sahūr*’ if it is pronounced with *Fathah* on letter ‘*Seen*’ it means ‘eating and drinking’ food stuff in the predawn meal; and if it is pronounced with *Dhammah* on letter ‘*Seen*’ it is an infinitive verb, then it means the act of taking predawn meal.

Islam is a natural religion based on moderation, middle course, and away from excessiveness. Therefore it urges to eat and drink as a predawn meal and also that the predawn meal is to be taken a little before the dawn appears; and the breaking of the fast should be soon after the sun has set, so that the time for remaining hungry and thirsty does not get prolonged needlessly, and the Prophet ﷺ stated it is a source of blessing.

Chapter 18. What Has Been Related About It Being Disliked To Fast While Traveling

710. Jābir bin ‘Abdullāh narrated: “The Messenger of Allāh ﷺ went to Makkah in the Year of the Conquest, so he fasted until he reached Kurā‘ Al-Ghamīm^[1] and the people were fasting with him. Then it was said to him: ‘The fast has become difficult for the people, and they are watching you to see what you will do.’ So after

(المعجم ١٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ

الصَّوْمِ فِي السَّفَرِ (التحفة ١٨)

٧١٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ

جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى

مَكَّةَ عَامَ الْفَتْحِ فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْعَوِيمِ

وَصَامَ النَّاسُ مَعَهُ، فَقِيلَ لَهُ: إِنَّ النَّاسَ قَدْ

شَقَّ عَلَيْهِمُ الصِّيَامَ وَإِنَّ النَّاسَ يَنْظُرُونَ فِيمَا

[1] “The name of a valley before ‘Usfān. Al-Ḥāfiẓ (Ibn Ḥajar) said that.” *Tuhfat Al-Ahwadhī*.

‘Asr, he called for a cup of water and drank it while the people were looking at him. Some of them broke the fast while some of them continued their fasting. It was conveyed to him that people were still fasting, so he said: ‘Those are the disobedient.’” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ka'b bin 'Aṣim, Ibn 'Abbās, and Abū Hurairah. Abū 'Eīsā said: The *Hadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Hadīth*. It has been reported that the Prophet ﷺ said: “It is not from righteousness to fast while traveling.”

The people of knowledge disagree over fasting while traveling. Some of the people of knowledge, among the Companions of the Prophet ﷺ and others, held the view that breaking the fast is more virtuous. Some of them even thought that one has to repeat it if he fasted while traveling. Aḥmad and Iṣḥāq preferred breaking the fast when traveling. Some of the people of knowledge, among the Companions of the Prophet ﷺ and others, said that if one has the strength and he fasts then that is good, and this is more virtuous, and if he breaks the fast then that is good. And this is the view of Sufyān Ath-Thawrī, Mālik bin Anas, and 'Abdullāh bin Al-Mubārak. Ash-Shāfi'ī said: “The meaning of the saying of the Prophet ﷺ: ‘It is not from righteousness to fast while traveling’ and his saying – when it was conveyed to him that people were fasting: ‘Those are the

فَعَلْتِ، فَدَعَا بِقَدَحٍ مِنْ مَاءٍ بَعَدَ الْعَصْرِ فَشَرِبَ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ فَأَفْطَرَ بَعْضُهُمْ وَصَامَ بَعْضُهُمْ، فَبَلَّغَهُ أَنَّ نَاسًا صَامُوا، فَقَالَ: «أُولَئِكَ الْعُصَاةُ».

[قَالَ:] [وفي البابِ عن كَعْبِ بْنِ عَاصِمٍ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ.]

قَالَ أَبُو عَيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ».

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الصَّوْمِ فِي السَّفَرِ، فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّ الْفِطْرَ فِي السَّفَرِ أَفْضَلُ، حَتَّى رَأَى بَعْضُهُمْ عَلَيْهِ الْإِعَادَةَ إِذَا صَامَ فِي السَّفَرِ، وَاخْتَارَ أَحْمَدُ وَإِسْحَاقُ الْفِطْرَ فِي السَّفَرِ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: إِنْ وَجَدَ قُوَّةً فَصَامَ فَحَسَنٌ وَهُوَ أَفْضَلُ، وَإِنْ أَفْطَرَ فَحَسَنٌ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَعَبْدِ اللَّهِ ابْنِ الْمُبَارَكِ.

وَقَالَ الشَّافِعِيُّ: وَإِنَّمَا مَعْنَى قَوْلِ النَّبِيِّ ﷺ: «لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ» وَقَوْلِهِ جِئْنَا بَلَّغَهُ أَنَّ نَاسًا صَامُوا فَقَالَ: «أُولَئِكَ الْعُصَاةُ» فَوَجَّهَهُ هَذَا إِذَا لَمْ يَحْتَمِلْ قَلْبُهُ قَبُولَ رُخْصَةِ اللَّهِ تَعَالَى، فَأَمَّا مَنْ رَأَى الْفِطْرَ مُبَاحًا وَصَامَ وَقَوِيَ عَلَى ذَلِكَ فَهُوَ أَعْجَبُ إِلَيَّ.

disobedient.' This refers to the case when the person's heart does not accept the permission that Allāh the Most High granted, as for the one who thought that breaking the fast is allowed, and he fasted while he had the strength for that, then this is more preferable to me."

تخريج: وأخرجه مسلم، الصيام، باب جواز الصوم والفتور في شهر رمضان للمسافر في غير معصية... إلخ، ح: ١١١٤ عن قتيبة به * وفي الباب عن كعب بن عاصم [ابن ماجه، ح: ١٦٦٤] وابن عباس [لعله يشير إلى حديث مسلم: ١١١٣] وإلا فانظر الضعفاء للعقيلي: ٣١٨/٣ فحديثه موافق للباب] وأبي هريرة [العقيلي في الضعفاء: ٣٨٨/٤].

Chapter 19. What Has Been Related About The Permission To Fast While Traveling

(المعجم ١٩) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي الصَّوْمِ فِي السَّفَرِ (التحفة ١٩)

711. 'Āishah narrated that Ḥamzah bin 'Amr Al-Aslamī asked the Messenger of Allāh ﷺ about fasting while traveling, and he fasted regularly. So the Messenger of Allāh ﷺ said: 'If you wish then fast, and if you wish then break (the fast).'" (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Anas bin Mālik, Abū Sa'eed, 'Abdullāh bin Mas'ūd, 'Abdullāh bin 'Amr, Abū Ad-Dardā', and Ḥamzah bin 'Amr Al-Aslamī.

Abū 'Eisā said: The *Ḥadīth* of 'Āishah - stating that Ḥamzah bin 'Amr Al-Aslamī asked the Messenger of Allāh ﷺ - is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٧١١ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ حَمْرَةَ بِنَ عَمْرٍو الْأَسْلَمِيَّ سَأَلَ رَسُولَ اللَّهِ ﷺ، عَنِ الصَّوْمِ فِي السَّفَرِ وَكَانَ يَسْرُدُ الصَّوْمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

[قَالَ:] وفي الباب عن أنس بن مالك وأبي سعيد وعبد الله بن مسعود وعبد الله بن عمرو وأبي الدرداء وحمرته بن عمرو الأسلمي. قال أبو عيسى: حديث عائشة أن حمرة ابن عمرو الأسلمي سأل رسول الله ﷺ. هذا حديث حسن صحيح.

تخريج: [إسناده صحيح] وأخرجه النسائي: ١٨٨/٤، ح: ٢٣١٠ من حديث عبدة به ورواه البخاري، ح: ١٩٤٣ ومسلم، ح: ١١٢١ من حديث هشام به * وفي الباب عن أنس بن مالك [البخاري، ح: ١٩٤٧ ومسلم: ١١١٨] وأبي سعيد [يأتي: ٧١٢، ٧١٣] وعبدالله بن مسعود

[أحمد: ٤٠٢/١، ٤٠٧] وعبدالله بن عمرو [أحمد: ١٧٤/٢ ويأتي مختصراً: ١٨٨٣] وأبي الدرداء [البخاري، ح: ١٩٤٥، ومسلم، ح: ١١٢٢] وحمزة بن عمرو الأسلمي [البخاري، ح: ١٩٤٢، ومسلم: ١١٢١].

712. Abū Sa‘eed (Al-Khudrī) narrated: “We were on a journey with the Messenger of Allāh ﷺ during the month of Ramadān. No one objected to the fast of the one fasting nor the fast breaking of the one who broke his fast.” (*Ṣaḥīḥ*)
(Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.)

٧١٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ [الْخُدْرِيِّ] قَالَ: كُنَّا نَسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ فِي شَهْرِ رَمَضَانَ فَمَا يَعْيبُ عَلَيَّ الصَّائِمِ صَوْمَهُ وَلَا عَلَيَّ الْمُفْطِرِ فِطْرَهُ.
[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخریج: وأخرجه مسلم، الصيام، باب جواز الصوم والفتور في شهر رمضان للمسافر في غير معصية... إلخ، ح: ١١١٦ عن نصر بن علي به.

713. Abū Sa‘eed Al-Khudrī narrated: “We were on a journey with the Messenger of Allāh ﷺ. Some of us were fasting and some of us broke their fast. The one who broke the fast had no objection to the one who fasted, and the one who fasted had no objection to the one who broke his fast. They saw that whoever had the strength to fast then that was good, and whoever was weak, then breaking it was better.” (*Ṣaḥīḥ*)

٧١٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا الْجُرَيْرِيُّ؛ ح: [قَالَ:] وَحَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كُنَّا نَسَافِرُ مَعَ رَسُولِ اللَّهِ ﷺ فَوَيْتْنَا الصَّائِمِ وَمِنَّا الْمُفْطِرُ فَلَا يَجِدُ الْمُفْطِرُ عَلَيَّ الصَّائِمِ وَلَا الصَّائِمُ عَلَيَّ الْمُفْطِرِ، وَكَانُوا يَرَوْنَ أَنَّهُ مِنْ وَجَدَ قُوَّةَ فَصَامَ فَحَسَنٌ، وَمَنْ وَجَدَ ضَعْفًا فَأَفْطَرَ فَحَسَنٌ.

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
تخریج: [صحيح] انظر الحديث السابق.

Comments:

The truth is that the current position and circumstance will be taken into consideration, if there is a chance of combating and fighting the enemies and power is demanded, or the fasting will cause much difficulty and hardship, or there is a fear of showing off, or one in state of fasting will be a burden on

others, or there is a possibility of turning away from the permission given by the *Shari'ah*, or other people will take his example to follow, it is then better not to fast. If observing fast does not involve difficulty and hardship, neither is there a risk of harm, or there is a fear of not making it up later, or he has the facility and provision of fasting along with his colleagues, in this case fasting is better. (see for more details: *Al-Mughni*: 4/406 to 408)

Chapter 20. What Has Been Related About The Permission For The One At War To Break The Fast

714. Ma'amar bin Abi Huyaiyah narrated that he asked Ibn Al-Musaiyab about fasting on a journey, so he narrated to him that 'Umar bin Al-Khattab said: "We fought in two battles along with the Messenger of Allāh ﷺ during Ramadān; the Day of Badr, and the Conquest (of Makkah), so we broke our fast during them." (*Da'if*)

(He said:) There is something on this topic from Abū Sa'eed.

Abū 'Eisā said: We do not know of the *Hadith* of 'Umar except from this route. It has been reported from Abū Sa'eed that the Prophet ﷺ ordered the fast to be broken in a battle that he participated in, and similar to this has been reported from 'Umar bin Al-Khattab, saying that he permitted breaking the fast when meeting the enemy. And this is the view of some of the people of knowledge.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۲۲/۱ من حديث ابن لهيعة ولم يحدث به قبل اختلافه، فيما أعلم * وفي الباب عن أبي سعيد [مسلم، ح: ۱۱۱۶ وانظر الحديثين السابقين].

Comments:

At the occasion of the conquest of Makkah, as the Prophet ﷺ was yet at a little distance away from Makkah, he ﷺ broke the fast showing all the people; and he commanded everybody to break the fast due to the fear of combating the enemy, as it is mentioned manifestly in the upcoming chapters on *Jihad*.

(المعجم ۲۰) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ

لِلْمُحَارِبِ فِي الْإِفْطَارِ (التحفة ۲۰)

۷۱۴ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهْيَعَةَ عَنْ

يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَعْمَرِ بْنِ أَبِي حَبِيبَةَ،
عَنِ ابْنِ الْمُسَيَّبِ أَنَّهُ سَأَلَهُ، عَنِ الصَّوْمِ فِي
السَّفَرِ فَحَدَّثَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ:
عَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ عَزَوَيْنِ
يَوْمَ بَدْرٍ وَالْفَتْحِ فَأَفْطَرْنَا فِيهِمَا.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عُمَرَ لَا نَعْرِفُهُ إِلَّا
مِنْ هَذَا الْوَجْهِ.

وَقَدْ رَوَى عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ
أَمَرَ بِالْفِطْرِ فِي عَزْوَةِ غَزَاهَا وَقَدْ رَوَى عَنْ
عُمَرَ بْنِ الْخَطَّابِ نَحْوَ هَذَا، أَنَّهُ رَخَّصَ فِي
الْإِفْطَارِ عِنْدَ لِقَاءِ الْعَدُوِّ. وَبِهِ يَقُولُ بَعْضُ
أَهْلِ الْعِلْمِ.

Chapter 21. What Has Been Related About The Permission For The Pregnant And Breast-Feeding Women To Break The Fast

715. Anas bin Mālik, a man from Banū ‘Abdullāh bin Ka’b said: “Some calvary men of the Messenger of Allāh ﷺ came galloping upon us, so I came to the Messenger of Allāh ﷺ and found him having a lunch. He said: ‘Come and eat.’ I said: ‘I am fasting.’ So he said: ‘Come and I will narrate to you about the fast – or fasting. Indeed Allāh Most High lifted (the fast and) half of the *Ṣalāt* from the traveler, and (He lifted) the fast – or fasting – from the pregnant person, or the sick person.’ And by Allāh! The Prophet ﷺ said both of them or one of them. So woe to me! For I did not eat from the meal of the Prophet ﷺ.” (*Ḥasan*)

(He said:) There is something on this topic from Abū Umāmah.

Abū ‘Eīsā said: The *Ḥadīth* of Anas bin Mālik Al-Ka’bī is a *Ḥasan* *Ḥadīth*. We do not know of anything this Anas bin Mālik narrated from the Prophet ﷺ other than this one *Ḥadīth*. This is acted upon according to some of the people of knowledge. Some of the people of knowledge say that the pregnant and breast-feeding persons break the fast, make up for it, and feed.^[1] This is the view of Sufyān, Mālik, Ash-Shāfi‘ī, and Aḥmad. Some of them said: They

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي الْإِفْطَارِ لِلْحَبْلِ وَالْمُرْضِعِ (الصحفة ٢١)

٧١٥ - حَدَّثَنَا أَبُو كُرَيْبٍ وَيُوسُفُ بْنُ عِيسَى قَالَا: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا أَبُو هَلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَجُلٍ مِنْ بَنِي عَبْدِ اللَّهِ بْنِ كَعْبٍ قَالَ: أَغَارَتْ عَلَيْنَا خَيْلُ رَسُولِ اللَّهِ ﷺ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَوَجَدْتُهُ يَتَغَدَّى، فَقَالَ: «إِذْنُ فَكُلْ» فَقُلْتُ: «إِنِّي صَائِمٌ»، فَقَالَ: «إِذْنُ أَحَدُكَ»، عَنِ الصَّوْمِ أَوْ الصَّيَامِ: إِنَّ اللَّهَ تَعَالَى وَضَعَ عَنِ الْمُسَافِرِ [الصَّوْمَ] وَشَطَرَ الصَّلَاةِ، وَعَنِ الْحَائِلِ أَوْ الْمُرْضِعِ الصَّوْمَ أَوْ الصَّيَامَ وَاللَّهُ لَقَدْ قَالَهُمَا النَّبِيُّ ﷺ كِلَيْهِمَا أَوْ إِحْدَاهُمَا، فَمَا نَهَفَ نَفْسِي أَنْ لَا أَكُونَ طَعِمْتُ مِنْ طَعَامِ النَّبِيِّ ﷺ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي أُمِيَّةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسِ بْنِ مَالِكٍ الْكَعْبِيِّ حَدِيثٌ حَسَنٌ وَلَا نَعْرِفُ لِأَنَسِ بْنِ مَالِكٍ هَذَا عَنِ النَّبِيِّ ﷺ غَيْرَ هَذَا الْحَدِيثِ الْوَاحِدِ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: الْحَائِلُ وَالْمُرْضِعُ يُفْطِرَانِ وَيَقْضِيَانِ وَيُطْعِمَانِ. وَبِهِ يَقُولُ سُفْيَانُ وَمَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ. وَقَالَ

[1] That is, they do not have to fast, but they have to make up that day at a time when the condition is not present, and they also have to feed a needy person for each day they missed.

break the fast and feed, but they are not required to make it up, and if they wish they can make it up and not feed (others). This is the saying of Ishāq.

بَعْضُهُمْ: يُفْطِرَانِ وَيُطْعِمَانِ وَلَا قَضَاءَ عَلَيْهِمَا، وَإِنْ شَاءَتَا قَضَتَا وَلَا إِطْعَامَ عَلَيْهِمَا. وَبِهِ يَقُولُ إِسْحَاقُ.

تخریج: [حسن] وأخرجه أبو داود، الصيام، باب اختيار الفطر، ح: ٢٤٠٨ من حديث أبي هلال به وله شاهد حسن عند البيهقي (٢٣١/٤) والحديث صححه ابن خزيمة، ح: ٢٠٤٤ * وفي الباب عن أبي أمية القشيري الضمري [النسائي، ح: ٢٢٧١ مختصراً وليس فيه ذكر المرضع والحامل].

Comments:

Imām Ibn Qudāmah writes: If a pregnant or a suckling mother misses the fasts due to the fear of harming themselves, they will later make up the missed days of fasting.

Chapter 22. What Has Been Related About Fasting On Behalf Of The Dead

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي الصَّوْمِ عَنِ الْمَيِّتِ (التحفة ٢٢)

716. Ibn ‘Abbās narrated: “A woman came to the Prophet ﷺ and said: ‘My sister died while she had two consecutive months of fasting due.’ So he said: ‘Do you not see that if there was a debt due from your sister then you would have to pay it?’ She said: ‘Yes.’ He said: ‘Then the right of Allāh is more appropriate.’” (*Ṣaḥīḥ*)

٧١٦ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ الْأَعْمَشِ، عَنْ سَلَمَةَ بِنِ كَهَيْلٍ وَمُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعَطَاءِ وَمُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ أُخْتِي مَاتَتْ وَعَلَيْهَا صَوْمٌ شَهْرَيْنِ مُتَتَابِعَيْنِ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُخْتِكَ دَيْنٌ أَكُنْتَ تَقْضِيهِ؟» قَالَتْ: نَعَمْ، قَالَ: «فَحَقُّ اللَّهِ أَحَقُّ».

(He said:) There are narrations on this topic from Buraidah, Ibn ‘Umar, and ‘Āishah.

[قَالَ:] وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَابْنِ عُمَرَ وَعَائِشَةَ.

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الصيام، باب قضاء الصوم عن الميت، ح: ١١٤٨ عن الأشج مختصراً والبخاري، الصوم، باب من مات وعليه صوم، ح: ١٩٥٣ من حديث الأعمش به * وفي الباب عن بريدة [مسلم، ح: ١١٤٩] وابن عمر [لعله يشير إلى الحديث الآتي: ٧١٨] وعائشة [البخاري، ح: ١٩٥٢ ومسلم، ح: ١١٤٧].

717. (A *Hadīth* similar to no. 716 with a different chain.) (*Ṣaḥīh*)

(He said: I heard Muḥammad saying: “Abū Khālid Al-Aḥmar has done very well with this *Hadīth* from Al-A‘mash”). Muḥammad said: “Others besides Abū Khālid reported it from Al-A‘mash.”

Abū ‘Eīsā said: Abū Mu‘āwiyah and others reported this *Hadīth* from Al-A‘mash, from Muslim Al-Baṭīn, from Sa‘eed bin Jubair, from Ibn ‘Abbās, from the Prophet ﷺ, and they did not mention Salamah bin Kuhail in it, nor ‘Aṭā’, nor Mujāhid. (Abū Khālid’s name is Sulaimān bin Ḥayyān).

٧١٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ نَحْوَهُ [قَالَ: وَسَمِعْتُ مُحَمَّدًا يَقُولُ: جَوَّدَ أَبُو خَالِدٍ الْأَحْمَرُ هَذَا الْحَدِيثَ عَنِ الْأَعْمَشِ]. قَالَ مُحَمَّدٌ: وَقَدْ رَوَى غَيْرُ أَبِي خَالِدٍ عَنِ الْأَعْمَشِ مِثْلَ رِوَايَةِ أَبِي خَالِدٍ. قَالَ أَبُو عِيْسَى: وَرَوَى أَبُو مُعَاوِيَةَ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرُوا فِيهِ سَلْمَةَ بْنَ كُهَيْلٍ وَلَا عَنْ عَطَاءٍ وَلَا عَنْ مُجَاهِدٍ. [وَأَسْمُ أَبِي خَالِدٍ سُلَيْمَانُ بْنُ حَيَّانَ].

تخريج: [صحيح] انظر الحديث السابق.

Comments:

The case of fasting on behalf of a deceased is coming under the following chapter.

Chapter 23. (What Has Been Related About The Attonement)

718. Ibn ‘Umar narrated that the Prophet ﷺ said: “Whoever died while he had a month to fast, then a needy person should be fed on his behalf in place of every day.” (*Da‘īf*)

Abū ‘Eīsā said: We do not know of the *Hadīth* of Ibn ‘Umar except from this route. What is *Ṣaḥīh* is that it is *Mawqūf* from Ibn ‘Umar as his saying. The people of knowledge differ on this (topic). Some of them say that one is to fast on behalf of the deceased, and it is the view of Aḥmad and Ishāq. They said when the deceased person has a fast required from a vow then one is to

(المعجم ٢٣) - بَابُ [مَا جَاءَ فِي]

الْكَفَّارَةِ] (التحفة ٢٣)

٧١٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْرَةُ [بْنُ الْقَاسِمِ] عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ شَهْرٍ فَلْيُطْعَمْ عَنْهُ مَكَانَ كُلِّ يَوْمٍ مِسْكِينًا».

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ. وَالصَّحِيحُ، عَنِ ابْنِ عُمَرَ مَوْقُوفٌ. قَوْلُهُ وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا [الْبَابِ]. فَقَالَ بَعْضُهُمْ: يُصَامُ عَنِ الْمَيْتِ، وَبِهِ يَقُولُ

fast on his behalf, and when he has to make up something from Ramaḍān, then one is to feed (a needy person) on his behalf. Mālik, Sufyān, and Ash-Shāfi‘ī said: “No one fasts for anyone.” (He said:) Ash‘ath is Ibn Sawwār. Muḥammad is Muḥammad bin ‘Abdur-Raḥmān bin Abī Laila. (narrators in the chain of this *Hadīth*)

أَحْمَدُ وَإِسْحَاقُ قَالَا: إِذَا كَانَ عَلَى الْمَيِّتِ نَذْرٌ صِيَامَ يَصُومُ عَنْهُ، وَإِذَا كَانَ عَلَيْهِ قَضَاءٌ رَمَضَانَ أَطْعَمَ عَنْهُ.
وَقَالَ مَالِكٌ وَسُفْيَانُ وَالشَّافِعِيُّ: لَا يَصُومُ أَحَدٌ عَنْ أَحَدٍ. [قَالَ:] وَأَشْعَثُ هُوَ ابْنُ سَوَّارٍ. وَمُحَمَّدٌ هُوَ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الصيام، باب من مات وعليه صيام... إلخ، ح: ١٧٥٧ وابن خزيمة، ح: ٢٠٥٦ عن حديث قتيبة به * جاء في رواية ابن ماجه: محمد بن سيرين وهو وهم والصواب، "محمد بن أبي ليلى" وهو ضعيف مشهور، ورواه شريك بن عبدالله القاضي عنه به، ابن خزيمة، ح: ٢٠٥٧.

Comments:

It is proven very clearly from the *Hadīth* of Ibn ‘Abbās and ‘Aīshah رضي الله عنهما, mentioned in *Ṣaḥīḥ Muslim* (*Hadīth*: 1147-1148) that an heir of a deceased person is allowed to fast on his behalf, and the heir actually should do so.

Chapter 24. What Has Been Related About The Fasting Person Who Is Overcome By Vomiting

719. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “Three things do not break the fast of the fasting person: Cupping, vomiting, and the wet dream.” (*Da‘īf*)

Abū ‘Eisā said: The *Hadīth* of Abū Sa‘eed is not preserved. ‘Abdullāh bin Zaid bin Aslam, ‘Abdul-‘Azīz bin Muḥammad and others reported this *Hadīth* from Zaid bin Aslam in *Mursal* form, they did not mention “from Abū Sa‘eed” in it. ‘Abdur-Raḥmān bin Zaid bin Aslam was graded weak in *Hadīth*.

(He said:) I heard Abū Dāwūd As-Sijzī saying: “I asked Aḥmad

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي الصَّائِمِ يَذْرَعُهُ الْقَيْءُ (التحفة ٢٤)

٧١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ لَا يُفْطِرُنَ الصَّائِمَ: الْحِجَامَةُ وَالْقَيْءُ وَالِاخْتِلَامُ».

قَالَ أَبُو عِيسَى: حَدِيثٌ أَبِي سَعِيدِ الْخُدْرِيِّ [حَدِيثٌ] غَيْرٌ مَحْفُوظٌ.

وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ أَسْلَمَ وَعَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ زَيْدِ بْنِ أَسْلَمَ مُرْسَلًا وَلَمْ

bin Ḥanbal about ‘Abdur-Raḥmān bin Zaid bin Aslam. He said: ‘His brother is Abdullāh bin Zaid, there is no harm in him.’” He said: I heard Muḥammad mentioning that ‘Alī bin ‘Abdullāh (Al-Madīnī) said: “‘Abdullāh bin Zaid bin Aslam is trustworthy, and ‘Abdur-Raḥmān bin Zaid bin Aslam is weak.” Muḥammad said: “And I do not report anything from him.”

يَذْكُرُوا فِيهِ عَنْ أَبِي سَعِيدٍ. وَعَبْدُ الرَّحْمَنِ ابْنُ زَيْدِ بْنِ أَسْلَمَ يُضَعَّفُ فِي الْحَدِيثِ [قَالَ]: سَمِعْتُ أَبَا دَاوُدَ السَّجْزِيَّ يَقُولُ: سَأَلْتُ أَحْمَدَ بْنَ حَنْبَلٍ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ زَيْدِ بْنِ أَسْلَمَ؟ فَقَالَ: أَخُوهُ عَبْدُ اللَّهِ ابْنُ زَيْدٍ لَا بَأْسَ بِهِ [قَالَ]: وَسَمِعْتُ مُحَمَّدًا يَذْكُرُ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ [الْمَدِينِيِّ] قَالَ: عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ أَسْلَمَ ثِقَةٌ. وَعَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ ضَعِيفٌ. قَالَ مُحَمَّدٌ: وَلَا أَرَوِي عَنْهُ شَيْئًا.

تخریج: [إسناده ضعيف] وأخرجه عبد بن حميد، ح: ٩٥٩ من حديث عبدالرحمن بن زيد ابن أسلم به، وهو ضعيف جدًا عن أبيه وللحديث شواهد ضعيفة عند الدارقطني: ١٨٣/٢ والبخاري، (كشف): ١٠١٧ وغيرهما.

Chapter 25. What Has Been Related About One Who Vomits Purposely

(المعجم ٢٥) - بَابُ مَا جَاءَ فِيْمَنْ اسْتَقَاءَ عَمْدًا (التحفة ٢٥)

720. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever is overcome by vomiting, then he is not required to make up (the fast), and whoever vomits on purpose, then he must make it up.” (Da‘if)

٧٢٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ [مُحَمَّدِ] بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ ذَرَعَهُ الْقَيْءُ فَلَيْسَ عَلَيْهِ قَضَاءٌ وَمَنْ اسْتَقَاءَ عَمْدًا فَلْيُقْضِ».

(He said:) There are narrations on this topic from Abū Ad-Dardā’, Thawbān, and Faḍālah bin ‘Ubaid.

[قَالَ]: [وفي الباب] عَنْ أَبِي الدَّرْدَاءِ وَثَوْبَانَ وَفَضَالَهَ بْنِ عُبَيْدٍ.

Abū ‘Eisā said: The *Hadīth* of Abū Hurairah is a *Ḥasan Gharīb Hadīth*, we do not know of it as a narration of Hishām, from Ibn Sīrīn, from Abū Hurairah from the Prophet ﷺ – except from through the narration

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ هِشَامٍ عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَّا

of 'Eisā bin Yunūs. Muḥammad said: "I do not think that it is preserved."

Abū 'Eisā said: This *Ḥadīth* has been reported through more than one route from Abū Hurairah from the Prophet ﷺ, and its chain is not correct. It has been reported from Abū Ad-Dardā', Thawbān, and Faḍālah bin 'Ubaid that the Prophet ﷺ vomited and, that he had broken the fast. This *Ḥadīth* only means that when the Prophet ﷺ was performing a voluntary fast and he vomited because of being weak, then he broke the fast. This is how some of the narrations of the *Ḥadīth* explain it. The *Ḥadīth* of Abū Hurairah from the Prophet ﷺ is acted upon according to the people of knowledge: when the fasting person is overcome by vomiting then he does not make it up, and when he vomits on purpose then he makes it up. This is the view of Ash-Shāfi'ī, Sufyān Ath-Thawrī, Aḥmad and Ishāq.

مِنْ حَدِيثِ عَيْسَى بْنِ يُونُسَ. وَقَالَ مُحَمَّدٌ:
لَا أَرَاهُ مَحْفُوظًا.

قَالَ أَبُو عَيْسَى: وَقَدْ رُوِيَ هَذَا الْحَدِيثُ
مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ
وَلَا يَصِحُّ إِسْنَادُهُ. [وَقَدْ] رُوِيَ عَنْ أَبِي
الدَّرْدَاءِ وَثَوْبَانَ وَفَضَالَهَ بْنِ عُبَيْدٍ أَنَّ النَّبِيَّ ﷺ
فَاءً فَأَفْطَرَ.

وَأِنَّمَا مَعْنَى هَذَا الْحَدِيثِ أَنَّ النَّبِيَّ ﷺ
كَانَ صَائِمًا مُتَطَوِّعًا فَفَاءً فَضَعُفَ فَأَفْطَرَ
لِذَلِكَ. هَكَذَا رُوِيَ فِي بَعْضِ الْحَدِيثِ
مُفَسَّرًا.

وَالْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ عَلَى حَدِيثِ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّ الصَّائِمَ إِذَا ذَرَعَهُ
الْقَيْءُ فَلَا قِضَاءَ عَلَيْهِ، وَإِذَا اسْتَقَاءَ عَمْدًا
فَلْيَقْضِ. وَبِهِ يَقُولُ الشَّافِعِيُّ وَسُفْيَانُ الثَّوْرِيُّ
وَأَحْمَدُ وَإِسْحَاقُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصيام، باب الصائم يستقيء عامداً،
ح: ٢٣٨٠ وابن ماجه، ح: ١٦٧٦ من حديث عيسى بن يونس به وصححه ابن خزيمة، ح: ١٩٦٠،
١٩٢١ وابن حبان، ح: ٩٠٧ والحاكم: ٤٢٦/١، ٤٢٧ والذهبي وضعفه البخاري والحق معه *
هشام بن حسان مدلس وعنن، وللحديث طرق ضعيفة وأخرج البيهقي: ٢١٩/٤ بأسانيد صحيحة
عن ابن عمر قال: "من ذرعه القيء فلا قضاء عليه ومن استقاء فعليه القضاء" * وفي الباب عن أبي
الدرداء [تقدم: ٨٧] وثوبان [تقدم: ٨٧] وفضالة بن عبيد [ابن ماجه، ح: ١٦٧٥].

Comments:

The Four *A'imma* agreed that if vomiting overcomes someone and they vomit unintentionally, the fast will not break and he does not have to make it up later on; and if he vomits intentionally, the fast will be broken and it will be made up later on. (*Al-Mughni*: 4/368, *Al-Majmū'*: 6/320)

Chapter 26. What Has Been Related About The Fasting Person Eating Or Drinking Forgetfully

721. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever eats or drinks forgetfully, then he has not broken (the fast), for it was only a provision that Allāh provided for him." (*Ṣaḥīḥ*)

تخریج: [صحيح] وهو متفق عليه، وأخرجه البخاري، الصوم، باب الصائم إذا أكل أو شرب ناسياً، ح: ١٩٣٣، ومسلم، الصيام، باب أكل الناسي وشربه وجماعه لا يفتقر، ح: ١١٥٥ من حديث محمد بن سيرين به.

722. (Another chain) with the same or similar (*Ḥadīth* as no. 721). (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Abū Sa'eed, and Umm Ishāq Al-Ghanawiyah.

Abū 'Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to most of the people of knowledge. It is the saying of Sufyān Ath-Thawrī, Ash-Shāfi'ī, Aḥmad and Ishāq. Mālik bin Anas said: "When he eats forgetfully during Ramaḍān, then he has to make it up." But the first view is more correct.

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي الصَّائِمِ
يَأْكُلُ أَوْ يَشْرَبُ نَاسِيًا (التحفة ٢٦)

٧٢١ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَجَّاجِ [بْنِ أَرْطَاةَ]، عَنْ قَتَادَةَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ أَوْ شَرِبَ نَاسِيًا فَلَا يُفْطِرُ فَإِنَّمَا هُوَ رِزْقٌ رَزَقَهُ اللَّهُ».

٧٢٢ - حَدَّثَنَا أَبُو سَعِيدٍ [الْأَشْجَعِيُّ]: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَوْفٍ، عَنِ ابْنِ سِيرِينَ وَخَلَّاسٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ أَوْ نَحْوَهُ. [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَأُمِّ إِسْحَاقَ الْغَنَوِيَّةِ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ. وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

وَقَالَ مَالِكُ بْنُ أَنَسٍ: إِذَا أَكَلَ فِي رَمَضَانَ نَاسِيًا فَعَلَيْهِ الْقَضَاءُ. وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

تخریج: [صحيح] وأخرجه البخاري، الأيمان والنذور، باب: إذا حنت في الإيمان، ح: ٦٦٩٩ من حديث أبي أسامة به، وانظر الحديث السابق * وفي الباب عن أبي سعيد الدارقطني: ١٧٧/٢، ١٧٨] وأم إسحاق الغنوية [أحمد: ٦/٣٦٧].

Chapter 27. What Has Been Related About Breaking The Fast On Purpose

723. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever breaks the fast during Ramaḍān without an allowance nor an illness, then if he fasted for all time, his fasting would not make up for it.” (*Da‘īf*)

Abū ‘Eisā said: The *Hadīth* of Abū Hurairah is a narration that we do not know of except from this route. I heard Muḥammad saying: “The name of Al-Muṭawwis (one of the narrators) is Yazid bin Al-Muṭawwis, and I do not know of any other than this *Hadīth* from him.”

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصيام، باب التغليظ فيمن أفطر عمدًا، ح: ٢٣٩٦ من حديث حبيب به، أبوالمطوس لين الحديث وأبوه مجهول (تقريب) وأعله ابن خزيمة، ح: ١٩٨٧.

Comments:

This *Hadīth* proves that if a person abandons a fast of Ramaḍān or breaks it without any religiously valid excuse, he can then keep fasting his whole life but he cannot achieve the reward and virtuousness of the missed fast of Ramaḍān; his sin and offence will not be forgiven by just making it up without sincere repentance.

Chapter 28. What Has Been Related About The Atonement For Breaking The Fast During Ramaḍān.

724. Abū Hurairah narrated that a man came and said: “O Messenger of Allāh; I am ruined!” He said: “What has ruined you?” He said: “I had sexual relations with my wife during Ramaḍān.” He said:

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي

الْإِفْطَارِ مُتَعَمِّدًا (التحفة ٢٧)

٧٢٣ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ

سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا

سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ: حَدَّثَنَا أَبُو

الْمُطَوِّسِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ

رَسُولُ اللَّهِ ﷺ: «مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ

مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمٌ

الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ».

قَالَ أَبُو عَمِيرَةَ: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ

لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَسَمِعْتُ

مُحَمَّدًا يَقُولُ: أَبُو الْمُطَوِّسِ اسْمُهُ يَزِيدُ بْنُ

الْمُطَوِّسِ وَلَا أَعْرِفُ لَهُ غَيْرَ هَذَا الْحَدِيثِ.

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي كَفَّارَةِ

الْفِطْرِ فِي رَمَضَانَ (التحفة ٢٨)

٧٢٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ

وَأَبُو عَمَّارٍ وَالْمَعْنَى وَاحِدٌ وَاللَّفْظُ لَفْظُ أَبِي

عَمَّارٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ

الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ

“Are you able to free a slave?” He said, “No.” He said: “Then are you able to fast for two consecutive months?” He said, “No.” He said: “Then are you able to feed sixty needy people?” He said, “No.” He said: “Sit.” So he sat. A big basket full of dates was brought to the Prophet ﷺ, and he said: “Give it in charity.” So he said: “There is no one needier than us between its two mountains.”^[1] So the Prophet ﷺ laughed until his pre-molar teeth appeared, and he said: “Then take it to feed your family.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn ‘Umar, ‘Āishah, and ‘Abdullāh bin ‘Amr.

Abū ‘Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This *Ḥadīth* is acted upon according to the people of knowledge regarding one who breaks his fast on purpose during Ramaḍān by sexual intercourse. As for one who breaks his fast on purpose by eating or drinking, then the people of knowledge differed over that. Some of them said that he has to make it up and atone for it. They likened eating and drinking to sexual intercourse in this regard. This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak, and Ishāq. Some of them said: He has to make it up, but there is no atonement required of him, because atonement was only

أَبِي هُرَيْرَةَ قَالَ: أَنَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكْتُ، قَالَ: «وَمَا أَهْلَكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، قَالَ: «هَلْ تَسْتَطِيعُ أَنْ تُعْتِقَ رَقَبَةً؟» قَالَ: لَا، قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لَا، قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا؟» قَالَ: لَا، قَالَ: «اجْلِسْ» فَجَلَسَ، فَأَتَى النَّبِيَّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، وَالْعَرَقُ الْمِكْتَلُ الضَّخْمُ، قَالَ: «فَتَصَدَّقْ بِهِ»، فَقَالَ: مَا بَيْنَ لَابَتَيْهَا أَحَدٌ أَفْقَرُ مِنِّي، قَالَ: فَضَحَكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أُنْيَابُهُ، قَالَ: «فَخُذْهُ فَأَطْعِمَهُ أَهْلَكَ» [قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ فِيمَنْ أَطْفَرَ فِي رَمَضَانَ مُتَعَمِّدًا مِنْ جِمَاعٍ، وَأَمَّا مَنْ أَطْفَرَ مُتَعَمِّدًا مِنْ أَكْلٍ أَوْ شُرْبٍ فَإِنَّ أَهْلَ الْعِلْمِ قَدِ اخْتَلَفُوا فِي ذَلِكَ، فَقَالَ بَعْضُهُمْ: عَلَيْهِ الْقَضَاءُ وَالْكَفَّارَةُ، وَسَبَّهُوا الْأَكْلَ وَالشُّرْبَ بِالْجِمَاعِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَإِسْحَاقَ.

وَقَالَ بَعْضُهُمْ: عَلَيْهِ الْقَضَاءُ وَلَا كَفَّارَةَ عَلَيْهِ، لِأَنَّهُ إِنَّمَا ذُكِرَ عَنِ النَّبِيِّ ﷺ الْكَفَّارَةُ فِي الْجِمَاعِ وَلَمْ يُذْكَرْ عَنْهُ فِي الْأَكْلِ

[1] Meaning, Al-Madīnah.

mentioned from the Prophet ﷺ in the case of sexual intercourse, it was not mentioned by him for eating and drinking. And they say that the eating and drinking is not like sexual intercourse. This is the saying of Ash-Shāfi'ī and Aḥmad. Ash-Shāfi'ī said: "The saying of the Prophet ﷺ to the man who had broken his fast and who he had told to give the charity: 'Take it to feed your family' carries this meaning; it implies that the atonement is required from the one who is capable of it. This man was not capable of the atonement, so when the Prophet ﷺ gave him something and he possessed it, then the man said: 'There is no one that is more in need of it than us.' So the Prophet ﷺ said: 'Take it to feed your family.' Because the atonement can only take place after he has some surplus from his provisions." Ash-Shāfi'ī preferred that whoever has a case similar to this, then he is to eat from it and the atonement will be a debt upon him, so whenever he is able to make the atonement, he should make it.

وَالشُّرْبِ، وَقَالُوا: لَا يُشْبِهُ الْأَكْلُ وَالشُّرْبُ الْجَمَاعَ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ. وَقَالَ الشَّافِعِيُّ: وَقَوْلُ النَّبِيِّ ﷺ لِلرَّجُلِ الَّذِي أَفْطَرَ فَتَصَدَّقَ عَلَيْهِ: «خُذْهُ فَأَطْعِمْهُ أَهْلَكَ» يَحْتَمِلُ هَذَا مَعَانِي، يَحْتَمِلُ أَنْ يَكُونَ الْكَفَّارَةُ عَلَى مَنْ قَدَرَ عَلَيْهَا، وَهَذَا رَجُلٌ لَمْ يَقْدِرْ عَلَى الْكَفَّارَةِ فَلَمَّا أَعْطَاهُ النَّبِيُّ ﷺ شَيْئًا وَمَلَكَهُ فَقَالَ الرَّجُلُ: مَا أَحَدٌ أَفْقَرُ إِلَيْهِ مِنَّا فَقَالَ النَّبِيُّ ﷺ: «خُذْهُ فَأَطْعِمْهُ أَهْلَكَ» لِأَنَّ الْكَفَّارَةَ إِنَّمَا تَكُونُ بَعْدَ الْفَضْلِ، عَنْ قُوَّتِهِ. وَاخْتَارَ الشَّافِعِيُّ لِمَنْ كَانَ عَلَى مِثْلِ هَذَا الْحَالِ أَنْ يَأْكُلَهُ، وَتَكُونَ الْكَفَّارَةُ عَلَيْهِ ذَيْنًا فَمَتَى مَا مَلَكَ يَوْمًا مَا كَفَّرَ.

تخریج: متفق عليه، وأخرجه البخاري، كفارات الأيمان، باب: متى تجب الكفارة على الغني والفقير؟... إلخ، ح: ٦٧٠٩-٦٧١١ ومسلم، الصيام، باب تغليظ تحريم الجماع في نهار رمضان على الصائم... إلخ، ح: ١١١١ من حديث سفيان بن عيينة به * وفي الباب عن ابن عمر [أبو يعلى: ٨٩/١٠، ٩٠، ح: ٥٧٢٥] وعائشة [البخاري، ح: ١٩٣٥ ومسلم، ح: ١١١٢] وعبدالله ابن عمرو [أحمد: ٢/٢٠٨].

Comments:

If a person has sexual intercourse with his wife while he was in state of fasting in the month of Ramaḍān, he will have to carry out the expiation according to the Four A'immaḥ and the majority, of the scholars. He will have to make up this fast according to the majority jurists, this is the right opinion.

Chapter 29. What Has Been Related About The *Siwāk* For The Fasting Person

(المعجم ٢٩) - بَابُ مَا جَاءَ

فِي السَّوَاكِ لِلصَّائِمِ

(التحفة ٢٩)

725. ‘Abdullāh bin ‘Āmir bin Rabī‘ah narrated from his father who said: “I saw the Prophet ﷺ – (a number of times) such that I was not able to count – using the *Siwāk* while he was fasting.” (*Da‘īf*)

He said: There is something on this topic from ‘Āishah.

Abū ‘Eisā said: The *Ḥadīth* of ‘Āmir bin Rabī‘ah is a *Ḥasan Ḥadīth*. This is acted upon according to the people of knowledge. They did not see any harm in the *Siwāk* for the fasting person, except that some of the people of knowledge considered it disliked for the fasting person to use fresh wood, and they considered it disliked to use the *Siwāk* at the end of the day. *Ash-Shāfi‘ī* did not see any harm in using the *Siwāk* in the beginning or the end of the day. *Aḥmad* and *Ishāq* disliked using the *Siwāk* at the end of the day.

٧٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ ابْنِ رَبِيعَةَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مَا لَا أَحْصِي، يَتَسَوَّكُ وَهُوَ صَائِمٌ.
قَالَ: وَفِي الْبَابِ عَنْ عَائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَامِرِ بْنِ رَبِيعَةَ حَدِيثٌ حَسَنٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، لَا يَرَوْنَ بِالسَّوَاكِ لِلصَّائِمِ بَأْسًا إِلَّا أَنَّ بَعْضَ أَهْلِ الْعِلْمِ كَرِهُوا السَّوَاكِ لِلصَّائِمِ بِالْعُودِ الرُّطْبِ، وَكَرِهُوا لَهُ السَّوَاكَ آخِرَ النَّهَارِ. وَلَمْ يَرَ الشَّافِعِيُّ بِالسَّوَاكِ بَأْسًا أَوْلَ النَّهَارِ وَآخِرَهُ. وَكَرِهَ أَحْمَدُ وَإِسْحَاقُ السَّوَاكَ آخِرَ النَّهَارِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصيام، باب السواك للصائم، ح: ٢٣٦٤ من حديث سفیان الثوري به، عاصم بن عبدالله ضعيف من جهة حفظه وأعله ابن خزيمة، ح: ٢٠٠٧ * وفي الباب عن عائشة [ابن ماجه، ح: ١٦٧٧] والبيهقي: ٢٧٢/٤ وكان ابن عمر لا يرى بأسًا بالسواك للصائم.

Comments:

Imām Sufyān Ath-Thawrī, Al-Awzā‘ī and Abū Ḥanīfah are of the view that a fasting person may use any type of *Siwāk* / tooth-stick / toothbrush during any part of the day. ‘Alī, Ibn ‘Umar, ‘Urwah and Mujāhid also hold the same opinion and this is the correct one.

Chapter 30. What Has Been Related About *Kuhl* For The Fasting Person

726. Anas bin Mālik narrated that a man came to the Prophet ﷺ and said: “My eyes are bothering me, can I use *Kuhl* while I am fasting?” He said: “Yes.” (*Ḍaʿīf*)

(He said:) There is something on this topic from Abū Rāfi‘.

Abū ‘Eisā said: The chain for the *Ḥadīth* of Anas is not strong, and there is nothing authentic from the Prophet ﷺ about this topic. Abū ‘Ātikah (one of the narrators) was graded weak.

The people of knowledge differ over the fasting person using *Kuhl*; some of them disliked it, this is the view of Sufyān, Ibn Al-Mubārak, Aḥmad, and Ishāq. Some of the people of knowledge allowed *Kuhl* for the fasting person, and this is the view of Ash-Shāfi‘ī.

تخریج: [إسناده ضعيف] * أبو عاتكة ضعيف (تقريب) * وفي الباب عن أبي رافع

[البیهقي: ٢٦٢/٤ وقال: "ليس بالقوي"] .

Chapter 31. What Has Been Related About Kissing For The Fasting Person.

727. ‘Āishah narrated: “The Prophet ﷺ would kiss during the month of fasting.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Umar bin Al-Khaṭṭāb, Ḥaḥṣah, Abū Sa‘eed, Umm Salamah, Ibn ‘Abbās, Anas, and Abū Hurairah.

Abū ‘Eisā said: The *Ḥadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي الْكُحْلِ لِلصَّائِمِ (التحفة ٣٠)

٧٢٦ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ [الْكُوفِيُّ]: حَدَّثَنَا الْحَسَنُ بْنُ عَطِيَّةَ: حَدَّثَنَا أَبُو عَاتِكَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ قَالَ: اشْتَكَّتْ عَيْنِي أَفَأَكْتَجِلُ وَأَنَا صَائِمٌ؟ قَالَ: «نَعَمْ».

[قَالَ:] وفي الباب عن أبي رافع .

قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَلَا يَصُحُّ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْبَابِ شَيْءٌ. وَأَبُو عَاتِكَةَ يُضَعَّفُ.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْكُحْلِ لِلصَّائِمِ، فَكَرِهَهُ بَعْضُهُمْ، وَهُوَ قَوْلُ سُفْيَانَ وَابْنِ الْمُبَارَكِ وَأَحْمَدَ وَإِسْحَاقَ. وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي الْكُحْلِ لِلصَّائِمِ، وَهُوَ قَوْلُ الشَّافِعِيِّ.

تخریج: [إسناده ضعيف] * أبو عاتكة

[البیهقي: ٢٦٢/٤ وقال: "ليس بالقوي"] .

(المعجم ٣١) - بَابُ مَا جَاءَ فِي الْقُبْلَةِ لِلصَّائِمِ (التحفة ٣١)

٧٢٧ - حَدَّثَنَا هَنَادٌ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَمْرٍو ابْنِ مَيْمُونٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُ فِي شَهْرِ الصَّوْمِ.

[قَالَ:] وفي الباب عن عُمَرَ بْنِ الْخَطَّابِ وَحَفْصَةَ وَأَبِي سَعِيدٍ وَأُمِّ سَلَمَةَ وَابْنِ عَبَّاسٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ.

The people of knowledge, among the Companions of the Prophet ﷺ, and others, differ over kissing for the fasting person. Some of the Companions of the Prophet ﷺ permitted kissing for the elder man but they did not permit it for the young, fearing that his fast would not be safe from it. Fondling is worse according to them, some of the people of knowledge said that kissing ruins the reward, but it does not break the fast. They held the view that if the fasting person can control himself then he can kiss, and when he does not think that he can control himself then he should avoid kissing for the safety of his fast. This is the saying of Sufyān Ath-Thawrī and Ash-Shāfi'ī.

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَاخْتَلَفَ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ فِي الْقُبْلَةِ لِلصَّائِمِ. فَرَخَّصَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ فِي الْقُبْلَةِ لِلشَّيْخِ وَلَمْ يَرَخَّصُوا لِلشَّابِّ مَخَافَةَ أَنْ لَا يَسْلَمَ لَهُ صَوْمُهُ، وَالْمُبَاشَرَةُ عِنْدَهُمْ أَشَدُّ وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ: الْقُبْلَةُ تُنْقِصُ الْأَجْرَ وَلَا تُفْطِرُ الصَّائِمَ، وَرَأَوْا أَنَّ لِلصَّائِمِ إِذَا مَلَكَ نَفْسَهُ أَنْ يُقْبَلَ، وَإِذَا لَمْ يَأْمَنْ عَلَى نَفْسِهِ تَرَكَ الْقُبْلَةَ لِيَسْلَمَ لَهُ صَوْمُهُ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ.

تخريج: وأخرجه مسلم، الصيام، باب بيان أن القبلة في الصوم ليست محرمة . . . إلخ، ح: ٧٠/١١٠٦ عن قتبية به وأخرجه البخاري، ح: ١٩٢٨ من حديث آخر عن عائشة به * وفي الباب عن عمر بن الخطاب [أبو داود، ح: ٢٣٨٥] وحفصة [مسلم، ح: ١١٠٧] وأبي سعيد [ابن خزيمة، ح: ١٩٦٧-١٩٦٩، ٢٠٠٥] وأم سلمة [البخاري، ح: ٣٢٢، ومسلم، ح: ١١٠٨، ٢٩٦] وابن عباس [ابن ماجه، ح: ١٦٨٨] وأنس [الطبراني في الأوسط ٥/٢٢٧ ح ٤٤٤٩] وأبي هريرة [أبو داود، ح: ٢٣٨٧].

Comments:

The truth is whether one is young or old and the fasting is obligatory or voluntary, if a person has control over his sexual desire and emotion, then kissing and body contact is allowed; if there is a risk of losing control over sexual desire it is then impermissible.

Chapter 32. What Has Been Related About Embracing^[1] For The Fasting Person

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي مُبَاشَرَةِ الصَّائِمِ (التحفة ٣٢)

728. 'Aishah narrated: "The

٧٢٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا وَكِيعٌ:

[1] Fondling is more general than kissing. It is said that it is for a man to touch his wife without touching her private area, and, it is said that it means kissing, along with touching with the hand. ('Ali) Al-Qārī said that. *Tuḥfat Al-Aḥwadhī*.

Messenger of Allāh ﷺ would fondle me while he was fasting, and he had the most control among you of his limbs (*li irbihi*).” (*Ṣaḥīh*)

حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَبَاشِرُنِي وَهُوَ صَائِمٌ وَكَانَ أَمْلَكَكُمْ لِإِرْبِيهِ.

تخريج: [صحيح] أبو ميسرة هو عمرو بن شرحبيل، وانظر الحديث الآتي.

729. ‘Aishah narrated: “The Messenger of Allāh ﷺ would kiss and fondle while he was fasting, and he had the most control among you of his limbs.” (*Ṣaḥīh*)

٧٢٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ وَيَبَاشِرُ وَهُوَ صَائِمٌ وَكَانَ أَمْلَكَكُمْ لِإِرْبِيهِ.

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīh*. Abū Maisarah’s name is ‘Amr bin Shurahīl, and the meaning of (*Al-Irbihi*) “his limbs” is himself.^[1]

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو مَيْسَرَةَ اسْمُهُ عَمْرُو بْنُ شُرْحَبِيلَ. وَمَعْنَى لِإِرْبِيهِ يَعْني لِنَفْسِهِ.

تخريج: وأخرجه مسلم، الصيام، باب بيان القبلة في الصوم ليست محرمة... إلخ: ١١٠٦/ ٦٥ من حديث أبي معاوية الضرير به.

Comments:

Here it means merely the body contact, not the performance of sexual intercourse.

Chapter 33. What Has Been Related About: There Is No Fast For The One Who Did Not Determine It During The (Preceding) Night

730. Ḥafṣah narrated that the Prophet ﷺ said: “Whoever did not decide to fast before *Fajr* then there is no fast for him.” (*Ḍa‘īf*)

Abū ‘Eisā said: We do not know of the *Hadīth* of Ḥafṣah to be *Marfū‘* except from this route. It has been reported from Nāfi‘, from

(المعجم ٣٣) - بَابُ مَا جَاءَ لَا صِيَامَ لِمَنْ لَمْ يَعْزِمِ مِنَ اللَّيْلِ (التحفة ٣٣)

٧٣٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ».

[1] It may also be read: *Al-Arabihi* which would mean “his desires”. Al-Mubārakpūrī said that *Al-Arabihi* is the more popular way of reading it. It was translated in accordance with the way it appears in this publication.

Ibn 'Umar as his saying, and this is more correct. (Similarly, this *Hadīth* was reported from Az-Zuhri in *Mawqūf* form, and we do not know of anyone who narrated it in *Marfū'* form except for Yahya bin Ayyūb.) According to some of the people of knowledge, this only means that there is no fast for the one who does not decide to do so before *Fajr* begins during Ramaḍān, or when making up for Ramaḍān, or when fasting to expiate a vow; when he did not intend it during the night, then it will not be accepted from him. As for voluntary fasting, then it is permissible for him to intend to do it after the morning begins. This is the view of Ash-Shāfi'i, Aḥmad, and Ishāq.

قَالَ أَبُو عِيسَى: حَدِيثُ حَفْصَةَ حَدِيثٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَوْلُهُ وَهُوَ أَصْحَبُ: [وَهَكَذَا أَيْضًا رُوِيَ هَذَا الْحَدِيثُ، عَنِ الزُّهْرِيِّ مَوْقُوفًا وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ إِلَّا يَحْيَى بْنُ أَبِي بُرَيْدٍ] وَإِنَّمَا مَعْنَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ: لَا صِيَامَ لِمَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ طُلُوعِ الْفَجْرِ فِي رَمَضَانَ أَوْ فِي قَضَاءِ رَمَضَانَ أَوْ فِي صِيَامِ نَذْرٍ إِذَا لَمْ يَنْوِهِ مِنَ اللَّيْلِ لَمْ يُجْزِهِ. وَأَمَّا صِيَامُ الْمُتَطَوِّعِ فَمُبَاحٌ لَهُ أَنْ يَنْوِيهِ بَعْدَ مَا أَصْبَحَ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الصيام، باب النية في الصوم، ح: ٢٤٥٤ من يحيى بن أيوب به وصححه ابن خزيمة، ح: ١٩٣٣ الزهري عن موقوف حفصة وابن عمر، أخرجهما النسائي، ح: ٢٣٣٨، ٢٣٤٤ وغيره بأسانيد صحيحة.

Comments:

It is agreed that the intention is necessary whether the fast is obligatory or voluntary because it is an act of worship.

Chapter 34. What Has Been Related About Breaking The Voluntary Fast

731. Umm Hāni' narrated: "I was sitting with the Prophet ﷺ when some drink was brought, so he drank from it, then he offered it to me and I drank from it. Then I said: 'I have indeed sinned, so seek forgiveness for me.' He said: 'What is that?' I said: 'I was fasting, then I broke the fast.' He said: 'Were you

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي إِفْطَارِ الصَّائِمِ الْمُتَطَوِّعِ (التحفة ٣٤)

٧٣١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنِ ابْنِ أُمِّ هَانِيَةَ، عَنْ أُمِّ هَانِيَةَ قَالَتْ: كُنْتُ قَاعِدَةً عِنْدَ النَّبِيِّ ﷺ فَأَتَيْتِي بِشَرَابٍ فَشَرِبْتُ مِنْهُ ثُمَّ نَاوَلَنِي فَشَرِبْتُ مِنْهُ فَقُلْتُ إِنَّي أَذْنَبْتُ فَاسْتَعْفِرْ لِي فَقَالَ: «وَمَا ذَاكَ؟» قَالَتْ: كُنْتُ صَائِمَةً

performing a fast that you had to make up?’ I said: ‘No.’ He said: ‘Then it is no harm for you.’”

(*Da'if*)

(He said:) There are narrations on this topic from Abū Sa'eed and 'Aishah.

فَأَفْطَرْتُ، فَقَالَ: «أَمِنْ قَصَاءٍ كُنْتَ تَقْضِيئُهُ؟»
قَالَتْ: لَا، قَالَ: «فَلَا يَضُرُّكَ».

[قَالَ]: وفي البابِ عن أبي سعيد وعائشة.

تخریج: [ضعيف] وأخرجه ابن أبي شيبة: ٣٠/٣ عن أبي الأحوص به وهو في السنن الكبرى للنسائي، ح: ٣٣٠٦ من طريقه ورواه البغوي في شرح السنة: ٦/٣٧٠، ٣٧١، ح: ١٨١٣ من طريق الترمذي به * هارون ابن أم هانئ مجهول (تقريب) وللحديث شواهد ضعيفة عند الحاكم: ١/٤٣٩ وأبي داود، ح: ٢٤٥٦ وغيرهما * وفي الباب عن أبي سعيد [البهقي: ٢٧٩/٤] والطبراني في الأوسط: ٤/١٥٢، ح: ٣٢٦٤ وعائشة [يأتي: ٧٣٤].

Comments:

The majority said that making up a voluntary broken fast is not compulsory, whereas according to the *Ahnāf* it is compulsory to make a voluntary fast whether it is broken due to a valid excuse or without an excuse. The truth is that making it up is not compulsory but doing so is better.

732. Simāk bin Ḥarb narrated: “A person from the offspring of Umm Hāni’ narrated to me – I met one of the most virtuous among them, and his name was Ja’dah, and Umm Hāni’ was his grandmother – he narrated to me from his grandmother that the Messenger of Allāh ﷺ entered upon her and asked for some drink, and he drank. Then he offered it to her and she drank it. Then she said: “O Messenger of Allāh! I was fasting.” So the Messenger of Allāh ﷺ said: “The one fasting a voluntary fast is the trustee for himself; if he wishes he fasts, and if he wishes he breaks.” Shu’bah (one of the narrators) said: “I said to him (Ja’dah):^[1] ‘Did you hear this from Umm Hāni’?’ He said: ‘No

٧٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ قَالَ: كُنْتُ أَسْمَعُ سِمَاكَ بْنَ حَرْبٍ يَقُولُ: أَحَدُ بَنِي أُمِّ هَانِيءٍ حَدَّثَنِي فَلَقِيْتُ أَنَا أَفْضَلَهُمْ وَكَانَ اسْمُهُ جَعْدَةَ، وَكَانَتْ أُمُّ هَانِيءٍ جَدَّتَهُ فَحَدَّثَنِي، عَنْ جَدَّتِهِ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا فَدَعَا بِشَرَابٍ فَشَرِبَ ثُمَّ نَأَوَلَهَا فَشَرِبَتْ، فَقَالَتْ: يَا رَسُولَ اللَّهِ أَمَا إِنِّي كُنْتُ صَائِمَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الصَّائِمُ الْمُتَطَوِّعُ أَمِينٌ نَفْسِهِ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ».

قَالَ شُعْبَةُ: قُلْتُ لَهُ: [أ]أَنْتَ سَمِعْتَ هَذَا مِنْ أُمِّ هَانِيءٍ؟ قَالَ: لَا، أَخْبَرَنِي أَبُو صَالِحٍ وَأَهْلُنَا، عَنْ أُمِّ هَانِيءٍ.

[1] *Tuhfat Al-Ahwadhī*.

Abū Šāliḥ and our family informed us of it from Umm Hāni'." (Da'if)

Ḥammād bin Salamah reported this *Ḥadīth* from Simāk [bin Ḥarb] and he said: "From Hārūn the son of the daughter of Umm Hāni', from Umm Hāni'." And the narration of Shu'bah is better. This is how it was narrated to us by Maḥmūd bin Ghailān, from Abū Dāwūd, he said: "The trustee for himself", while others besides Maḥmūd narrated it from Abū Dāwūd that he said: "in charge of himself – or the trustee for himself" with doubt. Similarly it was reported from others, from Shu'bah: "In charge of himself – or the trustee for himself" with doubt

(He said: There is disparagement regarding the chain for the *Ḥadīth* of Umm Hāni', while it is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others: When the one performing a voluntary fast breaks his fast, then he is not required to make it up unless it was (a fast) that he was required to make up. This is the view of Sufyān Ath-Thawrī, Aḥmad, Ishāq and Ash-Shāfi'ī.)

وَرَوَى حَمَادُ بْنُ سَلَمَةَ هَذَا الْحَدِيثَ عَنْ سِمَاكِ [بْنِ حَرْبٍ]، فَقَالَ: عَنْ هَارُونَ ابْنِ بِنْتِ أُمِّ هَانِيَةَ عَنْ أُمِّ هَانِيَةَ. وَرِوَايَةُ شُعْبَةَ أَحْسَنُ. هَكَذَا حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ عَنْ أَبِي دَاوُدَ فَقَالَ: «أَمِينُ نَفْسِهِ» وَحَدَّثَنَا غَيْرُ مَحْمُودٍ عَنْ أَبِي دَاوُدَ فَقَالَ: «أَمِيرُ نَفْسِهِ - أَوْ - أَمِينُ نَفْسِهِ» عَلَى الشُّكِّ. وَهَكَذَا رُوِيَ مِنْ غَيْرِ وَجْهِ، عَنْ شُعْبَةَ: «أَمِيرٌ - أَوْ - أَمِينٌ نَفْسِهِ» عَلَى الشُّكِّ.

[قَالَ: وَحَدِيثُ أُمِّ هَانِيَةَ فِي إِسْنَادِهِ مَقَالٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنَّ الصَّائِمَ الْمُتَطَوِّعَ إِذَا أَفْطَرَ فَلَا قَضَاءَ عَلَيْهِ إِلَّا أَنْ يُحِبَّ أَنْ يَقْضِيَهُ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَالشَّافِعِيَّ.]

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٦/٣٤٣، ح: ٢٧٤٤٨ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٦١٨ أبو صالح ضعيف وانظر الحديث السابق.

Chapter 35. Performing A Voluntary Fast Without Planning It The Night Before

(المعجم ٣٥) - [بَابُ صِيَامِ الْمُتَطَوِّعِ بِغَيْرِ تَبَيُّتٍ] (التحفة ٣٥)

733. 'Āishah, the Mother of the Believers, narrated: "The Messenger

٧٣٣ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ

of Allāh ﷺ visited me one day and said: ‘Do you have anything (to eat)?’ She said: ‘I said: ‘No.’ He said: ‘Then I am fasting.’” (*Sahih*)

طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ يَوْمًا فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» قَالَتْ: قُلْتُ: لَا، قَالَ: «فَأَنِّي صَائِمٌ».

تخریج: وأخرجه مسلم، الصيام، باب جواز صوم النافلة بنية من النهار قبل الزوال ... إلخ، ح: ۱۱۵۴ من حديث وكيع به.

734. ‘Āishah, the Mother of the Believers, narrated: “The Messenger of Allāh ﷺ came to me saying, ‘Do you have anything for breakfast?’ I said: ‘No.’ Then he said: ‘I am fasting.’” She said: “One day he came to me and I said: ‘O Messenger of Allāh; I have received a gift for us.’ He said: ‘What is it?’” She said: “I said: ‘Hais’^[1] He said: ‘I began the day fasting’” She said: “Then he ate.” (*Sahih*)

۷۳۴ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا يَشْرُ بْنُ السَّرِيِّ عَنْ سُفْيَانَ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: إِنْ كَانَ النَّبِيُّ ﷺ يَأْتِينِي فَيَقُولُ: «أَعِنْدِكَ غَدَاءٌ؟» فَأَقُولُ: لَا، فَيَقُولُ: «إِنِّي صَائِمٌ»: قَالَتْ: فَأَتَانِي يَوْمًا فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّهُ قَدْ أُهْدِيَتْ لَنَا هَدِيَّةٌ، قَالَ: «وَمَا هِيَ؟» قَالَتْ: قُلْتُ: حَيْسٌ، قَالَ: «أَمَا إِنِّي قَدْ أَضْبَحْتُ صَائِمًا»، قَالَتْ: ثُمَّ أَكَلُ. قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ.

Abū ‘Eīsā said: This *Hadith* is *Hasan*.

تخریج: [صحيح] انظر الحديث السابق.

Comments:

The ‘Majority’ said that the intention for a voluntary fast can be determined until before the sun passes the meridian, and according to Imām Aḥmad the intention may be determined even after the sun has passed the meridian, said Imām Ibn Qudāmah.

Chapter 36. What Has Been Reported About: The Obligation On Him To Make Up

(المعجم ۳۶) - بَابُ مَا جَاءَ فِي إِجْبَابِ الْقَضَاءِ عَلَيْهِ (التحفة ۳۶)

735. ‘Āishah narrated: “Ḥafṣah and I were both fasting when we were presented some food that we really wanted, so we ate from it. The Messenger of Allāh ﷺ came,

۷۳۵ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ

[1] A dish made of cooking-butter, dried dates, and cheese.

and Ḥaḥṣah beat me to him – she was the daughter of her father^[1] – and she said: ‘O Messenger of Allāh! We were both fasting when we were presented with some food that we wanted, so we ate from it.’ He said: ‘Make up another day in its place.’” (*Da‘īf*)

Abū ‘Eisā said: Ṣāliḥ bin Abī Al-Akḥḍar and Muḥammad bin Abī Ḥaḥṣah (also) narrated this *Ḥadīth* from Az-Zuhrī, from ‘Urwah, from ‘Āishah. While Mālik bin Anas, Ma‘mar, ‘Ubaidullāh bin ‘Umar, Ziyād bin Sa’d and others among the *Huffāz* reported it from Az-Zuhrī, from ‘Āishah, in *Mursal* form; they did not mention “from ‘Urwah” in it. This is more correct because it has been reported from Ibn Jurajj that he said: “I asked Az-Zuhrī: ‘Did ‘Urwah narrate this to you from ‘Āishah?’ He said: ‘I did not hear anything from ‘Urwah about this. Rather, during the *Khilāfah* of Sulaimān bin ‘Abdul-Mālik I heard from some people, from someone who asked ‘Āishah about this *Ḥadīth*.’”

This was narrated to us (with his chain) from Ibn Jurajj, and he mentioned the *Ḥadīth*.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others followed this *Ḥadīth*, seeing that one has to make up a fast when it is broken, and this is the view of Mālik bin Anas.

أَنَا وَحَفْصَةُ صَائِمَتَيْنِ فَعَرِضَ لَنَا طَعَامٌ اشْتَهَيْنَاهُ فَأَكَلْنَا مِنْهُ فَجَاءَ رَسُولُ اللَّهِ ﷺ فَبَدَّرْتَنِي إِلَيْهِ حَفْصَةُ وَكَانَتْ ابْنَةَ أَبِيهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا صَائِمَتَيْنِ فَعَرِضَ لَنَا طَعَامٌ اشْتَهَيْنَاهُ فَأَكَلْنَا مِنْهُ، قَالَ: «أَفْضِيَا يَوْمًا آخَرَ مَكَانَهُ».

قَالَ أَبُو عِيسَى: وَرَوَى صَالِحُ بْنُ أَبِي الْأَخْضَرِ وَمُحَمَّدُ بْنُ أَبِي حَفْصَةَ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ مِثْلَ هَذَا. وَرَوَى مَالِكُ بْنُ أَنَسٍ وَمَعْمَرٌ وَعُبَيْدُ اللَّهِ ابْنُ عَمْرٍ وَزِيَادُ بْنُ سَعْدٍ وَعَبْدُ بْنُ وَاحِدٍ مِنَ الْحَفَاطِ عَنِ الزُّهْرِيِّ، عَنْ عَائِشَةَ مُرْسَلًا وَلَمْ يَذْكُرُوا فِيهِ، عَنْ عُرْوَةَ وَهَذَا أَصْحَحُ، لِأَنَّهُ رُوِيَ عَنِ ابْنِ جُرَيْجٍ قَالَ: سَأَلْتُ الزُّهْرِيَّ فَقُلْتُ [لَهُ]: أَحَدَثَكَ عُرْوَةُ، عَنْ عَائِشَةَ؟ قَالَ: لَمْ أَسْمَعْ مِنْ عُرْوَةَ فِي هَذَا شَيْئًا، وَلَكِنِّي سَمِعْتُ فِي خِلَافَةِ سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ مِنْ نَاسٍ، عَنْ بَعْضِ مَنْ سَأَلَ عَائِشَةَ عَنْ هَذَا الْحَدِيثِ.

حَدَّثَنَا بِهِذَا عَلِيُّ بْنُ عِيسَى بْنِ يَزِيدَ الْعَدَنِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنِ ابْنِ جُرَيْجٍ فَذَكَرَ الْحَدِيثَ.

وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ إِلَى هَذَا الْحَدِيثِ قَرَأُوا عَلَيْهِ الْقَضَاءَ إِذَا أَفْطَرَ، وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ.

[1] Meaning, they raced to meet the Prophet ﷺ, but she was quicker than ‘Āishah, may Allāh be pleased with them.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٦٣/٦ عن كثير بن هشام به وهو في السنن الكبرى للنسائي، ح: ٣٢٩١ من طريق كثير، ورواه أبو داود، ح: ٢٤٥٧ من طريق آخر عن عروة به، جعفر صدوق بهم في حديث الزهري (تقريب) وشيخه لم يصرح بالسماع - إن صح السند إليه بل سمعه من مجاهيل - وللحديث طرق ضعيفة * حديث مالك في الموطأ: ٣٠٦/١ (يحيى).

Comments:

Most *A'imma* graded this *Hadith* as Weak, but the *Ahnāf* and *Shāfi'ī* accept *Mursal* narrations as proof if the chain is authentic up to the person who made the *Irsāl*. So in their opinion making it up is compulsory, but it is proven through a collective and analytic study of the *Ahādith* that making it up is not compulsory, it is rather better.

Chapter 37. What Has Been Related About Connecting Fasts Of Sha'bān To Ramaḍān

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي وَصَالِ شَعْبَانَ بِرَمَضَانَ (التحفة ٣٧)

736. Umm Salamah narrated: "I did not see the Prophet ﷺ fasting two consecutive months except for Sha'bān and Ramaḍān." (*Ṣaḥīḥ*)

٧٣٦ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ يَصُومُ شَهْرَيْنِ مُتَابِعَيْنِ إِلَّا شَعْبَانَ وَرَمَضَانَ. وَفِي الْبَابِ عَنْ عَائِشَةَ. قَالَ أَبُو عِيسَى: حَدِيثُ أُمِّ سَلَمَةَ حَدِيثٌ حَسَنٌ.

There is something on this topic from 'Aishah.

Abū 'Eisā said: The *Hadith* of Umm Salamah is a *Ḥasan Hadith*. This *Hadith* has also been reported from Abū Salamah, from 'Aishah, that she said: "I did not see the Prophet ﷺ fasting more in any month than he did during Sha'bān. He would fast (all) but a little of it, rather, he would fast all of it."

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ فِي شَهْرٍ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ، كَانَ يَصُومُهُ إِلَّا قَلِيلًا بَلْ كَانَ يَصُومُهُ كُلَّهُ.

تخريج: [صحيح] وأخرجه النسائي: ١٥٠/٤، ح: ٢١٧٧ (الصيام)، باب ذكر حديث أبي سلمة في ذلك) عن محمد بن بشار به وللحديث شواهد صحيحة عند النسائي، ح: ٢١٧٨ وغيره * وفي الباب عن عائشة [يأتي: ٧٣٧].

737. (Another chain, a *Hadith* similar to no. 736) for that, from 'Aishah, from the Prophet ﷺ. (*Ḥasan*)

٧٣٧ - حَدَّثَنَا بِذَلِكَ هَذَا: حَدَّثَنَا عَبْدُهُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِذَلِكَ.

Sālim Abū An-Naḍr and others,

narrated this *Hadīth* from Abū Salamah, from ‘Āishah, and it is similar to the narration of Muḥammad bin ‘Amr. (a narrator in the chain of this *Hadīth*) It has been reported that Ibn Al-Mubāarak said about this *Hadīth*: “It is allowed in the language of the ‘Arabs, that when one fasts most of the month, it is said that he fasted all of it. It is said: ‘So-and-so stood the whole night in prayer’ while perhaps he ate or involved himself with some other matter.” It is as if Ibn Al-Mubāarak saw that both of the *Aḥādīth* were in agreement, saying that the meaning of this *Hadīth* is only that he fasted most of the month.

وَرَوَى سَالِمٌ أَبُو النَّضْرِ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ نَحْوَ رِوَايَةِ مُحَمَّدِ بْنِ عَمْرٍو.

وَرُوِيَ عَنِ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ فِي هَذَا الْحَدِيثِ [قَالَ]: هُوَ جَائِزٌ فِي كَلَامِ الْعَرَبِ إِذَا صَامَ أَكْثَرَ الشَّهْرِ أَنْ يُقَالَ صَامَ الشَّهْرَ كُلَّهُ، وَيُقَالُ: قَامَ فَلَانٌ لَيْلَتَهُ أَجْمَعَ وَلَعَلَّهُ تَعَسَّى وَاشْتَعَلَ بِبَعْضِ أَمْرِهِ، كَأَنَّ ابْنَ الْمُبَارَكِ قَدْ رَأَى كِلَا الْحَدِيثَيْنِ مُتَّفِقَيْنِ، يَقُولُ: إِنَّمَا مَعْنَى هَذَا الْحَدِيثِ أَنَّهُ كَانَ يَصُومُ أَكْثَرَ الشَّهْرِ.

تخريج: [إسناده حسن] وأخرجه البخاري، الصوم، باب صوم شعبان، ح: ١٩٦٩ ومسلم، ح: ١٧٥/١١٥٦ من حديث أبي سلمة به.

Comments:

The Prophet ﷺ explained that the wisdom of fasting frequently in Sha‘bān is that people are neglectful of the good and blessing of it, while it is such a month during which the deeds of the whole year are presented to Allāh; therefore I wish that my deeds are presented while I am fasting.

Chapter 38. What Has Been Related About It Being Disliked To Fast During The Second Half of Sha‘bān For The Sake Of Ramaḍān.

738. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When a half of Sha‘bān remains then do not fast.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: The *Hadīth* of Abū Hurairah is a *Hasan Ṣaḥīḥ Hadīth*, and, we do not know of it except

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الصَّوْمِ فِي النِّصْفِ الثَّانِي مِنَ شَعْبَانَ لِحَالِ رَمَضَانَ (التحفة ٣٨)

٧٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا بَقِيَ نِصْفٌ مِنْ شَعْبَانَ فَلَا تَصُومُوا».

from this route, with this wording. According to some of the people of knowledge, this *Hadīth* refers to the case of a man who is not fasting, and when part of the month of *Sha'bān* remains, he starts fasting for the sake of the month of *Ramaḍān*. There is something that is reported from *Abū Hurairah*, from the Prophet ﷺ that is similar to this saying: where he ﷺ said: "Do not precede the month of *Ramaḍān* by fasting, unless that fast falls on a day that one of you would have (normally) fasted."

In this *Hadīth* there is proof that it is only disliked for the one who fasts purposefully for the sake of *Ramaḍān*.

قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ عَلَى هَذَا اللَّفْظِ.

وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنْ يَكُونَ الرَّجُلُ مُفْطِرًا، فَإِذَا بَقِيَ شَيْءٌ مِنْ شَعْبَانَ أَخَذَ فِي الصَّوْمِ لِحَالِ شَهْرِ رَمَضَانَ.

وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مَا يُشْبِهُ قَوْلَهُ، حَيْثُ قَالَ النَّبِيُّ ﷺ: «لَا تَقْدَمُوا شَهْرَ رَمَضَانَ بِصِيَامٍ إِلَّا أَنْ يُوَافِقَ ذَلِكَ صَوْمًا كَانَ يَصُومُهُ أَحَدُكُمْ» وَقَدْ دَلَّ فِي هَذَا الْحَدِيثِ إِنَّمَا الْكِرَاهِيَةُ عَلَى مَنْ يَتَعَمَّدُ الصِّيَامَ لِحَالِ رَمَضَانَ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الصيام، باب: في كراهية ذلك، ح: ٢٣٣٧ عن قتيبة به وصححه ابن حبان (الإحسان): ٣٥٨٣ * حديث: لا تقدموا شهر رمضان ... إلخ تقدم: ٦٨٥، ٦٨٧).

Comments:

There is no harm if a person has been fasting since the beginning of the month, or it is a fast of making up and fulfilling a vow, or this coincides with his regular fast which he observes every month generally.

Chapter 39. What Has Been Related About The Middle Night Of *Sha'bān*

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي لَيْلَةِ النَّصْفِ مِنْ شَعْبَانَ (التحفة ٣٩)

739. 'Āishah narrated: "I could not find the Messenger of Allāh one night. So I left and found him at *Al-Baqī'*.^[1] He said: 'Did you fear you had been wronged by Allāh and His Messenger?' I said: 'O Messenger of Allāh! I thought that you had gone to one of your wives.'

٧٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ لَيْلَةً فَخَرَجْتُ فَإِذَا هُوَ بِالْبَقِيعِ، فَقَالَ: «أَكُنْتِ

[1] A place on the outskirts of *Al-Madīnah* that is known for its graveyard.

So he said: ‘Indeed Allāh, Mighty and Sublime is He, descends to the lowest Heavens during the night of the middle of Sha’bān, to grant forgiveness to more than the number of hairs on the sheep of (Banū) Kalb.’” (*Da’īf*)

There is something on this topic from Abū Bakr Aṣ-Ṣiddīq.

Abū ‘Eīsā said: We do not know of the *Hadīth* of ‘Aishah except by this route, from the narration of Al-Ḥajjāj, and I heard Muḥammad saying that this *Hadīth* is weak. He said: “Yaḥya bin Abī Kathīr did not hear from ‘Urwah.” Muḥamamad said: “Al-Ḥajjāj did not hear from Yaḥya bin Abī Kathīr.”

تَخَافِينَ أَنْ يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ؟
قُلْتُ: يَا رَسُولَ اللَّهِ ظَنَنْتُ أَنَّكَ أَتَيْتَ بَعْضَ
نِسَائِكَ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْزِلُ لَيْلَةَ
النِّصْفِ مِنْ شَعْبَانَ إِلَى السَّمَاءِ الدُّنْيَا فَيَعْفُرُ
لِأَكْثَرِ مِنْ عَدَدِ شَعْرٍ عَنَمِ كَلْبٍ».

وفي البابِ عن أبي بكرِ الصِّدِّيقِ.
قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ لَا نَعْرِفُهُ
إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْحَجَّاجِ.
وَسَمِعْتُ مُحَمَّدًا يُضَعِّفُ هَذَا الْحَدِيثِ.
وَقَالَ: يَحْيَى بْنُ أَبِي كَثِيرٍ لَمْ يَسْمَعْ مِنْ
عُرْوَةَ. قَالَ مُحَمَّدٌ: وَالْحَجَّاجُ لَمْ يَسْمَعْ مِنْ
يَحْيَى بْنِ أَبِي كَثِيرٍ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في ليلة النصف من شعبان، ح: ١٣٨٩ من حديث يزيد بن هارون به * الحجاج بن أرطاة: ضعيف مدلس ولحديثه شواهد ضعيفة وفي الباب عن أبي بكر الصديق [ابن عدي في الكامل: ١٩٤٦/٥ وابن الجوزي في الواهيات: ٦٦/٢، ٦٧، وابن أبي عاصم في السنة، ص: ٢٢٢].

Comments:

Imām Suyūtī, Abū Tālib Makkī, Imām Ghazālī and Shaikh Abdul Qādir Jīlāni quoted many weak and denounced narrations in favor of the virtue of the fifteenth night of Sha’bān, and all these narrations are baseless. (*Ma’ārif As-Sunan: 5/319*). Banū Kalb was an Arab tribe, who owned more goats than all the Arab tribes.

Chapter 40. What Has Been Related About Fasting For Al-Muḥarram

740. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The most virtuous fasting after the month of Ramaḍān is Allāh’s month Al-Muḥarram.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: The *Hadīth* of Abū Hurairah is a *Ḥasan Hadīth*.

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي صَوْمِ
الْمُحَرَّمِ (التحفة ٤٠)

٧٤٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ
أَبِي بَشِيرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ
الْحِمَيْرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «أَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ
شَهْرُ اللَّهِ الْمُحَرَّمِ».

قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ.

تخريج: وأخرجه مسلم، الصيام، باب فضل صوم المحرم، ح: ١١٦٣ عن قتيبة به.

741. An-Nu'mān bin Sa'd narrated: "A man asked 'Alī: 'Which month do you order me to fast after the month of Ramaḍān?' He said to him, 'I have not heard anyone ask about this except for a man whom I heard asking the Messenger of Allāh ﷺ while I was sitting with him. He said: "O Messenger of Allāh! Which month do you order me to fast after the month of Ramaḍān?" He said: "If you will fast after the month of Ramaḍān, then fast Al-Muḥarram, for indeed it is Allāh's month in which there is a day that Allāh accepted the repentance of a people, and in which He accepts the repentance of other people." (*Da'if*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Gharīb*.

٧٤١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: سَأَلَهُ رَجُلٌ فَقَالَ: أَيُّ شَهْرٍ تَأْمُرُنِي أَنْ أَصُومَ بَعْدَ شَهْرِ رَمَضَانَ؟ قَالَ لَهُ: مَا سَمِعْتُ أَحَدًا يَسْأَلُ عَنِ هَذَا إِلَّا رَجُلًا سَمِعْتُهُ يَسْأَلُ رَسُولَ اللَّهِ ﷺ وَأَنَا قَاعِدٌ عِنْدَهُ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ شَهْرٍ تَأْمُرُنِي أَنْ أَصُومَ بَعْدَ شَهْرِ رَمَضَانَ؟ قَالَ: «إِنْ كُنْتَ صَائِمًا بَعْدَ شَهْرِ رَمَضَانَ فَصُمْ الْمُحَرَّمَ فَإِنَّهُ شَهْرُ اللَّهِ، فِيهِ يَوْمٌ تَابَ اللَّهُ فِيهِ عَلَى قَوْمٍ وَيَتُوبُ فِيهِ عَلَى قَوْمٍ آخَرِينَ».

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه الدارمي، ح: ١٧٦٣ من حديث عبدالرحمن بن إسحاق

الكوفي به وهو ضعيف وشيخه مستور.

Comments:

The attribution of Muḥarram to Allāh is to express its nobility, virtuousness and significance and it is one of the four inviolable months, it is the first month of the lunar calendar. On the 10th [the day of 'Āshūrā] of this month Allāh delivered the children of Israel from the oppression of Pharaoh while destroying Pharaoh and his army. So the Prophet would fast on the day of 'Āshūrā and would also urge others to do so, and later he encouraged fasting the 9th along with the 10th when doing so.

Chapter 41. What Has Been Related About Fasting On Friday

742. 'Abdullāh narrated: "The Messenger of Allāh ﷺ would fast during the beginning of every

(المعجم ٤١) - بَابُ مَا جَاءَ فِي صَوْمِ

يَوْمِ الْجُمُعَةِ (التحفة ٤١)

٧٤٢ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى وَطَلْحُ بْنُ عَتَّامٍ عَنْ شَيْبَانَ،

month for three days, and Friday was the least of days that he did not fast.” (*Hasan*)

(He said:) There are narrations on this topic from Ibn ‘Umar, and Abū Hurairah. Abū ‘Eisā said: The *Hadīth* of ‘Abdullāh is a *Hasan Gharīb Hadīth*. There are those among the people of knowledge who considered it recommended to fast on Friday, and that it is only disliked to fast Friday when one does not fast a day before it or after it.

He said: *Shu‘bah* reported this *Hadīth* from ‘Āṣim, and he did not report it in *Marfū‘* form.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصيام، باب: في صوم الثلاث من كل شهر، ح: ٢٤٥٠ من حديث شيان به وصححه ابن خزيمة، ح: ٢١٢٩ وابن حبان (الإحسان): ٣٦٣٧ * وفي الباب عن ابن عمر [أبو يعلى: ٧١/١٠، ح: ٥٧٠٩ والبخاري: ٤٩٩/١، ح: ١٠٧١] وأبي هريرة [يأتي: ٧٤٣].

Chapter 42. What Has Been Related About It Being Disliked To Fast On Friday Alone

743. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “None of you should fast on Friday unless he fasts before it, or he fasts after it.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Alī, Jābir, Junādah Al-Azdī, Juwairiyah, Anas, and ‘Abdullāh bin ‘Amr.

Abū ‘Eisā said: The *Hadīth* of Abū Hurairah is a *Hasan Ṣaḥīḥ Hadīth*. This is acted upon according to the people of knowledge, they consider it disliked for a man to single out

عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ غُرَّةِ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ، وَقَلَّ مَا كَانَ يُفْطِرُ يَوْمَ الْجُمُعَةِ.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ. قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَقَدْ اسْتَحَبَّ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ صِيَامَ يَوْمِ الْجُمُعَةِ، وَإِنَّمَا يُكْرَهُ أَنْ يَصُومَ يَوْمَ الْجُمُعَةِ لَا يَصُومُ قَبْلَهُ وَلَا بَعْدَهُ.

قَالَ: وَرَوَى شُعْبَةُ عَنْ عَاصِمٍ هَذَا الْحَدِيثَ وَلَمْ يَرْفَعَهُ.

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ صَوْمِ يَوْمِ الْجُمُعَةِ وَحْدَهُ (التحفة ٤٢)

٧٤٣ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَصُومُ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا أَنْ يَصُومَ قَبْلَهُ أَوْ يَصُومَ بَعْدَهُ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَجَابِرٍ وَجُنَادَةَ الْأَزْدِيِّ وَجُوَيْرِيَةَ وَأَنْسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ

Friday with fasting by not fasting before it nor after it. This is the view of Aḥmad and Ishāq.

حَسَنٌ صَاحِبٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَكْرَهُونَ لِلرَّجُلِ أَنْ يَخْتَصَّ يَوْمَ الْجُمُعَةِ بِصِيَامٍ لَا يَصُومُ قَبْلَهُ وَلَا بَعْدَهُ. وَيَقُولُ أَحْمَدُ وَإِسْحَاقُ.

تخریج: متفق عليه، وأخرجه مسلم، الصيام، باب كراهة أفراد يوم الجمعة بصوم لا يوافق عادته، ح: ۱۱۴۴ من حديث أبي معاوية الضرير والبخاري، الصوم، باب صوم يوم الجمعة . . . إلخ، ح: ۱۹۸۵ من حديث الأعمش به * وفي الباب عن علي [ابن أبي شيبة: ۳۰۲/۲، ح: ۹۲۴۳ وهو موقوف] وجابر [البخاري، ح: ۱۹۸۴ ومسلم، ح: ۱۱۴۳] وجنادة الأزدي [ابن أبي شيبة، ح: ۹۲۴۲] وجويرية [البخاري، ح: ۱۹۸۶] وأنس [الطبراني في الأوسط: ۱/۱۸۸، ح: ۲۵۶] وعبدالله بن عمرو [أحمد: ۱۸۹/۲ وابن خزيمة، ح: ۲۱۶۲].

Chapter 43. What Has Been Related About Fasting on Saturday

(المعجم ۴۳) - بَابُ مَا جَاءَ فِي صَوْمِ يَوْمِ السَّبْتِ (التحفة ۴۳)

744. 'Abdullāh bin Busr narrated from his sister that the Messenger of Allāh said: "Do not fast on Saturday except for what has been made obligatory upon you (by Allāh). If one of you does not find but a grape peel or a tree's twig, then let him chew it." (*Hasan*)

۷۴۴ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ ابْنِ مَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ، عَنْ أُخْتِهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَصُومُوا يَوْمَ السَّبْتِ إِلَّا فِيمَا افْتَرَضَ [اللَّهُ] عَلَيْكُمْ، فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا لِحَاءَ عِنَبَةٍ أَوْ عُوْدَ شَجَرَةٍ فَلْيَمْضُغْهُ».

Abū 'Eīsā said: This *Hadīth* is *Hasan*. The dislike here applies to when a man distinguishes Saturday by fasting it, because the Jews revere Saturday.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ. وَمَعْنَى الْكِرَاهِيَةِ فِي هَذَا أَنْ يَخْتَصَّ الرَّجُلُ يَوْمَ السَّبْتِ بِصِيَامٍ، لِأَنَّ الْيَهُودَ يُعَظِّمُونَ يَوْمَ السَّبْتِ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الصيام، باب النهي أن يخص يوم السبت بصوم، ح: ۲۴۲۱ عن حميد بن مسعدة به وصححه ابن خزيمة: ۳/۳۱۷، ح: ۲۱۶۳.

Comments:

To maintain the uniqueness and distinction of Islam, imitating non-Muslims is prohibited, because the Jews respect Saturday and regard it holy, so to single out just Saturday for fasting is to imitate them.

Chapter 44. What Has Been Related About Fasting On Monday And Thursday

745. 'Aishah narrated: "The Prophet ﷺ used to try to fast on Mondays and Thursdays." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ḥafṣah, Abū Qatādah, (Abū Hurairah), and Usāmah bin Zaid.

Abū 'Eisā said: The *Ḥadīth* of 'Aishah is a *Ḥasan Gharib Ḥadīth* from this route.

تخريج: [إسناده صحيح] وأخرجه النسائي، الصيام، باب صوم النبي ﷺ بأبي هو وأمي... الخ، ح: ٢٣٦٣ عن عمرو بن علي به وللحديث شواهد * وفي الباب عن حفصة [أبو داود، ح: ٢٤٥١] وأبي قتادة [مسلم، ح: ١١٦٢] وأبي هريرة [يأتي: ٧٤٧] وأسامة بن زيد [النسائي، ح: ٢٣٦٠].

746. 'Aishah narrated: "The Messenger of Allāh ﷺ would fast Saturdays, Sundays and Mondays in one month, and Tuesdays, Wednesdays and Thursdays in the next month." (*Da'if*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan*. 'Abdur-Raḥmān bin Maḥdī narrated this *Ḥadīth* from Sufyān, and he did not narrate it in *Marfū'* form.

تخريج: [إسناده ضعيف] * خيشمة بن عبدالرحمن لم يسمع من عائشة، انظر نيل المقصود، ح: ٢١٢٨ وسفيان الثوري عن(١).

747. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي صَوْمِ يَوْمِ الْاِثْنَيْنِ وَالْخَمِيسِ (التحفة ٤٤)

٧٤٥ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْفَلَّاسُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَتَحَرَّى صَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ. [قَالَ:] وَفِي الْبَابِ عَنْ حَفْصَةَ وَأَبِي قَتَادَةَ [وَأَبِي هُرَيْرَةَ] وَأَسَامَةَ بْنِ زَيْدٍ. قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

٧٤٦ - حَدَّثَنَا مَحْمُودُ بْنُ غِيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ وَمَعَاوِيَةُ بْنُ هِشَامٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ خَيْثَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنَ الشَّهْرِ السَّبْتِ وَالْاِحْدِ وَالْاِثْنَيْنِ، وَمِنَ الشَّهْرِ الْاٰخَرِ الثَّلَاثَةَ وَالْاَرْبَعَاءَ وَالْخَمِيسَ. قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ. وَرَوَى عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ هَذَا الْحَدِيثَ عَنْ سُفْيَانَ وَلَمْ يَرْفَعْهُ.

٧٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا

“The deeds are presented on Monday and Thursday, so I love that my deeds be presented while I am fasting.” (*Hasan*)

Abū ‘Eisā said: The *Hadīth* of Abū Hurairah on this topic is a *Hasan Gharīb Hadīth*.

أَبُو عَاصِمٍ عَنِ مُحَمَّدِ بْنِ رِفَاعَةَ، عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُعْرَضُ الْأَعْمَالُ يَوْمَ الْأَثْنَيْنِ وَالْخَمِيسِ فَأَجِبْ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ».

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأصله عند مسلم، ح: ٢٥٦٥.

Comments:

This *Hadīth* proves that the Prophet ﷺ would fast particularly on Monday and Thursday because the deeds of the people are presented to Allāh on these two days and he liked to be fasting the day on which the deeds are presented to Allāh.

Chapter 45. What Has Been Related About Fasting On Wednesday And Thursday

748. ‘Ubaidullāh (bin Muslim) Al-Qurashī narrated from his father who said: “I asked – or, the Prophet ﷺ was asked – about fasting daily. So he said: ‘Your family has a right over you.’ Then he said: ‘Fast Ramaḍān and that which is after it, and, every Wednesday and Thursday. If you do that, then you will have fasted daily, as well as broken (the fast).’” (*Da‘if*)

There is something on this topic from ‘Aishah.

Abū ‘Eisā said: The *Hadīth* of Muslim Al-Qurashī is a *Gharīb Hadīth*. Some of them narrated it from Ḥarūn bin Salmān, from Muslim bin ‘Ubaidullāh, from his father.

(المعجم ٤٥) - بَابُ مَا جَاءَ فِي صَوْمِ يَوْمِ الْأَرْبِعَاءِ وَالْخَمِيسِ (التحفة ٤٥)

٧٤٨ - حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْحَرِيرِيُّ وَمُحَمَّدُ بْنُ مَدْوَيْهِ قَالَا: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا هَارُونَ بْنُ سَلْمَانَ عَنْ عُيَيْدِ اللَّهِ [بْنِ مُسْلِمٍ] الْقُرَشِيِّ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَوْ سُئِلَ النَّبِيُّ ﷺ عَنْ صِيَامِ الدَّهْرِ فَقَالَ: «إِنَّ لَأَهْلِكَ عَلَيْكَ حَقًّا»، ثُمَّ قَالَ: «صُمْ رَمَضَانَ وَالَّذِي بَلِيهِ وَكُلَّ أَرْبِعَاءٍ وَخَمِيسٍ، فَإِذَا أَنْتَ قَدْ صُمْتَ الدَّهْرَ وَأَفْطَرْتَ».

وَفِي الْبَابِ عَنْ عَائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ مُسْلِمِ الْقُرَشِيِّ حَدِيثٌ غَرِيبٌ. وَرَوَى بَعْضُهُمْ، عَنْ هَارُونَ بْنِ سَلْمَانَ، عَنْ مُسْلِمِ بْنِ عُيَيْدِ اللَّهِ، عَنْ أَبِيهِ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الصيام، باب: في صوم شوال، ح: ٢٤٣٢ من حديث عبيد الله بن موسى به، عبيد الله القرشي لم أعرفه بجرح ولا تعديل وباقي السند قوي * وفي الباب عن عائشة [تقدم: ٧٤٦].

Comments:

The Messenger of Allāh ﷺ did not follow a strict regular habit for voluntary fasts, so the various routines of the Prophet are reported regarding this issue. Imām At-Tirmidhī would mention the details of the voluntary fasts in the following chapters. With regards to fasting perpetually the whole year, a chapter is coming.

Chapter 46. What Has Been Related About The Virtue of Fasting on the Day of ‘Arafah

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي فَضْلِ الصَّوْمِ يَوْمَ عَرَفَةَ (التحفة ٤٦)

749. Abū Qatādah narrated that the Prophet ﷺ said: “Fast the Day of ‘Arafah, for indeed I anticipate that Allāh will forgive (the sins) of the year after it, and the year before it.” (*Da‘īf*)

(He said:) There are narrations on this topic from Abū Sa‘eed.

Abū ‘Eīsā said: The *Ḥadīth* of Abū Qatādah is a *Ḥasan Ḥadīth*. The people of knowledge consider fasting recommended on the Day of ‘Arafah, except while (the pilgrim) is at ‘Arafāt.

٧٤٩ - حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَبْدِ الصَّيْبِيِّ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ غِيْلَانَ بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ الزَّمَانِيِّ، عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «صِيَامُ يَوْمِ عَرَفَةَ إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي بَعْدَهُ وَالسَّنَةَ الَّتِي قَبْلَهُ».

[قَالَ:] وفي الباب عن أبي سعيد. قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ، وَقَدْ اسْتَحَبَّ أَهْلُ الْعِلْمِ صِيَامَ يَوْمِ عَرَفَةَ إِلَّا بِعَرَفَةَ.

تخریج: وأخرجه مسلم، الصيام، باب استحباب صيام ثلاثة أيام من كل شهر ... إلخ، ح: ١١٦٢ عن قتيبة به مطولاً ويأتي: ٧٥٢ * وفي الباب عن أبي سعيد [عبد بن حميد: ٩٦٧].

Comments:

It is proven from this *Ḥadīth* that fasting on the Day of ‘Arafah (9th of Dhul-Hijjah) purifies a person from the mistakes and evil deeds of a year preceding and a year following it.

Chapter 47. What Has Been Related About It Being Disliked To Fast The Day Of 'Arafah While At 'Arafāt

750. Ibn 'Abbās narrated: "The Prophet ﷺ broke (the fast) at 'Arafah, Umm Faḍl sent him some milk to drink." (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah, Ibn 'Umar, and Umm Al-Faḍl.

Abū 'Eīsā said: The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It has been reported that Ibn 'Umar said: "I performed *Hajj* with the Prophet ﷺ, and he did not fast it – that is, on the Day of 'Arafah – and with Abū Bakr, and he did not fast it, and with 'Umar, and he did not fast it, (and with 'Uthmān, and he did not fast it)."

This is acted upon according to most of the people of knowledge, they consider it recommended to break one's fast at 'Arafāt so that one will have the strength to supplicate. Some of the people of knowledge fasted at 'Arafāt on the Day of 'Arafah.

تخریج: [إسناده صحيح] وأخرجه أحمد: ١/٣٦٠ عن إسماعيل ابن علي به وصححه ابن حبان (الإحسان): ٣٥٩٦ * وفي الباب عن أبي هريرة [أبو داود، ح: ٢٤٤٠] وابن عمر [أبي: ٧٥١] وأم الفضل [البخاري، ح: ١٩٨٨ ومسلم، ح: ١١٢٣].

Comments:

Fasting on the Day of 'Arafah is not allowed for the pilgrims due to making this day easy, flexible and more beneficial.

751. Ibn Abī Najīḥ narrated from his father who said: "Ibn 'Umar was asked about fasting (the Day of) 'Arafah (at 'Arafāt). He said: 'I performed *Hajj* with the Prophet ﷺ, and he did not fast it, and with

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ (التحفة ٤٧)

٧٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ: حَدَّثَنَا أُيُوبُ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَفْطَرَ بِعَرَفَةَ وَأَرْسَلَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَبَنٍ فَشَرِبَ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَأُمِّ الْفَضْلِ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنِ ابْنِ عُمَرَ قَالَ: حَاجَجْتُ مَعَ النَّبِيِّ ﷺ فَلَمْ يَصُمْهُ - يَعْنِي يَوْمَ عَرَفَةَ - وَمَعَ أَبِي بَكْرٍ فَلَمْ يَصُمْهُ، وَمَعَ عُمَرَ فَلَمْ يَصُمْهُ [وَمَعَ عُثْمَانَ فَلَمْ يَصُمْهُ].

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ الْإِفْطَارَ بِعَرَفَةَ لِيَتَقَوَّى بِهِ الرَّجُلُ عَلَى الدَّعَاءِ، وَقَدْ صَامَ بَعْضُ أَهْلِ الْعِلْمِ يَوْمَ عَرَفَةَ بِعَرَفَةَ.

٧٥١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ قَالَ: سُئِلَ ابْنُ عُمَرَ عَنْ صَوْمِ [يَوْمِ]

Abū Bakr, and he did not fast it, and with ‘Umar, and he did not fast it, and with ‘Uthmān, and he did not fast it. I do not fast it, nor order it nor forbid it.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan*, Abū Najīḥ’s name is Yasār, and he heard from Ibn ‘Umar, and this *Ḥadīth* was also reported from Ibn Najīḥ from his father, from a man, from Ibn ‘Umar.

عَرَفَةَ [بِعَرَفَةَ] قَالَ: حَجَبْتُ مَعَ النَّبِيِّ ﷺ فَلَمْ يَصُمْهُ، وَمَعَ أَبِي بَكْرٍ فَلَمْ يَصُمْهُ، وَمَعَ عُمَرَ فَلَمْ يَصُمْهُ، وَمَعَ عُثْمَانَ فَلَمْ يَصُمْهُ، وَأَنَا لَا أَصُومُهُ وَلَا أَمُرُّ بِهِ وَلَا أَنْهَى عَنْهُ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ. وَأَبُو نَجِيحٍ اسْمُهُ يَسَارٌ وَقَدْ سَمِعَ مِنْ ابْنِ عُمَرَ وَرُوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنْ ابْنِ نَجِيحٍ، عَنْ أَبِيهِ، عَنْ رَجُلٍ، عَنِ ابْنِ عُمَرَ.

تخريج: [صحيح] وأخرجه أحمد: ٤٧/٢ عن سفيان بن عيينة وإسماعيل ابن عليّة به وصححه ابن حبان (الإحسان): ٣٥٩٥ وللحديث شواهد منها الحديث السابق.

Comments:

Ibn ‘Umar meant that the example and practice of the Messenger of Allāh ﷺ and the caliphs was not to fast the Day of ‘Arafah in the valley of ‘Arafāt.

Chapter 48. What Has Been Related About The Encouragement To Fast The Day Of ‘Ashūrā^[1]

752. Abū Qatādah narrated that the Prophet ﷺ said: “Fast the Day of ‘Ashūrā’, for indeed I anticipate that Allāh will forgive (the sins of) the year before it.” (*Ṣaḥīḥ*)

There are narrations on this topic from ‘Alī, Muḥammad bin Ṣaifī, Salamah bin Al-Akwa’, Hind bin Asmā’, Ibn ‘Abbās, Ar-Rubayyī‘ bint Mu‘awwidh bin ‘Afrā’, ‘Abdur-Raḥmān bin Salamah Al-Khuzā‘ī from his uncle, and ‘Abdullāh bin Az-Zubair – they mentioned that the Prophet ﷺ encouraged fasting the Day of ‘Ashūrā’.

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي الْحَدِيثِ عَلَى صَوْمِ يَوْمِ عَاشُورَاءَ (التحفة ٤٨)

٧٥٢ - حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدِ الزَّمَانِيِّ، عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «صِيَامُ يَوْمِ عَاشُورَاءَ إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ».

وفي البابِ عَنْ عَلِيِّ وَمُحَمَّدِ بْنِ صَيْفِيِّ وَسَلَمَةَ بْنِ الْأَكْوَعِ وَهِنْدِ بْنِ أَسْمَاءَ وَابْنِ عَبَّاسٍ وَالرَّبِيعِ بْنِ مَعْوِذٍ ابْنِ عَفْرَاءَ وَعَبْدِ الرَّحْمَنِ بْنِ سَلَمَةَ الْخُرَاعِيِّ، عَنْ عَمِّهِ وَعَبْدِ

[1] That is the ninth or tenth of Al-Muḥarram, or, both days, and it is discussed below.

Abū 'Eisā said: We do not know of any narration in which he said that fasting the Day of 'Ashūrā' expiates (the sins of) a year, except for the narration of Abū Qatādah, and the *Hadīth* of Abū Qatādah is followed by Aḥmad and Ishāq.

اللَّهُ بْنِ الرَّبِيعِ، ذَكَرُوا عَنِ النَّبِيِّ ﷺ أَنَّهُ حَثَّ عَلَى صِيَامِ يَوْمِ عَاشُورَاءَ.

قَالَ أَبُو عِيسَى: لَا نَعْلَمُ فِي شَيْءٍ مِنَ الرُّوَايَاتِ أَنَّهُ قَالَ: صِيَامُ يَوْمِ عَاشُورَاءَ كَفَّارَةٌ سَنَةٍ، إِلَّا فِي حَدِيثِ أَبِي قَتَادَةَ، وَبِحَدِيثِ أَبِي قَتَادَةَ يَقُولُ أَحْمَدُ وَإِسْحَاقُ.

تخريج: [صحيح] تقدم ٧٤٩* وفي الباب عن علي [عبدالله بن أحمد في زوائد المسند: ١/ ١٢٩] ومحمد بن صيفي [بن ماجه، ح: ١٧٣٥] وسلمة بن الأكواع [البخاري، ح: ١٩٢٤] ومسلم، ح: ١١٣٥] وهند بن أسماء [أحمد: ٤٨٤/٣] وابن عباس [يأتي: ٧٥٤، ٧٥٥] والربيع بنت معوذ ابن عفراء [البخاري، ح: ١٩٦٠] ومسلم، ح: ١١٣٦] وعبدالرحمن بن سلمة الخزاعي عن عمه [الطحاوي في معاني الآثار: ٧٣/٢] وعبدالله بن الربير [أحمد: ٦٠٥/٤].

Comments:

1. What is most virtuous is to fast on the 9th, 10th and 11th of Al-Muḥarram.
2. Secondly, to fast on 9th and 10th or 10th and 11th.
3. The last and lowest degree is to fast just on the 10th; and the meaning of its being expiation for the sins has been mentioned under the chapter 'Fasting on the Day of 'Arafah'.

Chapter 49. What Has Been Related About the Permission To Not Fast The Day Of 'Ashūrā'

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي تَرْكِ صَوْمِ يَوْمِ عَاشُورَاءَ (التحفة ٤٩)

753. 'Āishah narrated: " 'Ashūrā' was a day that the Quraish used to fast during *Jāhiliyyah*, and the Messenger of Allāh ﷺ used to fast it. When he arrived in Al-Madīnah he fasted it, and he ordered the people to fast it. But when (the fast of) Ramaḍān became obligatory, the Ramaḍān was the required and 'Ashūrā' was left. So whoever wanted to, he fasted it, and whoever wanted to, he left it." (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn Mas'ūd, Qais bin Sa'd, Jābir bin Samurah, Ibn 'Umar, and Mu'āwiyah.

٧٥٣ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُهُ بْنُ سَلِيمَانَ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ عَاشُورَاءَ يَوْمًا تَصُومُهُ فُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ النَّاسَ بِصِيَامِهِ، فَلَمَّا افْتُرِضَ رَمَضَانُ كَانَ رَمَضَانُ هُوَ الْفَرِيضَةَ وَتُرِكَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ.

وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَقَيْسِ بْنِ سَعْدٍ وَجَابِرِ بْنِ سَمُرَةَ وَابْنِ عُمَرَ وَمُعَاوِيَةَ.

Abū 'Eisā said: The *Ḥadīth* of 'Āishah is acted upon according to the people of knowledge, and it is a *Ṣaḥīḥ Ḥadīth*. They do not consider fasting the Day of '*Āshūrā*' required except for the one who desires to fast it due to the virtues that have been mentioned about it.

قَالَ أَبُو عِيسَى: وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، عَلَى حَدِيثِ عَائِشَةَ وَهُوَ حَدِيثٌ صَحِيحٌ، لَا يَرُونَ صِيَامَ يَوْمِ عَاشُورَاءَ وَاجِبًا إِلَّا مَنْ رَغِبَ فِي صِيَامِهِ لِمَا ذُكِرَ فِيهِ مِنَ الْفَضْلِ.

تخريج: متفق عليه، وأخرجه البخاري، الصوم، باب صوم يوم عاشوراء، ح: ٢٠٠٢ ومسلم، الصيام، باب صوم يوم عاشوراء، ح: ١١٢٥ من حديث هشام بن عروة به * وفي الباب عن ابن مسعود [البخاري، ح: ٤٥٠٣ ومسلم، ح: ١١٢٧] وقيس بن سعد [النسائي، ح: ٢٥٠٨] وجابر بن سمرة [مسلم، ح: ١١٢٨] وابن عمر [البخاري، ح: ٤٥٠١ ومسلم، ح: ١١٢٦] ومعاوية [البخاري، ح: ٢٠٠٣ ومسلم، ح: ١١٢٩].

Chapter 50. What Has Been Related About Which Day '*Āshūrā*' Is

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي عَاشُورَاءَ أَيُّ يَوْمٍ هُوَ؟ (التحفة ٥٠)

754. Al-Ḥakam bin Al-A'rfaj said: "I met up with Ibn 'Abbās while he was reclining on his *Ridā'* at the Zamzam (well). So I said: 'Inform me about the Day of '*Āshūrā*', on which day is it fasted?' He said: 'When you see the crescent of Al-Muḥarram, then count, then fast on the morning of the ninth day.'" He said: 'I said: Is this how Muḥammad ﷺ fasted it?' He said: 'Yes.'" (*Ṣaḥīḥ*)

٧٥٤ - حَدَّثَنَا هَنَادٌ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ حَاجِبِ بْنِ عُمَرَ، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ قَالَ: انْتَهَيْتُ إِلَى ابْنِ عَبَّاسٍ وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي زَمْرَمٍ فَقُلْتُ: أَخْبِرْنِي عَنْ يَوْمِ عَاشُورَاءَ أَيُّ يَوْمٍ [هُوَ] أَصُومُهُ؟ فَقَالَ: إِذَا رَأَيْتَ هَلَالَ الْمُحَرَّمِ فَأَعْدُدْ ثُمَّ أَصْبِحْ مِنْ يَوْمِ التَّاسِعِ صَائِمًا، قَالَ: قُلْتُ: أَهَكَذَا كَانَ يَصُومُهُ مُحَمَّدٌ ﷺ؟ قَالَ: نَعَمْ.

تخريج: وأخرجه مسلم، الصيام، باب أي يوم يصام في عاشوراء؟، ح: ١١٣٣ من حديث وكيع به.

755. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ ordered fasting the tenth day for the Day of '*Āshūrā*'." (*Da'īf*)

٧٥٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِصَوْمِ عَاشُورَاءَ يَوْمَ الْعَاشِرِ.

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*. The

people of knowledge differ over the Day of 'Āshūrā', some of them said it is the ninth day, some of them said it is the tenth day. It has been reported that Ibn 'Abbās said: "Fast the ninth and the tenth, and differ from the Jews."

Ash-Shāfi'ī, Aḥmad and Ishāq followed this *Hadīth*.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي يَوْمِ عَاشُورَاءَ، فَقَالَ بَعْضُهُمْ: يَوْمُ التَّاسِعِ، وَقَالَ بَعْضُهُمْ:

يَوْمُ الْعَاشِرِ. وَرَوَى عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: صُومُوا التَّاسِعَ وَالْعَاشِرَ وَخَالَفُوا الْيَهُودَ.

وَبِهَذَا الْحَدِيثِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

تخريج: [إسناده ضعيف] * أحمد: ٢٩١/١، ٣١٠ والحسن البصري عن عن.

Comments:

This *Hadīth* gives two possible meanings:

1. Next year we shall fast the 9th of Muharram instead 10th.
2. We shall fast 10th of Muḥarram along with the 9th of Muḥarram as well in the following year in order to make a distinction and difference between our practice and that of Jews and the resemblance will get eliminated. The second meaning gets precedence due to a narration of Musnad Aḥmad.

Chapter 51. What Has Been Related About Fasting The Ten (Days Of Dhul-Hijjah)

756. 'Āishah narrated: "I did not see the Prophet ﷺ fasting at all during the ten." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This is how it was reported by more than one from Al-A'mash, from Ibrāhīm, from Al-Aswād, from 'Āishah. Ath-Thawrī and others narrated this *Hadīth* from Maṣūūr, from Ibrāhīm: "That the Prophet ﷺ was not seen fasting during the ten." Abū Al-Aḥwāṣ reported it from Maṣūūr, from Ibrāhīm, from 'Āishah, and he did not mention Al-Aswād in it. So they disagree with Maṣūūr in this

(المعجم ٥١) - بَابُ مَا جَاءَ فِي صِيَامِ الْعَشْرِ (التحفة ٥١)

٧٥٦ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ

عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ صَائِمًا فِي الْعَشْرِ قَطُّ.

قَالَ أَبُو عِيْسَى: هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ. وَرَوَى الثَّوْرِيُّ وَغَيْرُهُ هَذَا الْحَدِيثَ عَنْ مَاصُورٍ، عَنْ إِبْرَاهِيمَ: أَنَّ النَّبِيَّ ﷺ لَمْ يَرِ صَائِمًا فِي الْعَشْرِ.

وَرَوَى أَبُو الْأَحْوَصِ عَنْ مَاصُورٍ، عَنْ

Hadīth, and the narration of Al-A'mash is more correct and has a more connected chain.

He said: I heard Abū Bakr Muḥammad bin Abān saying: "I heard Wakī' saying: 'Al-A'mash has preserved the chain of Ibrāhīm better than Maṣūr.'"

إِبْرَاهِيمَ، عَنْ عَائِشَةَ وَلَمْ يَذْكُرْ فِيهِ عَنِ
الْأَسْوَدِ، وَقَدْ اخْتَلَفُوا عَلَى مَنْصُورٍ فِي [هَذَا]
الْحَدِيثِ، وَرِوَايَةُ الْأَعْمَشِ أَصَحُّ وَأَوْصَلُ
إِسْنَادًا. قَالَ: سَمِعْتُ أَبَا بَكْرٍ مُحَمَّدَ بْنَ أَبَانَ
يَقُولُ: سَمِعْتُ وَكَيْعًا يَقُولُ: الْأَعْمَشُ أَحْفَظُ
لِإِسْنَادِ إِبْرَاهِيمَ مِنْ مَنْصُورٍ.

تخريج: وأخرجه مسلم، الاعتكاف، باب صوم عشر ذي الحجة، ح: ٩/١١٧٦ من حديث أبي معاوية الضرير به * أثر وكيع في الأعمش، سنده صحيح.

Comments:

'Ashr means first ten days of Dhul-Hijjah, but fasting can be observed for the first nine days only, it is impermissible to fast on the 10th of Dhul-Hijjah; and the 9th of Dhul-Hijjah is the Day of 'Arafah, the Prophet ﷺ has stated the virtues of fasting this day.

Chapter 52. What Has Been Related About Deeds During The Ten Days (Of Dhul-Hijjah)

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي الْعَمَلِ
فِي أَيَّامِ الْعَشْرِ (التحفة ٥٢)

757. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "There are no days in which righteous deeds are more beloved to Allāh than these ten days." They said: "O Messenger of Allāh! Not even *Jihād* in Allāh's Cause?" The Messenger of Allāh ﷺ said: "Not even *Jihād* in Allāh's Cause, unless a man were to go out with his self and his wealth and not return from that with anything." (*Ṣaḥīh*)

There are narrations on this topic from Ibn 'Umar, Abū Hurairah, 'Abdullāh bin 'Amr, and Jābir.

Abū 'Eīsā said: The *Hadīth* of Ibn 'Abbās is a *Ḥasan Gharīb Ṣaḥīh Hadīth*.

٧٥٧ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ
الْأَعْمَشِ، عَنْ مُسْلِمٍ وَهُوَ ابْنُ أَبِي عِمْرَانَ
الْبَطِينِ، عَنْ سَعِيدِ بْنِ جَبْرِ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ أَيَّامِ الْعَمَلِ
الصَّالِحِ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ
الْعَشْرِ»، فَقَالُوا يَا رَسُولَ اللَّهِ: وَلَا الْجِهَادُ فِي
سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَلَا الْجِهَادُ
فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ،
فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ».

وفي البابِ عن ابنِ عمرَ وأبي هريرةَ
وعبدِ اللهِ بنِ عمرو وجابرٍ.

قال أبو عيسى: حديثُ ابنِ عباسٍ حديثٌ
حسنٌ غريبٌ صحيحٌ.

تخریج: [صحيح] وأخرجه ابن ماجه، الصيام، باب صيام العشر، ح: ١٧٢٧ من حديث أبي معاوية الضرير، والبخاري، العيدين، باب فضل العمل في أيام التشريق، ح: ٩٦٩ من حديث الأعمش به باختلاف يسير * وفي الباب عن ابن عمر [أحمد: ٧٥/٢، ١٣١، ١٣٢] وأبي هريرة [يأتي: ٧٥٨] وعبدالله بن عمرو [أحمد: ١٦٧/٢، ٢٢٣] وجابر [ابن حبان، ح: ١٠٠٦، ١٠٤٥] أبو معاوية تابعه شعبة.

Comments:

This *Hadīth* proves that the first ten days of Dhul-Hijjah are the most virtuous days among the first ten days of the months of the year, the significance and the value of good deeds, performed during these days, is more comparing to rest of the days.

758. Abū Hurairah narrated that the Prophet ﷺ said: “There are no days more beloved to Allāh than He be worshipped in them than the ten of Dhul-Hijjah, fasting every day of them is the equivalent of fasting a year, and standing every night of them (in prayer) is the equivalent of standing on the Night of *Qadr*.” (*Da‘īf*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Mas‘ūd bin Wāsil from An-Nahhās. (He said:) I asked Muḥammad about this *Hadīth* and he did not know of its like from other than this route. He said: Something about this has been reported from Qatādah, from Sa‘eed bin Al-Musayyab, from the Prophet ﷺ in *Mursal* form. (Yahya bin Sa‘eed has criticized Nahhās bin Qahm due to his weak memory.)

٧٥٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبَصْرِيُّ: حَدَّثَنَا مَسْعُودُ بْنُ وَاصِلٍ عَنِ نَهَّاسِ بْنِ قَهْمٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ أَنْ يُعْبَدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ، يَغْدُلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَسْعُودِ بْنِ وَاصِلٍ عَنِ النَّهَّاسِ. [قَالَ:] وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ مِنْ غَيْرِ هَذَا الْوَجْهِ مِثْلَ هَذَا. وَقَالَ: قَدْ رَوَى عَنْ قَتَادَةَ، عَنْ سَعِيدِ ابْنِ الْمُسَيْبِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، شَيْءٌ مِنْ هَذَا [وَقَدْ تَكَلَّمَ يَحْيَى بْنُ سَعِيدٍ فِي نَهَّاسِ بْنِ قَهْمٍ، مِنْ قَبْلِ حِفْظِهِ].

تخریج: [سناده ضعيف] وأخرجه ابن ماجه، الصيام، باب صيام العشر، ح: ١٧٢٨ من حديث مسعود بن واصل به، نهاس: ضعيف كما في التقريب وغيره.

Comments:

The virtues of the first ten days of Dhul-Hijjah are proven by the agreed narration, but the specification that fasting of one day is equal to the fasts of the whole year and the voluntary prayer at night (in the first ten nights of Dhul-Hijjah) is equal to that of the Night of Power – no authentic *Hadīth* proves this, and as for this *Hadīth* it is Weak.

Chapter 53. What Has Been Related About Fasting The Six Days Of Shawwāl

(المعجم ٥٣) - بَابُ مَا جَاءَ فِي صِيَامِ
سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ (التحفة ٥٣)

759. Abū Ayyūb narrated that the Messenger of Allāh ﷺ said: “Whoever fasts Ramaḍān, then follows it with six from Shawwāl, then that is (equal in reward) to fasting every day.” (*Ṣaḥīh*)

٧٥٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ عَنْ عُمَرَ بْنِ ثَابِتٍ، عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ فَلَيْكَ صِيَامُ الدَّهْرِ».

There are narrations on this topic from Jābir, Abū Hurairah, and Thawbān.

وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ وَثَوْبَانَ. قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي أَيُّوبَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ اسْتَحَبَّ قَوْمٌ صِيَامَ سِتَّةِ [أَيَّامٍ] مِنْ شَوَّالٍ بِهَذَا الْحَدِيثِ.

Abū ‘Eisā said: The *Hadīth* of Abū Ayyūb is a *Ḥasan Ṣaḥīh Hadīth*. There are those people who consider fasting six (days) of Shawwāl recommended due to this *Hadīth*.

وَقَالَ ابْنُ الْمُبَارَكِ هُوَ حَسَنٌ مِثْلُ صِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ. قَالَ ابْنُ الْمُبَارَكِ: وَيُرْوَى فِي بَعْضِ الْحَدِيثِ: وَوُلِّحَتْ هَذَا الصِّيَامِ بِرَمَضَانَ وَاخْتَارَ ابْنُ الْمُبَارَكِ أَنْ يَكُونَ سِتَّةَ أَيَّامٍ فِي أَوَّلِ الشَّهْرِ وَقَدْ رُوِيَ عَنِ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ: إِنْ صَامَ سِتَّةَ أَيَّامٍ مِنْ شَوَّالٍ مُتَفَرِّقًا فَهُوَ جَائِزٌ.

Ibn Al-Mubāarak said it is good to do, just like fasting three days of every month. Ibn Al-Mubāarak said that it has been reported in some of the *Aḥādīth*: “This fast is connected to Ramaḍān.” Ibn Al-Mubāarak preferred that these six days be at the beginning of the month, and it has been reported that Ibn Al-Mubāarak said that if one fasted six separate days of Shawwāl then it is acceptable.

قَالَ أَبُو عِيْسَى: وَقَدْ رَوَى عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ وَسَعْدُ بْنُ سَعِيدٍ هَذَا الْحَدِيثَ عَنْ عُمَرَ بْنِ ثَابِتٍ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ هَذَا. وَرَوَى شُعْبَةُ عَنْ وَرْقَاءَ بْنِ عُمَرَ، عَنْ سَعْدِ بْنِ سَعِيدٍ هَذَا الْحَدِيثِ. وَسَعْدُ بْنُ سَعِيدٍ هُوَ أَخُو يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ، وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي سَعْدِ بْنِ سَعِيدٍ مِنْ قَبْلِ حِفْظِهِ.

Abū ‘Eisā said: (Two other chains from Sa’d bin Sa’eed for this *Hadīth*) and Sa’d bin Sa’eed is the brother of Yaḥya bin Sa’eed Al-Anṣārī. Sa’d bin Sa’eed has been criticized by some of the people of *Hadīth* due to his memory.

(Another chain) that when fasting the six days of Shawwāl was mentioned before Al-Ḥasan Al-Baṣrī, he would say: “By Allāh!

Allāh is more pleased with fasting this month, than the entire year.”

[حَدَّثَنَا هَنَادٌ قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ إِسْرَائِيلَ أَبِي مُوسَى عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: كَانَ إِذَا ذُكِرَ عِنْدَهُ صِيَامُ سِتَّةِ أَيَّامٍ مِنْ شَوَّالٍ فَيَقُولُ: وَاللَّهِ لَقَدْ رَضِيَ اللَّهُ بِصِيَامِ هَذَا الشَّهْرِ، عَنِ السَّنَةِ كُلِّهَا].

تخریج: وأخرجه مسلم، الصيام، باب استحباب صوم ستة أيام من شوال اتباعاً لرمضان، ح: ۱۱۶۴ من حديث سعد بن سعيد به * وفي الباب عن جابر [أحمد: ۳/۳۰۸، ۳۲۴، ۳۴۴] وأبي هريرة [البخاري (كشف): ۱/۴۹۵، ۴۹۶، ح: ۱۰۶۰] وثوبان [ابن ماجه، ح: ۱۷۱۵] * أثر الحسن البصري، سنده صحيح.

Comments:

The month of Ramaḍān even though is sometimes of twenty-nine days, yet Allāh, by His Grace and Kindness, declared it equal to the month of thirty days, and in the case of fasting six days of Shawwāl it makes the number thirty-six; and a Kind Rule of Allāh is that the reward of every good deed is ten fold, so according to this rule thirty-six multiplied by ten make three hundred and sixty, and the total days of the lunar year are less than that.

Chapter 54. What Has Been Related About Fasting Three (Days) Of Every Month

(المعجم ۵۴) - بَابُ مَا جَاءَ فِي صَوْمِ ثَلَاثَةِ [أَيَّامٍ] مِنْ كُلِّ شَهْرٍ (التحفة ۵۴)

760. Abū Hurairah narrated: “The Messenger of Allāh ﷺ took a covenant from me for three: To not sleep except after performing *Witr*, to fast three days of every month, and to perform the *Duḥa* prayer.” (*Hasan*)

۷۶۰ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ أَبِي الرَّبِيعِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: عَهَدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ ثَلَاثَةً: أَنْ لَا أَنَامَ إِلَّا عَلَى وَتْرٍ، وَصَوْمَ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَأَنْ أُصَلِّيَ الضُّحَى.

تخریج: [إسناده حسن لذاته] وأخرجه أحمد: ۲/۲۷۷، من حديث سماك به * أبو الربيع المدني حسن الحديث على الراجح ولحديثه شواهد.

Comments:

This is the truth; if these three days mean ‘the days of the full moon’, they are then 13th, 14th and 15th day of every lunar month, as Imām Al-Bukhārī titled a chapter ‘fasting of the days of the full moon are 13th, 14th and 15th’.

761. Abū Dharr narrated that the Messenger of Allāh ﷺ said: “O Abū Dharr! When you fast three days out

۷۶۱ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الْأَعْمَشِ

of a month, then fast the thirteenth, fourteenth, and fifteenth.” (*Hasan*)

There are narrations on this topic from Abū Qatādah, ‘Abdullāh bin ‘Amr, Qurrah bin Iyās Al-Muzanī, ‘Abdullāh bin Mas‘ūd, Abū ‘Aqrab, Ibn ‘Abbās, ‘Āishah, Qatādah bin Milhān, ‘Uthmān bin Abī Al-‘Āṣ, and Jarīr.

It has been reported in some *Ahādīth* that whoever fasts three days of every month, then it is as if he has fasted every day.

قَالَ: سَمِعْتُ يَحْيَى بْنَ [سَام] يُحَدِّثُ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَصُمْ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

وَفِي الْبَابِ عَنْ أَبِي قَتَادَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَقُرَّةَ بْنِ إِبْرَاهِيمَ الْمُرَزِيِّ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي عَقْرَبٍ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَقَتَادَةَ بْنَ مِلْحَانَ وَعُثْمَانَ بْنَ أَبِي الْعَاصِ وَجَرِيرٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي ذَرٍّ حَدِيثٌ حَسَنٌ. وَقَدْ رَوَى فِي بَعْضِ الْحَدِيثِ أَنَّ مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ كَانَ كَمَنْ صَامَ الدَّهْرَ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٤/٢٢٢، ح: ٢٤٢٥ (الصيام، ذكر الاختلاف على موسى بن طلحة في الخبر... إلخ) من حديث شعبة به وهو في مسند الطيالسي، ح: ٤٧٥ وصححه ابن خزيمة: ٣/٣٠٢، ٣٠٣، ح: ٢١٢٨ وابن حبان، ح: ٩٤٣، ٩٤٤ * وفي الباب عن أبي قتادة [مسلم، ح: ١١٦٢] وعبدالله بن عمرو [البخاري، ح: ١١٣١] ومسلم: ١١٥٩] وقرة بن إياس المزني [أحمد: ٣/٤٣٥، ٤٣٦] وعبدالله بن مسعود [تقدم: ٧٤٢] وأبي عقرب [النسائي، ح: ٤٣٥ وأحمد: ٤٤٧] وابن عباس [النسائي، ح: ٢٣٤٧] وعائشة [يأتي: ٧٦٣] وقَتَادَةَ بْنَ مِلْحَانَ [أبو داود، ح: ٢٤٤٩ وابن ماجه، ح: ١٧٠٧] وعثمان بن أبي العاص [النسائي، ح: ٢٤١٣] وجرير [النسائي، ح: ٢٤٢٢].

762. Abū Dharr narrated: “The Messenger of Allāh ﷺ said: ‘Whoever fasts three days in every month, then that is (similar to) fasting every day.’ Then Allāh Mighty and Sublime is He, attested to that in His Book, by revealing: Whoever brings a good deed, shall have ten times the like thereof.^[1] So a day is like ten.” (*Da‘īf*)

٧٦٢ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي عُثْمَانَ [النَّهْدِيِّ]، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَامَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ فَذَلِكَ صِيَامُ الدَّهْرِ» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَ ذَلِكَ فِي كِتَابِهِ ﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ

[1] *Al-An‘ām* 6:160.

Abū 'Eisā said: This *Hadīth* is *Hasan (Ṣaḥīh)*

Abū 'Eisā said: *Shu'bah* has reported this *Hadīth* from Abū *Shimr* and Abū *At-Tayyāh*, from Abū *'Uthmān*, from Abū *Hurairah*, from the Prophet ﷺ.

أَتَمَّالَهَا ﴿[الأنعام: ١٦٠] الْيَوْمَ بِعَشْرَةِ أَيَّامٍ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

قَالَ أَبُو عِيسَى: وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَبِي شِمْرٍ وَأَبِي التَّيَّاحِ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الصيام، باب ماجاء في صيام ثلاثة أيام من كل شهر، ح: ١٧٠٨ من حديث أبي معاوية الضرير به وأبو عثمان سمعه من رجل مجهول عن أبي ذر به.

763. Yazid Ar-Rishk said: "I heard Mu'adhah saying to 'Āishah: 'Did the Messenger of Allāh ﷺ fast three days of every month?' She replied in the affirmative. So she said: 'Which of them would he fast?' She said: 'Which of them he would fast was not noticeable.'" (*Ṣaḥīh*)

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīh*. He said: Yazīd bin Ar-Rishk is Yazīd bin Aḍ-Ḍubā'i, and he is Yazīd bin Al-Qāsim who is, Al-Qassām, Ar-Rishk means Al-Qassām (beauty) in the language of the people of Al-Baṣrah.

٧٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ الرَّشَكِ قَالَ: سَمِعْتُ مُعَاذَةَ قَالَتْ: قُلْتُ لِعَائِشَةَ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ؟ قَالَتْ: نَعَمْ، قُلْتُ: مِنْ أَيِّهِ كَانَ يَصُومُ؟ قَالَتْ: كَانَ لَا يُبَالِي مِنْ أَيِّهِ صَامَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَالَ: وَيَزِيدُ الرَّشَكُ هُوَ يَزِيدُ الضُّبَعِيُّ وَهُوَ يَزِيدُ بْنُ الْقَاسِمِ وَهُوَ الْقَسَّامُ، وَالرَّشَكُ هُوَ الْقَسَّامُ فِي لُغَةِ أَهْلِ الْبَصْرَةِ.

تخریج: وأخرجه مسلم، الصيام، باب استحباب صيام ثلاثة أيام من كل شهر ... إلخ، ح: ١١٦٠ من حديث يزيد الرشك به وهو في مسند أبي داود الطيالسي، ح: ١٥٧٢.

Chapter 55. What Has Been Related About The Virtues Of Fasting

764. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed your Lord said: 'Every good deed is rewarded with ten of the same up to seven hundred times over. Fasting is for Me, and I

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي فَضْلِ

الصَّوْمِ (التحفة ٥٥)

٧٦٤ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَرَارِيُّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَبَّكُمْ

shall reward for it.' Fasting is a shield from the Fire. The smell coming from the mouth of one fasting is more pleasant to Allāh than the scent of musk. If one of you is abused by an ignorant person while fasting, then let him say: 'Indeed I am fasting.' (*Ṣaḥīḥ*)

There are narrations on this topic from Mu'ādh bin Jabal, Sahl bin [Sa'd], Ka'b bin 'Ujrah, Salāmah bin Qaiṣar, Bashīr bin Al-Khaṣāṣiyyah, and Bashīr's name is Zaḥm bin Ma'bad, and Al-Khaṣāṣiyyah is his mother.

Abū 'Eisā said: The *Ḥadīth* of Abū Hurairah is *Ḥasan Gharīb* from this route.

يَقُولُ: كُلُّ حَسَنَةٍ بَعَشْرٍ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ وَالصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ الصَّوْمُ جُنَّةً مِنَ النَّارِ، وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْكِ وَإِنْ جَهِلَ عَلَى أَحَدِكُمْ جَاهِلٌ وَهُوَ صَائِمٌ فَلْيَقُلْ إِنِّي صَائِمٌ».

وَفِي الْبَابِ عَنِ مُعَاذِ بْنِ جَبَلٍ وَسَهْلِ بْنِ [سَعْدٍ] وَكَعْبِ بْنِ عُجْرَةَ وَسَلَامَةَ بْنِ قَيْصَرَ وَبَشِيرِ بْنِ الْخَصَاصِيَّةِ. وَاسْمُ بَشِيرِ زَحْمُ بْنُ مَعْبُدٍ، وَالْخَصَاصِيَّةُ هِيَ أُمُّهُ.

قَالَ أَبُو عِيْسَى: وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [صحيح] وأخرجه أحمد: ٤١٤/٢ من حديث عبدالوارث بن سعيد به وأصله متفق عليه البخاري، ح: ٥٩٢٧، مسلم، ح: ١٦٣/١١٥١، ١٦٤، وللحديث شواهد * وفي الباب عن معاذ ابن جبل [يأتي: ٢٦١٦] وسهل بن سعد [يأتي: ٧٦٥] وكعب بن عجرة [البخاري في التاريخ الكبير: ٧/٢٢٠] والحاكم: ٤/١٥٣] وسلامة بن قيسر [الطبراني في الكبير: ٧/٥٦، ح: ٦٣٦٥] وبشير ابن الخصاصية [الطبراني في الكبير: ٢/٤٥، ح: ١٢٣٥].

Comments:

If someone incites a fasting person or ignites his sentiments and he wants the fasting person to do something against the *Sharī'ah*, then:

- The fasting person should say to him I am fasting, so I cannot do any act of ignorance like you;
- Or the fasting person should remind himself that he is not going to spoil his fast by answering the ignorant with ignorance;
- Or he should say this with both with the tongue and in his heart, or he should say it with the tongue if the fasting is obligatory and in his heart in case of voluntary fast; the truth is that according to the circumstances he should adopt such a way that he keeps himself away from indulging into the row of incitements and sentiments.

765. Sahl bin Sa'd narrated that the Prophet ﷺ said: "There is a gate in Paradise called *Ar-Raiyyān*, those who fast shall be invited into it, and whoever was among those

٧٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَبَابًا يُدْعَى الرَّيَّانُ يُدْعَى

who fasted, then he will enter it; and whoever enters it, he will never thirst again.” (*Hasan*)

لَهُ الصَّائِمُونَ فَمَنْ كَانَ مِنَ الصَّائِمِينَ دَخَلَهُ،
وَمَنْ دَخَلَهُ لَمْ يَظْمَأْ أَبَدًا».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الصيام، باب ماجاء في فضل الصيام، ح: ١٦٤٠ من حديث هشام بن سعد به وأصله متفق عليه، البخاري، ح: ١٨٩٦ ومسلم، ح: ١١٥٢.

Comments:

The pang which is felt and experienced most in state of fasting is thirst, therefore the reward and fruit of fasting will be bestowed in such a way that the most unique and distinctive aspect of it will be the drinks and to be well-watered.

766. Abū Hurairah narrated that the Messenger of Allāh said: “There are two joys for the fasting person: the joy when he breaks his fast, and the joy of when he meets his Lord.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٧٦٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ،

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ حِينَ يُفْطِرُ وَفَرْحَةٌ

حِينَ يَلْقَى رَبَّهُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ٤١٩/٢ عن قتيبة به وأصله متفق عليه، البخاري، ح: ١٩٠٤ ومسلم، ح: ١٦٤/١١٥١.

Comments:

A believing servant of Allāh, when he fulfills his duty towards Allāh, he is pleased and delighted that Allāh granted him the ability to fulfill his obligation; and he will be pleased for the second time when he will have enormous and inestimable reward and recompense on the Last Day.

Chapter 56. What Has Been Related About Fasting Daily
(*Ad-Dahr*)

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي صَوْمِ

الدَّهْرِ (التحفة ٥٦)

767. Abū Qatādah said: “It was said: ‘O Messenger of Allāh! What is the case of the one who fasts daily?’ He said: ‘He did not fast nor break (the fast).’” Or, he said:

٧٦٧ - حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَدَدَةَ

الضَّبِّيُّ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ غَيْلَانَ

ابْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ، عَنْ أَبِي

“He never fasted nor broke (his fast).” (*Sahīh*)

There are narrations on this topic from ‘Abdullāh bin ‘Amr, ‘Abdullāh bin Ash-Shikh-khīr, ‘Imrān bin Huṣāin, and Abū Mūsā.

Abū ‘Eisā said: The *Ḥadīth* of Abū Qatādah is a *Ḥasan Ḥadīth*.

There are those among the people of knowledge who disliked fasting daily (and there are those others who permitted it). They said fasting daily is only disliked when he does not abstain from fasting on the Day of *Fitr*, the Day of *Adhā*, and the Days of *Tashrīq*. So whoever abstains from fasting on these days then he has stayed away from the limit of what is disliked and he has not fasted every day. This was reported from Mālik bin Anas, and it is the view of Ash-Shāfi‘ī. Aḥmad and Ishāq said similar, saying that it is not required for one to abstain from fasting except for these five days which were prohibited by the Messenger of Allāh ﷺ: the Day of *Fitr*, the Day of *Adhā*, and the Days of *Tashrīq*.

قَتَادَةَ قَالَ: قِيلَ يَارَسُولَ اللَّهِ؛ كَيْفَ يَمَنُ صَامَ الدَّهْرَ

قَالَ: «لَا صَامَ وَلَا أَفْطَرَ» أَوْ «لَمْ يَصُمْ وَلَمْ يُفْطِرْ».

وَفِي الْبَابِ عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبْدِ اللَّهِ ابْنِ الشَّخِيرِ وَعِمْرَانَ بْنِ حُصَيْنٍ وَأَبِي مُوسَى .
قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ حَسَنٌ.

وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ صِيَامَ الدَّهْرِ،
[وَأَجَازَهُ قَوْمٌ آخَرُونَ]، وَقَالُوا: إِنَّمَا يَكُونُ
صِيَامُ الدَّهْرِ إِذَا لَمْ يُفْطِرْ يَوْمَ الْفِطْرِ وَيَوْمَ
الْأَضْحَى وَأَيَّامَ التَّشْرِيقِ فَمَنْ أَفْطَرَ فِي هَذِهِ
الْأَيَّامِ فَقَدْ خَرَجَ مِنْ حُدِّ الْكِرَاهِيَةِ وَلَا يَكُونُ
قَدْ صَامَ الدَّهْرَ كُلَّهُ. هَكَذَا رَوَى عَنْ مَالِكِ
ابْنِ أَنَسٍ وَهُوَ قَوْلُ الشَّافِعِيِّ وَقَالَ أَحْمَدُ
وَإِسْحَاقُ نَحْوًا مِنْ هَذَا وَقَالَا: لَا يَجِبُ أَنْ
يُفْطِرَ [أَيَّامًا] غَيْرَ هَذِهِ الْخَمْسَةِ الْأَيَّامِ الَّتِي
نَهَى عَنْهَا رَسُولُ اللَّهِ ﷺ يَوْمَ الْفِطْرِ وَيَوْمَ
الْأَضْحَى وَأَيَّامَ التَّشْرِيقِ.

تخريج: وأخرجه مسلم، الصيام، باب استحباب صيام ثلاثة أيام من كل شهر ... الخ،
ح: ١١٦٢ عن قتيبة بن سعيد به * وفي الباب عن عبدالله بن عمرو [البخاري، ح: ١١٣١] ومسلم،
ح: ١١٥٩ [عبدالله بن الشخير [ابن ماجه، ح: ١٧٠٥] وعمران بن حصين [النسائي، ح: ٢٣٨١] وأبي موسى [أحمد: ٤/٤١٤ وابن خزيمة، ح: ٢١٥٤].

Chapter 57. What Has Been Related About Fasting Consecutive Days

767. ‘Abdullāh bin Shaqīq narrated: “I asked ‘Āishah about the Prophet’s ﷺ fasting.’ She said: ‘He would fast

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي سَرَدِ

الصَّوْمِ (التحفة ٥٧)

٧٦٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ

عَنْ أُتَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ:

until we said: "He has fasted"^[1] and he would abstain from fasting until we said: "He has abstained from fasting." (She said:) "The Messenger of Allāh ﷺ did not fast an entire month except for Ramaḍān."
(*Ṣaḥīḥ*)

There are narrations on this topic from Anas and Ibn 'Abbās.

Abū 'Eisā said: The *Hadīth* of 'Ā'ishah is a *Ḥasan Ṣaḥīḥ Hadīth*.

تخريج: وأخرجه مسلم، الصيام، باب صيام النبي ﷺ في غير رمضان ... إلخ، ح: ١١٥٦/١٧٤ ومن حديث حماد بن زيد به * وفي الباب عن أنس [يأتي: ٧٦٩] وابن عباس [البخاري، ح: ١٩٧١ ومسلم، ح: ١١٥٧ والترمذي في الشمائل، ح: ٩٩].

769. Ja'far bin Humaid narrated that Anas bin Mālik was asked about the Prophet's ﷺ fasting and he said: "He would fast during a month until we thought that he did not want to abstain from fasting during any of it. And, he would not fast during a month until we thought that he did not want to fast during any of it. (There was no time) that I wanted to see if he was performing *Ṣalāt* during the night, except that I would see him praying, nor to see him sleeping, except that I would see him sleeping." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، الصوم، باب ما يذكر من صوم النبي ﷺ وإفطاره، ح: ١٩٧٢ من حديث حميد الطويل به.

Comments:

The Messenger of Allāh ﷺ did not follow a regular and routine procedure for observing voluntary fasts; sometimes he ﷺ would fast regularly every day without a break and sometimes he would abandon fasting for many

سَأَلْتُ عَائِشَةَ عَنْ صِيَامِ النَّبِيِّ ﷺ قَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ، [قَالَتْ:] وما صَامَ رَسُولُ اللَّهِ ﷺ شَهْرًا كامِلًا إِلَّا رَمَضَانَ.

وفي البابِ عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ. قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

٧٦٩ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حَمِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سُئِلَ عَنْ صَوْمِ النَّبِيِّ ﷺ قَالَ: كَانَ يَصُومُ مِنَ الشَّهْرِ حَتَّى يُرَى أَنَّهُ لَا يُرِيدُ أَنْ يُفْطِرَ مِنْهُ، وَيُفْطِرُ حَتَّى يُرَى أَنَّهُ لَا يُرِيدُ أَنْ يَصُومَ مِنْهُ شَيْئًا، فَكُنْتُ لَا تَنَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْتَهُ مُصَلِّيًا، وَلَا نَائِمًا إِلَّا رَأَيْتَهُ نَائِمًا.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] See the following *Hadīth*.

consecutive days. He ﷺ would sometimes fast first Saturday, Sunday and Monday of a month, and the next month he would fast Tuesday, Wednesday and Thursday; he would fast on Monday and Thursday every week. He would sometimes fast in the beginning of a month, sometimes in the middle of a month and sometimes at the end of a month; the objective was to leave the door open for observing voluntary fasts for every person, so that every person is able to observe voluntary fasts every month according to one's time, circumstance, capability and courage.

770. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “The most virtuous fast is the fast of my brother Dāwūd. He would fast a day, and not fast (the next) day. He would not flee at the time of engagement (with the enemy).” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abul-‘Abbās (one of the narrators) is *Ash-Shā’ir* (the poet) (Al-Makkī), Al-A‘mā (the blind), and his name is As-Sā’ib bin Farrūkh.

Some of the people of knowledge said: The most virtuous fasting is that one fast one day, and not fast the next. And it is said that this is the most difficult type of fasting.

تخریج: [صحیح] وأخرجه ابن ماجه، ح: ۱۷۰۶ من حدیث وکیع به وهو فی صحیح مسلم، ح: ۱۸۷/۱۱۵۹ من حدیث مسعر، والبخاری، ح: ۱۹۷۹ من حدیث حبيب بن أبي ثابت به.

Comments:

Islam is a system of life given by The Creator of the nature, so it is exactly according to the human nature, therefore Islam does not ignore the worldly needs to propagate the religion only. It burdens on a person only to the extent that does not affect the rights of his body and soul, family and dependents, kith and kin, friends and loved ones.

Chapter 58. What Has Been Related About It Being Disliked To Fast On The Day Of *Fīṭr* And The Day Of *Nahr*

(المعجم ۵۸) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الصَّوْمِ يَوْمَ الْفِطْرِ وَيَوْمَ النَّحْرِ
(التحفة ۵۸)

771. Abū ‘Ubaid, the freed slave of

۷۷۱ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ

۷۷۰ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّوْمِ صَوْمُ أَحْيِي دَاوُدَ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَلَا يَغْتَرُّ إِذَا لَاقَى».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الْعَبَّاسِ هُوَ الشَّاعِرُ [المَكِّي] الأَعْمَى واسمُهُ السَّائِبُ بْنُ فَرُوخٍ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: أَفْضَلُ الصَّيَامِ أَنْ يَصُومَ يَوْمًا وَيُفْطِرَ يَوْمًا، وَيُقَالُ: هَذَا هُوَ أَشَدُّ الصَّيَامِ.

‘Abdur-Raḥmān bin ‘Awf narrated: “I witnessed ‘Umar bin Al-Khaṭṭāb on the Day of *Nahr* beginning with the *Ṣalāt* before the *Khutbah*. Then he said: ‘I heard the Messenger of Allāh ﷺ prohibit fasting on these two days. As for the Day of *Fiṭr*, then it is for you to take a break from your fasting, and a celebration for the Muslims. As for the Day of *Adhā*, then eat from the flesh that you have sacrificed.” (Ṣaḥīḥ)

Abū ‘Eisā said: This *Hadīth* is (*Hasan*) Ṣaḥīḥ. Abū ‘Ubaid, the freed slave of ‘Abdur-Raḥmān bin ‘Awf – his name is Sa’d. They say that he is the freed slave of ‘Abdur-Raḥmān bin Azhar as well. ‘Abdur-Raḥmān bin Azhar is the son of the uncle of ‘Abdur-Raḥmān bin ‘Awf.

أَبِي السَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: شَهِدْتُ عُمَرَ بْنَ الْخَطَّابِ فِي يَوْمِ النَّحْرِ بَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ صَوْمِ هَذَيْنِ الْيَوْمَيْنِ أَمَّا يَوْمُ الْفِطْرِ فَنَفِطْرُكُمْ مِنْ صَوْمِكُمْ وَعِيدٌ لِلْمُسْلِمِينَ، وَأَمَّا يَوْمُ الْأَضْحَى فَكُلُوا مِنْ لَحْمِ نُسُكِكُمْ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. وَأَبُو عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ اسْمُهُ سَعْدٌ، وَيُقَالُ لَهُ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ أَيْضًا. وَعَبْدُ الرَّحْمَنِ بْنُ أَزْهَرَ هُوَ ابْنُ عَمِّ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ.

تخريج: متفق عليه، وأخرجه البخاري، الصوم، باب صوم يوم الفطر، ح: ١٩٩٠، ٥٥٧١، ٥٥٧٣ ومسلم، ح: ١١٣٧ من حديث الزهري به.

Comments:

Fasting on the day of ‘*Eid* is prohibited because Allāh declared this day, after the fasts of Ramaḍān, a day of eating and drinking, so fasting on this day opposes the Will of Allāh. The Day of Sacrifice; fasting on this day is prohibited because Allāh commanded to eat the meat of the sacrifice, as it is the Will of Allāh that the Muslims offer the sacrifices, on this day, to achieve the pleasure and bliss of Allāh; they should eat the meat of the sacrifices enjoyably, regarding it a Feast from Allāh and they should feed others too.

772. Abū Sa‘eed Al-Khudri narrated: “The Messenger of Allāh ﷺ prohibited two fasts: Fasting the Day of *Adhā* and the Day of *Fiṭr*.” (Ṣaḥīḥ)

He said: There are narrations on this topic from ‘Umar, ‘Alī, ‘Āishah, Abū Hurairah, ‘Uqbah bin ‘Āmir, and Anas.

٧٧٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صِيَامَيْنِ: صِيَامِ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ.

Abū 'Eisā said: The *Ḥadīth* of Abū Sa'eed is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it is acted upon according to the people of knowledge.

Abū 'Eisā said: 'Amr bin Yaḥya is Ibn 'Umārah bin Abī Al-Ḥasan Al-Māzinī Al-Madanī, and he is trustworthy, Sufyān Ath-Thawrī, Shu'bah, and Mālik bin Anas report from him.

قَالَ: وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ وَعُقْبَةَ بْنِ عَامِرٍ وَأَنْسٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ.

قَالَ أَبُو عِيْسَى: وَعَمْرُو بْنُ يَحْيَى هُوَ ابْنُ عَمَارَةَ بْنِ أَبِي الْحَسَنِ الْمَازِنِيِّ الْمَدَنِيِّ، وَهُوَ ثِقَّةٌ، رَوَى عَنْهُ سُفْيَانُ الثَّوْرِيُّ وَشُعْبَةُ وَمَالِكُ ابْنُ أَنْسٍ.

تخريج: [إسناده صحيح] وهو متفق عليه، وأخرجه البخاري، الصوم، باب صوم يوم الفطر، ح: ١٩٩١ ومسلم، الصيام، باب تحريم صوم يومي العيدين، ح: ١٤١/٨٢٧ من حديث عمرو بن يحيى به * وفي الباب عن عمر [تقدم: ٧٧١] وعلي [أحمد: ٩٤/١] وابن خزيمة، ح: ٢١٤٧] [٢١٤٧] وعائشة [مسلم، ح: ١١٤٠] وأبي هريرة [مسلم، ح: ١١٣٨] وعقبة بن عامر [يأتي: ٧٧٣] وأنس [الدارقطني: ٢/٢١١، ح: ٢٢٨٤].

Chapter 59. What Has Been Related About It Being Disliked To Fast The Days Of *Tashriq*

773. 'Uqbah bin 'Āmir narrated that the Messenger of Allāh ﷺ said: "The Day of 'Arafah, the Day of *Nahr*, and the Days of *Tashriq* are 'Eid for us, the people of Islām, and they are days of eating and drinking." (*Ḥasan*)

Abū 'Eisā said: There are narrations on this topic from 'Alī, Sa'd, Abū Hurairah, Jābir, Nubaiṣhah, Bishr bin Suḥaim, 'Abdullāh bin Ḥudhāfah, Anas, Ḥamzah bin 'Amr Al-Aslamī, Ka'b bin Mālik, 'Āishah, 'Amr bin Al-'Ās, and 'Abdullāh bin 'Amr.

Abū 'Eisā said: The *Ḥadīth* of 'Uqbah bin 'Āmir is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according

(المعجم ٥٩) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ صَوْمِ أَيَّامِ التَّشْرِيقِ (التحفة ٥٩)

٧٧٣ - حَدَّثَنَا هَذَا: حَدَّثَنَا وَكَيْعٌ عَنْ مُوسَى بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمٌ عَرَفَةٌ وَيَوْمُ النَّحْرِ وَأَيَّامُ التَّشْرِيقِ عِيدُنَا، أَهْلُ الْإِسْلَامِ، وَهِيَ أَيَّامٌ أَكَلٍ وَشُرْبٍ».

قَالَ: وَفِي الْبَابِ عَنْ عَلِيٍّ وَسَعْدٍ وَأَبِي هُرَيْرَةَ وَجَابِرٍ وَنُبَيْشَةَ وَبِشْرِ بْنِ سُهَيْمٍ وَعَبْدِ اللَّهِ بْنِ حُدَّافَةَ وَأَنْسٍ وَحَمْرَةَ بْنِ عَمْرٍو الْأَسْلَمِيِّ وَكَعْبِ بْنِ مَالِكٍ وَعَائِشَةَ وَعَمْرٍو بْنِ الْعَاصِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

قَالَ أَبُو عِيْسَى: حَدِيثُ عُقْبَةَ بْنِ عَامِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ

to the people of knowledge. They consider it disliked to fast on the Days of *Tashriq*, except that there are those among the Companions of the Prophet ﷺ, and others, who permitted it in the case of the one performing (*Hajj Tamatu*) – if he did not find a *Hadī*, and he did not fast during the ten (days) – then he can fast the Days of *Tashriq*.

This is the view of Mālik bin Anas, Ash-Shāfi'i, Ahmad, and Ishāq.

Abū 'Eīsā said: (Regarding one of the narrators:) The people of Al-'Irāq say: "Mūsā bin 'Ulayy bin Rabāh" while the people of Egypt say: "Mūsā bin 'Alī."

He said: I heard Qutaibah saying: "I heard Al-Laith bin Sa'd saying: 'Mūsā bin 'Alī said: "No one has been given the liberty to pronounce my father's name in the diminutive."^[1]

أَهْلِ الْعِلْمِ يَكْرَهُونَ صِيَامَ أَيَّامِ التَّشْرِيقِ، إِلَّا أَنْ قَوْمًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَبَائِهِمْ رَخَّصُوا لِلْمُتَمَتِّعِ إِذَا لَمْ يَجِدْ هَدْيًا وَلَمْ يَصُمْ فِي الْعَشْرِ أَنْ يَصُومَ أَيَّامَ التَّشْرِيقِ. وَبِهِ يَقُولُ مَالِكُ بْنُ أَنَسٍ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

قَالَ أَبُو عِيْسَى: وَأَهْلُ الْعِرَاقِ يَقُولُونَ:

مُوسَى بْنُ عَلِيٍّ بْنِ رَبَاحٍ وَأَهْلُ مِصْرَ يَقُولُونَ: مُوسَى بْنُ عَلِيٍّ. وَقَالَ: سَمِعْتُ قُتَيْبَةَ يَقُولُ سَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُولُ: قَالَ مُوسَى بْنُ عَلِيٍّ: لَا أَجْعَلُ أَحَدًا فِي جِلٍّ، صَغَرَ اسْمُ أَبِي.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصيام، باب الصيام أيام التشريق، ح: ٢٤١٩ من حديث وكيع به وصححه ابن خزيمة، ح: ٢١٠٠ وابن حبان، (الإحسان): ٣٥٩٤ والحاكم: ١/٤٣٤ على شرط مسلم ووافقه الذهبي * وفي الباب عن علي [تقدم في تخريج حديث: ٧٧٢] وسعد [أحمد: ١/١٦٩، ١٧٤] وأبي هريرة [ابن ماجه، ح: ١٧١٩] وجابر [لم نجده] ونيشة [مسلم، ح: ١١٤١] وبشر بن سحيم [ابن ماجه، ح: ١٧٢٠ وابن خزيمة، ح: ٢٩٦٠] وعبدالله بن حذافة [أحمد: ٣/٤٥٠] وأنس [الدارقطني: ٢/٢١١، ح: ٢٢٨٤] وحمزة بن عمرو الأسلمي [أحمد: ٣/٤٩٤] وكعب بن مالك [مسلم، ح: ١١٤٢] وعائشة [البخاري، ح: ١٩٩٧، ١٩٩٨] وعمرو ابن العاص [أبو داود، ح: ٢٤١٨] وعبدالله بن عمرو [النسائي في الكبرى: ٢/١٧١، ح: ٢٩٠٤].

Comments:

The Days of *Tashriq* are 11th, 12th and 13th of *Dhul-Hijjah*, the meat of sacrifice is spread in the sun to be dried in these days, and therefore these days are named *Tashriq*. These are the days of eating and drinking, so fasting on these days is prohibited.

[1] That is to say: 'ulayy rather than 'Alī.

Chapter 60. What Has Been Related About Cupping Being Disliked For The Fasting Person

774. Rāfi' bin Khadij narrated that the Prophet ﷺ said: "The cupper and the one cupped have broken the fast." (*Ṣaḥīḥ*)

(Abū 'Eisā said:) There are narrations on this topic from Sa'd, 'Alī, Shaddād bin Aws, Thawbān, Usāmah bin Zaid, 'Āishah, Ma'qil bin Yasār – and they call him Ma'qil bin Sinān– Abū Hurairah, Ibn 'Abbās, Abū Mūsā, and Bilāl.

(Abū 'Eisā said:) The *Ḥadīth* of Rāfi' bin Khadij is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It has been mentioned that Aḥmad bin Ḥanbal said: "The most correct thing on this topic is the *Ḥadīth* of Rāfi' bin Khadij." And, it has been mentioned that 'Alī bin 'Abdullāh said: "The most correct thing on this topic is the *Ḥadīth* of Thawbān and Shaddād bin Aws, because Yaḥya bin Abī Kathīr reported both of those *Aḥādīth*, that of Thawbān, and that of Shaddād bin Aws."

There are those people of knowledge among the Companions of the Prophet ﷺ, and others, who disliked cupping for the fasting person, such that some of the Companions of the Prophet ﷺ would be cupped during the night, among them are Abū Mūsā Al-Ash'arī and Ibn 'Umar. This is the view of Ibn Al-Mubārak.

Abū 'Eisā said: I heard Ishāq bin Manṣūr saying: "Abdur-Raḥmān

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
الْحِجَامَةِ لِلصَّائِمِ (التحفة ٦٠)

٧٧٤ - حَدَّثَنَا [مُحَمَّدُ بْنُ يَحْيَى] وَمُحَمَّدُ
ابْنُ رَافِعِ النَّيْسَابُورِيِّ وَمَحْمُودُ بْنُ عِيْلَانَ
وَيَحْيَى بْنُ مُوسَى قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ
عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ
إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ، عَنِ السَّائِبِ
ابْنِ يَزِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ
قَالَ: «أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ».

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ سَعْدٍ وَعَلِيٍّ
وَشَدَّادِ بْنِ أَوْسٍ وَتُوبَانَ وَأَسَامَةَ بْنِ زَيْدٍ وَعَائِشَةَ
وَمَعْقِلِ بْنِ يَسَارٍ، - وَيُقَالُ: مَعْقِلُ بْنُ سِنَانَ -
وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَبِي مُوسَى وَبِلَالٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ رَافِعِ بْنِ خَدِيجٍ
حَدِيثٌ حَسَنٌ صَحِيحٌ. وَذَكَرَ عَنْ أَحْمَدَ بْنِ
حَبَلٍ أَنَّهُ قَالَ: أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ
حَدِيثُ رَافِعِ بْنِ خَدِيجٍ وَذَكَرَ عَنْ عَلِيِّ بْنِ
عَبْدِ اللَّهِ أَنَّهُ قَالَ أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ
حَدِيثُ تُوْبَانَ وَشَدَّادِ بْنِ أَوْسٍ لِأَنَّ يَحْيَى بْنَ
أَبِي كَثِيرٍ رَوَى عَنْ أَبِي قِلَابَةَ الْحَدِيثَيْنِ جَمِيعًا
حَدِيثَ تُوْبَانَ وَحَدِيثَ شَدَّادِ بْنِ أَوْسٍ.

وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ
النَّبِيِّ ﷺ وَغَيْرِهِمُ الْحِجَامَةَ لِلصَّائِمِ حَتَّى أَنْ
بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ اِحْتَجَمَ بِاللَّيْلِ مِنْهُمْ
أَبُو مُوسَى الْأَشْعَرِيُّ وَابْنُ عُمَرَ وَهَذَا يَقُولُ
ابْنُ الْمُبَارَكِ.

bin Mahdī said: ‘Whoever is cupped while he is fasting, then he has to make it up.’” Ishāq bin Maṣūr said: “Aḥmad bin Hanbal and Ishāq bin Ibrāhīm said this.”

Abū ‘Eisā said: Al-Ḥasan bin Muḥammad Az-Za‘frānī informed me: “Ash-Shāfi‘ī said: ‘It has been reported that the Prophet ﷺ would be cupped while he was fasting, and (it has been reported that) the Prophet ﷺ said: “The cupper and the one cupping have broken the fast.” And I do not know of either of these two *Aḥādīth* being confirmed. If a man avoids cupping while he is fasting then that is preferred to me. If a man is cupped while he is fasting then I do not see that it breaks his fast.”

Abū ‘Eisā said: This is the opinion of Ash-Shāfi‘ī while he was in Baghdād, as for what he said in Egypt, he inclined to allowing it and he did not see any harm in cupping [for the fasting person], he argued that the Prophet ﷺ was cupped during the Farewell *Hajj* while he was a *Muḥrim* (in a state of *Iḥrām*) and he was fasting.

قَالَ أَبُو عِيسَى: سَمِعْتُ إِسْحَاقَ بْنَ مَنْصُورٍ يَقُولُ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: مَنْ اِخْتَجَمَ وَهُوَ صَائِمٌ فَعَلَيْهِ الْقَضَاءُ. قَالَ إِسْحَاقُ بْنُ مَنْصُورٍ وَهَكَذَا قَالَ أَحْمَدُ بْنُ حَنْبَلٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ.

قَالَ أَبُو عِيسَى: أَخْبَرَنِي الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ قَالَ: قَالَ الشَّافِعِيُّ: قَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ اِخْتَجَمَ وَهُوَ صَائِمٌ وَرَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ» وَلَا أَعْلَمُ وَاحِدًا مِنْ هَذَيْنِ الْحَدِيثَيْنِ ثَابِتًا. وَلَوْ تَوَقَّى رَجُلٌ الْحِجَامَةَ وَهُوَ صَائِمٌ كَانَ أَحَبَّ إِلَيَّ وَإِنْ اِخْتَجَمَ وَهُوَ صَائِمٌ لَمْ أَرْ ذَلِكَ أَنْ يَفْطُرَهُ.

قَالَ أَبُو عِيسَى: هَكَذَا كَانَ قَوْلُ الشَّافِعِيِّ بِبَغْدَادَ، وَأَمَّا بِمِصْرَ فَمَالَ إِلَى الرُّخْصَةِ، وَلَمْ يَرَّ بِالْحِجَامَةِ [لِلصَّائِمِ] بَأْسًا وَاجْتَنَحَ بِأَنَّ النَّبِيَّ ﷺ اِخْتَجَمَ فِي حَجَّةِ الْوَدَاعِ وَهُوَ مُحْرِمٌ صَائِمٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٤٦٥/٣ عن عبد الرزاق به وهو في مصنف عبد الرزاق: ٢١٠/٤، ح: ٧٥٢٣ وصححه ابن خزيمة، ح: ١٩٦٤ وابن حبان (الإحسان): ٣٥٢٧ وللحديث شواهد * وفي الباب عن سعد [ابن عدي في الكامل: ٩٦٣/٣] وعلي [النسائي في الكبرى: ٢/٢٢٢، ٢٢٣، ح: ٣١٦١، ٣١٦٢] وشداد بن أوس [أبو داود، ح: ٢٣٦٩] وثوبان [أبو داود، ح: ٢٣٦٧] وأسامة بن زيد [أحمد: ٢١٠/٥] وعاتشة [أحمد: ١٥٧/٦، ٢٥٨] ومعقل بن يسار [النسائي في الكبرى: ٢/٢٢٣، ح: ٣١٦٦، ٣١٦٧] ومعقل بن سنان [أحمد: ٤٧٤/٣] وأبي هريرة [ابن ماجه، ح: ١٦٧٩] وابن عباس [النسائي في الكبرى: ٢/٢٢٩، ح: ٣١٩٤] وأبي موسى [النسائي في الكبرى: ٢/٢٣٢، ح: ٣٢١٠] وبلال [أحمد: ١٢/٦] * قول ابن مهدي سنده صحيح.

Chapter 61. What Has Been Related About Permission For That

(المعجم ٦١) - بَابُ مَا جَاءَ مِنْ

الرُّخْصَةِ فِي ذَلِكَ (التحفة ٦١)

775. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ was cupped while he was a fasting and in *Ihrām*.” (Ṣaḥīḥ)

Abū ‘Eisā said: This *Hadīth* is Ṣaḥīḥ. Wuhaib reported it similar to the narration of ‘Abdul-Wārith. Ismā‘il bin Ibrāhīm reported it from Ayyūb, from ‘Ikrimah in *Mursal* form, he did not mention “from Ibn ‘Abbās” in it.

٧٧٥ - حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ صَائِمٌ. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ صَحِيحٌ، هَكَذَا رَوَى وَهَيْبٌ نَحْوَ رِوَايَةِ عَبْدِ الْوَارِثِ. وَرَوَى إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ: عَنْ ابْنِ عَبَّاسٍ.

تخریج: [صحيح] وأخرجه البخاري، الصوم، باب الحجامة والقيء للصائم، ح: ١٩٣٩ من حديث عبدالوارث به ورواه مسلم، ح: ١٢٠٢ من حديث آخر عن ابن عباس به.

776. Ibn ‘Abbās narrated: “The Prophet ﷺ was cupped while he was fasting.” (Ṣaḥīḥ)

Abū ‘Eisā said: This *Hadīth* is *Hasan Gharīb* from this route.

٧٧٦ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ صَائِمٌ. وَقَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [صحيح] وأخرجه النسائي في الكبرى، ح: ٣٢٣١ عن محمد بن المثنى به وقال: "هذا منكر" والحديث السابق شاهد له.

777. Ibn ‘Abbās narrated: “The Prophet ﷺ was cupped somewhere between Makkah and Al-Madīnah, and he was a fasting and in *Ihrām*.” (Da‘īf)

(Abū ‘Eisā said:) There are narrations on this topic from Abū Sa‘eed, Jābir, and Anas.

Abū ‘Eisā said: The *Hadīth* of Ibn

٧٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةَ وَهُوَ مُحْرِمٌ صَائِمٌ. قَالَ أَبُو عِيْسَى: [وفي الباب عن أبي سعيد وجابر وأنس].

‘Abbās is a *Hasan Ṣaḥīḥ Ḥadīth*. Some of the people of knowledge among the Companions of the Prophet ﷺ and others, followed this *Ḥadīth*, they did not see any harm in cupping for the fasting person. This is the view of Sufyān Ath-Thawrī, Mālik bin Anas, and Ash-Shāfi‘ī.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ إِلَى هَذَا الْحَدِيثِ وَلَمْ يَرَوْا بِالْحِجَامَةِ لِلصَّائِمِ بِأَسَا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ٣٢٢٥، ٣٢٢٦، ٣٢٢٨ من حديث يزيد بن أبي زياد به مختصراً وهو ضعيف وللحديث شواهد دون قوله: "بين مكة والمدينة" به والله أعلم * وفي الباب عن أبي سعيد [تقدم: ٧١٩] وجابر [النسائي في الكبرى: ٢/٢٣٦، ح: ٢٢٣٣] وأنس [الدارقطني: ٢/١٨٢، ح: ٢٢٤٣].

Comments:

‘The cupper and the one cupped have broken the fast’ (*Ḥadīth* no. 774) means they both are on the verge of breaking the fast, because the cupper sucks the blood and it has possibility that the blood would reach the throat, and the one being cupped may get weak due to the blood being drained. The statement of Anas bin Mālik in *Ṣaḥīḥ Al-Bukhārī* is that we would dislike cupping because it has risk of causing weakness and instability, whereas some people stated this *Ḥadīth* is abrogated. (*Fath Al-Bārī*: 4/426)

Chapter 62. What Has Been Related About *Al-Wiṣāl* (Continuous) Fasting Is Disliked

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْوِصَالِ فِي الصَّيَامِ (التحفة ٦٢)

778. Anas narrated that the Messenger of Allāh ﷺ said: “Do not perform *Wiṣāl*” They said: “But you perform *Wiṣāl* O Messenger of Allāh.” He said: “I am not like you are, indeed my Lord feeds me and gives me to drink.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Alī, Abū Hurairah, ‘Āishah, Ibn ‘Umar, Jābir, Abū Sa‘eed, and Bashīr bin Al-Khaṣāsiyyah.

Abū ‘Eisā said: The *Ḥadīth* of

٧٧٨ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَشْرُ بْنُ الْمُفَضَّلِ وَخَالِدُ بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُوَاصِلُوا»، قَالُوا: فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ قَالَ: «إِنِّي لَسْتُ كَأَحَدِكُمْ إِنَّ رَبِّي يُطْعِمُنِي وَيَسْقِينِي».

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي هُرَيْرَةَ وَعَائِشَةَ وَابْنِ عُمَرَ وَجَابِرٍ وَأَبِي سَعِيدٍ وَبَشِيرِ ابْنِ الْخَصَاصِيَّةِ.

Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to some of the people of knowledge, they dislike *Al-Wiṣāl* fasting, and, it has been reported that ‘Abdullāh bin Az-Zubair would fast continuously for days without interruption.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ كَرَهُوا الْوُصَالَ فِي الصَّيَامِ وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّهُ كَانَ يُوَاصِلُ الْأَيَّامَ وَلَا يَفْطِرُ.

تخریج: [صحیح] وأخرجه أحمد: ۱۷۰/۳ من حدیث ابن أبي عروبة به وهو متفق عليه، البخاري، ح: ۱۹۶۱ من حدیث قتادة به ومسلم، ح: ۱۱۰۴ من حدیث أنس به * وفي الباب عن علي، [أحمد: ۹۱/۱، ۱۴۱] وأبي هريرة [البخاري، ح: ۱۹۶۵ ومسلم، ح: ۱۱۰۳] وعائشة [البخاري، ح: ۱۹۶۴ ومسلم، ح: ۱۱۰۵] وابن عمر [البخاري، ح: ۱۹۶۲ ومسلم، ح: ۱۱۰۲] وجابر [الطبراني في الأوسط: ۴/۴۵۴، ح: ۳۷۶۸] وأبي سعيد [البخاري، ح: ۱۹۶۷] وبشير ابن الخصاصية [أحمد: ۵/۲۲۵].

Comments:

Fasting consecutive days without ending the fast in the evening and without taking the predawn meal; spending nights like days without eating and drinking is a hard and demanding affair. There is a huge risk that the person will get so weak that it will be hard for him to fulfill his other duties and responsibilities. That is why the Prophet ﷺ prohibited his people fasting like this, so that the people would not put themselves in difficulty and hardship.

Chapter 63. What Has Been Related About the *Junub* (Sexually Impure) Person Who Discovers That It Is *Fajr* Time While He Wants To Fast

(المعجم ۶۳) - بَابُ مَا جَاءَ فِي الْجُنُبِ يُدْرِكُهُ الْفَجْرُ وَهُوَ يُرِيدُ الصَّوْمَ (التحفة ۶۳)

779. Abū Bakr bin ‘Abdur-Raḥmān bin Al-Ḥārith bin Hishām said: “Āishah and Umm Salamah, the wives of the Prophet ﷺ informed me that the Prophet ﷺ would find that it was *Fajr* while he was *Junub* from (relations with) his wives, then he would perform *Ghusl* and fast.” (*Ṣaḥīḥ*)

۷۷۹ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ بْنِ هِشَامٍ قَالَ: أَخْبَرَنِي عَائِشَةُ وَأُمُّ سَلَمَةَ زَوْجَا النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يُدْرِكُهُ الْفَجْرُ وَهُوَ جُنُبٌ مِنْ أَهْلِهِ ثُمَّ يَغْتَسِلُ فَيُصُومُ.

Abū ‘Eisā said: The *Ḥadīth* of ‘Āishah and Umm Salamah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ وَأُمِّ سَلَمَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ

upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of Sufyān, Ash-Shāfi'ī, Aḥmad, and Ishāq. Some people among the *Tābi'īn* have said that when one awakens in the morning in a state of sexual impurity then he is to make up that day. But the first view is more correct.

تخریج: متفق عليه، البخاري، الصوم، باب الصائم يصبح جنباً، ح: ١٩٢٦ من حديث ابن شهاب الزهري، ومسلم، الصيام، باب صحة صوم من طلع عليه الفجر وهو جنب، ح: ١١٠٩ من حديث أبي بكر بن عبدالرحمن به.

Comments:

If a person has sexual intercourse with his wife and takes the *Sahūr* meal while in state of being sexually impure, but he takes a bath for the morning prayer, after the dawn, according to the Four *A'immaḥ* and the majority of scholars the sexual impurity will not affect the fast.

Chapter 64. What Has Been Related About The Fasting Person Accepting the Invitation (To A Meal)

780. Abū Hurairah narrated that the Prophet ﷺ said: "When one of you is invited to eat then let him respond, if he is fasting then let him pray." Meaning: supplicate. (*Sahih*)

تخریج: [صحیح] وأخرجه أحمد: ٤٨٩/٢ من حديث ابن أبي عروبة، ومسلم، ح: ١٤٣١ من حديث محمد بن سيرين به.

781. Abū Hurairah narrated that the Prophet ﷺ said: "When one of you is invited (to a meal) and he is fasting, then let him say: 'Indeed I am fasting.'" (*Sahih*)

أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ وَهُوَ قَوْلُ سُفْيَانَ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَدْ قَالَ قَوْمٌ مِنَ التَّابِعِينَ: إِذَا أَصْبَحَ جُنْبًا يَقْضِي ذَلِكَ الْيَوْمَ. وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

(المعجم ٦٤) - بَابُ مَا جَاءَ فِي إِجَابَةِ الصَّائِمِ الدَّعْوَةَ (التحفة ٦٤)

٧٨٠ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ أَبِي ثَوْبٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلْيُجِبْ، فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ» يَعْنِي الدُّعَاءَ.

٧٨١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ وَهُوَ صَائِمٌ فَلْيَقُلْ: إِنِّي صَائِمٌ».

Abū 'Eisā said: Both of these *Ahādīth* from Abū Hurairah on this topic are *Hasan Sahīh*.

قَالَ أَبُو عِيسَى: فَكَيْلَا الْحَدِيثَيْنِ فِي هَذَا
الْبَابِ عَنْ أَبِي هُرَيْرَةَ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الصيام، باب نذب الصائم إذا دعي إلى الطعام ولم يرد الإفطار ... إلخ، ح: ١١٥ من حديث سفيان بن عيينة به.

Comments:

'Then let him pray' may mean only the supplication, or only the prayer, and it may also mean that the fasting person should visit the host's home and make supplication after performing voluntary prayer.

Chapter 65. What Has Been Related About It Being Disliked For A Woman To Fast Except With The Permission Of Her Husband

(المعجم ٦٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
صَوْمِ الْمَرْأَةِ إِلَّا بِإِذْنِ زَوْجِهَا (التحفة ٦٥)

782. Abū Hurairah narrated that the Prophet ﷺ said: "A woman may not fast a day – other than in the month of Ramadān – while her husband is present, except with his permission." (*Sahīh*)

٧٨٢ - حَدَّثَنَا قُتَيْبَةُ وَنَصْرُ بْنُ عَلِيٍّ قَالَا:
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّنَادِ، عَنْ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
«لَا تَصُومُ الْمَرْأَةُ وَزَوْجُهَا شَاهِدٌ يَوْمًا مِنْ غَيْرِ
شَهْرِ رَمَضَانَ إِلَّا بِإِذْنِهِ».

(He said:) There are narrations on this topic from Ibn 'Abbās and Abū Sa'eed.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَأَبِي
سَعِيدٍ.

Abū 'Eisā said: The *Hadīth* of Abū Hurairah is a *Hasan Sahīh Hadīth*. This *Hadīth* has been reported from Abū Az-Zinād (one of the narrators), from Mūsā bin Abī 'Uthmān, from his father, from Abū Hurairah, from the Prophet ﷺ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ
أَبِي الزُّنَادِ، عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه البخاري، النكاح، باب: لا تأذن المرأة في بيت زوجها لأحد إلا بإذنه، ح: ٥١٩٥ من حديث أبي الزناد به ورواه مسلم، ح: ١٠٢٦ من حديث أبي هريرة به * وفي الباب عن ابن عباس [لم نجده] وأبي سعيد [أبو داود، ح: ٢٤٥٩].

Comments:

Islam stresses a good social life and mutual compassion and kindness. So it does not allow a married woman to observe voluntary fast without securing the permission of her husband while he is staying at home, and he has desire and a need for her.

Chapter 66. What Has Been Related About Delay When Making Up For Ramaḍān

783. ‘Āishah narrated: “I would not make up what was due upon me from Ramaḍān except in Sha‘bān, until the Messenger of Allāh ﷺ died.” (*Hasan*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan Sahīh*. (He said:) Similar to this was reported by Yaḥya bin Sa‘eed Al-Anṣārī, from Abū Salamah, from ‘Āishah.

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي تَأْخِيرِ قِضَاءِ رَمَضَانَ (التحفة ٦٦)

٧٨٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِسْمَاعِيلَ السُّدِّيِّ، عَنْ عَبْدِ اللَّهِ الْبُهَيْيِّ، عَنْ عَائِشَةَ قَالَتْ: مَا كُنْتُ أَقْضِي مَا يَكُونُ عَلَيَّ مِنْ رَمَضَانَ إِلَّا فِي شَعْبَانَ حَتَّى تُوفِّيَ رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، [قَالَ:] وَقَدْ رَوَى يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ نَحْوَ هَذَا.

تخريج: [إسناده حسن] وأخرجه أحمد: ١٢٤/٦، ١٣١ من حديث أبي عوانة به وهو على شرط مسلم وصححه ابن خزيمة، ح: ٢٠٤٩-٢٠٥١.

Comments:

According to the majority, making up missed fasts of Ramaḍān as soon as possible is recommended and better because life is not guaranteed, but as the world is standing on hope, therefore there is a flexibility and permission of delaying until the following Ramaḍān.

Chapter 67. What Has Been Related About The Virtues For The Fasting Person When Others Are Eating In His Presence

784. Laila narrated from the one who freed her (Umm ‘Amārah) that the Prophet ﷺ said: “When those who are not fasting eat in the presence of the fasting person, the angels send *Salāt* upon him.” (*Hasan*)

Abū ‘Eīsā said: *Shu‘bah* narrated this *Hadīth* from Ḥabīb bin Zaid, from Laila, from his (Ḥabīb’s) grandmother Umm ‘Amārah, from the Prophet ﷺ, and it is similar.

(المعجم ٦٧) - بَابُ مَا جَاءَ فِي فَضْلِ الصَّائِمِ إِذَا أَكَلَ عِنْدَهُ (التحفة ٦٧)

٧٨٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شَرِيكٌ عَنْ حَبِيبِ بْنِ زَيْدٍ، عَنْ لَيْلَى عَنْ مَوْلَانَهَا عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّائِمُ إِذَا أَكَلَ عِنْدَهُ الْمَفَاطِيرُ، صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ».

قَالَ أَبُو عِيْسَى: وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ حَبِيبِ بْنِ زَيْدٍ، عَنْ لَيْلَى، عَنْ جَدَّتِهِ أُمِّ عَمَارَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: [حسن] وأخرجه ابن ماجه، الصيام، باب: في الصائم إذا أكل عنده، ح: ١٧٤٨ من حديث حبيب بن زيد به وصححه ابن خزيمة، ح: ٢١٣٨، ٢١٣٩ وابن حبان، ح: ٩٥٣.

Comments:

The majority hold the view that invoking blessings permanently upon other than the Prophets is not right, but provisionally may be done so. Imām Abū Ḥanīfah, Imām Mālik and Imām Shāfi‘ī hold the same opinion. (*Ma‘ārif As-Sunan: 5/505*). This view seems true that it is incorrect in meaning of a permanent religious term (as it is for the Prophets) but in meaning of supplication and seeking forgiveness is correct.

785. Ḥabīb bin Zaid said: “I heard a freed slave of ours called Laila narrating from [his (Ḥabīb’s) grandmother] Umm ‘Amārah bint Ka‘b Al-Anṣārī, that the Prophet ﷺ entered upon her and some food was brought to him. He said: ‘Eat.’ She said: ‘I am fasting.’ So the Messenger of Allāh ﷺ said: ‘Indeed the angels send *Ṣalāt* upon the fasting person when (others) eat in his presence, until they finish.’ And perhaps he said: ‘Until they have eaten their fill.” (*Ḥasan*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*, and it is more correct than the (previous) narration of *Sharīk*.

٧٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ مَوْلَاةَ لَنَا يُقَالُ لَهَا لَيْلَى تُحَدِّثُ عَنْ [جَدَّتَيْهِ] أُمِّ عُمَارَةَ ابْنَةِ كَعْبِ الْأَنْصَارِيِّ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَقَدَمَتْ إِلَيْهِ طَعَامًا فَقَالَ: «كُلِي» فَقَالَتْ: إِنِّي صَائِمَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصَّائِمَ تُصَلِّي عَلَيْهِ الْمَلَائِكَةُ إِذَا أُكِلَ عِنْدَهُ حَتَّى يُفْرَغُوا». وَرُبَّمَا قَالَ: «حَتَّى يَشْبَعُوا».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ أَصَحُّ مِنْ حَدِيثِ شَرِيكِ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، ح: ١٧٤٨ (انظر الحديث السابق) من حديث شعبة به.

786. (Another chain) from Umm ‘Amārah bint Ka‘b Al-Anṣārī from the Prophet ﷺ, that is similar, except that he did not mention “Until they finish, or they have eaten their fill.” (*Ḥasan*)

Abū ‘Eīsā said: Umm ‘Amārah is the grandmother of Ḥabīb bin Zaid Al-Anṣārī.

٧٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ زَيْدٍ، عَنْ مَوْلَاةٍ لَهُمْ يُقَالُ لَهَا لَيْلَى، عَنْ أُمِّ عُمَارَةَ بِنْتِ كَعْبِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ حَتَّى «يُفْرَغُوا أَوْ يَشْبَعُوا».

قَالَ أَبُو عِيسَى: وَأُمُّ عُمَارَةَ هِيَ جَدَّةُ حَبِيبِ بْنِ زَيْدِ الْأَنْصَارِيِّ.

تخريج: [إسناده حسن] وانظر الحديث السابق والذي قبله.

Chapter 68. What Has Been Related About The Woman Who Menstruated Makes Up The Fasts But Not The *Ṣalāt*

(المعجم ٦٨) - بَابُ مَا جَاءَ فِي قَضَاءِ الْحَائِضِ الصِّيَامَ دُونَ الصَّلَاةِ (التحفة ٦٨)

787. 'Āishah narrated: "We would menstruate during the time of the Messenger of Allāh ﷺ, then when we became pure we were ordered to make up the fasts but we were not ordered to make up the *Ṣalāt*." (*Hasan*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan*. It has also been reported by Mu'adhah from 'Āishah. This is acted upon according to the people of knowledge, and we do not know of any disagreement among them; the menstruating woman makes up the fasts but she does not make of the *Ṣalāt*.

Abū 'Eīsā said: 'Ubaidah (one of the narrators) is Ibn Mu'attib Aḍ-Ḍabbī Al-Kūfī, his *Kunyah* is Abū 'Abdul-Karīm.

٧٨٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَحِيضُ عِنْدَ رَسُولِ اللَّهِ ﷺ ثُمَّ نَطْهُرُ فَيَأْمُرُنَا بِقَضَاءِ الصِّيَامِ وَلَا يَأْمُرُنَا بِقَضَاءِ الصَّلَاةِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ، وَقَدْ رَوَى عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ أَيْضًا، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا نَعْلَمُ بَيْنَهُمْ اخْتِلَافًا أَنَّ الْحَائِضَ تَقْضِي الصِّيَامَ وَلَا تَقْضِي الصَّلَاةَ.

قَالَ أَبُو عِيسَى: وَعُبَيْدَةُ هُوَ ابْنُ مُعْتَبِرِ الصَّبِيِّ الْكُوفِيِّ يُكْنَى أَبَا عَبْدِ الْكَرِيمِ.

تخريج: [حسن] وأخرجه ابن ماجه، باب ماجاء في قضاء رمضان، ح: ١٦٧٠ من حديث عبيدة بن معتب الضبي الكوفي به وسنده ضعيف ولكن له شواهد كثيرة جدًا انظر الحديث السابق: ١٣٠.

Comments:

The Followers of the *Sunnah* are unanimously agreed that the missed fasts of Ramaḍān during the menstruating days will be made up after having been pure from the menses, but she will not make up the prayers.

Chapter 69. What Has Been Related About It Being Disliked To Take Excessive Amounts Of Water Into The Nose (*Al-Istinshāq*) When Fasting

788. ‘Āṣim bin Laqīṭ bin Ṣabrah narrated from his father who said: “I said, ‘O Messenger of Allāh! Inform me about *Wuḍū’*.’ So he said: “Perform *Wuḍū’*^[1] well, and go between the fingers, and perform *Istinshāq*^[2] extensively except when fasting.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. The people of knowledge dislike sniffing (water) for the fasting person, and they consider that to break his fast, and in this *Ḥadīth* there is support for their saying.

(المعجم ٦٩) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ مُبَالَغَةِ الْاسْتِنْشَاقِ لِلصَّائِمِ (التحفة ٦٩)

٧٨٨ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكِيمِ الْبَغْدَادِيُّ [الْوَرَّاقُ وَأَبُو عَمَّارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ] قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ كَثِيرٍ قَالَ: سَمِعْتُ عَاصِمَ بْنَ لَقِيطِ بْنِ صَبْرَةَ عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي عَنِ الْوُضُوءِ قَالَ: «أَسْبِغِ الْوُضُوءَ، وَخَلَّلْ بَيْنَ الْأَصَابِعِ، وَبَالَغْ فِي الْاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ كَرِهَ أَهْلُ الْعِلْمِ السُّعُوطَ لِلصَّائِمِ وَرَأَوْا أَنَّ ذَلِكَ يُفْطِرُهُ، وَفِي الْحَدِيثِ مَا يُقَوِّي قَوْلَهُمْ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الصيام، باب الصائم يصب عليه الماء من العطش يبلغ في الاستنشاق، ح: ٢٣٦٦ من حديث يحيى بن سليم به وصححه ابن خزيمة، ح: ١٥٠، ١٦٨ وابن حبان، ح: ١٥٩ والحاكم: ١/١٤٧، ١٤٨، والذهبي وغيرهم.

Comments:

From this *Ḥadīth*, the scholars derived a rule and principle that if something reaches the uppermost part of the nostril or stomach it will void the fast. So if the mouth is rinsed excessively or water is sniffed up into the nose excessively, thus water can go to the uppermost part of the nostril or to the stomach, therefore doing so excessively while one is fasting is not allowed.

[1] That is: “*Isbāghul-Wuḍū’*” and part of this *Ḥadīth* was mentioned earlier with a different chain of narration, see no. 38.

[2] See no. 27.

Chapter 70. What Has Been Related About: One Who Stays With A People Should Not Fast Without Their Permission

789. 'Āishah narrated that the Messenger of Allāh ﷺ said: "Whoever stays with a people, then he is not to fast without their permission." (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Munkar* (objectionable), we do not know any of the trustworthy narrators who narrated it from Hishām bin 'Urwah. Mūsā bin Dāwūd reported similar to this from Abū Bakr Al-Madanī, from Hishām bin 'Urwah, from his father, from 'Āishah, from the Prophet ﷺ.

(Abū 'Eisā said:) This *Hadīth* is also weak. Abū Bakr is weak according to the scholars of *Hadīth*. (As for) Abū Bakr (Al-Madanī), the one who reports from Jābir bin 'Abdullāh; his name is Al-Faḍl bin Mubashshir, and he is more trustworthy than this one, and lived earlier.

تخریج: [إسناده ضعيف] أيوب بن واقد متروك، وأخرجه ابن ماجه، ح: ١٧٦٣ من حديث موسى بن داود به وسنده ضعيف.

Comments:

If fasting as a guest creates difficulty for the host and he will have to make special arrangements for breaking the fast and for the predawn meal, in this case he should not observe voluntary fast. If the host can make preparation with pleasure, easily and without painstaking work, then there is no harm. (*Tuḥfat Al-Aḥwadhī*: 2/67)

Chapter 71. What Has Been Related About *Itikāf*

790. Abū Hurairah and 'Āishah

(المعجم ٧٠) - بَابُ مَا جَاءَ فِيْمَنْ نَزَلَ بِقَوْمٍ فَلَا يَصُومُ إِلَّا بِإِذْنِهِمْ (التحفة ٧٠)

٧٨٩ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ وَاقِدٍ الْكُوفِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَزَلَ عَلَى قَوْمٍ فَلَا يَصُومَنَّ تَطَوُّعًا إِلَّا بِإِذْنِهِمْ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ مُنْكَرٌ لَا نَعْرِفُ أَحَدًا مِنَ الثَّقَاتِ رَوَى هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ. وَقَدْ رَوَى مُوسَى بْنُ دَاوُدَ عَنْ أَبِي بَكْرٍ الْمَدَنِيِّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوًا مِنْ هَذَا.

[قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ ضَعِيفٌ أَيْضًا. أَبُو بَكْرٍ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ. وَأَبُو بَكْرٍ [الْمَدَنِيُّ] الَّذِي رَوَى عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ اسْمُهُ الْفَضْلُ بْنُ مُبَشَّرٍ وَهُوَ أَوْثَقُ مِنْ هَذَا وَأَقْدَمُ.

(المعجم ٧١) - بَابُ مَا جَاءَ فِي

الْإِعْتِكَافِ (التحفة ٧١)

٧٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا

narrated: “The Prophet ﷺ would perform *I'tikāf* during the last ten (days) of Ramaḍān until Allāh took him.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ubayy bin Ka'b, Abū Laila, Abū Sa'eed, Anas, and Ibn 'Umar.

Abū 'Eisā said: The *Ḥadīth* of Abū Hurairah and 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ وَعُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ حَتَّى قَبِضَهُ اللَّهُ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ وَأَبِي لَيْلَى وَأَبِي سَعِيدٍ وَأَنْسِ وَإِبْنِ عُمَرَ. قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ وَعَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٢٨١/٢ عن عبدالرزاق، والبخاري، ح ٢٠٢٦ ومسلم، ح: ١١٧٢ من حديث الزهري به باختلاف يسير * وفي الباب عن أبي بن كعب [أبو داود، ح: ٢٤٦٣] وأبي ليلي [أحمد: ٣٤٨/٤] وأبي سعيد [البخاري، ح: ٢٠١٨] ومسلم، ح: ١١٦٧] وأنس [يأتي: ٨٠٣] وابن عمر [البخاري، ح: ٢٠٢٥] ومسلم، ح: ١١٧١].

Comments:

The literal meaning of *I'tikāf*: Sticking and adhering to something or to be regular in something. Religiously, it means a Muslim staying in the mosque for the purpose of worship, following certain religious guidelines.

791. 'Āishah narrated: “When the Messenger of Allāh ﷺ wanted to perform *I'tikāf*, he would perform the *Fajr* prayer and then he would enter his place of *I'tikāf*.” (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* was reported in *Mursal* form, by Yaḥya bin Sa'eed, from 'Amrah, from the Prophet ﷺ. Mālik and others reported it as a *Mursal* narration from Yaḥya bin Sa'eed (from 'Amrah). Al-Awzā'ī reported it from Sufyān Ath-Thawrī (and others) from Yaḥya bin Sa'eed, from 'Amrah, from 'Āishah.

This *Ḥadīth* is acted upon according to some of the people of knowledge. They say when a man wants to perform *I'tikāf* he prays

٧٩١ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ فِي مُعْتَكِفِهِ.

قَالَ أَبُو عِيْسَى: وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ. رَوَاهُ مَالِكٌ وَعَبْدُ وَاحِدٌ عَنْ يَحْيَى بْنِ سَعِيدٍ [عَنْ عَمْرَةَ] مُرْسَلًا. وَرَوَاهُ الْأَوْزَاعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ [وَعَبْدِ وَاحِدٍ]، عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ.

وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ يَقُولُونَ: إِذَا أَرَادَ الرَّجُلُ أَنْ يَعْتَكِفَ صَلَّى الْفَجْرَ ثُمَّ دَخَلَ فِي مُعْتَكِفِهِ.

Fajr then he enters his place of *I'tikāf*. This is the view of Aḥmad bin Ḥanbal and Ishāq bin Ibrāhīm. Some of them said that when he wants to perform *I'tikāf*, then when the sun sets on the night prior to the morning that he intends to begin his *I'tikāf*, he should be sitting in the place of his *I'tikāf*. This is the view of Sufyān Ath-Thawrī, and Mālik bin Anas.

وَهُوَ قَوْلُ أَحْمَدَ بْنِ حَنْبَلٍ وَإِسْحَاقَ بْنِ إِبْرَاهِيمَ. وَقَالَ بَعْضُهُمْ: إِذَا أَرَادَ أَنْ يُعْتَكِفَ فَلْتَغِبَ لَهُ الشَّمْسُ مِنَ اللَّيْلَةِ الَّتِي يُرِيدُ أَنْ يُعْتَكِفَ فِيهَا مِنَ الْعَدِ، وَقَدْ قَعَدَ فِي مُعْتَكِفِهِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ.

تخريج: متفق عليه، أخرجه مسلم، الاعتكاف، باب: متى يدخل من أراد الاعتكاف في معتكفه، ح: ١١٧٣ من حديث أبي معاوية والبخاري، الاعتكاف، باب اعتكاف النساء، ح: ٢٠٣٣ من حديث يحيى بن سعيد الأنصاري به.

Comments:

Majority scholars, the three *A'imma*, Abū Ḥanīfah, Mālik and Shāfi'ī are of the view that *I'tikāf* starts from the twenty first night of Ramaḍān and the person who is going to make *I'tikāf* should enter the mosque before sunset, one statement of Imām Aḥmad is the same, and this is the correct view.

Chapter 72. What Has Been Related About The Night of *Al-Qadr*

792. 'Āishah narrated: "The Messenger of Allāh ﷺ would *Yujāwir* (stay in *I'tikāf*) during the last ten (nights) of Ramaḍān, and he said: 'Seek the Night of *Al-Qadr* during the last ten (nights) of Ramaḍān.'" (*Ṣaḥīḥ*)

There are narrations on this topic from 'Umar, Ubayy bin Ka'b, Jābir bin Samurah, Jābir bin 'Abdullāh, Ibn 'Umar, Al-Falātān Ibn 'Āṣim, Anas, Abū Sa'eed, 'Abdullāh bin Unais (Az-Zubairī), Abū Bakrah, Ibn 'Abbās, Bilāl, 'Ubādah bin Aṣ-Ṣāmiṭ.

Abū 'Eisā said: The *Hadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Hadīth*, and the statement: *Yujāwir* means to stay in *I'tikāf*. Most of the

(المعجم ٧٢) - بَابُ مَا جَاءَ فِي لَيْلَةِ

الْقَدْرِ (النحفة ٧٢)

٧٩٢ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الهمداني: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ وَيَقُولُ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ».

وفي الباب عن عمر وأبي بن كعب وجابر بن سمرة وجابر بن عبد الله وابن عمر والفلتان بن عاصم وأنس وأبي سعيد وعبد الله بن أنيس [الزبيرى] وأبي بكره وابن عباس وبلال وعبادة بن الصامت.

قال أبو عيسى: حديث عائشة حديث

narrations from the Prophet ﷺ say: "Search (*Iltamisū*) for it during the last ten on every odd (night)." It has been reported from the Prophet ﷺ that the Night of *Al-Qadr* is the twenty-first night; the twenty-third night; and the twenty-fifth night; the twenty-seventh night; the twenty-ninth night; and that it is the last night of Ramaḍān.

(Abū 'Eisā said:) Ash-Shāfi'ī said: "To me, and Allāh knows best, it is as if the Prophet ﷺ would be asked about as it is (now) asked about. It would be said to him: 'We search for it on this night.' So he would say: 'Search for it on this night.'" Ash-Shāfi'ī said: "The strongest narration to me is the one that mentions the twenty-first night."

Abū 'Eisā said: It has been reported that Ubayy bin Ka'b would take an oath that it was the twenty-seventh night, and he said: "The Messenger of Allāh ﷺ informed us of its signs, so we counted and preserved it." (*Saḥīh*)

And it has been reported that Abū Qilābah said: "The Night of *Al-Qadr* fluctuates between the last ten." 'Abd bin Ḥumaid informed us of that; 'Abdur-Razzāq narrated to us from Ma'mar, from Ayyūb, from Abū Qilābah. (*Saḥīh*)

حَسَنٌ صَحِيحٌ وَقَوْلُهَا: يُجَاوِرُ يَعْنِي يَعْتَكِفُ
وَأَكْثَرُ الرِّوَايَاتِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:
«الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي كُلِّ وَتْرٍ».
وَرُوِيَ عَنِ النَّبِيِّ ﷺ فِي لَيْلَةِ الْقَدْرِ أَنَّهَا لَيْلَةٌ
إِحْدَى وَعِشْرِينَ وَلَيْلَةٌ ثَلَاثَ وَعِشْرِينَ وَخَمْسَ
وَعِشْرِينَ وَسَبْعَ وَعِشْرِينَ وَتِسْعَ وَعِشْرِينَ وَآخِرُ
لَيْلَةٍ مِنْ رَمَضَانَ.

[قَالَ أَبُو عِيسَى:] قَالَ الشَّافِعِيُّ كَانَ هَذَا
عِنْدِي وَاللَّهِ أَعْلَمُ أَنَّ النَّبِيَّ ﷺ كَانَ يُجِيبُ
عَلَى نَحْوِ مَا يُسْأَلُ عَنْهُ. يُقَالُ لَهُ: نَلْتَمِسُهَا
فِي لَيْلَةٍ كَذَا فَيَقُولُ: الْتَمِسُوهَا فِي لَيْلَةٍ كَذَا.
قَالَ الشَّافِعِيُّ: وَأَقْوَى الرِّوَايَاتِ عِنْدِي فِيهَا
لَيْلَةٌ إِحْدَى وَعِشْرِينَ.

قَالَ أَبُو عِيسَى: وَقَدْ رُوِيَ عَنْ أَبِي بِنِ
كَعْبٍ أَنَّهُ كَانَ يَحْلِفُ أَنَّهَا لَيْلَةٌ سَبْعَ وَعِشْرِينَ
وَيَقُولُ: أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ بِعَلَامَتِهَا
فَعَدَدْنَا وَحَفِظْنَا وَرُوِيَ عَنْ أَبِي قِلَابَةَ أَنَّهُ
قَالَ: لَيْلَةُ الْقَدْرِ تَنْتَقِلُ فِي الْعَشْرِ الْأَوَاخِرِ،
أَخْبَرَنَا بِذَلِكَ عَبْدُ بَنُ حَمِيدٍ: حَدَّثَنَا عَبْدُ
الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ
بِهَذَا.

تخریج: متفق عليه، أخرجه البخاري، فضل ليلة القدر، باب تحرى ليلة القدر في الوتر من العشر الأواخر، ح: ٢٠٢٠ من حديث عبدة مسلم، الصيام، باب فضل ليلة القدر والحث على طلبها ... إلخ، ح: ١١٦٩ من حديث هشام بن عروة به * وفي الباب عن عمر [أحمد: ١٤/١، ٤٣ وابن خزيمة، ح: ٧٣، ٧٤، ٢١٧٢] وأبي بن كعب [يأتي: ٧٩٣] وجابر بن سمرة [أحمد: ٨٨، ٨٦/٥] وجابر بن عبدالله [أحمد: ٣/٣٣٦ وابن خزيمة، ح: ٢١٩٠] وابن عمر [البخاري، ح: ٢٠١٥ ومسلم، ح: ١١٦٥] والفلتان بن عاصم [ابن أبي شيبة: ٥١٤، ٥١٥] وأنس

[أحمد: ٣/ ٢٣٤ والموطأ: ١/ ٣٢٠] وأبي سعيد [البخاري، ح: ٢٠١٨ ومسلم، ح: ١١٦٧] وعبدالله ابن أنيس [مسلم، ح: ١١٦٨] وأبي بكره [بأبي: ٧٩٤] وابن عباس [البخاري، ح: ٢٠٢١] وبلال [أحمد: ٦/ ١٢] وعبادة بن الصامت [البخاري، ح: ٢٠٢٣] * حديث أبي بن كعب وأخرجه مسلم، ح: ٧٦٢/ ٢٢٠ (الصيام) أثر أبي قلابه: سنده صحيح.

Comments:

In the light of Qur'ān and the authentic *Aḥādīth*, the Night of Power occurs in Ramaḍān, in the odd number nights of last ten days, and it keeps changing and most likely it is the twenty-seventh.

793. Zirr said: “I said to Ubayy bin Ka‘b: ‘O Abū Al-Mundhīr! How do you know that it is the night of the twenty-seventh?’ He said: ‘Rather, the Messenger of Allāh ﷺ informed us that it is a night (after which) the sun rises without rays, so we counted and we remembered it. By Allāh! Ibn Mas‘ūd learned that it is in Ramaḍān and that it is the night of the twenty-seventh, but he did not want to inform you lest you would depend on it.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٧٩٣ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنْ زَيْرٍ قَالَ: قُلْتُ لِأُبَيِّ بْنِ كَعْبٍ: أَتَى عَلِمْتَ أَبَا الْمُنْذِرِ أَنَّهَا لَيْلَةٌ سَبْعٍ وَعِشْرِينَ؟ قَالَ: بَلَى، أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ أَنَّهَا لَيْلَةٌ، صَبِيحَتُهَا تَطْلُعُ الشَّمْسُ لَيْسَ لَهَا شُعَاعٌ، فَعَدَدْنَا وَحَفِظْنَا، وَاللَّهِ! لَقَدْ عَلِمَ ابْنُ مَسْعُودٍ أَنَّهَا فِي رَمَضَانَ وَأَنَّهَا لَيْلَةٌ سَبْعٍ وَعِشْرِينَ وَلَكِنْ كَرِهَ أَنْ يُخْبِرَكُمْ فَتَنَكَّلُوا.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الصيام، باب فضل ليلة القدر والحث على طلبها ... إلخ، ح: ٧٦٢/ ٢٢٠ من حديث عاصم بن أبي النجود به.

Comments:

‘Abdullāh bin Mas‘ūd used to tell his pupils that only that blessed person will have the Night of Power who performs late night prayer during the whole year. His objective of this was that they would perform late night prayer the whole year to seek and achieve the Night of Power.

794. ‘Uyainah bin ‘Abdur-Raḥmān narrated: “My father narrated to me: ‘The Night of *Al-Qadr* was mentioned in the presence of Abū Bakrah, so he said: “I do not search for it due to something that I heard from the Messenger of

٧٩٤ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي أَبِي قَالَ: ذُكِرَتْ لَيْلَةُ الْقَدْرِ عِنْدَ أَبِي بَكْرَةَ فَقَالَ: مَا أَنَا بِمُلْتَمِسِهَا لِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ إِلَّا فِي الْعَشْرِ

Allāh ﷺ, except for during the last ten (nights); for indeed I heard him say: ‘Search for it when nine remain, or; when seven remain, or; when five remain, or; during the last three nights.’” He (‘Uyainah) said: “During the twenty (nights) of Ramaḍān, Abū Bakrah used to perform *Ṣalāt* just as he performed *Ṣalāt* during the rest of the year. But when the (last) ten began, he would struggle (performing more *Ṣalāt* during the night).” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الأَوَاخِرِ فَإِنِّي سَمِعْتُهُ يَقُولُ: « التَّمْسُوهَا فِي تِسْعٍ يَبْقَيْنَ، أَوْ [فِي] سَبْعٍ يَبْقَيْنَ، أَوْ [فِي] خَمْسٍ يَبْقَيْنَ، أَوْ [فِي] ثَلَاثٍ أَوْ آخِرِ لَيْلَةٍ. قَالَ: وَكَانَ أَبُو بَكْرَةَ يُصَلِّي فِي الْعِشْرِينَ مِنْ رَمَضَانَ كَصَلَاتِهِ فِي سَائِرِ السَّنَةِ، فَإِذَا دَخَلَ الْعِشْرَ اجْتَهَدَ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٣٤٠٤ عن حميد بن مسعدة به وصححه ابن خزيمة، ح: ٢١٧٥ وابن حبان (الإحسان): ٣٦٧٨ والمحاكم: ٤٣٨/١ ووافقه الذهبي.

Comments:

This *Ḥadīth* of Abū Bakrah means: seek the Night of Power on 21st, 23rd, 25th, 27th and 29th night of Ramaḍān.

Chapter 73. Something Else About That

795. ‘Alī narrated: “The Prophet ﷺ would awaken his family during the last ten (nights) of Ramaḍān.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٧٣) - باب: مِنْهُ (التحفة ٧٣)

٧٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوقِظُ أَهْلَهُ فِي الْعِشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ١٤٨/١ عن وكيع به وسنده ضعيف وله شواهد كثيرة عند البخاري (٢٠٢٤) ومسلم (١١٧٤) وغيرهما.

796. ‘Āishah narrated: “The Messenger of Allāh ﷺ would struggle (to perform *Ṣalāt* more) during the last ten (nights) more than he would struggle in the rest of it.” (*Ṣaḥīḥ*)

٧٩٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ:

Abū 'Eisā said: This *Hadīth* is *Hasan Gharīb*.

كَانَ رَسُولُ اللَّهِ ﷺ يَجْتَهِدُ فِي الْعَشْرِ الْأَوَاخِرِ
مَا لَا يَجْتَهِدُ فِي غَيْرِهَا .

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
صَحِيحٌ

تخريج: وأخرجه مسلم، الاعتكاف، باب الاجتهاد في العشر الأواخر من شهر رمضان،
ح: ١١٧٥ عن قتيبة به.

Comments:

The last ten days of Ramaḍān are the days of *I'tikāf* and the Night of Power. Therefore the Prophet ﷺ himself would take a great care of it, he would awake his wives, the Mothers of the Believers, and also urged others to do so.

Chapter 74. What Has Been Related About Fasting During the Winter

(المعجم ٧٤) - بَابُ مَا جَاءَ
فِي الصَّوْمِ فِي الشِّتَاءِ
(التحفة ٧٤)

797. 'Āmir bin Mas'ūd narrated that the Prophet ﷺ said: "Fasting during the winter is an easy reward."
(*Da'īf*)

Abū 'Eisā said: This *Hadīth* is *Mursal*, 'Āmir bin Mas'ūd did not see the Prophet ﷺ. He was the son of Ibrāhīm bin 'Āmir Al-Qurashī, the one that Shu'bah and Ath-Thawri report from.

٧٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي
إِسْحَاقَ، عَنْ نُمَيْرِ بْنِ غَرِيبٍ، عَنْ عَامِرِ بْنِ
مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْغَنِيمَةُ الْبَارِدَةُ
الصَّوْمِ فِي الشِّتَاءِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ مُرْسَلٌ.
عَامِرُ بْنُ مَسْعُودٍ لَمْ يُدْرِكِ النَّبِيَّ ﷺ وَهُوَ وَالِدُ
إِبْرَاهِيمَ بْنِ عَامِرِ الْقُرَشِيِّ الَّذِي رَوَى عَنْهُ
سُعْبَةُ وَالثَّوْرِيُّ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣٣٥/٤ من حديث سفیان الثوري به وأورده
الضياء في المختارة وصححه ابن خزيمة، ح: ٢١٤٥ وقال البيهقي (٢٩٧/٤): "هذا مرسل" وله
شواهد ضعيفة وأخرج البيهقي بإسناد صحيح عن أبي هريرة قال: "الغنيمة الباردة، الصوم في
الشتاء".

Comments:

A person observing fasts in winter does not face the pang of thirst and hunger, but he gets full reward and virtues, so the Prophet ﷺ stated it like the spoils of war gained without a hurdle.

Chapter 75. What Has Been Related About: “And For Those Upon Whom It Is Difficult.”^[1]

798. Salamah bin Al-Akwa' said: “When the following was revealed: ‘And for those upon whom it is difficult, (they may) feed a poor person’ – if one of us wanted to we would not fast, and pay the ransom, until the *Āyah* after it was revealed abrogating it.” (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. Yazīd (one of the narrators) is Ibn Abī 'Ubadī, the freed slave of Salamah bin Al-Akwa'.

(المعجم ٧٥) - بَابُ مَا جَاءَ ﴿وَعَلَى

الَّذِينَ يُطِيقُونَهُ﴾ (التحفة ٧٥)

٧٩٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرٍّ

عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرِ [بْنِ عَبْدِ

اللَّهِ بْنِ الْأَشْحَجِ]، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ بْنِ

الْأَكْوَعِ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: لَمَّا

نَزَلَتْ ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ

مِسْكِينٍ﴾ كَانَ مَنْ أَرَادَ مِنَّا أَنْ يُفْطِرَ وَيَقْتَدِيَ

حَتَّى نَزَلَتْ الْآيَةُ الَّتِي بَعْدَهَا فَسَخَّطْنَاهَا.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ وَيَزِيدُ هُوَ ابْنُ أَبِي عُيَيْدٍ مَوْلَى

سَلَمَةَ بْنِ الْأَكْوَعِ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، سورة البقرة، باب: ﴿فمن شهد منكم الشهر فليصمه﴾ ح: ٤٥٠٧، ومسلم، الصيام، باب بيان نسخ قول الله تعالى: ﴿وعلى الذين يطيقونه فدية طعام مسكين...﴾ الخ، ح: ١١٤٥ عن قتيبة به.

Comments:

According to the majority, it was allowed in the early era of Islam for the people who were able to fast, instead of fasting, if they want to feed a poor person for each day as ransom, they could do so. Later this rule was abrogated by the following Verse which is: ‘So, whoever of you sights (the crescent on the first night of) the month (of Ramaḍān) must observe fast that month.

Chapter 76. What Has Been Related About the One Who Ate And Then Went Out To Travel

799. Muḥammad bin Ka'b narrated: “I went to Anas bin Mālik during Ramaḍān and he was about to travel. His mount was prepared for him, and he put on

(المعجم ٧٦) - بَابُ مَا جَاءَ فِيمَنْ أَكَلَ

ثُمَّ خَرَجَ يُرِيدُ سَفَرًا (التحفة ٧٦)

٧٩٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

جَعْفَرٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ مُحَمَّدِ بْنِ

الْمُنْكَدِرِ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ أَنَّهُ قَالَ: أَتَيْتُ

أَنْسَ بْنَ مَالِكٍ فِي رَمَضَانَ وَهُوَ يُرِيدُ سَفَرًا

[1] *Al-Baqarah* 2:184.

his traveling clothes, then he called for some food to eat, and I said to him: 'Is it *Sunnah*?' He said: 'It is *Sunnah*.' Then he rode." (*Ṣaḥīḥ*)

وَقَدْ رُحِلْتُ لَهُ رَاحِلَتُهُ، وَلَيْسَ ثِيَابَ السَّفَرِ
فَدَعَا بِطَعَامٍ فَأَكَلَ فَقُلْتُ لَهُ: سُنَّةٌ؟ فَقَالَ:
سُنَّةٌ، ثُمَّ رَكِبَ.

تخريج: [صحيح] عبدالله بن جعفر المدني تابعه محمد بن جعفر، انظر الحديث الآتي.

800. (Another chain) from Muḥammad bin Ka'b who said: "I went to Anas bin Mālik during Ramaḍān" and he mentioned a similar narration (as no. 799). (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan*. Muḥammad bin Ja'far (one of the narrators) is Ibn Abī Kathīr, (he is) from Al-Madīnah and trustworthy, and he is the brother of Ismā'il bin Ja'far. 'Abdullāh bin Ja'far is Ibn Najīḥ the father of 'Alī bin Al-Madīnī, Yaḥya bin Ma'in graded him weak.

Some of the people of knowledge followed this *Ḥadīth*, they said that the traveler breaks his fast at his home before he leaves, and he is not to shorten his *Ṣalāt* until he leaves beyond the walls of his city or village. This is the saying of Iṣḥāq bin Ibrāhīm (Al-Ḥanḏalī).

٨٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ قَالَ:
حَدَّثَنِي مُحَمَّدُ بْنُ الْمُكَدِّرِ عَنْ مُحَمَّدِ بْنِ
كَعْبٍ قَالَ: أَتَيْتُ أَنَسَ بْنَ مَالِكٍ فِي رَمَضَانَ.
فَذَكَرَ نَحْوَهُ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
وَمُحَمَّدُ بْنُ جَعْفَرٍ هُوَ ابْنُ أَبِي كَثِيرٍ [هُوَ]
مَدِينِيٌّ ثِقَةٌ وَهُوَ أَخُو إِسْمَاعِيلَ بْنِ جَعْفَرٍ،
وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ ابْنُ نَجِيحٍ وَالِدُ عَلِيِّ
ابْنِ الْمَدِينِيِّ، وَكَانَ يَحْيَى بْنُ مَعِينٍ يُضَعِّفُهُ،
وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ
وَقَالُوا لِلْمَسَافِرِ أَنْ يُفْطِرَ فِي بَيْتِهِ قَبْلَ أَنْ
يَخْرُجَ وَلَيْسَ لَهُ أَنْ يَقْضِيَ الصَّلَاةَ حَتَّى يَخْرُجَ
مِنْ جِدَارِ الْمَدِينَةِ أَوْ الْقَرْيَةِ، وَهُوَ قَوْلُ
إِسْحَاقَ بْنِ إِبْرَاهِيمَ [الْحَنْظَلِيِّ].

تخريج: [إسناده صحيح] وأخرجه البيهقي: ٢٤٧/٤ من حديث سعيد بن أبي مریم به.

Comments:

There is disagreement about whether a traveler can eat and break the fast at home before commencing the journey or not. Imām Abū Ḥanīfah, Mālik, Shāfi'ī, Awzā'ī and the majority hold the opinion that on the day of setting off for journey he should leave fasting and he is not allowed to eat at home at the time of setting off. According to Imām Aḥmad and Iṣḥāq in the light of this *Ḥadīth*, he may leave after eating at home, but Imām Ibn Qudāmah explained the view of Imām Aḥmad that the traveler cannot eat before leaving behind the boundary of his town.

Chapter 77. What Has Been Related About The Gift For The Fasting Person

801. Al-Ḥasan bin ‘Alī narrated that the Messenger of Allāh ﷺ said: “The gift for the fasting person is (fragrant) oil and a censer.”^[1] (*Da‘īf*)

Abū ‘Eīsā said: This *Hadīth* is *Gharīb*, its chain is not strong and we do not know of it except as a narration of Sa‘d bin Ṭarīf. Sa‘d (bin Ṭarīf) was graded weak, and they call (one of the narrators ‘Umair bin Ma‘mūn) ‘Umair bin Ma‘mūm as well.

تخریج: [إسناده ضعيف جدًا] وأخرجه الطبراني في الكبير: ٣/٨٩، ح: ٢٧٥١ من حديث أبي معاوية به، سعد بن طريف متروك، وعمير بن مأمون: مجهول الحال.

Chapter 78. What Has Been Related About When (The Days Of) Al-Fitr And Al-Adhā Are

802. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “*Al-Fitr* is the day that the people break the fast, and *Al-Adhā* is the day that the people sacrifice.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: I asked Muḥammad: “Did Muḥammad bin Al-Munkadir hear from ‘Āishah?” He said: “Yes, he said in his narration: ‘I heard ‘Āishah.’”

Abū ‘Eīsā said: This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route.

(المعجم ٧٧) - بَابُ مَا جَاءَ فِي تُحْفَةِ

الصَّائِمِ (التحفة ٧٧)

٨٠١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو

مُعَاوِيَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ، عَنْ عُمَيْرِ بْنِ مَأْمُونٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُحْفَةُ الصَّائِمِ الدَّهْنُ وَالْمِجْمَرُ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَعْدِ بْنِ طَرِيفٍ. وَسَعْدُ [بْنُ طَرِيفٍ] يُضَعَّفُ وَيُقَالُ عُمَيْرُ ابْنُ مَأْمُومٍ أَيْضًا.

(المعجم ٧٨) - بَابُ مَا جَاءَ فِي الْفِطْرِ

وَالْأَضْحَى مَتَى يَكُونُ (التحفة ٧٨)

٨٠٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا

يَحْيَى بْنُ الْيَمَانِ عَنْ مَعْمَرٍ، عَنْ مُحَمَّدِ بْنِ الْمُتَكَدِّرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْفِطْرُ يَوْمٌ يُفْطِرُ النَّاسُ وَالْأَضْحَى يَوْمٌ يُضْحِي النَّاسُ».

قَالَ أَبُو عِيْسَى: سَأَلْتُ مُحَمَّدًا قُلْتُ لَهُ: مُحَمَّدُ بْنُ الْمُتَكَدِّرِ سَمِعَ مِنْ عَائِشَةَ؟ قَالَ: نَعَمْ يَقُولُ فِي حَدِيثِهِ سَمِعْتُ عَائِشَةَ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ.

[1] That is an incense burner. See *Tuḥfat Al-Aḥwadhī*.

تخریج: [صحیح] وهو فی شرح السنة للبغوی: ۶/۲۴۷، ح: ۱۷۲۵ من طریق الترمذی به وللحدیث شواهد كثيرة انظر، ح: ۶۹۷.

Comments:

The objective of this *Hadīth* is that the unity should be maintained to celebrate the days of 'Eid; one should not be stubborn about one's own personal and individual opinion. The people should start fasting all together and celebrate 'Eid all together.

Chapter 79. What Has Been Related About When One Leaves From *I'tikāf*

(المعجم ۷۹) - بَابُ مَا جَاءَ فِي

الاعْتِكَافِ إِذَا خَرَجَ مِنْهُ (التحفة ۷۹)

803. Anas bin Mālik narrated: "The Prophet ﷺ would perform *I'tikāf* during the last ten (nights) of Ramaḍān. One year he did not perform *I'tikāf*, so he performed *I'tikāf* for twenty (nights) in the following year." (*Ṣaḥīh*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Gharīb Ṣaḥīh*, as a narration of Anas (bin Mālik).

The people of knowledge differ over the case of one who is performing *I'tikāf* and he severs his *I'tikāf* before completing what he intended. Some of the people of knowledge said that when he invalidates his *I'tikāf* then it is required for him to make it up. They argue using the *Hadīth*: "The Prophet ﷺ left his *I'tikāf*, so he performed *I'tikāf* during ten (nights) of *Shawwāl*." This is the view of Mālik. Some of them said: If he did not take a vow to perform *I'tikāf*, or something that would make it obligatory upon him, and it is voluntary and he leaves, then it is not required for him to make it up, otherwise it would be required

۸۰۳ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

ابْنُ أَبِي عَدِيٍّ قَالَ: أَنْبَأَنَا حَمِيدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَكَبَّفُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فَلَمْ يَتَكَبَّفْ عَامًا، فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ اعْتَكَفَ عَشْرِينَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ أَنَسِ بْنِ مَالِكٍ، وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمُعْتَكِفِ إِذَا قَطَعَ اعْتِكَافَهُ قَبْلَ أَنْ يُيَمِّمَهُ عَلَى مَا نَوَى، فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا تَقَضَّى اعْتِكَافَهُ وَجَبَ عَلَيْهِ الْقَضَاءُ، وَاحْتَجُّوا بِالْحَدِيثِ: أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ اعْتِكَافِهِ فَاعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ، وَهُوَ قَوْلُ مَالِكٍ. وَقَالَ بَعْضُهُمْ: إِنْ لَمْ يَكُنْ عَلَيْهِ نَذْرٌ اعْتِكَافٍ أَوْ شَيْءٍ أَوْجَبَهُ عَلَى نَفْسِهِ وَكَانَ مُطَوَّعًا فَخَرَجَ فَلَيْسَ عَلَيْهِ أَنْ يُقْضِيَ، إِلَّا أَنْ يُجِبَّ ذَلِكَ اخْتِيَارًا مِنْهُ وَلَا يُجِبُّ ذَلِكَ عَلَيْهِ. وَهُوَ قَوْلُ الشَّافِعِيِّ.

from him by his own choice, not because it was obligatory upon him. This is the view of *Ash-Shāfi'ī*.

Ash-Shāfi'ī said: "For every deed that you do not have to begin; if you do begin it, then leave it, then it is not required from you to make it up, except for *Hajj* and 'Umrah."

And there is something narrated on this topic from *Abū Hurairah*.

قَالَ الشَّافِعِيُّ: وَكُلُّ عَمَلٍ لَكَ أَنْ لَا تَدْخُلَ فِيهِ، فَإِذَا دَخَلْتَ فِيهِ فَخَرَجْتَ مِنْهُ فَلَيْسَ عَلَيْكَ أَنْ تَقْضِيَهُ إِلَّا الْحَجَّ وَالْعُمْرَةَ، وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

تخريج: [صحيح] وأخرجه ابن خزيمة، ح: ٢٢٢٦ عن محمد بن بشار، وأحمد: ١٠٤/٣ من حديث محمد بن أبي عدي به وللحديث شواهد كثيرة عند البخاري، ح: ٢٠٤٤ وغيره * وفي الباب عن أبي هريرة [البخاري، ح: ٢٠٤٤].

Comments:

Making up a violated *I'tikāf* is compulsory and in case of violating a voluntary *I'tikāf*, making it up is not compulsory.

Chapter 80. What Has Been Related About: Can The One Performing *I'tikāf* Leave For His Needs Or Not ?

(المعجم ٨٠) - بَابُ الْمُعْتَكِفِ يَخْرُجُ لِحَاجَتِهِ أَمْ لَا؟ (التحفة ٨٠)

804. 'Aishah narrated: "When the Messenger of Allāh ﷺ performed *I'tikāf*, he would bring his head near me so I could comb it, and he would not enter the house except for some personal needs." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*. This is how it was reported by others from *Mālik bin Anas*, from *Ibn Shihāb*, [from 'Urwah, and 'Amrah, from 'Aishah. Some of them reported it from *Mālik*, from *Ibn Shihāb*], from 'Urwah, from 'Amrah, from 'Aishah. What is correct is from 'Urwah and 'Amrah from 'Aishah.

٨٠٤ - حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدَنِيُّ قِرَاءَةً عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعُمَرَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اعْتَكَفَ أَدْنَى إِلَيَّ رَأْسَهُ فَأَرْجُلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ الْإِنْسَانِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، هَكَذَا رَوَاهُ غَيْرٌ وَاحِدٌ عَنْ مَالِكِ ابْنِ أَنَسٍ، عَنِ ابْنِ شِهَابٍ [عَنْ عُرْوَةَ وَعُمَرَةَ، عَنْ عَائِشَةَ وَرَوَاهُ بَعْضُهُمْ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ]، عَنْ عُرْوَةَ، عَنْ

This is how it was reported by Al-Laith bin Sa'd from Ibn Shihāb, from 'Urwah and 'Amrah, from 'Āishah.

عُمْرَةَ، عَنْ عَائِشَةَ وَالصَّحِيحِ عَنْ عُرْوَةَ وَعُمْرَةَ، عَنْ عَائِشَةَ.

هَكَذَا رَوَى اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعُمْرَةَ، عَنْ عَائِشَةَ.

تخريج: [صحيح] وأخرجه البغوي في شرح السنة: ٦/٣٩٧، ح: ١٨٣٦ من طريق أبي مصعب به وهو في الموطأ (رواية أبي مصعب: ١/٣٣١، ح: ٨٦٠) والحديث في الموطأ (رواية يحيى: ١/٣١٢) وصحيح مسلم، ح: ٢٩٧ باختصار، من حديث عروة بن الزبير عن عمرة بنت عبدالرحمن عن عائشة به وحديث الليث يأتي بعده.

805. That was narrated to us by Qutaibah from Al-Laith (a similar narration as no. 804) (*Ṣaḥīh*)

This is acted upon according to the people of knowledge. When a man performs *Al-I'tikāf*, he is not to leave his *I'tikāf* except for some personal needs. They agree upon this: He goes out to relieve himself from defecation and urination. Then the people of knowledge differ about visiting the sick, attending the Friday prayer, and the funeral for the person performing *I'tikāf*. Some of the people of knowledge among the Companions of the Prophet ﷺ, and others, held the view that he may visit the sick, follow the funeral and attend the Friday prayer as long as he made that a condition (before entering the state of *I'tikāf*). This is the view of Sufyān Ath-Thawrī and Ibn Al-Mubārak. Some of them said that he can not do any of that, and they thought that if a person is in a land where the Friday prayer is held, then he is not to perform *I'tikāf*

٨٠٥ - حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ عَنِ اللَّيْثِ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ إِذَا اعْتَكَفَ الرَّجُلُ أَنْ لَا يَخْرُجَ مِنْ اعْتِكَافِهِ إِلَّا لِحَاجَةِ الْإِنْسَانِ وَأَجْمَعُوا عَلَى هَذَا أَنَّهُ يَخْرُجُ لِقَضَاءِ حَاجَتِهِ لِلْغَائِطِ وَالْبَوْلِ، ثُمَّ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي عِبَادَةِ الْمَرِيضِ وَشُهُودِ الْجُمُعَةِ وَالجَنَازَةِ لِلْمُعْتَكِفِ، فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّ يَعُودَ الْمَرِيضَ وَيُسَبِّحَ الْجَنَازَةَ وَيَشْهَدُ الْجُمُعَةَ إِذَا اشْتَرَطَ ذَلِكَ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَقَالَ بَعْضُهُمْ: لَيْسَ لَهُ أَنْ يَفْعَلَ شَيْئًا مِنْ هَذَا وَرَأَوْا لِلْمُعْتَكِفِ إِذَا كَانَ فِي مَضْرٍ يُجْمَعُ فِيهِ أَنْ لَا يَعْتَكِفَ إِلَّا فِي الْمَسْجِدِ الْجَامِعِ لِأَنَّهُمْ كَرِهُوا الْخُرُوجَ لَهُ مِنْ مُعْتَكِفِهِ إِلَى الْجُمُعَةِ، وَلَمْ يَرَوْا لَهُ أَنْ يَتْرَكَ الْجُمُعَةَ فَقَالُوا: لَا يَعْتَكِفُ إِلَّا فِي الْمَسْجِدِ الْجَامِعِ حَتَّى لَا يَحْتَاجَ أَنْ يَخْرُجَ مِنْ مُعْتَكِفِهِ لِغَيْرِ قَضَاءِ حَاجَةِ الْإِنْسَانِ لِأَنَّ خُرُوجَهُ لِغَيْرِ حَاجَةٍ

except in the Friday prayer *Masjid*, because they consider it disliked for him to leave his place of *I'tikāf* to go to the Friday prayer. They do not think that he should miss the Friday prayer, so they said that one is not to perform *I'tikāf* except in the Friday prayer *Masjid*, so that he will have no need to leave his place of *I'tikāf* except to relieve himself and for his personal needs. This is because in their view, leaving it for other than his personal needs will sever his *I'tikāf*. This is the saying of Mālik and Ash-Shāfi'ī. Aḥmad said that he does not visit the sick nor follow the funeral based upon the *Hadīth* of 'Āishah. Iṣḥāq said that if he makes it a condition then he can follow the funeral and visit the sick.

تَخْرِيج: متفق عليه، وأخرجه البخاري، الاعتكاف، باب: لا يدخل البيت إلا لحاجة، ح: ٢٠٢٩ ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها... إلخ، ح: ٧/٢٩٧ عن قتيبة به وانظر الحديث السابق.

Comments:

If a mosque does not have the facilities, like: toilets, washing place, privacy, and facility for taking a bath due to sexual impurity, according to the consensus the person making *I'tikāf* is allowed to leave the mosque for these matters. If a mosque has these facilities then he is not allowed to leave the mosque.

Chapter 81. What Has Been Related About Standing (In The Night Prayer) During The Month Of Ramaḍān

806. Abū Dharr narrated: “We fasted with the Prophet ﷺ, so he did not pray (the night prayer) with us until seven (nights) of the month remained. Then he ﷺ led us in prayer until a third of the night had gone, then he did not lead us in

الإنسان، فَطَعَّ عِنْدَهُمْ لِلْاِعْتِكَافِ، هُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ. وَقَالَ أَحْمَدُ: لَا يَعُودُ الْمَرِيضَ وَلَا يَتَّبِعُ الْجَنَازَةَ عَلَى حَدِيثِ عَائِشَةَ. وَقَالَ إِسْحَاقُ: إِنْ اشْتَرَطَ ذَلِكَ فَلَهُ أَنْ يَتَّبِعَ الْجَنَازَةَ وَيَعُودَ الْمَرِيضَ.

(المعجم ٨١) - بَابُ مَا جَاءَ فِي قِيَامِ شَهْرِ رَمَضَانَ (التحفة ٨١)

٨٠٦ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْوَلِيدِ ابْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي ذَرٍّ قَالَ: صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَلَمْ يُصَلِّ بِنَا حَتَّى بَقِيَ سَبْعٌ مِنَ

prayer on the sixth. Then he led us in prayer on the fifth until half of the night had gone. We said to him: 'O Messenger of Allāh! Wouldn't you lead us in prayer for the remainder of the night?' He said: 'Indeed, whoever stands (praying) with the *Imām* until he finishes, then it is recorded for him that he prayed the whole night.' Then he did not lead us in prayer until three (nights) of the month remained. Then he led us in prayer on the third and he called his family and his women to pray with us until we feared missing the *Falāḥ*" I (Jubair bin Nufair) said to him: "What is the *Falāḥ*?" He said: "The *Suḥūr*." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. The people of knowledge differ over the night prayer of Ramaḍān. Some of them thought that it is to be prayed in forty-one *Rak'ah* with *Witr*. This is the view of the people of Al-Madinah, and this is what is acted upon by them in Al-Madinah. Most of the people of knowledge follow what is reported from 'Alī, 'Umar, and others among the Companions of the Prophet ﷺ that it is twenty *Rak'ah*. This is the saying of Sufyān Ath-Thawrī, Ibn Al-Mubārak and Ash-Shāfi'ī. Ash-Shāfi'ī said: "This is what I see in our land in Makkah; they pray twenty *Rak'ah*." Aḥmad said: "There is a variety reported about this." He did not judge according to any of them. Ishāq said: "Rather we prefer forty-one *Rak'ah*

الشَّهْرِ فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ ثُمَّ لَمْ يَثْمُ بِنَا فِي السَّادِسَةِ وَقَامَ بِنَا فِي الْخَامِسَةِ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ. فَقُلْنَا [لَهُ]: يَا رَسُولَ اللَّهِ لَوْ نَفَلْتَنَا بَقِيَّةَ لَيْلَتِنَا هَذِهِ؟ فَقَالَ: «إِنَّهُ مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كُتِبَ لَهُ قِيَامٌ لَيْلَةً». ثُمَّ لَمْ يُصَلِّ بِنَا حَتَّى بَقِيَ ثَلَاثٌ مِنَ الشَّهْرِ وَصَلَّى بِنَا فِي الثَّالِثَةِ وَدَعَا أَهْلَهُ وَنِسَاءَهُ فَقَامَ بِنَا حَتَّى تَخَوَّفْنَا الْفَلَاحَ، قُلْتُ لَهُ: وَمَا الْفَلَاحُ؟ قَالَ: «السُّحُورُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي قِيَامِ رَمَضَانَ، فَرَأَى بَعْضُهُمْ أَنْ يُصَلِّيَ إِحْدَى وَأَرْبَعِينَ رَكْعَةً مَعَ الْوَيْتْرِ، وَهُوَ قَوْلُ أَهْلِ الْمَدِينَةِ، وَالْعَمَلُ عَلَى هَذَا عِنْدَهُمْ بِالْمَدِينَةِ. وَأَكْثَرُ أَهْلِ الْعِلْمِ عَلَى مَا رُوِيَ عَنْ عَلِيٍّ وَعُمَرَ وَغَيْرِهِمَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ عِشْرِينَ رَكْعَةً، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ. وَقَالَ الشَّافِعِيُّ: وَهَكَذَا أَدْرَكْتُ بِبَلَدِنَا بِمَكَّةَ، يُصَلُّونَ عِشْرِينَ رَكْعَةً. وَقَالَ أَحْمَدُ: رُوِيَ فِي هَذَا الْوَأْنِ. وَلَمْ يَقْضِ فِيهِ بِشَيْءٍ، وَقَالَ إِسْحَاقُ: بَلْ نَخْتَارُ إِحْدَى وَأَرْبَعِينَ رَكْعَةً عَلَى مَا رُوِيَ عَنْ أَبِي بِنِ كَعْبٍ، وَاخْتَارَ ابْنُ الْمُبَارَكِ وَأَحْمَدُ وَإِسْحَاقُ الصَّلَاةَ مَعَ الْإِمَامِ فِي شَهْرِ رَمَضَانَ، وَاخْتَارَ الشَّافِعِيُّ أَنْ يُصَلِّيَ الرَّجُلُ

according to what has been reported from Ubayy bin Ka'b." Ibn Al-Mubārak, Aḥmad and Ishāq preferred that one perform the *Ṣalāt* with the *Imām* during the month of Ramaḍān. Ash-Shāfi'ī preferred that he pray alone if he is a *Qārī*. (There are narrations on this topic from 'Āishah, An-Nu'mān bin Bashīr, and Ibn 'Abbās.)

وَحَدَّثَهُ إِذَا كَانَ قَارِئًا. [وفي البابِ عَنْ عَائِشَةَ وَالتُّعْمَانَ بْنِ بَشِيرٍ وَابْنِ عَبَّاسٍ].

تخريج: [إسناده صحيح] وأخرجه أبو داود، شهر رمضان، باب: في قيام شهر رمضان، ح: ١٣٧٥ وابن ماجه، ح: ١٣٢٧ والنسائي: ٨٣/٣، ٨٤، ح: ١٣٦٥ من حديث داود بن أبي هند به وصححه ابن خزيمة، ح: ٢٢٠٦ وابن حبان، ح: ٩١٩ وابن الجارود، ح: ٤٠٣ * وفي الباب عن عائشة [البخاري، ح: ٧٢٩] والنعمان بن بشير [أحمد: ٢٥٥/١] وابن عباس [النسائي، ح: ١٦٠٢].

Comments:

'Allamah Bannawī (a Ḥanafī Deobandī) wrote: "It has to be accepted without any excuse that the Noble Prophet ﷺ offered eight *Rak'ah Tarāwīḥ* prayer; and it is not proven from any narration that he ﷺ offered *Tarāwīḥ* and *Tahajjud* (late night prayer) separately. However when he ﷺ led the congregation of *Tarāwīḥ* prayer, he did not increase the number of *Rak'ah* instead he prolonged it. In the light of the authentic *Aḥādīth*, he ﷺ led *Tarāwīḥ* prayer only eight *Rak'ah* and the number of *Rak'ah* more than that is not proven from him ﷺ."

Chapter 82. What Has Been Related About One Who Provides The Food For A Fasting Person To Break His Fast

807. Zaid bin Khālid Al-Juhanī narrated that the Messenger of Allāh ﷺ said: "Whoever provides the food for a fasting person to break his fast with, then for him is the same reward as his (the fasting person's), without anything being diminished from the reward of the fasting person." (*Saḥīḥ*)

(المعجم ٨٢) - بَابُ مَا جَاءَ فِي فَضْلِ مَنْ فَطَرَ صَائِمًا (التحفة ٨٢)

٨٠٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدُ الرَّحِيمِ ابْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ فَطَرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīh*.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الصيام، باب: في ثواب من فطر صائماً، ح: ١٧٤٦ من حديث عبد الملك به وصححه ابن خزيمة، ح: ٢٠٦٤ وابن حبان، ح: ٨٩٥ وله طريق آخر عند ابن حبان، ح: ١٦١٩ وفيه: "من جهز غازياً في سبيل الله أو خلفه في أهله كتب له مثل أجره"، وسنده صحيح.

Comments:

Many *Aḥādīth* are reported regarding the virtues of making arrangements for the people to break fast. All these *Aḥādīth* tell that providing food and drink to the fill is not necessary, according to one's capability with good intention providing usual food and drink will also be a source of reward and righteousness.

Chapter 83. Encouragement To Perform The Night Prayer During Ramaḍān And The Virtues That Accompany It

(المعجم ٨٣) - بَابُ التَّرغِيبِ فِي قِيَامِ شَهْرِ رَمَضَانَ وَمَا جَاءَ فِيهِ مِنَ الْفَضْلِ

(التحفة ٨٣)

808. Abū Hurairah narrated: "The Messenger of Allāh ﷺ would encourage the night prayer in Ramaḍān without firmly ordering it, and he would say: 'Whoever stands (in the night prayer) for Ramaḍān with faith and seeking the reward (from Allāh), then he will be forgiven what has preceded of his sins.' So the Messenger of Allāh ﷺ died and the matter was like that. Then the matter was the same during the *Khilāfah* of Abū Bakr and it continued during a portion of the *Khilāfah* of 'Umar bin Al-Khattāb." (*Ṣaḥīh*)

There are narrations on this topic from 'Āishah. This *Hadīth* has also been reported from Az-Zuhri, from 'Urwah, from 'Āishah, from the Prophet ﷺ.

(Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīh*.)

٨٠٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ وَيَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» فَتَوَفَّى رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ ثُمَّ كَانَ الْأَمْرُ كَذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ عَلَى ذَلِكَ. وَفِي الْبَابِ عَنْ عَائِشَةَ، وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.]

تخریج: وأخرجه مسلم، صلاة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ح: ٧٥٩ عن عبد ابن حميد به * وفي الباب عن عائشة [النسائي، ح: ٢١٩٤].

Comments:

‘With Faith’ is that the motive and objective of the deed should be only Faith in Allāh and His Messenger and the person has a firm trust in their promise; and ‘Hoping’ is that its motive is the hope and desire of reward and righteousness, no other passion and purpose should be its motive except to gain the Pleasure and bliss of Allāh ﷻ.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

7. The Chapters On *Hajj* From The Messenger of Allāh ﷺ

(المعجم ٧) أَبْوَابُ الْحَجِّ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٥)

Comments:

Hajj means pilgrimage to Makkah in the Islamic month of *Dhul-Hijjah*. According to the respected, *Khalilī* intending to go to a place again and again, and in the faith of Islam intending to go visit the House of Allāh (ﷺ) in a particular period, and performing a particular set of rituals is called *Hajj*.

Chapter 1. What Has Been Related About Makkah's Sanctity

(المعجم ١) - بَابُ مَا جَاءَ فِي حُرْمَةِ
مَكَّةَ (التحفة ١)

809. Sa'eed bin Abī Sa'eed Al-Maqburī narrated: "Abū *Shuraih* Al-'Adawī said that when 'Amr bin Sa'eed was sending troops to Makkah, he said to him: 'O Amir! Allow me to tell you what the Messenger of Allāh ﷺ said on the day following the Conquest of Makkah. My ears heard it, my heart understood it thoroughly, and with my own eyes, I saw the Prophet ﷺ when he - after glorifying and praising Allāh - said: "Indeed Allāh, the Most High, made Makkah a sanctuary, it was not made a sanctuary by the people. So it is not lawful for a man who believes in Allāh and the Last Day to shed blood it, nor to cut down its trees. If anybody tries to use the Messenger of Allāh ﷺ to make an excuse for fighting in it, then say to him: 'Indeed Allāh

٨٠٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ أَنَّهُ قَالَ لِعَمْرٍو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ: ائْذَنْ لِي أَيُّهَا الْأَمِيرُ! أُحَدِّثُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ ﷺ الْعَدَا مِنْ يَوْمِ الْفَتْحِ سَمِعْتُهُ أُذُنَايَ وَوَعَاهُ قَلْبِي وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ، أَنَّهُ حَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ تَعَالَى وَلَمْ يُحَرِّمْهَا النَّاسُ وَلَا يَجِلُّ لِمَرِيءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ فِيهَا دَمًا أَوْ يُعْضِدَ بِهَا شَجَرَةً إِنْ أَحَدٌ تَرَحَّصَ بِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ ﷺ وَلَمْ يَأْذَنْ لَكَ وَإِنَّمَا أَذِنَ لِي فِيهِ سَاعَةً مِنَ النَّهَارِ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ وَلِيَبْلُغَ الشَّاهِدُ

permitted His Messenger ﷺ and He did not permit you.’ Allāh only allowed it for me for a few hours of one day, and today its sanctity has returned as it was before. So let the one who is present convey to the one who is absent.” Abū Shuraiḥ was asked: “What was ‘Amr bin Sa‘eed’s reply to you?” He said: “I am more knowledgeable about that than you Abū Shuraiḥ! The *Haram* does not give protection to a disobedient person, nor a person fleeing for murder, nor fleeing for (*Kharbah*) lawlessness.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: It has been reported as: “(Nor fleeing for) atrocities (*Khizyah*).” There are narrations on this topic from Abū Hurairah and Ibn ‘Abbās.

Abū ‘Eīsā said: The *Ḥadīth* of Abū Shuraiḥ is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Abū Shuraiḥ Al-Khuzā‘ī’s name is *Khuwailid bin ‘Amr*, (and he is) *Al-Adawī* (and he is) *Al-Ka‘bī*. The meaning of *Kharbah* is criminal offence. He (*‘Amr*) said that whoever commits a crime, or sheds blood, if he comes to the *Haram*, then the legal punishment is to be implemented upon him.

تخریج: متفق علیه، وأخرجه مسلم، الحج، باب تحريم مكة وتحريم صيدها... إلخ، ح: ۱۳۵۴ عن قتيبة والبخاري، ح: ۱۰۴ من حديث الليث بن سعد به * وفي الباب عن أبي هريرة [مسلم، ح: ۱۳۵۵ والبخاري، ح: ۲۴۳۴] وابن عباس [البخاري، ح: ۱۳۴۹] ومسلم، ح: ۱۳۵۳.

Comments:

The saying of ‘Amr bin Sa‘eed to Abū Shuraiḥ “I am more knowledgeable about that” is not right as ‘Abdullāh bin Az-Zubair had not committed any crime and he was not involved in any kind of dishonesty. .

الغائب» فقيل لأبي شريح: ما قال لك عمرو ابن سعيد؟ قال: أنا أعلم منك بذلك يا أبا شريح! إن الحرم لا يعيد عاصيا ولا فارا بدم ولا فارا بخزية.

قال أبو عيسى: ويروى [ولا فارا] بخزية [قال:]: وفي الباب عن أبي هريرة وابن عباس.

قال أبو عيسى: حديث أبي شريح حديث حسن صحيح. وأبو شريح الخزاعي اسمه خويلد بن عمرو [وهو] العدوي [وهو] الكعبي ومعنى قوله: ولا فارا بخزية يعني جناية، يقول: من جنى جناية أو أصاب دما ثم جاء إلى الحرم فإنه يقام عليه الحد.

Chapter 2. What Has Been Related About The Rewards For *Hajj* And '*Umrah*

810. 'Abdullāh (bin Mas'ūd) narrated that the Messenger of Allāh ﷺ said: "Alternate between *Hajj* and '*Umrah*; for these two remove poverty and sins just as the bellows removes filth from iron, gold, and silver – and there is no reward for *Al-Hajj Al-Mabrūr*^[1] except for Paradise."*(Hasan)*

(He said:) There are narrations on this topic from 'Umar, 'Āmir bin Rabī'ah, Abū Hurairah, 'Abdullāh bin Ḥubshī, Umm Salamah, and Jābir.

Abū 'Eīsā said: The *Hadīth* of Ibn Mas'ūd is a *Ḥasan Ṣaḥīḥ Gharīb Hadīth* as a narration of 'Abdullāh bin Mas'ūd.

(المعجم ٢) - بَابُ مَا جَاءَ فِي ثَوَابِ الْحَجِّ وَالْعُمْرَةِ (التحفة ٢)

٨١٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا الْجَنَّةُ».

[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ وَعَامِرِ بْنِ رَبِيعَةَ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ حُشَيْبٍ وَأُمِّ سَلَمَةَ وَجَابِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.

تخریج: [إسناده حسن] وأخرجه النسائي، مناسك الحج، باب فضل المتابعة بين الحج والعمرة: ١١٥/٥، ١١٦، ح: ٢٦٣٢ من حديث أبي خالد الأحمر به وصرح بالسماع وصححه ابن حبان، ح: ٩٦٧ وابن خزيمة، ح: ٢٥١٢ * شقيق هو أبو وائل وعاصم هو ابن أبي النجود * وفي الباب عن عمر [ابن ماجه، ح: ٢٨٨٧] وعامر بن ربيعة [أحمد، ح: ٤٤٦٧، ٤٤٦٨/٣] وأبي هريرة [أبي: ٨١١] وعبدالله بن حبشي [النسائي، ح: ٢٥٢٧] وأم سلمة [أبو داود، ح: ١٧٤١] وجابر [أحمد: ٣/٣٢٥، ٣٣٤].

Comments:

It is proved by this narration that a person who performs *Hajj* and '*Umrah* with sincere and honest intentions alternatively in one or two visits dives in the river of blessings of Allāh (ﷻ)

[1] They say that the *Al-Hajj Al-Mabrūr* is the accepted *Hajj*, and it is said that it is the *Hajj* that is performed without sin. See *Tuhfat Al-Ahwadhī*.

811. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever performs *Hajj* for Allāh, and he does not have sexual relations^[1] nor commit any sin, then his previous sins will be forgiven.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: The *Hadīth* of Abū Hurairah is a *Hasan Ṣaḥīḥ Hadīth*. Abū Ḥāzim (one of the narrators) is from Al-Kūfah, and he is Al-Ashja‘ī. His name is Salmān, and he is the freed slave of ‘Azzah Al-Ashja‘īyah.

تخریج: متفق علیه، وأخرجه البخاري، المحصر، باب قول الله عزوجل: ﴿ولا فسوق ولا جدال في الحج﴾، ح: ١٨٢٠، ومسلم، ح: ١٣٥٠، من حديث سفيان بن عيينة به.

Comments:

It is a unanimously ‘agreed upon’ narration of Abū Hurairah that a person who performs *Hajj* for Allāh ﷻ and during the *Hajj* does not perform any sexual activity nor commit any sin, and obeys Allāh’s Orders, good news of Allāh’s blessings are given to him that all his previous sins are forgiven and he returns home free from all sins as on the day he was born.

Chapter 3. What Has Been Related About The Severity Of Neglecting *Hajj*

812. ‘Alī narrated that the Messenger of Allāh ﷺ said: “Whoever has the provisions and the means to convey him to Allāh’s House and he does not perform *Hajj*, then it does not matter if he dies as a Jew or a Christian. That is because Allāh said in His Book: ‘And *Hajj* to the House is a duty that mankind owes to Allāh, for whomever is able to bear the journey.’^[2] (*Da‘īf*)

٨١١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَجَّ فَلَمْ يَرُفْ وَلَمْ يَفْسُقْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو حَازِمٍ كُوفِيٌّ وَهُوَ الْأَشْجَعِيُّ وَاسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ.

(المعجم ٣) - بَابُ مَا جَاءَ مِنَ التَّغْلِيظِ فِي تَرْكِ الْحَجِّ (التحفة ٣)

٨١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقَطْعِيُّ الْبَصْرِيُّ: حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هَلَالُ بْنُ عَبْدِ اللَّهِ مَوْلَى رَبِيعَةَ بْنِ عَمْرٍو بْنِ مُسْلِمِ الْبَاهِلِيِّ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَلَكَ زَادًا [وَأَرَادَ] أَنْ يَبْلُغَهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يَحِجَّ فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ

[1] See *Al-Baqarah* 2:197, and *Rafath* may be more general than sexual relations. See *Tuhfat Al-Aḥwadhī*.

[2] *Āl ‘Imrān* 3:97.

Abū 'Eisā said: This *Hadīth* is *Gharīb*, we do not know of it except from this route, and there is some criticism over its chain. Hilāl bin 'Abdullāh is an unknown, and Al-Hārith was graded weak in *Hadīth*.

نَضْرَانِيًّا وَذَلِكَ [أَنَّ] اللَّهَ يَقُولُ فِي كِتَابِهِ: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران: ٩٧].

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَفِي إِسْنَادِهِ مَقَالٌ وَهَلَالُ بْنُ عَبْدِ اللَّهِ مَجْهُولٌ وَالْحَارِثُ يُضَعَّفُ فِي الْحَدِيثِ.

تخریج: [ضعیف] وأخرجه ابن عدی: ٢٥٨٠/٧ من حدیث هلال به وهو متروك فالسند ضعيف جداً وأورده ابن الجوزي في الموضوعات: ٢٠٩/٢ من طريق الترمذي به وله شواهد ضعيفة عند البيهقي: ٤/٣٣٤ وغيره وانظر نصب الراية: ٤/٤١١ وغيره.

Comments:

This narration is a warning for those who have the means for performing *Hajj* and they still do not perform. For such people it does not matter if they die as a Jew or a Christian.

Chapter 4. What Has Been Related About The Obligation Of *Hajj* While One Has The Provisions And The Means Of Conveyance

813. Ibn 'Umar narrated: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh! What is it that makes *Hajj* obligatory?' He said: 'The provisions and a means of conveyance.'" (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Hasan* and it is acted upon according to the people of knowledge. When a man possesses the provisions and a means of conveyance then *Hajj* is obligatory upon him. Ibrāhīm is Ibn Yazīd Al-Khawzī Al-Makkī, and some of the people of knowledge have criticized him due to his memory.

(المعجم ٤) - بَابُ مَا جَاءَ فِي إِيْجَابِ الْحَجِّ بِالزَّادِ وَالرَّاحِلَةِ (التحفة ٤)

٨١٣ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ بْنِ جَعْفَرٍ، عَنِ ابْنِ عُمَرَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا يُوجِبُ الْحَجَّ؟ قَالَ: «الزَّادُ وَالرَّاحِلَةُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ: أَنَّ الرَّجُلَ إِذَا مَلَكَ زَادًا وَرَاحِلَةً وَجَبَ عَلَيْهِ الْحَجُّ. وَإِبْرَاهِيمُ هُوَ ابْنُ يَزِيدَ الْخَوْزِيِّ الْمَكِّيِّ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قَبْلِ حِفْظِهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب ما يوجب الحج، ح: ٢٨٩٦ من حديث وكيع به * إبراهيم بن يزيد الخوزي ضعيف وله طرق ضعيفة، عن أنس وعائشة وغيرهما .

Comments:

According to the Noble Qur’ān “*Hajj* is a duty whomever is able to bear the journey.” Those who have the means and provisions and conveyance to go to the House of Allāh ﷻ *Hajj* is an obligation for them.

Chapter 5. What Has Been Related About How Many Times *Hajj* Is Obligatory

814. ‘Alī bin Abī Ṭālib narrated: “When Allāh revealed: And *Hajj* to the House is a duty that mankind owes to Allāh, for whomever is able to bear the journey.^[1] They said: ‘O Messenger of Allāh! Is that every year?’ He remained silent. So they said: ‘O Messenger of Allāh! Is that every year?’ He said: ‘No. If I had said yes, then it would have been made obligatory.’ So Allāh revealed: O you who believe! Do not ask about things which, if made plain to you, may cause you trouble.^[2] (*Daʿif*)^[3]

(He said:) There are narrations on this topic from Ibn ‘Abbās and Abū Hurairah.

Abū ‘Eisā said: The *Ḥadīth* of ‘Alī is a *Ḥasan Gharīb Ḥadīth* from this route. Abū Al-Bukhārī’s name is Sa‘eed bin Abī ‘Imrān, and he is Sa‘eed bin Fairūz.

(المعجم ٥) - بَابُ مَا جَاءَ: كَمْ فَرِضَ الْحَجُّ؟ (التحفة ٥)

٨١٤ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا مَنصُورُ بْنُ وَرْدَانَ كُوفِيٌّ عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى، عَنْ أَبِيهِ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: لَمَّا نَزَلَتْ ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ قَالُوا: يَا رَسُولَ اللَّهِ! أَفِي كُلِّ عَامٍ؟ فَسَكَتَ فَقَالُوا: يَا رَسُولَ اللَّهِ فِي كُلِّ عَامٍ؟ قَالَ: «لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوَجِبَتْ» فَأَنْزَلَ اللَّهُ ﴿يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَسْئَآءِ إِن تَبَدَّلَ لَكُمْ تَسْوَأُهُمْ﴾ [المائدة: ١٠١].

[قَالَ:] وفي البابِ عنِ ابنِ عَبَّاسٍ وأبي هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيِّ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَاسْمُ أَبِي الْبَخْتَرِيِّ سَعِيدُ بْنُ أَبِي عِمْرَانَ وَهُوَ سَعِيدُ بْنُ فَيْرُوزَ.

[1] *Āl ‘Imrān* 3:97.

[2] *Al-Mā’idah* 5:101.

[3] That is, this version, with this chain, while the basis of it is recorded by *Al-Bukhārī*, *Muslim*, and others, from Abū Hurairah and others.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب فرض الحج، ح: ٢٨٨٤ من حديث منصور به وأبو البخري لم يسمع من علي وللحديث شواهد عند مسلم، ح: ١٣٣٧ وغيره من غير ذكر الآيات والله أعلم * وفي الباب عن ابن عباس [أبو داود، ح: ١٧٢١] وأبي هريرة [مسلم، ح: ١٣٣٧].

Comments:

It is agreed upon that *Hajj* and *'Umrah* are obligatory only once in lifetime. It can be obligatory again if someone vows to perform it. It is agreed and sure that after emigration to Al-Madīnah the Prophet ﷺ performed only one *Hajj*.

Chapter 6. What Has Been Related About How Many Times The Prophet ﷺ Performed *Hajj*

815. Jābir bin 'Abdullāh narrated: "The Prophet ﷺ performed *Hajj* three times. He performed *Hajj* twice before his emigration, and he performed one *Hajj* after he emigrated, and these were accompanied by *'Umrah*. So he drove sixty-three sacrificial animals (*Budn*) and 'Alī came from Yemen with the rest of them, among them was a camel of Abū Jahl that had a ring made of silver in its nose. So he (the Messenger of Allāh ﷺ) slaughtered them, and the Messenger of Allāh ﷺ ordered that a piece of each of them be cooked, and he drank from its broth." (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Gharīb* as a narration of (one of the narrators) Sufyān, we do not know of it except from the narration of Zaid bin Ḥubāb. I saw that 'Abdullāh bin 'Abdur-Raḥmān^[1] reported this *Hadīth* in his books from 'Abdullāh bin Abī Ziyād.

(المعجم ٦) - بَابُ مَا جَاءَ: كَمْ حَجَّ النَّبِيُّ ﷺ؟ (التحفة ٦)

٨١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ [الْكُوفِيُّ]: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ سُفْيَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ حَجَّ ثَلَاثَ حَجَجٍ: حَجَّتَيْنِ قَبْلَ أَنْ يُهَاجَرَ وَحَجَّةً بَعْدَ مَا هَاجَرَ وَمَعَهَا عُمْرَةٌ فَسَاقَ ثَلَاثًا وَسِتِّينَ بَدَنَةً وَجَاءَ عَلِيٌّ مِنَ الْيَمَنِ بِبَيْتِهَا فِيهَا جَمَلٌ لِأَبِي جَهْلٍ فِي أَنْفِهِ بُرَّةٌ مِنْ فِضَّةٍ، فَنَحَرَهَا [رَسُولُ اللَّهِ ﷺ] وَأَمَرَ رَسُولُ اللَّهِ ﷺ مِنْ كُلِّ بَدَنَةٍ بِضَعَّةٍ فَطُحِحَتْ وَشَرِبَ مِنْ مَرَقِهَا.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ سُفْيَانَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ ابْنِ حُبَابٍ وَرَأَيْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ رَوَى هَذَا الْحَدِيثَ فِي كُتُبِهِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زِيَادٍ، قَالَ: وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا فَلَمْ يَعْرِفْهُ مِنْ حَدِيثِ الثَّوْرِيِّ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ وَرَأَيْتُهُ لَا يَعُدُّ

[1] That is, Ad-Dārimī. See *Tuhfat Al-Aḥwadhī*.

He said: I asked Muḥammad about this and he did not know it to be a narration of (Sufyān) Ath-Thawrī from Ja'far, from his father, from Jābir, from the Prophet ﷺ,^[1] and I saw that he did not consider this *Hadīth* to be preserved. He said: "It has only been reported from Ath-Thawrī, from Abū Ishāq, from Mujāhid, in *Mursal* form."

هَذَا الْحَدِيثَ مَحْفُوظًا وَقَالَ، إِنَّمَا يُرَوَى عَنِ الثَّوْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ مُرْسَلًا.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب حجة رسول الله ﷺ، ح: ٣٠٧٦ من حديث سفيان الثوري به وعن ابن خزيمة، ح: ٣٠٥٦ * وفي حديث ابن عباس علتان وله شاهد مرسل عند البيهقي: ٣٤٢/٤.

815 (B) Qatādah narrated: "I said to Anas bin Mālik: 'How many times did the Prophet ﷺ perform Hajj?' He said: 'He performed one Hajj, and he performed four 'Umrah: An 'Umrah during Dhul-Qa'dah; the 'Umrah of Al-Ḥudaibiyah, an 'Umrah with his Hajj, and an 'Umrah from Al-Ji'irrahah^[2] when he divided up the war spoils of Hunain.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Ḥabbān bin Hilāl (one of the narrators) is Abū Ḥabīb Al-Baṣrī, he is noble and trustworthy, and was certified trustworthy by Yahya bin Sa'eed Al-Qattān.

٨١٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: قُلْتُ لَأَنَسِ بْنِ مَالِكٍ: كَمْ حَجَّ النَّبِيُّ ﷺ؟ قَالَ: حَجَّةً وَاحِدَةً. وَاعْتَمَرَ أَرْبَعَ عُمَرٍ: عُمَرَةً فِي ذِي الْقَعْدَةِ وَعُمَرَةً الْحُدَيْبِيَّةَ وَعُمَرَةً مَعَ حَجَّتِهِ وَعُمَرَةً الْجِعْرَانَةَ إِذْ قَسَمَ غَنِيمَةَ حُنَيْنٍ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَحَبَّانُ بْنُ هِلَالٍ [هُوَ] أَبُو حَبِيبِ الْبَصْرِيُّ جَلِيلٌ ثِقَةٌ وَثَقَّةٌ يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب بيان عدد عمر النبي ﷺ وزمانهن، ح: ١٢٥٣ من حديث حبان، والبخاري، العمرة، باب: كم اعتمر النبي ﷺ؟ ح: ١٧٧٨ من حديث همّام بن يحيى به.

[1] Meaning, as the chain appears for no. 815.

[2] A place located some six to nine miles outside of Makkah. See *Tuḥfat Al-Aḥwadhī*.

Chapter 7. What Has Been Related About How Many Times The Prophet ﷺ Performed 'Umrah

(المعجم ٧) - بَابُ مَا جَاءَ: كَمْ اعْتَمَرَ النَّبِيُّ ﷺ (التحفة ٧)

816. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ performed four 'Umrah: The 'Umrah of Al-Hudaibiyah, a second 'Umrah the following (year), (which was) the 'Umrah of Al-Qiṣās during Dhul-Qa'dah, a third 'Umrah from Al-Ji'irānah, and the fourth which accompanied his *Hajj*." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Anas, 'Abdullāh bin 'Amr, and Ibn 'Umar.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a (*Ḥasan Gharīb*) *Hadīth*. Ibn 'Uyainah reported this *Hadīth* from 'Amr bin Dīnār, from 'Ikrimah: "The Prophet ﷺ performed four 'Umrah" and he did not mention "from Ibn 'Abbās" in it.

(He said:) This was narrated to us by Sa'eed bin 'Abdur-Raḥmān Al-Makhzūmī; Sufyān bin 'Uyainah narrated to us, from 'Amr bin Dīnār, from 'Ikrimah: "The Prophet ﷺ..." and he mentioned similarly.

٨١٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ: عُمَرَةَ الْحُدَيْبِيَّةِ وَعُمَرَةَ الثَّانِيَةَ مِنْ قَابِلٍ: عُمَرَةَ الْقِصَاصِ فِي ذِي الْقَعْدَةِ وَعُمَرَةَ الثَّلَاثَةَ مِنَ الْجِعْرَانَةِ، وَالرَّابِعَةَ الَّتِي مَعَ حَجَّتِهِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرِو وَابْنِ عَمَرَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَرَوَى ابْنُ عُيَيْنَةَ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ: أَنَّ النَّبِيَّ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ. وَلَمْ يَذْكُرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ.

[قَالَ:] حَدَّثَنَا بِذَلِكَ سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ: أَنَّ النَّبِيَّ ﷺ. فَذَكَرَ نَحْوَهُ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، المناسك، باب العمرة، ح: ١٩٩٣ عن قتيبة به وصححه ابن حبان (الإحسان): ٣٩٣٥ * وفي الباب عن أنس [البخاري، ح: ١٧٧٨] ومسلم، ح: ١٢٥٣] وعبدالله بن عمرو [أحمد: ١٨٠/٢] وابن عمر [البخاري، ح: ١٧٧٥] ومسلم، ح: ١٢٥٥].

Comments:

It is agreed upon that the Messenger of Allāh ﷺ performed four 'Umrah. First in 6 A.H. in the month of Dhul-Qa'dah. It was stopped by the disbelievers of Makkah. Though it was not performed, its reward was awarded. Second was

performed in the month *Dhul-Qa'dah* in 7 A.H. as a result of the Hudaibiyah agreement. For this reason it has been called '*Umrah* of *Al-Qisās*, or '*Umrah Al-Qadhā*' or '*Umrah* of *Al-Ṣulh*. This '*Umrah* is known by different names. The third '*Umrah* was performed from *Ji'rānah* after bringing to conclusion the battles of *Al-Hunian* and *Aṭ-Ṭā'if*. The fourth and last '*Umrah* was performed with the last *Hajj*. In the year 10 A.H. the Messenger of Allāh ﷺ started from *Al-Madīnah* on the 25th of *Dhul-Qa'dah* on Saturday and on 4th of *Dhul-Ḥijjah* he reached *Makkah* and performed '*Umrah* and *Hajj*.

Chapter 8. What Has Been Related About Which Location The Prophet ﷺ Assumed *Ihrām*

(المعجم ٨) - بَابُ مَا جَاءَ فِي أَبِي مَوْضِعِ أَحْرَمَ النَّبِيِّ ﷺ (التحفة ٨)

817. Jābir bin 'Abdullāh narrated: "When the Prophet ﷺ wanted to perform *Hajj*, he announced it to the people, and they gathered (to accompany him). When he reached *Al-Baidā*'^[1] he assumed *Ihrām*." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn 'Umar, Anas, and *Al-Miswar bin Makhramah*.

Abū 'Eisā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٨١٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا شُفْيَانُ بْنُ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا أَرَادَ النَّبِيُّ ﷺ الْحَجَّ أَذَّنَ فِي النَّاسِ فَاجْتَمَعُوا، فَلَمَّا أَتَى الْبَيْدَاءَ أَحْرَمَ.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَنْسٍ وَالْمِسْوَرِ بْنِ مَخْرَمَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأصله في صحيح مسلم، ح: ١٢١٨ * وفي الباب عن ابن عمر [يأتي: ٨١٨] وأنس [البخاري، ح: ١٧١٤] والمسور بن مخرمة [البخاري، ح: ٢٧٣١، ٢٧٣٢].

818. Ibn 'Umar narrated: "Al-Baidā' the one that they lie about regarding the Messenger of Allāh ﷺ. By Allāh! The Messenger of Allāh ﷺ did not start the *Talbiyah* except from near the *Masjid*, near the tree."^[2] (*Ṣaḥīḥ*)

٨١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ ابْنِ عُمَرَ قَالَ: الْبَيْدَاءُ الَّتِي تَكْذِبُونَ فِيهَا عَلَى رَسُولِ

[1] "It is a desert that has nothing in it, but here it is the name of a specific place at *Dhul-Hulaifah*." *Tuhfat Al-Aḥwadhī*.

[2] They use the word 'lie' for any information that is not correct, whether intentionally or not, and *Al-Baidā*' is a location before the *Masjid*.

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīh*.

اللَّهُ ﷻ، وَاللَّهُ مَا أَهَلَ رَسُولُ اللَّهِ ﷺ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ، مِنْ عِنْدِ الشَّجَرَةِ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب أمر أهل المدينة بالإحرام من عند مسجد ذي الحليفة، ح: ١١٨٦ عن قتبية. والبخاري، الحج، باب الإهلال عند مسجد ذي الحليفة، ح: ١٥٤١ من حديث موسى بن عقبة به.

Comments:

This is agreed upon unanimously that the Prophet ﷺ assumed *Ihrām* from Dhul Ḥulaifah and there is a difference of opinion about from where he started saying the *Talbiyah*. Some of the *Aḥādīth* indicate that the Prophet started saying the *Talbiyah* from the mosque after *Zuhr* prayer and some narrations indicate that he started saying the *Talbiyah* from near the tree just coming out of the mosque.

Chapter 9. What Has Been Related About When The Prophet ﷺ Assumed *Ihrām*

(المعجم ٩) - بَابُ مَا جَاءَ مَتَى أَحْرَمَ النَّبِيُّ ﷺ؟ (التحفة ٩)

819. Ibn 'Abbās narrated: "The Prophet ﷺ started the *Talbiyah* after the *Ṣalāt*." (*Da'if*)

Abū 'Eisā said: This *Hadīth* is (*Hasan*) *Gharīb*, we do not know of anyone who reported it other than 'Abdus-Salām bin Ḥarb.

This is what is recommended according to the people of knowledge; that a man is to start his *Ihrām* after the *Ṣalāt*.^[1]

٨١٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ خُصَيْفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَهَلَ فِي دُبْرِ الصَّلَاةِ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُ أَحَدًا رَوَاهُ غَيْرُ عَبْدِ السَّلَامِ ابْنِ حَرْبٍ وَهُوَ الَّذِي يَسْتَجِبُهُ أَهْلُ الْعِلْمِ أَنْ يُحْرِمَ الرَّجُلُ فِي دُبْرِ الصَّلَاةِ.

تخريج: [إسناده ضعيف] وأخرجه النسائي، مناسك الحج، باب العمل في الإهلال: ٥/١٦٢، ح: ٢٧٥٥ عن قتبية به، خصيف ضعيف.

Comments:

This narration is considered weak on account of Abdus-Salām's teacher *Khusaif's* weakness. In spite of this, scholars agree that the start of saying the *Talbiyah* after prayer is correct and lawful.

^[1] Meaning, he should begin the *Talbiyah* then, rather than when he mounts his ride to depart the *Miḡāt* etc.

Chapter 10. What Has Been Related About The *Ifrād Hajj*

820. 'Āishah narrated: "The Messenger of Allāh ﷺ performed the *Ifrād* form of *Hajj*." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Jābir and Ibn 'Umar.

Abū 'Eisā said: The *Hadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to some of the people of knowledge. It has been reported from Ibn 'Umar that the Prophet ﷺ performed the *Ifrād Hajj* as did Abū Bakr, 'Umar and 'Uthmān.

That was narrated to us by Qutaibah; 'Abdullāh bin Nāfi' Aṣ-Ṣā'igh narrated to us from 'Ubaidullāh bin 'Umar, from Nāfi', from Ibn 'Umar.

Abū 'Eisā said: Ath-Thawrī said: "If you perform *Ifrād Hajj* then that is fine, and if you perform *Qirān Hajj* then that is fine, and if you perform *Tamattu' Hajj* then that is fine." Ash-Shāfi'i said similarly, and he said: "To us the most recommended is *Ifrād* then *Tamattu'* then *Qirān*."

تخريج: [صحيح] وأخرجه مسلم، الحج، باب بيان وجوه الإحرام... إلخ، ح: ١٢١١/ ١٢٢ من حديث مالك به وهو في الموطأ: ٣٣٥/١ (يحيى) * وفي الباب عن جابر [البخاري، ح: ١٥٦٨، ومسلم، ح: ١٢١٣] وابن عمر [مسلم، ح: ١٢٣١] * حديث: "أفرد الحج... إلخ" إسناده حسن، العمري عن نافع قوي كما في تسهيل الحاجة، ح: ٣٦٦، ١٢٩٩.

Comments:

There are three forms of *Hajj*. A) *Ifrād*: assuming *Ihrām* from the *Miqāt* (the stations for initiating the *Ihrām*) with the intention of performing *Hajj*. B) *Tamattu'* (as is others above): Assuming *Ihrām* from the *Miqāt* (in one of the

(المعجم ١٠) - بَابُ مَا جَاءَ فِي إِفْرَادِ

الْحَجِّ (التحفة ١٠)

٨٢٠ - حَدَّثَنَا أَبُو مُضْعَبٍ قِرَاءَةً عَنْ

مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ. [قَالَ:] وَفِي الْبَابِ عَنْ جَابِرِ وَابْنِ عُمَرَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، وَرُوِيَ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ أَفْرَدَ الْحَجَّ وَأَفْرَدَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ.

حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعِ الصَّائِغِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعِ، عَنْ ابْنِ عُمَرَ بِهَذَا.

قَالَ أَبُو عِيْسَى: وَقَالَ الثَّوْرِيُّ: إِنْ أَفْرَدْتَ الْحَجَّ فَحَسَنٌ وَإِنْ قَرَنْتَ فَحَسَنٌ وَإِنْ تَمَتَّعْتَ فَحَسَنٌ. وَقَالَ الشَّافِعِيُّ مِثْلَهُ، وَقَالَ: أَحَبُّ إِلَيْنَا الْإِفْرَادُ ثُمَّ التَّمَتُّعُ ثُمَّ الْقِرَانُ.

months of *Hajj-Shawwal*, *Dhul-Qa'dah* and the first ten days of *Dhul-Hijjah* with the intention of performing 'Umrah only. After completing 'Umrah by completing *Tawāf* and *Sa'ī* - circumbulating the Ka'bah and going between *Aş-Şafā* and *Marwah*, releasing the *Ihrām*, and on the 8th of *Dhul-Hijjah* assuming the *Ihrām* again with the intention of performing *Hajj*. C) *Qirān*: Assuming *Ihrām* with the intention of performing 'Umrah and *Hajj* both, and releasing *Ihrām* after performing 'Umrah and *Hajj*.

Chapter 11. What Has Been Related About Combining *Hajj* And 'Umrah

821. Anas narrated: "I heard the Prophet ﷺ saying: (*Labbaika Bi'umratin wa Hajjah*) 'Here I am for "Umrah and Hajj.'" (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from 'Umar and 'Imrān bin Ḥuşain.

Abū 'Eisā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Some of the people of knowledge followed this, and it was preferred by some of the people of Al-Kūfah and others.

تخریج: [صحيح] وأخرجه مسلم، الحج، باب إهلال النبي ﷺ وهديه، ح: ١٢٥١ من حديث حميد الطويل به * وفي الباب عن عمر [البخاري، ح: ١٥٣٤] وعمران بن حصين [مسلم، ح: ١٢٢٦].

Comments:

Saying the *Talbiyah* for both 'Umrah and *Hajj* together is only in *Hajj Qirān*. It proves that the Prophet ﷺ performed *Hajj Qirān*.

Chapter 12. What Has Been Related About *Tamattu'*

822. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ performed *Tamattu'*, as did Abū Bakr, 'Umar and 'Uthmān. And the first to prohibit it was Mu'āwiyah." (*Da'if*)

There are narrations on this topic from 'Alī, 'Uthmān, Jābir, Sa'eed, *Asmā' bint Abū Bakr*, and Ibn 'Umar.

(المعجم ١١) - بَابُ مَا جَاءَ فِي الْجَمْعِ
بَيْنَ الْحَجِّ وَالْعُمْرَةِ (التحفة ١١)

٨٢١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ
عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ
يَقُولُ: «لَبَيْكُ بِعُمْرَةٍ وَحَجَّةٍ».
[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ وَعُمَرََانَ بْنِ
حُصَيْنٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ، وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ
إِلَى هَذَا، وَاخْتَارَهُ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ.

(المعجم ١٢) - بَابُ مَا جَاءَ فِي التَّمَتُّعِ
(التحفة ١٢)

٨٢٢ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ
الْمُسْنَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ لَيْثٍ،
عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَمَتَّعَ
رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ،
وَأَوَّلُ مَنْ نَهَى عَنْهُ مُعَاوِيَةُ.

وَفِي الْبَابِ عَنْ عَلِيٍّ وَعُثْمَانَ وَجَابِرٍ
وَسَعْدٍ وَأَسْمَاءَ ابْنَةَ أَبِي بَكْرٍ وَابْنَ عُمَرَ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۱/۲۹۲ من حديث ليث بن أبي سليم به وهو ضعيف * وفي الباب عن علي [البخاري، ح: ۱۵۶۳ ومسلم، ح: ۱۲۲۳] وعثمان [مسلم، ح: ۱۲۲۳] وجابر [مسلم، ح: ۱۲۱۶] وسعد [يأتي: ۸۲۳] وأسماء بنت أبي بكر [لم نجد] وابن عمر [يأتي: ۸۲۴].

Comments:

The first one to prohibit from performing *Tamattu'* was 'Umar. He used to prohibit both *Tamattu'* and *Qirān Hajj*. According to 'Umar *Ifrād* is a preferred kind of *Hajj*, that is why he prohibited performing *Qirān* and *Tamattu' Hajj*, and urged the people to perform *Ifrād Hajj*.

823. Muḥammad bin 'Abdullāh bin Al-Ḥārith bin Nawfal narrated that he heard Sa'd bin Abī Waqqās, and Aḍ-Ḍaḥḥāk bin Qais while they were mentioning *Tamattu'* after "*Umrah* until *Hajj*. Aḍ-Ḍaḥḥāk bin Qais said: "No one does that except one who is ignorant of the order of Allāh, Most High." Sa'd said: "How horrible it is what you have said O my nephew!" So Aḍ-Ḍaḥḥāk (bin Qais) said: "Indeed 'Umar bin Al-Khaṭṭāb has prohibited that." So Sa'd said: "The Messenger of Allāh ﷺ did it, and we did it with him."

(*Hasan*)
(He said:) This *Hadīth* is *Ṣaḥīh*.

۸۲۳ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ
ابْنِ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ
عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ تَوْفَلٍ: أَنَّهُ سَمِعَ
سَعْدَ بْنَ أَبِي وَقَاصٍ وَالضَّحَّاكَ بْنَ قَيْسٍ
وَهُمَا يَذْكُرَانِ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ
فَقَالَ الضَّحَّاكَ بْنُ قَيْسٍ: لَا يَصْنَعُ ذَلِكَ إِلَّا
مَنْ جَهَلَ أَمَرَ اللَّهِ تَعَالَى فَقَالَ سَعْدُ: بئسَ
مَا قُلْتَ يَا ابْنَ أَخِي، فَقَالَ الضَّحَّاكَ [بُنُ
قَيْسٍ]: فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ قَدْ نَهَى عَنْ
ذَلِكَ، فَقَالَ سَعْدُ: قَدْ صَنَعَهَا رَسُولُ اللَّهِ
ﷺ وَصَنَعَهَا مَعَهُ [قَالَ]: هَذَا حَدِيثٌ
صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه النسائي، مناسك الحج، باب التمتع: ۱۵۲/۵، ح: ۲۷۳۵ عن قتيبة به وهو في الموطأ: ۱/۳۴۴ (يحيى) وصححه ابن حبان (الإحسان): ۳۹۲۸ * قد صنعها، أي أذن فيها وأباحها، قاله ابن عبد البر في التمهيد: ۸/۳۶۰، الزهري سمعه من محمد بن عبدالله بن الحارث.

Comments:

The Companions who had no animal for sacrifice with them, according to the directions of the Prophet ﷺ, first performed '*Umrah* and released the *Ihrām*

and then they again assumed *Ihrām* on 8th of *Dhul-Hijjah* and performed *Hajj*. As this type of *Hajj* is called *Tamattu'* and it was performed by the instructions of the Prophet ﷺ so it was attributed to him.

824. Sālim bin 'Abdullāh narrated that he had heard a man from *Ash-Shām* asking 'Abdullāh bin 'Umar about *Tamattu'* after "*Umrah* until *Hajj*, so 'Abdullāh bin 'Umar said: "It is lawful." The man from *Ash-Shām* said: "But your father prohibited it." So 'Abdullāh bin 'Umar said: "Is the order to follow my father or is the order (to follow) for the Messenger of Allāh ﷺ?" The man said: "Rather it is for the Messenger of Allāh ﷺ." So he said: "Indeed the Messenger of Allāh ﷺ did it." (*Ṣaḥīḥ*)

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Ḥasan Ḥadīth*. There are those among the people of knowledge among the Companions of the Prophet ﷺ and others who preferred *Tamattu'* after "*Umrah*. *Tamattu'* is for a man to enter into "*Umrah* during the months of *Hajj* and stay there, as one who may gratify himself until he performs *Hajj*; he is required to slaughter whatever *Hady* is facilitated for him, and if he does not find one then he fasts for three days during *Hajj*, and seven when he returns to his family. When the one performing *Tamattu'* fasts the three days during *Hajj*, it is recommended that he fast during the ten (days), and that the last of them be the Day of '*Arafah*. If he

٨٢٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِثْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ: أَنَّ سَالِمَ ابْنَ عَبْدِ اللَّهِ حَدَّثَهُ: أَنَّهُ سَمِعَ رَجُلًا مِنْ أَهْلِ الشَّامِ وَهُوَ يَسْأَلُ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنِ التَّمَتُّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: هِيَ حَلَالٌ. فَقَالَ الشَّامِيُّ إِنَّ أَبَاكَ قَدْ نَهَى عَنْهَا، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَرَأَيْتَ إِنْ كَانَ أَبِي نَهَى عَنْهَا وَصَنَعَهَا رَسُولُ اللَّهِ ﷺ: [أَأْمُرُ أَبِي يَتَّبِعُ أَمْ أَمْرُ رَسُولِ اللَّهِ ﷺ؟] فَقَالَ الرَّجُلُ: بَلْ أَمْرُ رَسُولِ اللَّهِ ﷺ. فَقَالَ: لَقَدْ صَنَعَهَا رَسُولُ اللَّهِ ﷺ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ وَقَدْ اخْتَارَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمُ التَّمَتُّعَ بِالْعُمْرَةِ، وَالتَّمَتُّعُ أَنْ يَدْخُلَ الرَّجُلُ بِعُمْرَةٍ فِي أَشْهُرِ الْحَجِّ ثُمَّ يُقِيمُ حَتَّى يَحُجَّ فَهُوَ مُتَمَتِّعٌ وَعَلَيْهِ دَمٌ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَإِنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعَ إِلَى أَهْلِهِ، وَيُسْتَحَبُّ لِلْمُتَمَتِّعِ إِذَا صَامَ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ أَنْ يَصُومَ فِي الْعَشْرِ وَيَكُونَ آخِرُهَا يَوْمَ عَرَفَةَ، فَإِنْ لَمْ يَصُمْ فِي الْعَشْرِ صَامَ أَيَّامَ التَّشْرِيقِ فِي قَوْلِ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ: ابْنُ عُمَرَ وَعَائِشَةُ

does not fast during the ten days then he does so during the Days of *Tashrīq* according to the view of some of the people of knowledge among the Companions of the Prophet ﷺ. Among them were Ibn ‘Umar and ‘Āishah, and it is the view of Mālik, Ash-Shāfi‘ī, Aḥmad and Ishāq.

Some of them said that he does not fast the Days of *Tashrīq*; this is the saying of the people of Al-Kūfah.

Abū ‘Eisā said: The people of *Hadūth* prefer *Tamattu‘* with *‘Umrah* until *Hajj*. This is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq.

تخريج: [إسناده صحيح] وله شواهد عند البيهقي: ٢١/٥ وغيره.

Comments:

According to Imām At-Tirmidhī, *Ahlil-Hadūth* preferred the form of *Hajj Tamattu‘*, but Imām An-Nawawī writes that *Hajj Ifrād* is a preferred form of *Hajj*. (*Al-Majmu‘* v. 7. p.152.)

Chapter 13. What Was Been Related About The *Talbiyah*

825. Ibn ‘Umar narrated: “The Prophet would say the following for the *Talbiyah*: “*Labbaik Allāhumma labbaik. labbaik lā sharīka laka labbaik. Innal-ḥamda wan-ni‘mata laka wal-mulk, lā sharīka laka.*” (“I respond to Your call O Allāh! I respond to Your call, You have no partner, I respond to Your call. All praise, thanks and blessings are for You. All sovereignty is for You. And You have no partners with You).” (*Ṣaḥīḥ*)

Abū ‘Eisā said: There are narrations on this topic from Ibn Mas‘ūd, Jābir,

وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.
وَقَالَ بَعْضُهُمْ: لَا يَصُومُ أَيَّامَ التَّشْرِيقِ
وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ.
قَالَ أَبُو عِيسَى: وَأَهْلُ الْحَدِيثِ يَخْتَارُونَ
التَّمَتُّعَ بِالْعُمْرَةِ فِي الْحَجِّ. وَهُوَ قَوْلُ الشَّافِعِيِّ
وَأَحْمَدَ وَإِسْحَاقَ.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي التَّلْبِيَةِ
(التحفة ١٣)

٨٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي بَرْزَةَ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ قَالَ: كَانَ تَلْبِيَةُ النَّبِيِّ ﷺ :
«لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ
لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا
شَرِيكَ لَكَ».

قَالَ أَبُو عِيسَى: وَفِي الْبَابِ عَنِ ابْنِ
مَسْعُودٍ وَجَابِرِ وَعَائِشَةَ وَابْنِ عَبَّاسٍ وَأَبِي
هُرَيْرَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ

‘Āishah, Ibn ‘Abbās, and Abū Hurairah.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Umar is a *Hasan Ṣaḥīḥ Hadīth*. It is acted upon according to [some of] the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of Sufyān Ath-Thawrī, Ash-Shāfi‘ī, Aḥmad, and Ishāq. Ash-Shāfi‘ī said: “If an addition exalting Allāh is added, then there is no harm – if Allāh wills. To me it is recommended to keep to the *Talbiyah* of the Messenger of Allāh ﷺ.” And Ash-Shāfi‘ī said: “We only say that there is no harm in an addition of exaltation of Allāh because of what has been related from Ibn ‘Umar, and he memorized the *Talbiyah* from the Messenger of Allāh ﷺ, then in his *Talbiyah*, Ibn ‘Umar himself added: (*Labbaika war-rahbā’u ilaika wal-‘amal*)’ ‘I respond to your Call, and the requests and deeds are for You.’”

حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَيْهِ عِنْدَ [بَعْضِ] أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ، وَقَالَ الشَّافِعِيُّ: فَإِنْ زَادَ زَائِدٌ فِي التَّلْبِيَةِ شَيْئًا مِنْ تَعْظِيمِ اللَّهِ فَلَا بَأْسَ إِنْ شَاءَ اللَّهُ، وَأَحَبُّ إِلَيَّ أَنْ يُقْتَصَرَ عَلَى تَلْبِيَةِ رَسُولِ اللَّهِ ﷺ. قَالَ الشَّافِعِيُّ: وَإِنَّمَا قُلْنَا لَا بَأْسَ بِزِيَادَةِ تَعْظِيمِ اللَّهِ فِيهَا لِمَا جَاءَ عَنِ ابْنِ عُمَرَ وَهُوَ حَفِظَ التَّلْبِيَةَ عَنِ رَسُولِ اللَّهِ ﷺ ثُمَّ زَادَ ابْنُ عُمَرَ فِي تَلْبِيَتِهِ مِنْ قَبْلِهِ: لَيْتِكَ وَالرَّغْبَاءَ إِلَيْكَ وَالْعَمَلَ.

تخريج: [إسناده صحيح] وهو متفق عليه وأخرجه البخاري، الحج، باب التلبية، ح: ١٥٤٩ ومسلم، ح: ١١٨٤ من حديث نافع به * وفي الباب عن ابن مسعود [النسائي، ح: ٢٧٥٢] وجابر [أبو داود، ح: ١٨١٣] وعائشة [البخاري، ح: ١٥٥٠] وابن عباس [والنسائي، ح: ٣٠٠٩] وأحمد [١/٦٧] وأبي هريرة [النسائي، ح: ٢٧٥٣] وابن ماجه، ح: ٢٩٢٠.

826. Nāfi‘ narrated: When Ibn ‘Umar would say the *Talbiyah* he would continue saying: “*Labbaik Allāhumma labbaik. labbaik lā sharīka laka labbaik. innal-ḥamda wan-ni‘mata laka wal-mulk, lā Sharīka Laka.*” (I respond to Your call O Allāh! I respond to Your call, You have no partner, I

٨٢٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ أَهَلَّ فَأَنْطَلَقَ يَهْلُ [فَالْيَقُولُ]: لَيْتِكَ اللَّهُمَّ لَيْتِكَ، لَا شَرِيكَ لَكَ لَيْتِكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَقُولُ: هَذِهِ تَلْبِيَةُ رَسُولِ اللَّهِ ﷺ: وَكَانَ يَزِيدُ مِنْ

respond to Your call. All praise, thanks and blessings are for You. All sovereignty is for You. And You have no partners with You).

He said: “ ‘Abdullāh bin ‘Umar would say: ‘This is the *Talbiyah* of the Messenger of Allāh ﷺ’ He would himself add the following after the *Talbiyah* of the Messenger of Allāh ﷺ: “*Labbaika labbaika wa-sa‘daik, wal-khairu fi yadaik. labbaika war-raghbā‘u ilaika wal-‘amal*” (‘I respond to Your call, I respond to Your call, and I am obedient to Your orders, all good is in Your Hands. I respond to Your call, and the requests and deeds are for You).” (*Ṣaḥīh*)

He said: This *Ḥadīth* is (*Ḥasan*) *Ṣaḥīh*.

عِنْدِهِ فِي أَثَرِ تَلْبِيَةِ رَسُولِ اللَّهِ ﷺ: لَبَّيْكَ
لَبَّيْكَ، وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ لَبَّيْكَ،
وَالرَّغْبَاءُ إِلَيْكَ، وَالْعَمَلُ. قَالَ: هَذَا حَدِيثٌ
[حَسَنٌ] صَحِيحٌ.

تخريج: [إسناده صحيح] وانظر الحديث السابق.

Comments:

Most of the people of knowledge and scholars are of the view that the *Talbiyah* pronounced by the Prophet ﷺ should suffice and no words should be added to it, and this is the better way of following. Some of the Companions added some words to the *Talbiyah* of the Prophet ﷺ and he did not stop them from adding. He himself continued with his own *Talbiyah*. (*Fath Al-Bārī* 513/3).

Chapter 14. What Has Been Related About The Virtue Of The *Talbiyah* And The *Nahr* (Sacrifice)

827. Abū Bakr Aṣ-Ṣiddīq narrated that the Messenger of Allāh ﷺ was asked: “Which *Hajj* is most virtuous?” He said: “That with raised voices (*Al-‘Ajf*) and the flow of blood (of the sacrifice) (*Ath-Thajj*).” (*Da‘īf*)

(المعجم ١٤) - بَابُ مَا جَاءَ فِي فَضْلِ
التَّلْبِيَةِ وَالتَّحْرِ (التحفة ١٤)

٨٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ
أَبِي فُدَيْكٍ؛ [ح]: وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:
حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ بْنِ عُمَانَ
عَنْ مُحَمَّدِ بْنِ الْمُكْدِرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
يَرْبُوعٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ: أَنَّ رَسُولَ اللَّهِ ﷺ
سُئِلَ: أَيُّ الْحَجِّ أَفْضَلُ؟ قَالَ: «الْعَجْفُ وَالتَّحُّ».

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب رفع الصوت، بالتلبية، ح: ٢٩٢٤ من حديث ابن أبي فديك به وانظر الحديث الآتي لعلته، السند منقطع.

828. Sahl bin Sa'd narrated that the Messenger of Allāh ﷺ said: "There is no Muslim who says the *Talbiyah* except that – on his right and left, until the end of the land, from here to there^[1] – the rocks, or trees, or mud say the *Talbiyah*." (*Hasan*)

Al-Ḥasan bin Muḥammad Az-Za'farānī and 'Abdur-Raḥmān bin Al-Aswad Abū 'Amr Al-Baṣrī narrated to us (another chain) with a similar *Ḥadīth*.

(He said:) There are narrations on this topic from Ibn 'Umar and Jābir.

Abū 'Eisā said: The *Ḥadīth* of Abū Bakr (no. 827) is a *Gharīb Ḥadīth*, we do not know of it except from the narration of Ibn Abī Fudaik, from Aḍ-Ḍaḥḥāk bin 'Uṯmān. And Muḥammad bin Al-Munkadir did not hear from 'Abdur-Raḥmān bin Yarbū'. Muḥammad bin Al-Munkadir reported other *Aḥādīth* from Sa'eed bin 'Abdur-Raḥmān bin Yarbū' from his father. Abū Nu'aim Aṭ-Ṭaḥḥān Ḍirār bin Ṣurad reported this *Ḥadīth* from Ibn Abī Fudaik, from Aḍ-Ḍaḥḥāk bin 'Uṯmān, from Muḥammad bin Al-Munkadir, from Sa'eed bin 'Abdur-Raḥmān bin Yarbū', from his father, from Abū Bakr, from the Prophet ﷺ, and Ḍirār was mistaken in it.

٨٢٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عِيَّاشٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يُلَبِّي إِلَّا لَبَّى مَنْ عَنْ يَمِينِهِ وَشِمَالِهِ مِنْ حَجَرٍ أَوْ شَجَرٍ أَوْ مَدْرٍ حَتَّى تَنْقَطِعَ الْأَرْضُ مِنْ هَهُنَا وَهَهُنَا».

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّغَفَرَانِيُّ وَعَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرٍو الْبَصْرِيُّ قَالَا: حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ إِسْمَاعِيلَ بْنِ عِيَّاشٍ.

[قَالَ:] وفي البابِ عن ابنِ عمرَ وجَابرٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي بَكْرٍ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي فُدَيْكٍ عَنِ الصَّحَّاحِ بْنِ عُثْمَانَ، وَمُحَمَّدُ بْنُ الْمُتَكَدِّرِ لَمْ يَسْمَعْ مِنْ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ. وَقَدْ رَوَى مُحَمَّدُ بْنُ الْمُتَكَدِّرِ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ، عَنْ أَبِيهِ غَيْرَ هَذَا الْحَدِيثِ. وَرَوَى أَبُو نُعَيْمٍ الطَّحَّانُ ضِرَارُ بْنُ صُرْدٍ هَذَا

[1] Meaning from the east to the west. See *Tuhfat Al-Aḥwadhī*.

Abū 'Eīsā said: I heard Aḥmad bin Al-Ḥasan saying: Aḥmad bin Ḥanbal said: "Whoever says about this *Ḥadīth*, that it is from Muḥammad bin Al-Munkadir, from Ibn 'Abdur-Raḥmān bin Yarbū', from his father - then he is mistaken."

He said: I mentioned the narration of Ḍirār bin Ṣurad from Ibn Abī Fudaik to Muḥammad, and he said: "He is mistaken." So I said: "Others besides him also reported it from Ibn Abī Fudaik and it is similar to his narration." He said: "That is nothing, they only reported it from Ibn Abī Fudaik without mentioning in it 'from Sa'eed bin 'Abdur-Raḥmān.'" And I saw that he graded Ḍirār bin Ṣurad weak.

Al-'Ajj is raising the voice with the *Talbiyah*, and *Ath-Thajj* is performing the *Naḥr* on the sacrificial animals (*Budn*).

الْحَدِيثِ عَنِ ابْنِ أَبِي فُدَيْكٍ، عَنِ الصَّحَّاحِ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرٍ، عَنِ النَّبِيِّ ﷺ وَأَخْطَأَ فِيهِ ضَرَارٌ.

قَالَ أَبُو عَيْسَى: سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ: قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: مَنْ قَالَ فِي هَذَا الْحَدِيثِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ، عَنْ أَبِيهِ فَقَدْ أَخْطَأَ. قَالَ: وَسَمِعْتُ مُحَمَّدًا يَقُولُ: وَذَكَرْتُ لَهُ حَدِيثَ ضَرَارِ بْنِ صُرَدٍ عَنِ ابْنِ أَبِي فُدَيْكٍ فَقَالَ: هُوَ خَطَأٌ، فَقُلْتُ: قَدْ رَوَاهُ غَيْرُهُ عَنِ ابْنِ أَبِي فُدَيْكٍ أَيْضًا مِثْلَ رِوَايَتِهِ فَقَالَ: لَا شَيْءَ، إِنَّمَا رَوَاهُ عَنِ ابْنِ أَبِي فُدَيْكٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ. وَرَأَيْتُهُ يُضَعِّفُ ضَرَارَ بْنَ صُرَدٍ. وَالْعَجُّ: هُوَ رَفْعُ الصَّوْتِ بِالتَّلْبِيَةِ، وَالتَّجُّ: هُوَ نَحْرُ الْبُدْنِ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المناسك، باب التلبية، ح: ٢٩٢١ من حديث إسماعيل بن عياش به وصرح بالسماع وتابعه عبيدة بن حميد وصححه ابن خزيمة: ١٧٦/٤، ح: ٢٦٣٤ والحاكم: ٤٥١/١ على شرط الشيخين ووافقه الذهبي * وفي الباب عن ابن عمر [ابن ماجه، ح: ٢٨٩٩] وجابر [ابن ماجه، ح: ٢٩٢٥].

Comments:

This fact clearly and emphatically has been expressed in the Noble Qur'an that every type of creature in the universe is busy in praise of Allāh ﷻ but we cannot understand it. The same way every thing on the left and right side of a person who says, "I respond to Your call" repeat these words with him but we understand and hear it not.

Chapter 15. What Has Been Related About Raising The Voice With The *Talbiyah*

829. Khallād bin As-Sā'ib (bin Khalād) narrated from his father who said that the Messenger of Allāh ﷺ said: "Jibrīl came to me and ordered me to order my Companions to raise their voices with the *Ihlāl*, or; the *Talbiyah*." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Zaid bin Khālīd, Abū Hurairah, and Ibn 'Abbās.

Abū 'Eīsā said: The *Hadīth* of Khallād from his father is a *Ḥasan Ṣaḥīḥ Hadīth*. Some have reported this *Hadīth* from Khallād bin As-Sā'ib, from Zaid bin Khālād, from the Prophet ﷺ, and it is not correct. What is correct is (from) Khallād bin As-Sā'ib from his father. He is Khallād bin As-Sā'ib bin Khālād bin Suwaid Al-Anṣārī.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي رَفْعِ الصَّوْتِ بِالتَّلْبِيَةِ (التحفة ١٥)

٨٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ [وَهُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ]، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ [ابْنِ الْحَارِثِ بْنِ هِشَامٍ]، عَنْ خَلَادِ بْنِ السَّائِبِ [بْنِ خَلَادٍ]، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي جِبْرِيلُ فَأَمَرَنِي أَنْ أَمُرَ أَصْحَابِي أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالْإِهْلَالِ أَوْ التَّلْبِيَةِ».

[قَالَ:] وفي البابِ عن زَيْدِ بْنِ خَالِدٍ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ خَلَادٍ عَنْ أَبِيهِ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خَلَادِ بْنِ السَّائِبِ، عَنْ زَيْدِ بْنِ خَالِدٍ عَنِ النَّبِيِّ ﷺ وَلَا يَصِحُّ. وَالصَّحِيحُ هُوَ [عَنْ] خَلَادِ بْنِ السَّائِبِ عَنْ أَبِيهِ، وَهُوَ خَلَادُ بْنُ السَّائِبِ بْنِ خَلَادِ بْنِ سُؤَيْدِ الْأَنْصَارِيِّ [عَنْ أَبِيهِ].

تخريج: [إسناده صحيح] وأخرجه النسائي، مناسك الحج، باب رفع الصوت بالإهلال: ١٦٢، ح: ٢٧٥٤ من حديث سفيان بن عيينة به وصححه ابن خزيمة، ح: ٢٦٢٥، ٢٦٢٧ وابن حبان، ح: ٩٧٤ وغيرهما * وفي الباب عن زيد بن خالد [ابن ماجه، ح: ٢٩٢٣] وأبي هريرة [أحمد: ٣٢٥/٢، وابن خزيمة، ح: ٢٦٣٠] وابن عباس [أحمد: ٣٢١/١].

Comments:

According to most of the religious scholars pronouncing the *Talbiyah* loudly is recommended but according to Dāwūd Zāhirī saying the *Talbiyah* loudly is obligatory.

Chapter 16. What Has Been Related About Performing *Ghusl* When Assuming *Ihrām*

830. Zaid bin Thābit narrated from his father who said that he saw the Prophet ﷺ disrobing for his *Ihlāl*^[1] and to perform *Ghusl*. (*Hasan*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Gharīb*. There are those among the people of knowledge who considered it recommended to perform *Ghusl* at the time of *Ihrām*, and this is the view of Ash-Shāfi‘ī.

تخريج: [إسناده حسن] وأخرجه ابن خزيمة، ح: ٢٥٩٥ عن عبدالله بن أبي الزباد به وله شاهد عند الحاكم: ٤٤٧/١ وصححه على شرط الشيخين ووافقه الذهبي.

Comments:

This narration indicates that taking a bath for assuming *Ihrām* is *Ṣunnah* of the Prophet ﷺ. For this reason all Four *A‘immah* agree on this point that taking a bath before assuming *Ihrām* for *Hajj* or *‘Umrah* is recommended only.

Chapter 17. What Has Been Related About The *Mawāqūt*^[2] For *Ihrām* For Each Region’s People

831. Ibn ‘Umar narrated that a man said: “Where should we begin our *Hil* (*Ihrām*) O Messenger of Allāh?” He said: “The people of Al-Madīnah begin their *Hil* (*Ihrām*) from Dhul-Hulaifah, the people of Ash-Shām from Al-Juhfah, and the people of Najd from Qarn.” And he (Ibn ‘Umar said: (“And they say:)^[3]

(المعجم ١٦) - بَابُ مَا جَاءَ فِي
الْاِغْتِسَالِ عِنْدَ الْاِحْرَامِ (التحفة ١٦)

٨٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَعْقُوبَ الْمَدَنِيُّ عَنْ ابْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ تَجَرَّدَ لِإِهْلَالِهِ وَاعْتَسَلَ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ اسْتَحَبَّ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْاِغْتِسَالَ عِنْدَ الْاِحْرَامِ وَهُوَ قَوْلُ الشَّافِعِيِّ.

(المعجم ١٧) - بَابُ مَا جَاءَ فِي
مَوَاقِيتِ الْاِحْرَامِ لِأَهْلِ الْاَفَاقِ
(التحفة ١٧)

٨٣١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَجُلًا قَالَ: مِنْ أَيْنَ نِهْلُ يَا رَسُولَ اللَّهِ قَالَ: «نِهْلُ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَأَهْلِ الشَّامِ مِنَ الْجُحْفَةِ وَأَهْلُ نَجْدٍ

[1] Meaning, changing his clothing to assume *Ihrām*.

[2] *Mawāqūt* is the plural of *Miqāt* which refers to the actual location where one assumes *Ihrām*.

[3] He explains – in other narrations – that he was not sure, but other Companions said it like that.

“And the people of Yemen from Yalamlam.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn ‘Abbās, Jābir bin ‘Abdullāh, ‘Abdullāh bin ‘Amr.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Umar is a *Hasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge.

تخریج: [إسناده صحيح] وهو متفق عليه وأخرجه البخاري، العلم، باب ذكر العلم والفتيا في المسجد، ح: ١٣٣ ومسلم، ح: ١١٨٢ من حديث ابن عمر به * وفي الباب عن ابن عباس [البخاري، ح: ١٥٢٤ ومسلم، ح: ١١٨١] وجابر بن عبدالله [مسلم، ح: ١١٨٣] وعبدالله بن عمرو [أحمد: ١٨١/٢].

832. Ibn ‘Abbās narrated: “The Prophet ﷺ made Al-‘Aqīq the *Miḳāt* for the people of the west.” (*Da‘f*)

Abū ‘Eīsā said: This *Ḥadīth* is *Hasan*. [Muḥammad bin ‘Alī (one of the narrators) is Abū Ja‘far Muḥammad bin ‘Alī bin Ḥusain bin ‘Alī bin Abī Ṭālib].

مِنْ قَرْنٍ»، قَالَ [وَيَقُولُونَ]: «وَأَهْلُ الْيَمَنِ مِنْ يَمَلَمَ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَجَابِرِ ابْنِ عَبْدِ اللَّهِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.
قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

٨٣٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ وَقَّتْ لِأَهْلِ الْمَشْرِقِ الْعَقِيقَ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ [وَمُحَمَّدُ بْنُ عَلِيٍّ هُوَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ].

تخریج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب: في المواقيت، ح: ١٧٤٠ من حديث وكيع به وتفرد به يزيد بن أبي زياد، كما قال البيهقي في المعرفة: ٣/٥٣٣ وهو ضعيف.

Comments:

Only four places have been mentioned in this narration of Ibn ‘Umar that from where the *Ihrām* should be assumed. In the narration of Ibn ‘Abbās the name of the fifth place has also been mentioned as “Al-‘Aqīq” which is located near *Dhātul-‘Irq’*.

Chapter 18. What Has Been Related About What Is Not Allowed For The *Muḥrim* To Wear

833. Ibn ‘Umar narrated: “A man stood and said: ‘O Messenger of Allāh! What clothing do you

(المعجم ١٨) - بَابُ مَا جَاءَ فِيْمَا لَا يَجُوزُ لِلْمُحْرِمِ لِبَسُهُ (التحفة ١٨)

٨٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: قَامَ رَجُلٌ

command us to wear in *Al-Haram*?
The Messenger of Allāh ﷺ said: ‘Do not wear shirts, nor pants, nor burnouses, nor turbans, nor *Khuff* – unless one does not have any sandals, then let him wear *Khuff*, but let him cut them below the ankles. And do not wear any cloth that has been touched by saffron or *Wars*.^[1] And the woman in *Ihrām* is not to cover her face, nor wear gloves.’” (*Sahīh*)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Sahīh*, and it is acted upon according to the people of knowledge.

فَقَالَ: يَا رَسُولَ اللَّهِ؛ مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنْ الثِّيَابِ فِي الْحَرَمِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبَسُوا الْقَمِيصَ وَلَا السَّرَاوِيلَ وَلَا الْبِرَاسَ وَلَا الْعَمَائِمَ وَلَا الْخُفَّافَ، إِلَّا أَنْ يَكُونَ أَحَدٌ لَيْسَتْ لَهُ نَعْلَانِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا تَلْبَسُوا شَيْئًا مِنَ الثِّيَابِ مَسَّهُ الرَّعْفَرَانُ وَلَا الْوَرْسُ، وَلَا تَتَنَبَّهِ الْمَرْأَةُ الْحَرَامُ وَلَا تَلْبَسِ الْقَفَّازِينَ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: [إسناده صحيح] وهو متفق عليه، وأخرجه البخاري، جزاء الصيد، باب ما ينهى من الطيب للمحرم والمحرمه، ح: ١٨٣٨ من حديث الليث ومسلم، ح: ١١٧٧ من حديث نافع به.

Comments:

The man had asked what clothes we should wear in *Al-Ihrām*. The answer of the Prophet ﷺ was that such and such clothes should not be used for *Al-Ihrām*. This answer shows that other than the prohibited clothes all other clothes are allowed for *Ihrām*.

Chapter 19. What Has Been Related About The *Muḥrim* Wearing Pants and *Khuff* When An *Izār* And Sandals Are Not Available

834. Ibn ‘Abbās narrated that he heard the Messenger of Allāh ﷺ say: “If the *Muḥrim* cannot find an *Izār*, then let him wear pants, and if he cannot find sandals, then let him wear *Khuff*.” (*Sahīh*)

Qutaibah narrated to us (another chain) with similar meaning. There

(المعجم ١٩) - بَابُ مَا جَاءَ فِي لُبْسِ السَّرَاوِيلِ وَالْخُفَّيْنِ لِلْمُحْرِمِ إِذَا لَمْ يَجِدِ الْإِزَارَ وَالنَّعْلَيْنِ (التحفة ١٩)

٨٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ الْبَصْرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْجٍ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُحْرِمُ إِذَا لَمْ يَجِدِ الْإِزَارَ

[1] Both of which are used for their good fragrance.

are narrations on this topic from Ibn 'Umar and Jābir.

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*, and it is acted upon according to some of the people of knowledge. They say if the *Muḥrim* does not find an *Izār* then he wears pants, and if he does not find sandals then he wears *Khuff*. This is the view of Aḥmad. Some of them held their view in accordance with the *Hadīth* of Ibn 'Umar from the Prophet ﷺ: "If he does not find sandals then let him wear *Khuff*, and let him cut them below the ankles." This is the saying of Sufyān Ath-Thawrī and Ash-Shāfi'ī (and Mālik said accordingly).

فَلْيَلْبَسِ السَّرَاوِيلَ، وَإِذَا لَمْ يَجِدِ النَّعْلَيْنِ
فَلْيَلْبَسِ الْخُفَّيْنِ».

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ
عُمَرَ نَحْوَهُ. قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ
وَجَابِرٍ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ
الْعِلْمِ قَالُوا: إِذَا لَمْ يَجِدِ الْمُحْرِمُ الْإِزَارَ لَيْسَ
السَّرَاوِيلَ وَإِذَا لَمْ يَجِدِ النَّعْلَيْنِ لَيْسَ الْخُفَّيْنِ،
وَهُوَ قَوْلُ أَحْمَدَ وَقَالَ بَعْضُهُمْ عَلَى حَدِيثِ
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: إِذَا لَمْ يَجِدِ النَّعْلَيْنِ
فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ
الكَعْبَيْنِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ
[وَبِهِ يَقُولُ مَالِكٌ].

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه
إلخ، ح: ۱۱۷۸ من حديث أبيوب السخيتاني والبخاري، اللباس، باب السراويل، ح: ۵۸۰۴ من
حديث عمرو بن دينار به * وفي الباب عن ابن عمر [البخاري، ح: ۱۵۴۲ ومسلم، ح: ۱۱۷۷]
وجابر [مسلم، ح: ۱۱۷۹].

Comments:

Most of the people of knowledge and religious scholars say that if the *Muḥrim* (who has assumed *Ihrām*) does not have shoes he can wear socks after cutting them up to the ankles. According to Imām Aḥmad one wear socks without cutting them but this point of view is not correct. In a previous chapter in the narration of Ibn 'Umar it is clearly mentioned to cut the socks up to the ankles.

Chapter 20. What Has Been Related About The One Who Assumed *Ihrām* While Wearing A Shirt Or A Cloak

(المعجم ۲۰) - بَابُ مَا جَاءَ فِي الَّذِي
يُحْرِمُ وَعَلَيْهِ قَمِيصٌ أَوْ جُبَّةٌ (التحفة ۲۰)

835. Ya'la bin Umayyah narrated: "The Messenger of Allāh ﷺ saw a Bedouin who was in *Ihrām* wearing

۸۳۵ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ
اللَّهِ بْنُ إِدْرِيسَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي

a cloak. So he ordered him to remove it.” (*Ṣaḥīḥ*)

سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: رَأَى رَسُولَ اللَّهِ ﷺ أَغْرَابِيًّا قَدْ أَحْرَمَ وَعَلَيْهِ جُبَّةٌ فَأَمَرَهُ أَنْ يَنْزِعَهَا.

تخریج: [صحیح] وأخرجه ابن خزيمة، ح: ٢٦٧٢ وغيره من حديث عبد الملك بن أبي سليمان به وأخرجه البخاري، ح: ١٥٣٦ ومسلم، ح: ١١٨٠ من حديث عطاء عن صفوان عن أبيه، انظر الحديث الآتي.

836. A *Ḥadīth* similar to no. 835 with a different chain. (*Ṣaḥīḥ*)

Abū ‘Eisā said: This (chain) is more correct, and there is a story that accompanies this *Ḥadīth*.^[1] Similarly, Qatādah, Al-Ḥajjāj bin Arṭāh, and others reported it from ‘Aṭā’ from Ya‘lā bin Umayyah. But what is correct is what ‘Amr bin Dīnār and Ibn Juraij reported from ‘Aṭā’, from Ṣafwān bin Ya‘lā, from his father, from the Prophet ﷺ.

٨٣٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

قَالَ أَبُو عَيْسَى: وَهَذَا أَصَحُّ وَفِي الْحَدِيثِ قِصَّةٌ. وَهَكَذَا رَوَاهُ قَتَادَةُ وَالْحَجَّاجُ بْنُ أَرْطَاةَ وَعَيْرٌ وَاحِدٌ عَنْ عَطَاءٍ، عَنْ يَعْلَى بْنِ أُمَيَّةَ. وَالصَّحِيحُ مَا رَوَى عَمْرُو بْنُ دِينَارٍ وَابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

تخریج: متفق عليه وأخرجه مسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه ... الخ، ح: ٧/١١٨٠ عن ابن أبي عمر، والبخاري، ح: ١٥٣٦ من حديث عطاء ابن أبي رباح به.

Comments:

Most of the people of knowledge and scholars say that a *Muḥrim* can take off the sewn clothing without tearing it, but Imām *Shāfi‘ī* and *Nakh‘ī* argue that as the sewed clothes like a shirt or cloak covers the head while taking it off, so it must be torn off. (*Tuḥfat Al-Aḥwadhī* v.2 p.78 and *Al-Mughnī* v.5 p.39)

Chapter 21. What Has Been Related About What Creatures The Muḥrim May Kill

(المعجم ٢١) - بَابُ مَا جَاءَ مَا يُقْتَلُ الْمُحْرِمُ مِنَ الدَّوَابِّ (التحفة ٢١)

837. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “Five

٨٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْجٍ: حَدَّثَنَا

[1] See *Al-Bukhārī* no. 1536.

are *Fawāsiq*^[1] which may be killed in the *Haram*: the mouse, the scorpion, the crow, the kite, and the barbed dog.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn Mas‘ūd, Ibn ‘Umar, Abū Hurairah, Abū Sa‘eed, and Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحَرَمِ: الْفَأْرَةُ، وَالْعَقْرَبُ، وَالْغُرَابُ وَالْحَدْيَا، وَالْكَلْبُ الْعَقُورُ».

[قَالَ:] [وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ. قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخريج: متفق عليه، وأخرجه البخاري، (بدء الخلق، باب خمس من الدواب: فواسق يقتلن في الحرم... إلخ)، ح: ٣٣١٤، ومسلم: ١١٩٨ من حديث يزيد بن زريع به * وفي الباب عن ابن مسعود [البخاري، ح: ١٨٣٠، ومسلم، ح: ٢٢٣٤] وابن عمر [البخاري، ح: ١٨٢٦، ومسلم، ح: ١١٩٩، وأبي هريرة (أبو داود، ح: ١٨٤٧) وأبي سعيد (يأتي: ٨٣٨) وابن عباس (أحمد: ١/٢٥٧).

838. Abū Sa‘eed narrated that the Prophet ﷺ said: “The *Muḥrim* may kill the wild beast of prey, the rabid dog, the mouse, the scorpion, the kite, and the crow.” (*Da‘if*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan*. This is acted upon according to the people of knowledge, they say that the *Muḥrim* may kill the wild beast of prey and the dog. This is the view of Sufyān Ath-Thawrī and Ash-Shāfi‘ī. Ash-Shāfi‘ī said: “The *Muḥrim* can kill any beast of prey that would attack people or their animals.”

٨٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُقْتَلُ الْمُحْرِمُ السَّبْعَ الْعَادِيَّ، وَالْكَلْبَ الْعَقُورَ، وَالْفَأْرَةَ، وَالْعَقْرَبَ، وَالْحَدْيَةَ، وَالْغُرَابَ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَالُوا: الْمُحْرِمُ يُقْتَلُ السَّبْعَ الْعَادِيَّ وَالْكَلْبَ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ. وَقَالَ الشَّافِعِيُّ: كُلُّ سَبْعٍ عَدَا عَلَى النَّاسِ أَوْ عَلَى دَوَابِّهِمْ فَلِلْمُحْرِمِ قَتْلُهُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب ما يقتل المحرم من الدواب، ح: ١٨٤٨ من حديث هشيم به، يزيد ضعيف كما تقدم: ٨٣٢ وغيره.

[1] Harmful vermin.

Comments:

Fawāsiq is a plural of *Fāsiq* which is derived from *Fisq*. It means being out. These animals have been identified as *Fāsiq* due to their harmful and injurious nature and they have been treated differently by *Shari'ah*. These animals, due to their harmful nature, can be killed in the *Haram*.

Chapter 22. What Has Been Related About Cupping For The *Muḥrim*

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي الْحِجَامَةِ لِلْمُحْرِمِ (التحفة ٢٢)

839. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ was cupped while he was a *Muḥrim*.”^[1] (*Ṣaḥīḥ*) (He said:) There are narrations on this topic from Anas, ‘Abdullāh bin Buḥainah and Jābir.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*. There are those among the people of knowledge who permitted cupping for the *Muḥrim*. They said he is not to shave any hair (in the processes). Mālik said the *Muḥrim* is not to be cupped (nor remove any hair) except out of necessity. Sufyān Ath-Thawrī and Ash-Shāfi‘ī said that there is no harm in cupping for the *Muḥrim* nor removing hair (to do so).

٨٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ وَعَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ. [قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَعَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ وَجَابِرٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي الْحِجَامَةِ لِلْمُحْرِمِ وَقَالُوا: لَا يَخْلُقُ شَعْرًا. وَقَالَ مَالِكٌ: لَا يَحْتَجِمُ الْمُحْرِمُ [وَلَا يَنْزِعُ شَعْرًا] إِلَّا مِنْ ضَرُورَةٍ. وَقَالَ سُفْيَانُ الثَّوْرِيُّ وَالشَّافِعِيُّ: لَا بَأْسَ أَنْ يَحْتَجِمَ الْمُحْرِمُ وَلَا يَنْزِعُ شَعْرًا.

تخریج: متفق عليه، وأخرجه البخاري، جزاء الصيد، باب الحجامة للمحرم، ح: ١٨٣٥ من حديث سفيان بن عيينة ومسلم، ح: ١٢٠٢ من حديث عمرو بن دينار به * وفي الباب عن أنس [أبو داود، ح: ١٨٣٧ وعبدالله ابن بحينة [البخاي، ح: ١٨٣٦ ومسلم، ح: ١٢٠٣] وجابر [النسائي، ح: ٢٨٥١].

Comments:

According to Imām Abū Ḥanīfah, Imām Shāfi‘ī, Imām Aḥmad and Sufyān Ath-Thawrī and Ishāq, a *Muḥrim* can have cupping without shaving the hair from the place of cupping. In case of shaving, the *Muḥrim* will have to pay a penalty or sacrifice an animal as ransom.

[1] See no. 775.

Chapter 23. What Has Been Related About It Being Disliked For the *Muḥrim* To Marry

840. Nubaih bin Wahb narrated: “Ibn Ma‘mar wanted to have his son married. So he sent me to Abān bin ‘Uthmān who was the ‘Amīr of the (*Hajj*) season. I went to him and said: ‘Your brother wants to marry his son and he would like for you to witness that.’ He said: ‘I think he is but a crude Bedouin; indeed the *Muḥrim* is not to marry nor have someone married” – or he said similarly – then he narrated from ‘Uthmān similar in *Marfū‘* form (from the Prophet ﷺ). (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Rāfi‘ and Maimūnah.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Uthmān is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to some of the Companions of the Prophet ﷺ. Among them were ‘Umar bin Al-Khaṭṭāb, ‘Alī bin Abī Ṭālib, and Ibn ‘Umar. It is the view of some of the *Fuqahā‘* among the *Tābi‘īn*, and it is the saying of Mālik, Ash-Shāfi‘ī, Aḥmad and Ishāq. They do not think that the *Muḥrim* can marry, and they said that if he marries then his marriage is invalid.

تخریج: [إسناده صحيح] وأخرجه مسلم، النكاح، باب تحريم نكاح المحرم، وكراهة خطبته، ح: ١٤٠٩ من حديث أيوب به * وفي الباب عن أبي رافع [يأتي: ٨٤١] وميمونة [مسلم، ح: ١٤١١].

841. Abū Rāfi‘ narrated: “The Messenger of Allāh ﷺ married

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ تَزْوِيجِ الْمُحْرِمِ (التحفة ٢٣)

٨٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ قَالَ: أَرَادَ ابْنُ مَعْمَرٍ أَنْ يُنِكَحَ ابْنَهُ، فَبَعَثَنِي إِلَى أَبَانَ بْنِ عُثْمَانَ وَهُوَ أَمِيرُ الْمُؤَسِّمِ [بِمَكَّةَ]، فَأَتَيْتُهُ فَقُلْتُ: إِنَّ أَخَاكَ يُرِيدُ أَنْ يُنِكَحَ ابْنَهُ فَأَحَبُّ أَنْ يُشْهَدَكَ ذَلِكَ قَالَ: لَا أَرَاهُ إِلَّا أَغْرَابِيًّا جَافِيًّا، إِنَّ الْمُحْرِمَ لَا يُنِكَحُ وَلَا يُنِكَحُ أَوْ كَمَا قَالَ، ثُمَّ حَدَّثَ عَنِ عُثْمَانَ مِثْلَهُ يَرْفَعُهُ.

وَفِي الْبَابِ عَنْ أَبِي رَافِعٍ وَمَيْمُونَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عُثْمَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ، مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ وَعَلِيُّ بْنُ أَبِي طَالِبٍ وَابْنُ عُمَرَ وَهُوَ قَوْلُ بَعْضِ فُقَهَاءِ التَّابِعِينَ وَبِهِ يَقُولُ مَالِكٌ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ: لَا يَرَوْنَ أَنْ يُتَزَوَّجَ الْمُحْرِمُ قَالُوا: فَإِنْ نَكَحَ فَنِكَاحُهُ بَاطِلٌ.

٨٤١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ

عَنْ مَطَرِ الْوَرَّاقِ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدٍ

Maimūnah while he was *Halāl*,^[1] and he stayed with her while he was *Halāl*, and I was the messenger between the two of them.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan*, we do not know of anyone who narrated a chain for it (like this) except for Ḥammād bin Zaid from Maṭar Al-Warrāq, from Rabī‘ah. Mālik bin Anas narrated it from Rabī‘ah, from Sulaimān bin Yasār that the Prophet ﷺ married Maimūnah while he was *Halāl*, so Mālik’s report is *Mursal*. Sulaimān bin Bilāl also reported it from Rabī‘ah in *Mursal* form.

Abū ‘Eisā said: It has been reported from Yazīd bin Al-Aṣamm, from Maimūnah who said: “The Messenger of Allāh ﷺ married me while he was *Halāl*.”

Some of them reported from Yazīd bin Al-Aṣamm that the Prophet ﷺ married Maimūnah while he was *Halāl*.

Abū ‘Eisā said: Yazīd bin Al-Aṣamm is Maimūnah’s nephew.

تخريج: [صحيح] وأخرجه أحمد: ٦/٣٩٢ من حديث حماد بن زيد به وسنده حسن وله شواهد.

Chapter 24. What Has Been Related About Permission For That^[2]

842. Ibn ‘Abbās narrated: “The Prophet ﷺ married Maimūnah while he was a *Muḥrim*.” (*Ṣaḥīḥ*)

He said: There is something about this topic from ‘Āishah.

الرَّحْمَنِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ مَيْمُونَةَ وَهُوَ حَلَالٌ، وَبَنَى بِهَا وَهُوَ حَلَالٌ، وَكُنْتُ أَنَا الرَّسُولَ فِيمَا بَيْنَهُمَا.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ وَلَا نَعْلَمُ أَحَدًا أَسْنَدَهُ غَيْرَ حَمَادِ بْنِ زَيْدٍ عَنْ مَطَرِ الْوَرَّاقِ، عَنْ رَبِيعَةَ. وَرَوَى مَالِكُ بْنُ أَنَسٍ عَنْ رَبِيعَةَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ حَلَالٌ. رَوَاهُ مَالِكٌ مُرْسَلًا قَالَ وَرَوَاهُ أَيْضًا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ رَبِيعَةَ مُرْسَلًا.

قَالَ أَبُو عِيسَى: وَرُوِيَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ وَهُوَ حَلَالٌ.

وَرَوَى بَعْضُهُمْ عَنْ يَزِيدَ بْنِ الْأَصَمِّ أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ حَلَالٌ.

قَالَ أَبُو عِيسَى: وَيَزِيدُ بْنُ الْأَصَمِّ هُوَ ابْنُ أُخْتِ مَيْمُونَةَ.

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي

الرُّخْصَةِ فِي ذَلِكَ (التحفة ٢٤)

٨٤٢ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ

[البصري]: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ

هَيْشَامِ بْنِ حَسَّانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ

[1] That is, he was not in a state of *Ihrām*.

[2] Meaning permission to marry while in a state of *Ihrām*.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Hasan Ṣaḥīḥ Hadīth*. This is acted upon according to some of the people of knowledge. It is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah.

عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

قَالَ: وَفِي الْبَابِ عَنْ عَائِشَةَ:

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَأَهْلُ الْكُوفَةِ.

تخريج: [صحيح] وأخرجه أحمد: ٣٥٤، ٣٤٦/١ من حديث هشام به ورواه البخاري، ح: ٤٢٥٨ من حديث عكرمة ومسلم، ح: ١٤١٠ من طريق آخر عن ابن عباس به * وفي الباب عن عائشة [ابن حبان، ح: ٢٧١٠ والبيهقي: ٧/٢١٢ والنسائي في الكبرى، ح: ٥٤٠٩].

843. (Another chain) that Ibn 'Abbās narrated: "The Prophet ﷺ married Maimūnah while he was a *Muḥrim*." (*Ṣaḥīḥ*)

٨٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

تخريج: [صحيح] انظر الحديث السابق.

844. (Another chain) that Ibn 'Abbās narrated: "The Prophet ﷺ married Maimūnah while he was a *Muḥrim*." (*Ṣaḥīḥ*)

٨٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ أَبَا الشَّعْنَاءِ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الشَّعْنَاءِ اسْمُهُ جَابِرُ بْنُ زَيْدٍ. وَاخْتَلَفُوا فِي تَزْوِيجِ النَّبِيِّ ﷺ مَيْمُونَةَ لِأَنَّ النَّبِيَّ ﷺ تَزَوَّجَهَا فِي طَرِيقِ مَكَّةَ، فَقَالَ بَعْضُهُمْ: تَزَوَّجَهَا حَلَالًا وَظَهَرَ أَمْرُ تَزْوِيجِهَا وَهُوَ مُحْرِمٌ ثُمَّ بَنَى بِهَا وَهُوَ حَلَالٌ بِسَرَفٍ فِي طَرِيقِ مَكَّةَ. وَمَاتَتْ مَيْمُونَةُ بِسَرَفٍ حَيْثُ بَنَى بِهَا رَسُولُ اللَّهِ ﷺ وَوُفِّتْ بِسَرَفٍ.

تخريج: [صحيح] انظر الحديثين السابقين.

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*. The name of (one of the narrators:) Abū Ash-Sha'thā' is Jābir bin Zaid. They disagree about the marriage of the Prophet ﷺ to Maimūnah because the Prophet ﷺ married her while on the journey to Makkah. Some of them said that he married her while he was *Halāl*, but the apparent case is that he married her while he was a *Muḥrim*, and then he stayed with her while he was *Halāl* in Sarif which is on the route to Makkah. Maimūnah died in Sarif where the

Prophet ﷺ was staying with her, and she was buried in Sarif.

845. Yazīd bin Al-Aṣamm narrated about Maimūnah: “The Messenger of Allāh ﷺ married her while he was *Ḥalāl* and he stayed with her while he was *Ḥalāl*. She died in Sarif, and we buried her at the (site of the) tent where he had stayed with her.” (*Sahīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Gharīb*. More than one narrator has reported this *Ḥadīth*: “The Prophet ﷺ married Maimūnah while he was *Ḥalāl*” from Yazīd bin Al-Aṣamm in *Mursal* form.

تخریج: [صحيح] وأخرجه مسلم، النكاح، باب تحريم نكاح المحرم، وكراهة خطبته، ح: ١٤١١ من حديث جرير بن حازم به.

Comments:

The three *A’immah*, on the bases of ‘Uthmān’s verbal narration and on the basis of Abū Rāfi’s narration who was an intermediary between Maimunah, who was a party in the event, and the Prophet ﷺ, prohibited a *Muḥrim* to marry or to have someone married. If he does so it will be invalid. The *Aḥnāf* on the other hand on the basis of the narration of Ibn ‘Abbās deem it lawful.

Chapter 25. What Has Been Related About The *Muḥrim* Eating Hunted Animals

846. Jābir bin ‘Abdullāh narrated that the Prophet ﷺ said: “The land game is lawful for you while you are in *Iḥrām* as long as you did not hunt it – or – it was not hunted for you.” (*Da’if*)

(He said:) There are narrations on this topic from Abū Qatādah and Ṭalḥah.

Abū ‘Eisā said: The *Ḥadīth* of Jābir is an explanatory *Ḥadīth*, and

٨٤٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ أَبَا فَرَاةَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَهَا وَهُوَ حَالًا وَبَنَى بِهَا حَلَالًا، وَمَاتَتْ بِسَرِفٍ وَدَفَنَاهَا فِي الظُّلَّةِ الَّتِي بُنِيَ بِهَا فِيهَا.
 قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ.
 وَرَوَى غَيْرٌ وَاحِدٌ هَذَا الْحَدِيثَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ مُرْسَلًا: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ حَالًا.

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي أَكْلِ الصَّيْدِ لِلْمُحْرِمِ (التحفة ٢٥)

٨٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ الْمُطَّلِبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «صَيْدُ الْبَرِّ لَكُمْ حَلَالٌ وَأَنْتُمْ حُرْمٌ مَا لَمْ تَصِيدُوهُ أَوْ يُصَدَّ لَكُمْ».

[قال:] وفي الباب عن أبي قتادة وطلحة.
 قال أبو عيسى: حديث جابر حديث

we do not know of Al-Muṭṭalib (one of the narrators) hearing from Jābir. This is acted upon according to some of the people of knowledge, they did not see any harm in the *Muḥrim* eating game when he did not hunt it or have someone hunt it for him. Ash-Shāfi'ī said: "This is the best *Hādīth* reported on this topic and the most appropriate, and it is this that is to be acted upon." And this is the view of Aḥmad and Ishāq.

مُتَسِّرٌ وَالْمُطَلِّبُ لَا نَعْرِفُ لَهُ سَمَاعًا مِنْ جَابِرٍ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بِأَكْلِ الصَّيْدِ لِلْمُحْرِمِ بَأْسًا إِذَا لَمْ يَضْطَّدْهُ أَوْ يَضْدَ مِنْ أَجْلِهِ. قَالَ الشَّافِعِيُّ: هَذَا أَحْسَنُ حَدِيثٍ رُوِيَ فِي هَذَا الْبَابِ وَأَقْبَسُ، وَالْعَمَلُ عَلَى هَذَا. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب لحم الصيد للمحرم، ح: ١٨٥١ والنسائي: ١٨٧/٥، ح: ٢٨٣٠ عن قتيبة به وصححه ابن خزيمة، ح: ٢٦٤١ وابن حبان (الإحسان): ٣٩٦٠ والحاكم: ٤٥٢/١، والذهبي، وفيه علة مدمرة، المطلب لم يسمع من جابر كما قال أبو حاتم الرازي (المراسيل، ص: ٢١٠) * وفي الباب عن أبي قتادة.

Comments:

In *Sūrat Al-Mā'idah*, Allāh prohibits a *Muḥrim* from hunting animals. If a *Muḥrim* helps anyone in hunting, even if he points towards the game, he is not allowed to eat of that meat.

847. Abū Qatādah narrated that he was with the Prophet ﷺ and when he got to one of the roads of Makkah some of his companions were *Muḥrim* and he (Abū Qatādah) was not a *Muḥrim*. So he saw a wild donkey, so he mounted his horse, asked his companions to give him his whip but they refused, so he asked them to give him his spear and they refused. So he (himself) took it and struck the donkey killing it. Some of the Companions of the Prophet ﷺ ate it and some of them refused. When they caught up to the Prophet ﷺ they asked him about that and he said: "It is only food which Allāh fed you." (*Sahih*)

٨٤٧ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي النَّضْرِ، عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ: أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ حَتَّى إِذَا كَانَ يَبْعُضُ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ، فَرَأَى حِمَارًا وَحَيْثًا فَاسْتَوَى عَلَى فَرْسِهِ فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا، فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا عَلَيْهِ، فَأَخَذَهُ فَشَدَّ عَلَى الْحِمَارِ فَفَتَلَهُ فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ وَأَبَى بَعْضُهُمْ، فَأَدْرَكُوا النَّبِيَّ ﷺ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ: «إِنَّمَا هِيَ طُعْمَةٌ أَطَعَمَكُمُوهَا اللَّهُ».

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب تحريم الصيد المأكول البري... إلخ، ح: ۱۱۹۶ عن قتيبة، والبخاري، الجهاد والسير، باب ما قيل في الرماح، ح: ۲۹۱۴، ۱۸۲۳ من حديث مالك به وهو في الموطأ: ۱/ ۳۵۰ (يحيى).

Comments:

Why Abū Qatādah was not *Muḥrim* when he was accompanying the Prophet ﷺ? The scholars have given various answers to this question. The best and correct answer seems to be the narration of Abū Sa'eed Al-Khudrī. In this narration it is narrated that the Prophet ﷺ had sent Abū Qatādah to collect *Zakāt* and the Prophet ﷺ and his Companions were going to perform *'Umrah*, on his way to Makkah Abū Qatādah met them at a place called *Asfān*, and there this incident took place.

848. (Another chain that) Abū Qatādah narrated about the wild donkey, and it is similar to the (previous) narration of Abū An-Naḍr except that in the narration of Zaid bin Aslam he said that the Messenger of Allāh ﷺ said: "Do you have any of its meat left with you?" (*Ṣaḥīh*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

۸۴۸ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ فِي جِمَارِ الْوَحْشِ مِثْلَ حَدِيثِ أَبِي التَّضَرِّ عَيْرَ أَنَّ فِي حَدِيثِ زَيْدِ بْنِ أَسْلَمَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] متفق عليه، وأخرجه مسلم، الحج، باب تحريم الصيد المأكول البري... إلخ، ح: ۱۱۹۶ عن قتيبة والبخاري، ح: ۵۴۹۱ من حديث مالك به وهو في الموطأ: ۱/ ۳۵۱ (يحيى).

Comments:

The Prophet ﷺ asked them to give him some, if they still had some of the meat.

Chapter 26. What Has Been Related About: The Meat Of Game Is Disliked For The *Muḥrim*

849. Ibn 'Abbās narrated that Aṣ-Ṣ'ab bin Jath-thāmah informed him that the Messenger of Allāh ﷺ had passed him at Al-Abwā' or Bawaddān.^[1] He (Aṣ-Ṣ'ab) gave him a wild donkey but he refused

(المعجم ۲۶) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ لَحْمِ الصَّيْدِ لِلْمُحْرِمِ (التحفة ۲۶)

۸۴۹ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ الصَّعْبَ بْنَ جَثَامَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ بِالْأَبْوَاءِ أَوْ

[1] These are two places near Juhfah, the first is a mountain.

it. When the Messenger of Allāh ﷺ noticed on his face that he was upset, he said: “We would not refuse you, but we are in *Ihrām*.” (*Sahih*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Sahih*. There are those among the people of knowledge, among the Companions of the Prophet ﷺ and others, who followed this *Hadīth*, and disliked eating of game for the *Muḥrim*. *Ash-Shāfi’ī* said: “The meaning of this *Hadīth* according to us, is that he only refused it because he thought that he hunted it for him, so he avoided it out of caution.” Some of the companions of *Az-Zuhri* reported this *Hadīth* from him saying: “He gave him a gift of some meat from a wild donkey” but it (the narration) is not preserved.

(He said:) There are narrations on this topic from ‘Alī and Zaid bin *Arqam*.

بَوْدَانَ فَأَهْدَى لَهُ جِمَارًا وَحَشِيئًا فَرَدَّهُ عَلَيْهِ، فَلَمَّا رَأَى رَسُولَ اللَّهِ ﷺ مَا فِي وَجْهِهِ [مِنْ] الْكَرَاهِيَّةِ قَالَ: «إِنَّهُ لَيْسَ بِنَا رَدُّ عَلَيْكَ وَلَكِنَّا حُرْمٌ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ إِلَى هَذَا الْحَدِيثِ وَكَرِهُوا أَكْلَ الصَّيْدِ لِلْمُحْرِمِ. وَقَالَ الشَّافِعِيُّ: إِنَّمَا وَجَّهُ هَذَا الْحَدِيثَ عِنْدَنَا إِنَّمَا رَدَّهُ عَلَيْهِ لَمَّا ظَنَّ أَنَّهُ صَيْدٌ مِنْ أَجْلِهِ وَتَرَكَهُ عَلَى التَّنَزُّهِ. وَقَدْ رَوَى بَعْضُ أَصْحَابِ الزُّهْرِيِّ عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثَ وَقَالَ: أَهْدَى لَهُ لَحْمَ جِمَارٍ وَحَشٍ وَهُوَ غَيْرُ مَحْفُوظٍ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَزَيْدِ بْنِ أَرْقَمٍ.

تخریج: متفق عليه، وأخرجه مسلم، ح: ۱۱۹۳ (انظر الحديث السابق) عن قتيبة والبخاري، ح: ۱۸۲۵ من حديث ابن شهاب الزهري به * وفي الباب عن علي [أبو داود، ح: ۱۸۴۹] وزيد بن أرقم [أبو داود، ح: ۱۸۵۰].

Comments:

It appears from the narration of *Sahih Muslim* that *Aṣ-Ṣ‘ab bin Jath-thāmah* hunted a donkey for the Prophet ﷺ and presented it to him at place called *Al-Abwā’* or *Waddān* which are twin villages. As this donkey was hunted for him he did not accept it. *Aṣ-Ṣ‘ab* slaughtered the donkey in the hope that the Prophet ﷺ will accept it, but he refused it again.

Chapter 27. What Has Been Related About The Game Of The Sea For The *Muḥrim*

850. Abū *Hurairah* narrated: “We went with the Messenger of Allāh during *Hajj* or ‘*Umrah* and we

(المعجم ۲۷) - بَابُ مَا جَاءَ فِي صَيْدِ

الْبَحْرِ لِلْمُحْرِمِ (التحفة ۲۷)

۸۵۰ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ أَبِي الْمُهَرَّمِ، عَنْ

encountered a swarm of locusts. We began striking at them with our whips and our staffs, and the Prophet ﷺ said: "Eat it, for indeed it is game of the sea." (*Da'if*)

Abū 'Eīsā said: This *Hadīth* is *Gharīb* we do not know of it except as a narration of Abū Al-Muhazzim, from Abū Hurairah. Abū Muhazzim's name is Yazīd bin Sufyān and he was criticized by Shu'bah. There are those among the people of knowledge who allowed the *Muḥrim* to catch locusts and eat them. Some of them thought that *Sadaqah* (expiations) was due from him if he tried to catch it or eat it.

أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجٍّ أَوْ عُمْرَةٍ فَاسْتَقْبَلَنَا رَجُلٌ مِنْ جَرَادٍ فَجَعَلْنَا نَضْرِبُهُ بِأَسْيَاطِنَا وَعَصِينَا فَقَالَ النَّبِيُّ ﷺ: «كُلُوهُ فَإِنَّهُ مِنْ صَيْدِ الْبَحْرِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي الْمُهَزَّمِ عَنْ أَبِي هُرَيْرَةَ. وَأَبُو الْمُهَزَّمِ اسْمُهُ يَزِيدُ بْنُ سُفْيَانَ وَقَدْ تَكَلَّمَ فِيهِ شُعْبَةُ. وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ لِلْمُحْرِمِ أَنْ يَصِيدَ الْجَرَادَ وَيَأْكُلَهُ. وَرَأَى بَعْضُهُمْ أَنَّ عَلَيْهِ صَدَقَةٌ إِذَا اضْطَّادَهُ أَوْ أَكَلَهُ.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن ماجه، الصيد، باب صيد الحيتان والجراد، ح: ٣٢٢٢ من حديث وكيع به، أبوالمهزم ضعيف جدًا، انظر تسهيل الحاجة، ح: ٣٠٨٦.

Comments:

Most of the religious scholars consider the locusts as the prey of land because it dies when it falls in the water, so the penalty is a must but, there is difference of opinion in determining the penalty. (see *Al-Mughni v. 5. p 401.*)

Chapter 28. What Has Been Related About A Badger Killed By A Muḥrim

851. Ibn Abī 'Ammār said: "I asked Jābir bin 'Abdullāh: 'Is the hyena game?' He said: 'Yes.'" He said: "I said: 'Can it be eaten?' He said: 'Yes.'" He said: "I said: 'Did the Messenger of Allāh ﷺ say that?' He said: 'Yes.'" (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. 'Alī (bin Al-Madīnī) said: "Yaḥya bin Sa'eed reported

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي الضَّبُعِ يُصَيِّبُهَا الْمُحْرِمُ (التحفة ٢٨)

٨٥١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ أَبِي عَمَّارٍ قَالَ: قُلْتُ لِجَابِرِ بْنِ عَبْدِ اللَّهِ: الضَّبُعُ أَصَيْدٌ هِيَ؟ قَالَ: نَعَمْ، قَالَ: قُلْتُ: أَكَلَهَا؟ قَالَ: نَعَمْ، قَالَ: قُلْتُ: أَقَالَهُ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

this *Hadīth* from Jarīr bin Ḥāzim, so he said: ‘From Jābir, from ‘Umar.’” The *Hadīth* of Ibn Jurajj is more correct and it is the view of Aḥmad and Ishāq. This *Hadīth* is acted upon according to some of the people of knowledge; when the *Muḥrim* kills a hyena then the penalty is due from him.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَالَ عَلِيُّ [بْنُ الْمَدِينِيِّ]: قَالَ يَحْيَى بْنُ سَعِيدٍ: رَوَى جَرِيرُ بْنُ حَازِمٍ هَذَا الْحَدِيثَ فَقَالَ عَنْ جَابِرٍ، عَنْ عُمَرَ وَحَدِيثُ ابْنِ جُرَيْجٍ أَصَحُّ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ فِي الْمُحْرِمِ إِذَا أَصَابَ ضَبْعًا أَنَّ عَلَيْهِ الْجَزَاءَ.

تخریج: [صحیح] وأخرجه النسائي: ١٩١/٥، ح: ٢٨٣٩ (مناسك الحج، باب ما لا يقتله المحرم) من حديث ابن جريج به وصححه ابن خزيمة، ح: ٢٦٤٥، ٢٦٤٦ وابن حبان (الإحسان): ٣٩٥٤، وابن الجارود، ح: ٤٣٨، والحاكم على شرط الشيخين: ١/٤٥٢ ووافقه الذهبي.

Comments:

See the author’s comments in the chapter about eating badgers, where this *Hadīth*, which is authentic, appears again (no. 1791).

Chapter 29. What Has Been Related About Performing *Ghusl* When Entering Makkah

852. Ibn ‘Umar narrated: “The Prophet ﷺ performed *Ghusl* for entering Makkah at Fakhkh.”^[1] (*Da‘if*)

Abū ‘Eisā said: This *Hadīth* is not preserved, what is correct is what Nāfi’ reported from Ibn ‘Umar; that he would perform *Ghusl* for entering Makkah, and based upon that, Ash-Shāfi‘ī said that *Ghusl* for entering Makkah is recommended.

‘Abdur-Raḥmān bin Zaid bin Aslam (one of the narrators) is

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي
الْاِغْتِسَالِ لِدُخُولِ مَكَّةَ (التحفة ٢٩)

٨٥٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: أَخْبَرَنِي هَارُونُ بْنُ صَالِحٍ [الْبَلَخِيُّ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: اغْتَسَلَ النَّبِيُّ ﷺ لِدُخُولِ مَكَّةَ بَفَحٍّ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَيْرٌ مَحْفُوظٌ وَالصَّحِيحُ مَا رَوَى نَافِعٌ عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَغْتَسِلُ لِدُخُولِ مَكَّةَ.

[1] Fakhkh is a valley of Makkah (*Mu‘jam Al-Buldān*).

weak in *Hadīth*. He was graded weak by Aḥmad bin Ḥanbal, ‘Alī bin Al-Madīnī, and others, and we do not know of this *Hadīth* being narrated in *Marfū’* form except from him (‘Abdur-Raḥmān).

وَبِهِ يَقُولُ الشَّافِعِيُّ يُسْتَحَبُّ الْأَعْتِسَالُ
لِدُخُولِ مَكَّةَ. وَعَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ
ضَعِيفٌ فِي الْحَدِيثِ ضَعَفَهُ أَحْمَدُ بْنُ حَنْبَلٍ
وَعَلِيُّ بْنُ الْمَدِينِيِّ وَعَبْرُهُمَا وَلَا نَعْرِفُ هَذَا
[الْحَدِيثَ] مَرْفُوعًا إِلَّا مِنْ حَدِيثِهِ.

تخريج: [إسناده ضعيف جدًا] وأخرجه الدارقطني: ٢/٢٢١، ح: ٢٤١٢ من حديث هارون ابن صالح به * عبدالرحمن بن زيد بن أسلم: ضعيف جدًا فيما يروي عن أبيه.

Comments:

In the light of another narration it is recommended and approved to take a bath before entering Makkah. Imām Al-Bukhārī in his Book *Ṣaḥīḥ Al-Bukhārī* has written a chapter on this topic, and in this chapter Hafīz Ibn Ḥajar has quoted Ibn Al-Mundhir saying that according to most of the people of knowledge taking a bath before entering Makkah is recommended and there is no penalty at all if a bath is not taken. Most of them say that ablution is enough.

Chapter 30. What Has Been Related About The Prophet ﷺ Entering Makkah From Its Higher Side, And Leaving From Its Lower Side

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي دُخُولِ
النَّبِيِّ ﷺ مَكَّةَ مِنْ أَعْلَاهَا وَخُرُوجِهِ مِنْ
أَسْفَلِهَا (التحفة ٣٠)

853. ‘Āishah narrated: “When the Prophet ﷺ came to Makkah he entered it from its higher side, and left from its lower side.” (*Ṣaḥīḥ*)

٨٥٣ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ
الْمُنْتَنَى: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا جَاءَ
النَّبِيُّ ﷺ إِلَى مَكَّةَ دَخَلَهَا مِنْ أَعْلَاهَا وَخَرَجَ
مِنْ أَسْفَلِهَا.

(He said:) There is something on this topic from Ibn ‘Umar.

Abū ‘Eīsā said: The *Hadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Hadīth*.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.
قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الحج، باب من أين يخرج من مكة؟، ح: ١٥٧٧ ومسلم، ح: ١٢٥٨ عن محمد بن المثنى به * وفي الباب عن ابن عمر [البخاري، ح: ١٥٧٥ ومسلم، ح: ١٢٥٧].

Comments:

The Eastern side of Makkah is known as Kadā', it is the higher side, and also referred to as Hajūn.

Chapter 31. What Has Been Related About The Prophet ﷺ Entering Makkah During The Day

854. Ibn 'Umar narrated: "The Prophet ﷺ entered Makkah during the daytime." (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Hasan*.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المناسك، باب دخول مكة، ح: ٢٩٤١ من حديث وكيع به وانظر تسهيل الحاجة، ح: ٣٦٦، ١٢٩٩ لحال العمري عن نافع.

Comments:

It is recommended to enter Makkah at day time (*Fath Al-Bārī* v. 3, p.550)

Chapter 32. What Has Been Related About It's Being Disliked To Raise The Hand When One Sees the House (Ka'bah)

855. Al-Muhājir Al-Makkī said: "Jābir bin 'Abdullāh was asked about a man raising his hands when he sees the House (Ka'bah). So he said: 'We performed *Hajj* with the Messenger of Allāh ﷺ and we did it.'" (*Da'if*)

Abū 'Eisā said: We only know of raising the hand when seeing the House from the narration of *Shu'bah* from Abū Qaza'ah, and Abū Qaza'ah is Suwaid bin Hujair.

(المعجم ٣١) - بَابُ مَا جَاءَ فِي دُخُولِ النَّبِيِّ ﷺ مَكَّةَ نَهَارًا (التحفة ٣١)

٨٥٤ - حَدَّثَنَا يُوسُفُ بْنُ عِيْسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْعُمَرِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ نَهَارًا. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ.

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي كِرَاهِيَةِ رَفْعِ الْيَدِ عِنْدَ رُؤْيَةِ الْبَيْتِ (التحفة ٣٢)

٨٥٥ - حَدَّثَنَا يُوسُفُ بْنُ عِيْسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي قُرْعَةَ الْبَاهِلِيِّ، عَنِ الْمُهَاجِرِ الْمَكِّيِّ قَالَ: سَأَلَ جَابِرُ بْنُ عَبْدِ اللَّهِ أَيْزُقَ الرَّجُلَ يَدِيهِ إِذَا رَأَى الْبَيْتَ؟ فَقَالَ: حَجَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَكُنَّا نَفْعَلُهُ. قَالَ أَبُو عِيْسَى: رَفْعُ الْيَدِ عِنْدَ رُؤْيَةِ الْبَيْتِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ شُعْبَةَ عَنْ أَبِي قُرْعَةَ. وَأَبُو قُرْعَةَ سُؤَيْدُ بْنُ حُجَيْرٍ.

تخريج: [ضعيف] وأخرجه أبو داود، المناسك، باب: في رفع اليد إذا رأى البيت، ح: ١٨٧٠ والنسائي: ٢١٢/٥، ح: ٢٨٩٨ من حديث شعبة به وصححه ابن خزيمة، ح: ٢٧٠٤، ٢٧٠٥ * المهاجر المكي وثقه ابن حبان وابن خزيمة وقال أبو حاتم: ليس بالمشهور، والحديث وضعفه الثوري وابن المبارك وأحمد وإسحاق وغيرهم لأن مهاجرًا عندهم مجهول والله أعلم.

Comments:

There is no proof of raising hands from any authentic narration on seeing the Ka'bah, but there are reports from the Companions of the Prophet ﷺ for making supplications on seeing the Ka'bah.

Chapter 33. What Has Been Related About How To Perform *Tawāf*

(المعجم ٣٣) - بَابُ مَا جَاءَ كَيْفَ الطَّوَّافُ (التحفة ٣٣)

856. Jābir narrated: “When the Prophet ﷺ arrived in Makkah, he entered the *Masjid* and touched the (Black) Stone, then went to his right and performed *Raml* (walking quickly) for three (circuits) and walking for four. Then he came to the *Maqām*^[1] and said: ‘And take you (people) the *Maqām* (place) of Ibrāhīm as a place of prayer.’^[2] Then he performed two *Rak‘ah* while the *Maqām* was between him and the House. Then he came to the (Black) Stone after the two *Rak‘ah* to touch it, then he left to Aṣ-Ṣafā – I think – he said: Indeed Aṣ-Ṣafā and Al-Marwah are among the Symbols of Allāh.”^[3] (*Ṣaḥīḥ*)

(He said:) There is something on this topic from Ibn ‘Umar.

Abū ‘Eīsā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge.’

٨٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ [الثَّوْرِيُّ] عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ دَخَلَ الْمَسْجِدَ فَاسْتَلَمَ الْحَجَرَ ثُمَّ مَضَى عَلَى يَمِينِهِ فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا ثُمَّ أَتَى الْمَقَامَ فَقَالَ: ﴿وَأَتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: ١٢٥] فَصَلَّى رَكْعَتَيْنِ وَالْمَقَامُ بَيْنَهُ وَبَيْنَ الْبَيْتِ، ثُمَّ أَتَى الْحَجَرَ بَعْدَ الرَّكْعَتَيْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ إِلَى الصَّفَا - أَظُنُّهُ - قَالَ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ سَعَائِرِ اللَّهِ﴾ [البقرة: ١٥٨].

[قَالَ:] [وفي البابِ عن ابنِ عمرَ.]
قَالَ أَبُو عِيَسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: وأخرجه مسلم، الحج، باب حجة النبي ﷺ، ح: ١٥٠/١٢١٨ من حديث يحيى بن آدم به * وفي الباب عن ابن عمر [البخاري، ح: ١٦٠٣ ومسلم، ح: ١٢٦١].

[1] The station of Ibrāhīm mentioned in the *Āyāh*.

[2] *Al-Baqarah* 2:125.

[3] *Al-Baqarah* 2:158.

Comments:

It is unanimously agreed upon that the circumambulation of Ka'bah should be started at the Black Stone, and while performing circumambulation the Ka'bah should be on the left side. The first three circles of Ka'bah should be with short and nimble steps (*Raml*) and rest of the four circles should be completed by normal walking. This (*Raml*) is only in the first *Tawāf* after arriving in Makkah.

Chapter 34. What Has Been Related About Performing *Raml* From The (Black) Stone To The (Black) Stone

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي الرَّمْلِ
مِنَ الْحَجَرِ إِلَى الْحَجَرِ (التحفة ٣٤)

857. Jābir narrated: “The Prophet ﷺ performed *Raml* from the (Black) Stone to the (Black) Stone for three (circuits), and he walked four (circuits).” (*Ṣaḥīḥ*)

(He said:) There is something about this from Ibn 'Umar.

Abū 'Eisā said: The *Hadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and this is acted upon according to the people of knowledge. Ash-Shāfi'i said: “If he avoids *Raml* on purpose then he has committed an offense but nothing is required from him, and if he does not perform *Raml* for the three circuits then he is not to perform *Raml* in the rest.” Some of the people of knowledge say that the people of Makkah, and those who assume *Ihrām* in it, are not required to perform *Raml*.

٨٥٧ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ رَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ ثَلَاثًا وَمَشَى أَرْبَعًا.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.
قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ. قَالَ الشَّافِعِيُّ: إِذَا تَرَكَ الرَّمْلَ عَمْدًا فَقَدْ أَسَاءَ وَلَا شَيْءَ عَلَيْهِ، وَإِذَا لَمْ يَرْمُلْ فِي الْأَشْوَاطِ الثَّلَاثَةِ لَمْ يَرْمُلْ فِيهَا بَقِي. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَيْسَ عَلَى أَهْلِ مَكَّةَ رَمْلٌ وَلَا عَلَى مَنْ أَحْرَمَ مِنْهَا.

تخریج: [إسناده صحيح] وأخرجه مسلم، الحج، باب استحباب الرمل في الطواف في العمرة... إلخ، ح: ١٢٦٣ من حديث ابن وهب به وهو في الموطأ: ٣٦٤/١ (يحيى) * وفي الباب عن ابن عمر [البخاري، ح: ١٦٠٤، ومسلم، ح: ١٢٦١].

Comments:

The beginning of *Raml* started in the 7th year of *Hijrah* at the time of performing '*Umratul-Qadā*' in response to the sarcastic remarks of the disbelievers of Makkah that the Muslims have become weak due to the fever of *Yathrib*. They sat on the top of the hill known as *Qiqā'an*, to watch the

performance of Muslims. The Prophet ﷺ ordered the Muslims to show their strength and power by making *Raml* in first three circles from the Black Stone to the Yamānī corner, because the disbelievers were sitting on that side of Ka'bah.

Chapter 35. What Has Been Related About Touching The (Black) Stone And The Yemeni Corner And Not The Other Corners

858. Abū Ṭufail narrated: "I was with Ibn 'Abbās, and Mu'āwiyah would not pass any corner without touching it. So Ibn 'Abbās said to him: 'The Prophet ﷺ would not touch any besides the Black Stone and the Yemeni corner.' So Mu'āwiyah said: 'There is no part of the House that is untouchable.'" (*Hasan*)

(He said:) There is something about this from Ibn 'Umar.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Hasan Ṣaḥīḥ Hadīth*. This is acted upon by most of the people of knowledge; one does not touch (any corner) but the Black Stone and the Yemeni corner.

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي اسْتِيلَامِ
الْحَجَرِ وَالرُّكْنِ الْيَمَانِيِّ دُونَ مَا
سِوَاهُمَا (التحفة ٣٥)

٨٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ وَمَعْمَرٌ عَنِ ابْنِ
خَثِيمٍ، عَنِ أَبِي الطَّفَيْلِ قَالَ: كُنْتُ مَعَ ابْنِ
عَبَّاسٍ، وَمُعَاوِيَةَ لَا يَمُرُّ بِرُكْنٍ إِلَّا اسْتَلَمَهُ،
فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ
يَسْتَلِمُ إِلَّا الْحَجَرَ الْأَسْوَدَ وَالرُّكْنَ الْيَمَانِيَّ،
فَقَالَ مُعَاوِيَةُ: لَيْسَ شَيْءٌ مِنَ الْبَيْتِ مَهْجُورًا.
[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ
أَهْلِ الْعِلْمِ أَنْ لَا يَسْتَلِمَ إِلَّا الْحَجَرَ الْأَسْوَدَ
وَالرُّكْنَ الْيَمَانِيَّ.

تخريج: [إسناده حسن] وأخرجه أحمد: ١/٣٣٢ عن عبد الرزاق به وأصله عند مسلم، ح: ١٢٦٩ من حديث أبي الطفيل، والبخاري، ح: ١٦٠٨ من حديث ابن عباس به * وفي الباب عن عمر [يأتي: ٨٦٠].

Comments:

"*Istilām*" means touching and kissing. *Istilām* of Black Stone should be started if possible by touching and kissing it and if even touching is not possible due to the rush and crowd of people, then by pointing towards it.

Chapter 36. What Has Been Related About The Prophet ﷺ While Performed *Tawāf* *Muḍṭabi'an*

859. Ibn Ya'lā narrated from his

(المعجم ٣٦) - بَابُ مَا جَاءَ أَنَّ النَّبِيَّ
ﷺ طَافَ مُضْطَبِعًا (التحفة ٣٦)

٨٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

father: "The Prophet ﷺ performed *Ṭawāf* of the House *Mudṭabī'an*, and he was wearing a *Burd*."^[1] (*Da'īf*)

Abū 'Eīsā said: This is the narration of Ath-Thawrī from Ibn Juraij. We do not know of it except from his narration, and it is a *Ḥasan Ṣaḥīḥ Hadīth*. 'Abdul-Ḥamīd (one of the narrators) is Ibn Jubair bin *Shāibah*, (who reported it from) Ibn Ya'lā from his father, and he is Ya'lā bin Umayyah.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب الاضطباع، ح: ٢٩٥٤ من حديث قبيصة به ابن جريج والثوري عنن.

Comments:

Idṭibā' means wearing the sheet of *Ihrām* in a way by taking the one corner of the sheet from under the right shoulder and through the armpit and putting it on the other shoulder (left shoulder). In this way the right shoulder remains exposed, and it is symbol of power. One should remain in this form in every circle of the *Ṭawāf* of arrival, while neither *Raml* nor *Idṭibā'* are reported in any other *Ṭawāf*. And this (*Idṭibā'*) is reported in authentic narrations..

Chapter 37. What Has Been Related About Kissing The (Black) Stone

860. 'Abbās bin Rabī'ah said: "I saw 'Umar bin Al-Khaṭṭāb kissing the (Black) Stone and saying: 'I am kissing you while I know that you are just a stone, and if I had not seen the Messenger of Allāh ﷺ kissing you, I would not kiss you.'" (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Abū Bakr and Ibn 'Umar.

Abū 'Eīsā said: The *Hadīth* of 'Umar is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to the people of knowledge, they consider it recommended to kiss the (Black)

قَبِيصَةُ عَنْ سُوَيْبَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ، عَنِ ابْنِ يَعْلَى، عَنْ أَبِيهِ [أَنَّ] النَّبِيَّ ﷺ طَافَ بِالْبَيْتِ مُضْطَبِعًا وَعَلَيْهِ بُرْدٌ.

قَالَ أَبُو عِيَسَى: هَذَا حَدِيثُ الثَّوْرِيِّ عَنِ ابْنِ جُرَيْجٍ [وَأَلَّا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ وَهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَعَبْدُ الْحَمِيدِ هُوَ ابْنُ جُبَيْرِ بْنِ شَيْبَةَ عَنِ ابْنِ يَعْلَى، عَنْ أَبِيهِ وَهُوَ يَعْلَى بْنُ أُمَيَّةَ.

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي تَقْبِيلِ الْحَجَرِ (التحفة ٣٧)

٨٦٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَائِشِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ يَقْبَلُ الْحَجَرَ وَيَقُولُ: إِنِّي أَقْبَلُكَ وَأَعْلَمُ أَنَّكَ حَجَرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْبَلُكَ لَمْ أَقْبَلُكَ.

[قَالَ:] [وفي الباب عن أبي بكر وابن عمر.] قَالَ أَبُو عِيَسَى: حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ

[1] *Burd* is a type of cloth, or a garment, that has designs or embroidery on it.

Stone. If it is not possible for him to reach it, then he touches it with his hand and kisses his hand. If he cannot reach it, then, when he is parallel to it, he faces it and says the *Takbīr*, and this is the saying of *Ash-Shāfi'ī*.

الْعَلْمِ يَسْتَجِبُونَ تَقْبِيلَ الْحَجَرِ فَإِنْ لَمْ يُمْكِنَهُ أَنْ يَصِلَ إِلَيْهِ اسْتَلَمَهُ بِيَدِهِ وَقَبَّلَ يَدَهُ، وَإِنْ لَمْ يَصِلْ إِلَيْهِ اسْتَقْبَلَهُ إِذَا حَادَى بِهِ وَكَبَّرَ، وَهُوَ قَوْلُ الشَّافِعِيِّ.

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب استحباب تقبيل الحجر الأسود في الطواف، ح: ۱۲۷۰ من حديث أبي معاوية الضرير والبخاري، الحج، باب ما ذكر في الحجر الأسود، ح: ۱۵۹۷ من حديث الأعمش به * وفي الباب عن أبي بكر [الدارقطني في العلل الواردة: ۱/ ۱۶۷] وابن عمر [يأتي: ۸۶۱].

Comments:

This narration of ‘Ābis bin Rabī‘ah is also present in *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim*. There it includes the words “you cannot benefit or harm anyone.” ‘Umar uttered these words purposely to make it clear that the Black Stone has no power to benefit or harm the people. Kissing this stone is only done following the *Sunnah* of the Messenger of Allāh ﷺ.

861. Az-Zubair bin ‘Arabī narrated that a man asked Ibn ‘Umar about touching the (Black) Stone, so he said: “I saw the Prophet ﷺ touching it and kissing it.” So the man said: “What is your view if there is a throng (around the Ka’bah) and what is your view if the people overpowered me?” Ibn ‘Umar said: “Leave ‘What is your view’ in Yemen. I saw the Prophet ﷺ touching it and kissing it.” (*Ṣaḥīḥ*)

He said: This is the Az-Zubair bin ‘Arabī that Ḥammād bin Zaid reports from. And the Az-Zubair bin ‘Arabī from Al-Kūfah – whose *Kunya* is Abū Salamah – he heard from Anas bin Mālik and others among the Companions of the Prophet ﷺ. Sufyān Ath-Thawrī and others among the *A’immah* reported from him. Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Umar is a

۸۶۱ - [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الزُّبَيْرِ بْنِ عَرَبِيِّ: أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ عَنِ اسْتِلامِ الْحَجَرِ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ فَقَالَ الرَّجُلُ، أَرَأَيْتَ إِنْ غَلَبْتُ عَلَيْهِ؟ أَرَأَيْتَ إِنْ زُوِّجِمْتُ؟ فَقَالَ ابْنُ عُمَرَ: اجْعَلْ أَرَأَيْتَ بِالْيَمَنِ رَأَيْتُ النَّبِيَّ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ. قَالَ: وَهَذَا هُوَ الزُّبَيْرُ بْنُ عَرَبِيِّ رَوَى عَنْهُ حَمَّادُ بْنُ زَيْدٍ، وَالزُّبَيْرُ بْنُ عَرَبِيِّ كُوفِيُّ يُكْنَى أَبُو سَلَمَةَ، سَمِعَ مِنْ أَنَسِ بْنِ مَالِكٍ وَعَبْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، رَوَى عَنْهُ سُفْيَانُ الثَّوْرِيُّ وَعَبْرِ وَاحِدٍ مِنَ الْأَئِمَّةِ. قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى عَنْهُ مِنْ غَيْرِ وَجْهًا].

Hasan Sahih Hadith, and it has been reported from him through more than one route.

تخريج: وأخرجه البخاري، الحج، باب تقبيل الحجر، ح: ١٦١١ من حديث حماد بن زيد به.

Comments:

Ibn 'Umar's answer emphasizes that our utmost effort should be to follow the *Sunnah* of the Prophet ﷺ, and that we should not make lame excuses.

Chapter 38. What Has Been Related About Beginning With Aş-Şafā Before Al-Marwah

862. Jābir narrated: "When the Prophet ﷺ arrived in Makkah, he performed seven (circuits) of *Tawāf* around the House. Then he came to the *Maqām* and said: And take you (people) the *Maqām* (place) of Ibrāhīm as a place of prayer.^[1] Then he prayed behind the *Maqām*. Then he came to the (Black) Stone to touch it. Then he said: 'We begin with what Allāh began with.' So he began at Aş-Şafā and recited: Indeed Aş-Şafā and Al-Marwah are among the Symbols of Allāh."^[2] (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to the people of knowledge. One begins with Aş-Şafā before Al-Marwah, if he begins with Al-Marwah before Aş-Şafā then it will not be acceptable and he has to start at Aş-Şafā. The people of knowledge differ over one who performs *Tawāf* of the House but does not go between

(المعجم ٣٨) - بَابُ مَا جَاءَ أَنَّهُ يُبَدَأُ
بِالصَّفَا قَبْلَ الْمَرْوَةِ (التحفة ٣٨)

٨٦٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ
أَبِيهِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ جِئَ قَدِمَ مَكَّةَ
فَطَافَ بِالْبَيْتِ سَبْعًا وَأَتَى الْمَقَامَ، فَقَرَأَ
﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾
[البقرة: ١٢٥] فَصَلَّى خَلْفَ الْمَقَامِ ثُمَّ أَتَى
الْحَجَرَ فَاسْتَلَمَهُ ثُمَّ قَالَ: نَبَدَأُ بِمَا بَدَأَ اللَّهُ بِهِ،
فَبَدَأَ بِالصَّفَا وَقَرَأَ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ
سَعَابِرِ اللَّهِ﴾ [البقرة: ١٥٨].

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ
أَنَّهُ يُبَدَأُ بِالصَّفَا قَبْلَ الْمَرْوَةِ، فَإِنْ بَدَأَ بِالْمَرْوَةِ
قَبْلَ الصَّفَا لَمْ يُجْزِهِ وَيُبَدَأُ بِالصَّفَا. وَاخْتَلَفَ
أَهْلُ الْعِلْمِ فِيمَنْ طَافَ بِالْبَيْتِ وَلَمْ يَطُفْ بَيْنَ
الصَّفَا وَالْمَرْوَةِ حَتَّى رَجَعَ فَقَالَ بَعْضُ أَهْلِ
الْعِلْمِ: إِنْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى
خَرَجَ مِنْ مَكَّةَ فَإِنْ ذَكَرَ وَهُوَ قَرِيبٌ مِنْهَا رَجَعَ

[1] *Al-Baqarah* 2:125.

[2] *Al-Baqarah* 2:158.

Aṣ-Ṣafā and Al-Marwah until he returns (home). Some of the people of knowledge said if he does not go between Aṣ-Ṣafā and Al-Marwah until he leaves Makkah, then he remembers and he is close to it, he returns to go between Aṣ-Ṣafā and Al-Marwah. If he does not remember until he returns to his land then it is acceptable, but he has to offer a sacrifice as expiation. This is the view of Sufyān Ath-Thawrī. Some of them said that if he does not go between Aṣ-Ṣafā and Al-Marwah, and he reaches his land, then it is not acceptable for him. This is the view of Ash-Shāfi‘ī, he said: “*Tawāf* between Aṣ-Ṣafā and Al-Marwah is obligatory, *Hajj* is not possible without it.”

تخريج: وأخرجه مسلم، الحج، باب حجة النبي ﷺ، ح: ١٢١٨ من حديث سفيان بن عيينة به.

Comments:

Sa‘ī begins from Aṣ-Safa. All Four *A‘immah* agree on this point. If some one starts *Sa‘ī* from Al-Marwah it will not be correct. *Sa‘ī* is always after the *Tawāf* of the House of Allāh ﷻ. (*Al-Mughnī* v.5. p.237.)

Chapter 39. What Has Been Related About *Sa‘ī* Between Aṣ-Ṣafā and Al-Marwah

863. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ only performed the *Sa‘ī*^[1] of the House and of Aṣ-Ṣafā and Al-Marwah to show his strength to the idolaters.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from ‘Aīshah, Ibn ‘Umar, and Jābir.

فَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَإِنْ لَمْ يَذْكُرْ حَتَّى آتَى بِلَادَهُ أَجْزَأُهُ وَعَلَيْهِ دَمٌ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ. وَقَالَ بَعْضُهُمْ: إِنْ تَرَكَ الطَّوْفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ حَتَّى رَجَعَ إِلَى بِلَادِهِ فَإِنَّهُ لَا يُجْزئُهُ. وَهُوَ قَوْلُ الشَّافِعِيِّ قَالَ: الطَّوْفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَاجِبٌ لَا يَجُوزُ الْحَجُّ إِلَّا بِهِ.

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي السَّعْيِ
بَيْنَ الصَّفَا وَالْمَرْوَةِ (التحفة ٣٩)

٨٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا [سُفْيَانُ] بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا سَعَى رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِئُرِيَ الْمُشْرِكِينَ قُوَّتَهُ.
قَالَ: وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عُمَرَ وَجَابِرٍ.

[1] Meaning, when he walked quickly.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Hasan Ṣaḥīḥ Hadīth*. This is what is recommended according to the people of knowledge; one performs *Sa'ī* quickly between Aṣ-Ṣafā and Al-Marwah. If one is not able, and he walks between Aṣ-Ṣafā and Al-Marwah, then they consider it acceptable.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَهُوَ الَّذِي يَسْتَجِبُ أَهْلُ الْعِلْمِ أَنْ يَسْعَى
بَيْنَ الصَّفَا وَالْمَرْوَةِ فَإِنْ لَمْ يَسْعَ وَمَشَى بَيْنَ
الصَّفَا وَالْمَرْوَةِ رَأَوْهُ جَائِزًا.

تخريج: متفق عليه وأخرجه البخاري، الحج، باب: كيف كان بدء الرمل، ح: ١٦٠٢، ومسلم، ح: ١٢٦٦ من طريق آخر عن ابن عباس به * وفي الباب عن عائشة [البخاري، ح: ١٦٤٣، ومسلم، ح: ١٢٧٧] وابن عمر [يأتي: ٨٦٤] وجابر [مسلم، ح: ١٢١٨].

864. Kathīr bin Jumhān said: "I saw Ibn 'Umar walking at the place of *Sa'ī* so I said to him: 'Do you walk at the place of *Sa'ī* between Aṣ-Ṣafā and Al-Marwah?' He said: 'If I performed *Sa'ī*, then it is because I saw the Messenger of Allāh ﷺ performing *Sa'ī* there, and if I walked, then it is because I have seen the Messenger of Allāh ﷺ walking. And I am an old man.'" (*Hasan*)

٨٦٤ - حَدَّثَنَا يُوسُفُ بْنُ عَيْسَى: حَدَّثَنَا
ابْنُ فَضِيلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ كَثِيرِ
ابْنِ جُمَهَانَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَمْشِي فِي
السَّعْيِ فَقُلْتُ لَهُ: أَتَمْشِي فِي السَّعْيِ بَيْنَ
الصَّفَا وَالْمَرْوَةِ؟ قَالَ: لَيْتَنِي سَعَيْتُ فَقَدْ رَأَيْتُ
رَسُولَ اللَّهِ ﷺ يَسْعَى عَلَيْهِ، وَلَيْتَنِي مَشَيْتُ فَقَدْ
رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْشِي. وَأَنَا شَيْخٌ كَبِيرٌ.
قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رَوَى سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ
عُمَرَ نَحْوَهُ.

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

Sa'eed bin Jubair reported similarly from Ibn 'Umar.

تخريج: [حسن] وأخرجه أبو داود، المناسك، باب أمر الصفا والمروة، ح: ١٩٠٤، وابن ماجه، ح: ٢٩٨٨ والنسائي: ٢٤١/٥، ح: ٢٩٧٩ من حديث عطاء بن السائب به، رواه عنه سفيان الثوري وغيره، وصححه ابن خزيمة، ح: ٢٧٧٠، ٢٧٧١.

Comments:

There was a dip between Aṣ-Ṣafā and Al-Marwah. This dip no longer exists after the passage of time, but its location between the two hills is marked by green lights in the present age. Running or walking quickly between these two hills is said to be due to three reasons. 1) to show the power to disbelievers of Makkah. 2.) *Sunnah* of Ibrāhīm ؑ because he ran on this spot to run from Iblīs. 3.) To remember the run of Hajar. (*Ma'arif As-Sunan*. V. 6 p. 157.) See number 902, where the actual reason is given.

Chapter 40. What Has Been Related About Riding For *Tawāf*

865. Ibn ‘Abbās narrated: “The Prophet ﷺ performed *Tawāf* upon his mount, so when he arrived at the (Black Stone) corner, he pointed to it.” (*Sahīh*)

(He said:) There are narrations on this topic from Jābir, Abū Ṭufail, and Umm Salamah.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*. There are those among the people of knowledge who disliked for a man to perform *Tawāf* around the House and between Aṣ-Ṣafā and Al-Marwah while riding, except with an excuse. This is the view of Ash-Shāfi‘ī.

تخریج: وأخرجه البخاري، الحج، باب من أشار إلى الركن إذا أتى عليه، ح: ١٦١٢ من حديث عبد الوهاب به * وفي الباب عن جابر [مسلم، ح: ١٢٧٣] وأبي الطفيل [مسلم، ح: ١٢٧٥] وأم سلمة [البخاري، ح: ٤٦٤٤ ومسلم، ح: ١٢٧٦].

Comments:

It is recommended to perform *Tawāf* on foot but if there is a physical problem or any other genuine cause it can be performed while riding.

Chapter 41. What Has Been Related About The Virtues Of *Tawāf*

866. Ibn ‘Abbās narrated: “Whoever performs *Tawāf* around the House fifty times, he will be as free of his sins as the day his mother bore him.” (*Da‘īf*)

He said: There are narrations on this topic from Anas and Ibn ‘Umar.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Abbās is a *Gharīb Hadīth*. I asked

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي

الطَّوَّافِ رَاكِبًا (التحفة ٤٠)

٨٦٥ - حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ الصَّوَّافُ

[البَصْرِيُّ]: حَدَّثَنَا عَبْدُ الْوَارِثِ [بْنُ سَعِيدٍ]

وَعَبْدُ الْوَهَّابِ التَّقْفِيُّ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: طَافَ النَّبِيُّ ﷺ

عَلَى رَاجِلَتِهِ فَإِذَا انْتَهَى إِلَى الرُّكْنِ أَشَارَ إِلَيْهِ.

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي الطُّفَيْلِ

وَأُمِّ سَلَمَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ

حَسَنٌ صَحِيحٌ. وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ

أَنْ يَطُوفَ الرَّجُلُ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ

رَاكِبًا إِلَّا مِنْ عُدْرٍ وَهُوَ قَوْلُ الشَّافِعِيِّ.

(المعجم ٤١) - بَابُ مَا جَاءَ فِي فَضْلِ

الطَّوَّافِ (التحفة ٤١)

٨٦٦ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا

يَحْيَى بْنُ الْيَمَانِ عَنْ شَرِيكٍ، عَنْ أَبِي

إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ،

عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ

اللَّهِ ﷺ: «مَنْ طَافَ بِالْبَيْتِ حَمْسِينَ مَرَّةً خَرَجَ

مِنْ ذُنُوبِهِ كَيَوْمَ وُلِدَتْهُ أُمُّهُ».

قَالَ: وَفِي الْبَابِ عَنْ أَنَسِ وَابْنِ عُمرَ.

Muhammad about this *Hadīth* and he said: "This has only been reported from Ibn 'Abbās as his own saying."

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ غَرِيبٌ. سَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ: إِنَّمَا يُرَوَى هَذَا عَنِ ابْنِ عَبَّاسٍ قَوْلُهُ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ١٣٣٨/٤ من حديث شريك القاضي به وقع في المطبوع تصحيح وهو في العلل المتناهية وفي الأحاديث الواهية لابن الجوزي: ٨٣/٢، ح: ٩٤٢ من طريق الترمذي به * شريك وشيخه عنعنا * وفي الباب عن أنس [ابن ماجه، ح: ٣١١٨] وابن عمر [يأتي: ٩٥٩].

Comments:

Performing *Tawāf* of the House of Allāh ﷻ and asking His blessings and praying for forgiveness surely frees from all sin, is a means of reward and forgiveness (see no. 959). It is suggested to the people going to Makkah from abroad to perform as much *Tawāf* as they can because performing *Tawāf* in the House of Allāh ﷻ is the best of worships, and even better than voluntary prayers.

867. Ayyūb As-Sakhtiyānī said: "We considered 'Abdullāh bin Sa'eed bin Jubair^[1] to be better than his father, and he had a brother named 'Abdul-Mālik bin Sa'eed bin Jubair who also reported from him." (*Da'if*)

٨٦٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ [السَّخْتِيَانِي] قَالَ: كَانُوا يُعَدُّونَ عَبْدَ اللَّهِ بْنَ سَعِيدِ بْنِ جُبَيْرٍ أَفْضَلَ مِنْ أَبِيهِ، وَلَهُ أَخٌ يُقَالُ لَهُ: عَبْدُ الْمَلِكِ ابْنُ سَعِيدِ بْنِ جُبَيْرٍ، وَقَدْ رَوَى عَنْهُ أَيْضًا. تخريج: [إسناده ضعيف] * سفيان بن عيينة عنعن.

Chapter 42. What Has Been Related About *Salāt* After 'Aṣr (And After *Ṣubḥ*) Regarding One Who Performed *Tawāf*

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي الصَّلَاةِ بَعْدَ الْعَصْرِ [وَبَعْدَ الصُّبْحِ] لِمَنْ يَطُوفُ (التحفة ٤٢)

868. Jubair bin Muṭ'im narrated that the Prophet ﷺ said: "O Banū 'Abd Manāf! Do not prevent anyone from performing *Tawāf* around this House, and *Ṣalāt*, whichever hour it is of the night or day." (*Saḥīḥ*)

٨٦٨ - حَدَّثَنَا أَبُو عَمَارٍ وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَاةَ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا بَنِي عَبْدِ مَنَافٍ، لَا

[1] He narrated the previous narration from his father, from Ibn 'Abbās.

There are narrations on this topic from Ibn ‘Abbās and Abū Dharr.

Abū ‘Eīsā said: The *Hadīth* of Jubair bin Muṭ‘im is a *Hasan Ṣaḥīḥ Hadīth*. ‘Abdullāh bin Abī Najīḥ has reported it from ‘Abdullāh bin Bābāh as well.

The people of knowledge have differed over *Ṣalāt* after ‘*Asr* and after *Ṣubḥ* in Makkah. Some of them said that there is no harm in *Ṣalāt* and *Tawāf* after ‘*Asr* and after *Ṣubḥ*. This is the saying of Ash-Shāfi‘ī, Aḥmad and Ishāq. They argue using (this) the *Hadīth* of the Prophet ﷺ. Some of them said that when one performs *Tawāf* after ‘*Asr*, he does not perform *Ṣalāt* until the sun has set. Similarly, if he performs *Tawāf* after *Ṣubḥ*, then he is also not to perform *Ṣalāt* until the sun has risen. They argue using the *Hadīth* of ‘Umar; that he performed *Tawāf* after the *Ṣubḥ* prayer and he did not perform *Ṣalāt* (after the *Tawāf*). Then he proceeded from Makkah until he halted at *Dhu-Ṭuwa* and he performed *Ṣalāt* after the sun had risen. This is the saying of Sufyān Ath-Thawrī and Mālik bin Anas.

تَمَنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى آيَةً سَاعَةً شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ.

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَأَبِي ذَرٍّ.

قَالَ أَبُو عِيسَى: حَدِيثُ جُبَيْرِ بْنِ مُطْعِمٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ أَيْضًا. وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي الصَّلَاةِ بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ بِمَكَّةَ، فَقَالَ بَعْضُهُمْ: لَا بَأْسَ فِي الصَّلَاةِ وَالطَّوَافِ بَعْدَ الْعَصْرِ وَبَعْدَ الصُّبْحِ، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ، وَاجْتَنَبُوا بِحَدِيثِ النَّبِيِّ ﷺ. [هَذَا] وَقَالَ بَعْضُهُمْ: إِذَا طَافَ بَعْدَ الْعَصْرِ لَمْ يُصَلِّ حَتَّى تَغْرُبَ الشَّمْسُ، وَكَذَلِكَ إِنْ طَافَ بَعْدَ صَلَاةِ الصُّبْحِ أَيْضًا لَمْ يُصَلِّ حَتَّى تَطْلُعَ الشَّمْسُ. وَاجْتَنَبُوا بِحَدِيثِ عُمَرَ أَنَّهُ طَافَ بَعْدَ صَلَاةِ الصُّبْحِ فَلَمْ يُصَلِّ. وَخَرَجَ مِنْ مَكَّةَ حَتَّى نَزَلَ بِبَيْتِ طَوًى فَصَلَّى بَعْدَ مَا طَلَعَتِ الشَّمْسُ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، المناسك، باب الطواف بعد العصر، ح: ١٨٩٤ وابن ماجه، ح: ١٢٥٤ والنسائي: ٥/٢٢٣، ح: ٢٩٢٧ من حديث سفیان بن عیینة به، وأبو الزبير صرح بالسماع عند النسائي، ح: ٥٨٦ والحميدي، ح: ٥٦١ (بتحقيقي) وغيرهما، وصححه ابن خزيمة، ح: ٢٧٤٧ وابن حبان، ح: ٦٢٦، ٦٢٧ والحاكم: ١/٤٤٨ والذهبي وغيرهم * وفي الباب عن ابن عباس [الطحاوي في معاني الآثار: ٢/١٨٦] وأبي ذر [أحمد: ٥/١٦٥ وابن خزيمة، ح: ٢٧٤٨].

Comments:

This *Ṣaḥīḥ* narration provides proof that one can pray in the House of Allāh ﷺ during the prohibited times.

Chapter 43. What Has Been Related About What Is to Be Recited During the Two *Rak'ah* (After) *Tawāf*

(المعجم ٤٣) - بَابُ مَا جَاءَ مَا يُقْرَأُ فِي رَكْعَتَيْ الطَّوَافِ (التحفة ٤٣)

869. Jābir bin ‘Abdullāh narrated: “During the two *Rak'ah* of *Tawāf*, the Messenger of Allāh ﷺ recited the two *Sūrat* of *Ikhhlās*, “Say: O you disbelievers!” and: “Say: He is Allāh, (the) One.” (*Sahīh*)

٨٦٩ - حَدَّثَنَا أَبُو مُضْعَبٍ [الْمَدَنِيُّ] قِرَاءَةً، عَنْ عَبْدِ الْعَزِيزِ بْنِ عِمْرَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي رَكْعَتَيْ الطَّوَافِ بِسُورَتَيْ الْإِخْلَاصِ ﴿قُلْ يَتَّيِبَهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

تخریج: [صحيح] وأصله عند مسلم، الحج، باب حجة النبي ﷺ، ح: ١٢١٨ والنسائي: ٥/٢٣٦، ح: ٢٩٦٦ وغيرهما، عبدالعزيز تابعه حاتم بن إسماعيل.

870. Ja‘far bin Muḥammad narrated from his father, that he considered it recommended for the two *Rak'ah* of *Tawāf* to recite: Say: “O you disbelievers!” and: Say: “He is Allāh, (the) One.” (*Sahīh*)

٨٧٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ أَنَّهُ كَانَ يَسْتَحِبُّ أَنْ يُقْرَأَ فِي رَكْعَتَيْ الطَّوَافِ بـ ﴿قُلْ يَتَّيِبَهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

Abū ‘Eisā said: This is more correct than the (previous) narration of ‘Abdul-‘Azīz bin ‘Imrān. Ja‘far bin Muḥammad’s narration about this from his father is more correct than Ja‘far bin Muḥammad, from his father, from Jābir, from the Prophet ﷺ, ‘Abdul-‘Azīz bin ‘Imrān is weak in *Hadīth*.

قَالَ أَبُو عِيسَى: وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ عِمْرَانَ. وَحَدِيثُ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ فِي هَذَا أَصَحُّ مِنْ حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ. وَعَبْدُ الْعَزِيزِ بْنُ عِمْرَانَ ضَعِيفٌ فِي الْحَدِيثِ.

تخریج: [صحيح] انظر الحديث السابق.

Comments:

Sūrat Al-Kāfirūn has been mentioned as *Ikhhlās* in this narration as it deals with the sincerity in worship of Allāh ﷻ Alone; and *Sūrat Ikhhlās* is sincerity manifest.

Chapter 44. What Has Been Related About It Being Disliked to Perform *Tawāf* While Naked

871. Zaid bin Uthai‘ said: I asked ‘Alī: “What is it that you were sent with?” He said: “With four things: None will be admitted into Paradise except for the soul that is a Muslim. None is to perform *Tawāf* around the House while naked. The Muslims and the idolaters will not be gathering (in Makkah) together after this year. And for whomever there is a covenant between him and the Prophet ﷺ, then his covenant is (valid) until its term, and for that in which there was no term, then it shall be four months.” (*Sahīh*)

(He said:) There is something on this topic from Abū Hurairah.

Abū ‘Eisā said: The *Hadīth* of ‘Alī is a *Hasan Hadīth*.

تخریج: [صحیح] وأخرجه أحمد: ۷۹/۱ عن سفیان بن عیینة به وصرح بالسمع عند الحمیدی، ح: ۴۸ وصححه الحاكم: ۱۷۸/۴ والذهبي ورواه شعبة عن أبي إسحاق به وله شواهد كثيرة عند النسائي، ح: ۲۹۶۱ والحاكم: ۱۷۹/۴ وغيرهما.

Comments:

In the 9th year of *Hijrah* the Prophet ﷺ sent Abū Bakr to Makkah as the Amīr of *Hajj*. Later on, he sent ‘Alī bin Abī Ṭālib to recite, announcing to the people, from the beginning Verses of *Sūrat At-Tawbah*. It was customary in that time that to abrogate a treaty, the one who signed it or one of his close relatives should announce the cancellation of the treaty.

872. (Another chain) and they said: “Zaid bin Yuthai’” and this is more correct. (*Sahīh*)

Shu‘bah was mistaken about this, he said: “Zaid bin (Uthail).”

(المعجم ۴۴) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الطَّوَافِ عُرْيَانًا (التحفة ۴۴)

۸۷۱ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ ابْنِ أُنَيْعٍ قَالَ: سَأَلْتُ عَلِيًّا بِأَيِّ شَيْءٍ بُعِثْتَ؟ قَالَ: بِأَرْبَعٍ: لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانًا، وَلَا يَجْتَمِعُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ بَعْدَ عَامِهِمْ هَذَا، وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ فَعَهْدُهُ إِلَى مُدَّتِهِ، وَمَنْ لَا مُدَّةَ لَهُ فَأَرْبَعَةٌ أَشْهُرٍ.

[قَالَ:] وفي البابِ عن أبي هريرة.

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيِّ حَدِيثٌ حَسَنٌ.

۸۷۲ - حَدَّثَنَا ابْنُ أَبِي عَمَرَ وَنَصْرُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ نَحْوَهُ وَقَالَا: زَيْدُ بْنُ يُنَيْعٍ وَهَذَا أَصْحَحُ.

قَالَ أَبُو عِيسَى: وَشُعْبَةُ وَهَمَ فِيهِ فَقَالَ زَيْدُ ابْنُ [أُنَيْلٍ].

تخريج: [صحيح] انظر الحديث السابق.

Chapter 45. What Has Been Related About Entering The Ka'bah

(المعجم ٤٥) - بَابُ مَا جَاءَ فِي دُخُولِ الْكَعْبَةِ (التحفة ٤٥)

873. 'Āishah narrated: "The Prophet ﷺ left me while he had a joyous look of contentment and he returned to me grieving. So I asked him about that and he said: 'I entered the Ka'bah, and I wished that I had not done it. I fear that my *Ummah* will follow me (in that) after me.'" (*Da'if*)

٨٧٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجَ النَّبِيُّ ﷺ مِنْ عِنْدِي وَهُوَ قَرِيرُ الْعَيْنِ طَيِّبُ النَّفْسِ فَرَجَعَ إِلَيَّ وَهُوَ حَزِينٌ، فَقُلْتُ لَهُ، فَقَالَ: «إِنِّي دَخَلْتُ الْكَعْبَةَ وَوَدِدْتُ أَنِّي لَمْ أَكُنْ فَعَلْتُ، إِنِّي أَخَافُ أَنْ أَكُونَ أَتَعَبْتُ أُمَّتِي مِنْ بَعْدِي».

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب: في دخول الكعبة، ح: ٢٠٢٩ من حديث إسماعيل بن عبد الملك وابن ماجه، ح: ٣٠٦٤ من حديث وكيع به، إسماعيل ضعيف وضعفه الجمهور.

Comments:

He entered the Ka'bah at night for which he felt sorry and longed that he might not have entered. He thought it might be inferred from his action that entering the Ka'bah at night is part of *Hajj*. In compliance to his desire of not to enter the Ka'bah at night, most of the scholars are of the opinion that entering in the Ka'bah is not a part of *Hajj* but some say it is a part of *Hajj* which is not correct. If there is chance to enter it is good to pray inside the Ka'bah. (*Tuhfat Al-Aḥwadhī* v. 2. p. 588.)

Chapter 46. What Has Been Related About *Ṣalāt* In The Ka'bah

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي الصَّلَاةِ فِي الْكَعْبَةِ (التحفة ٤٦)

874. Ibn 'Umar narrated from

٨٧٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ

Bilāl: “The Prophet ﷺ performed *Ṣalāt* in the interior of the Ka‘bah.” And Ibn ‘Abbās said: “He did not perform *Ṣalāt* in it, but he said the *Takbīr*.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Usāmah bin Zaid, Al-Faḍl bin ‘Abbās, ‘Uthmān bin Talḥah, and Shaibah bin ‘Uthmān.

Abū ‘Eīsā said: The *Ḥadīth* of Bilāl is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it is acted upon according to most of the people of knowledge, they did not see any harm in performing *Ṣalāt* inside the Ka‘bah. Mālik bin Anas said: “There is no harm in voluntary *Ṣalāt* inside the Ka‘bah, and it is disliked to perform the obligatory *Ṣalāt* inside the Ka‘bah.” Ash-Shāfi‘ī said: “There is no harm in performing the obligatory or the voluntary *Ṣalāt* inside the Ka‘bah because the rules for the voluntary and obligatory are the same in the case of purification and the *Qiblah*.”

عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ، عَنْ بِلَالٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي حَوْفِ الْكَعْبَةِ. قَالَ ابْنُ عَبَّاسٍ: لَمْ يُصَلِّ وَلَكِنَّهُ كَبَّرَ.

[قَالَ:] وَفِي الْبَابِ عَنْ أُسَامَةَ بْنِ زَيْدٍ وَالْفَضْلِ بْنِ عَبَّاسٍ وَعُثْمَانَ بْنِ طَلْحَةَ وَشَيْبَةَ ابْنِ عُثْمَانَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ بِلَالٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ، لَا يَرَوْنَ بِالصَّلَاةِ فِي الْكَعْبَةِ بَأْسًا. وَقَالَ مَالِكُ بْنُ أَنَسٍ: لَا بَأْسَ بِالصَّلَاةِ النَّافِلَةِ فِي الْكَعْبَةِ وَكَرِهَ أَنْ تُصَلَّى الْمَكْتُوبَةُ فِي الْكَعْبَةِ. وَقَالَ الشَّافِعِيُّ: لَا بَأْسَ أَنْ تُصَلَّى الْمَكْتُوبَةُ وَالتَّطَوُّعُ فِي الْكَعْبَةِ لِأَنَّ حُكْمَ النَّافِلَةِ وَالْمَكْتُوبَةِ فِي الطَّهَارَةِ وَالْقِبْلَةِ سَوَاءٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٢١٩/٥، ح: ٢٩١٦ به مختصراً (مناسك الحج، باب التكبير في نواحي الكعبة) من حديث ابن عباس فقط ورواه ابن خزيمة، ح: ٣٠٠٨ وأحمد: ١٥/٦، ح: ٢٤٤١٦ من حديث حماد بن زيد عن عمرو بن دينار عن عبدالله بن عمر عن بلال به * وفي الباب عن أسامة بن زيد [مسلم، ح: ١٣٣٠] ولم يصل، وجواز الصلاة عند أحمد: ٢٠١/٥] والفضل بن عباس [أحمد: ٢١٠/١-٢١٢، ٢١٤] ولم يصل [وعثمان بن طلحة [أحمد: ٤١٠/٣] شيبه بن عثمان [الطبراني في الكبير: ٣٥٧/٧، ح: ٧١٩٠].

Comments:

According to this narration of Bilāl, the Prophet ﷺ performed *Ṣalāt* in the interior of Ka‘bah and according to Usāmah bin Zaid he did not perform *Ṣalāt* in it, he only said the *Takbīr*. Both of them Bilāl and Usāmah had entered the Ka‘bah with the Prophet ﷺ but people prefer the narration of Bilāl because his narration implies affirmation.

Chapter 47. What Has Been Related About Demolishing The Ka'bah

875. Al-Aswad bin Yazid narrated that Ibn Az-Zubair said to him: "Narrate to me from what the Mother of the Believers used to (secretly) inform you about" – meaning 'Āishah – so he said: "She narrated to me that the Messenger of Allāh ﷺ said: 'Had your people not been still close to the pre-Islamic period of ignorance, then I would demolish the Ka'bah and rebuild it with two doors.'" He said:^[1] "So when Ibn Az-Zubair came to power he demolished it and rebuilt it with two doors." (*Ṣaḥīḥ*)

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي كَسْرِ
الْكَعْبَةِ (التحفة ٤٧)

٨٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو
دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ
ابْنِ يَزِيدَ: أَنَّ ابْنَ الزُّبَيْرِ قَالَ لَهُ: حَدِّثْنِي بِمَا
كَانَتْ تُقْضِي إِلَيْكَ أُمُّ الْمُؤْمِنِينَ - يَعْنِي عَائِشَةَ -
فَقَالَ: حَدَّثْتَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا:
«لَوْلَا أَنَّ قَوْمَكَ حَدِيثٌ عَهْدٌ بِالْجَاهِلِيَّةِ لَهَدَمْتُ
الْكَعْبَةَ وَجَعَلْتُ لَهَا بَابَيْنِ». قَالَ: فَلَمَّا مَلَكَ ابْنُ
الزُّبَيْرِ هَدَمَهَا وَجَعَلَ لَهَا بَابَيْنِ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٢١٥/٥، ح: ٢٩٠٥ (مناسك الحج، باب بناء الكعبة) من حديث شعبة به وأخرجه البخاري، ح: ١٥٨٣، ١٥٨٤ ومسلم، ح: ٤٠٥/١٣٣٣ من حديث الأسود به.

Comments:

Imām Al-Bukhārī and others have deduced from this narration that if there is a possibility of the eruption of a disturbance or disagreement among the people by doing some recommended deed, then it should not be done, in order to save the people from the harm.

Chapter 48. What Has Been Related About *Ṣalāt* In The *Hijr*

876. 'Āishah narrated: "I wanted to enter the House to perform *Ṣalāt* in it, so the Messenger of Allāh ﷺ took me by the hand and put me in the *Hijr*, and he said: 'Perform *Ṣalāt* in the *Hijr* if you want to enter the

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي الصَّلَاةِ
فِي الْحِجْرِ (التحفة ٤٨)

٨٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
مُحَمَّدٍ عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، [عَنْ أُمِّهِ،]
عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُحِبُّ أَنْ
أَدْخُلَ الْبَيْتَ فَأُصَلِّيَ فِيهِ، فَأَخَذَ رَسُولُ اللَّهِ

[1] That is either Al-Aswad, or Abū Ishāq, who narrated it from him here, and with Al-Bukhārī no. 126.

House. For indeed it is part of the House, but your people considered it insignificant when they built the Ka'bah, so they put it outside of the House.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*, and ‘Alqamah bin Abī ‘Alqamah is ‘Alqamah bin Bilāl.

بِيَدِي فَأَدْخَلَنِي الْحَجْرَ وَقَالَ: «صَلِّي فِي الْحَجْرِ إِنْ أَرَدْتَ دُخُولَ الْبَيْتِ، فَإِنَّمَا هُوَ قِطْعَةٌ مِنَ الْبَيْتِ وَلَكِنَّ قَوْمَكَ اسْتَفْصَرُوهُ حِينَ بَنَوْا الْكَعْبَةَ فَأَخْرَجُوهُ مِنَ الْبَيْتِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَعَلَقَمَةُ بْنُ أَبِي عَلَقَمَةَ هُوَ عَلَقَمَةُ بْنُ بِلَالٍ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، المناسك، باب الصلاة في الحجر، ح: ٢٠٢٨ والنسائي: ٢١٩/٥، ح: ٢٩١٥ من حديث عبدالعزيز بن محمد الدراوردي به وصححه ابن خزيمة، ح: ٣٠١٨.

Comments:

The place adjacent to the northern wall with a short curved wall of the Ka'bah is called “*Hijr*” and performing voluntary *Ṣalāt* at this place is equal to performing *Ṣalāt* in interior of Ka'bah. This part of Ka'bah remained outside the building of Ka'bah by Allāh's will to save the people from the difficult situation of going inside and performing prayer there.

Chapter 49. What Has Been Related About The Virtues Of The Black Stone, Its Corner, And The *Maqām*

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي فَضْلِ الْحَجْرِ الْأَسْوَدِ وَالرُّكْنِ وَالْمَقَامِ (التحفة ٤٩)

877. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “The Black Stone descended from Paradise, and it was more white than milk, then it was blacked by the sins of the children of Ādam.” (*Ḥasan*)

٨٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَزَلَ الْحَجْرُ الْأَسْوَدُ مِنَ الْجَنَّةِ وَهُوَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ فَسَوَّدَتْهُ خَطَايَا بَنِي آدَمَ».

(He said:) There are narrations on this topic from ‘Abdullāh bin ‘Amr and Abū Hurairah.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي هُرَيْرَةَ.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Abbās is a *Hasan Ṣaḥīḥ Hadīth*.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه النسائي: ٢٢٦/٥، ح: ٢٩٣٨ (مناسك الحج، باب ذكر الحجر الأسود) من حديث عطاء بن السائب به وصححه ابن خزيمة، ح: ٢٧٣٣ وللحديث شواهد كثيرة في الترغيب والترهيب: ٢/١٩٤، ١٩٥ وغيره * وفي الباب عن عبدالله بن عمرو [يأتي: ٨٧٨] وأبي هريرة [ابن ماجه، ح: ٢٩٥٧].

Comments:

This narration is a proof that when this Black Stone descended from Paradise it was white and became black by absorbing the sins of the children of Ādam who touch it.

878. ‘Abdullāh bin ‘Amr narrated that he heard the Messenger of Allāh ﷺ saying: “Indeed the Corner^[1] and the *Maqām* are two corundums^[2] from the corundums of Paradise. Allāh removed their lights, and if their lights had not been removed then they would illuminate what is between the east and the west.”

(Ḍa‘īf)

Abū ‘Eīsā said: This has been reported from ‘Abdullāh bin ‘Amr in *Mawqūf* form, as his own saying.

There is also a narration from Anas, and it is a *Gharib Ḥadīth*.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢١٣/٢ من حديث رجاء أبي يحيى به وهو ضعيف وصححه ابن حبان، ح: ١٠٠٤ وأعله ابن خزيمة، ح: ٢٧٣٢ وذكر له طريقًا آخر، ح: ٢٧٣١ وأعله، وله شاهد ضعيف عند الحاكم: ٤٥٦/١ * وفي الباب عن أنس [الحاكم: ١/٤٥٦ وسنده ضعيف جدًا].

Comments:

“Corner” means the Black Stone, and “*Maqām*” means that stone on which Ibrāhīm stood and constructed the Ka’bah. These two stones are actually corundum of Paradise and their characteristics have been removed and taken away to prevent the people of earth to see the things of Paradise and to test their belief in the unseen.

Chapter 50. What Has Been Related About Leaving For Minā And Staying There

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي الْخُرُوجِ إِلَى مَنَى وَالْمَقَامِ بِهَا (التحفة ٥٠)

879. ‘Aṭā’ reported that Ibn ‘Abbās narrated: “The Messenger of Allāh

٨٧٩ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا

[1] That is, the corner where the Black Stone is located. *Tuḥfat Al-Aḥwadhī*. See also *Fath Al-Bārī* no. 1597.

[2] Corundum: *Yāqūt*. It is often translated as “ruby.” In the Arabic language it is used for a ruby, sapphire, topaz, or any of the clear gems from the corundum family, but it is often qualified by a description of color in those cases, whereas in this case it is not.

ﷺ led us in *Ṣalāt* at Minā for *Zuhr*, '*ʿAṣr*, *Maghrib*, '*Ishā*', and *Fajr*, then he left in the morning to '*Arafāt*." (*Saḥīḥ*)

Abū 'Eīsā said; Ismā'il bin Muslim had been criticized (for his weak memory.) (*Saḥīḥ*)

عَبْدُ اللَّهِ بْنُ الْأَجْلَحِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ وَالْفَجْرِ ثُمَّ غَدَا إِلَى عَرَفَاتٍ.

قَالَ أَبُو عِيْسَى: وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ قَدْ تَكَلَّمُوا فِيهِ [مِنْ قَبْلِ حِفْظِهِ].

تخريج: [صحيح] وأخرجه ابن ماجه، المناسك، باب الخروج إلى منى، ح: ٣٠٠٤ من حديث إسماعيل بن مسلم به وله شواهد عند ابن ماجه، ح: ٣٠٠٥ وغيره.

880. Al-Ḥakam reported from Miqsam, that Ibn 'Abbās narrated, that the Prophet ﷺ prayed *Zuhr* and *Fajr* in Minā, then he left in the morning to '*Arafāt*. (*Saḥīḥ*)

He said: There are narrations on this topic from 'Abdullāh bin Az-Zubair and Anas.

Abū 'Eīsā said: As for the *Ḥadīth* of Miqsam from Ibn 'Abbās; 'Alī bin Al-Madīnī said: "Yaḥya said: 'Shu'bah said: "Al-Ḥakam did not hear but five things from Miqsam." And he listed them, and this *Ḥadīth* was not among those listed by Shu'bah."

٨٨٠ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْأَجْلَحِ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى بَيْنَ الظُّهْرِ وَالْفَجْرِ ثُمَّ غَدَا إِلَى عَرَفَاتٍ.

قَالَ: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَأَنْسٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ مِقْسَمٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى: قَالَ شُعْبَةُ: لَمْ يَسْمَعْ الْحَكَمُ مِنْ مِقْسَمٍ إِلَّا خَمْسَةَ أَشْيَاءَ وَعَدَّهَا وَلَيْسَ هَذَا الْحَدِيثُ فِيهَا عَدَّ شُعْبَةُ.

تخريج: [صحيح] وأخرجه أبو داود، المناسك، باب الخروج إلى منى، ح: ١٩١١ من حديث الأعمش به وصححه ابن خزيمة، ح: ٢٧٩٩ والحاكم: ١/٤٦١ على شرط البخاري ووافقه الذهبي * وفي الباب عن عبدالله بن الزبير [ابن خزيمة، ح: ٢٧٩٨، ٢٨٠٠ والحاكم: ١/٤٦١] وأنس [يأتي: ٩٦٤].

Comments:

On the 8th of *Dhul-Hijjah*. *Zuhr*, prayer is performed at Minā, and it is must to stay there till the sunrise of the 9th of *Dhul-Hijjah*. After sunrise

on the 9th it is time to proceed to 'Arafāt. 'Arafāt is a place 8 Kilometers from Minā and fifteen Kilometers from Makkah from the end of the border of the *Haram*.

Chapter 51. What Has Been Related About: Minā Is A Resting Place For Whoever Arrives

881. 'Aishah said: "We said: 'O Messenger of Allāh ﷺ! Shall we build a structure to shade you at Minā?' He said: 'No, Minā is a resting place for whoever arrives.'" (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Hasan* (*Ṣaḥīh*).

(المعجم ٥١) - بَابُ مَا جَاءَ أَنَّ مِنِّي
مُنَاخٌ مِّنْ سَبَقٍ (التحفة ٥١)

٨٨١ - حَدَّثَنَا يُوسُفُ بْنُ عِيْسَى وَمُحَمَّدُ
ابْنُ أَبِي أَنَسٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ،
عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ يُوسُفَ بْنِ
مَاهَكَ، عَنْ أُمِّهِ مُسَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ:
قُلْنَا: يَا رَسُولَ اللَّهِ أَلَا نَبْنِي لَكَ بِنَاءً يُظِلُّكَ
بِمِنِّي قَالَ: «لَا، مِنِّي مُنَاخٌ مِّنْ سَبَقٍ».
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
[صَحِيحٌ].

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المناسك، باب النزول بمنى، ح: ٣٠٠٦ من حديث وكيع به وصححه ابن خزيمة، ح: ٢٨٩١ والحاكم على شرط مسلم: ٤٦٦/١، ٤٦٧ ووافقه الذهبي.

Comments:

Minā is a place of worship and many duties of the *Hajj* like stoning (*Ramy*) sacrifice of animals, shaving of head etc. are performed here, that is why permission for construction was not granted. The reason behind this was to save the people from inconvenience.

Chapter 52. What Has Been Related About Shortening the *Ṣalāt* At Minā

882. Harīthah bin Wahb said: "I prayed two *Rak'ah* with the Prophet ﷺ at Minā, and the people were as secure as they ever were, and even more so." (*Ṣaḥīh*)

(He said:) There are narrations on this topic from Ibn Mas'ūd, Ibn 'Umar, and Anas.

Abū 'Eisā said: The *Hadīth* of Harīthah bin Wahb is a *Hasan*

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي تَقْصِيرِ
الصَّلَاةِ بِمِنِّي (التحفة ٥٢)

٨٨٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ
عَنْ [إِسْرَائِيلَ، عَنْ] أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ
ابْنِ وَهْبٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنِّي
أَمَّنَ مَا كَانَ النَّاسُ وَأَكْثَرَهُ رُكْعَتَيْنِ.
[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَابْنِ
عُمَرَ وَأَنْسَى.

Ṣaḥīḥ Ḥadīth. It has been reported that Ibn Mas‘ūd said: “I prayed two *Rak‘ah* at Minā with the Prophet ﷺ, and with Abū Bakr, and with ‘Umar, and two *Rak‘ah* with ‘Uthmān during the beginning of his leadership.”

The people of knowledge differ over shortening the *Ṣalāt* at Minā for the people of Makkah. Some of the people of knowledge said the people of Makkah are not to shorten their *Ṣalāt* at Minā unless they are in Minā as a traveler. This is the saying of Ibn Juraij, Sufyān Ath-Thawrī, Yahya bin Sa‘eed Al-Qaṭṭān, Ash-Shāfi‘ī, Aḥmad and Ishāq. Some of them said there is no harm in the people of Makkah shortening their *Ṣalāt* at Minā, and this is the view of Al-Awzā‘ī, Mālik, Sufyān bin ‘Uyainah, and ‘Abdur-Raḥmān bin Maḥdī.

قَالَ أَبُو عِيسَى: حَدِيثُ حَارِثَةَ بْنِ وَهَبٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى عَنِ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: صَلَّى مَعَ النَّبِيِّ ﷺ بِيَمِينِ رَكَعَتَيْنِ وَمَعَ أَبِي بَكْرٍ وَمَعَ عُمَرَ وَمَعَ عُثْمَانَ رَكَعَتَيْنِ صَدْرًا مِنْ إِمَارَتِهِ، وَقَدْ ائْتَلَفَ أَهْلُ الْعِلْمِ فِي تَقْصِيرِ الصَّلَاةِ بِيَمِينِ لِأَهْلِ مَكَّةَ. فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَيْسَ لِأَهْلِ مَكَّةَ أَنْ يَقْصُرُوا الصَّلَاةَ بِيَمِينِ إِلَّا مَنْ كَانَ مِنْ بِيَمِينِ مُسَافِرًا وَهُوَ قَوْلُ ابْنِ جُرَيْجٍ وَسُفْيَانَ الثَّوْرِيِّ وَيَحْيَى بْنِ سَعِيدِ الْقَطَّانِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُهُمْ: لَا بَأْسَ لِأَهْلِ مَكَّةَ أَنْ يَقْصُرُوا الصَّلَاةَ بِيَمِينِ وَهُوَ قَوْلُ الْأَوْزَاعِيِّ وَمَالِكِ وَسُفْيَانَ بْنِ عُيَيْنَةَ وَعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب قصر الصلاة بمني، ح: ٦٩٦ عن قتيبة به * وفي الباب عن ابن مسعود [البخاري، ح: ١٠٨٤ ومسلم، ح: ٦٩٥] وابن عمر [البخاري، ح: ١٠٨٢ ومسلم، ح: ٦٩٤] وأنس [البخاري، ح: ١٠٨١ ومسلم، ح: ٦٩٣].

Comments:

Why did the Prophet ﷺ perform shortened prayers in Minā? Mostly, scholars and people of knowledge deem it due to travel while others think its only reason is worship as *Hajj* is an *Ibādah* (worship). Travel is not its reason as Minā is not that far away from Makkah, which validates the shorting of prayers. As *Zuhr* and *Ashr* prayers are performed shortened and combined at ‘Arafāt at the time of *Zuhr*, and similarly *Maghrib* and *Ishā’* prayers are performed combined at the time of *Ishā’* prayer at Muzdalifah. All Muslims do as it has been commanded.

Chapter 53. What Has Been Related About Standing At ‘Arafāt And Supplicating There

883. ‘Amr bin Dīnār narrated from

(المعجم ٥٣) - بَابُ مَا جَاءَ فِي الْوُقُوفِ بِعَرَفَاتٍ وَالِدُعَاءِ فِيهَا (التحفة ٥٣)

٨٨٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ

‘Amr bin ‘Abdullāh bin Ṣafwān, that Yazīd bin Shaibān said: “Ibn Mirba‘ Al-Anṣārī came to us while we were standing at our places” (‘Amr bin Dīnār said:) a place that ‘Amr (bin ‘Abdullāh) indicated was far – “And he said: ‘I am a messenger whom the Messenger of Allāh ﷺ sent to you to say : ‘Stay with your (*Hajj*) rites, for indeed you are following a legacy left by Ibrāhīm.’” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Alī, ‘Āishah, Jubair bin Mu‘im, and Ash-Sharīd bin Suwaid Ath-Thaqafī.

Abū ‘Eīsā said: The *Hadīth* of Ibn Mirba‘ is a *Ḥasan* (*Ṣaḥīḥ*) *Hadīth*. We do not know of it except through the narration of Ibn ‘Uyainah from ‘Amr bin Dīnār. The name of Ibn Mirba‘ is Yazīd bin Mirba‘ Al-Anṣārī, and he is only known for this one *Hadīth*.

عُيَيْنَةُ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، عَنْ يَزِيدَ بْنِ شَيْبَانَ قَالَ: أَنَا ابْنُ مَرْعِ الْأَنْصَارِيِّ وَنَحْنُ وَفُوفٌ بِالْمَوْقِفِ - مَكَانًا يُبَاعِدُهُ عَمْرٌو - فَقَالَ: إِنِّي رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْكُمْ يَقُولُ: كُونُوا عَلَى مَشَاعِرِكُمْ فَإِنَّكُمْ عَلَى إِزْثٍ مِنْ إِزْثِ إِبْرَاهِيمَ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ وَجُبَيْرِ بْنِ مُطْعِمٍ وَالشَّرِيدِ بْنِ سُوَيْدِ التَّقْفِيِّ.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ مَرْعِ حَدِيثٌ حَسَنٌ [صَحِيحٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ عُيَيْنَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ. وَابْنُ مَرْعِ اسْمُهُ يَزِيدُ بْنُ مَرْعِ الْأَنْصَارِيِّ وَإِنَّمَا يَعْرِفُ لَهُ هَذَا الْحَدِيثُ الْوَاحِدُ.

تخريج: [إسناده صحيح] وأخرجه النسائي، مناسك الحج، باب رفع اليدين في الدعاء بعرفة، ح: ٣٠١٧ عن قتبية به وصححه ابن خزيمة، ح: ٢٨١٨ والحاكم: ٤٦٢/١ والذهبي وهو مخرج في مسند الحميدي، ح: ٥٧٧ (بتحقيقي) * وفي الباب عن علي [يأتي: ٨٨٥] وعائشة [يأتي: ٨٨٤] وجبير بن مطعم [البخاري، ح: ١٦٦٤ ومسلم، ح: ١٢٢٠] والشريد بن سويد الثقفي [أحمد: ٣٨٩/٤ وغيره].

884. ‘Āishah narrated: “The Quraish and those who followed their religion – and they were called *Al-Hums*^[1] – would stand at Al-Muzdalifah, and they would say: ‘We are the people of Allāh.’ The others would stand at ‘Arafāt, so Allāh the Mighty and

٨٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطَّفَاوِيُّ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ قُرَيْشٌ وَمَنْ كَانَ عَلَى دِينِهَا وَهُمْ الْحُمْسُ يَقِفُونَ بِالْمُزْدَلِفَةِ

[1] *Al-Hums*: The tribe of Quraish, their offspring and allies were called *Hums*. This word implies enthusiasm and strictness.

Sublime revealed: Then depart from where the people depart.”^[1]

(*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

(He said:) The meaning of this *Hadīth* is that the people of Makkah would [not leave the *Haram* (sacred precincts of Makkah), and ‘Arafat was outside the *Haram*. The people of Makkah would] stand at Al-Muzdalifah and say, “We are Allāh’s people” meaning living in the sanctuary of Allāh. As for those who were not from the people of Makkah, they would stand at ‘Arafāt. So Allāh Most High revealed: Then depart from where the people depart.

And *Al-Hums* are the people of the *Haram*.

يَقُولُونَ نَحْنُ قَطِينُ اللَّهِ وَكَانَ مِنْ سِوَاهُمْ
يَقْفُونَ بِعَرَفَةَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿ثُمَّ
أَفِضُوا مِنْ حَيْثُ أَكْصَأَ النَّاسُ﴾
[البقرة: ١٩٩].

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ [قَالَ:] وَمَعْنَى هَذَا الْحَدِيثِ أَنَّ أَهْلَ
مَكَّةَ كَانُوا [لَا يَخْرُجُونَ مِنَ الْحَرَمِ، وَعَرَفَةَ
خَارِجًا مِنَ الْحَرَمِ، وَأَهْلُ مَكَّةَ كَانُوا] يَقْفُونَ
بِالْمُزْدَلِفَةِ وَيَقُولُونَ: نَحْنُ قَطِينُ اللَّهِ يَعْنِي
سُكَّانَ اللَّهِ، وَمَنْ سِوَى أَهْلِ مَكَّةَ كَانُوا يَقْفُونَ
بِعَرَافَاتٍ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿ثُمَّ أَفِضُوا مِنْ
حَيْثُ أَكْصَأَ النَّاسُ﴾. وَالْحُمْسُ هُمْ أَهْلُ
الْحَرَمِ.

تخريج: متفق عليه، البخاري، الحج، باب الوقوف بعرفة، ح: ١٦٦٥ ومسلم، ح: ١٢١٩ من حديث هشام به.

Comments:

The word “*Hums*” is plural of “*Aḥmas*” and it means brave. Here it means steadfast in the matter of faith. The Quraish were the people of Makkah and lived within the bounds of the *Haram*. They deemed themselves very steadfast in matters of faith. Allāh rebuked this and commanded them to stay in ‘Arafāt. Staying in ‘Arafāt is the most important segment of *Hajj* and it must be performed otherwise there is no *Hajj* and there is no compensation for it. The stay in ‘Arafāt starts from the time the sun begins descending on the 9th of *Dhul-Hijjah* up to the morning of the 10th of *Dhul-Hijjah*. Anybody who reaches ‘Arafāt during this time, his *Hajj* is established, and who does not reach ‘Arafāt in this specified period his *Hajj* is not established. He has to complete ‘*Umrah* and come out of *Ihrām*. According to Imām Aḥmad, the stay in ‘Arafāt is from the morning of the 9th of *Dhul-Hijjah* up to the morning of 10th *Dhul-Hijjah*. (*Al-Mughnī* v. 5. p.274)

^[1] *Al-Baqarah* 2:199.

Chapter 54. What Has Been Related About: All of 'Arafāt Is A Place For Standing

885. 'Alī bin Abī Ṭālib, may Allāh be pleased with him, narrated: "The Messenger of Allāh ﷺ stopped at 'Arafāt and said: 'This is 'Arafāt, and it is the place of standing. And all of 'Arafāt is a place for standing.' Then he departed when the sun had set and took Usāmah bin Zaīd as a companion rider, and he was motioning with his hand as was his custom, and the people were striking (their camels) on the right and the left to try and catch them, so he said: 'O you people! Be calm.' Then he came to Jama'^[1] and performed the two *Ṣalāt* there combined. When the morning came, he went to Quzah and stood there and said: 'This is Quzah, and it is a place of standing, and all of Jama' is a place for standing.' Then he departed until he arrived at Wādī Muḥassir. Then he stuck his she-camel and she trotted until he passed the valley. Then he stopped and took Al-Faḍl as a companion rider and went to the *Jamrah* to stone it. Then he went to *Al-Manḥar*^[2] and said: 'This is *Al-Manḥar*, and all of Minā is a place for sacrifice.' A young girl from *Khath'am* came to ask him for a verdict, she said: 'Indeed my father is an elderly man who has lived until Allāh has made *Hajj* obligatory, so

(المعجم ٥٤) - بَابُ مَا جَاءَ أَنَّ عَرَفَةَ
كُلَّهَا مَوْقِفٌ (التحفة ٥٤)

٨٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو
أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ
الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عِيَّاشِ بْنِ أَبِي
رَبِيعَةَ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ
اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ
رَضِيَ اللَّهُ عَنْهُ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ
بِعَرَفَةَ فَقَالَ: «هَذِهِ عَرَفَةٌ وَهُوَ الْمَوْقِفُ وَعَرَفَةٌ
كُلُّهَا مَوْقِفٌ»، ثُمَّ أَفَاضَ حِينَ غَرَبَتِ الشَّمْسُ
وَأَزْدَفَ أُسَامَةَ بْنَ زَيْدٍ، وَجَعَلَ يُشِيرُ بِيَدِهِ
عَلَى هَيْئَتِهِ وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا
يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ: «يَا أَيُّهَا النَّاسُ عَلَيْكُمْ
السَّكِينَةَ». ثُمَّ أَتَى جَمْعًا فَصَلَّى بِهِمُ
الصَّلَاتَيْنِ جَمِيعًا فَلَمَّا أَصْبَحَ أَتَى فُرْحَ فَوْقَ
عَلَيْهِ وَقَالَ: «هَذَا فُرْحٌ وَهُوَ الْمَوْقِفُ وَجَمْعُ
كُلِّهَا مَوْقِفٌ» ثُمَّ أَفَاضَ حَتَّى انْتَهَى إِلَى وَادِي
مُحَسِّرٍ فَفَرَعَ نَاقَتَهُ فَحَبَّتْ حَتَّى جَاوَزَ الْوَادِي،
فَوَقَفَ وَأَزْدَفَ الْفَضْلَ ثُمَّ أَتَى الْجَمْرَةَ فَرَمَاهَا
ثُمَّ أَتَى الْمَنْحَرَ فَقَالَ: «هَذَا الْمَنْحَرُ وَمِنَى
كُلُّهَا مَنْحَرٌ». وَاسْتَفْتَتْهُ جَارِيَةٌ شَابَّةٌ مِنْ خَنَعَمَ
فَقَالَتْ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ قَدْ أَدْرَكَتُهُ فَرِيضَةٌ
اللَّهُ فِي الْحَجِّ أَفِيحُزِيءُ أَنْ أَحْجَّ عَنْهُ قَالَ:
«حُجِّي عَنْ أَبِيكَ»، قَالَ: وَلَوْىَ عُنُقُ

[1] Al-Muzdalifah.

[2] *Al-Manḥar* means "the place of *An-Nahr* (sacrifice)."

would he be rewarded if I perform Hajj for him? He said: 'Perform Hajj for your father.'" He said: "And he ﷺ turned the neck of Al-Faḍl.^[1] So Al-'Abbās said: 'O Messenger of Allāh! Why did you turn the neck of your cousin?' He said: 'I saw a young man and a young woman, and they were not safe from Shaitān.' A man came to him and said, 'O Messenger of Allāh! I performed (*Tawāf*) *Al-Ifādah* before shaving.' He said: 'Shave, and there is no harm' – or; 'Clip and there is no harm'" He said: "Someone else came and said: 'O Messenger of Allāh! I did the sacrifice before stoning.' So he said: 'Stone, and there is no harm.'" He said: "The he went to the House (Ka'bah) to perform *Tawāf* around it, then he went to Zamzam and said: 'O tribe of 'Abdul-Muṭṭalib! If it were not that the people would rush upon you then I would remove it.'"^[2] (*Da'if*)

He said: There is something about this from Jābir.

Abū 'Eisā said: The *Hadīth* of 'Alī is a *Hasan Ṣaḥīḥ Hadīth*. We do not know of it as a narration of 'Alī except from this route; as a narration of 'Abdur-Raḥmān bin Al-Hārith bin 'Ayyāsh. Others have reported it similarly from Ath-Thawrī.

This is acted upon according to the people of knowledge, they held the view that *Zuhr* and *ʿAsr* are combined during the time of *Zuhr* at 'Arafāt.

الْفَضْلِ، فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، لِمَ لَوَيْتَ عُنُقَ ابْنِ عَمِّكَ؟ قَالَ: «رَأَيْتُ شَابًا وَشَابَةً فَلَمْ آمِنِ الشَّيْطَانَ عَلَيْهِمَا». فَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَفَضْتُ قَبْلَ أَنْ أُحْلِقَ قَالَ: «أَحْلِقْ وَلَا حَرَجَ - أَوْ قَصْرَ وَلَا حَرَجَ -». قَالَ: وَجَاءَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي ذَبَحْتُ قَبْلَ أَنْ أَرْمِي، قَالَ: «ارْمِ وَلَا حَرَجَ». قَالَ: ثُمَّ أَتَى الْبَيْتَ فَطَافَ بِهِ ثُمَّ أَتَى زَمْرَمَ فَقَالَ: «يَا بَنِي عَبْدِ الْمُطَّلِبِ لَوْلَا أَنْ يَغْلِبَكُمْ النَّاسُ [عَنْهُ] لَنَزَعْتُ».

قَالَ: وَفِي الْبَابِ عَنْ جَابِرٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيٍّ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عِيَّاشٍ وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ، عَنِ الثَّوْرِيِّ مِثْلَ هَذَا. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَدْ رَأَوْا أَنْ يُجْمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِعَرَفَةَ فِي وَقْتِ الظُّهْرِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا صَلَّى الرَّجُلُ فِي رَحْلِهِ وَلَمْ يَشْهَدْ الصَّلَاةَ مَعَ الْإِمَامِ إِنْ شَاءَ جَمَعَ هُوَ بَيْنَ الصَّلَاتَيْنِ مِثْلَ مَا صَنَعَ الْإِمَامُ، قَالَ: وَرِيدُ ابْنِ عَلِيٍّ هُوَ ابْنُ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ [عَلَيْهِ السَّلَامُ].

[1] Meaning, that he ﷺ caused him to look away from the girl.

[2] That is, he would help bring the water out of the well. See *Al-Bukhārī* no. 1635.

Some of the people of knowledge said that if a man performs the *Ṣalāt* at his camp without attending it with the *Imām*, then if he wants he may combine the two prayers just as he does with the *Imām*.

He said: Zaid bin 'Alī is Ibn Ḥusain bin 'Alī bin Abī Ṭālib [peace be upon him].

تخريج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب الصلاة بجمع، ح: ١٩٣٥ وابن ماجه، ح: ٣٠١٠ من حديث سفيان الثوري به مدلس وعن حديث أحمد: ٧٦/١ سنده حسن وصححه ابن خزيمة، ح: ٢٨٣٧، ٢٨٨٩ وابن الجارود، ح: ٤٧١ وهو يعني عنه * وفي الباب عن جابر [مسلم، ح: ١٢١٨].

Comments:

- a. It is recommended to proceed to 'Arafāt from Minā after sunrise on the 9th of *Dhul-Hijjah* and it is also preferable to stay in the valley of Namirah, and, at the descent of the sun from its zenith one should reach 'Arafāt in either case.
- b. On the 10th of *Dhul-Hijjah* there are four things to be performed: 1) to throw the pebbles at 1st Jamrah 2.) to sacrifice the animal 3.) shaving the head or cutting of hair 4.) *Ṭawāf* of Ka'bah which is as *Ṭawāf-Az-Ziyārah* or *Ṭawāf Al-Ifādah*. It is recommended to perform these rituals in the same sequence as prescribed but if the sequence is not maintained there is no harm in it and there is no penalty for it.
- c. What is reported in this narration is also reported in other authentic narrations with *Al-Bukhārī*, *Muslim*, and others.

Chapter 55. What Has Been Related About Departing From 'Arafāt

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي
الإفَاضَةِ مِنْ عَرَافَاتِ (التحفة ٥٥)

886. Jābir narrated: "The Prophet ﷺ hurried through Wādi Muḥassir." Bishr (one of the narrators) added: "He departed from Jam' calmly and he ordered them (the people) to be calm." And Abū Nu'aim (one of the narrators) added: "And he ordered them to do the stoning with what was similar to pebbles for *Al-*

٨٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ وَبِشْرُ بْنُ السَّرِيِّ وَأَبُو نُعَيْمٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ أَوْضَعَ فِي وَادِي مُحَسَّرٍ. وَزَادَ فِيهِ بِشْرٌ: وَأَفَاضَ مِنْ جَمْعٍ وَعَلَيْهِ السَّكِينَةُ وَأَمَرَهُمْ بِالسَّكِينَةِ، وَزَادَ فِيهِ أَبُو

Khadhf^[1] And he said: “Perhaps I will not see you after this year.” (*Ṣaḥīh*)

(He said:) There is something about this from Usāmah bin Zaid.

Abū ‘Eisā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīh Ḥadīth*.

نُعَيْمٌ: وَأَمَرَهُمْ أَنْ يَرْمُوا بِمِثْلِ حَصَا الْخَذْفِ، وَقَالَ: «لَعَلِّي لَا أَرَاكُمْ بَعْدَ عَامِي هَذَا».

[قَالَ:] وَفِي الْبَابِ عَنْ أُسَامَةَ بْنِ زَيْدٍ.

قَالَ أَبُو عَيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] * في جميع النسخ سفيان بن عيينة والصواب أنه الثوري كما في مسند أحمد: ٣/٣٩١ وغيره وللحديث شواهد * وفي الباب عن أسامة بن زيد [البخاري، ح: ١٦٦٦ ومسلم، ح: ١٢٨٦].

Chapter 56. What Has Been Related About Combining *Maghrib* And *Ishā’* At *Muzdalifah*

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي الْجَمْعِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُزْدَلِفَةِ (التحفة ٥٦)

887. ‘Abdullāh bin Mālik narrated: “Ibn ‘Umar prayed at Jam’ (Muzdalifah), so he combined two prayers with the *Iqāmah*, and he said: ‘I saw the Messenger of Allāh ﷺ doing the same as this at this place.’” (*Da‘īf*)^[2]

٨٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ: أَنَّ ابْنَ عُمَرَ صَلَّى بِجَمْعٍ فَجَمَعَ بَيْنَ الصَّلَاتَيْنِ بِإِقَامَةٍ وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ مِثْلَ هَذَا فِي هَذَا الْمَكَانِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب الصلاة بجمع، ح: ١٩٢٩ من حديث سفيان الثوري به وأصله متفق عليه، البخاري، ح: ١٦٧٣ ومسلم، ح: ١٢٨٨.

888. (Another chain) that Sa‘eed bin Jubair narrated similarly from Ibn ‘Umar, from the Prophet ﷺ. (*Ṣaḥīh*)

Muḥammad bin Bash-shār (one of the narrators) said: “Yaḥya said: ‘The (previous) narration of Sufyān is the one that is correct.’”

٨٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ: قَالَ مُحَمَّدُ بْنُ بَشَّارٍ قَالَ يَحْيَى: وَالصَّوَابُ حَدِيثُ سُفْيَانَ.

[1] “The scholars say *Khadhf* pebbles are about the size of legumes.” (*Tuḥfat Al-Ahwadhī*). *Al-Khadhf* for hunting or fighting the enemy was prohibited in a *Ḥadīth* (see *Al-Bukhārī* no. 5479), and it is to throw pebbles at the enemy or game, or to shoot pebbles from a slingshot.

[2] That is, its chain, while the basis of it is recorded by *Al-Bukhārī*, *Muslim*, and others.

(He said:) There are narrations on this topic from ‘Alī, Abū Ayyūb, ‘Abdullāh bin Mas‘ūd, Jābir, and Usāmah bin Zaid.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Umar in the narration of Sufyān (no. 887) is more correct than the narration of Ismā‘īl bin Abī Khālīd (888). The *Hadīth* of Sufyān is a *Ḥasan Ṣaḥīḥ Hadīth*.

This is acted upon according to the people of knowledge. The *Maghrib Ṣalāt* is not prayed before Jam‘. So when he arrives at Jam‘ – and Jam‘ is Al-Muzdalifah – he combines the two prayers with one *Iqāmah*, and he does not perform voluntary prayers between them. This is what was preferred by some of the people of knowledge, and they follow it. This is the view of Sufyān Ath-Thawrī. Sufyān said: “If he wishes, he prays *Maghrib* then eats supper, situates his clothing, then he gets up to perform the *‘Ishā’* prayer.”

Some of the people of knowledge said that one is to combine the *Maghrib* and *‘Ishā’* prayers at Al-Muzdalifah with one *Adhān* and two *Iqāmah*, calling the *Adhān* for the *Maghrib* prayer, then the *Iqāmah* is called and he prays *Maghrib*, then the *Iqāmah* is called and he prays *‘Ishā’*. This is the view of Ash-Shāfi‘ī.

Abū ‘Eīsā said: Isrā‘īl reported this *Hadīth* from Abū Ishāq, from ‘Abdullāh and Khālīd the sons of Mālik, from Ibn ‘Umar. The narration of Sa‘eed bin Jubair from Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Hadīth*. It has also been reported from Salamah bin Kuhail from Sa‘eed bin Jubair. As

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَجَابِرٍ وَأَسَامَةَ بْنِ زَيْدٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ [فِي] رِوَايَةِ سُفْيَانَ أَصَحُّ مِنْ رِوَايَةِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ. وَحَدِيثُ سُفْيَانَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ لَا يُصَلِّي صَلَاةَ الْمَغْرِبِ دُونَ جَمْعٍ، فَإِذَا أَتَى جَمْعًا وَهُوَ الْمُزْدَلِفَةُ جَمَعَ بَيْنَ الصَّلَاتَيْنِ بِإِقَامَةٍ وَاحِدَةٍ وَلَمْ يَطْوِعْ فِيمَا بَيْنَهُمَا وَهُوَ الَّذِي اخْتَارَهُ بَعْضُ أَهْلِ الْعِلْمِ وَذَهَبُوا إِلَيْهِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ قَالَ سُفْيَانُ: وَإِنْ شَاءَ صَلَّى الْمَغْرِبَ ثُمَّ تَعَشَّى وَوَضَعَ ثِيَابَهُ ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: يَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمُزْدَلِفَةِ بِأَذَانٍ وَإِقَامَتَيْنِ يُؤَدِّنُ لِمُزْدَلِفَةَ الْمَغْرِبِ وَيُقِيمُ وَيُصَلِّي الْمَغْرِبَ ثُمَّ يُقِيمُ وَيُصَلِّي الْعِشَاءَ، وَهُوَ قَوْلُ الشَّافِعِيِّ. قَالَ [أَبُو عِيسَى]: وَرَوَى إِسْرَائِيلُ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ وَخَالِدِ ابْنَيْ مَالِكٍ، عَنِ ابْنِ عُمَرَ. وَحَدِيثُ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ هُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ. أَيْضًا رَوَاهُ سَلْمَةُ بْنُ كَهَيْلٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ. وَأَمَّا أَبُو إِسْحَاقَ فَإِنَّمَا رَوَاهُ عَنْ عَبْدِ اللَّهِ وَخَالِدِ ابْنَيْ مَالِكٍ، عَنِ ابْنِ عُمَرَ.

for Abū Ishāq, he only reported it from ‘Abdullāh and Khālid, the sons of Mālik, from Ibn ‘Umar.

تخريج: وأخرجه مسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة... إلخ، ح: ٢٩١/١٢٨٨ من حديث إسماعيل بن أبي خالد به، انظر الحديث السابق * وفي الباب عن علي [تقدم: ٨٨٥] وأبي أيوب [البخاري، ح: ١٦٧٤ ومسلم، ح: ١٢٨٧] وعبدالله بن مسعود [البخاري، ح: ١٦٧٥ ومسلم، ح: ١٢٨٩] وجابر [مسلم، ح: ١٢١٨] وأسامة بن زيد [البخاري، ح: ١٥٤٣ ومسلم، ح: ١٢٨٠].

Comments:

The view of the *A’immah* regarding combining the prayers has been explained in chapter 54. All the *A’immah* agree that an individual praying alone can combine two prayers. It is permitted to eat food between two prayers.

Chapter 57. What Has Been Related About: Whoever Sees The *Imām* At Jam‘ Then He Has Attended the *Hajj*

(المعجم ٥٧) - بَابُ مَا جَاءَ [فِي] مَنْ
أَدْرَكَ الْإِمَامَ بِجَمْعٍ فَقَدْ أَدْرَكَ الْحَجَّ
(التحفة ٥٧)

889. ‘Abdur-Raḥmān bin Ya‘mar narrated that some people among the residents of Najd came to the Messenger of Allāh ﷺ while he was at ‘Arafāt. They were questioning him, so he ordered a caller to proclaim: “The *Hajj* is ‘Arafah. Whoever came to Jam‘ during the night, before the time of *Fajr*, then he has attended the *Hajj*. The days of Minā are three, so whoever hastens (leaving after) two days, then there is no sin upon him, and whoever delays, then there is no sin upon him.” Muḥammad said: “Yaḥya added: ‘And he took a companion rider to proclaim it.’” (*Ṣaḥīh*)

٨٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ: أَنَّ نَاسًا مِنْ أَهْلِ نَجْدٍ أَتَوْا رَسُولَ اللَّهِ ﷺ وَهُوَ بَعْرَفَةَ، فَسَأَلُوهُ فَأَمَرَ مُنَادِيًا فَنَادَى: الْحَجُّ عَرَفَةُ، مَنْ جَاءَ لَيْلَةَ جَمْعٍ قَبْلَ طُلُوعِ الصَّجْرِ فَقَدْ أَدْرَكَ الْحَجَّ، أَيَّامٌ مِنِّي ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ. قَالَ مُحَمَّدٌ: وَزَادَ يَحْيَى: وَأَرْدَفَ رَجُلًا فَنَادَى بِهِ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، المناسك، باب من لم يدرك عرفة، ح: ١٩٤٩ وابن ماجه، ح: ٣٠١٥ والنسائي ٢٥٦/٥، ح: ٣٠١٩ من حديث سفیان الثوري به وصرح بالسماع وصرحه ابن خزيمة، ح: ٢٨٢٢ وابن حبان (الإحسان): ٣٨٨١ والمحاكم ٢٧٨/١، ٤٦٣، ٤٦٤ ووافقه الذهبي.

Comments:

The view of the *A'immah* regarding staying at 'Arafāt has been explained in chapter 53, and the explanation about Al-Muzdlifah in chapter 54. According to three *A'immah*, Abū Ḥanīfah, Ath-Thawrī and Shāfi'ī, if anybody reached 'Arafāt after the sun has passed its zenith on the 9th of Dhul-Hijjah and returned from 'Arafāt before sunset, he attended the *Hajj*, but he will pay the penalty.

890. (Another chain) with a similar narration (as no. 889). (*Ṣaḥīḥ*)

He said: Ibn Abī 'Umar said: "Sufyān bin 'Uyainah said: 'This is the best of *Aḥādīth* that Sufyān Ath-Thawrī reported.'"

Abū 'Eisā said: The *Hadīth* of 'Abdur-Raḥmān bin Ya'mar is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. Whoever does not stand at 'Arafah before the time of *Fajr* then he has missed the *Hajj*, and it is not acceptable from him if he comes after the time of *Fajr* begins, and it will be considered an "*Umrah*, and he will have to perform *Hajj* in the future. This is the view of Ath-Thawrī, Ash-Shāfi'ī, Aḥmad and Ishāq.

(Abū 'Eisā said:) Shu'bah reported a *Hadīth* similar to that of Ath-Thawrī from Bakair bin 'Aṭā'.

He said: I heard Al-Jārūd saying: "I heard Wakī' saying" and he reported this *Hadīth*, so he said, "This *Hadīth* is *Umm Al-Manāsik*."^[1]

٨٩٠ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ بُكَيْرِ ابْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ. قَالَ: وَقَالَ ابْنُ أَبِي عُمَرَ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: وَهَذَا أَجْوَدُ حَدِيثٍ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ.

قَالَ أَبُو عِيْسَى: وَالْعَمَلُ عَلَى حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنَّهُ مَنْ لَمْ يَقِفْ بِعَرَافَاتٍ قَبْلَ طُلُوعِ الْفَجْرِ فَقَدْ فَاتَهُ الْحَجُّ وَلَا يُجْزِيهِ عَنْهُ إِنْ جَاءَ بَعْدَ طُلُوعِ الْفَجْرِ وَيَجْعَلُهَا عُمْرَةً وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ، وَهُوَ قَوْلُ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

[قَالَ أَبُو عِيْسَى:] وَقَدْ رَوَى شُعْبَةُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ نَحْوَ حَدِيثِ الثَّوْرِيِّ، قَالَ: وَسَمِعْتُ الْجَارُودَ يَقُولُ: سَمِعْتُ وَكَيْعًا يَقُولُ، وَرَوَى هَذَا الْحَدِيثَ فَقَالَ: هَذَا الْحَدِيثُ أُمُّ الْمَنَاسِكِ.

تخريج: [صحيح] وأخرجه أبو داود، ح: ١٩٤٩ (انظر الحديث السابق) والحميدي، ح: ٩٠١ عن سفيان بن عيينة به * قول وكيع: سنده صحيح.

[1] The basis for the rites of *Hajj*.

Comments:

Imām Suyūṭī writes that the narrations of the people of Al-Kūfah usually (in the chain), contain *Tadlīs* and are narrated differently by others. This narration is free of any of that, which is why it was called the best of *Ath-Thawrī*. (*Tuḥfat Al-Aḥwadhī* v. 2. p102.)

891. ‘Urwah bin Muḍarris bin Aws bin Hārithah bin Lām Aṭ-Ṭā’ī narrated: “I came to the Messenger of Allāh ﷺ at Al-Muzdalifah when he left for the *Ṣalāt*. I said: ‘O Messenger of Allāh! I came from the two mountains of (the tribe of) Ṭaī, wearing out my mount and exhausting myself. By Allāh! I did not leave a *Habl* (sand dune) without stopping on it. So is there *Hajj* for me?’ The Messenger of Allāh ﷺ said: ‘Whoever attends this *Ṣalāt* of ours, and stays here with us until departing, while he has stood during the night or the day before that at ‘Arafāt, then he has completed his *Hajj* and fulfilled his *Tafath*.’” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said: His saying: “his *Tafath*” means his rites. His saying, “I did not leave a *Habl* without stopping on it” – when it is sand they say: “*Habl*” and when it is rock they say: “*Jabl*.”

٨٩١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ وَحَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ وَزَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ مُمْرَسٍ بْنِ أَوْسِ ابْنِ حَارِثَةَ بْنِ لَامِ الطَّائِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِالْمُزْدَلِفَةِ جِئْتُ خَرَجَ إِلَى الصَّلَاةِ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ مِنْ جَبَلِي طَيِّ أَكَلْتُ رَاحِلَتِي وَأَتَعَبْتُ نَفْسِي، وَاللَّهِ مَا تَرَكْتُ مِنْ جَبَلٍ إِلَّا وَقَفْتُ عَلَيْهِ فَهَلْ لِي مِنْ حَجٍّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ صَلَاتَنَا هَذِهِ وَوَقَفَ مَعَنَا حَتَّى يَدْفَعَ وَقَدْ وَقَفَ بِعَرَفَةَ قَبْلَ ذَلِكَ لَيْلًا أَوْ نَهَارًا، فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَمَّتْهُ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [قَالَ: قَوْلُهُ تَمَّتْهُ يَعْنِي نُسَكُهُ قَوْلُهُ: مَا تَرَكْتُ مِنْ جَبَلٍ إِلَّا وَقَفْتُ عَلَيْهِ. إِذَا كَانَ مِنْ رَمَلٍ يُقَالُ لَهُ: جَبَلٌ، وَإِذَا كَانَ مِنْ حِجَارَةٍ يُقَالُ لَهُ: جَبَلٌ].

تخریج: [صحیح] وأخرجه النسائي: ٥/٢٦٣، ح: ٣٠٤٢ (مناسك الحج، باب: فيمن لم يدرك صلاة الصبح مع الإمام بالمزدلفة) من حديث سفيان بن عيينة به وضححه ابن خزيمة: ٤/٢٥٦ وابن حبان، ح: ٣٨٣٩، ٣٨٤٠ (الإحسان) والحاكم: ١/٤٦٣ والذهبي.

Comments:

This narration strengthens the point of view of Imām Aḥmad, that he who reaches ‘Arafāt between the morning of the 9th of *Dhul-Hijjah* and morning of the 10th of *Dhul-Hijjah* then he has attended the *Hajj*. The view of the Rightly Guided Caliphs and Imām Aḥmad support each other.

Chapter 58. What Has Been Related About The Weak Departing Early From Jam‘ During The Night

892. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ sent me with the *Thaqal* (load of baggage) during the night from Jam‘.”^[1] (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Āishah, Umm Ḥabībah, Asmā’ (bint Abī Bakr), and Al-Faḍl (bin ‘Abbās).

Abū ‘Eīsā said: The *Ḥadīth* of Ibn ‘Abbās: “The Messenger of Allāh ﷺ sent me with the *Thaqal* (load of baggage) during the night from Jam‘” is a *Ṣaḥīḥ Ḥadīth* which was reported from him through more than one route.

Shu‘bah reported this *Ḥadīth* from *Mushāsh*, from ‘Aṭā’, from Ibn ‘Abbās, from Al-Faḍl bin ‘Abbās: “The Prophet ﷺ advanced the weak among his family during the night from Jam‘.”

But this narration is a mistake. *Mushāsh* was mistaken in it, he added “from Al-Faḍl bin ‘Abbās.” Ibn Juraij and others reported this *Ḥadīth* from ‘Aṭā’, from Ibn ‘Abbās, and they did not mention “from Al-Faḍl bin ‘Abbās” in it. (*Mushāsh* is from Al-Baṣrah, and *Shu‘bah* reports from him.)

تخريج: وأخرجه مسلم، الحج، باب استحباب تقديم دفع الضعفة من النساء وغيرهن من مزدلفة... إلخ، ح: ١٢٩٣ عن قتيبة، والبخاري، ح: ١٦٧٧ من حديث حماد بن زيد به *

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي تَقْدِيمِ الضَّعْفَةِ مِنْ جَمْعِ بَلِيلٍ (التحفة ٥٨)

٨٩٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي ثَوْبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي تَقْلٍ مِنْ جَمْعِ بَلِيلٍ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأُمِّ حَبِيبَةَ وَأَسْمَاءَ [بِنْتِ أَبِي بَكْرٍ] وَالْفَضْلِ [بْنِ عَبَّاسٍ].

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي تَقْلٍ مِنْ جَمْعِ بَلِيلٍ، حَدِيثٌ صَحِيحٌ رَوَى عَنْهُ مِنْ غَيْرِ وَجْهِ. وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ مُشَاشٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَدَّمَ ضَعْفَةَ أَهْلِهِ مِنْ جَمْعِ بَلِيلٍ وَهَذَا حَدِيثٌ خَطَأً أَخْطَأَ فِيهِ مُشَاشٌ وَزَادَ فِيهِ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ. وَرَوَى ابْنُ جُرَيْجٍ وَغَيْرُهُ هَذَا الْحَدِيثَ عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ. وَلَمْ يَذْكُرُوا فِيهِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ [وَمُشَاشٌ بَصْرِيٌّ رَوَى عَنْهُ شُعْبَةُ].

[1] *Thaqal*: “The traveler’s baggage and entourage.” *Tuḥfat Al-Aḥwadhī*. See *Al-Bukhārī* nos. 1676-1681.

وفي الباب عن عائشة [البخاري، ح: ١٦٨٠ ومسلم، ح: ١٢٩٠] وأم حبيبة [مسلم، ح: ١٢٩٢] وأسماء بنت أبي بكر [البخاري، ح: ١٦٧٩ ومسلم، ح: ١٢٩١] والفضل بن عباس [النسائي، ح: ٣٠٣٧].

893. Ibn ‘Abbās narrated: “The Prophet ﷺ advanced the weak among his family and he said: ‘Do not stone the *Jamrah* until the sun has risen.’” (*Ṣaḥīḥ*)

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This *Ḥadīth* is acted upon according to the people of knowledge. They did not see any harm in the weak leaving Al-Muzdalifah, early during the night, to go to Minā.

The view of most of the people of knowledge was in accordance with the *Ḥadīth* of the Prophet ﷺ that: they should not stone until the sun has risen. Some of the people of knowledge allowed them to stone during the night. The *Ḥadīth* of the Prophet ﷺ (that they should not stone) is acted upon, and it is the view of Ath-Thawrī and Ash-Shāfi‘ī.

تخريج: [صحيح] وأخرجه أحمد: ١/٣٤٤ عن وكيع به وأصله متفق عليه، البخاري، ح: ١٦٧٨ ومسلم، ح: ١٢٩٣ ورواه أبو داود، ح: ١٩٢٠ من حديث الحكم به.

Chapter 59. What Has Been Related About Stoning On The Day Of *An-Naḥr* During *Duḥā* (The Morning Light)

894. Jābir narrated: “The Prophet ﷺ would stone on the Day of *An-Naḥr* during the morning light, as for (the days) afterwards, then (he

٨٩٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنِ الْمَسْعُودِيِّ، عَنِ الْحَكَمِ، عَنِ مِقْسَمِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَدَّمَ قَدَمَ ضَعْفَةَ أَهْلِهِ وَقَالَ: «لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ».

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ، لَمْ يَرَوْا بَأْسًا أَنْ يَتَقَدَّمَ الضَّعْفَةُ مِنَ الْمُرْدَلِفَةِ بَلِيلٍ يَصِيرُونَ إِلَى مَنَى.

وَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ بِحَدِيثِ النَّبِيِّ ﷺ أَنَّهُمْ لَا يَرْمُونَ حَتَّى تَطْلُعَ الشَّمْسُ، وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي أَنْ يَرْمُوا بَلِيلًا. وَالْعَمَلُ عَلَى حَدِيثِ النَّبِيِّ ﷺ [أَنََّّهُمْ لَا يَرْمُونَ] وَهُوَ قَوْلُ الثَّوْرِيِّ وَالشَّافِعِيِّ.

(المعجم ٥٩) - بَابُ [مَا جَاءَ فِي رَمِي يَوْمِ النَّحْرِ ضَحْيًا] (التحفة ٥٩)

٨٩٤ - حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنِ ابْنِ جُرَيْجٍ، عَنِ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَرْمِي

would do it) after the Zenith of the sun.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This (*Hadīth*) is acted upon according to most of the people of knowledge: one is not to stone after the Day of *An-Nahr* except after the sun passes the Zenith.

يَوْمَ النَّحْرِ صُحِيَ وَأَمَّا بَعْدَ ذَلِكَ فَبَعْدَ زَوَالِ
الشَّمْسِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا [الْحَدِيثِ] عِنْدَ
أَكْثَرِ أَهْلِ الْعِلْمِ أَنَّهُ لَا يَرْمِي بَعْدَ يَوْمِ النَّحْرِ
إِلَّا بَعْدَ الزَّوَالِ.

تخريج: وأخرجه مسلم، الحج، باب بيان وقت استحباب الرمي، ح: ١٢٩٩ عن علي بن
خشرم به.

Comments:

On the Day of *An-Nahr*, pebbles are thrown to the *Jamrah Al-‘Aqabah* which is also called *Jamrat Al-Kubrā*. It is situated on the side of Makkah. In the rest of the days the pebbles are thrown to all the *Jamrah*.

Chapter 60. What Has Been Related About: Departing From Jam‘ Is Before The Rising Of The Sun

895. Ibn ‘Abbās narrated: “The Prophet ﷺ departed before the rising of the sun.” (*Ṣaḥīḥ*)

(He said:) There is something on this topic from ‘Umar.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*. Only the people of *Jāhiliyyah* would wait until the sun had risen and then depart.

(المعجم ٦٠) - بَابُ مَا جَاءَ أَنَّ الْإِفَاضَةَ
مِنْ جَمْعٍ قَبْلَ طُلُوعِ الشَّمْسِ (التحفة ٦٠)

٨٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو خَالِدٍ
الْأَحْمَرُ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ
مُقْسِمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَفَاضَ
قَبْلَ طُلُوعِ الشَّمْسِ.

[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ.
قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ. وَإِنَّمَا كَانَ أَهْلُ الْجَاهِلِيَّةِ
يَنْتَظِرُونَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ يُفِضُونَ.

تخريج: [صحيح] وأخرجه أحمد: ١/٢٣١ عن أبي خالد الأحمر به وللحديث شواهد منها
الحديث الآتي * وفي الباب عن عمر [يأتي: ٨٩٦].

Comments:

The view of the *A‘immah* has been explained in Chapter 54.

896. ‘Amr bin Maimūn narrated: “We were halted at Jama’ when ‘Umar bin Al-Khaṭṭāb said: “The idolaters would not depart until the sun had risen and they would say: “Let the sun shine on Thabīr”^[1] and indeed the Messenger of Allāh ﷺ contradicted them.’ So ‘Umar departed before the rising of the sun.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٨٩٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَتَبْنَا شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ يُحَدِّثُ يَقُولُ: كُنَّا وَفُوقًا يَجْمَعُ فَقَالَ عَمْرُ بْنُ الْخَطَّابِ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ وَكَانُوا يَقُولُونَ: أَشْرِقْ ثَبِيرٌ، وَإِنَّ رَسُولَ اللَّهِ ﷺ خَالَفَهُمْ. فَأَفَاضَ عَمْرٌ قَبْلَ طُلُوعِ الشَّمْسِ.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الحج، باب: متى يدفع من جمع، ح: ١٦٨٤ من حديث شعبة به.

Comments:

In the era of *Jahiliyyah* (the Period of Ignorance) people used to sit and wait for the sunrise. The affirmation of sunrise was that the mount of Thabīr would shine. While sitting and waiting for the sunrise they used to say “ O Thabīr shine up.” In *Ibn Mājah* there is the addition of the words “so we could attack.”

Chapter 61. What Has Been Related About: The *Jimār* Are Stoned With Pebbles Similar To *Al-Khadhf*^[2]

897. Jābir narrated: “I saw the Messenger of Allāh ﷺ stoning the *Jimār* with what was similar to pebbles for *Al-Khadhaf*.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Sulaiman bin ‘Amr bin Al-Aḥwaṣ from his mother – she is Umm Jundab Al-Azdiyah – and, Ibn ‘Abbās, Al-Faḍl bin ‘Abbās, ‘Abdur-Raḥmān bin ‘Uṭhmān, At-

(المعجم ٦١) - بَابُ مَا جَاءَ أَنَّ الْجِمَارَ الَّتِي يُرْمَى بِهَا مِثْلُ حَصَى الْخَدْفِ (التحفة ٦١)

٨٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْمِي الْجِمَارَ بِمِثْلِ حَصَى الْخَدْفِ. [قَالَ:] فِي الْبَابِ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو ابْنِ الْأَحْوَصِ، عَنْ أُمِّهِ - وَهِيَ أُمُّ جُنْدَبٍ

[1] The largest mountain of Makkah which is visible on the route to Minā. See *Tuḥfat Al-Aḥwadhī*.

[2] See no. 886.

Taimī, and ‘Abdur-Raḥmān bin Mu‘ādh.

Abū ‘Eisā said: This *Hadīth* is *Hasan Sahīh*. This is what is preferred by the people of knowledge; that the *Jimār* are stoned with what is similar to pebbles used for *Al-Khadhf*.

الْأَرْدِيَّةُ - وَابْنِ عَبَّاسٍ وَالْفَضْلِ بْنِ عَبَّاسٍ وَعَبْدُ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ وَعَبْدُ الرَّحْمَنِ بْنِ مُعَاذٍ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهُوَ الَّذِي اخْتَارَهُ أَهْلُ الْعِلْمِ أَنْ تَكُونَ الْجِمَارُ الَّتِي يُرْمَى بِهَا مِثْلَ حَصَى الْخَدْفِ.

تخريج: [صحيح] وأخرجه النسائي: ٢٧٤/٥، ح: ٣٠٧٧ (مناسك الحج، باب المكان الذي ترمى منه جمرة العقبة) عن محمد بن بشار به وهو في صحيح مسلم، ح: ١٢٩٩ من حديث ابن جريج به * وفي الباب عن سليمان بن عمرو بن الأحوص عن أمه [أبو داود، ح: ١٩٦٦] وابن عباس [يأتي: ٨٩٨] والفضل بن عباس [النسائي، ح: ٣٠٨١] وابن خزيمة، ح: ٢٨٨١، ٢٨٨٧ وغيرهما [وعبدالرحمن بن عثمان التيمي [الدارمي: ٣٧٩/١، ح: ١٩٠٤] وعبدالرحمن بن معاذ [أبو داود، ح: ١٩٥٧].

Comments:

The scholars recommend that the *Jimār* should be stoned with pebbles, and not with big stones or anything else, as the *Sunnah* of the Prophet ﷺ. The size of the pebble should be as the average size of chick peas.

Chapter 62. What Has Been Related About Stoning After The Sun Has Passed The Zenith

898. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ stoned the *Jimār* when the sun had passed the zenith.” (*Sahīh*)

Abū ‘Eisā said: This *Hadīth* is *Hasan*.

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي الرَّمْيِ بَعْدَ زَوَالِ الشَّمْسِ (التحفة ٦٢)

٨٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّغِيِّ البَصْرِيُّ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنِ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُرْمَى الْجِمَارَ إِذَا زَالَتِ الشَّمْسُ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، المناسك، باب رمي الجمار أيام التشريق، ح: ٣٠٥٤ من حديث الحكم به مطولاً وسنده ضعيف وله شواهد انظر، ح: ٨٩٤.

Chapter 63. What Has Been Related About Stoning The *Jimār* While Riding (And Walking)

899. Ibn ‘Abbās narrated: “The Prophet ﷺ stoned the *Jamrah* on the Day of *An-Nahr* while riding.” (*Hasan*)

(He said:) There are narrations on this topic from Jābir, Qudāmah bin ‘Abdullāh, and Umm Sulaimān bin ‘Amr bin Al-Aḥwaṣ.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Hadīth*. It is acted upon according to some of the people of knowledge. Some of them preferred that one walk to the *Jimār*. (It has been reported from Ibn ‘Umar, from the Prophet ﷺ that he ﷺ would walk to the *Jimār*). To us, the reasoning in this *Hadīth* is that he rode on some of the days to set a precedence for doing it, and both of the *Aḥādīth* are acted upon according to the people of knowledge.

(المعجم ٦٣) - بَابُ مَا جَاءَ فِي رَمَى

الْجِمَارِ رَاكِبًا [وَمَا شِئْنَا] (التحفة ٦٣)

٨٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ: حَدَّثَنَا

الْحَجَّاجُ عَنِ الْحَكَمِ، عَنِ مِقْسَمٍ، عَنِ ابْنِ

عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ رَمَى الْجِمْرَةَ يَوْمَ النَّحْرِ

رَاكِبًا.

[قَالَ:] وفي الباب عن جابر وقدامة بن

عبد الله وأم سليمان بن عمرو بن الأخصوص.

قال أبو عيسى: حديث ابن عباس حديث

حسن. والعمل عليه عند بعض أهل العلم،

واختار بعضهم أن يمشي إلى الجمار، وقد

روى عن ابن عمر عن النبي ﷺ: أنه كان

يمشي إلى الجمار، ووجه هذا الحديث عندنا

أنه ركب في بعض الأيام ليقصد به في

فعله، وكلا الحديثين مستعمل عند أهل

العلم.

تخريج: [حسن] وأخرجه ابن ماجه، المناسك، باب رمي الجمار راكعًا، ح: ٣٠٣٤ من حديث الحجاج بن أرطاة به وله شواهد عند ابن ماجه، ح: ٣٠٣٥ وغيره * وفي الباب عن جابر [مسلم، ح: ١٢١٨] وقدامة بن عبدالله [يأتي: ٩٠٣] وأم سليمان بن عمرو بن الأخصوص [أبو داود، ح: ١٩٦٦].

Comments:

The narration of Jābir is unanimously agreed upon, that the Prophet ﷺ stoned *Jamrah Al-‘Aqabah* while riding his she-camel. He said, “Learn from me to perform the rites of *Hajj*, for I am not aware if I will perform the next *Hajj* or not.”

900. Ibn ‘Umar narrated: “The Prophet ﷺ would walk when stoning the *Jimār*, both going and returning.” (*Ṣaḥīḥ*)

٩٠٠ - حَدَّثَنَا يُونُسُ بْنُ عِيْسَى: حَدَّثَنَا

ابْنُ نُمَيْرٍ عَنِ عُبَيْدِ اللَّهِ، عَنِ نَافِعٍ، عَنِ ابْنِ

عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَمَى الْجِمَارَ

مَشَى إِلَيْهَا ذَاهِبًا وَرَاجِعًا.

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*. Some of them reported it from 'Ubaidullāh, and they did not narrate it in *Marfū'* form. This is acted upon according to most of the people of knowledge. Some of them said that one is to ride on the Day of *An-Nahr* and walk on the days after the Day of *An-Nahr*.

Abū 'Eisā said: It is as if those who said that only intended that out of following the action of the Prophet ﷺ, because it has only been reported from the Prophet ﷺ that he rode on the Day of *An-Nahr* when he went to stone the *Jimār*, and he only stoned *Jamrāt Al-'Aqabah* on the Day of *An-Nahr*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ عَبْدِ اللَّهِ وَلَمْ يَرْفَعَهُ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ، وَقَالَ بَعْضُهُمْ: يَرْكَبُ يَوْمَ النَّحْرِ وَيَمْشِي فِي الْأَيَّامِ الَّتِي بَعْدَ يَوْمِ النَّحْرِ.

قَالَ أَبُو عِيسَى: وَكَأَنَّ مَنْ قَالَ هَذَا إِنَّمَا أَرَادَ اتِّبَاعَ النَّبِيِّ ﷺ فِي فِعْلِهِ، لِأَنَّهُ إِنَّمَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ رَكَبَ يَوْمَ النَّحْرِ حَيْثُ ذَهَبَ يَرْمِي الْجِمَارَ وَلَا يَرْمِي يَوْمَ النَّحْرِ إِلَّا جَمْرَةَ الْعَقَبَةِ.

تخریج: [صحیح] وأخرجه أبو داود، المناسك، باب: في رمي الجمار، ح: ١٩٦٩ من حديث عبدالله العمري به وسنده حسن.

Comments:

Most of the *A'immah* are of the opinion that it is commended and approved to stone the *Jimār* while riding on the Day of *An-Nahr*. There is a difference of opinion on stoning the *Jimār* on rest of the two days. Imām Nawawī, Imām Mālik, and Imām Shāfi'ī are of the opinion it is better if *Jamrat Al-'Aqabah* is stoned while riding, provided someone reaches there on a mount, but if he is on foot he should stone it as he reached there. It is *Sunnah* to stone the *Jimār* on foot in first two days of *Tashrīq*, that is the 11th and 12th of *Dhul-Hijjah* and on the third, that is the 13th of *Dhul-Hijjah* it should be stoned while riding.

Chapter 64. (What Has Been Related About) The Manner Of Stoning The *Jimār*

901. 'Abdur-Raḥmān bin Yazīd narrated: "When 'Abdullāh went to stone *Jamrat Al-'Aqabah*, he went to the middle of the valley, faced the Ka'bah, and proceeded to stone the *Jamrah* at its southern

(المعجم ٦٤) - بَابُ [مَا جَاءَ] كَيْفَ

تَرْمَى الْجِمَارَ (التحفة ٦٤)

٩٠١ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ جَامِعِ بْنِ شَدَّادِ أَبِي صَخْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: لَمَّا أَتَى عَبْدُ اللَّهِ جَمْرَةَ الْعَقَبَةِ، اسْتَبْطَنَ

wall. Then he stoned with seven pebbles, saying: “*Allāhu Akbar*” with each pebble. Then he said: ‘By Allāh except Whom none is worthy of worship. This is where the one stoned to whom *Sūrat Al-Baqarah* was revealed.’” (*Ṣaḥīḥ*)

Hannād narrated to us; Wakī‘ narrated it to us similarly from Al-Mas‘ūdī, with this chain.

Abū ‘Eīsā said: There are narrations on this topic from Al-Faḍl bin ‘Abbās, Ibn ‘Abbās, Ibn ‘Umar, and Jābir.

Abū ‘Eīsā said: The *Hadīth* of Ibn Mas‘ūd is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to the people of knowledge. They preferred that a man stone from the middle of the valley with seven pebbles, saying *Allāhu Akbar* with each pebble. Some of the people of knowledge have permitted – in the case where one can not stone from the middle of the valley—that one stone from wherever one is able, even if it is not in the middle of the valley.

الْوَادِي وَاسْتَقْبَلَ الْكَعْبَةَ وَجَعَلَ يَرْمِي الْجَمْرَةَ عَلَى حَاجِيهِ الْأَيْمَنِ، ثُمَّ رَمَى بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، ثُمَّ قَالَ: وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مِنْ هَهُنَا رَمَى الَّذِي أُنزِلَتْ عَلَيْهِ سُورَةُ الْبَقْرَةِ.

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكَيْعٌ عَنِ الْمَسْعُودِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

قَالَ: وَفِي الْبَابِ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ وَابْنِ عَبَّاسٍ وَابْنِ عُمَرَ وَجَابِرٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَخْتَارُونَ أَنْ يَرْمِيَ الرَّجُلُ مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ. وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ إِنْ لَمْ يُمْكِنَهُ أَنْ يَرْمِيَ مِنْ بَطْنِ الْوَادِي رَمَى مِنْ حَيْثُ قَدَرَ عَلَيْهِ وَإِنْ لَمْ يَكُنْ فِي بَطْنِ الْوَادِي.

تخريج: [صحيح] وأخرجه ابن ماجه، المناسك، باب من أين ترمى جمرة العقبة، ح: ٣٠٣٠ من حديث وكيع به وهو متفق عليه [البخاري: ١٧٤٧ ومسلم: ١٢٩٦] من حديث عبدالرحمن بن يزيد به * وفي الباب عن الفضل بن عباس [النسائي، ح: ٣٠٨١ وابن خزيمة، ح: ٢٨٨١، ٢٨٨٧] وابن عباس [النسائي، ح: ٣٠٦١] وابن عمر [تقدم: ٩٠٠] وجابر [مسلم، ح: ١٢١٨].

Comments:

All the scholars and people of knowledge unanimously agree that *Jamrat Al-‘Aqabah* should be stoned with seven pebbles, every pebble thrown separately towards the *Jamrah*, and *Ka’bah* should be on the left side, and *Minā* on the right.

902. ‘Aīshah narrated that the Prophet ﷺ said: “Stoning the *Jimār* and *Sa’ī* between Aṣ-Ṣafā and Al-Marwah

٩٠٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ وَعَلِيُّ بْنُ حُشْرِمٍ قَالَا: حَدَّثَنَا عِيْسَى بْنُ

are only done for the establishment of Allāh's remembrance.” (*Hasan*)

Abu 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

يُونَسَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادٍ، عَنِ الْقَاسِمِ
ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
«إِنَّمَا جُعِلَ رَمِي الْجِمَارِ وَالسَّعْيُ بَيْنَ الصَّفَا
وَالْمَرْوَةِ لِإِقَامَةِ ذِكْرِ اللَّهِ».

قَالَ أَبُو عِيسَى: [وَهَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ].

تخريج: [إسناده حسن] وأخرجه أبو داود، المناسك، باب: في الرمل، ح: ١٨٨٨ من حديث عيسى بن يونس به، وصححه ابن خزيمة، ح: ٢٨٨٢، ٢٩٧٠ والحاكم: ٤٥٩/١، والذهبي، ابن أبي زياد وثقه الجمهور وهو حسن الحديث.

Comments:

This narration makes it clear that though stoning the *Jimār* and *Sa'ī* between Aş-Şafa and Al-Marwah apparently do not look like a part of worship, but as it is an order of Allāh ﷻ it is worship, and a way to remember Allāh ﷻ.

Chapter 65. What Has Been Related About It Being Disliked For the People To Crowd When Stoning The *Jimār*

(المعجم ٦٥) - بَابُ مَا جَاءَ فِي كِرَاهِيَةِ
طَرْدِ النَّاسِ عِنْدَ رَمِي الْجِمَارِ
(التحفة ٦٥)

903. Qudāmah bin 'Abdullāh said: "I saw the Prophet ﷺ stoning the *Jimār* upon his she-camel; there was no hitting, nor crowding, nor: 'Look out! Look out!'" (*Hasan*)

(He said:) There are narrations on this topic from 'Abdullāh bin Hanzalah.

Abū 'Eisā said: The *Hadīth* of Qudāmah bin 'Abdullāh is a *Hasan Ṣaḥīḥ Hadīth*. This *Hadīth* is only known from this route, and it is a *Hasan Ṣaḥīḥ Hadīth*.

Ayman bin Nābil (a narrator) is trustworthy according to the people of *Hadīth*.

٩٠٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ أَيْمَنَ بْنِ نَابِلٍ، عَنْ
قُدَامَةَ بْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَرْمِي
الْجِمَارَ عَلَى نَاقَةٍ لَيْسَ ضَرْبٌ وَلَا طَرْدٌ وَلَا
إِيْتِكَ إِلَيْكَ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ
حَنْظَلَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ قُدَامَةَ بْنِ عَبْدِ اللَّهِ
حَدِيثٌ حَسَنٌ صَحِيحٌ. وَإِنَّمَا يُعْرَفُ هَذَا
الْحَدِيثُ مِنْ هَذَا الْوَجْهِ، وَهُوَ حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَأَيْمَنُ بْنُ نَابِلٍ هُوَ ثِقَةٌ عِنْدَ أَهْلِ
الْحَدِيثِ.

تخريج: [حسن] وأخرجه ابن ماجه، المناسك، باب رمي الجمار راکبًا، ح: ٣٠٣٥ والنسائي: ٢٧٠/٥، ح: ٣٠٦٣ من حديث أيمَن بن نابل به وصححه ابن خزيمة: ٢٧٨/٤، ح: ٢٨٧٨ والحاكم على شرط البخاري: ٤٦٦/١ ووافقه الذهبي * وفي الباب عن عبدالله بن حنظلة [العقيلي في الضعفاء: ١/٢٢٨].

Comments:

The Prophet's ﷺ practice and way of the stoning the *Jimār* shows that it should be done with grace and in a dignified manner. There should be no pushing and pressing others to make room for oneself.

Chapter 66. What Has Been Related About Sharing In *Badanah* (Sacrificial Camels) and Cows

904. Jābir narrated: “We slaughtered with the Messenger of Allāh ﷺ during the year of Al-Ḥudaibiyah: a cow for seven, and a *Badanah* for seven.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn ‘Umar, Abū Hurairah, ‘Āishah, and Ibn ‘Abbās.

Abū ‘Eīsā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. They saw that seven could share in one sacrificial camel, and seven could share in one cow. This is the view of Sufyān Ath-Thawrī, Ash-Shāfi‘ī, and Aḥmad. It has been reported from Ibn ‘Abbās, from the Prophet ﷺ: “Seven on a cow, and ten on a sacrificial camel.” This is the view of Ishāq who argued using this *Ḥadīth*. We only know of the *Ḥadīth* of Ibn ‘Abbās from one route.

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي

الاشْتِرَاكِ فِي الْبَدَنَةِ وَالْبَقَرَةِ (التحفة ٦٦)

٩٠٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَحَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَّةِ الْبَقَرَةَ عَنْ سَبْعَةٍ، وَالْبَدَنَةَ عَنْ سَبْعَةٍ.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَعَائِشَةَ وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ يَرَوْنَ الْجَزُورَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ. وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: «أَنَّ الْبَقَرَةَ عَنْ سَبْعَةٍ، وَالْجَزُورَ عَنْ عَشْرَةٍ». وَهُوَ قَوْلُ إِسْحَاقَ وَاحْتَجَّ بِهَذَا الْحَدِيثِ. وَحَدِيثُ ابْنِ عَبَّاسٍ إِنَّمَا نَعْرِفُهُ مِنْ وَجْهِ وَاحِدٍ.

تخريج: وأخرجه مسلم، الحج، باب جواز الاشتراك في الهدي . . . إلخ، ح: ١٣١٨ من حديث مالك به وهو في الموطأ: ٤٨٦/٢ (يحيى) * وفي الباب عن ابن عمر [لم نجد] وأبي هريرة

[أبو داود، ح: ١٧٥١ وابن ماجه، ح: ٣١٣٣] وعائشة [أبو داود، ح: ١٧٥٠ وابن ماجه، ح: ٣١٣٥] وابن عباس [يأتي: ٩٠٥].

905. Ibn ‘Abbās narrated: “We were with the Prophet ﷺ on a journey (on the Day of) *Adhā*, so seven of us shared in a cow, and ten for a camel.” (*Hasan*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Gharīb*, it is a narration of Ḥusain bin Wāqid.

٩٠٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ وَغَيْرُهُ وَاحِدٍ قَالُوا: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَلْبَاءِ بْنِ أَحْمَرَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَحَضَرَ الْأَضْحَى فَاشْتَرَكْنَا فِي الْبَقْرَةِ سَبْعَةً وَفِي الْجَزُورِ عَشْرَةً.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَهُوَ حَدِيثُ حُسَيْنِ بْنِ وَاقِدٍ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الأضحى، باب: عن كم تجزئ البدنة والبقرة، ح: ٣١٣١ والنسائي: ٧/٢٢٢، ح: ٤٣٩٧ من حديث الفضل بن موسى به وصححه ابن خزيمة، ح: ٢٩٠٨ وابن حبان (الإحسان): ٣٩٩٦.

Comments:

“*Badanah*” means a fat and well nourished cow or a camel. Imām Abū Hanīfah, Shafi’ī, Aḥmad, Al-Auzā’ī, Ath-Thawrī and many Companions of the Prophet ﷺ and the followers of the Companions say that seven persons can share a cow or camel for sacrifice. Sa’eed bin Al-Musayyab and Ishāq are of the opinion that seven person can share a cow and ten persons can share a camel. (*Al-Mughnī* v.13, p. 363-364.)

Chapter 67. What Has Been Related About Marking The *Budn* (Sacrificial Camels)

906. Ibn ‘Abbās narrated: “The Prophet ﷺ garlanded two sandals and marked the *Hadī* on the right side at *Dhul-Hulaifah*, and removed the blood from it.” (*Ṣaḥīḥ*)

(He said:) There is something on this topic from Al-Miswar bin Makhramah.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Abbās is a *Hasan Ṣaḥīḥ Hadīth*.

(المعجم ٦٧) - بَابُ مَا جَاءَ فِي إِشْعَارِ الْبُذْنِ (التحفة ٦٧)

٩٠٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانِ الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَلَّدَ نَعْلَيْهِ وَأَشْعَرَ الْهَدْيِ فِي الشَّقِّ الْأَيْمَنِ بِذِي الْحُلَيْفَةِ وَأَمَاطَ عَنْهُ الدَّمَ.

[قَالَ:] وَفِي الْبَابِ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ.

Abū Ḥassān Al-A'raj's name is Muslim.

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. They held the view that (the animal) should be marked. This is the view of Ath-Thawrī, Ash-Shāfi'ī, Aḥmad, and Ishāq.

He said: I heard Yūsuf bin 'Eisā saying: "I heard Wakī' saying – when he reported this *Ḥadīth* – 'Do not consider the saying of the people of opinion about this, for marking is a *Sunnah* and their saying is an innovation.'"

He said: I heard Abū As-Sā'ib saying: "We were with Wakī' when he said to a man with him who considered the opinions: 'The Messenger of Allāh ﷺ marked, and Abū Ḥanīfah said that doing so is mutilation.' The man said: 'It has been reported from Ibrāhīm An-Nakha'ī that he said marking is mutilation.' I saw Wakī' becoming severely angry and he said: 'I tell you that the Messenger of Allāh ﷺ said, and you say Ibrāhīm said? You deserve to be imprisoned and not let out until you leave this saying of yours.'" (*Saḥīh*)

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو حَسَّانَ الْأَعْرَجُ اسْمُهُ مُسْلِمٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ يَرَوْنَ الْإِشْعَارَ وَهُوَ قَوْلُ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ، قَالَ: سَمِعْتُ يُوسُفَ بْنَ عِيْسَى يَقُولُ: سَمِعْتُ وَكَيْعًا يَقُولُ - حِينَ رَوَى هَذَا الْحَدِيثَ - فَقَالَ: لَا تَنْظُرُوا إِلَى قَوْلِ أَهْلِ الرَّأْيِ فِي هَذَا، فَإِنَّ الْإِشْعَارَ سُنَّةٌ، وَقَوْلُهُمْ بِذَعْمَةٍ. قَالَ: وَسَمِعْتُ أَبَا السَّائِبِ يَقُولُ: كُنَّا عِنْدَ وَكَيْعٍ فَقَالَ لِرَجُلٍ عِنْدَهُ مِمَّنْ يَنْظُرُ فِي الرَّأْيِ: أَشْعَرَ رَسُولُ اللَّهِ ﷺ وَيَقُولُ أَبُو حَنِيفَةَ هُوَ مُثَلَّةٌ. قَالَ الرَّجُلُ: فَإِنَّهُ قَدْ رُوِيَ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ الْإِشْعَارُ مُثَلَّةٌ. قَالَ: فَرَأَيْتَ وَكَيْعًا غَضِبَ غَضَبًا شَدِيدًا وَقَالَ: أَقُولُ لَكَ قَالَ رَسُولُ اللَّهِ ﷺ وَيَقُولُ قَالَ إِبْرَاهِيمُ؟ مَا أَحَقَّكَ بِأَنْ تُحْبَسَ نَمَّ لَا تَخْرُجَ حَتَّى تَنْزِعَ عَنْ قَوْلِكَ هَذَا.

تخريج: وأخرجه مسلم، الحج، باب إشعار البدن وتقليده عند الإحرام، ح: ١٢٤٣ من حديث هشام الدستوائي به * وفي الباب عن المسور بن مخزوم [البخاري، ح: ٢٧٣١، ٢٧٣٢] * قول الإمام وكيع: "لا تنظروا... إلخ" سنده صحيح، وكذا قوله في إبراهيم وغيره صحيح ثابت عنه.

Comments:

Qalādah means to garland a sacrificial animal with two sandals around the neck, to make it public that this animal is for sacrifice, and no one should harm it. The second sign is to mark the camel on the right side. This marking is called *Ish'ār*.

Chapter 68. (Purchasing the *Hadī*)

907. Ibn ‘Umar narrated: “The Prophet ﷺ purchased his *Hadī* in Qudaid.” (*Da‘īf*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb*, we do not know of it as a *Hadīth* of Ath-Thawrī except from the narration of Yaḥya bin Al-Yamān. It has been reported from Nāfi‘ that Ibn ‘Umar purchased his *Hadī* from Qudaid.

Abū ‘Eisā said: This is more correct.

(المعجم ٦٨) - بَابُ [اِسْتِرَاءِ الْهَدْيِ]

(التحفة ٦٨)

٩٠٧ - حَدَّثَنَا قُتَيْبَةُ وَأَبُو سَعِيدٍ الْأَشْجَعِيُّ
قَالَ: حَدَّثَنَا [يَحْيَى] بْنُ الْيَمَانِ عَنْ سُوَيْبَانَ،
عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ
النَّبِيَّ ﷺ اشْتَرَى هَدْيَهُ مِنْ قُدَيْدٍ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ مِنْ حَدِيثِ الثَّوْرِيِّ إِلَّا مِنْ حَدِيثِ
يَحْيَى بْنِ الْيَمَانِ. وَرُوِيَ عَنْ نَافِعٍ: أَنَّ ابْنَ
عُمَرَ اشْتَرَى مِنْ قُدَيْدٍ.
قَالَ أَبُو عِيْسَى: وَهَذَا أَصَحُّ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب الهدي يساق من دون الميقات، ح: ٣١٠٢ من حديث يحيى بن اليمان به * سفيان الثوري عنن وفيه علة أخرى.

Comments:

It is unanimously agreed that the Prophet ﷺ brought his *Hadī* (animal for sacrifice) from Al-Madīnah. This event is related to Ibn ‘Umar and it proves that a *Hadī* can be bought on the way during travel.

Chapter 69. What Has Been Related About Garlanding The *Hadī* For The Resident^[1]

908. ‘Aishah narrated: “I twisted the garlands for the *Hadī* of the Prophet ﷺ, then he did not assume *Ihrām*, nor did he avoid any clothing.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge, they said that when a man garlands his *Hadī*, and he intends to perform *Hajj*, no

(المعجم ٦٩) - بَابُ مَا جَاءَ فِي تَقْلِيدِ

الْهَدْيِ لِلْمُقِيمِ (التحفة ٦٩)

٩٠٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ أَنَّهَا قَالَتْ: فَتَلْتُ فَلَانِدٌ هَدْيِ رَسُولِ
اللَّهِ ﷺ ثُمَّ لَمْ يُحْرَمْ وَلَمْ يَتْرُكْ شَيْئًا مِنَ
الْبِيَابِ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ

[1] Meaning, one who has not yet entered a state of *Ihrām*.

clothing or perfume is unlawful for him until he assumes *Ihrām*. Some of the people of knowledge said that when a man garlands the *Hadī*, then whatever is required of the *Muḥrim* is required from him.

الْعِلْمُ، قَالُوا: إِذَا قَلَّدَ الرَّجُلُ الْهَدْيَ وَهُوَ يُرِيدُ الْحَجَّ لَمْ يَحْرُمَ عَلَيْهِ شَيْءٌ مِنَ الثِّيَابِ وَالطَّيْبِ حَتَّى يُحْرَمَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا قَلَّدَ الرَّجُلُ الْهَدْيَ فَقَدْ وَجَبَ عَلَيْهِ مَا وَجَبَ عَلَى الْمُحْرِمِ.

تخريج: متفق عليه، أخرجه مسلم، الحج، باب استحباب بعث الهدى إلى الحرم . . . إلخ، ح: ٣٦١/١٣٢١ من حديث عبدالرحمن بن القاسم البخاري، الحج، باب من أشعر وقلد بذى الحليفة ثم أحرم، ح: ١٦٩٦ من حديث القاسم بن محمد به .

Comments:

Most of the scholars and people of knowledge are of the opinion that if someone garlands his *Hadī* and sends it to the *Haram*, he is not a *Muḥrim* until he puts on *Ihrām*.

Chapter 70. What Has Been Related About Garlanding Sheep^[1]

(المعجم ٧٠) - بَابُ مَا جَاءَ فِي تَقْلِيدِ الْغَنَمِ (التحفة ٧٠)

909. ‘Aishah narrated: “I twisted the garlands for all of the *Hadī* of the Messenger of Allāh ﷺ, which were sheep, then he did not assume *Ihrām*.” (*Ṣaḥīḥ*)

٩٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَقْبِلُ قَلَائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ كُلَّهَا عِنَّمَا نُمَّ لَا يُحْرَمُ.

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others, they held the view that one is to garland sheep.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ يَرَوْنَ تَقْلِيدَ الْغَنَمِ.

تخريج: متفق عليه، وأخرجه البخاري، الحج، باب تقليد الغنم، ح: ١٧٠٣ من حديث سفیان الثوري به ومسلم، ح: ١٣٢١ من حديث منصور به .

Comments:

According to Imām Nawawī, most of the people of knowledge are of the opinion that the sheep too should be garlanded.

[1] *Al-Ghanam* is used for goat and sheep.

Chapter 71. What Has Been Related About What Is Done With The *Hadī* When It Is Afflicted

910. Nājiyah Al-Khuzā'ī (the Companion of the Messenger of Allāh ﷺ) said: "I said: 'O Messenger of Allāh! What should be done with the afflicted among the *Hadī*?' He said: 'Slaughter them, then dip their sandals in their blood, then leave them so that the people can eat them.'" (*Ṣaḥīḥ*)

There is something on this topic from Dhu'aib Abū Qabiṣah Al-Khuzā'ī.

Abū 'Eisā said: The *Hadīth* of Nājiyah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge they say – in the case of the voluntary *Hadī* – when it is afflicted: Neither he nor any people in his group eat from it, and he is to leave it behind so that the people can eat it, then that is acceptable. This is the saying of Ash-Shāfi'ī, Aḥmad, and Ishāq. And they said that if he eats something from it, he is to pay (charity) according to the amount he ate from it. Some of the people of knowledge said that when he eats something from a voluntary *Hadī* then he is liable.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الحج، باب الهدى إذا عطب قبل أن يبلغ، ح: ١٧٦٢ وابن ماجه، ح: ٣١٠٦ من حديث هشام بن عروة به وصححه ابن خزيمة، ح: ٢٥٧٧ وابن حبان، ح: ٩٧٦ والحاكم: ٤٤٧/١ على شرط الشيخين ووافقه الذهبي * وفي الباب عن ذؤيب أبي قبيصة الخزاعي [ابن ماجه، ح: ٣١٠٥ وابن خزيمة، ح: ٢٥٧٨].

Comments:

If somebody takes his *Hadī* with him and on the way it is near to its death, it should be slaughtered before its death and its sandals should be dipped in the

(المعجم ٧١) - بَابُ مَا جَاءَ إِذَا عَطِبَ

الْهَدْيُ مَا يُصْنَعُ بِهِ (التحفة ٧١)

٩١٠ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ

الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ بَنِ سُلَيْمَانَ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ نَاجِيَةَ الْخَزَاعِيِّ [صَاحِبِ رَسُولِ اللَّهِ ﷺ] قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ أَصْنَعُ بِمَا عَطِبَ مِنَ الْهَدْيِ؟ قَالَ: «انْحَرِهَا ثُمَّ اغْمِسْ نَعْلَهَا فِي دِمِهَا ثُمَّ حَلِّ بَيْنَ النَّاسِ وَيَبْنِهَا فَيَأْكُلُوهَا».

وَفِي الْبَابِ عَنْ ذُوَيْبِ أَبِي قَبِيصَةَ الْخَزَاعِيِّ.

قَالَ أَبُو عِيْسَى: حَدِيثُ نَاجِيَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ قَالُوا - فِي هَدْيِ التَّطَوُّعِ: إِذَا عَطِبَ - لَا يَأْكُلُ هُوَ وَلَا أَحَدٌ مِنْ أَهْلِ رِفْقَتِهِ وَيُحَلِّي بَيْنَهُ وَبَيْنَ النَّاسِ يَأْكُلُونَهُ، وَقَدْ أَجْزَأَ عَنْهُ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ وَقَالُوا: إِنْ أَكَلَ مِنْهُ شَيْئًا غَرِمَ بِقَدْرِ مَا أَكَلَ مِنْهُ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا أَكَلَ مِنْ هَدْيِ التَّطَوُّعِ شَيْئًا فَقَدْ صَمِنَ [الَّذِي أَكَلَ].

blood to make it clear to the people that this animal is *Hadī* and they can eat it. The owner of the *Hadī* and his companions are not allowed to eat from *Hadī*. If this *Hadī* is voluntary, there is no need to slaughter another animal, but if this sacrifice is obligatory, another *Hadī* must be given in *Hajj*.

Chapter 72. What Has Been Related About Riding The *Badanah*

911. Anas bin Mālik narrated that the Prophet ﷺ saw a man driving his *Badanah* so he said to him: "Ride it." He said: "O Messenger of Allāh! It is a *Badanah*." So on the third or fourth time he said to him: "Ride it. And woe to you!" (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from 'Alī, Abū Hurairah, and Jābir.

Abū 'Eisā said: The *Hadīth* of Anas is a *Ḥasan Ṣaḥīḥ Hadīth*. Some of the people of knowledge among the Companions of the Prophet ﷺ and others, permitted riding the *Badanah* when there is a need for it. This is the view of *Ash-Shāfi'ī*, *Aḥmad*, and *Ishāq*.

Some of them said that it is not to be ridden if it is not necessary.

تخريج: متفق عليه، وأخرجه البخاري، الوصايا، باب هل ينتفع الواقف بوقفه، ح: ٢٧٥٤ عن قتيبة ومسلم، ح: ١٣٢٣ من طريق آخر من حديث أنس به، وفي الباب عن علي [أبو داود، ح: ١٧٦٤] وأبي هريرة [البخاري، ح: ٢٧٥٥ ومسلم، ح: ١٣٢٢] وجابر [مسلم، ح: ١٣٢٤].

Chapter 73. What Has Been Related About Which Side Of The Head To Begin With For Shaving

912. Anas bin Mālik narrated: "When the Messenger of Allāh ﷺ stoned the *Jamrah*, he slaughtered his sacrifice, then he presented the

(المعجم ٧٢) - بَابُ مَا جَاءَ فِي رُكُوبِ
الْبَدَنَةِ (التحفة ٧٢)

٩١١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ لَهُ: «ارْكُبْهَا»، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ، فَقَالَ لَهُ فِي الثَّلَاثَةِ أَوْ فِي الرَّابِعَةِ: «ارْكُبْهَا وَيَحَكَ» أَوْ «وَيْلَكَ».

[قَالَ:] [وفي الباب عن علي وأبي هريرة وجابر.]

قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ صَحِيحٌ حَسَنٌ وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَبْرِهِمْ فِي رُكُوبِ الْبَدَنَةِ إِذَا احتَاجَ إِلَى ظَهْرِهَا. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُهُمْ: لَا يَرْكَبُ مَا لَمْ يُضَطَّرَّ إِلَيْهَا.

(المعجم ٧٣) - بَابُ مَا جَاءَ بِأَيِّ جَانِبِ
الرَّأْسِ يَبْدَأُ فِي الْحَلْقِ (التحفة ٧٣)

٩١٢ - حَدَّثَنَا أَبُو عَمَارٍ [الْحُسَيْنُ بْنُ حَرْبٍ]: حَدَّثَنَا شَمِيَانُ بْنُ عَيْشَةَ عَنْ هِشَامِ ابْنِ حَسَّانَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ

barber the right side (of his head) and he shaved it, then he gave (the hair) to Abū Ṭalḥah. Then he presented the left side to him and he shaved it. Then he said: 'Divide it (the hair) among the people.'

Ibn Abī 'Umar narrated to us: Sufyān bin 'Uyainah narrated similar to us, from Hishām.

(Abū 'Eīsā said:) This *Hadīth* is *Hasan* (*Ṣaḥīḥ*).

مَالِكٍ قَالَ: لَمَّا رَمَى رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ نَحَرَ نُسْكَهُ ثُمَّ نَاوَلَ الْحَالِقَ شِقَّهُ الْأَيْمَنَ فَحَلَقَهُ فَأَعْطَاهُ أَبَا طَلْحَةَ، ثُمَّ نَاوَلَهُ شِقَّهُ الْأَيْسَرَ فَحَلَقَهُ فَقَالَ: «اقْسِمُهُ بَيْنَ النَّاسِ».

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ نَحْوَهُ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخريج: وأخرجه مسلم، الحج، باب بيان أن السنة يوم النحر أن يرمي ثم ينحر... إلخ، ح: ٣٢٦/١٣٠٥ من حديث سفیان بن عیینة، والبخاري، ح: ١٦٩ من طريق آخر عن أنس به.

Comments:

According to Imām Nawawī, and in view of many other scholars, shaving the head should be started from the right side, and it is *Sunnah* of the Prophet ﷺ, Imām Abū Hanīfah is of the opinion that shaving should be started from the left side. (*Ṣaḥīḥ Muslim/Nawawī* v.1. p.421). According to 'Allamah Ibn 'Ābidīn, Imām Abū Hanīfah changed his view after knowing the narration. If a barber shaves the head while standing behind a person, both of them will have their right side on the right, but if the barber shaves the head while standing in front of the person, the barber's right will be the persons' left. (*Ma'ārif As-Sunan* v. 6. p.275.)

Chapter 74. What Has Been Related About Shaving, And About Shortening

913. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "May Allāh have mercy upon those who shaved" saying it one or two times, then he said: "And those who shortened." (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Ibn 'Abbās, Ibn Umm Al-Ḥuşain, Mārib, Abū Sa'eed, Abū Mariam, Ḥubshī bin Junādah, and Abū Hurairah.

(المعجم ٧٤) - بَابُ مَا جَاءَ فِي الْحَلْقِ

وَالتَّقْصِيرِ (التحفة ٧٤)

٩١٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: حَلَقَ رَسُولُ اللَّهِ ﷺ وَحَلَقَ طَائِفَةً مِنْ أَصْحَابِهِ وَقَصَّرَ بَعْضُهُمْ قَالَ ابْنُ عُمَرَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ قَالَ: «وَالْمُقَصِّرِينَ».

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَابْنِ أُمِّ الْحُصَيْنِ وَمَارِبَ وَأَبِي سَعِيدٍ وَأَبِي مَرْيَمَ وَحُبْشِيِّ بْنِ جُنَادَةَ وَأَبِي هُرَيْرَةَ.

He said: This *Hadīth* is *Ḥasan Sahīh*. This is acted upon according to the people of knowledge. They prefer that a man shave his head, and if he shortens (his hair instead) then they consider that it is acceptable. This is the view of *Sufyān Ath-Thawrī*, *Ash-Shāfi'ī*, *Aḥmad*, and *Ishāq*.

قَالَ [أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ يَخْتَارُونَ لِلرَّجُلِ أَنْ يَخْلِقَ رَأْسَهُ وَإِنْ قَصَرَ، يَرَوْنَ أَنَّ ذَلِكَ يُجْزَى عَنْهُ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب تفضيل الحلق والتقصير وجواز التقصير، ح: ۱۳۰۱ عن قتيبة والبخاري، الحج، باب الحلق والتقصير عند الإحلال، ح: ۱۷۲۷ من حديث الليث بن سعد به * وفي الباب عن ابن عباس [ابن ماجه، ح: ۳۰۴۵] وأم الحصين [مسلم، ح: ۱۳۰۳] ومارب [أحمد: ۶/۳۹۳ والحميدي، ح: ۹۳۱] وأبي سعيد [أحمد: ۳/۲۰، ۸۹] وأبي مريم (مالك بن ربيعة) [أحمد: ۴/۱۷۷] وحبشي بن جنادة [أحمد: ۴/۱۶۵] وأبي هريرة [البخاري، ح: ۱۷۲۸ ومسلم، ح: ۱۳۰۲].

Comments:

All scholars agree that shaving of head is recommended and hair cutting (shortening of hair) is also approved. According to scholars, cutting the hair or shaving the head is a part of *‘Umrah* and *Hajj*, and without it *Hajj* or *‘Umrah* is not complete.

Chapter 75. What Has Been Related About It Being Disliked For Women To Shave

(المعجم ۷۵) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْحَلْقِ لِلنِّسَاءِ (التحفة ۷۵)

914. ‘Alī narrated: “The Messenger of Allāh ﷺ prohibited that a woman should shave her head.” (*Ḥasan*)

۹۱۴ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْجُرَشِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ خِلَاسِ بْنِ عَمْرٍو، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا.

تخریج: [حسن] وأخرجه النسائي: ۸/۱۳۰، ح: ۵۰۵۲ (الزينة)، باب النهي عن حلق المرأة رأسها) عن محمد بن موسى به وللحديث شواهد عند أبي داود، ح: ۱۹۸۵ وغيره.

915. (Another chain) with similar (as no. 914) from *Khilās*, but he did not mention “from ‘Alī.” (*Ḥasan*)

۹۱۵ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ هَمَّامٍ، عَنْ خِلَاسِ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ: عَنْ عَلِيٍّ.

Abū ‘Eisā said: There is confusion

(*Idtirāb*) in the *Hadīth* of ‘Alī. This *Hadīth* was reported from Hammād bin Salamah, from Qatādah, from ‘Āishah: “The Prophet ﷺ prohibited that a woman should shave her head.”

This is acted upon according to the people of knowledge; they do not think that a woman is to shave, and they hold the view that she is to shorten.

Comments:

All scholars agree that a woman is not allowed to shave her head, she is allowed to shorten her hair only.

Chapter 76. What Has Been Related About One Who Shaved Before He Slaughtered, Or Offered The Sacrifice Before He Stoned

916. ‘Abdullāh bin ‘Amr narrated: “A man asked the Messenger of Allāh ﷺ: ‘I shaved before slaughtering.’ So he said: ‘Slaughter, and there is no harm.’ Another man asked him: ‘I performed the sacrifice before stoning.’ He said: ‘Stone, and there is no harm.’” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Alī, Jābir, Ibn ‘Abbās, Ibn ‘Umar, and Usāmah bin Sharik.

Abū ‘Eīsā said: The *Hadīth* of ‘Abdullāh bin ‘Amr is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to most of the people of knowledge. It is the view of Aḥmad and Ishāq. Some of the people of knowledge said when one performs a rite before another rite (out of

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيٍّ فِيهِ اضْطِرَابٌ. وَرُوِيَ هَذَا الْحَدِيثُ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ عَلَى الْمَرْأَةِ حَلْقًا، وَيَرَوْنَ أَنَّ عَلَيْهَا التَّقْصِيرَ.

تخریج: [حسن] انظر الحديث السابق.

(المعجم ٧٦) - بَابُ مَا جَاءَ فِيْمَنْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ أَوْ نَحَرَ قَبْلَ أَنْ يَرْمِيَ (التحفة ٧٦)

٩١٦ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمُخْرُومِيُّ وَابْنُ أَبِي عُمَرَ قَالَا: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ [فَلَقَالَ]: حَلَقْتُ قَبْلَ أَنْ أُذْبِحَ: فَقَالَ: «أَذْبَحْ وَلَا حَرَجَ»، وَسَأَلَهُ آخَرُ فَقَالَ: نَحَرْتُ قَبْلَ أَنْ أُرْمِيَ قَالَ: «أُرْمِ وَلَا حَرَجَ».

[قَالَ:] [وفي الباب عن عليٍّ وجابرٍ وابنِ عَبَّاسٍ وابنِ عُمَرَ وأسمَةَ بنِ شَرِيكٍ]. قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ.

order) then he is required to (offer a sacrifice).

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ إِذَا قَدَّمَ نُسْكَاً قَبْلَ نُسْكِ فَعَلَيْهِ دَمٌ.

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب جواز تقديم الذبيح على الرمي ... إلخ، ح: ۱۳۰۶/۳۳۱ من حديث سفيان بن عيينة والبخاري، ح: ۱۷۳۷ من حديث الزهري به * وفي الباب عن علي [تقدم: ۸۸۵] وجابر [ابن ماجه، ح: ۳۰۵۲] وابن عباس [البخاري، ح: ۱۷۲۳] ومسلم، ح: ۱۳۰۷] وابن عمر [لعله يشير إلى حديث النسائي في الكبرى: ۲/۴۲۹، ح: ۴۰۳۷ وأحمد: ۲/۳۳، أو حديث البخاري، ح: ۱۶۷۶] ومسلم، ح: ۱۲۹۵، أو حديث البزار (كشف): ۲/۳۲، ح: ۱۱۳۹] وأسامة بن شريك [أبو داود، ح: ۲۰۱۵] وابن خزيمة، ح: ۲۹۵۵].

Comments:

A detailed explanation has been given in Chapter 54.

Chapter 77. What Has Been Related About Using Perfume When Ending *Ihrām* Before The Visiting^[1]

(المعجم ۷۷) - بَابُ مَا جَاءَ فِي الطِّيبِ عِنْدَ الْإِحْلَالِ قَبْلَ الزِّيَارَةِ (التحفة ۷۷)

917. ‘Āishah narrated: “I put perfume with musk in it on the Messenger of Allāh ﷺ before he assumed *Ihrām*, and on the Day of *An-Nahr* before he performed *Tawāf* around the House.” (*Ṣaḥīḥ*)

۹۱۷ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مَنْصُورٌ [بِعْنِي] ابْنُ رَازَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ قَبْلَ أَنْ يُحْرِمَ وَيَوْمَ النَّحْرِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ بِطِيبٍ فِيهِ مِسْكٌ.

There is something related to this from Ibn ‘Abbās.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. They held the view that when the *Muḥrim* stones *Jamrat Al-‘Aqabah* on the Day of *An-Nahr*, and he slaughters and shaves – or shortens (his hair) – then everything is lawful for him that was previously unlawful except for (relations with) women. This is

وفي الباب عن ابن عباس. قال أبو عيسى: حديث عائشة حديث حسن صحيح. والعمل على هذا عند أكثر أهل العلم من أصحاب النبي ﷺ وغيرهم يزون أن المَحْرِمَ إِذَا رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ وَذَبَحَ وَحَلَقَ أَوْ قَصَرَ، فَقَدْ حَلَّ لَهُ كُلُّ شَيْءٍ حَرَّمَ عَلَيْهِ إِلَّا النِّسَاءَ. وَهُوَ قَوْلُ

[1] That is, before returning to perform *Tawāf* around the Ka’bah.

the saying of Ash-Shāfi‘ī, Aḥmad, and Ishāq.

It has been reported that ‘Umar bin Al-Khaṭṭāb said: “Everything is lawful for him except for women and perfume.” Some of the people of knowledge, among the Companions of the Prophet ﷺ and others, followed this; and it is the view of the people of Al-Kūfah.

الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ. وَقَدْ رُوِيَ عَنِ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: حَلَّ لَهُ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ وَالطِّيبَ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب استحباب الطيب قبيل الإحرام في البدن... الخ، ح: ١١٩١ عن أحمد بن منيع والبخاري، الحج، باب الطيب عند الإحرام... الخ، ح: ١٥٣٩ من حديث عبدالرحمن بن القاسم به * وفي الباب عن ابن عباس [ابن ماجه، ح: ٣٠٤١] * أثر عمر رضي الله عنه... الخ؟

Comments:

Most scholars are of the opinion that use of perfume before assuming *Ihrām* is allowed, and also allowed before the *Tawāf* around the House on the Day of *An-Nahr*. The *Ahnāf* are also of the same opinion.

Chapter 78. What Has Been Related About Discontinuing The *Talbiyah* During *Hajj*

918. Al-Faḍl bin ‘Abbās narrated: “I was a companion rider with the Messenger of Allāh ﷺ from Jam‘ to Minā. He did not cease saying the *Talbiyah* until stoning *Jamrat Al-Aqabah*.” (*Ṣaḥīh*)

There are narrations on this topic from ‘Alī, Ibn Mas‘ūd, and Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of Al-Faḍl is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. The *Hajj* pilgrim is not to discontinue the *Talbiyah* until

(المعجم ٧٨) - بَابُ مَا جَاءَ مَتَى يَقْطَعُ التَّلْبِيَةَ فِي الْحَجِّ (التحفة ٧٨)

٩١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ مِنْ جَمْعٍ إِلَى مَتَى فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

وفي الباب عن عليّ وابن مسعود وابن عباس.

قَالَ أَبُو عِيسَى: حَدِيثُ الْفَضْلِ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنَّ

stoning the *Jamrah*. This is the view of *Ash-Shāfi'i*, *Aḥmad*, and *Ishāq*.

الْحَاجُّ لَا يَقْطَعُ التَّلْبِيَةَ حَتَّى يَرْمِيَ الْجَمْرَةَ.
وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخريج: وأخرجه مسلم، الحج، باب استحباب إقامة الحاج التلبية حتى يشع ... إلخ، ح: ١٢٨٠ من حديث ابن جريج به ورواه البخاري، ح: ١٦٨٦/١٦٨٧ من حديث ابن عباس به * وفي الباب عن علي [البيهقي]: ١٣٨/٥ [ابن مسعود [ابن خزيمة، ح: ٢٨٨٦ وأحمد: ٤١٧/١] وابن عباس [ابن ماجه، ح: ٣٠٣٩].

Comments:

All the scholars agree that till stoning *Jamrat Al-'Aqabah*, saying the *Talbiyah* is *Sunnah*.

Chapter 79. What Has Been Related About Discontinuing The *Talbiyah* During "*Umrah*"

919. Ibn 'Abbās narrated (that the Prophet ﷺ): "Would stop saying the *Talbiyah* during "*Umrah* when he touched the (Black) Stone." (*Da'if*) (He said:) There is something on this topic from 'Abdullāh bin 'Amr.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Hasan Ṣaḥīḥ Hadīth*, and it is acted upon according to most of the people of knowledge. They said that the one performing "*Umrah* does not discontinue the *Talbiyah* until he touches the (Black) Stone. Some of them said when he reaches the homes of Makkah he discontinues the *Talbiyah*. But the *Hadīth* of the Prophet ﷺ is acted upon, and it is the view of *Sufyān*, *Ash-Shāfi'i*, *Aḥmad*, and *Ishāq*.

(المعجم ٧٩) - بَابُ مَا جَاءَ مَتَى يَقْطَعُ
التَّلْبِيَةَ فِي الْعُمْرَةِ (التحفة ٧٩)

٩١٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا هُشَيْمٌ عَنِ
ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ
قَالَ - يَرْفَعُ الْحَدِيثَ -: إِنَّهُ كَانَ يُمَسِّكُ عَنِ
التَّلْبِيَةِ فِي الْعُمْرَةِ إِذَا اسْتَلَمَ الْحَجَرَ.
[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرٍو.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ
صَحِيحٌ. وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ
قَالُوا: لَا يَقْطَعُ الْمُعْتَمِرُ التَّلْبِيَةَ حَتَّى يَسْتَلِمَ
الْحَجَرَ. وَقَالَ بَعْضُهُمْ: إِذَا انْتَهَى إِلَى بُيُوتِ
مَكَّةَ قَطَعَ التَّلْبِيَةَ. وَالْعَمَلُ عَلَى حَدِيثِ النَّبِيِّ
ﷺ، وَبِهِ يَقُولُ سُفْيَانُ وَالشَّافِعِيُّ وَأَحْمَدُ
وَإِسْحَاقُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب: متى يقطع المعتمر التلبية؟، ح: ١٨١٧ من حديث هشيم به، محمد بن أبي ليلي ضعيف وأعله ابن خزيمة، ح: ٢٦٩٧ ورواه عبد الملك بن أبي سليمان وغيره عن عطاء موقوفاً (البيهقي: ١٠٤/٥) وهو الصواب * وفي الباب عن عبدالله بن عمرو [أحمد: ١٨٠/٢] والبيهقي: ١٠٥/٥].

Comments:

According to Imām Abū Ḥanifah, Imām Shāfi‘i and Imām Aḥmad, the one who intends to perform ‘*Umrah* should say the *Talbiyah* till he touches the Black Stone. According to Imām Mālik if the *Ihrām* has been assumed from the *Miqāt*, one should discontinue saying the *Talbiyah* as soon as he enters the limits of *Haram*.

Chapter 80. What Has Been Related About The Visting *Tawāf* During the Night

920. ‘Ā’ishah narrated: “The Prophet ﷺ delayed the visting *Tawāf* until the night.” (*Da‘īf*)

Abū ‘Eisā said: This *Hadīth* is *Hasan* (*Ṣaḥīḥ*). Some of the people of knowledge have allowed for one to delay the visting *Tawāf* until the night, some of them considered it recommended that the visting be done on the Day of *An-Naḥr*, and some of them were not as restrictive with its delay, even up to the last of the days of *Minā*.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب الإفاضة في الحج، ح: ٢٠٠٠ عن محمد ابن بشار، وابن ماجه، ح: ٣٠٥٩ من حديث سفيان الثوري به وعنن كشيخه أبي الزبير.

Comments:

The 10th of *Dhul-Hijjah* is the Day of *An-Naḥr* and four things are to be performed on this day, and the last thing is *Tawāf* of the House. This *Tawāf* is known by many names like *Tawāf of Fard*, *Tawāf Al-Ifādah*, *Tawāf Az-Ziyārah*.

Chapter 81. What Has Been Related About Camping At Al-Abṭah

921. Ibn ‘Umar narrated: “The Prophet ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān would camp at Al-Abṭah.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Āishah, Abū Rāfi‘, and Ibn ‘Abbās.

(المعجم ٨٠) - بَابُ مَا جَاءَ فِي طَوَافِ
الزِّيَارَةِ بِاللَّيْلِ (التحفة ٨٠)

٩٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ عَبَّاسٍ وَعَائِشَةَ: أَنَّ النَّبِيَّ ﷺ أَخَّرَ طَوَافَ الزِّيَارَةِ إِلَى اللَّيْلِ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ]. وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي أَنْ يُؤَخَّرَ طَوَافَ الزِّيَارَةِ إِلَى اللَّيْلِ وَاسْتَحَبَّ بَعْضُهُمْ أَنْ يَزُورَ يَوْمَ النَّحْرِ وَوَسَّعَ بَعْضُهُمْ أَنْ يُؤَخَّرَ وَلَوْ إِلَى آخِرِ أَيَّامِ مَنَى.

(المعجم ٨١) - بَابُ مَا جَاءَ فِي نَزْوِلِ
الْأَبْطَحِ (التحفة ٨١)

٩٢١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَنْزِلُونَ الْأَبْطَحَ.

Abū 'Eisā said: The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*. We only know of it from the narration of 'Abdur-Razzāq from 'Ubaidullāh bin 'Umar.

Some of the people considered it recommended to camp at Al-Abṭaḥ without considering it necessary except for one who would like to do that. Ash-Shāfi'ī said: "Camping at Al-Abṭaḥ does not represent any of the rites, it is only a place that the Messenger of Allāh ﷺ camped at."

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي رَافِعٍ وَابْنِ عَبَّاسٍ.
قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ عَنْ عُبيدِ اللَّهِ بْنِ عُمَرَ: وَقَدْ اسْتَحَبَّ بَعْضُ أَهْلِ الْعِلْمِ نَزُولَ الْأَبْطَحِ مِنْ غَيْرِ أَنْ يَرَوْا ذَلِكَ وَاجِبًا إِلَّا مَنْ أَحَبَّ ذَلِكَ. قَالَ الشَّافِعِيُّ: وَنَزُولُ الْأَبْطَحِ لَيْسَ مِنَ التُّسُكِ فِي شَيْءٍ إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المناسك، باب نزول المحصب، ح: ٣٠٦٩ من حديث عبدالرزاق به وهو متفق عليه، البخاري، ح: ١٧٦٧ ومسلم، ح: ١٣١٠ من حديث نافع به مطولاً ومختصراً * وفي الباب عن عائشة [البخاري، ح: ١٧٦٥، ١٧٧٢ ومسلم، ح: ١٣١١] وأبي رافع [مسلم، ح: ١٣١٣] وابن عباس [يأتي: ٩٢٢].

922. Ibn 'Abbās narrated: "At-Taḥṣīb is nothing, it is only a place that the Messenger of Allāh ﷺ camped at." (*Ṣaḥīḥ*)

Abū 'Eisā said: *At-Taḥṣīb* means camping at Al-Abṭaḥ.

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٩٢٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَرُو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ التَّحْصِيبُ بِشَيْءٍ إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ.
قَالَ أَبُو عِيْسَى: التَّحْصِيبُ: نَزُولُ الْأَبْطَحِ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الحج، باب المحصب، ح: ١٧٦٦ ومسلم، ح: ١٣١٢ من حديث سفيان بن عيينة به.

Comments:

According to Imām Nawawī Muḥassab, Abṭaḥ, Baṭḥā' and Khaif Banī Kinānah are different names of one place, and staying here is approved as the Prophet ﷺ camped here and *Al-Khulafā' Ar-Rāshidūn* also camped there. It is better if *Ṣalāt Az-Zuhr*, *'Aṣr* and *Maghrib* and *Ishā'* are performed there. (*Ṣaḥīḥ Muslim* v.1 p.422)

Chapter 82. (About Camping At Al-Abṭah)

923. ‘Ā’ishah narrated: “The Messenger of Allāh ﷺ only camped at Al-Abṭah because it was easier for his departure.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

Ibn Abī ‘Umar narrated to us: Sufyān narrated similar to us from Hishām bin ‘Urwah.

(المعجم ٨٢) - بَابُ [مَنْ نَزَلَ الْأَبْطَحَ]

(التحفة ٨٢)

٩٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى:

حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حَبِيبُ الْمَعْلَمِ

عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ

قَالَتْ: إِنَّمَا نَزَلَ رَسُولُ اللَّهِ ﷺ الْأَبْطَحَ لِأَنَّهُ

كَانَ أَسْمَحَ لِخُرُوجِهِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا بْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ

هِشَامِ بْنِ عُرْوَةَ: نَحْوَهُ.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب استحباب نزول المحصب يوم النفر ... الخ، ح: ١٣١١ من حديث يزيد بن زريع والبخاري، ح: ١٧٦٥ من حديث هشام بن عروة به.

Comments:

All the scholars agree that camping at the valley of Muḥassab is not a part of *Hajj*, if some one does not encamp there, there is no harm in it, and there is no penalty on him.

Chapter 83. What Has Been Related About The *Hajj* Of A Boy

924. Jābir bin ‘Abdullāh narrated: “A woman held a boy of hers up for the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh! Is there *Hajj* for this one?’ He said: ‘Yes, and you will be rewarded.’” (*Ṣaḥīḥ*)

(He said:) There is something on this topic from Ibn ‘Abbās. The *Hadīth* of Jābir is a *Gharīb Hadīth*.

(المعجم ٨٣) - بَابُ مَا جَاءَ فِي حَجِّ

الصَّبِيِّ (التحفة ٨٣)

٩٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفِ الْكُوفِيِّ:

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ سُوْفَةَ، عَنْ

مُحَمَّدِ بْنِ الْمُتَكِدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

قَالَ: رَفَعَتْ امْرَأَةٌ صَبِيًّا لَهَا إِلَى رَسُولِ اللَّهِ

ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ أَلِهَذَا حَجٌّ؟ قَالَ:

«نَعَمْ وَلَكِ أَجْرٌ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

حَدِيثُ جَابِرٍ حَدِيثٌ غَرِيبٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المناسك، باب حج الصبي، ح: ٢٩١٠ عن محمد بن طريف به * أبو معاوية صرح بالسمع * وفي الباب عن ابن عباس [مسلم، ح: ١٣٣٦].

925. As-Sā'ib bin Yazīd narrated: "My father took me for *Hajj* with the Messenger of Allāh ﷺ during the Farewell *Hajj*, and I was seven years old." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

The people of knowledge agreed that when a young boy performs *Hajj* before the age of maturity, then he is required to perform *Hajj* when he attains the age of maturity. That *Hajj* will not be accepted from him as the *Hajj* of Islām. The same is the case of the slave who performs *Hajj* while he is owned, then he is freed. He is required to perform *Hajj* when he has the means for it, and the *Hajj* that he performed while he was in a state of being owned is not acceptable. This is the view of Sufyān Ath-Thawrī, Ash-Shāfi'i, Ahmad, and Ishāq.

٩٢٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: حَجَّ بِي أَبِي مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ وَأَنَا ابْنُ سَبْعِ سِنِينَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ أَجْمَعَ أَهْلُ الْعِلْمِ أَنَّ الصَّبِيَّ إِذَا حَجَّ قَبْلَ أَنْ يُدْرِكَ فَعَلَيْهِ الْحَجُّ إِذَا أَدْرَكَ لَا تُجْزِئُهُ عَنْهُ تِلْكَ الْحَجَّةُ عَنْ حَجَّةِ الْإِسْلَامِ وَكَذَلِكَ الْمَمْلُوكُ إِذَا حَجَّ فِي رِقِّهِ ثُمَّ أُعْتِقَ فَعَلَيْهِ الْحَجُّ إِذَا وَجَدَ إِلَى ذَلِكَ سَبِيلًا وَلَا يُجْزِئُهُ عَنْهُ مَا حَجَّ فِي حَالِ رِقِّهِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخریج: [صحیح] وأخرجه البخاري، الحج، باب حج الصبيان، ح: ١٨٥٨ من حديث حاتم ابن إسماعيل به.

Comments:

All the *A'imma* and scholars agree the *Hajj* is not obligatory for a minor, but if it is performed by a minor it is approved and correct.

926. (Another chain) from Jābir bin 'Abdullāh from the Prophet ﷺ, with similar (*Hadīth* of Muḥammad bin Tarif no. 924). (*Ṣaḥīḥ*)

(Abū 'Eīsā said:) It has (also) been reported from Muḥammad bin Al-Munkadir, from the Prophet ﷺ in *Mursal* form.^[1]

٩٢٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا قَزَعَةُ بْنُ سُوَيْدِ الْبَاهِلِيِّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ [يعني حَدِيثَ مُحَمَّدِ بْنِ طَرِيفٍ].
[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ عَنْ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.
تخریج: [إسناده صحیح] انظر، ح: ٩٢٤.

[1] That is, that Muḥammad bin Al-Munkadir is in the chain of nos 925 and 926.

Chapter 84. The *Talbiyah* On Behalf Of Women And Stoning On Behalf Of Boys

(المعجم ٨٤) - [بَابُ التَّلْبِيَةِ عَنِ النِّسَاءِ
وَالرَّمْيِ عَنِ الصَّبْيَانِ]
(التحفة ٨٤)

927. Jābir narrated: “When we performed our *Hajj* with the Prophet ﷺ we would say the *Talbiyah* for the women and we would stone for the boys.” (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Gharīb*; we do not know of it except through this route. The people of knowledge have agreed that the *Talbiyah* is not to be said for a woman by others, rather she says the *Talbiyah* for herself, and it is disliked for her to raise her voice with the *Talbiyah*.

٩٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ
الوَاسِطِيُّ قَالَ: سَمِعْتُ ابْنَ نُمَيْرٍ عَنْ أَشْعَثَ
ابْنِ سَوَّارٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ:
كُنَّا إِذَا حَجَجْنَا مَعَ النَّبِيِّ ﷺ فَكُنَّا نُلَبِّي عَنِ
النِّسَاءِ وَنَرْمِي عَنِ الصَّبْيَانِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ أَجْمَعَ أَهْلُ
الْعِلْمِ [عَلَى] أَنَّ الْمَرْأَةَ لَا يُلَبِّي عَنْهَا غَيْرَهَا
بَلْ هِيَ تُلَبِّي عَنْ نَفْسِهَا وَيُكْرَهُ لَهَا رَفْعُ
الصَّوْتِ بِالتَّلْبِيَةِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب الرمي عن الصبيان،
ح: ٣٠٣٨ من حديث ابن نمير به وأشعث ضعيف وأبو الزبير عنعن.

Comments:

According to Imām Muhibb Ṭabarī, men should say *Talbiyah* on behalf of women. It is unanimously agreed that women should say *Talbiyah* in a low voice, as their voice may cause some type of temptation for male members.

Chapter 85. What Has Been Related About *Hajj* On Behalf Of The Elderly Man And The Dead

(المعجم ٨٥) - [بَابُ مَا جَاءَ فِي الْحَجِّ،
عَنِ الشَّيْخِ الْكَبِيرِ وَالْمَيِّتِ]
(التحفة ٨٥)

928. Al-Faḍl bin 'Abbās narrated: “A woman from *Khath'am* said: ‘O Messenger of Allāh! My father has lived until Allāh has made *Hajj* obligatory, and he is an elderly man who is not able to sit on the back of a camel.’ So he (ﷺ) said:

٩٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ:
أَخْبَرَنِي ابْنُ شِهَابٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ
يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ
عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ خَثْعَمٍ قَالَتْ: يَا رَسُولَ

‘Perform *Hajj* for him.’”^[1] (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Alī, Buraidah, Ḥuṣain bin ‘Awf, Abū Razīn Al-‘Uqailī, Sawdah (bint Zam‘ah) and Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of Al-Faḍl bin ‘Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth* (and it has been reported from Ibn ‘Abbās, from Ḥuṣain bin ‘Awf Al-Muzanī, from the Prophet ﷺ).

It has also been reported from Ibn ‘Abbās from Sinān bin ‘Abdullāh Al-Juhānī, from his aunt, from the Prophet ﷺ. And it has been reported from Ibn ‘Abbās from the Prophet ﷺ.

(He said:) I asked Muḥammad about these narrations. He said: “The most correct thing on this topic is what Ibn ‘Abbās reported from Al-Faḍl bin ‘Abbās from the Prophet ﷺ.”

Muḥammad said: “It implies that Ibn ‘Abbās heard it from Al-Faḍl and others, from the Prophet ﷺ. Then he reported this (from the Prophet ﷺ) in *Mursal* form and he did not mention the one who he heard it from.”

Abū ‘Eisā said: Other *Aḥādīth* are authentically reported from the Prophet ﷺ on this topic. And this is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-

الله، إِنَّ أَبِي أَدْرَكَتُهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ وَهُوَ شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ الْبَعِيرِ قَالَ: «حُجِّي عَنْهُ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَبُرَيْدَةَ وَحُصَيْنِ بْنِ عَوْفٍ وَأَبِي رَزِينِ الْعُقَيْلِيِّ وَسَوْدَةَ [بِنْتُ زَمْعَةَ] وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ الْفَضْلِ بْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ [وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ، عَنْ حُصَيْنِ بْنِ عَوْفٍ الْمُرَزِيِّ عَنِ النَّبِيِّ ﷺ]. وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ أَيْضًا، عَنْ سِنَانِ بْنِ عَبْدِ اللَّهِ الْجُهَيْنِيِّ، عَنْ عَمَّتِهِ عَنِ النَّبِيِّ ﷺ. وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [قَالَ:] فَسَأَلْتُ مُحَمَّدًا عَنْ هَذِهِ الرِّوَايَاتِ؟ فَقَالَ: أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ مَا رَوَى ابْنُ عَبَّاسٍ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. قَالَ مُحَمَّدٌ: وَيَحْتَمَلُ أَنْ يَكُونَ ابْنُ عَبَّاسٍ سَمِعَهُ مِنَ الْفَضْلِ وَعَبْرَهُ عَنِ النَّبِيِّ ﷺ، ثُمَّ رَوَى هَذَا [عَنِ النَّبِيِّ ﷺ] فَأَرْسَلَهُ وَلَمْ يَذْكُرِ الَّذِي سَمِعَهُ مِنْهُ.

قَالَ أَبُو عِيسَى: وَقَدْ صَحَّ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْبَابِ غَيْرُ حَدِيثِ وَالْعَمَلِ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، وَبِهِ يَقُولُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ يَرَوْنَ أَنْ يَحُجَّ عَنْ الْمَيِّتِ. وَقَالَ مَالِكٌ: إِذَا أَوْصَى أَنْ

[1] See no. 885.

Shāfi'ī, Aḥmad, and Ishāq. They held the view that one could perform *Hajj* on behalf of the dead. Mālik said: "If he instructed that *Hajj* be performed for him then one performs *Hajj* for him." Some of the people of knowledge have permitted *Hajj* on behalf of the living, when he is old or in a condition that does not allow him to perform *Hajj*. This is the view of Ibn Al-Mubārak and Ash-Shāfi'ī.

يَحُجُّ عَنْهُ حَجَّ عَنْهُ. وَقَدْ رَخَّصَ بَعْضُهُمْ أَنَّ
يَحُجُّ عَنِ الْحَيِّ - إِذَا كَانَ كَبِيرًا أَوْ بِحَالٍ لَا
يَقْدِرُ أَنْ يَحُجَّ - وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ
وَالشَّافِعِيِّ.

تخريج: متفق عليه، وأخرجه البخاري، الحج، باب الحج عنمن لا يستطيع الثبوت على
الراحلة، ح: ١٨٥٣، ومسلم، ح: ١٣٣٥ من حديث ابن جريج به * وفي الباب عن علي
[تقدم: ٨٨٥] وبريدة [يأتي: ٩٢٩] وحصين بن عوف [ابن ماجه، ح: ٢٩٠٨] وأبي رزين العقيلي
[يأتي: ٩٣٠] وسودة بنت زمعة [أحمد: ٤٢٩/٦ والدارمي، ح: ١٨٤٤] وابن عباس: [١١٦/٥]،
ح: ٢٦٣] وعمه سنان [ابن أبي شيبة: ١٤/١٦٩، ١٧٠، وغيره].

Comments:

It is allowed to perform *Hajj* on behalf of a deceased person. According to Ibn 'Umar and Ibrāhīm An-Nakha'ī, *Hajj* cannot be performed on behalf of others. Imām Mālik is of same point of view. Most of the scholars and people of knowledge say that if someone cannot perform *Hajj* himself due to some weakness or some other genuine reason, someone else can perform *Hajj* on his/her behalf in his/her life.

Chapter 86. Something Else (What Has Been Related About *Hajj* On Behalf Of The Dead)

929. 'Abdullāh bin Buraidah narrated from his father who said: "A woman came to the Prophet ﷺ and said: 'My mother died and she did not perform *Hajj* should I perform *Hajj* on her behalf?' He said: 'Yes, perform *Hajj* on her behalf.'" (*Sahīh*)

He said: This *Hadīth* is *Ḥasan Sahīh*.

(المعجم ٨٦) - بَابُ: مِنْهُ مَا جَاءَ فِي

الْحَجِّ عَنِ الْمَيِّتِ [التحفة ٨٦]

٩٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ عَطَاءٍ [قَالَ: وَحَدَّثَنَا عَلِيُّ بْنُ
حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ اللَّهِ بْنِ
عَطَاءٍ]، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ
قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ
أُمَّي مَاتَتْ وَلَمْ تَحُجَّ أَفَأَحُجُّ عَنْهَا؟ قَالَ:
«نَعَمْ حُجِّي عَنْهَا».

قَالَ: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الصيام، باب قضاء الصوم عن الميت، ح: ١١٤٩ من حديث عبدالرزاق به.

Comments:

It is agreed that he who has performed his *Fard* (obligatory) *Hajj* then he can perform *Hajj* on behalf of another person. But whoever has not performed his *Fard Hajj*, he is not allowed to perform *Hajj* on behalf of others. (*Tuhfat Al-Ahwadhī* v. 2. p. 113.)

Chapter 87. Something Else About That

930. Abū Razīn Al-'Uqailī narrated that he went to the Prophet ﷺ and said: "O Messenger of Allāh! My father is an elderly man who is not able to perform *Hajj* nor *'Umrah* nor undertake a journey.' He said: 'Perform *Hajj* on behalf of your father, and perform *'Umrah*.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And the Prophet ﷺ only mentioned *'Umrah* in this *Ḥadīth* regarding when a man performs *'Umrah* on behalf of someone else. Abū Razīn Al-'Uqailī's name is Laqīṭ bin 'Āmir.

(المعجم ٨٧) - بَابُ: مِنْهُ (التحفة ٨٧)

٩٣٠ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنِ الثُّعْمَانَ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ أَبِي رَزِينِ الْعُقَيْلِيِّ أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْعُمْرَةَ، وَلَا الظَّنَّ قَالَ: «حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَإِنَّمَا ذُكِرَتِ الْعُمْرَةُ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْحَدِيثِ أَنْ يَعْتَمِرَ الرَّجُلُ عَنْ غَيْرِهِ. وَأَبُو رَزِينِ الْعُقَيْلِيُّ اسْمُهُ لَقِيطُ بْنُ عَامِرٍ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المناسك، باب الحج عن الحي إذا لم يستطع، ح: ٢٩٠٦ من حديث وكيع به وصححه ابن خزيمة، ح: ٣٠٤٠ وابن حبان، ح: ٩٦١ وابن الجارود، ح: ٥٠٠، والحاكم على شرط الشيخين: ٤٨١/١، ووافقه الذهبي، وقواه أحمد بن حنبل، انظر نيل المقصود، ح: ١٨١٠ يسر الله لي طبعه.

Comments:

Both *Hajj* and *'Umrah* can be performed by proxy (*Al-Mughnī*. v. 5. p27)

Chapter 88. What Has Been Related About *'Umrah*: Is It Required Or Not?

931. Jābir narrated that the Prophet

(المعجم ٨٨) - بَابُ مَا جَاءَ فِي الْعُمْرَةِ أَوْاجِبَةٌ هِيَ أَمْ لَا؟ (التحفة ٨٨)

٩٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

ﷺ was asked about whether 'Umrah was obligatory? He said: "No. But if you perform 'Umrah it is more virtuous." (*Da'if*)

Abū 'Eisā said: This *Hadīth* is *Hasan Sahīh*.

It is the view of some of the people of knowledge. They said: "Umrah is not obligatory. It has been said that they are two *Hajj*: The Greater *Hajj* of the Day of *An-Nahr* and the Lesser *Hajj* of 'Umrah. Ash-Shāfi'ī said: "Umrah is a *Sunnah* about which we do not know anyone who permitted leaving it, and there is nothing confirmed about it stating that it is merely voluntary and optional." He said: "It has been reported from the Prophet ﷺ [with a chain] but it is weak, the like of which proof is not established upon. And it has reached us that Ibn 'Abbās considered it obligatory."

(Abū 'Eisā said: All of it is the statement of Ash-Shāfi'ī).

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۳/۳۱۶ من حديث الحجاج بن أرطاة به وأعله ابن خزيمة، ح: ۳۰۶۸ وله شاهد موقوف عند البيهقي: ۴/۳۴۹ وسنده ضعيف حجاج هذا ضعيف من جهة سوء حفظه.

Comments:

Hajj and 'Umrah are both obligatory for a person who has the means.

Chapter 89. Something Else From That ('Umrah Has Been Entered Into Hajj Until the Day of Resurrection)

932. Ibn 'Abbās narrated that the Prophet ﷺ said: "Umrah has been entered into Hajj until the Day of Resurrection." (*Sahīh*)

(He said:) There are narrations on

الصَّنْعَانِي: حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ عَنِ الْحَجَّاجِ، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْعُمْرَةِ أَوْ واجِبَةً هِيَ؟ قَالَ: «لَا، وَأَنْ تَعْتَمِرُوا هُوَ أَفْضَلُ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وهو قول بعض أهل العلم قالوا: العُمْرَةُ لَيْسَتْ بِوَاجِبَةٍ. وَكَانَ يُقَالُ هُمَا حَجَّانٍ: الْحَجُّ الْأَكْبَرُ يَوْمَ النَّحْرِ وَالْحَجُّ الْأَصْغَرُ الْعُمْرَةُ. وَقَالَ الشَّافِعِيُّ: الْعُمْرَةُ سُنَّةٌ لَا نَعْلَمُ أَحَدًا رَخَّصَ فِي تَرْكِهَا، وَلَيْسَ فِيهَا شَيْءٌ ثَابِتٌ بِأَنَّهَا تَطَوُّعٌ قَالَ: وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ [بِإِسْنَادٍ] وَهُوَ ضَعِيفٌ، لَا تَقُومُ بِمِثْلِهِ الْحُجَّةُ. وَقَدْ بَلَّغْنَا عَنِ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يُوجِبُهَا. [قَالَ أَبُو عِيْسَى: كَلَّمَهُ الشَّافِعِيُّ].

(المعجم ۸۹) - بَابُ: مِنْهُ [دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ] (التحفة ۸۹)

۹۳۲ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِي: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ

this topic from Surāqah bin Mālik bin Ju'shum and Jābir bin 'Abdullāh.

Abū 'Eisā said: The *Hadīth* of Ibn 'Abbās is a *Hasan Hadīth*.

The meaning of the *Hadīth* is that there is no harm in performing 'Umrah during the months of *Hajj*. This is what was said by Ash-Shāfi'i, Aḥmad, and Ishāq. And, the meaning of this *Hadīth* is that the people of *Jahiliyyah* would not perform 'Umrah during the months of *Hajj*. When Islām came, the Prophet ﷺ permitted that, so he ﷺ said: "Umrah has been entered into *Hajj* until the Day of Resurrection" meaning there is no harm in 'Umrah during the months of *Hajj*.

The months of *Hajj* are Shawwāl, Dhul-Qa'dah, and the ten days of Dhul-Hijjah; it is not possible for a man to say the *Talbiyah* for *Hajj* except during these months.

The Sacred months are Rajab, Dhul-Qa'dah, Dhul-Hijjah, and Al-Muharran. This is what was said by more than one of the people of knowledge among the Companions of the Prophet ﷺ and others.

تخريج: [صحيح] وأخرجه أحمد: ٢٥٣/١ من حديث يزيد به وله طريق آخر عند مسلم، ح: ١٢٤١ عن مجاهد به * وفي الباب عن سراقه بن مالك [أحمد: ١٧٥/٤] وجابر بن عبدالله [مسلم، ح: ١٢١٨].

Comments:

According to Imām Mālik, and Shāfi'i, Shawwāl, Dhul-Qa'dah and Dhul-Hijjah – three complete months, are *Hajj* months, whereas according to Imām Aḥmad and Abū Ḥanīfah, up to the 10th of Dhul-Hijjah are the months of *Hajj*. The correct report of Imām Shāfi'i is that the 10th of Dhul-Hijjah is not included in the months of *Hajj*. (*Tuḥfat Al-Aḥwadhī* v.2 p.114). The correct understanding of the narration is as described by Imām At-Tirmidhī.

ﷺ قَالَ: «دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ».

[قَالَ:] وَفِي الْبَابِ عَنْ سُرَاقَةَ بْنِ مَالِكِ ابْنِ جُعْشَمٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ.
قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ.

وَمَعْنَى هَذَا الْحَدِيثِ: أَنَّ لَا بَأْسَ بِالْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ. وَهَكَذَا قَالَ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ. وَمَعْنَى هَذَا الْحَدِيثِ: أَنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا لَا يَغْتَمِرُونَ فِي أَشْهُرِ الْحَجِّ، فَلَمَّا جَاءَ الْإِسْلَامُ رَخَّصَ النَّبِيُّ ﷺ فِي ذَلِكَ [فَقَالَ]: «دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ». يَعْنِي لَا بَأْسَ بِالْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ. وَأَشْهُرُ الْحَجِّ شَوَّالٌ وَذُو الْقَعْدَةِ وَعَشْرٌ مِنْ ذِي الْحِجَّةِ، لَا يَنْبَغِي لِلرَّجُلِ أَنْ يَهْلَ بِالْحَجِّ: إِلَّا فِي أَشْهُرِ الْحَجِّ. وَأَشْهُرُ الْحَرَمِ رَجَبٌ وَذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمَحْرَمُ. هَكَذَا قَالَ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ.

Chapter 90. What Has Been Related Mentioning The Virtues Of 'Umrah

(المعجم ٩٠) - بَابُ مَا جَاءَ فِي ذِكْرِ
فَضْلِ الْعُمْرَةِ (التحفة ٩٠)

933. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “*Umrah* to *Umrah* atones for the sins between them, and for *Al-Hajj Al-Mabrūr*^[1] there is no reward except Paradise.” (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

٩٣٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ تُكَفِّرُ مَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، ح: ١٣٤٩ عن أبي كريب والبخاري، العمرة، باب وجوب العمرة وفضلها، ح: ١٧٧٣ من حديث سمي به.

Comments:

The blessed journey of *Umrah* provides a chance for repentance and to ask Allāh for forgiveness. The sins between *Umrah* to *Umrah* are forgiven by Allāh. Similarly *Hajj* free from showing off and hypocrisy is rewarded with Paradise.

Chapter 91. What Has Been Related About Performing 'Umrah From At-Tan'im^[2]

(المعجم ٩١) - بَابُ مَا جَاءَ فِي الْعُمْرَةِ
مِنَ التَّنْعِيمِ (التحفة ٩١)

934. 'Amr bin Aws narrated from 'Abdur-Raḥmān bin Abī Bakr: “The Prophet ﷺ ordered 'Abdur-Raḥmān bin Abī Bakr to (accompany) 'Āishah to perform *Umrah* from *At-Tan'im*.” (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

٩٣٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَإِبْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَنْ يُعْمَرَ عَائِشَةَ مِنَ التَّنْعِيمِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، العمرة، باب عمرة التنعيم، ح: ١٧٨٤ ومسلم، ح: ١٢١٢ من حديث سفيان بن عيينة به.

[1] See no. 810.

[2] “A well known location outside Makkah. It is about four miles from Makkah in the direction of Al-Madīnah.” (*Tuhfat Al-Aḥwadhī*).

Comments:

‘Āishah like other wives of the Prophet ﷺ had intended to perform *Hajj Tamattu’* but due to the start of the menses she was unable to perform ‘*Umrah* separately and her *Hajj* became *Qirān*, in which the segments of ‘*Umrah* come under the performance of *Hajj*. She longed to perform ‘*Umrah* separately. The Prophet ﷺ asked her brother Abdur-Raḥmān to take her to Tan‘im to reassume *Ihrām* and perform ‘*Umrah*.

Chapter 92. What Has Been Related About Performing ‘*Umrah* From Al-Ji‘rānah^[1]

935. Muḥarrish Al-Ka‘bī narrated: “The Messenger of Allāh ﷺ left Al-Ji‘rānah during the night for ‘*Umrah*, then he entered Makkah during the night and performed his ‘*Umrah*. Then he left there during the night, then he was in Al-Ji‘rānah by the morning, as if he had spent the night. When the sun passed the zenith in the morning he left from the midst of Sarif until he came on a road from amidst Sarif. It is because of this that his ‘*Umrah* was concealed from the people.” (*Hasan*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Gharib*. We do not know of a *Hadīth* narrated by Muḥarrish Al-Ka‘bī from the Prophet ﷺ other than this one. (It has been said: “He came on a road connecting.”)

(المعجم ٩٢) - بَابُ مَا جَاءَ فِي الْعُمْرَةِ
مِنَ الْجِعْرَانَةِ (التحفة ٩٢)

٩٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ مُرَاجِمِ
ابْنِ أَبِي مُرَاجِمٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ
اللَّهِ، عَنْ مُحَرَّرِشِ الْكَعْبِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ
خَرَجَ مِنَ الْجِعْرَانَةِ لَيْلًا مُعْتَمِرًا فَدَخَلَ مَكَّةَ
لَيْلًا فَقَضَى عُمْرَتَهُ، ثُمَّ خَرَجَ مِنْ لَيْلَتِهِ فَأَصْبَحَ
بِالْجِعْرَانَةِ كَبَائِبَ، فَلَمَّا زَالَتِ الشَّمْسُ مِنْ
الْعَدِ خَرَجَ مِنْ بَطْنِ سَرِفٍ حَتَّى جَاءَ مَعَ
الطَّرِيقِ، طَرِيقِ جَمْعِ بَيْطُنِ سَرِفٍ فَمِنْ أَجْلِ
ذَلِكَ خَفِيَ عُمْرَتُهُ عَلَى النَّاسِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ، وَلَا نَعْرِفُ لِمُحَرَّرِشِ الْكَعْبِيِّ عَنِ النَّبِيِّ
ﷺ غَيْرَ هَذَا الْحَدِيثِ. [وَيُقَالُ: جَاءَ مَعَ
الطَّرِيقِ مُؤْضُولًا].

تخريج: [إسناده حسن] وأخرجه النسائي، مناسك الحج، باب دخول مكة ليلاً: ١٩٩/٥، ج: ٢٨٦٦ من حديث ابن جريج به وصرح بالسماع.

Comments:

The Prophet ﷺ on 17th or 18th of Dhul-Qa‘dah A.H. on Wednesday left Ji‘rānah and went to Makkah, there he performed ‘*Umrah* and the same night returned to Ji‘rānah, and on Thursday via Sarif went back to the valley, that is why most of the people were not aware of his ‘*Umrah*. Some of the Companions have denied it because they were not aware of this ‘*Umrah*.

[1] See no. 815B.

Chapter 93. What Has Been Related About 'Umrah During Rajab

936. 'Urwah said: "Ibn 'Umar was asked: In which month did the Messenger of Allāh ﷺ perform 'Umrah? He said: 'During Rajab.' So 'Āishah said: 'The Messenger of Allāh ﷺ did not perform 'Umrah except that he was with him – meaning Ibn 'Umar – and he did not ever perform 'Umrah in the month of Rajab.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Gharīb*. I heard Muḥammad saying: "Ḥabīb bin Abi Thābit did not hear from 'Urwah bin Az-Zubair."

تخریج: [صحيح] وأخرجه ابن ماجه، المناسك، باب العمرة في رجب، ح: ٢٩٩٨ عن أبي كريب به ورواه مسلم، ح: ١٢٥٥ من حديث عروة والبخاري، ح: ١٧٧٥، ١٧٧٦ من حديث ابن عمر به، انظر الحديث الآتي.

937. Ibn 'Umar narrated: "The Prophet ﷺ performed 'Umrah four times, one of them was during Rajab." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Gharīb Ḥasan Ṣaḥīḥ*

تخریج: وأخرجه البخاري، العمرة، باب: كم اعتمر النبي ﷺ، ح: ١٧٧٥ من حديث منصور

به.

Comments:

The Prophet ﷺ did not perform any 'Umrah in Rajab, but performing 'Umrah in this month is proven from *Salaf* like 'Umar and Uthman, both of them performed 'Umrah in the month Rajab and Al-Muḥarram every year. 'Āishah also performed 'Umrah in Rajab. (*Ma'ārif* v.6. p.339.)

(المعجم ٩٣) - بَابُ مَا جَاءَ فِي عُمْرَةِ

رَجَبٍ (التحفة ٩٣)

٩٣٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى

ابْنُ أَدَمَ عَنْ أَبِي بَكْرِ بْنِ عِيَّاشٍ، عَنْ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ قَالَ: سُئِلَ ابْنُ عُمَرَ: فِي أَيِّ شَهْرٍ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: فِي رَجَبٍ، فَقَالَتْ عَائِشَةُ: مَا اعْتَمَرَ رَسُولُ اللَّهِ ﷺ إِلَّا وَهُوَ مَعَهُ - تَعْنِي ابْنَ عُمَرَ - وَمَا اعْتَمَرَ فِي شَهْرِ رَجَبٍ قَطُّ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ.

سَمِعْتُ مُحَمَّدًا يَقُولُ: حَبِيبُ بْنُ أَبِي ثَابِتٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ بْنِ الزُّبَيْرِ.

تخریج: [صحيح] وأخرجه ابن ماجه، المناسك، باب العمرة في رجب، ح: ٢٩٩٨ عن أبي كريب به ورواه مسلم، ح: ١٢٥٥ من حديث عروة والبخاري، ح: ١٧٧٥، ١٧٧٦ من حديث ابن عمر به، انظر الحديث الآتي.

٩٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ اعْتَمَرَ أَرْبَعًا إِحْدَاهُنَّ فِي رَجَبٍ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ

صَحِيحٌ.

Chapter 94. What Has Been Related About 'Umrah During Dhul-Qa'dah

938. Al-Barā' narrated: "The Prophet ﷺ performed 'Umrah during Dhul-Qa'dah." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There is something on this topic from Ibn 'Abbās.

(المعجم ٩٤) - بَابُ مَا جَاءَ فِي عُمْرَةِ

ذِي الْقَعْدَةِ (التحفة ٩٤)

٩٣٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ:

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ [هُوَ] السَّلُولِيُّ

الْكُوفِيُّ عَنِ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ

الْبَرَاءِ: أَنَّ النَّبِيَّ ﷺ اعْتَمَرَ فِي ذِي الْقَعْدَةِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

تخريج: [صحیح] وأخرجه البخاري، العمرة، باب: كم اعتمر النبي ﷺ، ح: ١٧٨١ من حديث أبي إسحاق السبيعي به * وفي الباب عن ابن عباس [ابن ماجه، ح: ٢٩٩٦].

Comments:

The Prophet ﷺ performed four 'Umrah 1.) 'Umratul-Hudaibiyah which actually was not performed but its reward was given by Allāh ﷻ 2.) In the 7th year of Hijrah, 'Umratul-Qaḍā' was performed. 3.) The very next year at the time of the conquest of Makkah, 'Umrah of Jī'rānah was performed. 4.) In the 10th A.H. before the performance of *Hajj 'Umrah* was performed. The first three 'Umrah were performed in the month of Dhul-Qa'dah, and the fourth was performed in Dhul-Ḥijjah with *Hajj*, but its travel began in Dhul-Qa'dah.

Chapter 95. What Has Been Related About 'Umrah During Ramaḍān

939. Umm Ma'qil narrated that the Prophet ﷺ said: "'Umrah during Ramaḍān is equal to *Hajj*.'" (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn 'Abbās, Jābir, Abū Hurairah, Anas, and Wahb bin *Khanbāsh*. - He (Abū 'Eisā) said: And they say Haram bin *Khanbāsh*- Bayān and Jābir said: "From Ash-Sha'bi, from Wahb bin *Khanbāsh*." Dāwūd Al-Awdī said: "From Ash-Sha'bi, from Haram bin *Khanbāsh*." And Wahb is more correct.

(المعجم ٩٥) - بَابُ مَا جَاءَ فِي عُمْرَةِ

رَمَضَانَ (التحفة ٩٥)

٩٣٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو

أَحْمَدَ الرَّبِيعِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنِ أَبِي

إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنِ ابْنِ أُمِّ

مَعْقِلٍ، عَنِ أُمِّ مَعْقِلٍ عَنِ النَّبِيِّ ﷺ قَالَ:

«عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً».

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَجَابِرٍ وَأَبِي

هُرَيْرَةَ وَأَنْسٍ، وَوَهْبِ بْنِ خَبَّشٍ. قَالَ - أَبُو

عِيسَى - وَيُقَالُ هَرَمٌ بِنُ خَبَّشٍ. قَالَ بَيَّانُ

وَجَابِرٌ عَنِ الشَّعْبِيِّ، عَنْ وَهْبِ بْنِ خَبَّشٍ.

The *Hadīth* of Umm Ma'qil is a *Hasan Gharīb Hadīth* from this route.

Aḥmad and Ishāq said: It has been confirmed from the Prophet ﷺ that: “*Umrah* during Ramaḍān is equal to *Hajj*”

Ishāq said: “The meaning of this *Hadīth* is similar to what is reported about the Prophet ﷺ saying: ‘Whoever recites *Qul huwa Allāhu Aḥad* then he has recited a third of the Qur’ān.’”

وَقَالَ دَاوُدُ الْأَوْدِيُّ عَنِ الشَّعْبِيِّ، عَنْ هَرَمِ بْنِ خَبَبِشٍ: وَوَهَبُ أَصْحَحُ.

وَحَدِيثُ أُمِّ مَعْقِلٍ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَالَ أَحْمَدُ وَإِسْحَاقُ: قَدْ ثَبَتَ عَنِ النَّبِيِّ ﷺ: «أَنَّ عُمْرَةَ فِي رَمَضَانَ تَعْدِلُ حَجَّةً». قَالَ إِسْحَاقُ: مَعْنَى هَذَا الْحَدِيثِ مِثْلُ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَدْ قَرَأَ ثُلُثَ الْقُرْآنِ».

تخريج: [صحيح] وأخرجه ابن ماجه، المناسك، باب العمرة في رمضان، ح: ٢٩٩٣ من حديث أبي إسحاق السبيعي به وله شواهد عن ابن ماجه، ح: ٢٩٩١ وغيره * وفي الباب عن ابن عباس [ابن ماجه، ح: ٢٩٩٤] وجابر [ابن ماجه، ح: ٢٩٩٥] وعلقه البخاري، ح: ١٨٦٣] وأبي هريرة [لم نجده] وأنس [ابن عدي في الكامل: ٢٥٧٧/٧] ووهب بن خنبش [ابن ماجه، ح: ٢٩٩١] * حديث داود الأودي: عند ابن ماجه، ح: ٢٩٩٢.

Comments:

This narration proves that as reward is increased due to Holy places (where the act was performed) the same way, reward is increased due to sacred times (when the act was performed).

Chapter 96. What Has Been Related About the One Who Says The *Talbiyah* For *Hajj* But He Suffers A Fracture Or Becomes Lame

940. 'Ikrimah narrated from Al-Ḥajjāj bin 'Amr who narrated that the Messenger of Allāh ﷺ said: “Whoever suffers a fracture or becomes lame then he (leaves the state of *Ihrām*) and is required to perform another *Hajj*.” I ('Ikrimah) mentioned that to Abū Hurairah and Ibn 'Abbās and they said: “He told the truth.” (*Sahīh*)

(Another chain of narrators, a similar *Hadīth* as above)

(المعجم ٩٦) - بَابُ مَا جَاءَ فِي الذِّي يَهْلُ بِالْحَجِّ فَيُكْسِرُ أَوْ يَعْرُجُ (التحفة ٩٦)

٩٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا حَجَّاجُ الصَّوَّافِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرَمَةَ قَالَ: حَدَّثَنِي الْحَجَّاجُ بْنُ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَسِرَ أَوْ عَرَجَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى». فَذَكَرْتُ ذَلِكَ لِأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ فَقَالَا: صَدَقَ.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا مُحَمَّدٌ

Abū ‘Eisā said: This *Hadīth* is *Hasan (Ṣaḥīḥ) Hadīth*. This has been reported by more than one from Al-Ḥajjāj Aṣ-Ṣawwāf, and it is similar to this narration.

Ma‘mar and Mu‘āwiyah bin Sallām reported this *Hadīth* from Yahya bin Abī Kathīr, from ‘Ikrimah, from ‘Abdullāh bin Rāfi‘, from Al-Ḥajjāj bin ‘Amr, from the Prophet ﷺ. Ḥajjāj bin Aṣ-Ṣawwāf did not mention “Abdullāh bin Rāfi‘” in his narration.

Ḥajjāj is a trustworthy *Hāfiz* according to the people of *Hadīth*.

I heard Muḥammad saying: “The narration of Ma‘mar and Mu‘āwiyah bin Sallām is more correct.”

Another chain of narration with similar of meaning

ابْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنِ الْحَجَّاجِ. مِثْلَهُ، قَالَ: وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ

[صَحِيحٌ]. هَكَذَا رَوَاهُ غَيْرُ وَاحِدٍ عَنِ

الْحَجَّاجِ الصَّوَّافِ نَحْوَ هَذَا الْحَدِيثِ. وَرَوَى

مَعْمَرٌ وَمُعَاوِيَةُ بْنُ سَلَامٍ هَذَا الْحَدِيثَ عَنِ

يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ

ابْنِ رَافِعٍ، عَنِ الْحَجَّاجِ بْنِ عَمْرٍو عَنِ النَّبِيِّ

ﷺ هَذَا الْحَدِيثِ. وَحَجَّاجُ الصَّوَّافِ لَمْ

يَذْكُرْ فِي حَدِيثِهِ عَبْدَ اللَّهِ بْنَ رَافِعٍ. وَحَجَّاجٌ

ثِقَةٌ حَافِظٌ عِنْدَ أَهْلِ الْحَدِيثِ. وَسَمِعْتُ

مُحَمَّدًا يَقُولُ: رِوَايَةُ مَعْمَرٍ وَمُعَاوِيَةَ بْنِ سَلَامٍ

أَصَحُّ.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:

حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ

عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنِ الْحَجَّاجِ

ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، المناسك، باب الإحصار، ح: ١٨٦٢ وابن ماجه، ح: ٣٠٧٧ والنسائي: ١٩٨/٥، ح: ٢٨٦٣ من حديث حجاج الصواف به وصححه الحاكم على شرط البخاري: ١/٤٧٠، ٤٨٣ ووافقه الذهبي وأعل بما لا يقدر.

Comments:

If someone resumes *Ihrām* for *Hajj* and on his way some mishap happens, he meets some accident or fever overcomes him, or his means of maintenance are spent or some enemy blocks his way, or for some other unavoidable reason he is not able to reach Makkah and perform *Hajj*, according to the *Ahnāf* he will leave the state of *Ihrām* and will have to perform *Hajj* at some other time.

Chapter 97. What Has Been Related About Stating A Condition For *Hajj*

941. Ibn ‘Abbās narrated:

(المعجم ٩٧) - بَابُ مَا جَاءَ فِي

الْأَشْرَاطِ فِي الْحَجِّ (التحفة ٩٧)

٩٤١ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ:

“Dubā‘ah bint Az-Zubair came to the Prophet ﷺ and said: ‘O Messenger of Allāh! I want to perform *Hajj* so should I state a condition?’ He said: ‘Yes.’ She asked: ‘So how should I say it?’ He said: ‘Say: “*Labbaik Allāhumma labbaika mahillī minal-Ard haithu tahbisunī* (I respond to Your call O Allāh, I respond to Your call, I will exit *Ihrām* any where on the earth where You prevent me.”’ (*Hasan*)

(He said:) There are narrations on this topic from Jābir, Asmā’ (bint Abī Bakr), and ‘Aishah.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Abbās is a *Hasan Ṣaḥīḥ Hadīth*. This is acted upon according to some of the people of knowledge. They held the view that one could make a condition for *Hajj*, and they said that if one makes a condition and is faced with illness or an excuse, then he exits from his state of *Ihrām*. This is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq. Some of the people of knowledge did not think one could make a condition during *Hajj*, and they said if he were to make a condition, there is nothing for which he could exit from *Ihrām*, so they see him to be just like the one who did not make a condition.

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ عَنْ هِلَالِ بْنِ خَبَابٍ،
عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ ضُبَاعَةَ بِنْتَ
الرُّبَيْرِ أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ
إِنِّي أُرِيدُ الْحَجَّ أَفَأَشْتَرِطُ؟ قَالَ: «نَعَمْ»،
فَقَالَتْ: كَيْفَ أَقُولُ؟ قَالَ: «قُولِي لَيْتِكَ اللَّهُمَّ
لَيْتِكَ مَجْلِي مِنَ الْأَرْضِ حَيْثُ تَحْسِنِي».
[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَأَسْمَاءَ
[بِنْتِ أَبِي بَكْرٍ] وَعَائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ
أَهْلِ الْعِلْمِ يَرَوْنَ الْأَشْتِرَاطَ فِي الْحَجِّ
وَيَقُولُونَ: إِنْ اشْتَرَطَ فَعَرَضَ لَهُ مَرَضٌ أَوْ
عُذْرٌ فَلَهُ أَنْ يَجِلَّ وَيَخْرُجَ مِنْ إِحْرَامِهِ. وَهُوَ
قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَلَمْ يَرَ
بَعْضُ أَهْلِ الْعِلْمِ الْأَشْتِرَاطَ فِي الْحَجِّ وَقَالُوا:
إِنْ اشْتَرَطَ فَلَيْسَ لَهُ أَنْ يَخْرُجَ مِنْ إِحْرَامِهِ
وَيَرَوْنَهُ كَمَنْ لَمْ يَشْتَرِطْ.

تخريج: [إسناده حسن] وأخرجه أبو داود، المناسك، باب الاشتراط في الحج، ح: ١٧٧٦ من حديث عباد بن العوام به ورواه مسلم، ح: ١٢٠٨ من حديث عكرمة به وهو متفق عليه من حديث أبي أسامة عن هشام بن عروة عن أبيه عن عائشة به * وفي الباب عن جابر [البيهقي: ٥/ ٢٢٢] وأسماء بنت أبي بكر [ابن ماجه، ح: ٢٩٣٦] وعائشة [البخاري، ح: ٥٠٨٩] ومسلم، ح: ١٠٥/١٢٠٧.

Chapter 98. Something Else About That

942. Sālim narrated that his father disliked making a condition during *Hajj* and he said: “Is not the *Sunnah* of your Prophet (ﷺ) enough for you?” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، المحصر، باب الإحصار في الحج، ح: ١٨١٠ من حديث عبد الله ابن المبارك به.

Comments:

Ibn ‘Umar was not aware of the narration of Ḍubā‘ah, that is why he objected to performing a conditional *Hajj*. Had he known this narration he would not have objected.

Chapter 99. What Has Been Related About A Woman Whose Menses Begin After *Al-Ifāḍah*

943. ‘Āishah narrated: “It was mentioned to the Messenger of Allāh ﷺ that Ṣafīyah bint Ḥuyai got her menses during the days of *Minā*, so he said: “Will she prevent us (from departing)?” They said: “She has done (*Tawāf*) *Al-Ifāḍah*.” So the Messenger of Allāh ﷺ said: “In that case there is no harm.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn ‘Umar and Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge. When a woman performs *Tawāf Al-Ifāḍah* then her menses begin she may leave and there is nothing due from her. This is the view of Ath-Thawrī, Ash-Shāfi‘ī, Aḥmad, and Ishāq.

(المعجم ٩٨) - بَابُ: مِنْهُ (التحفة ٩٨)

٩٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنِي مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّهُ كَانَ يُنْكِرُ الْأَشْرَاطَ فِي الْحَجِّ وَيَقُولُ: أَلَيْسَ حَسْبُكُمْ سُنَّةَ نَبِيِّكُمْ ﷺ. قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٩٩) - بَابُ مَا جَاءَ فِي الْمَرْأَةِ تَحِيضٌ بَعْدَ الْإِفَادَةِ (التحفة ٩٩)

٩٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ: أَنَّ صَفِيَّةَ بِنْتَ حُحَيٍّ حَاضَتْ فِي أَيَّامٍ مَتَى فَقَالَ: «أَحَابِسْتُنَا هِي»، قَالُوا: إِنَّهَا قَدْ أَفَاضَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَا إِذَا». [قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عَيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ: أَنَّ الْمَرْأَةَ إِذَا طَافَتْ طَوَافَ الْإِفَادَةِ ثُمَّ حَاضَتْ فَإِنَّهَا تَنْتَفِرُ وَلَيْسَ عَلَيْهَا شَيْءٌ. وَهُوَ قَوْلُ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخریج: متفق عليه، وأخرجه مسلم، ح: ۱۲۱۱ من حديث عبدالرحمن بن القاسم بن محمد، البخاري، ح: ۱۷۳۳ من حديث القاسم بن محمد به * وفي الباب عن ابن عمر [يأتي: ۹۴۴] وابن عباس [يأتي: ۹۴۵].

Comments:

Solution of the Problem: If the menses of a woman start before performing *Ṭawāf Al-Ifādah* and her stay in Makkah is not possible, as the date and time of her departure from Makkah is fixed, and there is no possibility of change in this schedule, in this difficult situation, according to Hāfiẓ Ibn Taimiyyah, she should take bath and perform *Ṭawāf Al-Ifādah*, and she will pay the penalty (sacrifice of an animal in the limits of the *Haram*. (for more details see *Fatāwa Ibn Taimiyyah* v.26 p. 242-244.)

944. Ibn ‘Umar said: “Whoever performs *Hajj* to the House, then let the last of their acts be at the House, except for menstruating women. The Messenger of Allāh ﷺ gave them permission (to leave).” (*Ṣaḥīḥ Mawqūf*)

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge.

۹۴۴ - حَدَّثَنَا أَبُو عَمَّارٍ: حَدَّثَنَا عِيسَى
ابْنُ يُونُسَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ قَالَ: مَنْ حَجَّ الْبَيْتَ فَلْيَكُنْ آخِرُ
عَهْدِهِ بِالْبَيْتِ إِلَّا الْحَيْضَ، وَرَخَّصَ لَهُنَّ
رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ
حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ
الْعِلْمِ.

تخریج: [إسناده صحيح موقوف] وأخرجه النسائي في الكبرى، ح: ۴۱۹۶ من حديث عيسى ابن يونس به وصححه ابن حبان (الإحسان): ۳۸۸۸، والحاكم: ۴۶۹/۱، ۴۷۰ على شرط الشيخين وقال الذهبي: "خرجا أصله" وانظر، ح: ۹۴۶.

Chapter 100. What Has Been Related About Which Rites Are Carried Out By the Menstruating Woman

945. ‘Āishah narrated: “I got my menses so the Prophet ﷺ ordered me to carry out all of the rites except for *Ṭawāf* around the House.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This is acted upon according to the people of knowledge. The menstruating woman carries out all of the rites besides *Ṭawāf* around

(المعجم ۱۰۰) - بَابُ مَا جَاءَ مَا تَقْضِي
الْحَائِضُ مِنَ الْمَنَاسِكِ (التحفة ۱۰۰)

۹۴۵ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا
شَرِيكٌ عَنْ جَابِرٍ - وَهُوَ ابْنُ يَزِيدَ الْجَعْفِيُّ -،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ
عَائِشَةَ قَالَتْ: حِضْتُ فَأَمَرَنِي النَّبِيُّ ﷺ أَنْ
أَقْضِيَ الْمَنَاسِكَ كُلَّهَا إِلَّا الطَّوَافَ بِالْبَيْتِ.

the House. This *Hadīth* was reported from ‘Āishah through routes other than this as well.

قَالَ أَبُو عِيسَى: وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْحَائِضَ تَقْضِي الْمَنَاسِكَ كُلَّهَا مَا خِلا الطَّوَافَ بِالْبَيْتِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَائِشَةَ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضًا.

تخریج: [صحيح] وأخرجه أحمد: ۱۳۷/۶ من حديث جابر الجعفي به وسنده ضعيف جدًا وله طريق آخر عند البخاري، ح: ۱۵۶۱.

945 B. Ibn ‘Abbās narrated (that the Prophet ﷺ said): “The women in post-natal bleeding and menses were to perform *Ghusl*, enter *Ihrām* and carry out all of the rites except for *Tawāf* around the House, until they become clean.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

۹۴۵ م - حَدَّثَنَا زِيَادُ بْنُ أَبِي بَرْزَةَ حَدَّثَنَا مَرْوَانَ بْنَ شُجَاعٍ الْجَزْرِيُّ عَنْ حُصَيْنِ بْنِ عِكْرِمَةَ وَمُجَاهِدٍ وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ - رَفَعَ الْحَدِيثَ إِلَى رَسُولِ اللَّهِ ﷺ - «أَنَّ النِّسَاءَ وَالْحَائِضَ تَغْتَسِلُ وَتُحْرَمُ وَتَقْضِي الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنْ لَا تَطُوفَ بِالْبَيْتِ حَتَّى تَطْهُرَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، المناسك، باب الحائض تهل بالحج، ح: ۱۷۴۴ من حديث مروان بن شجاع به خفيف ضعيف مشهور.

Chapter 101. What Has Been Related About Whoever Performs *Hajj* Or ‘*Umrah* Then Let The Last Of His Acts Be At The House

946. Al-Ḥārith bin ‘Abdullāh bin Aws said: “I heard the Prophet ﷺ saying: ‘Whoever performs *Hajj* to this House, or “*Umrah*, then let the last of his acts be at the House.”” So ‘Umar said: “May your hand be humiliated! You heard this from the Messenger of Allāh ﷺ but did not inform us of it?” (*Da‘īf*)

(المعجم ۱۰۱) - بَابُ مَا جَاءَ مَنْ حَجَّ أَوْ اعْتَمَرَ فَلْيَكُنْ آخِرُ عَهْدِهِ بِالْبَيْتِ (التحفة ۱۰۱)

۹۴۶ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنِ الْحَجَّاجِ بْنِ أَرْطَاءَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ مُغِيرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَوْسٍ قَالَ:

(He said:) There is something on this topic from Ibn ‘Abbās.

Abū ‘Eisā said: The *Hadīth* of Al-Ḥārith bin ‘Abdullāh bin Aws is a *Gharīb Hadīth*. This was reported by more than one from Al-Ḥajjāj bin Arṭāh, and it is similar to this. Al-Ḥajjāj was contradicted in some of this chain.

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ حَجَّ هَذَا الْبَيْتَ أَوْ اعْتَمَرَ فَلْيَكُنْ آخِرُ عَهْدِهِ بِالْبَيْتِ». فَقَالَ لَهُ عُمَرُ: خَرَزْتَ مِنْ يَدَيْكَ، سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ وَلَمْ تُخْبِرْنَا بِهِ؟

[قَالَ:] وفي البابِ عنِ ابنِ عَبَّاسٍ .

قَالَ أَبُو عِيْسَى: حَدِيثُ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَوْسٍ حَدِيثٌ غَرِيبٌ. وَهَكَذَا رَوَى غَيْرٌ وَاحِدٌ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ مِثْلَ هَذَا. وَقَدْ خُولِفَ الْحَجَّاجُ فِي بَعْضِ هَذَا الْإِسْنَادِ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٤١٦/٣ من حديث الحجاج بن أرتاة به وهو ضعيف حديث أبي داود، ح: ٢٠٠٤ يعني عنه * وفي الباب عن ابن عباس [مسلم، ح: ١٣٢٧].

Comments:

Ḥārith bin ‘Abdullāh bin Aws asked about the *Tawāf* of departing though he had heard about this issue from the Prophet ﷺ. For this reason ‘Umar showed his annoyance and said if he had heard it from the Prophet ﷺ, why he did not mention it.

Chapter 102. What Has Been Related About: The *Qārin* Performs One *Tawāf*

947. Jābir narrated: “The Messenger of Allāh ﷺ performed *Qaran* for *Hajj* and *‘Umrah*, so he performed one *Tawāf* for both of them.” (*Ṣaḥīh*)

(He said:) There are narrations on this topic from Ibn ‘Umar and Ibn ‘Abbās.

Abū ‘Eisā said: The *Hadīth* of Jābir is a *Ḥasan Hadīth*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They said that the *Qārin* performs one *Tawāf*. This is

(المعجم ١٠٢) - بَابُ مَا جَاءَ أَنَّ الْقَارِنَ يَطُوفُ طَوَافًا وَاحِدًا (التحفة ١٠٢)

٩٤٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْحَجَّاجِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَنَ الْحَجَّ وَالْعُمْرَةَ فَطَافَ لَهُمَا طَوَافًا وَاحِدًا.

[قَالَ:] وفي البابِ عنِ ابنِ عُمَرَ وابنِ عَبَّاسٍ .

قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ قَالُوا: الْقَارِنُ يَطُوفُ طَوَافًا وَاحِدًا. وَهُوَ قَوْلُ

the view of Ash-Shāfi'i, Ahmad, and Ishāq. Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that he performs *Tawāf* twice and he performs *Sa'ī* twice. This is the view of Ath-Thawrī and the people of Al-Kūfah.

الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَنْهُمْ يَطُوفُ طَوَافَيْنِ وَيَسْعَى سَعَتَيْنِ وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ.

تخریج: [صحيح] وأخرجه أبو داود، المناسك، باب طواف القارن، ح: ١٨٩٥ بإسناد صحيح عن أبي الزبير قال: سمعت جابر بن عبد الله به وأصله عند مسلم، ح: ١٢١٥ وللحديث شواهد منها الحديث الآتي * وفي الباب عن ابن عمر، [يأتي: ٩٤٨] وابن عباس [ابن ماجه، ح: ٢٩٧٢].

Comments:

All the *A'imma* and the people of knowledge agree that a person performing *Hajj Qirān* will perform one *Tawāf* and *Sa'ī* only. (*Tuḥfat Al-Aḥwadhī* v.2. p.119.) It should be remembered that here, one *Tawāf* means that *Tawāf* which is accompanied by *Sa'ī*. After voluntary *Tawāf* there is no *Sa'ī*. There is no restriction on the number of voluntary *Tawāf*, one can perform as many as one wishes. *Tawāf Al-Ifādah* and *Tawāf Al-Wadā'* are essential. (see *Fath Al-Bārī* v.3. p. 624-626.)

948. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Whoever assumes *Iḥrām* for *Hajj* and *'Umrah*, then it is acceptable for him to perform one *Tawāf* and one *Sa'ī* for them both, until he exits *Iḥrām* for both of them together." (*Ṣaḥīḥ*)

٩٤٨ - حَدَّثَنَا خَلَادُ بْنُ أَسْلَمَ الْبَغْدَادِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْرَمَ بِالْحَجِّ وَالْعُمْرَةِ أَجْزَأَهُ طَوَافٌ وَاحِدٌ وَسَعْيٌ وَاحِدٌ عَنْهُمَا حَتَّى يَجْلُ مِنْهُمَا جَمِيعًا».

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, Ad-Darāwardī is alone with that wording. It has been reported by more than one from 'Ubaidullāh bin 'Umar, and they did not mention it as *Marfū'*, and that is more correct.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ تَفَرَّدَ بِهِ الدَّرَاوَرْدِيُّ عَلَى ذَلِكَ اللَّفْظِ. وَقَدْ رَوَاهُ غَيْرٌ وَاحِدٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَلَمْ يَرْفَعُوهُ وَهُوَ أَصَحُّ.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، المناسك، باب طواف القارن، ح: ٢٩٧٥ من حديث عبدالعزيز بن محمد الدراوردي به وله علة غير قاذحة وصححه ابن خزيمة، ح: ٢٧٤٥ وابن حبان، ح: ٩٩٣ وابن الجارود، ح: ٤٦٠.

Chapter 103. What Has Been Related About The *Muhājir* Staying In Makkah For Three Days After Returning (From *Minā*)

949. Al-‘Alā’ bin Al-Ḥaḍramī narrated (that the Prophet ﷺ said): “The *Muhājir* may stay for three (days) in Makkah after carrying out his rites.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* has been reported in *Marfū’* form by more than one route.

(المعجم ١٠٣) - بَابُ مَا جَاءَ أَنْ مَكَثَ
الْمُهَاجِرُ بِمَكَّةَ بَعْدَ الصَّدْرِ ثَلَاثًا
(التحفة ١٠٣)

٩٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ
سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ عَنِ الْعَلَاءِ بْنِ
الْحَضْرَمِيِّ - يَعْنِي مَرْفُوعًا - قَالَ: يَمْكُثُ
الْمُهَاجِرُ بَعْدَ قَضَاءِ نُسُكِهِ بِمَكَّةَ ثَلَاثًا.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ بِهَذَا
الْإِسْنَادِ مَرْفُوعًا.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب جواز الإقامة بمكة ... إلخ، ح: ١٣٥٢ من حديث سفيان بن عيينة والبخاري، ح: ٣٩٣٣ من حديث عبدالرحمن بن حميد به.

Comments:

An emigrant who has migrated from Makkah cannot reside in Makkah again. Upon the return from *Minā* on the 13th of *Dhul-Hijjah* to Makkah, one can stay for three days only, and these three days will not be considered residence in Makkah. (For details See, *Faṭḥ Al-Bārī* v. 7. Chapter on Residence of an emigrant.)

Chapter 104. What Has Been Related About What To Say When Coming Home After *Hajj* And *‘Umrah*

950. Ibn ‘Umar said: “When the Prophet ﷺ would come home from a battle, or *Hajj*, or *‘Umrah*, when he was it a tract of land or raised area he would say ‘*Allāhu Akbar* (Allāh is Most Great)’ three times, then say: ‘*Lā Ilāha illallāh Waḥdahu lā sharīka lahu, lahul-mulku wa lahul-Ḥamdu wa Huwa ‘alā kulli shai’in qadīr. Ā’ibūna tā’ibūn ‘ābidūn saā’ihūna li Rabbina Ḥāmidūna, Ṣadaqaillāhu*

(المعجم ١٠٤) - بَابُ مَا جَاءَ مَا يَقُولُ
عِنْدَ الْقُفُولِ مِنَ الْحَجِّ وَالْعُمْرَةِ
(التحفة ١٠٤)

٩٥٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ عَنْ أَيُّوبَ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَفَلَ
مِنْ عَزْوَةٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ فَعَلَا فَدَفَدَا مِنْ
الْأَرْضِ أَوْ شَرَفًا كَبَّرَ ثَلَاثًا ثُمَّ قَالَ: «لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، أَيُّونَ

wa'dahu wa naşara 'abdahu wa hazamal-aḥzāb Wahdah. (None has the right to be worshipped but Allāh Alone without partners. To Him belongs the sovereignty and to Him belongs the praise, and He has power over all things. We are returning, repenting, worshipping, traveling for our Lord, and we are praising. Allāh has told the truth, and kept His promise and helped His worshipper, and routed the confederates, Alone.”) (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Al-Barā', Anas, and Jābir.

Abū 'Eisā said: The *Hadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Hadīth*.

تخریج: متفق علیه، وأخرجه مسلم، الحج، باب ما يقول إذا رجع من سفر الحج وغيره، ح: ۱۳۴۴ من حدیث إسماعیل وهو ابن علیة، البخاری، ح: ۱۷۹۷ من حدیث نافع به * وفي الباب عن البراء [یأتي: ۳۴۴۰] وأنس [البخاری، ح: ۳۰۸۵] ومسلم، ح: ۱۳۴۵] وجابر [البخاری، ح: ۲۹۹۳].

Comments:

The Prophet ﷺ in his travel or sojourn always asked Allāh's blessings according to the need of the situation. The reason behind making these supplications was to praise Allāh: ﷻ and express His greatness, and confess one's humbleness. This is all for the guidance of the Muslims and to show them that a man may attain the greatest status in this world, but before Allāh ﷻ he is always weak, humble and slave of Allāh. Man is always in need of Allāh's help and guidance.

Chapter 105. What Has Been Related About The *Muḥrim* Who Dies In His *Ihrām*

951. Ibn 'Abbās narrated: “We were with the Messenger of Allāh on a journey when he saw a man fall from his camel, his neck was broken and he died, and he was a *Muḥrim*. So the Messenger of Allāh ﷺ said: ‘Wash him with water and *Sidr*, and shroud him in his garments, and do

تَأْتِيُونَ عَابِدُونَ سَائِحُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَخَدَّهُ».

[قَالَ:] وفي البابِ عَنِ الْبَرَاءِ وَأَنْسِ وَجَابِرِ.

قَالَ أَبُو عَيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ۱۰۵) - بَابُ مَا جَاءَ فِي الْمُحْرِمِ يَمُوتُ فِي إِحْرَامِهِ (التحفة ۱۰۵)
 ۹۵۱ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَرَأَى رَجُلًا سَقَطَ عَنْ بَعِيرِهِ فَوَقَصَ فَمَاتَ وَهُوَ مُحْرِمٌ، فَقَالَ رَسُولُ

not cover his head. For indeed he will be resurrected on the Day of Judgement saying the *Talbiyah*.”

(*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [This is acted upon according to some of the people of knowledge.] It is the saying of Sufyān Ath-Thawrī, Ash-Shāfi‘ī, Aḥmad, and Ishāq. Some of the people of knowledge said that when the *Muḥrim* dies his *Ihrām* ends, and what is to be done with a non-*Muḥrim* is what is to be done with him.

اللَّهُ ﷻ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفَّنُوهُ فِي ثَوْبَيْهِ وَلَا تُحَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ يَهُلُّ أَوْ يُلْبِي».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ] وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا مَاتَ الْمُحْرِمُ انْقَطَعَ إِحْرَامُهُ وَيُصْنَعُ بِهِ كَمَا يُصْنَعُ بِغَيْرِ الْمُحْرِمِ.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب ما يفعل بالمحرم إذا مات، ح: ١٢٠٦ من حديث سفيان بن عيينة والبخاري، ح: ١٨٤٩ من حديث عمرو بن دينار به.

Comments:

On the basis of this narration, Imām Ash-Shāfi‘ī Imām Aḥmad, Ishāq and Az-Zāhriyyah all say that after the death of a *Muḥrim* the deceased remains in the state of *Ihrām*, therefore, his head should not be covered, and no perfume should be sprinkled on his body or coffin. This is the correct view that emerges from the narration.

Chapter 106. What Has Been Related About: If The *Muḥrim*'s Eyes Bother Him Then He May Use A Bandage With Aloes

952. Nubaih bin Wahb narrated that ‘Umar bin ‘Ubaidullāh bin Ma‘mar was complaining about his eyes while he was a *Muḥrim*. He asked Abān bin ‘Uthmān about it and he said: “Bandage it with some aloes, for I heard ‘Uthmān bin ‘Affān mentioning that the Messenger of Allāh ﷺ said: ‘Bandage it with aloes.’” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is

(المعجم ١٠٦) - بَابُ مَا جَاءَ فِي الْمُحْرِمِ يَشْتَكِي عَيْنَهُ فَيُضْمِدُهَا بِالصَّبْرِ (التحفة ١٠٦)

٩٥٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي بَرْزَةَ بْنِ مَرْثَدَةَ عَنْ أَبِي عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ اشْتَكَى عَيْنَيْهِ وَهُوَ مُحْرِمٌ فَسَأَلَ أَبَانَ بْنَ عُثْمَانَ فَقَالَ: اضْمِدْهُمَا بِالصَّبْرِ فَإِنِّي سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَذْكُرُهُ عَنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «اضْمِدْهُمَا بِالصَّبْرِ».

Hasan Ṣaḥīḥ. This is acted upon according to the people of knowledge, they did not see any harm in a *Muḥrim* being treated with some treatment as long as it did not have any perfume in it.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بَأْسًا أَنْ يَتَدَاوَى الْمُحْرِمُ بِدَوَاءٍ مَا لَمْ يَكُنْ فِيهِ طِيبٌ.

تخریج: وأخرجه مسلم، الحج، باب جواز مداواة المحرم عينيه، ح: ١٢٠٤ من حديث سفيان بن عيينة به.

Comments:

It is unanimously agreed upon that a *Muḥrim* can use aloes ointment, which has no perfume, for his eye ailment. There is no penalty on him if he uses odorless medicine, but if he uses a perfumed medicine, there will be a penalty on him.

Chapter 107. What Has Been Related About What Is Required From A *Muḥrim* Who Shaves His Head While In *Iḥrām*

(المعجم ١٠٧) - بَابُ مَا جَاءَ فِي الْمُحْرِمِ بِخَلْقِ رَأْسِهِ فِي إِحْرَامِهِ مَا عَلَيْهِ (التحفة ١٠٧)

953. ‘Abdur-Raḥmān bin Abī Laila narrated from Ka’b bin ‘Ujrah that the Prophet ﷺ passed by him while he was at Al-Ḥudaibiyah, before entering Makkah, and he was a *Muḥrim*. He had lit a fire under a cooking pot and lice were falling all over his face. So he (the Prophet ﷺ) said: “Have these lice of yours troubled you?” He said: “Yes.” He said: “Shave and feed six of the poor with a *Faraq*” and a *Faraq* is three *Ṣā’* - “or fast three days, or slaughter a sacrifice.” Ibn Abī Najīḥ (one of the narrators) said: “Or slaughter a sheep.” (*Ṣaḥīḥ*)

٩٥٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي يُوْبَ [السَّخْنِيَانِي] وَابْنِ أَبِي نَجِيحٍ وَحُمَيْدِ الْأَعْرَجِ وَعَبْدِ الْكَرِيمِ عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ بِالْحُدَيْبِيَّةِ قَبْلَ أَنْ يَدْخُلَ مَكَّةَ وَهُوَ مُحْرِمٌ، وَهُوَ يوقِدُ نَحْتِ قَدْرِ وَالْقَمْلُ يَنْهَافُ عَلَى وَجْهِهِ فَقَالَ: «أَتُوذِيكَ هَوَامُكَ هَذِهِ؟» فَقَالَ: نَعَمْ، فَقَالَ: «اخْلُقْ وَأَطْعِمْ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينَ - وَالْفَرَقُ ثَلَاثَةُ أَصْعَ - «أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ انْسُكْ نَسِيكَةً» قَالَ ابْنُ أَبِي نَجِيحٍ: أَوْ اذْبَحْ شَاةً.

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. When a *Muḥrim* shaves [his head], or wears some clothing

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنَّ الْمُحْرِمَ

that he is not supposed to wear during his *Ihrām*, or he uses perfume, then he has to pay an atonement similar to what was mentioned by the Prophet ﷺ.

إِذَا حَلَقَ [رَأْسَهُ] أَوْ لَبَسَ مِنَ الثِّيَابِ مَا لَا يَنْبَغِي لَهُ أَنْ يَلْبَسَ فِي إِحْرَامِهِ أَوْ تَطَيَّبَ فَعَلَيْهِ الْكَفَّارَةُ بِمِثْلِ مَا رَوَى عَنِ النَّبِيِّ ﷺ.

تخريج: وأخرجه مسلم، الحج، باب جواز حلق الرأس للمحرم إذا كان به أذى . . . إلخ، ح: ١٢٠١ عن محمد بن أبي عمر به والبخاري، ح: ١٨١٤ من حديث حميد الأعرج به.

Comments:

If a *Muhrim* has a problem with his head, and needs to shave his head, all agree that he can do it, but have to pay the penalty. He will have to either slaughter an animal, or fast for three days, or feed six poor persons.

Chapter 108. What Has Been Related About Giving Permission For The Shepherds To Stone A Day And Leave (Stoning) A Day

954. Abī Al-Baddāḥ bin ‘Adī narrated from his father: “The Prophet ﷺ permitted the shepherds to stone a day and leave a day.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This is how Ibn ‘Uyainah reported it. Mālik bin Anas reported it from ‘Abdullāh bin Abī Bakr, from his father, from Abū Al-Baddāḥ bin ‘Āṣim bin ‘Adī from his father. The narration of Mālik is more correct.

There are those among the people of knowledge who permitted the shepherds to stone a day and leave (stoning for) a day, and this is the view of *Ash-Shāfi‘ī*.

(المعجم ١٠٨) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ لِلرُّعَاةِ أَنْ يَرْمُوا يَوْمًا وَيَدْعُوا يَوْمًا (التحفة ١٠٨)

٩٥٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ابْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَدِيٍّ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلرُّعَاةِ أَنْ يَرْمُوا يَوْمًا وَيَدْعُوا يَوْمًا. قَالَ أَبُو عِيْسَى: هَكَذَا رَوَى ابْنُ عُيَيْنَةَ. وَرَوَى مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمِ ابْنِ عَدِيٍّ، عَنْ أَبِيهِ. وَرَوَايَةُ مَالِكٍ أَصْحَحُ. وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ لِلرُّعَاةِ أَنْ يَرْمُوا يَوْمًا وَيَدْعُوا يَوْمًا وَهُوَ قَوْلُ الشَّافِعِيِّ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المناسك من عذر، ح: ٣٠٣٦ من حديث سفيان بن عيينة به وصرح بالسماع عند الحميدي، ح: ٨٥٦ وصححه ابن خزيمة، ح: ٢٩٧٦، إتحاف المهرة ٦/٣٨٣، ح: ٦٦٧٨ وابن الجارود، ح: ٤٧٨ وابن حبان، ح: ١٠١٥ ورواه أبو داود، ح: ١٩٧٥ من حديث عبدالله بن أبي بكر به.

Comments:

Spending the night in Minā is *Sunnah* according to Imām Abū Ḥanīfah and Imām Aḥmad. If the night is not spent in Minā, it is disliked and disapproved, but there is no penalty for it. (*Al-Mughnī* v. 5. p.325) According to Imām Mālik and *Ash-Shāfi'ī*, spending the night in Minā is obligatory.

955. Abī Al-Baddāḥ bin ‘Āṣim bin ‘Adī narrated from his father: “The Messenger of Allāh ﷺ permitted the camel herders who were in the camp (at Minā) to stone on the Day of *An-Naḥr* then to gather the stoning of two days after the Day of *An-Naḥr*, so that they stoned them during one of them.” Mālik said: “I think that he said about the first of them: ‘Then they should stone on the day of departure.’” (*Saḥīḥ*)

(He said:) This *Ḥadīth* is *Ḥasan Saḥīḥ*, and it is more correct than the narration of Ibn ‘Uyainah from ‘Abdullāh bin Abī Bakr.

٩٥٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمِ بْنِ عَدِيٍّ، عَنْ أَبِيهِ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِرُعَاةِ الْإِبِلِ فِي الْبَيْتُوتَةِ أَنْ يَرْمُوا يَوْمَ النَّحْرِ ثُمَّ يَجْمَعُوا رَمِيَّ يَوْمَيْنِ بَعْدَ يَوْمِ النَّحْرِ فَيَرْمُونَهُ فِي أَحَدِهِمَا - قَالَ مَالِكٌ: ظَنَنْتُ أَنَّهُ قَالَ فِي الْأَوَّلِ مِنْهُمَا - ثُمَّ يَرْمُونَ يَوْمَ النَّفْرِ.

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهُوَ أَصَحُّ مِنْ حَدِيثِ ابْنِ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، المناسك، باب: في رمي الجمار، ح: ١٩٧٥ من حديث مالك به وهو في الموطأ: ٤٠٨/١ (يحيى) وصححه ابن خزيمة، ح: ٢٩٧٥ وابن حبان، ح: ١٠١٥ والحاكم: ٤٧٨/١، ٤٢٠/٣ ووافقه الذهبي.

Comments:

Most of the scholars agree, and their point of view is that the stoning of the 11th and 12th of *Dhul-Hijjah* (*Ma'ārif* v. 6. p. 410.) and then one can be combined on one of those days, stones again on the 13th of *Dhul-Hijjah*. Imām *Khattābī* has quoted this from Imām Mālik and Imām *Shāfi'ī*.

Chapter 109. (For A Man To Begin The Talbiyah As The Prophet ﷺ Did)

956. Anas bin Mālik narrated: “When ‘Alī returned to the Messenger of Allāh ﷺ from Yemen he said: ‘For what did you intended the *Talbiyah*?’ He replied: ‘I intended the *Talbiyah* for what

(المعجم ١٠٩) - بَابُ [إِهْلَالِ الرَّجْلِ

كِإِهْلَالِ النَّبِيِّ ﷺ] (التحفة ١٠٩)

٩٥٦ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنَا سُلَيْمُ بْنُ حَبَّانَ قَالَ: سَمِعْتُ مَرْوَانَ الْأَصْفَرَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ عَلِيًّا قَدِمَ

the Messenger of Allāh ﷺ announced it.' So he (ﷺ) said: 'If I did not have the *Hadī* with me then I would exit *Ihrām*.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Hasan* (*Ṣaḥīḥ*) *Gharīb* from this route.

عَلَى رَسُولِ اللَّهِ ﷺ مِنَ الْيَمَنِ فَقَالَ: «بِمَا أَهَلَّتْ؟» قَالَ: أَهَلَّتْ بِمَا أَهَلَ بِهِ رَسُولُ اللَّهِ ﷺ، قَالَ: «لَوْلَا أَنَّ مَعِيَ هَذَا لَأَحَلَّتُ». قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: متفق عليه، وأخرجه البخاري، الحج، باب من أهل في زمن النبي ﷺ كإهلال النبي ﷺ، ح: ١٥٥٨ ومسلم، ح: ١٢٥٠ من حديث عبدالصمد بن عبدالوارث به.

Comments:

Imām Ibn Qudāmah writes that assuming unspecified *Ihrām*, and to follow some other one's *Ihrām* is approved. There is no difference of opinion in it. (*Al-Mughnī* v. 5. p. 97.)

Chapter 110. What Has Been Related About The Day Of *Al-Hajj Al-Akbar*

957. 'Alī narrated: "I asked the Messenger of Allāh ﷺ about the day of *Al-Hajj Al-Akbar* and he said: "The Day of *An-Nahr*.'" (*Ṣaḥīḥ*)

(المعجم ١١٠) - بَابُ [مَا جَاءَ فِي يَوْمِ الْحَجِّ الْأَكْبَرِ] (التحفة ١١٠)

٩٥٧ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ يَوْمِ الْحَجِّ الْأَكْبَرِ فَقَالَ: «يَوْمُ النَّحْرِ».

تخریج: [صحيح] وأخرجه ابن أبي حاتم في تفسيره: ١٧٤٧/٦ التوبة: ٣ من حديث عبدالوارث بن سعيد به، سنده ضعيف لعل له شواهد عند البخاري، ح: ٣١٧٩ ومسلم، ح: ٤٣٥/١٣٤٧ وغيرهما.

958. 'Alī narrated: "The day of *Al-Hajj Al-Akbar* is the Day of *An-Nahr*.'" (*Ṣaḥīḥ*)

He did not narrate it in *Marfū'* form and this is more correct than the first *Hadīth*. The *Mawqūf* narration of Ibn 'Uyainah is more correct than the *Marfū'* narration of Muḥammad bin Ishāq.

Abū 'Eisā said: This is how it was

٩٥٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ قَالَ: يَوْمُ الْحَجِّ الْأَكْبَرِ يَوْمُ النَّحْرِ.

وَلَمْ يَرْفَعْهُ وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ. وَرَوَاهُ ابْنُ عُيَيْنَةَ مَوْقُوفٌ أَصَحُّ مِنْ رَوَايَةِ مُحَمَّدِ بْنِ إِسْحَاقَ مَرْفُوعٌ. قَالَ أَبُو

reported by more than one of the *Huffāz* from Abū Ishāq, from Al-Ḥārith, from ‘Alī, in *Mawqūf* form. (Shu‘bah reported it from Abū Ishāq who said: “from ‘Abdullāh bin Murrah, from Al-Ḥārith, from ‘Alī, in *Mawqūf* form.)

عِيسَى: هَكَذَا رَوَى غَيْرُ وَاحِدٍ مِنَ الْحُفَّاطِ
عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ
مَوْقُوفًا. [وَقَدْ رَوَى شُعْبَةُ عَنْ أَبِي إِسْحَاقَ
قَالَ: عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْحَارِثِ،
عَنْ عَلِيٍّ مَوْقُوفًا].

تخريج: [صحيح] انظر الحديث السابق.

Comments:

There is difference of opinion in the explanation of *Al-Hajj Al-Akbar*. Most of the scholars say that *Al-Hajj Al-Akbar* means *Al-Hajj* and *‘Umrah* is call *Al-Hajj Al-Ashghar*. The Day of *An-Nahr* is named *Al-Hajj Al-Akbar* because many of the *Hajj* segments are performed on this day like, a) stoning the *Jamrah*. b) shaving the head or cutting the hair. c) sacrifice of the animal and d) *Tawāf* *Al-Ifādah*. (*Tuhfat Al-Aḥwadhī* v. 2 p. 122.)

Chapter 111. What Has Been Related About Touching The Two Corners

959. Ibn ‘Ubaid bin ‘Umaid narrated from his father: “Ibn ‘Umar was clinging on the two corners (in a manner that I had not seen any of the Companions of the Prophet ﷺ doing) so I said: ‘O Abū ‘Abdur-Raḥmān! You are clinging on the two corners in a manner that I have not seen any of the Companions of the Prophet ﷺ clinging.’ So he said: ‘I do it because I heard the Messenger of Allāh ﷺ saying: “Touching them atones for sins.” And I heard him saying: “Whoever performs *Tawāf* around this House seven times and he keeps track of it, then it is as if he freed a slave.” And I heard him saying: “One foot is not put down, nor another raised except that Allāh removes a sin from him and records a good merit for him.” (*Hasan*)

(المعجم ١١١) - بَابُ [مَا جَاءَ فِي

اسْتِئْلَامِ الرُّكْنَيْنِ] (التحفة ١١١)

٩٥٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ
عَطَاءِ بْنِ السَّائِبِ، عَنِ ابْنِ عُبَيْدِ بْنِ عُمَيْرٍ،
عَنْ أَبِيهِ: أَنَّ ابْنَ عُمَرَ كَانَ يُزَاجِمُ عَلَى
الرُّكْنَيْنِ [زِحَامًا مَا رَأَيْتُ أَحَدًا مِنْ أَصْحَابِ
النَّبِيِّ ﷺ يَفْعَلُهُ] فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ
إِنَّكَ تُزَاجِمُ عَلَى الرُّكْنَيْنِ زِحَامًا مَا رَأَيْتُ
أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُزَاجِمُ عَلَيْهِ
فَقَالَ: إِنْ أَفْعَلْتُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «إِنَّ مَسْحَهُمَا كَفَّارَةٌ الْخَطَايَا». وَسَمِعْتُهُ يَقُولُ: «مَنْ طَافَ بِهَذَا الْبَيْتِ أُسْبُوعًا
فَأَحْصَاهُ كَانَ كَعَتَقِ رَقَبَةٍ». وَسَمِعْتُهُ يَقُولُ:
«لَا يَضَعُ قَدَمًا وَلَا يَرْفَعُ أُخْرَى إِلَّا حَطَّ اللَّهُ
عَنْهُ خَطِيئَةً وَكُتِبَ لَهُ بِهَا حَسَنَةٌ».

قَالَ أَبُو عِيسَى: وَرَوَى حَمَادُ بْنُ زَيْدٍ عَنْ

Abū 'Eīsā said: Ḥammād bin Zaid reported similar from 'Atā' bin As-Sā'ib, from Ibn 'Ubaid bin 'Umar, from Ibn 'Umar. But he did not mention "from his father" in it.

(Abū 'Eīsā said: This *Ḥadīth* is *Hasan*).

تخريج: [حسن] وأخرجه الحاكم: ٤٨٩/١ من حديث جرير به وتابعه معمر والثوري عند أحمد: ٨٩/٢ وصححه ابن خزيمة، ح: ٢٧٣٠ وابن حبان (الإحسان): ٣٦٨٩ والحاكم ووافقه الذهبي ورواه النسائي، ح: ٢٩٢٢ من طريق حماد بن زيد عن عطاء عن عبدالله بن عبيد بن عمير به لم يقل عن أبيه.

Comments:

While touching the Black Stone, it is not proper to make it difficult for others to reach it, or pushing others, to make room for one self. In this narration Ibn 'Umar's answer means that he is not harming or hitting anybody, nor he is not creating trouble for others.

Chapter 112. What Has Been Related About Talking During *Tawāf*

960. Ibn 'Abbās narrated that the Prophet ﷺ said: "*Tawāf* around the House is similar to *Ṣalāt* except that you talk during it. So whoever talks in it, then let him not say but good." (*Hasan*)

Abū 'Eīsā said: This *Ḥadīth* has been reported from Ibn Tāwūs and others, from Tāwūs, from Ibn 'Abbās in *Mawqūf* form. We do not know of it being *Marfū'* except in the narration of 'Atā' bin As-Sā'ib.

This is acted upon according to most of the people of knowledge. They consider it recommended that a man not speak during *Tawāf* except when necessary, or for remembrance of Allāh, or when it is regarding knowledge.

عَطَاءُ بْنُ السَّائِبِ، عَنِ ابْنِ عُيَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ عُمَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِيهِ.
[قَالَ أَبُو عِيْسَى]: وَهَذَا حَدِيثٌ حَسَنٌ.

(المعجم ١١٢) - بَابُ [مَا جَاءَ فِي الْكَلَامِ فِي الطَّوَافِ] (التحفة ١١٢)

٩٦٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ
عَطَاءِ بْنِ السَّائِبِ، عَنْ طَاوُسٍ، عَنِ ابْنِ
عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الطَّوَافُ حَوْلَ
الْبَيْتِ مِثْلُ الصَّلَاةِ إِلَّا أَنْكُمْ تَتَكَلَّمُونَ فِيهِ فَمَنْ
تَكَلَّمَ فِيهِ فَلَا يَتَكَلَّمْ إِلَّا بِخَيْرٍ».

قَالَ أَبُو عِيْسَى: وَقَدْ رُوِيَ هَذَا الْحَدِيثُ
عَنِ ابْنِ طَاوُسٍ وَعَبْرِهِ، عَنْ طَاوُسٍ، عَنِ ابْنِ
عَبَّاسٍ مَوْفُوفًا وَلَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ
حَدِيثِ عَطَاءِ بْنِ السَّائِبِ وَالْعَمَلُ عَلَى هَذَا
عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ يَسْتَحِبُّونَ أَنْ لَا يَتَكَلَّمَ
الرَّجُلُ فِي الطَّوَافِ إِلَّا لِحَاجَةٍ أَوْ بِذِكْرِ اللَّهِ
تَعَالَى أَوْ مِنَ الْعِلْمِ.

تخریج: [حسن] وأخرجه ابن خزيمة: ٢٢٢/٤، ح: ٢٧٣٩ من حديث جرير بن عبد الحميد به وصححه ابن خزيمة وابن حبان، ح: ٩٩٨ وللحديث طريق أخرى عند النسائي، ح: ٢٩٢٥ وغيره.

Comments:

According to this narration, *Tawāf* is an *Ibādah* like *Ṣalāt*, so one should perform *Tawāf* after making ablution and the woman should not cover their faces and palms just as in the case of *Ṣalāt*.

Chapter 113. What Has Been Related About The Black Stone

(المعجم ١١٣) - بَابُ [مَا جَاءَ فِي

الْحَجَرِ الْأَسْوَدِ] (التحفة ١١٣)

961. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said about the (Black) Stone: “By Allāh! Allāh will raise it on the Day of Resurrection with two eyes by which it sees, and a tongue that it speaks with, testifying to whoever touched it in truth.” (*Ḥasan*)

٩٦١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنِ ابْنِ

حُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي الْحَجَرِ: «وَاللَّهِ لِيُعَيِّنَهُ اللَّهُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهِ يَشْهَدُ عَلَى مَنْ اسْتَلَمَهُ بِحَقِّ».

Abū ‘Eisā said: This is a *Ḥasan Hadīth*.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، المناسك، باب استلام الحجر، ح: ٢٩٤٤ من حديث عبدالله بن عثمان بن خثيم به وصححه ابن خزيمة، ح: ٢٧٣٥، ٢٧٣٦ وابن حبان، ح: ١٠٥٥ والحاكم: ٤٥٧/١ والذهبي جرير هو ابن عبد الحميد.

Comments:

This narration shows that the Black Stone, which apparently appears to be a simple piece of stone, will be granted the ability to testify for those who touch it.

Chapter 114. The *Muḥrim* Who Had Some Oil Applied

(المعجم ١١٤) - [بَابُ ادِّهَانِ الْمُحْرِمِ

بِالزَّيْتِ] (التحفة ١١٤)

962. Ibn ‘Umar narrated: “The Prophet ﷺ would apply oil that is not scented (*Ghair Muqattat*) while he was a *Muḥrim*.” (*Ḍa‘īf*)

٩٦٢ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ

حَمَّادِ بْنِ سَلَمَةَ، عَنْ فَرْقَدِ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْهِنُ بِالزَّيْتِ وَهُوَ مُحْرِمٌ غَيْرِ الْمُقْتَتِ.

Abū ‘Eisā said: *Muqattat* means scented.

قَالَ أَبُو عِيْسَى: مُقْتَتٌ: مُطَيَّبٌ.

(Abū ‘Eisā said:) This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Farqad As-

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا

Sabakhī from Sa'eed bin Jubair. Yaḥya bin Sa'eed has criticized Farqad As-Sabakhī, and (other) people report from him.

نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ فَرْقَدِ السَّبَخِيِّ عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ. وَقَدْ تَكَلَّمَ يَحْيَى بْنُ سَعِيدٍ فِي
فَرْقَدِ السَّبَخِيِّ وَرَوَى عَنْهُ النَّاسُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب ما يدهن به المحرم، ح: ٣٠٨٣ من حديث وكيع به، ذكره ابن خزيمة، ح: ٢٦٥٢ وأشار إلى أنه ضعيف، وأخرجه البخاري، ح: ١٥٣٧ موقوفاً على ابن عمر، وهو الصواب.

Comments:

It is unanimously agreed upon that while in a state of *Ihrām* it is prohibited to use any kind of perfume or perfumed oil.

Chapter 115. What Has Been Related About Carrying Zamzam Water^[1]

(المعجم ١١٥) - بَابُ [مَا جَاءَ فِي
حَمْلِ مَاءِ زَمَزَمَ] (التحفة ١١٥)

963. Hishām bin ‘Urwah narrated from his father about ‘Āishah, that she would carry some Zamzam water, and she would say: “Indeed the Messenger of Allāh ﷺ would carry it.”^[2] (*Sahih*)

٩٦٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا خَلَادُ
ابْنِ يَزِيدَ الْجُعْفِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مَعَاوِيَةَ
عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ
[رَضِيَ اللَّهُ عَنْهَا] أَنَّهَا كَانَتْ تَحْمِلُ مِنْ مَاءِ
زَمَزَمَ وَتُخْبِرُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَحْمِلُهُ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

Abū ‘Eīsā said: This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except from this route.

تخريج: [إسناده صحيح] وأخرجه البيهقي: ٢٠٢/٥ من حديث ابن خزيمة عن أبي كريب به وأعل بما لا يقدر.

Comments:

This narration shows that taking Zamzam water to other places is *Sunnah*.

Chapter 116. Where To Perform The *Zuhr* Prayer On The Day Of *Tarwiyah*^[3]

(المعجم ١١٦) - بَابُ: [أَيْنَ يُصَلِّي الظُّهْرُ
يَوْمَ التَّرْوِيَةِ] (التحفة ١١٦)

964. ‘Abdul-‘Azīz bin Rufai‘ narrated: “I said to Anas bin

٩٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَمُحَمَّدُ بْنُ

[1] That is, to take some of it when leaving Makkah.

[2] Meaning; carrying it home, or taking some of it when leaving.

[3] That is, the eighth of *Dhul-Hijjah*.

Mālik: ‘Narrate something to me that you understand about where the Messenger of Allāh ﷺ performed *Zuhr* on the Day of *Tarwiyah*.’ He said: ‘In *Minā*.’” “I said: ‘So where did he pray *‘Aṣr* on the day of departure?’ He said: ‘In *Al-Abṭāḥ*.’ Then he said: ‘Do what your leaders do.’” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*, but it is considered *Gharīb* as a narration of Ishāq (bin Yūsuf) Al-Azadī from Ath-Thawrī.

الْوَزِيرِ الْوَاسِطِيُّ - الْمَعْنَى وَاجِدٌ - قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: قُلْتُ لِأَنْسِ بْنِ مَالِكٍ: حَدَّثَنِي بِشَيْءٍ عَقَلْتُهُ عَنْ رَسُولِ اللَّهِ ﷺ أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: يَمِينِي، قَالَ: قُلْتُ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّقْرِ؟ قَالَ: بِالْأَبْطَحِ، ثُمَّ قَالَ: أَفْعَلُ كَمَا يَفْعَلُ أَمْرَاؤُكَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ يُسْتَعْرَبُ مِنْ حَدِيثِ إِسْحَاقَ [بْنِ يُونُسَ] الْأَزْرَقِيِّ عَنِ الثَّوْرِيِّ.

تخريج: متفق عليه، وأخرجه البخاري، الحج، باب: أين يصلي الظهر يوم التردية؟، ح: ١٦٥٣ ومسلم، ح: ١٣٠٩ من حديث إسحاق الأزرق به.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

8. The Chapters On *Janā'iz* From The Messenger of Allāh ﷺ

(المعجم ٨) أَبْوَابُ الْجَنَائِزِ عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٦)

Chapter 1. What Has Been Related About Reward For The Sick

965. 'Āishah narrated that the Messenger of Allāh ﷺ said: "The believer is not afflicted by the prick of a thorn or what is worse (or greater) than that, except that by it, Allāh raises him in rank and removes sin from him." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Sa'eed bin Abī Waqqās, Abū 'Ubaidah bin Al-Jarrāḥ, Abū Hurairah, Abū Umāmah, Abū Sa'd, Anas, 'Abdullāh bin 'Amr, Asad bin Kurz, Jābir bin 'Abdullāh, 'Abdur-Raḥmān bin Azhar, and Abū Mūsā.

Abū 'Eīsā said: The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(المعجم ١) - بَابُ مَا جَاءَ فِي ثَوَابِ
الْمَرَضِ (التحفة ١)

٩٦٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ

عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ،
عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
يُصِيبُ الْمُؤْمِنَ شَوْكَةٌ فَمَا فَوْقَهَا إِلَّا رَفَعَهُ اللَّهُ
بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةٌ».

[قَالَ:] وفي البابِ عَنْ سَعْدِ بْنِ أَبِي
وَقَاصٍ وَأَبِي عُيَيْدَةَ بْنِ الْجَرَّاحِ وَأَبِي هُرَيْرَةَ
وَأَبِي أُمَامَةَ وَأَبِي سَعِيدٍ وَأَنْسِ وَعَبْدِ اللَّهِ بْنِ
عَمْرٍو وَأَسَدِ بْنِ كُرْزٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَعَبْدِ
الرَّحْمَنِ بْنِ أَزْهَرَ وَأَبِي مُوسَى.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، البر والصلوة، باب ثواب المؤمن فيما يصيبه من مرض ... إلخ،
ح: ٢٥٧٢ من حديث أبي معاوية الضرير به * وفي الباب عن سعد بن أبي وقاص [يأتي: ٢٣٩٨]
وأبي عبيدة بن الجراح [أحمد: ١/١٩٦ والدارمي ح: ٢٧٦٦] وأبي هريرة [يأتي: ٢٠٨٨] وأبي أمامة
[ابن ماجه، ح: ١٥٩٧] وأبي سعيد [يأتي: ٩٦٦] وأنس [البخاري، ح: ٥٦٥٣] وعبدالله بن عمرو
[أحمد: ٢/١٥٩، ١٩٤، ١٩٨ والبخاري في الأدب المفرد، ح: ٥٠٠] وأسد بن كرز [عبدالله بن
أحمد في زوائد المسند: ٤/٧٠] وجابر [أحمد: ٣/٣٤٩، ٣٨٦، ٤٠٠ والبخاري في الأدب
المفرد، ح: ٥٠٨] وعبدالرحمن ابن أزهري [الحاكم: ٣/٤٣١] وأبي موسى [يأتي: ٣٢٥٢].

Comments:

In this narration, pain or suffering greater or less than a prick of a thorn, means even small pain or suffering.

966. Abū Sa‘eed Al-Khudrī (may Allāh be pleased with him) narrated that the Messenger of Allāh ﷺ said: “Nothing afflicts the believer, whether fatigue, grief, disease – even a worry that concerns him – except that by it, Allāh removes something from his bad deeds.” (*Sahīh*)

Abū ‘Eisā said: This *Hadīth* about this topic is *Hasan*.

He said: I heard Al-Jārūd saying: “I heard Wakī’ saying that it had not been heard that worry was an atonement except in this narration.”

He said: Some of them narrated this *Hadīth* from ‘Aṭā’ bin Yasār, from Abū Hurairah (may Allāh be pleased with him), from the Prophet ﷺ.

٩٦٦ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو ابْنِ عَطَاءٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ وَلَا حَزَنٍ وَلَا وَصَبٍ حَتَّىٰ يَهْمُ بِهَمِّهِ إِلَّا يَكْفُرُ اللَّهُ بِهِ عَنْهُ سِنِّيَاتِهِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ فِي هَذَا الْبَابِ. قَالَ: وَسَمِعْتُ الْجَارُودَ يَقُولُ سَمِعْتُ وَكَيْعًا يَقُولُ: إِنَّهُ لَمْ يُسْمَعْ فِي الْهَمِّ أَنَّهُ يَكُونُ كَفَّارَةً إِلَّا فِي هَذَا الْحَدِيثِ. قَالَ: وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ.

تخریج: [صحیح] وأخرجه أحمد: ٢٤/٣ من حديث أسامة بن زيد به وأصله عند البخاري، ح: ٥٦٤١، ٥٦٤٢، ومسلم، ح: ٢٥٧٣ * أثر وكيع: سنده صحيح.

Comments:

Any type of pain or suffering for a Muslim is not merely pain or grief, but it is also a cause of Allāh’s blessing. Due to this pain or suffering, sins are forgiven and the status in Paradise is elevated.

Chapter 2. What Has Been Related About Visiting The Sick

967. Thawbān narrated that the Prophet ﷺ said: “Indeed the Muslim remains in the *Khurfah* (harvest)^[1] of Paradise while he visits his brother Muslim.” (*Sahīh*)

There are narrations on this topic from ‘Alī, Abū Mūsā, Al-Barā’, Abū Hurairah, Anas, and Jābir.

(المعجم ٢) - بَابُ مَا جَاءَ فِي عِيَادَةِ الْمَرِيضِ (التحفة ٢)

٩٦٧ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ».

[1] See no. 968.

Abū 'Eisā said: The *Hadīth* of *Thawbān* is *Hasan* (*Sahīh*). Abū Ghifār and 'Aṣim Al-Aḥwal reported this *Hadīth* similarly, from Abū Qilābah from Abū Al-Ash'ath, from Abū Asmā', from *Thawbān*, from the Prophet ﷺ.

He said: I heard Muḥammad saying: "Whoever reported this *Hadīth* from Abū Al-Ash'ath, from Abū Asmā', then he is more correct." Muḥammad said: "The *Aḥādīth* of Abū Qilābah are only from Abū Asmā', except for this *Hadīth*; to me, it is from Abū Al-Ash'ath, from Abū Asmā'.

وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي مُوسَى وَالْبَرَاءِ
وَأَبِي هُرَيْرَةَ وَأَنْسِ وَجَابِرٍ .
قَالَ أَبُو عِيْسَى: حَدِيثُ ثَوْبَانَ حَدِيثٌ
حَسَنٌ [صَحِيحٌ]. وَرَوَى أَبُو غِفَارٍ وَعَاصِمٌ
الْأَخْوَلُ هَذَا الْحَدِيثَ عَنْ أَبِي قِلَابَةَ، عَنْ
أَبِي الْأَشْعَثِ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ
عَنِ النَّبِيِّ ﷺ نَحْوَهُ. قَالَ وَسَمِعْتُ مُحَمَّدًا
يَقُولُ: مَنْ رَوَى هَذَا الْحَدِيثَ عَنْ أَبِي
الْأَشْعَثِ، عَنْ أَبِي أَسْمَاءَ فَهُوَ أَصْحَحُ. قَالَ
مُحَمَّدٌ: وَأَحَادِيثُ أَبِي قِلَابَةَ إِنَّمَا هِيَ عَنْ
أَبِي أَسْمَاءَ إِلَّا هَذَا الْحَدِيثَ فَهُوَ عِنْدِي عَنْ
أَبِي الْأَشْعَثِ، عَنْ أَبِي أَسْمَاءَ.

تخريج: وأخرجه مسلم، البر والصلة، باب فضل عيادة المريض، ح: ٢٥٦٨ من حديث يزيد ابن زريع به * وفي الباب عن علي [يأتي: ٩٦٩] وأبي موسى [لعله يشير إلى حديث البخاري، ح: ٢٩٩٦ "إذا مرض العبد أو سافر كتب له مثل ما كان يعمل مقيمًا صحيحًا"] والبراء [يأتي: ١٧٦٠] وأبي هريرة [مسلم، ح: ٢٥٦٩] وأنس [أبو داود، ح: ٣٠٩٧] وجابر [أحمد: ٣/ ٣٠٤ والبخاري في الأدب المفرد، ح: ٥٢٢].

968. (Another chain) from *Thawbān* who narrated that the Prophet ﷺ said similarly, but he added in it: "They said: 'What is the *Khurfah* of Paradise?' And he said: "Its harvest." (*Sahīh*)

(Another chain) from *Thawbān* who narrated that the Prophet ﷺ said it, and it is similar to the narration of *Khālid* (no. 967) but he did not mention "from Al-Ash'ath" in it.

(Abū 'Eisā said:) Some of them narrated it through *Ḥammād bin Zaid*, but not in *Marfū'* form.

٩٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ
الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَاصِمِ
الْأَخْوَلِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ،
عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ
نَحْوَهُ وَزَادَ فِيهِ: قِيلَ: مَا خُرْفَةُ الْجَنَّةِ؟ قَالَ:
«جَنَاهَا».

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: حَدَّثَنَا
حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ،
عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ.
نَحْوَ حَدِيثِ خَالِدٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي
الْأَشْعَثِ.

[قَالَ أَبُو عِيسَى:] وَرَوَى بَعْضُهُمْ عَنْ
حَمَّادِ بْنِ زَيْدٍ وَلَمْ يَرْفَعَهُ.

تخریج: وأخرجه مسلم، البر والصلة، باب فضل عيادة المريض، ح: ٤٢/٢٥٦٨ من حديث يزيد بن هارون به، انظر الحديث السابق.

Comments:

When a Muslim goes to visit some sick person he gets reward from Allāh ﷻ.
Each of his steps brings him reward from Allāh ﷻ.

969. Thuwair [and he is Ibn Abī Fākhītah] narrated that his father said: “Alī took me by the hand and said: ‘Come with us to pay a visit to Al-Ḥasan.’ So we found that Abū Mūsā was with him. ‘Alī – peace be upon him – said: ‘O Abū Mūsā! Did you come to visit (the sick) or merely (stop by to) visit?’ He said: ‘No, to visit (the sick).’ So ‘Alī said: ‘I heard the Messenger of Allāh ﷺ saying: “No Muslim visits (the sick) Muslim in the morning, except that seventy-thousand angels send *Ṣalāt* upon him until the evening, and he does not visit at night except that seventy-thousand angels send *Ṣalāt* upon him until the morning, and there will be a garden for him in Paradise.”’ (*Daʿīf*)

Abū ‘Eīsā said: This *Ḥadīth* is *Gharīb Ḥasan*. This *Ḥadīth* has been reported from ‘Alī by other routes, among them those who narrated it in *Mawqūf* not *Marfū*’ form. Abū Fākhītah’s name is Sa‘eed bin ‘Ilāqah.

تخریج: [إسناده ضعيف] وأخرجه البغوي في شرح السنة، ح: ١٤١٠ من إسرائيل به وقال: "حسن" * توير ضعيف ولبعض الحديث شواهد عند أحمد: ٩٧/١، ١١٨ وابن ماجه، ح: ١٤٤٢ وغيرهما.

Comments:

When a Muslim goes to visit a sick person and consoles him and says some good words to solace his feelings he gets reward from Allāh ﷻ.

٩٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ نُؤَيْرِ [هُوَ ابْنُ أَبِي فَاخِتَةَ]، عَنْ أَبِيهِ قَالَ: أَخَذَ عَلِيٌّ بِيَدِي قَالَ: انْطَلِقْ بِنَا إِلَى الْحَسَنِ نَعُوذُ، فَوَجَدْنَا عِنْدَهُ أَبَا مُوسَى فَقَالَ عَلِيٌّ - عَلَيْهِ السَّلَامُ -: أَعَانِدَا جِئْتَ يَا أَبَا مُوسَى أَمْ زَائِرًا؟ فَقَالَ: لَا بَلْ عَائِدًا، فَقَالَ عَلِيٌّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ يَمُودُ مُسْلِمًا غُدُوَةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمِيسِي، وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ. وَقَدْ رُوِيَ عَنْ عَلِيٍّ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ وَمِنْهُمْ مَنْ وَقَفَهُ وَلَمْ يَرْفَعَهُ. اسْمُ أَبِي فَاخِتَةَ: سَعِيدُ بْنُ عِلَاقَةَ.

Chapter 3. What Has Been Related About The Prohibition Against Wishing For Death

(المعجم ٣) - بَابُ مَا جَاءَ فِي النَّهْيِ
عَنِ التَّمَنِّيِ لِلْمَوْتِ (التحفة ٣)

970. Hārithah bin Muḍarrīb said: "I entered upon Khabbāb and he had been cauterized on his stomach. He said: 'I do not know of any of the Companions of the Prophet ﷺ who met with the trial I have met with. Indeed I could not find a Dirham during the time of the Prophet ﷺ, and (now) outside my house there are forty thousand. If it were not that the Messenger of Allāh ﷺ forbade us' - or: 'forbade' - 'from wishing for death, then I would wish for it.'" (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah, Anas and Jābir.

Abū 'Eisā said: The *Ḥadīth* of Khabbāb is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It has been reported from Anas bin Mālik, that the Prophet ﷺ said: "None of you should wish for death because of a calamity that has befallen him. Let him say: (*Allāhumma aḥyīnī mā kānatil-ḥayātu khairan lī, wa tawaffanī idhā kānatil-wafātu khairan lī.*) 'O Allāh! Let me live as long as life is better for me, and take my life if death is better for me.'"

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، الزهد، باب: في البناء والخراب، ح: ٤١٦٣ من حديث أبي إسحاق به وللحديث طرق عند البخاري، ح: ٥٦٧٢ ومسلم، ح: ٢٦٨١ وغيرهما * وفي الباب عن أبي هريرة [البخاري، ح: ٥٦٧٣ ومسلم، ح: ٢٦٨٢] وأنس [يأتي: ٩٧١] وجابر [أحمد: ٣/٣٣٢].

Comments:

Praying for death is a sign of weakness of faith in Allāh ﷻ. In the times of difficulties and hardships, being patient brings reward from Allāh ﷻ and it is a cause of increase of status in Paradise.

٩٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ قَالَ: دَخَلْتُ عَلَى خَبَّابٍ وَقَدْ اِكْتَوَى فِي بَطْنِهِ فَقَالَ: مَا أَعْلَمُ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ لَقِيَ مِنَ الْبَلَاءِ مَا لَقِيتُ، لَقَدْ كُنْتُ مَا أَجِدُ دِرْهَمًا عَلَى عَهْدِ النَّبِيِّ ﷺ وَفِي نَاحِيَةِ [مِنْ] بَيْتِي أَرْبَعُونَ أَلْفًا وَلَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا - أَوْ نَهَى - أَنْ يُتَمَنَّى الْمَوْتُ لَتَمَنَيْتُ.

وفي البابِ عن أبي هريرة وأنس وجابر. قال أبو عيسى: حديث خباب حديث حسن صحيح. وقد روي عن أنس بن مالك عن النبي ﷺ أنه قال: «لا يتمنن أحدكم الموت لضر نزل به، ولئلا: اللهم أحييني ما كانت الحياة خيرا لي، وتوفني إذا كانت الوفاة خيرا لي».

971. Anas bin Mālik narrated that the Prophet ﷺ said that (a *Hadīth*. similar to no. 970). (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

٩٧١ - حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ حُجْرٍ:
حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ
الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ
النَّبِيِّ ﷺ بِذَلِكَ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب الدعاء بالموت والحياة، ح: ٦٣٥١ ومسلم، ح: ٢٦٨٠ من حديث إسماعيل ابن علي به.

Chapter 4. What Has Been Related About Seeking Refuge For The Sick

972. Abū Sa'eed narrated that Jibrīl came to the Prophet ﷺ and said: "O Muḥammad! Are you suffering?" He said: "Yes." He said: "In the Name of Allāh, I recite a prayer (*Ruqyah*) over you, from everything that harms you, from the evil of every person and evil eye. In the Name of Allāh I recite a prayer (*Ruqyah*) over you, may Allāh cure you." (*Ṣaḥīḥ*)

(المعجم ٤) - بَابُ مَا جَاءَ فِي التَّعْوِذِ
لِلْمَرِيضِ (التحفة ٤)

٩٧٢ - حَدَّثَنَا بَشْرُ بْنُ هَلَالٍ الصَّوَّافِ
الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ
عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَبِي نَضْرَةَ، عَنْ
أَبِي سَعِيدٍ: أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ ﷺ فَقَالَ:
«يَا مُحَمَّدُ اسْتَكَيْتَ؟» قَالَ: «نَعَمْ». قَالَ:
«بِسْمِ اللَّهِ أَزِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ
شَرِّ كُلِّ نَفْسٍ وَعَيْنٍ حَاسِدٍ بِسْمِ اللَّهِ أَزِيكَ
وَاللَّهُ يَشْفِيكَ».

تخريج: وأخرجه مسلم، السلام، باب الطب والمرض والرقي، ح: ٢١٨٦ عن بشر بن هلال

973. 'Abdul-'Azīz bin Ṣuhaib said: "Thābit Al-Bunānī and I entered upon Anas bin Mālik, and Thābit said: 'O Abū Ḥamzah! I am suffering from an illness. So Anas said: 'Shall I not recite the *Ruqyah* of the Messenger of Allāh over you?' He said: 'Why, yes.' He said: 'O Allāh! Lord of mankind, remove the harm, and cure (him). Indeed You are the One Who cures, there

٩٧٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَارِثِ
ابْنُ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ:
دَخَلْتُ أَنَا وَثَابِتُ الْبُنَانِيُّ عَلَى أَنَسِ بْنِ مَالِكٍ
فَقَالَ ثَابِتٌ: يَا أَبَا حَمَزَةَ اسْتَكَيْتُ، فَقَالَ
أَنَسٌ: أَفَلَا أَزِيكَ بِرُقِيَةِ رَسُولِ اللَّهِ ﷺ؟
قَالَ: بَلَى. قَالَ: «اللَّهُمَّ رَبَّ النَّاسِ، مُذْهِبَ
الْبَاسِ، اشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا

is none who cures except you, a cure that leaves no disease.”

(*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Anas and ‘Āishah.

Abū ‘Eisā said: The *Ḥadīth* of Abū Sa‘eed is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

He said: I asked Abū Zur‘ah about this *Ḥadīth*. I said to him: “Is the narration of ‘Abdul-‘Azīz from Abū Naḍrah, from Abū Sa‘eed more correct, or, the narration of ‘Abdul-‘Azīz from Anas?” He said: “Both of them are *Ṣaḥīḥ*.”

(Another chain) from Anas.

أَنْتَ، شِفَاءٌ لَا يُعَادِرُ سَقَمًا».

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَعَائِشَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ

حَسَنٌ صَحِيحٌ. قَالَ: وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ

هَذَا الْحَدِيثِ فَقُلْتُ لَهُ: رَوَاهُ عَبْدُ الْعَزِيزِ عَنْ

أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ أَصْحَحُ أَوْ حَدِيثُ

عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ؟ قَالَ: كِلَاهُمَا

صَحِيحٌ. حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ

عَنْ أَبِيهِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ

أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ وَعَنْ عَبْدِ الْعَزِيزِ

ابْنِ صُهَيْبٍ، عَنْ أَنَسٍ.

تخريج: وأخرجه البخاري، الطب، باب رقية النبي ﷺ، ح: ٥٧٤٢ من حديث عبدالوارث به * وفي الباب عن أنس [يعني هذا الحديث، وانظر المسند لأحمد: ٢٦٧/٣ وعائشة [مسلم، ح: ٢١٨٥].

Comments:

These narrations prove that health is from Allāh and being healthy or sick, in every condition, and in every situation, one has to pray to Allāh ﷻ alone, as only Allāh cures the sick. Offering to recite *Ruqyah* for someone is not prohibited and it is not against faith.

Chapter 5. What Has Been Related That Encourages The Will

974. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “A Muslim man has no right to spend two nights while he has something to will, except while his will is recorded with him.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn Abī Awfā.

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(المعجم ٥) - بَابُ مَا جَاءَ فِي الْحَثِّ

عَلَى الْوَصِيَّةِ (التحفة ٥)

٩٧٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُصَوِّرٍ: أَخْبَرَنَا

عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ

عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ

قَالَ: «مَا حَقَّ امْرِئٌ مُسْلِمٍ يَبِيتُ لَيْلَتَيْنِ وَلَهُ

شَيْءٌ يُوصِي فِيهِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

[قَالَ:] وَفِي الْبَابِ عَنْ ابْنِ أَبِي أَوْفَى.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ

حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الوصية، باب وصية الرجل مكتوبة عنده، ح: ١٦٢٧ من حديث ابن نمير والبخاري، ح: ٢٧٣٨ من حديث نافع به * وفي الباب عن ابن أبي أوفى [البخاري، ح: ٤٤٦٠ ومسلم، ح: ١٦٣٤].

Comments:

It is agreed upon that if someone has some entrusted things of others, or he is indebted, or he owes something to anyone, he must write a will. If he does not owe anything to anyone, then it is not necessary to write a will.

Chapter 6. What Has Been Related About A Will For Third And A Fourth

975. Sa'd bin Mālik said: "The Messenger of Allāh ﷺ came to visit me while I was sick. He said: 'Do you have a will?' I said: 'Yes.' He said: 'For how much?' I said: 'All of my wealth, for the cause of Allāh.' He said: 'What did you leave for your children?'" He (Sa'd) said: "They are rich in goodness." He said: 'Will a tenth.'" He (Sa'd) said: "He ﷺ continued decreasing it until he said: 'Will a third, and a third is too great.'" (One of the narrators:) 'Abdur-Raḥmān said: "We considered it recommended that it be less than a third, since the Messenger of Allāh ﷺ said: 'And a third is too great.'" (*Ṣaḥīḥ*)

(He said:) There is something on this topic from Ibn 'Abbās.

Abu 'Eisā said: The *Hadīth* of Sa'd is a *Ḥasan Ṣaḥīḥ Hadīth*. It has been reported from him through other routes, and it has been reported that he said: "too great" and it has been reported as: "too much."

This is acted upon according to the people of knowledge, they do not think that a man should will more than a third, and they consider it

(المعجم ٦) - بَابُ مَا جَاءَ فِي الْوَصِيَّةِ
بِالثُّلُثِ وَالرُّبُعِ (التحفة ٦)

٩٧٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: عَادَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا مَرِيضٌ فَقَالَ: «أَوْصَيْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «بِكَمْ؟» قُلْتُ: بِمَا لِي كُلُّهُ فِي سَبِيلِ اللَّهِ، قَالَ: «فَمَا تَرَكَتَ لَوْلَدِكَ؟» قَالَ: هُمْ أَغْنِيَاءُ بِخَيْرٍ، قَالَ: «أَوْصِ بِالْعُسْرِ»، قَالَ: فَمَا زِلْتُ أَنْاقِصُهُ حَتَّى قَالَ: «أَوْصِ بِالثُّلُثِ وَالثُّلُثُ كَبِيرٌ». قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَنَحْنُ نَسْتَحِبُّ أَنْ يَنْقُصَ مِنَ الثُّلُثِ لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «وَالثُّلُثُ كَبِيرٌ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ سَعْدِ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى عَنْهُ مِنْ غَيْرِ وَجْهِ، وَقَدْ رَوَى عَنْهُ: كَبِيرٌ، وَيُرْوَى: كَثِيرٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ أَنْ يُوصِيَ الرَّجُلُ بِأَكْثَرَ مِنَ الثُّلُثِ وَيَسْتَحِبُّونَ أَنْ يَنْقُصَ مِنَ الثُّلُثِ. وَقَالَ سُفْيَانُ الثَّوْرِيُّ: كَانُوا يَسْتَحِبُّونَ فِي الْوَصِيَّةِ الْخُمْسَ دُونَ الرُّبُعِ، وَالرُّبُعَ دُونَ الثُّلُثِ، وَمَنْ أَوْصَى

recommended that it be less than a third. Sufyān Ath-Thawrī said: "They consider it recommended that a will be for a fifth rather than a fourth, and a fourth rather than a third. And that whoever willed a third, then he has not missed anything, and that no more than a third is allowed for him."

بِالثُّلُثِ فَلَمْ يَتْرُكْ شَيْئًا، وَلَا يَجُوزُ لَهُ إِلَّا
الثُّلُثُ.

تخریج: [صحیح] وأخرجه النسائي: ٦/٢٤٣، ح: ٣٦٦١ (الوصايا، باب الوصية بالثلث) من حديث جرير بن عبد الحميد به ورواه زائدة بن قدامة وأبو الأحوص وخالد بن عبدالله وغيرهم عن عطاء به وهو حدث به قبل اختلاطه وأصله متفق عليه، البخاري، ح: ١٢٩٥ ومسلم، ح: ١٦٢٨ من حديث سعد بن أبي وقاص به * وفي الباب عن ابن عباس [البخاري، ح: ٢٧٤٣ ومسلم: ١٦٢٩].

Comments:

One can bequeath up to one third of his total property. If he bequeaths less than that, it is commendable. According to the *Ahnāf*, if the deceased has no heir, he can bequeath more than one third of his total property. (*Rad 'Alal-Mukhtar* v.6. p. 652) Most of the scholars hold that to bequeath more than one third is not approved or lawful. (*Ṣaḥīḥ Muslim* v. 2. p. 39.)

Chapter 7. What Has Been Related About Instructing The Sick When Dying And Supplicating For Him

(المعجم ٧) - بَابُ مَا جَاءَ فِي تَلْقِينِ
الْمَرِيضِ عِنْدَ الْمَوْتِ وَالِدُعَاءِ لَهُ
عِنْدَهُ [التحفة ٧]

976. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "Instruct your dying to say: (*Lā Ilāha illallāh.*) 'None has the right to be worshipped but Allāh' (*Ṣaḥīḥ*)

٩٧٦ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفِ
الْبَصْرِيِّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عُمَارَةَ
ابْنِ غَزِيَّةَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَقُّوْا
مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ».

(He said:) There are narrations on this topic from Abū Hurairah, Umm Salamah, 'Āishah, Jābir, Su'dā Al-Murriyyah the wife of Ṭalḥah bin 'Ubaidullāh.

[قَالَ:] وفي الباب عن أبي هريرة وأم
سَلَمَةَ وَعَائِشَةَ وَجَابِرٍ وَسُعْدَى الْمُرِّيَّةِ، وَهِيَ
امْرَأَةُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ.

Abū 'Eisā said: The *Ḥadīth* of Abū Sa'eed is a *Gharīb Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ
غَرِيبٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الجنائز، باب تلقين الموتى: لا إله إلا الله، ح: ٩١٦ من حديث

بشر بن المفضل به * وفي الباب عن أبي هريرة [مسلم، ح: ٩١٧] وأم سلمة [يأتي: ٩٧٧] وعائشة [النسائي، ح: ١٨٢٨] وجابر [العقيلي: ٣/٧٢، ٧٣ والبراز: ١/٣٧٣] وسعدى المرية [لعله يشير إلى حديث الطبراني في الكبير: ٢٤/٣٠٤، ح: ٧٧٢].

977. Umm Salamah narrated: “The Messenger of Allāh ﷺ said to us: ‘When you attend to the sick or dying then say only good, for indeed the angels say “*Āmin*” to what you say.’” She said: “When Abū Salamah died I went to the Prophet ﷺ and said: ‘O Messenger of Allāh! Abū Salamah has died.’ He said: ‘Then say: “O Allāh forgive me and him, and give me a good replacement for him.”’ She said: “I said that, and Allāh gave a replacement that was better than him: The Messenger of Allāh.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: *Shaqīq* (one of the narrators) is Ibn Salamah, Abū Wā’il Al-Asadī.

Abū ‘Eisā said: The *Ḥadīth* of Umm Salamah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It is recommended to instruct the sick at the time of death to say *Lā Ilāha Illallāh*.

Some of the people of knowledge said that when he says that one time, as long as he does not say anything after that then there is no need to coax him again nor get him to say more. It has been reported from Ibn Al-Mubāarak that when he was in the near his death a man began to coax him to say *Lā Ilāha Illallāh* and to say it many times. So ‘Abdullāh said to him: “When I say it one time, that is enough as long as I do not talk afterwards.” ‘Abdullāh was referring to what has

٩٧٧ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ شَقِيقٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِذَا حَضَرْتُمْ الْمَرِيضَ أَوْ الْمَيِّتَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَيَّ مَا تَقُولُونَ» قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سَلَمَةَ مَاتَ، قَالَ: «فَقُولِي: اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَغْفِنِي مِنْهُ عَقْبِي حَسَنَةً»، قَالَتْ: فَقُلْتُ: فَأَغْفِبْنِي اللَّهُ مِنْهُ مَنْ هُوَ خَيْرٌ مِنْهُ رَسُولَ اللَّهِ ﷺ.

قَالَ أَبُو عِيْسَى: شَقِيقٌ هُوَ ابْنُ سَلَمَةَ أَبُو وَائِلِ الْأَسَدِيِّ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أُمِّ سَلَمَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ كَانَ يُسْتَحَبُّ أَنْ يُلَقَّنَ الْمَرِيضُ عِنْدَ الْمَوْتِ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا قَالَ ذَلِكَ مَرَّةً فَمَا لَمْ يَتَكَلَّمْ بَعْدَ ذَلِكَ فَلَا يَتَّبَعِي أَنْ يُلَقَّنَ وَلَا يُكْتَرَّ عَلَيْهِ فِي هَذَا. وَرَوِي عَنِ ابْنِ الْمُبَارَكِ: أَنَّهُ لَمَّا حَضَرَتْهُ الْوَفَاةُ جَعَلَ رَجُلٌ يُلَقِّنُهُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَكْتَرَّ عَلَيْهِ، فَقَالَ لَهُ عَبْدُ اللَّهِ: إِذَا قُلْتَ مَرَّةً فَأَنَا عَلَى ذَلِكَ مَا لَمْ أَنْتَكَلِمْ بِكَلَامٍ. وَإِنَّمَا مَعْنَى قَوْلِ عَبْدِ اللَّهِ إِنَّمَا أَرَادَ مَا رَوِي عَنِ النَّبِيِّ ﷺ: «مَنْ كَانَ آخِرُ قَوْلِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ».

been reported from the Prophet ﷺ, saying: “Whoever’s last words are *Lā Ilāha Illallāh*, he will enter Paradise.”

تخریج: وأخرجه مسلم، الجنائز، باب ما يقال عند المريض والميت، ح: ٩١٩ من حديث أبي معاوية الضرير به.

Comments:

Whoever goes to visit a sick person, he should pray for his health, and whoever goes to visit or participate in a funeral of someone, he should pray for forgiveness and blessings of Allāh ﷻ for the deceased, because when someone asks for Allāh’s blessings, the angels say ‘*Āmin.*’ On such occasions one should not talk about useless matters.

Chapter 8. What Has Been Related About The Severity Of Death

(المعجم ٨) - بَابُ مَا جَاءَ فِي التَّشْدِيدِ
عِنْدَ الْمَوْتِ (التحفة ٨)

978. ‘Ā’ishah narrated: “I saw the Messenger of Allāh ﷺ while he was dying. He had a cup with water in it, he put his hand in the cup then wiped his face with the water, then said: ‘O Allāh! Help me with the throes of death and the agony of death.’” (*Ḥasan*)

Abū ‘Eisā said: This *Ḥadīth* is (*Ḥasan*) *Gharīb*.

٩٧٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ مُوسَى بْنِ سَرْجَسٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِالْمَوْتِ وَعِنْدَهُ فَدَحَ فِيهِ مَاءٌ وَهُوَ يُدْخِلُ يَدَهُ فِي الْقَدَحِ ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ ثُمَّ يَقُولُ: «اللَّهُمَّ أَعْنِي عَلَى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الجنائز، باب ماجاء في ذكر مرض رسول الله ﷺ، ح: ١٦٢٣ من حديث الليث بن سعد به وصححه الحاكم: ٤٦٥/٢، ٥٦٣/٣، ٥٧، والذهبي * موسى بن سرجس: حسن الحديث كما في تسهيل الحاجة.

Comments:

Gamarāt and *Sakar* are plurals of *Gamarah* and *Sakarah* respectively, and both mean throes and agony of death.

979. ‘Āishah narrated: “I was not envious of anyone whose death was easy after I saw the severity the

٩٧٩ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبِرَّارِيُّ: حَدَّثَنَا مُبَشَّرُ بْنُ إِسْمَاعِيلَ الْحَلْبِيُّ عَنْ عَبْدِ

death of the Messenger of Allāh ﷺ [1] (*Hasan*)

He said: I asked Abū Zur‘ah about (one of the narrators of) this *Hadīth*, saying to him: “Who is ‘Abdur-Raḥmān bin Al-‘Alā’?” He said: “He is Ibn Al-‘Alā’ bin Al-Lajlāj” and I only know of it from this route.

الرَّحْمَنِ بْنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ،
عَنْ عَائِشَةَ قَالَتْ: مَا أَغْبَطُ أَحَدًا بِهَيُؤُنِ مَوْتٍ بَعْدَ
الَّذِي رَأَيْتُ مِنْ شِدَّةِ مَوْتِ رَسُولِ اللَّهِ ﷺ.
قَالَ: وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ هَذَا الْحَدِيثِ
[وَأَقُلْتُ لَهُ: مَنْ عَبْدُ الرَّحْمَنِ بْنِ الْعَلَاءِ؟
فَقَالَ: هُوَ ابْنُ الْعَلَاءِ بْنِ اللَّجْلَاجِ وَإِنَّمَا
أَعْرِفُهُ مِنْ هَذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه المزي في تهذيب الكمال: ١٤/٥٠٣ من حديث العلاء بن اللجلاج به، سنده ضعيف وله شواهد عند البخاري، ح: ٥٦٤٦ ومسلم، ح: ٢٥٧٠ وغيرهما.

Comments:

The painful death or severity of illness is not a sign of bad or evil in the Hereafter and easy death or painless illness is not a sign of good reward in the Hereafter.

980. [‘Alqamah narrated: “I heard ‘Abdullāh saying: ‘I heard the Messenger of Allāh ﷺ saying: “The believer’s soul seeps out, and I do not like the death like that of a donkey.”

They said: “And what is the death of the donkey?” He said: “A sudden death.”] (*Da‘īf*)

٩٨٠ - [حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ قَالَ:
حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا حُسَامُ
ابْنُ الْمِصْكُ قَالَ: حَدَّثَنَا أَبُو مَعْشَرٍ عَنْ
إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ
يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ
نَفْسَ الْمُؤْمِنِ تَخْرُجُ رَشْحًا، وَلَا أَحَبُّ مَوْتًا
كَمَوْتِ الْحِمَارِ».

قِيلَ: وَمَا مَوْتُ الْحِمَارِ؟ قَالَ: «مَوْتُ
الْفَجَاءَةِ».

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الأوسط: ٦/٤٢٠، ح: ٥٨٩٨ من حديث مسلم بن إبراهيم به * حسام، ضعيف يكاد أن يترك (تقريب) وللحديث شواهد ضعيفة عند البيهقي في الشعب، ح: ١٠٢١٦ وغيره.

Comments:

The Prophet ﷺ sought exclusion from sudden death because in such a death there is no chance of asking Allāh’s forgiveness.

[1] Meaning, if an easy death was a good thing then the Prophet ﷺ was the most worthy of people to have an easy death. So I do not consider it bad that someone experiences the severity of death, nor do I envy anyone who dies without such severity. See *Tuhfat Al-Aḥwadhī*.

Chapter 9. Regarding The Virtue Of Good Deeds At The Ends Of The Day And The Night

981. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "There is nothing that the two Guardian Angels raise to Allāh that they have preserved in a day or night, and Allāh finds good in the beginning of the scroll and in the end of the scroll, except that Allāh Most High says: 'Bear witness that I have forgiven my servant for what is included in the scroll.'" (*Da'if*)

(المعجم ٩) - بَابُ: [فِي فَضْلِ حَسَنَاتِ طَرْفِي اللَّيْلِ وَالنَّهَارِ] (التحفة ٩)

٩٨١ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا مُبَشَّرُ بْنُ إِسْمَاعِيلَ الْحَلْبِيُّ عَنْ تَمَّامِ بْنِ نَجِيحٍ، عَنْ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ حَافِظِينَ رَفَعَا إِلَى اللَّهِ مَا حَفِظَا مِنْ لَيْلٍ أَوْ نَهَارٍ، فَيَجِدُ اللَّهُ فِي أَوَّلِ الصَّحِيفَةِ وَفِي آخِرِ الصَّحِيفَةِ خَيْرًا، إِلَّا قَالَ اللَّهُ تَعَالَى: أَشْهَدُكُمْ أَنِّي قَدْ عَفَرْتُ لِعَبْدِي مَا بَيْنَ طَرْفِي الصَّحِيفَةِ».

تخريج: [إسناده ضعيف] وأخرجه البزار (كشف الأستار): ٨٣/٤، ح: ٣٢٥٢ عن زياد بن أبوب به وأورده ابن الجوزي في العلل، ح: ٢٨ وقال: "هذا حديث لا يصح" * تمام: ضعيف وشيخه عنعن.

Comments:

This narration is a clear proof that a Muslim who's deeds in the start and at the end of the day are good and in accordance with the divine law, his bad deeds of the middle day are forgiven and pardoned. That is to say, it can be inferred from this narration that when the deeds in the beginning of the day and in the end of the day are in accordance to Islamic faith, then he is forgiven.

Chapter 10. What Has Been Related About Dying With Sweat On Ones Brow

982. 'Abdullāh bin Buraidah narrated from his father, that the Prophet ﷺ said: "The believer dies with sweat on his brow." (*Ṣaḥīḥ*)

(He said:) There is something on this topic from Ibn Mas'ūd.

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan*, and some of the people of *Ḥadīth* said: "We do not know that Qatādah heard from 'Abdullāh bin Buraidah."

(المعجم ١٠) - بَابُ [مَا جَاءَ أَنَّ الْمُؤْمِنَ يَمُوتُ بِعَرَقِ الْجَبِينِ] (التحفة ١٠)

٩٨٢ - حَدَّثَنَا [مُحَمَّدُ] بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُؤْمِنُ يَمُوتُ بِعَرَقِ الْجَبِينِ».

[قَالَ:] [وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ وَ[قَدْ]

قَالَ بَعْضُ أَهْلِ الْحَدِيثِ لَا نَعْرِفُ لِقَتَادَةَ
سَمَاعًا مِنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ.

تخريج: [صحيح] وأخرجه النسائي: ٤/٥، ٦، ح: ١٨٢٩ (الجنائز، باب علامة موت المؤمن) عن محمد بن بشار به وصححه ابن حبان (الإحسان): ٣٠٠٠ والحاكم على شرط الشيخين: ١/٣٦١ ووافقه الذهبي * قتادة، تابعه كهمس بن الحسن القيسي عند النسائي: ٤/٦، ح: ١٨٣٠ وإسناده صحيح * وفي الباب عن ابن مسعود [البرار (كشف): ١/٣٧٠، ح: ٧٧٩].

Comments:

1. The life of a Muslim is a continuous struggle for legitimate and lawful earnings and subsistence, and he strives for righteousness and regularly observes religious commands.
2. At the time of death sweat on the brow is a sign of being true Muslim (*Tuhfat Al-Ahwadhī*. 2. p. 128 and *At-Ta'liqāt As-Salaḥiyah 'Alā An-Nasā'ī*.)

Chapter 11. Hope In Allāh And Fear Of Ones Sins In The Presence Of Death

(المعجم ١١) - بَابُ [الرَّجَاءِ بِاللَّهِ وَالْخَوْفِ بِالذَّنْبِ عِنْدَ الْمَوْتِ] (التحفة ١١)

983. Thābit narrated from Anas, that the Prophet ﷺ entered upon a young man while he was dying. So he said: “How do you feel?” He said: “By Allāh! O Messenger of Allāh! Indeed I hope in Allāh and I fear from my sins.” So the Messenger of Allāh ﷺ said: “These two will not be gathered in a worshipper’s heart at a time such as this, except that Allāh will grant him what he hopes and make him safe from what he fears.” (*Hasan*)

٩٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ [الْكُوفِيُّ] وَهَارُونُ بْنُ عَبْدِ اللَّهِ الْبَرَّازُ الْبَدْدَائِيُّ قَالَا: حَدَّثَنَا سَيَّارُ بْنُ حَاتِمٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى شَابٍّ وَهُوَ فِي الْمَوْتِ فَقَالَ: «كَيْفَ تَجِدُكَ؟»، قَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي أَرْجُو اللَّهَ وَإِنِّي أَخَافُ ذُنُوبِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدِ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو، وَأَمَنَهُ مِمَّا يَخَافُ».

Abū ‘Eisā said: This *Hadīth* is *Hasan Gharīb*. Some of them have reported this *Hadīth* in *Mursal* form from Thābit from the Prophet ﷺ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ ثَابِتٍ، عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب ذكر الموت والاستعداد له، ح: ٤٢٦١ من حديث سيار به وصححه ابن الملتن في تحفة المحتاج، ح: ٧٦٣.

Comments:

‘Fear’ and ‘Hope’ are two essential parts of a Muslim’s belief. When he views his sins, he is afraid of accountability, and tries to keep himself away from sins, and when he looks at the grace and bounty of Allāh ﷻ he is hopeful of forgiveness.

Chapter 12. What Has Been Related About It Being Disliked To Announce One’s Death (*An-Na’ī*)

984. ‘Abdullāh narrated that the Prophet ﷺ said: “Beware of *An-Na’ī*, for indeed announcing one’s death is from the deeds of *Jahiliyyah*.” (*Da’if*) ‘Abdullāh said: “*An-Na’ī* is announcing of one’s death.” There is something about this from *Hudhaifah*.

تخریج: [إسناده ضعيف] * أبو حمزة ميمون الأعور: ضعيف كما في التقريب وغيره، عنبة هو ابن سعيد * وفي الباب عن حذيفة [يأتي: 986].

985. (Another chain) from ‘Abdullāh (from the Prophet ﷺ) similar (to no 984), but he did not narrate it in *Marfū’* form, and he did not mention in it: “*An-Na’ī* is announcing of one’s death.” (*Da’if*) (Abū ‘Eisā said:) This is more correct than the narration of ‘Anbasah from Abū Ḥamzah (no. 984). Abū Ḥamzah is Maīmūn Al-‘war, and he is not strong according to the people of *Hadīth*. Abū ‘Eisā said: The *Hadīth* of ‘Abdullāh is a (*Hasan*) *Gharīb Hadīth*. Some of the people of knowledge disliked *An-Na’ī*. To them, *An-Na’ī* is when it is announced among the people that

(المعجم ١٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ النَّعْيِ (التحفة ١٢)

٩٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا حَكَّامُ بْنُ سَلَمٍ وَهَارُونُ بْنُ الْمُغِيرَةَ عَنْ عَنَبَسَةَ، عَنْ أَبِي حَمَزَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالنَّعْيَ فَإِنَّ النَّعْيَ مِنْ عَمَلِ الْجَاهِلِيَّةِ». قَالَ عَبْدُ اللَّهِ: وَالنَّعْيُ أَذَانٌ بِالْمَيِّتِ. وَفِي الْبَابِ عَنْ حُذَيْفَةَ.

٩٨٥ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْرُومِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي حَمَزَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ [عَنِ النَّبِيِّ ﷺ] نَحْوَهُ وَلَمْ يَرْفَعَهُ وَلَمْ يَذْكَرْ فِيهِ وَالنَّعْيُ: أَذَانٌ بِالْمَيِّتِ.

[قَالَ أَبُو عِيْسَى:] وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَنَبَسَةَ عَنْ أَبِي حَمَزَةَ. وَأَبُو حَمَزَةَ هُوَ مَيْمُونُ الْأَعْوَرُ وَلَيْسَ هُوَ بِالْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيثِ. قَالَ أَبُو عِيْسَى: حَدِيثُ عَبْدِ اللَّهِ حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ

so-and-so has died, so that they can attend his funeral. Some of the people of knowledge said that there is no harm in a man informing his relatives and his brethren. It has been related that Ibrāhīm said: "There is no harm if a man informs his relatives."

التَّعْيِي، وَالتَّعْيِي عِنْدَهُمْ أَنْ يُنَادَى فِي النَّاسِ
أَنَّ فُلَانًا مَاتَ لِيَشْهَدُوا جَنَازَتَهُ. وَقَالَ بَعْضُ
أَهْلِ الْعِلْمِ: لَا بَأْسَ أَنْ يُعْلِمَ الرَّجُلُ قَرَابَتَهُ
وَإِخْوَانَهُ، وَرُوِيَ عَنِ إِبْرَاهِيمَ أَنَّهُ قَالَ: لَا
بَأْسَ بِأَنْ يُعْلِمَ الرَّجُلُ قَرَابَتَهُ.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

986. Bilāl bin Yaḥya Al-ʿAnbasī narrated that Ḥudhaifah (bin Al-Yamān) said: "When I die do not announce about me to anyone, indeed I fear that it would be *An-Naʿī*, and I heard the Messenger of Allāh ﷺ prohibiting from *An-Naʿī*." (*Daʿīf*)

This *Hadīth* is *Ḥasan* [*Ṣaḥīḥ*].

٩٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبْدُ
الْقُدُّوسِ بْنُ بَكْرِ بْنِ حُيَيْسٍ: حَدَّثَنَا حَبِيبُ بْنُ
سَلِيمٍ الْعَبْسِيُّ عَنْ بِلَالِ بْنِ يَحْيَى الْعَبْسِيِّ،
عَنْ حُدَيْفَةَ [بْنِ الْيَمَانِ] قَالَ: إِذَا مِتُّ فَلَا
تُؤَذِّنُوا بِي أَحَدًا، إِنِّي أَخَافُ أَنْ يَكُونَ نَعْيًا،
فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ النَّعْيِ.
هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الجنائز، باب ما جاء في النهي عن النعي، ح: ١٤٧٦ من حديث حبيب العباسي به وقال ابن معين في بلال بن يحيى: "روايته عن حذيفة مرسله" وبه ضعف الحديث.

Comments:

An-Naʿī means to give or announce the information of someone's death as the Prophet ﷺ announced the news of An-Najashi's death or the news of Zaid and Ja'far's deaths. There are three aspects of such announcements.

1. To inform the relatives and friends etc., this type of announcement is allowed.
2. To inform the people and invite them as a symbol of pride and status. This is an unbecoming thing and it is disapproved.
3. Announcement of the death in a way as the people used to do in the period *Jāhiliyyah*. This type of announcement is of two types. A) In the era of *Jāhiliyyah* when a rich or a person of status died, they used to send a person to different tribes to announce his death with the beat of the drum. B) When a person of status or a rich person dies, they used to call the lamenting women who would cry on the death and would pronounce the important deeds of the deceased. This kind of announcement of death was for the sake of pride and vanity. This is prohibited. Just informing the friend and relatives is allowed. (*Tuḥfat Al-Aḥwadhī* v. 2 p129 and *Faṭḥ Al-Bārī* v. 3 p. 151.)

Chapter 13. What Has Been Related About Patience Is To Be Observed At The First Stroke Of The Calamity

987. Anas narrated that the Messenger of Allāh ﷺ said: “(Real) Patience is at the first stroke of the calamity.”^[1] (*Hasan*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb* from this route.

(المعجم ١٣) - بَابُ مَا جَاءَ أَنَّ الصَّبْرَ فِي الصَّدْمَةِ الْأُولَى (التحفة ١٣)

٩٨٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الصَّبْرُ فِي الصَّدْمَةِ الْأُولَى». قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الجنائز، باب ماجاء في الصبر على المصيبة، ح: ١٥٩٦ من حديث الليث بن سعد به وهو متفق عليه من حديث أنس رضي الله عنه، البخاري، ح: ١٢٨٣ ومسلم، ح: ٩٢٦ انظر الحديث الآتي.

988. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “(Real) Patience is at the first stroke of the calamity.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٩٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ ثَابِتِ الْبُتَيْيَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى». قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الجنائز، باب: في الصبر علي المصيبة عند الصدمة الأولى، ح: ٩٢٦ عن محمد بن بشار والبخاري، الجنائز، باب زيارة القبور، ح: ١٢٨٣ من حديث شعبة به.

Comments:

Real patience and tolerance is at the first stroke of the calamity because the time heals the shock and one cannot remain in a state of wailing and mourning all the time. A believer who submits to the decision of Allāh ﷻ is always patient.

Chapter 14. What Has Been Related About Kissing The Dead

989. Al-Qāsim bin Muḥammad narrated from ‘Āishah: “The Prophet ﷺ kissed ‘Uthmān bin Maz‘ūn when

(المعجم ١٤) - بَابُ مَا جَاءَ فِي تَقْبِيلِ الْمَيِّتِ (التحفة ١٤)

٩٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ

[1] See no. 1061.

he died, and he was crying.” Or, he (one of the narrators) said: “His eyes were brimming with tears.” (*Daʿif*)

There are narrations on this topic from Ibn ‘Abbās, Jābir, and ‘Āishah, they said that Abū Bakr kissed the Prophet ﷺ when he died.”

Abū ‘Eīsā said: The *Ḥadīth* of ‘Āishah is a *Ḥasan Ṣaḥīh Ḥadīth*.

عُبَيْدُ اللَّهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ :
أَنَّ النَّبِيَّ ﷺ قَبَّلَ عُمَانَ بْنَ مَطْعُونٍ وَهُوَ مَيِّتٌ
وَهُوَ يَبْكِي، أَوْ قَالَ: عَيْنَاهُ تَذْرِفَانِ .

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَجَابِرٍ وَعَائِشَةَ
قَالُوا: إِنَّ أَبَا بَكْرٍ قَبَّلَ النَّبِيَّ ﷺ وَهُوَ مَيِّتٌ .

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ .

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الجنائز، باب: في تقبيل الميت، ح: ٣١٦٣ وابن ماجه، ح: ١٤٥٦ من حديث سفيان الثوري به وعاصم بن عبيدالله ضعيف ولبعض الحديث شواهد عند البزار ومختصر زوائد البزار، ح: ٥٤٩ وأبي نعيم في الحلية: ١٠٥/١ وغيرهما * وفي الباب عن ابن عباس [البخاري، ح: ٥٧٠٩-٥٧١١] وجابر [البخاري، أيضاً] وعائشة [الطيالسي، ح: ١٧١٢].

Comments:

A Muslim is chaste, pure and clean during his life, and remains in the same state after his death. It is agreed upon that out of love and out of honor, kissing a deceased person is allowed as Abū Bakr kissed the Prophet ﷺ when he died and no one objected to his action.

Chapter 15. What Has Been Related About Washing The Dead

990. Umm ‘Aṭīyyah narrated: “One of the daughters of the Prophet ﷺ died, so he said: ‘Wash her an odd number of times; three, or five, or more than that as you see fit. Wash her with water and *Sidr*, and in the last (washing) add camphor, or something from camphor. When you are finished then inform me.’ When we finished we informed him so he gave us his waist-sheet and said: ‘Wrap her in it.’” (*Ṣaḥīh*)

Hushaim said: “In the narration of others besides these people – and I do not know perhaps *Hishām* was

(المعجم ١٥) - بَابُ مَا جَاءَ فِي غَسْلِ

الْمَيِّتِ (التحفة ١٥)

٩٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
هُشَيْمٌ: حَدَّثَنَا خَالِدٌ وَمَنْصُورٌ وَهَشَامٌ فَأَمَّا
خَالِدٌ وَهَشَامٌ فَقَالَا عَنْ مُحَمَّدٍ وَحَفْصَةَ: -
وقال منصور: عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةٍ قَالَتْ
-: تُوفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَقَالَ:
«اغْسِلْنَهَا وَثُرًا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ
ذَلِكَ إِنْ رَأَيْتَنِّي، وَاغْسِلْنَهَا بِمَاءٍ وَسِدْرٍ
وَاجْعَلْنِي فِي الْآخِرَةِ كَأَفُورًا أَوْ سَيْتًا مِنْ
كَأَفُورٍ، فَإِذَا فَرَعْتُنَّ فَأَذِنِّي». فَلَمَّا فَرَعْنَا آذَنَاهُ
فَأَلْقَى إِلَيْنَا حَقْوَهُ فَقَالَ: «أَشْعِرْنَاهَا بِهِ» قَالَ

one of them - she said: 'We entwined her hair in three braids.'" Hushaim said: "I think he said: 'We put them (braids) behind her (head).'" Hushaim said: "Khālid narrated to us, among the people, that Ḥaḥṣah, and Muḥammad (narrated) that Umm 'Aṭiyyah said: 'And we began with the right side and the places of *Wuḍū'*.'"

And there is something about this topic from Umm Sulaim.

Abū 'Eīsā said: The *Hadīth* of Umm 'Aṭiyyah is a *Ḥasan Ṣaḥīḥ Hadīth*.

This is acted upon according to the people of knowledge. It has been reported that Ibrāhīm An-Nakha'ī said: "*Ghusl* for the dead is like *Ghusl* for *Janābah*." Mālik bin Anas said: "To us, there is no fixed number of times for the washing, and similarly, there is no well known description, rather it is done to clean." Ash-Shāfi'ī said: "In summary, Mālik's view is that it is done for washing and cleaning, and when the dead is cleaned (once) by clear water, or other water, then such washing is sufficient. But to me it is better to wash him three times or more, and that one not be washed less than three times, since the Messenger of Allāh ﷺ said: "Wash her three or five (times)." If they clean with less than three times, it will be acceptable. And, he did not think that the saying of the Prophet ﷺ meant to clean three or five times, so he did not consider the number of times binding."

هُسَيْمٌ: فِي حَدِيثِ غَيْرِ هَؤُلَاءِ - وَلَا أُذْرِي
وَلَعَلَّ هِشَامًا مِنْهُمْ - قَالَتْ: وَضَفَرْنَا شَعْرَهَا
ثَلَاثَةَ قُرُونٍ. قَالَ هُسَيْمٌ: أَظَنُّهُ قَالَ قَالَقَيْنَاهُ
خَلْفَهَا. قَالَ هُسَيْمٌ: فَحَدَّثَنَا خَالِدٌ مِنْ بَيْنِ
الْقَوْمِ عَنْ حَفْصَةَ وَمُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ
قَالَتْ: وَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «وَابْدَأَنَّ
بِمَيمِنِهَا وَمَوَاضِعِ الوُضُوءِ». فِي البَابِ عَنْ
أُمِّ سَلِيمٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أُمِّ عَطِيَّةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ
العِلْمِ. وَقَدْ رُوِيَ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ
قَالَ: غُسْلُ المَيِّتِ كَالغُسْلِ مِنَ الْجَنَابَةِ.
وَقَالَ مَالِكُ بْنُ أَنَسٍ: لَيْسَ لَغُسْلِ المَيِّتِ
عِنْدَنَا حَدٌّ مُؤَقَّتٌ وَلَيْسَ لِذَلِكَ صِفَةٌ مَعْلُومَةٌ
وَلَكِنْ يُطَهَّرُ. قَالَ الشَّافِعِيُّ: إِنَّمَا قَالَ مَالِكٌ
قَوْلًا مُجْمَلًا، يُغَسَّلُ وَيُنْفَى، وَإِذَا أُنْقِي
الْمَيِّتُ بِمَاءِ القِرَاحِ أَوْ مَاءٍ غَيْرِهِ أَجْزَأُ ذَلِكَ
مِنْ غُسْلِهِ، وَلَكِنْ أَحَبُّ إِلَيَّ أَنْ يُغَسَّلَ ثَلَاثًا
فَصَاعِدًا لَا يُنْقِصُ عَنْ ثَلَاثٍ لِمَا قَالَ رَسُولُ
اللَّهِ ﷺ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا». وَإِنْ
أَنْقَوْنَا فِي أَقَلِّ مِنْ ثَلَاثِ مَرَّاتٍ أَجْزَأُ وَلَا يَرَى
أَنَّ قَوْلَ النَّبِيِّ ﷺ إِنَّمَا هُوَ عَلَى مَعْنَى الإِنْقَاءِ
ثَلَاثًا أَوْ خَمْسًا، وَلَمْ يُؤَقَّتْ. وَكَذَلِكَ قَالَ
الْفُقَهَاءُ وَهُمْ أَعْلَمُ بِمَعَانِي الْحَدِيثِ. وَقَالَ
أَحْمَدُ وَإِسْحَاقُ: وَتَكُونُ الغَسَلَاتُ بِمَاءٍ
وَسِدْرٍ وَيَكُونُ فِي الآخِرَةِ شَيْءٌ مِنْ كَافُورٍ.

And this is what the *Fuqahā'* said, and they are more knowledgeable about the meaning of the *Hadīth*. Aḥmad and Ishāq said that the washings are to be done with water and *Sidr*, and some type of camphor is to be used in the last washing.

تخریج: [إسناده صحيح] وأخرجه البخاري، الجنائز، باب غسل الميت ووضوئه بالماء والسدرة، ح: ١٢٥٣ ومسلم، ح: ٩٣٩ من حديث محمد بن سيرين به * وفي الباب عن أم سليم [الطبراني في الكبير: ١٢٤/٢٥-١٢٦، ح: ٣٠٤ والبيهقي: ٤٠٥/٣، ٤٠٤/٤].

Comments:

It is necessary and essential to give a bath to the deceased properly and according to Islamic law, then the deceased should be shrouded and buried after performing the funeral prayer.

Chapter 16. What Has Been Related About Using Musk When Washing The Dead

(المعجم ١٦) - بَابُ مَا جَاءَ فِي الْمُسْكِ لِلْمَيِّتِ (التحفة ١٦)

991. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "The best scent is the perfume of musk." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٩٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ وَشَبَابَةُ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ سَمِعَ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَطْيَبُ الطِّيبِ الْمِسْكُ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الألفاظ من الأدب وغيرها، باب استعمال المسك وأنه . . . الخ، ح: ٢٢٥٢ من حديث شعبة به وهو في مسند الطيالسي، ح: ٢١٦٩ ورواه النسائي، ح: ١٩٠٦ عن محمود بن غيلان به.

992. Abū Sa'eed narrated that the Prophet ﷺ was asked about musk and he said: "It is the best of your perfumes." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge. It is the view of Aḥmad and Ishāq. Some of the people of

٩٩٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنْ شُعْبَةَ، عَنْ خُلَيْدِ بْنِ جَعْفَرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْمِسْكِ فَقَالَ: «هُوَ أَطْيَبُ طِيبِكُمْ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ

knowledge disliked using musk for the dead.

He said: Al-Mustamirr bin Ar-Rayyān also reported it from Abū Naṣrah, from Abū Sa'eed, from the Prophet ﷺ.

'Alī said: "Yaḥya bin Sa'eed said: 'Al-Mustamirr bin Ar-Rayyān is trustworthy.' Yaḥya said: 'Kḥulaid bin Ja'far is trustworthy.'"^[1]

تخريج: [صحيح] انظر الحديث السابق * حديث المستمر أخرجه أبو داود، ح: ٣١٥٨

والنسائي، ح: ١٩٠٧.

Comments:

Perfuming the deceased is *Sunnah* and musk is the best perfume. Its use is lawful and approved. If camphor is available it should be preferred.

Chapter 17. What Has Been Related About Performing *Ghusl* For The One Who Has Washed The Deceased

993. Abū Hurairah narrated that the Prophet ﷺ said: "*Ghusl* for one who washed him, and *Wuḍū'* for one who carried him." (*Ṣaḥīḥ*)

Meaning the deceased.

(He said:) There are narrations on this topic from 'Alī and 'Āishah.

Abū 'Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It has been reported in *Mawqūf* form from Abū Hurairah.

The people of knowledge have differed in the case of one who has washed the deceased. Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that when one washes the deceased, then he is required to perform *Ghusl*. Some of them said that he is required to perform *Wuḍū'*

الْعِلْمِ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ الْمِسْكَ لِلْمَيِّتِ. قَالَ وَقَدْ رَوَاهُ الْمُسْتَمِيرُ بْنُ الرَّيَّانِ أَيْضًا عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. قَالَ عَلِيٌّ: قَالَ يَحْيَى بْنُ سَعِيدٍ: الْمُسْتَمِيرُ بْنُ الرَّيَّانِ ثِقَةٌ. قَالَ يَحْيَى: خَلِيدُ بْنُ جَعْفَرٍ ثِقَةٌ.

(المعجم ١٧) - بَابُ مَا جَاءَ فِي الْغُسْلِ مِنْ غُسْلِ الْمَيِّتِ (التحفة ١٧)

٩٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي السَّوَّارِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ غَسَلَهُ الْغُسْلَ، وَمِنْ حَمَلِهِ الْوُضُوءَ» - يَعْنِي الْمَيِّتَ - [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ مَوْفُوفًا. وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي الَّذِي يُغَسَّلُ الْمَيِّتَ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَبَرِهِمْ: إِذَا غَسَلَ مَيِّتًا فَعَلَيْهِ الْغُسْلُ. وَقَالَ بَعْضُهُمْ: عَلَيْهِ الْوُضُوءُ. وَقَالَ مَالِكُ بْنُ أَنَسٍ: اسْتَحَبُّ الْغُسْلَ مِنْ غُسْلِ

[1] He is a narrator for nos. 991 and 992.

Mālik bin Anas said: “*Ghusl* is recommended for the one who washed the deceased, and I do not think that it is required.” This is what Ash-Shāfi‘ī said. Aḥmad said: “Whoever washes the deceased, I believe that it is not required for him to perform *Ghusl*, as for *Wuḍū’* it is the least of what they say (is required) about it.” Ishāq said: “He must perform *Wuḍū’*.”

(He said:) It has been reported that ‘Abdullāh bin Al-Mubārak said: “Neither *Ghusl* nor *Wuḍū’* are required for the me who washed the deceased.”

الْمَيِّتِ وَلَا أَرَى ذَلِكَ وَاجِبًا وَهَكَذَا قَالَ الشَّافِعِيُّ. وَقَالَ أَحْمَدُ: مَنْ غَسَلَ مَيِّتًا أَرْجُو أَنْ لَا يَجِبَ عَلَيْهِ الْغُسْلُ وَأَمَّا الْوُضُوءُ فَأَقْلُ مَا قِيلَ فِيهِ. وَقَالَ إِسْحَاقُ: لَا بُدَّ مِنَ الْوُضُوءِ. [قَالَ:] وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُ قَالَ: لَا يَغْتَسِلُ وَلَا يَتَوَضَّأُ مَنْ غَسَلَ الْمَيِّتَ.

تخریج: [صحيح] وأخرجه ابن ماجه، الجنائز، باب ماجاء في غسل الميت، ح: ١٤٦٣ عن محمد بن عبدالمك به وصححه ابن حبان (الإحسان): ١١٥٨ وله شواهد كثيرة عند أبي داود، ح: ٣١٦٢ والبيهقي وغيرهما * وفي الباب عن علي [ابن ماجه، ح: ١٤٦٢] وعائشة [أبو داود، ح: ٣١٦٠].

Comments:

The Four *A’immah* and most of the people agree upon this issue, that taking a bath after washing the deceased is not obligatory, but if a bath is taken it is good and making ablution is essential. (*Sharḥ Al-Muhadh-dhab*. v.5. p.186)

Chapter 18. What Has Been Related About What Is Recommended For Shrouding

(المعجم ١٨) - بَابُ [مَا جَاءَ] مَا يُسْتَحَبُّ مِنَ الْأَكْفَانِ (التحفة ١٨)

994. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Wear the white among your garments, for indeed they are among the best of your garments; and shroud your dead in them.” (*Ḥasan*)

٩٩٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خَتِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفُّوا فِيهَا مَوْتَانِكُمْ».

There are narrations on this topic from Samurah, Ibn ‘Umar and ‘Aishah.

وفي الباب عن سمرّة وابن عمر وعائشة. قال أبو عيسى: حديث ابن عباس حديث

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*. The people of knowledge consider

this recommended. Ibn Al-Mubārak said: "I prefer that he be shrouded in the clothing that he performed *Ṣalāt* in." Aḥmad and Iṣḥāq said: "The clothing that is recommended to us - to be shrouded it - is the white (clothing), and the best of shrouds is recommended."^[1]

حَسَنٌ صَحِيحٌ. وَهُوَ يَسْتَجِبُهُ أَهْلُ الْعِلْمِ.
وَقَالَ ابْنُ الْمُبَارَكِ: أَحَبُّ إِلَيَّ أَنْ يُكْفَنَ فِي
ثِيَابِهِ الَّتِي كَانَ يُصَلِّي فِيهَا. وَقَالَ أَحْمَدُ
وَإِسْحَاقُ: أَحَبُّ الثِّيَابِ إِلَيْنَا - أَنْ يُكْفَنَ فِيهَا
- الْبَيَاضُ، وَيُسْتَحَبُّ حُسْنُ الْكَفَنِ.

تخریج: [إسناده حسن] وأخرجه أبو داود، اللباس، باب: في البياض، ح: ٤٠٦١ وابن ماجه، ح: ١٤٧٢ من حديث ابن خثيم به وصححه ابن حبان، ح: ١٤٣٩-١٤٤١ والحاكم: ١/٣٥٤ على شرط مسلم ووافقه الذهبي * وفي الباب عن سمرة [يأتي: ٢٨١٠] وابن عمر [ابن عدي في الكامل: ٧/٢٥٣٥] وعائشة [يأتي: ٩٩٦].

Comments:

It is unanimously agreed that white cloth is recommended for shrouding. (*Tuḥfat Al-Aḥwadhī*. v. 2.p. 133)

Chapter 19. Ordering The Believer To Shroud His Brother With The Best

(المعجم ١٩) - بَابُ [أَمْرِ الْمُؤْمِنِ
بِإِحْسَانِ كَفَنِ أَخِيهِ] (التحفة ١٩)

995. Abū Qatādah narrated that the Messenger of Allāh ﷺ said: "When one of you shrouds his brother, then let him use the best of his shrouds." (*Ṣaḥīḥ*)

There is something about this from Jābir.

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Gharīb*. Regarding his ﷺ saying: "then let him use the best of his shrouds" Ibn Al-Mubārak said that Sallām bin (Abī) Muṭī' said: "It is the cleanest, it does not mean the most valuable."

٩٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُمَرُ
ابْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ هِشَامِ
ابْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي
قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَلِيَ
أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفَنَهُ». وَفِيهِ عَنْ جَابِرٍ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ. وَقَالَ ابْنُ الْمُبَارَكِ: قَالَ سَلَامُ بْنُ
[أَبِي] مُطِيعٍ فِي قَوْلِهِ: وَلْيُحْسِنْ أَحَدُكُمْ كَفَنَ
أَخِيهِ. قَالَ: هُوَ الصَّفَاءُ وَلَيْسَ بِالْمُرْتَفِعِ.

تخریج: [صحيح] وأخرجه ابن ماجه، الجنائز، باب ماجاء فيما يستحب من الكفن، ح: ١٤٧٤ عن ابن بشار به وله شاهد صحيح عند مسلم، الجنائز: ١٥، ح: ٩٤٣ وغيره * وفي الباب عن جابر [مسلم، ح: ٩٤٣].

[1] What is meant by "the best" is described in the next chapter.

Comments:

The deceased should be given a shroud according to the status he holds in this world. Using costly cloth for shroud is against the *Sunnah*. In spite of having the ability of providing a suitable shroud, giving a cheap one is also disapproved.

Chapter 20. What Has Been Related About How Many Shrouds Were Used For The Prophet ﷺ

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي كَمِّ كُفْنِ النَّبِيِّ ﷺ (التحفة ٢٠)

996. Hishām bin ‘Urwah narrated from his father that ‘Āishah said: “The Prophet ﷺ was shrouded in three white Yemeni cloths, there was no shirt nor turban among them.” He said: “So they mentioned the saying of the others to ‘Āishah, that there were two garments and a *Habir Burd*.^[1] She said: ‘A *Burd* was brought, but they refused it and they did not shroud him in it.’” (*Ṣaḥīḥ*)

٩٩٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَنْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُفِنَ النَّبِيُّ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ بِيضٍ يَمَانِيَّةٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. قَالَ: فَذَكَرُوا لِعَائِشَةَ قَوْلَهُمْ فِي تَوْبِينِ وَبُرْدِ حَبْرَةَ فَقَالَتْ: قَدْ أُتِيَ بِالْبُرْدِ وَلَكِنَّهُمْ رَدُّوهُ وَلَمْ يُكْفَمُوهُ فِيهِ.

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الجنائز، باب: في كفن الميت، ح: ٩٤١ من حديث حفص بن غياث والبخاري، ح: ١٢٦٤ من حديث هشام بن عروة به.

Comments:

Using three pieces of cloth for shroud is recommended. There should be no shirt in these three pieces, though the use of a shirt as a shroud is not prohibited or disapproved. The Prophet ﷺ gave a shirt to the son of ‘Abdullāh bin Ubayy to include it in the shroud. (*Sharḥ Al-Muḥadh-dhab*, v. 5, p.193.)

997. Jābir bin ‘Abdullāh narrated: “The Messenger of Allāh ﷺ shrouded Ḥamzah bin ‘Abdul-Muṭṭlib in one cloth of *Namirah*.”^[2] (*Ṣaḥīḥ*)

٩٩٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ ابْنُ السَّرِيِّ عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ

[1] See no. 859. The *Habir Burd* is a Yemeni *Burd* (type of garment or cloth) with designs on it. See *An-Nihāyah*.

[2] A wrap made of wool or otherwise with white and black designs. See *Tuḥfat Al-Aḥwadhī*.

(He said:) There are narrations on this topic from ‘Alī, Ibn ‘Abbās, ‘Abdullāh bin Mughaffal, and Ibn ‘Umar.

Abū ‘Eisā said: The *Hadīth* of ‘Āishah is a *Hasan Ṣaḥīḥ Hadīth*.

Narrations about the shroud of the Prophet ﷺ differ, and the *Hadīth* of ‘Āishah is the most correct of the *Aḥādīth* that have been reported about shrouding the Prophet ﷺ.

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. Sufyān Ath-Thawrī said: “A man should be shrouded in three cloths, it can be a shirt and two wraps if one wills, or three wraps if one wills.”

One cloth is acceptable if they do not find two cloths, and two cloths is acceptable, and three is better to them for those who find them. This is the saying of Ash-Shāfi‘ī, Aḥmad and Ishāq. They say that the woman is shrouded in five cloths.

رَسُولَ اللَّهِ ﷺ كَفَّنَ حَمْرَةَ بِنَ عَبْدِ الْمُطَّلِبِ فِي نَمْرَةٍ فِي ثَوْبٍ وَاحِدٍ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ مَعْقِلٍ وَابْنِ عُمَرَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ فِي كَفْنِ النَّبِيِّ ﷺ رَوَايَاتٌ مُخْتَلِفَةٌ، وَحَدِيثُ عَائِشَةَ أَصَحُّ الْأَحَادِيثِ الَّتِي رُوِيَ فِي كَفْنِ النَّبِيِّ ﷺ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ. وَقَالَ سُفْيَانُ الثَّوْرِيُّ: يُكْفَنُ الرَّجُلُ فِي ثَلَاثَةِ أَثْوَابٍ، إِنْ شِئَتْ فِي قَمِيصٍ وَلِفَافَتَيْنِ وَإِنْ شِئَتْ فِي ثَلَاثِ لِفَافَتٍ. وَيُجْزَى ثَوْبٌ وَاحِدٌ إِنْ لَمْ يَجِدُوا ثَوْبَيْنِ، وَالثَّوْبَانِ يُجْزِيَانِ، وَالثَّلَاثَةُ لِمَنْ وَجَدُوا أَحَبَّ إِلَيْهِمْ، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ، قَالُوا: تُكْفَنُ الْمَرْأَةُ فِي خَمْسَةِ أَثْوَابٍ.

تخريج: [صحيح] وأخرجه أحمد: ٣/٣٢٩ من حديث زائدة به وسنده حسن * وفي الباب عن علي [أحمد: ١/٩٤، ١٠٢] وابن عباس [أبو داود، ح: ٣١٥٣] وعبدالله بن مغفل [الحاكم في المستدرک: ٣/٥٧٨] وابن عمر [ابن ماجه، ح: ١٤٧٠].

Comments:

Three pieces of cloth are legislated for a male as it has been explained, but if three pieces of cloth are not available one piece will suffice. A female should be shrouded in five pieces of cloth, a lower wrap, shirt, two other pieces and one head cover. (*Al-Mughnī* v. 5. p392.)

Chapter 21. What Has Been Related About Preparing Food For The Family Of The Deceased

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الطَّعَامِ يُضْنَعُ لِأَهْلِ الْمَيِّتِ (التحفة ٢١)

998. ‘Abdullāh bin Ja‘far said:

٩٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَلِيُّ بْنُ

“When the news of the death of Ja‘far came, the Prophet ﷺ said: ‘Prepare some food for the family of Ja‘far, for indeed something has happened to them that will keep them busy.’” (*Hasan*)

Abū ‘Eisā said: This *Hadīth* is *Hasan* (*Ṣaḥīḥ*).

Some of the people of knowledge considered it recommended to send something to the family of the deceased due to them being occupied as a result of their calamity. This is the view of *Ash-Shāfi‘ī*.

(Abū ‘Eisā said:) Ja‘far bin *Khālīd* is Ibn *Sārrah*, and he is trustworthy. Ibn *Jurajī* reports from him.

حُجْرٍ قَالًا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: لَمَّا جَاءَ نَعْيُ جَعْفَرٍ، قَالَ النَّبِيُّ ﷺ: «اضْنَعُوا لِأَهْلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ جَاءَهُمْ مَا يَسْئَلُهُمْ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ]. وَقَدْ كَانَ بَعْضُ أَهْلِ الْعِلْمِ يَسْتَحِبُّ أَنْ يُوجَّهَ إِلَى أَهْلِ الْمَيِّتِ شَيْءٌ لِشُغْلِهِمْ بِالْمُصِيبَةِ، وَهُوَ قَوْلُ الشَّافِعِيِّ.

[قَالَ أَبُو عِيسَى:] وَجَعْفَرُ بْنُ خَالِدٍ هُوَ ابْنُ سَارَةَ وَهُوَ ثِقَّةٌ، رَوَى عَنْهُ ابْنُ جُرَيْجٍ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الجنائز، باب صفة الطعام لأهل الميت، ح: ۳۱۳۲ وابن ماجه، ح: ۱۶۱۰ من حديث ابن عيينة به وصححه الحاكم: ۳۷۲/۱ والذهبي وابن السكن.

Comments:

This narration proves that it is an obligation upon neighbors or friends to prepare food for the deceased family, because due to their own perplexed and unavoidable situation they are unable to cook food for themselves.

Chapter 22. What Has Been Related About The Prohibition Of Slapping The Cheeks And Tearing The Clothes During A Calamity

999. ‘Abdullāh narrated that the Prophet ﷺ said: “He who slaps (his) cheeks, tears (his) clothes and calls with the calls of *Jahūliyyah* is not one of us.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

(المعجم ۲۲) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنْ ضَرْبِ الْخُدُودِ وَشَقِّ الْجُبُوبِ عِنْدَ الْمُصِيبَةِ (التحفة ۲۲)

۹۹۹ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي زَيْدٌ الْأَيْمِيُّ عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ شَقَّ الْجُبُوبَ وَضَرَبَ الْخُدُودَ وَدَعَا بِدَعْوَةِ الْجَاهِلِيَّةِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الجنائز، باب: ليس منا من شق الجيوب، ح: ١٢٩٤ من حديث سفيان الثوري، ومسلم، ح: ١٠٣ من حديث مسروق به.

Comments:

It is natural to feel sad upon the death of a loved one and sometimes tears roll on cheeks with grief. It is but natural, and faith does not hinder the flow of sentiments. Sometimes some people go beyond the limits, they cry, they tear off their clothes; they rip out their hair, and do many other things to show their grief. It is unlawful to behave this way.

Chapter 23. What Has Been Related About It Being Disliked To Wail

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ النَّوْحِ (التحفة ٢٣)

1000. ‘Alī bin Rabī‘ah Al-Asadī said: “A man died among the *Anṣār* named Qarazah bin Ka‘b, and he was being wailed over. So Al-Mughīrah bin *Shu‘bah* came and ascended the *Minbar*. He uttered thanks and praise to Allāh, and he said: “As for the gravity of wailing in Islām, indeed I heard the Messenger of Allāh ﷺ saying: ‘The one who is wailed over is punished as long as he is being wailed over.’” (*Ṣaḥīḥ*)

١٠٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا قُرَّانُ بْنُ تَمَّامٍ وَمَرْوَانَ بْنُ مُعَاوِيَةَ وَيَزِيدُ بْنُ هَارُونَ عَنْ سَعِيدِ بْنِ عُبَيْدِ الطَّائِبِيِّ، عَنْ عَلِيِّ ابْنِ رَبِيعَةَ الْأَسَدِيِّ قَالَ: مَاتَ رَجُلٌ مِنَ الْأَنْصَارِ - يُقَالُ لَهُ قَرِظَةٌ بِنُ كَعْبٍ - فَنِيحَ عَلَيْهِ فَجَاءَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ: مَا بَالَ النَّوْحِ فِي الْإِسْلَامِ أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نِيحَ عَلَيْهِ عَذَّبَ مَا نِيحَ عَلَيْهِ».

There are narrations on this topic from ‘Umar, ‘Alī, Abū Mūsā, Qais bin ‘Āṣim, Abū Hurairah, Junādah bin Mālik, Anas, Umm ‘Aṭīyah, Samurah, and Abū Mālik Al-Aṣḥa‘rī.

وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيِّ وَأَبِي مُوسَى وَقَيْسِ بْنِ عَاصِمٍ وَأَبِي هُرَيْرَةَ وَجُنَادَةَ بْنِ مَالِكٍ وَأَنْسِ وَأُمِّ عَطِيَّةَ وَسَمُرَةَ وَأَبِي مَالِكِ الْأَشْعَرِيِّ.

Abū ‘Eisā said: The *Ḥadīth* of Al-Mughīrah is a *Gharīb Ḥasan Ṣaḥīḥ Ḥadīth*.

قَالَ أَبُو عِيسَى: حَدِيثُ الْمُغِيرَةَ حَدِيثٌ غَرِيبٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الجنائز، باب الميت يعذب ببكاء أهله عليه، ح: ٩٢٣ من حديث مروان الفزاري والبخاري، ح: ١٢٩١ من حديث سعيد الطائبي به * وفي الباب عن عمر [يأتي: ١٠٠٢] وعلي [ابن أبي شبة: ٦٤/٣، ح: ١٢١٠٣] وأبي موسى [يأتي: ١٠٠٣] وقيس بن عاصم [النسائي، ح: ١٨٥٢] أبي هريرة [يأتي: ١٠٠١] ومسلم، ح: ٦٧ [وجنادة بن مالك [الطبراني

في الكبير: ٢/٢٨٢، ح: ٢١٧٨] وأنس [مسلم، ح: ٢١/٩٢٧] وأم عطية [البخاري، ح: ١٣٠٦ ومسلم، ح: ٩٣٦] وسمرة [أحمد: ١٠/٥] وأبي مالك الأشعري [مسلم، ح: ٩٣٤].

Comments:

On the death of a dear one weeping and crying is a sign that the deceased is loved. Sentiments of love and grief are noble feelings, but crying and wailing, doing meaningless things, and narrating false attributes of the deceased while wailing are not allowed. It is unlawful and prohibited.

1001. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “There are four matters in my nation that are from the matters of *Jahiliyyah* which the people will not leave: Wailing, slandering one’s lineage, *Al-‘Adwā*^[1] – a camel gets mange, so one hundred camels get mange – but who gave the first camel mange? And *Al-Anwā*’ (saying): ‘We got rain because of this or that celestial positioning.’” (*Hasan*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan*.

١٠٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ وَالْمَسْعُودِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي الرَّبِيعِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَنْ يَدَعَهُنَّ النَّاسُ: النَّيَاحَةُ وَالطَّعْنُ فِي الْأَحْسَابِ وَالْعَدْوَى - أَجْرَبَ بَعِيرٌ بِعَيْرٍ فَأَجْرَبَ مِائَةٌ بِعَيْرٍ - مَنْ أَجْرَبَ الْبَعِيرَ الْأَوَّلَ؟ وَالْأَنْوَاءُ: مُطْرِنًا يَنْوَأُ كَذَا وَكَذَا».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/٢٩١، ٤١٤ من حديث المسعودي وشعبة به * أبو الربيع تقدم حاله: ٧٦٠ وللحديث شواهد عند مسلم، ح: ٦٧، ٩٣٤ وغيره.

Comments:

Al-‘Adwā is an infectious disease. This statement makes it clear that the thinking of the people of *Jahiliyyah* was wrong and disease did not pass to another animal by itself, but goes to another animal by the will of Allāh ﷻ. As the first person gets some disease with the will of Allāh ﷻ, the same way the second and third get the disease by the will of Allāh ﷻ.

Chapter 24. What Has Been Related About It Being Disliked To Cry Over The Deceased

1002. ‘Umar bin Al-Khattāb narrated that the Messenger of Allāh ﷺ said: “The deceased is

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْبُكَاءِ عَلَى الْمَيِّتِ (التحفة ٢٤)

١٠٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا

[1] As it is explained, it is the belief that a disease is contagious all by itself.

punished for the crying of his family over him.” (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn ‘Umar and ‘Imrān bin Ḥuṣayn.

Abū ‘Eisā said: The *Ḥadīth* of ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

There are those among the people of knowledge who disliked crying over the deceased. They said: “The deceased is punished for the crying of his family over him.” So they followed this *Ḥadīth*. Ibn Al-Mubārak said: “I hope that if he (i.e., the deceased) had prohibited them (from doing so) during his life, then nothing will happen to him due to that.”

أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الرَّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ عُمَرُ ابْنُ الْخَطَّابِ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَيِّتُ يُعَذَّبُ بِبَيْكَاءِ أَهْلِهِ عَلَيْهِ».

وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَعِمْرَانَ بْنِ حُصَيْنٍ.

قَالَ أَبُو عَيْسَى: حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ الْبَيْكَاءَ عَلَى الْمَيِّتِ قَالُوا: الْمَيِّتُ يُعَذَّبُ بِبَيْكَاءِ أَهْلِهِ عَلَيْهِ، وَذَهَبُوا إِلَى هَذَا الْحَدِيثِ وَقَالَ ابْنُ الْمُبَارَكِ: أَرْجُو أَنْ كَانَ يَنْهَاهُمْ فِي حَيَاتِهِ أَنْ لَا يَكُونَ عَلَيْهِ مِنْ ذَلِكَ شَيْءٌ.

تخریج: [صحیح] وأخرجه النسائي: ١٦/٤، ح: ١٨٥١ (الجنائز، باب النهي عن البكاء على الميت) من حديث يعقوب به وهو في صحيح مسلم، ح: ٩٢٧ من حديث عبدالله بن عمر عنه به * وفي الباب عن ابن عمر [يأتي: ١٠٠٦] وعمران بن حصين [النسائي، ح: ١٨٥٥].

1003. Mūsā bin Abī Mūsā Al-Aṣḥarī narrated from his father that the Messenger of Allāh ﷺ said: “No one dies and they stand over him crying and saying: ‘O what a great man he was! O how respectful he was!’ except that two angels are appointed for him to poke him (saying): ‘Is that you?’” (*Ḥasan*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Gharīb*.

١٠٠٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمَّارٍ: حَدَّثَنِي أُسَيْدُ بْنُ أَبِي أُسَيْدٍ عَنْ مُوسَى بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ أَخْبَرَهُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مَيِّتٍ يَمُوتُ فَيَقُومُ بِأَيِّهِمْ فَيَقُولُ: وَاجْبَلَاهُ وَاسَيِّدَاهُ أَوْ نَحْوَ ذَلِكَ إِلَّا وَكَّلَ بِهِ مَلَكَانِ يَلْهَزَانِهِ أَهْكَذَا كُنْتَ؟».

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الجنائز، باب ماجاء في الميت يعذب بما نوح عليه، ح: ١٥٩٤ من حديث أسيد به.

Comments:

Imām At-Tirmidhī has explained the narration of ‘Umar and clarified the weeping by which the deceased is punished and tortured. Crying with a loud voice, wailing and ripping out one’s hair, narrating false attributes of the

deceased and saying untrue things about him during wailing, all this brings punishment to the dead.

Chapter 25. What Has Been Related About The Permission For Crying Over The Deceased

1004. Yaḥya bin ‘Abdur-Raḥmān narrated from Ibn ‘Umar that the Prophet ﷺ said: “The deceased is punished for the crying of his family over him.” So ‘Āishah said: “May Allāh have mercy upon him. He has not lied, but he is mistaken. It is only that the Messenger of Allāh ﷺ said about a Jewish man who died: “The deceased is being punished and his family is crying over him.”” (*Hasan*)

(He said:) There are narrations on this topic from Ibn ‘Abbās, Qarazah bin Ka‘b, Abū Hurairah, Ibn Mas‘ūd and Usāmah bin Zaid.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it has been reported through more than one route from ‘Āishah.

The people of knowledge followed this, and they interpreted it with the *Āyah*: No one laden with burdens can bear another’s burden.^[1]

This is the view of *Ash-Shāfi‘i*.

تخريج: [إسناده حسن] وأخرجه أحمد: ٣١/٢ من حديث محمد بن عمرو به * وفي الباب عن ابن عباس [أحمد: ٢٣٧/١، ٢٣٨، ٢٣٥] وقرظة بن كعب [الطبراني في الكبير: ٣٩/١٩، ح: ٨٢] وأبي هريرة [النسائي، ح: ١٨٦٠] وابن مسعود [ابن حبان، ح: ٧٩٢] والحاكم: ٢/٣٣٦ وأصله عند ابن ماجه، ح: ١٥٧١] وأسامة بن زيد [البخاري، ح: ١٢٨٤] ومسلم، ح: ٩٢٣.

1005. Jābir bin ‘Abdullāh narrated: “The Prophet ﷺ took ‘Abdur-Raḥmān bin ‘Awf by the hand and

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي الْبُكَاءِ عَلَى الْمَيِّتِ (التحفة ٢٥)

١٠٠٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». فَقَالَتْ عَائِشَةُ: يَرْحَمُهُ اللهُ لَمْ يَكْذِبْ وَلَكِنَّهُ وَهَمٌ، إِنَّمَا قَالَ رَسُولُ اللهِ ﷺ لِرَجُلٍ مَاتَ يَهُودِيًّا: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ وَإِنْ أَهْلَهُ لَيَبْكُونَ عَلَيْهِ».

[قَالَ:] وفي الباب عن ابن عباس وقرظة ابن كعب وأبي هريرة وابن مسعود وأسامة ابن زيد.

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَائِشَةَ. وَقَدْ ذَهَبَ أَهْلُ الْعِلْمِ إِلَى هَذَا وَتَأَوَّلُوا هَذِهِ الْآيَةَ ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [الإسراء: ١٥] وَهُوَ قَوْلُ الشَّافِعِيِّ.

١٠٠٥ - حَدَّثَنَا عَلِيُّ بْنُ حَسْرَمٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ

[1] *Al-Isrā'* 17:15.

went with him to his son Ibrāhīm. He found him in his last breaths, so he took him and put him on his lap and cried. ‘Abdur-Rahmān said to him: ‘You cry? Didn’t you prohibit (your followers) from crying?’ He said: ‘No. But I prohibited two foolish immoral voices: A voice during a calamity while clawing at one’s face and tearing one’s clothes, and *Shaitān*’s scream.’” And there is more that is stated in the *Hadīth*. (*Hasan*)

Abū ‘Eisā said: This *Hadīth* is *Hasan*.

عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَخَذَ النَّبِيُّ ﷺ بِيَدِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، فَأَنْطَلَقَ بِهِ إِلَى ابْنِهِ إِبْرَاهِيمَ فَوَجَدَهُ يَجُودُ بِنَفْسِهِ فَأَخَذَهُ النَّبِيُّ ﷺ فَوَضَعَهُ فِي حِجْرِهِ فَبَكَى، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: أَتَبْكِي أَوْ لَمْ تَكُنْ نَهَيْتَ عَنِ الْبُكَاءِ؟ قَالَ: «لَا، وَلَكِنْ نَهَيْتَ عَنْ صَوْتَيْنِ أَحْمَقَيْنِ فَاجْرَيْنِ: صَوْتِ عِنْدَ مُصِيبَةِ خَمْسِ وُجُوهِ وَشَقِّ جُوبِ وَرَنَةِ شَيْطَانٍ» وَفِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا.

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه عبد بن حميد، ح: ١٠٠٦ من حديث محمد بن أبي ليلي به ولمحمد بن عبد الرحمن ابن أبي ليلي لون آخر عند الحاكم: ٤٠/٤ والطحاوي في معاني الآثار: ٢٩٣/٤ وللحديث شاهد عند البزار (كشف): ٣٧٧/١، ح: ٧٩٥ وسنده حسن وأورده الضياء في المختارة.

Comments:

This narration proves that weeping in a low voice or shedding tears is not prohibited, but lamenting, wailing and crying are prohibited.

1006. ‘Abdullāh bin Abī Bakr – and he is Ibn Muḥammad bin ‘Amr bin Ḥazm – narrated from his father, that ‘Amrah informed him that she heard ‘Āishah, while it was being mentioned to her that Ibn ‘Umar had said that the deceased would be punished for the crying of the living (over him). So ‘Āishah said: ‘May Allāh forgive Abū ‘Abdur-Rahmān. He has not lied, but he has either forgotten or he is mistaken in the understanding. Rather, the Messenger of Allāh ﷺ passed by a Jewish woman who was being cried over, so he said: ‘They are crying over her and she is being punished in her grave.’” (*Saḥīh*)

١٠٠٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكٌ وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ - وَهُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ - عَنْ أَبِيهِ، عَنْ عَمْرَةَ أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ وَذَكَرَ لَهَا: أَنَّ ابْنَ عَمَرَ يَقُولُ: إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ [عَلَيْهِ] فَقَالَتْ عَائِشَةُ: عَفَرَ اللَّهُ لِأَبِي عَبْدِ الرَّحْمَنِ أَمَا إِنَّهُ لَمْ يَكْذِبْ وَلَكِنَّهُ نَسِيَ أَوْ أخطأ، إِنَّمَا مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى يَهُودِيَّةٍ يَبْكِي عَلَيْهَا فَقَالَ: «إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا».

Abū ‘Eīsā said: This *Hadīth* is (*Hasan Ṣaḥīḥ*.)

قَالَ أَبُو عِيَسَى: هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الجنائز، باب الميت يعذب ببكاء أهله عليه، ح: ٩٣٢/ ٢٧ عن قتيبة والبخاري، ح: ١٢٨٩ من حديث مالك به وهو في الموطأ: ١/ ٢٣٤ (يحيى) باختلاف يسير.

Comments:

‘Āishah made it clear that the Jewish woman was being punished in the grave due to her disbelief and not due to crying and lamenting over her death by her relatives.

Chapter 26. What Has Been Related About Walking In Front Of (The Deceased Being Carried For) The Funeral

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي الْمَشْيِ
أَمَامَ الْجَنَائِزَةِ (التحفة ٢٦)

1007. Sālim narrated that his father said: “I saw the Prophet ﷺ, Abū Bakr, and ‘Umar walking in front of the funeral.” (*Hasan*)

١٠٠٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ ابْنُ مَيْمُونٍ وَإِسْحَاقُ بْنُ مَيْمُونٍ وَمُحَمَّدُ بْنُ عَيْلَانَ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ يَمْشُونَ أَمَامَ الْجَنَائِزَةِ.

تخريج: [حسن] وأخرجه أبو داود، الجنائز، باب المشي أمام الجنائز، ح: ٣١٧٩ وابن ماجه، ح: ١٤٨٢ والنسائي: ٥٦/٤، ح: ١٩٤٦ من حديث ابن عيينة به وصححه ابن حبان (الإحسان): ٣٠٣٦ وله شواهد حسنة، انظر الحديث الآتي.

1008. Sālim bin ‘Abdullāh narrated that his father said: “I saw the Prophet ﷺ, Abū Bakr, and ‘Umar walking in front of the funeral.” (*Hasan*)

١٠٠٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَامٌ عَنْ مَنصُورٍ وَبَكْرِ الْكُوفِيِّ وَزِيَادِ وَسُفْيَانَ، كُلُّهُمْ يَذْكُرُ أَنَّهُ [سَمِعَهُ مِنْ] الزُّهْرِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ يَمْشُونَ أَمَامَ الْجَنَائِزَةِ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٥٦/٤، ح: ١٩٤٧ (الجنائز، باب مكان الماشي من الجنائز) من حديث همام به والزهري صرح بالسماع عنده، وللحديث شواهد.

1009. Az-Zuhri said: "The Prophet ﷺ, Abū Bakr, and 'Umar would walk in front of the funeral." Az-Zuhri said: "Sālim informed me that his father would walk in front of the funeral." (*Hasan*)

He said: There is something on this topic from Anas.

Abū 'Eisā said: The *Hadīth* of Ibn 'Umar was reported like this from Ibn Juraij, Ziyād bin Sa'd, and others, from Az-Zuhri, from Sālim, from his father, and it is similar to the narration of Ibn 'Uyainah.^[1]

Ma'mar, Yūnus bin Yazīd, Mālik and others among the *Huffāz* reported it from Az-Zuhri: "The Prophet ﷺ would walk in front of the funeral." (Az-Zuhri said: "Sālim informed me that his father would walk in front of the funeral). All of the people of *Hadīth* thought that the *Mursal* narration about this is the most correct.

Abū 'Eisā said: I heard Yaḥya bin Mūsā saying: "I heard 'Abdur-Razzāq saying: 'Ibn Al-Mubārak said: "The *Hadīth* of Az-Zuhri about this, which is *Mursal*, is more correct than the *Hadīth* of Ibn 'Uyainah." Ibn Al-Mubārak said: "It seems that Ibn Juraij took the *Hadīth* from Ibn 'Uyainah."

Abū 'Eisā said: Hammām bin Yaḥya reported this *Hadīth* from Ziyād – and he is Ibn Sa'd – and Maṣṣūr, Bakr, and Sufyān from Az-Zuhri, from Sālim, from his father. And the only Sufyān that

١٠٠٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ يَمْشُونَ أَمَامَ الْجَنَائِزِ. قَالَ الرَّهْرِيُّ وَأَخْبَرَنِي سَالِمٌ: أَنَّ أَبَاهُ كَانَ يَمْشِي أَمَامَ الْجَنَائِزِ.

قَالَ: وَفِي الْبَابِ عَنْ أَنَسٍ.
قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عُمَرَ هَكَذَا رَوَاهُ ابْنُ جُرَيْجٍ وَزِيَادُ بْنُ سَعْدٍ وَغَيْرُ وَاحِدٍ عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ نَحْوَ حَدِيثِ ابْنِ عُيَيْنَةَ وَرَوَى مَعْمَرٌ وَيُونُسُ بْنُ يَزِيدَ وَمَالِكٌ وَغَيْرُهُمْ مِنَ الْحَفَاطِ، عَنِ الرَّهْرِيِّ: أَنَّ النَّبِيَّ ﷺ كَانَ يَمْشِي أَمَامَ الْجَنَائِزِ [قَالَ الرَّهْرِيُّ: وَأَخْبَرَنِي سَالِمٌ أَنَّ أَبَاهُ كَانَ يَمْشِي أَمَامَ الْجَنَائِزِ]، وَأَهْلُ الْحَدِيثِ كُلُّهُمْ يَرَوْنَ أَنَّ الْحَدِيثَ الْمُرْسَلَ فِي ذَلِكَ أَصَحُّ.

قَالَ أَبُو عِيسَى: سَمِعْتُ يَحْيَى بْنَ مُوسَى يَقُولُ: سَمِعْتُ عَبْدَ الرَّزَّاقِ يَقُولُ: قَالَ ابْنُ الْمُبَارَكِ: حَدِيثُ الرَّهْرِيِّ فِي هَذَا مُرْسَلٌ أَصَحُّ مِنْ حَدِيثِ ابْنِ عُيَيْنَةَ. قَالَ ابْنُ الْمُبَارَكِ: وَرَأَى ابْنَ جُرَيْجٍ أَخَذَهُ عَنِ ابْنِ عُيَيْنَةَ.

قَالَ أَبُو عِيسَى: وَرَوَى هَمَّامُ بْنُ يَحْيَى هَذَا الْحَدِيثَ عَنْ زِيَادٍ، - وَهُوَ ابْنُ سَعْدٍ - وَمَنْصُورٍ وَبَكْرٍ وَسُفْيَانَ عَنِ الرَّهْرِيِّ، عَنْ

[1] That is, no. 1007.

Hammām reports from is Sufyān bin 'Uyainah.

The people of knowledge differ over walking in front of the funeral. Some of the people of knowledge, among the Companions of the Prophet ﷺ and others, thought that walking in front of the funeral is more virtuous. This is the view of Ash-Shāfi'ī, and Aḥmad.

(He said: The *Hadīth* of Anas on this topic is not preserved).

تخریج: [حسن] انظر الحديث السابق * وفي الباب عن أنس، [يأتي: ١٠١٠] * قول ابن المبارك صحيح عنه.

Comments:

Walking on any side of the funeral is allowed and lawful. All agree on this point.

1010. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ would walk in front of the funeral, as did Abū Bakr, 'Umar, and 'Uthmān." (*Hasan*)

(Abū 'Eisā said:) I asked Muḥammad about this *Hadīth* and he said: "This *Hadīth* (is a mistake), Muḥammad bin Bakr was mistaken in it. This *Hadīth* was only reported from Yūnus, from Az-Zuhrī: 'The Prophet ﷺ, Abū Bakr, and 'Umar would walk in front of the funeral.' Az-Zuhrī said: 'Sālim informed me that his father would walk in front of the funeral.'" Muḥammad said: "This is more correct."

سَالِمٍ، عَنْ أَبِيهِ. وَإِنَّمَا هُوَ سُفْيَانُ بْنُ عُيَيْنَةَ رَوَى عَنْهُ هَمَّامٌ. وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمَشْيِ أَمَامَ الْجَنَازَةِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّ الْمَشْيَ أَمَامَ الْجَنَازَةِ أَفْضَلُ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ.

[قَالَ: وَحَدِيثُ أَنَسٍ فِي هَذَا الْبَابِ غَيْرُ مَحْفُوظٍ].

١٠١٠ - حَدَّثَنَا [أَبُو مُوسَى] مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا يُونُسُ بْنُ بَرِيْدٍ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَمْشِي أَمَامَ الْجَنَازَةِ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ.

[قَالَ أَبُو عِيسَى:] سَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ: هَذَا حَدِيثٌ [خَطَأً] أَخْطَأَ فِيهِ مُحَمَّدُ بْنُ بَكْرٍ وَإِنَّمَا يُرَوَى هَذَا الْحَدِيثُ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَمْشُونَ أَمَامَ الْجَنَازَةِ قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي سَالِمٌ: أَنَّ أَبَاهُ كَانَ يَمْشِي أَمَامَ الْجَنَازَةِ. قَالَ مُحَمَّدٌ: هَذَا أَصَحُّ.

تخریج: [حسن] وأخرجه ابن ماجه، الجنائز، باب ماجاء في المشي امام الجنائز، ح: ١٤٨٣ من حديث محمد بن بكر به والحديث السابق: ١٠٠٨ شاهد له.

Chapter 27. What Has Been Related About Walking Behind (The Deceased Being Carried For) The Funeral

1011. Yahya, the Imām of Banū Taimillāh, narrated from Abū Mājid from ‘Abdullāh bin Mas‘ūd who said: “We asked the Messenger of Allāh ﷺ about walking behind the funeral. He said: ‘Less than a trot.’^[1] For if he was good, then you will be hastening him to it (goodness), and if he was evil, then it is only an inhabitant of the Fire that is being taken away.” The funeral is (to be) followed. The one who precedes it shall not have the reward of those who follow it.”^[2] (*Da‘if*)

Abū ‘Eisā said: We do not know of this as a narration of ‘Abdullāh bin Mas‘ūd except from this route.

(He said:) I heard Muḥammad bin Ismā‘il grading this narration of Abū Mājid weak. Muḥammad said: “Al-Ḥumaidī said: ‘Ibn ‘Uyainah said: “Yahya was asked about who this Abū Mājid was. He said: “A person who appeared unexpectedly and he narrated to us.”

Some of the people of knowledge among the Companions of the Prophet ﷺ and others followed this. They thought that walking behind (the funeral) was more virtuous. It was the view of Sufyān Ath-Thawrī and Ishāq. Abū Mājid is an unknown person, he has two *Aḥādīth* from Ibn Mas‘ūd. Yahya,

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي الْمَشْيِ
خَلْفَ الْجَنَازَةِ (التحفة ٢٧)

١٠١١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ عَنْ شُعْبَةَ، عَنْ يَحْيَى إِمَامِ بَنِي تَيْمِ اللَّهِ، عَنْ أَبِي مَاجِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ، عَنِ الْمَشْيِ خَلْفَ الْجَنَازَةِ قَالَ: «مَا دُونَ [الْحَبَبِ]، فَإِنْ كَانَ خَيْرًا عَجَلْتُمُوهُ، وَإِنْ كَانَ شَرًّا فَلَا يُعَدُّ إِلَّا أَهْلَ النَّارِ، الْجَنَازَةُ مَتْبُوعَةٌ وَلَا تَتَّبِعْ، لَيْسَ مِنْهَا مَنْ تَقَدَّمَهَا».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ إِلَّا مِنْ هَذَا الْوَجْهِ [قَالَ:] وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يُضَعِّفُ حَدِيثَ أَبِي مَاجِدٍ هَذَا. وَقَالَ مُحَمَّدٌ: قَالَ الْحُمَيْدِيُّ: قَالَ ابْنُ عُيَيْنَةَ: قِيلَ لِيَحْيَى: مَنْ أَبُو مَاجِدٍ هَذَا؟ قَالَ: طَائِرٌ طَارَ فَحَدَّثَنَا. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ إِلَى هَذَا، رَأَوْا أَنَّ الْمَشْيَ خَلْفَهَا أَفْضَلُ، وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَإِسْحَاقُ: وَأَبُو مَاجِدٍ رَجُلٌ مَجْهُولٌ وَلَهُ حَدِيثَانِ عَنِ ابْنِ مَسْعُودٍ: وَيَحْيَى إِمَامُ بَنِي تَيْمِ اللَّهِ ثِقَةٌ يُكْنَى أَبَا الْحَارِثِ وَيُقَالُ لَهُ يَحْيَى الْجَابِرِ، وَيُقَالُ لَهُ يَحْيَى الْمُجْبِرِ أَيْضًا وَهُوَ كُوفِيٌّ رَوَى لَهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ وَأَبُو الْأَحْوَصِ وَسُفْيَانُ بْنُ عُيَيْنَةَ.

[1] Meaning, walk quickly, but not as fast as a trot.

[2] That is: He does not get rewarded. See *Tuhfat Al-Aḥwadhī*.

the Imām of Banū Taimillāh is trustworthy. His *Kunyah* is Abul-Hārith, and they call him Yaḥya Al-Jābir, and they also call him Yaḥya Al-Mujbir. He is from Al-Kūfah, Shu‘bah, Sufyān Ath-Thawrī, Abū Al-Aḥwaṣ, and Sufyān bin ‘Uyainah report from him.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الجنائز، باب الإسراع، ح: ٣١٨٤ وابن ماجه، ح: ١٤٨٤ من حديث يحيى الجابر به.

Comments:

Accompanying a funeral is just to carry the deceased to the graveyard, and for this purpose any convenient way can be adopted.

Chapter 28. What Has Been Related About It Being Disliked To Ride Behind The Funeral

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الرُّكُوبِ خَلْفَ الْجَنَازَةِ (التحفة ٢٨)

1012. Thawbān narrated: “We went with the Prophet ﷺ (following) a funeral. He saw people riding so he said: ‘Are you not ashamed? Indeed Allāh’s angels are on their feet, while you are on the backs of your beasts”

١٠١٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ [أبي] بَكْرِ بْنِ أَبِي مَرِيَمَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ ثَوْبَانَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي جَنَازَةٍ فَرَأَى نَاسًا رُكَبَانًا فَقَالَ: «أَلَا تَسْتَحْيُونَ؟ إِنَّ مَلَائِكَةَ اللَّهِ عَلَى أَقْدَامِهِمْ وَأَنْتُمْ عَلَى ظُهُورِ الدَّوَابِّ».

(He said:) There are narrations on this topic from Al-Mughīrah bin Shu‘bah and Jābir bin Samurah.

[قَالَ:] وفي البابِ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ وَجَابِرِ بْنِ سَمُرَةَ.

Abū ‘Eisā said: The *Hadīth* of Thawbān has been reported from him in *Mawqūf* form [Muḥammad said: “The *Mawqūf* (version) is more correct.”]

قَالَ أَبُو عَيْسَى: حَدِيثُ ثَوْبَانَ قَدْ رُوِيَ عَنْهُ مَوْقُوفًا. [قَالَ مُحَمَّدٌ: الْمَوْقُوفُ مِنْهُ أَصَحُّ].

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الجنائز، باب ماجاء في شهود الجنائز، ح: ١٤٨٠ من حديث أبي بكر بن أبي مريم به، وأبو بكر ضعيف: وكان قد سرق بيته فاختلط (تقريب) * وفي الباب عن المغيرة بن شعبة [يأتي: ١٠٣١] وجابر بن سمرة [يأتي: ١٠١٣، ١٠١٤].

Comments:

Without any genuine reason, going with a funeral on a mount is not correct (*Sharḥ Al-Muhadh-dhab* v.5. p. 279.) If someone is riding with a funeral he should remain behind the funeral.

Chapter 29. What Has Been Related About Permitting That

1013. Jābir bin Samurah narrated: “We were with the Prophet ﷺ (following) the funeral of Ibn Ad-Daḥdāḥ, and he was on a horse that was walking quickly, and we were around him, and he was trotting.” (*Ṣaḥīḥ*)

تخریج: وأخرجه مسلم، الجنائز، باب ركوب المصلي على الجنازة إذا انصرف، ح: ٩٦٥

Comments:

“*Yatawaqqas*” means trotting or walking with small steps.

1014. Jābir bin Samurah narrated: “The Prophet ﷺ followed the funeral of Ibn Ad-Daḥdāḥ walking, and he returned on horseback.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [إسناده صحيح] * أبو قتيبة هو مسلم بن قتيبة، والجراح هو ابن مليح الرواسي.

Comments:

This narration proves that returning from a funeral, after burying the dead on a mount is allowed and correct and there is no difference of opinion on this issue. (*Al-Mughnī* v. 2. p. 397.)

Chapter 30. What Has Been Related About Haste For The Funeral (Procession)

1015. Abū Hurairah narrated that the Prophet ﷺ said: “Hurry up with the funeral (procession) for if it was good, you are advancing it to good, and it was evil, then you are taking it off of your necks.” (*Ṣaḥīḥ*)

There is something on this topic from Abū Bakrah.

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي

الرُّخْصَةِ فِي ذَلِكَ (التحفة ٢٩)

١٠١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمْرَةَ يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي جَنَازَةِ ابْنِ الدَّحْدَاحِ، وَهُوَ عَلَى فَرَسٍ لَهُ يَسْعَى وَنَحْنُ حَوْلَهُ وَهُوَ يَتَوَقَّصُ بِهِ.

١٠١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ

الْهَاشِمِيُّ: حَدَّثَنَا أَبُو قَتَيْبَةَ عَنِ الْجَرَّاحِ، عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمْرَةَ: أَنَّ النَّبِيَّ ﷺ اتَّبَعَ جَنَازَةَ ابْنِ الدَّحْدَاحِ مَاشِيًا وَرَجَعَ عَلَى فَرَسٍ. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي

الْإِسْرَاعِ بِالْجَنَازَةِ (التحفة ٣٠)

١٠١٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

[سُفْيَانُ] بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ: سَمِعَ سَعِيدَ بْنَ الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ يُبَلِّغُ بِهِ النَّبِيَّ ﷺ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ فَإِنَّ تَكُ خَيْرًا تُقَدِّمُوهَا إِلَيْهِ، وَإِنْ تَكُ شَرًّا تَصْعُوهُ عَنْ رِقَابِكُمْ».

Abū 'Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ.
قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، أخرجه البخاري، الجنائز، باب السرعة بالجنائز، ح: ١٣١٥ ومسلم، ح: ٩٤٤ من حديث ابن عيينة به * وفي الباب عن أبي بكر [أبو داود، ح: ٣١٨٢].

Comments:

Without any consideration that the deceased is a pious person or sinful and wrong doer, haste should made to prepare the body for burial and brought to the graveyard quickly without any delay.

Chapter 31. What Has Been Related About Those Killed At Uḥud, and Mention of Ḥamzah

(المعجم ٣١) - بَابُ مَا جَاءَ فِي قَتْلِ
أُحُدٍ وَذِكْرِ حَمْزَةَ (التحفة ٣١)

1016. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ came to Ḥamzah on the Day of Uḥud, he stood over him and saw that he had been mutilated. He said: Had it not been that Saḥīyah would be distressed, then I would have left him to be eaten by the beasts until he was gathered on the Day of Judgement from their stomachs." He said: "Then he called for a *Namirah* to shroud him with. When it was extended over his head, it left his feet exposed, and when it was extended over his feet, it left his head exposed." He said: "There were many dead and few cloths." He said: "One, two and three men were shrouded in one cloth and buried in one grave." He said: "So the Messenger of Allāh ﷺ was asking which of them knew the most Qur'ān, so he could put him toward the *Qiblah*." He said: "So

١٠١٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو صَفْوَانَ
عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ
أَنْسِ بْنِ مَالِكٍ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ عَلَى
حَمْزَةَ يَوْمَ أُحُدٍ فَوَقَفَ عَلَيْهِ فَرَأَهُ قَدْ مُتِلَ بِهِ،
فَقَالَ: «لَوْلَا أَنْ تَجَدَّ صَفِيَّتُهُ فِي نَفْسِهَا لَتَرَكْتُهُ
حَتَّى تَأْكُلَهُ الْعَافِيَةُ حَتَّى يُحْشَرَ يَوْمَ الْقِيَامَةِ مِنْ
بُطُونِهَا». قَالَ: ثُمَّ دَعَا بِنَمْرَةٍ فَكَفَّنَهُ فِيهَا
فَكَانَتْ إِذَا مُدَّتْ عَلَى رَأْسِهِ بَدَتْ رِجْلَاهُ،
وَإِذَا مُدَّتْ عَلَى رِجْلَيْهِ بَدَا رَأْسُهُ. قَالَ: فَكَثُرَ
الْقَتْلَى وَقَلَّتِ الثِّيَابُ، قَالَ: فَكَفَّنَ الرَّجُلُ
وَالرَّجُلَانِ وَالثَّلَاثَةُ فِي الثُّوبِ الْوَاحِدِ ثُمَّ
يُدْفَنُونَ فِي قَبْرِ وَاحِدٍ. قَالَ: فَجَعَلَ رَسُولُ
اللَّهِ ﷺ يَسْأَلُ عَنْهُمْ أَيُّهُمْ أَكْثَرَ قُرْآنًا فَيَقْدِمُهُ
إِلَى الْقِبْلَةِ. قَالَ: فَدَفَنَهُمْ رَسُولُ اللَّهِ ﷺ وَلَمْ
يُصَلِّ عَلَيْهِمْ».

the Messenger of Allāh ﷺ buried them and he did not perform (funeral prayers) for them.” (*Da'if*)

Abū 'Eisā said: The *Hadīth* of Anas is a *Hasan Gharīb Hadīth*. We do not know of it as a *Hadīth* of Anas except through this route. (And *An-Namirah* is an old garment.)

Usāmah bin Zaid has been contradicted in this narration. Al-Laith bin Sa'd reported it from Ibn Shihāb, from 'Abdur-Raḥmān bin Ka'b bin Mālik, from Jābir bin 'Abdullāh bin Zaid. And, Ma'mar reported it from Az-Zuhrī, from 'Abdullāh bin Tha'labah, from Jābir. We do not know of anyone who mentioned it as a narration of Az-Zuhrī from Anas, except for Usāmah bin Zaid.

I asked Muḥammad about this *Hadīth*, and he said: “The *Hadīth* of Al-Laith from Ibn Shihāb, from 'Abdur-Raḥmān bin Ka'b bin Mālik bin Jābir is more correct.”

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الجنائز، باب: في الشهيد يغسل، ح: ٣١٣٦ عن قتيبة به وصححه الحاكم: ١٩٦/٣ ووافقه الذهبي والزهري مدلس وعنن، وللحديث شواهد، حديث الليث [يأتي: ٣٠٣٦].

Comments:

This narration is a proof that the Prophet ﷺ did not perform the funeral prayer of the martyrs of Uhud. The issue of the performing funeral prayer of martyrs will be discussed in a forthcoming chapter. Religious scholars and those who have learnt the Qur'ān by heart are honorable and respected in this world, and their respect will remain after their death.

Chapter 32. Something Else (Regarding The Sunnah For Visiting The Sick And Attending The Funeral)

1017. Anas bin Mālik narrated: “The Messenger of Allāh ﷺ would

قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ. لَا نَعْرِفُهُ مِنْ حَدِيثِ أَنَسٍ إِلَّا مِنْ هَذَا الْوَجْهِ. [التَّمَرَةُ: الْكِسَاءُ الْخَلِيقُ. وَقَدْ خُولِفَ أُسَامَةُ بْنُ زَيْدٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ، فَرَوَى اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ. وَرَوَى مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ، عَنْ جَابِرٍ، وَلَا نَعْلَمُ أَحَدًا ذَكَرَهُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ إِلَّا أُسَامَةَ بْنَ زَيْدٍ. وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ؟ فَقَالَ: حَدِيثُ اللَّيْثِ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ جَابِرٍ، أَصَحُّ.]

(المعجم ٣٢) - بَابُ آخَرُ: [فِي سُنَّةِ عِبَادَةِ الْمَرِيضِ وَشُهُودِ الْجَنَائِزَةِ] (التحفة ٣٢)

١٠١٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا

visit the sick, attend the funerals, ride a donkey, accept the invitation of a slave, and on the Day of Banū Quraizah he was on a donkey muzzled with a cord of fibers and a pack-saddle made of fibers.” (*Daʿīf*)

Abū ‘Eisā said: We do not know this *Hadīth* except from the narration of Muslim from Anas. Muslim Al-Aʿwar was graded weak. His name is Muslim bin Kaisān Al-Mulāʾī, and he has been criticized. *Shuʿbah* and *Sufyān* report from him.

تحريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب البراءة من الكبر والتواضع، ح: ٤١٧٨ من حديث مسلم الأعرور به وهو ضعيف.

Comments:

There are many narrations which prove that the attitude of the Prophet ﷺ with his Companions was very affectionate and kind. He always participated in their joys and grief and he never made any difference between rich and poor. He participated in all occasions of his Companions. Whatever mount was available he used it.

Chapter 33. Where Are The Prophets To Be Buried?

1018. ‘Aishah narrated: “When the Messenger of Allāh ﷺ died, they disagreed over where to bury him. So Abū Bakr said: ‘I heard the Messenger of Allāh ﷺ saying something which I have not forgotten, he said: “Allāh does not take (the life of) a Prophet except at the location in which He wants him to be buried.”’ So they buried him at the spot of his bed.” (*Sahīh*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb*. ‘Abdur-Raḥmān bin Abī Bakr Al-Mulaikī was graded weak because of his memory. But this *Hadīth* has been reported through

عَلِيُّ بْنُ مُسَهَّرٍ عَنْ مُسْلِمِ الْأَعْوَرِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَوِّدُ الْمَرِيضَ وَيَشْهَدُ الْجَنَائِزَ، وَيَرْكَبُ الْجِمَارَ، وَيُجِيبُ دَعْوَةَ الْعَبْدِ، وَكَانَ يَوْمَ بَنِي قُرَيْظَةَ عَلَى حِمَارٍ مَخْطُومٍ بِحَبْلِ مِنْ لَيْفٍ عَلَيْهِ إِكَافٌ لَيْفٍ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُسْلِمٍ عَنْ أَنَسِ. وَمُسْلِمُ الْأَعْوَرُ يُضَعَّفُ وَهُوَ مُسْلِمُ بْنُ كَيْسَانَ الْمَلَائِكِيِّ تَكَلَّمَ فِيهِ. وَقَدْ رَوَى عَنْهُ شُعْبَةُ وَشَفِيَّانُ.

(المعجم ٣٣) - بَابُ: [أَيْنَ تُدْفَنُ الْأَنْبِيَاءُ] (التحفة ٣٣)

١٠١٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ اخْتَلَفُوا فِي دَفْنِهِ، فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ شَيْئًا مَا نَسِيْتُهُ قَالَ: «مَا قُبِضَ اللَّهُ نَبِيًّا إِلَّا فِي الْمَوْضِعِ الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيهِ»، فَدَفَنُوهُ فِي مَوْضِعِ فِرَاشِهِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ. وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ الْمَلَائِكِيُّ يُضَعَّفُ

routes other than this one. Ibn ‘Abbās reported it from Abū Bakr Aṣ-Ṣiddīq, from the Prophet ﷺ (as well).

مِنْ قَبْلِ حِفْظِهِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ. رَوَاهُ ابْنُ عَبَّاسٍ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ عَنِ النَّبِيِّ ﷺ [أَيْضًا].

تخریج: [صحيح] وأخرجه أحمد بن علي بن سعيد المروزي في مسند أبي بكر، ح: ٤٣ من حديث أبي كريب به وللحديث شواهد كثيرة عند ابن سعد وغيره، راجع تسهيل الحاجة، ح: ١٦٢٨.

Comments:

This narration proves that the body of the Prophet ﷺ was buried in his room, and this was the perfect and appropriate place for his burial. According to ‘Āishah there was a reason behind this Will of Allāh ﷻ. If he had been buried in a graveyard the people would have started worshipping him. Today we see people performing acts of *Shirk* at the graves of the pious people.

Chapter 34. Something Else (Regarding The Order To Mention Good Things About The Deceased And To Refrain From Mentioning Their Evil)

(المعجم ٣٤) - بَابُ: آخِرُ [فِي الْأَمْرِ بِذِكْرِ مَحَاسِنِ الْمَوْتَى وَالْكَفِّ عَنِ مَسَاوِيهِمْ] (التحفة ٣٤)

1019. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Mention good things about your dead, and refrain from (mentioning) their evil.” (*Da‘if*)

١٠١٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُعَاوِيَةُ ابْنُ هِشَامٍ عَنْ عِمْرَانَ بْنِ أَنَسِ الْمَكِّيِّ، عَنْ عَطَاءٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوا عَنِ مَسَاوِيهِمْ». قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ. سَمِعْتُ مُحَمَّدًا يَقُولُ: عِمْرَانُ بْنُ أَنَسٍ الْمَكِّيُّ مُتَكَّرُ الْحَدِيثِ. وَرَوَى بَعْضُهُمْ عَنْ عَطَاءٍ، عَنْ عَائِشَةَ. [قَالَ] وَعِمْرَانُ بْنُ أَبِي أَنَسٍ مِصْرِيٌّ أَثْبَتٌ وَأَقْدَمُ مِنْ عِمْرَانَ بْنِ أَنَسِ الْمَكِّيِّ.

Abū ‘Eisā said: This *Hadīth* is *Gharīb*. I heard Muḥammad saying: “Imrān bin Anas Al-Makkī is *Munkar* in *Hadīth*.”^[1] Some of them reported it from ‘Aṭā’, from ‘Āishah. (He said:) ‘Imrān bin Abī Anas the Egyptian is more reliable and earlier than ‘Imrān bin Anas Al-Makkī.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في النهي عن سب الموتى، ح: ٤٩٠٠ عن أبي كريب محمد بن العلاء به وأورده ابن حبان في صحيحه (الإحسان): ٣٠٠٩.

Comments:

Good and noble characteristics of the pious and righteous should be publicized so the masses could follow them and if by chance there is a shortcoming in their character it should be concealed. It is not proper to make it public.

[1] Meaning: “They abandoned him,” that is they would not narrate from him.

Chapter 35. What Has Been Related About Sitting Before The Deceased Is Placed In The Grave

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي الْجُلُوسِ قَبْلَ أَنْ تُوَضَعَ (التحفة ٣٥)

1020. 'Ubādah bin Aṣ-Ṣāmiṭ said: "When the Messenger of Allāh ﷺ follows a corpse, he would not sit until (the deceased was) placed in the *Laḥd*.^[1] A rabbi came upon him and said: 'This is what we do, O Muḥammad.'" He said: "So the Messenger of Allāh ﷺ sat, and he said: 'Differ from them.'" (*Da'īf*)

Abū 'Eīsā said: This *Hadīth* is *Gharīb*. Bishr bin Rāfi' is not strong in *Hadīth*.

١٠٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى عَنْ بَشْرِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَبَادَةَ بْنِ الصَّامِتِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اتَّبَعَ الْجَنَازَةَ لَمْ يَقْعُدْ حَتَّى تُوَضَعَ فِي اللَّحْدِ، فَعَرَضَ لَهُ حَبْرٌ فَقَالَ: هَكَذَا نَضْعُكَ يَا مُحَمَّدُ قَالَ: فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «خَالِفُوهُمْ».

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ غَرِيبٌ. وَبَشْرُ بْنُ رَافِعٍ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الجنائز، باب ماجاء في القيام للجنائز، ح: ١٥٤٥ عن محمد بن بشار به، بشر بن رافع ضعيف وعبدالله بن سليمان ضعيف وأبوه سليمان ابن جنادة منكر الحديث (تقريب) وللحديث شواهد.

Comments:

Imām Abū Qudāmah writes that whoever goes with the funeral, he should not sit until the deceased is placed on the ground.

Chapter 36. The Virtue In The Calamity When One Patiently Seeks A Reward For It

(المعجم ٣٦) - بَابُ فَضْلِ الْمُصِيبَةِ إِذَا احْتَسَبَ (التحفة ٣٦)

1021. Abū Sinān said: "I buried my son Sinān and Abū Ṭalḥah Al-Khawlānī was sitting on the rim of the grave. When I wanted to leave he took me by my hand and said: 'Shall I not inform you of some good news O Abū Sinān!' I said: 'Of course.' He said: 'Aḍ-Ḍaḥḥāk bin 'Abdur-Raḥmān bin 'Arzab

١٠٢١ - حَدَّثَنَا سُؤَيْدُ بْنُ نَضْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ أَبِي سِنَانٍ قَالَ: دَفَنْتُ ابْنِي سِنَانًا وَأَبُو طَلْحَةَ الْخَوْلَانِيُّ جَالِسٌ عَلَيَّ شَفِيرِ الْقَبْرِ فَلَمَّا أَرَدْتُ الْخُرُوجَ أَخَذَ بِيَدِي فَقَالَ: أَلَا أَبَشِّرُكَ يَا أَبَا سِنَانٍ؟ قُلْتُ: بَلَى قَالَ: حَدَّثَنِي الصَّحَّاحُ بْنُ

[1] The niche excavated on the side of the grave.

narrated to me, from Abū Mūsā Al-Ash‘arī: “The Messenger of Allāh ﷺ said: ‘When a child of the slave (of Allāh) dies, Allāh says to the angels: “Have you taken My slave’s child?” They reply: “Yes.” He says: “Have you taken the fruits of his work.” They reply: “Yes.” So He says: “What did My slave say?” They reply: “He praised you and mentioned that to You is the return.” So Allāh says: “Build a house in Paradise for My slave, and name it ‘the house of praise.’” (*Da‘if*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb*.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤/٤١٥ من حديث ابن المبارك به وهو في الزهد له، ص: ٢٧، ح: ١٠٨ رواية نعيم بن حماد الصدوق، وصححه ابن حبان، ح: ٧٢٧ وحسنه البغوي في شرح السنة، ح: ١٥٤٩ وقال البيهقي: ١/٢٨٤، ٢٨٥ "الضحاك بن عبدالرحمن لم يثبت سماعه من أبي موسى وعيسى بن سنان ضعيف".

Comments:

Children are very dear to parents, and it is very difficult to be patient on their death. But the people who submit to the Will of Allāh ﷻ and bear the grief get reward from Allāh ﷻ, and their place is in Paradise.

Chapter 37. What Has Been Related About The *Takbīr* For The Funeral (Prayer)

1022. Abū Hurairah narrated: “The Prophet ﷺ prayed and in the funeral prayer he for An-Najāshī, said four *Takbīr*.”

(He said:) There are narrations on this topic from Ibn ‘Abbās, Ibn Abī Awfa, Jābir, Anas, and Yazīd bin Thābit.

Abū ‘Eisā said: Yazīd bin Thābit is the brother of Zaid bin Thābit, and

عَبْدُ الرَّحْمَنِ بْنِ عَزْرَبَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ لِمَلَائِكَتِهِ: قَبَضْتُمْ وَلَدَ عَبْدِي؟ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبَضْتُمْ ثَمْرَةَ فُؤَادِهِ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: مَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ: حَمْدَكَ وَاسْتِرْجَعَ، فَيَقُولُ اللَّهُ: ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُّوهُ بَيْتَ الْحَمْدِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي التَّكْبِيرِ عَلَى الْجَنَازَةِ (التحفة ٣٧)

١٠٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى النَّجَاشِيِّ فَكَبَّرَ أَرْبَعًا.

[قَالَ:] [وفي الباب عن ابن عباس وابن أبي أوفى وجابر وأنس وي زيد بن ثابت].

he is older than him. He participated in (the battle of) Badr, while Zaid did not participate in Badr. (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. They thought that there should be four *Takbīr* for the funeral (prayer). This is the saying of Sufyān Ath-Thawrī, Mālik bin Anas, Ibn Al-Mubārak, Ash-Shāfi'i, Aḥmad, and Ishāq.

قَالَ أَبُو عَيْسَى: وَيَزِيدُ بْنُ ثَابِتٍ هُوَ أَخُو زَيْدِ بْنِ ثَابِتٍ وَهُوَ أَكْبَرُ مِنْهُ، شَهِدَ بَدْرًا وَزَيْدٌ لَمْ يَشْهَدْ بَدْرًا.

قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ يَرَوْنَ التَّكْبِيرَ عَلَى الْجَنَازَةِ أَرْبَعَ تَكْبِيرَاتٍ، وَهُوَ قَوْلُ سُمْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخریج: متفق عليه، وأخرجه البخاري، الجنائز، باب الصفوف على الجنائز، ح: ١٣١٨ من حديث معمر ومسلم، ح: ٩٥١ من حديث الزهري به * وفي الباب عن ابن عباس [ابن ماجه، ح: ١٥٠٤] وابن أبي أوفى [ابن ماجه، ح: ١٥٠٣] وجابر [البخاري، ح: ١٣٣٤] ومسلم، ح: ٩٥٢] ويزيد بن ثابت [ابن ماجه، ح: ١٥٢٨] وأنس [يأتي: ١٠٣٤ مختصرًا وأبو داود، ح: ٣١٩٤].

1023. 'Abdur-Raḥmān bin Abī Lailā said: "Zaid bin Arqam would say four *Takbīr* for our funerals. (Once) he said five *Takbīr* for a funeral so we asked him about that and he said: 'The Messenger of Allāh ﷺ would say those *Takbīr*.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: The *Ḥadīth* of Zaid bin Arqam is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Some of the people of knowledge among the Companions of the Prophet ﷺ and others held the view that there should be five *Takbīr* for the funeral (prayer). Aḥmad and Ishāq said: When the *Imām* says five *Takbīr* for the funeral, then he is to follow the *Imām*.

١٠٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ زَيْدُ بْنُ أَرْقَمَ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا وَإِنَّهُ كَبَّرَ عَلَى جَنَازَةِ خَمْسًا فَسَأَلْنَا عَنْ ذَلِكَ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُهَا.

قَالَ أَبُو عَيْسَى: حَدِيثُ زَيْدِ بْنِ أَرْقَمَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ رَأَوْا التَّكْبِيرَ عَلَى الْجَنَازَةِ خَمْسًا وَقَالَ أَحْمَدُ وَإِسْحَاقُ: إِذَا كَبَّرَ الْإِمَامُ عَلَى الْجَنَازَةِ خَمْسًا فَإِنَّهُ يَتَّبِعُ الْإِمَامَ.

تخریج: وأخرجه مسلم، الجنائز، باب الصلاة على القبر، ح: ٩٥٧ عن محمد بن المثنى به.

Comments:

According to *Ḥanbalis* more than seven and less than four *Takbīr* are not lawful for a funeral prayer. It is approved to say four *Takbīr* in a funeral prayer.

Chapter 38. What Is To Be Said In The *Ṣalāt* For The Deceased

1024. Abū Ibrāhīm Al-Ashhālī narrated from his father who said: “When the Messenger of Allāh ﷺ would perform the *Ṣalāt* for the funeral he would say: (*Allāhummaghfir li-hayyīnā wa mayyitīnā, wa shāhidīnā wa ghā'ibīnā, wa ṣaghīrīnā wa kabīrīnā, wa dhakarīnā wa unthānā*) ‘O Allāh! Forgive our living and our deceased, our present and our absent, our young and our old, our male and our female.’”

(*Ṣaḥīḥ*)

Yaḥya said: “Abū Salamah bin ‘Abdur-Raḥmān narrated from Abū Hurairah, from the Prophet ﷺ, what is similar to that, but he added: (*Allāhumma man aḥyayitahu minnā fa ahyihi ‘alal-Isām, wa man tawaffaitahu minnā fatawaffahu ‘alal-Imān*) ‘O Allāh! Whoever among us You cause to live, make him live upon Islām, and whomever among us You cause to die, make him die upon faith.’”

(He said:) There are narrations on this topic from ‘Abdur-Raḥmān bin ‘Awf, ‘Āishah, Abū Qatādah, Jābir, and ‘Awf bin Mālīk.

Abū ‘Eīsā said: The *Ḥadīth* of the father of Abū Ibrāhīm is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Hishām Ad-Dastawā’ī and ‘Alī bin Al-Mubāarak reported this *Ḥadīth* from Yaḥyā bin Abī Kathīr from Abū Salamah bin ‘Abdur-Raḥmān, from the Prophet ﷺ, in *Mursal* form.

(المعجم ٣٨) - بَابُ مَا يَقُولُ فِي

الصَّلَاةِ عَلَى الْمَيِّتِ (التحفة ٣٨)

١٠٢٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا

هَقْلُ بْنُ زِيَادٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو إِبْرَاهِيمَ الْأَسْهَلِيُّ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى عَلَى الْجَنَازَةِ قَالَ: «اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِينَا وَعَائِبِينَ وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنثَانَا» قَالَ يَحْيَى: وَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ وَزَادَ فِيهِ: «اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَعَائِشَةَ وَأَبِي قَتَادَةَ وَجَابِرٍ وَعَوْفِ بْنِ مَالِكٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ وَالِدِ أَبِي إِبْرَاهِيمَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى هِشَامُ الدَّسْتَوَائِيُّ وَعَلِيُّ بْنُ الْمُبَارَكِ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ النَّبِيِّ ﷺ مُرْسَلًا. وَرَوَى عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ عِكْرِمَةَ بْنِ عَمَّارٍ غَيْرُ مَحْفُوظٍ، وَعِكْرِمَةُ رُبَّمَا يَهُمُّ فِي حَدِيثِ يَحْيَى. وَرَوَى عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

‘Ikrimah bin ‘Ammār reported it from Yahyā bin Abī Kathīr, from Abū Salamah, from ‘Āishah, from the Prophet ﷺ.

But the narration of ‘Ikrimah bin ‘Ammār is not preserved. Sometimes ‘Ikrimah is mistaken with the narrations of Yāhyā.

It has also been reported from Yahyā bin Abī Kathīr, from ‘Abdullāh bin Abī Qatādah, from his father, from the Prophet ﷺ.

Abū ‘Eīsā said: I heard Muḥammad saying: “The narration of this *Ḥadīth* of Yahyā bin Abī Kathīr that is the most correct is the one from Abū Ibrāhīm Al-Ash-halī, from his father.” He said: And I asked him about the name of Abū Ibrāhīm Al-Ash-halī, but he did not know it.

قَالَ أَبُو عِيسَى: وَسَمِعْتُ مُحَمَّدًا يَقُولُ:
أَصَحُّ الرِّوَايَاتِ فِي هَذَا حَدِيثٍ يَحْيَى بْنُ أَبِي
كَثِيرٍ عَنْ أَبِي إِبْرَاهِيمَ الْأَشْهَلِيِّ، عَنْ أَبِيهِ.
قَالَ: وَسَأَلْتُهُ عَنْ اسْمِ أَبِي إِبْرَاهِيمَ الْأَشْهَلِيِّ
فَلَمْ يَعْرِفْهُ.

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح: ١٠٩٢٣ وعمل اليوم والليلة، ح: ١٠٨٤ من حديث الأوزاعي به وسنده حسن وللحديث طرق عند أبي داود، ح: ٣٢٠١ وأحمد: ٢٩٩/٥، ١٩٨ وغيرهما وصححه ابن الجارود، ح: ٥٤١ * وفي الباب عن عبدالرحمن بن عوف [البيزار (البحر الزخار): ٢٥٤/٣، ح: ١٥٤٥] وعائشة [البيهقي: ٤١/٤ والحاكم: ٣٥٨/١] وأبي قتادة [أحمد: ١٧٠/٤ والنسائي في عمل اليوم والليلة، ح: ١٠٨٦] وجابر [أحمد: ٣٥٧/٣ وابن ماجه، ح: ١٥٠١] وعوف بن مالك [يأتي: ١٠٢٥].

1025. ‘Awf bin Mālik said: “I heard the Messenger of Allāh ﷺ, while he was performing *Ṣalāt* for a deceased person. I could hear him saying in his prayer: (*Allahummagfir lahu, war ḥamhu, waghsilhu bil-baradi (waghsilhu) kamā yughsaluth-thawb*) ‘O Allāh! Forgive him, have mercy upon him, and wash him with (snow or ice) (and wash him) just as a garment is washed.” (*Ṣaḥīh*)

١٠٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ
صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ،
عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَيَّ عَلَى مَيْتٍ
فَقَهَمْتُ مِنْ صَلَاتِهِ عَلَيْهِ: «اللَّهُمَّ اغْفِرْ لَهُ
وَارْحَمْهُ وَاغْسِلْهُ بِالْبَرَدِ [وَاغْسِلْهُ] كَمَا يُغْسَلُ
الثَّوبُ».

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Muḥammad bin Ismā'il said: "This *Hadīth* is the most correct thing on this topic."

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ هَذَا الْحَدِيثُ.

تخريج: وأخرجه مسلم، الجنائز، باب الدعاء للميت في الصلاة، ح: ٩٦٣ من حديث ابن

مهدي به.

Comments:

There are various supplications and invocations for the funeral prayer which the Prophet ﷺ recited. Sometimes he recited these invocations loudly, and his Companions have preserved them, learning them by heart. Maybe the Prophet ﷺ did it for that reason, and the Companions preserved these supplications, because the main purpose of the funeral prayer is to ask Allāh's Blessings for the deceased.

Chapter 39. What Has Been Related About The Recitation Of *Fātiḥatil-Kitāb* For The Funeral (Prayer)

1026. Ibn 'Abbās narrated: "The Prophet ﷺ recited *Fātiḥatil-Kitāb* for a funeral (prayer)." (*Da'if Jiddan*)

There is something on this topic from Umm Sharik.

Abū 'Eisā said: The chain for the *Hadīth* of Ibn 'Abbās is not that strong. Ibrāhīm bin 'Uthmān is Abū Shaibah Al-Wāsiṭī who is *Munkar* in *Hadīth*. What is *Ṣaḥīḥ* is that Ibn 'Abbās said: "The recitation of *Fātiḥatil-Kitāb* for the funeral (prayer) is from the *Sunnah*."

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ (النسخة ٣٩)

١٠٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَرَأَ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ. وَفِي الْبَابِ عَنْ أُمِّ شَرِيكٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَوِيٍّ. إِبْرَاهِيمُ بْنُ عُثْمَانَ هُوَ أَبُو شَيْبَةَ الْوَاسِطِيِّ مُنْكَرُ الْحَدِيثِ. وَالصَّحِيحُ عَنِ ابْنِ عَبَّاسٍ قَوْلُهُ: مِنَ السُّنَّةِ الْقِرَاءَةُ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن ماجه، الجنائز، باب ماجاء في القراءة على الجنائز، ح: ١٤٩٥ عن أحمد بن منيع به * إبراهيم بن عثمان كذبه شعبة كما في عمدة القاري وغيره، والحديث الآتي يعني عنه.

1027. Ṭalḥah bin 'Abdullāh bin 'Awf narrated: "Ibn 'Abbās performed *Ṣalāt* for a funeral and he recited

١٠٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ

Fātiḥatil-Kitāb. So I asked him about it and he said: 'It is from the *Sunnah*' or, 'From the completeness of the *Sunnah*.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥaṣan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They preferred to recite *Fātiḥatil-Kitāb* after the first *Takbīr*. This is the view of *Ash-Shāfi'ī*, *Aḥmad* and *Ishāq*.

Some of the people of knowledge said that there is no recitation during the *Ṣalāt* for the funeral, it only consist of praising Allāh, sending *Ṣalāt* upon the Prophet ﷺ, and supplications for the deceased. This is the view of *Sufyān Ath-Thawrī* and others among the people of *Al-Kūfah*. (*Ṭalḥah bin 'Abdullāh bin 'Awf* is the son of the brother of 'Abdur-Raḥmān bin 'Awf and *Az-Zuhri* reports from him.)

تخريج: وأخرجه البخاري، الجنائز، باب قراءة فاتحة الكتاب على الجنائز، ح: ١٣٣٥ من حديث سفيان الثوري به.

Comments:

It is proven from various narrations, that in a funeral prayer, after the first *Takbīr* *Ṣurat Al-Fātiḥah* and some other part of the Noble Qur'an is recited but it is not clear from any narration whether supplications of praise are recited or not.

Chapter 40. How To Perform Ṣalāt For The Deceased, And Interceding For Him

1028. *Marthad bin 'Abdullāh Al-Yazanī* narrated: "When *Mālik bin Hubairah* performed *Ṣalāt* for a funeral and the people were few he would divide them into three

سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ أَنَّ ابْنَ عَبَّاسٍ صَلَّى عَلَيَّ جَنَازَةً فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ فَقُلْتُ لَهُ فَقَالَ: إِنَّهُ مِنَ السُّنَّةِ أَوْ مِنْ تَمَامِ السُّنَّةِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَيَّ هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ يَخْتَارُونَ أَنْ يقرأَ بِفَاتِحَةِ الْكِتَابِ بَعْدَ التَّكْبِيرَةِ الْأُولَى. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا يقرأُ فِي الصَّلَاةِ عَلَيَّ الْجَنَازَةِ، إِنَّمَا هُوَ ثَنَاءٌ عَلَيَّ اللَّهُ وَالصَّلَاةُ عَلَيَّ نَبِيِّ ﷺ وَالِدُعَاءٌ لِلْمَيِّتِ، وَهُوَ قَوْلُ الثَّوْرِيِّ وَغَيْرِهِ مِنْ أَهْلِ الْكُوفَةِ. [وطلحته بن عبد الله بن عوف بن عوف روى عنه الزهري].

(المعجم ٤٠) - بَابُ: كَيْفَ الصَّلَاةُ عَلَيَّ الْمَيِّتِ وَالشَّفَاعَةُ لَهُ (التحفة ٤٠)

١٠٢٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَيُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ

groups (rows) then say: ‘The Messenger of Allāh ﷺ said: “For whomever three rows perform *Ṣalāt*, then it is granted.”^[1] (*Daʿif*)

(He said:) There are narrations on this topic from ‘*Āishah*, Umm Ḥabībah, Abū Hurairah, and Maimūnah the wife of the Prophet ﷺ.

Abū ‘Eisā said: The *Hadīth* of Mālik bin Hubairah is a *Hasan Hadīth*. This is how it was narrated by others from Muḥammad bin Ishāq. Ibrāhīm bin Sa’d reported this *Hadīth* from Muḥammad bin Ishāq, but he added a man between Marthad and Mālik bin Hubairah. But the narration of these people is more correct to us.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الجنائز، باب: في الصف على الجنائز، ح: ٣١٦٦ وابن ماجه، ح: ١٤٩٠ من حديث محمد بن إسحاق بن يسار به ولم يصرح بالسماع ها هنا وفيه علة أخرى قاذحة ومع ذلك صححه الحاكم: ٣٦٢/١ والذهبي حسنه النووي * وفي الباب عن عائشة [يأتي: ١٠٢٩] وأم حبيبة [لم أجده] وأبي هريرة [ابن ماجه، ح: ١٤٨٨] وميمونة زوج النبي ﷺ [النسائي، ح: ١٩٩٥].

1029. ‘*Āishah* narrated that the Prophet ﷺ said: “No one among the Muslims dies, and *Ṣalāt* is performed for him by a community of Muslims reaching one hundred, and they intercede (supplicate) for him, except that their intercession for him is accepted.” In his narration, ‘Alī bin Ḥujr said: “One hundred or more than that.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: The *Hadīth* of ‘*Āishah* is a *Hasan Ṣaḥīḥ Hadīth*.

مَرْثِدُ بْنُ عَبْدِ اللَّهِ الْيَزَنِيِّ قَالَ: كَانَ مَالِكُ بْنُ هُبَيْرَةَ إِذَا صَلَّى عَلَى جَنَازَةٍ فَقَالَ النَّاسُ عَلَيْهَا جَزَاءُهُمْ ثَلَاثَةَ أَجْزَاءٍ ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى عَلَيْهِ ثَلَاثَةَ صُفُوفٍ فَقَدْ أَوْجَبَ».

[قَالَ:] وفي البابِ عنِ عَائِشَةَ وَأُمِّ حَبِيبَةَ وَأَبِي هُرَيْرَةَ وَمَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ.
قَالَ أَبُو عِيسَى: حَدِيثُ مَالِكِ بْنِ هُبَيْرَةَ حَدِيثٌ حَسَنٌ. هَكَذَا رَوَاهُ غَيْرٌ وَاحِدٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. وَرَوَى إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ هَذَا الْحَدِيثَ وَأَدْخَلَ بَيْنَ مَرْثِدِ وَمَالِكِ بْنِ هُبَيْرَةَ رَجُلًا. وَرَوَاهُ هُوَلَاءُ أَصْحَحُ عِنْدَنَا.

١٠٢٩ - حَدَّثَنَا ابْنُ أَبِي عَمْرٍ: حَدَّثَنَا عَبْدُ الْوَهَابِ الثَّقَفِيُّ عَنْ أَيُّوبَ: وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ - رَضِيعَ كَانَ لِعَائِشَةَ - عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَمُوتُ أَحَدٌ مِنَ الْمُسْلِمِينَ فَصَلَّى عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَلُغُوا أَنْ يَكُونُوا مِائَةً فَيَسْتَفْعُوا لَهُ إِلَّا شَفَعُوا

[1] “Then Paradise is granted to him” in the narration recorded by Abū Dāwūd, see no. 1059 as well.

Some have narrated it in *Mawqūf* rather than *Marfū'* form.

فِيهِ». وَقَالَ عَلِيُّ بْنُ حُجْرٍ فِي حَدِيثِهِ: مِائَةٌ فَمَا فَوْقَهَا.

قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ أَوْفَقَهُ بَعْضُهُمْ وَلَمْ يَرْفَعَهُ.

تخریج: وأخرجه مسلم، الجنائز، باب من صلى عليه مائة، ح: ٩٤٧ من حديث أبيو السخنياني به.

Comments:

In the light of various narrations, it is proven that if in the funeral prayer of a Muslim, the number of participants exceeds one hundred, or forty, or there are more than three rows, and they pray to Allāh ﷻ sincerely, Allāh ﷻ forgives the deceased.

Chapter 41. What Has Been Related About It Being Disliked To Pray The Funeral *Salāt* While The Sun Is Rising And While It Is Setting

(المعجم ٤١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الصَّلَاةِ عَلَى الْجَنَائِزَةِ عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا (التحفة ٤١)

1030. ‘Uqbah bin ‘Āmir Al-Juhnī narrated: “There are three times that the Messenger of Allāh ﷺ prohibited us from performing *Salāt* in, or burying our dead in: When the sun’s rising appears until it has risen up; when the sun is at the zenith until it passes, and when the sun begins its setting, until it has set.” (*Ṣaḥīḥ*)

١٠٣٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ مُوسَى بْنِ عَلِيٍّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ ابْنِ عَامِرِ الْجُهَنِيِّ قَالَ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نَصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَارِعَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الطَّهِيرَةِ، حَتَّى تَمِيلَ، وَحِينَ تَصَيِّفُ [الشَّمْسُ] لِلْغُرُوبِ حَتَّى تَغْرُبَ.

Abū ‘Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others; they dislike performing *Salāt* for the funeral during these times. Ibn Al-Mubārak said: The meaning of this *Hadīth*: ‘burying our dead in’ is *Salāt* for the funeral. And it is disliked to perform *Salāt* for the

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ يَكْرَهُونَ الصَّلَاةَ عَلَى الْجَنَائِزَةِ فِي هَذِهِ السَّاعَاتِ. وَقَالَ ابْنُ الْمُبَارَكِ: مَعْنَى هَذَا الْحَدِيثِ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا يَعْنِي الصَّلَاةَ

funeral when the sun is rising and when it is setting, and at the middle of the daytime until the sun passes the meridian. This is the saying of Aḥmad and Ishāq. Ash-Shāfi'ī said: "There is no harm in performing *Ṣalāt* for the funeral during the times in which it is disliked to perform *Ṣalāt*."

عَلَى الْجَنَازَةِ وَكَرِهَ الصَّلَاةَ عَلَى الْجَنَازَةِ عِنْدَ
طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا وَإِذَا انْتَصَفَ
النَّهَارَ حَتَّى تَزُولَ الشَّمْسُ. وَهُوَ قَوْلُ أَحْمَدَ
وَإِسْحَاقَ قَالَ الشَّافِعِيُّ: لَا بَأْسَ أَنْ يُصَلَّى
عَلَى الْجَنَازَةِ فِي السَّاعَاتِ الَّتِي تَكْرَهُ فِيهَا
الصَّلَاةُ.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب الأوقات التي نهى عن الصلاة فيها،
ح: ٨٣١ من حديث موسى بن علي به.

Comments:

Imām Abū Ḥanīfah, Imām Mālik and Imām Awzā'ī, and most of the scholars agree that the three times mentioned in the narration are not proper times for the funeral prayer.

Chapter 42. What Has Been Related About *Ṣalāt* For (The Funerals Of) Children

(المعجم ٤٢) - بَابُ [مَا جَاءَ] فِي
الصَّلَاةِ عَلَى الْأَطْفَالِ (التحفة ٤٢)

1031. Al-Mughīrah bin Shu'bah narrated that the Prophet ﷺ said: "The rider is to be behind the funeral (procession), and the walker where he wishes, and the child should be prayed over." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Isrā'īl and others reported it from Sa'eed bin 'Ubaidullāh. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They said that the child is prayed for (i.e., funeral prayers) even if it has not fully developed, once it is known that it has formed. This is the view of Aḥmad and Ishāq.

١٠٣١ - حَدَّثَنَا بِشْرُ بْنُ أَدَمَ ابْنُ بِنْتِ
أَزْهَرَ السَّمَّانِ [البَصْرِيُّ]: حَدَّثَنَا إِسْمَاعِيلُ بْنُ
سَعِيدِ بْنِ عُيَيْدِ اللَّهِ: حَدَّثَنَا أَبِي عَنْ زِيَادِ بْنِ
جُبَيْرِ بْنِ حَيَّةَ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةَ بْنِ
شُعْبَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الرَّاكِبُ خَلْفَ
الْجَنَازَةِ، وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا، وَالطُّفْلُ
يُصَلَّى عَلَيْهِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَرَوَى إِسْرَائِيلُ وَغَيْرُ وَاحِدٍ عَنْ سَعِيدِ
ابْنِ عُيَيْدِ اللَّهِ وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ
مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ قَالُوا: يُصَلَّى
عَلَى الطُّفْلِ وَإِنْ لَمْ يَسْتَهْلْ بَعْدَ أَنْ يُعْلَمَ أَنَّهُ
خُلِقَ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، الجنائز، باب ماجاء في الصلاة على الطفل،

ح: ١٥٠٧ والنسائي: ٥٦/٤، ح: ١٩٤٥ من حديث سعيد بن عبد الله به وصححه ابن حبان (الإحسان): ٣٠٣٨ والحاكم: ٣٥٥/١ وغيرهما.

Comments:

If a child is born and its cry is heard, or by any means it is proven that the child was alive at the time of birth, it is agreed upon, that the child will be given a bath and a funeral prayer will be performed for it before burial. If a baby is miscarried after four months of pregnancy, and parts of its body are already formed, then, according to Imām Aḥmad, Sa'eed bin Musayyab, Ibn Sirīn and Ishāq, the child will be given a bath and a funeral prayer will be performed for it before burial.

Chapter 43. What Has Been Related About Not Performing The *Ṣalāt* For The Child Until One Is Sure He Was Alive At Birth

1032. Jābir narrated that the Prophet ﷺ said: “The child is not prayed over, nor does he inherit, nor is he inherited from until one is sure he was alive at birth.” (*Da'if*)

Abū 'Eīsā said: The people are confused in the case of this *Hadīth*. Some of them reported it from Abū Az-Zubair, from Jābir, from the Prophet ﷺ in *Marfū'* form. Ash'ath bin Sawwār and others, reported it from Abū Az-Zubair, from Jābir in *Mawqūf* form. (Muḥammad bin Ishāq reported it from 'Aṭā' bin Abī Rabāh, from Jābir in *Mawqūf* form.) It is as if this is more correct than the *Marfū'* narration. Some of the people of knowledge followed this, they said that the child is not prayed over until one is sure he was alive at birth. This is the view of (Sufyān) Ath-Thawrī and Ash-Shāfi'i.

(المعجم ٤٣) - بَابُ مَا جَاءَ فِي تَرْكِ الصَّلَاةِ عَلَى الطِّفْلِ حَتَّى يَسْتَهْلَّ

(التحفة ٤٣)

١٠٣٢ - حَدَّثَنَا أَبُو عَمَارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ [الوَاسِطِيُّ] عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ [الْمَكِّيَّ]، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الطِّفْلُ لَا يُصَلَّى عَلَيْهِ وَلَا يَرِثُ وَلَا يُورَثُ حَتَّى يَسْتَهْلَّ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ قَدْ اضْطَرَبَ النَّاسُ فِيهِ، فَرَوَاهُ بَعْضُهُمْ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ مَوْقُوعًا. وَرَوَى أَشْعَثُ بْنُ سَوَّارٍ وَعَبْدُ وَاحِدٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ مَوْقُوعًا. [وَرَوَى مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرٍ مَوْقُوعًا] وَكَأَنَّ هَذَا أَصَحُّ مِنَ الْحَدِيثِ الْمَرْفُوعِ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا. قَالُوا: لَا يُصَلَّى عَلَى الطِّفْلِ حَتَّى يَسْتَهْلَّ. وَهُوَ قَوْلُ [سُفْيَانَ] الثَّوْرِيِّ وَالشَّافِعِيِّ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الجنائز، باب ماجاء في الصلاة على الطفل، ح: ١٥٠٨، ٢٧٥٠ من حديث أبي الزبير به وعنن وللحديث شواهد ضعيفة عند ابن حبان، ح: ١٢٢٣ والحاكم: ٣٤٨/٤، ٣٤٩ وغيرهما.

Chapter 44. What Has Been Related About *Ṣalāt* For The Deceased In The *Masjid*

1033. ‘Āishah narrated: “The Messenger of Allāh ﷺ performed *Ṣalāt* over Suhail bin Al-Baiḍā’ in the *Masjid*.” (*Sahīh*)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan*. This is acted upon according to some of the people of knowledge. Ash-Shāfi‘ī said: “Mālik said that the funeral prayer is not performed over the deceased in the *Masjid*.” Ash-Shāfi‘ī said: “The deceased is prayed over in the *Masjid*.” And he argued using this *Hadīth*.

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الْمَيِّتِ فِي الْمَسْجِدِ (التحفة ٤٤)

١٠٣٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْرَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَيَّ فِي الْمَسْجِدِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. قَالَ الشَّافِعِيُّ: قَالَ مَالِكٌ لَا يُصَلَّى عَلَى الْمَيِّتِ فِي الْمَسْجِدِ. وَقَالَ الشَّافِعِيُّ: يُصَلَّى عَلَى الْمَيِّتِ فِي الْمَسْجِدِ. وَاحْتَجَّ بِهِذَا الْحَدِيثِ.

تخريج: وأخرجه مسلم، الجنائز، باب الصلاة على الجنائز في المسجد، ح: ٩٧٣ عن علي ابن حجر به.

Comments:

According to Imām Ash-Shāfi‘ī, Imām Aḥmad and Ishāq, performing the funeral prayer in the mosque is lawful and approved because ‘Umar performed the funeral prayer for Abū Bakr in the mosque and Suhaib too performed ‘Umar’s funeral prayer in the mosque. (*Al-Tuhfat Al-Aḥwadhī* v.2, p. 146.)

Chapter 45. What Has Been Related About Where The *Imām* Is To Stand For The Man And For The Woman

1034. Abū Ghālib narrated: “I prayed for the funeral of a man with Anas bin Mālik, so he stood parallel to his head. Then they came with the body of a woman from the Quraish. They said: ‘O Abū Ḥamzah perform the prayer for her.’ So he stood parallel to her waist. Al-‘Alā’ bin Ziyād said to

(المعجم ٤٥) - بَابُ مَا جَاءَ أَيَّنَ يَقُومُ الْإِمَامُ مِنَ الرَّجُلِ وَالْمَرْأَةِ؟ (التحفة ٤٥)

١٠٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ عَنْ سَعِيدِ بْنِ عَامِرٍ، عَنْ هَمَامٍ، عَنْ أَبِي غَالِبٍ قَالَ: صَلَّيْتُ مَعَ أَنَسِ بْنِ مَالِكٍ عَلَى جَنَازَةِ رَجُلٍ فَقَامَ حِيَالَ رَأْسِهِ، ثُمَّ جَاؤُوا بِجَنَازَةِ امْرَأَةٍ مِنْ قُرَيْشٍ، فَقَالُوا: يَا أَبَا حَمْرَةَ صَلِّ عَلَيْهَا. فَقَامَ حِيَالَ وَسَطِ السَّرِيرِ، فَقَالَ لَهُ

him: 'Is this how you saw the Messenger of Allāh standing in the place for the funeral as you did for her, and for place that you stood for the man?' He said: 'Yes.' When he was finished he said: 'Remember (this).'" (*Hasan*)

There is something about this topic from Samurah.

Abū 'Eisā said: This *Hadīth* of Anas is a *Hasan Hadīth*. Others have reported it similarly from Hammām. Wakī' reported this *Hadīth* from Hammām but he made a mistake in it, he said: "from Ghālib, from Anas" and what is correct is "from Abū Ghālib." 'Abdul-Wārith bin Sa'eed, and others, reported this *Hadīth* from Abū Ghālib the same as Hammām did. They disagree over the name of this Abū Ghālib. Some of them said his name is Nāfi' and they also say it was Rāfi'. Some of the people of knowledge followed this, and it is the view of Aḥmad and Ishāq.

العلاء بن زياد: هَكَذَا رَأَيْتَ رَسُولَ اللَّهِ ﷺ قَامَ عَلَى الْجَنَازَةِ مَقَامَكَ مِنْهَا وَمِنْ الرَّجُلِ مَقَامَكَ مِنْهُ؟ قَالَ: نَعَمْ، فَلَمَّا فَرَغَ قَالَ: احْفَظُوا.

وفي الباب عن سمرة.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ [هَذَا] حَدِيثٌ حَسَنٌ. وَقَدْ رَوَى غَيْرٌ وَاجِدٌ عَنْ هَمَّامٍ مِثْلَ هَذَا. وَرَوَى وَكَيْعٌ هَذَا الْحَدِيثَ عَنْ هَمَّامٍ فَوَهَمَ فِيهِ فَقَالَ عَنْ غَالِبٍ، عَنْ أَنَسٍ وَالصَّحِيحُ عَنْ أَبِي غَالِبٍ. وَقَدْ رَوَى هَذَا الْحَدِيثَ عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ وَغَيْرٌ وَاجِدٌ عَنْ أَبِي غَالِبٍ مِثْلَ رِوَايَةِ هَمَّامٍ. وَاخْتَلَفُوا فِي اسْمِ أَبِي غَالِبٍ هَذَا فَقَالَ بَعْضُهُمْ: يُقَالُ اسْمُهُ نَافِعٌ وَيُقَالُ رَافِعٌ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الجنائز، باب ماجاء في أين يقوم الإمام إذا صلى على الجنائز، ح: ١٤٩٤ من حديث سعيد بن عامر به * وفي الباب عن سمرة [يأتي: ١٠٣٥].

1035. Samurah bin Jundab narrated: "The Prophet ﷺ prayed over a woman, so he stood at her middle." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*. Shu'bah reported it from Al-Husain Al-Mu'allim.

١٠٣٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ وَالْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ الْمُعَلِّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ سَمْرَةَ بْنِ جُنْدَبٍ أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى امْرَأَةٍ فَقَامَ وَسَطَهَا.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ عَنِ الْحُسَيْنِ الْمُعَلِّمِ.

تخریج: متفق علیه، وأخرجه مسلم، الجنائز، باب: أين يقوم الإمام من الميت للصلاة علیه، ح: ۹۶۴ عن علي بن حجر والبخاري، الجنائز، باب: أين يقوم من المرأة والرجل؟ ح: ۱۳۳۲ من حديث حسين المعلم به.

Comments:

According to this narration, the *Imām* while performing the funeral prayer on a male will stand parallel to the head of the deceased and in case of a female he will stand in the middle.

Chapter 46. What Has Been Related About Not Performing The (Funeral) *Ṣalāt* For The Martyr

1036. ‘Abdur-Raḥmān bin Ka‘b bin Mālīk narrated that Jābir bin ‘Abdullāh informed him that the Prophet ﷺ had put two men together in one cloth from those who were killed at (the battle of) Uḥud, then he said: “Which of them memorized the more of the Qur’ān?” When one of them was indicated to him, he put him in the *Laḥd* (first) and said: “I am a witness for these people on the Day of Judgement.” And he ordered that they be buried in their blood, and that they not be prayed over, nor washed. (*Ṣaḥīḥ*)

There is something on this topic from Anas bin Mālīk.

Abū ‘Eisā said: The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

This *Ḥadīth* has been reported from Az-Zuhrī, from ‘Abdullāh bin Tha‘labah bin Abī Ṣughair, from the Prophet ﷺ. Some of (the narrators) mentioned that it was from Jābir.

The people of knowledge differed over *Ṣalāt* for the martyr. Some of them said the martyr is not prayed over, and this is the saying of the

(المعجم ۴۶) - بَابُ مَا جَاءَ فِي تَرْكِ

الصَّلَاةِ عَلَى الشَّهِيدِ (التحفة ۴۶)

۱۰۳۶ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا

اللَّبْتُ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتَلَى أُحُدٍ فِي الثُّوبِ الْوَاحِدِ ثُمَّ يَقُولُ: «أَيُّهُمَا أَكْثَرَ حِفْظًا لِلْقُرْآنِ؟» فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ، وَقَالَ: «أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ» وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ، وَلَمْ يُصَلَّ عَلَيْهِمْ، وَلَمْ يُعَسَّلُوا.

وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ جَابِرٍ حَدِيثٌ

حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ. وَرُوِيَ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ نَعْلَةَ بْنِ أَبِي صَعْبٍ عَنِ النَّبِيِّ ﷺ وَمِنْهُمْ مَنْ ذَكَرَهُ عَنْ جَابِرٍ. وَقَدْ ائْتَلَفَ أَهْلُ الْعِلْمِ فِي الصَّلَاةِ عَلَى الشَّهِيدِ فَقَالَ بَعْضُهُمْ: لَا يُصَلَّى عَلَى الشَّهِيدِ وَهُوَ قَوْلُ أَهْلِ الْمَدِينَةِ، وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ.

people of Al-Madīnah, and it is also the saying of Ash-Shāfi‘ī and Aḥmad.

Some of them said that the martyr is prayed over, and for proof, they used the *Hadīth* of the Prophet ﷺ that he prayed over Ḥamzah. This is the view of Ath-Thawrī and the people of Al-Kūfah, and it is the view of Ishāq.

تخریج: وأخرجه البخاري، الجنائز، باب دفن الرجلين والثلاثة في قبر، ح: ١٣٤٣، ١٣٤٥ من حديث الليث بن سعد به * وفي الباب عن أنس بن مالك [تقدم: ١٠١٦].

Chapter 47. What Has Been Related About (Performing) The (Funeral) *Ṣalāt* At The Grave

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي الصَّلَاةِ عَلَى الْقَبْرِ (التحفة ٤٧)

1037. Ash-Shaibānī narrated that Ash-Sha‘bī said: “I was informed by one who saw the Prophet ﷺ: He (ﷺ) saw a solitary grave, so he lined his Companions (behind him) to pray over it.” It was said to him (Ash-Sha‘bī): “Who informed you?” He said: “Ibn ‘Abbās.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Anas, Buraidah, Yazīd bin Thābit, Abū Hurairah, ‘Āmir bin Rabī‘ah, Abū Qatādah, and Suhail bin Ḥunaf.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. It is the saying of Ash-Shāfi‘ī, Aḥmad, and Ishāq. Some of the people of knowledge say that *Ṣalāt* is not to be performed over the grave. This

وَقَالَ بَعْضُهُمْ: يُصَلَّى عَلَى الشَّهِيدِ، وَاحْتَجُّوا بِحَدِيثِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى عَلَى حَمَزَةَ وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ. وَبِهِ يَقُولُ إِسْحَاقُ.

١٠٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِعٍ: حَدَّثَنَا هُثَيْمٌ: أَخْبَرَنَا الشَّيْبَانِيُّ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: أَخْبَرَنِي مَنْ رَأَى النَّبِيَّ ﷺ وَرَأَى قَبْرًا مُتَّيِّدًا فَصَفَّ أَصْحَابَهُ [خَلْفَهُ] فَصَلَّى عَلَيْهِ فَقِيلَ لَهُ: مَنْ أَخْبَرَكَ؟ فَقَالَ: ابْنُ عَبَّاسٍ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَبُرَيْدَةَ وَيَزِيدَ بْنِ ثَابِتٍ وَأَبِي هُرَيْرَةَ وَعَامِرِ بْنِ رَبِيعَةَ وَأَبِي قَتَادَةَ وَسُهَيْلِ بْنِ حُنَيْفٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَظِيمُهُمْ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا يُصَلَّى عَلَى الْقَبْرِ، وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ. وَقَالَ [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: إِذَا دُفِنَ الْمَيِّتُ وَلَمْ يُصَلَّ عَلَيْهِ

is the view of Mālik bin Anas. ('Abdullāh) Ibn Al-Mubārak said: "When the deceased is buried and *Ṣalāt* has not been performed for him, then the *Ṣalāt* is performed at the grave." So Ibn Al-Mubārak held the view that the *Ṣalāt* could be held at the grave.

Aḥmad and Ishāq said that the *Ṣalāt* may be held at the grave for up to a month. They said: "The most that we have heard about it is (what is reported) from Ibn Al-Musayyab, that the Prophet ﷺ prayed at the grave of Umm Sa'd bin 'Ubādah after a month."

تخریج: متفق علیه، وأخرجه مسلم، الجنائز، باب الصلاة على القبر، ح: ٩٥٤ من حديث هشيم والبخاري، ح: ١٣٣٦ من حديث سليمان الشيباني به * وفي الباب عن أنس [مسلم، ح: ٩٥٥] وبريدة [ابن ماجه، ح: ١٥٣٢] ويزيد بن ثابت [ابن ماجه، ح: ١٥٢٨] وأبي هريرة [البخاري، ح: ٤٥٨، ١٣٣٧] ومسلم، ح: ٩٥٦] وعامر بن ربيعة [ابن ماجه، ح: ١٥٢٩] وأبي قتادة [البيهقي: ٤/٤٩] وسهل بن حنيف [ابن أبي شيبة: ٣/٣٦١ نسخة قديمة].

1038. Sa'eed bin Musayyab narrated: "Umm Sa'd died while the Prophet ﷺ was absent. So when he arrived he performed *Ṣalāt* over her, and a month had already passed."
(*Da'if*)

١٠٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ أَنَّ أُمَّ سَعِيدٍ مَاتَتْ وَالنَّبِيُّ ﷺ غَائِبٌ فَلَمَّا قَدِمَ صَلَّى عَلَيْهَا وَقَدْ مَضَى لَذَلِكَ شَهْرٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي شيبة: ٣/٣٦٠، ح: ١١٩٣٤ والبيهقي: ٤/٤٨ من حديث قتادة به وقَتَادَةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، وَنَسَبَهُ أَيْضًا.

Comments:

If a deceased is buried before the performance of the funeral prayer or if there are some people who missed the funeral prayer, it is allowed to perform the funeral prayer on the grave, but the *Imām* for the funeral prayer should be a person who has not performed the funeral prayer before for the deceased. This issue is clear and proved from various *Ṣaḥīḥ* narrations. (See for explanation *Aḥkām Al-Janā'iz* p.112-115.)

Chapter 48. What Has Been Related About The Prophet ﷺ Performing *Ṣalāt* For (The Death Of) An-Najāshī

1039. ‘Imrān bin Ḥuṣain narrated that the Prophet ﷺ said: “Indeed your brother An-Najāshī has died. So stand to perform *Ṣalāt* for him.” He (‘Imrān) said: “We stood and lined up just as the deceased is lined up for, and we prayed for him just as the deceased is prayed for.” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah, Jābir bin ‘Abdullāh, Abū Sa‘eed, Ḥudhaifah bin Asīd, and Jarīr bin ‘Abdullāh.

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. Abū Qilābah has reported it from his uncle Abū Al-Muhallab, from ‘Imrān bin Ḥuṣain. Abū Al-Muhallab’s name is ‘Abdur-Raḥmān bin ‘Amr, and they say it is Mu‘āwiyah bin ‘Amr.

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي صَلَاةِ النَّبِيِّ ﷺ عَلَى النَّجَاشِيِّ (التحفة ٤٨)

١٠٣٩ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ وَحُمَيْدُ بْنُ مَسْعَدَةَ قَالَا: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ سَيْرِينَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَاكُمُ النَّجَاشِيَّ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ». قَالَ: فَقُمْنَا فَصَفَفْنَا كَمَا يُصَفُّ عَلَى الْمَيِّتِ وَصَلَّيْنَا عَلَيْهِ كَمَا يُصَلَّى عَلَى الْمَيِّتِ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَأَبِي سَعِيدٍ وَحُذَيْفَةَ بْنِ أَسِيدٍ وَجَرِيرِ بْنِ عَبْدِ اللَّهِ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رَوَاهُ أَبُو قَلَابَةَ عَنْ عَمِّهِ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ. وَأَبُو الْمُهَلَّبِ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو وَيُقَالُ لَهُ مُعَاوِيَةُ بْنُ عَمْرٍو.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الجنائز، باب ماجاء في الصلاة على النجاشي، ح: ١٥٣٥ والنسائي: ٧٠/٤، ح: ١٩٧٧ من حديث بشر بن المفضل به وهو في صحيح مسلم، الجنائز: ٢٢، ح: ٩٥٣ من حديث أبي قلابة عن أبي المهلب به * وفي الباب عن أبي هريرة [تقدم: ١٠٢٢] وجابر بن عبدالله [البخاري، ح: ١٣٣٤ ومسلم، ح: ٩٥٢] وأبي سعيد [الطبراني في الأوسط: ٣٢٦/٥، ح: ٤٦٤٢] وحذيفة بن أسيد [ابن ماجه، ح: ١٥٣٧] وجرير بن عبدالله [أحمد: ٣٦٠/٢، ٣٦٣].

Comments:

This narration is a proof that the ‘prayer in the absence’ of the deceased can be performed. It seems more reasonable to perform the funeral prayer of the deceased only in peculiar circumstances. If the deceased is a prominent and

important personality or great scholar of Islamic world, or who has rendered services of great value to the nation and community, and people wanted to participate in his funeral prayers but they missed it for some reason, his funeral prayer can be performed in absence.

Chapter 49. What Has Been Related About The Virtue Of *Ṣalāt* For A Funeral

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي فَضْلِ
الصَّلَاةِ عَلَى الْجَنَائِزَةِ (التحفة ٤٩)

1040. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever performs the funeral prayer then he will get a reward equal to a *Qirāt*. Whoever follows it until it is buried then he will get a reward equal to two *Qirāt*, one of them, or the least of them, is similar to Uḥud (mountain).” This was mentioned to Ibn ‘Umar, so he sent a message to ‘Āishah to ask her about that, and she said: “Abū Hurairah has told the truth.” So Ibn ‘Umar said: “We have missed many *Qirāt*.” (*Hasan*)

He said: There are narrations on this topic from Al-Barā’, ‘Abdullāh bin Mughaffal, ‘Abdullāh bin Mas‘ūd, Abu Sa‘eed, Ubayy bin Ka‘b, Ibn ‘Umar, and Thawbān.

Abū ‘Eisā said: The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Hadīth*, and it is has been reported from him through more than one route.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٧٠/٢ من حديث محمد بن عمرو اللبثي به وهو في صحيح البخاري، ح: ١٣٢٥ ومسلم، ح: ٩٤٥ من حديث أبي هريرة به * وفي الباب عن البراء [النسائي، ح: ١٩٤٢] وعبدالله بن مغفل [النسائي، ح: ١٩٤٣] وعبدالله بن مسعود [البيزار (كشف): ٣٨٩/١، ح: ٨٢٥] وأبي سعيد [أحمد: ٢٧/٣، ٩٦] وأبي بن كعب [ابن ماجه، ح: ١٥٤١] وابن عمر [أحمد: ١٦/٢، ٣١] ثوبان [مسلم، ح: ٩٤٦].

Comments:

It comes to the light in this narration, that sometimes elite Companions were also unaware of some important narrations, and they consulted ‘Āishah for clarification and confirmation.

١٠٤٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُهُ
ابْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنَا أَبُو
سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «مَنْ صَلَّى عَلَيَّ جَنَائِزَةً فَلَهُ قِيرَاطٌ، وَمَنْ
تَبِعَهَا حَتَّى يُقْضَى دَفْنُهَا فَلَهُ قِيرَاطَانِ أَحَدُهُمَا
أَوْ أَصْغَرُهُمَا مِثْلُ أُحُدٍ» فَذَكَرْتُ ذَلِكَ لِابْنِ
عُمَرَ فَأَرْسَلَ إِلَى عَائِشَةَ فَسَأَلَهَا، عَنْ ذَلِكَ
فَقَالَتْ: صَدَقَ أَبُو هُرَيْرَةَ، فَقَالَ ابْنُ عُمَرَ:
لَقَدْ فَرَطْنَا فِي قَرَارِيطٍ كَثِيرَةٍ.

قَالَ: وَفِي الْبَابِ عَنِ الْبَرَاءِ وَعَبْدِ اللَّهِ بْنِ
مُعَقَّلٍ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي سَعِيدٍ وَأَبِي
ابْنِ كَعْبٍ وَابْنِ عُمَرَ وَثَوْبَانَ.
قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ. فَذُرِّيٌّ عَنْهُ مِنْ غَيْرِ وَجْهِ.

Chapter 50. Something Else (About The Extent Of What Is Acceptable (To Fulfill The Obligation) For Following The Funeral And Carrying It)

1041. Abū Al-Muhazzim said: “I accompanied Abū Hurairah for ten years, and I heard him saying: ‘I heard the Messenger of Allāh ﷺ saying: “Whoever follows a funeral, and carries it three times,^[1] then he has fulfilled the right that is required from him.” (*Da‘īf*)

Abū ‘Eīsā said: This *Hadīth* is *Gharīb*, some of them reported it with this chain of narration but they did not narrate it in *Marfū‘* form. Abū Al-Muhazzim’s name is Yazīd bin Sufyān, and *Shu‘bah* graded him weak.

متروك (تقريب) ورواه ابن أبي شيبة: ٣/٢٨٣،

Chapter 51. What Has Been Related About Standing For The Funeral (Procession)

1042. ‘Āmir bin Rabī‘ah narrated that the Messenger of Allāh ﷺ said: “When-ever you see a funeral (procession), stand up until it goes ahead of you or it is put down.” (*Sahīh*)

(He said:) There are narrations on this topic from Abū Sa‘eed, Jābir, Suhail bin Ḥunāif, Qais bin Sa‘d and Abū Hurairah.

(المعجم ٥٠) - بَابُ: آخِرُ [قَدْرُ مَا يُجْزَىءُ
مِنْ اتِّبَاعِ الْجَنَائِزَةِ وَحَمْلِهَا] (التحفة ٥٠)

١٠٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا عَبَادُ بْنُ مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا الْمُهَزَّمِ يَقُولُ: صَحِبْتُ أَبَا هُرَيْرَةَ عَشْرَ سِنِينَ سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَبَعَ جَنَائِزَةً وَحَمَلَهَا ثَلَاثَ مَرَّاتٍ فَقَدْ قَضَى مَا عَلَيْهِ مِنْ حَقِّهَا».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ وَرَوَاهُ بَعْضُهُمْ بِهَذَا الْإِسْنَادِ وَلَمْ يَرْفَعْهُ. وَأَبُو الْمُهَزَّمِ اسْمُهُ يَزِيدُ بْنُ سُفْيَانَ وَضَعَفَهُ شُعْبَةُ.

تخریج: [إسناده ضعيف جدا] أبوالمهزم، ح: ١١٢٨٢ من حديث عباد بن منصور به موقوفاً.

(المعجم ٥١) - بَابُ مَا جَاءَ فِي الْقِيَامِ
لِلْجَنَائِزَةِ (التحفة ٥١)

١٠٤٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْجَنَائِزَةَ فَقُومُوا لَهَا حَتَّى تُخْلَفَكُمْ أَوْ تُوَضَّعَ».

[1] “Ibn Mālik said: ‘Meaning he helps those carrying it on the road, then he lets go to catch his breath, then he carries it for some of the road, doing that three times.’” *Tuhfat Al-Ahwadhī*.

Abū 'Eisā said: The *Hadīth* of 'Amir bin Rabī'ah is a *Hasan Ṣaḥīh Hadīth*.

[قَالَ:] فِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَجَابِرٍ وَسَهْلِ بْنِ حُنَيْفٍ وَقَيْسِ بْنِ سَعْدٍ وَأَبِي هُرَيْرَةَ. قَالَ أَبُو عِيسَى: حَدِيثُ عَامِرِ بْنِ رَبِيعَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الجنائز، باب القيام للجنائز، ح: ٩٥٨ عن قتيبة والبخاري، ح: ١٣٠٧ من حديث ابن شهاب الزهري به * وفي الباب عن أبي سعيد [بأبي: ١٠٤٣] وجابر [البخاري، ح: ١٣١١ ومسلم، ح: ٩٦٠] وسهل بن حنيف [البخاري، ح: ١٣١٢، ١٣١٣ ومسلم، ح: ٩٦١] وقيس بن سعد [مسلم، ح: ٩٦١] وأبي هريرة [البخاري، ح: ١٣٠٩].

1043. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Whenever you see a funeral (procession), stand up (for it). Whoever follows it, then do not sit down until it is put down." (*Ṣaḥīh*)

Abū 'Eisā said: The *Hadīth* of Abū Sa'eed on this topic is a *Hasan Ṣaḥīh Hadīth*. This is the view of Ahmad and Ishāq. They said the one following the funeral procession is not to sit down until the men put it down from their necks. It has been reported from some of the people of knowledge among the Companions of the Prophet ﷺ and others, that they would go ahead of the funeral procession so that they could sit down before the funeral procession caught up to them. This is the view of Ash-Shāfi'ī.

١٠٤٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَالْحَسَنُ بْنُ عَلِيٍّ [الْخَلَّالُ] الْحُلَوَانِيُّ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الْجَنَائِزَةَ فَقُومُوا [لَهَا] فَمَنْ تَبِعَهَا فَلَا يَتَعَدَّنَ حَتَّى تُوَضَعَ».

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي سَعِيدٍ فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ قَالَا: مَنْ تَبِعَ جَنَائِزَهُ فَلَا يَتَعَدَّنَ حَتَّى تُوَضَعَ عَنْ أَعْنَاقِ الرَّجَالِ. وَقَدْ رَوَى عَنْ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّهُمْ كَانُوا يَتَقَدَّمُونَ الْجَنَائِزَةَ فَيَتَعَدُّونَ قَبْلَ أَنْ تَنْتَهِيَ إِلَيْهِمُ الْجَنَائِزَةُ. وَهُوَ قَوْلُ الشَّافِعِيِّ.

تخریج: متفق عليه، أخرجه البخاري، الجنائز، باب من تبع جنازة فلا يقعد حتى توضع ... الخ، ح: ١٣١٠ ومسلم، ح: ٩٥٩ من حديث هشام الدستوائي به.

Comments:

Hāfiz Ibn Qayyim writes that the Prophet ﷺ used to stand up on seeing a

funeral and he ordered (his followers) as well to stand up on seeing a funeral, but after some time he kept on sitting when seeing a funeral and he would not stand up for it. Meaning that the order for standing up when seeing a funeral is abrogated.

Chapter 52. Regarding Permission To Not Stand For It

1044. Mas‘ūd bin Al-Ḥakīm narrated that standing for the funeral (procession) until it is put down was mentioned, and ‘Alī bin Abī Tālib said: “The Messenger of Allāh ﷺ stood, then (later) he sat.” (*Ṣaḥīḥ*)

There are narrations on this topic from Al-Ḥasan bin ‘Alī, and Ibn ‘Abbās.

Abū ‘Eisā said: The *Ḥadīth* of ‘Alī is a *Ḥasan Ṣaḥīḥ Ḥadīth*, regarding which there are narrations from four of the *Tābi‘īn* narrating it from each other. This is acted upon according to some of the people of knowledge. Ash-Shāfi‘ī said: “This is the most correct thing on this topic.” This *Ḥadīth* abrogates the first *Ḥadīth*: “Whenever you see a funeral (procession), stand up [for it].”

Aḥmad said: “If he wants, he stands, and if he wants, he does not stand.” His proof is that it has been reported that the Prophet ﷺ stood, then sat, and this is what Ishāq bin Ibrāhīm said.

(Abū ‘Eisā said:) As for the saying of ‘Alī: That the Prophet ﷺ stood for the funeral and then sat, he means that the Prophet ﷺ would stand when he saw a funeral (procession), then he did not do so later, so he would not stand when he saw the funeral (procession).

(المعجم ٥٢) - بَابُ: فِي الرُّخْصَةِ فِي تَرْكِ الْقِيَامِ لَهَا (التحفة ٥٢)

١٠٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ وَاقِدٍ وَهُوَ ابْنُ عَمْرٍو بْنِ سَعْدِ بْنِ مُعَاذٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ ذَكَرَ الْقِيَامُ فِي الْجَنَائِزِ حَتَّى تُوَضَعَ فَقَالَ عَلِيٌّ: قَامَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَعَدَ.

وَفِي الْبَابِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ وَابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ عَلِيٍّ [حَدِيثٌ] حَسَنٌ صَحِيحٌ وَفِيهِ رَوَايَةٌ أَرْبَعَةٌ مِنَ التَّابِعِينَ بَعْضُهُمْ عَنْ بَعْضٍ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. قَالَ الشَّافِعِيُّ: وَهَذَا أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ. وَهَذَا الْحَدِيثُ نَاسِخٌ لِلْحَدِيثِ الْأَوَّلِ «إِذَا رَأَيْتُمُ الْجَنَائِزَ فَقُومُوا» وَقَالَ أَحْمَدُ: إِنْ شَاءَ قَامَ وَإِنْ شَاءَ لَمْ يَقُمْ. وَاجْتَنَحَ بِأَنَّ النَّبِيَّ ﷺ قَدَ رَوَى عَنْهُ أَنَّهُ قَامَ ثُمَّ قَعَدَ، وَهَكَذَا قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ.

[قَالَ أَبُو عِيْسَى:] وَمَعْنَى قَوْلِ عَلِيٍّ: قَامَ النَّبِيُّ ﷺ فِي الْجَنَائِزِ ثُمَّ قَعَدَ. يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا رَأَى الْجَنَائِزَ [قَامَ] ثُمَّ تَرَكَ ذَلِكَ بَعْدَ فَكَانَ لَا يَقُومُ إِذَا رَأَى الْجَنَائِزَ.

تخريج: وأخرجه مسلم، الجنائز، باب نسخ القيام للجنائز، ح: ٩٦٢ عن قتيبة به * وفي الباب عن الحسن بن علي [النسائي، ح: ١٩٢٥-١٩٢٨] وابن عباس [النسائي، ح: ١٩٢٥].

Comments:

Imām Baiḍāwī writes that the words “he sat” may have been used in two senses. Firstly in the sense that when the funeral procession passed and went considerably away he sat down. The second sense is that he used to stand up on seeing a funeral procession, but later on he stopped this practice of standing up. It makes it clear that the orders of standing up on seeing a funeral procession were abrogated.

Chapter 53. What Has Been Related About The Saying of the Prophet ﷺ: The *Laḥd* Is For Us And The Hole Is For Other Than Us

(المعجم ٥٣) - **بَابُ مَا جَاءَ فِي قَوْلِ النَّبِيِّ ﷺ: «اللَّحْدُ لَنَا وَالشَّقُّ لِغَيْرِنَا»**
(التحفة ٥٣)

1045. Ibn ‘Abbās narrated that the Prophet ﷺ said: “The *Laḥd* is for us and the hole is for other than us.” (*Da‘if*)

١٠٤٥ - حَدَّثَنَا أَبُو كُرَيْبٍ وَنَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ وَيُوسُفُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ قَالُوا: حَدَّثَنَا حَكَّامُ بْنُ سَلَمٍ عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى، عَنْ أَبِيهِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «اللَّحْدُ لَنَا وَالشَّقُّ لِغَيْرِنَا».

There are narrations on this topic from Jarīr bin ‘Abdullāh, ‘Aīshah, Ibn ‘Umar, and Jābir.

وَفِي الْبَابِ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ وَعَائِشَةَ وَابْنَ عُمَرَ وَجَابِرٍ.

Abū ‘Eisā said: The *Ḥadīth* of Ibn ‘Abbās is a *Ḥasan Gharīb Ḥadīth* from this route.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [سناده ضعيف] وأخرجه أبو داود، الجنائز، باب: في اللحد، ح: ٣٢٠٨ وابن ماجه، ح: ١٥٥٤ وغيرهما من حديث حكام به * عبدالأعلى الثعلبي: ضعيف وقال الهيثمي في المجمع: ١٤٧/١: "الأكثر على تضعيفه" وللحديث شواهد ضعيفة * وفي الباب عن جرير بن عبدالله [ابن ماجه، ح: ١٥٥٥] وعائشة [ابن ماجه، ح: ١٥٥٨] وابن عمر [أحمد: ٢/٢٤] وجابر [ابن شاهين في الجنائز، كما في التلخيص الحبير: ١٢٧/٢، ح: ٧٨١] * وأما اللحد لرسول الله ﷺ فتابت. وقال النووي في المجموع: ٢٨٧/٥: "أجمع العلماء أن الدفن في اللحد والشق جائزان، لكن إن كانت الأرض صلبة لا ينهار ترابها فاللحد أفضل لما سبق من الأدلة، وإن كانت رخوة تنهار فالشق أفضل".

Comments:

“*Lahd*” means a niche hole dug in the side wall of a grave for the purpose of placing the deceased in it. While making a sidewise niche in the grave, it is to be made sure that when the deceased is placed in it the face is facing *Qiblah*. “*Shaqq*” means a hole made in the earth for burial. It is clear from this narration that making a grave with a *Lahd* is better for Muslims, but it is only possible when the soil is good enough to make a *Lahd* in it. It is not possible to make a *Lahd* in sandy soil.

Chapter 54. What Has Been Related About What Is Said When Putting The Deceased In The Grave

(المعجم ٥٤) - بَابُ مَا جَاءَ مَا يَقُولُ
إِذَا أُدْخِلَ الْمَيِّتَ الْقَبْرَ (التحفة ٥٤)

1046. Ibn ‘Umar narrated: “When the Prophet ﷺ put the deceased in the grave” He said: And Abū Khālid (one of the narrators) said [one time]: “When he placed the deceased in the *Lahd*” – “He said one time: ‘In the Name of Allāh, by His command and upon the *Millah* of the Messenger of Allāh.’ And one time he said: ‘In the Name of Allāh, by His command and upon the *Sunnah* of the Messenger of Allāh ﷺ.’” (*Ṣaḥīh*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan Gharīb* from this route. This *Hadīth* has also been reported from a different route, from Ibn ‘Umar, from the Prophet ﷺ. Abū Aṣ-Ṣiddīq An-Nājī reported it from Ibn ‘Umar, from the Prophet ﷺ. It has also been reported from Abū Aṣ-Ṣiddīq (An-Nājī), from Ibn ‘Umar in *Mawqūf* form.

١٠٤٦ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ: حَدَّثَنَا الْحَجَّاجُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ [كَانَ] إِذَا أُدْخِلَ الْمَيِّتَ الْقَبْرَ قَالَ: - وَقَالَ أَبُو خَالِدٍ [مَرَّةً] إِذَا وُضِعَ الْمَيِّتُ فِي لَحْدِهِ - قَالَ مَرَّةً: بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ وَقَالَ مَرَّةً: بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ ﷺ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضًا عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ أَبُو الصَّدِيقِ النَّاجِي عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

وَقَدْ رُوِيَ عَنِ أَبِي الصَّدِيقِ [النَّاجِي]، عَنِ ابْنِ عُمَرَ، مَوْقُوفًا أَيْضًا.

تخریج: [صحیح] وأخرجه ابن ماجه، الجنائز، باب ما جاء في إدخال الميت القبر، ح: ١٥٥٠ عن أبي سعيد الأشج به * حجاج هو ابن أرتاة وللحديث شواهد عند ابن ماجه، ح: ١٥٥٠ وأبي داود، ح: ٣٢١٣ وغيرهما.

Chapter 55. What Has Been Related About The One Cloth That Is Placed Under The Deceased In The Grave

1047. Ja'far bin Muḥammad narrated that his father said: "The one who made the *Laḥd* in the grave of the Messenger of Allāh ﷺ was Abū Ṭalḥah. And the one who placed the velvet cloth under him was Shuqrān a freed slave of Messenger of Allāh ﷺ." (*Ḥasan*)

Ja'far said: "(Ubaiddullāh) Ibn Abī Rāfi' informed me, he said: 'I heard Shuqrān saying: "By Allāh! It was I who placed the velvet under the Messenger of Allāh ﷺ in the grave."

He said: There is something on this topic from Ibn 'Abbās.

Abū 'Eīsā said: The *Ḥadīth* of Shuqrān is a *Ḥasan Gharīb Ḥadīth*. 'Alī bin Al-Madīnī (also) reported this *Ḥadīth* from 'Uthmān bin Farqad.

الحديث، وابن أبي رافع هو عبيدالله، والحديث

1048. Ibn 'Abbās narrated: "A red velvet cloth was placed in the grave of the Prophet ﷺ." (*Ṣaḥīḥ*)

(He said: In another place, Muḥammad bin Baṣh-shār said: 'Muḥammad bin Ja'far and Yahya bin Shu'bah narrated to us, from Abī Jamrah, from Ibn 'Abbās," and this is more correct.)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Shu'bah reports from Abū Ḥamzah Al-Qaṣṣāb, and his

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي الثُّوبِ
الْوَاحِدِ يُلْقَى تَحْتَ الْمَيِّتِ فِي الْقَبْرِ

(التحفة ٥٥)

١٠٤٧ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِي
[الْبَصْرِيُّ]: حَدَّثَنَا عُمَانُ بْنُ فَرْقَدٍ، قَالَ:
سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَنِ أَبِيهِ قَالَ: الَّذِي
أَلْحَدَ قَبْرَ رَسُولِ اللَّهِ ﷺ أَبُو طَلْحَةَ. وَالَّذِي
أَلْقَى الْقَطِيفَةَ تَحْتَهُ شُقْرَانُ مَوْلَى لِرَسُولِ اللَّهِ
ﷺ.

قَالَ جَعْفَرٌ: وَأَخْبَرَنِي [عَبِيدُ اللَّهِ] بْنُ أَبِي
رَافِعٍ قَالَ: سَمِعْتُ شُقْرَانَ يَقُولُ: أَنَا، وَاللَّهِ
طَرَحْتُ الْقَطِيفَةَ تَحْتَ رَسُولِ اللَّهِ ﷺ فِي
الْقَبْرِ قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ شُقْرَانَ حَدِيثٌ
حَسَنٌ غَرِيبٌ. وَرَوَى عَلِيُّ بْنُ الْمَدِينِيِّ عَنْ
عُثْمَانَ بْنِ فَرْقَدٍ هَذَا الْحَدِيثَ.

تخریج: [حسن] * عثمان بن فرقد، حسن
أنكره أبو حاتم كما في علل الحديث، ح: ١٠٥٤.

١٠٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ أَبِي حَمْرَةَ،
عَنِ ابْنِ عَبَّاسٍ قَالَ: جُعِلَ فِي قَبْرِ النَّبِيِّ ﷺ
قَطِيفَةٌ حَمْرَاءُ.

[قَالَ]: وَقَالَ مُحَمَّدُ بْنُ بَشَّارٍ فِي مَوْضِعٍ
آخَرَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَيَحْيَى عَنْ
شُعْبَةَ، عَنْ أَبِي حَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ وَهَذَا
أَصْحُحٌ.

name is ‘Imrān bin Abī ‘Aṭā’. He also reports from Abū Jamrah Ad-Ḍuba’ī. His name is Naṣr bin ‘Imrān, and both of them report from Ibn ‘Abbās.

It has been reported from Ibn ‘Abbās that he disliked placing anything under the deceased in the grave, and some of the people of knowledge followed that.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى شُعْبَةُ عَنْ أَبِي حَمْرَةَ الْقَصَابِ، وَاسْمُهُ عِمْرَانُ بْنُ أَبِي عَطَاءٍ. وَرُوِيَ عَنْ أَبِي حَمْرَةَ الضَّبْعِيِّ. وَاسْمُهُ نَصْرُ بْنُ عِمْرَانَ، وَكِلَاهُمَا مِنْ أَصْحَابِ ابْنِ عَبَّاسٍ. وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَرِهَ أَنْ يُلْقَى تَحْتَ الْمَيِّتِ فِي الْقَبْرِ شَيْءٌ. وَإِلَى هَذَا ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ.

تخريج: وأخرجه مسلم، الجنائز، باب جعل القطيفة في القبر، ح: ٩٦٧ من حديث يحيى بن سعيد القطان به وعنده أبو جرمة.

Comments:

Shuqrān, a freed slave of the Prophet ﷺ, placed the sheet of the Prophet ﷺ in the grave with him, with the intention to prevent its use by others. But when the other Companions came to know they pulled the sheet out of the grave. It can be inferred from this incident that it is not proper to put any cloth under the shroud. (*Tuhfat Al-Aḥwadhī* v. 2 p.153.)

Chapter 56. What Has Been Related About Leveling The Grave

1049. Abū Wā’il narrated: “‘Alī said to Abū Al-Hayyāj Al-Asadī: ‘I am dispatching you with what the Prophet ﷺ dispatched me: “That you not leave an elevated grave without leveling it, nor an image without erasing it.” (*Ṣaḥīḥ*)

There is something about this from Jābir.

Abū ‘Eīsā said: The *Ḥadīth* of ‘Alī is a *Ḥasan Ḥadīth*. This is acted upon according to some of the people of knowledge. They consider it disliked for a grave to be raised above the ground.

Ash-Shāfi‘ī said: “It is disliked to elevate a grave more than the

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي تَسْوِيَةِ

الْقَبْرِ (التحفة ٥٦)

١٠٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي وَاثِلٍ، أَنَّ عَلِيًّا قَالَ لِأَبِي الْهَيَّاجِ الْأَسَدِيِّ: أَبْعَثَكَ عَلَى مَا بَعَثَنِي بِهِ النَّبِيُّ ﷺ: أَنْ لَا تَدَعَ قَبْرًا مُسْرَفًا إِلَّا سَوَّيْتَهُ، وَلَا يَمَثَلًا إِلَّا طَمَسْتَهُ.

وفي الباب عن جَابِرٍ.

قَالَ أَبُو عِيْسَى: حَدِيثٌ عَلِيٌّ حَدِيثٌ حَسَنٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، يَكْرَهُونَ أَنْ يُرْفَعَ الْقَبْرُ فَوْقَ الْأَرْضِ. قَالَ الشَّافِعِيُّ: أَكْرَهُ أَنْ يُرْفَعَ الْقَبْرُ إِلَّا

extent by which it may be known that it is a grave, and it may not be tread on or sat on.”

يَقْدِرُ مَا يُعْرِفُ أَنَّهُ قَبْرٌ، لَكَيْلًا يُوطَأَ وَلَا يُجْلَسَ عَلَيْهِ.

تخريج: وأخرجه مسلم، الجنائز، باب الأمر بتسوية القبر، ح: ٩٦٩ من حديث سفيان الثوري به * وفي الباب عن جابر [يأتي: ١٠٥٢].

Comments:

The height of the grave should only be to the limit by which it could be assumed that this is a grave. Usually its height is one hand-span.

Chapter 57. What Has Been Related About It Being Disliked to Tread On Graves, Sit On Them, (And Pray Towards Them)

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْوُطْئِ عَلَى الْقُبُورِ وَالْجُلُوسِ عَلَيْهَا [وَالصَّلَاةِ إِلَيْهَا] (التحفة ٥٧)

1050. Abū Marthad Al-Ghanawī narrated that the Prophet ﷺ said: “Do not sit on the graves nor perform *Ṣalāt* towards them.” (*Ṣaḥīḥ*)

١٠٥٠ - حَدَّثَنَا هَتَّادٌ: حَدَّثَنَا [عَبْدُ اللَّهِ] ابْنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ وَاثِلَةَ بْنِ الْأَشْمَعِ، عَنْ أَبِي مَرْثَدٍ الْعَنْوِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا».

(He said:) There are narrations on this topic from Abū Hurairah, ‘Amr bin Ḥazm, and Bashīr bin Al-Khaṣāṣiyah.

[قَالَ:] وفي الباب عن أبي هريرة، وعمرو بن حزم، وبشير ابن الخصاصية. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

(Another route) with this chain, and it is similar.

تخريج: وأخرجه مسلم، الجنائز، باب النهي عن الجلوس على القبر والصلاة عليه، ح: ٩٨/٩٧٢ من حديث ابن المبارك به * وفي الباب عن أبي هريرة [مسلم، ح: ٩٧١] وعمرو بن حزم [أحمد، بحواله جامع المسانيد والسنن لابن كثير: ٥٥٨/٩، ٥٥٩، ح: ٧٢٧٤] وبشير ابن الخصاصية [أبو داود، ح: ٣٢٣٠ وابن ماجه، ح: ١٥٦٨].

1051. (Another chain) from Abū Marthad Al-Ghanawī from the Prophet ﷺ, similar (to no. 1050), but it does not contain “from Abū

١٠٥١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَأَبُو عَمَّارٍ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ

Idrīs” and this is what is correct. (*Ṣaḥīḥ*)

Abū ‘Eisā said: Muḥammad said: “The narration of Ibn Al-Mubārak^[1] is mistaken, Ibn Al-Mubārak is the one who made the mistake, he added ‘from Abū Idrīs Al-Khawlānī’ when it is ‘Busr bin ‘Ubaidullāh, from Wāthilah.’”^[2]

This is how it was reported by more than one from ‘Abdur-Raḥmān bin Yazīd bin Jābir, it does not contain Abū Idrīs Al-Khawlānī. And Busr bin ‘Ubaidullāh heard from Wāthilah bin Al-Asqa’.

تخریج: [صحيح] انظر الحديث السابق، ورواه مسلم، ح: ۹۷۲ عن علي بن حجر به والطريقان صحيحان.

Comments:

It is not proper to destroy the graves. Sitting or walking over the graves is also not allowed. Praying or performing prayers facing the graves is unlawful.

Chapter 58. What Has Been Related About It Being Disliked To Plaster Graves And Write On Them

(المعجم ۵۸) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ تَجْصِيسِ الْقُبُورِ وَالْكِتَابَةِ عَلَيْهَا (التحفة ۵۸)

1052. Jābir narrated: “The Messenger of Allāh ﷺ prohibited plastering graves, writing on them, building over them, and treading on them.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*, it has been reported through other routes from Jābir.

Some of the people of knowledge, among them Al-Ḥasan Al-Baṣrī, permitted covering it with clay.

Ash-Shāfi‘ī said: “There is no harm if the grave is covered with clay.”

الله، عَنْ وَائِلَةَ بْنِ الْأَسْمَعِ، عَنْ أَبِي مَرْثَدٍ الْعَنَوِيِّ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ وَلَيْسَ فِيهِ عَنْ أَبِي إِدْرِيسَ وَهَذَا الصَّحِيحُ.

قَالَ أَبُو عِيْسَى: قَالَ مُحَمَّدٌ: وَحَدِيثُ ابْنِ الْمُبَارَكِ خَطَأٌ، أَخْطَأَ فِيهِ ابْنُ الْمُبَارَكِ، وَزَادَ فِيهِ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ وَإِنَّمَا هُوَ بُسْرُ ابْنِ عُبَيْدِ اللَّهِ عَنْ وَائِلَةَ، هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدِ بْنِ جَابِرٍ. وَلَيْسَ فِيهِ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ. وَبُسْرُ ابْنِ عُبَيْدِ اللَّهِ قَدْ سَمِعَ مِنْ وَائِلَةَ بْنِ الْأَسْمَعِ.

۱۰۵۲ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرٍو الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُجَصَّصَ الْقُبُورُ وَأَنْ يُكْتَبَ عَلَيْهَا وَأَنْ يُبْنَى عَلَيْهَا، وَأَنْ تُوْطَأَ. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرٍ. وَقَدْ رَحَّصَ بَعْضُ أَهْلِ الْعِلْمِ، مِنْهُمْ الْحَسَنُ الْبَصْرِيُّ فِي تَطْيِينِ الْقُبُورِ.

[1] That is, the chain for no. 1050.

[2] That is, as it appears in the chain of no. 1051.

وَقَالَ الشَّافِعِيُّ: لَا بَأْسَ أَنْ يُطَيَّنَ الْقَبْرُ.

تخریج: وأخرجه مسلم، الجنائز، باب النهي عن تجصيص القبر والبناء عليه، ح: ٩٧٠ من حديث ابن جريج به.

Comments:

It is not lawful to make a dome over the grave. Constructing a grave with bricks or concrete blocks is also unlawful. Destroying a grave is also unlawful. Plastering a grave with mud is allowed and it is not considered as constructed with bricks or blocks.

Chapter 59. What A Man Is To Say When He Enters A Graveyard

1053. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ passed by the graves of Al-Madīnah, so he turned his face towards them and said: (*As-Salāmu ‘alaikum yā ahlul-qubūr! Yaghfirul-lāhu lanā wa lakum, antum salafunā wa nahnu bil-athar.*) ‘Peace be upon you O inhabitants of the grave! May Allāh forgive us and you; you are our predecessors and we are to follow you.’” (*Da‘if*)^[1]

(He said:) There are narrations on this topic from Buraidah and ‘Aishah.

(Abū ‘Eisā said:) the *Hadūth* of Ibn ‘Abbās is a *Hasan Gharīb Hadūth*. Abū Kudaibah’s name is Yaḥya bin Al-Muhallab, and Abū Zabyān’s name is Ḥuṣain bin Jundab.

(المعجم ٥٩) - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَ الْمَقَابِرَ (التحفة ٥٩)

١٠٥٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ الصَّلْتِ عَنْ أَبِي كُدَيْبَةَ، عَنْ قَابُوسَ بْنِ أَبِي طَيَّيَانَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِقُبُورِ الْمَدِينَةِ، فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ، أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْأَثَرِ».

[قَالَ]: وفي الباب عن بُرَيْدَةَ وَعَائِشَةَ.

[قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَأَبُو كُدَيْبَةَ اسْمُهُ يَحْيَى بْنُ الْمُهَلَّبِ. وَأَبُو طَيَّيَانَ اسْمُهُ حُصَيْنُ بْنُ جُنْدَبٍ.

تخریج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ١٢/١٠٧، ١٠٨، ح: ١٢٦١٣ من حديث أبي كديبة به * قابوس فيه لين (تقريب) ولبعض الحديث شواهد * وفي الباب عن بريدة [مسلم، ح: ٩٧٥] وعائشة [مسلم، ح: ٩٧٤].

Comments:

In this narration it has been mentioned that the purpose of going to a graveyard is just a reminder of death, and to ask Allāh’s blessings for the dead and for oneself. Nowadays we see people going to graves asking their various needs from the dead which is clear *Shirk*.

[1] See *Muslim*, nos (974) 2255, 2256 and (975) 2275.

Chapter 60. What Has Been Related About The Permission To Visit the Graves

1054. Sulaimān bin Buraidah narrated from his father that the Messenger of Allāh ﷺ said: “I had prohibited you from visiting the graves. But Muḥammad (ﷺ) was permitted to visit the grave of his mother: so visit them, for they will remind you of the Hereafter.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Abū Sa‘eed, Ibn Mas‘ūd, Anas, Abū Hurairah, and Umm Salamah.

Abū ‘Eisā said: The *Ḥadīth* of Buraidah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge. They did not see any harm in visiting the graves. This is the view of Ibn Al-Mubārak, *Ash-Shāfi‘ī*, Aḥmad and Ishāq.

تخريج: وأخرجه مسلم، الجنائز، باب استئذان النبي ﷺ ربه عزوجل في زيارة قبر أمه، ح: ٩٧٧ من حديث سفیان الثوري به * وفي الباب عن أبي سعيد [اليهقي: ٧٧/٤] ابن مسعود [ابن ماجه، ح: ١٥٧١] وأنس [أحمد: ٣/٢٣٧] وأبي هريرة [مسلم، ح: ٩٧٦] وأم سلمة [الطبراني في الكبير: ٢٣/٢٧٨، ح: ٦٠٢].

Chapter 61. What Has Been Related About Women Visiting Graves

1055. ‘Abdullāh bin Abī Mulaikah said: “Abdur-Raḥmān bin Abī Bakr died in Al-Ḥuḃshī”^[1] He said: “He

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي

الرُّخْصَةِ فِي زِيَارَةِ الْقُبُورِ

(التحفة ٦٠)

١٠٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمَحْمُودُ

ابْنُ عَيْلَانَ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ قَالُوا:

حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ: حَدَّثَنَا سُفْيَانُ عَنْ

عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ

أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ كُنْتُ

نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَقَدْ أُذِنَ لِمُحَمَّدٍ

فِي زِيَارَةِ قَبْرِ أُمِّهِ، فَزُورُوهَا، فَإِنَّهَا تُذَكِّرُ

الْآخِرَةَ».

[قَالَ:] وفي الباب عن أبي سعيد وابن

مسعود وأنس وأبي هريرة وأم سلمة.

قَالَ أَبُو عِيْسَى: حَدِيثُ بُرَيْدَةَ حَدِيثٌ

حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ

الْعِلْمِ، لَا يَرَوْنَ بِزِيَارَةِ الْقُبُورِ بَأْسًا، وَهُوَ

قَوْلُ ابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ

وَإِسْحَاقَ.

(المعجم ٦١) - بَابُ مَا جَاءَ فِي الزِّيَارَةِ

لِلْقُبُورِ لِلنِّسَاءِ (التحفة ٦١)

١٠٥٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ:

حَدَّثَنَا عِيْسَى بْنُ يُونُسَ عَنِ ابْنِ جُرَيْجٍ، عَنْ

[1] An area near Makkah.

was carried to Makkah to be buried there. So when 'Āishah arrived she went to the grave of 'Abdur-Rahmān bin Abī Bakr and she said: "We were like two drinking companions of Jadhīmah for such a long time that they would say: 'They will never part.' So when we were separated it was as if I and Mālik – due to the length of unity – never spent a night together."^[1]

(*Da'īf*)

Then she said: "By Allāh! Had I been present, you would not have been buried except where you died, and if I had attended (the burial) I would not be visiting you."

عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ قَالَ: تُوْفِّي عَبْدُ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ بِالْحَبَشِيِّ قَالَ: فَحُوِّلَ إِلَى مَكَّةَ فَذُفِنَ فِيهَا، فَلَمَّا قَدِمْتُ عَائِشَةُ أَتَتْ قَبْرَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ فَقَالَتْ:

وَكُنَّا كَنَدَمَانِي جَدِيمَةَ حِقْبَةَ مِنَ الدَّهْرِ حَتَّى قِيلَ: لَنْ يَتَّصِدَعَا فَلَمَّا تَفَرَّقْنَا كَأَنِّي وَمَالِكَا لِطُولِ اجْتِمَاعٍ، لَمْ نَبِتْ لَيْلَةً مَعَا

ثُمَّ قَالَتْ: وَاللَّهِ! لَوْ حَضَرْتُكَ مَا ذُفِنْتَ إِلَّا حَيْثُ مِتُّ، وَلَوْ شَهِدْتُكَ مَا زُرْتُكَ.

تخریج: [إسناده ضعيف] ابن جریج عن عن فی هذا اللفظ وأخرجه عبدالرزاق: ۵۱۷/۳، ح: ۶۵۳۵ عن ابن جریج به مختصراً دون الأشعار وصرح بالسماع عنده.

Chapter 61B. What Has Been Related About It Being Disliked For Women To Visit The Graves

1056. Abū Hurairah narrated: "Indeed the Messenger of Allāh ﷺ cursed the women who visit the graves." (*Hasan*)

(He said:) There are narrations on this topic from Ibn 'Abbās, and Hassān bin Thābit.

(المعجم ۶۱م) - بَابُ مَا جَاءَ فِي

كِرَاهِيَةِ زِيَارَةِ الْقُبُورِ لِلنِّسَاءِ (التحفة ۶۲)

۱۰۵۶ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ

عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ زَوَارَاتِ الْقُبُورِ.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ

وَحَسَّانَ بْنِ ثَابِتٍ.

[1] Al-Mubārakpūrī said: "In *Sharḥ Al-Mughnī*, Ash-Shamanī said: 'This is Tamīm bin Nuwairah's (that is: Mutamim bin Nuwairah At-Tamīmī as mentioned in *Al-Isābah*) verse (of poetry) eulogizing his brother Mālik who was killed by Khālid bin Walīd.'" And he said: "Aṭ-Ṭībī said: 'This Jadhīmah was a king of 'Irāq and Mesopotamia whom the Arabs rallied around while he was the governor of Az-Zabā.'" And he said about the drinking companions of Jadhīmah: "They were Mālik and 'Aqīl, and they were his drinking companions and comrades for a period of forty years." *Tuḥfat Al-Aḥwadhī*. Az-Zabā' is a city on the banks of the Euphrates as mentioned in *Mu'jam Al-Buldān*.

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*. Some of the people of knowledge thought that this was before the Prophet ﷺ permitted visiting the graves. Then when he permitted it, both men and women were included in the permission.

Some of them said that visiting the graves is only disliked (for women) due to their lack of patience and excessive mourning.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الجنائز، باب ماجاء في النهي عن زيارة النساء القبور، ح: ١٥٧٦ من حديث أبي عوانة به وصححه ابن حبان (الإحسان): ٣١٧٨ * وفي الباب عن ابن عباس [تقدم: ٣٢٠] وحسان بن ثابت [ابن ماجه، ح: ١٥٧٤].

Comments:

The purpose of visiting the graves is to understand the finite nature of this life and this world and to prepare oneself to face Allāh ﷻ. If the woman goes to the graves for this purpose it is allowed, but going to graves for making vows is unlawful and strictly prohibited.

Chapter 62. What Has Been Related About Burial During The Night

1057. Ibn ‘Abbās narrated: “The Prophet ﷺ entered a grave during the night, so a torch was lit for him. He took it (the deceased) in from the direction of the *Qiblah*, and he said: ‘May Allāh have mercy upon you, you were often invoking (Allāh) by reciting the Qur’an.’ And he said ‘*Allāhu Akbar* four times.’” (*Da‘if*)

(He said:) There are narrations on this topic from Jābir, and Yazīd bin Thābit – the elder brother of Zaid bin Thābit.

Abū ‘Eisā said: The *Hadīth* of Ibn ‘Abbās is a *Hasan Hadīth*. Some of the people of knowledge followed this. He said: The deceased is entered into the grave from the

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَأَى بَعْضُ أَهْلِ الْعِلْمِ، أَنَّ هَذَا كَانَ قَبْلَ أَنْ يُرَخَّصَ النَّبِيُّ ﷺ فِي زِيَارَةِ الْقُبُورِ، فَلَمَّا رَخَّصَ دَخَلَ فِي رُحْصَتِهِ الرَّجَالُ وَالنِّسَاءُ.

وَقَالَ بَعْضُهُمْ: إِنَّمَا كُرِهَ زِيَارَةُ الْقُبُورِ [لِلنِّسَاءِ]، لِإِقْلَةِ صَبْرِهِنَّ وَكَثْرَةِ جَزَعِهِنَّ.

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي الدَّفْنِ

بِاللَّيْلِ (التحفة ٦٣)

١٠٥٧ - حَدَّثَنَا أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ

عَمْرٍو السَّوَّاقُ قَالَا: حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ عَنْ الْمُنْهَالِ بْنِ خَلِيفَةَ، عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ قَبْرًا لَيْلًا، فَأَسْرَجَ لَهُ سِرَاجًا، فَأَخَذَهُ مِنْ قِبَلِ الْقَبِيلَةِ وَقَالَ: «رَحِمَكَ اللهُ إِنْ كُنْتَ لَأَوَّاهًا تَلَاءَةً لِقُرْآنٍ وَكَبَّرَ عَلَيْهِ أَرْبَعًا».

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَبَرِيدِ بْنِ

ثَابِتٍ، وَهُوَ أَخُو زَيْدِ بْنِ ثَابِتٍ، أَكْبَرُ مِنْهُ.

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ

حَسَنٌ، وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا. وَقَالَ: يُدْخَلُ الْمَيِّتُ الْقَبْرَ مِنْ قِبَلِ

direction of the *Qiblah* (with his head pointing towards it). Some of them say (he is brought in with his feet toward the *Qiblah*), and most of the people of knowledge permitted burial at night.

الْقِبْلَةَ. وَقَالَ بَعْضُهُمْ: يُسَلُّ سَلًّا. وَرَخَّصَ أَكْثَرُ أَهْلِ الْعِلْمِ فِي الدَّفْنِ بِاللَّيْلِ.

تخريج: [إسناده ضعيف] وضعفه البيهقي، حجاج بن أرطاة: ضعيف مدلس، ورواه ابن ماجه، ح: ١٥٢٠ مختصرًا دون المرفوع اللفظي وهو حديث حسن * وفي الباب عن جابر [ابن ماجه، ح: ١٥٢١] ويزيد بن ثابت [ابن ماجه، ح: ١٥٢٨].

Comments:

Scholars have inferred from this narration that burial at nighttime is legal and making an arrangement of light near the grave is allowed. Most of the people of knowledge agree upon this issue. (*Ṣaḥīḥ Muslim/Nawawī* v.1 p.306.)

Chapter 63. What Has Been Related About Praise For The Deceased

1058. Anas bin Mālik narrated: “A funeral (procession) passed by the Messenger of Allāh ﷺ and they were praising him with good statements. So the Messenger of Allāh ﷺ said: ‘Granted.’ Then he said: ‘You are Allāh’s witnesses on the earth.’”^[1] (*Ṣaḥīḥ*)

He said: There are narrations on this topic from ‘Umar, Ka’b bin ‘Ujrah, and Abū Hurairah.

Abū ‘Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(المعجم ٦٣) - بَابُ مَا جَاءَ فِي الثَّنَاءِ

الْحَسَنِ عَلَى الْمَيِّتِ (التحفة ٦٤)

١٠٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ

مَالِكٍ، قَالَ: مَرَّ عَلَى رَسُولِ اللَّهِ ﷺ بِجَنَازَةٍ

فَأَثْنَوْا عَلَيْهَا خَيْرًا، فَقَالَ رَسُولُ اللَّهِ ﷺ:

«وَجِبَتْ» ثُمَّ قَالَ: «أَنْتُمْ شُهَدَاءُ اللَّهِ فِي

الْأَرْضِ». قَالَ: وَفِي الْبَابِ عَنْ عُمَرَ وَكَعْبِ

ابْنِ عُجْرَةَ وَأَبِي هُرَيْرَةَ.

قَالَ أَبُو عِيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ

حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ١٧٩/٣ من حديث حميد الطويل به وأخرجه البخاري، ح: ١٣٦٧، ومسلم، ح: ٩٤٩ من حديث أنس رضي الله عنه به * وفي الباب عن عمر [يأتي: ١٠٥٩] وكعب بن عجرة [الطبراني في الكبير: ١٥٦/١٩، ح: ٣٤٤٤] وأبي هريرة [أبو داود، ح: ٣٢٣٣].

Comments:

This narration gives us the information that if the pious people praise the deceased, it is an indication that the deceased too was a pious person. And the supplications of the pious for the deceased is accepted by Allāh by His grace and mercy.

[1] See nos. 1028 and 1059.

1059. Abū Al-Aswad Ad-Dīlī narrated: “I arrived in Al-Madīnah and while I was sitting with ‘Umar bin Al-Khaṭṭāb they passed by with a funeral, over (a person) whom they were praising with good. ‘Umar said: ‘Granted.’ I said to ‘Umar: ‘What is granted?’ He said: ‘I said as the Messenger of Allāh ﷺ said: “There is no Muslim about whom three bear witness, except that he is granted Paradise.” He said: ‘We asked: “And two?” He said: “And two (as well).” He said: ‘We did not ask the Messenger of Allāh ﷺ about one.’” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Al-Aswad Ad-Dīlī’s name is Zālim bin ‘Amr bin Sufyān.

١٠٥٩ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَهَارُونُ ابْنُ عَبْدِ اللَّهِ الْبُرَّازِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، قَالَ: قَدِمْتُ الْمَدِينَةَ فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَمَرُوا بِجَنَازَةٍ فَأَتَيْنَاهَا عَلَيْهَا خَيْرًا. فَقَالَ عُمَرُ: وَجِبَتْ. فَقُلْتُ لِعُمَرَ: وَمَا وَجِبَتْ؟ قَالَ: أَقُولُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. قَالَ: «مَا مِنْ مُسْلِمٍ يَشْهَدُ لَهُ ثَلَاثَةٌ إِلَّا وَجِبَتْ لَهُ الْجَنَّةُ» قَالَ: قُلْنَا: وَاثْنَانِ؟ قَالَ: وَاثْنَانِ. قَالَ: وَلَمْ نَسْأَلْ رَسُولَ اللَّهِ ﷺ عَنِ الْوَاحِدِ. قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الْأَسْوَدِ الدِّيلِيُّ اسْمُهُ ظَالِمٌ بْنُ عَمْرِو بْنِ سُفْيَانَ.

تخريج: وأخرجه البخاري، الجنائز، باب ثناء الناس على الميت، ح: ١٣٦٨ من حديث داود

ابن أبي الفرات به.

Comments:

Before passing any verdict Allāh ﷻ has recommended and approved the witness of two pious persons. It means that the verdict can be made on the basis of two witnesses. Similarly, when two Muslims say good remarks about the deceased, their witness is approved before Allāh. ﷻ Good people always stand witness to good people.

Chapter: 64. What Has Been Related About The Rewards For One Whose Child Dies Before Him

1060. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Any Muslim who has lost three of his children will not be touched by the Fire, except for what will fulfill the oath.”^[1] (*Ṣaḥīḥ*)

(المعجم ٦٤) - بَابُ مَا جَاءَ فِي ثَوَابِ مَنْ قَدَّمَ وَلَدًا (التحفة ٦٥)

١٠٦٠ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ؛ ح: وَحَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ

[1] Meaning “Allāh’s oath” referring to what is mentioned in *Ṣurat Maryam* 19:71.

There are narrations on this topic from ‘Umar, Mu‘ādh, Ka‘b bin Mālik, ‘Utbah bin ‘Abd, Umm Sulaim, Jābir, Anas, Abū Dharr, Ibn Mas‘ūd, Abū Tha‘labah Al-Ashja‘ī, Ibn ‘Abbās, ‘Uqbah bin ‘Āmir, Abū Sa‘eed, and Qurrah bin Iyās Al-Muzani.

(He said:) Abū Tha‘labah (Al-Ashja‘ī) has one *Hadīth* from the Prophet ﷺ, that is, this *Hadīth*. He is not (Abū Tha‘labah) Al-Khushanī.

Abū ‘Eīsā said: The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Hadīth*.

قَالَ: «لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ فَمَسَّهُ النَّارُ، إِلَّا تَجَلَّهَ الْقَسَمُ».

قَالَ: وَفِي الْبَابِ عَنْ عُمَرَ وَمُعَاذٍ وَكَعْبِ ابْنِ مَالِكٍ وَعُقْبَةَ بْنِ عَبْدِ وَأُمِّ سُلَيْمٍ وَجَابِرِ وَأَنْسِ وَأَبِي ذَرٍّ وَابْنِ مَسْعُودٍ وَأَبِي ثَعْلَبَةَ الْأَشْجَعِيِّ وَابْنِ عَبَّاسٍ وَعُقْبَةَ بْنَ عَامِرٍ وَأَبِي سَعِيدٍ وَقُرَّةَ بْنَ إِيَّاسِ الْمُزَنِيِّ.

[قَالَ:] وَأَبُو ثَعْلَبَةَ [الْأَشْجَعِيُّ] لَهُ عَنْ النَّبِيِّ ﷺ حَدِيثٌ وَاحِدٌ، [هُوَ] هَذَا الْحَدِيثُ، وَلَيْسَ هُوَ بِالْحُسْنِيِّ.

قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، البر والصلة، باب فضل من يموت له ولد فيحتسبه، ح: ٢٦٣٢، والبخاري، ح: ٦٦٥٦ من حديث مالك به وهو في الموطأ: ٢٣٥/١ * وفي الباب عن عمر [ابن عدي في الكامل: ٢٧١٦/٧] ومعاذ [ابن ماجه، ح: ١٦٠٣] وكعب بن مالك [لم أجد] وعقبة بن عبد [ابن ماجه، ح: ١٦٠٤] وأم سليم [أحمد: ٤٣١/٦] والبخاري في الأدب المفرد، ح: ١٤٩، وجابر [أحمد: ٣٠٦/٣] والبخاري في الأدب المفرد، ح: ١٤٦، وأنس [البخاري، ح: ١٢٤٨] وأبي ذر [النسائي، ح: ١٨٧٥] وابن مسعود [يأتي: ١٠٦١] وأبي ثعلبة الأشجعي [أحمد: ٣٩٦/٦] وابن عباس [يأتي: ١٠٦٢] وعقبة بن عامر [أحمد: ١٤٤/٤] والبخاري، ح: ١٠١، ومسلم، ح: ٢٦٣٣، وقررة بن إياس المزني [أحمد: ٣٥٠/٥] والنسائي، ح: ١٨٧١، ٢٠٩٠] وأبي سعيد.

Comments:

In this narration “except for what will fulfill the oath” means Allāh’s Command in *Surat Maryam* Verse 71 “not one of you will pass over it.” Pass over it does not mean to enter Hell or going into the Fire, it only means to pass by it.

1061. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Whoever has three that precede him (in death) while they did not reach the age of puberty, then they will be a well-fortified fortress for him against the Fire.”

١٠٦١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ: حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشِبٍ عَنْ أَبِي مُحَمَّدٍ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِي عُيَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ:

Abū Dharr said: “Two preceded me (in death)” so he (ﷺ) said: “And two.” Ubayy bin Ka‘b, the master reciter, said: “I was preceded by one” So he (ﷺ) said: “And one, but that is only at the first stroke of the calamity.”^[1] (*Da‘īf*)

Abū ‘Eisā said: This *Ḥadīth* is *Gharīb*, and Abū ‘Ubaidah (the son of Ibn Mas‘ūd, one of the narrators) did not hear from his father.

رَسُولُ اللَّهِ ﷺ: «مَنْ قَدَّمَ ثَلَاثَةَ لَمْ يَبْلُغُوا
الْحِنْتَ كَانُوا لَهُ حِصْنًا حَصِينًا مِنَ النَّارِ» .

قَالَ أَبُو ذَرٍّ: قَدَّمْتُ اثْنَيْنِ. قَالَ:
«وَإِثْنَيْنِ». فَقَالَ أَبِي بِنُ كَعْبٍ سَيِّدُ الْقُرَاءِ:
قَدَّمْتُ وَاحِدًا؟ قَالَ: «وَوَاحِدًا، وَلَكِنْ إِنَّمَا
ذَاكَ عِنْدَ الصَّدْمَةِ الْأُولَى» .

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ. وَأَبُو
عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ .

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الجنائز، باب ماجاء في ثواب من أصيب بولده، ح: ١٦٠٦ عن نصر بن علي به * أبو محمد مجهول (تقريب) والسند منقطع .

Comments:

In this narration it has been mentioned that the children who die as minors will become protection from the Fire in the Hereafter for their parents. The reason is that parents love their children and they submit to the Will of Allāh ﷻ on their death and remain patient. The other reason is that the children are free from accountability due to their innocence. Patience of parents and innocence of children will be a means to Paradise.

1062. ‘Abdurabbih bin Bāriq Al-Ḥanafī said: “I heard my grandfather, the father of my mother, Simāk bin Al-Walīd Al-Ḥanafī narrating, that he heard Ibn ‘Abbās narrating, that he heard the Messenger of Allāh ﷺ saying: “Whoever has two predecessors (in death) among my *Ummah*, then Allāh will admit them into Paradise.”

So ‘Āishah said to him: “What about one from your *Ummah* who has one predecessor?” He (ﷺ) said: “And whoever has one predecessor O *Muwaffaqah*!”^[2] So she said: “What about one who

١٠٦٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ
وَأَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ قَالَا:
حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ بَارِقِ الْحَنْفِيُّ قَالَ: سَمِعْتُ
جَدِّي أَبَا أُمِّي سِمَاكَ بْنَ الْوَلِيدِ الْحَنْفِيَّ
يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُحَدِّثُ أَنَّهُ سَمِعَ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ لَهُ فَرَطَانِ مِنْ
أُمَّتِي أَدْخَلَهُ اللَّهُ بِهِمَا الْجَنَّةَ» .

فَقَالَتْ لَهُ عَائِشَةُ: فَمَنْ كَانَ لَهُ فَرَطٌ مِنْ
أُمَّتِكَ؟ قَالَ: «وَمَنْ كَانَ لَهُ فَرَطٌ، يَا مُوَفَّقَةُ»
قَالَتْ: فَمَنْ لَمْ يَكُنْ لَهُ فَرَطٌ مِنْ أُمَّتِكَ؟

[1] See no. 987.

[2] Meaning: “O you fortunate one.”

does not have a predecessor from your *Ummah*?” He said: “I am the predecessor for my *Ummah*; you will never suffer (in grief) for (the loss of) anyone similar to me.” (*Hasan*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of ‘Abdu Rabbih bin Bāriq, and more than one of the *A‘immah* have reported from him.

(Another route from) ‘Abdu Rabbih bin Bāriq, and he mentioned similarly.

And Simāk bin Al-Walīd Al-Ḥanafī, is Abū Zūmāil Al-Ḥanafī.

تخریج: [إسناده حسن] وأخرجه أحمد: ۱/۳۳۴ من حديث عبد ربه به وللحديث شواهد.

Comments:

“*Farat*” means the person who goes first and makes suitable arrangement for the person arriving later, and a minor child who dies is a *Farat*. The child takes the parents to Paradise. The Prophet is a *Farat* for every individual of his *Ummah* because every Muslim loves him more than his own life. As a minor will not be worried about himself but for his parents, in the same way the Prophet ﷺ will be anxious for every Muslim to be admitted to Paradise.

Chapter 65. What Has Been Related About Who The Martyrs Are

1063. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The martyrs are five: Those who die of the plague, stomach illness,^[1] drowning, being crushed,^[2] and the martyr in the cause of Allāh.” (*Ṣaḥīḥ*)

(He said:) There are narrations on

قَالَ: «فَأَنَا فَرَطُ أُمَّتِي، لَنْ يُصَابُوا بِمِثْلِي».
 قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ رَبِّهِ بْنِ بَارِقٍ، وَقَدْ رَوَى عَنْهُ غَيْرٌ وَاحِدٌ مِنَ الْأَيْمَةِ.
 حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْمُرَابِطِيُّ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: أَنَّ أَبَانَ عَبْدَ رَبِّهِ بْنِ بَارِقٍ، فَذَكَرَ بَنُوهُ. وَسَمَّاكَ بْنَ الْوَلِيدِ الْحَنْفِيِّ، هُوَ أَبُو زُمَيْلٍ الْحَنْفِيِّ.

(المعجم ٦٥) - بَابُ مَا جَاءَ فِي

الشَّهَدَاءِ مِنْهُمْ (التحفة ٦٦)

١٠٦٣ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشَّهَدَاءُ خَمْسٌ: الْمَطْعُونُ وَالْمَبْطُونُ وَالْعَرِقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ».

[1] “The one who dies from an illness of the stomach like dropsy, etc. Al-Qurtubī said: ‘By “stomach” what is meant is dropsy or diarrhea according to the two views of the scholars.’” *Tuḥfat Al-Aḥwadhī*.

[2] “The one who dies under a collapse.” *Tuḥfat Al-Aḥwadhī*.

this topic from Anas, Ṣafwān bin Umayyah, Jābir bin ‘Atik, Khālīd bin ‘Urfuṭah, Sulaimān bin Ṣurad, Abū Mūsā, and ‘Āishah.

Abū ‘Eisā said: The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Hadīth*.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَصَفْوَانَ بْنِ أُمِيَّةَ وَجَابِرِ بْنِ عَتِيكٍ وَخَالِدِ بْنِ عَرْفُطَةَ وَسُلَيْمَانَ بْنِ صُرَدٍ وَأَبِي مُوسَى وَعَائِشَةَ.
قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب فضل التهجير إلى الظهر، ح: ٦٥٣ عن قتبية ومسلم، ح: ١٩١٤ من حديث مالك به وهو في الموطأ: ١٣١/١ (يحيى) * وفي الباب عن أنس [أخرجه البخاري، ح: ٢٨٣٠ ومسلم، ح: ١٩١٦] وصفوان بن أمية [النسائي، ح: ٢٠٥٦] وجابر بن عتيك [أبو داود، ح: ٣١١١ ومالك في الموطأ: ٢٣٣/١ والنسائي، ح: ١٨٤٧] وخالد بن عرفطة [يأتي: ١٠٦٤] وسليمان بن صرد [يأتي: ١٠٦٤] وأبي موسى [أحمد: ٣٩٥/٤] وعائشة [البخاري، ح: ٦٦١٩].

Comments:

A real martyr is one who is martyred in the battlefield fighting for the cause of Allāh ﷻ, and those who have been included in the category of martyrs in this narration are due to their reward.

1064. Abū Ishāq Aṣ-Ṣabī‘ī said: “Sulaimān bin Ṣurad said to Khālīd bin ‘Urfuṭah – or, Khālīd said to Sulaimān – ‘Did you hear the Messenger of Allāh ﷻ saying: “Whoever is killed by his stomach then he will not be punished in the grave.”?’ One of them said to the other: “Yes.” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Hadīth* on this topic is *Ḥasan Gharīb*, and it has been reported through routes other than this.

١٠٦٤ - حَدَّثَنَا عُبَيْدُ بْنُ أَشْبَاطِ بْنِ مُحَمَّدٍ الْقُرَشِيُّ الْكُوفِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو سَنَانَ السَّبْيَانِيُّ عَنْ أَبِي إِسْحَاقَ السَّيِّعِيِّ، قَالَ: قَالَ سُلَيْمَانُ بْنُ صُرَدٍ لِيخَالِدِ بْنِ عَرْفُطَةَ - أَوْ خَالِدِ لِسُلَيْمَانَ -: أَمَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَتَلَهُ بَطْنُهُ لَمْ يُعَذَّبْ فِي قَبْرِهِ»؟ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: نَعَمْ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ فِي هَذَا الْبَابِ، وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخريج: [صحيح] وأخرجه النسائي: ١٩٨/٤، ح: ٢٠٥٤ من طريق آخر عن سليمان وخالد به وسنده صحيح.

Comments:

Some of the scholars have described this to mean dying by internal illness, like diseases of stomach, liver and heart, etc. because all of these are inside the body. The Arabic word *‘Baṭn*’ means internal and not only stomach. A person dying with internal disease suffers and bears the pangs of pain and

lives in the state of fear and hope. In this situation he is patient with Allāh's Will and asks His blessings and forgiveness. Allāh's mercy saves him from the torment of the grave.

Chapter 66. What Has Been Related About It Being Disliked To Flee From The Plague

1065. Usāmah bin Zaid narrated that the Prophet ﷺ mentioned the plague and said: "It is an abiding punishment or chastisement that was sent upon a group of the children of Isrā'il. So when it occurs in a land while you are in it, then do not leave it. And when it occurs in a land while you are not in it, then do not enter it." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Sa'd, *Khuza'imah* bin Thābit, 'Abdur-Raḥmān bin 'Awf, Jābir, and 'Āishah.

Abū 'Eisā said: The *Ḥadīth* of Usāmah bin Zaid is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْفِرَارِ مِنَ الطَّاعُونِ (التحفة ٦٧)

١٠٦٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ ذَكَرَ الطَّاعُونَ فَقَالَ: «بَقِيَّةُ رِجْزٍ أَوْ عَذَابٍ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ، فَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَلَسْتُمْ بِهَا فَلَا تَهَيِّطُوا عَلَيْهَا».

[قَالَ:] [وفي الباب عن سعدٍ وخزيمة بن ثابتٍ وعبدِ الرَّحْمَنِ بْنِ عَوْفٍ وَجَابِرٍ وَعَائِشَةَ.]

قَالَ أَبُو عِيسَى: حَدِيثُ أُسَامَةَ بْنِ زَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، السلام، باب الطاعون والطيبة والكهانة ونحوها، ح: ٩٥/٢٢١٨ عن قتيبة والبخاري، ح: ٦٩٧٤ من حديث عامر بن سعد به * وفي الباب عن سعد (ابن أبي وقاص) [معاني الآثار: ٣٠٥/٤] وخزيمة بن ثابت [مسلم، ح: ٩٧/٢٢١٨] وعبدالرحمن ابن عوف [البخاري، ح: ٥٧٣٠ ومسلم، ح: ٢٢١٩] وجابر [أحمد: ٣/٣٢٤] وعائشة [البخاري، ح: ٦٦١٩].

Comments:

In this narration "Banū Isrā'il" means that group of Isrā'il to whom Allāh ﷻ had ordered "and enter the gate prostrating" but they entered the gate on their buttocks and "the transgressors changed the word from that which had been given to them; so we sent on the transgressors a plague from the heaven" (*Tuḥfat Al-Aḥwadhī* v. 2. p. 160.)

Chapter 67. What Has Been Related About: Whoever Loves To Meet Allāh, Then Allāh Loves To Meet Him

1066. ‘Ubādah bin Aṣ-Ṣāmiṭ narrated that the Prophet ﷺ said: “Whoever loves to meet Allāh, then Allāh loves to meet him. And whoever dislikes meeting Allāh, then Allāh dislikes meeting him.” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Mūsā, Abū Hurairah, and ‘Āishah.

Abū ‘Eīsā said: The *Hadīth* of ‘Ubādah bin Aṣ-Ṣāmiṭ is a *Ḥasan Ṣaḥīḥ Hadīth*.

(المعجم ٦٧) - بَابُ مَا جَاءَ فِيمَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ (التحفة ٦٨)

١٠٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ الْمُقْدَامِ، أَبُو الْأَشْعَثِ الْعِجْلِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ».

وفي البابِ عَنْ أَبِي مُوسَى وَأَبِي هُرَيْرَةَ وَعَائِشَةَ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَبْدِ اللَّهِ بْنِ الصَّامِتِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الرقاق، باب من أحب لقاء الله أحب الله لقاءه، ح: ٦٥٠٧ ومسلم، ح: ٢٦٨٣ من حديث قتادة به ورواه النسائي، ح: ١٨٣٨ عن أحمد بن المقدم به * وفي الباب عن أبي موسى [البخاري، ح: ٦٥٠٨ ومسلم، ح: ٢٦٨٦] وأبي هريرة [البخاري، ح: ٧٥٠٤ ومسلم، ح: ٢٦٨٥] وعائشة [يأتي: ١٠٦٧].

1067. Sa’d bin Hishām narrated that ‘Āishah mentioned that the Messenger of Allāh ﷺ said: “Whoever loves to meet Allāh, then Allāh loves to meet him. And whoever dislikes meeting Allāh, then Allāh dislikes meeting him.” She said: “O Messenger of Allāh! All of us dislike death.” He said: “It is not like that. But when the believer is given the good news of Allāh’s mercy, His pleasure, and His Paradise, then he loves to meet Allāh and Allāh loves to meet him. Whereas when the disbeliever is given the news of Allāh’s punishment and

١٠٦٧ - حَدَّثَنَا حَمِيدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكْرِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ [زُرَّارَةَ بْنِ أَوْفَى]، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ أَنَّهَا ذَكَرَتْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ»، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! كُلُّنَا يَكْرَهُ الْمَوْتَ. قَالَ: «لَيْسَ كَذَلِكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ، أَحَبَّ لِقَاءَ اللَّهِ، وَأَحَبَّ

His wrath, he dislikes meeting Allāh, and Allāh dislikes meeting him.” (Ṣaḥīḥ)

Abū ‘Eīsā said: This Ḥadīth is *Hasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الذكر الدعاء، باب من أحب لقاء الله، أحب الله لقاءه... إلخ، ح: ۲۶۸۴ عن محمد بن بشار به.

Comments:

It is proven from this narration that liking and disliking to meet Allāh ﷻ depends not only on the normal lifestyle, but also on the state of mind at the time of the last breath when good news of mercy of Allāh ﷻ or bad news of punishment is conveyed.

Chapter 68. What Has Been Related About: The Funeral Prayer Is Not Performed For A Person Who Killed Himself

1068. Jābir bin Samurah narrated: “A man killed himself, so the Prophet ﷺ did not perform *Ṣalāt* over him.” (Ṣaḥīḥ)

Abū ‘Eīsā said: This Ḥadīth is *Hasan Ṣaḥīḥ*), and the people of knowledge differ about this. Some of them said funeral prayer should be performed on every person who prayed towards the *Qiblah*, as well as the one who killed himself. This is the view of Sufyān Ath-Thawrī and Ishāq.

Aḥmad said that the *Imām* is not to pray over the one who killed himself, but those besides the *Imām* may pray over him.

الله لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللهِ وَسَخَطِهِ كَرِهَ لِقَاءَ اللهِ وَكَرِهَ اللهُ لِقَاءَهُ.»
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم 6۸) - بَابُ مَا جَاءَ فِيْمَنْ يُقْتَلُ
نَفْسَهُ لَمْ يُصَلِّ عَلَيْهِ (التحفة 6۹)

۱۰۶۸ - حَدَّثَنَا يُوسُفُ بْنُ عِيْسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا إِسْرَائِيلُ وَشَرِيكٌ عَنْ سَمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ رَجُلًا قَتَلَ نَفْسَهُ، فَلَمْ يُصَلِّ عَلَيْهِ النَّبِيُّ ﷺ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ]، وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا، فَقَالَ بَعْضُهُمْ: يُصَلَّى عَلَى كُلِّ مَنْ صَلَّى لِلْقَبْلَةِ، وَعَلَى قَاتِلِ النَّفْسِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَإِسْحَاقَ.

وَقَالَ أَحْمَدُ: لَا يُصَلَّى الْإِمَامُ عَلَى قَاتِلِ النَّفْسِ، وَيُصَلَّى عَلَيْهِ غَيْرُ الْإِمَامِ.

تخریج: وأخرجه مسلم، الجنائز، باب ترك الصلاة على القاتل نفسه، ح: ۹۷۸ من حديث سماك به ورواه أحمد: ۱۰۲/۵، ۱۰۷ عن وكيع به.

Comments:

Committing suicide is prohibited in Islam. Respected scholars should not participate in the funeral and burial rituals of a person who committed suicide. Such a base and unlawful action should be discouraged by all the society and especially by the elites.

Chapter 69. What Has Been Related About (Prayer Over) The Indebted

1069. ‘Abdullāh bin Abī Qatādah narrated from his father that the Prophet ﷺ was brought a (deceased) man to perform *Ṣalāt* over. So the Prophet ﷺ said: “Pray for your companion; for indeed he had a debt upon him.” Abū Qatādah said: “It shall be upon me.” So the Messenger of Allāh ﷺ said: “To pay it off?” (He said: “To pay it off.”) So he performed the prayer for him. (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Jābir, Salamah bin Al-Akwa’, and Asmā’ bint Yazid.

Abū ‘Eisā said: The *Ḥadīth* of Abū Qatādah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(المعجم ٦٩) - بَابُ مَا جَاءَ فِي

[الصَّلَاةِ عَلَى] الْمَدْيُونِ (التحفة ٧٠)

١٠٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ ابْنِ مَوْهَبٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ يُحَدِّثُ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِرَجُلٍ يُصَلِّي عَلَيْهِ. فَقَالَ النَّبِيُّ ﷺ: «صَلُّوا عَلَيَّ صَاحِبِكُمْ، فَإِنَّ عَلَيْهِ دَيْنًا».

قَالَ أَبُو قَتَادَةَ: هُوَ عَلَيَّ.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «بِالْوَفَاءِ؟» [قَالَ:

بِالْوَفَاءِ]. فَصَلَّى عَلَيْهِ.

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَسَلْمَةَ بْنِ

الْأَكْوَعِ وَأَسْمَاءِ بِنْتِ يَزِيدَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي قَتَادَةَ حَدِيثٌ

حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٤/٦٥، ح: ١٩٦٢ (الجنائز، باب الصلاة على من عليه دين) عن محمد بن غيلان به وصححه ابن حبان، ح: ١١٥٧ * وفي الباب عن جابر [أبو داود، ح: ٣٣٤٣] وسلمة بن الأكوع [البخاري، ح: ٢٢٨٩] وأسماء بنت يزيد [الطبراني في الكبير: ٢٤/١٨٤، ١٨٥، ح: ٤٦٦].

Comments:

It is clear from this narration that the responsibility of the debt of the deceased can be taken by someone who wants to pay it off on his behalf.

1070. Abū Hurairah narrated: “A deceased man would be brought to the Messenger of Allāh ﷺ while a debt was due upon him. So he would say: ‘Has he left anything to pay off his debt?’ If he was told that he had left something to pay it then he would pray (the funeral prayer) for him. Otherwise he

١٠٧٠ - حَدَّثَنَا أَبُو الْفَضْلِ مَكْتُومُ بْنُ

الْعَبَّاسِ [التِّرْمِذِيُّ] قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

صَالِحٍ، [قَالَ:] حَدَّثَنِي اللَّيْثُ [قَالَ:]

حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ [قَالَ:] أَخْبَرَنِي

أَبُو سَلْمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ

رَسُولَ اللَّهِ ﷺ كَانَ يُوتَى بِالرَّجُلِ الْمُتَوَفَّى،

would tell the Muslims: 'Pray for your companion.' So when Allāh granted him the victories, he stood and said: 'I am more worthy in the case of the believers than they themselves are. So whoever among the believers dies and leaves a debt behind, then it is up to me to fulfill it. And whoever leaves wealth behind, then it is for his heirs.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Yaḥya bin Bukair and others have reported it from Al-Laith bin Sa'd [similarly to the narration of 'Abdullāh bin Ṣāliḥ (a narrator in the chain of this *Hadīth*)].

تخریج: متفق علیه، وأخرجه البخاري، النفقات، باب قول النبي ﷺ: "من ترك كلاً أو ضياعاً فإلي"، ح: ٥٣٧١ مسلم، ح: ١٦١٩ من حديث الليث بن سعد به.

Comments:

As the Prophet ﷺ is kinder to every Muslim, more than his own self, so it is obligatory on every individual of the *Ummah* to follow him sincerely.

Chapter 70. What Has Been Related About The Punishment In The Grave

1071. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When the deceased – or he said when one of you – is buried, two angels, black and blue (eyed) come to him. One of them is called Al-Munkar, and the other An-Nakīr. They say: 'What did you used to say about this man?' So he says what he was saying (before death) 'He is Allāh's slave and His Messenger. I testify that none has the right to be worshipped but

عَلَيْهِ الدِّينُ، فَيَقُولُ: «هَلْ تَرَكَ لِدِينِهِ مِنْ قَضَاءٍ؟» فَإِنْ حُدَّتْ أَنَّهُ تَرَكَ وَفَاءً صَلَّى عَلَيْهِ. وَإِلَّا قَالَ لِلْمُسْلِمِينَ: «صَلُّوا عَلَيَّ صَاحِبِكُمْ».

فَلَمَّا فَتَحَ اللهُ عَلَيْهِ الْفُتُوحَ قَامَ فَقَالَ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ، فَمَنْ تُوْفِيَ مِنْ الْمُؤْمِنِينَ وَتَرَكَ دَيْنًا، فَعَلَيَّ قَضَاؤُهُ، وَمَنْ تَرَكَ مَا لَا فَهْوَ لَوَرَثَتِهِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَاهُ يَحْيَى بْنُ بُكَيْرٍ وَعَبْدُ وَاحِدٍ عَنِ اللَّيْثِ ابْنِ سَعْدٍ [نَحْوَ حَدِيثِ عَبْدِ اللهِ بْنِ صَالِحٍ].

(المعجم ٧٠) - بَابُ مَا جَاءَ فِي عَذَابِ الْقَبْرِ (التحفة ٧١)

١٠٧١ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفِ الْبَصْرِيِّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قُبِرَ الْمَيِّتُ - أَوْ قَالَ: أَخَذَكُمْ - أَنَاهُ مَلَكَانِ أَسْوَدَانِ أَرْزَقَانِ، يُقَالُ لِأَحَدِهِمَا الْمُنْكَرُ وَالْآخَرُ النَّكِيرُ. فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ مَا كَانَ يَقُولُ: هُوَ عَبْدُ اللهِ وَرَسُولُهُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ».

Allāh and that Muḥammad is His slave and His Messenger.’ So they say: ‘We knew that you would say this.’ Then his grave is expanded to seventy by seventy cubits, then it is illuminated for him. Then it is said to him: ‘Sleep.’ So he says: ‘Can I return to my family to inform them?’ They say: ‘Sleep as a newly-wed, whom none awakens but the dearest of his family.’ Until Allāh resurrects him from his resting place.”

“If he was a hypocrite he would say: ‘I heard people saying something, so I said the same; I do not know.’ So they say: ‘We knew you would say that.’ So the earth is told: ‘Constrict him.’ So it constricts around him, squeezing his ribs together. He continues being punished like that until Allāh resurrects him from his resting place.” (*Hasan*)

There are narrations on this topic from ‘Alī, Zaid bin Thābit, Ibn ‘Abbās, Al-Barā’ bin ‘Āzib, Abū Ayyūb, Anas, Jābir, ‘Āishah, and Abū Sa‘eed. All of them reported something from the Prophet ﷺ about the punishment in the grave.

Abū ‘Eisā said: This *Ḥadīth* of Abū Hurairah is a *Ḥasan Gharīb Ḥadīth*.

تخريج: [إسناده حسن] وأخرجه البيهقي في إثبات عذاب القبر، ح: ٥٥، ٥٤ (بتحقيقي) من حديث عبدالرحمن بن إسحاق المدني به وصححه ابن حبان (الإحسان): ٣١٠٧ * وفي الباب عن علي (يأتي: ٣٥٢٠) وزيد بن ثابت [مسلم، ح: ٢٨٦٧] وابن عباس [تقدم: ٧٠] والبراء بن عازب [البخاري، ح: ١٣٦٩] ومسلم، ح: ٢٨٧١] وأبي أيوب [مسلم، ح: ٢٨٦٩] وأنس [البخاري، ح: ١٣٧٤] ومسلم، ح: ٢٨٦٨] وجابر [البخاري في الأدب المفرد، ح: ٧٣٥] وعائشة [البخاري، ح: ١٣٧١، ١٣٧٢] ومسلم، ح: ٩٣٢] وأبي سعيد [أحمد: ٣٨/٣] والبيهقي في إثبات عذاب القبر، ح: ٥٧].

إِلَّا اللَّهَ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ، ثُمَّ يُنَوِّرُ لَهُ فِيهِ، ثُمَّ يُقَالُ لَهُ: نَمْ، فَيَقُولُ: أَرْجِعْ إِلَيَّ أَهْلِي فَأَخْبِرْهُمْ؟ فَيَقُولَانِ: نَمْ كَنَوْمَةِ الْعُرُوسِ الَّذِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ، حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ.

«وَإِنْ كَانَ مُنَافِقًا قَالَ: سَمِعْتُ النَّاسَ يَقُولُونَ فَقُلْتُ مِثْلَهُ، لَا أَدْرِي. فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ ذَلِكَ، فَيُقَالُ لِلْأَرْضِ: الْتَمِي عَلَيَّ، فَتَلْتَمِي عَلَيْهِ، فَتَخْتَلِفُ [فِيهَا] أَضْلَاعُهُ، فَلَا يَزَالُ فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللَّهُ مِنْ مَضْجَعِهِ ذَلِكَ.»

وَفِي الْبَابِ عَنْ عَلِيٍّ وَزَيْدِ بْنِ ثَابِتٍ وَابْنِ عَبَّاسٍ وَالْبَرَاءِ بْنِ عَازِبٍ وَأَبِي أَيُّوبَ وَأَنْسٍ وَجَابِرِ وَعَائِشَةَ وَأَبِي سَعِيدٍ. كُلُّهُمْ رَوَوْا عَنِ النَّبِيِّ ﷺ فِي عَذَابِ الْقَبْرِ.
قَالَ أَبُو عَيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ.

Comments:

If the deceased is a true Muslim it is obvious as he declared and testified to the Prophethood of Muḥammad ﷺ in this world, then Allāh ﷻ gives him help and guidance to testify to the Prophethood of Muḥammad ﷺ in the grave, and the angels will know the answer from his happy face.

1072. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “When a person dies, he is shown his place [both in the morning and the evening]. If he is one of the people of Paradise; he is shown his place among the people of Paradise, and if he is one of the people of the Fire; he is shown his place among the people of the Fire. Then it is said to him: ‘This is your place until Allāh resurrects you on the Day of Judgement.’” (*Ṣaḥīḥ*)

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٠٧٢ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدُهُ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عَمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَاتَ الْمَيِّتُ عُرِضَ عَلَيْهِ مَقْعَدُهُ [بِالْعَدَاةِ وَالْعَشِيِّ] فَإِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ، فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ، فَمِنْ أَهْلِ النَّارِ، ثُمَّ يُقَالُ: هَذَا مَقْعَدُكَ حَتَّى يُبْعَثَكَ اللَّهُ يَوْمَ الْقِيَامَةِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الجنائز، باب الميت يعرض عليه مقعده بالغداة والعشي، ح: ١٣٧٩، ومسلم، ح: ٢٨٦٦ من حديث نافع به.

Chapter 71. What Has Been Related About: The Reward For One Who Consoles A Person With An Affliction

1073. ‘Abdullāh narrated that the Prophet ﷺ said: “Whoever consoles a person with an affliction, then he gets the same reward as him.” (*Ḍa‘īf*)

Abū ‘Eisā said: This *Ḥadīth* is *Gharīb*, we do not know of it being *Marfū‘* except through the narration of ‘Alī bin ‘Āṣim. Some of them reported it in the same way from Muḥammad bin Sūqah with this chain, in *Mawqūf* form, not *Marfū‘*.

(المعجم ٧١) - بَابُ مَا جَاءَ فِي أَجْرِ مَنْ عَزَّى مُصَابًا (التحفة ٧٢)

١٠٧٣ - حَدَّثَنَا يُونُسُ بْنُ عِيْسَى: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ. قَالَ: حَدَّثَنَا وَاللهُ مُحَمَّدُ بْنُ سُوقَةَ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ عَزَّى مُصَابًا فَلَهُ مِثْلُ أَجْرِهِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ عَاصِمٍ.

They say that most of what ‘Alī bin ‘Āsim suffered of criticism from them was for this *Hadīth*.

وَرَوَى بَعْضُهُمْ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، بِهَذَا
الإِسْنَادِ، مِثْلَهُ مَوْقُوفًا، وَلَمْ يَرْفَعَهُ.
وَيُقَالُ: أَكْثَرُ مَا ابْتُلِيَ بِهِ عَلِيُّ بْنُ عَاصِمٍ،
بِهَذَا الْحَدِيثِ، نَقَمُوا عَلَيْهِ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الجنائز، باب ماجاء في ثواب من عزى مصابًا، ح: ١٦٠٢ من حديث علي بن عاصم به وقال البيهقي: "تفرد به علي بن عاصم وهو أحد ما أنكر عليه، وقد روي عن غيره" وله متابعات ضعيفة، انظر التلخيص الحبير: ١٣٨/٢، ٧٩٩ وغيره.

Comments:

Though this narration is weak, it is true that preaching and asking others to do good deeds brings reward for the preacher.

Chapter 72. What Has Been Related About One Who Died On Friday

(المعجم ٧٢) - بَابُ مَا جَاءَ فِيمَنْ
يَمُوتُ يَوْمَ الْجُمُعَةِ (التحفة ٧٣)

1074. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “No Muslim dies on the day of Friday, nor the night of Friday, except that Allāh protects him from the trials of the grave.” (*Hasan*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb* (He said: This *Ahādīth*) chain is not connected. Rabī‘ah bin Saif only reported from Abū ‘Abdur-Raḥmān Al-Ḥubulī, from ‘Abdullāh bin ‘Amr. We do not know of Rabī‘ah bin Saif hearing from ‘Abdullāh bin ‘Amr.

١٠٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَأَبُو عَامِرٍ الْعَقَدِيُّ
قَالَ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي
هِلَالٍ، عَنْ رَبِيعَةَ بْنِ سَيْفٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ
مُسْلِمٍ يَمُوتُ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةَ الْجُمُعَةِ إِلَّا
وَقَاهُ اللَّهُ فِتْنَةَ الْقَبْرِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ، [قَالَ:
وهَذَا حَدِيثٌ] لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ. رَبِيعَةُ بْنُ
سَيْفٍ إِنَّمَا يَرُوي عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. وَلَا نَعْرِفُ لِرَبِيعَةَ بْنِ
سَيْفٍ سَمَاعًا مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

تخریج: [حسن] وأخرجه أحمد: ١٦٩/٢ عن أبي عامر به وللحديث شواهد عند البيهقي في عذاب القبر، ح: ١٥٣ وغيره.

Comments:

This narration shows that Allāh ﷻ has aggrandized the status of some special periods of time in the ordinary flow of time (Time in the sense of hours and

days months and so on...). The day of Friday and the night of Friday is higher in status as compared to other days of the week. This status is given by Allāh Himself out of His mercy.

Chapter 73. What Has Been Related About Hastening The Funeral

1075. ‘Alī bin Abī Tālib narrated that the Messenger of Allāh ﷺ said to him: “O ‘Alī! Three are not to be delayed: *Ṣalāt* when it is due, the funeral when it is presented, and (marriage) for the single woman when someone compatible is found.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Ḥadīth* is *Gharīb*, and I do not think that its chain is connected.

(المعجم ٧٣) - بَابُ مَا جَاءَ فِي تَعْجِيلِ
الْجَنَازَةِ (التحفة ٧٤)

١٠٧٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
وَهْبٍ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، عَنْ
مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ
أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ لَهُ: «يَا عَلِيُّ! ثَلَاثٌ لَا تُؤَخَّرُهَا:
الصَّلَاةُ إِذَا آتَتْ، وَالْجَنَازَةُ إِذَا حَضَرَتْ،
وَالْأَيِّمُ إِذَا وَجِدْتَ لَهَا كُفْرًا».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ، وَمَا
أَرَى إِسْنَادَهُ مُتَّصِلًا.

تخریج: [صحیح] وأخرجه ابن ماجه، الجنائز، باب ماجاء في الجنازة لا تؤخر إذا حضرت
... إلخ، ح: ١٤٨٦ من حديث عبدالله بن وهب به وصححه الحاكم: ١٦٢/٢، ١٦٣، والذهبي
ولأصل الحديث شواهد * سعيد بن عبدالله وثقه العجلي وابن حبان وغيرهما ولا عبرة بمن جهله.

Comments:

This narration tells us that it is not proper to make any delay in doing virtuous deeds.

Chapter 74. Something Else About The Virtue Of Consoling

1076. Abū Barzah narrated that the Messenger of Allāh ﷺ said: “Whoever consoles a bereaved mother, he will be clothed with a *Burd*^[1] in Paradise.” (*Da‘īf*)

Abū ‘Eīsā said: This *Ḥadīth* is *Gharīb* and its chain is not strong.

(المعجم ٧٤) - بَابُ: آخِرُ فِي فَضْلِ التَّعْزِيَةِ
(التحفة ٧٥)

١٠٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدَّبُ:
حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ [قَالَ:] حَدَّثَنَا أُمُّ
الْأَسْوَدُ عَنْ مُمَيَّةَ ابْنَةَ عُبَيْدِ بْنِ أَبِي بَرْزَةَ، عَنْ
جَدِّهَا أَبِي بَرْزَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
عَزَى نِكَلَى، كُتِبَ بُرْدًا فِي الْجَنَّةِ».

[1] See nos. 859 and 996.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ
إِسْنَادُهُ بِالْقَوِيِّ.

تخریح: [إسناده ضعيف] وأخرجه المزي في تهذيب الكمال: ٤٣٤/٢٢ من حديث يونس بن محمد به * منية: لا يعرف حالها (تقريب).

Comments:

Comforting and consoling an afflicted person and advising him to be patient, and to put his trust in Allah ﷻ, are acts of great reward.

Chapter 75. What Has Been Related About Raising The Hands For The Funeral (Prayer)

1077. Abū Hurairah narrated: “The Messenger of Allāh ﷺ said, ‘*Allāhu Akbar*’ over the deceased, so he raised his hands with the first *Takbīr*, and he placed his right (hand) over his left.” (*Da‘īf*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb*, we do not know of it except from this route.

The people of knowledge differ over this. Most of the people of knowledge among the Companions of the Prophet ﷺ and others held the view that the man is to raise his hands for every *Takbīr* for the funeral (prayer). This is the view of Ibn Al-Mubāarak, Ash-Shāfi‘ī, Aḥmad, and Ishāq.

Some of the people of knowledge said that the hands are not to be raised except in the first *Takbīr*. This is the saying of Ath-Thawrī and the people of Al-Kūfah.

It has been mentioned that Ibn Al-Mubāarak said about the funeral prayer: “He does not put his right over his left.”

(المعجم ٧٥) - بَابُ مَا جَاءَ فِي رَفْعِ
الْيَدَيْنِ عَلَى الْجَنَائِزَةِ (التحفة ٧٦)

١٠٧٧ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ
الْكُوفِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ الْوَرَّاقُ عَنْ
يَحْيَى بْنِ يَعْلَى الْأَسْلَمِيِّ، عَنْ أَبِي قُرْوَةَ يَزِيدَ
ابْنِ سِنَانٍ، عَنْ زَيْدِ بْنِ أَبِي أَنْبَسَةَ، عَنْ
الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَبَّرَ عَلَى جَنَائِزِهِ،
فَرَفَعَ يَدَيْهِ فِي أَوَّلِ تَكْبِيرِهِ، وَوَضَعَ الْيُمْنَى
عَلَى الْيُسْرَى.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا، فَرَأَى أَكْثَرُ
أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ،
أَنْ يَرْفَعَ الرَّجُلُ يَدَيْهِ، فِي كُلِّ تَكْبِيرَةٍ، عَلَى
الْجَنَائِزَةِ، وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ
وَأَحْمَدَ وَإِسْحَاقَ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا يَرْفَعُ يَدَيْهِ إِلَّا
فِي أَوَّلِ مَرَّةٍ. وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ
الْكُوفَةِ.

But some of the people of knowledge held the view that the right is put over the left just as it is for *Ṣalāt*.

Abū 'Eīsā said: Holding is better to me.

وَدُكِرَ عَنِ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ فِي الصَّلَاةِ عَلَى الْجَنَائِزِ: لَا يَقْبِضُ بِيَمِينِهِ عَلَى شِمَالِهِ.

وَرَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنْ يَقْبِضَ بِيَمِينِهِ عَلَى شِمَالِهِ كَمَا يَفْعَلُ فِي الصَّلَاةِ.

قَالَ أَبُو عَيْسَى: يَقْبِضُ أَحَبُّ إِلَيَّ.

تخریج: [إسناده ضعيف] وأخرجه البيهقي: ٣٨/٤ من حديث إسماعيل الوراق به وتابعه الحسن بن حماد سجادة * يزيد بن سنان: ضعيف ويحيى بن يعلى: شعبي ضعيف (تقريب).

Comments:

Raising the hands on first *Takbīr* of funeral prayer is unanimously agreed upon. As for the rest of *Takbīrāt*, there is difference of opinion.

Chapter 76. What Has Been Related About: The Believer's Soul Is Suspended By His Debt Until It Is Settled For Him

(المعجم ٧٦) - بَابُ مَا جَاءَ أَنَّ نَفْسَ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ (التحفة ٧٧)

1078. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The believer's soul is suspended by his debt until it is settled for him." (*Hasan*)

١٠٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ».

تخریج: [حسن] وصححه الحاكم على شرط الشيخين: ٢٦/٢، ٢٧ ووافقه الذهبي * وللحديث لون آخر عند أحمد: ٥٠٨/٢ وانظر الحديث الآتي.

1079. (Another chain) Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The believer's soul is suspended by his debt until it is settled for him." (*Hasan*)

١٠٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ،

Abū 'Eīsā said: This *Hadīth* is *Hasan* and it is more correct than the first (no. 1078).

عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ: «نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى
يُقْضَى عَنْهُ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ، وَهُوَ
أَصْحَحُ مِنَ الْأَوَّلِ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الصدقات، باب التشديد في الدين، ح: ٢٤١٣
من حديث إبراهيم بن سعد به وحسنه البغوي وله طرق بعضها صححه ابن حبان، ح: ١١٥٨.

Comments:

As the debt is the right of people, so its payment is a must and everyone should try to pay it in his life time. This *Hadīth* exhorts the Muslims to help in the payment of debt of the deceased.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

9. The Chapters (On Narrations Reported) On Marriage From The Messenger of Allāh ﷺ

(المعجم ٩) أَبْوَابُ النِّكَاحِ

عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٧)

Chapter 1. What Has Been Related About The Virtues Of Marriage And Encouraging It

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ

التَّزْوِيجِ وَالْحَثِّ عَلَيْهِ [التحفة ١]

1080. Abū Ayyūb narrated that the Messenger of Allāh ﷺ said: “Four are from the *Sunan* of the Messengers: *Al-Hayā*,^[1] using *‘Aṭar*,^[2] the *Siwāk*, and marriage.” (*Da‘if*)

١٠٨٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا

حَفْصُ بْنُ غِيَاثٍ عَنِ الْحَجَّاجِ، عَنْ مَكْحُولٍ، عَنْ أَبِي الشَّمَالِ، عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ: الْحَيَاءُ وَالتَّعَطُّرُ وَالسَّوَاكُ وَالنِّكَاحُ».

(He said:) There are narrations on this topic from ‘Uthmān, Thawbān, Ibn Mas‘ūd, ‘Āishah, ‘Abdullāh bin ‘Amr, (Abī Najīh), Jābir, and ‘Akkāf.

[قَالَ:] وَفِي الْبَابِ عَنْ عُثْمَانَ وَثَوْبَانَ

(Abū ‘Eisā said:) The *Hadīth* of Abū Ayyūb is a *Ḥasan Gharīb Hadīth*.

وَأَبِي مَسْعُودٍ وَعَائِشَةَ وَعَبْدَ اللَّهِ بْنِ عَمْرٍو [وَأَبِي نَجِيحٍ وَجَابِرٍ وَعَكَّافٍ.

(Another chain) that is similar to the narration of Ḥafṣ. (a narrator in the chain of this *Hadīth*)

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي أَيُّوبَ

(Abū ‘Eisā said:) This *Hadīth* was reported by Hushaim, Muḥammad bin Yazīd Al-Wāsiṭī, Abū Mu‘āwiyah, and others, from Al-Ḥajjāj, from Makhūl, from Abū Ayyūb, and they did not mention “from Abū Ash-Shimāl” in it. (as Ḥafṣ bin Ghiyāth did).

حَدِيثٌ حَسَنٌ غَرِيبٌ.

حَدَّثَنَا مَحْمُودُ بْنُ خِدَاشٍ الْبَغْدَادِيُّ:

حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ عَنِ الْحَجَّاجِ، عَنْ مَكْحُولٍ، عَنْ أَبِي الشَّمَالِ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ حَفْصِ.

The narration of Ḥafṣ bin Ghiyāth and ‘Abbād bin Al-‘Awwām (the previous chain) is more correct.

[1] Modesty, self-respect, bashfulness, honor etc.

[2] Fragrant oil or perfume.

[قَالَ أَبُو عِيسَى:] وَرَوَى هَذَا الْحَدِيثَ هُشَيْمٌ وَمُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ وَأَبُو مُعَاوِيَةَ وَغَيْرُ وَاحِدٍ عَنِ الْحَجَّاجِ، عَنْ مَكْحُولٍ، عَنْ أَبِي أَيُّوبَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي الشَّمَالِ. وَحَدِيثُ حَفْصِ بْنِ غِيَاثٍ وَعَبَادِ بْنِ الْعَوَّامِ أَصَحُّ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني: ٤/١٨٣، ١٨٤، ح: ٤٠٨٥ من حديث حفص بن غياث به * الحجاج هو ابن أرمطة: ضعيف مدلس، وأبو الشمال مجهول: وللحديث شواهد ضعيفة عند الطبراني والدولابي وغيرهما * وفي الباب عن عثمان [النسائي، ح: ٢٢٤٥ وأحمد: ١/٥٨] وثوبان [يأتي: ٣٠٩٤] وابن مسعود [يأتي: ١٠٨١] وعائشة [ابن ماجه، ح: ١٨٤٦] وعبدالله بن عمرو [أحمد: ٢/١٥٦، ١٥٨، ١٦٥، ١٨٨، ٢١٠] وأبي نجيح وجابر [يأتي: ١٢٥٣] وعكاف [الطبراني في الكبير: ١٨/٨٦، ح: ١٥٨] وله شاهد عند أحمد: ٥/١٦٣ * حديث محمد بن يزيد الواسطي، أخرجه أحمد: ٥/٤٢١.

Comments:

'Nikāh' means marriage or to merge. In the Qur'an this word occurs with the meaning of 'Aqd a bond or contract of marriage. As 'Aqd or marriage is a cause of being husband and wife, so it has been used in the sense of making a relationship. Marriage is a *Sunnah* which Muslims are advised to follow.

1081. 'Abdullāh bin Mas'ūd narrated: "We went with Allāh's Messenger ﷺ, while we were young men who had nothing. He said: 'O young men! You should marry, for indeed it helps in lowering the gaze and protecting the private parts. Whoever among you is not able to marry, then let him fast, for indeed fasting will diminish his sexual desire.'" (*Ṣaḥīḥ*)

(Abū 'Eisā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) with similar narration.

(Abū 'Eisā said:) Others have reported this chain from Al-

١٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ [الزُّبَيْرِيُّ]: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ شَبَابٌ لَا تَقْدِرُ عَلَيَّ شَيْءٌ. فَقَالَ: «يَا مَعْشَرَ الشَّبَابِ عَلَيْكُمْ بِالْبَاءَةِ، فَإِنَّهُ أَعْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ، فَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ الْبَاءَةَ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّ الصَّوْمَ لَهُ وَجَاءٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

A'mash similarly. Abū Mu'āwiyah and Al-Muḥāribī reported similarly from Al-A'mash, from 'Alqamah, from 'Abdullāh, from the Prophet ﷺ.

(Abū 'Eisā said: Both of them are *Ṣaḥīh*).

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمَارَةَ، نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلَ هَذَا. وَرَوَى أَبُو مُعَاوِيَةَ وَالْمُحَارِبِيُّ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

[قَالَ أَبُو عِيسَى: كِلَاهُمَا صَحِيحٌ].

تخریج: متفق عليه، وأخرجه البخاري، النكاح، باب من لم يستطع الباءة فيصم، ح: ٥٠٦٦. ومسلم، ح: ١٤٠٠ من حديث الأعمش به.

Comments:

The Arabic word '*Al-Ba'ah*' means to make relationship and it is deducted from '*Maba'a*' which means to provide residence. Whoever marries a woman provides her residence. For the sake of making a relationship, it is necessary to marry and to take the responsibility of food and maintenance.

Chapter 2. What Has Been Related About The Prohibition of Celibacy

1082. Qatādah narrated from Al-Ḥasan, from Samurah that the Prophet ﷺ prohibited celibacy. (*Ṣaḥīh*)

(Abū 'Eisā said:) Zaid bin Akhzam added in his narration: "And Qatādah recited: And indeed We sent Messengers before you, and made for them wives and offspring."^[1]

(He said:) There are narrations on this topic from Sa'd, Anas bin Mālik, 'Aīshah and Ibn 'Abbās.

(المعجم ٢) - بَابُ مَا جَاءَ فِي النَّهْيِ
عَنِ التَّبَتُّلِ (التحفة ٢)

١٠٨٢ - حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ وَزَيْدُ بْنُ أَحْزَمَ [الطَّائِي] وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ [الصَّوَّافِ] الْبَصْرِيُّ، قَالُوا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ عَنْ أَبِيهِ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّبَتُّلِ.

[قَالَ أَبُو عِيسَى:] وَرَادَ زَيْدُ بْنُ أَحْزَمَ فِي حَدِيثِهِ وَقَرَأَ قَتَادَةُ ﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ

[1] *Ar-Ra'd* 13:38.

(Abū 'Eisā said:) The *Hadīth* of Samurah is a *Hasan Gharīb Hadīth*. Al-Ash'ath bin 'Abdul-Mālik reported this *Hadīth* from Al-Ḥasan, from Sa'd bin Hishām, from 'Aishah, from the Prophet ﷺ and it is similar.

And it is said that both narrations are *Ṣaḥīḥ*.

قَبْلِكَ وَجَعَلْنَا لَكُمْ أَزْوَاجًا وَذُرِّيَّةً ﴿﴾
[الرعد: ٣٨].

[قَالَ:] وَفِي الْبَابِ عَنْ سَعْدِ وَأَنْسِ بْنِ مَالِكٍ وَعَائِشَةَ وَابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ، وَرَوَى الْأَشْعَثُ بْنُ عَبْدِ الْمَلِكِ هَذَا الْحَدِيثَ عَنِ الْحَسَنِ، عَنْ سَعْدِ ابْنِ هِشَامٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَيُقَالُ: كِلَا الْحَدِيثَيْنِ صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، النكاح، باب النهي عن التبتل، ح: ١٨٤٩ عن زيد بن أجزم به وله شواهد عند البخاري، ح: ٥٠٧٣ ومسلم، ح: ١٤٠٢ وغيرهما * وفي الباب عن سعد [يأتي: ١٠٨٣] وأنس بن مالك [البخاري، ح: ٥٠٦٣ ومسلم، ح: ١٤٠١ وأحمد: ١٥٨/٣، ٢٤٥] وعائشة [النسائي، ح: ٣٢١٥] وابن عباس [أبو داود، ح: ١٧٢٩ وأحمد: ٣١٢/١] * حديث الأشعث بن عبد الملك، أخرجه النسائي: ٥٩/٦، ح: ٣٢١٥.

1083. Sa'eed bin Al-Musayyab narrated from Sa'd bin Abī Waqqās: "The Messenger of Allāh ﷺ refused 'Uthmān bin Ma'zūn (when he asked) regarding celibacy, and if he had permitted it for him, then we would have castrated ourselves." (*Ṣaḥīḥ*)

(Abū 'Eisā said:) This *Hadīth* is *Hasan Ṣaḥīḥ*.

١٠٨٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُهُ وَاحِدٌ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ: رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى عُثْمَانَ بْنِ مَطْعُونِ التَّبْتَلِ، وَلَوْ أَدْنَى لَهُ لَأَخْتَصَمْنَا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، النكاح، باب ما يكره من التبتل والخصاء، ح: ٥٠٧٣ من حديث الزهري به ومسلم، ح: ١٤٠٢ من حديث معمر به.

Comments:

Celibacy is not allowed in Islām. The Arabic word '*At-Tabbattul*' means to stay away from women. A woman who has no interest in men is called '*Batūl*' in the Arabic language. Fātimah was called *Batūl* because she was always busy in the remembrance of Allāh ﷻ.

Chapter 3. What Has Been Related About: If You Are Pleased With Someone's Religion Then Marry Him

1084. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When someone whose religion and character you are pleased with proposes to (someone under the care) of one of you, then marry to him. If you do not do so, then there will be turmoil (*Fitnah*) in the land and abounding discord (*Fasād*)." (*Da'if*)^[1]

(He said:) There are narrations on this topic from Abū Hātim Al-Muzanī and 'Āishah.

(Abū 'Eisā said:) As for the *Hadīth* of Abū Hurairah; 'Abdul-Ḥamīd bin Sulaimān has been contradicted in this narration. Al-Laith bin Sa'd reported it from Ibn 'Ajlān, from Abū Hurairah, from the Prophet ﷺ, as a *Mursal* narration.

(Abū 'Eisā said:) Muḥammad said: "The narration of Al-Laith is more appropriate, and the narration of 'Abdul-Ḥamīd is not considered preserved."

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، النكاح، باب الأکفاء، ح: ١٩٦٧ من حديث عبدالحميد بن سليمان به وهو ضعيف وشيخه مدلس وعنعن ومع ذلك صححه الحاكم: ١٦٤/٢، ١٦٥ فتعقبه الذهبي * وفي الباب عن أبي حاتم المزني [يأتي: ١٠٨٥] وعائشة [الديلمي، ح: ٣١٥٤ بلا سند، أو يشير إلى حديث عائشة، أخرجه البخاري، ح: ٤٠٠٠].

Comments:

Wealth and physical beauty carry no weight in acquiring higher status or preference in Muslim society.

(المعجم ٣) - بَابُ مَا جَاءَ فِيْمَنْ تَرْضَوْنَ دِينَهُ فَرَوْجُوهُ (التحفة ٣)

١٠٨٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ ابْنُ سُلَيْمَانَ عَنِ ابْنِ عَجَلَانَ، عَنِ ابْنِ وَثِيْمَةَ النَّضْرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا خَطَبَ إِلَيْكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ، فَرَوْجُوهُ، إِلَّا تَفَعَّلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ عَرِيضٌ».

[قَالَ:] وفي الباب عن أبي حاتم المزني وعائشة.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ، قَدْ خُولِفَ عَبْدُ الْحَمِيدِ بْنُ سُلَيْمَانَ فِي هَذَا الْحَدِيثِ، فَرَوَاهُ اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ عَجَلَانَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مُرْسَلًا.

[قَالَ أَبُو عِيسَى:] قَالَ مُحَمَّدٌ: وَحَدِيثُ اللَّيْثِ أَشْبَهُ، وَلَمْ يَدْخُلْ حَدِيثُ عَبْدِ الْحَمِيدِ مَحْفُوظًا.

^[1] It was graded *Hasan* by Shaikh Al-Albānī in *Irwa' Al-Ghālil* (no. 1868) and *Aṣ-Ṣaḥīḥah* (no. 1022)

1085. Abū Ḥātim Al-Muzanī narrated that the Messenger of Allāh ﷺ said: “When someone whose religion and character you are pleased with comes to you then marry (her to) him. If you do not do so, then there will be turmoil (*Fitnah*) in the land and discord (*Fasād*). If you do not do so, then there will be turmoil (*Fitnah*) in the land and discord (*Fasād*).”^[1]

They said: “O Messenger of Allāh! What if there was something about him?”^[2]

He said: “When someone whose religion and character you are pleased with comes to you then marry him.” (And he ﷺ said this) three times. (*Da'if*)

(Abū 'Eisā said:) This *Hadīth* is *Ḥasan Gharīb*. Abū Ḥātim Al-Muzanī was a Companion, and we do not know of a *Hadīth* that he narrated from the Prophet ﷺ other than this.

تخريج: [إسناده ضعيف] وأخرجه الطبراني: ٣٠٠/٢٢، ح: ٧٦٢ من حديث حاتم بن إسماعيل به * عبدالله بن مسلم: ضعيف ومحمد وسعيد: مجهولان (تقريب).

Comments:

A Muslim should prefer a religious minded lady for marriage and a Muslim lady should also prefer the same in a Muslim man.

Chapter 4. What Has Been Related About: One Who Is Married For Three Things

1086. Jābir narrated that the Prophet ﷺ said: “Indeed the woman is married for her religion, her wealth, and her beauty, so take

١٠٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو [السَّوَأُ الْبَلْخِيِّ]: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ بْنِ هُرْمَزٍ، عَنْ مُحَمَّدٍ وَسَعِيدِ ابْنِي عُبَيْدٍ، عَنْ أَبِي حَاتِمٍ الْمُرَزِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ، إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ، إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ».

قَالُوا: يَا رَسُولَ اللَّهِ وَإِنْ كَانَ فِيهِ؟ قَالَ: «إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ» ثَلَاثَ مَرَّاتٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو حَاتِمٍ الْمُرَزِيُّ لَهُ صُحْبَةٌ، وَلَا نَعْرِفُ لَهُ عَنِ النَّبِيِّ ﷺ غَيْرَ هَذَا الْحَدِيثِ.

(المعجم ٤) - بَابُ مَا جَاءَ فِيْمَنْ يَنْكِحُ عَلَى ثَلَاثِ خِصَالٍ (التحفة ٤)

١٠٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بِنِ مُوسَى: حَدَّثَنَا إِسْحَاقُ بْنُ يُوْسُفَ الْأَزْرَقِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ [بْنُ أَبِي سُلَيْمَانَ] عَنْ

[1] See previous note.

[2] “Meaning something like little wealth or inadequacy.” (*Tuhfat Al-Aḥwadhī*).

the one with religion, and may your hands be dusty.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from ‘Awf bin Mālik, ‘Aishah, ‘Abdullāh bin ‘Amr, and Abū Sa‘eed.

(Abū ‘Eisā said:) The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

عَطَاءٌ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا وَمَالِهَا وَجَمَالِهَا، فَعَلَيْكَ بِذَاتِ الدِّينِ، تَرَبَّتْ يَدَاكَ».

[قَالَ:] وفي البابِ عَنْ عَوْفِ بْنِ مَالِكٍ وَعَائِشَةَ وَعَبْدَ اللَّهِ بْنِ عَمْرٍو وَأَبِي سَعِيدٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الرضاع، باب استحباب نكاح ذات الدين، ح ٧١٥ بعد، ح: ١٤٦٦ من حديث عبدالملك بن أبي سليمان به * وفي الباب عن عوف بن مالك [الجزار (كشف): ٢/ ١٥٠، ح: ١٤٠٤ وفيه يزيد بن عياض] وعائشة [أحمد: ١٥٢/٦] وعبدالله بن عمرو [ابن ماجه، ح: ١٨٥٩] وأبي سعيد [أحمد: ٨٠/٣ وابن حبان، ح: ١٢٣١ والحاكم: ١٦١/٢ وصححه ووافقه الذهبي].

Comments:

Usually people see three things in a woman for marriage. Her wealth, beauty and lineage or family but Islām recommends religiosity.

Chapter 5. What Has Been Related About Looking At The Proposed Woman

1087. Bakr bin ‘Abdullāh Al-Muzanī narrated that Al-Mughīrah bin Shu‘bah proposed to a woman, so the Prophet ﷺ said: “Look at her, for indeed that is more likely to make things better between the two of you.” (*Ṣaḥīḥ*)

There are narrations on this topic from Muḥammad bin Maslamah, Jābir, Anas, Abū Ḥumaid, and Abū Hurairah.

(Abū ‘Eisā said:) This *Ḥadīth* is *Ḥasan*. Some of the people of knowledge followed this *Ḥadīth*. They said that there is no harm in looking at her as long as he does not see anything unlawful from her.

(المعجم ٥) - بَابُ مَا جَاءَ فِي النَّظْرِ إِلَى الْمَخْطُوبَةِ (التحفة ٥)

١٠٨٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ [قَالَ]: حَدَّثَنِي عَاصِمُ بْنُ سُلَيْمَانَ [هُوَ الْأَخْوَلُ] عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّهُ خَطَبَ امْرَأَةً، فَقَالَ النَّبِيُّ ﷺ: «انْظُرْ إِلَيْهَا فَإِنَّهُ أَوْحَى أَنْ يُؤَدَمَ بَيْنَكُمَا».

وفي البابِ عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ وَجَابِرٍ وَأَنْسِ وَأَبِي حُمَيْدٍ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ، وَقَالُوا: لَا بَأْسَ أَنْ يَنْظُرَ إِلَيْهَا

This is the saying of Aḥmad and Ishāq. And the meaning of his saying “More likely to make things better between the two of you” is; more likely to cause mutual love between the two of you.

مَا لَمْ يَرَ مِنْهَا مُحَرَّمًا، وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَمَعْنَى قَوْلِهِ: «أَحْرَى أَنْ يُؤَدِمَ بَيْنَكُمَا». قَالَ: أَحْرَى أَنْ تَدُومَ الْمَوَدَّةُ بَيْنَكُمَا.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٦٩/٦، ٧٠، ح: ٢٢٣٧ (النكاح، باب إباحة النظر قبل التزويج) من حديث عاصم الأحول به وصححه ابن الجارود، ح: ٦٧٥ * وفي الباب عن محمد بن مسلمة [ابن ماجه، ح: ١٨٦٤] وجابر [أبو داود، ح: ٢٠٨٢] وأنس [ابن ماجه، ح: ١٨٦٥] وأبي حميد [أحمد: ٤٢٤/٥] وأبي هريرة [مسلم، ح: ١٤٢٤].

Comments:

As marriage is a contract for the whole life, therefore it should be given due consideration before going into it. According to most of the scholars and the Four *A'immah*, it is approved and lawful to see the spouse before betrothal.

Chapter 6. What Has Been Related About Publicizing The Marriage

1088. Abū Al-Balj narrated from Muḥammad bin Ḥāṭib Al-Jumaḥī who said that the Messenger of Allāh ﷺ said: “The distinction between the lawful and the unlawful is the *Duff* and the voice.”

(*Hasan*)

(He said:) There are narrations on this topic from ‘Āishah, Jābir, Ar-Rubai‘ bint Mu‘awwidh.

(Abū ‘Eīsā said:) The *Ḥadīth* of Muḥammad bin Ḥāṭib is a *Ḥasan Ḥadīth*.

Abū Balj’s name is Yaḥya bin Abī Sulaim, and they say it is Ibn Sulaim as well.

Muḥammad bin Ḥāṭib saw the Prophet ﷺ when he was a young boy.

(المعجم ٦) - بَابُ مَا جَاءَ فِي إِعْلَانِ

النِّكَاحِ (التحفة ٦)

١٠٨٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَلَجٍ عَنْ مُحَمَّدِ بْنِ حَاطِبِ الْجُمَحِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَضْلُ مَا بَيْنَ الْحَرَامِ وَالْحَلَالِ الدَّفُّ وَالصَّوْتُ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَجَابِرٍ وَالرَّبِيعِ بِنْتِ مُعَوِذٍ.

[قَالَ أَبُو عَيْسَى:] حَدِيثُ مُحَمَّدِ بْنِ حَاطِبٍ حَدِيثٌ حَسَنٌ.

وَأَبُو بَلَجٍ اسْمُهُ يَحْيَى بْنُ أَبِي سُلَيْمٍ، وَيُقَالُ: ابْنُ سُلَيْمٍ أَيْضًا.

وَمُحَمَّدُ بْنُ حَاطِبٍ قَدْ رَأَى النَّبِيَّ ﷺ وَهُوَ غُلَامٌ صَغِيرٌ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، النكاح، باب إعلان النكاح، ح: ١٨٩٦ والنسائي: ٦/١٢٧، ح: ٣٣٧١ من حديث هشيم به وصححه الحاكم: ٢/١٨٤ والذهبي * وفي الباب عن عائشة [أبي: ١٠٨٩] وجابر [أحمد: ٣/٣٩١ والنسائي في الكبرى] والربيع بنت معوذ [أبي: ١٠٩٠].

Comments:

Marriage should be celebrated and publicized. Concealed marriages creates many problems and misunderstandings among the people and concerned families.

1089. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “Publicize this marriage, and hold it in the *Masjid*, and beat the *Duff* for it.” (*Da‘if*)

(Abū ‘Eisā said:) This *Hadīth*, about this topic, is *Ḥasan Gharīb*. ‘Eisā bin Maimūn Al-Anṣārī was graded weak in *Hadīth*.

‘Eisā bin Maimūn, the one that reports *At-Tafsīr* from Ibn Abī Najīḥ is trustworthy.

١٠٨٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا عَيْسَى بْنُ مَيْمُونٍ [الْأَنْصَارِيُّ] عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَعْلِنُوا هَذَا النِّكَاحَ وَاجْعَلُوهُ فِي الْمَسَاجِدِ، وَاضْرِبُوا عَلَيْهِ بِالذُّفُوفِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ فِي هَذَا الْبَابِ. وَعَيْسَى بْنُ مَيْمُونٍ الْأَنْصَارِيُّ يُضَعَّفُ فِي الْحَدِيثِ.

وَعَيْسَى بْنُ مَيْمُونٍ الَّذِي يَرَوِي عَنِ ابْنِ أَبِي نَجِيحٍ التَّفْسِيرَ هُوَ ثِقَةٌ.

تخريج: [إسناده ضعيف] * عيسى بن ميمون ضعيف (تقريب) وللحديث طريق ضعيف جداً عند ابن ماجه، ح: ١٨٩٥ عن القاسم بن محمد به.

Comments:

Though this narration is weak, it supports the idea of publicizing the marriage when it is held in a *Masjid*.

1090. Ar-Ruba‘ bint Mu‘awwidh said: “The morning after the consummation of my marriage, the Prophet ﷺ came and sat on my bed as far from me as you are sitting now, and our little girls started beating the *Duff* and reciting verses mourning my fathers^[1] who had been killed in the battle of Badr. One of them said: ‘Among us is a Prophet who knows what will happen tomorrow.’

١٠٩٠ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا خَالِدُ بْنُ دَكْوَانَ عَنِ الرَّبِيعِ بْنِ مَعُوذٍ قَالَتْ: جَاءَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ عَلَيَّ غَدَاةَ بُنَيِّ بِي، فَجَلَسَ عَلَيَّ فِرَاشِي كَمَا جَلَسَ مِنِّي، وَجَوْرِيَّاتٍ لَنَا يَضْرِبْنَ بِذُفُوفِهِنَّ وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ إِلَى أَنْ قَالَتْ إِخْدَاهُنَّ: وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ فَقَالَ لَهَا

[1] Her father and two uncles had been killed in the battle of Badr. By saying: “My fathers” she meant that her two uncles were as dear to her as her father was.

On that the Prophet ﷺ said: ‘Stop saying this, and keep on saying what you were saying before.’”

Abū ‘Eisā said: This *Hadīth* is *Hasan Ṣaḥīh*.

[رَسُولُ اللَّهِ ﷺ]: «اسْكُتِي عَنْ هَذِهِ، وَقُولِي
الَّتِي كُنْتِ تَقُولِينَ قَبْلَهَا».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: وأخرجه البخاري، النكاح، باب ضرب الدف في النكاح والوليمة، ح: ٥١٤٧ من
حديث بشر بن المفضل به.

Comments:

When the little girls uttered an improper statement in their song the Prophet ﷺ stopped them there and then. This indicates that wrong, false and unlawful things should not be permitted or appreciated at any occasion.

Chapter 7. What (Has Been Related About What) To Say To The Newlywed

(المعجم ٧) - بَابُ مَا [جَاءَ فِيهَا]

يُقَالُ لِلْمُتَزَوِّجِ (التحفة ٧)

1091. Abū Hurairah narrated that when supplicating for the newlywed, the Prophet ﷺ would say: (*Bārak Allāhu laka wa bāraka ‘alaik, wa jama‘a bainakumā fī khair.*) “May Allāh bless you and send blessings upon you, and bring goodness between you.” (*Ṣaḥīh*)

(He said:) There is something about this from ‘Aqīl bin Abī Ṭālib.

(Abū ‘Eisā said:) The *Hadīth* of Abū Hurairah is a *Hasan Ṣaḥīh Hadīth*.

١٠٩١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ

ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا
رَفَّقَ الْإِنْسَانَ، إِذَا تَزَوَّجَ قَالَ: «بَارَكَ اللَّهُ لَكَ
وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ»
[قَالَ:] وَفِي الْبَابِ عَنْ عَقِيلِ بْنِ أَبِي
طَالِبٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ
حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، النكاح، باب ما يقال للمتزوج، ح: ٢١٣٠ عن
قتيبة به وصححه ابن حبان (الإحسان): ٤٠٤١ والحاكم: ١٨٣/٢ والذهبي * وفي الباب عن عقيل
ابن أبي طالب [ابن ماجه، ح: ١٩٠٦].

Comments:

In this world, in different nations, there are different ways to congratulate on marriage. The Prophet ﷺ told the Muslims to congratulate the husband and wife and ask Allāh’s blessings for them.

Chapter 8. What Has Been Related About What Is Said When One Has Intercourse With His Wife

1092. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “If anyone of you, when having sexual intercourse with his wife, says: (*Bismillāh, Allāhumma jannibnash-Shaiṭāna wa jannibish-Shaiṭāna mā razaqānā*) ‘In the Name of Allāh. O Allāh! Protect me from *Shaiṭān* and protect what you bestow upon us from *Shaiṭān*’ – then if Allāh decrees that they should have a child, *Shaiṭān* will not be able to harm him.” (*Ṣaḥīḥ*)

(Abū ‘Eīsā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، النكاح، باب ما يقول إذا أتى أهله، ح: ٥١٦٥ ومسلم، ح: ١٤٣٤ من حديث منصور به.

Comments:

When a person intends to have sexual intercourse with his wife, he should pray and ask Allāh’s blessings with the mentioned supplication. If the child is born in result of this intercourse, Allāh ﷻ will save the child from the evil of Satan.

Chapter 9. What Has Been Related About The Times In Which Marriage Is Recommended

1093. ‘Āishah narrated: “The Messenger of Allāh ﷺ married me in *Shawwāl*, and he took up residence with me in *Shawwāl*.” (*Ṣaḥīḥ*)

And ‘Āishah used to recommend her women folk to take up residence (with their husbands) during *Shawwāl*.^[1]

(المعجم ٨) - بَابُ مَا جَاءَ فِيمَا يَقُولُ إِذَا دَخَلَ عَلَى أَهْلِهِ (التحفة ٨)

١٠٩٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ أَحَدَكُمْ، إِذَا أَتَى أَهْلَهُ، قَالَ: بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَإِنِ قَضَى اللَّهُ بَيْنَهُمَا وَلَدًا لَمْ يَضُرَّهُ الشَّيْطَانُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٩) - بَابُ مَا جَاءَ فِي الْأَوْقَاتِ الَّتِي يُسْتَحَبُّ فِيهَا النِّكَاحُ (التحفة ٩)

١٠٩٣ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمِيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ فِي شَوَّالٍ، وَبَتِي بِي فِي شَوَّالٍ.

[1] They say that this was to contradict the pre-Islamic belief that it should not be done during *Shawwāl*. See *Tuḥfat Al-Aḥwadhī*.

(Abū 'Eisā said:) This *Hadīth* is *Hasan Ṣaḥīḥ*, we do not know of it except from the narration of Ath-Thawrī from Ismā'il (bin Umayyah).

وَكَانَتْ عَائِشَةُ تَسْتَحِبُّ أَنْ يُنْبَى بِنِسَائِهَا فِي شَوَّالٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الثَّوْرِيِّ عَنْ إِسْمَاعِيلَ [ابْنِ أُمِيَّةَ].

تخريج: وأخرجه مسلم، النكاح، باب استحباب التزوج والتزويج في شوال استحباب الدخول فيه، ح: ١٤٢٣ من حديث سفيان الثوري به.

Comments:

In the period of *Jahiliyyah*, people disliked to marry in the month of *Shawwāl*. As for today people do not like to marry in the month of *Muḥarram*. The Prophet ﷺ did it purposely in the month of *Shawwāl* to disapprove the prevailing idea.

Chapter 10. What Has Been Related About (*Al-Walimah*) The Banquet

1094. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ saw some traces of saffron on 'Abdur-Raḥmān bin 'Awf so he said: 'What is this?' He said: 'I married a woman for the amount of gold equal to a date stone.' So he said: 'May Allāh bless you. Have a banquet, even if with only one sheep.'" (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn Mas'ūd, 'Āishah, Jābir, and Zuhair bin 'Uthmān.

(Abū 'Eisā said:) The *Hadīth* of Anas is a *Hasan Ṣaḥīḥ Hadīth*.

Aḥmad bin Ḥanbal said: "The amount of gold equal to a date stone is the weight of three and one third Dirham." Ishāq said: "It is the weight of five (and one third) Dirham."

(المعجم ١٠) - بَابُ مَا جَاءَ فِي الْوَلِيمَةِ (التحفة ١٠)

١٠٩٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ، فَقَالَ: «مَا هَذَا؟» فَقَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ، فَقَالَ: «بَارَكَ اللَّهُ لَكَ، أَوْلِمَ وَلَوْ بِشَاةٍ».

[قَالَ:] وفي البابِ عنِ ابنِ مسعودٍ وعائشةَ وجابرٍ وزهيرِ بنِ عثمانَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: وَزْنُ نَوَاةٍ مِنْ ذَهَبٍ: وَزْنُ ثَلَاثَةِ دَرَاهِمٍ وَثُلُثٍ. وَقَالَ إِسْحَاقُ: هُوَ وَزْنُ خَمْسَةِ دَرَاهِمٍ [وَوَثُلُثٍ].

تخريج: متفق عليه، وأخرجه مسلم، النكاح، باب الصداق وجواز كونه تعليم قرآن وخاتم حديد... إلخ، ح: ١٤٢٧ عن قتيبة والبخاري، ح: ٥١٥٥ من حديث حماد بن زيد به * وفي الباب عن ابن مسعود [أي: ١٠٩٧] وعائشة [البیهقي: ٢٦٠/٧] وجابر [مسلم، ح: ١٤٣٠] وزهير ابن عثمان [أبو داود، ح: ٣٧٤٥].

Comments:

‘Abdur-Rahmān bin ‘Awf is one among the Ten who were given the glad tidings of Paradise in this world, and he had very special and close relations with the Prophet ﷺ. He did not invite the Prophet ﷺ to attend his marriage and the Prophet ﷺ did not mind it. It can be inferred from this that the people in the early period of Islam did not make any special arrangements for marriage and did not consider it mandatory to invite all friends and relatives to attend it.

1095. Anas bin Mālik narrated: “The Prophet ﷺ had a banquet for Safiyyah bint Huyayy with *Sawīq*^[1] and dates.”

(Abū ‘Eisā said:) This *Hadīth* is *Hasan Gharīb*.

١٠٩٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ وَائِلِ بْنِ دَاوُدَ، عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ أَوْلَمَ عَلَى صَفِيَّةَ بِنْتِ حَيٍّ بِسَوِيقٍ وَتَمْرٍ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه ابن ماجه، ح: ١٩٠٩ عن محمد بن أبي عمر به وللحديث شواهد عند البخاري، ح: ٣٧١ ومسلم، ح: ١٣٦٥ (النكاح، باب فضيلة إعتاقه أمته ثم يتزوجها) وغيرهما.

Comments:

There is a narration in *Ṣaḥīḥ Al-Bukhārī* that the Prophet ﷺ, in the *Walīmah* banquet of Safiyyah, with the help of his friends served dates, cheese and ghee mixed together. Maybe the flour of barley was also mixed in it.

1096. (Another chain similar to the narration as no. 1095).

Others have reported this *Hadīth* from Ibn ‘Uyainah, from Az-Zuhri, from Anas, and they did not mention “from Wā’il, from his son Nawf” in it. (*Hasan*)

(Abū ‘Eisā said:) Sufyān bin ‘Uyainah committed some *Tadlīs* in

١٠٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا الْحَمِيدِيُّ عَنْ سُفْيَانَ، نَحْوَ هَذَا. وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ. وَلَمْ يَذْكُرُوا فِيهِ عَنْ وَائِلٍ، عَنْ ابْنِهِ نَوْفٍ.

[1] A kind of mash made of powdered roasted wheat or barley grain, or with sugar and dates.

this *Hadīth*. Sometimes he did not mention “from Wā’il, from his son Nawf” in it, and sometimes he did.

[قَالَ أَبُو عِيسَى:] وَكَانَ سُفْيَانُ بْنُ عُيَيْنَةَ يُدَلِّسُ فِي هَذَا الْحَدِيثِ. فَرُبَّمَا لَمْ يَذْكَرْ فِيهِ عَنْ وَائِلٍ، عَنْ ابْنِهِ وَرُبَّمَا ذَكَرَهُ.

تخريج: [حسن] انظر الحديث السابق وهو في مسند الحميدي، ح: ١١٩٤ (بتحقيقي).

1097. Ibn Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Having food on the first day is what is obligatory, and having food on the second day is *Sunnah*, and having food on the third day is to be heard of, and whoever wants to be heard of, Allāh will make him heard of.” (*Da‘īf*)

Abū ‘Eisā said: We do not know of the *Hadīth* of Ibn Mas‘ūd to be *Marfū‘* except from the narration of Ziyād bin ‘Abdullāh, and Ziyād bin ‘Abdullāh narrates many strange and objectionable things.

(He said:) I heard Muḥammad bin Ismā‘īl mentioning that Muḥammad bin ‘Uqbah said: “Wakī‘ said: ‘Ziyād bin ‘Abdullāh, in spite of his nobility, lies in his narrations.’”

١٠٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامٌ أَوَّلَ يَوْمٍ حَقٌّ، وَطَعَامٌ يَوْمَ الثَّانِي سُنَّةٌ، وَطَعَامٌ يَوْمَ الثَّلَاثِ سُمْعَةٌ، وَمَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ».

قَالَ أَبُو عِيسَى: حَدِيثُ ابْنِ مَسْعُودٍ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ زِيَادِ بْنِ عَبْدِ اللَّهِ وَزِيَادُ بْنُ عَبْدِ اللَّهِ كَثِيرُ الْغَرَائِبِ وَالْمَنَاقِبِ.

[قَالَ:] وَاسْمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَذْكَرُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ قَالَ: قَالَ وَكَيْعٌ: زِيَادُ بْنُ عَبْدِ اللَّهِ، مَعَ شَرَفِهِ، يَكْذِبُ فِي الْحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ٢٦٠/٧ وابن عدي: ١٥٠/٣ من حديث محمد ابن موسى البصري الحرشي به وضعفه، وللحديث شواهد ضعيفة عند أبي داود، ح: ٣٧٤٥ وابن حبان، ح: ١٩١٥ وغيرهما * عطاء بن السائب اختلط * قول وكيع: "زياد بن عبدالله مع شرفه (لا) يكذب في الحديث" سقط "لا" من رواية الترمذي فيما أظن، وقال البخاري في التاريخ الكبير: ٣٦٠/٣: "وقال ابن عقبة السدوسي عن وكيع: هو أشرف من أن يكذب" وكذا رواه أبو أحمد الحاكم وهو الصواب كما في التهذيب وغيره.

Comments:

Having the banquet on the third day is supported by narrations recorded by *Al-Bukhārī*, *Muslim*, and others.

Chapter 11. What Has Been Related About Accepting The Invitation

1098. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Accept the invitation when you are offered.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from ‘Alī, Abū Hurairah, Al-Barā’, Anas, and Abū Ayyūb.

(المعجم ١١) - بَابُ مَا جَاءَ فِي إِجَابَةِ

الدَّاعِي (التحفة ١١)

١٠٩٨ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ عَنْ إِسْمَاعِيلِ ابْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِثْمُوا الدَّعْوَةَ إِذَا دُعِيتُمْ».

قَالَ: وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي هُرَيْرَةَ وَالْبَرَاءِ وَأَنْسٍ وَأَبِي أَيُّوبَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، النكاح، باب الأمر بإجابة الداعي إلى دعوة، ح: ١٠٢/١٤٢٩ من حديث بشر بن المفضل به والبخاري، ح: ٥١٧٩ من حديث نافع به * وفي الباب عن علي [يأتي: ٢٧٣٦] وأبي هريرة [البخاري، ح: ٥١٧٧ ومسلم، ح: ١٤٣٢] والبراء [البخاري، ح: ٥١٧٥ ومسلم، ح: ٢٠٦٦] وأنس [أحمد: ٣/٢١٠، ٢٧٠، ٢٣٢] وأبي أيوب [البخاري في الأدب المفرد، ح: ٩٢٢].

Comments:

In *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim*, the banquet has been explained and made clear. If someone marries a woman of his choice, it is a matter of pleasure and delight. For this reason one should be thankful to Allāh ﷻ and for the sake of expressing one’s happiness, one should invite the relatives and friends to eat food.

Chapter 12. What Has Been Related About One Who Comes To A Banquet Without An Invitation

1099. Abū Mas‘ūd narrated: “A man named Abū Shu‘aib came to a slave of his, who was a butcher, and said: ‘Prepare some food for me that will be sufficient for five, for I have seen hunger in the face of the Messenger of Allāh ﷺ.’ So he prepared some food. Then he

(المعجم ١٢) - بَابُ مَا جَاءَ فِيمَنْ يَجِيءُ

إِلَى الْوَلِيْمَةِ بِغَيْرِ دَعْوَةٍ (التحفة ١٢)

١٠٩٩ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِيِّ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: جَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو شُعَيْبٍ إِلَى غُلَامٍ لَهُ لَحَامٌ، فَقَالَ: اصْنَعْ لِي طَعَامًا يَكْفِي خَمْسَةَ. فَأِنِّي رَأَيْتُ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ الْجُوعَ قَالَ: فَصَنَعَ طَعَامًا، ثُمَّ أَرْسَلَ إِلَيَّ

sent a message to the Prophet ﷺ inviting him and those who were sitting with him. When the Prophet ﷺ stood, he was followed by a man who was not with them when they were invited. When the Messenger of Allāh ﷺ arrived at the door he said to the owner of the house: ‘A man who was not with us when you invited us followed us, if you permit him, he will enter.’” He said: We have permitted him, let him enter.” (*Ṣaḥīḥ*)

(Abū ‘Eisā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. (He said:) There are narrations on this topic from Ibn ‘Umar.

تخریج: متفق علیه، وأخرجه مسلم، الأشربة، باب ما يفعل الضيف إذا تبعه غير من دعاه صاحب الطعام... إلخ، ح: ۲۰۳۶ من حديث أبي معاوية الضرير والبخاري، ح: ۵۴۳۴ من حديث الأعمش به * وفي الباب عن ابن عمر، [أبو داود، ح: ۳۷۴۱].

Comments:

It is clear from this narration that attending banquets without being invited is not correct, and an invitee should not bring another person along to the banquet without prior permission from the host. If someone is sure that the additional guest will not be a burden on the host, then he may take him.

Chapter 13. What Has Been Related About Marrying Virgins

1100. Jābir bin ‘Abdullāh narrated: “I married a woman and went to the Prophet ﷺ, he said: ‘O Jābir! Have you married?’ I said: ‘Yes.’ He said: ‘A virgin or a matron?’ I said: ‘A matron.’ He said: ‘Why didn’t you marry a young girl, so that you may play with her and she with you?’ I said: ‘O Messenger of Allāh! ‘Abdullāh (his father) died and left behind seven – or nine – daughters, so I have brought someone who can

النَّبِيِّ ﷺ فَدَعَاهُ وَجُلَسَاءَهُ الَّذِينَ مَعَهُ، فَلَمَّا قَامَ النَّبِيُّ ﷺ اتَّبَعَهُمْ رَجُلٌ لَمْ يَكُنْ مَعَهُمْ حِينَ دُعُوا، فَلَمَّا انْتَهَى رَسُولُ اللَّهِ ﷺ إِلَى الْبَابِ، قَالَ لِصَاحِبِ الْمَنْزِلِ: «إِنَّهُ اتَّبَعَنَا رَجُلٌ لَمْ يَكُنْ مَعَنَا حِينَ دَعَوْتَنَا، فَإِنْ أَدْنَتْ لَهُ دَخَلَ». قَالَ: فَقَدْ أَذِنَّا لَهُ، فَلْيَدْخُلْ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

(المعجم ۱۳) - بَابُ مَا جَاءَ فِي تَزْوِيجِ

الْأَبْكَارِ (التحفة ۱۳)

۱۱۰۰ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: تَزَوَّجْتُ امْرَأَةً، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «أَتَزَوَّجْتِ يَا جَابِرُ؟» قُلْتُ: نَعَمْ. فَقَالَ: «بِكْرًا أَمْ نَيْبًا؟» قُلْتُ: لَا، بَلْ نَيْبًا. فَقَالَ: «هَلَّا جَارِيَةٌ تُلَاعِبُهَا وَتُلَاعِبُكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ عَبْدَ اللَّهِ مَاتَ وَتَرَكَ سَبْعَ بَنَاتٍ أَوْ تِسْعًا، فَجِئْتُ بِمَنْ يَقُومُ

look after them.” (He said:) “So he supplicated for me.” (*Sahih*)

(He said:) There are narrations on this topic from Ubayy bin Ka'b and Ka'b bin 'Ujrah.

(Abū 'Eisā said:) The *Hadīth* of Jābir (bin 'Abdullāh) is a *Hasan Sahih*.

تخریج: متفق عليه، وأخرجه البخاري، النفقات، باب عون المرأة زوجها في ولده، ح: ٥٣٦٧ ومسلم، ح: ٧١٥ (الرضاع، باب استحباب نكاح البكر بعد، ح: ١٤٦٦) من حديث حماد بن زيد به * وفي الباب عن أبي بن كعب [البخاري في التاريخ الكبير: ٣/٢٧٢] وكعب بن عجرة [البخاري في التاريخ الكبير: ٣/٢٧٢ والطبراني في الكبير: ١٩/١٥٠، ح: ٣٢٨].

Comments:

It is clear from this narration that marrying a virgin is preferable as this marriage is lively and spirited. But marrying a widow or a divorced lady is also recommended if there is need of it for some higher cause.

Chapter 14. What Has Been Related About: There Is No Marriage Except With A *Walī*

1101. Abū Mūsā narrated that the Messenger of Allāh ﷺ said: “There is no marriage except with a *Walī*.” (*Sahih*)

(He said:) There are narrations on this topic from 'Āishah, Ibn 'Abbās, Abū Hurairah, 'Imrān bin Ḥuṣain, and Anas.

عَلَيْهِنَّ. [قَالَ:] فَدَعَا لِي [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ وَكَعْبِ بْنِ عُجْرَةَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ [حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١٤) - بَابُ مَا جَاءَ لَا نِكَاحَ إِلَّا بِوَالِيٍّ (التحفة ١٤)

١١٠١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي إِسْحَاقَ؛ ح: وَحَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ؛ ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نِكَاحَ إِلَّا بِوَالِيٍّ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ وَأَنْسِ.

تخریج: [صحیح] وأخرجه ابن ماجه، النکاح، باب: لا نکاح إلا بولي، ح: ۱۸۸۱ من حدیث أبي عوانة به وصححه ابن حبان (الإحسان): ۴۰۶۵، ۴۰۶۶ وابن الجارود، ح: ۷۰۲، ۷۰۳ وللحدیث شواهد كثيرة جدًا * وفي الباب عن عائشة [يأتي: ۱۱۰۲] وابن عباس [ابن ماجه، ح: ۱۸۸۰] وأبي هريرة [ابن ماجه، ح: ۱۸۸۲] وعمران بن حصين [ابن عدي في الكامل: ۴/ ۱۴۵۳، ۱۵۶۹ والبيهقي: ۷/ ۱۲۵] وأنس [ابن عدي: ۳/ ۹۷۹].

1102. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “Whichever woman marries without the permission of her *Walī* her marriage is invalid, her marriage is invalid. If he entered into her, then the *Mahr* is for her in lieu of what he enjoyed from her private part. If they disagree, then the *Sultān* is the *Walī* for one who has no *Walī*.” (*Hasan*)

(Abū ‘Eisā said:) This is a *Hasan Hadīth*. Yahya bin Sa‘eed Al-Anṣārī, Yahya bin Ayyūb, Sufyān Ath-Thawrī and others among the *Ḥuffāz* had reported similar from Ibn Juraij.

(Abū ‘Eisā said:) There is some disagreement with regard to the (previous) *Hadīth* of Abū Mūsā. It was reported by Isrā‘īl, Sharīk bin ‘Abdullāh, Abū ‘Awānah, Zuhair bin Mu‘āwiyah, and Qais bin Ar-Rabī‘ (all of them) from Abū Ishāq, from Abū Burdah, from Abū Mūsā, from the Prophet ﷺ.

Asbāṭ bin Muḥammad and Zaid bin Ḥubāb reported it from Yūnus bin Abī Ishāq, from Abū Ishāq, from Abū Buradah, from Abū Mūsā, from the Prophet ﷺ.

Abū ‘Ubaidah Al-Ḥaddād reported it from Yūnus bin Abī Ishāq, from Abū Burdah, from Abū

۱۱۰۲ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ جُرَيْجٍ، عَنِ سُلَيْمَانَ ابْنِ مُوسَى، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ نَكَحَتْ بِغَيْرِ إِذْنِ وَلِيِّهَا، فَنِكَاحُهَا بَاطِلٌ، فَنِكَاحُهَا بَاطِلٌ، فَنِكَاحُهَا بَاطِلٌ، فَإِنْ دَخَلَ بِهَا فَلَهَا الْمَهْرُ بِمَا اسْتَحَلَّ مِنْ فَرْجِهَا، فَإِنْ اسْتَجْرُوا، فَالسُّلْطَانُ وَلِيُّ مَنْ لَا وَلِيَ لَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ، وَقَدْ رَوَى يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ وَيَحْيَى ابْنُ أَثُوبٍ وَسُفْيَانُ الثَّوْرِيُّ وَعَبْدُ وَاحِدٌ مِنَ الْحَفَاطِ عَنِ ابْنِ جُرَيْجٍ، نَحْوَ هَذَا.

[قَالَ أَبُو عِيسَى:] وَحَدِيثُ أَبِي مُوسَى حَدِيثٌ فِيهِ اخْتِلَافٌ. رَوَاهُ إِسْرَائِيلُ وَشَرِيكُ ابْنِ عَبْدِ اللَّهِ وَأَبُو عَوَانَةَ وَزُهَيْرُ بْنُ مُعَاوِيَةَ وَقَيْسُ بْنُ الرَّبِيعِ، عَنِ أَبِي إِسْحَاقَ، عَنِ أَبِي بُرْدَةَ، عَنِ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ أَسْبَاطُ بْنُ مُحَمَّدٍ وَزَيْدُ بْنُ حَبَابٍ عَنِ يُونُسَ ابْنِ أَبِي إِسْحَاقَ، عَنِ أَبِي إِسْحَاقَ، عَنِ أَبِي بُرْدَةَ، عَنِ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ. وَرَوَى أَبُو عُبَيْدَةَ الْحَدَّادُ عَنِ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنِ أَبِي بُرْدَةَ عَنِ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ،

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Mūsā, from the Prophet ﷺ and it is similar, but he did not mention “from Abū Ishāq” in it.

It has also been reported from Yūnus bin Abī Ishāq, (from Abū Ishāq), from Abū Burdah, (from Abū Mūsā), from the Prophet ﷺ.

Shu‘bah and Ath-Thawrī reported from Abū Ishāq, (from Abū Mūsā), from the Prophet ﷺ: “There is no marriage except with a *Wali*.”

Some of the companions of Sufyān mentioned it from Sufyān, from Abū Ishāq, from Abū Burdah, from Abū Mūsā, but that is not correct.

These people who reported from Abū Ishāq, from Abū Burdah, from Abū Mūsā, from the Prophet ﷺ: “There is no marriage except with a *Wali*” – they heard from Abū Ishāq during different times, even though Shu‘bah and Ath-Thawrī have better memories and are more reliable than all of these who reported this *Hadīth* from Abū Ishāq, even still, the narrations of these people are more appropriate and correct to me. This is because Shu‘bah and Ath-Thawrī heard this *Hadīth* from Abū Ishāq in one sitting. What proves this is what has been narrated to us by Maḥmūd bin Ghailān: (He said:), “Abū Dāwūd narrated to us: (He said) ‘Shu‘bah informed us, he said: “I heard Sufyān Ath-Thawrī ask Abū Ishāq: ‘Did you hear Abū Burdah saying: “The Messenger of Allāh ﷺ said: ‘There is no marriage except with a *Wali*’? He said: “Yes.”

نَحْوَهُ. وَلَمْ يَذْكُرْ فِيهِ: عَنْ أَبِي إِسْحَاقَ.

وَقَدْ رَوَى عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، [عَنْ أَبِي مُوسَى] عَنِ النَّبِيِّ ﷺ [أَيْضًا].

وَرَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، [عَنْ أَبِي مُوسَى] عَنِ النَّبِيِّ ﷺ: «لَا نِكَاحَ إِلَّا بِوَالِيٍّ».

وَقَدْ ذَكَرَ بَعْضُ أَصْحَابِ سُفْيَانَ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، وَلَا يَصِحُّ.

وَرَوَاهُ هُؤُلَاءِ الَّذِينَ رَوَوْا عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ: «لَا نِكَاحَ إِلَّا بِوَالِيٍّ» عِنْدِي أَصَحُّ. لِأَنَّ سَمَاعَهُمْ مِنْ أَبِي إِسْحَاقَ فِي أَوْقَاتٍ مُخْتَلِفَةٍ، وَإِنْ كَانَ شُعْبَةُ وَالثَّوْرِيُّ أَحْفَظَ وَأَثْبَتَ مِنْ جَمِيعِ هَؤُلَاءِ الَّذِينَ رَوَوْا عَنْ أَبِي إِسْحَاقَ هَذَا الْحَدِيثِ. فَإِنَّ رِوَايَةَ هَؤُلَاءِ عِنْدِي أَشْبَهُ وَأَصَحُّ. لِأَنَّ شُعْبَةَ وَالثَّوْرِيَّ سَمِعَا هَذَا الْحَدِيثَ مِنْ أَبِي إِسْحَاقَ فِي مَجْلِسٍ وَاحِدٍ. وَمِمَّا يَدُلُّ عَلَى ذَلِكَ مَا حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: [قَالَ] حَدَّثَنَا أَبُو دَاوُدَ: [قَالَ] أَنْبَأَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَسْأَلُ أَبَا إِسْحَاقَ: أَسَمِعْتَ أَبَا بُرْدَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نِكَاحَ إِلَّا بِوَالِيٍّ»؟ فَقَالَ: نَعَمْ.

فَدَلَّ هَذَا الْحَدِيثُ عَلَى أَنَّ سَمَاعَ شُعْبَةَ وَالثَّوْرِيَّ [عَنْ مَكْحُولٍ] هَذَا الْحَدِيثَ فِي

So this narration proves that Shu'bah and Ath-Thawrī heard this Hadīth (from Makhūl) at the same time, while Isrā'il is (trustworthy and) reliable in the case of Abū Ishāq.

I heard Abū Mūsā Muḥammad bin Al-Muthanna saying: "I heard 'Abdur-Rahmān bin Mahdī saying; 'I only left the (Hadīth) of Sufyān Ath-Thawrī from Abū Ishāq because I relied on Isrā'il for it, since he narrated it in a more complete fashion."

The Hadīth on this topic from 'Aishah, from the Prophet ﷺ: "There is no marriage except with a Wali" is a Hasan Hadīth to me, it was reported by Ibn Jurajj from Sulaimān bin Mūsā, from Az-Zuhrī, from 'Urwah, from 'Aishah, from the Prophet ﷺ.

It was reported by Al-Hajjāj bin Artāh and Ja'far bin Rabī'ah from Az-Zuhrī, from 'Urwah, from 'Aishah, from the Prophet ﷺ. And it was reported from Hishām bin 'Urwah from his father, from 'Aishah, from the Prophet ﷺ, similarly.

Some of the people of Hadīth have criticized the narration of Az-Zuhrī from 'Urwah, from 'Aishah, from the Prophet ﷺ. Ibn Jurajj said: "Then I met Az-Zuhrī and asked him about it, and he rejected it." So they considered this Hadīth weak because of this. It has been mentioned that Yahya bin Ma'in said: "This statement from Ibn

وَقَتِ وَاحِدٍ. وَإِسْرَائِيلُ هُوَ [ثِقَةٌ] ثَبَّتَ فِي أَبِي إِسْحَاقَ.

سَمِعْتُ مُحَمَّدَ بْنَ الْمُثَنَّى يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ يَقُولُ: مَا فَاتَنِي الَّذِي فَاتَنِي مِنَ حَدِيثِ الثَّوْرِيِّ عَنْ أَبِي إِسْحَاقَ، إِلَّا لَمَّا اتَّكَلْتُ بِهِ عَلَى إِسْرَائِيلَ، لِأَنَّهُ كَانَ يَأْتِي بِهِ أَمَّ.

وَحَدِيثُ عَائِشَةَ فِي هَذَا الْبَابِ عَنِ النَّبِيِّ ﷺ: «لَا نِكَاحَ إِلَّا بِوَالِيٍّ» حَدِيثٌ [عِنْدِي] حَسَنٌ. رَوَاهُ ابْنُ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

وَرَوَاهُ الْحَجَّاجُ بْنُ أَرْطَاةَ وَجَعْفَرُ بْنُ رَبِيعَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَى عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. وَقَدْ تَكَلَّمَ بَعْضُ أَصْحَابِ الْحَدِيثِ فِي حَدِيثِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، قَالَ ابْنُ جُرَيْجٍ: ثُمَّ لَقِيتُ الزُّهْرِيَّ فَسَأَلْتُهُ فَأَنْكَرَهُ، فَضَعَّفُوا هَذَا الْحَدِيثَ مِنْ أَجْلِ هَذَا. وَذَكَرَ عَنْ يَحْيَى بْنِ مَعِينٍ، أَنَّهُ قَالَ: لَمْ يَذْكُرْ هَذَا الْحَرْفَ عَنِ ابْنِ جُرَيْجٍ إِلَّا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ. قَالَ يَحْيَى بْنُ مَعِينٍ: وَسَمَاعُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ جُرَيْجٍ لَيْسَ بِذَاكَ، إِنَّمَا صَحَّحَ كُتُبَهُ عَلَى كُتُبِ عَبْدِ الْمَجِيدِ بْنِ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَادٍ مَا سَمِعَ مِنْ ابْنِ جُرَيْجٍ.

Jurajj has not been mentioned by anyone but Ismā'il bin Ibrāhīm.” Yahya bin Ma'in said: “The case of Ismā'il bin Ibrāhīm hearing from Ibn Jurajj is not well established; he only corrected his books according to the books of 'Abdul-Majīd bin 'Abdul-'Azīz bin Abī Rawwād, but he (Ismā'il) did not hear from Ibn Jurajj.”

So Yahya graded the narrations of Ismā'il from Ibn Jurajj weak.

On this topic, the *Hadīth* of the Prophet ﷺ: “There is no marriage except with a *Wali*” is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ. Among them are 'Umar bin Al-Khaṭṭāb, 'Alī bin Abī Tālib, 'Abdullāh bin 'Abbās, Abū Hurairah, and others.

Similarly, it has been reported from some of the *Fuqahā'* among the *Tabī'in* saying: “There is no marriage except with a *Wali*.” Among them were Sa'eed bin Al-Musayyab, Al-Ḥasan Al-Baṣrī, Shuraiḥ, Ibrāhīm An-Nakha'i, 'Umar bin 'Abdul-'Azīz, and others.

This is the view of Sufyān Ath-Thawrī, Al-Awzā'i, Mālik, 'Abdullāh bin Al-Mubārak, Ash-Shāfi'i, Aḥmad, and Ishāq.

وَصَعَفَ يَحْيَى رِوَايَةَ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ
عَنِ ابْنِ جُرَيْجٍ .

وَالْعَمَلُ فِي هَذَا الْبَابِ عَلَى حَدِيثِ النَّبِيِّ
ﷺ: «لَا نِكَاحَ إِلَّا بِوَالِيٍّ» عِنْدَ أَهْلِ الْعِلْمِ
مِنَ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ عُمَرُ بْنُ
الْخَطَّابِ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ، وَعَبْدُ اللَّهِ
ابْنُ عَبَّاسٍ وَأَبُو هُرَيْرَةَ وَغَيْرُهُمْ .

وَهَكَذَا رُوِيَ عَنْ بَعْضِ فَقَهَاءِ التَّابِعِينَ
أَنَّهُمْ قَالُوا: لَا نِكَاحَ إِلَّا بِوَالِيٍّ . مِنْهُمْ سَعِيدُ
ابْنُ الْمُسَيَّبِ وَالْحَسَنُ الْبَصْرِيُّ وَشُرَيْحٌ
وَإِبْرَاهِيمُ النَّخَعِيُّ وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ
وَغَيْرُهُمْ .

وَبِهَذَا يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَالْأَوْزَاعِيُّ
وَمَالِكٌ وَعَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَالشَّافِعِيُّ
وَأَحْمَدُ وَإِسْحَاقُ .

تخريج: [إسناده حسن] وأخرجه أبو داود، النكاح، باب: في الولي، ح: ٢٠٨٣ من حديث
سفيان بن عيينة به وصححه ابن حبان، ح: ١٢٤٨ والحاكم: ١٦٨/٢ على شرط الشيخين وقواه ابن
عدي في الكامل: ١١١٥/٣ * ابن جريج سمعه من سليمان وسليمان من الزهري من عروة وطولت
تخريجه في تحقيق مسند الحميدي، ح: ٢٣٠ وللحديث شواهد كثيرة.

Chapter 15. What Has Been Related About: There Is No Marriage Except With Proof (Bayyinah)^[1]

1103. Ibn ‘Abbās narrated that the Prophet ﷺ said: “The adulteresses are the ones who marry themselves without *Bayyinah* (proof).” (*Da‘īf*)

Yūsuf bin Hammād (one of the narrators) said: “‘Abdul-A‘lā (one of the narrators) reported this *Hadīth* in *Marfū‘* form in *At-Tafsīr*, and in *Kitāb At-Ṭalāq* he reported it in *Mawqūf* not *Marfū‘* form.”

تخریج: [إسناده ضعيف] وأخرجه الطبراني: ١٢/١٨٢، ح: ١٢٨٢ والبيهقي: ٧/١٢٥، ١٢٦ من حديث يوسف بن حماد به * سعيد بن أبي عروبة وقتادة عننا وللحديث شواهد مرفوعة وموقوفة، ومنها الحديث السابق.

1104. (Another chain) from Sa‘eed bin Abī ‘Arūbah, with similar (narration), and he did not narrate it in *Marfū‘* form, and this is more correct. (*Da‘īf*)

(Abū ‘Eīsā said:) This *Hadīth* is not preserved. We do not know of anyone who narrated it in *Marfū‘* form except for what has been reported from ‘Abdul-A‘lā, from Sa‘eed, from Qatādah which is *Marfū‘*.

This *Hadīth* has also been reported from ‘Abdul-A‘lā, from Sa‘eed in *Mawqūf* form.

What is *Ṣaḥīḥ* is what is reported from Ibn ‘Abbās, as his saying: “There is no marriage except with *Bayyinah*.”

This is how it has been reported

(المعجم ١٥) - بَابُ مَا جَاءَ لَا نِكَاحَ إِلَّا بِبَيِّنَةٍ (التحفة ١٥)

١١٠٣ - حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْبَغَايَا اللَّاتِي يُنْكِحُنَّ أَنْفُسَهُنَّ بِغَيْرِ بَيِّنَةٍ».
قَالَ يُوسُفُ بْنُ حَمَّادٍ: رَفَعَ عَبْدُ الْأَعْلَى هَذَا الْحَدِيثَ فِي التَّفْسِيرِ. وَأَوْقَفَهُ فِي كِتَابِ الطَّلَاقِ، وَلَمْ يَرْفَعَهُ.

١١٠٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عُندَرٌ [مُحَمَّدُ بْنُ جَعْفَرٍ]، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، نَحْوَهُ وَلَمْ يَرْفَعَهُ. وَهَذَا أَصْحَحُ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَيْرٌ مَحْفُوظٌ، لَا نَعْلَمُ أَحَدًا رَفَعَهُ إِلَّا مَا رُوِيَ عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ مَرْفُوعًا.
رَوَى عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدٍ هَذَا الْحَدِيثَ مَوْقُوفًا.
وَالصَّحِيحُ مَا رُوِيَ عَنْ ابْنِ عَبَّاسٍ قَوْلُهُ: لَا نِكَاحَ إِلَّا بِبَيِّنَةٍ.
وَهَكَذَا رَوَى غَيْرٌ وَاحِدٌ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، نَحْوَهُ هَذَا، مَوْقُوفًا.

[1] The *Bayyinah* referred to here is witnesses as the author explains below.

by more than one (narrator) from Sa'eed bin Abī 'Arūbah, and it is similar, in *Mawqūf* form.

There are narrations on this topic from 'Imrān bin Ḥuṣain, Anas, and Abū Hurairah.

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and those after them from the *Tābi'in* and others. They say that there is no marriage except with witnesses. There is no disagreement over that – according to what we know, from those who were among them – except for those among the latter people of knowledge. And the only disagreement among the people of knowledge on this topic is when it is witnessed by one person, and another one afterwards. So most of the people of knowledge among the people of Al-Kūfah and others said: A marriage is not acceptable until it is witnessed by two witnesses together, at the time the marriage is contracted. Some of the people of Al-Madīnah held the view that when it is witnessed by one person, and then another afterwards, then it is permissible, as long as that is publicized.

This is the view of Mālik bin Anas [and others]. This is what was said by Ishāq bin Ibrāhīm regarding what has been quoted from the people of Al-Madīnah. Some of the people of knowledge said that it is allowed for a man and two women to witness the marriage, and this is the view of Aḥmad and Ishāq.

وَفِي هَذَا الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَأَنْسِ وَأَبِي هُرَيْرَةَ.

وَالْعَمَلُ عَلَىٰ هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ وَغَيْرِهِمْ. قَالُوا: لَا نِكَاحَ إِلَّا بِشُهُودٍ، لَمْ يَخْتَلِفُوا فِي ذَلِكَ عِنْدَنَا مِنْ مَضَىٰ مِنْهُمْ، إِلَّا قَوْمًا مِنَ الْمُتَأَخِّرِينَ مِنْ أَهْلِ الْعِلْمِ، وَإِنَّمَا ائْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا إِذَا أُشْهِدَ وَاحِدٌ بَعْدَ وَاحِدٍ، فَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ: لَا يَجُوزُ النِّكَاحُ حَتَّىٰ يَشْهَدَ الشَّاهِدَانِ مَعًا عِنْدَ عُقْدَةِ النِّكَاحِ. وَقَدْ رَأَىٰ بَعْضُ أَهْلِ الْمَدِينَةِ إِذَا أُشْهِدَ وَاحِدٌ بَعْدَ وَاحِدٍ، فَإِنَّهُ جَائِزٌ، إِذَا أَعْلَنُوا ذَلِكَ.

وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ [وغيره] هَكَذَا قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ فِيمَا حَكَى عَنْ أَهْلِ الْمَدِينَةِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: يَجُوزُ شَهَادَةُ رَجُلٍ وَامْرَأَتَيْنِ فِي النِّكَاحِ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ.

تخریج: [إسناده ضعيف] وانظر الحديث السابق * وفي الباب عن عمران بن حصين [ابن عدي في الكامل: ٤/١٤٥٣ والبيهقي: ٧/١٢٥] وأنس [ابن عدي: ٧/٢٥٦٦] وأبي هريرة [البيهقي: ٧/١٤٣].

Comments:

All scholars agree that marriage without witnesses is not possible. According to Imām Mālik it is not necessary that two witnesses should be present at a time, they can witness the marriage at different times, but it is essential to publicize it. According to Imām Aḥmad one male and two females can also stand witnesses for a marriage whereas according to Imām Shāfi'is view two male witnesses are necessary.

Chapter 17. What Has Been Related About The Marriage *Khuṭbah*

(المعجم ١٧) - بَابُ مَا جَاءَ فِي حُطْبَةِ النِّكَاحِ (التحفة ١٦)

1105. ‘Abdullāh bin Mas‘ūd narrated: “The Messenger of Allāh ﷺ taught us the *Tashah-hud* for *Ṣalāt* and the *Tashah-hud* for *Al-Hājjah*.”^[1] He said: “The *Tashah-hud* for *Ṣalāt* is: (*At-Taḥiyyātullillāh, waṣ-walawātu waṭ-ṭayyibātu. As-Salāmu ‘alāika ayyuhan-Nabiyyu wa raḥmatullāhi wa barakātuhi, As-Salāmu ‘alainā wa ‘alā ‘ibādillāhiṣ-ṣāliḥīn. Ashhadu annā lā ilāha illallāh, wa ašhadu anna Muḥammadan ‘abduhu wa Rasūluh.*) ‘All greetings, prayers, and pure words are for Allāh. Peace be upon you O Prophet, and Allāh’s mercy and His blessings. Peace be upon us and all of the righteous worshippers of Allāh. I testify that none has the right to be worshipped but Allāh, and I testify that Muḥammad is His slave and His Messenger.”

And the *Tashah-hud* for *Al-Hājjah* is: ‘Indeed all praise is due to Allāh, we

١١٠٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْنُرُ بْنُ الْقَاسِمِ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ التَّشَهُدَ فِي الصَّلَاةِ وَالتَّشَهُدَ فِي الْحَاجَةِ، قَالَ التَّشَهُدُ فِي الصَّلَاةِ: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». وَالتَّشَهُدُ فِي الْحَاجَةِ: «إِنَّ الْحَمْدَ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ - أَيُّ اللَّهُ - فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» قَالَ: وَيَقْرَأُ ثَلَاثَ آيَاتٍ. قَالَ عَبْنُرُ: فَفَسَّرَهُ لَنَا سُفْيَانُ الثَّوْرِيُّ:

^[1] That is the “speech of need” or, “compliance” or the “prerequisite speech.” It is to be used for marriage or any other important matter.

seek His aid, and we seek His forgiveness, and we seek refuge with Allāh from the evils of our souls and the mischief of our deeds. (*Innal-Hamdalillāhi nasta'inuhu, wa nastaghfiruhu, wa na'ūdhu billāhi min shurūri anfusinā, wa sayy'āti a'mālinā, man yahdihi, falā muḍilla lahu, wa manyuḍlil, falā hādiya lahu, wa ashhadu an lā ilāha illallāh wa ashhadu anna Muḥammadan 'abduhu wa Rasūluhu*) 'Whomever He guides – meaning Allāh – then there is none to lead him astray, and whomever He misleads, then there is no guide for him. I testify that none has the right to be worshipped but Allāh, and I testify that Muḥammad is His worshipper and Messenger.”

He said: “And he recited three *Āyāt*.” (*Da'if*)^[1]

'Abthar (one of the narrators) said: “Sufyān Ath-Thawrī explained that to us: Have Taqwa of Allāh, with the Taqwa that He is due, and do not die except while you are Muslims.^[2] And have Taqwa of Allāh from whom you demand your mutual rights and revere the ties of kinship. Indeed Allāh is Ever Watching over you.^[3] Have Taqwa of Allāh, and speak (always) the truth.”^[4]

(He said:) There is something on this topic from 'Adī bin Ḥātim.

(Abū 'Eisā said:) The *Ḥadīth* of

﴿أَتَقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [آل عمران: ١٠٢]. ﴿وَأَتَقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: ١]. ﴿أَتَقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾ [الأحزاب: ٧٠]. الآية [قال]: وفي الباب عن عدي بن حاتم.

[قال أبو عيسى]: حديث عبد الله حديث حسن رواه الأعمش عن أبي إسحاق، عن أبي الأحوص، عن عبد الله عن النبي ﷺ. ورواه شعبه عن أبي إسحاق، عن أبي عبيدة، عن عبد الله عن النبي ﷺ. وكلا الحديثين صحيح، لأن إسرائيل جمعتهما فقال: عن أبي إسحاق، عن أبي الأحوص وأبي عبيدة عن عبد الله بن مسعود عن النبي ﷺ. وقد قال أهل العلم: إن النكاح جائز بغير خطبة. وهو قول سفيان الثوري وغيره من أهل العلم.

[1] The *Ḥadīth* is authentic via other chains.

[2] *Āl 'Imrān* 3:102.

[3] *An-Nisā'* 4:1.

[4] *Al-Aḥzāb* 33:70.

‘Abdullāh is a *Hasan Hadīth*. It was reported by Al-A‘mash, from Abū Ishāq, from Abū Al-Aḥwas, from ‘Abdullāh, from the Prophet ﷺ.

Shu‘bah also reported it from Abū Ishāq, from Abū ‘Ubaidah, from ‘Abdullāh from the Prophet ﷺ. Both of the narrations are *Ṣaḥīḥ* because Isrā‘īl combined them both saying: “From Abū Ishāq, from Abū Al-Aḥwas, and Abū ‘Ubaidah, from ‘Abdullāh bin Mas‘ūd from the Prophet ﷺ.”

The people of knowledge have said that a marriage without a *Khuṭbah* is acceptable. This is the view of Sufyān Ath-Thawrī and others among the people of knowledge.

تخریج: [إسناده ضعيف] وأخرجه النسائي: ٨٩/٦، ح: ٣٢٧٩ عن قتيبة به * أبو إسحاق عننن ورواه شعبة عن أبي إسحاق عن أبي عبيدة عن عبدالله بن مسعود منقطعاً ورواه شعبة عن أبي إسحاق عن أبي الأحوص به، أحمد: ٣٩٣/١ ولكنه معلل لأنه لم يذكر السند والتمن كارتد * وفي الباب عن عدي بن حاتم [لعله يشير إلى حديث مسلم، ح: ٨٧٠] أبو إسحاق لم يصرح بالسماع في السند المتصل.

Comments:

In the oration of the marriage sermon all three Verses of the Qur’an carry the subject of being ‘fearful of Allāh’. And the wholesome and agreeable relationship between husband and wife depend on the fear of Allāh ﷻ. Husband and wife both are required to care for each other and each other’s rights. According to most of the scholars, the marriage sermon is not essential but according to Az-Zahriyah it is necessary and essential. (*Tuḥfat Al-Aḥwadhī*)

1106. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Every *Khuṭbah* that does not have the *Tashah-hud* in it, then it is like a severed hand.” (*Ṣaḥīḥ*)

(Abū ‘Eisā said:) this *Hadīth* is *Hasan (Ṣaḥīḥ) Gharīb*.

١١٠٦ - حَدَّثَنَا أَبُو هِشَامِ الرَّفَاعِيُّ:
حَدَّثَنَا [مُحَمَّدُ] بْنُ فَضِيلٍ عَنْ عَاصِمِ بْنِ
كُثَيْبٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُدٌ
فَهِيَ كَالْيَدِ الْجُدْمَاءِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[صَحِيحٌ] غَرِيبٌ.

تخريج: [صحيح] وأخرجه أبو داود، الأدب، باب: في الخطبة، ح: ٤٨٤١ من حديث عاصم بن كليب به وصححه ابن حبان، ح: ١٩٩٤، ٥٧٩.

Comments:

This narration is a proof that reciting the formula of testimony is essential in every sermon.

Chapter 18. What Has Been Related About Seeking The Permission Of The Virgin And The Matron

1107. Abū Hurairah narrated that the Prophet ﷺ said: "A matron should not be given in marriage until she is consulted, and a virgin should not be given in marriage until her permission is sought, and her silence is her permission." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from 'Umar, Ibn 'Abbās, 'Aīshah, and Al-'Urs bin 'Amīrah.

(Abū 'Eīsā said:) The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and this is acted upon according to the people of knowledge. The matron is not to be married until she is consulted, and if her father were to give her in marriage without having consulted her, and she dislikes it, then the marriage is annulled according to the people of knowledge in general.

The people of knowledge differ over virgins when they are given in marriage by their fathers. Most of the people of knowledge from the people of Al-Kūfah, and others, held the view that if the father gives

(المعجم ١٨) - بَابُ مَا جَاءَ فِي

اسْتِثْمَارِ الْبِكْرِ وَالْتَيْبِ (التحفة ١٧)

١١٠٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:

حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ

عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا

تُنْكَحُ التَّيْبُ حَتَّى تُسْتَأْمَرَ، وَلَا تُنْكَحُ الْبِكْرُ

حَتَّى تُسْتَأْذَنَ، وَإِذْنُهَا الصُّمُوتُ». [قَالَ:]

وَفِي الْبَابِ عَنْ عُمَرَ وَابْنِ عَبَّاسٍ وَعَائِشَةَ

وَالْعُرْسِ بْنِ عَمِيرَةَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ

حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ

أَهْلِ الْعِلْمِ، أَنَّ التَّيْبَ لَا تَزَوَّجُ حَتَّى تُسْتَأْمَرَ،

وَإِنْ زَوَّجَهَا الْأَبُ مِنْ غَيْرِ أَنْ يَسْتَأْمَرَهَا،

فَكَرِهَتْ ذَلِكَ، فَالنِّكَاحُ مَقْسُوحٌ عِنْدَ عَامَّةِ

أَهْلِ الْعِلْمِ.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي تَزْوِيجِ الْأَبْكَارِ إِذَا

زَوَّجَهُنَّ الْآبَاءُ، فَرَأَى أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ

أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ، أَنَّ الْأَبَ إِذَا زَوَّجَ

الْبِكْرَ وَهِيَ بِالْعَتَّةِ، بِغَيْرِ أَمْرِهَا، فَلَمْ تَرْضَ

the virgin in marriage, and she has attained the age of responsibility, and he did so without consulting her, if she does not accept the marriage arranged by her father, then the marriage is annulled.

Some of the people of Al-Madīnah said: The father's giving the virgin in marriage is allowed, even if she dislikes it. This is the saying of Mālik bin Anas, Ash-Shāfi'i, Aḥmad and Ishāq.

بِتَزْوِيجِ الْأَبِ، فَالنِّكَاحُ مَفْسُوحٌ، وَقَالَ بَعْضُ أَهْلِ الْمَدِينَةِ: تَزْوِيجُ الْأَبِ عَلَى الْبِكْرِ جَائِزٌ، وَإِنْ كَرِهَتْ ذَلِكَ، وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخريج: متفق عليه، وأخرجه مسلم، النكاح، باب استيذان الثيب في النكاح بالنطق، وبالبر بالسكوت، ح: ١٤١٩ من حديث الأوزاعي والبخاري، ح: ٥١٣٦ من حديث يحيى بن أبي كثير به * وفي الباب عن عمر [الطبراني في الكبير: ١/٧٣، ٧٤، ح: ٨٨] وابن عباس [يأتي: ١١٠٨] وعائشة [البخاري، ح: ٦٩٤٦ ومسلم، ح: ١٤٢٠] والعرس بن عميرة [البيهقي: ٧/١٢٣].

Comments:

The Prophet ﷺ has instructed that a widow or a divorced woman must extend her consent by word of mouth, and a virgin should also give her consent for her marriage. Her silence is also her permission.

1108. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "The matron has more right to herself than her *Walī*, and the virgin is to give permission for herself, and her silence is her permission." (*Sahīh*)

This *Hadīth* is *Hasan Sahīh*. *Shu'bah* and *Sufyān Ath-Thawrī* have reported this *Hadīth* from Mālik bin Anas.

Some people argued for the validity of marriages without the *Walī*'s permission based upon this *Hadīth*. But there is nothing in this *Hadīth* to support what they argued, because it has been reported from other routes, from Ibn 'Abbās, that the Prophet ﷺ said: "There is no marriage except

١١٠٨ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَيْمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا. وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا. وَإِذْنُهَا صُمَاتُهَا».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ مَالِكِ ابْنِ أَنَسٍ.

وَقَدْ اِحْتَجَّ بَعْضُ النَّاسِ - فِي إِجَارَةِ النِّكَاحِ بِغَيْرِ وَلِيٍّ - بِهَذَا الْحَدِيثِ وَلَيْسَ فِي هَذَا الْحَدِيثِ مَا اِحْتَجُّوا بِهِ. لِأَنَّهُ قَدْ رُوِيَ -

with a *Wali*.” And Ibn ‘Abbās gave a verdict accordingly, after the Prophet ﷺ; he said: “There is no marriage except with a *Wali*.” So the saying of the Prophet ﷺ: “The matron has more right to herself than her *Wali*” only means – according to most of the people of knowledge – that her *Wali* may not give her in marriage except with her acceptance and her approval, and if he were to give her in marriage then the marriage would be annulled. This is based upon the *Hadīth* of *Khansā’ bint Khidām*, in which her father married her while she was a matron, and she did not like that, so the Prophet ﷺ rejected her marriage.

تخریج: وأخرجه مسلم، النكاح، باب استيدان الثيب في النكاح بالنطق والبر بالسكرت، ح: ١٤٢١ عن قتبية به وهو في الموطأ (يحيى): ٥٢٤/٢، ٥٢٥.

Comments:

“*Al-Ayyim*” means a woman who has no husband. Allāh’s command is to marry those women who have no husbands but this *Al-Ayyim* stands for women who are divorced or widowed. In a narration of *Ṣaḥīḥ Muslim* the word ‘*Thyib*’ has occurred which is used for the opposite of married.

Chapter 19. What Has Been Related About Coercing A Female Orphan To Marry

1109. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “An orphan is to be consulted about herself, then if she is silent that is her permission, and if she refuses, then do not authorize it (the marriage) for her” (meaning: when she attains the age of puberty and refuses it.) (*Hasan*)

(He said:) There are narrations on

مِنْ غَيْرِ وَجْهِ - عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا نِكَاحَ إِلَّا بِوَالِيٍّ». وَهَكَذَا أَقْبَى بِهِ ابْنُ عَبَّاسٍ بَعْدَ النَّبِيِّ ﷺ، فَقَالَ: لَا نِكَاحَ إِلَّا بِوَالِيٍّ. وَإِنَّمَا مَعْنَى قَوْلِ النَّبِيِّ ﷺ: «الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا» - عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ - : أَنَّ الْوَالِيَّ لَا يُزَوِّجُهَا إِلَّا بِرِضَاهَا وَأَمْرِهَا: فَإِنْ زَوَّجَهَا فَالْنِكَاحُ مَفْسُوحٌ: عَلَى حَدِيثِ خَنْسَاءِ بِنْتِ خِدَامٍ، حَيْثُ زَوَّجَهَا أَبُوهَا وَهِيَ ثَيِّبٌ، فَكَرِهَتْ ذَلِكَ، فَرَدَّ النَّبِيُّ ﷺ نِكَاحَهُ.

(المعجم ١٩) - بَابُ مَا جَاءَ فِي إِكْرَاهِ الْيَتِيمَةِ عَلَى التَّزْوِيجِ (التحفة ١٨)

١١٠٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْيَتِيمَةُ تُسْتَأْمَرُ فِي نَفْسِهَا، فَإِنْ صَمَتَتْ فَهِيَ إِذْنُهَا، وَإِنْ أَبَتْ فَلَا جَوَازَ عَلَيْهَا». [بَعْنِي إِذَا أَدْرَكْتَ فَرَدَّتْ]. [قَالَ:] [وَفِي الْبَابِ عَنْ أَبِي مُوسَى، وَابْنِ عَمْرٍو وَعَائِشَةَ].

this topic from Abū Mūsā, Ibn ‘Umar (and ‘Āishah).

Abū ‘Eisā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ḥadīth*.

The people of knowledge differ over (the rules governing about) giving the orphan girl in marriage. Some of the people of knowledge held the view that when the orphan girl is given in marriage, the consummation is postponed until she attains the age of responsibility. Then, when she attains the age of responsibility, it is up to her to permit the wedding or annul it. This is the saying of some of the *Tābi‘īn* and others.

Some of them said: It is not allowed to give the orphan girl in marriage until she attains the age of responsibility, and she is not allowed a choice about the wedding. This is the view of Sufyān Ath-Thawrī Ash-Shāfi‘ī, and others among the people of knowledge.

Aḥmad and Ishāq said that when the orphan girl reaches nine years of age, and she is given in marriage and she approves, then the marriage is allowed, and she does not have a choice to permit or to annul it when she reaches puberty. They argued using the *Ḥadīth* of ‘Āishah that the Prophet ﷺ consummated his marriage with her when she was nine years of age,^[1] and ‘Āishah has said: “When a girl reaches nine years of age then she is a woman.”^[2]

قَالَ أَبُو عِيْسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ.

وَاحْتَلَفَ أَهْلُ الْعِلْمِ فِي تَرْوِيحِ الْيَتِيمَةِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ: أَنَّ الْيَتِيمَةَ إِذَا رُؤِجَتْ، فَالنِّكَاحُ مَوْقُوفٌ حَتَّى تَبْلُغَ، فَإِذَا بَلَغَتْ فَلَهَا الْخِيَارُ فِي إِجَازَةِ النِّكَاحِ أَوْ فَمَسْخِهِ. وَهُوَ قَوْلُ بَعْضِ التَّابِعِينَ وَغَيْرِهِمْ. وَقَالَ بَعْضُهُمْ: لَا يَجُوزُ نِكَاحُ الْيَتِيمَةِ حَتَّى تَبْلُغَ، وَلَا يَجُوزُ الْخِيَارُ فِي النِّكَاحِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَغَيْرِهِمَا مِنْ أَهْلِ الْعِلْمِ. وَقَالَ أَحْمَدُ وَإِسْحَاقُ: إِذَا بَلَغَتِ الْيَتِيمَةُ تِسْعَ سِنِينَ فَرُؤِجَتْ فَرَضِيَّتْ، فَالنِّكَاحُ جَائِزٌ، وَلَا خِيَارَ لَهَا إِذَا أُدْرِكَتْ. وَاحْتَجَّ بِحَدِيثِ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ بَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ سِنِينَ وَقَدْ قَالَتْ عَائِشَةُ إِذَا بَلَغَتِ الْجَارِيَةَ تِسْعَ سِنِينَ فَهِيَ امْرَأَةٌ.

[1] “Āishah had reached puberty at nine years of age.” (*Tuḥfat Al-Aḥwadhī*).

[2] “She is judged as having reached womanhood because at that time she has attained the perceptions and discernment to know what is beneficial or harmful for herself, and Allāh Most High knows best.” (*Tuḥfat Al-Aḥwadhī*).

تخريج: [إسناده حسن] وأخرجه أبو داود، النكاح، باب: في الاستيمار، ح: ٢٠٩٣ والنسائي: ٨٧/٦، ح: ٣٢٧٢ من حديث محمد بن عمرو به وصححه ابن حبان، ح: ١٢٣٩، ١٢٤٠ * وفي الباب عن أبي موسى [أحمد: ٤/٣٩٤، ٤١١] وابن عمر [ابن ماجه، ح: ١٨٧٨ وأحمد: ٢/١٣٠] وعائشة [البخاري، ح: ٦٩٧١ ومسلم، ح: ١٤٢٠].

Comments:

When a girl who attains the age that she is wise enough to understand the matters of matrimony, taking her consent is necessary. If she gives her consent and the marriage takes place, later on she has no choice of revoking her marriage. If the marriage takes place at the age when she is a minor or before the age of understanding the matters of matrimony, if her consent is taken, it carries no weight. In this situation the girl has the right of keeping or revoking her agreement to the marriage.

Chapter 20. What Has Been Related About Two *Walī* Giving The Same Woman In Marriage

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي
الْوَالِيَيْنِ يُزَوِّجَانِ (التحفة ١٩)

1110. Samurah bin Jundab narrated that the Messenger of Allāh ﷺ said: “Whichever woman is given in marriage by two *Walī*, then her case is in accordance with the first of them, and whoever sells something to two men, then it is for the first of them.” (*Hasan*)

١١١٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا امْرَأَةً زَوَّجَهَا وَلِيَانِ فَهِيَ لِلأَوَّلِ مِنْهُمَا، وَمَنْ بَاعَ بَيْعًا مِنْ رَجُلَيْنِ فَهُوَ لِلأَوَّلِ مِنْهُمَا».

(Abū ‘Eisā said:) This *Hadīth* is *Hasan*, and this is acted upon according to the people of knowledge. We do not know of any disagreement among them regarding that. When one of two *Walī* gives her in marriage before the other, then the marriage of the first is accepted, and the marriage of the other is annulled, and if they both gave her in marriage together (meaning; at the same time) then both of them are annulled. This is the view of *Ath-Thawrī*, *Ahmad*, and *Ishāq*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، لَا نَعْلَمُ بَيْنَهُمْ فِي ذَلِكَ اخْتِلَافًا: إِذَا زَوَّجَ أَحَدُ الْوَالِيَيْنِ قَبْلَ الْآخَرِ، فَيُنْكَحُ الأَوَّلُ جَائِزًا، وَيُنْكَحُ الْآخِرُ مَفْسُوحًا. وَإِذَا زَوَّجَا جَمِيعًا فَيُنْكَحُهُمَا جَمِيعًا مَفْسُوحًا. وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخريج: [حسن] وأخرجه ابن ماجه، التجارات، باب: إذا باع المجيزان فهو للأول، ح: ٢١٩٠ من حديث سعيد بن أبي عروبة به وصححه الحاكم على شرط البخاري: ٣٥/٢ ووافقه الذهبي وللحديث شواهد، انظر نيل المقيود، ح: ٢٠٨٨.

Comments:

If two guardians (*Walī*), equally responsible in status of guardianship, give a girl in marriage, the first marriage will be accepted as the valid marriage and the second marriage conducted by the second guardian will have no value, and will be invalid. If two guardians are not equal in status of guardianship, the marriage conducted by the nearer guardian will be accepted as the valid marriage. The nearest guardian is father then grandfather then real brother. (For detail see *Al-Mughnī* v. 9. p. 355-561. For the detail of two guardians see *Al-Mughnī* v. 16. p.190)

Chapter 21. What Has Been Related About A Slave Marrying Without The Permission Of His Owner

(المعجم ٢١) - بَابُ مَا جَاءَ فِي نِكَاحِ الْعَبْدِ بِغَيْرِ إِذْنِ سَيِّدِهِ (التحفة ٢٠)

1111. Jābir bin ‘Abdullāh narrated that the Prophet ﷺ said: “Whichever slave gets married without the permission of his owner, then he is a fornicator.” (*Da‘īf*)

١١١١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ سَيِّدِهِ فَهُوَ غَايِرٌ».

(He said:) There is something on this topic from Ibn ‘Umar.

[قَالَ:] وفي الباب عن ابن عمر.

(Abū ‘Eisā said:) The *Hadīth* of Jābir is a *Hasan Hadīth*. Some of them reported this *Hadīth* from ‘Abdullāh bin Muḥammad bin ‘Aqīl, from Ibn ‘Umar, from the Prophet ﷺ but it is not correct. What is *Ṣaḥīḥ* is from ‘Abdullāh bin Muḥammad bin ‘Aqīl, from Jābir bin ‘Abdullāh.

[قَالَ أَبُو عِيسَى:] حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ وَلَا يَصِحُّ. وَالصَّحِيحُ عَنْ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ.

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. The marriage of a slave without the permission of his owner is not allowed. This is the view of Aḥmad, Ishāq and others (without any disagreement).

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنَّ نِكَاحَ الْعَبْدِ بِغَيْرِ إِذْنِ سَيِّدِهِ لَا يَجُوزُ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَغَيْرِهِمَا [بِلَا اخْتِلَافٍ].

تخریج: [إسناده ضعيف] وأخرجه أبو داود، النكاح، باب: في نكاح العبد بغير إذن مواليه، ح: ٢٠٧٨ من حديث ابن عقيل به وصححه الحاكم: ١٩٤/٢ ووافقه الذهبي * وفي الباب عن ابن عمر [أبو داود، ح: ٢٠٧٩] ابن عقيل، تقدم: ١٢٨.

1112. (Another chain) Jābir bin ‘Abdullāh narrated that the Prophet ﷺ said: “Whichever slave gets married without the permission of his owner, then he is a fornicator.” (Da‘if)

This *Hadīth* is *Hasan Ṣaḥīh*.

١١١٢ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدِ الْأُمَوِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا عَبْدٍ تَزَوَّجَ بَعَيْرِ إِذْنِ سَيِّدِهِ فَهُوَ عَاهِرٌ». هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٣٧٧/٣ عن يحيى بن سعيد القطان به وانظر

الحديث السابق.

Comments:

It is agreed upon that a slave cannot marry without the permission of his master. If he marries without permission it will not be valid.

Chapter 22. What Has Been Related About Women’s Dowries

1113. ‘Abdullāh bin ‘Āmr bin Rabī‘ah narrated from his father: “A woman from Banū Fazārah was married for (the dowry of) two sandals. So the Messenger of Allāh ﷺ said to her: ‘Do you approve of (exchanging) yourself and your wealth for two sandals?’ She said: ‘Yes.’” He said: “So he permitted it.” (Da‘if)

(He said:) There are narrations on this topic from ‘Umar, Abū Hurairah, Suhail bin Sa‘d, Abū Sa‘eed, Anas, ‘Āishah, Jābir, and Abū Ḥadrad Al-Aslamī.

(Abū ‘Eīsā said:) The *Hadīth* of ‘Āmir bin Rabī‘ah is a *Hasan Ṣaḥīh Hadīth*.

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي مَهْجُورِ النِّسَاءِ (التحفة ٢١)

١١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ، قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ رَبِيعَةَ عَنْ أَبِيهِ: أَنَّ امْرَأَةً مِنْ بَنِي فَزَارَةَ تَزَوَّجَتْ عَلَى تَعْلَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْضَيْتِ مِنْ نَفْسِكَ وَمَالِكَ بِنَعْلَيْنِ؟» قَالَتْ: نَعَمْ، قَالَ: فَأَجَازَهُ.

[قَالَ:] وفي البابِ عَنْ عَمْرِو أَبِي هُرَيْرَةَ وَسَهْلِ بْنِ سَعْدٍ وَأَبِي سَعِيدٍ وَأَنْسِ وَعَائِشَةَ وَجَابِرِ وَأَبِي حَدْرَدِ الْأَسْلَمِيِّ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَامِرِ بْنِ رَبِيعَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

The people of knowledge disagreed over the dowry. Some of them said that the dowry is whatever (meaning the two parties in the marriage contract) agreed to. This is the saying of Sufyān Ath-Thawrī, Ash-Shāfi'ī, Aḥmad, and Ishāq.

Mālik bin Anas said: "The dowry is not to be less than four Dīnār." Some of the people of Al-Kūfah said that the dowry is not to be less than ten Dirham.

وَإِخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمَهْرِ، فَقَالَ بَعْضُهُمْ: الْمَهْرُ عَلَى مَا تَرَاضُوا عَلَيْهِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ مَالِكُ بْنُ أَنَسٍ: لَا يَكُونُ الْمَهْرُ أَقَلَّ مِنْ رُبْعِ دِينَارٍ. وَقَالَ بَعْضُ أَهْلِ الْكُوفَةِ: لَا يَكُونُ الْمَهْرُ أَقَلَّ مِنْ عَشْرَةِ دَرَاهِمٍ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، النكاح، باب صداق النساء، ح: ١٨٨٨ من حديث عاصم بن عبيدالله به وهو ضعيف * وفي الباب عن عمر [يأتي: ١١١٤م] وأبي هريرة [مسلم، ح: ١٤٢٤] وسهيل بن سعد [يأتي: ١١١٤] وأبي سعيد [الدارقطني: ٣/٢٤٤] والبيهقي [أنس [يأتي: ١٩٣٣] وعائشة [أحمد: ٨٢/٦] وجابر [أبو داود، ح: ٢١١٠] وأبي حردر الأسلمي [أحمد: ٣/٤٤٨].

Comments:

The Prophet ﷺ has not prescribed the amount of dowry, but for most of his wives the amount of dowry was five hundred Dirham. People fixed varied amounts as a dowry and the Prophet ﷺ did not stop them by fixing less or higher amounts. An-Najāshī paid four thousand Dīnār on behalf of the Prophet ﷺ as the dowry of Umm Ḥabībah. The dowry is not only an amount that is to be fixed, but it is to be paid to the wife and its payment is an obligation.

Chapter 23. Something Else

(المعجم ٢٣) - [باب منه] (التحفة ٢٢)

1114. Sahl bin Sa'd As-Sā'idi narrated that a woman came to the Messenger of Allāh ﷺ and said: "I present myself to you (for marriage)." So she stood for a long time. Then a man said: "O Messenger of Allāh! Marry her to me if you have no need of her." So he said: "Do you have anything to give her as a dowry?" He said: "I have nothing except this *Izār*." So the Messenger of Allāh ﷺ said: "If you give her your *Izār* then you will have no *Izār*, so search for something." He said: "I did not find anything." He said: "Search for

١١١٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا إِسْحَاقُ بْنُ عَيْسَى وَعَبْدُ اللَّهِ بْنُ نَافِعٍ [الصَّائِعِ]، قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي حَازِمِ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَهُ امْرَأَةٌ فَقَالَتْ: إِنِّي وَهَبْتُ نَفْسِي لَكَ، فَقَامَتْ طَوِيلًا، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! زَوَّجْنِيهَا إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ. فَقَالَ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصَدِّقُهَا؟» فَقَالَ: مَا عِنْدِي إِلَّا إِزَارِي هَذَا. فَقَالَ رَسُولُ اللَّهِ ﷺ:

something, even if it is just an iron ring.” He said: So he searched but he did not find anything. The Messenger of Allāh ﷺ said: “Do you have any Qur’ān (memorized)?” He said: “Yes. This *Sūrat* and that *Sūrat*” and he named the *Sūrat*. So the Messenger of Allāh ﷺ said: “I marry her to you for what you have (memorized) of the Qur’ān.” (*Ṣaḥīḥ*)

(Abū ‘Eīsā said:) This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Ash-Shāfi‘ī followed this *Hadīth*, he said: “If he does not have anything to give to her, and he marries her for a *Sūrat* of the Qur’ān, then the marriage is acceptable and he is to teach her the *Sūrat* of the Qur’ān.”

Some of the people of knowledge said that the marriage is allowed if he gives her a dowry of its like.

This is the saying of the people of Al-Kūfah, Aḥmad, and Ishāq.

تخریج: متفق علیه، وأخرجه البخاري، النكاح، باب: السلطان ولي لقول النبي ﷺ: زوجناكها بما معك من القرآن، ح: ٥١٣٥ من حديث مالك ومسلم، ح: ١٤٢٥ من حديث أبي حازم به وهو في الموطأ (بحی): ٥٢٦/٢.

1114. B. Abū Al-‘Ajfā’ (As-Sulamī) said: “Umar bin Al-Khaṭṭāb said: ‘Do not exaggerate in the dowries of women. If doing so was honorable in the world or *Taqwā* before Allāh then Allāh’s Prophet ﷺ would have been the first of you to do it. I do not know of the Messenger of Allāh ﷺ marrying any of his women, nor giving any of his daughters in marriage, for more than twelve *Uqiyah*.’” (*Ḥasan*)

«إِزَارَكَ إِنْ أُعْطِيَتْهَا جَلَسَتْ وَلَا إِزَارَ لَكَ فَإِلْتَمَسَ شَيْئًا». قَالَ: مَا أَجِدُ. قَالَ «الْتَمَسَ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ». قَالَ: فَالْتَمَسَ فَلَمْ يَجِدْ شَيْئًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟» قَالَ: نَعَمْ، سُورَةٌ كَذَا، وَسُورَةٌ كَذَا لِسُورٍ سَمَّاهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «رَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ ذَهَبَ الشَّافِعِيُّ إِلَى هَذَا الْحَدِيثِ، فَقَالَ إِنْ لَمْ يَكُنْ لَهُ شَيْءٌ يُضَدِّقُهَا، فَتَزَوَّجَهَا عَلَى سُورَةٍ مِنَ الْقُرْآنِ، فَالنِّكَاحُ جَائِزٌ، وَيُعَلِّمُهَا سُورَةَ مِنَ الْقُرْآنِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: النِّكَاحُ جَائِزٌ، وَيَجْعَلُ لَهَا صَدَاقًا مِثْلَهَا. وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ وَأَحْمَدَ وَإِسْحَاقَ.

١١١٤ م - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي الْعَجْفَاءِ [السُّلَمِيِّ] قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: «أَلَا لَا تُعَالُوا صَدَقَةَ النِّسَاءِ، فَإِنَّهَا لَوْ كَانَتْ مَكْرَمَةً فِي الدُّنْيَا أَوْ تَقْوَى عِنْدَ اللَّهِ، لَكَانَ أَوْلَاكُمْ بِهَا نَبِيُّ اللَّهِ ﷺ. مَا عَلِمْتُ رَسُولَ اللَّهِ ﷺ نَكَحَ شَيْئًا مِنْ نِسَائِهِ، وَلَا أَنْكَحَ شَيْئًا مِنْ بَنَاتِهِ عَلَى أَكْثَرِ مِنْ ثِنْتِي عَشْرَةَ أُوقِيَةً».

(Abū 'Eisā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Al-'Ajfā' As-Sulamī's name is Haram, and a *Uqīyah* – according to the people of knowledge – is forty Dirham, so twelve *Uqīyah* is four hundred and eighty Dirham.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الْعَجْفَاءِ السُّلَمِيُّ، اسْمُهُ: هَرَمٌ. وَالْوَقِيَّةُ – عِنْدَ أَهْلِ الْعِلْمِ –: أَرْبَعُونَ دِرْهَمًا، وَثِنْتَا عَشْرَةَ وَقِيَّةً: أَرْبَعُمِائَةٌ وَثَمَانُونَ دِرْهَمًا.

تخریج: [إسناده حسن] وأخرجه أبو داود، النكاح، باب الصداق، ح: ٢١٠٦ من حديث أبوب السخيتاني به * محمد بن سيرين سمعه من أبي العجفاء [أحمد: ٤٠٧/١ وغيره] ومن ابن أبي العجفاء فالطريقان محفوظان كما حققته في تخریج مسند الحميدي، ح: ٢٣ والحديث صححه ابن حبان (الإحسان): ٤٦٠١ والحاكم: ١٧٥/٢، ١٧٦.

Comments:

According to a *Ṣaḥīḥ*, narration the point of view of Imām *Shafi'i* is correct. If a person has nothing to pay as dowry he can pay in the form of teaching Qur'an. (*Faṭh Al-Bārī* v.9. p.267) In the narration of 'Aīshah the amount of dowry is five hundred Dirham. 'Umar has disregarded 20 Dirham. (1/2 *Uqīyah*) Some say the dowry of Umm Ḥabībah paid by Najāshī was four hundred Dirham and some say four hundred Dinār. (*Ma'ārif Al-Ḥadīth* v.7. p 26.)

Chapter 24. What Has Been Related About A Man Who Emancipates A Slave Woman, Then Marries Her

1115. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ emancipated Ṣafīyah and he made her emancipation her dowry." (*Ṣaḥīḥ*)

(He said:) There is something on this topic from Ṣafīyah.

(Abū 'Eisā said:) The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of *Ash-Shāfi'i*, *Aḥmad*, and *Ishāq*.

Some of the people of knowledge disliked considering her emancipation to be her dowry, to the extent that he should give her a dowry besides freeing her. The first view is more correct.

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُعْتَقُ الْأَمَةَ ثُمَّ يَتَزَوَّجُهَا (التحفة ٢٣)

١١١٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْتَقَ صَفِيَّةَ، وَجَعَلَ عِتْقَهَا صَدَاقًا.

[قَالَ:] وفي الباب عن صَفِيَّةَ. قَالَ أَبُو عِيسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يُجْعَلَ عِتْقُهَا صَدَاقًا، حَتَّى يُجْعَلَ لَهَا مَهْرًا سِوَى الْعِتْقِ. وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

تخريج: متفق عليه، وأخرجه مسلم، النكاح، باب فضيلة إعتاقه أمته ثم يتزوجها، ح: ١٣٦٥ - ٨٥ بعد ح: ١٤٢٧ عن قتيبة والبخاري، ح: ٥٠٨٦ من طريق آخر من حديث أنس به * وفي الباب عن صفية [الطبراني في الكبير: ٧٣/٢٤، ٧٤، ح: ١٩٤].

Comments:

Manumission of a slave is an act of great reward and honor. Freedom also brings monetary benefits to a slave or slave woman. So freedom being a monetary benefit can serve as a dowry, and this is the sense of the narration.

Chapter 25. What Has Been Related About The Virtue Of That

1116. Abū Burdah bin Abī Mūsā narrated from his father that the Messenger of Allāh ﷺ said: "Three will receive their reward twice: A slave who fulfills the rights of Allāh and the rights of his owners, then he will be given his reward twice. And a man who has a beautiful slave girl, so he teaches her good manners, then he frees her, then he marries her seeking the Face of Allāh by that; then he will be given his reward twice. And a man who believed in an earlier Book, then another Book came to him and he believed in it; then he will be given his reward twice." (*Ṣaḥīḥ*)

(Another chain) from Abū Mūsā, from the Prophet ﷺ and it is similar in meaning.

(Abū 'Eīsā said:) The *Ḥadīth* of Abū Mūsā is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Abū Burdah bin Abī Mūsā's name is 'Amir bin 'Abdullāh bin Qais. Shu'bah and Sufyān Ath-Thawrī reported this *Ḥadīth* from Ṣāliḥ bin Ṣāliḥ bin Ḥayy. (And Ṣāliḥ bin Ṣāliḥ bin Ḥayy is the father of Al-Ḥasan bin Ṣāliḥ bin Ḥayy).

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي الْفَضْلِ فِي ذَلِكَ (التحفة ٢٤)

١١١٦ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْفَضْلِ بْنِ يَزِيدَ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: عَبْدٌ آدَى حَقَّ اللَّهُ وَحَقَّ مَوْلَاهُ، فَذَلِكَ يُؤْتَى أَجْرُهُ مَرَّتَيْنِ: وَرَجُلٌ كَانَتْ عِنْدَهُ جَارِيَةٌ وَضِيئَةٌ فَأَدَّبَهَا فَأَحْسَنَ أَدَبَهَا، ثُمَّ أَعْتَقَهَا، ثُمَّ تَزَوَّجَهَا: يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ فَذَلِكَ يُؤْتَى أَجْرُهُ مَرَّتَيْنِ، وَرَجُلٌ آمَنَ بِالْكِتَابِ الْأَوَّلِ ثُمَّ جَاءَهُ الْكِتَابُ الْآخِرُ: فَأَمَّنَ بِهِ فَذَلِكَ يُؤْتَى أَجْرُهُ مَرَّتَيْنِ».

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانٌ عَنْ صَالِحِ بْنِ صَالِحٍ - وَهُوَ ابْنُ حَيٍّ - عَنِ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ، نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي مُوسَى حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو بُرْدَةَ بْنُ أَبِي مُوسَى، اسْمُهُ: عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ قَيْسٍ.

وَقَدْ رَوَى شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ عَنْ صَالِحِ
ابْنِ صَالِحِ بْنِ حَيٍّ هَذَا الْحَدِيثَ، [وَصَالِحُ
ابْنُ صَالِحِ بْنِ حَيٍّ هُوَ وَالِدُ الْحَسَنِ بْنِ
صَالِحِ بْنِ حَيٍّ].

تخریج: متفق عليه، وأخرجه البخاري، النكاح، باب اتخاذ السراري، ومن أعتق جارية ثم تزوجها، ح: ٥٠٨٣ ومسلم، ح: ١٥٤ من حديث الشعبي به.

Comments:

For a slave to fulfill the rights of the master and rights of Allāh is a very difficult task. Similarly freeing a slave girl and bringing her to the status of a free woman, and marrying her is an uphill task, likewise believing in an earlier the Messenger of Allāh and the Book given to him, and then to believe in another Messenger and the Book that came to him is also very difficult. All these tasks are quite difficult, perplexing and against the ego of a human being. On the same analogy, the Christians and Jews refused to believe in the Prophet ﷺ and accept the faith. These three tasks are rewarded twice as, it requires one to cross the barrier of ego, pride and prejudice.

Chapter 26. What Has Been Related About A Person Who Marries A Woman, Then Divorces Her Before Having Intercourse With Her: Can He Marry Her Daughter Or Not?

(المعجم ٢٦) - بَابُ مَا جَاءَ فِيمَنْ يَتَزَوَّجُ
الْمَرْأَةَ ثُمَّ يَطْلُقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا هَلْ
يَتَزَوَّجُ ابْنَتَهَا، أَمْ لَا؟ (التحفة ٢٥)

1117. ‘Amr bin Shu‘aib narrated from his father, from his grandfather that the Prophet ﷺ said: “Whichever man married a woman and entered into her, then it is not lawful for him to marry her daughter. If he did not enter into her then he may marry her daughter. And whichever man married a woman and he entered into her, or he did not enter into her, then it is not lawful for him to marry her mother.” (*Da‘īf*)

Abū ‘Eīsā said: This *Hadīth* is not correct considering of its chain. It has only been reported by Ibn

١١١٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ
عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ،
أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا رَجُلٍ نَكَحَ امْرَأَةً
فَدَخَلَ بِهَا، فَلَا يَحِلُّ لَهُ نِكَاحُ ابْنَتِهَا، وَإِنْ لَمْ
يَكُنْ دَخَلَ بِهَا فَلْيَنْكِحْ ابْنَتَهَا، وَأَيُّمَا رَجُلٍ
نَكَحَ امْرَأَةً فَدَخَلَ بِهَا أَوْ لَمْ يَدْخُلْ بِهَا فَلَا
يَحِلُّ لَهُ نِكَاحُ أُمِّهَا».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ لَا يَصِحُّ مِنْ
قَبْلِ إِسْنَادِهِ وَإِنَّمَا رَوَاهُ ابْنُ لَهَيْعَةَ وَالْمُثَنَّى بْنُ
الصَّبَّاحِ عَنْ عَمْرِو بْنِ شُعَيْبٍ وَالْمُثَنَّى بْنُ

Lahī'ah and Al-Muthannā bin Aṣ-Ṣabbāh from 'Amr bin Shu'aib, and Al-Muthannā bin Aṣ-Ṣabbāh and Ibn Lahī'ah are both weak in *Hadīth*.

This is acted upon according to most of the people of knowledge, they said that when a man marries a woman and then he divorces her before having entered into her, then marrying her daughter is lawful for him. And when a man marries a daughter and he divorces her before having entered into her, then it is not lawful for him to marry her mother due to Allāh, Most High's Saying: Your wives' mothers.^[1] And this is the view of Ash-Shāfi'ī, Aḥmad and Ishāq.

الصَّبَاحِ وَإِنْ لَهَيْعَةً يُضَعَّفَانِ فِي الْحَدِيثِ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ قَالُوا: إِذَا تَزَوَّجَ الرَّجُلُ امْرَأَةً ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا حَلَّ لَهُ أَنْ يَنْكِحَ ابْنَتَهَا، وَإِذَا تَزَوَّجَ الرَّجُلُ الْابْنَةَ فَطَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا لَمْ يَحِلَّ لَهُ نِكَاحُ أُمِّهَا لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَأُمَّهَاتُ نِسَائِكُمْ﴾ [النساء: ٢٣] وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخریج: [إسناده ضعيف] وأخرجه البيهقي: ١٦٠/٧ من حديث ابن لهيعة به وعن * حديث المشي، أخرجه البيهقي.

Comments:

Allāh has set up a condition of relationship on the daughter of the wife and said; “No prohibition if you have not gone in.” There is no harm in marrying their daughters after divorcing them. But the mothers of the wives are forbidden without any condition of going in or not going in with them. It is not allowed to marry the mother of the wife in any condition.

Chapter 27. What Has Been Related About One Who Divorced His Wife Three Times, Then She Married Someone Else, And He Divorced Her Before Having Intercourse With Her

1118. 'Aīshah narrated: “The wife of Rifā'ah Al-Qurzī came to the Messenger of Allāh ﷺ and said: ‘I was with Rifā'ah and he divorced

(المعجم ٢٧) - بَابُ مَا جَاءَ فِيمَنْ يُطَلِّقُ امْرَأَتَهُ ثَلَاثًا فَيَتَزَوَّجُهَا آخَرَ فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا (التحفة ٢٦)

١١١٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَإِسْحَاقُ ابْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ:

[1] *An-Nisā'* 4:23.

me irrevocably. Then I married 'Abdur-Rahmān bin Az-Zubair, but he only has the likes of the fringe of a garment.'^[1] So he said: 'Perhaps you want to return to Rifā'ah? No, not until you taste his sweetness and he tastes your sweetness.'^[2] (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Ibn 'Umar, Anas, Ar-Rumaiṣā' or Al-Ghumaiṣā', and Abū Hurairah.

(Abū 'Eisā said:) The *Ḥadīth* of 'Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge in general among the Companions of the Prophet ﷺ and others. When a man divorces his wife three times then she marries a different husband and he divorces her before having entered into her, then she is not lawful to the first husband to marry while she has not had intercourse with the second one.

تخریج: متفق علیه، وأخرجه البخاري، الشهادات، باب شهادة المختبئ، ح: ٢٦٣٩، ومسلم، ح: ١٤٣٣، من حديث سفيان بن عيينة به * وفي الباب عن ابن عمر [النسائي، ح: ٣٤٤٣، ٣٤٤٤] وأنس [البيهقي: ٣٧٥/٧] والرميصاء أو الغميصاء [النسائي، ح: ٣٤٤٢] والطبراني في الكبير: ٣٥١/٢٤، ح: ٨٦٩] وأبي هريرة [عزاه المباركفوري إلى الطبراني وابن أبي شيبة، تحفة الأحوذى: ١٨٥/٢].

Comments:

According to the Four *A'immaḥ* and religious scholars, if the second husband without having sexual intercourse, divorces her, it is not lawful to marry the first husband. According to Sa'eed bin Musayyab, if a woman had married in a legal way, to live with the second husband, and not just to fulfill the condition of the second husband to marry the first husband again, and the second husband divorced her without having sexual intercourse, she can marry the first husband, but this point of view is against the *Ḥadīth*. He might not have heard this narration.

جَاءَتْ امْرَأَهُ رِفَاعَةَ الْقُرْظِيَّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: إِنِّي كُنْتُ عِنْدَ رِفَاعَةَ فَطَلَّقَنِي فَبَتَّ طَلَاقِي، فَتَزَوَّجْتُ عَبْدَ الرَّحْمَنِ بْنِ الزَّبِيرِ وَمَا مَعَهُ إِلَّا مِثْلُ هُدْبَةِ الثَّوْبِ فَقَالَ: «أَتُرِيدِينَ أَنْ تَرَجِعِي إِلَيَّ إِلَى رِفَاعَةَ؟ لَا، حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتِكَ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَنْسِ وَالرَّمِيصَاءِ أَوْ الْغَمِيصَاءِ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، أَنَّ الرَّجُلَ إِذَا طَلَّقَ امْرَأَتَهُ ثَلَاثًا فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ، فَطَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا، أَنَّهَا لَا تَحِلُّ لِلزَّوْجِ الْأَوَّلِ إِذَا لَمْ يَكُنْ جَامِعَهَا الزَّوْجَ الْآخَرَ.

[1] Meaning that he was impotent. See *Tuhfat Al-Aḥwadhī* and *Faṭḥ Al-Bārī* no. 5317.

[2] Meaning intercourse.

Chapter 28. What Has Been Related About The *Muḥill* And The One Who The *Muḥallal* Was Done For^[1]

1119. Jābir bin ‘Abdullāh and ‘Alī narrated: “The Messenger of Allāh ﷺ cursed the *Muḥill* and the one the *Muḥallal* was done for.” (*Da‘if*)^[2]

(He said:) There are narrations on this topic from Ibn Mas‘ūd, Abū Hurairah, ‘Uqbah bin ‘Āmir, and Ibn ‘Abbās.

Abū ‘Eisā said: The *Hadīth* of ‘Alī and Jābir is defective. This is how Ash‘ath bin ‘Abdur-Raḥmān reported it from Mujālid from ‘Āmir (Ash-Sha‘bī), from Al-Hārith, from ‘Alī. And, from ‘Āmir, from Jābir bin ‘Abdullāh, from the Prophet ﷺ. The chain for this *Hadīth* is not supported because Mujālid bin Sa‘eed was graded weak by some of the people of knowledge, among them Aḥmad bin Ḥanbal. And ‘Abdullāh bin Numair reported this *Hadīth* from Mujālid, from ‘Āmir, from Jābir bin ‘Abdullāh, from ‘Alī. In this Ibn Numair was confused, the first narration is more correct. Mughīrah and Ibn Abī Khālid and others, reported it from Ash-Sha‘bi, from Al-Hārith, from ‘Alī.

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي الْمُحِلِّ وَالْمُحَلَّلِ لَهُ (التحفة ٢٧)

١١١٩ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا أَشْعَثُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ زُبَيْدِ الْأَيْمِيِّ: حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَعَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَا: إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْمُحِلَّ وَالْمُحَلَّلَ لَهُ.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَعُقْبَةَ بْنِ عَامِرٍ وَابْنَ عَبَّاسٍ.

قَالَ أَبُو عِيسَى: حَدِيثُ عَلِيٍّ وَجَابِرِ حَدِيثٌ مَعْلُومٌ، وَهَكَذَا رَوَى أَشْعَثُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُجَالِدٍ، عَنْ عَامِرٍ [الشَّعْبِيِّ]، عَنْ الْحَارِثِ، عَنْ عَلِيٍّ وَعَامِرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، وَهَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَائِمِ لِأَنَّ مُجَالِدَ بْنَ سَعِيدٍ قَدْ ضَعَفَهُ بَعْضُ أَهْلِ الْعِلْمِ مِنْهُمْ أَحْمَدُ بْنُ حَنْبَلٍ وَرَوَى عَبْدُ اللَّهِ بْنُ نُمَيْرٍ هَذَا الْحَدِيثَ عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَلِيٍّ. وَهَذَا قَدْ وَهَمَ فِيهِ ابْنُ نُمَيْرٍ. وَالْحَدِيثُ الْأَوَّلُ أَصَحُّ. وَقَدْ رَوَاهُ مُغْبِرَةُ وَابْنُ أَبِي خَالِدٍ وَغَيْرُ وَاحِدٍ عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، النكاح، باب المحلل والمحلل له، ح: ١٩٣٥، من حديث مجالد به وهو ضعيف ولأصل الحديث شواهد كثيرة عند ابن ماجه وأبي داود،

[1] “The meaning of the *Muḥill* is the one who marries a woman, who was divorced three times, with the intent of divorcing her, or with the condition of making her lawful for her previous husband. And the one the *Muḥallal* was done for is the first husband.” (*Tuhfat Al-Aḥwadhī*).

[2] There are authentic versions which support this and the following narration.

ح: ٢٠٧٦ وغيرهما وانظر الحديث الآتي * وفي الباب عن ابن مسعود [يأتي: ١١٢٠] وأبي هريرة [أحمد: ٣٢٣/٢] وعقبة بن عامر [ابن ماجه، ح: ١٩٣٦] وابن عباس [ابن ماجه، ح: ١٩٣٤].

1120. ‘Abdullāh bin Mas‘ūd narrated: “The Messenger of Allāh ﷺ cursed the *Muḥill* and the one the *Muḥallal* was done for.” (*Da‘if*) (Abū ‘Eisā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Qais Al-Awdī’s name is ‘Abdur-Raḥmān bin Tharwān, and this *Ḥadīth* has been reported from the Prophet ﷺ through other routes.

This (*Ḥadīth*) is acted upon according to the scholars among the Companions of the Prophet ﷺ, among them are ‘Umar bin Al-Khaṭṭāb, ‘Uthmān bin ‘Affān, ‘Abdullāh bin ‘Amr, and others. This is the view of the *Fuqahā* among the *Tābi‘īn* and it is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Aḥmad, and Ishāq.

(He said:) I heard Al-Jārūd (bin Mu‘ādh) mentioning that Wakī‘ held this view, and he said: “The view of the people of opinion on this topic must be cast aside.”^[1] (Al-Jārūd said:) “Wakī‘ said: ‘Sufyān said: “When (a man) marries a woman to make her lawful (for the previous husband) then it occurs to him to keep her, then it is not lawful for him to keep her until he has a new marriage with her.”

١١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ:

حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْدِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ، عَنْ هُرَيْلِ بْنِ شُرْحَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُحِلَّ وَالْمُحَلَّلَ لَهُ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو قَيْسٍ الْأَوْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ تَرْوَانَ، وَقَدْ رَوَى هَذَا الْحَدِيثَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهِ. وَالْعَمَلُ عَلَى هَذَا [الْحَدِيثِ] عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ عَمْرُ بْنُ الْخَطَّابِ وَعُثْمَانُ بْنُ عَفَّانَ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو وَغَيْرُهُمْ. وَهُوَ قَوْلُ الْفُقَهَاءِ مِنَ التَّابِعِينَ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ [قَالَ]: وَسَمِعْتُ الْجَارُودَ [بْنَ مُعَاذٍ] يَذْكُرُ عَنْ وَكَيْعٍ أَنَّهُ قَالَ بِهَذَا وَقَالَ: يَنْبَغِي أَنْ يُرْمَى بِهَذَا الْبَابِ مِنْ قَوْلِ أَصْحَابِ الرَّأْيِ. [قَالَ جَارُودٌ]: قَالَ وَكَيْعٌ: وَقَالَ سُفْيَانُ إِذَا تَزَوَّجَ [الرَّجُلُ] الْمَرْأَةَ لِيُحِلَّهَا ثُمَّ بَدَأَ لَهُ أَنْ يُمَسِّكَهَا فَلَا يَحِلُّ لَهُ أَنْ يُمَسِّكَهَا، حَتَّى يَتَزَوَّجَهَا بِنِكَاحٍ جَدِيدٍ.

تخريج: [إسناده ضعيف] وأخرجه النسائي: ١٤٩/٦، ح: ٣٤٤٥ (الطلاق، باب إحلال المطلقة ثلاثاً وما فيه من التغليظ) من حديث سفیان الثوري به وعنن، وانظر الحديث السابق.

^[1] That is, the view that the marriage is valid even if the man intended to divorce the woman to make her lawful to the previous husband.

Comments:

Marrying a second husband for the sake of getting married again to the first husband, is not lawful according to this narration. No Muslim is allowed to go against the divine law. The Prophet ﷺ said he who acts against the law, then he is reprobated.

Chapter 29. What Has Been Related About (The Prohibition of) *Mut'ah*

1121. 'Alī bin Abī Ṭālib narrated: "The Prophet ﷺ prohibited *Mut'ah* with women, and the meat of domestic donkeys during (the campaign of) *Khaibar*." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Sabrah Al-Juhnī and Abū Hurairah.

(Abū 'Eīsā said:) The *Ḥadīth* of 'Alī is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. It is only from Ibn 'Abbās that something about permitting *Mut'ah* has been narrated, then he reverted from his opinion when he was informed of this from the Prophet ﷺ. Most of the people of knowledge ordered the prohibition of *Mut'ah*, and it is the view of Ath-Thawrī, Ibn Al-Mubāarak, Ash-Shāfi'ī, Aḥmad, and Ishāq.

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي
[تَحْرِيمِ] نِكَاحِ الْمُتْعَةِ (التحفة ٢٨)

١١٢١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ
ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ
ابْنِ أَبِي طَالِبٍ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ مُتْعَةِ
النِّسَاءِ وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ زَمَنَ خَيْبَرَ.
[قَالَ:] وَفِي الْبَابِ عَنْ سَبْرَةَ الْجُهَنِيِّ
وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ عَلِيٍّ حَدِيثٌ
حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ
الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، وَإِنَّمَا
رُوِيَ عَنِ ابْنِ عَبَّاسٍ شَيْءٌ مِنَ الرُّخْصَةِ فِي
الْمُتْعَةِ، ثُمَّ رَجَعَ عَنْ قَوْلِهِ حَيْثُ أُخْبِرَ عَنِ
النَّبِيِّ ﷺ، وَأَمْرٌ أَكْثَرَ أَهْلَ الْعِلْمِ عَلَى تَحْرِيمِ
الْمُتْعَةِ وَهُوَ قَوْلُ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ
وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تفريغ: متفق عليه، وأخرجه البخاري، النكاح، باب نهي النبي ﷺ عن نكاح المتعة أخيراً،
ح: ٥١١٥ ومسلم، ح: ١٤٠٧ من حديث سفيان بن عيينة به * وفي الباب عن سيرة الجهنبي
(مسلم، ح: ١٤٠٦) وأبي هريرة [الدارقطني: ٢٥٩/٤ وابن حبان، ح: ١٢٦٧].

Comments:

Mut'ah is unlawful in every condition or situation. In the beginning of Islam during war, being away from home and in unavoidable conditions it was permitted, but at the time of the Farewell *Hajj* (*Hajjatul-Wada'*) it was declared unlawful, and the temporary permission was abrogated.

1122. Muḥammad bin Ka'ab narrated that Ibn 'Abbās said: "Mut'ah was only during the beginning of Islām. A man would arrive in a land that he was not familiar with so he would marry a woman for the extent of time that he thought he would remain there. So his Mut'ah was upheld and his case was fine until the (following) Āyah was revealed: Except their wives or what their right hands possess.^[1] Then every private part other than those became unlawful." (Da'īf)

١١٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا سُفْيَانُ بْنُ عُقْبَةَ أَخُو قَيْصَةَ بْنِ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا كَانَتْ الْمُتْعَةُ فِي أَوَّلِ الْإِسْلَامِ، كَانَ الرَّجُلُ يَقْدُمُ الْبَلَدَةَ لَيْسَ لَهُ بِهَا مَعْرِفَةٌ، فَيَتَزَوَّجُ الْمَرْأَةَ بِقَدْرِ مَا يَرَى أَنَّهُ يُقِيمُ فَتَحْفَظُ لَهُ مَتَاعَهُ وَتُضْلِحُ لَهُ شَيْئَهُ حَتَّى إِذَا نَزَلَتْ الْآيَةُ ﴿إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ﴾ [المؤمنون: ٦] قَالَ ابْنُ عَبَّاسٍ: فَكُلُّ فَرْجٍ سِوَاهُمَا فَهُوَ حَرَامٌ.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ٢٠٥/٧، ٢٠٦ من حديث سفيان بن عتبة به *

موسى بن عبيدة: ضعيف.

Comments:

The issue and its subject matter which Ibn Abbās has described, belongs to the pre-Islamic era, and after the advent of Islam, when the Islamic Divine Law was still being revealed to the Prophet ﷺ, this custom of the pre-Islamic era was still in existence in beginning of Islam. This issue of Mut'ah was totally terminated with the Verse of the Qur'an revealed in Makkah that only the wife and the slave girl are lawful for sexual intercourse. A woman under Mut'ah is neither a wife nor a slave girl, and it is agreed upon that she cannot be an heir.

Chapter 30. What Has Been Related About The Prohibition Of The *Shigār* Marriage

1123. 'Imrān bin Ḥusain narrated that the Prophet ﷺ said: "There is no *Jalab*, no *Janab*,^[2] and no

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي النَّهْيِ

عَنْ نِكَاحِ الشُّغَارِ (التحفة ٢٩)

١١٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ

ابْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا بِشْرُ بْنُ

[1] Al-Mu'minūn 23:6.

[2] "Jalab and Janab can occur in racing and in Zakāt. As for the Jalab in racing, it is when a man follows his horse shouting and screaming at it in order to drive and encourage it on. Janab is when he has a horse next to his horse, so that when the one he is riding tires he can change to (the other one). Jalab in Zakāt is when the Zakāt collector does not come close to the people, but he halts somewhere and sends someone who will fetch the wealth for him from its different locations so that he can take the charities from them, and Janab is when the owner of the wealth keeps it at such a distance from where he is, that the collector has to go far away to get it." (Tuhfat Al-Ahwadhī).

Shighār in Islām. And whoever takes some property by force, then he is not from us.” (*Ṣaḥīḥ*)

(Abū ‘Eīsā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. (He said:) There are narrations on this topic from Anas, Abū Raiḥānah, Ibn ‘Umar, Jābir, Mu‘āwiyah, Abū Hurairah, and Wā’il bin Ḥujr.

المُضْطَلِّ: حَدَّثَنَا حُمَيْدٌ - وَهُوَ الطَّوِيلُ - قَالَ: حَدَّثَ الْحَسَنُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا جَلْبَ وَلَا جَنْبَ وَلَا شَعَارَ فِي الْإِسْلَامِ، وَمَنْ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي رَيْحَانَةَ وَابْنِ عُمَرَ وَجَابِرٍ وَمُعَاوِيَةَ وَأَبِي هُرَيْرَةَ وَوَائِلِ بْنِ حُجْرٍ.

تخریج: [صحیح] وأخرجه أبو داود، الجهاد، باب: في الجلب على الخيل في السباق، ح: ٢٥٨١ (وابن ماجه، ح: ٣٩٣٧ وغيره) من حديث بشر بن المفضل به واصله ابن حبان، ح: ١٥٠٢ - ١٥٠٤ والمؤلف، ح: ١٤٤٨ وغيرهما وله شواهد عند أبي داود، ح: ٤٣٩١، ٤٣٩٢ وغيره * وفي الباب عن أنس [ابن ماجه، ح: ١٨٨٥ وابن حبان، ح: ١٢٦٩] وأبي ريحانة [ابن عدي في الكامل: ٧٩٩/٢] وابن عمر [يأتي: ١١٢٤] وجابر [مسلم، ح: ١٤١٧] ومعاوية [أبو داود، ح: ٢٠٧٥] وأبي هريرة [مسلم، ح: ١٤١٦] ووائل بن حجر [البيزار (كشف): ١٦٦/٢، ح: ١٤٤٠].

Comments:

Shighār means marriage of reciprocity. It is not allowed that the guardian of a woman or girl marry her in exchange of another woman to marry him. Islamic law does not allow such type of marriages.

1124. Ibn ‘Umar narrated: “The Prophet ﷺ prohibited *Shighār*.” (*Ṣaḥīḥ*)

(Abū ‘Eīsā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to this people of knowledge in general. They do not allow the *Shighār* marriage. *Shighār* is when a man gives his daughter in marriage in exchange for marrying the other man’s daughter or sister and no dowry is exchanged

١١٢٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الشُّعَارِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ لَا يَزُونَ نِكَاحَ الشُّعَارِ. وَالشُّعَارُ أَنْ يَزُوجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يَزُوجَهُ الْآخَرُ ابْنَتَهُ

between them. Some of the people of knowledge said that the *Shighār* marriage is annulled and it is not lawful even if they gave them a dowry. This is the view of Ash-Shāfi'i, Aḥmad and Ishāq. It has been reported that 'Aṭā' bin Abī Rabāḥ said: "They marry them simultaneously, and they set the same dowry." This is the view of the people of Al-Kūfah.

أَوْ أُخْتَهُ وَلَا صَدَاقَ بَيْنَهُمَا. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: نِكَاحُ الشُّغَارِ مَفْسُوحٌ وَلَا يَحِلُّ وَإِنْ جَعَلَ لَهُمَا صَدَاقًا، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَرُوِيَ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ [أَنَّهُ] قَالَ: يُقْرَانِ عَلَى نِكَاحِهِمَا، وَيُجْعَلُ لَهُمَا صَدَاقُ الْمِثْلِ، وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ.

تخريج: متفق عليه، وأخرجه البخاري، النكاح، باب الشغار، ح: ٥١١٢ ومسلم، ح: ١٤١٥ من حديث مالك به وهو في الموطأ (يحيى): ٥٣٥/٢.

Chapter 31. What Has Been Related About: A Woman Should Not Be Married Along With Her Paternal Aunt Nor Her Maternal Aunt

(المعجم ٣١) - بَابُ مَا جَاءَ لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا (التحفة ٣٠)

1125. Ibn 'Abbās narrated: "The Prophet ﷺ prohibited marrying a woman along with her paternal aunt or along with her maternal aunt." (*Ṣaḥīḥ*)

Abū Ḥarīz's (a narrator in the chain of this *Ḥadīth*) name is 'Abdullāh bin Ḥusain.

(Another chain) from Abū Hurairah, and it is similar.

(He said:) There are narrations on this topic from 'Alī, Ibn 'Umar, 'Abdullāh bin 'Amr, Abū Sa'eed, Abū Umāmah, Jābir, 'Āishah, Abū Mūsā, and Samurah bin Jundab.

١١٢٥ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى [بْنُ عَبْدِ الْأَعْلَى]: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ أَبِي حَرِيْزٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ تَزْوِجِ الْمَرْأَةِ عَلَى عَمَّتِهَا أَوْ عَلَى خَالَتِهَا.

وَأَبُو حَرِيْزٍ اسْمُهُ عَبْدُ اللَّهِ بْنُ حُسَيْنٍ.

حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي سَعِيدٍ وَأَبِي أُمَامَةَ وَجَابِرٍ وَعَائِشَةَ وَأَبِي مُوسَى وَسَمُرَةَ بْنِ جُنْدَبٍ.

تخريج: [صحيح] وأخرجه أحمد: ٣٧٢/١ من حديث سعيد به وله طريق آخر عند أبي داود، ح: ٢٠٦٧ وللحديث شواهد عند البخاري، ح: ٥١٠٩ ومسلم، ح: ١٤٠٨ وغيرهما * حديث هشام، أخرجه مسلم، ح: ٣٨/١٤٠٨ * وفي الباب عن علي [أحمد: ١/٧٨] وابن عمر [العقيلي في الضعفاء: ١/١٨٥] وعبد الله بن عمرو [أحمد: ٢/١٨٩] وأبي سعيد [أحمد: ٣/٦٧] وأبي أمامة [الخطيب في الموضح: ٣/٣١٥] وأبو يعلى، ح: ٤٧٥٧ وأصله عند الحاكم: ٤/٣٤٩] وجابر [البخاري، ح: ٥١٠٨] وعائشة [الخطيب في الموضح: ٣/٣٨٥] وأبي موسى [ابن ماجه، ح: ١٩٣١] وسمرة بن جندب [البخاري في التاريخ الكبير: ١/٤٣].

1126. Abū Hurairah narrated: “The Messenger of Allāh ﷺ prohibited that a woman be married along with her paternal aunt, or the paternal aunt along with her brother’s daughter, or a woman with her maternal aunt, or the maternal aunt along with her sister’s daughter, and the younger^[1] is not to be married with the older,^[2] nor the older with the younger.” (*Ṣaḥīḥ*)

(Abū ‘Eīsā said:) The *Ḥadīth* of Ibn ‘Abbās and Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge in general. We do not know of any disagreement among them. It is not lawful for a man to be married to a woman and her paternal or maternal aunt at the same time. If he marries a woman along with her paternal or maternal aunt, or, a paternal aunt along with her brother’s daughter, then the second of the two marriage is annulled. This is the view of the people of knowledge in general.

١١٢٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ [الْخَلَّالُ]: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ: حَدَّثَنَا عَامِرٌ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تُنكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ الْعَمَّةُ عَلَى بِنْتِ أُخِيهَا أَوْ الْمَرْأَةُ عَلَى خَالَتِهَا، أَوْ الْخَالَةُ عَلَى بِنْتِ أُخْتِهَا، وَلَا تُنكَحُ الصَّغْرَى عَلَى الْكُبْرَى، وَلَا الْكُبْرَى عَلَى الصَّغْرَى.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ، لَا نَعْلَمُ بَيْنَهُمْ اخْتِلَافًا، أَنَّهُ لَا يَجُزُّ لِلرَّجُلِ أَنْ يَجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا أَوْ خَالَتِهَا، فَإِنْ نَكَحَ امْرَأَةً عَلَى عَمَّتِهَا أَوْ خَالَتِهَا أَوْ الْعَمَّةَ عَلَى بِنْتِ أُخِيهَا، فَنِكَاحُ الْأُخْرَى مِنْهُمَا مَفْسُوحٌ، وَبِهِ يَقُولُ عَامَّةُ أَهْلِ الْعِلْمِ.

[1] “That is the sister’s daughter or the brother’s daughter (i.e., the niece), and she is called ‘the younger’ because she holds the status like that of the daughter.” (*Tuhfat Al-Aḥwadhī*).

[2] “Meaning the paternal or maternal aunt.” (*Tuhfat Al-Aḥwadhī*).

Abū 'Eīsā said: Ash-Sha'bī saw Abū Hurairah and he reported from him. I asked Muḥammad about this and he said: "Correct."

Abū 'Eīsā said: Ash-Sha'bī (also) reported from a man, from Abū Hurairah.

قَالَ أَبُو عِيسَى: أَدْرَكَ الشَّعْبِيُّ أَبَا هُرَيْرَةَ وَرَوَى عَنْهُ، وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا، فَقَالَ: صَحِيحٌ.
قَالَ أَبُو عِيسَى: وَرَوَى الشَّعْبِيُّ عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، النكاح، باب ما يكره أن يجمع بينهن من النساء، ح: ٢٠٦٥ من حديث داود به وعلقه البخاري، ح: ٥١٠٨ وصححه ابن حبان (الإحسان): ٤١٠٦ وابن الجارود، ح: ٦٨٥.

Comments:

All Sunnies agree on this point that it is not allowed for a man to marry parental aunt and her niece both and similarly the maternal aunt and her niece cannot be married to a man. But amongst the Shi'ites such marriages are allowed!!.

Chapter 32. What Has Been Related About Conditions When Contracting A Marriage

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي الشَّرْطِ عِنْدَ عَقْدَةِ النِّكَاحِ (التحفة ٣١)

1127. 'Uqbah bin 'Āmir Al-Juhani narrated that the Messenger of Allāh ﷺ said: "Indeed the conditions most deserving to be fulfilled are those that make the private parts lawful among you." (*Ṣaḥīḥ*)

(Another chain with similar narration) (Abū 'Eīsā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ. Among them is 'Umar bin Al-Khaṭṭāb: When a man marries a woman, and he makes the condition for her that he will not take her out of her land, then he is not to take her out. This is the saying of some of the people of knowledge. It is the view of Ash-Shāfi'i, Aḥmad, and Ishāq.

١١٢٧ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا عَبْدُ الْحَمِيدُ بْنُ جَعْفَرٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْبِزْزِيِّ أَبِي الْحَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرِ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَقَّ الشُّرُوطِ أَنْ يُوفَى بِهَا، مَا اسْتَحَلَلْتُمْ بِهِ الْفُرُوجَ.

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ. مِنْهُمْ عُمَرُ

It has been related that ‘Alī bin Abī Tālib said: “Allāh’s conditions take precedence over her conditions.” It is as if he held the view that the husband could take the woman even if she had made the condition on her husband that he could not take her out (of her land). And some of the people of knowledge followed this. This is the view of Sufyān Ath-Thawrī and some of the people of Al-Kūfah.

ابْنُ الْخَطَّابِ قَالَ: إِذَا تَزَوَّجَ الرَّجُلُ امْرَأَةً، وَشَرَطَ لَهَا أَنْ لَا يُخْرِجَهَا مِنْ مِصْرَهَا، فَلَيْسَ لَهُ أَنْ يُخْرِجَهَا، وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ. وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ. وَرُوِيَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ: شَرَطُ اللَّهِ قَبْلَ شَرْطِهَا، كَأَنَّهُ رَأَى لِلزَّوْجِ أَنْ يُخْرِجَهَا وَإِنْ كَانَتْ اشْتَرَطَتْ عَلَى زَوْجِهَا أَنْ لَا يُخْرِجَهَا، وَذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَبَعْضِ أَهْلِ الْكُوفَةِ.

تخریج: متفق عليه، وأخرجه مسلم، النكاح، باب الوفاء بالشروط في النكاح، ح: ١٤١٨ من حديث وكيع والبخاري، ح: ٥١٥١ من حديث يزيد به.

Chapter 33. What Has Been Related About A Man Who Accepted Islām While Having Ten Wives

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُسَلِّمُ وَعِنْدَهُ عَشْرُ نِسْوَةٍ (التحفة ٣٢)

1128. Ibn ‘Umar narrated: “Ghīlān bin Salamah Ath-Thaqafī accepted Islām and he had ten wives in *Jahiliyyah* who accepted Islām along with him. So the Prophet ﷺ ordered (him) to chose four (of them).” (*Da‘if*)

(Abū ‘Eisā said:) This is how Ma‘mar reported this *Hadīth* from Az-Zuhrī: “From Sālim, from his father.” (He said:) I heard Muḥammad bin Ismā‘īl saying: “This *Hadīth* is not preserved. What is correct is what Shu‘aib bin Abī Ḥamzah and others reported from Az-Zuhrī (and Ḥamzah), he said: “He narrated to me from Muḥammad bin Suwaid Ath-

١١٢٨ - حَدَّثَنَا هَذَا: حَدَّثَنَا عَبْدُهُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ: أَنَّ غَيْلَانَ بْنَ سَلَمَةَ التَّقْفِيَّيَّ اسْلَمَ وَلَهُ عَشْرُ نِسْوَةٍ فِي الْجَاهِلِيَّةِ، فَأَسْلَمْنَ مَعَهُ، فَأَمَرَ [هُ] النَّبِيُّ ﷺ أَنْ يَتَخَيَّرَ أَرْبَعًا [مِنْهُنَّ].

[قَالَ أَبُو عِيسَى:] هَكَذَا رَوَاهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ. [قَالَ:] وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: هَذَا حَدِيثٌ غَيْرٌ مَحْفُوظٌ، وَالصَّحِيحُ مَا رَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ وَعَيْرُهُ عَنِ الزُّهْرِيِّ [وَحَمْزَةَ]، قَالَ:

Thaqafi that Ghilān bin Salamah accepted Islām and he had ten wives.” Muḥammad said: “The Hadīth of Az-Zuhri from Sālim, from his father, was only: “A man from Thaqif divorced his wives. So ‘Umar said to him: ‘Return to your wives or they will stone your grave just as the grave of Abū Righāl is stoned.”

(Abū ‘Eisā said:) The Hadīth of Ghilān bin Salamah is acted upon according to our companions, among them Ash-Shāfi‘ī, Aḥmad, and Ishāq.

حَدَّثْتُ عَنْ مُحَمَّدِ بْنِ سُؤَيْدِ التَّمِيفِيِّ، أَنَّ غَيْلَانَ ابْنَ سَلَمَةَ أَسْلَمَ وَعِنْدَهُ عَشْرُ نِسْوَةٍ، قَالَ مُحَمَّدٌ: وَإِنَّمَا حَدِيثُ الزُّهْرِيِّ عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ رَجُلًا مِنْ تَمِيفٍ طَلَّقَ نِسَاءَهُ. فَقَالَ لَهُ عُمَرُ: لَتَرَا جَعَنَ نِسَاءَكَ، أَوْ لَأَرْجُمَنَّ قَبْرَكَ، كَمَا رُجِمَ قَبْرُ أَبِي رِغَالٍ.

[قَالَ أَبُو عِيْسَى]: وَالْعَمَلُ عَلَى حَدِيثِ غَيْلَانَ بْنِ سَلَمَةَ عِنْدَ أَصْحَابِنَا، مِنْهُمْ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، النكاح، باب الرجل يسلم وعنده أكثر من أربع نساء، ح: ١٩٥٣ من حديث معمر به، الزهري عنن وصححه ابن حبان (الإحسان): ٤١٤٦ وللحديث شواهد ضعيفة عند ابن ماجه، ح: ١٩٥٢ وغيره.

Comments:

In the reign of ‘Umar, Ghilan Ath-Thaqafi divorced his wife with the intention to deprive her from inheritance, and distribute it among his sons. ‘Umar asked him to return to his wife and remarry her otherwise he will face severe consequences. It means divorcing with such bad intentions is not lawful.

Chapter 34. What Has Been Related About A Man Who Accepts Islām While He Is Married To Two Sisters

1129. Abū Wahb Al-Jaishāni narrated that he heard Ibn Fairūz Ad-Dailamī narrating from his father: “I went to the Prophet ﷺ and said: ‘O Messenger of Allāh! I accepted Islām and I had two sisters (as wives).’ So the Messenger of Allāh ﷺ said: ‘Chose whichever of them you will.’” (*Hasan*)

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُسَلِّمُ وَعِنْدَهُ أُخْتَانِ (التحفة ٣٣)

١١٢٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ أَبِي وَهْبِ الْجَيْشَانِيِّ أَنَّهُ سَمِعَ ابْنَ فَيْرُوزَ الدَّيْلَمِيَّ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَسَلَمْتُ وَتَحْتِي أُخْتَانِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اخْتَرِي أَيَّتَهُمَا شِئْتِ».

تخريج: [حسن] وأخرجه أبو داود، الطلاق، باب: في من أسلم وعنده نساء أكثر من أربع أو أختان، ح: ٢٢٤٣ وابن ماجه، ح: ١٩٥٠ من حديث أبي وهب به وصححه ابن حبان، ح: ١٢٧٦ وانظر الحديث الآتي.

1130. [Abū Wahb Al-Jaishānī narrated from Aḍ-Ḍaḥḥāk bin Fairūz Ad-Dailamī from his father: "I said: 'O Messenger of Allāh! I accepted Islām and I had two sisters (as wives).' So Messenger of Allāh ﷺ said: 'Chose whichever of them you will.'" (Hasan)

This *Hadīth* is *Hasan Gharīb*. Abū Wahb Al-Jaishānī's name is Ad-Dailam bin Hawsha'.

١١٣٠ - [حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي وَهْبِ الْجَيْشَانِيِّ، عَنِ الضَّحَّاكِ بْنِ فَيْرُوزَ الدَّيْلَمِيِّ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَسَلَّمْتُ وَتَحْتِي أُخْتَانِ قَالَ: «اخْتَرِي أَيْتَهُمَا شِئْتَ».] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَأَبُو وَهْبٍ الْجَيْشَانِيُّ اسْمُهُ الدَّيْلَمِيُّ بْنُ هَوْشَعٍ.

تخریج: [إسناده حسن] وأخرجه أبو داود، ح: ٢٢٤٣ من حديث وهب بن جرير به (انظر الحديث السابق).

Comments:

According to three *A'immah*, — Mālik, Shāfi'ī, and Aḥmad, if someone embraces Islam and two sisters are married to him, he can keep one and separate from the other.

Chapter 35. (What Has Been Related About) A Man Who Buys A Slave Girl Who Is Pregnant

1131. Ruwaifi' bin Thābit narrated that the Prophet ﷺ said: "Whoever believes in Allāh and the Last Day, then he does not levy his water on someone else's child."^[1] (Hasan)

(Abū 'Eisā said:) This *Hadīth* is *Hasan*. It has been reported through more than one route from Ruwaifi' bin Thābit. This is acted upon according to the people of knowledge. They do not think that if a man buys a slave girl and she is pregnant, that he can have sexual

(المعجم ٣٥) - بَابُ [مَا جَاءَ فِي] الرَّجُلِ يَشْتَرِي الْجَارِيَةَ وَهِيَ حَامِلٌ (التحفة ٣٤)

١١٣١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ السَّيِّبَانِيِّ الْبُصْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ رَبِيعَةَ ابْنِ سُلَيْمٍ، عَنْ بُشَيْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَسْقِ مَاءَهُ وَلَدَ غَيْرِهِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ رُوَيْفِعِ بْنِ

[1] It is explained by the author below.

relations with her until she delivers. There are narrations on this topic from Ibn ‘Abbās, Abū Ad-Dardā’, Al-‘Irbād bin Sāriyah, and Abū Sa‘eed.

ثَابِتٌ . وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ ، لَا يَرَوْنَ لِلرَّجُلِ ، إِذَا اشْتَرَى جَارِيَةً وَهِيَ حَامِلٌ ، أَنْ يَطَّأَهَا حَتَّى تَضَعَ ، وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَأَبِي الدَّرْدَاءِ وَالْعُرْبَاصِ بْنِ سَارِيَةَ ، وَأَبِي سَعِيدٍ .

تخريج: [إسناده حسن] وللحديث طريق آخر عند أبي داود، ح: ٢١٥٨ عن رويغ وشاهد عند الترمذي، يأتي: ١٥٦٤ * وفي الباب عن ابن عباس [أحمد: ١/٢٥٦ والحاكم: ٢/١٣٧] وأبي الدرداء [أبو داود، ح: ٢١٥٦] والعرباض بن سارية [يأتي: ١٤٧٤] وأبي سعيد [مسلم، ح: ١٤٥٦] وأبو داود، ح: ٢١٥٧.

Comments:

The child in the womb of the mother belongs to the father, so it is not lawful to have sexual relations with a woman who is pregnant from someone else. All *A‘immah* agree on this point. This narration is with reference to slave girls.

Chapter 36. What Has Been Related (About A Man) Who Captures A Slave Woman That Has A Husband, Is It Lawful For Him To Have Relations With Her?

(المعجم ٣٦- بَابُ مَا جَاءَ فِيهِ الرَّجُلُ [يَسْبِي الْأَمَةَ وَلَهَا زَوْجٌ، هَلْ يَحِلُّ لَهُ وَطْؤُهَا (التحفة ٣٥)]

1132. Abū Sa‘eed Al-Khudrī narrated: “We got some captives on the day of Awṭās, and they had husbands among their people. They mentioned that to the Messenger of Allāh ﷺ, so the following was revealed: And women who are already married, except those whom your right hands posses.^[1] (*Hasan*)

١١٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا عُثْمَانُ النَّبِيُّ عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: أَصَبْنَا سَبَايَا يَوْمَ أَوْطَاسٍ، وَلَهُنَّ أَزْوَاجٌ فِي قَوْمِهِنَّ، فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَتَرَلَتْ: ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [النساء: ٢٤].

(Abū ‘Eisā said:) This *Hadīth* is *Hasan*.

This is how Ath-Thawrī reported it: “From ‘Uthmān Al-Battī, from Abū Al-Khalīl, from Abū Sa‘eed.” Abū Al-Khalīl’s name is Ṣāliḥ bin

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ، وَهَكَذَا رَوَاهُ الثَّوْرِيُّ عَنْ عُثْمَانَ النَّبِيِّ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي سَعِيدٍ، وَأَبُو الْخَلِيلِ

[1] *An-Nisā’* 4:24.

Abī Maryam. And Hammām reported this *Hadūh* from Qatādah, from Šālīḥ Abū Al-Khalīl, from Abū ‘Alqamah Al-Hāshimī, from Abū Sa‘eed, from the Prophet ﷺ. That was narrated to us by ‘Abd bin Ḥumaid (he said): “Ḥabbān bin Hilāl narrated to us (he said): Hammām narrated to us.”

اسْمُهُ صَالِحُ بْنُ أَبِي مَرْيَمَ، وَرَوَى هَمَّامٌ هَذَا الْحَدِيثَ عَنْ قَتَادَةَ، عَنْ صَالِحِ أَبِي الْخَلِيلِ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. حَدَّثَنَا بِذَلِكَ عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا هَمَّامٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٧٢/٣ من حديث عثمان به وهو في صحيح مسلم، ح: ١٤٥٦/٣٥ من حديث أبي الخليل به.

Comments:

This issue is agreed upon by all Four *A‘immaḥ*; when a married woman becomes a prisoner of war without her husband, her contract of marriage with her husband ends, and her new master has the right to have sexual relations with her after the birth of a child if she is pregnant, or after waiting a while to confirm the status of her womb if she is not apparently pregnant.

Chapter 37. What Has Been Related About The Dowry Of The *Baghī*^[1]

1133. Abū Mas‘ūd Al-Anṣārī narrated: “The Messenger of Allāh ﷺ prohibited the price of a dog, the dowry of a fornicator, and the payment made to the fortune-teller.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Rāfi‘ bin Khadīj, Abū Juḥaifah, Abū Hurairah, and Ibn ‘Abbās.

(Abū ‘Eīsā said:) The *Hadūth* of Abū Mas‘ūd is a *Ḥasan Ṣaḥīḥ Hadūth*.

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ مَهْرِ الْبَغِيِّ (التحفة ٣٦)

١١٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ، قَالَ: وَفِي الْبَابِ عَنْ رَافِعِ بْنِ خَدِيجٍ وَأَبِي جُحَيْفَةَ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ. [قَالَ أَبُو عِيْسَى:] وَحَدِيثُ أَبِي مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، المساقاة، باب تحريم ثمن الكلب، وحلوان الكاهن ... إلخ، ح: ١٥٦٧ عن قتيبة والبخاري، ح: ٢٢٣٧ من حديث ابن شهاب الزهري * وفي الباب عن رافع بن خديج [يأتي: ١٢٧٥] وأبي جحيفة [البخاري، ح: ٢٢٣٨] وأبي هريرة [البخاري، ح: ٢٢٨٣] وابن عباس [أبو داود، ح: ٣٤٨٢ وأحمد: ٢٧٨/١، ٢٣٥].

[1] Here it means the fornicator. See *Tuḥfat Al-Aḥwadhī*.

Comments:

In the view of most of the scholars, buying and selling of dog is unlawful, but in the view of Imām Abū Ḥanīfah it is allowed. Imām ‘Aṭā and Nakha’ī allow the buying and selling of a hunting dog. It is agreed upon by all, that money paid for illegal sexual intercourse (*Zinā*) is unlawful.

Chapter 38. What Has Been Related About A Man Is Not To Propose To A Woman Who Has Been Proposed To By His Brother

1134. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “A man is not to sell over his brother’s sale, nor is he to propose to whom his brother has proposed.” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Samurah and Ibn ‘Umar.

Abū ‘Eīsā said: The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Mālik bin Anas said: “The meaning of it being disliked to propose to a woman that his brother has proposed to, is when the man proposed to the woman and she accepted it, then no one is to make a proposal over his proposal.”

Ash-Shāfi’ī said: “This *Ḥadīth*: ‘A man is not to propose to whom his brother has proposed’ – means, according to us, when a man proposes to a woman and she accepts and agrees to it. Then no one is to make a proposal over his proposal. If it is before he knows that she accepted or agreed with him, then there is no harm in him proposing to her. The proof for that is the *Ḥadīth* of Fāṭimah bint Qais,

(المعجم ٣٨) - بَابُ مَا جَاءَ أَنْ لَا
يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ
(التحفة ٣٧)

١١٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَوُثَيْبَةُ
قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ،
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ
قُتَيْبَةُ: يَبْلُغُ بِهِ [النَّبِيُّ ﷺ]. وَقَالَ أَحْمَدُ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ
أَخِيهِ، وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ»،
[قَالَ]: وَفِي الْبَابِ عَنْ سَمْرَةَ وَابْنِ عُمَرَ.

قَالَ أَبُو عِيسَى: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ
حَسَنٌ صَحِيحٌ. قَالَ مَالِكُ بْنُ أَنَسٍ: إِنَّمَا
مَعْنَى كَرَاهِيَةِ أَنْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ
أَخِيهِ، إِذَا خَطَبَ الرَّجُلُ الْمَرْأَةَ فَرَضِيَتْ بِهِ،
فَلَيْسَ لِأَحَدٍ أَنْ يَخْطُبَ عَلَى خِطْبَتِهِ. وَقَالَ
الشَّافِعِيُّ: مَعْنَى هَذَا الْحَدِيثِ «لَا يَخْطُبُ
الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ»، هَذَا عِنْدَنَا إِذَا
خَطَبَ الرَّجُلُ الْمَرْأَةَ فَرَضِيَتْ بِهِ وَرَكَتْ إِلَيْهِ،
فَلَيْسَ لِأَحَدٍ أَنْ يَخْطُبَ عَلَى خِطْبَتِهِ. فَأَمَّا
قَبْلَ أَنْ يَعْلَمَ رِضَاهَا أَوْ رُكُوتَهَا إِلَيْهِ، فَلَا
بَأْسَ أَنْ يَخْطُبَهَا. وَالْحُجَّةُ فِي ذَلِكَ حَدِيثُ
فَاطِمَةَ بِنْتِ قَيْسٍ، حَيْثُ جَاءَتْ النَّبِيَّ ﷺ
فَذَكَرَتْ لَهُ أَنَّ أَبَا جَهْمٍ بْنُ حُدَيْفَةَ وَمُعَاوِيَةَ

in which she came to the Prophet ﷺ and she mentioned to him that Abū Jahm bin Ḥudhaifah and Mu'āwiyah bin Abī Sufyān had both proposed to her. So he said: 'As for Abū Jahm, he is a man who does not give women a rest from his stick. As for Mu'āwiyah he is a destitute person with no wealth. But marry Usāmah.' So the meaning of this *Hadīth*, to us, and Allāh knows best, is that Fāṭimah had not informed him of her acceptance of either one of them. If she had told him that, then he would not have directed her to someone other than whom she had mentioned."

ابْنُ أَبِي سُفْيَانَ حَطَبَاهَا، فَقَالَ: «أَمَّا أَبُو جَهْمٍ، فَرَجُلٌ لَا يَرْفَعُ عَصَاهُ عَنِ النِّسَاءِ. وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لَا مَالَ لَهُ، وَلَكِنْ أَنْكِحِي أُسَامَةَ»، فَمَعْنَى هَذَا الْحَدِيثِ عِنْدَنَا، وَاللَّهِ أَعْلَمُ، أَنَّ فَاطِمَةَ لَمْ تُخْبِرْهُ بِرِضَاهَا بِوَاحِدٍ مِنْهُمَا، وَلَوْ أَخْبَرْتَهُ، لَمْ يُشِيرْ عَلَيْهَا بِغَيْرِ الَّذِي ذَكَرْتَهُ.

تخريج: متفق عليه، وأخرجه البخاري، البيهقي، باب: لا يبيع على بيع أخيه... إلخ، ح: ٢١٤٠ ومسلم، ح: ١٤١٣ من حديث سفیان بن عيينة به * وفي الباب عن ابن عمر [البخاري، ح: ٥١٤٢ ومسلم، ح: ١٤١٢] وسمرة [أحمد: ٢/٢٤٢] * حديث: "أما أبو جهم فرجل لا يرفع عصاه عن النساء" انظر الحديث الآتي.

Comments:

'Selling over his brother's sale' means that a person who has completed a transaction and the matters are over, the third person should not poke in for less or more money. According to the situation a third person as a buyer or as a seller should not try to undo the deal by paying more or accepting less.

1135. Abū Bakr bin Al-Jahm narrated: "Abū Salamah bin 'Abdur-Raḥmān and I visited Fāṭimah bint Qais. She narrated to us that her husband had divorced her three times, and he did not leave her with anywhere to live nor any wealth. She said: 'He left ten *Afīzah*^[1] for me with the son of his uncle: five were of barely, and five of wheat.' She said: 'I went to the Messenger of Allāh ﷺ and

١١٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَدِيٍّ: حَدَّثَنَا أَبُو دَاوُدَ [قَالَ]: أَنْبَأَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ الْجَهْمِ قَالَ: دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ، فَحَدَّثْتَنَا أَنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا، وَلَمْ يَجْعَلْ لَهَا سُكْنَى وَلَا نَفَقَةً، قَالَتْ: وَوَضَعَ لِي عَشْرَةَ أَفْزَرَةَ عِنْدَ ابْنِ عَمِّ لَهٗ: خَمْسَةَ شَعِيرٍ

[1] *Afīzah* is plural of *Qafīz* and it is a type of container.

mentioned that to him.’ She said: ‘He said: “He is correct.”’^[1] (She said:) ‘So he ordered me to complete my *Iddah* in the home of Umm *Sharik*. But then the Messenger of Allāh ﷺ said to me: “Umm *Sharik*’s home is visited by the *Muhājirūn*, so spend your *Iddah* in the home of Ibn Umm Maktūm, for there you can remove your garments and he will not see you. Then when your *Iddah* is completed and someone proposes to you come to me.”

‘So when my *Iddah* completed Abū Jahm and Mu‘āwiyah proposed to me.’ She said: ‘I went to the Messenger of Allāh ﷺ and mentioned that to him, and he said: “As for Mu‘āwiyah, he is a man with no wealth, and as for Abū Jahm he is a man who is harsh with women.” She said: ‘Then Uṣamah bin Zaid proposed to me, and he married me. So Allāh blessed me with Usamah.”’ (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ṣaḥīḥ*, Sufyān *Ath-Thawrī* reported a *Ḥadīth* similar to this from Abū Bakr bin Al-Jahm, but he added in it: “So the Messenger of Allāh ﷺ said to me: ‘Marry Usamah.”’ (And he mentioned the chain of narration for that.)

تخریج: وأخرجه مسلم، الطلاق، باب المطلقة البائن لا نفقة لها، ح: ٥٠/١٤٨٠ من حديث شعبة (٤٧/١٤٨٠) ومن حديث وكيع عن سفیان الثوري به وهو في مسند أبي داود الطيالسي، ح: ١٦٤٥.

وَحَمْسَةَ بُرٍّ، قَالَتْ: فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، قَالَتْ: فَقَالَ «صَدَقَ» [قَالَتْ] فَأَمَرَنِي أَنْ أَعْتَدَ فِي بَيْتِ أُمِّ شَرِيكِ، ثُمَّ قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْتَ أُمِّ شَرِيكِ بَيْتٌ يَعِشَاهُ الْمُهَاجِرُونَ، وَلَكِنْ أَعْتَدِي فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ، فَعَسَى أَنْ تُلْقِي نِيَابِكَ فَلَا يَرَاكَ، فَإِذَا انْقَضَتْ عِدَّتُكَ فَجَاءَ أَحَدٌ يَخْطُبُكَ فَأَيِّنِي».

فَلَمَّا انْقَضَتْ عِدَّتِي، خَطَبَنِي أَبُو جَهْمٍ وَمُعَاوِيَةُ. قَالَتْ: فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «أَمَّا مُعَاوِيَةُ فَرَجُلٌ لَا مَالَ لَهُ، وَأَمَّا أَبُو جَهْمٍ فَرَجُلٌ شَدِيدٌ عَلَى النِّسَاءِ»، قَالَتْ: فَخَطَبَنِي أُسَامَةُ بْنُ زَيْدٍ، فَتَزَوَّجَنِي، فَبَارَكَ اللَّهُ لِي فِي أُسَامَةَ.

هَذَا حَدِيثٌ صَحِيحٌ، وَقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي بَكْرٍ بْنِ أَبِي جَهْمٍ نَحْوَ هَذَا الْحَدِيثِ. وَزَادَ فِيهِ: فَقَالَ لِي النَّبِيُّ ﷺ: «انْكحِي أُسَامَةَ». حَدَّثَنَا بِذَلِكَ مَحْمُودُ بْنُ غِبْلَانَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي الْجَهْمِ بِهَذَا.

[1] Meaning it was correct of him to not give her any wealth or a place to live. See *Tuhfat Al-Aḥwadhī*.

Chapter 39. What Has Been Related About 'Azl^[1]

1136. Jābir narrated: “We said: ‘O Messenger of Allāh! We practice ‘Azl, but the Jews claim that it is minor infanticide.’ So he said: ‘The Jews lie: When Allāh wants to create it, nothing can prevent Him.’” (*Da'īf*)^[2]

He said: There are narrations on this topic from 'Umar, Al-Barā', Abū Hurairah, and Abū Sa'eed.

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ٩٠٧٨ من حديث معمر به، يحيى بن أبي كثير مدلس وعنن * وفي الباب عن عمر [ابن ماجه، ح: ١٩٢٨] والبراء [لم أجده] وأبي هريرة [النسائي في الكبرى، ح: ٩٠٩٠] وأبي سعيد [البخاري، ح: ٥٢١٠] ومسلم، ح: ٤٣٨.

1137. Jābir bin 'Abdullāh narrated: “We practiced 'Azl while the Qur'ān was being revealed.” (*Ṣaḥīḥ*)

(Abū 'Eīsā said:) The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It has been reported from him through other routes.

There are those among the people of knowledge, among the Companions of the Prophet ﷺ and others, who permitted 'Azl. Mālik bin Anas said: “The permission of the free woman is to be requested for 'Azl, while the slave woman's permission need not be requested.”

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي الْعَزْلِ
(التحفة ٣٨)

١١٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْجٍ: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ جَابِرٍ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا نَعَزُّ، فَزَعَمَتِ الْيَهُودُ أَنَّهُ الْمَوُوءِدَةُ الصُّعْرَى، فَقَالَ: «كَذَبَتِ الْيَهُودُ، إِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يَخْلُقَهُ لَمْ يَمْنَعَهُ». قَالَ: وَفِي الْبَابِ عَنْ عُمَرَ وَالْبَرَاءِ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ.

١١٣٧ - حَدَّثَنَا قُتَيْبَةُ أَبِي وَابْنُ عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا نَعَزُّ، وَالْقُرْآنُ يَنْزَلُ. [قَالَ أَبُو عِيسَى:] حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ وَجْهٍ، وَقَدْ رَحَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، فِي الْعَزْلِ، وَقَالَ مَالِكُ ابْنُ أَنَسٍ: تُسْتَأْمَرُ الْحُرَّةُ فِي الْعَزْلِ، وَلَا تُسْتَأْمَرُ الْأَمَةُ.

[1] When the man pulls out prior to ejaculation during intercourse.

[2] There are other chains which support it.

تخریج: متفق عليه، وأخرجه البخاري، النكاح، باب العزل، ح: ٥٢٠٨ ومسلم، ح: ١٤٤٠ من حديث سفيان بن عيينة به.

Comments:

Some people want a reasonable gap between their two children. For this purpose the husband during the performance just at the time of seminal discharge takes out the organ from her's to prevent pregnancy. But it is not sure that by doing that the pregnancy will not take place. If a child has to come into this world, a drop of sperm may enter the womb in spite of such action. That is why it has been said that if Allāh wants some human being to come into this world nothing will prevent it.

Chapter 40. What Has Been Related About 'Azl Being Disliked

1138. Abū Sa'eed narrated: "Azl was mentioned before the Messenger of Allāh ﷺ and he said: 'Why would one of you do that?'" (*Ṣaḥīḥ*)

(Abū 'Eisā said:) In his narration, Ibn Abī 'Umar added: "And he did not say: 'None of you should do that.'"

In both narrations they said: "For there is no soul to be created except that Allāh will create it."^[1]

(He said:) There is something on this from Jābir.

(Abū 'Eisā said:) The *Ḥadīth* of Abū Sa'eed is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It has been reported through other routes from Abū Sa'eed. There are those among the people of knowledge, from the Companions of the Prophet ﷺ and others, who disliked 'Azl.

تخریج: وأخرجه مسلم، النكاح، باب حكم العزل، ح: ١٤٣٨/١٣٢ من حديث سفيان بن عيينة به ورواه البخاري، ح: ٥٢١٠ من حديث أبي سعيد الخدري به * وفي الباب عن جابر [مسلم، ح: ١٤٣٩].

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْعَزْلِ (التحفة ٣٩)

١١٣٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَفُتَيْبَةُ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: ذَكَرَ الْعَزْلُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «لِمَ يَفْعَلُ ذَلِكَ أَحَدُكُمْ؟».

[قَالَ أَبُو عِيْسَى:] زَادَ ابْنُ أَبِي عُمَرَ فِي حَدِيثِهِ: وَلَمْ يَقُلْ لَا يَفْعَلُ ذَلِكَ أَحَدُكُمْ، قَالَا فِي حَدِيثِهِمَا: فَإِنَّهَا لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إِلَّا اللَّهُ خَالِقُهَا، [قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي سَعِيدٍ. وَقَدْ كَرِهَ الْعَزْلَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ.

[1] That is, At-Tirmidhī heard the same chain for this *Ḥadīth*, but with alternative wording, from Qutaibah, and Ibn Abī 'Umar.

Chapter 41. What Has Been Related About Dividing Time For The Virgin And The Matron

1139. Abū Qilābah narrated from Anas bin Mālik, he (Abū Qilābah) said: “If I wish, I could say: ‘The Messenger of Allāh ﷺ said’” but he said: “The *Sunnah* when a man marries a virgin after he already has a wife, is that he stays with her seven (nights). And when he marries a matron when he already has a wife, he stays with her three (nights).” (*Ṣaḥīḥ*)

(He said:) There is a narration on this topic from Umm Salamah.

(Abū ‘Eisā said:) The *Hadīth* of Anas is a *Ḥasan Ṣaḥīḥ Hadīth*. Muḥammad bin Ishāq reported it in *Marfū’* form from Ayyūb, from Abū Qilābah, from Anas. While some of them did not narrate it in *Marfū’* form.

(He said:) This is acted upon according to some of the people of knowledge, they said that when a man marries a virgin woman along with his (current) wife, then he stays with her for seven (nights). Then he divides equally between them afterwards. When he marries a matron along with his wife, he stays with her for three (nights). (This is the view of Mālik, Ash-Shāfi‘i, Aḥmad, and Ishāq.)

[Some of the people of knowledge among the *Tābi‘īn* said: “When he marries a virgin along with his wife, then he stays with her for three (nights). And when he marries a

(المعجم ٤١) - بَابُ مَا جَاءَ فِي الْقِسْمَةِ لِلْبِكْرِ وَالْتَيْبِ (التحفة ٤٠)

١١٣٩ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَوْ شِئْتُ أَنْ أَقُولَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَلِكَيْتَهُ قَالَ: السُّنَّةُ، إِذَا تَزَوَّجَ الرَّجُلُ الْبِكْرَ عَلَى امْرَأَتِهِ، أَقَامَ عِنْدَهَا سَبْعًا، وَإِذَا تَزَوَّجَ التَّيْبَ عَلَى امْرَأَتِهِ، أَقَامَ عِنْدَهَا ثَلَاثًا. [قَالَ:] وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَفَعَهُ مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ، وَلَمْ يَرْفَعَهُ بَعْضُهُمْ. [قَالَ:] وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، قَالُوا: إِذَا تَزَوَّجَ الرَّجُلُ امْرَأَةً بَكْرًا عَلَى امْرَأَتِهِ، أَقَامَ عِنْدَهَا سَبْعًا، ثُمَّ قَسَمَ بَيْنَهُمَا بَعْدَ، بِالْعَدْلِ، وَإِذَا تَزَوَّجَ التَّيْبَ عَلَى امْرَأَتِهِ أَقَامَ عِنْدَهَا ثَلَاثًا. [وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ].

[وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ: إِذَا تَزَوَّجَ الْبِكْرَ عَلَى امْرَأَتِهِ أَقَامَ عِنْدَهَا ثَلَاثًا، وَإِذَا تَزَوَّجَ التَّيْبَ أَقَامَ عِنْدَهَا لَيْلَتَيْنِ وَالْقَوْلُ الْأَوَّلُ أَصْح.]

matron he stays with her for two nights.” But the first view is more correct].

تخریج: متفق عليه، وأخرجه البخاري، النكاح، باب العدل بين النساء "ولن تستطيعوا أن تعدلوا بين النساء... إلخ"، ح: ٥٢١٣ من حديث بشر ومسلم، ح: ١٤٦١ من حديث خالد الحذاء به * وفي الباب عن أم سلمة [مسلم، ح: ١٤٦٠].

Comments:

The view point of the three *A'immah* and Ishāq and Abū Thawr is that if a married person marries another woman, he will stay with her for seven days if she is a virgin, and if she is a widow or divorced, he will stay with her for three days, and after this period he will have to fix the turns among his wives.

Chapter 42. What Has Been Related About Equality Between Co-Wives

1140. ‘Aishah narrated that the Prophet ﷺ would divide (his time) equally between his wives and say: “O Allāh! This is my division in what I have control over, so do not punish me for what You have control over which I do not have control over.” (*Ṣaḥīḥ*)

(Abū ‘Eisā said:) This *Hadīth* of ‘Aishah has been reported by more than one, from Ḥammād bin Salamah, from Ayyūb, from Abū Qilābah, from ‘Abdullāh bin Yazīd, from ‘Aishah: “The Prophet ﷺ would divide” while Ḥammād bin Zaid and others reported it from Ayyūb, from Abū Qilābah in *Mursal* form: “The Prophet ﷺ would divide” and this is more correct than the narration of Ḥammād bin Salamah. (a narrator in the chain of *Hadīth* no. 1140)

As for his saying: “Do not punish me for what you have control over which I do not have control over” –

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي التَّسْوِيَةِ
بَيْنَ الضَّرَائِرِ (التحفة ٤١)

١١٤٠ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْسِمُ بَيْنَ نِسَائِهِ فَيَعْدِلُ وَيَقُولُ: «اللَّهُمَّ هَذِهِ قِسْمَتِي فِيمَا أَمْلِكُ، فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ».

[قَالَ أَبُو عِيسَى: حَدِيثُ عَائِشَةَ هَكَذَا، رَوَاهُ غَيْرُ وَاحِدٍ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْسِمُ، وَرَوَاهُ حَمَادُ بْنُ زَيْدٍ وَغَيْرُ وَاحِدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، مُرْسَلًا أَنَّ النَّبِيَّ ﷺ كَانَ يَقْسِمُ، وَهَذَا أَصْحَحُ مِنْ حَدِيثِ حَمَادِ بْنِ سَلَمَةَ.]

he meant love and affection, this is how it was explained by some of the people of knowledge.

وَمَعْنَى قَوْلِهِ: «لَا تَلْمُنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»، إِنَّمَا يَعْنِي بِهِ الْحُبَّ وَالْمَوَدَّةَ، كَذَا فَسَّرَهُ بَعْضُ أَهْلِ الْعِلْمِ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، النكاح، باب: في القسم بين النساء، ح: ٢١٣٤ وابن ماجه، ح: ١٩٧١ وغيرهما من حديث حماد بن سلمة به وصححه ابن حبان (الإحسان): ٤١٩٢ والحاكم: ١٨٧/٢ والذهبي وأرسله حماد بن زيد وابن علي عن أيوب عن أبي قلابة به وهذا لا يضر، إن شاء الله تعالى.

Comments:

This narration makes it clear that the Prophet ﷺ, in his practical life, did justice with his honorable wives. He used to treat all of them alike. Sentiments of love towards one is a natural phenomenon, and it is not easy to control, but the Prophet ﷺ did justice at all times with his wives.

1141. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When a man has two wives and he is not just between them, he will come on the Day of Judgement with one side drooping.” (*Da‘if*)

(Abū ‘Eisā said:) This *Hadīth* was only narrated (like this) by Hammām bin Yahya from Qatādah. Hishām Ad-Dastawā‘ī narrated it from Qatādah who said: “It was said.” And we do not know of this *Hadīth* to be *Marfū‘* except from the narration of Hammām, and Hammām is a trustworthy *Hāfiz*.

١١٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْيَلٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَانَ عِنْدَ الرَّجُلِ امْرَأَتَانِ، فَلَمْ يَعْدِلْ بَيْنَهُمَا، جَاءَ يَوْمَ الْقِيَامَةِ وَشِقَّةُ سَاقِطٌ».

[قَالَ أَبُو عِيسَى:] وَإِنَّمَا أُسْنَدَ هَذَا الْحَدِيثِ هَمَّامٌ بْنُ يَحْيَى عَنْ قَتَادَةَ، وَرَوَاهُ هِشَامُ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ قَالَ: كَانَ يُقَالُ، وَلَا نَعْرِفُ هَذَا الْحَدِيثَ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ هَمَّامٍ، وَهَمَّامٌ ثِقَّةٌ حَافِظٌ.

تخریج: [إسناده ضعيف] وأخرجه النسائي: ٦٣/٧، ح: ٣٣٩٤ (عشرة النساء، باب ميل الرجل إلى بعض نسائه دون بعض) من حديث ابن مهدي، وأبو داود، ح: ٢١٣٣ وابن ماجه، ح: ١٩٦٩ من حديث همام به وصححه ابن حبان، ح: ١٣٠٧ وابن الجارود، ح: ٧٢٢ والحاكم: ١٨٦/٢ والذهبي وغيرهم * قتادة مدلس وعنن وللحديث شاهد ضعيف.

Comments:

This is an example of a punishment for wrongdoing in this world. A person who does not treat his wives with justice on the Day of Judgement will come with one side drooping, as described in the narration, moreover he will be disgraced before the people on that day.

Chapter 43. What Has Been Related About A Married Couple Who Are Idolaters, Then One Of Them Accepted Islām

1142. ‘Amr bin Shu‘aib narrated from his father, from his grandfather: “The Messenger of Allāh ﷺ returned his daughter Zainab to Abul-‘Āsh bin Ar-Rabi‘ with a new dowry and a new wedding.” (*Da‘īf*)

(Abū ‘Eisā said:) There is some criticism regarding the chain of this *Hadīth* (and there is some criticism regarding the other *Hadīth* as well). And this is acted upon according to the people of knowledge; when the woman accepts Islām before her husband, then if her husband accepts Islām while she is in her *Iddah*, then her husband has more right to her while she is in her *Iddah*. This is the view of Mālik bin Anas, Al-Awzā‘ī, Ash-Shāfi‘ī, Ahmad, and Ishāq.

(المعجم ٤٣) - بَابُ مَا جَاءَ فِي الزَّوْجَيْنِ الْمُشْرِكَيْنِ يُسْلِمُ أَحَدُهُمَا (التحفة ٤٢)

١١٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَهَنَادٌ قَالَا: حَدَّثَنَا أَبُو معاويةَ عَنِ الْحَجَّاجِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ رَدَّ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِ بْنِ الرَّبِيعِ، بِمَهْرٍ جَدِيدٍ وَنِكَاحٍ جَدِيدٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ فِي إِسْنَادِهِ مَقَالٌ [وَفِي الْحَدِيثِ الْآخِرِ أَيْضًا مَقَالٌ] وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْمَرْأَةَ إِذَا أَسْلَمَتْ قَبْلَ زَوْجِهَا ثُمَّ أَسْلَمَ زَوْجُهَا وَهِيَ فِي الْعِدَّةِ أَنَّ زَوْجَهَا أَحَقُّ بِهَا مَا كَانَتْ فِي الْعِدَّةِ، وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالْأَوْزَاعِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تحريج: [إسناده ضعيف] وأخرجه ابن ماجه، النكاح، باب الزوجين يسلم أحدهما قبل الآخر، ح: ٢٠١٠ من حديث أبي معاوية الضرير عن الحجاج بن أرطاة به والحجاج ضعيف مدلس.

Comments:

Maulāna Saffur-Rahman, in his book *Tajalliyāt-i-Nubbuwat*, on page 177 writes that the Prophet ﷺ returned his daughter Zainab to her husband. This return took place after the separation of three years. The reason is that the Qur’ānic Verse regarding the revocation of marriage of unbelievers with Muslim women was not revealed yet, so the marriage was intact. Abul-‘Ās was captured as a prisoner in the year 6 A.H on 6th of Jumada Al-Awwal on his return from Shām. He was released on the intercession of Zainab. After his release he went to Makkah and returned all the entrusted things to their owners and migrated to Al-Madīnah, there he accepted Islam.

1143. Ibn ‘Abbās narrated: “The Prophet ﷺ returned his daughter Zainab to Abul-‘Āsh bin Ar-Rabi‘

١١٤٣ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي

after six years in the first marriage without renewing the marriage.”

(*Da'if*)

(Abū 'Eisā said:) There is no harm in the chain of this *Hadīth*, but we are not aware of the point in this *Hadīth*. Perhaps this *Hadīth* ensues from Dāwūd bin Ḥuṣayn (one of the narrators); due to his (bad) memory.

دَاوُدُ بْنُ الْحُصَيْنِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَدَّ النَّبِيُّ ﷺ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِ بْنِ الرَّبِيعِ، بَعْدَ سِتِّ سِنِينَ، بِالنِّكَاحِ الْأَوَّلِ، وَلَمْ يُحَدِّثْ نِكَاحًا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ لَيْسَ بِإِسْنَادِهِ بَأْسٌ، وَلَكِنْ لَا نَعْرِفُ وَجْهَ هَذَا الْحَدِيثِ، وَوَعَلَهُ قَدْ جَاءَ هَذَا مِنْ قِبَلِ دَاوُدَ ابْنِ حُصَيْنٍ، مِنْ قِبَلِ حِفْظِهِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطلاق، باب إلى متى ترد عليه امرأته إذا أسلم بعدها، ح: ٢٢٤٠ وابن ماجه، ح: ٢٠٠٩ من حديث محمد بن إسحاق بن يسار به وصححه الحاكم: ٦٣٨/٣، ٦٣٩ على شرط مسلم فقال الذهبي: "لا" * داود عن عكرمة، منكر كما قال ابن المديني وغيره وقال في التقریب: "ثقة إلا في عكرمة ورؤي برأي الخوارج".

1144. Ibn 'Abbās narrated: "A man became a Muslim during the time of the Prophet ﷺ, then his wife became a Muslim, so he said: 'O Messenger of Allāh! She accepted Islām along with me, so return her to me.' So he returned her to him." (*Da'if*)

This *Hadīth* is *Ṣaḥīḥ*. I heard 'Abd bin Ḥumaid saying: "I heard Yazīd bin Hārūn mentioning this *Hadīth* from Muḥammad bin Ishāq."

As for the narration of Al-Ḥajjāj, from 'Amr bin Shu'aib, from his father, from his grandfather: "The Prophet ﷺ returned his daughter Zainab to Abul-'Āṣ with a new dowry and a new wedding"— Yazīd bin Hārūn said: "The *Hadīth* of Ibn 'Abbās has a better chain." While the *Hadīth* of 'Amr bin Shu'aib is acted upon.

١١٤٤ - حَدَّثَنَا يُونُسُ بْنُ عِيْسَى: حَدَّثَنَا وَكَيْعٌ [قَالَ]: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا جَاءَ مُسْلِمًا عَلَى عَهْدِ النَّبِيِّ ﷺ، ثُمَّ جَاءَتْ امْرَأَتُهُ مُسْلِمَةً، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهَا كَانَتْ أَسْلَمَتْ مَعِي، فَرَدَّهَا عَلَيَّ، فَرَدَّهَا عَلَيَّ. هَذَا حَدِيثٌ صَحِيحٌ. سَمِعْتُ عَبْدَ بْنَ حُمَيْدٍ يَقُولُ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ يَذْكُرُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، هَذَا الْحَدِيثِ.

وَحَدِيثُ الْحَجَّاجِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ رَدَّ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِ بِمَهْرٍ جَدِيدٍ وَنِكَاحٍ جَدِيدٍ. فَقَالَ يَزِيدُ بْنُ هَارُونَ: حَدِيثُ ابْنِ عَبَّاسٍ أَجْوَدُ إِسْنَادًا. وَالْعَمَلُ عَلَى حَدِيثِ عَمْرِو بْنِ شُعَيْبٍ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطلاق، باب إذا أسلم أحد الزوجين، ح: ٢٢٣٨ من حديث وكيع به * سماك عن عكرمة، سلسلة ضعيفة.

Comments:

Most of the scholars say that if a husband accepts Islam after the prescribed waiting period of three months for a separated woman has passed, she does not remain his wife, and there is a need for new dowry and marriage.

Chapter 44. What Has Been Related About A Man Who Married A Woman Then He Died Before Stipulating The Dowry For Her

1145. ‘Alqamah narrated that Ibn Mas‘ūd was asked about a man who married a woman and he did not stipulate the dowry for her, and he did not enter into her until he died. So Ibn Mas‘ūd said: “She gets the same dowry as other women, no less and no more, she has to observe the *Iddah*, and she gets inheritance.” So Ma‘qil bin Sinān Al-Ashja‘ī stood and said: “The Messenger of Allāh ﷺ judged the same as you have judged regarding Birwa‘ bint Wāshiq, a woman of ours.” So Ibn Mas‘ūd was happy about that. (*Ṣaḥīḥ*)

(He said:) There is something on this topic from Al-Jarrāḥ.

(Another chain for the same)

(Abū ‘Eisā said:) The *Ḥadīth* of Ibn Mas‘ūd is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it has been reported from him through other routes.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others, it is the view of Ath-Thawrī, Aḥmad, and Ishāq.

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي الرَّجُلِ
يَتَزَوَّجُ الْمَرْأَةَ فَيَمُوتُ عَنْهَا قَبْلَ أَنْ
يَفْرِضَ لَهَا (التحفة ٤٣)

١١٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عِبْلَانَ: حَدَّثَنَا
يَزِيدُ بْنُ الْحُبَابِ: حَدَّثَنَا سُفْيَانُ عَنْ مَنصُورٍ،
عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ، أَنَّهُ
سُئِلَ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً وَلَمْ يَفْرِضْ لَهَا
صَدَاقًا، وَلَمْ يَدْخُلْ بِهَا حَتَّى مَاتَ، فَقَالَ ابْنُ
مَسْعُودٍ: لَهَا مِثْلُ صَدَاقِ نِسَائِهَا، لَا وَكَسَ وَلَا
شَطَطًا، وَعَلَيْهَا الْعِدَّةُ وَلَهَا الْمِيرَاثُ، فَقَامَ مَعْقِلُ
ابْنُ سِنَانَ الْأَشْجَعِيُّ فَقَالَ: فَضَى رَسُولُ اللَّهِ ﷺ
فِي بَرِوَعِ بِنْتِ وَاشِقِ، امْرَأَةً مِنَّا، مِثْلَ مَا
فَضَيْتَ، فَفَرَحَ بِهَا ابْنُ مَسْعُودٍ، [قَالَ:] وَفِي
الْبَابِ عَنِ الْجَرَّاحِ.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا
يَزِيدُ بْنُ هَارُونَ وَعَبْدُ الرَّزَّاقِ، كِلَاهُمَا عَنْ
سُفْيَانَ، عَنْ مَنصُورٍ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ مَسْعُودٍ
حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ
وَجِهٍ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ
الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، وَبِهِ
يَقُولُ الثَّوْرِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

Some of the people of knowledge among the Companions of the Prophet ﷺ, among them ‘Alī bin Abī Ṭālib, Zaid bin Thābit, Ibn ‘Abbās, and Ibn ‘Umar said that when a man marries a woman and he does not enter into her, and he does not stipulate a dowry for her until he dies, then she inherits but there is no dowry for her, and she observes the *Iddah*. This is the view of Ash-Shāfi‘ī. He said: “If the narration about Birwa’ bint Wāshiq is reliable then it is a proof reported from the Prophet ﷺ.” It has been related that in Egypt, Ash-Shāfi‘ī changed this view and his new rulings were in accord with the *Hadīth* about Birwa’ bint Wāshiq.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: مِنْهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَزَيْدُ بْنُ ثَابِتٍ وَابْنُ عَبَّاسٍ وَابْنُ عُمَرَ: إِذَا تَزَوَّجَ الرَّجُلُ الْمَرْأَةَ وَلَمْ يَدْخُلْ بِهَا وَلَمْ يَفْرِضْ لَهَا صَدَاقًا حَتَّى مَاتَ، قَالُوا: لَهَا الْمِيرَاثُ، وَلَا صَدَاقَ لَهَا، وَعَلَيْهَا الْعِدَّةُ، وَهَذَا قَوْلُ الشَّافِعِيِّ، وَقَالَ: لَوْ تَبَتَّ حَدِيثُ بَرُوعِ بِنْتِ وَاشِقٍ لَكَانَتْ الْحُجَّةُ فِيمَا رُوِيَ عَنِ النَّبِيِّ ﷺ، وَرُوِيَ عَنِ الشَّافِعِيِّ أَنَّهُ رَجَعَ بِمِصْرَ بَعْدَ عَن هَذَا الْقَوْلِ، وَقَالَ بِحَدِيثِ بَرُوعِ بِنْتِ وَاشِقٍ.

تخريج: [صحيح] وأخرجه أبو داود، النكاح، باب: فيمن تزوج ولم يسم لها صداقًا حتى مات، ح: ٢١١٥ وابن ماجه، ح: ١٨٩١ (تعليقًا) من حديث سفيان الثوري به وصححه البيهقي: ٧/ ٢٤٥ وللحديث شواهد منها عند النسائي، ح: ٣٣٦٠ وصححه ابن حبان، ح: ١٢٦٣ والحاكم على شرط مسلم: ١٨٠/٢ ووافقه الذهبي، وإسناده صحيح.

Comments:

This narration of Birwa’ bint Wāshiq is a *Ṣaḥīh* narration and it proves that if the husband dies without fixing dowry, and without having sexual intercourse, she will get the dowry. She will become an heir and will pass the waiting period prescribed for a widow.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

10. The Chapters On Suckling

(المعجم ١٠) أَبْوَابُ الرِّضَاعِ

(التحفة ٨)

Chapter 1. What Has Been Related About: Suckling Makes Unlawful Whatever Lineage Makes Unlawful

(المعجم ١) - بَابُ مَا جَاءَ يُحَرِّمُ مِنَ الرِّضَاعِ مَا يُحَرِّمُ مِنَ النَّسَبِ (التحفة ١)

1146. ‘Alī (bin Abī Ṭālib) narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh has made unlawful through suckling whatever He made unlawful through lineage.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from ‘Āishah, Ibn ‘Abbās, and Umm Ḥabībah.

(Abū ‘Eīsā said:) This is a *Ṣaḥīḥ Hadīth*.

١١٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَلِيٍّ [بْنِ أَبِي طَالِبٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ حَرَّمَ مِنَ الرِّضَاعِ مَا حَرَّمَ مِنَ النَّسَبِ».

قَالَ: وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ وَأُمِّ حَبِيبَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

تخریج: [صحيح] وأخرجه أحمد: ١٣١/١ والنسائي في الكبرى، ح: ٥٤٣٨ من حديث علي ابن زيد بن جدهان وسنده ضعيف به وللحديث شواهد كثيرة، منها الحديث الآتي * وفي الباب عن عائشة [يأتي: ١١٤٧] وابن عباس [البخاري، ح: ٥١٠٠ ومسلم: ١٤٤٧] وأم حبيبة [البخاري ح: ٥١٠١ ومسلم، ح: ١٤٤٩].

Comments:

Kinship by suckling develops only among the child who sucked and the woman and her relatives who suckled. Other brothers and sisters of the suckling will not develop a foster relationship.

1147. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh has made unlawful through suckling whatever He made unlawful through birth.” (*Ṣaḥīḥ*)

١١٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ [الْقَطَّانُ]: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ؛ ح: وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى

(Abū 'Eisā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and the *Ḥadīth* of 'Alī is *Ṣaḥīḥ*.

This is acted upon according to the people of knowledge in general among the Companions of the Prophet ﷺ and others. We do not know of any disagreement among them about that.

الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا مَعْنُ [قَالَ]: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ بَسَارٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ حَرَّمَ مِنَ الرِّضَاعَةِ مَا حَرَّمَ مِنَ الْوِلَادَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَحَدِيثٌ عَلِيٌّ حَدِيثٌ صَحِيحٌ، وَالْعَمَلُ عَلَيَّ هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، لَا نَعْلَمُ بَيْنَهُمْ فِي ذَلِكَ اخْتِلَافًا.

تخریج: [صحيح] وأخرجه النسائي، النكاح، باب ما يحرم من الرضاع: ٦/٩٨، ٩٩، ح: ٣٢٠٢ من حديث يحيى القطان به والحديث في الموطأ: ٢/٦٠٧ (يحيى) بسند "سليمان بن يسار عن عروة بن الزبير عن عائشة" وأخرجه البخاري، ح: ٤٧٩٦ ومسلم، ح: ١٤٤٥ من حديث عروة به.

Chapter 2. What Has Been Related About A Man's Milk^[1]

(المعجم ٢) - بَابُ مَا جَاءَ فِي لَبَنِ

الْفَخْلِ (التحفة ٢)

1148. 'Āishah narrated: "My uncle through suckling came and asked permission (to enter) but I refused to admit him until I asked the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ said: 'Let him in since he is your uncle.'" She said: "It is only the woman who suckled me; I was not suckled by the man." So he said: 'Indeed he is your uncle, so let him in.'" (*Ṣaḥīḥ*)

(Abū 'Eisā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge among the Companions

١١٤٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ [الْخَلَّالُ]: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَ عَمِّي مِنَ الرِّضَاعَةِ يَسْتَأْذِنُ عَلَيَّ، فَأَبَيْتُ أَنْ أَدْنَ لَهُ حَتَّى أَسْتَأْمِرَ رَسُولَ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلْيَلِجْ عَلَيْكَ فَإِنَّهُ عَمُّكَ» قَالَتْ: إِنَّمَا أَرْضَعْتَنِي الْمَرْأَةَ وَلَمْ يُرِضِعْنِي الرَّجُلَ، قَالَ: «فَإِنَّهُ عَمُّكَ فَلْيَلِجْ عَلَيْكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] The milk that a woman produces as a result of the man having intercourse with her.

of the Prophet ﷺ and others. They considered the man's milk to be a prohibitor based upon this *Hadīth* of 'Aishah. Some of the people of knowledge permitted (marriage) in the case of the man's milk. But the first view is more correct.

صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، كَرَهُوا لَبْنَ الْفَحْلِ، وَالْأَصْلُ فِي هَذَا حَدِيثُ عَائِشَةَ، وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي لَبَنِ الْفَحْلِ، وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

تخریج: متفق عليه، وأخرجه مسلم، الرضاع، باب تحريم الرضاعة من ماء الفحل، ح: ١٤٤٥ من حديث ابن نمير والبخاري، ح: ٥٢٣٩ من حديث هشام بن عروة به.

Comments:

As a woman who suckles is the mother of the suckling, her sister is a maternal aunt of the suckling and her husband is father and her husband's brother is uncle, and her husband's sister is, paternal aunt of the suckling. These are foster relations.

1149. 'Amr bin Ash-Sharīd narrated that Ibn 'Abbās was asked about the case in which a man had two slave girls, one of them suckled a girl and the other suckled a boy, is it lawful for the boy to marry the girl? So he said: "No, the semen is the same." (*Da'if*)

(Abū 'Eisā said:) This is the explanation of the man's milk, and this is the basis of this topic. This is the view of Aḥmad and Ishāq.

١١٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ؛ ح: وَحَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ [قَالَ]: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ رَجُلٍ لَهُ جَارِيَتَانِ، أَرْضَعَتْ إِحْدَاهُمَا جَارِيَةً وَالْأُخْرَى عَلَامًا، أَيَجِلُّ لِلْغُلَامِ أَنْ يَتَزَوَّجَ الْمَجَارِيَةَ؟ فَقَالَ: لَا، اللَّفَّاحُ وَاحِدٌ.

[قَالَ أَبُو عِيسَى]: وَهَذَا تَفْسِيرُ لَبَنِ الْفَحْلِ وَهَذَا الْأَصْلُ فِي هَذَا الْبَابِ، وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ.

تخریج: [إسناده ضعيف] وأخرجه البيهقي: ٤٥٣/٧ من حديث مالك به وهو في الموطأ: ٢/ ٦٠٢ ح ١٣١٧ الزهري مدلس وعنعن.

Chapter 3. What Has Been Related About: One Sip Or Two Sips Will Not Make A Prohibition

1150. 'Abdullāh bin Az-Zubair

(المعجم ٣) - بَابُ مَا جَاءَ لَا تُحَرِّمُ الْمَصَّةَ وَلَا الْمَصَّتَانِ (التحفة ٣)

١١٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

narrated from ‘Āishah from the Prophet ﷺ who said: “One sip or two sips do not make a prohibition.” (*Ṣaḥīh*)

(He said:) There are narrations on this topic from Umm Al-Faḍl, Abū Hurairah, Az-Zubair [bin Al-‘Awwām], and Ibn Az-Zubair, from ‘Āishah, from the Prophet ﷺ, that he said: “One sip or two sips do not make a prohibition.”

Muḥammad bin Dīnār reported it from Hishām bin ‘Urwah, from his father, from ‘Abdullāh bin Az-Zubair, from Az-Zubair, from the Prophet ﷺ. So Muḥammad bin Dīnār [Al-Baṣrī] added: “from Az-Zubair, from the Prophet ﷺ” and this is not preserved. What is correct according to the people of *Ḥadīth* is the narration of Ibn Abī Mulaikah, from ‘Abdullāh bin Az-Zubair, from ‘Āishah, from the Prophet ﷺ.

(Abū ‘Eisā said:) The *Ḥadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(I asked Muḥammad about this *Ḥadīth*, and he said: “What is correct is: ‘From Ibn Az-Zubair, from ‘Āishah.’ As for the *Ḥadīth* of Muḥammad bin Dīnār, he added in it: ‘From Az-Zubair’ while it should be ‘Hishām bin ‘Urwah, from his father, from Az-Zubair.’”)

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others.

‘Āishah said: “What was revealed in the Qur’ān was ten well-known sucklings, five were abrogated from

الأعلى] الصَّغَائِي [قَالَ: [حَدَّثَنَا الْمُعْتَمِرُ ابْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي بَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُحَرِّمُ الْمَصَّةُ وَلَا الْمَصَّتَانِ». [قَالَ:] وَفِي الْبَابِ عَنْ أُمِّ الْفَضْلِ وَأَبِي هُرَيْرَةَ وَالزُّبَيْرِ [بِابِنِ الْعَوَّامِ] وَابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا تُحَرِّمُ الْمَصَّةُ وَالْمَصَّتَانِ».

وَرَوَى مُحَمَّدُ بْنُ دِينَارٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ عَنِ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَزَادَ فِيهِ مُحَمَّدُ بْنُ دِينَارٍ [الْبَصْرِيُّ] عَنِ الزُّبَيْرِ عَنِ النَّبِيِّ ﷺ وَهُوَ غَيْرٌ مَحْفُوظٌ. وَالصَّحِيحُ عِنْدَ أَهْلِ الْحَدِيثِ حَدِيثُ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

[وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا فَقَالَ: الصَّحِيحُ عَنِ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ وَحَدِيثُ مُحَمَّدِ ابْنِ دِينَارٍ وَزَادَ فِيهِ عَنِ الزُّبَيْرِ وَإِنَّمَا هُوَ هِشَامُ ابْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ]. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ قَالَتْ عَائِشَةُ: أَنْزَلَ فِي الْقُرْآنِ عَشْرَ رَضَعَاتٍ مَعْلُومَاتٍ فَسَخَّ مِنْ ذَلِكَ خَمْسًا وَصَارَ إِلَى خَمْسِ رَضَعَاتٍ

that, so it became five well-known sucklings. Then the Messenger of Allāh ﷺ died and the matter remained like that.”

(A chain of narration for that)

This is the judgement of ‘Āishah as well as some of the wives of the Prophet ﷺ, and it is the view of Ash-Shāfi‘ī and Ishāq.

Ahmad’s view was in accordance with the *Hadīth* of the Prophet ﷺ: “One sip or two sips do not make a prohibition.” And he said: “If someone followed the opinion of ‘Āishah about five sucklings then such a view would be strong.” And he hesitated saying anything about that.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that a little suckling or a lot (both) makes a prohibition, provided that it reaches the stomach. This is the view of Sufyān Ath-Thawrī, Mālik bin Anas, Al-Awzā‘ī, ‘Abdullāh bin Al-Mubārak, Wakī‘, and the people of Al-Kūfah.

(‘Abdullāh bin Abī Mulaikah is ‘Abdullāh bin ‘Ubaidullāh bin Abī Mulaikah, and his *Kunyah* is Abū Muḥammad, and ‘Abdullāh bin Az-Zubair had him as a judge in At-Ṭā‘if.)

(Ibn Juraj narrated that Ibn Abī Mulaikah said: “I saw thirty Companions of the Prophet ﷺ.”)

مَعْلُومَاتٍ فَتَوَفِّي رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ.

حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ بِهَذَا، وَبِهَذَا كَانَتْ عَائِشَةُ تُفْتِي وَبَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ، وَهُوَ قَوْلُ الشَّافِعِيِّ وَإِسْحَاقَ، وَقَالَ أَحْمَدُ بِحَدِيثِ النَّبِيِّ ﷺ: «لَا تُحَرِّمُ الْمَصَّةُ وَلَا الْمَصْتَانُ» وَقَالَ: إِنْ ذَهَبَ ذَاهِبٌ إِلَى قَوْلِ عَائِشَةَ فِي خَمْسِ رَضَعَاتٍ فَهُوَ مَذْهَبٌ قَوِيٌّ، وَجِبْنَ عَنْهُ أَنْ يَقُولَ فِيهِ شَيْئًا.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: يُحَرِّمُ قَلِيلُ الرِّضَاعِ وَكَثِيرُهُ إِذَا وَصَلَ إِلَى الْجَوْفِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَالْأَوْزَاعِيِّ وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَوَكَيْعٍ وَأَهْلِ الْكُوفَةِ. [عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ هُوَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ وَيُكْنَى أَبَا مُحَمَّدٍ، وَكَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَدْ اسْتَفْضَاهُ عَلَى الطَّائِفِ].

[وَقَالَ ابْنُ جُرَيْجٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: أَدْرَكْتُ ثَلَاثِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ].

تخريج: وأخرجه مسلم، الرضاع، باب في المصّة والمصتان، ح: ١٤٥٠ من حديث المعتمر به * وفي الباب عن أم الفضل [مسلم، ح: ١٤٥١] وأبي هريرة [النسائي في الكبرى، ح: ٥٤٦٠،

[٥٤٦١] والزيبر بن العوام [النسائي في الكبرى، ح: ٥٤٥٧] وابن الزبير [النسائي في الصغرى، ح: ٣٣١١] * حديث مالك عن عبدالله بن أبي بكر عن عمرة عن عائشة وأخرجه مسلم، الرضاع، باب التحريم بخمس رضعات، ح: ١٤٥٢/٢٤ وهو في الموطأ: ٦٠٨/٢ (يحيى).

Chapter 4. What Has Been Related About One Woman's Testimony About Suckling

1151. ‘Abdullāh bin Abī Mulaikah narrated: “Ubaid bin Abī Maryam narrated to me from ‘Uqbah bin Al-Hārith” and, he (‘Abdullāh bin Abī Mulaikah) said: “And I heard it from ‘Uqbah bin Al-Hārith, but to me, the narration of ‘Ubaid is better preserved; he said: (‘Uqbah bin Al-Hārith narrated:) “I married a woman, then a black woman came to us and she said: ‘I suckled both of you.’ So I went to the Prophet ﷺ and said: ‘I married so-and-so the daughter of so-and-so, then a black woman came to us and said: “I suckled both of you” but she is a liar.’” He said: “Then he (ﷺ) turned away from me.” He said: “So I went around to face him (and he (ﷺ) turned his face away from me) so I said: ‘She is a liar.’ He said: ‘How can you stay with her while she claims that she suckled both of you? Leave her.’” (*Ṣaḥīḥ*)

(He said: There is something on this topic from Ibn ‘Umar).

(Abū ‘Eisā said:) The *Ḥadīth* of ‘Uqbah bin Al-Hārith is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This *Ḥadīth* has been reported by others, from Ibn Abī Mulaikah, from ‘Uqbah bin Al-Hārith, and they did not mention ‘Ubaid bin Abī Maryam in it, and

(المعجم ٤) - بَابُ مَا جَاءَ فِي شَهَادَةِ الْمَرْأَةِ الْوَاحِدَةِ فِي الرِّضَاعِ (التحفة ٤)

١١٥١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أُبَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ: حَدَّثَنِي عُيَيْدُ بْنُ أَبِي مَرْيَمَ عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: وَسَمِعْتُهُ مِنْ عُقْبَةَ وَلِكِنِّي لِحَدِيثِ عُيَيْدٍ أَحْفَظُ قَالَ: تَزَوَّجْتُ امْرَأَةً فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُكُمَا، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: تَزَوَّجْتُ فُلَانَةَ بِنْتَ فُلَانٍ فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُكُمَا وَهِيَ كَاذِبَةٌ، قَالَ: فَأَعْرَضَ عَنِّي، قَالَ: فَأَتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ. [فَأَعْرَضَ عَنِّي بِوَجْهِهِ] فَقُلْتُ: إِنَّهَا كَاذِبَةٌ، قَالَ: «وَكَيْفَ بِهَا وَقَدْ رَعَمَتْ أَنَّهَا قَدْ أَرْضَعْتُكُمَا، دَعَهَا عَنكَ».

[قَالَ: وَفِي الْبَابِ، عَنِ ابْنِ عُمَرَ].

[قَالَ أَبُو عِيْسَى:] حَدِيثُ عُقْبَةَ بْنِ الْحَارِثِ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ. وَلَمْ يَذْكُرُوا فِيهِ عَنْ عُيَيْدِ بْنِ أَبِي مَرْيَمَ وَلَمْ يَذْكُرُوا فِيهِ «دَعَهَا عَنكَ» وَالْعَمَلُ عَلَى هَذَا [الْحَدِيثِ] عِنْدَ

they did not mention “Leave her” in it.

This (*Hadīth*) is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They accepted the testimony of one woman about suckling.

Ibn ‘Abbās said: “One woman’s testimony about suckling is acceptable, and her oath is to be taken.” This is the view of Aḥmad and Ishāq. Some of the people of knowledge said that the testimony of one woman about suckling is not acceptable, not until there are more. This is the view of Ash-Shāfi‘i. I heard Al-Jārūd bin Mu‘ādh saying: “I heard Wakī‘ saying: ‘One woman’s testimony about suckling is not acceptable to pass a decisive judgement, but they are separated out of caution.’”

تخریج: وأخرجه البخاري، النكاح، باب شهادة المرضعة، ح: ٥١٠٤ من حديث إسماعيل وهو ابن عليّة به * وفي الباب عن ابن عمر [لم أجدّه].

Comments:

According to Imām Aḥmad, Ishāq, Awzā‘i and others, concerning the issue of suckling, testimony of one woman is enough provided she is the lady who suckled.

Chapter 5. What Has Been Related About: Suckling Does Not Make A Prohibition Except During Infancy Less Than Two Years

(المعجم ٥) - بَابُ مَا جَاءَ أَنَّ الرِّضَاعَةَ لَا تُحَرِّمُ إِلَّا فِي الصَّغَرِ دُونَ الْحَوْلَيْنِ (التحفة ٥)

1152. Umm Salamah narrated that the Messenger of Allāh ﷺ said: “No prohibition results from suckling except for what penetrates the intestines while on the breast before weaning.” (*Ṣaḥīḥ*)

١١٥٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ [وَفَاطِمَةُ بِنْتُ الْمُنْذِرِ بْنِ الزُّبَيْرِ ابْنِ الْعَوَامِ هِيَ امْرَأَةُ هِشَامِ بْنِ عُرْوَةَ]، عَنْ

بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، أَجَازُوا شَهَادَةَ الْمَرْأَةِ الْوَاحِدَةَ فِي الرِّضَاعِ.

وَقَالَ ابْنُ عَبَّاسٍ: تَجُوزُ شَهَادَةُ امْرَأَةٍ وَاحِدَةٍ فِي الرِّضَاعِ، وَيُؤْنَذُ بِمِثْلِهَا، وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ، وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا تَجُوزُ شَهَادَةُ الْمَرْأَةِ الْوَاحِدَةِ فِي الرِّضَاعِ حَتَّى يَكُونَ أَكْثَرُ. وَهُوَ قَوْلُ الشَّافِعِيِّ. سَمِعْتُ الْجَارُودَ بِنَ مُعَاذٍ يَقُولُ: سَمِعْتُ وَكَيْعًا يَقُولُ: لَا تَجُوزُ شَهَادَةُ امْرَأَةٍ وَاحِدَةٍ فِي الرِّضَاعِ فِي الْحُكْمِ، وَيُقَارِفُهَا فِي الْوَرَعِ.

(Abū 'Eisā said:) This *Hadīth* is *Hasan Sahīh*. This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others: Suckling does not make a prohibition except when it occurs before two years of age, and whatever comes after two years are completed then it does not make anything unlawful.

أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُحْرَمُ مِنَ الرِّضَاعَةِ إِلَّا مَا فَتَقَ الْأَمْعَاءَ فِي الثَّدْيِ، وَكَانَ قَبْلَ الْفِطَامِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، أَنَّ الرِّضَاعَةَ لَا تُحْرَمُ إِلَّا مَا كَانَ دُونَ الْحَوْلَيْنِ وَمَا كَانَ بَعْدَ الْحَوْلَيْنِ الْكَامِلَيْنِ، فَإِنَّهُ لَا يُحْرَمُ شَيْئًا.

تخريج: [صحيح] وأخرجه ابن حبان (موارد): ١٢٥٠ من حديث أبي عوانة به وللحديث شواهد كثيرة جدًا.

Comments:

It is clear from this narration, that a prohibition suckling is from that milk which serves the purpose of proper food, and there is no need of any kind of food other than this. 'What penetrates in the intestines' means what fills the stomach and there is no need for further food, and this routine of feeding continues till weaning.

Chapter 6. What Fulfills The Rights Of The Foster Relationship (From Suckling)

(المعجم ٦) - بَابُ مَا يُذْهِبُ مَدَمَّةَ الرِّضَاعِ (التحفة ٦)

1153. Hajjāj bin Hajjāj Al-Aslamī narrated that his father asked the Prophet ﷺ: "O Messenger of Allāh! What will remove the responsibility of the foster relationship from me?" So he said: "A *Ghurrah*^[1]: a male slave or a female slave." (*Hasan*)

١١٥٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَجَّاجِ بْنِ حَجَّاجِ الْأَسْلَمِيِّ، عَنْ أَبِيهِ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا يُذْهِبُ عَنِّي مَدَمَّةَ الرِّضَاعِ؟ فَقَالَ: «عُرْوَةٌ عَبْدٌ أَوْ أَمَةٌ».

(Abū 'Eisā said:) This *Hadīth* is *Hasan Sahīh*.

As for his saying: "What will remove the responsibility of the

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] Meaning the best type of slave. See *Tuhfat Al-Ahwadhī*.

foster relationship from me?” It is said that by that, he only meant the responsibility and rights due from the suckling. So when you give the woman who suckled you a male or female slave, then you have fulfilled her right. And it has been related that Abū Aṭ-Ṭufail said: “I was sitting with the Prophet ﷺ when a woman entered’ so he ﷺ spread out his *Ridā’* for her to sit on. When she left it was said: ‘She was the one who suckled the Prophet ﷺ.’”

This is how Yahya bin Sa‘eed and Hātim bin Ismā‘il and others reported it (no. 1153): From Hishām bin ‘Urwah, from his father, from Ḥajjāj bin Ḥajjāj, from his father, from the Prophet ﷺ.

Sufyān bin ‘Uyainah reported it from Hishām bin ‘Urwah, from his father, from Ḥajjāj bin Abī Ḥajjāj, from his father, from the Prophet ﷺ. But the narration of Ibn ‘Uyainah is not preserved.

What is correct is what these people reported from Hishām bin ‘Urwah, from his father. Hishām bin ‘Urwah’s *Kunyah* is Abū Al-Mundhir, and he saw Jābir bin ‘Abdullāh, (Ibn ‘Umar, Fāṭimah bint Al-Mundhir bin Az-Zubair bin Al-‘Awwām – and she is Hishām bin ‘Urwah’s wife).

تخريج: [إسناده حسن] وأخرجه أبو داود، النكاح، باب: في الرضخ عند الفصال، ح: ٢٠٦٤ والنسائي: ١٠٨/٦، ح: ٣٣٣١ من حديث هشام به وصححه ابن حبان، ح: ١٢٥٣، ١٢٥٤ وللحديث شواهد كثيرة (مجمع الزوائد: ٤/٢٦٢ وغيره).

Comments:

This narration shows that giving a slave or slave girl as a gift to the suckling

وَمَعْنَى قَوْلِهِ: مَا يُدْهَبُ عَنِّي مَدَمَّةَ الرِّضَاعِ. يَقُولُ: إِنَّمَا يَعْنِي [بِهِ] ذِمَامَ الرِّضَاعَةِ وَحَقَّهَا، يَقُولُ: إِذَا أُعْطِيتِ الْمُرْضِعَةَ عَبْدًا أَوْ أَمَةً، فَقَدْ قَضَيْتِ ذِمَامَهَا، وَيُرَوَّى عَنْ أَبِي الطُّفَيْلِ. قَالَ: كُنْتُ جَالِسًا مَعَ النَّبِيِّ ﷺ إِذْ أَقْبَلَتْ امْرَأَةً فَبَسَطَ النَّبِيُّ ﷺ رِدَاءَهُ حَتَّى قَعَدْتُ عَلَيْهِ فَلَمَّا ذَهَبْتُ قِيلَ: هِيَ كَانَتْ أَرْضَعَتِ النَّبِيَّ ﷺ.

هَكَذَا رَوَاهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، وَحَاتِمُ بْنُ إِسْمَاعِيلَ، وَعَبْدُ وَاحِدٍ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَجَّاجِ بْنِ حَجَّاجٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

وَرَوَى سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَجَّاجِ بْنِ أَبِي حَجَّاجٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ ابْنِ عُيَيْنَةَ غَيْرُ مَحْفُوظٍ.

وَالصَّحِيحُ مَا رَوَى هُوَلَاءُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ. وَهِشَامُ بْنُ عُرْوَةَ يُكْنَى أَبَا الْمُنْذِرِ، وَقَدْ أَدْرَكَ جَابِرُ بْنُ عَبْدِ اللَّهِ [وَابْنَ عُمَرَ، وَقَاطِمَةَ بِنْتَ الْمُنْذِرِ بْنِ الزُّبَيْرِ بْنِ الْعَوَامِ - هِيَ امْرَأَةُ هِشَامِ بْنِ عُرْوَةَ -].

mother by the suckling is an acknowledgement and a token repayment of her help and services which she rendered to the suckling. Ḥalimah, the suckling mother of the Prophet ﷺ visited him on the occasion of the battle of Hunain.

Chapter 7. What Has Been Related About A Slave Woman Who Is Freed But She Has A Husband

1154. ‘Āishah narrated: “Barīrah’s husband was a slave, so the Messenger of Allāh ﷺ let her chose, and she chose herself, and if he was a free man she would not have had a choice.”^[1] (*Ṣaḥīḥ*)

تخریج: وأخرجه مسلم، العتق، باب بیان أن الولاء لمن أعتق، ح: ۹/۱۵۰۴ من حدیث جریر بن عبد الحمید به .

1155. ‘Āishah narrated: “Barīrah’s husband was a free man, so the Messenger of Allāh ﷺ let her chose.” (*Da‘īf*)

(Abū ‘Eīsā said:) The *Hadīth* of ‘Āishah is *Ḥasan Ṣaḥīḥ*. This is how it (no. 1154) was reported by Hishām bin ‘Urwah, from his father, from ‘Āishah that she said: “Barīrah’s husband was a slave.” ‘Ikrimah reported it from Ibn ‘Abbās who said: “I saw Barīrah’s husband, and he was a slave named Mughīth.” This is how it was reported from Ibn ‘Umar.

This is acted upon according to some of the people of knowledge. They said that when a slave woman is married to a free man and she is

(المعجم ۷) - بَابُ مَا جَاءَ فِي الْأُمَّةِ
تُعْتَقُ وَلَهَا زَوْجٌ (التحفة ۷)

۱۱۵۴ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ زَوْجُ بَرِيرَةَ عَبْدًا، فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ فَاخْتَارَتْ نَفْسَهَا، وَلَوْ كَانَ حُرًّا لَمْ يُخَيَّرَهَا.

۱۱۵۵ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ زَوْجُ بَرِيرَةَ حُرًّا، فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، هَكَذَا رَوَى هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ زَوْجُ بَرِيرَةَ عَبْدًا. وَرَوَى عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ زَوْجَ بَرِيرَةَ، وَكَانَ عَبْدًا يُقَالُ لَهُ مُغِيثٌ.

وهكذا روي عن ابن عمر، والعمل على هذا عند بعض أهل العلم. وقالوا: إذا

^[1] This last phrase was interpolated by ‘Urwah (a narrator in the *Hadīth*). See *Tuhfat Al-Ahwadhī*.

freed, then she has no choice. She only has a choice when she is freed and she was married to a slave.

This is the view of Ash-Shāfi‘ī, Aḥmad and Ishāq.

More than one narrator reported the story of Barīrah from Al-A‘maṣh, from Ibrāhīm, from Al-Aswad, from ‘Āishah. Al-Aswad said: “And her husband was a free man.”

And this is acted upon according to some of the people of knowledge among the Tābi‘īn and others, and it is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah.

كَانَتِ الْأُمَّةُ تَحْتَ الْحُرِّ فَأُعْتِقَتْ، فَلَا خِيَارَ لَهَا، وَإِنَّمَا يَكُونُ لَهَا الْخِيَارُ إِذَا أُعْتِقَتْ وَكَانَتْ تَحْتَ عَبْدٍ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

رَوَى غَيْرُ وَاحِدٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ زَوْجُ بَرِيرَةَ حُرًّا فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ.

رَوَى أَبُو عَوَانَةَ هَذَا الْحَدِيثَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، فِي قِصَّةِ بَرِيرَةَ، قَالَ الْأَسْوَدُ: وَكَانَ زَوْجُهَا حُرًّا. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَمَنْ بَعْدَهُمْ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطلاق، باب من قال كان حراً، ح: ٢٢٣٥ من حديث إبراهيم النخعي به ولم أجد تصريح سماعه، وقول الراوي: "كان زوج بريرة حراً" هو قول الأسود رحمه الله وقال ابن حبان (الإحسان): ٤٢٥٧. وإن الأسود واهم في قوله: "كان حراً".

1156. Ibn ‘Abbās narrated: “Barīrah’s husband was a black slave belonging to Banū Al-Mughīrah. On the day that Barīrah was freed. By Allāh! It is as if I can see him in the streets of Al-Madīnah behind her. Indeed tears were flowing down his beard while he was trying to get her to chose to stay with him, but she did not do it.” (Ṣaḥīḥ)

(Abū ‘Eīsā said:) This Ḥadīth is Ḥasan Ṣaḥīḥ. Sa‘eed bin Abī ‘Arūbah (one of the narrators) is Sa‘eed bin Mīhrān, and his Kunyah is Abū An-Naḍr.

١١٥٦ - حَدَّثَنَا هَذَا: حَدَّثَنَا عَبْدُهُ عَنْ سَعِيدِ [بْنِ أَبِي عَرُوبَةَ]، عَنْ أَبِي يُوْبَ وَقَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا أَسْوَدَ لِبَنِي الْمُغِيرَةِ، يَوْمَ أُعْتِقَتْ بَرِيرَةُ. وَاللَّهِ! لَكَأَنِّي بِهِ فِي طَرِيقِ الْمَدِينَةِ وَنَوَاحِيهَا، وَإِنْ دُمُوعُهُ لَتَسِيلُ عَلَى لِحْيَتِهِ، يَتَرَضَّاهَا لِتَخْتَارَهُ، فَلَمْ تَفْعَلْ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَسَعِيدُ بْنُ أَبِي عَرُوبَةَ هُوَ سَعِيدُ بْنُ مِهْرَانَ، وَيُكْنَى أَبُو النَّضْرِ.

تخريج: وأخرجه البخاري، ح: ٥٢٨٠، ٥٢٨٢ من حديث أبي السخنياني به.

Comments:

If the husband of a slave woman is a slave at the time of her freedom, she gets the right to stay with her husband or to leave him. If the husband is a free person at the time of her freedom, she loses this privilege.

Chapter 8. What Has Been Related About The Child Belongs To The Bed

1157. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The child is for the bed, and for the fornicator is the stone.”^[1] (*Ṣaḥīḥ*)

He said: There are narrations on this topic from ‘Umar, ‘Uthmān, ‘Āishah, Abū Umāmah, ‘Amr bin Khārijah, ‘Abdullāh bin ‘Amr, Al-Barā’ bin ‘Āzib, and Zaid bin Arqam.

(Abū ‘Eīsā said:) The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and this is acted upon according to the people of knowledge (among the Companions of the Prophet ﷺ).

Az-Zuhrī reported it from Sa‘eed bin Al-Musayyab, and Abū Salamah, from Abū Hurairah.

تخريج: وأخرجه مسلم، الرضاع، باب الولد للفراش وتوفي الشبهات، ح: ١٤٥٨ من حديث سفيان بن عيينة به وللحديث طرق عند البخاري، ح: ٦٨١٨ وغيره * وفي الباب عن عمر [ابن ماجه، ح: ٢٠٠٥] وعثمان [أبو داود، ح: ٢٢٧٥] وعائشة [البخاري، ح: ٢٤٢١] ومسلم، ح: ١٤٥٧] وأبي أمامة [ابن ماجه، ح: ٢٠٠٧] وعمرو بن خارجة [يأتي: ٢١٢١] وعبدالله بن عمرو [أبو داود، ح: ٢٢٧٤] والبراء بن عازب [الطبراني في الكبير: ١٩١/٥، ح: ٥٠٥٧] وزيد بن أرقم [الطبراني في الكبير: ١٩١/٥، ح: ٥٠٥٧].

(المعجم ٨) - بَابُ مَا جَاءَ أَنَّ الْوَلَدَ

لِلْفِرَاشِ (التحفة ٨)

١١٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَسْعُودٍ: حَدَّثَنَا

سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ».

قَالَ: وَفِي الْبَابِ عَنْ عُمَرَ وَعُثْمَانَ وَعَائِشَةَ

وَأَبِي أُمَامَةَ وَعَمْرُو بْنُ خَارِجَةَ وَعَبْدَ اللَّهِ بْنُ عَمْرٍو وَالْبَرَاءَ بْنَ عَازِبٍ وَزَيْدَ بْنَ أَرْقَمٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي هُرَيْرَةَ

حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ [مِنْ أَصْحَابِ النَّبِيِّ ﷺ].

وَقَدْ رَوَاهُ الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ،

وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

[1] “The meaning of ‘for him is the stone’ is despair. That is he gets nothing in relation to the child. The ‘Arabs say: ‘For him is the stone’ or, ‘May his mouth be filled with dust’ meaning nothing for him but despair. And they say that the meaning of ‘the stone’ is stoning to death for fornication. But every fornicator is not stoned to death, rather it is only for the one who has been married.” (*Tuhfat Al-Ahwadhī*).

Chapter 9. What Has Been Related About A Man Who Sees A Woman And Becomes Fascinated With Her

1158. Jābir (bin ‘Abdullāh) narrated: “The Prophet ﷺ saw a woman, then he went to Zainab to fulfill his need and he left. He said: ‘Indeed when the woman enters, she enters in the image of *Shaitān*. So when one of you sees a woman that he is fascinated with, then let him go to his wife, for indeed with her (his wife) is the same as that which is with her.’” (*Ṣaḥīh*)

(He said:) There is something on this topic from Ibn Mas‘ūd.

(Abū ‘Eisā said:) The *Hadīth* of Jābir is a *Hasan Ṣaḥīh Gharīb Hadīth*. Hishām bin Abī ‘Abdullāh (a narrator), the (merchant), Ad-Dastawā’ī, is Hishām bin Sanbar.

(المعجم ٩) - بَابُ مَا جَاءَ فِي الرَّجُلِ
يَرَى الْمَرْأَةَ فَتَعَجِبُهَا (التحفة ٩)

١١٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا هِشَامُ بْنُ
أَبِي عَبْدِ اللَّهِ - وَهُوَ الدَّسْتَوَائِيُّ - عَنْ أَبِي
الرَّبِيعِ، عَنْ جَابِرِ [بْنِ عَبْدِ اللَّهِ]: أَنَّ النَّبِيَّ ﷺ
رَأَى امْرَأَةً، فَدَخَلَ عَلَى زَيْنَبَ فَقَضَى حَاجَتَهُ
وَوَجَرَ، وَقَالَ: «إِنَّ الْمَرْأَةَ إِذَا أَقْبَلَتْ، أَقْبَلَتْ
فِي صُورَةِ شَيْطَانٍ، فَإِذَا رَأَى أَحَدُكُمْ امْرَأَةً
فَأَعْجَبَتْهُ فَلْيَأْتِ أَهْلَهُ، فَإِنَّ مَعَهَا مِثْلَ الَّذِي
مَعَهَا» [قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ جَابِرٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ غَرِيبٌ. وَهَشَامُ بْنُ أَبِي عَبْدِ
اللَّهِ - هُوَ صَاحِبُ الدَّسْتَوَائِيِّ، هُوَ هِشَامُ بْنُ
سَبْرٍ - .

تخریج: وأخرجه مسلم، النكاح، باب نذب من رأى امرأة، فوقع في نفسه . . . إلخ،
ح: ١٤٠٣ من حديث عبد الأعلى به وله شاهد عند أحمد: ٢٣١/٤ من حديث أبي كبشة الأنماري *
وفي الباب عن ابن مسعود [الدارمي: ١٤٦/٢، ح: ٢٢٢١].

Comments:

In this narration the sexual urge of a human being has been discussed. There is an attraction in a female for the male and it is natural. This natural attraction is also a test for human beings. Satan attacks the man in various ways and in different forms. Man’s natural attraction towards woman supports Satan to deviate him from the right path, and for this very reason the orders of lowering the gaze and covering are given.

Chapter 10. What Has Been Related About The Husband’s Rights Over The Wife

1159. Abū Hurairah narrated that the Prophet ﷺ said: “If I were to

(المعجم ١٠) - بَابُ مَا جَاءَ فِي حَقِّ
الرَّوْجِ عَلَى الْمَرْأَةِ (التحفة ١٠)

١١٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا

order anyone to prostrate to anyone, then I would order the wife to prostrate to her husband.” (Hasan)

(He said:) There are narrations on this topic from Mu‘ādh bin Jabal, Surāqah bin Mālik bin Ju‘shum, ‘Aishah, Ibn ‘Abbās, ‘Abdullāh bin Abī Awfa, Ṭalq bin ‘Alī, Umm Salamah, Anas, and Ibn ‘Umar.

(Abū ‘Eisā said:) The *Hadīth* of Abū Hurairah is a *Hasan Gharīb Hadīth* from this route – as a narration of Muḥammad bin ‘Amr, from Abū Salamah, from Abū Hurairah.

التَّضَرُّ بْنُ شَمِيلٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا».

[قَالَ:] وَفِي الْبَابِ عَنْ مُعَاذِ بْنِ جَبَلٍ وَسُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشَمٍ وَعَائِشَةَ وَابْنَ عَبَّاسٍ وَعَبْدَ اللَّهِ بْنِ أَبِي أَوْفَى وَطَلْقَ بْنَ عَلِيٍّ وَأُمَّ سَلَمَةَ وَأَنْسَ وَابْنَ عُمَرَ.

[قَالَ أَبُو عَيْسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

تخریج: [إسناده حسن] وأخرجه البيهقي: ٢٩١/٧ من حديث النضر به وصححه ابن حبان (الإحسان): ٤١٥٠ وله طريق آخر عند الحاكم: ١٧١/٤ * وفي الباب عن معاذ بن جبل [يأتي: ١١٧٤] وسراقه بن مالك بن جعشم [الطبراني في الكبير: ١٢٩/٧، ح: ٦٥٩٠] وعائشة [ابن ماجه، ح: ١٨٥٢] وابن عباس [البخاري (كشف الأستار): ١٧٩/٢، ح: ١٤٦٧] وعبدالله بن أبي أوفى [ابن ماجه، ح: ١٨٥٣] وطلق بن علي [يأتي: ١١٦٠] وأم سلمة [يأتي: ١١٦١] وأنس [أحمد: ٣/ ١٥٨ والنسائي في الكبرى] وابن عمر [لعله يشير إلى حديث الطيالسي، ح: ١٩٥١] وابن أبي شيبة: ٣٠٣/٤ والبيهقي: ٢٩٢/٨.

Comments:

This narration is a proof that – as according to Islamic *Shari‘ah* – prostration to anything other than Allāh ﷻ is prohibited, and similarly prostration of respect is also prohibited. Prostration is due only to Allāh ﷻ and strictly prohibited to everything other than Allāh ﷻ. Had the prostration of respect been lawful, the Prophet ﷺ would have ordered the wife to prostrate to her husband.

1160. Ṭalq bin ‘Alī narrated that the Messenger of Allāh ﷺ said: “When a man calls his wife to fulfill his need, then let her come, even if she is at the oven.” (*Ṣaḥīḥ*)

(Abū ‘Eisā said:) This *Hadīth* is *Hasan Gharīb*.

١١٦٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا مُلَازِمُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَدْرٍ عَنْ قَيْسِ ابْنِ طَلْقٍ، عَنْ أَبِيهِ طَلْقِ بْنِ عَلِيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا الرَّجُلُ زَوْجَتَهُ لِحَاجَتِهِ فَلْتَأْتِهِ، وَإِنْ كَانَتْ عَلَى التَّنُورِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٨٩٧١ عن هناد بن السري به وصححه ابن حبان (الإحسان): ٤١٥٣.

Comments:

This narration makes it clear that the wife should take care of the needs of her husband and that includes sexual needs.

1161. Umm Salamah narrated that the Messenger of Allāh ﷺ said: “Whichever woman dies while her husband is pleased with her, then she enters Paradise.” (*Hasan*)
(Abū ‘Eisā said:) This *Hadīth* is *Hasan Gharib*.

١١٦١ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى

الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ أَبِي نَضْرٍ، عَنْ مُسَاوِرِ الْجَمِيرِيِّ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرَأَةٍ مَاتَتْ وَرَزَوُجُهَا عَنْهَا رَاضٍ، دَخَلَتْ الْجَنَّةَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، النكاح، باب حق الزوج على المرأة، ح: ١٨٥٤ من حديث محمد بن فضيل بن غزوان به وصححه الحاكم: ١٧٣/٤ والذهبي (!) وقال الذهبي في ترجمة مساور: "فيه جهالة والخبر منكر" (ميزان الاعتدال) وجهله صاحب التقريب وهو موثق عنده الترمذي وغيره وكذا أمه، والحديث ضعفه ابن الجوزي وغيره ولا أعلم وجه النكارة فيه.

Comments:

The husband being pleased with his wife is a proof that she is a caring lady and fulfills her duties. A lady who cares for the rights of human beings, it is obvious that she is more careful about the Commands of Allāh. So, she deserves Paradise.

Chapter 11. What Has Been Related About The Woman’s Rights Over Her Husband

(المعجم ١١) - بَابُ مَا جَاءَ فِي حَقِّ الْمَرْأَةِ عَلَى زَوْجِهَا (التحفة ١١)

1162. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The most complete of the believers in faith, is the one with

١١٦٢ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ

الْعَلَاءِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ ابْنِ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ

the best character among them. And the best of you are those who are best to your women.” (*Hasan*)

(He said:) There are narrations on this topic from ‘Aishah and Ibn ‘Abbās.

(Abū ‘Eīsā said:) This *Hadīth* of Abū Hurairah is a *Hasan Ṣaḥīḥ Hadīth*.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرًاكُمْ خَيْرًاكُمْ لِنِسَائِهِمْ» [قَالَ]: وَفِي الْبَابِ عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ.

[قَالَ أَبُو عَيْسَى]: حَدِيثُ أَبِي هُرَيْرَةَ [هَذَا] حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، ح: ٤٦٨٢ من حديث محمد بن عمرو الليثي به وصححه ابن حبان، ح: ١٩٢٦ والحاكم ٣/١ والذهبي وللحديث شواهد كثيرة جدًا وله طريق آخر عند ابن حبان، ح: ١٣١١.

Comments:

In this narration, behaviour means the general behaviour of a person, and his treatment of other human beings, and other creatures in a manner which is liked and desired by Allāh.

1163. Sulaimān bin ‘Amr bin Al-Aḥṣaṣ said: “My father narrated to me that he witnessed the farewell *Hajj* with the Messenger of Allāh ﷺ: So he thanked and praised Allāh and he reminded and gave admonition. He mentioned a story in his narration and he (the Prophet ﷺ) said: “And indeed I order you to be good to the women, for they are but captives with you over whom you have no power other than that, except if they come with manifest *Fāḥishah* (evil behaviour). If they do that, then abandon their beds and beat them with a beating that is not harmful. And if they obey you then you have no cause against them. Indeed you have rights over your women, and your women have rights over you. As for your rights over your women, then they must not allow anyone whom you dislike to tread on your bedding

١١٦٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجَعْفِيُّ عَنْ زَائِدَةَ، عَنْ شَيْبِ بْنِ عَرْقَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَخْوَاصِ قَالَ: حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ ﷺ. فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَذَكَرَ وَعَظَ، فَذَكَرَ فِي الْحَدِيثِ قِصَّةً فَقَالَ: «أَلَا وَاشْتَوْضُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ، إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ، وَأَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْسِحٍ، فَإِنْ أَطَعْتِكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا، أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا، فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُؤْتِيَنَّكُمْ فُرْشَتِكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْذَنُ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ، أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ».

(furniture),^[1] nor to admit anyone in your home that you dislike. And their rights over you are that you treat them well in clothing them and feeding them.” (*Ṣaḥīḥ*)

(Abū ‘Eīsā said:) This (*Ḥadīth*) is *Ḥasan Ṣaḥīḥ*. And the meaning of his saying: “they are but captives with you” means they are captives under your care.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، النكاح، باب حق المرأة على الزوج، ح: ١٨٥١ من حديث الحسين بن علي الجعفي به.

Comments:

In a house where a husband and wife live in love and peace, and care for each other, prosperity comes to that home. It is not deemed proper to get annoyed with small things. Forgiving and overlooking the minor mistakes of each other makes the home a lovable place to live in.

Chapter 12. What Has Been Mentioned About It Being Disliked To Enter Women In Their Behinds

1164. ‘Alī bin Ṭalq narrated that a Bedouin came to the Prophet ﷺ and said: “O Messenger of Allāh! A man among us would be in the desert and a small smell would come from him, (what should he do) while the water is scarce? so the Messenger of Allāh ﷺ said: “When one of you breaks wind then let him perform *Wuḍū’*, and do not go into your women in their behinds, for indeed Allāh is not shy of the truth.” (*Ḥasan*)

(He said:) There are narrations on this topic from ‘Umar, *Khuzaimah bin Thābit*, Ibn ‘Abbās, and Abū Hurairah.

[قَالَ أَبُو عِيسَى:] هَذَا [حَدِيثٌ] حَسَنٌ صَحِيحٌ. وَمَعْنَى قَوْلِهِ: «عَوَانٍ عِنْدَكُمْ» يَعْني أَسْرَى فِي أَيْدِيكُمْ.

(المعجم ١٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ إِيْتَانِ النِّسَاءِ فِي أَدْبَارِهِنَّ (التحفة ١٢)

١١٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَهَذَا قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عِيسَى بْنِ حِطَّانَ، عَنْ مُسْلِمِ بْنِ سَلَامٍ، عَنْ عَلِيِّ بْنِ طَلْقٍ قَالَ: أَتَى أَعْرَابِيَّ النَّبِيَّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ! الرَّجُلُ مِمَّا يَكُونُ فِي الْفَلَاةِ، فَتَكُونُ مِنْهُ الرُّوِيحَةُ، وَيَكُونُ فِي الْمَاءِ قَلَّةٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَسَا أَحَدُكُمْ فَلْيَتَوَضَّأْ، وَلَا تَأْتُوا النِّسَاءَ فِي أَعْبَازِهِنَّ، فَإِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ».

[1] Meaning, that they are not to let anyone you dislike in your home, as mentioned in the following statement. See *Tuhfat Al-Aḥwadhī*.

(Abū 'Eisā said:) The *Hadīth* of 'Alī bin Ṭalq is a *Hasan Hadīth*.

I heard Muḥammad saying: "I do not know a *Hadīth* for 'Alī bin Ṭalq from the Prophet ﷺ other than this one, and I do not know that this is a *Hadīth* of Ṭalq bin 'Alī As-Suḥaimi."^[1]

It is as if he thought that this man was another Companion of the Prophet ﷺ. Waki' also reported this *Hadīth*.

[قَالَ:] وفي البابِ عنِ عُمَرَ وَخُزَيْمَةَ بْنِ ثَابِتٍ، وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَلِيِّ بْنِ طَلْقٍ حَدِيثٌ حَسَنٌ. وَسَمِعْتُ مُحَمَّدًا يَقُولُ: لَا أَعْرِفُ لِعَلِيِّ بْنِ طَلْقٍ عَنِ النَّبِيِّ ﷺ غَيْرَ هَذَا الْحَدِيثِ الْوَاحِدِ، وَلَا أَعْرِفُ هَذَا الْحَدِيثَ مِنْ حَدِيثِ طَلْقِ بْنِ عَلِيٍّ الشَّحِيمِيِّ. وَكَأَنَّهُ رَأَى أَنَّ هَذَا رَجُلٌ آخَرُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ. وَرَوَى وَكَيْعٌ هَذَا الْحَدِيثَ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الطهارة، باب: فيمن يحدث في الصلاة، ح: ٢٠٥ من حديث عاصم الأحول به وصححه ابن حبان، ح: ٢٠٣، ٢٠٤، ١٣٠١ * وفي الباب عن عمر [النسائي في الكبرى: ح: ٣٢٢/٥، ح: ٩٠٠٩] وخزيمة بن ثابت [الحميدي، ح: ٤٣٦] وأحمد: ٢١٣/٥ والنسائي في الكبرى [وابن عباس [يأتي: ١١٦٥] وأبي هريرة [أبو داود، ح: ٢١٦٢].

1165. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "Allāh will not look at a man who enters a man or a woman in the behind." (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Hasan Gharīb*.

١١٦٥ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ مَحْرَمَةَ بِنْتِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْظُرُ اللَّهُ إِلَى رَجُلٍ أَتَى رَجُلًا أَوْ امْرَأَةً فِي الدُّبْرِ». قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [حسن] وأخرجه النسائي في الكبرى، ح: ٩٠٠١ عن أبي سعيد الأشج به وصححه ابن حبان، ح: ١٣٠٢ وللحديث شواهد.

Comments:

This is a strong warning for those who engage in the accursed act of homosexuality. Nothing is expected of them except complete repentance from this act of a destroyed people.

[1] Perhaps it should be "Alī bin Ṭalq As-Suḥaimi" as Al-Mubārakpūrī said. See *Tuhfat Al-Ahwadhī*, and *Tahdhīb At-Tahdhīb* by Ibn Hajar.

1166. ‘Alī narrated that the Messenger of Allāh ﷺ said: “When one of you breaks wind then let him perform *Wudu’*, and do not go into your women through their behinds.” (*Hasan*)

(Abū ‘Eīsā said:) This ‘Alī is ‘Alībin Talq.

١١٦٦ - حَدَّثَنَا قُتَيْبَةُ وَعَبِيدٌ وَاحِدٌ قَالُوا: حَدَّثَنَا وَكَيْعٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مُسْلِمٍ - وَهُوَ ابْنُ سَلَامٍ - ، عَنْ أَبِيهِ ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَسَأَ أَحَدُكُمْ فَلْيَتَوَضَّأْ، وَلَا تَأْتُوا النِّسَاءَ فِي أَعْمَازِهِنَّ» [قَالَ أَبُو عِيْسَى:] وَعَلِيٌّ هَذَا هُوَ عَلِيُّ بْنُ طَلْقٍ.

تخريج: [إسناده حسن] وأخرجه أحمد: ١/٨٦ عن وكيع به وللحديث شواهد كثيرة، انظر، ح: ١١٦٤ وغيره وحسنه الترمذي كما في تحفة الأشراف: ٤٧١/٧.

Comments:

Breaking wind which makes sound or without sound invalidates the *Wudu’* (ablution). In this narration, the Prophet ﷺ deemed it necessary to explain the other issue which is also related to the anus ‘A’jāz’ means anus..

Chapter 13. What Has Been Related About It Being Disliked For Women To Go Out While Wearing Their Adornments

(المعجم ١٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ خُرُوجِ النِّسَاءِ فِي الزِّيْنَةِ (التحفة ١٣)

1167. Maimūnah bint Sa’d who was a servant to the Prophet ﷺ, narrated that the Messenger of Allāh ﷺ said: “The parable of the woman who walks to impress others in adornments for other than her family, is that of darkness on the Day of Judgement: There is no light for her.” (*Da’if*)

(Abū ‘Eīsā said:) We do not know of this *Hadīth* except from Mūsā bin ‘Ubaidah, and Mūsā bin ‘Ubaidah is weak in *Hadīth* due to his poor memory, although he is truthful. He reported from Shu’bah, and some of them reported it from Mūsā bin ‘Ubaidah without it being *Marfū’*.

١١٦٧ - حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ: حَدَّثَنَا عِيْسَى بْنُ يُوْنُسَ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ أَيُّوبَ بْنِ خَالِدٍ، عَنْ مَيْمُونَةَ ابْنَةَ سَعْدٍ وَكَانَتْ حَادِمًا لِلنَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الرَّافِلَةِ فِي الزِّيْنَةِ فِي غَيْرِ أَهْلِهَا، كَمَثَلِ ظُلْمَةِ يَوْمِ الْقِيَامَةِ، لَا نُورَ لَهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ عُبَيْدَةَ، وَمُوسَى بْنُ عُبَيْدَةَ يُضَعَّفُ فِي الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ وَهُوَ صَدُوقٌ. وَقَدْ رَوَى عَنْ شُعْبَةَ، وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ مُوسَى بْنِ عُبَيْدَةَ، وَلَمْ يَرْفَعَهُ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ٣٨/٢٥، ح: ٧٠ من حديث موسى ابن عبيدة به وهو ضعيف.

Comments:

The word '*Ar-Rāfilah*' describes a woman who goes on the streets in adornments to attract the male folks of the society. It is essential for a woman to hide her beauty from strangers, and the one who does the opposite is accountable in the Hereafter, and she will face a severe punishment. She will walk in darkness, and on that Day will have no excuse to save herself.

Chapter 14. What Has Been Related About Jealousy

1168. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh becomes jealous and the believer becomes jealous. Allāh's jealousy occurs when a believer does what He has made unlawful for him." (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from 'Āishah and 'Abdullāh bin 'Umar.

(Abū 'Eīsā said:) The *Ḥadīth* of Abū Hurairah is a *Ḥasan Gharīb Ḥadīth*.

This *Ḥadīth* has been reported from Yahya bin Abī Kathīr, from Abū Salamah, from 'Urwah, from Asmā' bint Abī Bakr, from the Prophet ﷺ. Both of these *Aḥādīth* are *Ṣaḥīḥ*.

(Regarding the narrators) Al-Ḥajjāj Aṣ-Ṣawwāf is Al-Ḥajjāj bin Abī 'Uthmān, and Abū 'Uthmān's name is Maisarah. Al-Ḥajjāj's *Kunya* is Abū Aṣ-Ṣalt, and Yahyā bin Sa'eed Al-Qaṭṭān said he was trustworthy. Abū 'Eīsā narrated to us: "Abū Bakr Al-'Aṭṭār narrated to us from 'Alī bin 'Abdullāh (Al-Madinī) who said: 'I asked Yahyā bin Sa'eed Al-Qaṭṭān about Ḥajjāj Aṣ-Ṣawwāf and he said: "He is (trustworthy) intelligent, (and) clever."

(المعجم ١٤) - بَابُ مَا جَاءَ فِي الْغَيْرَةِ

(التحفة ١٤)

١١٦٨ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا

سُفْيَانُ بْنُ حَبِيبٍ عَنِ الْحَجَّاجِ الصَّوَّافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَغَارُ، وَالْمُؤْمِنُ يَغَارُ، وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ عَلَيْهِ». [قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عُمَرَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ، وَقَدْ رُوِيَ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ عَنِ النَّبِيِّ ﷺ، هَذَا الْحَدِيثُ وَكِلَا الْحَدِيثَيْنِ صَحِيحٌ.

وَالْحَجَّاجُ الصَّوَّافُ - هُوَ الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ - وَأَبُو عُثْمَانَ اسْمُهُ مَيْسَرَةٌ وَالْحَجَّاجُ يُكْنَى أَبَا الصَّلْتِ، وَثَقَّهُ يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ: حَدَّثَنَا أَبُو عِيْسَى: حَدَّثَنَا أَبُو بَكْرِ الْعَطَّارُ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ [الْمَدِينِيِّ] قَالَ: سَأَلْتُ يَحْيَى بْنَ سَعِيدِ الْقَطَّانَ عَنْ حَجَّاجِ الصَّوَّافِ فَقَالَ: هُوَ [ثِقَةٌ] فَطَنٌ كَيْسٌ.

Comments:

In this narration jealousy means to be angry with an offensive action. It is obvious that this meaning is in reference to the creation of Allāh, and Allāh's jealousy is according to His Own splendor and dignity.

تخریج: متفق عليه، وأخرجه مسلم، التوبة، باب غیرة الله تعالى وتحريم الفواحش، ح: ۳۶/۲۷۶۱ من حدیث حجاج الصواف والبخاري، ح: ۵۲۲۳ من حدیث یحیی بن أبی کثیر به * وفي الباب عن عائشة [البخاري، ح: ۱۰۴۴ ومسلم، ح: ۹۰۱] وعبدالله بن عمر [لم أجده].

Chapter 15. What Has Been Related About It Being Disliked For A Woman To Travel Alone

(المعجم ۱۵) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ تُسَافِرَ الْمَرْأَةُ وَحْدَهَا (التحفة ۱۵)

1169. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "It is not lawful for a woman who believes in Allāh and the Last Day to travel on a trip that is three days or more, unless she is accompanied by her father, her brother, her husband, her son, or someone who is a *Maḥram* to her." (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah, Ibn 'Abbās, and Ibn 'Umar.

(Abū 'Eisā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It has been related that the Prophet ﷺ said: "A woman is not to travel the distance of a day and a night unless she is accompanied by someone who is a *Maḥram*."

And this is acted upon according to the people of knowledge, they dislike for a woman to travel unless accompanied by a *Maḥram*. The people of knowledge differ over a woman who is well-off and she does not have a *Maḥram*, does she perform *Hajj*?

۱۱۶۹ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ سَفْرًا، يَكُونُ ثَلَاثَةَ أَيَّامٍ فَصَاعِدًا، إِلَّا وَمَعَهَا أَبُوهَا أَوْ أَخُوها أَوْ زَوْجُهَا أَوْ ابْنُهَا أَوْ ذُو مَحْرَمٍ مِنْهَا». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَابْنِ عُمَرَ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تُسَافِرُ الْمَرْأَةُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ، إِلَّا مَعَ ذِي مَحْرَمٍ». وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، يَكْرَهُونَ لِلْمَرْأَةِ أَنْ تُسَافِرَ إِلَّا مَعَ ذِي مَحْرَمٍ، وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْمَرْأَةِ إِذَا كَانَتْ مُوسِرَةً، وَلَمْ يَكُنْ لَهَا مَحْرَمٌ، هَلْ تَحُجُّ؟ فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا يَجِبُ عَلَيْهَا الْحَجُّ، لِأَنَّ الْمَحْرَمَ مِنَ السَّبِيلِ، لِقَوْلِ اللَّهِ

Some of the people of knowledge said that the *Hajj* is not obligatory upon her because having the *Maḥram* is part of (the means) for the journey, as in Allāh, the Mighty and Sublime's saying: For whoever is able to bear the journey.^[1] So they say that when there is no *Maḥram* for her then she is not able to bear the journey. This is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah.

Some of the people of knowledge said when the route is safe then she goes with the people for *Hajj*. This is the view of Mālik and Ash-Shāfi'.

تخريج: وأخرجه مسلم، الحج، باب سفر المرأة مع محرم إلى حج وغيره، ح: ١٣٤٠ من حديث أبي معاوية الضرير به، وللحديث طرق عند البخاري ومسلم وغيرهما عن أبي سعيد الخدري به * وفي الباب عن أبي هريرة [يأتي: ١١٧٠] وابن عباس [البخاري، ح: ١٨٦٢ ومسلم، ح: ١٣٤١] وابن عمر [البخاري، ح: ١٠٨٦ ومسلم، ح: ١٣٣٨] حديث عبدالله بن عمرو بن العاص عند أحمد: ١٨٢/٢ وانظر الحديث الآتي برقم، ح: ١٥٨٥.

Comments:

When a woman goes out to travel, she is in a different environment than the protected environment of her house. If she travels alone, she might face some mishap and it would not be possible for her to handle the situation all alone and save her honor. For this reason the Islamic Law has made it compulsory for her to travel with someone who is a *Maḥram*.

1170. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "A woman is not to travel the distance of a day and a night unless she is accompanied by someone who is a *Maḥram*." (*Ṣaḥīḥ*)

(Abū 'Eisā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَزَّ وَجَلَّ: ﴿مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران: ٩٧] فَقَالُوا: إِذَا لَمْ يَكُنْ لَهَا مَحْرَمٌ فَلَمْ تَسْتَطِعْ إِلَيْهِ سَبِيلًا. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ..

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا كَانَ الطَّرِيقُ آمِنًا، فَإِنَّهَا تَخْرُجُ مَعَ النَّاسِ فِي الْحَجِّ. وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ.

١١٧٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا بَشْرُ بْنُ عَمَرَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَافِرُ الْمَرْأَةُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ، إِلَّا وَمَعَهَا ذُو مَحْرَمٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

[1] *Āl 'Imrān* 3:97.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: في كم يقصر الصلاة؟، ح: ١٠٨٨ [مسلم، ح: ٤٢١/١٣٣٩ من حديث مالك] من حديث سعيد المقبري به.

Chapter 16. What Has Been Related About It Being Disliked To Enter Upon Women Whose Husband's Are Absent

1171. ‘Uqbah bin ‘Āmir narrated that the Messenger of Allāh ﷺ said: “Beware of entering upon women.” So a man from the *Anṣār* said: “O Messenger of Allāh! What do you think about the *Ḥamū*? So he said: “The *Ḥamū* is death.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from ‘Umar, Jābir, and ‘Amr bin Al-‘Āṣ.

(Abū ‘Eisā said:) The *Ḥadīth* of ‘Uqbah bin ‘Āmir is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Regarding “entering upon women” what is disliked is similar to what has been related from the Prophet ﷺ: “A man and a woman are not secluded together except that the third of them is the *Ṣaiṭān*.” And as for the meaning of his saying: “*Al-Ḥamwu*,” the *Al-Ḥamwu* is the brothers of the husband, and it is as if it is disliked for him to be alone with her.

(المعجم ١٦) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الدُّخُولِ عَلَى الْمُغِيْبَاتِ (التحفة ١٦)

١١٧١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ» فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ! أَفَرَأَيْتَ الْحَمُو؟ قَالَ: «الْحَمُو: الْمَوْتُ». قَالَ: وَفِي الْبَابِ عَنْ عُمَرَ وَجَابِرٍ وَعَمْرِو بْنِ الْعَاصِ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ عُقْبَةَ بْنِ عَامِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَإِنَّمَا مَعْنَى كَرَاهِيَةِ الدُّخُولِ عَلَى النِّسَاءِ، عَلَى نَحْوِ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ، إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ» وَمَعْنَى قَوْلِهِ: الْحَمُو يُقَالُ: الْحَمُو أَخُو الزَّوْجِ، كَأَنَّهُ كَرِهَ لَهُ أَنْ يَخْلُوَ بِهَا.

تخريج: متفق عليه، وأخرجه البخاري، النكاح، باب: لا يخلون رجل بامرأة إلا ذو محرم، والدخول على المغيبة، ح: ٥٢٣٢ ومسلم، ح: ٢١٧٢ عن قتيبة به * وفي الباب عن عمر [يأتي: ٢١٦٥] وجابر [يأتي: ٢٠٩٧ ومسلم، ح: ٢١٧١] وعمرو بن العاص [يأتي: ٢٧٧٩] حديث: لا يخلون رجل بامرأة، يأتي، برقم: ٢١٦٥ وهو حديث صحيح.

Comments:

The word ‘*Al-Ḥamwu*’ stands for those male relatives of the husband who are not *Maḥram*, and the marriage is lawful with them, like brothers and cousins or nephews of the husband etc.

Chapter 17. The Warning About That Due To The *Shaitān* Flowing (Through The Body) Like The Flow Of Blood

1172. Jābir narrated that the Prophet ﷺ said: “Do not enter upon *Al-Mughībāt* (the women whose husbands are absent), for indeed the *Shaitān* flows through one of you as the blood flows.” We said: “And you?” He said: “And me, but Allāh helped me over him, so I am safe.”^[1] (*Hasan*)

(Abū ‘Eisā said:) This *Hadīth* is *Gharīb* from this route. Some of them have criticized Mujālid bin Sa‘eed due to his memory. I heard ‘Alī bin *Khashram* saying: “Explaining the saying of the Prophet ﷺ: ‘but Allāh helped me over him, so I am safe’ Sufyān bin ‘Uyainah said: It means ‘So I am safe from him.’ Sufyān said: ‘The *Shaitān* does not submit.’”

And as for: ‘do not enter upon *Al-Mughībāt*,’ *Al-Mughībāt* is the woman whose husband is absent, and *Al-Mughībāt* is plural of *Al-Mughībāt*.

تخريج: [حسن] وأخرجه أحمد: ٣/٣٠٩ عن عيسى بن يونس به وللحديث شواهد منها الحديث السابق.

Comments:

In this narration Satan means his influence on human nature, compelling the human being to act according to his desires. Allāh ﷻ has helped the Prophet ﷺ to get control over Satan. Satan cannot harm the Prophet ﷺ.

[1] See the comments of Sufyān bin ‘Uyainah below, for the *Hadīth* can be interpreted to mean: “So he submitted” meaning the *Shaitān*, or “So I am safe from him.”

(المعجم ١٧) - بَابُ [التَّحْذِيرِ مِنْ ذَلِكَ لِجَرِيَانِ الشَّيْطَانِ مَجْرَى الدَّمِ] (التحفة ١٧)

١١٧٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ مُجَالِيدِ بْنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ النَّبِيِّ ﷺ قَالَ: «لَا تَلْجُوا عَلَى الْمُغِيْبَاتِ. فَإِنَّ الشَّيْطَانَ يَجْرِي مِنْ أَحَدِكُمْ مَجْرَى الدَّمِ» فَلْنَا: وَمِنْكَ؟ قَالَ: «وَمِنِّي، وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ، فَاسْلَمَ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

وَقَدْ تَكَلَّمُ بَعْضُهُمْ فِي مُجَالِيدِ بْنِ سَعِيدٍ مِنْ قَبْلِ حِفْظِهِ، وَسَمِعْتُ عَلِيَّ بْنَ خَشْرَمٍ، يَقُولُ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ فِي تَفْسِيرِ قَوْلِ النَّبِيِّ ﷺ: «وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَاسْلَمَ»: يَعْنِي فَاسْلَمَ أَنَا مِنْهُ.

قَالَ سُفْيَانُ: وَالشَّيْطَانُ لَا يُسْلِمُ. وَلَا تَلْجُوا عَلَى الْمُغِيْبَاتِ، وَالْمُغِيْبَةُ: الْمَرْأَةُ الَّتِي يَكُونُ زَوْجُهَا غَائِبًا وَالْمُغِيْبَاتُ جَمَاعَةُ الْمُغِيْبَةِ.

Chapter 18. The *Shaitān* Seeks to Tempt The Woman When She Goes Out

1173. ‘Abdullāh narrated that the Prophet ﷺ said: “The woman is ‘*Awrah*,^[1] so when she goes out, the *Shaitān* seeks to tempt her.” (*Da‘if*) (Abū ‘Eīsā said:) This *Hadīth* is *Hasn Ṣaḥīḥ Gharīb*.

(المعجم ١٨) - بَابُ [اسْتِشْرَافِ] الشَّيْطَانِ الْمَرْأَةَ إِذَا خَرَجَتْ] (التحفة ١٨)
 ١١٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ مُورِقٍ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَرْأَةُ عَوْرَةٌ، فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ».
 [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن خزيمة: ٩٣/٣، ح: ١٦٨٥ من حديث عمرو بن عاصم به وصححه ابن حبان، ح: ٣٢٩، ٣٣٠ قتادة، مدلس وعنن.

Comments:

In Arabic language ‘*Awrah*’ means those parts of the human body that must be covered and kept in hidden from others. It is indecent to keep those parts uncovered. It is proved by this narration that a woman should veil from strangers. If she goes out uncovered it will create problems for others and for her. So she should go out, if it is necessary, by covering herself.

Chapter 19. The Threat For The Woman Who Annoys Her Husband

1174. Mu‘ādh bin Jabal narrated that the Prophet ﷺ said: “No woman annoys her husband in the world except that his wife among *Al-Hūril-‘Aīn* says: ‘Do not annoy him, may Allāh destroy you, he is only like a guest with, soon he will part from you for us.’” (*Hasan*)

(Abū ‘Eīsā said:) This *Hadīth* is (*Hasan*) *Gharīb*, we do not know of it except from this route. Ismā‘īl bin ‘Ayyāsh’s (a narrator in the chian of this *Hadīth*) narrations

(المعجم ١٩) - بَابُ [الْوَعِيدِ لِلْمَرْأَةِ عَلَى إِيْذَاءِ الْمَرْأَةِ زَوْجَهَا] (التحفة ١٩)
 ١١٧٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ بَجْرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مَرْةِ الْحَضْرَمِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُؤْذِي امْرَأَةً زَوْجَهَا فِي الدُّنْيَا، إِلَّا قَاتَلَتْ زَوْجَتَهُ مِنَ الْحُورِ الْعِينِ: لَا تُؤْذِيهِ، قَاتَلَكِ اللَّهُ، فَإِنَّمَا هُوَ عِنْدَكَ دَخِيلٌ، يُوشِكُ أَنْ يُفَارِقَكَ إِلَيْنَا».

[1] Meaning when she appears one is shy of her just like one would be shy if someone’s private parts were exposed. See *Tuhfat Al-Ahwadhī*.

from the people of Ash-Shām are better, while he reports what is objectionable from the people of Al-Hijāz and Al-'Irāq.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَرِوَايَتُهُ إِسْمَاعِيلَ بْنِ عِيَّاشٍ عَنِ الشَّامِيِّينَ أَصْلَحُ. وَلَهُ عَنِ أَهْلِ الْحِجَازِ وَأَهْلِ الْعِرَاقِ مَنَّاكِبٌ.

تغريح: [إسناده حسن] وأخرجه ابن ماجه، النكاح، باب: في المرأة تؤذي زوجها، ح: ٢٠١٤ من حديث إسماعيل بن عياش به وصرح بالسماع عند أبي نعيم في حلية الأولياء: ٥/٢٢٠.

Comments:

It appears from this narration that a Muslim who is going to enter Paradise, if his wife in this world teases him without any cause, Allāh makes it known to *Al-Hūrul-'Ein* who is going to be his wife in the Paradise. She wonders at this improper attitude of his wife of the material world and says that he is a guest with her for some days and she should not bother him. He will come to her in Paradise very soon and she will be very sorry.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

11. The Chapters On Divorce And *Li'ān* From The Messenger of Allāh ﷺ

(المعجم ١١) أَبْوَابُ الطَّلَاقِ
وَاللَّعَانِ عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٩)

Chapter 1. What Has Been Related About The *Sunnah* Divorce

(المعجم ١) - بَابُ مَا جَاءَ فِي طَلَاقِ
السُّنَّةِ (التحفة ١)

1175. Yūnus bin Jubair said: “I asked Ibn ‘Umar about a man who divorced his wife while she was menstruating. So he said: ‘Don’t you know ‘Abdullāh bin ‘Umar?’ Indeed he divorced his wife while she was menstruating, so ‘Umar asked the Prophet ﷺ about that, and he ordered him to take her back.” He said: “I said: And that divorce is counted? He said: And that divorce is counted? He said: ‘What else would you think if he was helpless and foolish?’” (*Ṣaḥīḥ*)

١١٧٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَقَالَ: هَلْ تَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرَ النَّبِيَّ ﷺ، فَأَمَرَهُ أَنْ يَرْجِعَهَا.
قَالَ: قُلْتُ: فَيَعْتَدُ بِتِلْكَ الطَّلَاقِ؟ قَالَ: فَمَهْ، أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟.

تخريج: متفق عليه، وأخرجه مسلم، الطلاق، باب تحريم طلاق الحائض بغير رضاها . . . الخ، ح: ٧/١٤٧١ عن قتيبة والبخاري، ح: ٥٣٣٣ من حديث محمد بن سيرين به.

1176. Sālim narrated that his father divorced his wife during her menses, so ‘Umar asked the Prophet ﷺ about that and he said: “Tell him to take her back, then let him divorce her while she is pure or pregnant.” (*Ṣaḥīḥ*)

١١٧٦ - حَدَّثَنَا هَذَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّهُ طَلَّقَ امْرَأَتَهُ فِي الْحَيْضِ. فَسَأَلَ عُمَرَ النَّبِيَّ ﷺ فَقَالَ: «مُرْهُ فَلْيُرْجِعْهَا، ثُمَّ لِيُطَلِّقْهَا طَاهِرًا أَوْ حَامِلًا».

(Abū ‘Eisā said:) The *Ḥadīth* of Yūnus bin Jubair from Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and so is the *Ḥadīth* of Ṣālim from Ibn

'Umar. This *Hadīth* has been reported through other routes from Ibn 'Umar from the Prophet ﷺ.

This is acted upon according to the people of knowledge among Companions of the Prophet ﷺ and others. The *Sunnah* divorce is to divorce her while she is pure without having intercourse. Some of them said if he divorces her thrice (at one time) while she is pure, then it will also be according to the *Sunnah*. This is the view of *Ash-Shāfi'i* and *Aḥmad* (bin *Hanbal*). Some of them said that three (at one time) is not from the *Sunnah*, unless he divorces her once (and then once). This is the view of (*Sufyān*) *Ath-Thawrī* and *Ishāq*.

Regarding divorcing a pregnant woman they said: He divorces her whenever he wants to. This is the view of *Ash-Shāfi'i*, *Aḥmad* and *Ishāq*. Some of them said that he pronounces one divorce on her during each month.

[قَالَ أَبُو عِيسَى:] حَدِيثُ يُوسَى بْنِ جُبَيْرٍ عَنِ ابْنِ عُمَرَ، حَدِيثٌ حَسَنٌ صَحِيحٌ. وَكَذَلِكَ حَدِيثُ سَالِمٍ عَنِ ابْنِ عُمَرَ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، أَنَّ طَلَاقَ السُّتْبَةِ، أَنْ يُطَلَّقَهَا طَاهِرًا مِنْ غَيْرِ جَمَاعٍ. وَقَالَ بَعْضُهُمْ: إِنْ طَلَّقَهَا ثَلَاثًا وَهِيَ طَاهِرَةٌ، فَإِنَّهُ يَكُونُ لِلْسُّتْبَةِ أَيْضًا. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ [بْنِ حَبِيلٍ] وَقَالَ بَعْضُهُمْ: لَا تَكُونُ ثَلَاثًا لِلْسُّتْبَةِ، إِلَّا أَنْ يُطَلَّقَهَا وَاحِدَةً [وَاحِدَةً].

وَهُوَ قَوْلُ [سُفْيَانَ] الثَّوْرِيِّ وَإِسْحَاقَ. وَقَالُوا فِي طَلَاقِ الْحَامِلِ: يُطَلَّقُهَا مَتَى شَاءَ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُهُمْ: يُطَلَّقُهَا عِنْدَ كُلِّ شَهْرٍ تَطْلِيقَةً.

تخريج: متفق عليه، وأخرجه مسلم، ح: ٥/١٤٧١ (انظر الحديث السابق) من حديث وكيع والبخاري، ح: ٧١٦٠ من حديث سالم بن عبدالله بن عمر به.

Comments:

It is not correct to divorce a woman during her menstruating period, because a woman is divorced when her husband actually hates her and has ill feelings about her. During the menstruating period, a woman is not clean and tidy, moreover, dullness and laziness overcomes her. In such physical and mental condition she is averse to adorn herself for her husband and the husband too is not inclined towards her in this period. So it is not approved to divorce a woman during the menstruating period. According to all Four *A'immaḥ*, and in view of most of the people of knowledge among the Companions, if a woman has been divorced during this period it will be considered as divorced.

Chapter 2. What Has Been Related About A Man Who Divorces His Wife Irrevocably

1177. 'Abdullāh bin Yazīd bin Rukānah narrated from his father, from his grandfather who said: "I went to the Prophet ﷺ and said: 'O Messenger of Allāh! I irrevocably divorced my wife.' So he said: 'What did you intend by that?' I said: 'One (divorce).' He said: '(Do you swear) By Allāh?' I said: 'By Allāh.' He said: 'Then it is as you intended.'" (*Da'if*)

(Abū 'Eisā said:) We do not know of this *Hadīth* except from this route.

I asked Muḥammad about this *Hadīth* and he said: "There is some confusion (*Idtirāb*) in it; and it has been reported from 'Ikrimah, from Ibn 'Abbās that Rukānah divorced his wife three times."

The people of knowledge among the Companions of the Prophet ﷺ and others differ over the irrevocable divorce. It has been related from 'Umar bin Al-Khaṭṭāb that he counted the irrevocable divorce as one, and it has been related from 'Alī that he considered it three. Some of the people of knowledge said it depends on the intention of the man; if he intended one then it is one, and if he intended three then it is three, and if he intended two then it will only count as one. This is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah.

Mālik bin Anas said about the irrevocable divorce: If he had gone

(المعجم ٢) - بَابُ مَا جَاءَ فِي الرَّجُلِ
يُطَلِّقُ امْرَأَتَهُ الْبَتَّةَ (التحفة ٢)

١١٧٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا قَبِيصَةُ عَنْ

جَرِيرِ بْنِ حَازِمٍ، عَنِ الرَّبِيعِ بْنِ [سَعِيدٍ]، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ بْنِ رُكَّانَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي طَلَقْتُ امْرَأَتِي الْبَتَّةَ، فَقَالَ: «مَا أَرَدْتَ بِهَا؟» قُلْتُ: وَاحِدَةً. قَالَ: «وَاللَّهِ؟» قُلْتُ وَاللَّهِ قَالَ: «فَهُوَ مَا أَرَدْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

وَسَأَلْتُ مُحَمَّدًا، عَنْ هَذَا الْحَدِيثِ فَقَالَ: فِيهِ اضْطِرَابٌ، وَيُرْوَى عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رُكَّانَةَ طَلَّقَ امْرَأَتَهُ ثَلَاثًا.

وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ فِي طَلَاقِ الْبَتَّةِ. فُرِوِي عَنْ عُمَرَ ابْنِ الْخَطَّابِ أَنَّهُ جَعَلَ الْبَتَّةَ وَاحِدَةً، وَرُوي عَنْ عَلِيٍّ أَنَّهُ جَعَلَهَا ثَلَاثًا، وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ، فِيهِ نَيْتُ الرَّجُلِ، إِنْ نَوَى وَاحِدَةً فَوَاحِدَةٌ وَإِنْ نَوَى ثَلَاثًا فَثَلَاثٌ، وَإِنْ نَوَى ثِنْتَيْنِ لَمْ تَكُنْ إِلَّا وَاحِدَةً. وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ.

وَقَالَ مَالِكُ بْنُ أَنَسٍ فِي الْبَتَّةِ: إِنْ كَانَ قَدْ دَخَلَ بِهَا فِئْتَانِ ثَلَاثٌ تَطْلِيقَاتٍ.

وَقَالَ الشَّافِعِيُّ: إِنْ نَوَى وَاحِدَةً فَوَاحِدَةٌ، يَمْلِكُ الرَّجْعَةَ، وَإِنْ نَوَى ثِنْتَيْنِ [فِئْتَانِ]. وَإِنْ نَوَى ثَلَاثًا فَثَلَاثٌ.

into her, then it is three divorces. *Shāfi'ī* said: "If he intended one then it is one, and he is able to return, and if he intended two then it is two, and if he intended three then it is three."

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطلاق، باب: في البتة، ح: ٢٢٠٨ وابن ماجه، ح: ٢٠٥١ من حديث جرير بن حازم به، الزبير بن سعيد: لين الحديث (التقريب: ١٩٩٥) وحديث أبي داود (٢٢٠٦، ٢٢٠٧) يعني عنه.

Chapter 3. What Has Been Related About: Your Case Is Up To You

1178. *Ḥammād bin Yazīd* said: "I said to *Abū Ayyūb*: 'Do you know of anyone who said that: "Your case is up to you" counts as three besides *Al-Ḥasan*?' He said: 'No, not besides *Al-Ḥasan*.' Then he said: 'O *Allāh* forgive me – except for what has been narrated to me by *Qatādah*, from *Kathīr* the freed slave of *Banū Samurah*, from *Abū Salamah*, from *Abū Hurairah*, that the Prophet ﷺ said: "Three."'

Abū Ayyūb said: 'So I met *Kathīr* the freed slave of *Banū Samurah* and asked him about it, but he was not aware of it. So I returned to *Qatādah* and informed him about that and he said: "He forgot." (*Da'if*)

(*Abū 'Eisā* said:) This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of *Sulaimān bin Ḥarb*, from *Ḥammād bin Yazīd*. I asked *Muḥammad* about this *Ḥadīth* and he said: "*Sulaimān bin Ḥarb* narrated this from *Ḥammād bin Yazīd* to us, but it was only *Mawqūf* from *Abū Hurairah*."

(المعجم ٣) - بَابُ مَا جَاءَ فِي: أَمْرُكَ

بِيَدِكَ (التحفة ٣)

١١٧٨ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ قَالَ: قُلْتُ لِأَيُّوبَ: هَلْ عَلِمْتَ [أَنَّ] أَحَدًا قَالَ فِي: أَمْرُكَ بِيَدِكَ: إِنَّهَا ثَلَاثٌ إِلَّا الْحَسَنَ؟ فَقَالَ: لَا إِلَّا الْحَسَنَ. ثُمَّ قَالَ: اللَّهُمَّ غَفِرًا إِلَّا مَا حَدَّثَنِي قَتَادَةُ عَنْ كَثِيرِ مَوْلَى بَنِي سَمُرَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ».

قَالَ أَيُّوبُ: فَلَقِيْتُ كَثِيرًا مَوْلَى بَنِي سَمُرَةَ فَسَأَلْتُهُ فَلَمْ يَعْرِفْهُ، فَرَجَعْتُ إِلَى قَتَادَةَ فَأَخْبَرْتُهُ فَقَالَ: نَسِيَ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ [غَرِيبٌ] لِأَنَّ نَعْرَفُهُ إِلَّا مِنْ حَدِيثِ سُلَيْمَانَ بْنِ حَرْبٍ عَنْ حَمَادِ بْنِ زَيْدٍ. وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ عَنْ حَمَادِ بْنِ زَيْدٍ بِهِذَا. وَإِنَّمَا هُوَ عَنْ أَبِي هُرَيْرَةَ مَوْقُوفٌ.

وَلَمْ يَعْرِفْ حَدِيثُ أَبِي هُرَيْرَةَ مَوْقُوعًا

The *Hadīth* of Abū Hurairah is not known to be *Marfū'*, and 'Alī bin Naṣr (one of the narrators) is a *Ḥāfiẓ*, a person of *Ḥadīth*.

The people of knowledge differ over (the statement): "Your case is up to you." Some of the people of knowledge among the Companions of the Prophet ﷺ and others – among them 'Umar bin Al-*Khaṭṭāb* and 'Abdullāh bin Mas'ūd – said: "It is one." This is the view of more than one of the people of knowledge among the *Tābi'in* and those after them.

'Uthmān bin 'Affān and Zaid bin *Thābit* said that the decision is as she decides.

Ibn 'Umar said: "If a man leaves the case up to his wife and she divorces herself three times and her husband dislikes that, saying: 'I only left the case up to her for one' then the husband is to take an oath and it will be in accordance with whatever he swears."

Sufyān and the people of Al-*Kūfah* followed the view of 'Umar and 'Abdullāh. As for Mālik bin Anas he said: "The decision is as she decides," and this is the view of Aḥmad. As for Iṣḥāq, he followed the view of Ibn 'Umar.

تخریج: [إسناده ضعيف] وأخرجه النسائي: ١٤٧/٦، ح: ٣٤٣٩ عن علي بن نصر، وأبو داود، ح: ٢٢٠٤ من حديث سليمان بن حرب به * قتادة مدلس وعنعن.

Comments:

Imām Muḥammad has reported this point of view of the *Ahnāf*; that it depends on the intention of the husband. If he intends one divorce it will be revocable during the waiting period of three months. According to Zaid bin *Thābit*, if the husband intends one divorce it is revocable.

وَكَانَ عَلَيَّ بِنُ نَصْرِ حَافِظًا، صَاحِبَ حَدِيثٍ .
وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي: أَمْرِكَ بِيَدِكَ .
فَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ
ﷺ، وَعَبْرِهِمْ مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ وَعَبْدُ
اللَّهِ بْنُ مَسْعُودٍ: هِيَ وَاحِدَةٌ. وَهُوَ قَوْلُ غَيْرِ
وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ وَمَنْ
بَعْدَهُمْ .

وَقَالَ عُثْمَانُ بْنُ عَفَّانَ وَزَيْدُ بْنُ ثَابِتٍ:
الْقَضَاءُ مَا قَضَتْ .

وَقَالَ ابْنُ عُمَرَ: إِذَا جَعَلَ أَمْرَهَا بِيَدِهَا
وَطَلَّقَتْ نَفْسَهَا ثَلَاثًا، وَأُنْكَرَ الزَّوْجُ وَقَالَ: لَمْ
أَجْعَلْ أَمْرَهَا [بِيَدِهَا] إِلَّا فِي وَاحِدَةٍ،
اسْتَحْلَفَ الزَّوْجُ وَكَانَ الْقَوْلُ قَوْلَهُ مَعَ يَمِينِهِ .
وَدَهَبَ سُفْيَانُ وَأَهْلُ الْكُوفَةِ إِلَى قَوْلِ عُمَرَ
وَعَبْدِ اللَّهِ . وَأَمَّا مَالِكُ بْنُ أَنَسٍ فَقَالَ: الْقَضَاءُ
مَا قَضَتْ . وَهُوَ قَوْلُ أَحْمَدَ وَأَمَّا إِسْحَاقُ
فَدَهَبَ إِلَى قَوْلِ ابْنِ عُمَرَ .

Chapter 4. What Has Been Related About The Choice

1179. 'Āishah said: "The Messenger of Allāh ﷺ gave us the choice, so we chose him. So was that a divorce?" (*Ṣaḥīḥ*)

(Another chain with a similar narration)

(Abū 'Eisā said:) This *Hadīth* is *Hasan Ṣaḥīḥ*. The people of knowledge differ over the choice. It has been related from 'Umar and 'Abdullāh bin Mas'ūd that they said: "If she chooses herself (divorce) then it is once, irrevocable." And it has been related from them that they also said: "Once, and he has the ability to take her back, and if she chooses her husband then it is (counted as) nothing."

It has been related that 'Alī said: "If she chooses herself (divorce) then it is once, irrevocable, and if she chooses her husband then it counts as once, and he has the ability to take her back."

Zaid bin Thābit said: "If she chooses her husband then it is once, and if she chooses herself then it is three."

On this topic, most of the people of knowledge and *Fiqh* among the Companions of the Prophet ﷺ and those after them followed the view of 'Umar and 'Abdullāh, and it is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah. As for Aḥmad bin Ḥanbal, he followed the view of 'Alī, may Allāh be pleased with him.

(المعجم ٤) - بَابُ مَا جَاءَ فِي الْخِيَارِ

(التحفة ٤)

١١٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيْرَنَا رَسُولُ اللَّهِ ﷺ فَأَخْتَرْنَاهُ. أَفَكَانَ طَلَاقًا؟.

حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، بِمِثْلِهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْخِيَارِ. فَرُوي عَنْ عُمَرَ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُمَا قَالَا: إِنْ اخْتَارَتْ نَفْسَهَا، فَوَاحِدَةٌ بَائِنَةٌ. وَرُوي عَنْهُمَا أَنَّهُمَا قَالَا أَيضًا: وَاحِدَةٌ يَمْلِكُ الرَّجْعَةَ، وَإِنْ اخْتَارَتْ زَوْجَهَا فَلَا شَيْءَ. وَرُوي عَنْ عَلِيٍّ أَنَّهُ قَالَ: إِنْ اخْتَارَتْ نَفْسَهَا فَوَاحِدَةٌ بَائِنَةٌ. وَإِنْ اخْتَارَتْ زَوْجَهَا فَوَاحِدَةٌ يَمْلِكُ الرَّجْعَةَ.

وَقَالَ زَيْدُ بْنُ ثَابِتٍ: إِنْ اخْتَارَتْ زَوْجَهَا فَوَاحِدَةٌ، وَإِنْ اخْتَارَتْ نَفْسَهَا فَثَلَاثٌ. وَذَهَبَ أَكْثَرُ أَهْلِ الْعِلْمِ وَالْفِقْهِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَمَنْ بَعْدَهُمْ فِي هَذَا الْبَابِ إِلَى قَوْلِ عُمَرَ وَعَبْدِ اللَّهِ. وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ. وَأَمَّا أَحْمَدُ بْنُ حَنْبَلٍ، فَذَهَبَ إِلَى قَوْلِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ.

تخريج: متفق عليه، وأخرجه مسلم، الطلاق، باب بيان أن تخييره امرأته لا يكون طلاقاً إلا بالنية، ح: ١٤٧٧ عن محمد بن بشار والبخاري، ح: ٥٢٦٣ من حديث إسماعيل بن أبي خالد به.

Comments:

Most of the Companions of the Prophet ﷺ and the followers of the Companions and scholars of Islamic jurisprudence say; if the woman chooses her husband then it is counted as nothing. She can go back to her husband. This is an accepted and correct point of view. If she chooses herself to be divorced, then there is difference of opinion among the scholars and the people of knowledge. Imām At-Tirmidhi has discussed the details of this issue.

Chapter 5. What Has Been Related About: The Woman With Three Divorces Gets No Housing Nor Maintenance (From The Husband)

1180. Fāṭimah bint Qais said: “My husband divorced me three times during the time of the Prophet ﷺ. So the Messenger of Allāh ﷺ said: “There is no housing for you nor maintenance.” Al-Mughīrah (one of the narrators) said: “I mentioned that to Ibrāhīm and he said: Umar said: “We do not leave the Book of Allāh and the *Sunnah* of our Prophet for the saying of a woman, and we do not know if she remembered or forgot.” And ‘Umar used to give her (the divorced woman) housing and maintenance.” (*Sahīh*)

This was narrated to us from Aḥmad bin Manī‘ (who said): “Hushaim narrated to us: ‘Hushain, Ismā‘il and Mujālid informed us.”

Hushaim said: “Dāwūd narrated it to us as well, from Ash-Sha‘bī who said: ‘I entered upon Fāṭimah bint Qais and asked her about the judgement of the Messenger of

(المعجم ٥) - بَابُ مَا جَاءَ فِي الْمُطَلَّقَةِ
ثَلَاثًا لَا سُكْنَى لَهَا وَلَا نَفَقَةَ (التحفة ٥)

١١٨٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَتْ فَاطِمَةُ بِنْتُ قَيْسٍ: طَلَّقَنِي زَوْجِي ثَلَاثًا عَلَى عَهْدِ النَّبِيِّ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا سُكْنَى لَكَ وَلَا نَفَقَةَ».

قَالَ مُغِيرَةُ: فَذَكَرْتُهُ لِإِبْرَاهِيمَ فَقَالَ: قَالَ عُمَرُ: لَا نَدْعُ كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّنَا ﷺ لِقَوْلِ امْرَأَةٍ، لَا نَدْرِي أَحْفِظْتُ أَمْ نَسَيْتُ، وَكَانَ عُمَرُ يَجْعَلُ لَهَا السُّكْنَى وَالنَّفَقَةَ.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَنَّ أَبَانًا حُصَيْنٌ وَإِسْمَاعِيلُ وَمُجَالِدٌ.

قَالَ هُشَيْمٌ: وَحَدَّثَنَا دَاوُدُ أَيْضًا عَنِ الشَّعْبِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ ابْنَةِ قَيْسٍ فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللَّهِ ﷺ فِيهَا، فَقَالَتْ: طَلَّقَهَا زَوْجُهَا الْبَتَّةَ، فَحَاصِمَتُهُ فِي السُّكْنَى وَالنَّفَقَةِ، فَلَمْ يَجْعَلْ لَهَا النَّبِيُّ ﷺ سُكْنَى وَلَا نَفَقَةَ.

Allāh ﷺ in her case. She said that she was divorced irrevocably by her husband and she argued with him for housing and maintenance, but the Prophet ﷺ did not grant her housing, nor maintenance.”

And in the narration of Dāwud she said: “And he ordered me to stay at the home of Ibn Umm Maktūm during my *Iddah*.”

(Abū 'Eisā said:) This *Hadīth* is *Hasan Sahīh*.

This is the view of some of the people of knowledge, among them Al-Ḥasan Al-Baṣrī, 'Aṭā' bin Abī Rabāḥ, and Ash-Sha'bi, and it is the view of Aḥmad and Ishāq. And they said: The divorced woman gets neither housing nor maintenance when her husband does not have the ability to take her back.

Some of the people of knowledge among the Companions of the Prophet ﷺ – among them 'Umar and 'Abdullāh – said that the woman divorced three times gets housing and maintenance. This is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah.

Some of the people of knowledge said that she gets housing but there is no maintenance for her. This is the view of Mālik bin Anas, Al-Laith bin Sa'd, and Ash-Shāfi'i. Ash-Shāfi'i said: “We only give her housing based upon the Book of Allāh, Allāh Most High said: And turn them not out of their homes, nor shall they (themselves) leave, except in the case they are guilty of

وَفِي حَدِيثِ دَاوُدَ قَالَتْ: وَأَمَرَنِي أَنْ أَعْتَدَ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ، وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ، مِنْهُمْ

الْحَسَنُ الْبَصْرِيُّ وَعَطَاءُ بْنُ أَبِي رَبَاحٍ

وَالشَّعْبِيُّ، وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ،

وَقَالُوا: لَيْسَ لِلْمُطَلَّقَةِ سُكْنَى وَلَا نَفَقَةٌ، إِذَا

لَمْ يَمْلِكْ زَوْجُهَا الرَّجْعَةَ. وَقَالَ بَعْضُ أَهْلِ

الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْهُمْ عُمَرُ

وَعَبْدُ اللَّهِ: إِنَّ الْمُطَلَّقَةَ تَلَاثًا، لَهَا السُّكْنَى

وَالنَّفَقَةُ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ

الْكُوفَةِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَهَا

السُّكْنَى وَلَا نَفَقَةٌ، لَهَا، وَهُوَ قَوْلُ مَالِكِ بْنِ

أَنْسِ وَاللَّيْثِ بْنِ سَعْدٍ وَالشَّافِعِيِّ. وَقَالَ

الشَّافِعِيُّ: إِنَّمَا جَعَلْنَا لَهَا السُّكْنَى بِكِتَابِ اللَّهِ

قَالَ اللَّهُ تَعَالَى: ﴿لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا

يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفِدْحَةٍ مُنِيئَةٍ﴾

[الطلاق: ١] قَالُوا: هُوَ الْبَدَاءُ، أَنْ تَبْدُوَ عَلَى

أَهْلِهَا، وَأَعْتَلَّ بِأَنَّ فَاطِمَةَ ابْنَةَ قَيْسٍ لَمْ يَجْعَلْ

لَهَا النَّبِيُّ ﷺ السُّكْنَى، لِمَا كَانَتْ تَبْدُو عَلَى

أَهْلِهَا.

قَالَ الشَّافِعِيُّ: وَلَا نَفَقَةٌ لَهَا، لِحَدِيثِ

رَسُولِ اللَّهِ ﷺ فِي قِصَّةِ حَدِيثِ فَاطِمَةَ بِنْتِ

قَيْسٍ.

some open *Fahishah*.^[1] And they say it (*Fahishah*) is to behave in a foul manner, that she misbehaves with her family, and they explain that the reason that Fātimah bint Qais was not granted housing by the Prophet ﷺ is that she had behaved in a foul manner with her family.”

Ash-Shāfi'ī said: “And she gets no maintenance due to the *Hadīth* of the Prophet ﷺ about the story of Fātimah bin Qais.

تخريج: وأخرجه مسلم، الطلاق، باب المطلقة البائن لا نفقة لها، ح: ١٤٨٠ من حديث

مغيرة به.

Comments:

This is agreed upon that one divorce which is revocable and three divorces which are irrevocable in both if a woman is pregnant has the right of housing and maintenance during her *'Iddah*. (Probationary period of divorce.)

Chapter 6. What Has Been Related About: There Is No Divorce Before Marriage

1181. 'Amr bin Shu'aib narrated from his grandfather, from his father, that the Messenger of Allāh ﷺ said: “There is no vow for the son of Ādam over what he has no control, and there is no emancipating he can do for one whom he does not own, and there is no divorce for him regarding that which he has no control over.” (*Hasan*)

(He said:) There are narrations on this topic from 'Alī, Mu'ādh bin Jabal, Jābir, Ibn 'Abbās, and 'Aishah.

(المعجم ٦) - بَابُ مَا جَاءَ لَا طَّلَاقَ
قَبْلَ النِّكَاحِ (التحفة ٦)

١١٨١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُسَيْنٌ: حَدَّثَنَا عَامِرُ الْأَحْوَلُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَذَرُ لِابْنِ آدَمَ فِيمَا لَا يَمْلِكُ، وَلَا عَتَقَ لَهُ فِيمَا لَا يَمْلِكُ، وَلَا طَّلَاقَ لَهُ فِيمَا لَا يَمْلِكُ». [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَمُعَاذِ بْنِ جَبَلٍ وَجَابِرِ وَابْنِ عَبَّاسٍ وَعَائِشَةَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرِو حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهُوَ أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ. وَهُوَ قَوْلُ أَكْثَرِ

[1] *At-Talāq* 65:1.

(Abū 'Eisā said:) The *Hadīth* of 'Abdullāh bin 'Amr is a *Hasan Sahih Hadīth*, and it is the best thing reported on this topic. This is the view of most of the people of knowledge among the Companions of the Prophet ﷺ and others. This has been related from 'Alī bin Abī Ṭālib, Ibn 'Abbās, Jābir bin 'Abdullāh, Sa'eed bin Al-Musayyab, Al-Ḥasan, Sa'eed bin Jubair, 'Alī bin Al-Ḥasan, Shuraiḥ, Jābir bin Zaid, and more than one of the *Fuqahā'* among the *Tābi'in*, and it is the view of Ash-Shāfi'ī.

It has been related that Ibn Mas'ūd said about the *Manṣūbah*:^[1] "She is divorced." It has been related from Ibrāhīm An-Nakha'ī, Ash-Sha'bī, and others among the people of knowledge that they said: "If he specifies a time, it (the divorce) holds (at the expiration of the time)." This is the view of Sufyān Ath-Thawrī. Mālik bin Anas said: "When he names a woman specifically, or specifies a time, or he says: 'If I marry someone from this district,' then if he marries someone, she is divorced."

As for Ibn Al-Mubārak, he was very stern on this topic, he said: "If it is done, I do not say that it is unlawful." Aḥmad said: "If he married, I do not order him to separate from his wife." Ishāq said: "I allow it in the case of *Al-Manṣūbah*, due to the *Hadīth* of Ibn Mas'ūd, but if he marries her, I

أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ. رُوِيَ ذَلِكَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَابْنِ عَبَّاسٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ وَسَعِيدِ بْنِ مُسَيْبٍ وَالْحَسَنِ وَسَعِيدِ بْنِ جُبَيْرٍ وَعَلِيٍّ بْنِ الْحُسَيْنِ وَشُرَيْحٍ وَجَابِرِ بْنِ زَيْدٍ وَغَيْرِ وَاحِدٍ مِنْ فُقَهَاءِ التَّابِعِينَ. وَبِهِ يَقُولُ الشَّافِعِيُّ، وَرُوِيَ عَنِ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ فِي الْمَنْصُوبَةِ: إِنَّهَا تَطْلُقُ.

وَقَدْ رُوِيَ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ وَالشَّعْبِيِّ وَغَيْرِهِمَا مِنْ أَهْلِ الْعِلْمِ: أَنَّهُمْ قَالُوا: إِذَا وَقَّتْ نَزَلَ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ ابْنِ أَنَسٍ: أَنَّهُ إِذَا سَمَى امْرَأَةً بِعَيْنِهَا أَوْ وَقَّتْ وَقْتًا أَوْ قَالَ: إِنْ تَزَوَّجْتُ مِنْ كُورَةَ كَذَا، فَإِنَّهُ إِنْ تَزَوَّجَ فَإِنَّهَا تَطْلُقُ.

وَأَمَّا ابْنُ الْمُبَارَكِ فَشَدَّدَ فِي هَذَا الْبَابِ وَقَالَ: إِنْ فَعَلَ، لَا أَقُولُ هِيَ حَرَامٌ. وَقَالَ أَحْمَدُ: إِنْ تَزَوَّجَ لَا أَمْرُهُ أَنْ يُفَارِقَ امْرَأَتَهُ. وَقَالَ إِسْحَاقُ: أَنَا أُجِيزُ فِي الْمَنْصُوبَةِ، لِحَدِيثِ ابْنِ مَسْعُودٍ، وَإِنْ تَزَوَّجَهَا لَا أَقُولُ تَحْرُمُ عَلَيْهِ امْرَأَتُهُ وَوَسَّعَ إِسْحَاقُ فِي غَيْرِ الْمَنْصُوبَةِ.

وَذَكَرَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ أَنَّهُ سُئِلَ عَنْ رَجُلٍ حَلَفَ بِالطَّلَاقِ أَنْ لَا يَتَزَوَّجَ ثُمَّ بَدَأَ لَهُ أَنْ يَتَزَوَّجَ، هَلْ لَهُ رُخْصَةٌ بِأَنْ يَأْخُذَ بِقَوْلِ الْفُقَهَاءِ الَّذِينَ رَخَّصُوا فِي هَذَا؟ فَقَالَ [عَبْدُ اللَّهِ] بِنُ الْمُبَارَكِ: إِنْ كَانَ يَرَى هَذَا

[1] "In some of the manuscripts it is: *Manṣūbah* with *Sin* meaning a woman belonging to a tribe or a land. And the meaning of *Manṣūbah* is the particular woman." (*Tuḥfat Al-Aḥwadhī*)

do not say that his wife is unlawful for him.” In cases other than the *Mansūbah*, Ishāq was liberal with it.

It has been mentioned that ‘Abdullāh bin Al-Mubāarak was asked about a man who took an oath of divorce that he would not marry, then it occurred to him to marry, does he have the permission to do it if he follows the view of the *Fuqahā* that permit that? So (‘Abdullāh) Ibn Al-Mubāarak said: “If he thought that this view was the truth before he was tested with this issue, then he can take their saying. As for the one who did not accept this, then if he is tested and wants to take their saying, then I do not think it is allowed for him.”

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الطلاق، باب: لا طلاق قبل النكاح، ح: ٢٠٤٧ من حديث هشيم وأبو داود، ح: ٢١٩٠ من حديث عمرو بن شعيب به ولفظ الحاكم: ٢/٢٠٥ "لا طلاق قبل النكاح" وصححه الذهبي * وفي الباب عن علي [ابن ماجه، ح: ٢٠٤٩ والطبراني في الصغير: ٩٦/١ وأصله عند أبي داود، ح: ٢٨٧٣] ومعاذ بن جبل [الحاكم في المستدرک: ٤١٩/٢ وهو منقطع] وجابر [الحاكم: ٤٢٠/٢] وابن عباس [الحاكم: ٤١٩/٢ والبيهقي: ٣٢٠/٧] وعائشة [الحاكم: ٤١٩/٢].

Comments:

Shah Waliullāh writes that the saying of the Messenger of Allāh ﷺ “There is no divorce for him regarding that which he has no control over” is quite clear, and it relates to the divorce that is going to be effective, but is pending or delayed for some condition. As in this example, “when I marry someone she is divorced.” This is a general order for all.

Chapter 7. What Has Been Related About: Divorce For A Slave Woman Is Twice

1182. Muzāhir bin Aslam narrated that Al-Qāsim narrated from ‘Aishah that the Messenger of Allāh ﷺ said: “The divorce for a slave woman is two divorces, and her *Iddah* is two menstruations.” (*Da’if*)

الْقَوْلُ حَقًّا مِنْ قَبْلِ أَنْ يُتَلَى بِهِ الْمَسْأَلَةَ، فَهَهُ أَنْ يَأْخُذَ بِقَوْلِهِمْ، فَأَمَّا مَنْ لَمْ يَرْضَ بِهَذَا، فَلَمَّا ابْتُلِيَ أَحَبَّ أَنْ يَأْخُذَ بِقَوْلِهِمْ، فَلَا أَرَى لَهُ ذَلِكَ.

(المعجم ٧) - بَابُ مَا جَاءَ أَنَّ طَلَّاقَ

الْأَمَةِ تَطْلِيقَتَانِ (التحفة ٧)

١١٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى

النَّيْسَابُورِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ

جُرَيْجٍ قَالَ: حَدَّثَنِي مُطَاهِرُ بْنُ أَشْلَمَ

قَالَ: حَدَّثَنِي الْقَاسِمُ عَنْ عَائِشَةَ: أَنَّ رَسُولَ

(Another chain with a similar narration)

(He said:) There is something on this topic from 'Abdullāh bin 'Umar.

(Abū 'Eisā said:) The *Hadīth* of 'Aishah is a *Gharīb Hadīth*, we do not know of it being *Marfū'* except from the narration of Muẓāhir bin Aslam. We do not know of Muẓāhir to have any knowledge, aside from this *Hadīth*.

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of Sufyān Ath-Thawrī, Ash-Shāfi'ī, Aḥmad, and Ishāq.

اللَّهُ ﷺ قَالَ: «طَلَقُ الْأَمَةِ تَطْلِيقَتَانِ، وَوَعْدَتُهَا حَيْضَتَانِ».

قَالَ مُحَمَّدُ بْنُ يَحْيَى: وَحَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا مُطَاهِرٌ بِهِذَا.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَائِشَةَ حَدِيثٌ

غَرِيبٌ، لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ مُطَاهِرِ

ابْنِ أَسْلَمَ، وَمُطَاهِرٌ لَا نَعْرِفُ لَهُ فِي الْعِلْمِ غَيْرَ

هَذَا الْحَدِيثِ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ

مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، وَهُوَ قَوْلُ

سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الطلاق، باب: في سنة طلاق العبد، ح: ١٨٩ وابن ماجه، ح: ٢٠٨٠ من حديث أبي عاصم به وقال أبو داود: "هو حديث مجهول" * مظاهر بن أسلم: ضعيف كما في تقريب التهذيب وغيره * وفي الباب عن عبدالله بن عمر [ابن ماجه، ح: ٢٠٧٩].

Comments:

According to the *Ahnāf* enforcement and effectiveness of divorce depends on the wife's status, whether she is a free woman or a slave woman. If she is a slave woman, divorce will be effective with two divorces and she cannot marry her husband again until and unless she marries another person, and they have sexual relations. Her *Iddah* is two menstruating periods. The status of the male has no concern with it whether he is a free man or a slave. the *Ahnāf* bring forward this narration in their support. According to the other three *A'immah*, this narration is related to that slave woman whose husband is also a slave.

Chapter 8. What Has Been Related About The Man Who Thinks To Himself About Divorcing His Wife

1183. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh has permitted my *Ummah* what occurs in their minds, as long as it is not spoken or acted upon." (*Sahih*)

(المعجم ٨) - بَابُ مَا جَاءَ فِيْمَنْ

يُحَدِّثُ نَفْسَهُ بِطَلَاقِ امْرَأَتِهِ (التحفة ٨)

١١٨٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ

عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ أَبِي

هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَجَاوَزَ اللَّهُ

(Abū 'Eisā said:) This *Hadīth* is *Hasan Ṣaḥīḥ*. This is acted upon according to the people of knowledge, when a man thinks about divorce to himself, it will not amount to anything until he talks about it.

لَأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ تَكَلِّمْ بِهِ
أَوْ تَعْمَلْ بِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ:
أَنَّ الرَّجُلَ إِذَا حَدَّثَ نَفْسَهُ بِاطِّلاقٍ، لَمْ يَكُنْ
شَيْئًا حَتَّى يَتَكَلَّمَ بِهِ.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب: تجاوز الله عن حديث النفس والخواطر
بالقلب إذا لم تستقر، ح: ١٢٧ عن قتيبة والبخاري، ح: ٥٢٦٩ عن حديث قتادة به.

Comments:

There is no accountability on thinking of human beings until they put this thinking into practice. If someone ponders over the issue of divorce, whether to divorce his wife or not, no matter if it is out loud there is no accountability and no divorce is implemented because no one knows his intention except Allāh. When he brings his intention of divorce on his tongue and says it before the people it is effective.

Chapter 9. What Has Been Related About Seriousness And Jest Regarding Divorce

1184. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Three are serious when they are serious, and serious when they are in jest: Marriage, divorce, and return." (*Hasan*)

(Abū 'Eisā said:) This *Hadīth* is *Hasan Gharīb*.

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others.

Abū 'Eisā said: And 'Abdur-Raḥmān (one of the narrators) is Ibn Ḥabīb bin (Ardak Al-Madani). And Ibn Māhak; to me (it seems that) he is Yūsuf bin Māhak.

(المعجم ٩) - بَابُ مَا جَاءَ فِي الْحَدِيثِ
وَالهَزَلِ فِي الطَّلَاقِ (التحفة ٩)

١١٨٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ
إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ [أَرْدَكِ الْمَدَنِيِّ]
عَنْ عَطَاءٍ، عَنِ ابْنِ مَاهَكَ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ جِدُّهُنَّ
جِدٌّ، وَهَزَلُهُنَّ جِدٌّ: النِّكَاحُ، وَالطَّلَاقُ،
وَالرَّجْعَةُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ
أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ. قَالَ أَبُو عِيسَى:
وَعَبْدُ الرَّحْمَنِ، هُوَ ابْنُ حَبِيبِ بْنِ [أَرْدَكِ
الْمَدَنِيِّ]. وَابْنُ مَاهَكَ، هُوَ عُنْدِي يُوسُفُ بْنُ
مَاهَكَ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الطلاق، باب من طلق أو نكح أو راجع لآعبا، ح: ٢٠٣٩ من حديث حاتم وأبو داود، ح: ٢١٩٤ من حديث عبدالرحمن بن أردك به وصححه الحاكم: ١٩٨/٢ وغيره.

Comments:

In Islamic Law, some serious deeds like marriage, divorce, return, and manumission and their execution are strictly determined under decisive expediencies. So, it is strongly prohibited doing these in jest. Whoever performs these deeds in jest and fun, his action is taken seriously and it is considered implemented according to Islamic Law.

Chapter 10. What Has Been Related About *Khul'*

(المعجم ١٠) - بَابُ مَا جَاءَ فِي الْخُلْعِ
(التحفة ١٠)

1185. Ar-Rubayyi' bint Mu'awwidh bin Al-'Afrā' narrated that she got a *Khul'* during the time of the Prophet ﷺ. So the Prophet ﷺ ordered her - or: she was ordered - that she observe an 'Iddah of a menstruation." (*Hasan*)

١١٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ: حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الرَّحْمَنِ - وَهُوَ مَوْلَى آلِ طَلْحَةَ - عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الرَّبِيعِ بِنْتِ مَعْوِذِ ابْنِ عَفْرَاءَ: أَنَّهَا اخْتَلَعَتْ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَأَمَرَهَا النَّبِيُّ ﷺ - أَوْ أَمَرَتْ - أَنْ تَعْتَدَ بِحَيْضَةٍ.

(He said:) There is something on this topic from Ibn 'Abbās.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ. قَالَ أَبُو عِيْسَى: حَدِيثُ الرَّبِيعِ الصَّحِيحُ أَنَّهَا أَمَرَتْ أَنْ تَعْتَدَ بِحَيْضَةٍ.

Abū 'Eisā said: In the *Hadīth* of Ar-Rubai' what is correct is: "she was ordered that she observe an 'Iddah of one menstruation."

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الطلاق، باب عدة المختلعة، ح: ٢٠٥٨ والنسائي: ١٨٦/٦، ١٨٧، ح: ٣٥٢٨ (من حديث الربيع بنت معوذ به) * وفي الباب عن ابن عباس [يأتي بعده في نفس الباب: ١١٨٥].

1185B. Ibn 'Abbās narrated that the wife of Thābit bin Qais was granted a *Khul'* from her husband during the time of the Prophet ﷺ. So the Prophet ﷺ ordered her to observe an 'Iddah of a menstruation. (*Hasan*)

١١٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبُعْدَايِيُّ: حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا هِشَامُ ابْنُ يُوسُفَ عَنْ مَعْمَرٍ، عَنْ عَمْرٍو بْنِ مُسْلِمٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً ثَابِتِ ابْنِ قَيْسٍ اخْتَلَعَتْ مِنْ زَوْجِهَا عَلَى عَهْدِ النَّبِيِّ ﷺ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَعْتَدَ بِحَيْضَةٍ.

(Abū 'Eisā said:) This *Hadīth* is *Hasan Gharīb*.

The people of knowledge differ over the '*Iddah*' for the woman who was granted a *Khul'*. Most of the people of knowledge among the Companions of the Prophet ﷺ and others said that the '*Iddah*' for the woman who was granted a *Khul'* is the '*Iddah*' of the divorced woman, [three menstruations]. This is the view of (Sufyān) Ath-Thawrī and the people of Al-Kūfah, and it is the view of Aḥmad and Ishāq.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that the '*Iddah*' of the woman who was granted a *Khul'* is one menstruation. Ishāq said: "If someone followed this view, then it is a strong view."

تخريج: [إسناده حسن] وأخرجه أبو داود، الطلاق، باب: في الخلع، ح: ٢٢٢٩ عن محمد ابن عبدالرحيم به وصححه الحاكم ٢٠٦/٢ ووافقه الذهبي.

Comments:

"*Khul'*" means putting off the clothes as it is said 'put off your shirt' or 'put off your shoes,' etc. In the Qur'an, man and wife have been mentioned as clothes for each other, so a wife's separation from her husband after giving his rights is like casting off the clothes.

Chapter 11. What Has Been Related About The Women Who Seek A *Khul'*

1186. Thawbān narrated that the Prophet ﷺ said: "The women who seek a *Khul'* are hypocrites." (*Ṣaḥīḥ*) (Abū 'Eisā said:) This *Ḥadīth* is *Gharīb* from this route, and its chain is not strong. It has been related that the Prophet ﷺ said: "Whichever woman seeks a *Khul'* from her husband without harm (cause), then she will never smell the scent of Paradise."

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي عِدَّةِ الْمُخْتَلِعَةِ، فَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: إِنَّ عِدَّةَ الْمُخْتَلِعَةِ عِدَّةَ الْمُطَلَّقَةِ، [ثَلَاثَ حِيضٍ] وَهُوَ قَوْلُ [سُفْيَانَ] الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ، وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنَّ عِدَّةَ الْمُخْتَلِعَةِ حِيضَةٌ. قَالَ إِسْحَاقُ: وَإِنْ ذَهَبَ ذَاهِبٌ إِلَى هَذَا، فَهُوَ مَذْهَبٌ قَوِيٌّ.

(المعجم ١١) - بَابُ مَا جَاءَ فِي

الْمُخْتَلِعَاتِ (التحفة ١١)

١١٨٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُزَاهِمُ ابْنُ دَوَّادِ بْنِ عَلْبَةَ عَنْ أَبِيهِ، عَنْ لَيْثٍ، عَنْ أَبِي الْخَطَّابِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي إِدْرِيسَ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُخْتَلِعَاتُ هُنَّ الْمُنَافِقَاتُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

وَرَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أَيُّمَا امْرَأَةً اخْتَلَعْتَ مِنْ زَوْجِهَا مِنْ غَيْرِ بَأْسٍ، لَمْ تَرَخْ رَائِحَةَ الْجَنَّةِ».

تخریج: [صحيح] وأخرجه ابن عدي في الكامل: ٩٨٦/٣ من حديث أبي كريب به وسنده ضعيف ولكن له شواهد عند النسائي: ١٦٨/٦، ح: ٣٤٩١ وغيره، وبها صح الحديث.

1187. Thawbān narrated that the Messenger of Allāh ﷺ said: “Whichever woman seeks a *Khul'* from her husband without harm (cause), then the scent of Paradise will be unlawful for her.” (*Sahih*)

(Abū 'Eisā said:) This *Hadīth* is *Hasan*. This *Hadīth* has been reported from Ayyūb, from Abū Qilābah, from Abū Asmā', from Thawbān. Some of them reported it from Ayyūb with this chain, but without mentioning it to be *Marfū'*.

١١٨٧ - حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَمَّنْ حَدَّثَهُ، عَنْ ثَوْبَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا مِنْ غَيْرِ بَأْسٍ، فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ، وَيُرْوَى هَذَا الْحَدِيثُ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، وَرَوَاهُ بَعْضُهُمْ، عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ وَلَمْ يَرْفَعُهُ.

تخریج: [صحيح] وأخرجه أحمد: ٢٧٧/٥، ح: ٢٢٧٣٨ من حديث أيوب به وأخرجه أبو داود، ح: ٢٢٢٦ وابن ماجه، ح: ٢٠٥٥ من حديث أيوب السخيتاني عن أبي قلابه عن أبي أسماء عن ثوبان به.

Comments:

The *Shāri'ah* aims to see the relationship of a husband and wife as permanent and lifelong, for this reason it has been suggested to overlook the weaknesses and drawbacks of each other, and pay no heed to small inaccuracies. Though *Khul'* and divorce are lawful, yet they have not been encouraged.

Chapter 12. What Has Been Related About Treating Women Kindly

1188. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed the woman is like a rib, if you try to straighten her you will break her, and if you leave her, what you enjoy from her will be with the crookedness.” (*Sahih*)

(المعجم ١٢) - بَابُ مَا جَاءَ فِي مَدَارَاةِ النِّسَاءِ (التحفة ١٢)

١١٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

(He said:) There are narrations on this topic from Abū Dharr, Samurah, and 'Āishah.

(Abū 'Eisā said:) The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Hadīth* that is *Gharīb* from this route, (and its chain is *Jayyid*).

اللَّهِ ﷺ: «إِنَّ الْمَرْأَةَ كَالضَّلَعِ إِنْ ذَهَبَتْ تُقِيمُهَا كَسَرْتَهَا، وَإِنْ تَرَكْتَهَا اسْتَمْتَعْتَ بِهَا عَلَى عَوَجٍ».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَسَمُرَةَ وَعَائِشَةَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، غَرِيبٌ مِنْ هَذَا الْوَجْهِ [وإِسْنَادُهُ جَيِّدٌ].

تخریج: وأخرجه مسلم، الرضاع، باب الوصية بالنساء، ح: ١٤٧٠ من حديث يعقوب به وللحديث طرق عند البخاري، ح: ٥١٨٤ ومسلم وغيرهما * وفي الباب عن أبي ذر [أحمد: ٥/١٥٠] وسمره [ابن حبان، ح: ١٣٠٨ والطبراني في الكبير: ٧/٢٤٤، ح: ٦٩٩٢ وله طريق آخر عند أحمد: ٨/٥] وعائشة.

Comments:

Dealing with women with kindness and overlooking their crookedness makes the family life more pleasant.

Chapter 13. What Has Been Related About A Man Whose Father Asks Him To Divorce (His Wife)

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَسْأَلُهُ أَبُوهُ أَنْ يُطَلِّقَ [رَوْجَتَهُ] (التحفة ١٣)

1189. Ibn 'Umar narrated: "I had a wife whom I loved, but my father disliked her, so he ordered me to divorce her but I refused. I mentioned that to the Prophet ﷺ and he said: 'O 'Abdullāh bin 'Umar! Divorce your wife.'" (*Ḥasan*) (Abū 'Eisā said:) This *Hadīth* is *Ḥasan Ṣaḥīḥ*, we only know of it as a narration of Ibn Abī *Dhi'b*.

١١٨٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ: قَالَ: كَانَتْ تَحْبِبُنِي امْرَأَةٌ أُحِبُّهَا، وَكَانَ أَبِي يَكْرَهُهَا، فَأَمَرَنِي أَبِي أَنْ أُطَلِّقَهَا فَأَبَيْتُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «يَا عَبْدَ اللَّهِ بْنَ عُمَرَ طَلِّقْ امْرَأَتَكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ، إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ أَبِي
ذُئْبٍ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في بر الوالدين، ح: ٥١٣٨ وابن ماجه، ح: ٢٠٨٨ من حديث محمد بن عبدالرحمن بن أبي ذئب به وصححه ابن حبان (الإحسان): ٤٢٧، ٤٢٨ والحاكم على شرط الشيخين: ١٩٧/٢، ١٥٢/٤، ١٥٣ ووافقه الذهبي.

Comments:

Divorce is lawful but not appreciated. Divorce has been permitted under severe circumstances and dire need. No one should divorce his wife without utmost necessity, and in unavoidable circumstances.

Chapter 14. What Has Been Related About: No Woman Should Ask For The Divorce Of Her Sister

(المعجم ١٤) - بَابُ مَا جَاءَ لَا تَسْأَلِ
الْمَرْأَةُ طَلَاقَ أُخْتِهَا (التحفة ١٤)

1190. Abū Hurairah narrated that the Prophet ﷺ said: “No woman should ask for the divorce of her sister (in religion) in order to spill what is in her container.”^[1] (*Ṣaḥīḥ*)

١١٩٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «لَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ أُخْتِهَا، لِتَكْفِيَءَ مَا فِي إِنَائِهَا». [قَالَ:] وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ.

(He said:) There is something about this from Umm Salamah.

(Abū ‘Eisā said:) The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ، حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، البيوع، باب تحريم بيع الحاضر للبادي، ح: ١٥٢٠ والبخاري، ح: ٢١٤٠ من حديث سفيان بن عيينة به * وفي الباب عن أم سلمة [الطبراني في الكبير: ٢٣/٢٥٣، ح: ٥١٧].

Comments:

This narration is proof that a woman in any circumstances, and in any situation – even for the woman who is going to be her co-wife – should not ask for divorce. When Allāh gave her shelter and spending in the form of a husband, no woman should dare to undo this arrangement.

[1] “In order to spill what is in her container” is a phrase that here refers to when a co-wife tries to get her husband to be inclined to her over his other wife. (See *Tuḥfat Al-Aḥwadhī*)

Chapter 15. What Has Been Related About The Divorce Pronounced By The *Ma'tūh*^[1] Person

1191. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Every divorce is valid except the divorce of the *Ma'tūh* person whose reason is overcome." (*Da'if Jiddan*)

(Abū 'Eīsā said:) We do not know of this *Ḥadīth* to be *Marfū'* except through the narration of 'Aṭā' bin 'Ajlān, and 'Aṭā' bin 'Ajlān is weak and his narrations are not preserved.

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others: The divorce of the *Ma'tūh* whose reason is overcome is not valid, unless his state of *Ma'tūh* is sometimes lifted and he said the divorce when it was lifted.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي طَلَاقِ
الْمَعْتُوهِ (التحفة ١٥)

١١٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى [الصَّنْعَائِي]: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ عَنْ عَطَاءِ بْنِ عَجَلَانَ، عَنْ عِكْرِمَةَ بْنِ خَالِدِ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ طَلَاقٍ جَائِزٌ، إِلَّا طَلَاقَ الْمَعْتُوهِ الْمَغْلُوبِ عَلَى عَقْلِهِ».

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عَطَاءِ بْنِ عَجَلَانَ، وَعَطَاءُ بْنُ عَجَلَانَ ضَعِيفٌ، ذَاهِبُ الْحَدِيثِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنَّ طَلَاقَ الْمَعْتُوهِ الْمَغْلُوبِ عَلَى عَقْلِهِ لَا يَجُوزُ، إِلَّا أَنْ يَكُونَ مَعْتُوهاً، يُفِيقُ الْأَحْيَانَ، فَيُطَلِّقُ فِي حَالِ إِفَاقَتِهِ.

تخريج: [إسناده ضعيف جداً] ورواه ابن الجندي في العلل المتناهية: ١٥٦/٢، ح: ١٠٦٩ من حديث الترمذي به * عطاء بن عجلان: متروك بل أطلق عليه ابن معين والفلاس وغيرهما الكذب، راجع التقريب وغيره.

Comments:

A divorce is effective when a woman is divorced consciously and deliberately by understanding the consequences of the words pronounced. As for a man who is insane or not in his senses and totally unaware of his actions, the pronouncement of divorce from him will not be implemented. Similarly the divorce given by a drunkard or intoxicated person is ineffective.

[1] It is explained in the *Ḥadīth*. See *Tuḥfat Al-Aḥwadhī*. This *Ḥadīth* is mentioned by *Al-Bukhārī* as a statement of 'Alī which appears directly before *Ḥadīth* no. 2629 in his *Ṣaḥīḥ*.

Chapter 16. The Revelation Of Allāh's Saying: Divorce Is Two Times

(المعجم ١٦) - بَابُ [نَزُولِ قَوْلِهِ :

الطَّلَاقِ مَرَّتَانِ]

(التحفة ١٦)

1192. Hishām bin ‘Urwah narrated from his father, from ‘Āishah that she said: “The people were such that a man would divorce his wife when he wanted to divorce her, and she remained his wife when he wanted to take her back while she was in her *Iddah*, and he could divorce a hundred times, or even more, such that a man could say to his wife: ‘By Allāh! I will neither divorce you irrevocably, nor give you residence ever!’ She would say: ‘And how is that?’ He would say: ‘I will divorce you, and whenever your *Iddah* is just about to end I will take you back. So a woman went to ‘Āishah to inform her about that, and ‘Āishah was silent until the Prophet ﷺ came. So she told him and the Prophet ﷺ was silent, until the Qur’an was revealed: Divorce is two times, after that, retain her on reasonable terms or release her with kindness.”^[1] So ‘Āishah said: “So the people could carry on with divorce in the future, (knowing) who was divorced, and who was not divorced.” (*Hasan*)

(Another chain) from Hishām bin ‘Urwah from his father and it is similar to this *Hadīth* in meaning, but he did not mention in it: “From ‘Āishah.”

(Abū ‘Eisā said:) This is more

١١٩٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْلَى بْنُ شَيْبٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّاسُ، وَالرَّجُلُ يُطَلِّقُ امْرَأَتَهُ مَا شَاءَ أَنْ يُطَلِّقَهَا، وَهِيَ امْرَأَتُهُ إِذَا ارْتَجَعَهَا وَهِيَ فِي الْعِدَّةِ، وَإِنْ طَلَّقَهَا مِائَةَ مَرَّةٍ أَوْ أَكْثَرَ، حَتَّى قَالَ رَجُلٌ لَامْرَأَتِهِ: وَاللَّهِ لَا أُطَلِّقُكَ فَتَبِينَنَّ مِنِّي، وَلَا أُوِيكَ أَبَدًا، قَالَتْ: وَكَيْفَ ذَلِكَ؟ قَالَ: أُطَلِّقُكَ، فَكَلَّمَا هَمَّتْ عِدَّتِكَ أَنْ تَقْضِي، رَاجِعْتُكَ، فَذَهَبَتِ الْمَرْأَةُ حَتَّى دَخَلَتْ عَلَى عَائِشَةَ فَأَخْبَرَتْهَا. فَسَكَتَتْ عَائِشَةُ حَتَّى جَاءَ النَّبِيُّ ﷺ فَأَخْبَرَتْهُ فَسَكَتَ النَّبِيُّ ﷺ، حَتَّى نَزَلَ الْقُرْآنُ: ﴿الطَّلَاقُ مَرَّتَانٍ فَمَا سَأَلَا بِمَعْرُوفٍ أَوْ تَسْرِيحٍ يَأْخِذْنَ﴾ [البقرة: ٢٢٩] قَالَتْ عَائِشَةُ: فَاسْتَأْنَفَ النَّاسُ الطَّلَاقَ مُسْتَقْبَلًا، مَنْ كَانَ طَلَّقَ وَمَنْ لَمْ يَكُنْ طَلَّقَ.

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، نَحْوَ هَذَا الْحَدِيثِ بِمَعْنَاهُ، وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ.

[قَالَ أَبُو عِيْسَى:] وَهَذَا أَصَحُّ مِنْ حَدِيثِ

يَعْلَى بْنِ شَيْبٍ.

[1] *Al-Baqarah* 2:229.

correct than the (previous) narration of Ya'la bin Shabīb.

تخريج: [حسن] وأخرجه البيهقي: ٣٣٣/٧، من حديث يعلى بن شبيب به وهو لين الحديث كما في التقريب وغيره ومع ذلك صححه الحاكم: ٢٨٠/٢ فتعقبه الذهبي، ورواه البيهقي: ٣٦٧/٧ من حديث ابن إسحاق: حدثني هشام عن أبيه عن عائشة به نحو المعنى وللحديث شواهد أخرى.

Comments:

In the period of *Jahiliyyah* people used to divorce their wives, and before the expiry of the probationary period (*Iddah*) they would take them back. There was no limit to this way of conduct. The husband could divorce his wife as many times as he wanted and take them back within the expiry of *Iddah* and she would remain his wife. Islamic Divine Law (*Shar'ah*) imposed a limit to it. "Divorce is two times, after that retain her on reasonable terms of release her with kindness." According to Shah Waliullah excessive use of the right of divorce and giving little importance to its consequences causes many evils and miseries in the society.

Chapter 17. What Has Been Related About The Pregnant Woman Who Gives Birth After Her Husband Dies

1193. Al-Aswad narrated from Abū As-Sanābil bin Ba'kak who said: "Subai'ah delivered twenty-three or twenty-five days after her husband had died. So when she was ready (finished post-natal bleeding) she adorned herself for marriage, but she was rebuked for doing that, so it was mentioned to the Prophet ﷺ and he said: 'If she has done that then her time has come.'" (*Hasan*)

(Another chain with a similar narration)

(He said:) There is something on this topic from Umm Salamah.

(Abū 'Eīsā said:) The *Hadīth* of Abū As-Sanābil is a well known *Hadīth* that is *Gharīb* from this route; we do not know of anything from Al-Aswad from Abū As-Sanābil. I heard Muḥammad saying:

(المعجم ١٧) - بَابُ مَا جَاءَ فِي الْحَامِلِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا تَضَعُ (الصحفة ١٧)

١١٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنِ أَبِي السَّنَابِلِ ابْنِ بَعَكِكٍ قَالَ: وَضَعَتْ سُبَيْعَةُ بَعْدَ وَفَاةِ زَوْجِهَا بِثَلَاثَةِ وَعَشْرِينَ يَوْمًا، أَوْ خَمْسَةَ وَعَشْرِينَ يَوْمًا، فَلَمَّا تَعَلَّتْ تَسْوَفَتْ لِلنِّكَاحِ، فَأَنْكَرَ عَلَيْهَا ذَلِكَ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: «إِنْ تَفَعَّلَ فَقَدْ حَلَّ أَجْلُهَا».

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ نَحْوَهُ.

[قَالَ:] وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي السَّنَابِلِ حَدِيثٌ مَشْهُورٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَلَا

“I do not know that Abū As-Sanābil lived after the Prophet ﷺ.”

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. It is lawful for the pregnant woman whose husband dies to seek marriage when she gives birth, even though her *Iddah* has not transpired.

This is the view of Sufyān Ath-Thawrī, Ash-Shāfi‘ī, Aḥmad, and Ishāq. Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that she remains in her *Iddah* until the end of the two terms.^[1] But the first view is more correct.

تخریج: [حسن] وأخرجه ابن ماجه، الطلاق، باب الحامل المتوفى عنها زوجها، إذا وضعت حلت للأزواج، ح: ٢٠٢٧ والنسائي، ح: ٣٥٣٨ من حديث منصور به وصححه ابن حبان (الإحسان): ٤٢٨٥ وللحديث شواهد عند النسائي، ح: ٣٥٤٠ وغيره * وفي الباب عن أم سلمة [يأتي: ١١٩٤].

1194. Sulaimān bin Yasār narrated that Abū Hurairah, Ibn ‘Abbās, and Abu Salamah bin ‘Abdur-Raḥmān mentioned the pregnant woman whose husband died and she gave birth after the death of her husband. So Ibn ‘Abbās said: “She observes *Iddah* until the end of the two terms.” Abū Salamah said: “Rather, she is allowed when she gives birth.” Abū Hurairah said: “I am with my nephew,” meaning Abū Salamah.

So he sent a message to Umm Salamah the wife of the Prophet ﷺ. She said: “Subai‘ah Al-

نَعْرِفُ لِلأَسْوَدِ شَيْئًا، عَنْ أَبِي السَّنَابِلِ، وَسَمِعْتُ مُحَمَّدًا يَقُولُ: لَا أَعْرِفُ أَنَّ أَبَا السَّنَابِلِ عَاشَرَ بَعْدَ النَّبِيِّ ﷺ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّ الْحَامِلَ الْمُتَوَفَّى عَنْهَا زَوْجَهَا، إِذَا وَضَعَتْ فَقَدْ حَلَّ لَهَا التَّزْوِيجُ وَإِنْ لَمْ تَكُنْ انْقَضَتْ عِدَّتُهَا.

وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: تَعْتَدُ آخِرَ الْأَجَلَيْنِ، وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

١١٩٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ أَبَا هُرَيْرَةَ وَابْنَ عَبَّاسٍ وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ تَذَكَّرُوا الْمُتَوَفَّى عَنْهَا زَوْجَهَا، الْحَامِلَ تَضَعُ عِنْدَ وِفَاةِ زَوْجِهَا، فَقَالَ ابْنُ عَبَّاسٍ: تَعْتَدُ آخِرَ الْأَجَلَيْنِ. وَقَالَ أَبُو سَلَمَةَ: بَلْ تَحِلُّ حِينَ تَضَعُ، وَقَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي، يَعْنِي أَبَا سَلَمَةَ.

فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ فَقَالَتْ: قَدْ وَضَعَتْ سُبَيْعَةُ الْأَسْلَمِيَّةُ بَعْدَ وِفَاةِ

[1] Meaning four months and ten days.

Aslamiyyah gave birth a short time after her husband died, so she sought the judgement of the Messenger of Allāh ﷺ and he ordered her to get married.” (Ṣaḥīḥ)

(Abū 'Eīsā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الطلاق، باب انقضاء عدة المتوفى عنها وغيرها، بوضع الحمل، ح: ١٤٨٥ من حديث الليث بن سعد به وللحديث طرق عند البخاري، ح: ٤٩٠٩ وغيره.

رَوَّجَهَا بَيْسِيرٍ، فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ. فَأَمَرَهَا أَنْ تَتَزَوَّجَ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Comments:

Allāh’s Command about the woman whose husband has died are quite clear in *Ṣurat Al-Baqarah* Verse 234. “If any of you dies and leaves a widow behind; they shall wait concerning themselves four months and ten days when they have fulfilled their term.” In this Verse it has not been mentioned about the widow left behind whether she is pregnant or not. It can be inferred that in both cases the period is four months and ten days. In *Ṣurat At-Ṭalāq* it has been mentioned about the pregnant woman “For those who are pregnant their period is until they deliver their burden.”

Chapter 18. What Has Been Related About The ‘Iddah Of A Woman Whose Husband Dies

Ḥumaid bin Nāfi‘ narrated that Zainab bint Abī Salamah informed him of these three *Aḥādīth*:

1195. Zainab said: “I entered upon Umm Ḥabibah, the wife of the Prophet ﷺ when her father Sufyān bin Ḥarb died. So she asked for some perfume that had something yellow saffron or something else, so a girl applied it to her and put some on her cheeks. Then she said: ‘By Allāh! I have no need for perfume except that I heard the

(المعجم ١٨) - بَابُ مَا جَاءَ فِي عِدَّةِ الْمُتَوَفَّى عَنْهَا زَوْجَهَا (التحفة ١٨)

حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ حُمَيْدِ ابْنِ نَافِعٍ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، أَنَّهَا أَخْبَرَتْهُ بِهَذِهِ الْأَحَادِيثِ الثَّلَاثَةِ:

١١٩٥ - قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تُوَفِّيَ أَبُوهَا، أَبُو سُفْيَانَ بْنُ حَرْبٍ. فَدَعَتْ بِطِيبٍ فِيهِ صُفْرَةٌ خَلُوقٍ أَوْ غَيْرِهِ، فَدَهَنْتُ بِهِ جَارِيَةً، ثُمَّ مَسَّتْ بِعَارِضِيهَا، ثُمَّ قَالَتْ: وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ

Messenger of Allāh ﷺ saying: "It is not lawful for a woman who believes in Allāh and the Last Day to mourn for the dead more than three days, except for her husband (in which case it is) four months and ten days."^[1] (*Sahih*)

يَقُولُ: «لَا يَجِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ، أَنْ تُحَدِّدَ عَلَى مَيِّتٍ فَوْقَ ثَلَاثَةِ أَيَّامٍ،
إِلَّا عَلَى زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

تخريج: متفق عليه، وأخرجه البخاري، الجنائز، باب إحداد المرأة على غير زوجها،
ح: ١٢٨١، ٥٣٣٤ مسلم، ح: ١٤٨٦ من حديث مالك به وهو في الموطأ: ٥٩٦/٢، ٥٩٧.

Comments:

This narration proves that mourning for the dead for more than three days is not allowed. In case of the death of the husband, a widow must mourn and wait for four months and ten days. In this period she should not adorn herself. This is essential for her as it is mentioned in the narration no. 1197.

1196. Zainab said: "So I entered upon Zainab bint Jahsh when her brother died. She called for some perfume and put it on, then said: 'By Allāh! I have no need for perfume except that I heard the Messenger of Allāh ﷺ saying: "It is not lawful for a woman who believes in Allāh and the Last Day to mourn for the dead more than three nights, except for her husband (in which case it is) four months and ten days."<' (*Sahih*)

١١٩٦ - قَالَتْ زَيْنَبُ: فَدَخَلْتُ عَلَى
زَيْنَبَ بِنْتِ جَحْشِ بْنِ تُوْفَيْي أَحْوَهَا، فَدَعَتِ
بِطِيبٍ فَمَسَّتْ مِنْهُ، ثُمَّ قَالَتْ: وَاللَّهِ! مَا لِي فِي
الطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «لَا يَجِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ أَنْ تُحَدِّدَ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ
لَيَالٍ، إِلَّا عَلَى زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

تخريج: متفق عليه، وأخرجه البخاري، الطلاق، باب: تحد المتوفى عنها أربعة أشهر
وعشراً، ح: ٥٣٣٥ ومسلم، ح: ١٤٨٧.

1197. Zainab said: "And I heard my mother, Umm Salamah say: 'A woman came to the Messenger of Allāh ﷺ and she said: "O

١١٩٧ - قَالَتْ زَيْنَبُ: وَسَمِعْتُ أُمَّي، أُمَّ
سَلَمَةَ تَقُولُ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ
ﷺ. فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَتِي تُوْفَيْي

[1] This occurred after the mourning period had ended, and she said that she had no need because she was still sad, but she ended the mourning due to the *Hadith*. See *Tuhfat Al-Ahwadhī*.

Messenger of Allāh! My daughter's husband died, and she is suffering from an eye ailment, so can she use *Kohl*?" the Messenger of Allāh ﷺ said: "No" two or three times. Each time (she asked) he said "no." Then he said: "It is just a matter of four months and ten (days). During *Jāhiliyyah* one of you would throw a clump of camel dung when one year passed."^[1] (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Furai'ah bint Mālik bin Sinān who is the sister of Abū Sa'eed Al-Khudrī, and Ḥafṣah bint 'Umar.

(Abū 'Eīsā said:) The *Ḥadīth* of Zainab is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. The woman whose husband has died is to avoid perfume and adornments during her *'Iddah*.

This is the view of Sufyān Ath-Thawrī, Mālik (bin Anas), Ash-Shāfi'ī, Aḥmad, and Ishāq.

تخریج: متفق علیه، وأخرجه البخاري، ح: ٥٣٣٦ مسلم، ح: ١٤٨٨ (انظر الحديث السابق) * وفي الباب عن فريعة بنت مالك بن سنان [يأتي: ١٢٠٤] وحفصة بنت عمر [الطيالسي في مسنده، ح: ١٥٨٧ في: أن تحد فوق ثلاثة أيام إلا للزوج].

Comments:

Mourning is a must for every widow without any distinction, no matter if the widow is a free woman or a slave woman, young or aged. (*Zad Al-Ma'ād*. v. 5.p. 620.)

عَنْهَا زَوْجُهَا. وَقَدْ اسْتَكْتَّ عَيْنَهَا، أَفَنَكْحُهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا»، مَرَّتَيْنِ أَوْ ثَلَاثَ مَرَّاتٍ، كُلُّ ذَلِكَ يَقُولُ: «لَا»، ثُمَّ قَالَ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا، وَقَدْ كَانَتْ إِخْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ».

[قَالَ:] وَفِي الْبَابِ عَنْ فُرَيْعَةَ ابْنَةِ مَالِكِ بْنِ سِنَانَ، أُخْتِ أَبِي سَعِيدِ الْخُدْرِيِّ، وَحَفْصَةَ بِنْتِ عُمَرَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ زَيْنَبَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ؛ أَنَّ الْمُتَوَفَّى عَنْهَا زَوْجُهَا، تَتَّقِي فِي عِدَّتِهَا الطِّيبَ وَالزَّيْنَةَ.

وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَمَالِكِ [بْنِ أَنَسٍ]، وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

[1] See *Tafsīr Ibn Kathīr*, vol 1, p. 659 under the comments on *Al-Baqarah* 2:234.

Chapter 19. What Has Been Related About The One Who Has Uttered *Zihār* And Has Intercourse (With His Wife) Before Atoning^[1]

1198. Salamah bin Şakhr Al-Bayāḍī narrated that the Prophet ﷺ said, about the one who uttered *Zihār* and had intercourse before the atonement: "One atonement." (*Da'īf*)

(Abū 'Eisā said:) This *Hadīth* is *Ḥasan Gharīb*.

This is acted upon according to most of the people of knowledge. This is the view of Sufyān Ath-Thawrī, Mālik, Ash-Shāfi'ī, Aḥmad and Işḥāq.

Some of them said that when he has intercourse with her before he fulfills the atonement, then he has to fulfill two atonements. This is the view of 'Abdur-Raḥmān bin Maḥdī.

(المعجم ١٩) - بَابُ مَا جَاءَ فِي الْمُظَاهِرِ يُوَاقِعُ قَبْلَ أَنْ يُكَفِّرَ (التحفة ١٩)

١١٩٨ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ سَلَمَةَ بْنِ صَخْرٍ الْبَيَّاضِيِّ عَنِ النَّبِيِّ ﷺ فِي الْمُظَاهِرِ يُوَاقِعُ قَبْلَ أَنْ يُكَفِّرَ، قَالَ: «كَفَّارَةٌ وَاحِدَةٌ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُهُمْ إِذَا وَاقَعَهَا قَبْلَ أَنْ يُكَفِّرَ، فَعَلَيْهِ كَفَّارَتَانِ، وَهُوَ قَوْلُ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطلاق، باب المظاهر. بجامع قبل أن يكفر، ح: ٢٠٦٤ عن الأشج به وصححه ابن خزيمة، ح: ٢٣٧٨ وابن الجارود، ح: ٧٤٤ والحاكم: ٢/ ٢٠٣ على شرط مسلم ووافقه الذهبي وقال البخاري: "سليمان لم يسمع عندي من سلمة" والحديث الآتي (١٢٠٠) يعني عنه.

1199. Ibn 'Abbās narrated that a man came to the Prophet ﷺ, and he had uttered *Zihār* upon his wife then he had intercourse with her. So he said: 'O Messenger of Allāh! I uttered *Zihār* against my wife, then I had intercourse with her before atoning.' He (ﷺ) said: 'What caused you to do that, may

١١٩٩ - حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنِيُّ بْنُ حَرْبٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، قَدْ ظَاهَرَ مِنْ امْرَأَتِهِ فَوَقَعَ عَلَيْهَا، فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ ظَاهَرْتُ مِنْ امْرَأَتِي فَوَقَعْتُ عَلَيْهَا قَبْلَ

[1] See *Al-Mujādilah* 58:1-4.

Allāh have mercy upon you?' He said: 'I saw her anklets in the moonlight.' He said: 'Then do not go near her until you have done what Allāh ordered (for it).'" (*Hasan*)

This *Hadīth* is *Hasan Gharīb*.

أَنْ أُكْفِرَ، فَقَالَ: «مَا حَمَلَكَ عَلَى ذَلِكَ، يَرْحَمُكَ اللهُ؟» قَالَ: رَأَيْتُ خَلْخَالَهَا فِي ضَوْءِ الْقَمَرِ، قَالَ: «فَلَا تَقْرُبْهَا حَتَّى تَفْعَلَ مَا أَمَرَكَ اللهُ [بِهِ]».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه النسائي: ١٦٧/٦، ح: ٣٤٨٧ (الطلاق، باب الظهار) عن الحسين بن حريث به وصححه الجارود، ح: ٧٤٧.

Comments:

Word '*Zihār*' is derived from '*Zahr*' meaning back. This word is also used for a riding animal, and there is also a hint in it for sexual relationship between the husband and wife, that is why it has been used as a symbolic reference. In the period of *Jahiliyyah*, it was customary that if anybody wanted to make his wife unlawful for himself, he would say that she resembles his mother from the back.

Chapter 20. What Has Been Related About The Atonement For *Zihār*

1200. Abū Salamah and Muḥammad bin 'Abdur-Raḥmān (bin Thawbān) narrated that Salmān bin Ṣakhr Al-Anṣārī – from Banū Bayāḍah – said that his wife was like the back of his mother to him until Ramaḍān passed. After half of Ramaḍān had passed he had intercourse with his wife during the night. So he went to the Messenger of Allāh ﷺ to mention that to him. The Messenger of Allāh ﷺ said to him: "Free a slave." He said: "I don't have one." So he said: "Then fast two consecutive months." He said: "I am unable." He said: "Feed sixty needy people." He said: "I can not." So the Messenger of Allāh ﷺ said to Farwah bin 'Amr: "Give him that 'Araq – and it is a large basket that holds fifteen or sixteen *Sā'* – to feed sixty needy people." (*Hasan*)

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي كَفَّارَةِ

الظَّهَارِ (التحفة ٢٠)

١٢٠٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ الْخَزَّازُ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنَا أَبُو سَلَمَةَ وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ [بْنِ ثَوْبَانَ]: أَنَّ سَلْمَانَ بْنَ صَخْرٍ الْأَنْصَارِيَّ، أَحَدَ بَنِي بِيَاضَةَ، جَعَلَ امْرَأَتَهُ عَلَيْهِ كَظَهْرِ أُمِّهِ حَتَّى يَمْضِيَ رَمَضَانُ، فَلَمَّا مَضَى نِصْفُ مِنْ رَمَضَانَ وَقَعَ عَلَيْهَا لَيْلًا، فَأَتَى رَسُولَ اللَّهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَعْتِقْ رَقَبَةً»، قَالَ: لَا أَجِدُهَا، قَالَ: «فَصُمْ شَهْرَيْنِ مُتَابِعَيْنِ»، قَالَ: لَا أَسْتَطِيعُ، قَالَ: «أَطْعِمْ سِتِّينَ مِسْكِينًا»، قَالَ: لَا أَجِدُ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِفَرْوَةَ بِنْتِ عَمْرٍو: «أَعْطِيهِ ذَلِكَ الْعَرَقَ - وَهُوَ مِكَتَلٌ يَأْخُذُ خَمْسَةَ عَشَرَ صَاعًا أَوْ سِتَّةَ عَشَرَ صَاعًا - إِطْعَامَ سِتِّينَ مِسْكِينًا».

(Abū 'Eīsā said:) This *Hadīth* is *Hasan*. They say: "Salmān bin Şakhr" and they say: "Salamah bin Şakhr Al-Bayādī.

The people of knowledge act according to this *Hadīth* regarding the atonement for *Zihār*.

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ حَسَنٌ، يُقَالُ: سَلْمَانُ بْنُ صَخْرٍ، وَيُقَالُ: سَلَمَةُ بْنُ صَخْرٍ الْبَيَّاضِيُّ.
وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ، فِي كَفَّارَةِ الظَّهَارِ.

تخریج: [حسن] وأخرجه الحاكم (٣٠٤/٢ ح ٢٨١٦) من حديث يحيى بن أبي كثير به و صححه على شرط الشيخين ووافقه الذهبي.

Comments:

According to Imām Aḥmad, if atonement is paid in the form of wheat it will be one *Mudd*, and if it is in the form of dates or barley, it will be two *Mudd* or half a *Şā'*. In view of Imām Şafi'ī, Imām Awzā'i and 'Aṭā there is only one *Mudd* to be paid from any kind of grain as atonement. In the view of Imām Mālik the amount of atonement is two *Mudd* from any kind of grain, and according to Imām Ath-Thawrī and Imām Abū Ḥanīfah, for wheat one *Mudd*, dates two *Mudd* and barley one *Şā'* is prescribed as the atonement.

Chapter 21. What Has Been Related About *Īlā'*^[1]

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الْإِيلَاءِ (التحفة ٢١)

1201. 'Āishah narrated: "The Messenger of Allāh ﷺ swore *Īlā'* from his wives, and he made something unlawful and he made for himself unlawful what was lawful, and he made atonement for his oath." (*Da'if*)

١٢٠١ - حَدَّثَنَا الْحَسَنُ بْنُ قَرَعَةَ الْبُصْرِيُّ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ: حَدَّثَنَا دَاوُدُ بْنُ عَلِيٍّ عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: أَلَى رَسُولِ اللَّهِ ﷺ مِنْ نِسَائِهِ، وَحَرَمٍ، فَجَعَلَ الْحَرَامَ حَلَالًا، وَجَعَلَ فِي الْإِيمَانِ كَفَّارَةً. [قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي مُوسَى.

(He said:) There are narrations on this topic from Anas and Abū Mūsā.

(Abū 'Eīsā said:) The narration of Maslamah bin 'Alqamah from Dāwūd was reported by 'Alī bin Mushir and others from Dāwūd: "From Ash-Sha'bī, that the Prophet ﷺ" which is *Mursal*, and it does not

[قَالَ أَبُو عِيَسَى:] حَدِيثٌ مَسْلَمَةٌ بِنِ عَلْقَمَةَ عَنْ دَاوُدَ، رَوَاهُ عَلِيُّ بْنُ مُسْهِرٍ وَغَيْرُهُ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ: أَنَّ النَّبِيَّ ﷺ، مُرْسَلًا، وَلَيْسَ فِيهِ: عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ

[1] When a man vows to abandon intercourse with his wife.

contain: "From Masrūq, from 'Āishah." And this is more correct than the narration of Maslamah bin 'Alqamah.

Īlā' is that a man swears to not approach his wife for four months or more. The people of knowledge differ about it when the four months have passed. Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that when the four months pass, it (the *Īlā'*) ends. He either returns or he divorces. This is the view of Mālik bin Anas, Ash-Shāfi'i, Aḥmad, and Ishāq.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that when the four months pass she is irrevocably divorced. This is the view of (Sufyān) Ath-Thawrī and the people of Al-Kūfah.

وَهَذَا أَصْحَحُ مِنْ حَدِيثِ مَسْلَمَةَ بْنِ عَلْقَمَةَ،
وَالْإِيلَاءِ [هُوَ] أَنْ يَحْلِفَ الرَّجُلُ أَنْ لَا يَقْرَبَ
أَمْرَأَتَهُ أَرْبَعَةَ أَشْهُرٍ فَأَكْثَرَ. وَاخْتَلَفَ أَهْلُ
الْعِلْمِ فِيهِ إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ، فَقَالَ بَعْضُ
أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ:
إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ يَوْفُفُ. فَإِمَّا أَنْ يَفِيءَ،
وَإِمَّا أَنْ يُطَلَّقَ. وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ
وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُ
أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ:
إِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ فِيهِ تَطْلِيقَةٌ بَاطِنَةٌ. وَهُوَ
قَوْلُ [سُفْيَانَ] الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطلاق، باب الحرام، ح: ٢٠٧٢ عن الحسن بن قزعة به وصححه ابن حبان (الإحسان): ٤٢٦٤ * مسلمة بن علقمة بن داود أحاديث منكري، عند الجمهور والمرسل أصح * وفي الباب عن أبي موسى [البخاري، ح: ١١٩١ ومسلم، ح: ١٣٩٩] وأنس [الطبراني كما في مجمع الزوائد: ١٠/٥ وفيه يوسف بن خالد السمطي متهم متروك.

Comments:

Why the Messenger of Allāh ﷺ swore '*Īlā'*' from his wives. There are various reasons and statements about it. a) Events related to the honey. Prohibiting himself from eating honey. b) Incident of Mariya Qabtiyah. c) Demand of increase in spending and housing. d) Issue of the Caliphate of Abū Bakr and 'Umar.

Chapter 22. What Has Been Related About *Li'ān*

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي اللَّعَانِ
(التحفة ٢٢)

1202. Sa'eed bin Jubair narrated: "I was asked about those who were involved in the case of *Li'ān* and if they are to be separated, during

١٢٠٢ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُهُ بْنُ
سَلِيمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سَلِيمَانَ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سُئِلْتُ عَنِ الْمُتَلَاعِنِينَ

the leadership of Muṣ'ab bin Az-Zubair. I did not know what to say. So I went to the house of 'Abdullāh bin 'Umar and I sought permission to enter. I was told that he was taking a nap, but he heard me talking and he said: 'Is it Ibn Jubair? Enter. You would not have come except for a need.'"

He said: "So I entered and found him lying on a saddlecloth from his mount. I said: 'O Abū 'Abdur-Raḥmān! Are those involved in *Li'ān* separated?' He said: 'Glorious is Allāh! Yes. The first who asked about that was so-and-so the son of so-and-so. He came to the Prophet ﷺ and said: "O Messenger of Allāh! If one of us saw his wife committing adultery what should he do? If he were to say anything, his statement would be a horrible matter, and if he were to remain silent, his silence about the matter would be horrible."

"He said: 'So the Prophet ﷺ remained silent and did not answer him. Afterwards he came to the Prophet ﷺ and said: "The one who asked you about it has been tried by it." So Allāh revealed these *Āyāt* from *Sūrat An-Nūr*: And those who accuse their wives and have no witnesses except themselves.^[1] – until the end of those *Āyāt*. So he called for the man and recited the *Āyāt* to him and admonished him, reminded him, and he told him:

فِي إِمَارَةِ مُضَعَبِ بْنِ الرَّبِيعِ، أَيَمْرُقُ بَيْنَهُمَا؟
فَمَا دَرَيْتُ مَا أَقُولُ، فَتَمَّتْ مَكَانِي إِلَى مَنْزِلِ
عَبْدِ اللَّهِ بْنِ عُمَرَ، فَاسْتَأْذَنْتُ عَلَيْهِ فَقِيلَ لِي:
إِنَّهُ قَائِلٌ، فَسَمِعَ كَلَامِي فَقَالَ: ابْنُ جُبَيْرٍ
أَدْخُلْ، مَا جَاءَ بِكَ إِلَّا حَاجَةٌ.

قَالَ: فَدَخَلْتُ فَإِذَا هُوَ مُفْتَرِشٌ بَرْدَعَةً
رَحَلَ لَهَا، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ
الْمُتَلَاعِنَانِ، أَيَمْرُقُ بَيْنَهُمَا؟ فَقَالَ: سُبْحَانَ
اللَّهِ! نَعَمْ، إِنَّ أَوَّلَ مَنْ سَأَلَ عَنْ ذَلِكَ فَلَانُ
ابْنُ فَلَانٍ، أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ
لَوْ أَنَّ أَحَدَنَا رَأَى امْرَأَتَهُ عَلَى فَاحِشَةٍ، كَيْفَ
يَضَعُ؟ إِنْ تَكَلَّمَ، تَكَلَّمَ بِأَمْرِ عَظِيمٍ، وَإِنْ
سَكَتَ، سَكَتَ عَلَى أَمْرِ عَظِيمٍ، قَالَ:
فَسَكَتَ النَّبِيُّ ﷺ فَلَمْ يُجِبْهُ.

فَلَمَّا كَانَ بَعْدَ ذَلِكَ، أَتَى النَّبِيَّ ﷺ
فَقَالَ: إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدْ ابْتُلِيَ بِهِ،
فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَاتِ الَّتِي فِي سُورَةِ النُّورِ:
﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا
أَنْفُسُهُمْ﴾ [النور: ٦-١٠] حَتَّى خَتَمَ الْآيَاتِ،
فَدَعَا الرَّجُلَ فَتَلَا الْآيَاتِ عَلَيْهِ، وَوَعظَهُ
وَدَكَّرَهُ وَأَخْبَرَهُ: أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ
عَذَابِ الْآخِرَةِ، فَقَالَ: لَا، وَالَّذِي بَعَثَكَ
بِالْحَقِّ! مَا كَذَبْتُ عَلَيْهَا، ثُمَّ نَتَى بِالْمَرْأَةِ
فَوَعظَهَا وَدَكَّرَهَا، وَأَخْبَرَهَا: أَنَّ عَذَابَ الدُّنْيَا
أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، فَقَالَتْ: لَا،

[1] *An-Nūr* 24:6-10.

“Indeed the punishment of the world is less than the punishment of the Hereafter.” So he said: “Nay! By the One Who sent you with the truth! I did not lie about her.” Then he did the same with the woman, admonishing her and reminding her and he told her: “Indeed the punishment of the world is less than the punishment of the Hereafter.” She said: “Nay! By the One Who sent you with the truth! He is not telling the truth.”

“He said: ‘So he started with the man: He testified four times, by Allāh that he is one of the truthful, and the fifth time that the curse of Allāh be upon him if he was one of the liars. Then the same with the woman: She testified four times by Allāh, that he was one of the liars, and the fifth time that the wrath of Allāh be upon her if he was one of the truthful. Then he separated the two of them.’” (*Ṣaḥīḥ*)

(He said:) There are narrations on this topic from Sahl bin Sa’d, Ibn ‘Abbās, Ḥudhaifah, and Ibn Mas‘ūd.

(Abū ‘Eisā said:) The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This *Ḥadīth* is acted upon according to the people of knowledge.

تخریج: وأخرجه مسلم، اللعان، ح: ١٤٩٣ من حديث عبد الملك والبخاري، ح: ٥٣١١ من حديث سعيد بن جبیر به * وفي الباب عن سهل بن سعد [البخاري، ح: ٥٢٥٩ ومسلم، ح: ١٤٩٢] وابن عباس [البخاري، ح: ٥٣١٠ ومسلم، ح: ١٤٩٧] وحذيفة [الطبراني في الأوسط: ٥١/٩، ح: ٨١٠٧] وابن مسعود [مسلم، ح: ١٤٩٥].

Comments:

According to Imām Shafi‘ī only on the occasion of a man’s *Li’an* will there be separation, but in the view of the *Aḥnāf*, separation will be effective on the

وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا صَدَقَ، قَالَ، فَبَدَأَ بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، وَالْخَامِسَةَ: أَنْ لَعَنَهُ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ، ثُمَّ نَتَى بِالْمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ، وَالْخَامِسَةَ: أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ، ثُمَّ فَرَّقَ بَيْنَهُمَا. [قَالَ:] وَفِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ، وَابْنِ عَبَّاسٍ، وَحُذَيْفَةَ وَابْنَ مَسْعُودٍ [قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ.

orders of the judge. Imām Aḥmad affirms both the views. When the *Li'an* is imposed there is no way out for their remarriage. It will be a life long separation. The issue of *Li'an* is started with the oath of husband. (*Al-Mughni* v. 11 p. 144-145.)

1203. Ibn 'Umar narrated: "A man pronounced the *Li'an* on his wife, and the Prophet ﷺ separated the two of them, and he decided that the child belonged to the mother." (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* (And this is acted upon according to the people of knowledge).

تخریج: متفق علیه، وأخرجه البخاري، الطلاق، باب: يلحق الولد بالملاعنة، ح: ٥٣١٥ ومسلم، ح: ٨/١٤٩٤ اللعان من حديث مالك به وهو في الموطأ: ٥٩٧/٢.

Chapter 23: What is Reported On Where The Widow Observes Her 'Iddah

1204. Zainab bint Ka'b bin 'Ujrah narrated that Al-Furay'ah bint Mālik bin Sinān – the sister of Abū Sa'eed Al-Khudrī – informed her that she went to the Messenger of Allāh ﷺ to ask him if she could return to her family in Banū Khudrah. Her husband had gone out searching for his runaway slaves, and when he was in Taraf Al-Qadūm he caught up with them and they killed him. She said: "So I asked the Messenger of Allāh ﷺ if I could return to my family since my husband had not left me a home that he owned nor any maintenance." She said: "So the Messenger of Allāh ﷺ said: 'Yes.' Then I left. When I was in the courtyard," or, "in the *Masjid*, the

١٢٠٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: لَاعَنَ رَجُلٌ امْرَأَتَهُ، وَفَرَّقَ النَّبِيُّ ﷺ بَيْنَهُمَا، وَالْحَقُّ الْوَلَدُ بِالْأُمِّ.
قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ].

(المعجم ٢٣) - بَابُ مَا جَاءَ آيِنَ تَعَدُّ الْمُتَوَفَّى عَنْهَا رَوْجَهَا (التحفة ٢٣)

١٢٠٤ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكُ عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبِ ابْنِ عُجْرَةَ، عَنْ عَمَّتِهِ زَيْنَبِ بِنْتِ كَعْبِ بْنِ عُجْرَةَ: أَنَّ الْفُرَيْعَةَ بِنْتَ مَالِكِ بْنِ سِنَانٍ - وَهِيَ أُخْتُ أَبِي سَعِيدِ الْخُدْرِيِّ - أَخْبَرَتْهَا: أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ ﷺ تَسْأَلُهُ أَنْ تَرْجِعَ إِلَى أَهْلِهَا فِي بَنِي خُدْرَةَ، وَأَنَّ رَوْجَهَا خَرَجَ فِي طَلَبِ أَعْبُدٍ لَهُ أَبْنُو، حَتَّى إِذَا كَانَ بِطَرْفِ الْقُدُومِ لِحَقِّهِمْ فَقَتَلُوهُ. قَالَتْ: فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ أَنْ أَرْجِعَ إِلَى أَهْلِي، فَإِنَّ رَوْجِي لَمْ يَتْرُكْ لِي مَسْكَنًا يَمْلِكُهُ، وَلَا نَفَقَةً، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ»، قَالَتْ: فَاَنْصَرَفْتُ، حَتَّى إِذَا كُنْتُ فِي الْحُجْرَةِ أَوْ فِي

Messenger of Allāh ﷺ called me” or, “summoned for me to come back to him and he said: ‘What did you say?’” She said: “So I repeated the story that I had mentioned to him about the case of my husband. He said: ‘Stay in your house until what is written reaches its term.’” She said: “So I observed my ‘*Iddah* there for four months and ten (days).” She said: “During the time of ‘*Uthmān*, he sent a message to me asking me about that, so I informed him. He followed it and judged accordingly.” (*Ṣaḥīḥ*)

(Another chain) which is similar in meaning.

(Abū ‘Eisā said:) This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. They did not think that the woman observing ‘*Iddah* could move from the home of her husband until her ‘*Iddah* transpired.

This is the view of Sufyān Aṭh-Thawrī, Ash-Shāfi‘ī, Aḥmad, and Ishāq.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others, said that the woman is to spend her ‘*Iddah* wherever she wishes, even if she does not observe the ‘*Iddah* in the home of her husband.

(Abū ‘Eisā said:) But the first view is more correct.

الْمَسْجِدِ نَادَانِي رَسُولُ اللَّهِ ﷺ أَوْ أَمَرَ بِي فَنُودِيَتْ لَهُ فَقَالَ: «كَيْفَ قُلْتِ؟» قَالَتْ: فَرَدَدْتُ عَلَيْهِ الْقِصَّةَ الَّتِي ذَكَرْتُ لَهُ مِنْ شَأْنِ زَوْجِي، قَالَ: «أَمْكُثِي فِي بَيْتِكَ حَتَّى يَبْلُغَ الْكِتَابَ أَجَلَهُ». قَالَتْ: فَأَعْتَدْتُ فِيهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، قَالَتْ: فَلَمَّا كَانَ عُثْمَانُ، أَرْسَلَ إِلَيَّ فَسَأَلَنِي عَنْ ذَلِكَ فَأَخْبَرْتُهُ، فَاتَّبَعَهُ وَقَضَى بِهِ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سَعْدُ بْنُ إِسْحَاقَ بْنِ كَعْبِ بْنِ عَجْرَةَ. فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ لَمْ يَرَوْا لِلْمُعْتَدَّةِ أَنْ تَنْتَقِلَ مِنْ بَيْتِ زَوْجِهَا حَتَّى تَقْضِيَ عِدَّتَهَا.

وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ، وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: لِلْمَرْأَةِ أَنْ تَعْتَدَّ حَيْثُ شَاءَتْ وَإِنْ لَمْ تَعْتَدَّ فِي بَيْتِ زَوْجِهَا. [قَالَ أَبُو عَيْسَى:] وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الطلاق، باب: في المتوفى عنها تنتقل، ح: ٢٣٠٠ من حديث مالك به وهو في الموطأ: ٥٩١/٢ وصححه ابن حبان (الإحسان): ٤٢٧٨ وابن الجارود، ح: ٧٥٩ والمحاكم: ٢٠٨/٢ والذهبي.

Comments:

According to the point of view of the Four *A'imma* and in view of most of the Companions of the Prophet ﷺ and the followers of the Companions, a widow must stay in the house of her husband to complete the period of *'Iddah*, no matter whether the house she is living in is a rented house or the property of her husband. According to 'Alī, Ibn 'Abbās, 'Āishah, Jābir bin Zaid, Ḥasan Al-Baṣrī, they say she can spend her period of *'Iddah* wherever she wants, there is no binding on her. This narration confirms the first point of view. She is allowed to go out during the daytime for her needs, but she must spend the night in the house of her husband. (*Al-Mughnī* v. 11. p. 297.)

English Translation of

Jāmi'
At-Tirmidhi

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At-Tirmidhī

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In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

12. The Chapters On Business From The Messenger of Allāh ﷺ

(المعجم ١٢) - أَبْوَابُ النُّبُوعِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ١٠)

Chapter 1. What Has Been Related About Matters That Are Not Clear

(المعجم ١) - بَابُ مَا جَاءَ فِي تَرْكِ الشُّبُهَاتِ (التحفة ١)

1205. An-Nu'mān bin Bashīr narrated that the Messenger of Allāh ﷺ said: "The lawful is clear and the unlawful is clear, and between that are matters that are doubtful (not clear); many of the people do not know whether it is lawful or unlawful. So whoever leaves it to protect his religion and his honor, then he will be safe, and whoever falls into something from them, then he soon will have fallen into the unlawful. Just like if someone grazes (his animals) around a sanctuary, he would soon wind up in it. Indeed for every king is a sanctuary (pasture), and indeed Allāh's sanctuary is what He made unlawful." (*Sahīh*)

١٢٠٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ، وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ، لَا يَدْرِي كَثِيرٌ مِنَ النَّاسِ أَمِنَ الْحَلَالِ هِيَ أَمْ مِنَ الْحَرَامِ، فَمَنْ تَرَكَهَا، اسْتَبْرَأَ لِدِينِهِ وَعِزُّهُ فَقَدْ سَلِمَ، وَمَنْ وَقَعَ شَيْئًا مِنْهَا، يُوشِكُ أَنْ يُوَاقِعَ الْحَرَامَ، كَمَا أَنَّهُ مَنْ يَرْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ».

(Another chain of narration) from the Prophet ﷺ, and its meaning is similar.

حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ بِمَعْنَاهُ.
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ، عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ.

Abū 'Eīsā said: This *Hadīth* is *Hasan Sahīh*, it has been reported by more than one from Ash-Sha'bi, from An-Nu'mān bin Bashīr.

تخريج: [صحيح] وأخرجه أحمد: ٢٦٩/٤ من حديث مجالد به، وأخرجه البخاري، ح: ٥٢ ومسلم، ح: ١٥٩٩ من حديث الشعبي به.

Comments:

Pastures are green and full of grass and there is temptation for the animals in it. It is duty of the shepherd to stop the animals from going into the pastures if the owner of the pasture has prohibited grazing the animals in it. If the animals enter the pasture the shepherd will have to bear the punishment as prescribed. Similarly Allāh has declared the unlawfulness of certain things, and whoever goes near them may be tempted by their attraction, and may knowingly or unknowingly commit the sin. So, it is recommended to avoid the doubtful things. It is also recommended to avoid the stimulating factors which lead to sinful actions.

Chapter 2. What Has Been Related About Consuming *Ribā*

1206. Ibn Mas‘ūd narrated: “The Messenger of Allāh ﷺ cursed the one who consumed *Ribā*, and the one who charged it, those who witnessed it, and the one who recorded it.” (*Hasan*)

[He said:] There are narrations on this topic from ‘Umar, ‘Alī, Jābir [and Abū Juhaifah].

The *Hadīth* of ‘Abdullāh (bin Mas‘ūd) is a *Hasan Saḥīḥ Hadīth*.

تخریج: [إسناده حسن] وأخرجه أبو داود، البيهقي، باب: في أكل الربا وموكله، ح: ۳۳۳۳ وابن ماجه، ح: ۲۲۷۷ من حديث سماك به وصححه ابن حبان، ح: ۱۱۱۲ وللحديث شواهد كثيرة جداً * وفي الباب عن عمر [ابن ماجه، ح: ۲۲۷۶ في أكل الربا] وعلي [النسائي، ح: ۵۱۰۶] وجابر [مسلم، ح: ۱۵۹۸] وأبي جحيفة [البخاري، ح: ۲۰۸۶].

Comments:

This narration shows the severity of *Ribā* or usury (lending money on interest.) Dealing in *Ribā* is so abominable and such a grave sin that any kind of participation in it is a cause of curse from Allāh. Whoever consumes *Ribā*, whoever charges it, whoever witnesses it and whoever records it — all are participants in this crime and liable to punishment. So, it is very essential to avoid such dealings.

Chapter 3. What Has Been Related About The Severity Of Lying And False Speech

1207. Anas narrated that the

(المعجم ۲) - بَابُ مَا جَاءَ فِي أَكْلِ
الرِّبَا (التحفة ۲)

۱۲۰۶ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ:
لَعَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ الرِّبَا وَمُوكَلَّهُ
وَشَاهِدِيهِ وَكَاتِبِيهِ.

[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَجَابِرِ
[وَأَبِي جُحَيْفَةَ].

حَدِيثُ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ۳) - بَابُ مَا جَاءَ فِي التَّغْلِيظِ
فِي الْكُذْبِ وَالزُّورِ وَنَحْوِهِ (التحفة ۳)

۱۲۰۷ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

Prophet ﷺ said about the major sins: “Associating partners with Allāh, disobeying parents, killing oneself, and false speech.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Bakrah, Ayman bin Khuraim, and Ibn ‘Umar.

[Abū ‘Eīsā said:] The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*.

تخریج: متفق عليه، وأخرجه مسلم، الإیمان، باب الكبائر وأكبرها، ح: ٨٨ من حديث خالد ابن الحارث والبخاري، ح: ٢٦٥٣ من حديث شعبة به * وفي الباب عن أبي بكره [البخاري، ح: ٢٦٥٤ ومسلم، ح: ٨٧] وأيمن بن خريم [يأتي: ٢٢٩٩] وابن عمر [ابن ماجه، ح: ٢٣٧٣].

Comments:

‘Zūr’ means all those things which are against the truth. Any thing or action which causes a problem for others or creates trouble is *Zūr*.

Chapter 4. What Has Been Related About Those Who Deal In Trade And What The Prophet ﷺ Called Them

1208. Abū Wā’il narrated that Qais bin Abī Gharazah said: “The Messenger of Allāh ﷺ came to us, and we were what was called ‘brokers,’ he said: ‘O people of trade! Indeed the *Shaiṭān* and sin are present in the sale, so mix your sales with charity.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Al-Barā’ bin ‘Āzib and Rifā’ah.

[Abū ‘Eīsā said:] The *Ḥadīth* of Qais bin Abī Gharazah (a narrator) is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Manṣūr, Al-A’mash, Ḥabīb bin Abī Thābit and others reported it

الصَّنْعَانِي: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ شُعْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ فِي الْكَبَائِرِ قَالَ: «الشُّرْكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَقَوْلُ الزُّورِ» [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَأَيْمَنَ بْنِ خُرَيْمٍ وَابْنِ عُمَرَ. [قَالَ أَبُو عِيْسَى:] حَدِيثُ أَنَسٍ، حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

(المعجم ٤) - بَابُ مَا جَاءَ فِي التِّجَارِ وَتَسْمِيَةِ النَّبِيِّ ﷺ إِيَّاهُمْ (التحفة ٤)

١٢٠٨ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ قَيْسِ ابْنِ أَبِي غَرَزَةَ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نُسَمَّى السَّمَايِرَةَ، فَقَالَ: «يَا مَعْشَرَ التِّجَارِ إِنَّ الشَّيْطَانَ وَالْإِنَّمَّ يَحْضُرَانِ الْبَيْعَ، فَشُوبُوا بَيْعَكُمْ بِالصَّدَقَةِ» قَالَ: وَفِي الْبَابِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَرِفَاعَةَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ قَيْسِ بْنِ أَبِي غَرَزَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. رَوَاهُ مَنْصُورٌ وَالْأَعْمَشُ وَحَبِيبُ بْنُ أَبِي ثَابِتٍ وَغَيْرٌ وَاحِدٍ عَنْ أَبِي وَائِلٍ، عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ، وَلَا

from Abū Wā'il, from Qais bin Abi Gharzah, from the Prophet ﷺ. We do not know of anything from the Prophet ﷺ narrated by Qais other than this.

(Another chain of narration) from Qais bin Abi Gharzah, from the Prophet ﷺ, and it is similar in meaning, and there are narrations on this topic from Al-Barā' bin 'Azib and Rifā'ah.

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ*.

تخريج: [صحيح] وأخرجه النسائي: ١٤/٧، ١٥، ح: ٣٨٢٩ من حديث عاصم بن أبي النجود وأبو داود، ح: ٣٣٢٦ وابن ماجه، ح: ٢١٤٥ من حديث شقيق أبي وائل به وصححه ابن الجارود، ح: ٥٥٧ والحاكم: ٥/٢ ووافقه الذهبي * وفي الباب عن البراء بن عازب [البيهقي في شعب الإيمان، ح: ٤٨٤٨] ورفاعة [يأتي: ١٢١٠] * ورواه أبو داود، ح: ٣٣٢٦ من حديث أبي معاوية الضرير به، والأعمش صرح بالسماع عند الطحاوي في مشكل الآثار: ١٣/٣، ١٤، وتابعه جماعة.

1209. Abū Sa'eed narrated that the Prophet ﷺ said: "The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan*, we do not know it except from this route, a narration of *Ath-Thawrī* from Abū Ḥamzah. [Abū Ḥamzah's name is 'Abdullāh bin Jābir, and he is a *Shaiḫ* from Al-Baṣrah.]

(Another chain) from Abū Ḥamzah, with this chain of narration, and it is similar.

تخريج: [إسناده ضعيف] وأخرجه الدارمي: ٢٤٧/٢، ح: ٢٥٤٢ عن قبيصة به وقال: "أبو حمزة هذا هو صاحب إبراهيم وهو ميمون الأعور" سفيان الثوري والحسن البصري عننا.

Comments:

Business or trading is an honesty testing profession. Usually in business it appears that if the rule of honesty is applied it will lead to a loss and if the norms of expediency according to the need of the time are adopted it will

نَعْرِفُ لَقَيْسٍ عَنِ النَّبِيِّ ﷺ غَيْرَ هَذَا .
 حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ
 الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، [وَشَقِيقٌ هُوَ
 أَبُو وَائِلٍ] عَنْ قَيْسِ بْنِ أَبِي عَزْرَةَ عَنِ النَّبِيِّ
 ﷺ، نَحْوَهُ بِمَعْنَاهُ وَفِي الْبَابِ، عَنِ الْبَرَاءِ بْنِ
 عَازِبٍ وَرِفَاعَةَ .
 [قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ صَحِيحٌ .

١٢٠٩ - حَدَّثَنَا هَذَا: حَدَّثَنَا قَبِيصَةُ:
 حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَمْزَةَ، عَنِ الْحَسَنِ، عَنْ
 أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «التَّاجِرُ الصَّدُوقُ
 الْأَمِينُ، مَعَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ» .
 [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ لَا
 نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الثَّوْرِيِّ عَنْ
 أَبِي حَمْزَةَ. [وَأَبُو حَمْزَةَ: اسْمُهُ عَبْدُ اللَّهِ بْنُ
 جَابِرٍ. وَهُوَ شَيْخٌ بَصْرِيٌّ]: حَدَّثَنَا سُؤَيْدُ بْنُ
 نَصْرٍ: حَدَّثَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ
 الثَّوْرِيِّ، عَنْ أَبِي حَمْزَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ .

lead to profit, but, the businessman who has trust in Allāh and deals with honesty and in accordance with the standards of Islam, then it is he, in reality, who is successful in the test. For this reason on the Day of Judgement he will be with the Prophets, the truthful, and the martyrs.

1210. Ismā'il bin 'Ubaid bin Rifā'ah narrated from his father, from his grandfather, that he went with the Messenger of Allāh ﷺ to the *Muṣalla*, and he saw the people doing business so he said: 'O people of trade!' and they replied to the Messenger of Allāh ﷺ, turning their necks and their gazes towards him, and he said: 'Indeed the merchants will be resurrected on the Day of Judgement with the wicked, except the one who has *Taqwā* of Allāh, who behaves charitably and is truthful.'" (*Hasan*)
[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And they also say Ismā'il bin 'Ubaidullāh bin Rifā'ah.

١٢١٠ - حَدَّثَنَا [أَبُو سَلَمَةَ] يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ ابْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ إِسْمَاعِيلِ بْنِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّهُ حَرَجَ مَعَ النَّبِيِّ ﷺ إِلَى الْمُصَلَّى، فَرَأَى النَّاسَ يَتَبَايَعُونَ فَقَالَ: «يَا مَعْشَرَ التَّجَارِ» فَاسْتَجَابُوا لِرَسُولِ اللَّهِ ﷺ، وَرَفَعُوا أَعْنَاقَهُمْ وَأَبْصَارَهُمْ إِلَيْهِ، فَقَالَ: «إِنَّ التَّجَارَ يُبْعَثُونَ يَوْمَ الْقِيَامَةِ فُجَارًا، إِلَّا مَنْ اتَّقَى اللَّهَ وَبَرَ وَصَدَّقَ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَيُقَالُ: إِسْمَاعِيلُ بْنُ عُبَيْدِ اللَّهِ بْنِ رِفَاعَةَ أَيْضًا.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، التجارات، باب التوقي في التجارة، ح: ١٤٦٦ من حديث ابن خثيم به وصححه ابن حبان، ح: ١٠٩٥ والحاكم: ٦/٢ والذهبي.

Comments:

Most people's business depends on cheating, deceiving, and fraudulent tricks. So, the Prophet ﷺ said that such businessmen will be raised with the wicked offenders. Those who abide by the Laws of Allāh and fulfill their promises with the people, and are honest in their dealings, will get their reward as has been mentioned in the preceding narration.

Chapter 5. What Has Been Related About One Who Makes A False Oath About His Merchandise

(المعجم ٥) - **بَابُ مَا جَاءَ فِيْمَنْ حَلَفَ عَلَى سِيلَعَةٍ كَاذِبًا** (التحفة ٥)

1211. Abū Dharr narrated that the Prophet ﷺ said: "There are three whom Allāh will not look at on the Day of Judgement, nor will He purify them, and theirs is a painful punishment." We said: "Who are

١٢١١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَبَانَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ مُدْرِكٍ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرٍو بْنِ جَرِيرٍ، يُحَدِّثُ عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي

they O Messenger of Allāh? For they have indeed failed and are lost!" He said: "The *Mannān*,^[1] the one whose *Izār* hangs (below the ankles) and the one who promotes his merchandise with false oath." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn Mas'ūd, Abū Hurairah, Abū Umāmah bin Tha'labah, 'Imrān bin Ḥuṣain, and Ma'qil bin Yasār.

[Abū 'Eīsā said:] The *Ḥadīth* of Abū Dharr is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

ذَرَّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُرَكِّبُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ»، قُلْنَا: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ فَقَدْ خَابُوا وَخَسِرُوا، فَقَالَ: «الْمَنَّانُ، وَالْمُسْبِلُ إِزَارَهُ، وَالْمُتَّقِيُّ سَلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ».

[قَالَ:] وفي البابِ عن ابنِ مسعودٍ وأبي هريرةٍ وأبي أمامةٍ بنِ ثعلبةٍ وعمرانِ بنِ حصينٍ ومعقلِ بنِ يسارٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي ذَرٍّ، حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإيمان، باب بيان غلظ تحريم إسبال الإزار والمن بالعطية ... الخ، ح: ١٠٦ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٤٦٧ * وفي الباب عن ابن مسعود [البخاري، ح: ٢٣٥٦، ٢٣٥٧، ٢٣٥٨] ومسلم، ح: ١٣٨] وأبي هريرة [يأتي مختصراً، ح: ١٥٩٥ والبخاري، ح: ٢٦٧٢، ٢٦٧٣] ومسلم، ح: ١٠٨] وأبي أمامة بن ثعلبة [مسلم، ح: ١٣٧] وعمران ابن حصين [أبو داود، ح: ٣٢٤٢] ومعقل بن يسار [أحمد: ٢٥/٥ والنسائي في الكبرى].

Comments:

This narration points out that those who give something in charity and then boast and point out the favor conferred and remind of it time and again to the one they gave, those who keep their lower garment below the ankles, and those who promote their merchandise with false oaths, to these three types of people Allāh will not look at them with mercy on the Day of Judgement. Unfortunately today Muslims do not pay any heed to these.

Chapter 6. What Has Been Related About Doing Business Early

1212. 'Umārah bin Ḥadīd narrated from Ṣaḥr Al-Ghāmīdī that the Messenger of Allāh ﷺ said: "O Allāh bless my *Ummah* in what they do early (in the day)." He said: "Whenever he ﷺ would

(المعجم ٦) - بَابُ مَا جَاءَ فِي التَّبَكِيرِ
بِالتَّجَارَةِ (التحفة ٦)

١٢١٢ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورِيِّ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَعْلى بْنُ عَطَاءٍ عَنْ عُمَارَةَ بْنِ حَدِيدٍ، عَنْ صَحْرِ الْعَامِدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ

[1] The one who does not give anything without obliging the one he gave it to. See *Tuhfat Al-Aḥwadhī*.

dispatch a military expedition or an army, he would send them in the first part of the day.”

And Ṣakhr, a man who was a merchant, used to send his goods for trade during the beginning of the day, so he became rich, and his wealth increased.

[He said:] There are narrations on this topic from ‘Alī, Buraidah, Ibn Mas‘ūd, Anas, Ibn ‘Umar, Ibn ‘Abbās, and Jābir. (*Ḥasan*)

[Abū ‘Eisā said:] The *Ḥadīth* of Ṣakhr Al-Ghāmīdī is a *Ḥasan Ḥadīth*. We do not know of a narration that Ṣakhr Al-Ghāmīdī reported from the Prophet ﷺ other than this *Ḥadīth*. Sufyān Ath-Thawrī reported this *Ḥadīth* from Shu‘bah, from Ya‘lā bin ‘Aṭā’.

بَارِكْ لِأُمَّتِي فِي بُكُورِهَا». قَالَ: وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا، بَعَثَهُمْ أَوَّلَ النَّهَارِ، وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا، وَكَانَ إِذَا بَعَثَ تِجَارَةً بَعَثَهُمْ أَوَّلَ النَّهَارِ، فَأَثَّرَى وَكَثُرَ مَالُهُ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَبُرَيْدَةَ وَابْنِ مَسْعُودٍ وَأَنْسِ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَجَابِرٍ. [قَالَ أَبُو عِيْسَى:] حَدِيثُ صَخْرِ الْغَامِيدِيِّ حَدِيثٌ حَسَنٌ. وَلَا نَعْرِفُ لِصَخْرِ الْغَامِيدِيِّ عَنْ النَّبِيِّ ﷺ غَيْرَ هَذَا الْحَدِيثِ. وَقَدْ رَوَى سُفْيَانُ الثَّوْرِيُّ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، هَذَا الْحَدِيثِ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، التجارات، باب ما يرجى من البركة في البكور، ح: ٢٢٣٦ وأبو داود، ح: ٢٦٠٦ من حديث هشيم به وصححه ابن حبان (الإحسان): ٤٧٣٤ * وفي الباب عن علي [عبدالله بن أحمد في زوائد المسند: ١/١٥٣] وريدة [العقيلي في الضعفاء: ١/١٢٤] وابن مسعود [البخاري في التاريخ الكبير: ٦/٢٩٠] والطبراني في الكبير: ١٠/٢٥٧، ح: ١٠٤٩٠ وأنس [البيزار (كشف الأستار): ٢/٨٠، ح: ١٢٤٩] وابن عمر [ابن ماجه، ح: ٢٢٣٨] وابن عباس [الطبراني في الكبير: ١٠/٣٤٨، ح: ١٠٦٧٩] وجابر [الطبراني في الأوسط: ١/٥٣٠، ح: ١٠٠٠].

Comments:

This narration makes it clear that starting religious duties and worldly affairs early in the morning brings the blessings of Allāh in business and other worldly affairs. It means getting up early in the morning and starting the day is a secret of prosperity and well being.

Chapter 7. What Has Been Related About The Permission To Buy On Credit

(المعجم ٧) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي الشِّرَاءِ إِلَى أَجَلٍ (التحفة ٧)

1213. ‘Aīshah narrated: “The Messenger of Allāh ﷺ was wearing

١٢١٣ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ زُرْعَةَ: حَدَّثَنَا عُمَارَةُ

two thick *Qitrī*^[1] garments on. When he would sit, he would sweat since they were so heavy for him. Some clothes arrived from Ash-Shām for so-and-so, the Jew. I said: ‘Perhaps you could dispatch a request to him to buy some garments (on credit) from him until it is easy (to pay). So he sent a message to him and he said: ‘I know what he wants. He only wants to take away my wealth’ or ‘my Dirham.’ So the Messenger of Allāh ﷺ said: ‘He has lied, indeed he knows that I am the one with the most *Taqwā* among them, and the best at fulfilling trusts among them.’” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn ‘Abbās, Anas, and Asmā’ bint Yazīd.

[Abū ‘Eisā said:] The *Ḥadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*. Shu‘bah has also reported it from ‘Umārah bin Abī Ḥaḥṣah.

He said: I heard Muḥammad bin Firās Al-Baṣrī saying: “I heard Abū Dāwūd Aṭ-Ṭayālīsī saying: ‘One day Shu‘bah was asked about this *Ḥadīth*, and he said: “I will not narrate it to you (people) until you stand up before Ḥaramī bin ‘Umārah [bin Ḥaḥṣah] to kiss his head.” He said: ‘And Ḥaramī was there among the people.’”

[Abū ‘Eisā said:] meaning: “approving of this *Ḥadīth*.”

ابْنُ أَبِي حَفْصَةَ: حَدَّثَنَا عِكْرِمَةُ عَنْ عَائِشَةَ، قَالَتْ: كَانَ عَلَى رَسُولِ اللَّهِ ﷺ ثَوْبَانِ قِطْرِيَّانِ غَلِيظَانِ، فَكَانَ إِذَا قَعَدَ فَعَرِقَ، نَقَلَا عَلَيْهِ. فَقَدِمَ بَرٌّ مِنَ الشَّامِ لِفُلَانِ الْيَهُودِيِّ. فَقُلْتُ: لَوْ بَعَثْتُ إِلَيْهِ فَاشْتَرَيْتُ مِنْهُ ثَوْبَيْنِ إِلَى الْمَيْسِرَةِ، فَأَرْسَلَ إِلَيْهِ فَقَالَ: قَدْ عَلِمْتُ مَا يُرِيدُ، إِنَّمَا يُرِيدُ أَنْ يَذْهَبَ بِمَالِي، أَوْ يَدْرَاهِمِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبَ، قَدْ عَلِمَ أَنِّي مِنْ أَتْقَاهُمْ لِلَّهِ وَأَدَاهُمْ لِلْأَمَانَةِ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَأَنْسِ وَأَسْمَاءَ ابْنَةِ يَزِيدَ.

[قَالَ أَبُو عَيْسَى:] حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، وَقَدْ رَوَاهُ شُعْبَةُ أَيْضًا عَنْ عُمَارَةَ بْنِ أَبِي حَفْصَةَ، قَالَ: وَسَمِعْتُ مُحَمَّدَ بْنَ فِرَاسِ الْبَصْرِيِّ يَقُولُ: سَمِعْتُ أَبَا دَاوُدَ الطَّيَالِسِيِّ يَقُولُ: سِئِلَ شُعْبَةُ يَوْمًا عَنْ هَذَا الْحَدِيثِ فَقَالَ: لَسْتُ أُحَدِّثُكُمْ حَتَّى تَقُومُوا إِلَى حَرَمِيِّ بْنِ عُمَارَةَ [بْنِ أَبِي حَفْصَةَ] فَتَقْبِلُوا رَأْسَهُ. قَالَ: وَحَرَمِيِّ فِي الْقَوْمِ. [قَالَ أَبُو عَيْسَى:] أَيْ إِعْجَابًا بِهَذَا الْحَدِيثِ.

[1] A garment made with some coarseness and red designs in it. There was also a view that it is named after Qatar and that it comes from there. See *Tuhfat Al-Aḥwadhī* and *An-Nihāyah*.

تخریج: [إسناده صحيح] وأخرجه النسائي: ٢٩٤/٧، ح: ٤٦٣٢ (البيوع، باب البيع إلى الأجل المعلوم) عن عمرو بن علي الفلاس به * وفي الباب عن ابن عباس [يأتي: ١٢١٤] وأنس [يأتي: ١٢١٥] وأسماء بنت يزيد [ابن ماجه، ح: ٢٤٣٨] * قول شعبة، سنده صحيح.

Comments:

The Jews were well aware of the honesty of character of the Prophet ﷺ but as they were resentful, they always talked ill of him.

1214. Ibn ‘Abbās narrated: “The Prophet ﷺ died while his armour was pawned for twenty *Ṣā’* of food that he got for his family.” (*Hasan*) [Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

١٢١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَعُثْمَانُ بْنُ أَبِي عَمْرٍو عَنْ هِشَامِ ابْنِ حَسَّانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تُوِّفِيَ النَّبِيُّ ﷺ وَدِرْعُهُ مَرْهُونَةٌ بِعِشْرِينَ صَاعًا مِنْ طَعَامٍ، أَخَذَهُ لِأَهْلِهِ. [قَالَ أَبُو عِيسَى] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

1215. Anas narrated: “I walked to the Prophet ﷺ with some barley bread that had some rancid oil poured over it. The Prophet ﷺ had pawned his armour with a Jew for twenty *Ṣā’* of food that he got for his family. That day (he pawned it), I heard him saying: ‘Not for one evening has the household of Muḥammad had a *Ṣā’* of dates or a *Ṣā’* of grain.’ And on that day he had nine wives.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

تخریج: [حسن] وأخرجه النسائي: ٣٠٣/٧، ح: ٤٦٥٥ (البيوع، باب مبايعه أهل الكتاب) من حديث هشام بن حسان به وللحديث شواهد.
١٢١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ ح: قَالَ مُحَمَّدُ [بْنُ هِشَامٍ]: وَأَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: مَشَيْتُ إِلَى النَّبِيِّ ﷺ بِخُبْزِ شَعِيرٍ وَإِهَالَةٍ سَنِخَةٍ، وَلَقَدْ رُهِنَ لَهُ دِرْعٌ عِنْدَ يَهُودِيٍّ بِعِشْرِينَ صَاعًا مِنْ طَعَامٍ أَخَذَهُ لِأَهْلِهِ، وَلَقَدْ سَمِعْتُهُ ذَاتَ يَوْمٍ يَقُولُ: مَا أَمْسَى عِنْدَ آلِ مُحَمَّدٍ ﷺ صَاعٌ تَمْرٍ وَلَا صَاعٌ حَبٍّ، وَإِنَّ عِنْدَهُ يَوْمَئِذٍ لَتِسْعَ نِسْوَةٍ.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وأخرجه البخاري، البيوع، باب شراء النبي ﷺ بالنسيئة، ح: ٢٠٦٩ من حديث هشام به بلفظ: "من طعام".

Comments:

It is clear from this narration that buying the needful and basic necessities on loan is approved and lawful. Such deals with non-Muslims are also permissible. Pawning something at the time of need is also lawful.

Chapter 8. What Has Been Related About Recording The Conditions

1216. ‘Abbād bin Laith Al-Karābīsī [Al-Baṣrī] narrated: “Abdul-Majīd bin Wahb narrated to us, he said: ‘Al-‘Addā’ bin Khālīd bin Hawdhah said to me: “Shall I not read to you a letter that was written for me from the Messenger of Allāh ﷺ?” He said: ‘I said: “Of course.” So he took out a letter for me: “This is what Al-‘Addā’ bin Khālīd bin Hawdhah purchased from Muḥammad, the Messenger of Allāh ﷺ. He purchased from him a slave’ – or – ‘a female slave, having no ailments, nor being a runaway, nor having any malicious behavior. Sold by a Muslim to a Muslim.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except from ‘Abbād bin Laith. More than one of the people of *Hadīth* have reported this *Hadūh* from him.

(المعجم ٨) - بَابُ مَا جَاءَ فِي كِتَابَةِ الشُّرُوطِ (التحفة ٨)

١٢١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبَّادُ بْنُ لَيْثٍ صَاحِبُ الْكَرَابِيسِيِّ [الْبَصْرِيُّ]: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ وَهْبٍ قَالَ: قَالَ لِي الْعَدَاءُ بْنُ خَالِدِ بْنِ هُوْدَةَ: أَلَا أُقْرِئُكَ كِتَابًا كَتَبَهُ لِي رَسُولُ اللَّهِ ﷺ؟ قَالَ: قُلْتُ: بَلَى، فَأَخْرَجَ لِي كِتَابًا: هَذَا مَا اشْتَرَى الْعَدَاءُ بْنُ خَالِدِ بْنِ هُوْدَةَ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، اشْتَرَى مِنْهُ عَبْدًا أَوْ أَمَةً، لَا دَاءَ وَلَا عَائِلَةَ وَلَا خَبِيئَةَ، بَيْعَ الْمُسْلِمِ الْمُسْلِمَ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبَّادِ بْنِ لَيْثٍ، وَقَدْ رَوَى عَنْهُ هَذَا الْحَدِيثَ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْحَدِيثِ.

تخریج: [حسن] وأخرجه ابن ماجه، التجارات، باب شراء الرقيق، ح: ٢٢٥١ عن محمد بن بشار به وعلقه البخاري قبل، ح: ٢٠٧٩ بصيغة التمریض وصححه ابن الجارود، ح: ١٠٢٨ وحسنه الحافظ في الفتح: ٣٥٠/١٢.

Comments:

This narration points out that while doing a business deal, Muslims should make it transparent and clear. All the faults and good qualities of the property should be made clear to the buyer. As this deal mentioned in the narration was barter based, so in the deed sometimes the name of ‘Addā’ is mentioned as buyer (*Ashtarā’*) and sometimes the name of the Prophet ﷺ is mentioned as buyer.

Chapter 9. What Has Been Related About Measures And Weights

1217. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said to the people of weights and measures: “Indeed you have been entrusted with two matters that nations preceding you in the past were destroyed for.” (*Da‘if*)

[Abū ‘Eisā said:] We do not know this *Hadīth* to be *Marfū‘* except through the narration of Ḥusain bin Qais, and Ḥusain bin Qais was graded weak in *Hadīth*. This has been reported as a *Maqūf* narration from Ibn ‘Abbās with a *Ṣaḥīḥ* chain of narration.

تخريج: [إسناده ضعيف جداً] وأخرجه الطبراني في الكبير: ٢١٤/١١، ح: ١١٥٣٥ والحاكم: ٣١/٢ من حديث خالد به وقال الحاكم: "صحيح الإسناد" فقال الذهبي: "حسين ضعفه" وأخرجه ابن الجوزي في العلل: ١٠٢/٢، ح: ٩٧٢ من طريق الترمذي به.

Comments:

The Qur’ān mentions the destruction and extermination of the people of *Shu‘aib* due to their cheating and deceiving in weights and measures. There were many tribes in this nation and all of them were involved in this vice and Allāh destroyed them all.

Chapter 10. What Has Been Related About Auctioning

1218. Anas bin Mālik narrated that the Messenger of Allāh ﷺ sold a saddle blanket and a drinking bowl. He ﷺ said: “Who will buy this saddle blanket and drinking bowl?” So a man said: “I will take them for a Dirham.” So the Prophet ﷺ said: “Who will give more than a Dirham? Who will give more than a Dirham?” A man agreed to give him two Dirham, so

(المعجم ٩) - بَابُ مَا جَاءَ فِي الْمِكْيَالِ وَالْمِيزَانِ (التحفة ٩)

١٢١٧ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّلَقَانِيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ حُسَيْنِ بْنِ قَيْسٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِ الْكَيْلِ وَالْمِيزَانِ: «إِنَّكُمْ قَدْ وُلِّيتُمْ أَمْرَيْنِ، هَلَكَتَ فِيهِ الْأُمَّمُ السَّالِفَةُ قَبْلَكُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ حُسَيْنِ بْنِ قَيْسٍ، وَحُسَيْنُ ابْنُ قَيْسٍ يَضَعُفٌ فِي الْحَدِيثِ. وَقَدْ رَوَى هَذَا بِإِسْنَادٍ صَحِيحٍ عَنِ ابْنِ عَبَّاسٍ مَوْقُوفًا.

(المعجم ١٠) - بَابُ مَا جَاءَ فِي بَيْعِ مَنْ يَزِيدُ (التحفة ١٠)

١٢١٨ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ شُمَيْطٍ بْنِ عَجْلَانَ: حَدَّثَنَا الْأَخْضَرُ بْنُ عَجْلَانَ عَنْ عَبْدِ اللَّهِ الْحَتْفِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَاعَ جِلْسًا وَقَدَحًا، وَقَالَ: «مَنْ يَشْتَرِي هَذَا الْجِلْسَ وَالْقَدَحَ؟» فَقَالَ رَجُلٌ: «أَخَذْتُهُمَا بِدِرْهَمٍ»، فَقَالَ النَّبِيُّ ﷺ: «مَنْ يَزِيدُ عَلَيَّ

he sold them to him. (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. We do not know of it except from the narration of Al-Akhḍar bin 'Ajlān, and 'Abdullāh Al-Ḥanafī who is reporting from Anas, is Abū Bakr Al-Ḥanafī.

This is acted upon according to some of the people of knowledge, they did not see any harm in auctioning the spoils of war and inheritance.

Al-Mu'tamir bin Sulaimān and others among the people of *Hadīth* reported from Al-Akhḍar bin 'Ajlān.

تخریج: [إسناده حسن] وأخرجه أبو داود، الزكاة، باب ما تجوز فيه المسألة، ح: ١٦٤١ وابن ماجه، ح: ٢١٩٨ والنسائي، ح: ٤٥١٢ من حديث الأخضر بن عجلان به، وأبو بكر الحنفي وثقه الترمذي وابن حبان، والحديث صححه ابن الجارود، ح: ٥٦٩.

Comments:

In the view of Imām Awzā'i and Ishāq and some other scholars, only spoils of war and the property of inheritance can be sold by bidding and auction. Most of the people of knowledge, Imām Shāfi'i and Imām Mālik are of view that all types of property and commodities can be sold by bidding and auction. It is not allowed to raise the price when the deal is over. (*Tuhfat Al-Ahwadhī* v. 2. p.230.)

Chapter 11. What Has Been Related About The Sale Of A Mudabbar

1219. Jābir narrated: "A man among the *Anṣār* decided to free a slave of his after his death. He died but he left no wealth behind beside the slave. So the Prophet ﷺ sold him and Nu'aim [bin 'Abdullāh] bin An-Naḥ-ḥām bought him." Jābir said: "He was a Coptic slave who died during the first year of the leadership of Ibn Az-Zubair." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Hadīth* is

إِرْهَمَ؟ مَنْ يَزِيدُ عَلَى ذِرْهَمٍ؟ فَأَعْطَاهُ رَجُلٌ ذِرْهَمَيْنِ، فَبَاعَهُمَا مِنْهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْأَخْضَرِ بْنِ عَجْلَانَ، وَعَبْدُ اللَّهِ الْحَنْفِيُّ الَّذِي رَوَى عَنْ أَنَسٍ، هُوَ أَبُو بَكْرٍ الْحَنْفِيُّ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، لَمْ يَرَوْا بَأْسًا بِبَيْعِ مَنْ يَزِيدُ فِي الْغَنَائِمِ وَالْمَوَارِيثِ وَقَدْ رَوَى الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، وَغَيْرٌ وَاحِدٌ مِنْ أَهْلِ الْحَدِيثِ عَنِ الْأَخْضَرِ بْنِ عَجْلَانَ.

(المعجم ١١) - بَابُ مَا جَاءَ فِي بَيْعِ الْمُدَبَّرِ (التحفة ١١)

١٢١٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ دَبَّرَ غُلَامًا لَهُ، فَمَاتَ وَلَمْ يَتْرِكْ مَالًا غَيْرَهُ، فَبَاعَهُ النَّبِيُّ ﷺ، فَاشْتَرَاهُ نَعِيمٌ [بْنُ عَبْدِ اللَّهِ] بْنِ النَّحَامِ قَالَ جَابِرٌ: عَبْدًا قَبْطِيًّا مَاتَ عَامَ الْأَوَّلِ، فِي إِمَارَةِ ابْنِ الزُّبَيْرِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

Hasan Ṣaḥīḥ and it has been reported through more than one route from Jābir bin ‘Abdullāh.

This *Hadīth* is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They did not see any harm in the sale of a *Mudabbar*. This is the view of Ash-Shāfi‘ī, Aḥmad and Iṣḥāq. There are those among people of knowledge, among the Companions of the Prophet ﷺ and others, who disliked selling the *Mudabbar*. This is the view of Sufyān Ath-Thawrī, Mālik and Al-Awzā‘ī.

صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ لَمْ يَرَوْا بَيْعَ الْمُدَبَّرِ بَأْسًا وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ، وَكَرِهَهُ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ بَيْعَ الْمُدَبَّرِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكٍ وَالْأَوْزَاعِيِّ.

تخریج: متفق عليه، ومسلم، الأیمان، باب جواز بیع المدبر، ح: ۵۹/۹۹۷ من حدیث سفیان بن عیینة والبخاری، ح: ۶۷۱۶ من حدیث عمرو بن دینار به.

Comments:

The slave who is promised by his owner to be freed after the owners’ death is called ‘*Mudabbar*.’ There are different opinions about the sale of *Mudabbar*. But according to a *Ṣaḥīḥ* narration, the sale of a *Mudabbar* is proved (*Tuhfat Al-Aḥwadhī* v.2. p. 231). A *Mudabbar* can only be sold in case of dire need.

Chapter 12. What Has Been Related About It Being Disliked To Meet The Owners Of The Goods

(المعجم ۱۲) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ تَلْقَى النَّبِيعِ (التحفة ۱۲)

1220. Ibn Mas‘ūd narrated from the Prophet ﷺ: “He prohibited meeting the owners of the goods.”^[1]

۱۲۲۰ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ عَنْ أَبِي عُمَانَ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنْ تَلْقَى النَّبِيعِ. [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ

[He said:] There are narrations on this topic from ‘Alī, Ibn ‘Abbās, Abū Hurairah, Abū Sa‘eed, Ibn ‘Umar, and a man from the

[1] This is a situation when merchants from the town or city meet villagers before they arrive at city markets and inform them of depression and unsalability of their wares, with the intention of deceiving them into selling those wares at prices much cheaper than actual market prices.

Companions of the Prophet ﷺ. وابنِ عُمَرَ وَرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ. (Sahih)

تخریج: متفق عليه، وأخرجه مسلم، البيوع، باب تحريم تلقي الجلب، ح: ١٥١٨ من حديث ابن المبارك والبخاري، ح: ٢١٦٤ من حديث سليمان به * وفي الباب عن علي [لم أجد] وابن عباس [البخاري، ح: ٢١٥٨ ومسلم، ح: ١٥٢١] وأبي هريرة [يأتي: ١٢٢١] وأبي سعيد [الطحاوي في معاني الآثار: ٨/٤] وابن عمر [مسلم، ح: ١٥١٧] ورجل من أصحاب النبي ﷺ [أحمد: ٤/٣١٤].

Comments:

The word ‘Talaqqa’ means to go out of a populace to meet the merchant caravan. Here ‘Al-Buyū’ stands for the merchandise or goods for sale.

1221. Abū Hurairah narrated: “The Prophet ﷺ prohibited meeting the goods being brought (to the market). If someone were to meet them and buy them, then the owner of the goods retains the option when he reaches the market.” (Sahih)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* narration of Ayyūb (a narrator). The *Hadīth* of Ibn Mas‘ūd is a *Hasan Ṣaḥīḥ Hadīth*. There are those among the people of knowledge who disliked meeting the owners of the goods, saying that it is a type of deception. This is the view of Ash-Shāfi‘ī, and others among our companions.

١٢٢١ - حَدَّثَنَا سَلْمَةُ بْنُ شَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقِّيِّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ عَنْ أَبِي بَرْزَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَلَقَّى الْجَلْبُ، فَإِنْ تَلَقَّاهُ إِنْسَانٌ فَابْتِاعَهُ، فَصَاحِبُ السَّلْعَةِ فِيهَا بِالْخِيَارِ، إِذَا وَرَدَ السُّوقَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي بَرْزَةَ. وَحَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ تَلَقَّى الْبُيُوعِ، وَهُوَ ضَرْبٌ مِنَ الْحَدِيثَةِ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَغَيْرِهِ مِنْ أَصْحَابِنَا.

تخریج: [إسناده صحيح] وأخرجه أبو داود، البيوع، باب: في التلقى، ح: ٣٤٣٧ من حديث عبيدالله بن عمرو، ومسلم، ح: ١٥١٩ من حديث محمد بن سيرين به.

Comments:

The Prophet ﷺ has prohibited the purchase of goods on the way while being brought to the market until they reach it. It is prohibited to go out of the village or town and meet the merchants on the way and purchase the goods at a low price as the owner is unaware of the market price.

Chapter 13. What Has Been Related About ‘The Dweller Of A Town Is Not To Sell On Behalf Of The Bedouin’

(المعجم ١٣) - بَابُ مَا جَاءَ لَا يَبِيعُ
حَاضِرٌ لِبَادٍ (التحفة ١٣)

1222. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The dweller of the town is not to sell for the Bedouin.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ṭalḥah, Jābir, Anas, Ibn ‘Abbās, Ḥakīm bin Abī Yazīd from his father, ‘Amr bin ‘Awf Al-Muzanī the grandfather of Kathīr bin ‘Abdullāh, and a man from the Companions of the Prophet ﷺ.

١٢٢٢ - حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ - وَقَالَ قُتَيْبَةُ: يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ -: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ».
[قَالَ:] وفي البَابِ عَنْ طَلْحَةَ وَجَابِرٍ وَأَنْسِ وَابْنِ عَبَّاسٍ وَحَكِيمِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، وَعَمْرٍو بْنِ عَوْفِ الْمُزَنِيِّ جَدِّ كَثِيرِ بْنِ عَبْدِ اللَّهِ وَرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

تخريج: وأخرجه البخاري، البيوع، باب: لا يبيع على بيع أخيه... إلخ، ح: ٢١٤٠ من حديث سفیان بن عيينة به، ومسلم، ح: ١٥١٥ من طريق آخر عن أبي هريرة به * وفي الباب عن طلحة [أبو داود، ح: ٣٤٤١] وأنس [البخاري، ح: ٢١٦١] ومسلم، ح: ١٥٢٣] وجابر [يأتي: ١٢٢٣] وابن عباس [البخاري، ح: ٢١٥٨] ومسلم، ح: ١٥٢١] وحكيم بن أبي يزيد [عبد بن حميد، ح: ٤٣٨] وأحمد: ٤١٨/٣ وانظر أطراف المسند] وعمرو بن عوف المزني [البخاري، ح: ١٢٧٢] ورجل من أصحاب النبي ﷺ [أحمد: ٣١٤/٤].

Comments:

There is great wisdom in this prohibition. This prohibition is to eliminate the commission agents from in between the urban population and the residents of the rural area who come to the towns and cities to sell their produce and products. Usually the people of rural areas bring their goods to sell to the people of a town with the intention of fulfilling the needs of both areas. If they sell their goods directly to the dwellers of the town they will get the goods at a low price and the seller will get the money to fulfill his other needs. But if a third person from the town or city comes in between, it creates many problems. The seller gets his money late because the commission agent will not give him money until he sells it (since he likes to sell at a higher price) and the purchaser gets the goods at a high price and the commission agent makes the money for nothing. There are many other vices which emerge from this action. Hoarding, black marketing, problems of demand and supply etc., make life troublesome.

1223. Jābir narrated that the Messenger of Allāh ﷺ said: “The dweller of the town is not to sell for the Bedouin, leave the people; Allāh provides for some of them through others.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and this *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth* as well.

This *Ḥadīth* is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They dislike the dweller of the town to sell for the Bedouin, while some of them permitted the town dweller to purchase for the Bedouin. *Ash-Shāfi‘ī* said: “It is disliked for the dweller of the town to sell for the Bedouin, and if he does sell, then the sale is permissible.”

١٢٢٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ، دَعُوا النَّاسَ، يَرْزُقِ اللَّهُ بَعْضَهُمْ مِنْ بَعْضٍ».

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَحَدِيثُ جَابِرٍ فِي هَذَا، هُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ أَيْضًا، وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، كَرَهُوا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَرَخَّصَ بَعْضُهُمْ فِي أَنْ يَشْتَرِيَ حَاضِرٌ لِبَادٍ. وَقَالَ الشَّافِعِيُّ: يُكْرَهُ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَإِنْ بَاعَ فَالْبَيْعُ جَائِزٌ.

تخريج: وأخرجه مسلم، البيوع، باب تحريم بيع الحاضر للبادي، ح: ١٥٢٢ من حديث سفيان بن عيينة به.

Comments:

This narration of Jābir makes the point clear; if the buyer and seller deal directly it is beneficial for both of them. When a person from a rural area brings his goods and sells them directly to the people of the town without any intervention of a third person, he sells them at the price which suits him and he gets the money on the spot. This encourages him to bring more things to the town and ultimately business flourishes and the residents of the town get needed things on reasonably low prices. But if there is an intervention of a third person, it complicates the whole business process. Supply and demand is affected. The third person or the commission agent does not supply the needed thing in time and raises the prices. The owners of the goods do not get their money on the spot and their needs are delayed. So, Islam has prevented such intervention.

Chapter 14. What Has Been Related About the Prohibition of *Muhāqalah* and *Muzābanah*

1224. Abū Hurairah narrated: "The Messenger of Allāh ﷺ prohibited *Muhāqalah* and *Muzābanah*."

[He said:] There are narrations on this topic from Ibn 'Umar, Ibn 'Abbās, Zaid bin Thābit, Sa'd, Jābir, Rāfi' bin Khadij, and Abū Sa'eed. (*Ṣaḥīh*)

[Abū 'Eīsā said:] The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīh Hadīth*.

Muhāqalah is selling crops for wheat, and *Muzābanah* is selling dates that are on the date-palm for dried dates. This is acted upon according to most of the people of knowledge, they disliked sales of *Muhāqalah* and *Muzābanah*.

(المعجم ١٤) - بَابُ مَا جَاءَ فِي النَّهْيِ،
عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ (التحفة ١٤)

١٢٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ [الإسكندراني] عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ. [قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَزَيْدِ بْنِ ثَابِتٍ وَسَعْدِ بْنِ جَابِرٍ وَرَافِعِ بْنِ خَدِيجٍ وَأَبِي سَعِيدٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْمُحَاقَلَةُ بَيْعُ الزَّرْعِ بِالْحِنْطَةِ، وَالْمُزَابَنَةُ بَيْعُ الثَّمَرِ عَلَى رُؤُوسِ النَّخْلِ بِالثَّمَرِ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ، كَرَهُوا بَيْعَ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

تخریج: وأخرجه مسلم، البيوع، باب كراء الأرض، ح: ١٥٤٥ عن قتيبة به * وفي الباب عن ابن عمر [البخاري، ح: ٢٢٠٥ ومسلم، ح: ١٥٤٢] وابن عباس [البخاري، ح: ٢١٨٧] وزيد بن ثابت [أبو داود، ح: ٣٤٠٧] وسعد [يأتي: ١٢٢٥] وجابر [مسلم، ح: ١٥٣٦] ورافع بن خديج [أبو داود، ح: ٣٤٠٠ وابن ماجه، ح: ٢٢٦٧، ٢٤٤٩] وأبي سعيد [البخاري، ح: ٢١٨٦] ومسلم، ح: ١٥٤٦.]

Comments:

There is a difference of opinion in the explanation of '*Muhāqalah*'. A) Selling of standing crops for cleaned and dry wheat. B) To give the land for cultivation on the basis of division of crop or on fixed amount of money. C) Selling of the standing crop before it is ready for reaping. '*Muzābanah*' is selling of the fruits still on the trees for dried dates. Islam has prohibited both types of dealings because standing wheat crops when not yet ready for reaping, and fruits on the tree both, are not measurable or weighable. So, depending one's guess is not right, it may bring problems for one of the parties, that is why Islam has prohibited this kind of deal.

1225. ‘Abdullāh bin Yazīd narrated: “Zaid, Abū Ayyāsh asked Sa’d regarding white wheat in exchange for barley: which of them was better? He said the white, then he forbade that. Sa’d said: ‘I heard the Messenger of Allāh ﷺ being asked about selling dried dates for ripe dates and he said to those present: “Will the fresh dates shrink when they are dry?” They said yes, so he forbade that.”’ (*Hasan*)

(Another chain of narrators) with similar meaning.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*, and this is acted upon according to the people of knowledge. It is the view of *Ash-Shāfi‘ī* and our companions.

١٢٢٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ: أَنَّ زَيْدًا أَبَا عِيَّاشٍ، سَأَلَ سَعْدًا عَنِ الْبَيْضَاءِ بِالسُّلْتِ، فَقَالَ: أَيُّهُمَا أَفْضَلُ؟ قَالَ: الْبَيْضَاءُ، فَنَهَى عَنْ ذَلِكَ، وَقَالَ سَعْدٌ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُسْأَلُ عَنِ اشْتِرَاءِ التَّمْرِ بِالرُّطْبِ، فَقَالَ لِمَنْ حَوْلَهُ: «أَيُنْقِصُ الرُّطْبُ إِذَا يَبَسَ؟» قَالُوا: نَعَمْ، فَنَهَى عَنْ ذَلِكَ.

حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ زَيْدِ أَبِي عِيَّاشٍ قَالَ: سَأَلْنَا سَعْدًا، فَذَكَرَ نَحْوَهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَصْحَابِنَا.

تخريج: [إسناده حسن] وأخرجه أبو داود، البيوع، باب: في التمر بالتمر، ح: ٣٣٥٩ وابن ماجه، ح: ٢٢٦٤ والنسائي: ٢٩٨/٧، ٢٦٩، ح: ٤٥٤٩ من حديث مالك به وهو في الموطأ: ٢/٦٢٤ وصححه ابن حبان (موارد): ٦٥٧ وابن الجارود، ح: ٦٥٧ والحاكم: ٣٨/٢، ٣٩، والذهبي.

Comments:

The point made clear in this narration is that the exchange of the same kind of produce is not approved if there is a difference in the quality or the quantity of the produce in being exchanged. Imām Abū Ḥanīfah allows the exchange of fresh and dried dates, whereas there is a difference of weight in this exchange. Fresh dates when dried up weigh less, for this reason the exchange of fresh dates and dried dates is prohibited. Most of the people act on the narration. (*Tuḥfat Al-Aḥwadhī* v. 2 p.233-234.)

Chapter 15. What Has Been Related About It Being Disliked To Sell Fruits Until They Begin To Blossom

(المعجم ١٥) - بَابُ مَا جَاءَ فِي كِرَاهِيَةِ بَيْعِ الشَّمْرِ حَتَّى يَبْدُو صَلَاحُهَا (التحفة ١٥)

1226. Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ prohibited selling date-palms until they have blossomed.” (*Ṣaḥīḥ*)

١٢٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ

بَيْعِ النَّخْلِ حَتَّى يَرْهُو.

تخریج: وأخرجه مسلم، البيوع، باب النهي عن بيع الثمار قبل بدو صلاحها بغير شرط القطع، ح: ١٥٣٥ من حديث إسماعيل بن علية به.

1227. With this (same as no. 1226) chain: “The Prophet ﷺ prohibited selling ears (of grain) until they have whitened (shown their kernals) and are safe from blight, he forbade it for the seller and the buyer.”

[He said:] There are narrations on this topic from Anas, ‘Āishah, Abū Hurairah, Ibn ‘Abbās, Jabir, Abū Sa‘eed, and Zaid bin Thābit. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] The *Hadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. They dislike selling fruits before their usefulness appears, this is the view of *Ash-Shāfi‘ī*, *Aḥmad* and *Ishāq*.

١٢٢٧ - وبهذا الإسناد: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ السُّنْبُلِ حَتَّى يَبْيَضَّ وَيَأْمَنَ الْعَاثَةَ، نَهَى الْبَائِعَ وَالْمُشْتَرِيَ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ، وَعَائِشَةَ، وَأَبِي هُرَيْرَةَ، وَابْنِ عَبَّاسٍ، وَجَابِرِ وَأَبِي سَعِيدٍ وَزَيْدِ بْنِ ثَابِتٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ. كَرِهُوا بَيْعَ الثَّمَارِ قَبْلَ أَنْ يَبْدُوَ صَلَاحُهَا، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخریج: وأخرجه مسلم، انظر الحديث السابق * وفي الباب عن أنس، [يأتي: ١٢٢٨] وعائشة [أحمد: ٧٠/٦، ١٠٥] وأبي هريرة [مسلم، ح: ٥٣٨] وابن عباس [البخاري، ح: ٢٢٤٦] ومسلم، ح: ١٥٣٧] وجابر [البخاري، ح: ١٤٨٧] ومسلم، ح: ١٥٣٦] وأبي سعيد [الطبراني في الأوسط، ح: ٦٤١٢] وزيد بن ثابت [أبو داود، ح: ٣٣٧٢] وأحمد: ١٨٥/٥، ١٩٠].

1228. Anas narrated: “The Messenger of Allāh ﷺ prohibited selling grapes until they appear and selling grains until they become firm.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it being *Marfū‘* except from the narration of Ḥammād bin Salamah.

١٢٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا أَبُو الْوَلِيدِ وَعَقْفَانُ وَسَلَمَةُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْعِنَبِ حَتَّى يَسْوَدَّ، وَعَنْ بَيْعِ الْحَبِّ حَتَّى يَسْتَدَّ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ، لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ
حَمَادِ بْنِ سَلَمَةَ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، البيوع، باب: في بيع الثمار قبل أن يبدو صلاحها، ح: ٣٣٧١ عن الحسن بن علي وابن ماجه، ح: ٢٢١٧ من حديث حماد بن سلمة به، حميد عن عن وصححه ابن حبان (الإحسان): ٤٩٧٢ والحاكم: ١٩/٢ على شرط الشيخين ووافقه الذهبي.

Comments:

The orders of not selling the grains and fruits until they are ripe enough and safe from blight, were given to stop the conflict between the buyer and the seller. Though it is prohibited to sell before it is ripe and safe but if the buyer wants to reap the crop and pick up the fruit from the trees before it is ready, then according to the Four *A'immah* it is approved and lawful to sell it.

Chapter 16. What Has Been Related About The Sale Of *Habalil-Habalah*

(المعجم ١٦) - بَابُ مَا جَاءَ فِي بَيْعِ
حَبْلِ الْحَبَلَةِ (التحفة ١٦)

1229. Ibn 'Umar narrated: "The Prophet ﷺ prohibited the sale of *Habalil-Habalah*." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Abdullāh bin 'Abbās and Abū Sa'eed Al-Khudrī.

[Abū 'Eisā said:] The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge. And *Habalil-Habalah* is the offspring of the offspring (of an animal). It is an invalid sale according to the people of knowledge and it is a type of *Gharar* sale.^[1]

Shu'bah reported this *Ḥadīth* from Ayyūb, from Sa'eed bin Jubair, from Ibn 'Abbās.

'Abdul-Wahhāb Ath-Thaqafī and others reported it from Ayyūb, from Sa'eed bin Jubair and Nāfi',

١٢٢٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ حَبْلِ الْحَبَلَةِ. [قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَأَبِي سَعِيدِ الْخُدْرِيِّ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، وَحَبْلُ الْحَبَلَةِ نِتَاجُ النَّتَاجِ، وَهُوَ بَيْعٌ مَفْسُوحٌ عِنْدَ أَهْلِ الْعِلْمِ، وَهُوَ مِنْ بَيْعِ الْعَرَرِ. وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ. وَرَوَى عَبْدُ الْوَهَّابِ النَّقْفِيُّ وَغَيْرُهُ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَنَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، وَهَذَا أَصَحُّ.

[1] See the next chapter.

from Ibn ‘Umar, from the Prophet ﷺ, and this is more correct.

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ٦٢١٩ عن قتيبة، والبخاري، ح: ٢١٤٣ ومسلم، ح: ١٥١٤ من حديث نافع به * وفي الباب عن عبدالله بن عباس [النسائي، ح: ٤٦٢٦] وأبي سعيد الخدري [يأتي مختصراً: ١٥٦٣ وابن ماجه، ح: ٩٦].

Comments:

‘*Habalah*’ is plural of ‘*Habl*’ as ‘*Katabah*’ is plural of ‘*Katab*’ ‘*Habalil Habalah*’ is an offspring of the offspring of an animal. Explanation: A) To pay at the time when the she-camel will give birth to a she-camel and that offspring she-camel will give birth to a camel or she-camel. Imām Shafī‘ī and some others support this explanation of ‘*Habalil Habalah*’. B) Others said it is to pay at the time when the she-camel gives birth to a she-camel and that offspring she-camel gets pregnant. In both situations the deal is unlawful and strictly disapproved because of the time factor. Nobody knows what will happen during this long period of time.

Chapter 17. What Has Been Related About: Sales Of *Gharar*^[1] Are Disliked

(المعجم ١٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ بَيْعِ الْغَرَرِ (التحفة ١٧)

1230. Abū Hurairah narrated: “The Messenger of Allāh ﷺ prohibited the *Gharar* sale, and the *Haṣāh* sale.” (*Ṣaḥīh*)

١٢٣٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْغَرَرِ وَبَيْعِ الْخِصَاةِ.

[He said:] There are narrations on this topic from Ibn ‘Umar, Ibn ‘Abbās, Abū Sa‘eed, and Anas.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَأَنْسٍ.

[Abū ‘Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīh Ḥadīth*.

This *Ḥadīth* is acted upon according to the people of knowledge, they dislike the *Gharar* sale. Ash-Shāfi‘ī said: “The *Gharar* sale includes selling fish that are in the water, selling a slave that has escaped, selling birds that are in the sky, and similar types of sales. And the meaning of the *Haṣāh* sale is when the seller says to the buyer:

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ، كَرَهُوا بَيْعَ الْغَرَرِ. قَالَ الشَّافِعِيُّ: وَمِنْ بَيْعِ الْغَرَرِ بَيْعُ السَّمَكِ فِي الْمَاءِ، وَبَيْعُ الْعَبْدِ الْآبِقِ، وَبَيْعُ الطَّيْرِ فِي السَّمَاءِ، وَنَحْوُ ذَلِكَ مِنَ النَّبِيِّعِ، وَمَعْنَى بَيْعِ

[1] A sale involving uncertainty or deceit. It normally refers to the sale of what one does not possess, or what can not be defined, see the comments of the author.

'When I toss the pebble at you, then the sale between you and I is final.' This resembles the sale of *Munābadhah* and this is one of the selling practices of the people of *Jahiliyyah*."

الْحَصَاةِ، أَنْ يَقُولَ الْبَائِعُ لِلْمُشْتَرِي: إِذَا نَبَذْتُ إِلَيْكَ بِالْحَصَاةِ، فَقَدْ وَجَبَ الْبَيْعُ فِيمَا بَيْنِي وَبَيْنَكَ. وَهَذَا يُشْبِهُ بَيْعَ الْمُنَابَذَةِ، وَكَانَ هَذَا مِنْ بَيُوعِ أَهْلِ الْجَاهِلِيَّةِ.

تخریج: وأخرجه مسلم، البيوع، باب بطلان بيع والحصاة والبيع الذي فيه غرر، ح: ١٥١٣ من حديث أبي أسامة به * وفي الباب عن ابن عمر [ابن حبان، ح: ١١١٥ والبيهقي: ٣٣٨/٥] وابن عباس [ابن ماجه، ح: ٢١٩٥] وأبي سعيد [لعله يشير إلى حديث البخاري، ح: ٦٢٨٤] ومسلم، ح: ١٥١٢] وأنس [أبو يعلى: ١٥٥/٥، ح: ٢٧٦٧ والبيهقي: ٩/٥].

Comments:

A sale involving uncertainty and deceitful tricks is called a sale of 'Gharar'. All such sales that are based on deceiving others are unlawful and prohibited. All *A'imma* and scholars agree on this issue. The example of the sale of *Gharar* is selling an animal which is still in the womb of the mother or sale of the fish which is still in water and the net has been thrown for their catch, or selling a slave that has escaped, or sale of birds which are in the sky and sale of run away or lost animals.

Chapter 18. What Has Been Related About The Prohibition Of Two Sales In One

(المعجم ١٨) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنْ بَيْعَتَيْنِ فِي بَيْعَةٍ (التحفة ١٨)

1231. Abū Hurairah narrated: "The Messenger of Allāh ﷺ prohibited two sales in one."

١٢٣١ - حَدَّثَنَا هَذَا: حَدَّثَنَا عَبْدُ بِنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعَتَيْنِ فِي بَيْعَةٍ.

There are narrations on this topic from 'Abdullāh bin 'Amr, Ibn 'Umar, and Ibn Mas'ūd. (*Hasan*)

[Abū 'Eisā said:] The *Hadīth* of Abū Hurairah is a *Hasan Ṣaḥīḥ Hadīth*.

وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عُمَرَ وَابْنِ مَسْعُودٍ.

This is acted upon according to the people of knowledge. Some of the people of knowledge have explained it by saying that two sales in one is when one says: "I will sell you this garment for ten in cash, and twenty on credit." He does not distinguish between either of the two sales. But when he distinguishes it as being one of them, then there is no harm when

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، وَقَدْ فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ، قَالُوا: بَيْعَتَيْنِ فِي بَيْعَةٍ، أَنْ يَقُولَ: أبيعُكَ هَذَا الثَّوبَ بِتَقْدِيرِ بَعْشَرَةٍ، وَبِشَيْبَةِ بَعْشَرَيْنِ، وَلَا يُفَارِقُهُ عَلَى أَحَدِ الْبَيْعَيْنِ، فَإِذَا فَارَقَهُ عَلَى

one of them is agreed upon.

Ash-Shāfi'i said: "Included in the meaning of what the Prophet ﷺ prohibited of regarding two sales in one, is if one said: 'I will sell you this house of mine for that (price), upon the condition that you sell me your slave for this (price). When I get the slave, then you get the house.' In this way the sales are distinguished without the prices being known, and neither of them knows what will happen at the conclusion of it (the agreement)."

أَحَدِهِمَا، فَلَا بَأْسَ إِذَا كَانَتْ الْمُقَدَّةُ عَلَى وَاحِدٍ مِنْهُمَا. قَالَ الشَّافِعِيُّ: وَمِنْ مَعْنَى مَا نَهَى النَّبِيُّ ﷺ عَنْ بَيْعَتَيْنِ فِي بَيْعَةٍ، أَنْ يَقُولَ: أَيْبِعُكَ دَارِي هَذِهِ بِكَذَا، عَلَى أَنْ تَبِيعَنِي غُلَامَكَ بِكَذَا فَإِذَا وَجَبَ لِي غُلَامُكَ وَجَبَ لَكَ دَارِي، وَهَذَا يُفَارِقُ عَنْ بَيْعٍ بغيرِ ثَمَنِ مَعْلُومٍ، وَلَا يَدْرِي كُلُّ وَاحِدٍ مِنْهُمَا عَلَى مَا وَقَعَتْ عَلَيْهِ صَفَقَتُهُ.

تخریج: [إسناده حسن] وأخرجه النسائي، البيوع، باب بيعتين في بيعة... إلخ، ح: ٧/٢٩٥، ح: ٤٦٣٦ من حديث محمد بن عمرو به * وفي الباب عن عبدالله بن عمرو (يأتي: ١٢٣٤) وأحمد: ١٧٤/٢، ١٧٥، والبيهقي: ٣٤٣/٥ وابن عمر [ابن عبدالبر في التمهيد: ٣٨٨/٢٤] وابن مسعود [أحمد: ٣٩٨/١] وغيره.

Comments:

Three explanations have been given of "two sales in one" by scholars. Imām At-Tirmidhi has already given two explanations of the narration and the third explanation is that a person pays another person one Dinar on the promise that he will give him ten kilos of wheat next month. After one month when he demands ten kilos of wheat the other man says that the wheat he owes him may be sold to him again and next month he will give him twenty kilos of wheat. All kinds of such sales are unlawful and strictly prohibited. It is also a kind of *Ribā*.

Chapter 19. What Has Been Related About It Being Disliked To Sell What One Does Not Have

(المعجم ١٩) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ بَيْعِ مَا لَيْسَ عِنْدَهُ (التحفة ١٩)

1232. Ḥakīm bin Ḥizām narrated: "I asked the Messenger of Allāh ﷺ, I said: 'A man came to me asking to buy something that I did not have. Can I buy it from the market for him and then give it to him?'^[1] He said: 'Do not sell what

١٢٣٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشْرٍ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ حَكِيمِ ابْنِ حِزَامٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ. فَقُلْتُ: يَا نَبِيَّ الرَّجُلُ يَسْأَلُنِي مِنَ الْبَيْعِ مَا لَيْسَ عِنْدِي، أَتَبَاعُ لَهُ مِنَ السُّوقِ ثُمَّ أَيْبِعُهُ؟

[1] That is: Collect the money from him as in a sale, pay it in the market and then give it to him? See *Tuhfat Al-Aḥwadhī*.

is not with you.” (Hasan)

قَالَ: «لَا تَبِعْ مَا لَيْسَ عِنْدَكَ».

تخریج: [إسناده حسن] وأخرجه النسائي: ٢٨٩/٧، ح: ٤٦١٧ (اليبوع، باب بيع ما ليس عند البائع) من حديث هشيم، وأبو داود، ح: ٣٥٠٣ وابن ماجه، ح: ٢١٨٧ من حديث أبي بشر به وصححه ابن حزم، وله طرق كثيرة عند ابن الجارود، ح: ٦٠٢ وغيره.

1233. Ḥakīm bin Ḥizām narrated: “The Messenger of Allāh ﷺ prohibited me from selling what was not with me.” (Ṣaḥīḥ)

[Abū ‘Eīsā said:] This *Hadīth* is Ḥasan. He said: There is something on this topic from ‘Abdullāh bin ‘Umar.

Ishāq bin Manṣūr said: “I said to Aḥmad: ‘What is the meaning of the prohibition from a loan along with a sale?’ He said: ‘That he gives him a loan and then he makes a sale to him greater than it’s actual worth. And, it carries the meaning of him loaning it to him in exchange for something (as collateral), so he says: ‘If you are unable to pay it (the loan), then it (the collateral) will be a sale for you.’ Ishāq [meaning Ibn Rahuwyaḥ] said as he said. And I said to Aḥmad: ‘What about selling what one does not possess?’ He said: ‘To me it does not apply except in cases of food – meaning when one has not taken possession of it.’ And Ishāq said the same for all of what is measured or weighed. Aḥmad said: ‘When he says: “I will sell you this garment, with the condition that I am the tailor for it, and I am the one who bleaches it.’ This is an example of two conditions in one sale. But if he says: “I am selling it to you with the

١٢٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي يُونُسَ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أُبِيعَ مَا لَيْسَ عِنْدِي.

[قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ، قَالَ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ.

قَالَ إِسْحَاقُ بْنُ مَنْصُورٍ: قُلْتُ لِأَحْمَدَ مَا مَعْنَى نَهَى عَنْ سَلْفٍ وَبَيْعٍ؟ قَالَ: أَنْ يَكُونَ يُرِضُهُ قَرْضًا ثُمَّ يَبِيعُهُ عَلَيْهِ بَيْعًا يَزِدَادُ عَلَيْهِ، وَيَحْتَمِلُ أَنْ يَكُونَ يُسَلِّفُ إِلَيْهِ فِي شَيْءٍ فَيَقُولُ: إِنْ لَمْ يَتَهَيَّأْ عِنْدَكَ فَهَوُ بَيْعٌ عَلَيْكَ، قَالَ إِسْحَاقُ [يَعْنِي ابْنَ رَاهُوِيَه] كَمَا قَالَ قُلْتُ لِأَحْمَدَ: وَعَنْ بَيْعٍ مَا لَمْ تَضْمَنْ؟ قَالَ: لَا يَكُونُ عِنْدِي إِلَّا فِي الطَّعَامِ يَعْنِي مَا لَمْ تَقْبِضْ، قَالَ إِسْحَاقُ: كَمَا قَالَ، فِي كُلِّ مَا يُكَالُ أَوْ يُوزَنُ. قَالَ أَحْمَدُ: إِذَا قَالَ: أُبِيعَكَ هَذَا الثَّوْبَ وَعَلَيَّ خِيَاطَتُهُ وَقَصَارَتُهُ، فَهَذَا مِنْ نَحْوِ شَرْطَيْنِ فِي بَيْعٍ، وَإِذَا قَالَ: أُبِيعَكَ، وَعَلَيَّ خِيَاطَتُهُ فَلَا بَأْسَ بِهِ، وَقَالَ: أُبِيعَكَ وَعَلَيَّ قَصَارَتُهُ فَلَا بَأْسَ بِهِ، إِنَّمَا هَذَا شَرْطٌ وَاحِدٌ، قَالَ إِسْحَاقُ: كَمَا قَالَ.

condition that I am its tailor,” then there is no harm in it. And, if he said: “I am selling it to you with the condition that I am the one who bleaches it” then there is no harm in it, because this is only one condition.’ And Ishāq said as he said.”

تخریج: [إسناده صحيح] وأخرجه أحمد: ٤٠٢/٣ من حديث أيوب السخيتاني به وانظر الحديث السابق * وفي الباب عن عبدالله بن عمر [وصوابه عبدالله بن عمرو كما في تحفة الأوحدي: ٢٣٧/٢ والنسخة الهندية، وحديثه يأتي بعده: ١٢٣٤].

1234. Ayyūb narrated: ‘Amr bin Shu‘aib narrated to us, saying: My father narrated to me from his father’ until he mentioned ‘Abdullāh bin ‘Amr: “The Messenger of Allāh ﷺ said: ‘It is not lawful to lend and sell, nor two conditions in a sale, nor to profit from what is not possessed, nor to sell what one does not have.’” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

[Abū ‘Eisā said:] The Ḥadīth of Ḥakīm bin Ḥizām is a Ḥasan Ḥadīth, it has been reported from him through other routes. Ayyūb As-Sakhtiyānī and Abū Bishr report from Yūsuf bin Māhak, from Ḥakīm bin Ḥizām.

[Abū ‘Eisā said:] ‘Awf and Hishām bin Ḥassān reported this Ḥadīth from Ibn Sīrīn, from Ḥakīm bin Ḥizām from the Prophet ﷺ. And this is a Mursal Ḥadīth. Ibn Sīrīn only reported it from Ayyūb As-Sikhtiyānī from Yūsuf bin Māhak, from Ḥakīm bin Ḥizām like this.

١٢٣٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، حَتَّى ذَكَرَ عَبْدَ اللَّهِ بْنُ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجُلُّ سَلْفٌ وَيَبِّعُ، وَلَا شَرْطَانٌ فِي بَيْعٍ، وَلَا رِبْحٌ مَا لَمْ يُضْمَنْ، وَلَا يَبِّعُ مَا لَيْسَ عِنْدَكَ».

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [قَالَ أَبُو عِيسَى:] حَدِيثُ حَكِيمِ بْنِ حِزَامٍ حَدِيثٌ حَسَنٌ. قَدْ رَوَى عَنْهُ مِنْ غَيْرِ وَجْهٍ. وَرَوَى أَيُّوبُ السَّخْتِيَانِيُّ وَأَبُو بَشِيرٍ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ حَكِيمِ بْنِ حِزَامٍ.

[قَالَ أَبُو عِيسَى:] وَرَوَى هَذَا الْحَدِيثَ عَوْفٌ وَهَيْشَامُ بْنُ حَسَّانَ، عَنِ ابْنِ سِيرِينَ عَنْ حَكِيمِ بْنِ حِزَامٍ عَنِ النَّبِيِّ ﷺ. وَهَذَا حَدِيثٌ مُرْسَلٌ. إِنَّمَا رَوَاهُ ابْنُ سِيرِينَ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ حَكِيمِ بْنِ حِزَامٍ هَكَذَا.

تخريج: [إسناده صحيح] وأخرجه أبو داود، البيهقي، باب: في الرجل يبيع ما ليس عنده، ح: ٣٥٠٤ وابن ماجه، ح: ٢١٨٨ من حديث إسماعيل ابن عليّ به والنسائي، ح: ٤٦١٥ من حديث أيوب، وصححه ابن الجارود، ح: ٦٠١ والحاكم: ١٧/٢ والذهبي.

1235. Ḥakīm [bin Ḥizām] narrated: “The Messenger of Allāh ﷺ prohibited me from selling what was not with me.” (*Sahīh*)

[Abū ‘Eisā said:] Wakī reported this *Ḥadīth* from Yazīd bin Ibrāhīm, from Ibn Sīrīn, from Ayyūb, from Ḥakīm bin Ḥizām, and he did not mention in it: “From Yūsuf bin Māhak.”

And the narration of ‘Abduṣ-Ṣamad (a narrator in the chain of *Ḥadīth* no. 1235) is more correct.

Yaḥya bin Abī Kathīr reported this *Ḥadīth* from Ya‘lā bin Ḥakīm, from Yūsuf bin Māhak, from ‘Abduḥakīm bin ‘Iṣmah, from Ḥakīm bin Ḥizām, from the Prophet ﷺ.

This *Ḥadīth* is acted upon according to most of the people of knowledge, they dislike for a man to sell what is not with him.

١٢٣٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَعَبْدَةُ بْنُ عَبْدِ اللَّهِ [الْحَزَائِمِيُّ الْبَصْرِيُّ أَبُو سَهْلٍ] وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الصَّمَدِ ابْنُ عَبْدِ الْوَارِثِ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَيُّوبَ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ حَكِيمِ [بْنِ حِزَامٍ] قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أُبَيْعَ مَا لَيْسَ عِنْدِي.

[قَالَ أَبُو عِيْسَى]: وَرَوَى وَكَيْعٌ هَذَا الْحَدِيثَ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ سِيرِينَ، عَنْ أَيُّوبَ، عَنْ حَكِيمِ بْنِ حِزَامٍ. وَلَمْ يَذْكُرْ فِيهِ عَنْ يُونُسَ بْنِ مَاهَكَ. وَرَوَايَةُ عَبْدِ الصَّمَدِ أَصَحُّ.

وَقَدْ رَوَى يَحْيَى بْنُ أَبِي كَثِيرٍ هَذَا الْحَدِيثَ عَنْ يَغْلَى بْنِ حَكِيمٍ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عِصْمَةَ، عَنْ حَكِيمِ بْنِ حِزَامٍ، عَنِ النَّبِيِّ ﷺ، وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ. كَرِهُوا أَنْ يُبَيْعَ الرَّجُلُ مَا لَيْسَ عِنْدَهُ.

تخريج: [إسناده صحيح] انظر، ح: ١٢٣٢، ١٢٣٣.

Comments:

According to Imām Aḥmad’s view it is related to grains only. It means that the grains which are not in possession, it is illegal to sell them. Imām Ishāq says all things that are measured and weighed and are not in possession are included in it. In the view of Imām Ash-Shāfi‘ī and Muḥammad, all the things which are not in possession are included in it. According to Imām Mālik it is not lawful to sell grains and fruits which are not in possession, and in the view of Imām Abū Ḥanīfah, all moveable property which is not in possession, its sale is unlawful. (See for details: *Sharḥ Muslim lin-Nawawī* v.2. p5)

Chapter 20. What Has Been Related About It Being Disliked To Sell *Walā'* And To Confer It^[1]

1236. Ibn 'Umar narrated: "The Messenger of Allāh ﷺ prohibited selling the *Walā'* and conferring it." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. We do not know of it except as a narration of 'Abdullāh bin Dinār, from Ibn 'Umar.

This *Ḥadīth* is acted upon according to the people of knowledge.

Yahya bin Sulaim reported this *Ḥadīth* from 'Ubaidullāh bin 'Umar, from Nāfi' from Ibn 'Umar from the Prophet ﷺ, (saying) "That he prohibited selling the *Walā'* and conferring it."

But this is a mistake from Yahya bin Sulaim. Because 'Abdul-Wahhāb Ath-Thaqafi, 'Abdullāh bin Numair and others reported it from 'Ubaidullāh bin 'Umar, from 'Abdullāh bin Dinār, from Ibn 'Umar, from the Prophet ﷺ. And this is more correct than the narration of Yahya bin Sulaim.

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي كِرَاهِيَةِ بَيْعِ الْوَلَاءِ وَهَبْتِهِ (التحفة ٢٠)

١٢٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُهْدِيٍّ [قَالَ]: حَدَّثَنَا سُفْيَانُ وَشُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَهَبْتِهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ، وَقَدْ رَوَى يَحْيَى بْنُ سُلَيْمٍ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَهَبْتِهِ. وَهُوَ وَهْمٌ: وَهَمٌّ فِيهِ يَحْيَى بْنُ سُلَيْمٍ وَقَدْ رَوَى عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَغَيْرُ وَاحِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ يَحْيَى بْنِ سُلَيْمٍ.

تخريج: متفق عليه، وأخرجه البخاري، العتق، باب بيع الولاء وهبته، ح: ٢٥٣٥ من حديث شعبة وح: ٦٧٥٦ من حديث سفیان ومسلم، ح: ١٥٠٦ من حديث شعبة وسفيان الثوري به.

Comments:

'*Walā'* is the relationship between a slave and the one who manumits. By this relationship one who gets freedom is considered the family member of the one who frees. If the freed slave dies without having any legal heir his property goes to the one who manumited him. Arabs before the advent of Islam used to sell or confer this relationship of *Walā'*. The Prophet ﷺ prohibited it.

[1] *Al-Walā'* is the right for the one who freed a slave to inherit his or her property. It is not lawful to sell that right, nor give it to someone as a gift.

Chapter 21. What Has Been Related About It Being Disliked To Barter Animals For Animals On Credit

1237. Samurah narrated: “The Messenger of Allāh ﷺ prohibited bartering animals for animals on credit.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn ‘Abbās, Jābir, and Ibn ‘Umar.

[Abū ‘Eisā said:] The *Hadīth* of Samurah is a *Ḥasan Ṣaḥīḥ Hadīth*. It is correct that Al-Ḥasan heard from Samurah, this is what ‘Alī bin Al-Madīnī and others said.

Regarding (the prohibition of) bartering animals for animals on credit, this is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. This is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah, and it is the view of Aḥmad.

Some of the people of knowledge, among the Companions of the Prophet ﷺ and others, permitted bartering animals for animals on credit. This is the view of Ash-Shāfi‘ī and Ishāq.

تخریج: [صحيح] وأخرجه أبو داود، البيوع، باب: في الحيوان بالحيوان نسيئة، ح: ٣٣٥٦ من حديث حماد بن سلمة به وصححه ابن الجارود، ح: ٦١١ ورواه شعبة عن قتادة به وللحديث شواهد عند ابن حبان، ح: ١١١٣ * وفي الباب عن ابن عباس [البيهقي: ٢٨٨/٥، ٢٨٩] وجابر [يأتي: ١٢٣٨] وابن عمر [الطحاوي في معاني الآثار: ٦٠/٤].

1238. Jābir narrated that the Messenger of Allāh ﷺ said: “Animals [two for one] are not

(المعجم ٢١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً (التحفة ٢١)

١٢٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُنْثَى أَبُو مُوسَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً.

[قَالَ:] وفي الباب عن ابن عباس وجابر وابن عمر.

[قَالَ أَبُو عِيسَى:] حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَسَمَاعُ الْحَسَنِ مِنْ سَمُرَةَ صَحِيحٌ. هَكَذَا قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ وَعَبْدُ اللَّهِ بْنُ الْعَمَلِ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَبِيدِهِمْ، فِي بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ، وَبِهِ يَقُولُ أَحْمَدُ وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَبِيدِهِمْ فِي بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً، وَهُوَ قَوْلُ الشَّافِعِيِّ وَإِسْحَاقَ.

١٢٣٨ - حَدَّثَنَا أَبُو عَمَرَ الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الْحَجَّاجِ

proper on credit, and there is no harm in a hand to hand (exchange).” (*Da‘īf*)

This *Hadīth* is *Hasan* [*Ṣaḥīḥ*].

وَهُوَ ابْنُ أَرْطَاةَ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَوَانُ [اثنان بواحد]، لَا يَصْلُحُ نَسِيئًا، وَلَا بَأْسَ بِهِ يَدًا بِيَدٍ».

هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، التجارات، باب الحيوان بالحيوان بالنسيئة، ح: ٢٢٧١ من حديث الحجاج بن أرتاة به وهو ضعيف مدلس، والحديث السابق يغني عن حديثه.

Comments:

There is a narration in *Ṣaḥīḥ Al-Bukhārī* that the Prophet ﷺ bought a camel on credit from a Bedouin and later on returned a better camel to him. Imām Bukhārī has written a ‘Chapter on Loan of Camels’. It proves that an animal can be bartered on credit. According to Ḥāfiẓ Ibn Ḥajar most of the people of knowledge act upon this narration.

Chapter 22. What Has Been Related About Buying A Slave In Exchange For Two Slaves

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي شِرَاءِ الْعَبْدِ بِالْعَبْدَيْنِ (التحفة ٢٢)

1239. Jābir narrated: “A slave came to give the pledge to the Prophet ﷺ for *Hijrah*, but the Prophet ﷺ did not realize that he was a slave. So his master came to get him and the Prophet ﷺ said: ‘Sell him to me.’ So he purchased him for two black slaves. Then he would not take the pledge from anyone until he asked him if he was a slave.” (*Ṣaḥīḥ*)

١٢٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ ﷺ عَلَى الْهَجْرَةِ، وَلَا يَشْعُرُ النَّبِيُّ ﷺ أَنَّهُ عَبْدٌ، فَجَاءَ سَيِّدُهُ يُرِيدُهُ، فَقَالَ النَّبِيُّ ﷺ: «بِعْنِيهِ».

فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ، ثُمَّ لَمْ يُبَايِعْ أَحَدًا بَعْدُ، حَتَّى يَسْأَلَهُ: «أَعْبُدُ هُوَ؟».

[He said:] There is something on this topic from Anas.

[Abū ‘Eisā said:] The *Hadīth* of Jābir is a *Hasan Ṣaḥīḥ Hadīth*. This is acted upon according to the people of knowledge. There is no harm in a slave for two slaves in a hand to hand exchange, but they differ when it is on credit.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ جَابِرٍ حَدِيثٌ

حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، أَنَّهُ لَا بَأْسَ بِعَبْدٍ بِعَبْدَيْنِ، يَدًا بِيَدٍ، وَاخْتَلَفُوا فِيهِ إِذَا كَانَ نَسِيئًا.

تخريج: وأخرجه مسلم، المساقاة، باب جواز بيع الحيوان بالحيوان، من جنسه، متفاضلاً، ح: ١٦٠٢ عن قتيبة به * وفي الباب عن أنس [ابن ماجه، ح: ٢٢٧٢ وأبو داود، ح: ٢٩٩٧ وأصله متفق عليه].

Chapter 23. What Has Been Related About That Wheat Is To Be Exchanged For Wheat, Kind For Kind, And That An Increase In It Is Disliked

1240. ‘Ubādah bin Aṣ-Ṣāmit narrated that the Prophet ﷺ said: “Gold for gold, kind for kind; silver for silver, kind for kind; dried-dates for dried-dates, kind for kind; wheat for wheat, kind for kind; salt for salt, kind for kind; and barley for barley, kind for kind. Whoever increases or seeks an increase, then he has dealt with *Ribā*. Sell gold for silver as you wish, hand to hand; and sell wheat for dried-dates as you wish, hand to hand; and sell barley for dried-dates as you wish, hand to hand.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Sa‘eed, Abū Hurairah, Bilāl, [and Anas].

[Abū ‘Eisā said:] The *Ḥadīth* of ‘Ubādah bin Aṣ-Ṣāmit is *Ḥasan Ṣaḥīḥ*. Some of them reported this *Ḥadīth* from *Khālid*, with this chain, and he said: “Sell wheat for barley as you wish, hand to hand.”

Some of them reported this *Ḥadīth* from *Khālid*, from Abū Qilābah, from *Ash‘ath*, from ‘Ubādah from the Prophet ﷺ. In that *Ḥadīth*, they added that *Khālid* said: “Abū Qilābah said: “Sell wheat for barley as you wish, hand to hand.”

This *Ḥadīth* is acted upon

(المعجم ٢٣) - بَابُ مَا جَاءَ أَنَّ الْحِنْطَةَ بِالْحِنْطَةِ مِثْلًا بِمِثْلِ وَكَرَاهِيَةُ التَّفَاضُلِ فِيهِ (التحفة ٢٣)

١٢٤٠ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا سُفْيَانُ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «الذَّهَبُ بِالذَّهَبِ مِثْلًا بِمِثْلِ وَالْفِضَّةُ بِالْفِضَّةِ مِثْلًا بِمِثْلِ، وَالتَّمْرُ بِالتَّمْرِ مِثْلًا بِمِثْلِ، وَالتَّبُّرُ بِالتَّبْرِ مِثْلًا بِمِثْلِ، وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلِ، وَالشَّعِيرُ بِالشَّعِيرِ مِثْلًا بِمِثْلِ. فَمَنْ زَادَ أَوْ ازْدَادَ فَقَدْ أَرَبَى، يَبْعُوا الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْتُمْ، يَدَا بِيَدٍ، وَيَبْعُوا التَّبْرَ بِالتَّمْرِ كَيْفَ شِئْتُمْ يَدَا بِيَدٍ، وَيَبْعُوا الشَّعِيرَ بِالتَّمْرِ كَيْفَ شِئْتُمْ يَدَا بِيَدٍ».

[قَالَ:] وفي البابِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَبِلَالٍ [وَأَنْسٍ].

[قَالَ أَبُو عَمِيْرٍ:] حَدِيثُ عُبَادَةَ حَدِيثٌ حَسَنٌ صَحِيْحٌ، وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خَالِدٍ بِهَذَا الْإِسْنَادِ، قَالَ: «يَبْعُوا التَّبْرَ بِالشَّعِيرِ كَيْفَ شِئْتُمْ يَدَا بِيَدٍ».

وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خَالِدٍ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ عُبَادَةَ عَنِ النَّبِيِّ ﷺ الْحَدِيثِ، وَزَادَ فِيهِ قَالَ خَالِدٌ:

according to the people of knowledge, they do not think that one may sell wheat for wheat except when it is the same kind for the same kind, and (the same for) barely in exchange for barely, kind for kind. When the items are themselves different, then there is no harm in one being more than the other if it is hand to hand. This is the saying of most of the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of Sufyān Ath-Thawrī, Ash-Shāfi'ī, Ahmad, and Ishāq. Ash-Shāfi'ī said: "And the proof for that is the saying of the Prophet ﷺ: 'Sell barely for wheat as you wish, hand to hand.'"

[Abū 'Eīsā said:] Some of the people of knowledge considered it disliked that wheat be sold for barely unless it was kind for kind. This is the view of Mālik bin Anas, but the first view is more correct.

قَالَ أَبُو قَلَابَةَ: يَبْعُوا الْبُرَّ بِالشَّعِيرِ كَيْفَ شِئْتُمْ فَذَكَرَ الْحَدِيثَ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، لَا يَرَوْنَ أَنْ يُبَاعَ الْبُرُّ بِالْبُرِّ إِلَّا مِثْلًا بِمِثْلٍ، وَالشَّعِيرُ بِالشَّعِيرِ إِلَّا مِثْلًا بِمِثْلٍ، فَإِذَا اخْتَلَفَ الْأَصْنَافُ فَلَا بَأْسَ أَنْ يُبَاعَ مُتَفَاضِلًا إِذَا كَانَ يَدًا يَدًا، وَهَذَا قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ الشَّافِعِيُّ: وَالْحُجَّةُ فِي ذَلِكَ قَوْلُ النَّبِيِّ ﷺ: «يَبْعُوا الشَّعِيرَ بِالْبُرِّ كَيْفَ شِئْتُمْ، يَدًا يَدًا».

[قَالَ أَبُو عَيْسَى:] وَقَدْ كَرِهَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ أَنْ تُبَاعَ الْحِنْطَةُ بِالشَّعِيرِ إِلَّا مِثْلًا بِمِثْلٍ، وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ، وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

تخريج: وأخرجه مسلم، المساقاة، باب الصرف وبيع الذهب بالورق نقدًا، ح: ١٥٨٧ من حديث سفیان الثوري به * وفي الباب عن أبي سعيد [يأتي: ١٢٤١] وأبي هريرة [مسلم، ح: ١٥٨٨] وبلال [الدارمي، ح: ٢٥٧٩] وأنس [البيزار (كشف الأستار): ١٠٩/٢، ح: ١٣١٩].

Comments:

Ribā (Usury or Interest) is of two kinds. a) Direct and b) Indirect. The example of direct *Ribā* is very clear, it is to take money or anything else on loan and settle the terms and conditions of return in advance and to agree by both parties to pay more than the original loan taken, or to return a better thing than the thing taken on loan. This is unlawful. The second kind of *Ribā* is indirect interest for which the narration in the chapter has the basic standing. *Ribā* means increase. Exchange of one kind of grain with the same kind of grain with some addition is because it resembles the Direct Interest, therefore, it has been declared unlawful. (See for details: *Hujjatullāh Al-Bālighah* v.2. p.106 - 107.)

Chapter 24. What Has Been Related About Exchange

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي

الصَّرْفِ (التحفة ٢٤)

1241. Nāfi‘ narrated: “Ibn ‘Umar and I went to Abū Sa‘eed and he narrated to us: ‘the Messenger of Allāh ﷺ said – and I heard him with these [two] ears: “Do not sell gold for gold except kind for kind, nor silver for silver except kind for kind, do not exchange more of one than the other, and do not sell what is not present from them for what is present.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Bakr, ‘Umar, ‘Uthmān, Abū Hurairah, Hishām bin ‘Āmir, Al-Barā’, Zaid bin Arqam, Faḍālah bin ‘Ubaid, Abū Bakrah, Ibn ‘Umar, Abū Ad-Dardā’, and Bilāl.

[He said:] the *Hadīth* of Abū Sa‘eed, from the Prophet ﷺ [about *Ribā*] is a *Ḥasan Ṣaḥīḥ Hadīth*.

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others, except for what has been related from Ibn ‘Abbās; he did not see any harm in exchanging gold for gold or silver for silver, more for less, when it is done hand to hand, and he said: “*Ribā* is only in credit.” Similar has been related from some of his companions. It has been related that Ibn ‘Abbās changed his opinion when Abū Sa‘eed narrated it to him from the Prophet ﷺ. The first view is more correct.

And this is acted upon according to the people of knowledge [among the

١٢٤١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ نَافِعٍ، قَالَ: انْطَلَقْتُ أَنَا وَابْنُ عُمَرَ إِلَى أَبِي سَعِيدٍ، فَحَدَّثَنَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: سَمِعْتُهُ أُذُنَايَ [هَاتَانِ] يَقُولُ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلِ، وَالْفِضَّةَ بِالْفِضَّةِ إِلَّا مِثْلًا بِمِثْلِ، لَا يُشَفُّ بَعْضُهُ عَلَى بَعْضٍ، وَلَا تَبِيعُوا مِنْهُ غَائِبًا بِنَاجِزٍ».

[قَالَ أَبُو عِيسَى:] [وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَأَبِي هُرَيْرَةَ وَهَشَامِ بْنِ عَامِرٍ وَالْبَرَاءِ وَزَيْدِ بْنِ أَرْقَمَ وَفَضَالَةَ بْنِ عُبَيْدٍ وَأَبِي بَكْرَةَ وَابْنَ عُمَرَ وَأَبِي الدَّرْدَاءِ وَبِلَالٍ] [قَالَ: وَاحْدِيثُ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ [فِي الرِّبَا] حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، إِلَّا مَا رَوَى عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يُبَاعَ الذَّهَبُ بِالذَّهَبِ مُتَّفَاعِلًا، وَالْفِضَّةُ بِالْفِضَّةِ مُتَّفَاعِلًا، إِذَا كَانَ يَدًا بِيَدٍ، وَقَالَ: إِنَّمَا الرِّبَا فِي التَّسْبِيغَةِ، وَكَذَلِكَ رَوَى عَنْ بَعْضِ أَصْحَابِهِ شَيْءٌ مِنْ هَذَا، وَقَدْ رَوَى عَنِ ابْنِ عَبَّاسٍ أَنَّهُ رَجَعَ عَنْ قَوْلِهِ حِينَ حَدَّثَهُ أَبُو سَعِيدٍ الْخُدْرِيُّ عَنِ النَّبِيِّ ﷺ، وَالْقَوْلُ الْأَوَّلُ أَصَحُّ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ [مِنْ أَصْحَابِ النَّبِيِّ ﷺ]

Companions of the Prophet ﷺ and others]. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Ishāq. It has been reported that Ibn Al-Mubārak said: "There no difference over exchange."

وَعَبْرِهِمْ] وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَرُوِيَ عَنِ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ: لَيْسَ فِي الصَّرْفِ اخْتِلَافٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٧٣/٣ من حديث يحيى بن أبي كثير، ومسلم، ح: ١٥٨٤ من حديث نافع، والبخاري، ح: ٢١٧٦ من طريق آخر عن ابن عمر به وح: ٢١٧٧ من حديث نافع به * وفي الباب عن أبي بكر [البرار (كشف الأستار): ١٠٩/٢، ح: ١٣١٨] وعمر [يأتي: ١٢٤٣] وعثمان [مسلم، ح: ١٥٨٥] وأبي هريرة [مسلم، ح: ١٥٨٨] وهشام بن عامر [أحمد: ٢٠، ١٩/٤] البراء [البخاري، ح: ٢١٨٠، ٢١٨١] ومسلم، ح: ١٥٨٩] وزيد بن أرقم [البخاري، ح: ٢١٨٠، ٢١٨١] ومسلم: ١٥٨٩ وأحمد: ٣٦٨/٤، ٣٧٢] وفضالة بن عبيد [مسلم، ح: ١٥٩١] وأبي بكره [البخاري، ح: ٢١٨٢] ومسلم، ح: ١٥٩٠] وابن عمر [يأتي: ١٢٤٢] وأبي الدرداء [مالك في الموطأ: ٦٣٤/٢ والنسائي، ح: ٤٥٧٦] وبلال [الدارمي، ح: ٢٥٧٩].

Comments:

“*Lā Yushaffu*” means making an increase or decrease during exchange. And “*Nājiz*” means present. Exchange of gold with silver, or silver with gold, or gold with gold, and silver with silver, on credit, is not lawful. It is unanimously agreed upon. An exchange of the same kind with increase or decrease is also unlawful. The command of the Prophet ﷺ is that “*Ribā* is in loan.” It means taking a loan and returning it with increase in it. This type of exchange was customary among the people of that time. The Prophet ﷺ disapproved it and declared it unlawful. If the kind is not the same in the exchange there can be increase or decrease in it, and it is approved, but if the deal of exchange is on credit, it is unlawful.

1242. Ibn ‘Umar narrated: “I would sell camels at Al-Baqī’, so I would sell them for Dinar but take in place of them Dirham, and, I would sell for silver and take Dinar in its place. So I went to the Messenger of Allāh ﷺ and found him leaving the house of Ḥafṣah. I asked him about that and he said: ‘There is no harm in that when it (equals) the price.’” (*Hasan*)

[Abū ‘Eisā said:] We do not know of this *Ḥadīth* being *Marfū’* except from the narration of Simāk bin

١٢٤٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَمَرَ قَالَ: كُنْتُ أبيعُ الإِبِلَ بِالْبَقِيعِ، فَأبيعُ بالدَّنَانِيرِ، فَأخذُ مَكَانَهَا الْوَرِقَ وَأبيعُ بِالْوَرِقِ فَأخذُ مَكَانَهَا الدَّنَانِيرَ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَوَجَدْتُهُ حَارِجًا مِنْ بَيْتِ حَفْصَةَ، فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ: «لَا بَأْسَ بِهِ بِالْقِيَمَةِ».

Harb from Sa'eed bin Jubair, from Ibn 'Umar.

Dāwūd bin Abī Hind narrated this *Hadīth* form Sa'eed bin Jubair, from Ibn 'Umar in *Mawqūf* form.

This is acted upon according to some of the people of knowledge. There is no harm in paying for gold with silver and silver with gold. This is the view of Aḥmad and Ishāq. Some of the people of knowledge, among the Companions and others, disliked that.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ سَمَّاكِ بْنِ حَرْبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عُمَرَ. وَرَوَى دَاوُدُ بْنُ أَبِي هِنْدٍ هَذَا الْحَدِيثَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، مَوْقُوفًا. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنْ لَا بَأْسَ أَنْ يَتَّصِيَ الذَّهَبُ مِنَ الْوَرَقِ، وَالْوَرَقُ مِنَ الذَّهَبِ، وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، ذَلِكَ.

تخریج: [إسناده حسن] وأخرجه أبو داود، البيوع، باب: في اقتضاء الذهب من الورق، ح: ٢٣٥٤ من حديث حماد بن سلمة به وصححه ابن حبان، ح: ١١٢٨ وابن الجارود، ح: ٦٥٥ والحاكم على شرط مسلم: ٤٤/٢ ووافقه الذهبي.

Comments:

All *A'imma*h, Mālik, Abū Ḥanīfah, *Shāfi'ī*, Aḥmad, Ath-*Thawrī*, Al-Awzā'ī and Ḥasan, and others, agree and approve if a thing is sold in Dinar, and Dihrams are taken instead of Dinar, or vice versa, but the deal must be hand to hand. If the deal is on credit, it is unlawful.

1243. Ibn *Shihāb* narrated from Mālik bin Aws bin Ḥadathān that he said: "I once said: 'Who can change some Dirham?' So Ṭalḥah bin 'Ubadullāh – and he was with 'Umar bin Al-*Khaṭṭāb* – said: "Leave your gold with us, then return to us when our servant comes and we will give you your silver." 'Umar bin Al-*Khaṭṭāb* said: "No! By Allāh! Either give him his silver or return his gold to him. Indeed the Messenger of Allāh ﷺ said: 'Silver for gold is *Ribā*, except for hand to hand; and wheat for wheat is *Ribā* except for hand to hand; and barley for barley is *Ribā* except for hand to hand; and dried-dates for dried-dates is *Ribā* except

١٢٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ، أَنَّهُ قَالَ: أَقْبَلْتُ أَقُولُ: مَنْ يَضْطَرُّ الدَّرَاهِمَ؟ فَقَالَ طَلْحَةُ بْنُ عَبْدِ اللَّهِ - وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ -: أَرِنَا ذَهَبَكَ ثُمَّ اثْبَتْنَا إِذَا جَاءَ خَادِمُنَا نُعْطِكَ وَرِقَّكَ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: كَلَّا، وَاللَّهِ لَتُعْطِيَنَّهُ وَرِقَّهُ أَوْ تَرُدَّنَّ إِلَيْهِ ذَهَبَهُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوَرَقُ بِالذَّهَبِ رِبَاٌ إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبَاٌ إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبَاٌ إِلَّا هَاءَ وَهَاءَ.»

for hand to hand.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to the people of knowledge. And the meaning of *Hā’ Wa Hā’* is hand to hand.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، وَمَعْنَى قَوْلِهِ إِلَّا هَاءَ وَهَاءَ يَقُولُ يَدًا بِيَدٍ.

تخریج: وأخرجه مسلم، المساقاة، باب الصرف وبيع الذهب بالورق نقداً، ح: ٧٩/١٥٨٦ عن قتبية، والبخاري، ح: ٢١٧٠ من حديث الليث بن سعد به مختصراً، ح: ٢١٧٤ ومطولاً.

Comments:

Nowadays, paper currency is in circulation instead of Dirham and Dinar, so their exchange comes under the orders of gold and silver. Currency of one country will be dealt on equal basis with the currency of another country. Taking or giving one hundred rupees (for example) in place of a lesser or greater amount of rupees is unlawful because it resembles *Ribā*. The currency of different countries can be exchanged with increase or decrease as in the exchange of Dollar or Pound or Riyal. This exchange is lawful because the kind is not the same. This exchange will be hand to hand and not on credit.

Chapter 25. What Has Been Related About Purchasing Date-Palms After Pollination And A Slave That Has Property

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي ابْتِئَاعِ النَّخْلِ بَعْدَ التَّأْبِيرِ، وَالْعَبْدِ وَلَهُ مَالٌ (التحفة ٢٥)

1244. Sālim narrated from his father that the Messenger of Allāh ﷺ said: “Whoever purchases a date-palm after it has been pollinated then its fruits are for the one who sold it, unless the buyer made it a condition. And whoever purchases a slave who has property, then his property is for the one who sold him, unless the buyer made it a condition.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Jābir. The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Similarly, it has been reported by more than one route from Az-Zuhrī, from Sālim, from Ibn ‘Umar, that the Prophet ﷺ said:

١٢٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ابْتَاعَ نَخْلًا بَعْدَ أَنْ تُؤَبَّرَ فَتَمَرْتُهَا لِلَّذِي بَاعَهَا، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ، وَمَنْ ابْتَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلَّذِي بَاعَهُ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

[قَالَ:] [وَفِي الْبَابِ عَنْ جَابِرِ. [وَأَحَدٌ حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ. هَكَذَا رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ ابْتَاعَ نَخْلًا بَعْدَ أَنْ تُؤَبَّرَ فَتَمَرْتُهَا لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ، وَمَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ

“Whoever purchases a date-palm after it has been pollinated, then its fruits are for the seller, unless the buyer made it a condition. And whoever purchases a slave who has property, then his property is for the seller, unless the buyer made it a condition.” And it has been reported from Nāfi‘, from Ibn ‘Umar, that the Prophet ﷺ said: “Whoever purchases a date-palm that has been pollinated, then its fruits are for the seller, unless the buyer made it a condition.”

It has been reported from Nāfi‘, from Ibn ‘Umar from ‘Umar, that he ﷺ said: “Whoever sold a slave who has property, his property is for the seller, unless the buyer made it a condition.” This is how the two *Ahādīth* were reported by ‘Ubaidullāh bin ‘Umar and others from Nāfi‘.

Some of them have also reported this *Hadīth* from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ.

‘Ikrimah bin Khālid reported similar to the *Hadīth* of Sālim, from Ibn ‘Umar, from the Prophet ﷺ.

This *Hadīth* is acted upon according to some of the people of knowledge. It is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq.

Muḥammad bin Ismā‘īl said: “The *Hadīth* of Az-Zuhrī from Sālim, from his father, from the Prophet ﷺ is the most correct [of what has been reported on this topic].”

لِلْبَائِعِ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ». وَ[قَدْ] رُوِيَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ ابْتَاعَ نَخْلًا قَدْ أَثْرَتْ فَتَمَرْتَهَا لِلْبَائِعِ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

و[قَدْ] رُوِيَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ عُمَرَ، أَنَّهُ قَالَ: مَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ، فَمَالُهُ لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ. هَكَذَا رَوَاهُ عُبَيْدُ اللَّهِ بْنُ عُمَرَ وَغَيْرُهُ عَنْ نَافِعٍ، الْحَدِيثَيْنِ. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَيْضًا.

وَرَوَى عِكْرِمَةُ بْنُ خَالِدٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ سَالِمٍ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدِيثُ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، أَصَحُّ [مَا جَاءَ فِي هَذَا الْبَابِ].

تخريج: متفق عليه، وأخرجه مسلم، البيوع، باب من باع نخلاً عليها تمر، ح: ١٥٤٣/٨٠ عن قتيبة والبخاري، ح: ٢٣٧٩ من حديث الليث بن سعد به * وفي الباب عن جابر [لعله يشير إلى حديث مسلم، ح: ١٥٣٦ وفي الباب أحاديث أخرى].

Comments:

“*Tu'abbar*” means pollination. In the time of the Prophet ﷺ people used to take more produce with artificial pollination, as today trees are grafted to have more produce.

Chapter 26. What Has Been Related About ‘Both The Buyer And The Seller Retain The Option As Long As They Have Not Separated’

1245. Nāfi‘ narrated from Ibn ‘Umar, that the Messenger of Allāh ﷺ said: “Both the buyer and the seller retain the option as long as they have not separated or they give each other the option.”

He (Nāfi‘) said: “So when Ibn ‘Umar purchased something while he was sitting, he would stand to complete the sale.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Barzah, [Ḥakīm bin Hizām], ‘Abdullāh bin ‘Amr, Samurah, Abū Hurairah, and ‘Abdullāh bin ‘Abbās.

Abū ‘Eīsā said: The *Hadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq, they said: “The separation means parting, not in speech.”

Some of the people of knowledge held the view that the saying of the Prophet ﷺ: “As long as they have not separated” means making a separation in speech.^[1] But the

(المعجم ٢٦) - بَابُ مَا جَاءَ: الْبَيْعَانِ
بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا (التحفة ٢٦)

١٢٤٥ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى
الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ يَحْيَى
ابْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْبَيْعَانِ
بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا أَوْ يَخْتَارَا».

قَالَ: فَكَانَ ابْنُ عُمَرَ إِذَا ابْتَاعَ بَيْعًا وَهُوَ
قَاعِدٌ، قَامَ لِيَجِبَ لَهُ [الْبَيْعُ].

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي
بُرْزَةَ [وَوَحْكِيمِ بْنِ جِرَامٍ] وَعَبْدِ اللَّهِ بْنِ عَمْرٍو
وَسَمُرَةَ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ.

قَالَ أَبُو عِيْسَى: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ
حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ
أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَنْبَرِهِمْ.
وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ،
وَقَالُوا: الْفُرْقَةُ بِالْأَبْدَانِ لَا بِالْكَلَامِ.

وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ: مَعْنَى قَوْلِ
النَّبِيِّ ﷺ: «مَا لَمْ يَتَفَرَّقَا» يَعْنِي الْفُرْقَةَ
بِالْكَلَامِ، وَالْقَوْلُ الْأَوَّلُ أَصْحَحُ، لِأَنَّ ابْنَ عُمَرَ
هُوَ رَوَى عَنْ رَسُولِ اللَّهِ ﷺ، وَهُوَ أَعْلَمُ

[1] Meaning when the seller says: “Sold” or the buyer says something similar.

first view is more correct, because Ibn 'Umar – who narrated it from the Messenger of Allāh ﷺ – is more knowledgeable about the meaning of what he narrated, and it is reported that when he wanted to conclude a sale, he would walk away to conclude it.

بِمَعْنَى مَا رَوَى. وَرَوَى عَنْهُ: أَنَّهُ كَانَ إِذَا أَرَادَ أَنْ يُوجِبَ الْبَيْعَ، مَشَى لِيَجِبَ لَهُ.

تخریج: متفق عليه، وأخرجه البخاري، البيوع، باب: كم يجوز الخيار؟، ح: ٢١٠٧ ومسلم، ح: ١٥٣١ من حديث يحيى بن سعيد به * وفي الباب عن أبي بركة [أبو داود، ح: ٣٤٥٧] وحكيم ابن حزام [يأتي: ١٢٤٦] وعبدالله بن عمرو [يأتي: ١٢٤٧] وسمرة [ابن ماجه، ح: ٢١٨٣] والنسائي: ٢٥١/٧، ح: [٤٤٨٢] وأبي هريرة [يأتي: ١٢٤٨] وعبدالله بن عباس [ابن حبان، ح: ١١٠٠] والبيهقي: ٢٧٠/٥ والحاكم: ١٤/٢.

Comments:

A bargain is not considered complete until the consent is given from both sides. There is the possibility of cancellation until the bargain is finished and agreed upon by both the parties. After giving the consent both the parties keep the right of cancellation of the deal as long as they are present at the place where the deal is taking place but if one of the parties, or both of them, left the place, they lose the right of cancellation and the deal is sealed.

1246. Ḥakīm bin Ḥizām narrated that the Messenger of Allāh ﷺ said: “Both the buyer and the seller retain the option as long as they have not separated. If they spoke the truth and clarified (any defects or conditions), then they would be blessed in their sale, and if they hid something and lied then their sale would be deprived of blessings.” (*Ṣaḥīḥ*)

And this is a *Ṣaḥīḥ Hadīth*.

This is how it was reported from Abū Barzah Al-Aslamī, that two men came disputing to him after the sale of a horse, and they were on a ship, so he said: “I did not see the two of you separate, and the Messenger of Allāh ﷺ said: ‘The buyer and the seller retain the choice as long as they did not

١٢٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: حَدَّثَنِي قَتَادَةُ، عَنْ صَالِحِ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا، بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَّتْ بَرَكَةُ بَيْعِهِمَا».

وَهَذَا حَدِيثٌ صَحِيحٌ.

وَهَكَذَا رَوَى عَنْ أَبِي بَرَزَةَ الْأَسْلَمِيِّ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَيْهِ فِي فَرَسٍ بَعْدَ مَا تَبَايَعَا، وَكَانُوا فِي سَفِينَةٍ، فَقَالَ: لَا أَرَاكُمَا افْتَرَقْتُمَا، وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيْعَانِ

separate.”

Some of the people of knowledge, among the people of Al-Kūfah and others, held the view that the separation refers to speech. This is the saying of [Sufyān] Ath-Thawrī. This has been reported from Mālik bin Anas, and it has been reported from Ibn Al-Mubārak that he said: “How could this be refuted?” And the *Hadīth* about it from the Prophet ﷺ is *Ṣaḥīḥh*, and it strengthens this view.

And the meaning of the saying of the Prophet ﷺ: “Except for the optional sale” is, that (while they are still together) the seller gives the buyer the option to cancel after the conclusion of the sale. If he chooses to agree to the sale, then he does not have the choice to cancel the sale after that, even if they did not separate. This is how Ash-Shāfi‘ī and others explained it. And what strengthens the view of those who said that the separation refers to them parting, (and) it does not refer to speech, is the (following) *Hadīth* of ‘Abdullāh bin ‘Amr from the Prophet ﷺ.

تخریج: متفق علیه، وأخرجه مسلم، البيوع، باب الصدق في البيع والبيان، ح: ١٥٣٢ من حديث يحيى القطان والبخاري، ح: ٢٠٧٩ من حديث شعبة به.

1247. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Both the buyer and the seller retain the option as long as they did not separate, unless they agreed to making it optional. And it is not lawful for him to separate from his companion, fearing that he

بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا». وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ، إِلَى أَنَّ الْفُرْقَةَ بِالْكَلامِ، وَهُوَ قَوْلُ [سُفْيَانَ] الثَّوْرِيِّ. وَهَكَذَا رَوَى عَنْ مَالِكِ بْنِ أَنَسٍ، وَرَوَى عَنِ ابْنِ الْمُبَارَكِ أَنَّهُ قَالَ: كَيْفَ أُرَدُّ هَذَا؟ وَالْحَدِيثُ فِيهِ عَنِ النَّبِيِّ ﷺ صَحِيحٌ وَقَوَى هَذَا الْمَذْهَبَ.

وَمَعْنَى قَوْلِ النَّبِيِّ ﷺ: «إِلَّا يَبِيعُ الْخِيَارِ» مَعْنَاهُ أَنْ يُخَيَّرَ الْبَائِعُ الْمُشْتَرِيَ بَعْدَ إِجَابِ الْبَيْعِ، فَإِذَا خَيَّرَهُ فَاخْتَارَ الْبَيْعَ، فَلَيْسَ لَهُ خِيَارٌ بَعْدَ ذَلِكَ فِي فَسْخِ الْبَيْعِ، وَإِنْ لَمْ يَتَفَرَّقَا، هَكَذَا فَسَّرَهُ الشَّافِعِيُّ وَغَيْرُهُ. وَمِمَّا يُقْوَى قَوْلَ مَنْ يَقُولُ: الْفُرْقَةُ بِالْأَبْدَانِ لَا بِالْكَلامِ حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ.

١٢٤٧ - حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ عَجَلَانَ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، إِلَّا أَنْ تَكُونَ صَفْقَةً خِيَارًا، وَلَا يَحِلُّ لَهُ أَنْ يُفَارِقَ صَاحِبَهُ خَشْيَةَ أَنْ يَسْتَقْبِلَهُ».

will change his mind.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* and this means separating from him after the sale, fearing that he will change his mind. And if the separation referred to speech, and there was no option left for him after the sale, then this *Hadīth* would be meaningless, since he ﷺ said: “And it is not lawful for him to separate from his companion, fearing that he will change his mind.”

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ، وَمَعْنَى هَذَا، أَنْ يُفَارِقَهُ بَعْدَ الْبَيْعِ خَشْيَةَ أَنْ يَسْتَقْبِلَهُ، وَلَوْ كَانَتْ الْفُرْقَةُ بِالْكَلَامِ، وَلَمْ يَكُنْ لَهُ خِيَارٌ بَعْدَ الْبَيْعِ، لَمْ يَكُنْ لِهَذَا الْحَدِيثِ مَعْنَى، حَيْثُ قَالَ ﷺ: «وَلَا يَجِلُّ لَهُ أَنْ يُفَارِقَهُ خَشْيَةَ أَنْ يَسْتَقْبِلَهُ».

تخریج: [حسن] وأخرجه أبو داود، البيوع، باب: في خيار المتبايعين، ح: ٣٤٥٦ والنسائي، ح: ٤٤٨٨ عن قتبية به وصححه ابن الجارود، ح: ٦٢٠.

Comments:

Here “*Iqalah*” means the appeal for the cancellation of deal. Here it does not mean the demand of return of goods purchased after the deal is complete, because the return of purchased things is possible even after the separation, with consent of the two parties. One party does not have the choice alone.

Chapter 27. What Has Been Related About The Option Of The Buyer And The Seller

(المعجم ٢٧) - بَابُ [مَا جَاءَ فِي خِيَارِ الْمُتَبَايِعِينَ] (التحفة ٢٧)

1248. Abū Hurairah narrated that the Prophet ﷺ said: “They (the two) are not to separate from a sale except in agreement.” (*Hasan*) [He said:] This *Hadīth* is *Gharib*.

١٢٤٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ [وَهُوَ الْبَجَلِيُّ الْكُوفِيُّ] قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرٍو [بْنِ جَرِيرٍ] يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَتَفَرَّقَنَّ عَنِ بَيْعٍ إِلَّا عَنْ تَرَاضٍ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، أيضًا، ح: ٣٤٥٨ من حديث يحيى بن أيوب به.

1249. Jābir narrated: “The Prophet ﷺ gave a Bedouin the option after a sale.” (*Da‘if*)

This *Hadīth* is *Hasan Gharib*.

١٢٤٩ - حَدَّثَنَا عَمْرُو بْنُ حَفْصِ الشَّيْبَانِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ خَيَّرَ

أَعْرَابِيًّا بَعْدَ الْبَيْعِ . وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، التجارات، باب بيع الخيار، ح: ٢١٨٤ من حديث عبدالله ابن وهب به وصححه الحاكم على شرط مسلم ٤٩/٢ ووافقه الذهبي، ابن جريج صرح بالسماح وللحديث شواهد.

Comments:

The basis of a business deal according to Islamic Law (*Sharī'ah*) depends on mutual consent and good-will, as Allāh said: “But let there be among you trade by mutual good-will” (*Sūrat An-Nisā’* 4:29.) So, the Islamic *Sharī'ah* gives the option of annulment of a deal to all the parties before the conclusion of the meeting, and it also advises not to leave the meeting for the fear of the other party’s appeal of cancelling the deal. If both parties agree on the final decision they are allowed to end the meeting. They are also allowed to give the option of cancellation of the deal to one or both the parties after the end of the meeting, but this choice is given in the meeting.

Chapter 28. What Has Been Related About Who Is Cheated In Business

(المعجم ٢٨) - بَابُ مَا جَاءَ فِيْمَنْ يُخْدَعُ فِي الْبَيْعِ (التحفة ٢٨)

1250. Anas narrated that there was a man who was not very sensible and he would make purchases. So his family came to the Prophet ﷺ and said: “O Messenger of Allāh! Stop him (from making purchases).” So Allāh’s Prophet ﷺ called him to prohibit him, and he said: “O Messenger of Allāh! I have no patience for business.” So he said: “When you are buying, say: ‘Hand to hand, and no cheating.’” (*Ṣaḥīḥ*)

١٢٥٠ - حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْبُصْرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَجُلًا كَانَ فِي عُمَّدَتِهِ ضَعْفٌ، وَكَانَ يُبَايِعُ، وَأَنَّ أَهْلَهُ أَتَوْا النَّبِيَّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ احْجُرْ عَلَيْهِ، فَدَعَاهُ نَبِيُّ اللَّهِ ﷺ فَنَهَاةً، فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي لَا أَضِيرُ عَنِ الْبَيْعِ، فَقَالَ: «إِذَا بَايَعْتَ فَقُلْ هَاءَ وَهَاءَ وَلَا خِلَابَةَ» .

[Abū ‘Eīsā said:] There is a narration on this topic from Ibn ‘Umar.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ .

The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*.

This is acted upon according to the people of knowledge. They say that the free man can be prevented from selling and buying when his

وَحَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، وَقَالُوا: الْحَجْرُ عَلَى الرَّجُلِ

intellect is weak. This is the view of Aḥmad and Iṣḥāq. Some of the scholars did not think that the free person who had attained the age of responsibility could be prevented from that.

الْحُرُّ فِي الْبَيْعِ وَالشِّرَاءِ إِذَا كَانَ ضَعِيفَ الْعَقْلِ، وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ، وَلَمْ يَرَّ بَعْضُهُمْ أَنْ يُحْجَرَ عَلَى الْحُرِّ الْبَالِغِ.

تخريج: [صحيح] وأخرجه النسائي ٢٥٢/٧، ح: ٤٤٩٠ (البيع، باب الخديعة في البيع) من يوسف بن حماد، وابن ماجه، ح: ٢٣٥٤ من حديث عبدالأعلى به ورواه أبو داود، ح: ٣٥٠١ من حديث سعيد بن أبي عروبة به وصححه ابن الجارود، ح: ٥٦٨ وابن حبان (الإحسان): ٥٠٢٨ و٥٠٢٨ والحاكم: ١٠١/٤ على شرط الشيخين ووافقه الذهبي وله شواهد عند البخاري ومسلم وغيرهما * وفي الباب عن ابن عمر [البخاري، ح: ٢١١٧ ومسلم، ح: ١٥٣٣].

Comments:

As for a person of low calibre and less intelligence or not so smart for business and trade; if he says before making any bargain: ‘hand to hand and no cheating’ and he keeps the choice of cancellation of the deal if there is any cheating, he should be given this choice. The court of the country has the right to prevent such a person from doing business on the request of his heirs.

Chapter 29. What Has Been Related About The Animal That Has Not Been Milked^[1]

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي الْمُصْرَاةِ (التحفة ٢٩)

1251. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever purchased an animal that has not been milked, then he has the choice when he milks it, if he wishes he may return it, returning a Ṣā’ of dried-dates along with it.” (Ṣaḥīḥ)

١٢٥١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ اشْتَرَى مُصْرَاةً فَهُوَ بِالْخِيَارِ إِذَا حَلَبَهَا، إِنْ شَاءَ رَدَّهَا وَرَدَّ مَعَهَا صَاعًا مِنْ تَمْرٍ».

[Abū ‘Eīsā said:] There are narrations on this topic from Anas, and a man from the Companions of the Prophet ﷺ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَنَسٍ وَرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣٨٦/٢ من حديث حماد بن سلمة به وله طرق عند البخاري، ح: ٢١٤٨ ومسلم، ح: ١٥١٥ وغيرهما عن أبي هريرة رضي الله عنه * وفي الباب عن أنس [البيزار (كشف الأستار): ٨٩، ٩٠، ح: ١٢٧٤ وأبو يعلى: ١٥٥/٥، ح: ٢٧٦٧ والبيهقي: ٣١٩/٥] ورجل من أصحاب النبي ﷺ [أحمد: ٣١٤/٤].

^[1] *Al-Muṣarrāt*: It is the camel, cow or sheep, whose milk has been retained in its udders. See *Tuhfat Al-Aḥwadhī* and *An-Nihāyah*.

1252. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever purchases an animal that has not been milked, then he retains the option for three days. If he returns it, then he is to return with it a *Ṣā'* of food, not *Samrā'*.” (*Ṣaḥīḥ*)

[Abū 'Eisā said]: The meaning of: “Not *Samrā'*” is “not wheat.”

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* is acted upon according to our companions, among them *Ash-Shāfi'i*, *Aḥmad*, and *Ishāq*.

١٢٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ اشْتَرَى مُصْرَاءً فَهُوَ بِالْخِيَارِ ثَلَاثَةَ أَيَّامٍ، فَإِنْ رَدَّهَا رَدَّ مَعَهَا صَاعًا مِنْ طَعَامٍ لَا سَمْرَاءَ».

[قَالَ أَبُو عِيسَى:] مَعْنَى لَا سَمْرَاءَ: لَا بُرٌّ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَصْحَابِنَا، مِنْهُمْ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

تخریج: وأخرجه مسلم، البيوع باب حكم بيع المصرة، ح: ١٥٢٤ من حديث أبي عامر به.

Comments:

“*Al-Muṣarrāt*” is derived from “*Taṣrrah*” which means to withhold or block. “*Al-Muṣarrāt*” is a camel, cow or sheep whose milk is left in its udder to tempt the buyer that the animal gives plenty of milk.

Chapter 30. What Has Been Related About The Stipulation For Riding An Animal At The Time Of The Sale

1253. Jābir bin ‘Abdullāh narrated that he sold a camel to the Prophet ﷺ and made the condition that he could ride it to (return to) his family. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from Jābir.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They consider it allowed to make a condition in a sale when it is one condition. This is the view of

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي اشْتِرَاطِ ظَهْرِ الدَّابَّةِ عِنْدَ الْبَيْعِ (التحفة ٣٠)

١٢٥٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا وَكَيْعٌ عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ بَاعَ مِنَ النَّبِيِّ ﷺ بَعِيرًا، وَاشْتَرَطَ ظَهْرَهُ إِلَى أَهْلِهِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرٍ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، يَرَوْنَ الشَّرْطَ فِي الْبَيْعِ جَائِزًا، إِذَا كَانَ شَرْطًا وَاحِدًا، وَهُوَ

Aḥmad and Ishāq.

Some of the people of knowledge said that it is not allowed to make a condition in a sale, nor to complete a sale when there is a condition for it.

قَوْلُ أَحْمَدَ وَإِسْحَاقَ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا يَجُوزُ الشَّرْطُ فِي الْبَيْعِ، وَلَا يَتِمُّ الْبَيْعُ إِذَا كَانَ فِيهِ شَرْطٌ.

تخريج: متفق عليه، وأخرجه مسلم، المساقاة، باب بيع البعير واستثناء ركوبه، ح: ٧١٥ بعد، ح: ١٥٩٩ من حديث زكريا والبخاري، ح: ٢٩٦٧ من حديث الشعبي به مطولاً ومختصراً.

Comments:

Putting a condition on a sale by which only one party gets the benefit is lawful. For example the seller of a horse can make a condition that he would ride the horse to return to his house, or on the sale of a house the seller can make a condition that he will reside in this house for such a period and then the possession will be given. 'Allāmah Taqī also approves of putting only one condition. (See Appendix of the *Mujalah Al-Ahkām Al-Adliyah* (Urdu) v. 1 p.636. and p.49 and *Ṣaḥīḥ Muslim, Fawaid*.)

Chapter 31. [What Has Been Related About] Using What Is Pawned

1254. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "A riding animal can be ridden while it is pawned, and a milking animal can be milked while it is pawned, and it is up to the one riding and drinking (the milk) to maintain it." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

We do not know of it being *Marfū'* except by the narration of 'Āmir Ash-Sha'bī from Abū Hurairah. Others have reported this *Ḥadīth* from Al-A'mash, from Abū Ṣāliḥ, from Abū Hurairah in *Mawqūf* form.

This is acted upon according to some of the people of knowledge, and it is the view of Aḥmad and

(المعجم ٣١) - بَابُ [مَا جَاءَ فِي]

الانْتِفَاعِ بِالرَّهْنِ (التحفة ٣١)

١٢٥٤ - حَدَّثَنَا أَبُو كُرَيْبٍ وَيُوسُفُ بْنُ عِيْسَى قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ زَكَرِيَّا، عَنْ عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الظَّهْرُ يُرَكَّبُ إِذَا كَانَ مَرْهُونًا، وَلَبَنُ الدَّرِّ يُشْرَبُ إِذَا كَانَ مَرْهُونًا، وَعَلَى الَّذِي يَرَكَّبُ وَيَشْرَبُ، نَفَقَتُهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عَامِرِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ، وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنِ الْأَعْمَشِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ مَوْقُوفًا، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، وَهُوَ قَوْلُ أَحْمَدَ

Ishāq.

Some of the people of knowledge said that one may not benefit in any way from what is pawned.

وَإِسْحَاقُ .

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَيْسَ لَهُ أَنْ يَنْتَفِعَ

مِنَ الرَّهْنِ بِشَيْءٍ .

تخريج: وأخرجه البخاري، الرهن في الحضر، باب الرهن مركوب ومحلوب، ح: ٢٥١١،

Comments:

It is proved from this narration that the benefit of a pawned thing or animal be taken in proportion to the expenditure of maintenance. Imām Aḥmad and Ishāq approve this view, and according to most of the people of knowledge this view is correct.

٢٥١٢ من حديث زكريا بن أبي زائدة به .

Chapter 32. What Has Been Related About Selling A Necklace Containing Gold And Jewels

1255. Faḍālah bin ‘Ubaidah narrated: “On the Day of Khaibar I purchased a necklace that contained gold and jewels for twelve Dinar. I separated it and found that it was worth more than twelve Dinar. I mentioned that to the Prophet ﷺ and he said: ‘Do not sell it until it is separated.’”

(*Sahih*)

(Another chain of narration) with similar meaning.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahih*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They did not think that an embellished (silver-gilded) sword could be sold for Dirham, nor a silver-plated waist-band, or something similar, until it (the silver) was distinguished and separated. This is the view of Ibn Al-Mubārak, Ash-Shāfi‘ī, Aḥmad, and Ishāq.

Some of the people of knowledge,

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي شِرَاءِ

الْقِلَادَةِ وَفِيهَا ذَهَبٌ وَخَرَزٌ (التحفة ٣٢)

١٢٥٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ

أَبِي شُجَاعٍ سَعِيدِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ أَبِي

عِمْرَانَ، عَنْ حَسَنِ الصَّنْعَانِيِّ، عَنْ فَضَالَةَ بْنِ

عُبَيْدٍ قَالَ: اشْتَرَيْتُ يَوْمَ خَيْبَرَ قِلَادَةً بَانْتِي

عَشْرَ دِينَارًا، فِيهَا ذَهَبٌ وَخَرَزٌ، فَفَضَّلْتُهَا،

فَوَجَدْتُ فِيهَا أَكْثَرَ مِنْ اثْنَيْ عَشَرَ دِينَارًا،

فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «لَا تَبَاعَ حَتَّى

تُفْضَلَ» .

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ أَبِي

شُجَاعِ سَعِيدِ بْنِ يَزِيدَ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ .

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ

الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، لَمْ

يَرَوْا أَنْ يَبَاعَ السَّيْفُ مُحَلًى، أَوْ مِنْطَقَةٌ

مُفَضَّلَةٌ، أَوْ مِثْلُ هَذَا، بِدَرَاهِمَ حَتَّى يُمَيَّرَ

وَيُفْضَلَ، وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ،

وَأَحْمَدَ، وَإِسْحَاقَ .

among the Companions of the Prophet ﷺ and others, permitted that.

وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي ذَلِكَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ.

تخریج: وأخرجه مسلم، المساقاة، باب بیع القلادة فیها خرز وذهب، ح: ١٥٩١ عن قتیبة به .

Comments:

This narration shows that if anything is mixed with gold and it is being sold for the sake of gold, the gold must be separated from the object. The same formula is applied to silver. This has been commanded so that every metal is sold separately at its own price. In case of mixture of metals, it is not possible to weigh each metal exactly, and selling a thing based upon estimation is prohibited. To avoid this doubt, it has been ordered to separate the metals.

Chapter 33. What Has Been Related About Making A Condition To Retain *Al-Walā*’^[1] And The Rebuke For That

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي اشْتِرَاطِ الْوَلَاءِ وَالزَّجْرِ عَنْ ذَلِكَ (التحفة ٣٣)

1256. Al-Aswad narrated from ‘Āishah that she wanted to purchase Barīrah, but they (her owners) made the condition that they would retain the *Walā*. So the Prophet ﷺ said: “Buy her; the *Walā*’ is only for the one who gives the price, or for the one who grants the favor.”^[2]

١٢٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ، فَاشْتَرَطُوا الْوَلَاءَ، فَقَالَ النَّبِيُّ ﷺ: «اشْتَرَيْهَا، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْطَى الثَّمَنَ، أَوْ لِمَنْ وَلِيَ النَّعْمَةَ».

[He said:] There is something on this topic from Ibn ‘Umar. (*Ṣaḥīḥ*)

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ. [قَالَ أَبُو عِيسَى:] حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ. قَالَ: وَمَنْصُورُ بْنُ الْمُعْتَمِرِ يُكْنَى أَبَا عَتَّابٍ.

[Abū ‘Eīsā said:] The *Ḥadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge. And Manṣūr bin Al-Mu‘tamir’s *Kunyah* is Abū ‘Attāb.

Abū Bakr Al-‘Aṭṭār Al-Baṣrī narrated to us from ‘Alī bin Al-Madīnī who said: “I heard Yaḥya bin Sa‘eed saying: ‘When you get a narration from Manṣūr, then your

حَدَّثَنَا أَبُو بَكْرِ الْعَطَّارُ الْبَصْرِيُّ عَنْ عَلِيِّ بْنِ الْمَدِينِيِّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ

[1] See no. 1236.

[2] Meaning, the one who frees them. (*Tuḥfat Al-Aḥwadhī*)

hand has been filled with goodness, without needing others.' Then Yahya said: 'I did not find anyone more reliable in (narrating from) Ibrāhīm An-Nakha'ī and Mujāhid than Mansūr.'

[He said:] Muḥammad informed me from 'Abdullāh bin Abī Al-Aswad who said: "'Abdur-Raḥmān bin Mahdī said: 'Manṣūr is the most reliable of the people of Al-Kūfah.'"

تخريج: وأخرجه البخاري، الفرائض، باب الولاء لمن أعتق وميراث اللقيط، ح: ٦٧٥١ من حديث إبراهيم النخعي به وله طريق آخر عند مسلم، ح: ١٥٠٤ عن عائشة به * وفي الباب عن ابن عمر [البخاري، ح: ٦٧٥٢] * قول يحيى بن سعيد القطان: إذا حدثت عن منصور إلخ، سنده صحيح وكذا قول ابن مهدي، صحيح عنه.

Comments:

A person who frees a slave or a slave-girl, or makes the payment for their freedom, or buys them, has the right of their inheritance. At the time of selling a slave, putting a condition of *Walā'* is against the *Sharī'ah*, and whoever goes against the Islamic Law is liable to punishment and action performed. (See for details *Faṭḥ Al-Bārī* v. 5 p.335-336.)

Chapter 34. Contingent Purchases And Sales

(المعجم ٣٤) - بَابُ الشَّرَاءِ وَالْبَيْعِ

الْمَوْقُوفِينَ [التحفة ٣٤]

1257. Ḥabīb bin Abī Thābit narrated from Ḥakīm bin Ḥizām, that the Messenger of Allāh ﷺ sent Ḥakīm bin Ḥizām with a Dīnār to buy an animal for *Uḍḥiyyah* (an animal for sacrifice) for him. He purchased an *Uḍḥiyyah* which he sold and profited a Dīnār from, so he purchased another in its place. And he returned to the Messenger of Allāh ﷺ with the *Uḍḥiyyah* and the Dīnār, so he said: 'The sheep is for sacrifice and the Dīnār is for charity.'" (*Da'if*)

[Abū 'Eisā said:]: We do not know of the *Ḥadīth* of Ḥakīm bin Ḥizām

يَقُولُ: إِذَا حَدَّثْتَ عَنْ مَنْصُورٍ فَقَدْ مَلَأْتَ يَدَكَ مِنَ الْخَيْرِ لَا تُرْدُ غَيْرُهُ، ثُمَّ قَالَ يَحْيَى: مَا أَجِدُ فِي إِبْرَاهِيمَ النَّخَعِيِّ وَمُجَاهِدٍ، أَثْبَتَ مِنْ مَنْصُورٍ.

[قَالَ:] وَأَخْبَرَنِي مُحَمَّدٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْأَسْوَدِ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: مَنْصُورٌ أَثْبَتُ أَهْلَ الْكُوفَةِ.

١٢٥٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حُصَيْنٍ، عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ حَكِيمِ بْنِ حِزَامٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ حَكِيمَ بْنَ حِزَامٍ يَشْتَرِي لَهُ أَوْضَحِيَّةً بَدِينَارًا، فَاشْتَرَى أَوْضَحِيَّةً فَأَرْبَحَ فِيهَا دِينَارًا، فَاشْتَرَى أُخْرَى مَكَانَهَا، فَجَاءَ بِالْأَوْضَحِيَّةِ وَالْدِينَارِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «صَحَّ بِالشَّاةِ، وَتَصَدَّقَ بِالدِّينَارِ».

[قَالَ أَبُو عِيسَى:] حَدِيثُ حَكِيمِ بْنِ حِزَامٍ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَحَبِيبُ بْنُ أَبِي ثَابِتٍ لَمْ يَسْمَعْ، عِنْدِي، مِنْ حَكِيمِ بْنِ حِزَامٍ.

except through this route, and Ḥabīb bin Abī Thābīt did not hear from Ḥakīm bin Hizām — in my view.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، البيوع، باب: في المضارب يخالف، ح: ۳۳۸۶ عن أبي حصين عن شيخ من أهل المدينة عن حكيم به * حبيب بن أبي ثابت: مدلس وعنن وهو شيخ من أهل المدينة.

Comments:

The Prophet ﷺ gave one Dīnār to Ḥakīm to buy an animal for sacrifice and not for the sake of business. Ḥakīm, in good faith and as a well-wisher of the Prophet ﷺ, earned one Dīnār by a business transaction. He came to the Prophet ﷺ and presented the animal and the Dīnār. The motive of the Prophet ﷺ was only to make a sacrifice and not any kind of business, so he ordered Ḥakīm to slaughter the animal and give a Dīnār in charity.

1258. ‘Urwah Al-Bāriqī said: “The Messenger of Allāh ﷺ gave me one Dīnār to purchase a sheep for him. So I purchased two sheep for him, and I sold one of them for a Dīnār. So I returned with the sheep and the Dīnār to the Prophet ﷺ, and I mentioned what had happened and he said: ‘May Allāh bless you in your business dealings.’ After that he went to Kunāsah in Al-Kūfah, and he made tremendous profits. He was among the wealthiest of the people of Al-Kūfah.” (*Sahih*)

(Another chain of narration) with similar meaning.

[Abū ‘Eīsā said:] Some of the people of knowledge followed this *Hadīth* and stated their view accordingly. This is the view of Aḥmad and Ishāq. Some of the people of knowledge did not use this *Hadīth*, among them are Ash-Shāfi‘ī and Sa‘eed bin Zaid the brother of Ḥammād bin Zaid. And Abū Labīd’s (a narrator) name is Limāzah [bin Zabbār].

۱۲۵۸ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا هَارُونُ [الْأَعْوَزُ الْمُقْرِيءُ] - وَهُوَ [ابْنُ مُوسَى الْقَارِيءُ] - : حَدَّثَنَا الزُّبَيْرُ بْنُ الْخَرَيْبِ عَنْ أَبِي لَيْبِيدٍ، عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ: دَفَعَ إِلَيَّ رَسُولُ اللَّهِ ﷺ دِينَارًا لِأَشْتَرِي لَهُ شَاةً، فَاشْتَرَيْتُ لَهُ شَاتَيْنِ، فَبِعْتُ إِحْدَاهُمَا بِدِينَارٍ، وَجِئْتُ بِالشَّاةِ وَالذِّنَّارِ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ لَهُ مَا كَانَ مِنْ أَمْرِهِ، فَقَالَ [لَهُ]: «بَارَكَ اللَّهُ لَكَ فِي صَفْقَةِ يَمِينِكَ». فَكَانَ يَخْرُجُ بَعْدَ ذَلِكَ إِلَى كُنَاسَةَ الْكُوفَةِ، فَيَبِيعُ الرُّبْحَ الْعَظِيمَ، فَكَانَ مِنْ أَكْثَرِ أَهْلِ الْكُوفَةِ مَالًا.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ [هُوَ أَخُو حَمَّادِ ابْنِ زَيْدٍ] قَالَ: حَدَّثَنَا الزُّبَيْرُ بْنُ خَرَيْبٍ. فَذَكَرَ نَحْوَهُ عَنْ أَبِي لَيْبِيدٍ.

[قَالَ أَبُو عِيسَى:] وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ وَقَالُوا بِهِ. وَهُوَ قَوْلُ

أَحْمَدَ وَإِسْحَاقَ، وَلَمْ يَأْخُذْ بَعْضُ أَهْلِ الْعِلْمِ
بِهَذَا الْحَدِيثِ، مِنْهُمْ الشَّافِعِيُّ وَسَعِيدُ بْنُ
زَيْدٍ، أَخُو حَمَادِ بْنِ زَيْدٍ. وَأَبُو لَيْدٍ اسْمُهُ
لِمَا زَةُ [بُنُ زَبَّارًا].

تخریج: [صحیح] وأخرجه ابن ماجه، الصدقات، باب الأمين يتجر فيه فيريح، ح: ٢٤٠٢
من حديث الزبير بن خريت به وله طريق آخر عند البخاري، ح: ٣٦٤٢ عن عروة البارقي به،
وأخرجه أبو داود، ح: ٣٣٨٥ من حديث سعيد بن زيد وسنده حسن.

Comments:

Some *A'imma* and scholars, on the basis of this narration, have approved of making a profit with the money of others without their permission, and giving the profit to them. 'Urwah purchased two goats with the money given to him by the Prophet ﷺ, without the permission of the Prophet ﷺ, whereas the money was given to him for the purchase of one goat. He sold one goat and earned one Dīnār. He returned to the Prophet ﷺ with a goat and Dīnār. The Prophet ﷺ appreciated his sentiments and invoked Allāh's blessings for him.

Chapter 35. What Has Been Related About The Mukātab^[1] Who Has What Will Fulfill (His Release)

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي الْمُكَاتِبِ
إِذَا كَانَ عِنْدَهُ مَا يُؤَدِّي (التحفة ٣٥)

1259. Ibn 'Abbās narrated that the Prophet ﷺ said: "When the penalty (of blood money) goes to a *Mukātab*, or an inheritance, then he inherits in accordance with as much as he is freed from it." And the Prophet ﷺ said: "The *Mukātab* is given the blood-money of a free person in accordance to what he has paid (for his freedom), and that of a slave in accordance to what remains."^[2] (*Ṣaḥīḥ*)

١٢٥٩ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ
الْبَرَّازِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَادُ
ابْنُ سَلَمَةَ عَنْ أَبِي ثَوْبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَصَابَ
الْمُكَاتِبُ حَدًّا أَوْ مِيرَاثًا، وَرِثَ بِحِسَابِ مَا
عَتَقَ مِنْهُ».

[He said:] There is something on this from Umm Salamah.

وَقَالَ النَّبِيُّ ﷺ: «يُؤَدِّي الْمُكَاتِبُ بِحِصَّةِ
مَا أَدَّى، دِيَّةَ حُرٍّ: وَمَا بَقِيَ، دِيَّةَ عَبْدٍ».

[Abū 'Eisā said:] The *Ḥadīth* of

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عَبَّاسٍ

[1] The *Mukātab* is the slave that has an agreement from his owner to free him for a price.
[2] If the *Mukātab* deserves some inheritance or he is to be paid some blood money, then the portions of these that he is due will depend on the portion of freedom that he has purchased from his owner.

Ibn ‘Abbās is a *Ḥasan Ḥadīth*. This is how it was reported from Yahya bin Abī Kathīr from ‘Ikrimah, from Ibn ‘Abbās, from the Prophet ﷺ.

Khālid bin Al-Ḥadh-dhā’ reported it from ‘Ikrimah, from ‘Alī as his saying.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others.

Most of the people of knowledge among the Companions of the Prophet ﷺ and others said that the *Mukātab* remains a slave as long as he still owes a Dirham. This is the view of Sufyan Ath-Thawrī, Ash-Shāfi‘ī, Aḥmad, and Ishāq.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الديات، باب: في دية المكاتب، ح: ٤٥٨٢ من حديث حماد بن سلمة، والنسائي، ح: ٤٨١٥ من حديث أيوب السخيتاني به وصححه الحاكم: ٢١٩، ٢١٨/٢ ووافقه الذهبي * وفي الباب عن أم سلمة [يأتي: ١٢٦١]. =

1260. ‘Amr bin Shu‘aib narrated from his father, from his grandfather that he heard the Messenger of Allāh ﷺ delivering a *Khutbah* in which he said: “Whoever gives a writ of emancipation to his slave, for one hundred *Uqiyah*, and he pays it to him less ten *Uqiyah*,” – or he said: “Ten Dirham” – “then he becomes incapable (of paying the remainder), then he remains a slave.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*. And this is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others: The *Mukātab* is a slave as long as something remains due from him for his *Kitābah*.

حَدِيثٌ حَسَنٌ. وَهَكَذَا رَوَى يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، وَرَوَى خَالِدُ الْحَدَّاءُ عَنْ عِكْرِمَةَ، عَنْ عَلِيٍّ قَوْلَهُ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ.

وَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: الْمَكَاتِبُ عَبْدٌ، مَا بَقِيَ عَلَيْهِ دِرْهَمٌ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

١٢٦٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَارِثِ ابْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ أَبِي أَنْبَسَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ يَقُولُ: «مَنْ كَاتَبَ عَبْدَهُ عَلَى مِائَةِ أُوقِيَّةٍ، فَأَدَّاهَا إِلَّا عَشْرَةَ أُوقِ - أَوْ قَالَ: عَشْرَةَ دَرَاهِمٍ - ثُمَّ عَجَزَ، فَهُوَ رَقِيقٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ، وَالْعَمَلُ عَلَيْهِ عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنَّ الْمَكَاتِبَ عَبْدٌ مَا بَقِيَ عَلَيْهِ شَيْءٌ مِنْ كِتَابَتِهِ. وَقَدْ رَوَاهُ الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ نَحْوَهُ.

Al-Ḥajjāj bin Arṭāt reported similarly from ‘Amr bin Shu’aib.

تخریج: [حسن] وأخرجه أبو داود، العتق، باب: في المكاتب، ح: ٣٩٢٧ وابن ماجه، ح: ٢٥١٩ من حديث عمرو بن شعيب به وله شواهد عند أبي داود، ح: ٣٩٢٦ وغيره.

1261. Umm Salamah narrated that the Messenger of Allāh ﷺ said: “When one of you (women) has a *Mukātab* who has with him what will fulfill (the *Kitābah*) then observe *Hijāb* from him.” (*Ḥasan*)

[Abū Isa said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And the meaning of this *Ḥadīth* according to the people of knowledge is that of caution. They say that the *Mukātab* is not freed, even if he has the amount to pay, until he pays it.

١٢٦١ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنِ الزُّهْرِيِّ، عَنْ نَبْهَانَ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ عِنْدَ مُكَاتَبٍ إِحْدَاكُنَّ مَا يُؤَدِّي، فَلْتَحْتَجِبِي مِنْهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ عَلَى التَّوَرُّعِ، وَقَالُوا: لَا يُعْتَقُ الْمُكَاتَبُ، وَإِنْ كَانَ عِنْدَهُ مَا يُؤَدِّي، حَتَّى يُؤَدِّي.

تخریج: [إسناده حسن] وأخرجه أبو داود، ح: ٣٩٢٨ (انظر الحديث السابق) وابن ماجه، ح: ٢٥٢٠ من حديث سفیان بن عيينة به وصححه ابن حبان، ح: ١٢١٤ والحاكم: ٢/٢١٩ ووافقه الذهبي، الزهري صرح بالسماع ونبهان حسن الحديث وثقه الذهبي في الكاشف والترمذي وابن حبان وغيره.

Comments:

If a *Mukātab* slave has enough money to pay for his freedom, the woman master of the slave should observe *Hijāb* from him. The slave is not free until he pays the amount in full, though he has enough amount to pay for his freedom, so, one should observe *Hijāb* as a precaution as he has the ability to get freedom.

Chapter 36. What Has Been Related About When A Man In Debt Becomes Bankrupt And One’s Goods Are Found With Him

(المعجم ٣٦) - بَابُ مَا جَاءَ إِذَا أَفْلَسَ لِلرَّجُلِ غَرِيمٌ فَيَجِدُ عِنْدَهُ مَتَاعَهُ (التحفة ٣٦)

1262. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whichever person becomes bankrupt, and a man finds his particular merchandise with him, then he is more deserving of it than others.” (*Ṣaḥīḥ*)

١٢٦٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ [بْنِ عَمْرٍو] بِنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ

[He said:] There are narrations on this topic from Samurah and Ibn ‘Umar.

[Abū ‘Eīsā said:] The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to some of the people of knowledge and it is the view of *Ash-Shāfi‘ī*, *Aḥmad*, and *Ishāq*.

Some of the people of knowledge said that he is just like one of the debtors. This is the view of the people of *Al-Kūfah*.

قَالَ: «أَيَّمَا أَمْرِيءِ أَفْلَسَ، وَوَجَدَ رَجُلٌ سَلَعَتْهُ عِنْدَهُ بِعَيْنَيْهَا، فَهُوَ أَوْلَىٰ بِهَا مِنْ غَيْرِهِ».
[قَالَ:] وَفِي الْبَابِ عَنْ سُمْرَةَ وَابْنِ عُمَرَ.
[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَىٰ هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: هُوَ أَسْوَأُ الْعُرْمَاءِ، وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ.

تخريج: متفق عليه، وأخرجه مسلم، المساقاة، باب من أدرك ما باعه عند المشتري، وقد أفلس، فله الرجوع فيه، ح: ١٥٥٩ عن قتيبة البخاري، ح: ٢٤٠٢ من حديث يحيى بن سعيد الأضراري به * وفي الباب عن سمرة [أبو داود، ح: ٣٥٣١] وابن عمر [ابن حبان (موارد): ١١٦٥].

Comments:

According to this narration, if a person becomes bankrupt and he still has another person’s merchandise with him, the owner of the goods can have his stock back because he is the real owner. Three *A‘immah*, *Mālik*, *Shāfi‘ī*, and *Aḥmad*, and most of the scholars and people of knowledge among the Companions approve of this view.

Chapter 37. What Has Been Related About The Prohibition For The Muslim To Give Wine To The *Dhimmī* When Bartering With Him

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي النَّهْيِ لِلْمُسْلِمِ، أَنْ يَدْفَعَ إِلَى الدِّمِّيِّ الْخَمْرَ يَبِيعُهَا لَهُ (التحفة ٣٧)

1263. Abū Al-Waddāk narrated that Abū Sa‘eed said: “We had some wine that belonged to an orphan. When *Al-Mā'idah* was revealed I asked the Messenger of Allāh ﷺ about it, I said: ‘It belongs to an orphan.’ He said: ‘Spill it out.’” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Anas bin Mālik.

[Abū ‘Eīsā said:] The *Hadīth* of

١٢٦٣ - حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ: أَخْبَرَنَا عِيْسَى بْنُ يُوْنُسَ عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاعِ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ عِنْدَنَا خَمْرٌ لَيْتِيْمٍ. فَلَمَّا نَزَلَتْ الْمَائِدَةُ، سَأَلْتُ رَسُوْلَ اللهِ ﷺ عَنْهُ، وَقُلْتُ: إِنَّهُ لَيْتِيْمٍ فَقَالَ: «أَهْرِيقُوهُ».
[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ.
[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي سَعِيدٍ

Abū Sa‘eed is a *Hasan* [*Ṣaḥīḥ*] *Hadīth*. Similar to this has been reported through other routes from the Prophet ﷺ. Some of the people of knowledge stated according to this, they dislike the usage of wine for making vinegar. And the only thing that they disliked about it, and Allāh knows best, is for a Muslim to have wine in his house until it becomes vinegar. Some of them permitted wine vinegar when it is found that it has become vinegar. [Abū Al-Waddāk’s name is Jabr bin Nawf].

حَدِيثٌ حَسَنٌ [صَحِيحٌ]. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا. وَقَالَ بِهَذَا بَعْضُ أَهْلِ الْعِلْمِ. وَكَرِهُوا أَنْ تَتَّخَذَ الْخَمْرُ خَلًّا، وَإِنَّمَا كُرِهَ مِنْ ذَلِكَ، وَاللَّهُ أَعْلَمُ، أَنْ يَكُونَ الْمُسْلِمُ فِي بَيْتِهِ خَمْرًا حَتَّى يَصِيرَ خَلًّا، وَرَخَّصَ بَعْضُهُمْ فِي خَلِّ الْخَمْرِ، إِذَا وُجِدَ قَدْ صَارَ خَلًّا [أَبُو الْوَدَّاءِ اسْمُهُ جَبْرُ بْنُ نَوْفٍ].

تخریج: [صحيح] وأخرجه أحمد: ۳/۲۶ من حديث مجالد به، وصححه ابن الجارود، ح: ۸۵۳ وله شواهد عند الترمذي، ح: ۱۲۹۳ وأبي داود، ح: ۳۶۷۵ وغيرهما * وفي الباب عن أنس بن مالك [لعله يشير إلى الحديث الآتي: ۱۲۹۴].

Comments:

Most of the people of knowledge do not approve of making vinegar from wine; they argue that if it had been acceptable why would the Prophet ﷺ order him to spill it out. This point is correct and most of the people act according to this. According to Imām Abū Ḥanifah and Imām Awzā‘ī it is approved to make vinegar from wine. (For details see *Ṣaḥīḥ Muslim*.)

Chapter 38. ‘Fulfill The Trust For The One Who Entrusted You’

1264. Abū Hurairah narrated that the Prophet ﷺ said: “Fulfill the trust for the one who entrusted you, and do not cheat the one who cheated you.” (*Ḍa‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*. Some of the people of knowledge followed this *Hadīth*, they said that when something belonging to a man is with another and he leaves (with it), then he has something that belongs to him, he may not withhold from him an

(المعجم ۳۸) - بَابُ: [أَدُّ الْأَمَانَةِ إِلَى مَنْ ائْتَمَنَكَ] (التحفة ۳۸)

۱۲۶۴ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا طَلْقُ ابْنُ عَنَامٍ عَنْ شَرِيكَ. وَوَيْسٌ عَنْ أَبِي حَصِينٍ، [عَنْ أَبِي صَالِحٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَدُّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ وَقَالُوا: إِذَا كَانَ لِلرَّجُلِ عَلَى آخَرَ

equivalent to what the other took of his.

Some of the people of knowledge among the *Tābi‘īn* allowed that. This is the view of Sufyān Ath-Thawrī, he said: “If one man has some Dirham that belong to another, and the second has some Dīnār belonging to the first, he may not withhold any in place of his Dirham, unless it so happens that he has some Dirham of his, then in that case he can withhold some of his Dirham equal to what he is owed by the first.”

شَيْءٌ فَذَهَبَ بِهِ، فَوَقَعَ لَهُ عِنْدَهُ شَيْءٌ، فَلَيْسَ لَهُ أَنْ يَحْسِبَ عَنْهُ بِقَدْرِ مَا ذَهَبَ لَهُ عَلَيْهِ. وَرَخَّصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ. وَهُوَ قَوْلُ الثَّوْرِيِّ، وَقَالَ: إِنْ كَانَ لَهُ عَلَيْهِ دَرَاهِمٌ، فَوَقَعَ لَهُ عِنْدَهُ دَنَانِيرٌ، فَلَيْسَ لَهُ أَنْ يَحْسِبَ بِمَكَانِ دَرَاهِمِهِ، إِلَّا أَنْ يَقَعَ عِنْدَهُ لَهُ دَرَاهِمٌ، فَلَهُ حَيْثُ تَبَدَّلَ أَنْ يَحْسِبَ مِنْ دَرَاهِمِهِ بِقَدْرِ مَا لَهُ عَلَيْهِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، البيوع، باب: في الرجل يأخذ حقه من تحت يده، ح: ٣٥٣٥ من حديث طلق بن غنام به وصححه الحاكم: ٤٦/٢ على شرط مسلم.

Comments:

There are different views of different scholars on this issue of *Al-Zafar*. *Al-Zafar* is an issue concerning withholding of money of another person in place of one’s own money or property which he owes him. 1) According to Imām Shāfi‘ī one whose amount has been seized by another person, if by chance he gets his (the second’s) money, he is allowed to deduct equal to his amount from the amount he got by chance. 2) The *Ahnāf* are of the view that if the kind of the thing is same then it is allowed to deduct one’s due share. Imām Shāfi‘ī also approves of this view point. 3) It is not allowed to cut one’s share without judicial verdict. 4) According to Ibn Ḥazm, in any case, one should cut his due share. It is not only his right but if he does not deduct his amount or due share he is a wrong-doer. He must get it or forgive. If he forgives he not only saves himself from a crime but also gets the reward from Allāh. (*Tuhfat Al-Ahwadhī* v.2 p.252.)

Chapter 39. What Has Been Related About ‘The Borrowed Is To Be Returned’

(المعجم ٣٩) - بَابُ مَا جَاءَ [فِي] أَنْ الْعَارِيَةَ مُؤَدَّاةً (التحفة ٣٩)

1265. Abū Umāmah narrated: “During the year of the Farewell Pilgrimage, I heard the Prophet ﷺ saying during the *Khutbah*: ‘The borrowed is to be returned, and the guarantor is responsible, and the debt is to be repaid.’” (*Hasan*)

١٢٦٥ - حَدَّثَنَا هَنَادٌ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ سُرْحَبِيلِ ابْنِ مُسْلِمِ الْخَوْلَانِيِّ، عَنْ أَبِي أُمَامَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي خُطْبَتِهِ، عَامَ حَجَّةٍ

[Abū 'Eisā said:] There are narrations on this topic from Samurah, Ṣafwān bin Umayyah, and Anas. [He said:] The *Hadīth* of Abū Umāmah is a *Ḥasan [Gharīb] Hadīth*. It has also been reported through other routes besides this, from Abū Umāmah, from the Prophet ﷺ.

الْوَدَاعِ «الْعَارِيَّةُ مُؤَدَّاةٌ، وَالزَّرْعِيمُ غَارِمٌ، وَالذَّيْنُ مَفْضِيٌّ».

[قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنْ سَمْرَةَ، وَصَفْوَانَ بْنِ أُمَيَّةَ وَأَنْسِ. [قَالَ:] وَ[حَدِيثُ أَبِي أُمَامَةَ حَدِيثٌ حَسَنٌ [عَرِيبٌ]. وَقَدْ رُوِيَ عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ أَيْضًا، مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخریج: [إسناده حسن] وأخرجه أبو داود، البيهقي، باب: في تضمين العارية، ح: ٣٥٦٥ وابن ماجه، ح: ٢٢٩٥ من حديث إسماعيل به مطولاً ومختصراً، وصححه ابن الجارود، ح: ١٠٢٣ إسماعيل بن عياش صرح بالسماع من الخولاني الشامي * وفي الباب عن سمرة [يأتي: ١٢٦٦] و صفوان بن أمية [أبو داود، ح: ٣٥٦٢] وأنس [ابن ماجه، ح: ٢٣٩٩].

Comments:

This narration proves that it is necessary and essential to return the borrowed things. There should not be any delaying tactics in the payment. Making delay in return is a moral crime. The guarantor must manage and make sure that the debt is paid.

1266. Qatādah narrated from Al-Ḥasan, from Samurah, that the Prophet ﷺ said: “Upon the hand is what it took, until it is returned.” Qatādah said: “Then Al-Ḥasan forgot, so he said: ‘It is something you entrusted, he is not liable for it.’” Meaning the borrowed property. (*Da'if*)

١٢٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى الْيَدِ مَا أَخَذْتَ حَتَّى تُؤَدِّيَ». قَالَ قَتَادَةُ: ثُمَّ نَسِيَ الْحَسَنُ فَقَالَ: هُوَ أَمِينُكَ لَا ضَمَانَ عَلَيْهِ، يَعْنِي الْعَارِيَّةَ.

[Abū Isa said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Some of the people of knowledge, among the Companions of the Prophet ﷺ and others, followed this *Hadīth*. They said that the possessor of the borrowed thing is liable. This is the view of Ash-Shāfi'ī and Aḥmad. Some of the people of knowledge among the Companions and others said that the possessor of the borrowed thing is not liable unless there is a dispute. This is the view of Sufyān Ath-Thawrī and the

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ إِلَى هَذَا، وَقَالُوا: يَضْمَنُ صَاحِبُ الْعَارِيَّةِ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، لَيْسَ عَلَى صَاحِبِ الْعَارِيَّةِ ضَمَانٌ إِلَّا أَنْ يُخَالَفَ. وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ، وَبِهِ يَقُولُ إِسْحَاقُ.

people of Al-Kūfah, and it is the view of Ishāq.

تخریح: [إسناده ضعيف] وأخرجه ابن ماجه، الصدقات، باب العارية، ح: ٢٤٠٠ من حديث محمد بن أبي عدي، وأبو داود، ح: ٣٥٦١ من حديث سعيد بن أبي عروبة به وصححه ابن الجارود، ح: ١٢٤ والحاكم على شرط البخاري: ٤٧/٢ ووافقه الذهبي * فتادة مدلس عنعن.

Comments:

A borrowed thing must be returned even if it is damaged or lost unintentionally. Though there is no legal responsibility of the borrower as he had no intention to damage or loose the borrowed thing. It is his moral duty to return or compensate for it. The *Ahnāf* and *Mālikī* have the same point of view that it must be returned or compensated in any case.

Chapter 40. What Has Been Related About Hoarding

1267. Muḥammad bin Ibrāhīm narrated from Sa‘eed bin Al-Musayyab, from Ma‘mar bin ‘Abdullāh bin [Naḍlah] who said: “I heard the Messenger of Allāh ﷺ saying: ‘Hoarding is nothing but sin.’” So I (Muḥammad) said to Sa‘eed: “O Abū Muḥammad! You hoard?” He said: “And Ma‘mar would hoard.” (*Ṣaḥīḥ*)

It has only been reported that Sa‘eed bin Al-Musayyab would hoard oil, (camel) fodder, and the like.

[Abū ‘Eisā said:] There are narrations on this topic from ‘Umar, ‘Alī, Abū Umāmah, and Ibn ‘Umar. The *Ḥadīth* of Ma‘mar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge, they dislike hoarding food, and some of them make a concession for hoarding things other than food. Ibn Al-Mubārak said: “There is no harm in hoarding cotton, goat pelts and the like.”

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي

الِاخْتِكَارِ (التحفة ٤٠)

١٢٦٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ بْنِ [نَضْلَةَ]، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَخْتَكِرُ إِلَّا خَاطِلٌ»، فَقُلْتُ لِسَعِيدٍ: يَا أَبَا مُحَمَّدٍ إِنَّكَ تَخْتَكِرُ، قَالَ: وَمَعْمَرٌ قَدْ كَانَ يَخْتَكِرُ.

وَإِنَّمَا رُوِيَ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ أَنَّهُ كَانَ يَخْتَكِرُ الزَّيْتِ وَالْحَبَطَ وَنَحْوَ هَذَا.

[قَالَ أَبُو عِيْسَى:] [وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيٍّ وَأَبِي أُمَامَةَ، وَابْنِ عُمَرَ. وَحَدِيثُ مَعْمَرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ. كَرِهُوا اخْتِكَارَ الطَّعَامِ. وَرَخَّصَ بَعْضُهُمْ فِي الْاخْتِكَارِ فِي غَيْرِ الطَّعَامِ. وَقَالَ ابْنُ الْمُبَارَكِ: لَا بَأْسَ بِالِاخْتِكَارِ فِي الْقُطْنِ وَالسَّخْتِيَانِ وَنَحْوِ ذَلِكَ.]

تخريج: [صحيح] وأخرجه ابن ماجه، التجارات، باب الحكرة والجلب، ح: ٢١٥٤ من حديث يزيد بن هارون، ومسلم، ح: ١٦٠٥ من حديث سعيد بن المسيب به * وفي الباب عن عمر [ابن ماجه، ح: ٢١٥٣، ٣١٥٥] وعلي [ابن أبي شيبة، ح: ١٠٤/٦] وأبي أمامة [رزين كما في المشكاة، ح: ٢٨٩٨ ولم أجده] وابن عمر [أحمد: ٣٣/٢].

Comments:

“*Ihtikār*” is hoarding. According to Ḥāfiẓ Ibn Ḥajar it means to store the grains and stop their supply in the market to make the price rise. (*Tuḥfat Al-Aḥwadhī* v. 2. p. 253.) Most of the scholars disapprove of hoarding grains but are not against the hoarding of other things. The narrator of this narration is a Companion of the Prophet ﷺ, Ma‘mar and pupil Sa‘eed bin Al-Musayyab took this very meaning of this narration, and hoarded olive oil and fodder and other items. According to ‘Allāmah Taqī all Four *A‘immah* also have the same view. (*Tuḥfat Al-Aḥwadhī* v.2. p. 257.)

Chapter 41. What Has Been Related About Selling *Al-Muḥaffalāt* (Animals That Have Not Been Milked)

(المعجم ٤١) - بَابُ مَا جَاءَ فِي بَيْعِ الْمُحَفَّلَاتِ (التحفة ٤١)

1268. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Do not go out to meet the market (caravan), do not leave the animals un-milked (to deceive the buyer), nor out-spend one another.” (*Hasan*)

١٢٦٨ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَسْتَقْبِلُوا الشُّوقَ، وَلَا تُحَفِّلُوا، وَلَا يُنْفِقُ بَعْضُكُمْ لِبَعْضٍ».

[Abū ‘Eisā said:] There are narrations on this topic from Ibn Mas‘ūd and Abū Hurairah. The *Ḥadīth* of Ibn ‘Abbās is a *Hasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge, they dislike selling the *Muḥaffalah*, and it is the *Muṣarrāh* that has not been milked by its owner in days or more than that, so the milk accumulates in its udders to impress the purchaser. This is a type of deceit and misrepresentation.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَحَدِيثِ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، كَرِهُوا بَيْعَ الْمُحَفَّلَةِ، وَهِيَ الْمُصْرَأَةُ، لَا يَحْلِبُهَا صَاحِبُهَا أَيَّامًا أَوْ نَحْوَ ذَلِكَ، لِيَجْتَمِعَ اللَّبَنُ فِي صَرْعِهَا، فَيَغْتَرَّ بِهَا الْمُشْتَرِي، وَهَذَا ضَرْبٌ مِنَ الْخَدِيعَةِ وَالْعُرْرِ.

تخريج: [حسن] وأخرجه أحمد: ٢٥٦/١ من حديث أبي الأحوص به وسنده ضعيف وللحديث شواهد * وفي الباب عن ابن مسعود [البخاري، ح: ٢١٤٩، ومسلم، ح: ١٥١٨] وأبي هريرة [تقدم: ١٢٥١، ١٢٥٢].

Chapter 42. What Was Been Related About The False Oath To Deprive The Muslim Of His Wealth

1269. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Whoever takes a false oath to deprive a Muslim of his wealth, he will meet Allāh while He is angry with him.”

Al-Ash‘ath bin Qais said: “It is about me, by Allāh! There was a dispute about some land between myself and a man from the Jews who denied my ownership of it, so I took him to the Prophet ﷺ. the Messenger of Allāh ﷺ said to me: ‘Do you have any proof?’ I said: ‘No.’ So he said to the Jew: ‘Take an oath.’ I said: ‘O Messenger of Allāh! If he takes an oath then my property will be gone!’ So Allāh, Most High revealed: Verily those who purchase a small gain at the cost of Allāh’s Covenant and their oaths... until the end of the *Āyah*”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Wā’il bin Ḥujr, Abū Mūsā, Abū Umāmah bin Tha’labah Al-Anṣārī, and ‘Imrān bin Ḥuṣain. The *Hadīth* of Ibn Mas‘ūd is a *Ḥasan Ṣaḥīḥ Hadīth*.

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي الْيَمِينِ
الْفَاجِرَةُ يُقْتَطَعُ بِهَا مَالُ الْمُسْلِمِ (التحفة ٤٢)

١٢٦٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ شَقِيقِ بْنِ سَلَمَةَ، عَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ، لِيُقْتَطَعَ بِهَا مَالُ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ».

فَقَالَ الْأَشْعَثُ بْنُ قَيْسٍ: فِيَّ، وَاللَّهِ لَقَدْ كَانَ ذَلِكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي، فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَاكَ بَيْتَةٌ؟» قُلْتُ: لَا، فَقَالَ لِلْيَهُودِيِّ: «اخْلِفْ» قُلْتُ: يَا رَسُولَ اللَّهِ إِذْنٌ يَحْلِفُ فَيَذْهَبُ بِمَالِي، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى آخِرِ الْآيَةِ [آل عمران: ٧٧].

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ وَاثِلِ بْنِ حُجْرٍ، وَأَبِي مُوسَى وَأَبِي أَمَامَةَ بْنِ نَعْلَبَةَ الْأَنْصَارِيِّ وَعُمَرَ بْنِ حُصَيْنٍ. وَحَدِيثُ ابْنِ مَسْعُودٍ، حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، المساقاة، باب الخصومة في البئر والقضاء فيها، ح: ٢٣٥٦، ومسلم، ح: ١٣٨، من حديث الأعمش به، وأبو داود، ح: ٣٢٤٣، عن هناد، والبخاري، ح: ٢٤١٦، من حديث أبي معاوية الضرير به * وفي الباب عن واثل بن حجر [مسلم، ح: ١٣٩] وأبي موسى [لعله يشير إلى الحديث الآتي: ١٨٢٧] وانظر مسند الإمام أحمد: ٤/٣٩٤ وأبي أمامة ابن نعلبة الأنصاري [مسلم، ح: ١٣٧] وعمران بن حصين [أبو داود، ح: ٣٢٤٢].

[1] *Āl ‘Imrān* 3:77.

Comments:

This narration is a proof that if there is a dispute between two persons the claimant has to produce two witnesses in his favor, and if he fails to produce, the respondent will take an oath, and the decision will be given on the oath of the respondent, whether he swore a true oath or false.

Chapter 43. What Has Been Related About When The Buyer And Seller Disagree

(المعجم ٤٣) - بَابُ مَا جَاءَ إِذَا اِخْتَلَفَ
الْبَيْعَانِ (الصفحة ٤٣)

1270. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "When the two parties (in a deal) disagree then the seller's statement is taken as valid, and the purchaser retains the option." (*Hasan*)

١٢٧٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ
ابْنِ عَجْلَانَ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ
مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
اِخْتَلَفَ الْبَيْعَانِ، فَالْقَوْلُ قَوْلُ الْبَائِعِ، وَالْمُبْتَاعُ
بِالْخِيَارِ».

[Abū 'Eisā said:] This *Hadīth* is *Mursal*. 'Awn bin 'Abdullāh did not see Ibn Mas'ūd. This *Hadīth* has also been reported from Al-Qāsim bin 'Abdur-Raḥmān, from Ibn Mas'ūd, from the Prophet ﷺ. But that is also *Mursal*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ مُرْسَلٌ،
عَوْنُ بْنُ عَبْدِ اللَّهِ لَمْ يُدْرِكْ ابْنَ مَسْعُودٍ. وَقَدْ
رَوَى عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ
مَسْعُودٍ عَنِ النَّبِيِّ ﷺ هَذَا الْحَدِيثُ أَيْضًا.
وَهُوَ مُرْسَلٌ أَيْضًا.

[Abū 'Eisā said:] [Ishāq] Ibn Mañşūr said: "I said to Aḥmad: what if when the two parties disagree and there is no proof (what is done)?" He said: "The saying of the owner of the merchandise is taken as valid or they both refuse." And Ishāq said as he did, and that in every case where his saying is taken, he must swear."

[قَالَ أَبُو عِيسَى:] قَالَ [إِسْحَاقُ] بْنُ
مَنْصُورٍ: قُلْتُ لِأَحْمَدَ: إِذَا اِخْتَلَفَ الْبَيْعَانِ
وَلَمْ تَكُنْ بَيِّنَةً؟ قَالَ: الْقَوْلُ مَا قَالَ رَبُّ
السَّلْعَةِ، أَوْ يَتَرَادَانِ. قَالَ إِسْحَاقُ: كَمَا
قَالَ، وَكُلُّ مَنْ كَانَ الْقَوْلُ قَوْلَهُ، فَعَلَيْهِ
الْيَمِينُ.

[Abū 'Eisā said:] Similar to this has been reported from some of [the people of knowledge among] the *Tābi'in*, *Shuraih* is among those.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى نَحْوُ هَذَا عَنْ
بَعْضِ [أَهْلِ الْعِلْمِ مِنْ] التَّابِعِينَ مِنْهُمْ شُرَيْحٌ.

تخریج: [حسن] وأخرجه أحمد: ٤٦٦/١ من حديث محمد بن عجلان به وصرح بالسمع، وصححه ابن الجارود، ح: ٦٢٥، والحاكم: ٤٥/٢، والذهبي وحسنه البيهقي: ٣٣٢/٥، ورواه أبو داود، ح: ٣٥١١، والنسائي، ح: ٤٦٥٢، من حديث ابن مسعود به وللحديث شواهد كثيرة عند أبي داود، ح: ٣٥١٢ وغيره.

Comments:

The basic cause of dispute is not clear in this narration. Disagreement of the parties was on the commodity itself, or on its price, or on some condition put on it. Many of the scholars generalize the application of this narration. This narration is applicable to all kinds of disputes, and according to ‘Allāmah Ibn Qudāmah, if someone has no witness, then both of the parties will take an oath.

Chapter 44. What Has Been Related About Selling Surplus Water

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي بَيْعِ
فَضْلِ الْمَاءِ (التحفة ٤٤)

1271. Abū Al-Minhāl narrated from Iyās bin ‘Abd Al-Muzanī who said: “The Prophet ﷺ prohibited selling water.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir, Buhaisah from her father, Abū Hurairah, ‘Āishah, Anas, and ‘Abdullāh bin ‘Amr.

[Abū ‘Eisā said:] The *Ḥadīth* of Iyās is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to most of the people of knowledge; they dislike selling water. This is the view of Ibn Al-Mubāarak, Ash-Shāfi‘ī, Aḥmad and Ishāq. Some of the people of knowledge permitted selling water, Al-Ḥasan Al-Baṣrī is one of them.

١٢٧١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ أَبِي الْمُنْهَالِ، عَنْ إِيَّاسِ بْنِ عَبْدِ الْمُزَنِيِّ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الْمَاءِ.

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَبُهَيْسَةَ، عَنْ أَبِيهَا، وَأَبِي هُرَيْرَةَ وَعَائِشَةَ وَأَنْسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

[قَالَ أَبُو عِيسَى:] حَدِيثُ إِيَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ، أَنَّهُمْ كَرَهُوا بَيْعَ الْمَاءِ. وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ، وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي بَيْعِ الْمَاءِ. مِنْهُمْ الْحَسَنُ الْبَصْرِيُّ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، البيهقي، باب: في بيع فضل الماء، ح: ٣٤٧٨ من حديث داود العطار به ورواه النسائي، ح: ٤٦٦٦ عن قتيبة وابن ماجه، ح: ٢٤٧٦ من حديث عمرو بن دينار به وصححه ابن الجارود، ح: ٥٩٤ وابن حبان، ح: ١١١٧ والحاكم: ٦١، ٤٤/٢ * وفي الباب عن جابر [ابن ماجه، ح: ١٥٣٠] وبهيسة عن أبيها [أبو داود، ح: ١٦٦٩، ٣٤٧٦] وأبي هريرة [يأتي: ١٢٧٢] وعائشة [ابن ماجه، ح: ٢٤٧٩] وأنس [الطبراني في الصغير: ٢٤٢/١] وعبدالله ابن عمرو [أحمد: ٢٢١، ١٧٩/٢ والطبراني في الأوسط، ح: ١٢١٧].

Comments:

Some of the scholars, in the context of this narration have taken the word ‘water’ in its entirety to mean water of all kinds, and in all senses, and they have prohibited its sale. According to Ibn Ḥazm and Imām Shawkānī, sale of water is unlawful. The correct sense of the word ‘water’ in this narration

seems to be the water which is free for all, and no one has to toil for bringing it up to the place of use. But the water brought from far off places by rented transport or by other means with an expenditure on it, can be sold. (For details see *Nayl Al-Awtār* v. 5. p. 259.)

1272. Abū Hurairah narrated that the Prophet ﷺ said: “Do not withhold surplus water so that it is prevented from the pasture.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[Abū Al-Munhāl’s name is ‘Abdur-Raḥmān bin Muṭ‘im, he is from Al-Kūfah, and he is the one that Ḥabīb bin Abī Thābit reports from. Abū Al-Munhāl Sayyār bin Salāmah is from Al-Baṣrah, he is the companion of Abū Barzah Al-Aslamī.]

تخريج: متفق عليه، وأخرجه مسلم، المساقاة، باب تحريم بيع فضل الماء الذي يكون بالفلاة... إلخ، ح: ١٥٦٦ عن قتيبة والبخاري، ح: ٢٣٥٣ من حديث أبي الزناد به.

Comments:

One who has a well or source of water near a pasture, he is not allowed to put restrictions on his surplus water. He should allow the people to use the water for their animals and domestic needs.

Chapter 45. What Has Been Related About It Being Disliked To Sell The Sperm Of A Stallion

1273. Ibn ‘Umar narrated: “The Prophet ﷺ prohibited studding the stallion.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, Anas, and Abū Sa‘eed.

[Abū ‘Eisā said:] The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to some of the people of knowledge.

١٢٧٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يُمْنَعُ فَضْلُ الْمَاءِ، لِيُمْنَعَ بِهِ الْكَلَاءُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَأَبُو الْمِنْهَالِ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنِ مُطْعِمٍ: كُوفِيٌّ، وَهُوَ الَّذِي رَوَى عَنْهُ حَبِيبُ ابْنِ أَبِي ثَابِتٍ، وَأَبُو الْمِنْهَالِ سَيَّارُ بْنُ سَلَامَةَ، بَصْرِيُّ صَاحِبُ أَبِي بَرْزَةَ الْأَسْلَمِيِّ.

تخريج: متفق عليه، وأخرجه مسلم، المساقاة، باب تحريم بيع فضل الماء الذي يكون بالفلاة... إلخ، ح: ١٥٦٦ عن قتيبة والبخاري، ح: ٢٣٥٣ من حديث أبي الزناد به.

(المعجم ٤٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ عَسْبِ الْفَحْلِ (التحفة ٤٥)

١٢٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَأَبُو عَمَّارٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ [قَالَ]: حَدَّثَنَا عَلِيُّ بْنُ الْحَكَمِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ عَسْبِ الْفَحْلِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنْسِ وَأَبِي سَعِيدٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عُمَرَ

There are those who made a concession for accepting an honorarium for that.

حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، وَقَدْ رَخَّصَ قَوْمٌ فِي قَبُولِ الْكِرَامَةِ عَلَى ذَلِكَ.

تخريج: وأخرجه البخاري، الإجارة، باب عسب الفحل، ح: ٢٢٨٤ من حديث إسماعيل ابن عليه به * وفي الباب عن أبي هريرة [النسائي، ح: ٤٦٧٧] وأنس [يأتي: ١٢٧٤] وأبي سعيد [النسائي ٣١١/٧، ح: ٤٦٧٨].

Comments:

In the view of Imām Abū Ḥanīfah, Imām Shāfi‘ī and Imām Aḥmad, the owner of the male animal is not allowed to take money or rent it out for mating purposes. In the view of Imām Mālik this is prohibited only because it is against the general welfare of the community. Norms of a civilized society do not allow receiving money for such purposes.

1274. Anas bin Mālik narrated: “A man from (the tribe of) Kilāb asked the Messenger of Allāh ﷺ about studding a stallion and he prohibited it. So he said: ‘O Messenger of Allāh! We stud the stallions so that we get honorarium (from the owners of the female horse)!’ So he permitted it for the honorarium.” (*Ṣaḥīḥ*)

١٢٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ الْخَزَاعِيُّ الْبَصْرِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ عَنْ إِبْرَاهِيمَ بْنِ حُمَيْدِ الرَّوَّاسِيِّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا مِنْ كِلَابٍ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ عَسْبِ الْفَحْلِ، فَنَهَاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّا نَطْرُقُ الْفَحْلَ فَتُكْرَمُ. فَرَخَّصَ لَهُ فِي الْكِرَامَةِ.

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Ibrāhīm bin Ḥumaid, from Hishām bin ‘Urwah.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ حُمَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ.

تخريج: [صحيح] وأخرجه النسائي: ٣/٣١٠، ح: ٤٦٧٦ (اليبوع، باب بيع ضراب الجمل)

من حديث يحيى بن آدم به وللحديث شواهد.

Comments:

If some gift is given to the owner of the male animal, it can be accepted. Giving a gift is not a compulsion nor is this a fee for the male. This view is considered the correct view.

Chapter 46. What Has Been Related About The Price Of A Dog

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي ثَمَنِ الْكَلْبِ (التحفة ٤٦)

1275. Rāfi‘ bin Khadīj narrated that the Messenger of Allāh ﷺ

١٢٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا

said: "The earnings of the cupper is filth, the earnings of the fornicator (from harlotry) is filth, and the price of a dog is filth." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Umar, [‘Alī], Ibn Mas‘ūd, [Abū Mas‘ūd], Jābir, Abū Hurairah, Ibn ‘Abbās, Ibn ‘Umar, and ‘Abdullāh bin Ja‘far.

[Abū ‘Eisā said:] The *Ḥadīth* of Rāfi‘ is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to most of the people of knowledge, they disliked the price of a dog. This is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq. Some of the people of knowledge permitted the price of the hunting dog.

عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ، عَنْ السَّائِبِ بْنِ يَزِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَسَبُ الْحَجَّامِ حَيْثُ، وَمَهْرُ الْبَغِيِّ حَيْثُ، وَثَمَنُ الْكَلْبِ حَيْثُ».

[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ [وَعَلِيِّ] وَابْنِ مَسْعُودٍ [وَأَبِي مَسْعُودٍ] وَجَابِرٍ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَابْنِ عُمَرَ وَعَبْدَ اللَّهِ بْنِ جَعْفَرٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ رَافِعٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ، كَرِهُوا ثَمَنَ الْكَلْبِ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي ثَمَنِ كَلْبِ الصَّيِّدِ.

تخريج: وأخرجه مسلم، المساقاة، باب تحريم ثمن الكلب، وحلوان الكاهن ... الخ، ح: ١٥٦٨ من حديث عبدالرزاق به * وفي الباب عن عمر [ابن عدي في الكامل: ٧/٧١٦] وعلي وابن مسعود [لم أجده] وأبي مسعود [يأتي: ١٢٧٦] وجابر [مسلم، ح: ١٥٦٩] وأبي هريرة [ابن حبان، ح: ١١١٨ والبيهقي: ٦/٦] وابن عباس [أبو داود، ح: ٣٤٨٢] وابن عمر [الطبراني في الأوسط: ٦/٢٦٢، ح: ٥٥٥٧] وعبدالله بن جعفر [الحاكم: ٣/٥٦٨] وحديث عبدالله بن عمرو عند الحاكم: ٣٣/٢.

Comments:

Fornication is one of the greatest sins and the earnings of a fornicator is unanimously agreed upon as unlawful. The earnings of the soothsayer are also unlawful.

1276. Abū Mas‘ūd Al-Anṣārī narrated: "The Messenger of Allāh ﷺ prohibited the price of a dog, the earnings of the fornicator (from harlotry), and the news of the fortune-teller."^[1] (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٢٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ؛ ح: وَحَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ

[1] This *Ḥadīth* preceded, no. 1133.

الْأَنْصَارِيِّ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، المساقاة، باب تحريم ثمن الكلب، وحلوان الكاهن... إلخ، ح: ١٥٦٧ عن قتبية والبخاري، ح: ٥٣٤٦ من حديث سفيان بن عيينة به.

Chapter 47. What Has Been Related About The Earnings Of The Cupper

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي كَسْبِ الْحَجَّامِ (التحفة ٤٧)

1277. Ibn Muḥayyṣah of Banū Hārithah narrated from his father, that he sought permission from the Prophet ﷺ to take the wages for cupping and he ﷺ forbade him from it. He continued asking him and seeking his permission until he said: "Use it to give fodder to your water-carrying camels, and to feed your slaves." (*Saḥīḥ*)

١٢٧٧ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ ابْنِ شَهَابٍ، عَنِ ابْنِ مُحَيِّصَةَ أَخِي بَنِي حَارِثَةَ، عَنْ أَبِيهِ، أَنَّهُ اسْتَأْذَنَ النَّبِيَّ ﷺ فِي إِجَارَةِ الْحَجَّامِ فَفَهَاهُ عَنْهَا، فَلَمْ يَزَلْ يَسْأَلُهُ وَيَسْتَأْذِنُهُ حَتَّى قَالَ: «اغْلِفْهُ نَاصِحَكَ، وَأَطْعِمْهُ رَيْقَكَ».

[He said:] There are narrations on this topic from Rāfi' bin *Khadij*, Abū Juḥaifah, Jābir, and As-Sā'ib [bin Yazīd].

[قَالَ:] وَفِي الْبَابِ عَنْ رَافِعِ بْنِ خَدِيجٍ وَأَبِي جُحَيْفَةَ، وَجَابِرٍ، وَالسَّائِبِ [بْنِ يَزِيدَ].
[قَالَ أَبُو عِيسَى:] حَدِيثُ مُحَيِّصَةَ حَدِيثٌ حَسَنٌ [صَحِيحٌ] وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَقَالَ أَحْمَدُ: إِنْ سَأَلَنِي حَجَّامٌ نَهَيْتُهُ، وَأَخَذُ بِهَذَا الْحَدِيثِ.

[Abū 'Eisā said:] The *Hadīth* of Muḥayyṣah is a *Hasan* [*Saḥīḥ*] *Hadīth*. This is acted upon according to some of the people of knowledge. Aḥmad said: "If I am asked for something by the cupper then I deny him, acting upon this *Hadīth*."

تخریج: [صحيح] وأخرجه أبو داود، البيوع، باب: في كسب الحجام، ح: ٣٤٢٢ من حديث مالك به وهو في الموطأ: ٩٧٤/٢ (يحيى) وصححه ابن حبان، ح: ١١٢١ وللحديث شاهد عند الحميدي، ح: ١٢٩٣ وغيره * وفي الباب عن رافع بن خديج [تقدم: ١٢٧٥] وأبي جحيفة [البخاري، ح: ٢٠٨٦] وجابر [أحمد: ٣٠٧/٣ والحميدي، ح: ١٢٩٣ (بتحقيقي)] والسائب بن يزيد [ابن أبي حاتم في علل الحديث: ٤٤٤، ح: ٣٩].

Chapter 48. What Has Been Related About Permitting The Earnings Of A Cupper

1278. Anas narrated: “The Messenger of Allāh ﷺ was cupped; Abū Ṭaibah did the cupping. So he ordered that he be given two *Ṣā'* of food, and he spoke to his masters to reduce his taxes. He said: ‘The most virtuous of what you treat with is cupping.’ Or, he said: ‘The best of your treatments is cupping.’” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Alī, Ibn ‘Abbās, and Ibn ‘Umar.

[Abū ‘Eisā said:] The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Some of the people of knowledge among the Companions of the Prophet ﷺ, and others permitted paying the cupper. This is the view of *Ash-Shāfi‘ī*.

تخريج: وأخرجه مسلم، المساقاة، باب حل أجرة الحجامة، ح: ١٥٧٧ عن علي بن حجر والبخاري، ح: ٥٦٩٦ من حديث حميد الطويل به * وفي الباب عن علي [الترمذي في الشمائل، ح: ٣٦٠] وابن عباس [البخاري، ح: ٥٦٩٩ ومسلم، ح: ١٢٠٢ والترمذي في الشمائل، ح: ٣٦١] وابن عمر [الترمذي في الشمائل، ح: ٣٦٢].

Comments:

According to Imām Nawawī most of the people of knowledge among the Companions of the Prophet ﷺ and their followers have allowed one to adopt this profession. According to some, a free man should not adopt this profession but a slave is allowed.

Chapter 49. What Has Been Related About The Price Of A Dog And A Cat

1289. Jābir narrated: “The Messenger of Allāh ﷺ prohibited the price of the dog and the cat.” (*Ṣaḥīḥ*)

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي الرَّخْصَةِ فِي كَسْبِ الْحَجَّامِ (التحفة ٤٨)

١٢٧٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسٌ عَنْ كَسْبِ الْحَجَّامِ؟ فَقَالَ أَنَسٌ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ، وَحَجَمَهُ أَبُو طَيْبَةَ، فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاجِهِ، وَقَالَ: «إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةَ» أَوْ «إِنَّ مِنْ أَمْثَلِ دَوَائِكُمْ الْحِجَامَةَ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ فِي كَسْبِ الْحَجَّامِ. وَهُوَ قَوْلُ الشَّافِعِيِّ.

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ ثَمَنِ الْكَلْبِ وَالسَّنَّوْرِ (التحفة ٤٩)

١٢٧٩ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَعَلِيُّ بْنُ حَشْرَمٍ قَالَا: حَدَّثَنَا عِيْسَى بْنُ يُونُسَ عَنِ

[Abū 'Eisā said:] There is some confusion in the chain for this *Hadīth*. [The price of a cat is not correct]. This *Hadīth* has been reported from Al-A'mash, from some of his companions, from Jābir, and they caused some confusion for Al-A'mash in this narration.

There are those among the people of knowledge who disliked the price of a cat, and some of them permitted it. This is the view of Aḥmad and Ishāq. It has been reported from Ibn Al-Fudail, from Al-A'mash, from Abū Ḥazim, from Abū Hurairah from the Prophet ﷺ, through other than this route.

تخریج: [صحيح] وأخرجه أبو داود، البيوع، باب: في ثمن السنور، ح: ٣٤٧٩ من حديث عيسى بن يونس به وله طريق آخر عند مسلم، ح: ١٥٦٩ وابن ماجه، ح: ٢١٦١ عن جابر به، وصححه ابن الجارود، ح: ٥٨٠ والحاكم: ٣٤/٢ على شرط مسلم ووافقه الذهبي وللحديث شواهد.

Comments:

Some Companions of the Prophet ﷺ and their followers have disapproved of accepting the price of a cat. Most of the scholars and all Four *A'immah* consider this prohibition just a counsel and caution and no more. Taking the price of a cat is allowed but it is against good manners and politeness.

1280. Jābir narrated: "The Messenger of Allāh ﷺ prohibited eating the cat and from its price." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. We do not know of any major (known) narrators who reports from 'Umar bin Zaid (one of the narrators) besides 'Abdur-Razzāq.

الأعمش، عن أبي سفيان، عن جابر قال: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَالسُّنُورِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ فِي إِسْنَادِهِ اضْطِرَابٌ. [وَلَا يَصِحُّ فِي ثَمَنِ السُّنُورِ] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنِ الْأَعْمَشِ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ جَابِرٍ. وَاضْطَرَبُوا عَلَى الْأَعْمَشِ فِي رِوَايَةِ هَذَا الْحَدِيثِ، وَقَدَّرَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ ثَمَنَ الْهَرِّ، وَرَخَّصَ فِيهِ بَعْضُهُمْ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَرَوَى ابْنُ فَضِيلٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِنْ غَيْرِ هَذَا الْوَجْهِ.

١٢٨٠ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عُمَرُ بْنُ زَيْدِ الصَّنَعَانِيُّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْهَرِّ وَثَمَنِهِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَعُمَرُ بْنُ زَيْدٍ، لَا نَعْرِفُ كَبِيرَ أَحَدٍ رَوَى عَنْهُ، غَيْرَ عَبْدِ الرَّزَّاقِ.

تخریج: [صحيح] وأخرجه أبو داود، البيوع، باب: في ثمن السنور، ح: ٣٤٨٠ وابن ماجه، ح: ٣٢٥٠ من حديث عبدالرزاق به وهو في المصنف له، ح: ٨٧٤٩ وسنده ضعيف وللحديث شواهد عند مسلم، ح: ١٥٦٩ (المساقاة: ٩) وغيره * عمر بن زيد الصنعاني ضعيف.

Chapter 50. Permission Regarding The Price Of A Hunting Dog

1281. Abū Al-Muhazzim narrated from Abū Hurairah who said: “The price of a dog was prohibited, except for the hunting dog.” (*Daʿīf*)

[Abū ‘Eisā said:] This *Ḥadīth* is not correct from this route. Abū Al-Muhazzim’s name is Yazid bin Sufyān, and Shu‘bah bin Al-Ḥajjāj criticized him [and graded him weak]. Similar to this has been reported from Jābir, from the Prophet ﷺ, but its chain is also not correct.

تخريج: [إسناده ضعيف] * أبوالمهزم ضعيف جداً متروك، وللحديث شواهد، كلها ضعيفة.

Comments:

See the discussion about the weakness of this narration and the person who seconds it. (See *Zād Al-Ma‘ād* v. 5. p. 682-685.)

Chapter 51. What Has Been Related About It Being Disliked To Sell Singers

1282. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: “Do not sell the (slave) female singers, nor purchase them, nor teach them (to sing). And there is no good in trading in them, and their prices are unlawful. It was about the likes of this that this *Āyah* was revealed: And among mankind is he who purchases idle talk to divert from the way of Allāh.”^[1] (*Daʿīf*)

[He said:] There is narration about this from ‘Umar bin Al-

(المعجم ٥٠) - بَابُ [الرُّخْصَةِ فِي ثَمَنِ
كَلْبِ الصَّيْدِ] (التحفة ٥٠)

١٢٨١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ
عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ أَبِي الْمُهَزَّمِ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: نَهَى عَنْ ثَمَنِ الْكَلْبِ، إِلَّا
كَلْبَ الصَّيْدِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ لَا يَصِحُّ
مِنْ هَذَا الْوَجْهِ. وَأَبُو الْمُهَزَّمِ اسْمُهُ يَزِيدُ بْنُ
سُفْيَانَ، وَتَكَلَّمَ فِيهِ شُعْبَةُ بْنُ الْحَجَّاجِ
[وَضَعَفَهُ] وَقَدْ رُوِيَ عَنْ جَابِرٍ عَنِ النَّبِيِّ
ﷺ، نَحْوُ هَذَا. وَلَا يَصِحُّ إِسْنَادُهُ أَيْضًا.

تخريج: [إسناده ضعيف] * أبوالمهزم ضعيف جداً متروك، وللحديث شواهد، كلها ضعيفة.

(المعجم ٥١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
بَيْعِ الْمُغَنِّيَاتِ (التحفة ٥١)

١٢٨٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ
مُضَرَ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ
يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ عَنْ رَسُولِ
اللَّهِ ﷺ قَالَ: «لَا تَبِيعُوا الْقَيْنَاتِ وَلَا
تَشْتَرُوهُنَّ، وَلَا تَعْلَمُوهُنَّ، وَلَا خَيْرَ فِي
بَيْعَتِهِنَّ، وَتَمْنُهُنَّ حَرَامٌ، فِي مِثْلِ هَذَا
أَنْزَلْتُ هَذِهِ الْآيَةَ ﴿وَمَنْ آتَايَ مَنِ يَشْتَرِي لَهَا
الْحَدِيثَ لِيُضِلَّ عَن سَبِيلِ اللَّهِ﴾ إِلَى آخِرِ الْآيَةِ»
[لقمان ٦].

^[1] *Luqmān* 31:6.

Khaṭṭāb.

[Abū 'Eisā said:] We only know of the *Hadīth* of Abū Umāmah, like this, from this route. Some of the people of knowledge have criticized 'Alī bin Yazīd (one of the narrators) and graded him weak, and he is from *Ash-Shām*.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٦٤/٥ من حديث بكر بن مضر، وابن ماجه، ح: ٢١٦٨ من حديث أبي أمامة به * علي بن يزيد متروك * وفي الباب عن عمر بن الخطاب [الطبراني في الكبير: ٧٣/١، ح: ٨٧].

Comments:

'*Qaynah*' means female singer. Here it means the slave girl who is a singer. As music and singing is prohibited, therefore, buying and selling a singing slave girl is also prohibited, otherwise the buying or selling of slaves is allowed. (*Tuhfat Al-Ahwadhī*. v.2. p. 259.)

Chapter 52. What Has Been Related About It Being Disliked To Separate Brothers, And A Mother And Her Child In Sales

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْفَرْقِ بَيْنَ الْأَخْوَانِ أَوْ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا فِي الْبَيْعِ (التحفة ٥٢)

1283. Abū Ayyūb narrated: "I heard the Messenger of Allāh ﷺ saying: 'Whoever separates a mother from her child, Allāh separates him and his most beloved on the Day of Judgement.'" (*Hasan*)

١٢٨٣ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ الشَّيْبَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ [قَالَ]: أَخْبَرَنِي حُيُّ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ [الْحُبَلِيِّ]، عَنْ أَبِي أَيُّوبَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا، فَرَّقَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحَبِّهِ يَوْمَ الْقِيَامَةِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

تخريج: [إسناده حسن] وأخرجه الدارقطني: ٦٧/٣، ح: ٣٠٢٨ من حديث ابن وهب وأحمد: ٤١٢-٤١٤ من حديث حُيِّ بن عبد الله به وصححه الحاكم: ٥٥/٢ على شرط مسلم، وسيأتي: ١٥٦٦.

Comments:

Relatives, like two brothers, a brother and sister, mother and her child; have very deep and strong feelings of love for each other. They are mutually interdependent, so it is not approved to separate them by selling one of them

or giving one of them as a gift. When they are able to live independently, then it is allowed to sell them.

1284. ‘Alī narrated: “The Messenger of Allāh ﷺ gave me two boys who were brothers, so I sold one of them, and the Messenger of Allāh ﷺ said to me: ‘O ‘Alī! What happened to your boy?’ So I informed him, and he said: ‘Return him, return him.’” (Da’if)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. Some of the people of knowledge among the Companions of the Prophet ﷺ and others, disliked separating between the captives when selling them.

Some of the people of knowledge permitted separating the children that were born in the land of Islām, but the first view is more correct. It has been related that Ibrāhīm An-Nakha‘ī seperated a mother and her child in a sale, so he was asked about that. He said: “I sought her permission for that and she approved.”

١٢٨٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ:

أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ، عَنْ عَلِيِّ قَالَ: وَهَبَ لِي رَسُولُ اللَّهِ ﷺ غُلَامَيْنِ أَحْوَابَيْنِ، فَبِعْتُ أَحَدَهُمَا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ! مَا فَعَلَ غُلَامُكَ؟» فَأَخْبَرْتُهُ فَقَالَ: «رُدَّهُ، رُدَّهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، التَّفْرِيقَ بَيْنَ السَّبْيِ فِي الْبَيْعِ.

وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي التَّفْرِيقِ بَيْنَ الْمُوَلَدَاتِ الَّذِينَ وُلِدُوا فِي أَرْضِ الْإِسْلَامِ. وَالْقَوْلُ الْأَوَّلُ أَصَحُّ. وَرَوَى عَنْ إِبْرَاهِيمَ [النَّخَعِيِّ] أَنَّهُ فَرَّقَ بَيْنَ وَالِدَةٍ وَوَلَدِهَا فِي الْبَيْعِ، فَقِيلَ لَهُ فِي ذَلِكَ؟ فَقَالَ: إِنِّي قَدْ اسْتَأْذَنْتُهَا فِي ذَلِكَ، فَرَضِيَتْ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، التجارات، باب النهي عن التفريق بين السبي، ح: ٢٢٤٩ من حديث حماد بن سلمة به وصححه الحاكم: ٥٤/٢ ميمون لم يدرك علياً كما قال أبو داود، ح: ٢٦٩٦ وللحديث شواهد ضعيفة عند البيهقي: ١٢٧/٩ وغيره وصححه الحاكم.

Comments:

It is correct that a mother and her child or two brothers should not be separated by selling one of them, or giving one of them as gift to someone since they are interdependent. Separation may cause severe problems for them. Some of the scholars say that they can be separated if there is need for it. When they reach the age of maturity they can be separated. (*Tuhfat Al-Ahwadhī* v. 2. p. 259-260.)

Chapter 53. What Has Been Related About Someone Who Purchases A Slave And He Profited From Him, Then He Found A Defect In Him

(المعجم ٥٣) - بَابُ مَا جَاءَ فِيْمَنْ يَشْتَرِي الْعَبْدَ وَيَسْتَعْلَهُ ثُمَّ يَجِدُ بِهِ عَيْبًا (التحفة ٥٣)

1285. ‘Āishah narrated that the Messenger of Allāh ﷺ judged: “The produce is for the responsible one.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*]. This *Hadīth* has been reported through routes other than this, and this is acted upon according to the people of knowledge.

١٢٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُمَانُ بْنُ عُمَرَ وَأَبُو عَامِرٍ الْعَمَدِيُّ عَنِ ابْنِ أَبِي ذَنْبٍ، عَنْ مَخْلَدِ بْنِ خُفَافٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّ الْخَرَاجَ بِالضَّمَانِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ]. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، البيوع، باب: فيمن اشترى عبداً فاستعمله ثم وجد به عيباً، ح: ٣٥٠٨ والنسائي ٧/٢٥٤، ٢٥٥، ح: ٤٤٩٥ وابن ماجه، ح: ٢٢٤٢ من حديث محمد بن عبدالرحمن بن أبي ذنب به وصححه ابن الجارود، ح: ٦٢٧ وابن حبان، ح: ١١٢٥ وغيرهما.

1286. ‘Āishah narrated: “The Prophet ﷺ judged that the produce is for the responsible one.” (*Hasan*)

[He said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ*, *Gharib* as a *Hadīth* of Hishām bin ‘Urwah (a narrator).

[Abū ‘Eisā said:] Muslim bin Khālid Az-Zanjī reported this *Hadīth* from Hishām, from ‘Urwah. Jarīr reported it from Hishām as well. It is said that the narration of Jarīr has *Tadlīs* in it, that Jarīr committed the *Tadlīs*; he did not hear it from Hishām bin ‘Urwah.

As for the meaning of “the produce is for the responsible one,” he is the man who purchased the slave then the slave produced

١٢٨٦ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَالِفٍ: أَخْبَرَنَا عُمَرُ بْنُ عَلِيٍّ [الْمُقَدَّمِيُّ] عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَضَى أَنَّ الْخَرَاجَ بِالضَّمَانِ. [قَالَ:] وَهَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ، غَرِيبٌ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى مُسْلِمٌ بْنُ خَالِدِ الرَّزَجِيِّ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ. وَرَوَاهُ جَرِيرٌ عَنْ هِشَامٍ أَيْضًا. وَحَدِيثُ جَرِيرٍ يُقَالُ تَدَلَّيْسٌ دَلَّسَ فِيهِ جَرِيرٌ، لَمْ يَسْمَعْهُ مِنْ هِشَامِ بْنِ عُرْوَةَ.

وَتَفْسِيرُ الْخَرَاجِ بِالضَّمَانِ، هُوَ الرَّجُلُ

for him, and he found some defect in him so he returned him to the seller. Then the produce (of his work) is the purchaser's. In cases similar to this, the produce is for the responsible one.

[Abū 'Eisā said:] Muḥammad bin Ismā'il called this *Ḥadīth Gharīb*, as a narration of 'Umar bin 'Alī (one of the narrators). [I said: "Do you think that he committed *Tadlis*?" He said: "No."]

يَشْتَرِي الْعَبْدَ فَيَسْتَعْلُهُ ثُمَّ يَجِدُ بِهِ عَيْبًا فَيَرُدُّهُ عَلَى الْبَائِعِ، فَالْعَلَّةُ لِلْمُشْتَرِي، لِأَنَّ الْعَبْدَ لَوْ هَلَكَ، هَلَكَ مِنْ مَالِ الْمُشْتَرِي، وَنَحْوُ هَذَا مِنَ الْمَسَائِلِ، يَكُونُ فِيهِ الْخَرَاجُ بِالضَّمَانِ.
[قَالَ أَبُو عَيْسَى:] وَاسْتَعْرَبَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ هَذَا الْحَدِيثَ، مِنْ حَدِيثِ عُمَرَ بْنِ عَلِيٍّ [قُلْتُ: تَرَاهُ تَدْلِيسًا؟ قَالَ: لَا]

تخريج: [حسن] وأخرجه أبو داود، أيضًا، ح: ٣٥١٠ وابن ماجه، ح: ٢٢٤٣ من حديث هشام به وصححه ابن الجارود، ح: ٦٢٦ وابن حبان، ح: ١١٢٦ والحاكم: ١٥/٢، والذهبي، والحديث السابق شاهد له * حديث مسلم بن خالد الزنجي، أخرجه ابن ماجه، ح: ٢٢٤٣ وأبو داود، ح: ٣٥١٠.

Chapter 54. What Has Been Related About The Permission For Eating Fruit For The Passerby

1287. Ibn 'Umar narrated that the Prophet ﷺ said: "Whoever enters an orchard then let him eat, but not take any in his garment." (*Da'if*)

[He said:] There are narrations on this topic from 'Abdullāh bin 'Amr, 'Abbād bin Shurahbīl, Rāfi' bin 'Amr, 'Umair the freed slave of 'Abi Al-Laḥm, and Abū Hurairah.

[Abū 'Eisā said:] The *Ḥadīth* of Ibn 'Umar is a *Gharīb Ḥadīth*. We do not know of it from this route except from Yaḥya bin Sulaim. Some of the people of knowledge have permitted the wayfarer to eat from the fruits, and some of them disliked it without paying.

(المعجم ٥٤) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي أَكْلِ الثَّمَرَةِ لِلْمَارِّ بِهَا (التحفة ٥٤)

١٢٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ دَخَلَ حَائِطًا فَلْيَأْكُلْ وَلَا يَتَّخِذْ حُبْنَةً».

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبَادِ بْنِ شُرْحَبِيلَ وَرَافِعِ بْنِ عَمْرٍو وَعُمَيْرِ مَوْلَى أَبِي اللَّحْمِ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عَيْسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ سُلَيْمٍ. وَقَدْ رَخَّصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ لِابْنِ السَّبِيلِ فِي أَكْلِ الثَّمَارِ، وَكَرِهَهُ بَعْضُهُمْ إِلَّا بِالْتَمَنِ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، التجارات، باب من مر على ماشية قوم أو حائط، هل يصيب منه؟، ح: ٢٣٠١ من حديث يحيى بن سليم الطائفي به وسنده ضعيف وللحديث شواهد، وأخرج البيهقي: ٣٥٩/٩ بإسناد حسن عن عمر قال: "من مر منكم بحائط فليأكل في بطنه ولا يتخذ خبنة" * وفي الباب عن عبدالله بن عمرو [يأتي: ١٢٨٩] وعباد بن شرحبيل [أبو داود، ح: ٢٦٢٠، ٢٦٢١ وابن ماجه، ح: ٢٢٩٨] ورافع بن عمرو [يأتي: ١٢٨٨] وعمير مولى أبي اللحم [أحمد: ٥/٢٢٣] وأبي هريرة [ابن ماجه، ح: ٢٣٠٣].

Comments:

It depends on the custom of the area. In some areas, the owner of a garden allows the passerby to eat the fruit of his garden that has fallen from the trees, and in case someone is hungry, he is allowed to pick from the tree and eat. In some areas it is strictly prohibited by the owners. No one can have anything from the garden. In the areas where it is prohibited, first one should seek permission, and then take some fruit to eat. If the fruit is taken and eaten without prior permission, it is necessary to pay for it. According to Imām Aḥmad if there is no fence around the garden it is permitted to take the fruit from there. (*Tuhfat Al-Aḥwadhī* v. 2. p.261.)

1288. Rāfi' bin 'Amr said: "I was throwing stones at a date-palm belonging to some of the *Anṣār*.^[1] They took me along with them to the Prophet ﷺ. He said: 'O Rāfi'! Why were you throwing stones at their date-palm?' He said: "I said: 'Out of hunger, O Messenger of Allāh!' He said: 'Do not throw stones at them, eat what falls. May Allāh fill you and quench your thirst.'" (*Da'if*)

This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

١٢٨٨ - حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْبٍ الْخُرَازِمِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ صَالِحِ بْنِ أَبِي جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ رَافِعِ بْنِ عَمْرٍو، قَالَ: كُنْتُ أُرْمِي نَخْلَ الْأَنْصَارِ، فَأَخَذُونِي فَذَهَبُوا بِي إِلَى النَّبِيِّ ﷺ. فَقَالَ: يَا رَافِعُ لِمَ تَرْمِي نَخْلَهُمْ؟ قَالَ: قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! الْجُوعُ، قَالَ: «لَا تَرْمِ، وَكُلْ مَا وَقَعَ، أَشْبَعَكَ اللَّهُ وَأَرْوَاكَ». هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخریج: [إسناده ضعيف] وأخرجه البيهقي: ١٢/١٠ من حديث الفضل بن موسى به * أبو جبير لم يوثقه غير الترمذي وله شاهد ضعيف عند أبي داود، ح: ٢٦٢٢ وابن ماجه، ح: ٢٢٩٩ وغيرهما.

Comments:

It appears from this narration that a hungry person should be allowed to eat the fallen fruit from the garden, and in case of severe hunger he should be allowed to pick from the trees as is clear from the next narration.

[1] He was throwing stones at it to get its fruits to fall so he could eat them. See *'Awn Al-Ma'būd* by Al-'Azīmābādī.

1289. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that the Prophet ﷺ was asked about hanging fruits (on the trees), so he said: “Whoever is in need and picks some of it without taking any in his garment, then there is no sin upon him.”

(*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: [إسناده حسن] وأخرجه أبو داود، اللقطة، باب التعريف باللقطة، ح: ۱۷۱۰ والنسائي، ح: ۹۶۱ عن قتيبة به وصححه ابن الجارود، ح: ۸۲۷ وابن خزيمة، ح: ۲۳۲۷، ۲۳۲۸.

Chapter 55. What Has Been Related About The Prohibition From Making Exceptions

1290. Jābir narrated: “The Messenger of Allāh ﷺ prohibited *Al-Muḥāqalah*, *Al-Muzābanah*, *Al-Mukhābarah*, and making an exception (in a sale) unless it is made known.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*, *Gharīb* from this route as a narration of Yūnus bin ‘Ubaid, from ‘Aṭā’, from Jābir.

تخریج: [صحيح] وأخرجه النسائي: ۲۹۶/۷، ح: ۶۳۷ (اليوبع)، باب النهي عن بيع الثنيا حتى تعلم) عن زياد بن أيوب، والبخاري، ح: ۲۳۸۱، ومسلم، ح: ۸۱/۱۵۳۶ من حديث عطاء به.

Comments:

“*Al-Muḥāqalah*” is selling un-harvested grain in the field in exchange for harvested grain like wheat. “*Al-Muzābanah*” is selling an estimated amount of fresh dates on the tree for dried dates that are measured, or the same for grapes. “*Al-Mukhābarah*” is renting land in exchange for a portion of its produce. Making an exception in a sale means to make an exception for one item among those purchased, without telling the purchaser that seller did not include that item, or the like.

۱۲۸۹ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجَلَانَ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الشَّمْرِ الْمُعَلَّقِ، فَقَالَ: «مَنْ أَصَابَ مِنْهُ مِنْ ذِي حَاجَةٍ، غَيْرَ مُتَّحِذٍ خُبْنَهُ، فَلَا شَيْءَ عَلَيْهِ». [قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ.]

(المعجم ۵۵) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ الثَّنْيَا (التحفة ۵۵)

۱۲۹۰ - حَدَّثَنَا زِيَادُ بْنُ أَبِي ثَوْبٍ الْبَغْدَادِيُّ: حَدَّثَنَا عَبْدُ بَنُ الْعَوَّامِ [قَالَ]: أَخْبَرَنِي سُفْيَانُ ابْنُ حُسَيْنٍ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَالثَّنْيَا، إِلَّا أَنْ تُعْلَمَ. [قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، غَرِيبٌ مِنْ هَذَا الْوَجْهِ، مِنْ حَدِيثِ يُونُسَ بْنِ عُبَيْدٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ.]

Chapter 56. What Has Been Related About It Being Disliked To Sell Food Until It Has Been Acquired

1291. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Whoever buys food, then he is not to sell it until he takes possession of it.” Ibn ‘Abbās said: “All things are considered the same (in this regard).” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir, Ibn ‘Umar [and Abū Hurairah].

[Abū ‘Eīsā said:] The *Hadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*.

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ بَيْعِ الطَّعَامِ حَتَّى يَسْتَوْفِيَهُ (التحفة ٥٦)

١٢٩١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ ابْتَعَ طَعَامًا فَلَا يَبِعُهُ حَتَّى يَسْتَوْفِيَهُ».

قَالَ ابْنُ عَبَّاسٍ: وَأَحْسَبُ كُلَّ شَيْءٍ مِثْلَهُ [قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَابْنِ عُمَرَ [وَأَبِي هُرَيْرَةَ].

[قَالَ أَبُو عِيْسَى:] حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ، كَرَهُوا بَيْعَ الطَّعَامِ حَتَّى يَقْبِضَهُ الْمُشْتَرِي. وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي مَنْ ابْتَعَ شَيْئًا مِمَّا لَا يُكَالُ وَلَا يُوزَنُ، مِمَّا لَا يُؤْكَلُ وَلَا يُشْرَبُ، أَنْ يَبِعَهُ قَبْلَ أَنْ يَسْتَوْفِيَهُ، وَإِنَّمَا التَّشْدِيدُ عِنْدَ أَهْلِ الْعِلْمِ، فِي الطَّعَامِ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ.

تخريج: متفق عليه، وأخرجه مسلم، البيوع، باب بطلان بيع المبيع قبل القبض، ح: ١٥٢٥ عن قتيبة والبخاري، ح: ٢١٣٥ من حديث عمرو بن دينار به * وفي الباب عن جابر [مسلم، ح: ١٥٢٩] وابن عمر [البخاري، ح: ٢١٣٦ ومسلم، ح: ١٥٢٦] وأبي هريرة [مسلم، ح: ١٥٢٨].

Comments:

Some *Ṣaḥīḥ* narrations also support the view of Ibn ‘Abbās, that until and unless the complete possession of a thing is obtained it should not be sold. So this is a correct view that the thing should be sold only when the complete possession is obtained.

Chapter 57. What Has Been Related About The Prohibition Of Selling Over The Sale Of One's Brother

1292. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "None of you is to sell over the sale of others, nor to propose over the proposal of others." (*Ṣaḥīḥ*)

[He said:] There are narration on this topic from Abū Hurairah and Samurah.

[Abū 'Eisā said:] The *Hadīth* of Ibn 'Umar is a *Ḥasan Ṣaḥīḥ Hadīth*.

And it has been reported from the Prophet ﷺ that he said: "Do not haggle in competition with your brother's haggling." And the meaning of sale in this *Hadīth* of the Prophet ﷺ, according to some of the people of knowledge is to haggle.

تخریج: متفق عليه، وأخرجه مسلم، النکاح، باب تحريم الخطبة على خطبة أخيه حتى ياذن أو يترك، ح: ١٤١٢ من حديث الليث بن سعد والبخاري، ح: ٢١٦٥ من حديث نافع به * وفي الباب عن أبي هريرة [أحمد: ٣١١/٢، وسمره [أحمد: ١١/٥].

Comments:

When two parties have reached an agreement on price of a commodity, the third one should not enter the deal to offer less or more. Similarly, in the case of proposals of betrothals, it is not allowed to propose over the proposal of others. (*Tuḥfat Al-Aḥwadhī* v. 2. p. 306-307.)

Chapter 58. What Has Been Related About The Sale Of Wine And The Prohibition Of That

1293. Anas narrated from Abū Ṭalḥah that he said: "O Prophet of Allāh! I had purchased some wine for the orphans under my care. He said: 'Spill out the wine, and break the jugs.'" (*Ṣaḥīḥ*)

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ النَّبِيِّ ﷺ عَلَى بَيْعِ أَخِيهِ (التحفة ٥٧)

١٢٩٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا يَخْطُبُ بَعْضُكُمْ عَلَى خِطْبَةِ بَعْضٍ.» [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَسَمُرَةَ. [قَالَ أَبُو عِيْسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

و[قَدْ] رَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَسُومُ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ» وَمَعْنَى النَّبِيِّ فِي هَذَا الْحَدِيثِ عَنِ النَّبِيِّ ﷺ، عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، هُوَ السَّوْمُ.

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي بَيْعِ الْخَمْرِ وَالنَّهْيِ عَنِ ذَلِكَ (التحفة ٥٨)

١٢٩٣ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ لَيْثًا يُحَدِّثُ عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ، أَنَّهُ قَالَ: يَا نَبِيَّ اللَّهِ! إِنِّي اشْتَرَيْتُ

[He said:] There are narrations on this topic from Jābir, ‘Āishah, Abū Sa‘eed, Ibn Mas‘ūd, Ibn ‘Umar, and Anas.

[Abū ‘Eisā said:] The *Hadīth* of Abū Ṭalḥah, Ath-Thawrī reported this *Hadīth* from As-Suddī, from Yaḥya bin ‘Abbād, from Anas: “That Abū Ṭalḥah was with him” and this is more correct than the narration of Al-Laith (no. 1293).

خَمْرًا لِأَيْتَامٍ فِي حِجْرِي، قَالَ: «أَهْرَقِ
الْخَمْرَ وَأَحْسِرِ الدَّنَانِ».

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَعَائِشَةَ
وَأَبِي سَعِيدٍ وَابْنِ مَسْعُودٍ وَابْنِ عُمَرَ وَأَنْسٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي طَلْحَةَ،
رَوَى الثَّوْرِيُّ هَذَا الْحَدِيثَ عَنِ السُّدِّيِّ، عَنْ
يَحْيَى بْنِ عَبَّادٍ، عَنْ أَنْسٍ أَنَّ أَبَا طَلْحَةَ كَانَ
عِنْدَهُ، وَهَذَا أَصَحُّ مِنْ حَدِيثِ اللَّيْثِ.

تخريج: [صحيح] وأخرجه مسلم، الأشربة، باب تحريم تخليل الخمر، ح: ١٩٨٣ مختصراً وأبو داود، ح: ٣٦٧٥ من حديث يحيى بن عباد به * وفي الباب عن جابر [يأتي: ١٢٩٧] وعائشة [البخاري، ح: ٢٠٨٤ ومسلم، ح: ١٥٨٠] وأبي سعيد [تقدم: ١٢٦٣] وابن مسعود [الطبراني في الكبير: ١٠/١١٣، ح: ١٠٠٥٦] وابن عمر [أبو داود، ح: ٣٦٧٤] وأنس [يأتي: ١٢٩٤، ١٢٩٥].

Comments:

Manufacturing, selling and purchasing and dealing in wine in any form is unlawful. It is unanimously agreed upon. According to Imām Abū Ḥanīfah business of wine through a *Dhimmī* disbeliever is approved, but this is not the correct view. (*Al-Mughni* v. 6. p.320)

Chapter 59. The Prohibition To Use Wine To Make Vinegar

(المعجم ٥٩) - [بَابُ النَّهْيِ أَنْ يُتَّخَذَ
الْخَمْرُ خَلًّا] (التحفة ٥٩)

1294. Anas bin Mālik narrated: “I asked the Messenger of Allāh ﷺ: ‘Can wine be used for vinegar?’ He said: ‘No.’” (*Ṣaḥīh*)

١٢٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنِ السُّدِّيِّ،
عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ أَنْسِ بْنِ مَالِكٍ قَالَ:
سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيْتَّخَذُ الْخَمْرُ خَلًّا؟
قَالَ: «لَا».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الأشربة، باب تحريم تخليل الخمر، ح: ١٩٨٣ من حديث سفيان الثوري به ورواه أبو داود، ح: ٣٦٧٥ مطولاً.

Comments:

In view of the three *A‘immah* and most of the scholars, it is not allowed to prepare vinegar from wine by some artificial methods, but if wine becomes vinegar by itself naturally it will be lawful and can be used. According to

Imām Abū Ḥanīfah and Imām Awzā'ī and Laith preparing vinegar from wine by an artificial method is approved. We have not found any *Ṣaḥīh* narration infavor of this view.

1295. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ cursed ten involved with wine: The one who presses it, the one who has it pressed, its drinker, its carrier, and the one it is carried to, its server, its seller, the consumption of its price, the one who purchases it and the one it was purchased for." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* as a narration of Anas. Similar to this has been reported from Ibn 'Abbās, Ibn Mas'ūd, and Ibn 'Umar, from the Prophet ﷺ.

١٢٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ قَالَ: سَمِعْتُ أَبَا عَاصِمٍ عَنْ شَيْبِ بْنِ بَشِيرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ فِي الْخَمْرِ عَشْرَةَ: عَاصِرَهَا وَمُعْتَصِرَهَا وَشَارِبَهَا وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ وَسَاقِيَهَا وَبَائِعَهَا وَآكِلَ ثَمَنِهَا وَالْمُشْتَرِيَ لَهَا وَالْمُشْتَرَاةَ لَهُ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ. وَقَدْ رَوَى نَحْوُ هَذَا عَنِ ابْنِ عَبَّاسٍ وَابْنِ مَسْعُودٍ وَابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الأشربة، باب: لعنت الخمر على عشرة أوجه، ح: ٣٣٨١ من حديث أبي عاصم النبيل به وانظر تسهيل الحاجة، ح: ٢٧٧٥ لحال شيبب، وللحديث شواهد كثيرة جدًا * وروى عن ابن عباس، [أحمد: ٣١٦/١ وابن حبان، ح: ١٣٧٤ والحاكم: ٤/١٤٥ وابن مسعود [الطبراني في الكبير: ١/١١٣، ح: ١٠٠٥٦] وابن عمر [أبو داود، ح: ٣٦٧٤].

Comments:

This narration proves that the wine and its related business, and any kind of involvement in this business, is strictly disapproved. Verse no. 2 of *Sūrat Al-Mā'idah* "...Do not help one another in sin and transgression." is a another proof of the disapproval and unlawfulness.

Chapter 60. What Has Been Related About Milking Livestock Without Permission Of The Owners

1296. Samurah bin Jundab narrated that the Prophet ﷺ said: "When one of you comes upon livestock, if its owner is with it then seek his permission. If he permits him then let him milk it and drink. If there is no one with it then call out three times, if someone answers then seek his permission.

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي اخْتِلَابِ الْمَوَاشِي بِغَيْرِ إِذْنِ الْأَرْبَابِ (التحفة ٦٠)

١٢٩٦ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَتَى أَحَدُكُمْ عَلَى مَاشِيَةٍ، فَإِنْ كَانَ فِيهَا صَاحِبُهَا فَلْيَسْتَأْذِنْهُ، فَإِنْ أَذِنَ لَهُ فَلْيَخْتَلِبْ وَلْيَشْرَبْ، وَإِنْ لَمْ يَكُنْ فِيهَا

If no one answers then let him milk it and drink without carrying (any of it away).” (*Da'if*)

[He said:] There are narrations on this topic from [Ibn] ‘Umar and Abū Sa‘eed.

[Abū ‘Eīsā said:] The *Ḥadīth* of Samurah is a *Ḥasan Gharīb Ṣaḥīḥ Ḥadīth*. This is acted upon according to some of the people of knowledge, and it is the view of Aḥmad and Ishāq.

[Abū ‘Eīsā said:] ‘Alī bin Al-Madīnī said: “It is correct that Al-Ḥasan heard this from Samurah.” Some of the people of *Ḥadīth* criticized the narrations of Al-Ḥasan from Samurah, they said that he only narrated from a writing of Samurah.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب: في ابن السبيل يأكل من التمر ويشرب من اللبن، ح: ٢٦١٩ من حديث عبدالأعلى بن عبدالأعلى به سعيد بن أبي عروبة وقتادة: عننا، ومع ذلك صححه الحافظ في الفتح: ٨٩/٥، وله شاهد عند أحمد وسنده ضعيف * وفي الباب عن ابن عمر [تقدم: ١٢٨٧] وأبي سعيد [ابن ماجه، ح: ٢٣٠٠].

Comments:

This kind of practice depends on the customary norms of the area. If according to the practice of the area it is allowed, then one can drink the milk of the animal in the absence of the owner, but in view of most of the scholars if the practice of the area does not allow that, then one can use the milk but he will pay for it. In the view of Imām Aḥmad and Ishāq, there is no need to pay the price if three calls have been uttered aloud. (*Tuḥfat Al-Aḥwadhī* v. 2. p.264.)

Chapter 61. What Has Been Related About Selling Skins Of Dead Animals And Idols

1297. Jābir bin ‘Abdullāh narrated that during the Year of the Conquest, while he was in Makkah, he heard the Messenger of Allāh ﷺ saying: “Indeed Allāh and His

أَحَدٌ فَلْيَصَوِّثْ ثَلَاثًا، فَإِنْ أَجَابَهُ أَحَدٌ فَلْيَسْتَأْذِنْهُ، فَإِنْ لَمْ يُجِبْهُ أَحَدٌ فَلْيَحْتَلِبْ وَلْيَشْرَبْ وَلَا يَحْمِلْ».

[قَالَ:] وفي البابِ عَنِ [ابْنِ] عُمَرَ وَأَبِي سَعِيدٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَبِهِ يَقُولُ أَحْمَدُ وَإِسْحَاقُ.

[قَالَ أَبُو عِيْسَى:] وَقَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: سَمِعَ الْحَسَنَ مِنْ سَمُرَةَ صَحِيحٌ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي رِوَايَةِ الْحَسَنِ، عَنْ سَمُرَةَ، وَقَالُوا: إِنَّمَا يُحَدِّثُ عَنْ صَحِيفَةِ سَمُرَةَ.

(المعجم ٦١) - بَابُ مَا جَاءَ فِي بَيْعِ جُلُودِ الْمَيْتَةِ وَالْأَصْنَامِ (التحفة ٦١)

١٢٩٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ، عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ،

Messenger made unlawful the sale of wine, dead carcasses, the pig, and idols.” They said: “O Messenger of Allāh! What about the fat of carcasses? For indeed it is used to coat the ships, skins are oiled with it, and people use it for lamps?” He said: “No. It is unlawful.” Then, with that, the Messenger of Allāh ﷺ said: “May Allāh fight (curse) the Jews! Indeed Allāh made the fat unlawful for them, they melted it, sold it, and consumed its price.” (*Ṣaḥīh*)

[He said:] There are narrations on this topic from ‘Umar and Ibn ‘Abbās.

[Abū ‘Eisā said:] The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīh Ḥadīth*. This is acted upon according to the people of knowledge.

تخریج: متفق علیه، وأخرجه البخاري، البيوع، باب بيع المتية والأصنام، ح: ٢٢٣٦ ومسلم، ح: ١٥٨١ عن قتبية به وفي الباب عن عمر [البخاري، ح: ٢٢٢٣ ومسلم، ح: ١٥٨٢] وابن عباس [أبو داود، ح: ٣٤٨٨].

Comments:

Unlawfulness of the sale of dead carcasses, pigs and idols is unanimously agreed upon. According to three *A‘immah* Mālik, Aḥmad, and Shāfi‘ī dead carcasses and wine are unlawful due to their filthiness; therefore, the sale of anything filthy is unlawful and strictly prohibited.

Chapter 62. What Has Been Related About It Being Disliked To Take Back One’s Gift

1298. Ibn ‘Abbās, [may Allāh be pleased with them], narrated that the Messenger of Allāh ﷺ said: “Ours is not a bad example: The one who takes back his gift is like the dog who takes back his vomit.” (*Ṣaḥīh*)

[He said:] On this topic, there is the narration from Ibn ‘Umar from

يَقُولُ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْجَنْزِيرِ وَالْأَصْنَامِ» فَقِيلَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ شُحُومَ الْمَيْتَةِ؟ فَإِنَّهُ يُطْلَى بِهَا الشُّفْنُ وَيُدْهَنُ بِهَا الْجُلُودُ وَيَسْتَنْصِجُ بِهَا النَّاسُ؟ قَالَ: «لَا، هُوَ حَرَامٌ».

ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «قَاتَلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ حَرَّمَ عَلَيْهِمُ الشُّحُومَ فَأَجْمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ».

[قَالَ] وَفِي الْبَابِ عَنْ عُمَرَ وَابْنِ عَبَّاسٍ. [قَالَ أَبُو عِيْسَى]: حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي كِرَاهِيَةِ الرَّجُوعِ فِي الْهَبَةِ (التحفة ٦٢)

١٢٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا أَبُو بَرٍّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ لَنَا مَثَلُ السُّوءِ، الْعَائِدُ فِي هَبَّتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْتِهِ».

the Prophet ﷺ that he said: “It is not lawful for anyone that has given a gift to take it back, except for a father who gives something to his son.”

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَجِلُّ لِأَحَدٍ أَنْ يُعْطِيَ عَطِيَّةً فَيَرْجِعَ فِيهَا، إِلَّا الْوَالِدُ فِيمَا يُعْطِي وَكَدَّهُ».

تخریج: وأخرجه البخاري، الهبة وفضلها والتحرير عليها، باب: لا يحل لأحد أن يرجع في هبته وصدقته، ح: ٢٦٢٢ من حديث أيوب السخيتاني به ورواه مسلم، ح: ١٦٢٢ من حديث ابن عباس * وفي الباب عن ابن عمر [يأتي بعده: ١٢٩٩].

1299. ‘Amr bin Shu’aib narrated that he heard Tāwus narrating from Ibn ‘Umar and Ibn ‘Abbās, and they both narrated this Hadīth from the Prophet ﷺ. (a Hadīth similar to no. 1298) (Sahīh)

[Abū ‘Eīsā said:] The Hadīth of Ibn ‘Abbās, [may Allāh be pleased with them], is a Hasan Ṣahīh Hadīth. This Hadīth is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ. They said whoever gives a gift to a closely related relative, then he is not to take back his gift. And whoever gives a gift to someone other than a close relative, then he may take it back as long as it has not been reciprocated. This is the view of Ath-Thawrī. Ash-Shāfi‘ī said: “It is not lawful for any that has given a gift to take it back except for what the father gave to his son.” Ash-Shāfi‘ī argued with the Hadīth of ‘Abdullāh bin ‘Umar from the Prophet ﷺ: “It is not lawful for anyone that has given a gift to take it back, except for a father who gives something to his son.”

١٢٩٩ - حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ أَنَّهُ سَمِعَ طَاوُوسًا يُحَدِّثُ عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ، يَرْفَعَانِ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ.

[قَالَ أَبُو عَمِيٍّ:] حَدِيثُ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَمِيرِهِمْ. قَالُوا: مَنْ وَهَبَ هِبَةً لِذِي رَحِمٍ مَحْرَمٍ فَلَيْسَ لَهُ أَنْ يَرْجِعَ فِي هَيْبَتِهِ، وَمَنْ وَهَبَ هِبَةً لِغَيْرِ ذِي رَحِمٍ مَحْرَمٍ فَلَهُ أَنْ يَرْجِعَ فِيهَا، مَا لَمْ يُثَبِّ مِنْهَا، وَهُوَ قَوْلُ الثَّوْرِيِّ. وَقَالَ الشَّافِعِيُّ: لَا يَجِلُّ لِأَحَدٍ أَنْ يُعْطِيَ عَطِيَّةً فَيَرْجِعَ فِيهَا إِلَّا الْوَالِدُ فِيمَا يُعْطِي وَكَدَّهُ. وَاحْتَجَّ الشَّافِعِيُّ بِحَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَجِلُّ لِأَحَدٍ أَنْ يُعْطِيَ عَطِيَّةً فَيَرْجِعَ فِيهَا، إِلَّا الْوَالِدُ فِيمَا يُعْطِي وَكَدَّهُ».

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الهبات، باب من أعطى ولده ثم رجع فيه، ح: ٢٣٧٧ عن محمد بن بشار به وصححه ابن حبان، ح: ١١٤٨ وابن الجارود، ح: ٩٩٤ والحاكم: ٤٦/٢ وواقفه الذهبي وسيأتي مطولاً: ٢١٣١.

Chapter 63. What Has Been Related About *Al-'Arāyā* And the Permission For That

(المعجم ٦٣) - **بَابُ مَا جَاءَ فِي الْعَرَايَا وَالرَّخْصَةِ فِي ذَلِكَ** (التحفة ٦٣)

1300. Ibn 'Umar narrated from Zaid bin Thābit that the Prophet ﷺ prohibited *Al-Muhāqalah* and *Al-Muzābanah*, except that he permitted those who practice *Al-'Arāyā* to sell it for a like estimation. (*Sahih*)

١٣٠٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدُهُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ، إِلَّا أَنَّهُ قَدْ أُذِنَ لِأَهْلِ الْعَرَايَا أَنْ يَبِيعُوهَا بِمِثْلِ خَرْصِهَا.

[He said:] There are narrations on this topic from Abū Hurairah and Jābir.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَجَابِرٍ.

[Abū 'Eisā said:] The *Hadīth* of Zaid bin Thābit: This is how Muḥammad bin Ishāq reported this *Hadīth*. Ayyūb, 'Ubaidullāh bin 'Umar, and Mālik bin Anas reported it [from Nāfi'], from Ibn 'Umar: "The Prophet ﷺ prohibited *Al-Muhāqalah* and *Al-Muzābanah*." With this chain of narration, it has been reported from Ibn 'Umar, from Zaid bin Thābit, from the Prophet ﷺ that he permitted *Al-'Arāyā* in cases less than five *Wasq*. This is more correct than the narration of Muḥammad bin Ishāq.

[قَالَ أَبُو عِيسَى:] حَدِيثُ زَيْدِ بْنِ ثَابِتٍ هَكَذَا. رَوَى مُحَمَّدُ بْنُ إِسْحَاقَ هَذَا الْحَدِيثَ، وَرَوَى أَبُو بَرٍّ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ وَمَالِكُ بْنُ أَنَسٍ [عَنْ نَافِعٍ]، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَبِهَذَا الْإِسْنَادِ، عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ رَخَّصَ فِي الْعَرَايَا فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ، وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ.

تخريج: [صحيح] وأخرجه أحمد: ١٨٥/٥، ١٩٠ من حديث ابن إسحاق به وصرح بالسماع فالسند حسن وله طرق عند البخاري، ح: ٢١٧٢، ٢١٧٣، ٢١٧٤ عن نافع به * وفي الباب عن أبي هريرة [يأتي: ١٣٠١] وجابر [مسلم، ح: ٩٧/١٥٣٦ وأبو داود، ح: ١٦٦٢ وغيرهما].

1301. Abū Hurairah narrated that the Messenger of Allāh ﷺ permitted *Al-'Arāyā* in cases less than five *Wasq*. Or similar. (*Ṣaḥīḥ*)

Similar was narrated to us by (another chain). This *Ḥadīth* has been related from Mālik: "The Prophet ﷺ permitted *Al-'Arāyā* in cases of five *Wasq*, or for what was less than five *Wasq*."

تحريج: متفق عليه، وأخرجه البخاري، البيهقي، باب بيع الثمر على رؤوس النخل بالذهب أو الفضة، ح: ٢١٩٠ ومسلم، ح: ١٥٤١ من حديث مالك به وهو في الموطأ: ٦٢٠/٢.

1302. Ibn 'Umar narrated from Zaid bin Thābit that the Messenger of Allāh ﷺ permitted selling in *Al-'Arāyā* by estimating it. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. The *Ḥadīth* of Abū Hurairah is *Ḥasan Ṣaḥīḥ*. And this is acted upon according to some of the people of knowledge. Among them Ash-Shāfi'i, Aḥmad and Ishāq. They said *Al-'Arāyā* is an exception from the general scope of the prohibition of the Prophet ﷺ when he prohibited *Al-Muḥāqalah* and *Al-Muzābanah*. They argued using the *Ḥadīth* of Zaid bin Thābit and the *Ḥadīth* of Abū Hurairah. They said that he may buy what is less than five *Wasq*.

According to some of the people of knowledge, this means that the Prophet ﷺ wanted to make less restriction for them on this matter

١٣٠١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مَالِكِ [بْنِ أَنَسٍ]، عَنْ دَاوُدَ بْنِ الْحَصِينِ، عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ أَرْخَصَ فِي بَيْعِ الْعَرَايَا فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ، أَوْ كَذَا. حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، نَحْوَهُ. وَرَوَى هَذَا الْحَدِيثُ عَنْ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ أَرْخَصَ فِي بَيْعِ الْعَرَايَا فِي خَمْسَةِ أَوْسُقٍ، أَوْ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ.

١٣٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَرْخَصَ فِي بَيْعِ الْعَرَايَا بِحَرْصِهَا. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَيْهِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْهُمْ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ. وَقَالُوا: إِنَّ الْعَرَايَا مُسْتَثْنَاءٌ مِنْ جُمْلَةِ نَهْيِ النَّبِيِّ ﷺ. إِذْ نَهَى عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ، وَاحْتَجُّوا بِحَدِيثِ زَيْدِ بْنِ ثَابِتٍ وَحَدِيثِ أَبِي هُرَيْرَةَ، وَقَالُوا: لَهُ أَنْ يَسْتَرِي مَا دُونَ خَمْسَةِ أَوْسُقٍ. وَمَعْنَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ: أَنَّ النَّبِيَّ ﷺ أَرَادَ التَّوَسُّعَةَ عَلَيْهِمْ فِي هَذَا، لِأَنَّهُمْ شَكَّوْا إِلَيْهِ وَقَالُوا: لَا نَجِدُ مَا نَشْتَرِي مِنَ الثَّمْرِ [إِلَّا] بِالْثَمْرِ، فَرَخَّصَ لَهُمْ فِيمَا دُونَ

خَمْسَةَ أَوْسُقٍ أَنْ يَسْتَرَوْهَا، فَيَأْكُلُوهَا رُطْبًا.

because they complained to him saying: "We don't buy anything with dried dates except fruit." So he permitted them to buy less than five *Wasq* worth so they could eat fresh dates.

تخريج: متفق عليه، وأخرجه البخاري، البيهقي، باب بيع الزبيب والطعام بالطعام، ح: ٢١٧٢، ٢١٧٣ من حديث حماد بن زيد ومسلم، ح: ١٥٣٩ من حديث نافع به.

Comments:

Different *A'imma* have different points of view regarding the explanation of *Al-Arāyā* — to sell something with estimation. 1) In view of Imām Mālik if the owner of the garden makes a gift of the fruit of one or more trees to some — one, and later on finds that his presence or his visits to the garden hinders the privacy of his family, in this situation he can barter fresh fruit with dried dates. 2) In the view of Imām Aṣḥ-Shāfi'ī, *Al-Arāyā* is to buy the fresh dates still on the tree from the owner of the garden by estimation in exchange of dried dates. 3) According to Imām Aḥmad, *Al-Arāyā* means if someone gets less than five *Wasq* of fresh dates which are still on the trees he is allowed to barter these fresh dates with someone in exchange of dried dates.

Chapter 64. Something Else About That

(المعجم ٦٤) - [باب منه] (التحفة ٦٤)

1303. *Buṣhair* bin *Yasār* the freed slave of *Banū Ḥārithah* narrated that *Rāfi' bin Khadij* and *Sahl bin Abī Ḥathmah* narrated to him that the Messenger of Allāh ﷺ prohibited *Al-Muzābanah* sales, (buying) fruits with dried dates, except for those who practice *Al-Arāyā* — for he permitted it for them — and from buying grapes with raisins, and from every fruit by its estimation. (*Ṣaḥīḥ*)

١٣٠٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ [الْخُلَوَانِيُّ] الْخَلَّالُ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنَا بَشِيرُ بْنُ يَسَارٍ مَوْلَى بَنِي حَارِثَةَ أَنَّ رَافِعَ بْنَ خَدِيجٍ وَسَهْلُ بْنُ أَبِي حَكْمَةَ حَدَّثَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْمُرَابَّاتِ، التَّمْرِ بِالتَّمْرِ، إِلَّا لِأَصْحَابِ الْعَرَايَا، فَإِنَّهُ قَدْ أَذِنَ لَهُمْ، وَعَنْ بَيْعِ الْعِنَبِ بِالزَّبِيبِ وَعَنْ كُلِّ تَمْرٍ يَخْرُصَهَا.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: متفق عليه، وأخرجه مسلم، البيهقي، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح: ١٥٤٠ عن الحسن بن علي والبخاري، ح: ٢٣٨٣، ٢٣٨٤ من حديث أبي أسامة به.

Chapter 65. What Has Been Related About *An-Najsh* Being Disliked (In Sales)

(المعجم ٦٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ النَّجْشِ [فِي الْبَيْعِ] (التحفة ٦٥)

1304. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Do not practice *An-Najsh*.” (Ṣaḥīḥ)

١٣٠٤ - حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَقَالَ قُتَيْبَةُ يُبْلَغُ بِهِ النَّبِيُّ ﷺ قَالَ: «لَا تَنَاجَشُوا».

[He said:] There are narrations on this topic from Ibn ‘Umar and Anas.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَنْسِ. [قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، كَرِهُوا النَّجْشَ.

[Abū ‘Eisā said:] The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to the people of knowledge, they disliked *An-Najsh*.

[قَالَ أَبُو عِيسَى:] وَالنَّجْشُ أَنْ يَأْتِيَ الرَّجُلُ الَّذِي يُبْصِرُ السَّلْعَةَ إِلَى صَاحِبِ السَّلْعَةِ فَيَسْتَأْمُ بِأَكْثَرِ مِمَّا تَسَوَّى، وَذَلِكَ عِنْدَمَا يَحْضُرُهُ الْمُشْتَرِي، يُرِيدُ أَنْ يَغْتَرَّ الْمُشْتَرِي بِهِ، وَلَيْسَ مِنْ رَأْيِهِ الشَّرَى. إِنَّمَا يُرِيدُ أَنْ يَنْخَلِعَ الْمُشْتَرِي بِمَا يَسْتَأْمُ، وَهَذَا ضَرْبٌ مِنَ الْخَدِيعَةِ.

[Abū ‘Eisā said:] *An-Najsh* is when a man who knows about the goods comes to the owner of the goods to offer him more than what it is worth, doing so in the presence of a buyer. He intends to seduce the buyer while he himself does not want to buy it, rather he only wants to deceive the buyer with his offer. And this is a type of deceit.

قَالَ الشَّافِعِيُّ: وَإِنْ نَجَشَ رَجُلٌ فَالِنَّاجِشُ أَثِمٌ فِيمَا يَصْنَعُ، وَالْبَيْعُ جَائِزٌ، لِأَنَّ الْبَائِعَ غَيْرَ النَّاجِشِ.

Ash-Shāfi‘ī said: “If a man commits *An-Najsh* then he has sinned due to what he has done, but the sale is permissible, because the buyer did not commit *An-Najsh*.”

تخريج: وأخرجه البخاري، البيوع، باب: لا يبيع على بيع أخيه، ولا يسوم على سوم أخيه حتى يأذن له أو يترك، ح: ٢١٤٠ من حديث سفیان بن عيينة به ورواه مسلم، ح: ١٥١٥ من حديث أبي هريرة * وفي الباب عن ابن عمر [البخاري، ح: ٢١٦٢ ومسلم، ح: ١٥١٦] وأنس [البيهقي: ٣١٩/٥ وأبو يعلى: ١٥٥/٥، ح: ٢٧٦٧].

Comments:

The literal meaning of ‘*An-Najsh*’ is to drive away the wild animals, but in the *Sharī‘ah* it means to seduce the buyer by offering higher price of the thing, and posing as he is also a buyer, but actually he does not want to buy the thing. So the offer of the higher price is just to seduce the buyer.

Chapter 66. What Has Been Related About Giving More In Weights

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي الرَّجْحَانِ فِي الْوَزْنِ (التحفة ٦٦)

1305. Suwaid bin Qais narrated: “Makhrifah Al-‘Abdī and I brought linens from Hajar.^[1] The Prophet ﷺ came to us to bargain with us with some pants. There was someone with me who weighed (the goods) to determine the value. So the Prophet ﷺ said to the one weighing: ‘Weigh and add more.’” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir and Abū Hurairah.

[Abū ‘Eisā said:] The *Ḥadīth* of Suwaid is a *Ḥasan Ṣaḥīḥ Ḥadīth*. The people of knowledge consider it recommended to add more when weighing.

Shu‘bah reported this *Ḥadīth* from Simāk, so he said: “From Abū Ṣafwān” and he mentioned the narration.

١٣٠٥ - حَدَّثَنَا هَنَادٌ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سُؤَيْدِ بْنِ قَيْسٍ قَالَ: جَلَبْتُ أَنَا وَمَعْرِفَةُ الْعَبْدِيِّ بَرًّا مِنْ هَجَرَ، فَجَاءَنَا النَّبِيُّ ﷺ فَسَاوَمَنَا بِسَرَاوِيلٍ. وَعِنْدِي وَزَانٌ يَرُنُّ بِالْأَجْرِ. فَقَالَ النَّبِيُّ ﷺ لِلْوَزَانِ: «رِنِّ وَأَرْجِحْ».

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ سُؤَيْدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَهْلُ الْعِلْمِ يَسْتَحِبُّونَ الرَّجْحَانَ فِي الْوَزْنِ.

وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ، عَنْ سِمَاكِ، فَقَالَ: عَنْ أَبِي صَفْوَانَ. وَذَكَرَ الْحَدِيثَ.

تخريج: [صحيح] وأخرجه ابن ماجه، التجارات، باب الرجحان في الوزن، ح: ٢٢٢٠ من حديث وكيع، وأبو داود، ح: ٣٣٣٦ وغيره من حديث سفیان الثوري به وتابعه قيس بن الربيع وله شاهد عند أبي داود، ح: ٣٣٣٧ وغيره، والحديث صححه ابن حبان، ح: ١٤٤٤ وابن الجارود، ح: ٥٥٩ * وفي الباب عن جابر بن سمرة [ابن ماجه، ح: ٢٢٢٢] وأبي هريرة [أبو يعلى: ٢٤/١١، ح: ٦١٦٢].

Comments:

This narration proves that measure and weight should always be a little extra in favor of the buyer. A person who works as a professional for measuring and weighing can fix his wages for his work.

[1] There are many places with this name, one of which is a village close to Al-Madīnah.

Chapter 67. What Has Been Related About Giving Respite To The Indigent And Being Kind To Him

1306. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever grants respite to an indigent or alleviates it for him, Allāh will shade him on the Day of Judgement under the shade of His Throne, a Day in which there is no shade except His shade.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Al-Yasar, Abū Qatādah, Ḥudhaifah, [Abū] Mas‘ūd, ‘Ubadah, and Jābir.

[Abū ‘Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth* from this route.

تخریج: [إسناده صحيح] وأخرجه أحمد: ۳۵۹/۲ عن إسحاق بن سليمان به وللحديث شواهد كثيرة جداً * وفي الباب عن أبي اليسر [مسلم، ح: ۳۰۰۶ ضمن حديث طويل] وأبي قتادة [مسلم، ح: ۱۵۶۳] وحذيفة [البخاري، ح: ۲۳۹۱] ومسلم، ح: ۱۵۶۰] وأبي مسعود [يأتي: ۱۳۰۷] وعبادة [لم أجده] وجابر [لعله يشير إلى حديث مسلم، ح: ۳۰۰۶].

Comments:

In the Qur’ān it has been commanded to Muslims to be gentle and kind with a debtor who is in difficulty. It is better to forgive his debt. *Sūrat Al-Baqarah* Verse no. 280 says “If the debtor is in a difficulty grant him time till it is easy for him to repay, but if you remit by way of charity that is the best for you, if you know.” In this narration the reward of a virtuous deed has been mentioned. On the Day of Judgement, which will be a very hard day, and when there will be no shade at all except the Shade of Allāh, doers of virtuous deeds will get a place under this Shade.

1307. Abū Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “A man among those before you was called to reckon and nothing of good was found with him. Except that he was a wealthy man so he used to mix with the people and he would tell his servants to be lenient

(المعجم ۶۷) - بَابُ مَا جَاءَ فِي إِنْظَارِ الْمُعْسِرِ وَالرَّفْقِ بِهِ (التحفة ۶۷)

۱۳۰۶ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِي عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَصَحَ لَهُ، أَظَلَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي الْيَسْرِ وَأَبِي قَتَادَةَ وَحَذِيفَةَ [وَأَبِي] مَسْعُودٍ وَعُبَادَةَ [وَجَابِرٍ].

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ۳۵۹/۲ عن إسحاق بن سليمان به وللحديث شواهد كثيرة جداً * وفي الباب عن أبي اليسر [مسلم، ح: ۳۰۰۶ ضمن حديث طويل] وأبي قتادة [مسلم، ح: ۱۵۶۳] وحذيفة [البخاري، ح: ۲۳۹۱] ومسلم، ح: ۱۵۶۰] وأبي مسعود [يأتي: ۱۳۰۷] وعبادة [لم أجده] وجابر [لعله يشير إلى حديث مسلم، ح: ۳۰۰۶].

۱۳۰۷ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُوسِبَ رَجُلٌ يَمُنُّ كَانَ قَبْلَكُمْ، فَلَمْ يُوجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ، إِلَّا أَنَّهُ كَانَ رَجُلًا مُوسِرًا، فَكَانَ يُخَالِطُ النَّاسَ، فَكَانَ يَأْمُرُ غُلَمَانَهُ أَنْ

with the insolvent. So Allāh, Mighty and Sublime is He, said: 'We are more worthy of that than him, so be lenient with him.'"

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Abū Al-Yasar is Ka'b bin 'Amr.]

تخریج: وأخرجه مسلم، المساقاة، باب فضل إنظار المعسر والتجاوز في الاقتضاء من الموسر والمعسر، ح: ١٥٦١ من حديث أبي معاوية الضرير به.

Comments:

In the light of this narration it is suggested to the well-off persons of the society and the business community to deal with kindness with poor debtors, and to give them time to repay their debts, and if possible, they should remit their debits. Allāh will give them good reward in the Hereafter.

Chapter 68. What Has Been Related About The Rich Person's Procrastination (Paying Debt) Is Oppression

1308. Abū Hurairah narrated that the Prophet ﷺ said: "Procrastination (in paying a debt) by a rich person is oppression. So if your debt is transferred from your debtor to a rich debtor, you should agree." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn 'Umar, and Ash-Sharīd [bin Suwaid Ath-Thaqafi].

تخریج: [صحیح] وأخرجه ابن ماجه، الصدقات، باب الحوالة، ح: ٢٤٠٣ وغيره من حديث سفيان الثوري، والبخاري، ح: ٢٢٨٧ ومسلم، ح: ١٥٦٤ من حديث أبي الزناد به * وفي الباب عن ابن عمر [يأتي: ١٣٠٩] والشريد بن سويد الثقفي [أبو داود، ح: ٣٦٢٨].

1309. [Ibn 'Umar narrated that the Prophet ﷺ said: "Procrastination (in paying a debt) by a rich person is oppression. So if your debt is transferred from your debtor you

يَتَجَاوَزُوا عَنِ الْمُعْسِرِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ تَجَاوَزُوا عَنْهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَأَبُو الْيَسْرِ كَعْبُ بْنُ عَمْرٍو].

(المعجم ٦٨) - بَابُ مَا جَاءَ فِي مَطْلٍ الْغَنِيِّ [أَنَّهُ] ظَلَمٌ (التحفة ٦٨)

١٣٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَطْلُ الْغَنِيِّ ظَلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتَّبِعْ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَالشَّرِيدِ [ابن سُوَيْدِ الثَّقَفِيِّ].

١٣٠٩ - [حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ

should agree, and do not make two sales in one sale.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] The *Ḥadīth* of Abū Hurairah (no. 1308) is a *Ḥasan Ṣaḥīḥ Ḥadīth*. And its meaning is that when the debt of one of you is transferred then agree. Some of the people of knowledge said when a man is offered to transfer his debt to a rich man and he does so, then the transferor is free of it, he is not to seek its return from the transferor. This is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq. Some of the people of knowledge said: “When this wealth could not be collected due to bankruptcy of the one it was transferred to, then he may seek its return to the first one.” They argue for this view with the saying of ‘Uthmān and others, when they said: “There is nothing due on a Muslim’s wealth that is lost.” Ishāq said: “The meaning of this *Ḥadīth*: ‘There is nothing due on a Muslim’s wealth that is lost’ this is when a man transfers it to another whom he thinks is wealthy, then he becomes bankrupt, so there is nothing due on the Muslim’s wealth that is lost.”

النَّبِيِّ ﷺ قَالَ: «مَطْلُ الْغَنِيِّ ظُلْمٌ وَإِذَا أُحِلَّتْ عَلَيَّ مَلِيءٌ فَاتَّبِعْهُ وَلَا تَبِعْ بَيْعَتَيْنِ فِي بَيْعَةٍ».

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَمَعْنَاهُ: أَنَّهُ إِذَا أُحِيلَ أَحَدُكُمْ عَلَيَّ مَلِيءٌ فَلْيَتَّبِعْ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا أُحِيلَ الرَّجُلُ عَلَيَّ مَلِيءٌ فَاحْتَالَهُ فَقَدْ بَرِيَءَ الْمُحِيلِ وَلَيْسَ لَهُ أَنْ يَرْجِعَ عَلَيَّ الْمُحِيلِ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا تَوَى مَالٌ هَذَا بِإِفْلَاسِ الْمُحَالِ عَلَيْهِ، فَلَهُ أَنْ يَرْجِعَ عَلَيَّ الْأَوَّلِ. وَاحْتَجُّوا بِقَوْلِ عُمَانَ وَغَيْرِهِ حِينَ قَالُوا: لَيْسَ عَلَيَّ مَالٌ مُسْلِمٍ تَوَى. وَقَالَ إِسْحَاقُ: مَعْنَى هَذَا الْحَدِيثِ: «لَيْسَ عَلَيَّ مَالٌ مُسْلِمٍ تَوَى». هَذَا إِذَا أُحِيلَ الرَّجُلُ عَلَيَّ آخَرَ، وَهُوَ يَرَى أَنَّهُ مَلِيءٌ، فَإِذَا هُوَ مُعْدِمٌ، فَلَيْسَ عَلَيَّ مَالٌ مُسْلِمٍ تَوَى.

تخريج: [صحيح] وأخرجه ابن ماجه، الصدقات، باب الحوالة، ح: ٢٤٠٤ من حديث هشيم به ويونس لم يسمع من نافع وللحديث شواهد صحيحة.

Comments:

In this narration, ‘rich person’ means a person who has the ability to repay the debt. If the rich person procrastinates in the repayment of the debt, it is oppression. If the debtor refers the lender to another rich person who has the ability to pay the amount, he should accept this reference. He should demand his amount from him, and if he refuses to pay he can demand his amount from the debtor.

Chapter 69. What Has Been Related About *Al-Munābadhah* And *Al-Mulāmasah*

(المعجم ٦٩) - بَابُ مَا جَاءَ فِي
الْمُنَابَذَةِ وَالْمُلَامَسَةِ (التحفة ٦٩)

1310. Abū Hurairah narrated: “The Messenger of Allāh ﷺ prohibited sales of *Al-Munābadhah* and *Al-Mulāmasah*.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Sa‘eed and Ibn ‘Umar.

[Abū ‘Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. And the meaning of (*Munābadhah* in) this *Ḥadīth* is when it is said: “When I throw something to you then the sale between you and I is concluded.” And *Al-Mulāmasah* is that he says: “When you touch something then the sale is concluded.” Even if he did not see it at all, like if it was inside of a bag or something else. These are merely sales practices of the people of *Jāhiliyyah* so they were prohibited.

١٣١٠ - حَدَّثَنَا أَبُو كُرَيْبٍ وَمَحْمُودُ بْنُ غِيْلَانَ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْمُنَابَذَةِ وَالْمُلَامَسَةِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى هَذَا الْحَدِيثِ أَنْ يَقُولَ: إِذَا نَبَذْتُ إِلَيْكَ بِالشَّيْءِ فَقَدْ وَجَبَ الْبَيْعُ بَيْنِي وَبَيْنَكَ. وَالْمُلَامَسَةُ أَنْ يَقُولَ: إِذَا لَمَسْتُ الشَّيْءَ فَقَدْ وَجَبَ الْبَيْعُ، وَإِنْ كَانَ لَا يَرَى مِنْهُ شَيْئًا، مِثْلَ مَا يَكُونُ فِي الْجِرَابِ أَوْ غَيْرِ ذَلِكَ، وَإِنَّمَا كَانَ هَذَا مِنْ بُيُوعِ أَهْلِ الْجَاهِلِيَّةِ. فَتَنَهَى عَنْ ذَلِكَ.

تخريج: متفق عليه، وأخرجه مسلم، البيوع، باب إبطال بيع الملامسة والمناذة، ح: ١٥١١ عن أبي كريب والبخاري، ح: ٢١٤٦ من حديث أبي الزناد به * وفي الباب عن أبي سعيد [البخاري، ح: ٥٨٢٠ ومسلم، ح: ١٥١٢] وابن عمر [النسائي، ح: ٤٥٢٠].

Comments:

According to the Islamic *Shari‘ah*, all kinds of transactions and commercial deals which are fraudulent, dishonest and treacherous are prohibited. *Al-Munābadhah* and *Al-Mulāmasah* are also of the same category, since the buyer has no choice to examine the commodity.

Chapter 70. What Has Been Related About Payment In Advance For Food And Fruits

(المعجم ٧٠) - بَابُ مَا جَاءَ فِي السَّلْفِ فِي الطَّعَامِ وَالتَّمْرِ (التحفة ٧٠)

1311. Ibn ‘Abbās narrated: “When the Prophet ﷺ arrived in Al-

١٣١١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ

Madīnah, they were paying in advance for fruits. So he said: 'Whoever pays in advance, then let him pay in advance for known measurements (of dates), and known weights for a specified period of time.'" (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn Abī Awfā and 'Abdur-Raḥmān bin Abzā.

[Abū 'Eīsā said:] The *Hadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. They allow for advanced payments on food, garments and other things in which the limits and description are known. They differed over delay in delivery of animals. Some of the people of knowledge among the Companions of the Prophet ﷺ and others thought that delay in delivery of animals is allowed. This is the view of Ash-Shāfi'ī, Aḥmad and Iṣḥāq. Some of the people of knowledge among the Companions of the Prophet ﷺ and others, disliked delay in delivery of animals. This is the saying of Sufyān and the people of Al-Kūfah. [And Abū Al-Minhāl's (a narrator) name is 'Abdur-Raḥmān bin Muṭ'im].

كثير، عَنْ أَبِي الْمُنْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَهُمْ يُسَلِّفُونَ فِي الثَّمَرِ فَقَالَ: «مَنْ أَسْلَفَ فَلْيُسَلِّفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ أَبِي أَوْفَى وَعَبْدِ الرَّحْمَنِ بْنِ أَبْزَى.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ. أَجَازُوا السَّلْفَ فِي الطَّعَامِ وَالنِّبَاتِ وَغَيْرِ ذَلِكَ، مِمَّا يُعْرَفُ حَدُّهُ وَصِفَتُهُ، وَاخْتَلَفُوا فِي السَّلْمِ فِي الْحَيَوَانِ. فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ السَّلْمَ فِي الْحَيَوَانِ جَائِزًا، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ - السَّلْمَ فِي الْحَيَوَانِ. وَهُوَ قَوْلُ سُفْيَانَ وَأَهْلِ الْكُوفَةِ [أَبُو الْمِنْهَالِ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مُطْعِمٍ].

تخریج: متفق عليه، وأخرجه البخاري، السلم، باب السلم في وزن معلوم، ح: ٢٢٤٠ ومسلم، ح: ١٦٠٤ من حديث سفیان بن عیینة به * وفي الباب عن ابن أبي أوفى [البخاري، ح: ٢٢٤٢، ٢٢٤٣] وعبدالرحمن بن أبزی [البخاري، ح: ٢٢٤٢، ٢٢٤٣].

Comments:

“Salam” or “Salaf” sale is to make the payment of fruits or edibles in advance. The people of Hijāz called it *Salam* sale and the people of 'Irāq

named it *Salaf* sale. In this sale the price of the thing purchased is paid in advance according to its measurement or weight, as required, and the date and period of delivery is also fixed. All terms and conditions of the deal are clear beforehand to avoid the dispute that can arise later on. It is assured that nothing remains ambiguous. If the deal is about an animal, its gender, age and all related things are made clear.

Chapter 71. What Has Been Related About The Land That Is Owned By Partners When One Of Them Wants To Sell His Share

1312. Jābir bin ‘Abdullāh narrated that Allāh’s Prophet ﷺ said: “Whoever has a partner in an orchard, then he is not to sell his share of that until he proposes that to his partner.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] The chain of this *Hadīth* is not connected. I heard Muḥammad bin Ismā‘īl saying: It is said that “Sulaimān Al-Yashkurī: died during the lifetime of Jābir bin ‘Abdullāh.” He said: “And Qatādah did not hear from him, nor did Abū Bishr.” Muḥammad said: “We do not know of any of them hearing from Sulaimān Al-Yashkurī, except that ‘Amr bin Dīnār possibly heard from him during the lifetime of Jābir bin ‘Abdullāh.” He said: “Qatādah only narrated from a writing of Sulaimān Al-Yashkurī, and he had a book from Jābir bin ‘Abdullāh.”

Abū Bakr Al-‘Aṭṭār ‘Abdul-Quddūs narrated to us, he said: “Alī bin Al-Madīnī said: ‘Yaḥya bin Sa‘eed said: “Sulaimān At-Taymī said: ‘They went with the book of Jābir bin ‘Abdullāh to Al-Ḥasan Al-Baṣrī and he took it’ – or

(المعجم ٧١) - بَابُ مَا جَاءَ فِي أَرْضِ
الْمُشْتَرِكِ يُرِيدُ بَعْضُهُمْ بَيْعَ نَصِيبِهِ
(التحفة ٧١)

١٣١٢ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا
عَيْسَى بْنُ يُونُسَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ
سُلَيْمَانَ الْيَشْكُرِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ
نَبِيَّ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ لَهُ شَرِيكٌ فِي
حَائِطٍ، فَلَا يَبِيعُ نَصِيبَهُ مِنْ ذَلِكَ حَتَّى يَعْرِضَهُ
عَلَى شَرِيكِهِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ إِسْنَادُهُ
لَيْسَ بِمُتَّصِلٍ سَمِعْتُ مُحَمَّدًا يَقُولُ: سُلَيْمَانُ
الْيَشْكُرِيُّ، يُقَالُ: إِنَّهُ مَاتَ فِي حَيَاةِ جَابِرِ بْنِ
عَبْدِ اللَّهِ. قَالَ: وَلَمْ يَسْمَعْ مِنْهُ قَتَادَةُ وَلَا أَبُو
بِشْرٍ. قَالَ مُحَمَّدٌ: وَلَا نَعْرِفُ لِأَحَدٍ مِنْهُمْ
سَمَاعًا مِنْ سُلَيْمَانَ الْيَشْكُرِيِّ، إِلَّا أَنْ يَكُونَ
عَمْرُو بْنُ دِينَارٍ، فَلَعَلَّهُ سَمِعَ مِنْهُ فِي حَيَاةِ
جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: وَإِنَّمَا يَحَدِّثُ قَتَادَةُ
عَنْ صَحِيفَةِ سُلَيْمَانَ الْيَشْكُرِيِّ. وَكَانَ لَهُ
كِتَابٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ.

حَدَّثَنَا أَبُو بَكْرِ الْعَطَّارُ عَبْدُ الْقُدُّوسِ قَالَ:
قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى بْنُ سَعِيدٍ:
قَالَ سُلَيْمَانُ التَّيْمِيُّ: ذَهَبُوا بِصَحِيفَةِ جَابِرِ بْنِ
عَبْدِ اللَّهِ إِلَى الْحَسَنِ الْبَصْرِيِّ فَأَخَذَهَا، أَوْ

he said - ‘and they reported it. Then they took it to Qatādah and reported it, so they gave it to me but I did not report it [he said: ‘I refused it’]. This was narrated to us by Abū Bakr Al-‘Aṭṭār from ‘Alī bin Al-Madīnī.

قَالَ فَرَوَاهَا، وَذَهَبُوا بِهَا إِلَى قَتَادَةَ فَرَوَاهَا،
وَأَتُونِي بِهَا فَلَمْ أَرَوْهَا [يَقُولُ: رَدَدْتُهَا].
حَدَّثَنَا بِذَلِكَ أَبُو بَكْرٍ الْعَطَّارُ عَنْ عَلِيِّ بْنِ
الْمَدِينِيِّ.

تخريج: [صحيح] وأخرجه أحمد: ٣/٣٥٧ من حديث سعيد بن أبي عروبة به ورواه مسلم، ح: ١٦٠٨ من حديث جابر بن عبد الله به وصححه الحاكم: ٥٦/٢ ووافقه الذهبي * قول سليمان التيمي: سنده صحيح.

Comments:

It is proven by this narration that a share holder in a property cannot sell his share until he consults his co-share holder regarding this issue. If the share is sold out without the consent of co-shareholder, he keeps the right of preemption.

Chapter 72. What Has Been Related About *Al-Mukhābarah* And *Al-Mu‘āwamah*

(المعجم ٧٢) - بَابُ مَا جَاءَ فِي
الْمُخَابَرَةِ وَالْمُعَاوَمَةِ (التحفة ٧٢)

1313. Abū Az-Zubair narrated from Jābir that the Prophet ﷺ prohibited *Al-Muḥāqalah*, *Al-Muzābanah*, *Al-Mukhābarah*, and *Al-Mu‘āwamah*, and he permitted it in the case of *Al-‘Arāyā*. (*Ṣaḥīḥ*)

١٣١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي
الرُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ
الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَالْمُعَاوَمَةِ،
وَرَخَّصَ فِي الْعَرَايَا.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، البيوع، باب النهي عن المحاقلة والمزابنة... إلخ، ح: ٨٥/١٥٣٦ من حديث أيوب السختياني به ورواه البخاري، ح: ٢٣٨١ من حديث جابر.

Comments:

“*Al-Muḥāqalah*” is selling un-harvested grain in the field in exchange for harvested grain like wheat. “*Al-Muzābanah*” is selling an estimated amount of fresh dates on the tree for dried dates that are measured, or the same for grapes. “*Al-Mukhābarah*” is renting land in exchange for a portion of its produce. Making an exception in a sale means to make an exception for one item among those purchased without telling the purchaser that seller did not include that item, or the like. *Mu‘āwamah* is selling two or three years worth of produce in advance. In “*Al-Muḥāqalah*” and “*Al-Muzābanah*” there is a chance of ending up with less or more of the produce which comes under *Ribā*, so it is unlawful. In the form of *Mukhābarah* and *Mu‘āwamah*, deceiving and cheating are involved so it is also unlawful. See *Tuḥfat Al-Aḥwadhī* and *An-Nihāyah*.

Chapter 73. What Has Been Related About Price Fixing^[1]

1314. Anas narrated: “Prices became excessive during the time of the Messenger of Allāh ﷺ, so they said: ‘O Messenger of Allāh! Set prices for us!’ So he said: ‘Indeed Allāh is *Al-Musa‘ir*,^[2] *Al-Qābid*, *Al-Bāsiṭ*,^[3] *Ar-Razzāq*. And I am hopeful that I meet my Lord and none of you are seeking (recompense from) me for an injustice involving blood or wealth.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٧٣) - بَابُ [مَا جَاءَ فِي

التَّسْعِيرِ] (التحفة ٧٣)

١٣١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ. وَثَابِتٍ وَحُمَيْدٍ عَنْ أَنَسٍ، قَالَ: عَلَا السُّعْرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ! سَعَّرَ لَنَا فَقَالَ: «إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّزَّاقُ، وَإِنِّي لَأَرْجُو أَنْ أَلْقَى رَبِّي وَلاَ يَسْ أَحَدٌ مِنْكُمْ يَطْلُبُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلاَ مَالٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، التجارات، باب من كره أن يسعر، ح: ٢٢٠٠ من حديث الحجاج بن منهل، وأبو داود، ح: ٣٤٥١ من حديث حماد بن سلمة به، وصححه ابن حبان (الإحسان): ٤٩١٤ وأورده الضياء في المختارة: ٢٨/٥، ٢٩، ح: ١٦٣١، ١٦٣٢.

Comments:

Rates of the market depend on demand and supply. If the required commodity is in surplus and freely available in the market the rate will drop. It is the duty of the buyer to be careful and observant and he should not buy more than his need, and it is better if the purchase of the item at the period of scarcity is avoided. This kind of behaviour of the customers can keep the price at a reasonable level. Deciding and fixing the rates of the commodities by the government is not the solution of the issue of high rates. Most of the scholars, in the light of various *Ṣaḥīḥ* narrations, disapproved the fixing of rates. (*Tuḥfat Al-Aḥwadhī*. v. 2. p272.)

[1] That is when the authorities set a price limit on goods. See *Tuḥfat Al-Aḥwadhī*.

[2] In *An-Nihāyah* he said: ‘It is that He is the One who makes things inexpensive and expensive, He cannot be opposed by anyone. So because of that, it is not allowed to fix prices.’ (*Tuḥfat Al-Aḥwadhī*).

[3] Meaning: He restricts sustenance and other than that from whom He wills, regarding what He wills, and how He wills, and He makes it unrestricted. (*Tuḥfat Al-Aḥwadhī*).

Chapter 74. What Has Been Related About Cheating In Sales Is Disliked

1315. Abū Hurairah narrated that the Messenger of Allāh ﷺ passed by a pile of food. He put his fingers in it and felt wetness. He said: 'O owner of the food! What is this?' He replied: 'It was rained upon O Messenger of Allāh.' He said: 'Why not put it on top of the food so the people can see it?' Then he said: 'Whoever cheats, he is not one of us.'" (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn 'Umar, Abū Al-Ḥamrā', Ibn 'Abbās, Buraidah, Abū Burdah bin Niyār, and Ḥudhaifah bin Al-Yamān.

[Abū 'Eisā said:] The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to the people of knowledge. They dislike cheating and they say that cheating is unlawful.

(المعجم ٧٤) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
الْغِشِّ فِي الْبَيْعِ (التحفة ٧٤)

١٣١٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ
رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى صُبْرَةٍ مِنْ طَعَامٍ،
فَأَذْخَلَ يَدَهُ فِيهَا، فَتَأَلَّتْ أَصَابِعُهُ بَلَلًا. فَقَالَ:
«يَا صَاحِبَ الطَّعَامِ مَا هَذَا؟!» قَالَ: أَصَابَتْهُ
السَّمَاءُ، يَا رَسُولَ اللَّهِ! قَالَ: «أَفَلَا جَعَلْتَهُ
فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ؟» ثُمَّ قَالَ: «مَنْ
غَشَّ فَلَيْسَ مِنَّا».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَبِي
الْحَمْرَاءِ وَابْنِ عَبَّاسٍ وَبُرَيْدَةَ وَأَبِي بُرْدَةَ بْنِ
نِيَّارٍ وَحُدَيْفَةَ بْنِ الْيَمَانِ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ
حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ
أَهْلِ الْعِلْمِ كَرِهُوا الْغِشَّ، وَقَالُوا: الْغِشُّ
حَرَامٌ.

تخريج: وأخرجه مسلم، الإيمان، باب قول النبي ﷺ: "من غشنا فليس منا"، ح: ١٠٢ عن علي بن حجر به * وفي الباب عن ابن عمر [أحمد: ٥٠/٣] وأبي الحمراء [ابن ماجه، ح: ٢٢٢٥] وابن عباس [الطبراني في الكبير: ٢٢١/١١]، ح: ١١٥٥٣] وبريدة [حارث بن أبي أسامة/المطالب العالية: ٧١/٣، ح: ٢٩٠٥] وأبي بردة بن دينار [أحمد: ٤٦٦/٣، ٤٥/٤] وحذيفة بن اليمان [الطبراني في الأوسط: ٥٢٩/١، ح: ٩٩٧].

Comments:

Cheating, deceiving and breaching the trust is against the faith, well being, and trust of the society. Therefore, the one who hides the defects and drawbacks of sale commodities acts against the norms of Islam. That is why the Prophet ﷺ said, "He is not from us."

Chapter 75. What Has Been Related About Taking A Camel Or Other Animals On Loan

1316. Abū Hurairah narrated: "The Messenger of Allāh ﷺ took a camel of a particular age on loan. He gave back to him a camel of a better age than the one he was given. He said: 'The best among you is the best in repaying.'" (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Abū Rāfi'.

[Abū 'Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. *Shu'bah* and *Sufyān* reported it from *Salamah*.

This is acted upon according to some of the people of knowledge, they saw no harm in taking a camel of a particular age as a loan. This is the view of *Ash-Shāfi'i*, *Aḥmad*, and *Ishāq*. But some of them disliked that.

تخریج: متفق علیه، وأخرجه مسلم، المساقاة، باب جواز اقتراض الحيوان واستحباب توفيته خيراً مما عليه، ح: ١٦٠١ عن أبي كريب والبخاري، ح: ٢٣٠٥ من حديث سلمة بن كهيل به * وفي الباب عن أبي رافع [يأتي: ١٣١٨].

Comments:

Obtaining an animal on the condition that it will be returned in the form of an animal is lawful, and returning a better animal without any prior commitment is also approved. Most of the scholars and *Imām Shāfi'i*, *Mālik* and *Aḥmad* approve of this deal in the light of the *Ṣaḥīḥ* narration.

1317. Abū Hurairah narrated: "A man behaved in a rude manner while trying to collect a debt from the Messenger of Allāh ﷺ. So his Companions were about to harm him. The Messenger of Allāh ﷺ

(المعجم ٧٥) - بَابُ مَا جَاءَ فِي اسْتِقْرَاضِ الْبَعِيرِ أَوْ الشَّيْءِ مِنْ الْحَيَوَانِ [أَوْ السِّنِّ] (التحفة ٧٥)

١٣١٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ سَلَمَةَ بْنِ كَهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: اسْتَقْرَضَ رَسُولُ اللَّهِ ﷺ سِنًّا فَأَعْطَاهُ سِنًّا خَيْرًا مِنْ سِنِّهِ وَقَالَ: «خِيَارُكُمْ أَحَاسِنُكُمْ قَضَاءً».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي رَافِعٍ.
[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ وَسُفْيَانُ عَنْ سَلَمَةَ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، لَمْ يَرَوْا بِاسْتِقْرَاضِ السِّنِّ بَأْسًا مِنَ الْإِبْلِ. وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَكَرِهَ بَعْضُهُمْ ذَلِكَ.

١٣١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا تَقَاضَى رَسُولَ اللَّهِ ﷺ فَأَعْلَطَ لَهُ، فَهَمَّ

said: 'Leave him, for indeed the owner of the right has the right to speak.' Then he said: 'Purchase a camel for him and give it to him.' So they searched but they did not find a camel but of a better age than his camel. So he said: 'Buy it and give it to him. For indeed the best of you is the best in repaying.'" (*Ṣaḥīḥ*)

(Another chain of narration with similar meaning)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه البخاري، الوكالة، باب الوكالة في قضاء الديون، ح: ٢٣٠٦ ومسلم، ح: ١٦٠١ من حديث شعبة به.

Comments:

A creditor has the right to ask for the return of his debt. In this connection, if the debtor has the ability to return the amount but he makes lame excuses and delays the payment, the lender has the right to press him through society, and can take him to court. In the context of this narration, the lender had no genuine reason to utter harsh words to the Prophet ﷺ, but as the occasion arose, the Prophet ﷺ explained the details of the issue, and the behaviour of the Muslims as it ought to be in such situations.

1318. Abū Rāfi', the freed slave of the Messenger of Allāh ﷺ narrated: "The Messenger of Allāh got a camel on advance. Some camels came from the charity." Abū Rāfi' said: "So the Messenger of Allāh ﷺ told me to pay the man back for his camel. I said: 'I did not find among the camels but a superior selection of *Rabā'*".^[1] the Messenger of Allāh ﷺ said: 'Give it to him, for indeed the best of people is the best of them in repaying.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

بِهِ أَصْحَابُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ، فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا» ثُمَّ قَالَ: «اشْتَرُوا لَهُ بَعِيرًا، فَأَعْطُوهُ إِيَّاهُ» فَطَلَبُوهُ فَلَمْ يَجِدُوا إِلَّا سَيْنًا أَفْضَلَ مِنْ سِينِهِ. فَقَالَ: «اشْتَرُوهُ فَأَعْطُوهُ إِيَّاهُ، فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، نَحْوَهُ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

١٣١٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: اسْتَسَلَفَ رَسُولُ اللَّهِ ﷺ بَكْرًا. فَجَاءَتْهُ إِبِلٌ مِنَ الصَّدَقَةِ. قَالَ أَبُو رَافِعٍ: فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْضِيَ الرَّجُلَ بَكْرَهُ. فَقُلْتُ: لَا أَحِذُ فِي الْإِبِلِ إِلَّا جَمَلًا خَيْرًا رَبَاعِيًّا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْطِهِ إِيَّاهُ، فَإِنَّ خَيْرَ النَّاسِ أَحْسَنُهُمْ قَضَاءً».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] A camel that has entered its seventh year. See *Tuhfat Al-Ahwadhī* and *An-Nihāyah*.

تخریج: وأخرجه مسلم، المساقاة، باب جواز اقتراض الحيوان واستحباب توفيته خيراً مما عليه، ح: ١٦٠٠ من حديث مالك به وهو في الموطأ: ٦٨٠/٢.

Comments:

If the Prophet ﷺ had borrowed the camel for his personal need, he returned it after purchase, from the camels of charity, as it is clear from the narration of Abū Hurairah. If he borrowed it for fulfilling the needs of Muslims, a better camel was returned to him from the camels of the charity.

Chapter (...) What Has Been Related About Tolerance In Selling, Buying, And Repaying

(المعجم...) **بَابُ [مَا جَاءَ فِي سَمَحِ الْبَيْعِ وَالشَّرَاءِ وَالْقَضَاءِ]** (التحفة ٧٦)

1319. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh loves tolerance in selling, tolerance in buying, and tolerance with repaying.” (*Da‘if*)

١٣١٩ - أَخْبَرَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سَلِيمَانَ [الرَّازِيُّ] عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ يُحِبُّ سَمَحَ الْبَيْعِ، سَمَحَ الشَّرَاءِ، سَمَحَ الْقَضَاءِ». [قَالَ: وَفِي الْبَابِ عَنْ جَابِرٍ].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ، عَنْ يُونُسَ، عَنْ سَعِيدِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ.

[He said: There is something on this topic from Jābir.]

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. Some of them reported this *Hadīth* from Yūnus, from Sa‘eed Al-Maqburī, from Abū Hurairah.

تخریج: [إسناده ضعيف] * يونس بن عبيد مدلس وعنن وللحديث لون آخر ضعيف عند الحاكم: ٥٦/٢ وصححه ووافقه الذهبي * وفي الباب عن جابر [يأتي: ١٣٢٠] يغني عنه.

Comments:

In the light of this narration, a Muslim’s behavior as a buyer, seller, and in mutual dealings has been described. It is required to be tolerant in all kinds of commercial dealings. One should be truthful, easy and kind to the other party. Defects and drawbacks as well as good quality of the sale commodity should be made clear before the sale. Measure and weight should always be in favor of the customer. The lender is required to be easy and kind with the poor and needy debtor. He should be given time for repayment.

1320. Jābir narrated that the Messenger of Allāh ﷺ said: “Allāh forgave a man who was before you: He was tolerant when selling, tolerant when purchasing, and tolerant when repaying.” (*Hasan*)

١٣٢٠ - حَدَّثَنِي عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ زَيْدِ بْنِ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ

[He said:] This *Hadīth* is *Gharīb Ṣaḥīh Ḥasan* from this route.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَفَرَ اللَّهُ لِرَجُلٍ كَانَتْ قَبْلَكُمْ، كَانَ سَهْلًا إِذَا بَاعَ، سَهْلًا إِذَا اشْتَرَى، سَهْلًا إِذَا اقْتَضَى».

[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ صَحِيحٌ حَسَنٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٣/٣٤٠ عن عبد الوهاب به ورواه البخاري، ح: ٢٠٧٦ من حديث محمد بن المنكدر به.

Comments:

It appears from a unanimously agreed upon *Ṣaḥīh* narration, that one should be tolerant in buying, tolerant in selling and tolerant in repayment. His behaviour with people should be commendable, he must give time to people for repayment, and he must remit the debts of poor and needy.

Chapter 76. The Prohibition Of Selling In The Masjid

(المعجم ٧٦) - بَابُ التَّهْيِ عَنِ الْبَيْعِ فِي الْمَسْجِدِ (التحفة ٧٧)

1321. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When you see someone selling or buying in the *Masjid* then say: ‘May Allāh not profit your business.’ And when you see someone announcing about something lost then say: ‘May Allāh not return it to you.’” (*Ṣaḥīh*)

The *Hadīth* of Abū Hurairah is *Ḥasan Gharīb*. This is acted upon according to some of the people of knowledge. They dislike selling and buying in the *Masjid*. This is the view of Aḥmad and Ishāq. Some of the people of knowledge permitted selling and buying in the *Masjid*.

١٣٢١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَارِمٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا يَزِيدُ بْنُ خُصَيْفَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ، فَقُولُوا: لَا أَرَبِحَ اللَّهُ تِجَارَتَكَ، وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ فِيهِ ضَالَّةً فَقُولُوا: لَا رَدَّ اللَّهُ عَلَيْكَ».

حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، كَرَهُوا الْبَيْعَ وَالشَّرَاءَ فِي الْمَسْجِدِ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ، فِي الْبَيْعِ وَالشَّرَاءِ فِي الْمَسْجِدِ.

تخريج: [إسناده صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٧٦ من حديث عبدالعزیز الدرارودي به وصححه ابن خزيمة، ح: ١٣٠٥ وابن حبان، ح: ٣١٣ والحاكم على شرط مسلم: ٥٦/٢ ووافقه الذهبي ورواه مسلم، ح: ٥٦٨ من حديث أبي هريرة.

Comments:

Mosques are Houses of Allāh, people go to mosques for performing obligatory prayers, remembrance of Allāh and recitation of the Qur'ān. If the dealings of the worldly affairs were permitted in the mosques, the real purpose of mosques would have suffered, therefore, it is not allowed in the mosques.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

13. The Chapters On Judgements From The Messenger of Allāh ﷺ

(المعجم ١٣) - أَبْوَابُ الْأَحْكَامِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ١١)

Chapter 1. What Has Been Related From The Messenger of Allāh ﷺ About The Judge

(المعجم ١) - بَابُ مَا جَاءَ، عَنْ رَسُولِ اللَّهِ ﷺ فِي الْقَاضِي (التحفة ١)

1322. ‘Abdullāh bin Mawhab narrated that ‘Uthmān said to Ibn ‘Umar: “Go and judge between the people.” So he said: “Perhaps you can excuse me (from that) O Commander of the Believers!” He said: “Why do you have an aversion for that when your father judged?” He said: “I heard the Messenger of Allāh ﷺ saying: ‘Whoever was a judge and judged with justice, it still would have been better for him to have turned away from it completely.’ What do I want after that ?” (Da‘if)

١٣٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى [الصَّنْعَانِيُّ]: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ ابْنِ مَوْهَبٍ أَنَّ عُثْمَانَ قَالَ لِابْنِ عُمَرَ: اذْهَبْ فَاقْضِ بَيْنَ النَّاسِ قَالَ: أَوْ تُعَافِنِي يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: فَمَا تَكْرَهُ مِنْ ذَلِكَ وَقَدْ كَانَ أَبُوكَ يَقْضِي؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ قَاضِيًا فَقَضَى بِالْعَدْلِ، فَبِالْحَرِيِّ أَنْ يَنْقَلِبَ مِنْهُ كَفَافًا». فَمَا أَرْجُو بَعْدَ ذَلِكَ؟.

There is a story with this *Hadīth*, and there is something on this topic from Abū Hurairah.

وَفِي الْحَدِيثِ [قَالَ] قِصَّةٌ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[Abū ‘Eisā said:] The *Hadīth* of Ibn ‘Umar is *Gharīb*. To me, its chain is not connected. ‘Abdul-Mālik, the one from whom Al-Mu‘tamir reported this, is ‘Abdul-Mālik bin Abī Jamīlah.

[قَالَ أَبُو عِيسَى]: حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ غَرِيبٌ، وَلَيْسَ إِسْنَادُهُ عِنْدِي بِمُتَّصِلٍ وَعَبْدُ الْمَلِكِ الَّذِي رَوَى عَنْهُ الْمُعْتَمِرُ هَذَا، هُوَ عَبْدُ الْمَلِكِ بْنُ أَبِي جَمِيلَةَ.

تخريج: [إسناده ضعيف] وأخرجه أبو يعلى: ٩٣/١٠، ح: ٥٧٢٧ وابن حبان، ح: ١١٩٥ من حديث المعتمر به عبد الملك مجهول (تقريب) * وفي الباب عن أبي هريرة [يأتي: ١٣٢٥].

Comments:

“Whoever was a judge and judged with justice, it still would have been better for him to have turned away...” If there is no reward or punishment for him, then why should he accept this position. For this reason, Ibn ‘Umar refused to accept this post, though ‘Uthmān insisted that he accept it.

1322B. [Ibn Buraidah narrated from his father that the Prophet ﷺ said: “The judges are three: Two judges that are in the Fire, and a judge that is in Paradise. A man who judges without the truth, and he knows that. This one is in the Fire. One who judges while not knowing, ruining the rights of the people. So he is in the Fire. A judge who judges with the truth, that is the one in Paradise.”] (*Da‘if*)

١٣٢٢م - [حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنِي الْحُسَيْنُ بْنُ بِشْرِ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ سَهْلِ بْنِ عُيَيْدَةَ، عَنِ ابْنِ بَرِيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْقَضَاءُ ثَلَاثَةٌ: قَاضِيَانِ فِي النَّارِ، وَقَاضٍ فِي الْجَنَّةِ: رَجُلٌ قَضَى بِغَيْرِ الْحَقِّ فَعَلِمَ ذَلِكَ فَذَاكَ فِي النَّارِ، وَقَاضٍ لَا يَعْلَمُ فَأَهْلَكَ حُقُوقَ النَّاسِ فَهُوَ فِي النَّارِ، وَقَاضٍ قَضَى بِالْحَقِّ فَذَلِكَ فِي الْجَنَّةِ»].

تخريج: [إسناده ضعيف] ورواه أبو داود، القضاء، باب: في القاضي يخطيء، ح: ٣٥٧٣ وابن ماجه، ح: ٢٣١٥ من حديث ابن بريدة، الأعمش وشريك عننا به وله شاهد ضعيف عند الطبراني (مجمع: ١٩٣/٤).

Comments:

According to this narration a person who is incompetent of being a judge and has no ability and knowledge of Islamic Jurisprudence, and still takes the responsibility, will go to Hell. Similarly a judge who has all the qualities of being a judge, and knowingly passes wrong verdicts will go to Hell. Only the judge who is a just judge, and gives the judgements according to the standards of justice will go to Paradise. Becoming a judge and accepting this post is a very demanding job, as it is clear from the preceding narrations.

1322. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Whoever asks for a postion as a judge, then he is left on his own. And whoever is forced into it, Allāh sends an angel down to him so that he can be correct.” (*Da‘if*)

١٣٢٢ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ بِلَالِ بْنِ أَبِي مُوسَى، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ الْقَضَاءَ، وَكِلَإِلَى نَفْسِهِ، وَمَنْ أُجْبِرَ عَلَيْهِ، يُنْزِلُ اللَّهُ عَلَيْهِ مَلَكًا فَيُسَدِّدُهُ».

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأحكام، باب ذكر القضاء، ح: ٢٣٠٩ من حديث وكيع به * عبدالأعلى الثعلبي ضعيف كما في تسهيل الحاجة، ح: ١٥٥٢.

Comments:

The next narration makes it clear that whoever aspires to become a judge and acquire this post, with some influence or links and recommendations, he loses the guidance from Allāh and becomes the slave of one's base self.

1324. Anas narrated that the Prophet ﷺ said: "Whoever seeks to be a judge, and asks others to intercede for him with it, then he will be left on his own. And whoever is coerced into it, Allāh sends an angel down to him so that he can be correct." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. It is more correct than the narration of Isrā'il (no. 1323) from 'Abdul-A'lā.

١٣٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ :
حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ عَنْ أَبِي عَوَّانَةَ، عَنْ عَبْدِ
الْأَعْلَى التُّعَلْبِيِّ، عَنْ بِلَالِ بْنِ مِرْدَاسِ
الْفَزَارِيِّ، عَنْ حَيْثَمَةَ - وَهُوَ الْبَصْرِيُّ - عَنْ
أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ ابْتَغَى الْقَضَاءَ،
وَسَأَلَ فِيهِ شَفَعَاءَ، وَكَلَّ إِلَى نَفْسِهِ. وَمَنْ أُكْرِهَ
عَلَيْهِ، أَنْزَلَ اللَّهُ عَلَيْهِ مَلَكًا يُسَدِّدُهُ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ، وَهُوَ أَصَحُّ مِنْ حَدِيثِ إِسْرَائِيلَ عَنْ
عَبْدِ الْأَعْلَى .

تخریج : [إسناده ضعيف] انظر الحديث السابق.

1325. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever takes the responsibility of judge, or is appointed as a judge between the people, then he has been slaughtered without a knife." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. It has also been reported through routes other than this from Abū Hurairah.

١٣٢٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ
الْجَهَنَّمِيُّ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ عَنْ
عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ سَعِيدِ الْمَقْبُرِيِّ،
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«مَنْ وَلِيَ الْقَضَاءَ، أَوْ جُعِلَ قَاضِيًا بَيْنَ
النَّاسِ، فَقَدْ ذُبِحَ بِغَيْرِ سِكِّينٍ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ أَيْضًا مِنْ غَيْرِ هَذَا
الْوَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخریج : [إسناده حسن] وأخرجه أبو داود، القضاء، باب: في طلب القضاء، ح: ٣٥٧١ عن نصر بن علي به وصححه الحاكم: ٩١/٤ ووافقه الذهبي، وله شواهد.

Comments:

This narration makes it clear that accepting the post of judge is to put oneself in big troubles. This post is a continuous and permanent test of one's honesty. So one should not aspire to become a judge. If at all this position is entrusted to one, then he should seek Allāh's help and guidance.

Chapter 2. What Has Been Related About The Judge That Is Correct And The Judge That Is Mistaken

(المعجم ٢) - بَابُ مَا جَاءَ فِي الْقَاضِي
يُصِيبُ وَيُخْطِئُ (التحفة ٢)

1326. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When the judge passes a judgement in which he strived and was correct, then he receives two rewards. And when he judges and is mistaken, then he receives one reward." (*Sahih*)

١٣٢٦ - حَدَّثَنَا الْحُسَيْنُ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَأَخْطَأَ فَلَهُ أَجْرٌ وَاحِدٌ».

[He said:] There are narrations on this topic from ‘Amr bin Al-‘Ās, and ‘Uqbah bin ‘Āmir.

[قَالَ:] وَفِي الْبَابِ عَنْ عَمْرٍو بْنِ الْعَاصِ وَعُقْبَةَ بْنِ عَامِرٍ.

[Abū ‘Eisā said:] The *Hadith* of Abū Hurairah is a *Hasan Gharib Hadith* from this route. We do not know of it as a narration of Sufyān Ath-Thawrī, from Yahya bin Sa‘eed, except through the narration of ‘Abdur-Razzāq from Ma‘mar, from Sufyān Ath-Thawrī.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، لَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ.

تخريج: [صحيح] وأخرجه النسائي: ٢٢٤/٨، ح: ٥٣٨٣ (آداب القضاء، باب الإصابة في الحكم) من حديث عبدالرزاق، والبخاري، ح: ٧٣٥٢ ومسلم، ح: ١٧١٦ من حديث أبي بكر بن محمد به * وفي الباب عن عمرو بن العاص [مسلم، ح: ١٧١٦ والبخاري، ح: ٧٣٥٢] وعقبة بن عامر [أحمد: ٢٠٥/٤].

Comments:

This narration proves that a judge or a head of the state who has the qualities and abilities of doing justice, and he tries to know and understand the issue, and its inner intentions and details, and reaches the right decision, then he gets a double reward from Allāh; one for the right decision, and the other for pains taken to reach the right decision. In this process, if in spite of all his sincere efforts, and due to the complications of the issue, he does not reach the right decision he still gets one reward. This reward is for his sincere efforts to reach the truth.

Chapter 3. What Has Been Related About How The Judge Is To Make A Judgement

1327. Some men who were companions of Mu'adh narrated from Mu'adh that the Messenger of Allāh ﷺ sent Mu'adh to Yemen, so he ﷺ said: "How will you judge?" He said: "I will judge according to what is in Allāh's Book." He said: "If it is not in Allāh's Book?" He said: "Then with the *Sunnah* of the Messenger of Allāh ﷺ." He said: "If it is not in the *Sunnah* of the Messenger of Allāh ﷺ?" He said: "I will give in my view." He said: "All praise is due to Allāh, the One Who made the messenger of the Messenger of Allāh suitable." (*Da'if*)

تخریج: [إسناده ضعيف] وأخرجه أبو داود، القضاء، باب اجتهاد الرأي في القضاء، ح: ٣٥٩٢ من حديث شعبة به وضعفه البخاري والدارقطني والعقيلي وغيرهم * الحارث بن عمرو: مجهول (تقريب) ورجال من أصحاب معاذ: مجاهيل، وفيه علة أخرى.

1328. (Another chain of narrators) from some people from the inhabitants of Hims, from Mu'adh, from the Prophet ﷺ, with similar. (*Da'if*)

[Abū 'Eisā said:] We do not know of this *Hadith* except from this route. To me, its chain is not connected. Abū 'Awn Ath-Thaqafi's name is Muḥammad bin 'Ubaidullāh.

(المعجم ٣) - بَابُ مَا جَاءَ فِي الْقَاضِي كَيْفَ يَقْضِي (التحفة ٣)

١٣٢٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ أَبِي عَوْنٍ [الثَّقَفِيُّ]، عَنِ الْحَارِثِ بْنِ عَمْرٍو، عَنْ رِجَالٍ مِنْ أَصْحَابِ مُعَاذٍ، عَنْ مُعَاذٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ: «كَيْفَ تَقْضِي؟» فَقَالَ: أَقْضِي بِمَا فِي كِتَابِ اللَّهِ. قَالَ: «فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ؟» قَالَ: فَسُئِلَهُ رَسُولُ اللَّهِ ﷺ. قَالَ: «فَإِنْ لَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ؟» قَالَ: أَجْتَهِدُ رَأْيِي. قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ ﷺ».

١٣٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ، عَنِ الْحَارِثِ بْنِ عَمْرٍو، ابْنِ أَخٍ لِلْمُعِيرَةِ بْنِ شُعْبَةَ، عَنْ أَنَسٍ مِنْ أَهْلِ حِمَصَ، عَنْ مُعَاذٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَلَيْسَ إِسْنَادُهُ عِنْدِي بِمُتَّصِلٍ. وَأَبُو عَوْنٍ الثَّقَفِيُّ، اسْمُهُ مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ.

تخریج: [إسناده ضعيف] انظر الحديث السابق.

Chapter 4. What Has Been Related About The Just *Imām*

(المعجم ٤) - بَابُ مَا جَاءَ فِي الْإِمَامِ
الْعَادِلِ (التحفة ٤)

1329. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "Indeed, the most beloved of people to Allāh on the Day of Judgement, and the nearest to Him in status is the just *Imām*. And the most hated of people to Allāh and the furthest from Him in status is the oppressive *Imām*." (*Da'if*)

[He said:] There is something on this topic from [‘Abdullāh] Ibn Abī Awfā.

[Abū ‘Eisā said:] The *Ḥadīth* of Abū Sa'eed is a *Ḥasan Gharīb Ḥadīth*, we do not know of it except through this route.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٢/٣ من حديث فضيل بن مرزوق به وهو ضعيف كما في تسهيل الحاجة، ح: ٧٧٨، وعطية العوفي ضعيف مدلس * وفي الباب عن عبدالله بن أبي أوفى [يأتي: ١٣٣٠].

Comments:

This narration gives good news and glad tidings to just, upright and honest rulers and the people in authority, that on the Day of Judgement they will be among the most beloved and nearest to Allāh.

1330. [‘Abdullāh] Ibn Abī Al-Awfā narrated that the Messenger of Allāh ﷺ said: "[Indeed] Allāh is with the judge as long as he is not unjust. So when he is unjust, He leaves him and he is attended by *Shaitān*." (*Hasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is [*Hasan*] *Gharīb*, we do not know of it except as a narration of ‘Imrān Al-Qaṭṭān.

١٣٢٩ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَبَّ النَّاسِ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ، وَأَدْنَاهُمْ مِنْهُ مَجْلِسًا، إِمَامٌ عَادِلٌ؛ وَأَبْعَصَ النَّاسِ إِلَى اللَّهِ، وَأَبْعَدَهُمْ مِنْهُ مَجْلِسًا إِمَامٌ جَائِرٌ».

[قَالَ:] وَفِي الْبَابِ عَنْ [عَبْدِ اللَّهِ] بْنِ أَبِي أَوْفَى.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

١٣٣٠ - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ أَبُو بَكْرِ الْعَطَّارُ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ [عَبْدِ اللَّهِ] بْنِ أَبِي أَوْفَى، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «[إِنَّ] اللَّهَ مَعَ الْقَاضِي مَا لَمْ يَجْرُ. فَإِذَا جَارَ تَخَلَّى عَنْهُ وَلَزِمَهُ الشَّيْطَانُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ.

تخريج: [حسن] وصححه ابن حبان، ح: ١٥٤٠ والحاكم: ٩٣/٤ ووافقه الذهبي ورواه ابن ماجه، ح: ٢٣١٢ من حديث عمران القطان به بالاختلاف في السند وسنده حسن.

Comments:

Allāh is with a head of state and a judge as long as he is not unjust, and he uses his authority only for truth, justice and the welfare of the society. Allāh's help and guidance remains with him as long as he follows the right path of justice and honesty, but when he deviates from this path, Satan overcomes him and leads him to injustice and oppression.

Chapter 5. What Has Been Related About the Judge Not Judging Between Two Disputants Until He Has Heard Both Of Them

1331. 'Alī narrated: "The Messenger of Allāh ﷺ said to me: 'When two men come to you seeking judgement, do not judge for the first until you have heard the statement of the other. Soon you will know how to judge.'" (Da'if)

'Alī said: "I did not err since then."

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٩٠/١ عن حسين الجعفي، وأبو داود، ح: ٣٥٨٢ من حديث سماك به وصححه الحاكم: ٩٣/٤ والذهبي * حنث بن المعتمر ضعفه الجمهور ولحديثه شواهد معنوية.

Chapter 6. What Has Been Related About The *Imām* Who Looks After People

1332. Abul-Hasan narrated that 'Amr bin Murrah said to Mu'āwiyah: "I heard the Messenger of Allāh ﷺ saying: 'No *Imām* closes his door on one in need, dire straits and poverty, except that Allāh closes the gates of the

(المعجم ٥) - بَابُ مَا جَاءَ فِي الْقَاضِي
لَا يَقْضِي بَيْنَ الْحَضْمَيْنِ حَتَّى يَسْمَعَ
كَلَامَهُمَا (التحفة ٥)

١٣٣١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ حَشَّيْنٍ، عَنْ عَلِيٍّ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا تَقَاضَى إِلَيْكَ رَجُلَانِ، فَلَا تَقْضِ لِلأَوَّلِ حَتَّى تَسْمَعَ كَلَامَ الْآخَرِ، فَسَوْفَ تَدْرِي كَيْفَ تَقْضِي».

قَالَ عَلِيٌّ: فَمَا زِلْتُ مَاضِيًا بَعْدُ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

(المعجم ٦) - بَابُ مَا جَاءَ فِي إِمَامِ
الرَّعِيَّةِ (التحفة ٦)

١٣٣٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي عَلِيُّ بْنُ الْحَكَمِ: حَدَّثَنِي أَبُو الْحَسَنِ قَالَ: قَالَ عَمْرُو بْنُ مَرْةٍ لِمُعَاوِيَةَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ إِمَامٍ يُغْلِقُ بَابَهُ دُونَ دَوِي

Heavens from his dire straits, his needs, and his poverty.' So Mu'āwiyah appointed a man to look after the needs of the people." (*Hasan*)

[He said:] There is something on this topic from Ibn 'Umar.

[Abū 'Eisā said:] The *Hadīth* of 'Amr bin Murrah is a *Gharīb Hadīth*. This *Hadīth* has been reported from routes other than this one. 'Amr bin Murrah Al-Juhni's *Kunyah* is Abū Maryam.

تخريج: [حسن] وأخرجه أحمد: ٢٣١/٤ من حديث علي بن الحكم به وصححه الحاكم: ٤/٩٤ ووافقه الذهبي وللحديث شواهد عند أبي داود، ح: ٢٩٤٨ وأحمد: ٢٣٨/٥ وغيرهما، انظر الحديث الآتي.

1333. (Another chain) from Abū Maryam the Companion of the Prophet ﷺ, from the Prophet ﷺ. (*Hasan*)

And it is similar to this *Hadīth* in meaning [Yazīd bin Abī Maryam (one of the narrators) is from *Ash-Shām*, and Bura'id bin Abī Maryam is from *Al-Kūfah*, and Abū Maryam is 'Amr bin Murrah Al-Juhni].

تخريج: [إسناده حسن] وأخرجه أبو داود، الخراج، باب: فيما يلزم الإمام من أمر الرعية والحجة عنهم، ح: ٢٩٤٨ والطبراني: ٢٢/٣٣١، ح: ٨٣٢ من حديث يحيى بن حمزة به وصححه الحاكم: ٩٤، ٩٣/٤ والذهبي وللحديث شواهد.

Comments:

The Four Guided Caliphs of the Prophet ﷺ, modeling after him, never stopped the general public from visiting and approaching them. Sometimes people came to see them at odd hours but they never hesitated to listen to them and solve their problems. When the Kharijities started terrorist attacks, and 'Alī was martyred by them, and Mu'āwiyah was also attacked, he stopped this practice of admitting the people for his safety. 'Amr bin Murrah came to know this news, so he approached him and narrated to him the words of the Prophet ﷺ. Mu'āwiyah, on hearing these words, appointed a person to listen to their complaints and inform him, and decided the problems of the people accordingly.

الْحَاجَةِ وَالخَلَّةِ وَالْمَسْكِنَةِ، إِلَّا أَعْلَقَ اللهُ أَبْوَابَ السَّمَاءِ دُونَ خَلَّتِهِ وَحَاجَتِهِ وَمَسْكِنَتِهِ. فَجَعَلَ مَعَاوِيَةَ رَجُلًا عَلَى حَوَائِجِ النَّاسِ.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

[قَالَ أَبُو عَيْسَى:] حَدِيثُ عَمْرِو بْنِ مُرَّةٍ حَدِيثٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ. وَعَمْرُو بْنُ مُرَّةٍ الْجُهَنِيُّ، يُكْنَى أَبَا مَرْيَمَ.

١٣٣٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا

يَحْيَى بْنُ حَمْزَةَ عَنْ يَزِيدَ بْنِ أَبِي مَرْيَمَ، عَنْ الْقَاسِمِ بْنِ مُخَيَّمَةَ، عَنْ أَبِي مَرْيَمَ صَاحِبِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ: نَحْوَ هَذَا الْحَدِيثِ بِمَعْنَاهُ [وَيَزِيدُ بْنُ أَبِي مَرْيَمَ شَامِيٌّ، وَبُرَيْدُ بْنُ أَبِي مَرْيَمَ كُوفِيٌّ، وَأَبُو مَرْيَمَ هُوَ عَمْرُو بْنُ مُرَّةٍ الْجُهَنِيُّ].

Chapter 7. What Has Been Related About 'The Judge Is Not To Pass A Judgement While He Is Angry'

1334. 'Abdur-Raḥmān bin Abī Bakrah narrated: "My father wrote to 'Ubaidullāh bin Abī Bakrah who was a judge: "Do not pass a judgement between two people while you are angry, for indeed I heard the Messenger of Allāh ﷺ saying: 'The judge should not judge between two people while he is angry.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*, and Abū Bakrah's name is Nufai'.

تخریج: متفق علیه، أخرجه مسلم، الأفضية، باب كراهة قضاء القاضي وهو غضبان، ح: ١٧١٧ عن قتيبة والبخاري، ح: ٧١٥٨ من حديث عبد الملك بن عمير به.

Comments:

This narration is the best guidance for the judges. They should not sit on the seat of justice when they are in a state of anger. It is not possible for a person to think rationally and reach the right decision in rage and anger, so the judge should not resume his seat of justice until he is calm and rational.

Chapter 8. What Has Been Related About Gifts Taken By Governors

1335. Mu'ādh bin Jabal narrated: "The Messenger of Allāh ﷺ dispatched me to Yemen. When I had left, he sent a message after me, so I returned and he said: 'Do you know why I sent a message to you? Do not take anything without my permission, for that will be *Ghulūl*,^[1] and whoever commits

(المعجم ٧) - بَابُ مَا جَاءَ لَا يَقْضِي
الْقَاضِي وَهُوَ غَضْبَانٌ (التحفة ٧)

١٣٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي بَكْرَةَ قَالَ: كَتَبَ أَبِي إِلَى عَبْدِ اللَّهِ ابْنِ أَبِي بَكْرَةَ وَهُوَ قَاضٍ، أَنْ لَا تَحْكُمَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضْبَانٌ. فَأَتَانِي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحْكُمُ الْحَاكِمُ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَأَبُو بَكْرَةَ، اسْمُهُ نُفَيْعٌ.

(المعجم ٨) - بَابُ مَا جَاءَ فِي هَدَايَا
الْأُمَرَاءِ (التحفة ٨)

١٣٣٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أَسَمَةَ عَنْ دَاوُدَ بْنِ بَرِيدٍ الْأَوْدِيِّ، عَنْ الْمُغِيرَةَ بْنِ شُبَيْلٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، فَلَمَّا سِرْتُ، أَرْسَلَ فِي أَتْرِي، فَرُدِدْتُ فَقَالَ: «أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ؟» لَا

[1] See *Hadīth* no. 1.

Ghulūl, he comes with what he took on the Day of Judgement. This is why I called you, so now go and do your job.” (*Da‘if*)

[He said:] There are narrations on this topic from ‘Adī bin ‘Umair, Buraidah, Al-Mustawrid bin Shaddād, Abū Ḥumaid, and Ibn ‘Umar.

[Abū ‘Eīsā said:] The *Ḥadīth* of Mu‘adh is a *Ḥasan Gharīb Ḥadīth*, we do not know of it except from this route, as a narration of Abū Umāmah from Dāwūd Al-Awdī.

تخريج: [إسناده ضعيف] وأخرجه الطبراني: ١٢٨/٢٠، ح: ٢٥٩ من حديث أبي كريب به * داود الأودي ضعيف (تقريب) * وفي الباب عن عدي بن عميرة [مسلم، ح: ١٨٣٣] وبريدة [أبو داود، ح: ٢٩٤٣] والمستورد بن شداد [أبو داود، ح: ٢٩٤٥] وأبي حميد [البخاري، ح: ٧١٧٤] وأحمد: ٤٢٤/٥ [وابن عمر [الحاكم: ١/٣٩٩].

Comments:

When a person gets a post and position of authority in some government department, usually people from the general public go to visit him and offer congratulations, and present gifts as a token of good will. These gifts are not presented to him but to his authoritative post. So accepting such gifts is unlawful. These gifts, according to this narration, come under the category of bribery and misuse of authority.

Chapter 9. What Has Been Related About The One Who Gives A Bribe And The One Who Takes A Bribe For Judgement

1336. Abū Hurairah narrated: “The Messenger of Allāh ﷺ cursed the one who bribes and the one who takes a bribe for a judgement.” (*Ḥasan*)

[He said:] There are narrations on this topic from ‘Abdullāh bin ‘Amr, ‘Āishah, Ibn Ḥadīdah, and Umm Salamah.

[Abū ‘Eīsā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan* [*Ṣaḥīḥ*]

تُصَيِّبَنَّ شَيْئًا بَعِيرٍ إِذْنِي فَإِنَّهُ غُلُولٌ، وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ. لِهَذَا دَعَوْتُكَ، فَأَمُضِ لِعَمَلِكَ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَدِيِّ بْنِ عَمِيرَةَ وَبُرَيْدَةَ وَالْمُسْتَوْرِدِ بْنِ شَدَادٍ وَأَبِي حُمَيْدٍ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ مُعَاذٍ، حَدِيثُ حَسَنٍ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي أُسَامَةَ عَنْ دَاوُدَ الْأَوْدِيِّ.

(المعجم ٩) - بَابُ مَا جَاءَ فِي الرَّاشِي وَالْمُرْتَشِي فِي الْحُكْمِ (التحفة ٩)

١٣٣٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّاشِيَّ وَالْمُرْتَشِيَّ فِي الْحُكْمِ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَعَائِشَةَ، وَابْنِ حَدِيدَةَ وَأُمَّ سَلَمَةَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي هُرَيْرَةَ

Hadīth. This *Hadīth* was reported from Abū Salamah bin ‘Abdur-Raḥmān, from ‘Abdullāh bin ‘Amr [from the Prophet ﷺ].

It has also been reported from Abū Salamah from the Prophet ﷺ but that is not authentic. He said: I heard ‘Abdullāh bin ‘Abdur-Raḥmān saying: “The *Hadīth* of Abū Salamah from ‘Abdullāh bin ‘Amr, from the Prophet ﷺ is the best thing on this topic and the most correct.”

حَدِيثٌ حَسَنٌ [صَحِيحٌ] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو [عَنِ النَّبِيِّ ﷺ].

وَرُوِيَ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، وَلَا يَصِحُّ. قَالَ: وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: حَدِيثُ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ، أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ وَأَصَحُّ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٣٨٧/٢، ٣٨٨ من حديث أبي عوانة به وصححه ابن حبان، ح: ١١٩٦ والحاكم: ١٠٣/٤ وللحديث شواهد كثيرة عند أبي داود وغيره، انظر الحديث الآتي * وفي الباب عن عبدالله بن عمرو [يأتي: ١٣٣٧] وعائشة [أبو يعلى: ٧٤/٨، ح: ٤٦٠١، وص: ٣٦٠، ح: ٤٩٤٧] وابن حديده [لم أجده] وأم سلمة [الطبراني: ٣٩٨/٢٣، ح: ٩٥١].

1337. ‘Abdullāh bin ‘Amr narrated: “The Messenger of Allāh ﷺ cursed the one who bribes and the one who takes a bribe.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

١٣٣٧ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ [خَالِهِ] الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّاشِيَّ وَالْمُرْتَشِيَّ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، القضاء، باب: في كراهية الرشوة، ح: ٣٥٨٠ وابن ماجه، ح: ٢٣١٣ من حديث محمد بن عبدالرحمن بن أبي ذئب به وصححه ابن الجارود، ح: ٥٨٦ والحاكم: ١٠٢/٤، ١٠٣ ووافقه الذهبي.

Comments:

‘*Ar-Rāshī*’ and ‘*Al-Murtashī*’ both the words are derived from root ‘*Rāshā*’ which means the cord or rope by means of which water is drawn from the well. ‘*Rā’ish*’ is that person who becomes a link or go-between among those who take and give a bribe for making wrong and dishonest decisions.

Chapter 10. What Has Been Related About Accepting The Gift And Accepting The Invitation

1338. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "If trotter (lacking meat) were given to me I would accept, and if I was invited to (a meal of) it I would accept." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Alī, 'Āishah, Al-Mughirah bin Shu'bah, Salmān, Mu'āwiyah bin Ḥaidah, and 'Abdur-Raḥmān bin 'Alqamah.

[Abū 'Eīsā said:] The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(المعجم ١٠) - بَابُ مَا جَاءَ فِي قَبُولِ
الْهَدِيَّةِ وَإِجَابَةِ الدَّعْوَةِ (التحفة ١٠)

١٣٣٨ - حَدَّثَنَا [أَبُو بَكْرٍ] مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ بْنِ بَرِيْعٍ: حَدَّثَنَا يَشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا
سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أُهْدِيَ إِلَيَّ كُرَاعٌ
لَقَبِلْتُ، وَلَوْ دُعِيَ عَلَيَّ لَأَجَبْتُ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَائِشَةَ
وَالْمُغِيرَةَ بْنِ شُعْبَةَ وَسَلْمَانَ وَمُعَاوِيَةَ بْنِ حَنِيْدَةَ
وَعَبْدَ الرَّحْمَنِ بْنِ عَلَقَمَةَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَنَسٍ حَدِيثٌ
حَسَنٌ صَحِيْحٌ.

تخريج: [صحيح] وأخرجه ابن حبان (موارد): ١٠٦٥ من حديث سعيد بن أبي عروبة به وللحديث شواهد عند البخاري، ح: ٢٥٦٨، ٥١٧٨ وغيره * وفي الباب عن علي [أبو داود، ح: ٤٠٤٣] وعائشة [البخاري، ح: ٢٥٧٤] والمغيرة بن شعبة [لم أجده] وسلمان [أحمد: ٤٣٧/٥] ومعاوية بن حيدة [تقدم: ٦٥٦] وعبدالرحمن بن علقمة [النسائي، ح: ٣٧٨٩].

Comments:

A gift or present is that thing which is given to someone as a token of love. Mutual love and relations develop by exchange of gifts. For the development of understanding, good relations, and love, various ways and means have been suggested in Islam. Inviting friends, relatives and people to visit you and entertaining them with food etc., is also one way to develop good relations.

Chapter 11. What Has Been Related About The Severe Threat For One Who Is Awarded A Judgement For Something That Is Not His To Take

1339. Umm Salamah narrated that the Messenger of Allāh ﷺ said: "Indeed you come to me with your disputes, and I am only a human being; perhaps one of you is more

(المعجم ١١) - بَابُ مَا جَاءَ فِي
التَّشْدِيدِ عَلَى مَنْ يُقْضَى لَهُ بِشَيْءٍ لَيْسَ
لَهُ أَنْ يَأْخُذَهُ (التحفة ١١)

١٣٣٩ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ
الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ
ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أَبِي

eloquent at presenting his argument than the other. If I judge for one of you, giving him something from the rights of his brother, then it is only a piece of the Fire that I am giving him, so do not take anything from it.” (*Sahih*)

[He said:] There are narrations on this topic from Abū Hurairah and ‘Āishah.

[Abū ‘Eīsā said:] The *Hadīth* of Umm Salamah is a *Hasan Sahih Hadīth*.

سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَإِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ بَعْضُكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَإِنْ قَضَيْتُ لِأَحَدٍ مِنْكُمْ بِشَيْءٍ مِنْ حَقِّ أَحْيِهِ، فَإِنَّمَا أَقْطَعُ لَهُ [قِطْعَةً] مِنَ النَّارِ، فَلَا يَأْخُذُ مِنْهُ شَيْئًا».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أُمِّ سَلَمَةَ،

حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الشهادات، باب من أقام البينة بعد اليمين، ح: ٢٦٨٠، ومسلم، ح: ١٧١٣ من حديث هشام بن عروة به * وفي الباب عن أبي هريرة [ابن ماجه، ح: ٢٣١٨] وعائشة [لعله يشير إلى حديث البخاري، ح: ٢٠٥٣، ٧١٨٢، ومسلم، ح: ١٤٥٧].

Comments:

The Prophet ﷺ said; I am only a human being and know nothing about those events of the future, and things which are not yet present, without Allāh’s help and guidance. I judge the case presented before me like an ordinary judge on the basis of arguments presented. Maybe one of you is more eloquent and better in presenting the arguments than the other. Under the impression of his eloquence and better presentation of argument, I may give the verdict in his favor, which is actually not his right, and should have not been given in his favor. Such verdicts of mine will not make the things lawful for him in whose favor it has been given.

Chapter 12. What Has Been Related About ‘The Proof Is Required From The Claimant And The Oath Is Required From The One The Claim Is Against’

1340. ‘Alqamah bin Wā’il [bin Hujr] narrated from his father who said: “A man from Ḥaḍramawt and a man from Kindah came to the Prophet ﷺ. The Ḥaḍramī said: ‘O Messenger of Allāh! This person

(المعجم ١٢) - بَابُ مَا جَاءَ فِي أَنْ

الْبَيِّنَةِ عَلَى الْمُدَّعِيِ وَالْيَمِينِ عَلَى

الْمُدَّعَى عَلَيْهِ (التحفة ١٢)

١٣٤٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو

الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ

ابْنِ وَإِلِ [بْنِ حُجْرٍ]، عَنْ أَبِيهِ، قَالَ: جَاءَ

رَجُلٌ مِنْ حَضْرَمَوْتٍ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى

took some land of mine.' The Kindī said: 'It is my land, It is in my possession, and he has no right to it.' So the Prophet ﷺ said to the Ḥadramī: 'Do you have proof?' He said: 'No.' He said: 'Then you will have the oath.' He said: 'O Messenger of Allāh! This man is a liar, it makes not difference what he takes an oath for, he is not ashamed of doing anything!' He said: 'There is nothing you deserve from him except that.' He said: So the man was left to take an oath for it, and in the meantime, the Messenger of Allāh ﷺ said: 'If he takes an oath [for your property] to wrongfully consume it, He will meet Allāh while He is angry with him.' (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Umar, Ibn 'Abbās, 'Abdullāh bin 'Amr, and Al-Aṣḥa'th bin Qais.

[Abū 'Eīsā said:] The *Ḥadīth* of Wā'il bin Ḥujr is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

النَّبِيِّ ﷺ. فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا غَلَبَنِي عَلَى أَرْضِي لِي. فَقَالَ الْكِنْدِيُّ: هِيَ أَرْضِي وَفِي يَدِي لَيْسَ لَهُ فِيهَا حَقٌّ. فَقَالَ النَّبِيُّ ﷺ لِلْحَضْرَمِيِّ: «أَلَيْكَ بَيِّنَةٌ؟» قَالَ: لَا، قَالَ: «فَلَيْسَ بِكَ يَمِينُهُ» قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ الرَّجُلَ فَاجِرٌ لَا يُبَالِي عَلَى مَا حَلَفَ عَلَيْهِ، وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ. قَالَ: «لَيْسَ لَكَ مِنْهُ إِلَّا ذَلِكَ».

قَالَ: فَأَنْطَلَقَ الرَّجُلُ لِيَحْلِفَ لَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ لَمَّا أَدْبَرَ: «لَيْتَ حَلَفَ عَلَى [مَالِكَ] لِيَأْكُلَهُ ظُلْمًا، لِيَلْقَيْنَ اللَّهَ وَهُوَ عَنْهُ مُعْرِضٌ»

[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ وَابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالْأَشْعَثِ بْنِ قَيْسٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ وَاِئِلِ بْنِ حُجْرٍ.

حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الإیمان، باب وعید من اقتطع حق مسلم بيمين فاجرة بالنار، ح: ۱۳۹ عن قتيبة به * وفي الباب عن عمر [الدارقطني: ۲۱۸/۴، ح: ۴۴۶۴] وسنده ضعيف جداً] وابن عباس [يأتي: ۱۳۴۲] وعبدالله بن عمرو [يأتي: ۱۳۴۱] والأشعث بن قيس [تقدم: ۱۲۶۹] ويأتي: ۲۹۹۶، مختصراً].

Comments:

If someone files a lawsuit against another person in the court, even though the plaintiff may be a trustworthy, pious and honourable in the society, the judge cannot give his judgement in his favor on the presumption of his piety and trustworthiness. Islamic Law requires that every claimant should bring witnesses in his favor. If the claimant is unable to produce witnesses before the judge, he can ask the respondent to swear an oath and if the respondent takes an oath, then the case will be decided according to his oath.

1341. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that during a Khuṭbah, the Prophet ﷺ said: “The proof is due from the claimant, and the oath is due from the one the claim is made against.” (*Ṣaḥīḥ*)

There is some criticism in the chain of this *Ḥadīth*, Muḥammad bin ‘Ubaidullāh Al-‘Arzamī was graded weak in *Ḥadīth* due to his memory – he was considered weak by Ibn Al-Mubārak and others.

تخريج: [صحيح] محمد بن عبدالله العزمي، تابعه ابن جريج في رواية الزنجي عند البيهقي ١٢٣/٨ وللحديث شواهد كثيرة عند مسلم، ح: ١٧١١ والبيهقي: ٢٥٢/١٠ وغيرهما.

1342. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ judged that the oath is due from the one the claim is made against. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others: The proof is due from the claimant, and the oath is due from the one the claim is made against.

تخريج: متفق عليه، وأخرجه البخاري، الرهن في الحضرة، باب: إذا اختلف الراهن والمرتهن ونحوه فالبينة على المدعي واليمين على المدعى عليه، ح: ٢٥١٤ ومسلم، ح: ١٧١١ من حديث نافع بن عمر به.

Comments:

If someone lodges a lawsuit in the court, he has to produce witnesses in his favor, and the respondent needs not produce any witness against the claimant, swearing an oath will be enough for him.

١٣٤١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَعَبْدُ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ فِي حُطْبَتِهِ: «الْبَيِّنَةُ عَلَى الْمُدَّعِي، وَالْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ». هَذَا حَدِيثٌ فِي إِسْنَادِهِ مَقَالٌ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْعَرَزَمِيُّ يُضَعَّفُ فِي الْحَدِيثِ مِنْ قَبْلِ حِفْظِهِ. ضَعَّفَهُ ابْنُ الْمُبَارَكِ وَعَبْدُ اللَّهِ.

١٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ بْنُ عَسْكَرٍ الْبَغْدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا نَافِعُ بْنُ عَمَرَ الْجُمَحِيُّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَبْدِهِمْ أَنَّ الْبَيِّنَةَ عَلَى الْمُدَّعَى وَالْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ.

Chapter 13. What Has Been Related About The Oath Along With A Witness

1343. Abū Hurairah narrated: “The Messenger of Allāh ﷺ passed judgement based on an oath along with one witness.” Rabi’ah (one of the narrators) said: “A son of Ibn Sa’d bin ‘Ubadah informed me saying: ‘We found in a book of Sa’d that the Prophet ﷺ passed judgement based on an oath along with a witness.’” (*Sahih*)

He said: There are narrations on this topic from ‘Alī, Jābir, Ibn ‘Abbās, and Surraq.

[Abū ‘Eisā said:] The *Hadīth* of Abū Hurairah, that the Prophet ﷺ passed judgement based on an oath along with a witness, is a *Hasan Gharib Hadīth*.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، الأحكام، باب القضاء بالشاهد واليمين، ح: ٢٣٦٨ عن يعقوب بن إبراهيم به وصححه ابن الجارود، ح: ١٠٠٧ * وفي الباب عن علي [يأتي: ١٣٤٥] وجابر [يأتي: ١٣٤٤] وابن عباس [مسلم، ح: ١٧١٢] وسرق [ابن ماجه، ح: ٢٣٧١].

1344. Jābir narrated: “The Prophet ﷺ passed judgement based on an oath along with a witness.” (*Sahih*)

تخریج: [إسناده صحيح] وهو على شرط مسلم وأخرجه ابن ماجه، الأحكام، باب القضاء بالشاهد واليمين، ح: ٢٣٦٩ عن محمد بن بشار به.

1345. Ja’far bin Muḥammad narrated from his father: “The Prophet ﷺ passed judgement

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْيَمِينِ
مَعَ الشَّاهِدِ (التحفة ١٣)

١٣٤٣ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرِيِّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ بِالْيَمِينِ مَعَ الشَّاهِدِ الْوَاحِدِ قَالَ رَبِيعَةُ: وَأَخْبَرَنِي ابْنُ لِسْعَدِ بْنِ عَبْدِ عُبَادَةَ قَالَ: وَجَدْنَا فِي كِتَابِ سَعْدِ أَنَّ النَّبِيَّ ﷺ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ قَالَ: وَفِي الْبَابِ عَنْ عَلِيٍّ وَجَابِرٍ وَابْنِ عَبَّاسٍ وَسُرْقٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ، حَدِيثٌ حَسَنٌ غَرِيبٌ.

١٣٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ ابْنُ أَبِي بَرَكَةَ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ النَّبِيِّ ﷺ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ.

١٣٤٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ

based on an oath along with one witness." He said: "And 'Alī judged between you based on it." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This is more correct. This is how Sufyān Ath-Thawrī reported it from Ja'far bin Muḥammad, from his father, from the Prophet ﷺ, in *Mursal* form. 'Abdul-'Azīz bin Abī Salamah and Yahya bin Sulaim reported this *Ḥadīth* from Ja'far bin Muḥammad, from his father, from 'Alī, from the Prophet ﷺ.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They held the view that an oath along with one witness was acceptable in cases of rights and wealth. This is the view of Mālik bin Anas, Ash-Shāfi'ī, Aḥmad, and Ishāq. They said that a judgement is not passed based upon an oath and one witness except in cases of rights and property. Some of the people of knowledge among the people of Al-Kūfah and others did not hold the view that a judgement could be based upon an oath along with one witness.

تخریج: [صحیح] انظر الحديث السابق * حديث عبدالعزيز بن أبي سلمة، أخرجه الدارقطني: ٤/٢١٢، ٢١٣، ح: ٤٤٤١.

Comments:

If the claimant has only one witness, then in the light of the *Ṣaḥīḥ* narration, the claimant will take an oath in place of the second witness. Imām Mālik, Imām Ash-Shāfi'ī, Imām Aḥmad, Imām Ishāq and most of the scholars have the same view. One witness and an oath is only for monetary disputes, and for all other types of disputes two witnesses are required. (*Muslim* and *Nawawī*. v. 2. p. 74.).

عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ الْوَاحِدِ قَالَ: وَقَضَى بِهَا عَلَيَّ فِيكُمْ. [قَالَ أَبُو عِيْسَى]: وَهَذَا أَصَحُّ. وَهَكَذَا رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا. وَرَوَى عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ وَيَحْيَى بْنُ سُلَيْمٍ هَذَا الْحَدِيثَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ رَأَوْا أَنَّ الْيَمِينَ مَعَ الشَّاهِدِ الْوَاحِدِ جَائِزَةٌ فِي الْحُقُوقِ وَالْأَمْوَالِ. وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالُوا: لَا يُقْضَى بِالْيَمِينِ مَعَ الشَّاهِدِ الْوَاحِدِ إِلَّا فِي الْحُقُوقِ وَالْأَمْوَالِ وَلَمْ يَرَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ أَنَّ يُقْضَى بِالْيَمِينِ مَعَ الشَّاهِدِ الْوَاحِدِ.

Chapter 14. What Has Been Related About A Slave Owned By Two Men And One Of Them Frees His Portion Of Him

(المعجم ١٤) - بَابُ مَا جَاءَ فِي الْعَبْدِ
يَكُونُ بَيْنَ رَجُلَيْنِ فَيُعْتِقُ أَحَدُهُمَا
نَصِيبَهُ (التحفة ١٤)

1346. Ibn ‘Umar narrated that the Prophet ﷺ said: “Whoever frees a portion” or, he said: “a part” or he said: “a share he owns of a slave, then he can afford the remainder of the price according to the reasonable price, then he will be free. Otherwise he has freed as much as he has freed (only).” Ayyūb (one of the narrators) said: “Perhaps Nāfi‘ said in this *Hadīth*: ‘Meaning he has freed as much of him as he has freed.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] The *Hadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Hadīth*. Sālim has reported similarly from his father, from the Prophet ﷺ.

١٣٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ نَافِعِ،
عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ
نَصِيبًا، أَوْ قَالَ: شَفِيفًا، أَوْ قَالَ: شِرْكًَا لَهُ
فِي عَبْدٍ، فَكَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ ثَمَنَهُ
بِقِيمَةِ الْعَدْلِ، فَهُوَ عَتِيقٌ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ
مَا عَتَقَ». قَالَ أَيُّوبُ: وَرَبَّمَا قَالَ نَافِعٌ فِي
هَذَا الْحَدِيثِ، يُعْنِي فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ ابْنِ عُمَرَ
حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ سَالِمٌ عَنْ
أَبِيهِ عَنِ النَّبِيِّ ﷺ [نَحْوَهُ].

تخريج: متفق عليه، ومسلم، الأيمان، باب من أعتق شركًا له في عبد، ح: ١٥٠١، ٤٩، بعد، ح: ١٦٦٧ من حديث إسماعيل ابن عليه والبخاري، ح: ٢٤٩١ من حديث أيوب السختياني به.

1347. Sālim narrated from his father that the Prophet ﷺ said: “Whoever frees a portion of a slave he owns, then he can afford the remainder of the price, then he should free him with his wealth.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

١٣٤٧ - حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ
الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ،
عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ
ﷺ قَالَ: «مَنْ أَعْتَقَ نَصِيبًا لَهُ فِي عَبْدٍ، فَكَانَ
لَهُ مِنَ الْمَالِ مَا يَبْلُغُ ثَمَنَهُ، فَهُوَ عَتِيقٌ مِنْ
مَالِهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]
صَحِيحٌ.

تخريج: وأخرجه مسلم، ح: ٥١/١٥٠١، بعد، ح: ١٦٦٧ من حديث عبدالرزاق به وانظر الحديث السابق.

1348. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever frees a portion" or he said: "a part of a slave, then he should finish paying his price if he can afford it. If he can not afford to pay reasonable price then he should be allowed to work to earn the amount that will free him without overburdening him."

[He said:] There is something on this topic from 'Abdullāh bin 'Amr.

(Another chain) with similar, and he said: "a part." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This was reported by Abān bin Yazīd from Qatādah similar to the narration of Sa'eed bin Abī 'Arūbah (a narrator in the chain of this *Ḥadīth*). *Shu'bah* reported this *Ḥadīth* from Qatādah, but he did not mention the matter of working in it.

The people of knowledge differed over the issue of working. Some of them held the view that he could work to earn in this case, this is the view of Sufyān Ath-Thawrī, the people of Al-Kūfah, and it is the view of Ishāq.

Some of the people of knowledge said: When the slave is owned by two men, and one of them frees his portion of him, then he should pay off the portion of his brother and free the slave if he can afford it. If he can not afford it, then the slave will be free only as much as he freed him, and he is not permitted to work (for the remainder). They

١٣٤٨ - حَدَّثَنَا عَلِيُّ بْنُ حَسْرَمٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنِ بَشِيرِ بْنِ نَهَيْكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ نَصِيْبًا، أَوْ هَالًا: شَقِيصًا فِي مَمْلُوكٍ، فَخَلَّصَهُ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، فَوَومَ قِيَمَةَ عَدْلٍ ثُمَّ يُسْتَسْعَى فِي نَصِيْبِ الَّذِي لَمْ يُعْتَقْ، غَيْرَ مَشْفُوقٍ عَلَيْهِ» [قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، نَحْوَهُ. وَقَالَ: «شَقِيصًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيْحٌ. وَهَكَذَا رَوَى أَبَانُ بْنُ يَزِيدَ عَنْ قَتَادَةَ مِثْلَ رِوَايَةِ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ قَتَادَةَ وَلَمْ يَذْكَرْ فِيهِ أَمْرَ السَّعَايَةِ، وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي السَّعَايَةِ فَرَأَى بَعْضُ أَهْلِ الْعِلْمِ السَّعَايَةَ فِي هَذَا وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ وَبِهِ يَقُولُ إِسْحَاقُ. وَقَدْ قَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا كَانَ الْعَبْدُ بَيْنَ رَجُلَيْنِ، فَأَعْتَقَ أَحَدَهُمَا نَصِيْبَهُ، فَإِنْ كَانَ لَهُ مَالٌ: غَرِمَ نَصِيْبَ أُخِيهِ وَعَتَقَ الْعَبْدَ مِنْ مَالِهِ وَإِنْ لَمْ يَكُنْ لَهُ مَالٌ عَتَقَ مِنَ الْعَبْدِ مَا عَتَقَ، وَلَا يُسْتَسْعَى. وَقَالُوا بِمَا رَوَى عَنِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ. وَهَذَا قَوْلُ أَهْلِ الْمَدِيْنَةِ. وَبِهِ يَقُولُ مَالِكُ بْنُ أَنَسٍ

held the view according to what is reported by Ibn 'Umar from the Prophet ﷺ, and this is the saying of the people of Al-Madīnah, and it is the view of Mālik bin Anas, Ash-Shāfi'i, Aḥmad, and Ishāq.

وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

تخریج: متفق عليه، وأخرجه مسلم، العتق، باب من أعتق شركاً له في عبد، ح: ١٥٠٣ عن علي بن خنيسم والبخاري، ح: ٢٥٢٧ من حديث سعيد بن أبي عروبة به * وفي الباب عن عبدالله ابن عمرو [ابن عدي في الكامل: ٩٦٤/٣].

Chapter 15. What Has Been Related About A Lifelong Gift (Al-Umrā)

(المعجم ١٥) - بَابُ مَا جَاءَ فِي الْعُمْرَى (التحفة ١٥)

1349. Samurah narrated that the Prophet ﷺ said: "The lifelong gift is permitted for its inhabitant" or: "is an inheritance for its inhabitant." (*Ṣaḥīḥ*)

١٣٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «الْعُمْرَى جَائِزَةٌ لِأَهْلِهَا، أَوْ مِيرَاثٌ لِأَهْلِهَا». [قَالَ] وَفِي الْبَابِ عَنْ زَيْدِ بْنِ ثَابِتٍ وَجَابِرٍ، وَأَبِي هُرَيْرَةَ وَعَائِشَةَ وَابْنِ الزُّبَيْرِ وَمُعَاوِيَةَ.

[He said:] There are narrations on this topic from Zaid bin Thābit, Jābir, Abū Hurairah, 'Āishah, Ibn Az-Zubair, and Mu'āwiyah.

تخریج: [صحيح] وأخرجه أحمد: ٨/٥ من حديث سعيد بن أبي عروبة، وأبو داود، ح: ٣٥٤٩ من حديث قتادة به وللحديث شواهد كثيرة جداً * وفي الباب عن زيد بن ثابت [النسائي، ح: ٣٧٤٥-٣٧٥٤ وابن حبان، ح: ١١٤٩، ١١٥٠] وجابر [يأتي: ١٣٥٠] وأبي هريرة [البخاري، ح: ٢٦٢٦ ومسلم، ح: ١٦٢٦] وعائشة [لم أجده] وابن الزبير [جامع المسانيد والسنن لابن كثير: ٥٢٠/٧، ح: ٥٤٨٤ وعزاه للطبراني] ومعاوية [أحمد: ٩٧/٤، ٩٩].

Comments:

'Al-Umrā' means a gift given for a lifelong period. This word is derived from 'Umr. This is a particular way of giving a gift. For example, saying, I give you this house to reside in during my entire life. This is lawful and approved by most of the scholars.

1350. Jābir narrated that the Prophet ﷺ said: "Whichever man is given a lifelong gift for himself and his offspring, then it belongs to the one whom it was given, it does not return to the one who gave it, for he has given a gift which shall

١٣٥٠ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرَى لَهُ وَلِعَقِبِهِ،

be included in the inheritance.”
(*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*. This is how it was reported from Ma‘mar and others from Az-Zuhrī, similar to the narration of Mālik (a narrator in the chain of this *Ḥadīth*). Some of them reported it from Az-Zuhrī, without mentioning “and his offspring” in it.

[And this *Ḥadīth* has been reported through more than one route from Jābir from the Prophet ﷺ who said: “The lifelong gift is permitted for its inhabitant.” And it does not contain: “and his offspring.” This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.]

This is acted upon according to some of the people of knowledge. They said that when he says: “It is for you as long as you live, and for your offspring.” Then it is his for life, it does not return to the first person. When he does not say: “For your offspring” then it returns to the first person when the one to whom it was given to dies. This is the view of Mālik bin Anas and Ash-Shāfi‘ī.

It has been reported through more than one route that the Prophet ﷺ said: “The lifelong gift is permitted for its inhabitant” and this is acted upon according to some of the people of knowledge, in that they said: “When the one it was given to dies, then it is an inheritance of his, even if it was not allotted for his offspring.” This is the view of Sufyān Ath-Thawrī, Aḥmad, and Ishāq.

فَإِنَّهَا لِلَّذِي يُعْطَاهَا، لَا تَرْجِعُ إِلَى الَّذِي
أَعْطَاهَا، لِأَنَّهُ أَعْطَى عَطَاءً وَقَعَتْ فِيهِ
الْمَوَارِيثُ.»

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ]
صَحِيحٌ. وَهَكَذَا رَوَى مَعْمَرٌ وَغَيْرُ وَاحِدٍ عَنِ
الزُّهْرِيِّ، مِثْلَ رَوَايَةِ مَالِكٍ. وَرَوَى بَعْضُهُمْ
عَنِ الزُّهْرِيِّ، وَلَمْ يَذْكُرْ فِيهِ: «وَلِعَقِبِهِ».
[رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ، عَنْ
جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمْرَى جَائِزَةٌ
لِأَهْلِهَا» وَلَيْسَ فِيهَا: «لِعَقِبِهِ» وَهَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ]. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ
أَهْلِ الْعِلْمِ. قَالُوا: إِذَا قَالَ: هِيَ لَكَ،
حَيَاتِكَ وَلِعَقِبِكَ، فَإِنَّهَا لِمَنْ أُعْمِرَهَا، لَا
تَرْجِعُ إِلَى الْأَوَّلِ. وَإِذَا لَمْ يَقُلْ: لِعَقِبِكَ.
فَهِيَ رَاجِعَةٌ إِلَى الْأَوَّلِ إِذَا مَاتَ الْمُعْمَرُ.
وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ. وَرَوَى
مِنْ غَيْرِ وَجْهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمْرَى
جَائِزَةٌ لِأَهْلِهَا» وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ
أَهْلِ الْعِلْمِ. قَالُوا: إِذَا مَاتَ الْمُعْمَرُ فَهِيَ
لِوَرَثَتِهِ، وَإِنْ لَمْ تُجْعَلْ لِعَقِبِهِ. وَهُوَ قَوْلُ
سُفْيَانَ الثَّوْرِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

تخريج: وأخرجه مسلم، الهيات، باب العمرى، ح: ١٦٢٥ من حديث مالك به وهو في الموطأ: ٧٥٦/٢ ورواه البخاري، ح: ٢٦٢٥ من حديث أبي سلمة بن عبدالرحمن به مختصراً.

Comments:

As it involves an element of waiting for another person's death, for this reason it has been called 'Ruqbā'. According to 'Allāmah Alī Qarī, in view of Imām Abū Ḥanīfah and Imām Muḥammad, *Ruqba* is not approved. (*Tuḥfat Al-Aḥwadhī*, v. 2. p.284.) According to 'Allāmah Ibn Ḥajar most of the scholars deem *Ruqbā* and 'Umrā to be the same. In view of Imām Abū Ḥanīfah, Imām Malik, and Imām Muḥammad and Imām Abū Yūsuf, *Ruqbā* is not lawful. (*Faṭḥ Al-Bārī* v. 5. p.295.)

Chapter 16. What Has Been Related About *Ar-Ruqbā*^[1]

(المعجم ١٦) - بَابُ مَا جَاءَ فِي الرُّقْبَى
(التحفة ١٦)

1351. Jābir narrated that the Messenger of Allāh ﷺ said: "The lifelong gift is permitted for its inhabitant, and the *Ruqbā* is permitted for its inhabitant." (*Ṣaḥīḥ*)

١٣٥١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمْرَى جَائِزَةٌ لِأَهْلِهَا، وَالرُّقْبَى جَائِزَةٌ لِأَهْلِهَا».

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*. Some of them reported it from Abū Az-Zubair [with this chain] from Jābir in *Mawqūf* form [not *Marfū*].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ أَبِي الزُّبَيْرِ [بِهَذَا الْإِسْنَادِ]، عَنْ جَابِرٍ مَوْقُوفًا. [وَلَمْ يَرْفَعْهُ] وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّ الرُّقْبَى جَائِزَةٌ مِثْلَ الْعُمْرَى وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَفَرَّقَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ بَيْنَ الْعُمْرَى وَالرُّقْبَى، فَأَجَازُوا الْعُمْرَى وَلَمْ يُجِيزُوا الرُّقْبَى.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. (They say) *Ar-Ruqbā* is permitted just like the lifelong gift is permitted. This is the view of Aḥmad and Ishāq. Some of the people of knowledge among the people of Al-Kufah distinguished between the lifelong gift and *Ar-Ruqbā*; they allowed the lifelong gift but they did not allow *Ar-Ruqbā*.

[قَالَ أَبُو عِيسَى:] وَتَفْسِيرُ الرُّقْبَى أَنْ يَقُولَ: هَذَا الشَّيْءُ لَكَ مَا عَشْتَ، فَإِنْ مِتَّ

[Abū 'Eisā said:] The explanation

[1] A donation with the provision that it will either belong to the one it was donated when the donor dies, or it will revert to the donor when the one it was donated to dies.

of *Ar-Ruqbā* is when someone says: "This thing is yours as long as you live, if you die before me then it returns to me." Aḥmad and Ishāq said: "*Ar-Ruqbā* is the same as the lifelong gift. It belongs to the one it was given, and it does not revert to the first person."

قَبْلِي فِيهِ رَاجِعَةٌ إِلَيَّ. وَقَالَ أَحْمَدُ
وإِسْحَاقُ: الرُّقْبَى مِثْلُ العُمَرَى. وَهِيَ لِمَنْ
أَعْطِيهَا، وَلَا تَرْجِعُ إِلَى الْأَوَّلِ.

تخریج: [صحيح] وأخرجه أبو داود، البيهقي، باب: في الرقبى، ح: ٣٥٥٨ وابن ماجه، ح: ٢٣٨٣ من حديث هشيم به وصرح أبو الزبير بالسماح، في الرواية الطويلة وللحديث شواهد.

Chapter 17. What Has Been Related From The Messenger Of Allāh ﷺ About Reconciliation

(المعجم ١٧) - بَابُ مَا ذُكِرَ عَنِ رَسُولِ
اللَّهِ ﷺ فِي الصُّلْحِ بَيْنَ النَّاسِ (التحفة ١٧)

1352. Kathīr bin ‘Amr bin ‘Awf Al-Muzanī narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "Reconciliation is allowed among the Muslims, except for reconciliation that makes the lawful unlawful, or the unlawful lawful. And the Muslims will be held to their conditions, except the conditions that make the lawful unlawful, or the unlawful lawful." (*Ṣaḥīh*)

١٣٥٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ:
حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ
اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفِ الْمُزَنِيِّ عَنْ أَبِيهِ، عَنْ
جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الصُّلْحُ جَائِزٌ
بَيْنَ الْمُسْلِمِينَ، إِلَّا صُلْحًا حَرَّمَ حَلَالًا أَوْ
أَحَلَ حَرَامًا، وَالْمُسْلِمُونَ عَلَى شُرُوطِهِمْ، إِلَّا
شَرْطًا حَرَّمَ حَلَالًا أَوْ أَحَلَ حَرَامًا».

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: [صحيح] وأخرجه ابن ماجه، الأحكام، باب الصلح، ح: ٢٣٥٣ من حديث كثير العوفي به وسنده ضعيف جدًا ولكن له شواهد عند أبي داود، ح: ٣٥٩٤ وغيره فالحديث بها صحيح.

Comments:

This narration has been discussed for its narrator, Kathir bin ‘Abdullāh is regarded as a weak narrator and his narration cannot be accurate and acceptable, but the theme of this narration is correct.

Chapter 18. What Has Been Related About A Man Placing A Beam On His Neighbor's Enclosure Wall

1353. Al-A'raj narrated from Abū Hurairah, saying: "I heard him saying: 'the Messenger of Allāh ﷺ said: "When one of you seeks his neighbor's permission to affix a wooden beam in his wall, then do not prevent him.'" When Abū Hurairah narrated it, they tilted their heads, so he said: 'Why do I see that you are averse to it? By Allāh! I will continue to narrate it among you.'" (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn 'Abbās and Mujammi' bin Jāriyah.

[Abū 'Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to some of the people of knowledge. It is the view of Ash-Shāfi'ī. It has been related from some of the people of knowledge; among them Mālik bin Anas, that they said: "He can prevent his neighbor from affixing a beam in his wall." But the first view is more correct.

تخریج: متفق عليه، أخرجه البخاري، المظالم. باب: لا يمنع جار جاره أن يغرز خشبة في جداره، ح: ٢٤٦٣، ٢٤٦٧، ومسلم، ح: ١٦٠٩ من حديث الزهري به ورواه أبو داود، ح: ٣٦٣٤ وغيره من حديث سفیان بن عيينة به * وفي الباب عن ابن عباس [ابن ماجه، ح: ٢٣٣٧] ومجمع ابن جارية [ابن ماجه، ح: ٢٣٣٦].

Comments:

Islam is a religion of peace and a great supporter of the wellbeing of the society. It preaches love and peace among the community members. Its basis are on mutual help, service and care for each other. For this reason it has been advised to allow neighbors to affix a wooden beam on your wall, provided it does not cause much damage.

(المعجم ١٨) - بَابُ مَا جَاءَ فِي الرَّجْلِ
يَضَعُ عَلَى حَائِطِ جَارِهِ خَشْبًا (التحفة ١٨)

١٣٥٣ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ
[الْمَخْزُومِيُّ]: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ
الرُّهْرِيِّ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:
سَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
اسْتَأْذَنَ أَحَدُكُمْ جَارَهُ أَنْ يَغْرَزَ خَشْبَةً فِي
جِدَارِهِ، فَلَا يَمْنَعُهُ».

فَلَمَّا حَدَّثَ أَبُو هُرَيْرَةَ، طَاطَأُوا
رُؤُوسَهُمْ، فَقَالَ: مَا لِي أَرَأَيْتُمْ عَنْهَا مُعْرِضِينَ؟
وَاللَّهِ لَأَرْمِينَ بِهَا بَيْنَ أَيْدِيكُمْ. [قَالَ:] وَفِي
الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَمُجَمِّعِ بْنِ جَارِيَةَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ
حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ
بَعْضِ أَهْلِ الْعِلْمِ. وَبِهِ يَقُولُ الشَّافِعِيُّ.
وَرُوي [عَنْ] بَعْضِ أَهْلِ الْعِلْمِ مِنْهُمْ مَالِكُ بْنُ
أَنَسٍ، قَالُوا: لَهُ أَنْ يَمْنَعَ جَارَهُ أَنْ يَضَعَ
خَشْبَةً فِي جِدَارِهِ. وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

Chapter 19. What Has Been Related About: The Oath Is Based Upon What Will Make His Companion Believe Him

1354. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The oath is based upon what will make your companion believe you." (*Ṣaḥīḥ*)

[Qutaibah (one of the narrators) said: "What will make you believed by your companion."]

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*. We do not know of it except as a narration of Hushaim from 'Abdullāh bin Abī Ṣāliḥ. 'Abdullāh bin Abī Ṣāliḥ is the brother of Suhail bin Abī Ṣāliḥ.

This is acted upon according to some of the people of knowledge, and it is the view of Aḥmad and Ishāq.

It has been reported that Ibrāhīm An-Nakha'ī said: "When the one the oath is sought from is in the wrong, then the intention is the intention of the one giving the oath. When the one the oath is sought from is being wronged, then the intention is the intention of the one who caused the oath to be sought."

(المعجم ١٩) - بَابُ مَا جَاءَ أَنَّ الْيَمِينَ عَلَى مَا يُصَدِّقُهُ صَاحِبُهُ (التحفة ١٩)

١٣٥٤ - حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ - الْمَعْنَى وَاحِدٌ - قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْيَمِينُ عَلَى مَا يُصَدِّقُكَ بِهِ صَاحِبُكَ». [وَقَالَ قُتَيْبَةُ: عَلَى مَا صَدَّقَكَ عَلَيْهِ صَاحِبُكَ].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هُشَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي صَالِحٍ. وَعَبْدُ اللَّهِ بْنُ أَبِي صَالِحٍ هُوَ أَخُو سُهَيْلِ بْنِ أَبِي صَالِحٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَيَبْهَ يَقُولُ أَحْمَدُ وَإِسْحَاقُ. وَرُوِيَ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ أَنَّهُ قَالَ: إِذَا كَانَ الْمُسْتَحْلِفُ ظَالِمًا، فَالِنِّيَّةُ يَنِيَّةَ الْحَافِلِ. وَإِذَا كَانَ الْمُسْتَحْلِفُ مَظْلُومًا، فَالِنِّيَّةُ نِيَّةَ الَّذِي اسْتَحْلَفَ.

تخريج: وأخرجه مسلم، الأيمان، باب اليمين على نية المستحلف، ح: ١٦٥٣ من حديث

هشيم به.

Chapter 20. What Has Been Related About The Road: When There Is A Disagreement About It, How Should It Be Made?

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي الطَّرِيقِ إِذَا اخْتَلَفَ فِيهِ، كَمْ يُجْعَلُ؟ (التحفة ٢٠)

1355. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Make the road seven forearm lengths." (*Ṣaḥīh*)

١٣٥٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنِ الْمُتَنَّى بْنِ سَعِيدِ الصُّبَيْعِيِّ، عَنْ قَتَادَةَ، عَنْ بَشِيرِ بْنِ نَهْيِكَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوا الطَّرِيقَ سَبْعَةَ أَذْرُعٍ».

تخریج: [صحيح] وأخرجه ابن ماجه، الأحكام، باب: إذا تشاجروا في قدر الطريق، ح: ٢٣٣٨ من حديث وكيع، وأبو داود، ح: ٣٦٣٣ من حديث المثني بن سعيد به وصححه ابن الجارود، ح: ١٠١٨ ورواه مسلم، ح: ١٦١٣ من حديث أبي هريرة، بلفظ "إذا اختلفتم في الطريق، جعل عرضه سبع أذرع" ورواه البخاري، ح: ٢٤٧٣ من حديث أبي هريرة به.

1356. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When you disagree over the road, then make it seven forearm lengths." (*Ṣaḥīh*)

١٣٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا الْمُتَنَّى بْنُ سَعِيدٍ عَنْ قَتَادَةَ، عَنْ بَشِيرِ بْنِ كَعْبِ الْعَدَوِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَشَاجَرْتُمْ فِي الطَّرِيقِ فَاجْعَلُوهُ سَبْعَةَ أَذْرُعٍ».

[Abū 'Eisā said:] This is more correct than the narration of Waki' (a narrator in no. 1355). [He said:] There is something on this topic from Ibn 'Abbās.

[قَالَ أَبُو عِيسَى]: وَهَذَا أَصَحُّ مِنْ حَدِيثِ وَكَيْعٍ. [قَالَ]: وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

[Abū 'Eisā said:] The *Hadīth* of Bashīr bin Ka'b [Al-'Adawī] from Abū Hurairah is a *Ḥasan Ṣaḥīh Hadīth*. Some of them reported this from Qatādah, from Bashīr bin Nahīk, from Abū Hurairah, but it is not preserved.

[قَالَ أَبُو عِيسَى]: حَدِيثُ بَشِيرِ بْنِ كَعْبِ [الْعَدَوِيِّ] عَنْ أَبِي هُرَيْرَةَ، حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى بَعْضُهُمْ [هَذَا] عَنْ قَتَادَةَ، عَنْ بَشِيرِ بْنِ نَهْيِكَ، عَنْ أَبِي هُرَيْرَةَ. وَهُوَ غَيْرُ مَحْفُوظٍ.

تخریج: [صحيح] انظر الحديث السابق * وفي الباب عن ابن عباس [ابن ماجه، ح: ٢٣٣٩، ٢٣٤١ مختصراً وأحمد: ١/٢٣٥، ٢٥٥، ٣٠٢، ٣١٣، ٣١٧.

Comments:

A common street having residential buildings on both sides should be broad enough according to the needs of its residents. A street which is not open for heavy traffic, and there is only limited local use of the way, and the land of the lane is disputed, and there is more than one claimant the land, in this

situation - seven forearms of land should be spared for the common use of the residents. In otherwords, the lane should be at least seven forearms broad. This width can be more or less with mutual approval of the residents. (*Tuhfat Al-Ahwadhī* v. 2. p. 285-286.)

Chapter 21. What Has Been Related About The Boy Choosing Between His Parents When They Separate

1357. Abū Maimūnah narrated from Abū Hurairah who said: "The Prophet ﷺ gave a boy the choice between his father and his mother." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Abdullāh bin 'Amr, and the grandfather of 'Abdul-Ḥamid bin Ja'far.

[Abū 'Eīsā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Abū Maimūnah's name is Sulaim.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They said: The boy chooses between his parents when there is a disagreement between them over the custody of the child. This is the view of Aḥmad and Ishāq. They said that if the boy is very young then the mother has more right, and when the boy reaches seven years old then he is given the choice between his parents.

Hilāl bin Abī Maimūnah (one of the narrators) is Hilāl bin 'Alī bin Usāmah, of Al-Madīnah, Yaḥya bin Abī Kathīr, Mālik bin Anas and Fulaiḥ bin Sulaimān reported from him.

(المعجم ٢١) - بَابُ مَا جَاءَ فِي تَخْيِيرِ
الْغُلَامِ بَيْنَ أَبِيهِ إِذَا افْتَرَقَا (التحفة ٢١)

١٣٥٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا
سُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ هِلَالِ بْنِ أَبِي
مَيْمُونَةَ الثُّعَلِيِّ، عَنْ أَبِي مَيْمُونَةَ، عَنْ أَبِي
هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ خَيَّرَ غُلَامًا بَيْنَ أَبِيهِ
وَأُمِّهِ. [قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرٍو، وَجَدَّ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ
حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو مَيْمُونَةَ اسْمُهُ
سُلَيْمٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ
مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ. قَالُوا: يُخَيَّرُ
الْغُلَامُ بَيْنَ أَبِيهِ إِذَا وَقَعَتْ بَيْنَهُمَا الْمُنَازَعَةُ
فِي الْوَالِدِ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ.
وَقَالَ: مَا كَانَ الْوَالِدُ صَغِيرًا فَالْأُمَّ أَحَقُّ. فَإِذَا
بَلَغَ الْغُلَامُ سَبْعَ سِنِينَ خُيِّرَ بَيْنَ أَبِيهِ. هِلَالُ
ابْنِ أَبِي مَيْمُونَةَ هُوَ هِلَالُ بْنُ عَلِيٍّ بْنِ أُسَامَةَ،
وَهُوَ مَدَنِيٌّ. وَقَدْ رَوَى عَنْهُ يَحْيَى بْنُ أَبِي
كَثِيرٍ، وَمَالِكُ بْنُ أَنَسٍ، وَقُلَيْحُ بْنُ سُلَيْمَانَ.

تخریج: [صحيح] وأخرجه ابن ماجه، الأحكام، باب تخيير الصبي بين أبيه، ح: ٢٣٥١ من حديث سفيان بن عيينة، وأبو داود، ح: ٢٢٧٧ من حديث زياد بن سعد به * وفي الباب عن عبدالله ابن عمرو [أبو داود، ح: ٢٢٧٦] وجد عبدالحميد بن جعفر [أبو داود، ح: ٢٢٤٤].

Comments:

According to this narration a child of separated parents will live with the mother until the age of seven, or when he learns to eat and put on clothes by himself. After the age of seven, the child is given a choice to live with the mother or the father.

Chapter 22. What Has Been Related About The Father Can Take From The Wealth Of His Son

(المعجم ٢٢) - **بَابُ مَا جَاءَ أَنَّ الْوَالِدَ يَأْخُذُ مِنْ مَالِ وَلَدِهِ** (التحفة ٢٢)

1358. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “Indeed the most wholesome of what you consume is from your earnings, and indeed your children are from your earnings.” (*Sahih*)

١٣٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَمَّتِهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَطْيَبَ مَا أَكَلْتُمْ مِنْ كَسْبِكُمْ، وَإِنَّ أَوْلَادَكُمْ مِنْ كَسْبِكُمْ». [قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو. [قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ [صحيح]. وَقَدْ رَوَى بَعْضُهُمْ هَذَا عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ وَأَكْثَرُهُمْ قَالُوا: عَنْ عَمَّتِهِ، عَنْ عَائِشَةَ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ. قَالُوا: إِنَّ يَدَ الْوَالِدِ مَبْسُوطَةٌ فِي مَالِ وَلَدِهِ يَأْخُذُ مَا شَاءَ.

[He said:] There are narrations on this topic from Jābir, and ‘Abdullāh bin ‘Amr.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Sahih*]. Some of them have reported this from ‘Umārah bin ‘Umair, from his mother, from ‘Āishah. Most of them said: “from his paternal aunt, from ‘Āishah.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They said that the father’s hand is free to take from the wealth of his son as he likes.

وَقَالَ بَعْضُهُمْ: لَا يَأْخُذُ مِنْ مَالِهِ إِلَّا عِنْدَ الْحَاجَةِ إِلَيْهِ.

Some of them said that he is not to take from his son’s wealth except when there is a need for it.

تخریج: [صحيح] وأخرجه ابن ماجه، التجارات، باب ما للرجل من مال ولده، ح: ٢٢٩٠ من حديث يحيى بن زكريا به وصححه الذهبي وهو مخرج في نيل المقصود، ح: ٣٥٢٨ ومسنود

الحميدي، ح: ٢٤٧ (بتحقيقي) * وفي الباب عن جابر [ابن ماجه، ح: ٢٢٩١] وعبدالله بن عمرو [ابن ماجه، ح: ٢٢٩٢].

Chapter 23. What Has Been Related About When One's Property Has Been Broken, What Is the Judgement For Him From The Property Of The One Who Broke It?

(المعجم ٢٣) - بَابُ مَا جَاءَ فِيمَنْ يُكْسِرُ لَهُ الشَّيْءَ، مَا يُحْكَمُ لَهُ مِنْ مَالِ الْكَاسِرِ (التحفة ٢٣)

1359. Anas narrated: "One of the wives of the Prophet ﷺ gave the Prophet ﷺ some food in a bowl. Then 'Aishah broke the bowl with her hand, and discarded what was in it. So the Prophet ﷺ said: "Food for food and vessel for vessel." (*Sahih*)

١٣٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ [الثَّوْرِيِّ]، عَنْ حُمَيْدٍ، عَنْ أَنَسِ قَالَ: أَهْدَتْ بَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ إِلَى النَّبِيِّ ﷺ طَعَامًا فِي قَصْعَةٍ، فَضَرَبَتْ عَائِشَةُ الْقَصْعَةَ بِيَدِهَا، فَأَلْقَتْ مَا فِيهَا، فَقَالَ النَّبِيُّ ﷺ: «طَعَامٌ بِطَعَامٍ، وَإِنَاءٌ بِإِنَاءٍ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahih*.

تخریج: [صحیح] ورواه البخاري، المظالم، باب: إذا كسر قصعة أو شيئًا لغيره، ح: ٤٨١، ٥٢٥ من حديث حميد الطويل به.

Comments:

This narration proves that if someone breaks or deliberately damages the things of others, he must return the same kind of things, buying it new from the market, or paying them the price of those things.

1360. Anas narrated that the Messenger of Allāh ﷺ borrowed a bowl which broke, so he guaranteed (compensated) it for them. (*Da'if*)

١٣٦٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا سُؤدَةُ بْنُ عَبْدِ الْعَزِيزِ عَنْ حُمَيْدٍ، عَنْ أَنَسِ: أَنَّ النَّبِيَّ ﷺ اسْتَعَارَ قَصْعَةً فَضَاعَتْ فَضَمِنَهَا لَهُمْ.

[Abū 'Eisā said:] This *Hadīth* is not preserved. Suwaid (one of the narrators) only meant to narrate – according to me – the narration reported by Ath-Thawrī (no. 1359). And the narration of Ath-Thawrī is more correct. The name of Abū Dāwūd (one of the narrators of no. 1359) is 'Umar bin Sa'd.

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ. وَإِنَّمَا أَرَادَ - عِنْدِي - سُؤدَةُ الْحَدِيثَ الَّذِي رَوَاهُ الثَّوْرِيُّ. وَحَدِيثُ الثَّوْرِيِّ أَصَحُّ. اسْمُ أَبِي دَاوُدَ عُمَرُ بْنُ سَعْدٍ.

تخريج: [إسناده ضعيف] سويد بن عبدالعزيز ضعيف (تقريب: ٢٦٩٢) والحديث السابق يغني

عنه .

Comments:

This narration is not preserved, but the preceding narration proves that if a thing is purposely and deliberately damaged, it must be returned or compensated for, in the form of a new thing of the same kind or with the market price. Similarly, if a borrowed thing is damaged or destroyed, the lender should be compensated. If the owner does not want to be compensated it is up to him.

Chapter 24. What Has Been Related About The Limits Of Responsibility For A Man And Woman

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي حَدِّ بُلُوغِ الرَّجُلِ وَالْمَرْأَةِ (التحفة ٢٤)

1361. Nāfi' narrated that Ibn 'Umar said: "I was reviewed before the Messenger of Allāh ﷺ in the army, and I was fourteen years old, but he did not accept me. Then I was reviewed before him in the army later while I was fifteen years old, and he accepted me." Nāfi' said: "I narrated this *Hadīth* to 'Umar bin 'Abdul-'Azīz and he said: 'This is the limit that distinguishes between childhood and adulthood.' Then he wrote to give salaries to whoever reached fifteen years old."

١٣٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرِ الْوَاسِطِيِّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ عَنْ سُهَيْبَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنِ نَافِعِ، عَنِ ابْنِ عُمَرَ، قَالَ: عَرَضْتُ عَلَى رَسُولِ اللَّهِ ﷺ فِي جَيْشٍ وَأَنَا ابْنُ أَرْبَعِ عَشْرَةَ فَلَمْ يَقْبَلْنِي، فَعَرَضْتُ عَلَيْهِ مِنْ قَابِلٍ فِي جَيْشٍ وَأَنَا ابْنُ خَمْسِ عَشْرَةَ فَقَبِلْنِي. قَالَ نَافِعٌ: وَحَدَّثْتُ بِهِذَا الْحَدِيثِ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فَقَالَ: هَذَا حَدٌّ مَا بَيْنَ الصَّغِيرِ وَالْكَبِيرِ، ثُمَّ كَتَبَ أَنْ يُفْرَضَ لِمَنْ بَلَغَ الْخَمْسَ عَشْرَةَ.

(Another chain) from Nāfi', from Ibn 'Umar from the Prophet ﷺ, and it is similar, but he did not mention in it that 'Umar bin 'Abdul-'Azīz wrote that this is the limit that distinguishes between youth and childhood and adulthood. In his narration, Ibn 'Uyainah said (that Nāfi' said): "I narrated it to 'Umar bin 'Abdul-'Azīz and he said: "This is the limit that distinguishes between children and soldiers." (Ṣaḥīḥ)

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُهَيْبَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنِ نَافِعِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ أَنَّ هَذَا حَدٌّ مَا بَيْنَ الصَّغِيرِ وَالْكَبِيرِ. وَذَكَرَ ابْنُ عُيَيْنَةَ فِي حَدِيثِهِ قَالَ: حَدَّثْتُ بِهِ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ. فَقَالَ: هَذَا حَدٌّ مَا بَيْنَ الدَّرَجَةِ وَالْمُقَاتِلَةِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. This is acted upon according to the people of knowledge, and it is the view of [Sufyān] Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi'i, Aḥmad and Ishāq. They held the view that when a boy reaches fifteen years of age then he is judged as a man is judged. If he were to have a wet dream before fifteen years then he would be judged as a man is judged. Aḥmad and Ishāq said that there are three marks for responsibility: Reaching fifteen years of age or having a wet dream, when his age and his having wet dream cannot be ascertained, then *Inbāt* — that is — growing of pubic hairs.

تخريج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة الخندق وهي الأحزاب، ح: ٤٠٩٧ ومسلم، ح: ١٨٦٨ من حديث عبيد الله بن عمر به.

Comments:

In view of the scholars, the age of puberty is fifteen years for both male and female. The other criterion of maturity or age of puberty is the start of the wet dream for boys and menstruating for girls. All *A'imma* agree on this point. This narration appears again, see no. 1711. There the author added that it is *Gharib*, that is the first version he cited here.

Chapter 25. What Has Been Related About A Man Who Married A Woman His Father Was Married To (Previously)

1362. Al-Barā' narrated: "My maternal uncle Abū Burdah Ibn Niyār passed by me and he had a flag with him. I said: 'Where are you going?' He said: 'the Messenger of Allāh ﷺ dispatched me to a man who married a woman his father had been married to: that I should bring him his head.'" (*Sahīh*)

صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، وَبِهِ يَقُولُ [سُفْيَانُ] الثَّوْرِيُّ وَابْنُ الْمُبَارَكِ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ. يَرَوْنَ أَنَّ الْغُلَامَ إِذَا اسْتَكْمَلَ خَمْسَ عَشْرَةَ [سَنَةً]، فَحُكْمُهُ حُكْمُ الرَّجَالِ. وَإِنْ اِخْتَلَمَ قَبْلَ خَمْسَ عَشْرَةَ فَحُكْمُهُ حُكْمُ الرَّجَالِ. وَقَالَ أَحْمَدُ وَإِسْحَاقُ، الْبُلُوغُ ثَلَاثَةُ مَنَازِلَ: بُلُوغُ خَمْسَ عَشْرَةَ، أَوْ الْاِخْتِلَامَ، فَإِنْ لَمْ يَعْرِفْ سِنَهُ وَلَا اِخْتِلَامَهُ فَالْإِنْبَاتُ - يَعْنِي الْعَانَةَ - .

(المعجم ٢٥) - بَابُ: فِيمَنْ تَزَوَّجَ

امْرَأَةَ أَبِيهِ (التحفة ٢٥)

١٣٦٢ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ أَشْعَثَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ قَالَ: مَرَّ بِي خَالِي أَبُو بُرْدَةَ ابْنُ نِيَّارٍ وَمَعَهُ لَوَاءٌ فَقُلْتُ: أَيْنَ تَرِيدُ؟ فَقَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةَ أَبِيهِ، أَنْ آتِيَهُ بِرَأْسِهِ. [قَالَ:] وَفِي الْبَابِ عَنْ

[He said:] There is something on this topic from Qurrah [Al-Muzanī].

[Abū 'Eisā said:] The *Ḥadīth* of Al-Barā' is a *Ḥasan Gharīb Ḥadīth*. Muḥammad bin Ishāq reported this *Ḥadīth* from 'Adī bin Thābit, from 'Abdullāh bin Yazīd, from Al-Barā'. This *Ḥadīth* has also been reported from Ash'ath, from 'Adī, from Yazīd bin Al-Barā', from his father. And it has been reported from Ash'ath, from 'Adī, from Yazīd bin Al-Barā', from his maternal uncle, from the Prophet ﷺ.

قُرَّةَ [الْمُزْنِيِّ].

[قَالَ أَبُو عِيسَى:] حَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ غَرِيبٌ، وَقَدْ رَوَى مُحَمَّدُ بْنُ إِسْحَاقَ هَذَا الْحَدِيثَ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنِ الْبَرَاءِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَشْعَثَ، عَنْ عَدِيِّ، عَنْ يَزِيدَ ابْنِ الْبَرَاءِ، عَنْ أَبِيهِ. وَرُوِيَ عَنْ أَشْعَثَ، عَنْ عَدِيِّ، عَنْ يَزِيدَ بْنِ الْبَرَاءِ، عَنْ خَالِهِ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] وأخرجه ابن ماجه، الحدود، باب من تزوج امرأة أبيه من بعده، ح: ٢٦٠٧ من حديث حفص بن غياث، وأبو داود، ح: ٤٤٥٧ من حديث عدي بن ثابت به وصححه ابن الجارود، ح: ٦٨١ وابن حبان، ح: ١٥١٦ والحاكم على شرط مسلم: ١٩١/٢ وواقفه الذهبي وفي الباب عن قرة المزني (ابن ماجه: ٢٦٠٨).

Comments:

If someone goes against definite and decisive orders, for which the *Shar'ah* awards capital punishment, and a judge, *Imām* or head of the state has the right to award him the death sentence. There is difference of opinion on the punishment of an offender who marries the wife of his father, which is strictly prohibited in Islamic law. In the view of Imām Mālik and Imām Shāfi'ī, *Hadd* will be imposed, but in view of Imām Aḥmad and Ishāq, his punishment is death and confiscation of his property.

Chapter 26. What Has Been Related About The Case Of Two Men And One Of Them Lives Downstream From The Other

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي الرَّجُلَيْنِ يَكُونُ أَحَدُهُمَا أَسْفَلَ مِنَ الْآخَرِ فِي الْمَاءِ (التحفة ٢٦)

1363. 'Abdullāh bin Az-Zubair narrated: "A man from the *Anṣār* disputed with Az-Zubair before the Messenger of Allāh ﷺ about the canals of Ḥarrah which they used to irrigate the date-palms. The *Anṣārī* said: 'Let the water pass.' But he refused. So they brought

١٣٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، أَنَّهُ حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ. فَقَالَ

their dispute to the Messenger of Allāh ﷺ. the Messenger of Allāh ﷺ said to Az-Zubair: ‘O Zubair! Irrigate (your land) then let the water pass to your neighbor.’ The *Anṣārī* became angry and said: ‘[O Messenger of Allāh!] Is this because he is your aunt’s son?’ The face of the Messenger of Allāh ﷺ changed color. Then he said: ‘O Zubair! Irrigate (your land) and then withhold the water until it reaches the walls.’ Az-Zubair said: ‘By Allāh! I think that this *Āyah* was revealed about that: But no, by your Lord, they can have no Faith until they make you (O Muḥammad) judge in all disputes between them, and find in themselves no resistance against your decisions and accept (them) with full submission.’^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

Shu‘bah bin Abī Ḥamzah reported it from Az-Zuhri, from ‘Urwah bin Az-Zubair, from Az-Zubair, and he did not mention “from ‘Abdullāh bin Az-Zubair” in it. ‘Abdullāh bin Wahb reported it from Al-Laith – and, Yūnus from Az-Zuhri – from ‘Urwah, from ‘Abdullāh bin Az-Zubair, (and it is) similar to the first narration.

تخريج: متفق عليه، وأخرجه مسلم، الفضائل، باب وجوب اتباعه ﷺ، ح: ٢٣٥٧ عن قتيبة

والبخاري، ح: ٢٣٥٩، ٢٣٦٠ من حديث الليث بن سعد به.

Comments:

This man from *Anṣār* was a Companion who participated in the Battle of Badr. In anger, he was not patient, and uttered those offensive words. No Muslim ever dares to behave in such a way as he did. This event gives a lesson

الأنصاري. سَرَحَ الْمَاءَ يُمُرُ، فَأَبَى عَلَيْهِ، فَأَخْتَصَمُوا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ» فَغَضِبَ الْأَنْصَارِيُّ: فَقَالَ: [يَا رَسُولَ اللَّهِ] أُنْ كَانَ ابْنُ أُمَّتِكَ؟ فَتَلَوْنَ وَجْهَهُ رَسُولَ اللَّهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ! اسْقِ ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» فَقَالَ الزُّبَيْرُ: وَاللَّهِ! إِنِّي لَأَحْسِبُ نَزَلَتْ هَذِهِ الْآيَةُ فِي ذَلِكَ. ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا سَلِيمًا﴾ [الآية [النساء: ٦٥].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وَرَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ، وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ. وَرَوَاهُ عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنِ اللَّيْثِ. وَيُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ. نَحْوُ الْحَدِيثِ الْأَوَّلِ.

[1] *An-Nisā'* 4:65.

to all the Muslims, that they must obey the orders of the Prophet ﷺ without any grumbling and muttering from the depth of their heart. This is the true faith and demand of the loyalty to faith.

Chapter 27. What Has Been Related About One Who Frees His Slaves When He Dies, While He Has No Wealth Aside From Them

1364. ‘Imrān bin Ḥuṣain narrated: “A man from the *Anṣār* freed six slaves of his upon his death, and he did not have any wealth aside from them. That was conveyed to the Prophet ﷺ, and he said some harsh words about him.” He said: “Then he called for them and he divided them and had them draw lots. So he freed two of them and left four as slaves.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Abū Hurairah.

[Abū ‘Eīsā said:] The *Ḥadīth* of ‘Imrān bin Ḥuṣain is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it has been reported through more than one route from ‘Imrān bin Ḥuṣain.

This is acted upon according to some of the people of knowledge [among the Companions of the Prophet ﷺ]. It is the view of Mālik bin Anas, Ash-Shāfi‘ī, Aḥmad, and Ishāq. They held the view that casting of lots could resorted to in this case and others. As for some of the people of knowledge among the people of Al-Kūfah and others, they did not approve of drawing lots. They said: Each one of the slaves should be freed one-third, and they should be allowed to work to earn the price of the other two-thirds.

(المعجم ٢٧) - بَابُ مَا جَاءَ فِيْمَنْ يُعْتَقُ مَمَالِيكُهُ عِنْدَ مَوْتِهِ، وَلَيْسَ لَهُ مَالٌ غَيْرُهُمْ (التحفة ٢٧)

١٣٦٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي يُوَيْبٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَعْتَقَ سِتَّةَ أَعْبِدٍ لَهُ عِنْدَ مَوْتِهِ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ. فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ لَهُ قَوْلًا شَدِيدًا. قَالَ: ثُمَّ دَعَاهُمْ فَجَزَّأَهُمْ ثُمَّ أَفْرَعَ بَيْنَهُمْ، فَأَعْتَقَ اثْنَيْنِ وَأَرْقَ أَرْبَعَةَ. [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ [مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ]. وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ يَزُونَ [اسْتِعْمَالَ] الْفُرْعَةَ فِي هَذَا وَفِي غَيْرِهِ. وَأَمَّا بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ فَلَمْ يَرَوْا الْفُرْعَةَ. وَقَالُوا: يُعْتَقُ مِنْ كُلِّ عَبْدٍ الثُّلُثُ. وَيُسْتَسْعَى فِي ثُلُثِي قِيَمَتِهِ. وَأَبُو الْمُهَلَّبِ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو [الْحَرَمِيِّ] وَهُوَ غَيْرُ أَبِي قِلَابَةَ [وَيُقَالُ مُعَاوِيَةُ بْنُ عَمْرٍو] وَأَبُو قِلَابَةَ الْحَرَمِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ.

Abū Al-Muhallab's name is 'Abdur-Rahmān bin 'Amr [Al-Jarmī; he is not Abū Qilābah.] And they also say he is Mu'āwiyah bin 'Amr, [and Abū Qilābah Al-Jarmī's name is 'Abdullāh bin Zaid.]

تخريج: وأخرجه مسلم، الأيمان، باب من أعتق شركاً له في عبد، ح: ١٦٦٨ عن قتيبة به * وفي الباب عن أبي هريرة [اليهقي: ١٠/٢٨٦].

Comments:

The *Anṣarī* freed six slaves, whereas according to the *Sharī'ah* he had the right to free only two. Now everyone of the freed slaves desired to have freedom, but only two of them could get it. This was an issue that needed no witnesses for its solution, and nobody was ready to forgo his right, so it was solved by drawing lots, because there was no other choice for the solution of this issue. So in the light of this narration, such cases can be solved by drawing lots.

Chapter 28. What Has Been Related About One Who Owned A *Maḥram* (A Close Relative)

(المعجم ٢٨) - بَابُ مَا جَاءَ فِيْمَنْ مَلَكَ
ذَا [رَحِم] مَحْرَمٍ (التحفة ٢٨)

1365. Samurah narrated that the Messenger of Allāh ﷺ said: "Whoever owns a related *Maḥram*, then he is free." (*Ḥasan*)

[Abū 'Eisā said:] We do not know of this narration having a complete chain of narration, except as a narration of Ḥammād bin Salamah.

Some have reported something about this from Qatādah, from Al-Ḥasan, from 'Umar.

(Another chain) from Samurah that the Prophet ﷺ said: "Whoever owns a related *Maḥram*, then he is free."

[Abū 'Eisā said:] We do not know of anyone who mentioned 'Āṣim Al-Aḥwal from Ḥammād bin Salamah in this narration, except for Muḥammad bin Bakr.

And this is acted upon according

١٣٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ
الْجُمَحِيُّ [البصري]: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ
قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: «مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ
مُسْنَدًا، إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ. وَقَدْ
رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ قَتَادَةَ، عَنِ
الْحَسَنِ، عَنْ عُمَرَ، شَيْئًا مِنْ هَذَا.

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ وَعَبْدُ
وَاحِدٌ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرِ الْبُرْسَانِيُّ،
عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ. وَعَاصِمٌ
الْأَحْوَلُ عَنِ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ: «مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ».

[قَالَ أَبُو عِيسَى:] وَلَا نَعْلَمُ أَحَدًا ذَكَرَ فِي

to some of the people of knowledge. It has also been reported from Ibn ‘Umar that the Prophet ﷺ said: “Whoever owns a related *Mahram*, then he is free.” Ḍamrah bin Rabī‘ah reported it from Sufyān Ath-Thawrī, from ‘Abdullāh bin Dīnār, from Ibn ‘Umar, from the Prophet ﷺ. But Ḍamrah bin Rabī‘ah is not followed up in narrating this *Hadīth*.^[1] And this *Hadīth* is a mistake according to the scholars of *Hadīth*.

تخريج: [حسن] وأخرجه أبو داود، العتق، باب: فيمن ملك ذا رحم محرم، ح: ٣٩٤٩، وابن ماجه، ح: ٢٥٢٤ من حديث حماد بن سلمة به وصححه الحاكم: ٢١٤/٢ والذهبي وابن الجارود، ح: ٩٧٣ * حديث عقبه بن مكرم: رواه ابن ماجه، ح: ٢٥٢٤ عنه وسنده حسن.

Comments:

Mahram relatives are those who are prohibited to marry each other when one of them is male and the other is female, as father and son, paternal uncle and paternal nephew, maternal uncle and maternal nephew, etc. The father is prohibited from marrying his daughter, a son cannot marry his mother, a brother cannot marry his sister etc. Most of the people of knowledge among the Companions of the Prophet ﷺ and their followers acted according to this narration. The *Ahnaf* and *Hanābilah* also act upon this narration.

Chapter 29. What Has Been Related About One Who Farms A People’s Land Without Their Permission

1366. Rāfi‘ bin Khadīj narrated that the Prophet ﷺ said: “Whoever farms a people’s land without their permission, then nothing he farms belongs to him, and its finances are due to him.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is

هَذَا الْحَدِيثُ عَاصِمًا الْأَحْوَالَ عَنْ حَمَادِ بْنِ سَلَمَةَ، غَيْرَ مُحَمَّدِ بْنِ بَكْرِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَقَدْ رُوِيَ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ» رَوَاهُ ضَمْرَةُ بْنُ رَبِيعَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

وَلَا يُتَابِعُ ضَمْرَةُ بْنُ رَبِيعَةَ عَلَى هَذَا الْحَدِيثِ. وَهُوَ حَدِيثٌ خَطَأً عِنْدَ أَهْلِ الْحَدِيثِ.

(المعجم ٢٩) - بَابُ مَا جَاءَ [فِي] مَن زَرَعَ فِي أَرْضِ قَوْمٍ بَعِيرٍ إِذْنِهِمْ (التحفة ٢٩)

١٣٦٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ النَّخَعِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ، عَنْ رَافِعِ بْنِ خَلِيدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ زَرَعَ فِي أَرْضِ قَوْمٍ بَعِيرٍ إِذْنِهِمْ، فَلَيْسَ لَهُ مِنَ الزَّرْعِ شَيْءٌ، وَلَهُ نَفَقَتُهُ».

[1] No one else narrates it from Sufyān, which would act as support for Ḍamrah’s narration.

Hasan Gharīb, we do not know it as a narration of Abū Ishāq except from this route; the narration of *Sharīk bin ‘Abdullāh*.

This *Hadīth* is acted upon according to some of the people of knowledge, and it is the view of *Aḥmad* and *Ishāq*.

I asked *Muḥammad bin Ismā‘īl* about this *Hadīth* and he said: “It is a *Hasan Hadīth*.” And he said: “I do not know of it as a narration of *Abū Ishāq* except from the report of *Sharīk*.” *Muḥammad* said: “*Ma‘qil bin Mālik Al-Baṣrī* narrated to us: ‘*Uqbah bin Al-Aṣam* narrated to us from ‘*Aṭā*’, from *Rāfi‘ bin Khadij* from the Prophet ﷺ, similarly.”

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي إِسْحَاقَ، إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ شَرِيكِ بْنِ عَبْدِ اللَّهِ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَقَالَ: هُوَ حَدِيثٌ حَسَنٌ. وَقَالَ: لَا أَعْرِفُهُ مِنْ حَدِيثِ أَبِي إِسْحَاقَ إِلَّا مِنْ رِوَايَةِ شَرِيكٍ. قَالَ مُحَمَّدٌ: حَدَّثَنَا مَعْقِلُ بْنُ مَالِكِ الْبَصْرِيِّ: حَدَّثَنَا عُقْبَةُ بْنُ الْأَصَمِ عَنْ عَطَاءٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، البيهقي، باب: في زرع الأرض بغير إذن صاحبها، ح: ٣٤٠٣ عن قتيبة به ورواه قيس بن الربيع عن أبي إسحاق به، شريك عن قيس ضعيف وأبو إسحاق عن عطاء وعطاء لم يسمع من رافع (خطابي).

Comments:

This narration proves that if someone cultivates the land without the owner’s permission, the produce will belong to the owner of the land and the tiller will get only the expenditure he spent on the cultivation.

Chapter 30. What Has Been Related About Gifts And Equality Between Children

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي النَّحْلِ وَالْتَسْوِيَةِ بَيْنَ الْوَالِدِ (التحفة ٣٠)

1367. *An-Nu‘mān bin Bashīr* narrated that his father gave a slave to a son of his. So he went to the Prophet ﷺ to have him witness it. He ﷺ said: ‘Have you given a gift similar to this one to all of your sons?’ He replied: ‘No.’ So he said: ‘Then take him back.’” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*, and it has been

١٣٦٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ - الْمَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ ابْنِ عَبْدِ الرَّحْمَنِ وَعَنْ مُحَمَّدِ بْنِ التُّعْمَانِ بْنِ بَشِيرٍ، يُحَدِّثَانِ عَنِ التُّعْمَانِ بْنِ بَشِيرٍ، أَنَّ أَبَاهُ نَحَلَ ابْنًا لَهُ غُلَامًا. فَآتَى النَّبِيَّ ﷺ يُشْهَدُهُ

reported through more than one route from An-Nu'mān bin Bashīr.

This is acted upon according to some of the people of knowledge. They consider it recommended to maintain equality among sons, to the degree that some of them said he is to treat his sons equally even in kissing. Some of them said he is to treat his sons equally in gifts and presents, [meaning] to treat the males and the females the same. This is the view of Sufyān Ath-Thawrī. Some of them said treating children equally is to give the males a similar portion as that of two females, similar to divisions of inheritance. This is the view of Aḥmad and Ishāq.

فَقَالَ: «أَكُلَّ وَلَدِكَ قَدْ نَحَلْتَهُ، مِثْلَ مَا نَحَلْتَ هَذَا؟» قَالَ: لَا، قَالَ: «فَارُدُّهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ التُّعْمَانِ ابْنِ بَشِيرٍ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، يَسْتَحِبُّونَ التَّسْوِيَةَ بَيْنَ الْوَلَدِ، حَتَّى قَالَ بَعْضُهُمْ: يُسَوَّى بَيْنَ وَلَدِهِ حَتَّى فِي الْمُبَلَّغَةِ. وَقَالَ بَعْضُهُمْ: يُسَوَّى بَيْنَ وَلَدِهِ فِي النُّحْلِ وَالْعَطِيَّةِ [بِعَنِي] الذَّكَرُ وَالْأُنثَى سَوَاءً وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ. وَقَالَ بَعْضُهُمْ: التَّسْوِيَةُ بَيْنَ الْوَلَدِ، أَنْ يُعْطَى الذَّكَرُ مِثْلَ حَظِّ الْأُنثِيِّ، مِثْلَ قِسْمَةِ الْمِيرَاثِ، وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ.

تخریج: متفق عليه، وأخرجه مسلم، الهبات، باب كراهة تفضيل بعض الأولاد في الهبة، ح: ١٦٢٣ من حديث سفیان بن عیینة البخاري، ح: ٢٥٨٦ من حديث الزهري به.

Comments:

The subject of this narration proves that if someone wants to give something to his children in his life time, he will have to give an equal share to every one of them without any consideration of gender or standards of legacy distribution. Another narration made this point clear. The Prophet ﷺ said in an authentic narration, "Treat your children equally. If I want to give extra to one of them, I will give to a female." (*Baihaqī*)

Chapter 31. What Has Been Related About Preemption

(المعجم ٣١) - بَابُ مَا جَاءَ فِي الشُّفْعَةِ
(التحفة ٣١)

1368. Samurah narrated that the Messenger of Allāh ﷺ said: "The neighbor of a home has more right to the home." (*Hasan*)

Abū 'Eisā said: There are narrations on this topic from Ash-Sharīd, Abū Rāfi', and Anas.

١٣٦٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُليَّةَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «جَارُ الدَّارِ أَحَقُّ بِالدَّارِ».

قَالَ أَبُو عِيسَى: وَفِي الْبَابِ عَنِ الشَّرِيدِ

The *Hadīth* of Samurah is a *Hasan Sahīh Hadīth*. ‘Eisā bin Yūnus reported similarly from Sa‘eed bin Abī ‘Arūbah, from Qatādah, from Anas, from the Prophet ﷺ.

It has also been reported from Sa‘eed bin Abī ‘Arūbah from Qatādah, from Al-Ḥasan, from Samurah, from the Prophet ﷺ. What is correct according to the people of knowledge is the narration of Al-Ḥasan from Samurah, and we do not know the report of Qatādah from Anas, except as a narration of ‘Eisā bin Yūnus. The *Hadīth* of ‘Abdullāh bin ‘Abdur-Rahmān Aṭ-Ṭā’ifi from ‘Amr bin Aṣh-Sharīd, from his father, from the Prophet ﷺ – on this topic – is a *Hasan Hadīth*. Ibrāhīm bin Maisarah reported it from ‘Amr bin Aṣh-Sharīd, from Abū Rāfi‘, from the Prophet ﷺ.

He said: I heard Muḥammad saying: “Both of the *Ahādīth* are *Sahīh* to me.”

وَأَبِي رَافِعٍ وَأَنْسٍ .

حَدِيثُ سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَى عَيْسَى بْنُ يُونُسَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنْسِ بْنِ النَّبِيِّ ﷺ، مِثْلَهُ .

وَرَوَى عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ. وَالصَّحِيحُ عِنْدَ أَهْلِ الْعِلْمِ، حَدِيثُ الْحَسَنِ، عَنْ سَمُرَةَ. وَلَا نَعْرِفُ حَدِيثَ قَتَادَةَ عَنْ أَنْسٍ، إِلَّا مِنْ حَدِيثِ عَيْسَى بْنِ يُونُسَ. وَحَدِيثُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الطَّائِفِيِّ عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، فِي هَذَا الْبَابِ هُوَ حَدِيثٌ حَسَنٌ. وَرَوَى إِبْرَاهِيمُ بْنُ مَيْسَرَةَ عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ عَنِ النَّبِيِّ ﷺ قَالَ: سَمِعْتُ مُحَمَّدًا يَقُولُ كِلَا الْحَدِيثَيْنِ عِنْدِي صَحِيحٌ .

تخريج: [حسن] وأخرجه أحمد: ۱۳/۵ عن إسماعيل ابن علي به ورواه أبو داود، ح: ۳۵۱۷ من حديث قتادة وصححه ابن الجارود، ح: ۶۴۴ * وفي الباب عن الشريد [ابن ماجه، ح: ۲۴۹۶ وأشار إليه المؤلف] وأبي رافع [البخاري، ح: ۲۲۵۸، ۶۹۷۷، ۶۹۸۰ وأشار إليه المؤلف] وأنس [ابن حبان، ح: ۱۱۵۳] وأشار إليه الترمذي] * حديث عيسى بن يونس رواه ابن حبان، ح: ۱۱۵۳ .

Comments:

In this narration, it has been made clear, that if a shareholder in a property sells his share without consulting or informing the co-shareholder, then the co-shareholder can buy back the share of property for the same price which it was sold. This is agreed upon; the neighbor loses the right of preemption in the presence of a co-shareholder of the property.

Chapter 32. What Has Been Related About Preemption For The Absent

1369. Jābir narrated that the Messenger of Allāh ﷺ said: “The neighbor has more right to his preemption. He is to be waited for even if he is absent, when their paths are the same.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. We do not know of anyone reporting this *Hadīth* other than ‘Abdul-Mālik bin Abī Sulaimān from ‘Atā’, from Jābir. [Shu‘bah criticized ‘Abdul-Mālik bin Abī Sulaimān due to this *Hadīth*.]

‘Abdul-Mālik is trustworthy and honest according to the people of *Hadīth*. We do not know of anyone who criticized him except Shu‘bah because of this *Hadīth*. Wakī’ reported this *Hadīth* from Shu‘bah from ‘Abdul-Mālik [bin Abī Sulaimān]. And it has been reported from Ibn Al-Mubāarak, from Sufyān Ath-Thawrī who said: “Abdul-Mālik bin Abī Sulaimān is a ‘scale.’” Meaning for knowledge.

This *Hadīth* is acted upon according to the people of knowledge. The person has more right to preemption even if he is absent, so when he arrives then the pre-emption is his even if he has gone for a long time.

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي الشُّفْعَةِ
لِلْغَائِبِ (التحفة ٣٢)

١٣٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ. قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَارُ أَحَقُّ بِشُفْعَتِهِ، يُتَنظَرُ بِهِ وَإِنْ كَانَ غَائِبًا، إِذَا كَانَ طَرِيقَهُمَا وَاحِدًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَلَا نَعْلَمُ أَحَدًا رَوَى هَذَا الْحَدِيثَ غَيْرَ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ [وَقَدْ تَكَلَّمَ شُعْبَةُ فِي عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ مِنْ أَجْلِ هَذَا الْحَدِيثِ].

وَعَبْدُ الْمَلِكِ هُوَ ثِقَّةٌ مَأْمُونٌ عِنْدَ أَهْلِ الْحَدِيثِ، لَا نَعْلَمُ أَحَدًا تَكَلَّمَ فِيهِ غَيْرَ شُعْبَةَ، مِنْ أَجْلِ هَذَا الْحَدِيثِ. وَقَدْ رَوَى وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ [بْنِ أَبِي سُلَيْمَانَ] هَذَا الْحَدِيثَ. وَرَوَى عَنِ ابْنِ الْمُبَارَكِ، عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ: عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ مِيزَانٌ. يَعْنِي فِي الْعِلْمِ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ، أَنَّ الرَّجُلَ أَحَقُّ بِشُفْعَتِهِ وَإِنْ كَانَ غَائِبًا. فَإِذَا قَدِمَ فَلَهُ الشُّفْعَةُ. وَإِنْ تَطَاوَلَ ذَلِكَ.

تخريج: [إسناده حسن] وأخرجه أبو داود، البيهقي، باب: في الشفعة، ح: ٣٥١٨ وابن ماجه، ح: ٢٤٩٤ من حديث عبدالملك به.

Comments:

Though ‘Abdul-Mālik bin Abī Sulaimān is a reliable and secure narrator, but

this narration from him is deemed to be not preserved and of a lower rank. The neighbor who is not a co-shareholder or does not share the way to the property, according to Islamic Law, has no right of preemption. If someone wants to sell his property, morally he is bound to consult his neighbour, and he should be given priority.

Chapter 33. (What Has Been Related About) When The Boundaries Are Defined And The Areas Are Fixed Then There Is No Preemption

1370. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “When the boundaries are defined and the streets are fixed, then there is no preemption.” (Saḥīḥ)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*, some of them reported it in *Mursal* form from Abū Salamah, from the Prophet ﷺ.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ. Among them was ‘Umar bin Al-Khaṭṭāb and ‘Uthmān bin ‘Affān. It is also the view of some of the *Fuqahā* among the *Tābi‘īn*, like ‘Umar bin ‘Abdul-‘Azīz and others. It is the view of the people of Al-Madīnah, among them Yaḥya bin Sa‘eed Al-Anṣārī, Rabī‘ah bin Abī ‘Abdur-Raḥmān, and Mālik bin Anas. It is the view of Ash-Shāfi‘ī, Aḥmad, and Ishāq. They did not hold the view that there could be a preemption, except if there was an association (partnership). And they did not think that the neighbor had the right to preemption when there is no association.

(المعجم ٣٣) - بَابُ [مَا جَاءَ] إِذَا حُدَّتِ الْحُدُودُ وَوَقَعَتِ السَّهَامُ فَلَا شُفْعَةَ (التحفة ٣٣)

١٣٧٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَقَعَتِ الْحُدُودُ، وَصُرِّفَتِ الطَّرُوقُ، فَلَا شُفْعَةَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ بَعْضُهُمْ مُرْسَلًا، عَنْ أَبِي سَلَمَةَ عَنِ النَّبِيِّ ﷺ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ. مِنْهُمْ عُمَرُ بْنُ الْخَطَّابِ وَعُثْمَانُ بْنُ عَفَّانَ. وَبِهِ يَقُولُ بَعْضُ فُقَهَاءِ التَّابِعِينَ. مِثْلُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَغَيْرِهِ. وَهُوَ قَوْلُ أَهْلِ الْمَدِينَةِ. مِنْهُمْ يَحْيَى بْنُ سَعِيدِ الْأَنْصَارِيِّ وَرَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ وَمَالِكُ بْنُ أَنَسٍ. وَبِهِ يَقُولُ الشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ. لَا يَرَوْنَ الشُّفْعَةَ إِلَّا لِلخَلِيطِ، وَلَا يَرَوْنَ لِلجَارِ شُفْعَةَ إِذَا لَمْ يَكُنْ خَلِيطًا.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: الشُّفْعَةُ لِلجَارِ، وَاحْتَجُّوا

Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that pre-emption is for the neighbour, and they argued using the *Marfū' Hadīth* of the Prophet ﷺ: "The neighbour of a home has more right to the home" and his saying: "The neighbor has more right because of his nearness." This is the view of Ath-Thawrī, Ibn Al-Mubārak and the people of Al-Kūfah.

بِالْحَدِيثِ الْمَرْفُوعِ عَنِ النَّبِيِّ ﷺ قَالَ: «جَارُ الدَّارِ أَحَقُّ بِالدَّارِ». وَقَالَ: «الْجَارُ أَحَقُّ بِسَقْمِهِ» وَهُوَ قَوْلُ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَأَهْلِ الْكُوفَةِ.

تخریج: وأخرجه البخاري، الحيل، باب: في الهبة والشفعة، ح: ٦٩٧٦ من حديث معمر به.

Chapter 34. (What Has Been Related About The Partner Is The Preemptor)

(المعجم ٣٤) - بَابُ [مَا جَاءَ أَنَّ الشَّرِيكَ شَفِيعٌ] (التحفة ٣٤)

1371. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "The partner is the preemptor, and preemption is in everything." (*Hasan*)

١٣٧١ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ أَبِي حَمَزَةَ الشُّكْرِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْعٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّرِيكَ شَفِيعٌ وَالشَّفَعَةُ فِي كُلِّ شَيْءٍ».

[Abū 'Eīsā said:] We do not know of a *Hadīth* like this, except from the narration of Abū Ḥamzah As-Sukkarī. More than one narrator reported it from 'Abdul-'Azīz bin Rufai' from Ibn Abī Mulaikah, from the Prophet ﷺ in *Mursal* form, and this is more correct.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ مِثْلَ هَذَا، إِلَّا مِنْ حَدِيثِ أَبِي حَمَزَةَ الشُّكْرِيِّ. وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْعٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنِ النَّبِيِّ ﷺ، مُرْسَلًا وَهَذَا أَصَحُّ.

(Another chain) from Ibn Abī Mulaikah from the Prophet ﷺ with a similar meaning, but "from Ibn 'Abbās" is not in it. Similar to this was reported by more than one narrator from 'Abdul-'Azīz bin Rufai', "from Ibn 'Abbās" is not in it and this is more correct than the narration of Abū Ḥamzah. Abū Ḥamzah is trustworthy, it is

حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْعٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ بِمَعْنَاهُ. وَلَيْسَ فِيهِ، عَنْ ابْنِ عَبَّاسٍ وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ عَبْدِ الْعَزِيزِ ابْنِ رُقَيْعٍ، مِثْلَ هَذَا. لَيْسَ فِيهِ عَنِ ابْنِ عَبَّاسٍ

possible that the mistake is from someone other than Abū Ḥamzah.

(Another chain) from Ibn Abī Mulaikah from the Prophet ﷺ, and it is similar to the (last) narration of Abū Bakr bin ‘Ayyāsh (above).

Most of the people of knowledge said that preemption only takes place in homes and lands, they did not think that preemption was for everything. Some of the people of knowledge said that preemption was for everything. But the first view is more correct.

وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي حَمَزَةَ، وَأَبُو حَمَزَةَ ثِقَةٌ. يُمَكِّنُ أَنْ يَكُونَ الْخَطَأُ مِنْ غَيْرِ أَبِي حَمَزَةَ.

حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ أَبِي بَكْرٍ بْنِ عَيَّاشٍ. وَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ: إِنَّمَا تَكُونُ الشُّفْعَةُ فِي الدُّورِ وَالْأَرْضِينَ. وَلَمْ يَرَوْا الشُّفْعَةَ فِي كُلِّ شَيْءٍ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: الشُّفْعَةُ فِي كُلِّ شَيْءٍ. وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى (تحفة الأشراف: ٤٥/٥، ح: ٥٧٩٥) والبيهقي: ١٠٩/٦ من حديث الفضل بن موسى به وتابعه الصدوق/ حسن الحديث، نعيم بن حماد عند البيهقي: ١٠٩/٦.

Comments:

It is correct and proven that on all types of immovable property, the right of preemption is applicable, and movable property is exempt. According to Imām ‘Aṭā, the right of preemption is applicable to all types of property. Imām Mālik also supports this point of view. According to Imām Aḥmad, among the movable property, the right of preemption is applicable only on animals, and all other types of property are exempt.

Chapter 35. What Has Been Related About Lost Items,^[1] The Stray Camel And Sheep

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي اللَّقْطَةِ وَصَالَةِ الْإِبِلِ وَالْغَنَمِ (التحفة ٣٥)

1372. Zaid bin Khālid Al-Juhni narrated: “A man asked the Messenger of Allāh ﷺ about lost items. So he said: ‘Make a public announcement about it for one year. Remember its string, its container, and its sack. Then use it, and if its owner comes then give it to him.’ So he said to him: ‘O Messenger of Allāh! What about

١٣٧٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ مَوْلَى الْمُتَّبِعِثِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ اللَّقْطَةِ؟ فَقَالَ: «عَرَفَهَا سَنَةً ثُمَّ اغْرِفْ وَكَاءَهَا وَوَعَاءَهَا وَعِفَاصَهَا، ثُمَّ اسْتَنْفِقْ بِهَا، فَإِنْ

[1] Meaning, items that are found about which it is apparent someone has lost them.

the stray sheep?’ He said: ‘Take it, for it is either for you, your brother, or the wolf.’ He said: ‘O Messenger of Allāh! What about the stray camel?’” He said: “Then the Prophet ﷺ got angry until his cheeks became red or his face became red. He said: ‘What concern is it of yours? It has its feet and its water reserve until it reaches its owner.’” (*Sahīh*)

There are narrations on this topic from Ubayy bin Ka‘b, ‘Abdullāh bin ‘Umar, Al-Jārūd bin Al-Mu‘allā, ‘Iyād bin Ḥimār, and Jarīr bin ‘Abdullāh. The *Ḥadīth* of Zaid bin Khālid is a *Hasan Sahīh Ḥadīth*, it has been reported from him through more than one route.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They permitted using the lost item when one announces it for a year and does not find who it belongs to. This is the view of Ash-Shāfi‘ī, Aḥmad, and Iṣḥāq.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that he announces it for one year, then either its owner comes or he gives it in charity. This is the view of Sufyān Ath-Thawrī, ‘Abdullāh bin Al-Mubārak, and it is the view of the people of Al-Kūfah. They did not think that the holder of the lost item should use it if he is wealthy. Ash-Shāfi‘ī said he can use it even if he is wealthy, because during the time of the Messenger of Allāh ﷺ, Ubayy

جَاءَ رَبُّهَا فَأَدَّهَا إِلَيْهِ» فَقَالَ [لَهُ]: يَا رَسُولَ اللَّهِ! فَضَالَّةُ الْعَمَلِ؟ فَقَالَ: «حُذَّهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّبِّ» فَقَالَ: يَا رَسُولَ اللَّهِ! فَضَالَّةُ الْإِبِلِ؟ قَالَ: فَغَضِبَ النَّبِيُّ ﷺ حَتَّى احْمَرَّتْ وَجَنَّتَاهُ، أَوْ احْمَرَ وَجْهَهُ. فَقَالَ: «مَالِكٌ وَلَهَا؟ مَعَهَا حِذَاوُهَا وَسِقَاوُهَا حَتَّى تَلْقَى رَبَّهَا». وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ وَعَبْدِ اللَّهِ بْنِ عُمَرَ وَالْجَارُودِ بْنِ الْمُعَلَّى وَعِيَاضِ بْنِ حِمَارٍ وَجَرِيرِ بْنِ عَبْدِ اللَّهِ. حَدِيثُ زَيْدِ بْنِ خَالِدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى عَنْهُ مِنْ غَيْرِ وَجْهِ. وَحَدِيثُ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ، حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى عَنْهُ مِنْ غَيْرِ وَجْهِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، وَرَخَّصُوا فِي اللَّفْطَةِ إِذَا عَرَفَهَا سَنَةً فَلَمْ يَجِدْ مَنْ يَعْرِفُهَا، أَنْ يَنْتَفِعَ بِهَا، وَهُوَ قَوْلُ الشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: يُعْرِفُهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا تَصَدَّقَ بِهَا. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، وَهُوَ قَوْلُ أَهْلِ الْكُوفَةِ، لَمْ يَرَوْا لِصَاحِبِ اللَّفْطَةِ أَنْ يَنْتَفِعَ بِهَا إِذَا كَانَ غَنِيًّا. وَقَالَ الشَّافِعِيُّ: يَنْتَفِعُ بِهَا وَإِنْ كَانَ غَنِيًّا، لِأَنَّ أَبِي بِنِ كَعْبٍ أَصَابَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ صُرَّةً فِيهَا مِائَةٌ دِينَارٍ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُعْرِفَهَا ثُمَّ يَنْتَفِعَ بِهَا، وَكَانَ أَبِي كَثِيرَ الْمَالِ، مِنْ

bin Ka'b found a sack with one hundred Dīnār in it. The Messenger of Allāh ﷺ ordered him to announce it, then use it, and Ubayy had alot of wealth, he was one of the wealthy Companions of the Messenger of Allāh. So the Messenger of Allāh ﷺ ordered him to announce it, but he did not find anyone to claim it. So the Prophet ﷺ told him to use it. If the lost item was not lawful except for the one that charity is lawful for, then it would not be lawful for 'Alī bin Abī Ṭālib. While 'Alī bin Abī Ṭālib found some Dīnār during the time of the Messenger of Allāh ﷺ and announced it, but he did not find anyone to claim it. So the Prophet ﷺ told him to use it. Charity was not lawful for 'Alī bin Abī Ṭālib. (*Ṣaḥīḥ*)

When the lost item was of little value, some of the people of knowledge allowed using it without announcing it. Some of them said when it is less than a Dīnār then it is to be announced on Friday, this is the view of Ishāq bin Ibrāhīm.

تخریج: متفق عليه، وأخرجه البخاري، كتاب في اللقطة، باب: إذا جاء صاحب اللقطة بعد ستة ردها عليه لأنها وديعة عنده، ح: ٢٤٣٦ ومسلم، ح: ١٧٢٢ عن قتيبة به * وفي الباب عن أبي ابن كعب [يأتي: ١٣٧٤] وعبدالله بن عمر [صوابه، عبدالله بن عمرو، تقدم: ١٢٨٩ مختصراً وأبو داود، ح: ١٧١٠-١٧١٣] والجارود بن المعلی [أحمد: ٨٠/٥ والدارمي، ح: ٢٦٠٤، ٢٦٠٥] وعياض بن حمار [أبو داود، ح: ١٧٠٩] وجريز بن عبدالله [أبو داود، ح: ١٧٢٠].

Comments:

If the lost property is able to be secured or preserved, like an animal or handsome amount of money, and there is ample chance of its spoilage or misuse if not picked up or taken in custody, in such circumstances, it can be picked up and kept in custody. Sincere efforts should be made to find the owner, and it should be announced for the period of one full year. After the search of one year, the money can be used by the person who found it, no matter whether he is rich or poor. If later on the owner of the property is found, it must be returned to him.

مَبَاسِيرِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُعْرِفَهَا، فَلَمْ يَجِدْ مَنْ يُعْرِفُهَا، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَأْكُلَهَا، فَلَوْ كَانَتْ اللَّقْطَةُ لَمْ تَحِلَّ إِلَّا لِمَنْ تَحِلُّ لَهُ الصَّدَقَةُ، لَمْ تَحِلَّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ، لِأَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَصَابَ دِينَارًا عَلَى عَهْدِ النَّبِيِّ ﷺ فَعَرَفَهُ فَلَمْ يَجِدْ مَنْ يَعْرِفُهُ، فَأَمَرَهُ النَّبِيُّ ﷺ بِأَكْلِهِ، وَكَانَ عَلِيٌّ لَا تَحِلُّ لَهُ الصَّدَقَةُ.

وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ، إِذَا كَانَتْ اللَّقْطَةُ بَسِيرَةً، أَنْ يَنْتَفِعَ بِهَا وَلَا يُعْرِفَهَا. وَقَالَ بَعْضُهُمْ: إِذَا كَانَ دُونَ دِينَارٍ يُعْرِفُهَا قَدَرِ جُمُعَةٍ، وَهُوَ قَوْلُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ.

1373. Zaid bin Khālid Al-Juhnī narrated that the Messenger of Allāh ﷺ was asked about the lost item. He said: “Make a public announcement about it for one year, if it is claimed then give it to him. Otherwise remember its sack, string, and its count. Then use it, and if its owner comes, give it to him.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. Aḥmad bin Ḥanbal said: “The most correct thing on this topic is this *Ḥadīth*.”

Comments:

In the view of Imām Mālik, the amount can be returned after the recognition and identification of the owner. According to Imām Abū Ḥanifah, if the owner appears genuine, the amount should be returned to him and there is no need to ask for his identification, but if there is a need then it may be requested. Without any genuine reason having doubts is not correct. (*Faṭḥ Al-Bārī* v. 5. p 98.)

1374. Suwaid bin Ghafalah said: “I went out with Zaid bin Ṣūḥān and Salmān bin Rabī‘ah, and found a whip.” In his narration Ibn Numair (one of the narrators) said: “I found a lost whip and took it. They said: ‘Leave it.’ I said: ‘I will not leave it to be eaten by the predators. I will take it to make use of it.’ So I met up with Ubayy bin Ka‘b and asked him about that. So he narrated the *Ḥadīth*, he said: ‘That is fine. I found a sack containing one hundred Dīnār during the lifetime of the Messenger of Allāh ﷺ’ He said: ‘So I brought it to him. He said to me: “Make a public announcement about it for one year.” So I

۱۳۷۳ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ: حَدَّثَنَا الصَّحَّاحُ بْنُ عُثْمَانَ: حَدَّثَنِي سَالِمُ أَبُو النَّضْرِ عَنْ بُسَيْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ اللَّقْطَةِ فَقَالَ: «عَرَفْهَا سَنَةً، فَإِنْ اعْتَرَفَتْ، فَأَدَّهَا، وَإِلَّا فَأَعْرِفْ عِفَاصَهَا وَوِكَاءَهَا وَعَدَدَهَا، ثُمَّ كُلِّهَا فَإِنْ جَاءَ صَاحِبُهَا فَأَدَّهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: أَصَحُّ شَيْءٍ فِي هَذَا الْبَابِ هَذَا الْحَدِيثُ. تَخْرِيجٌ: مُتَّفَقٌ عَلَيْهِ، انظُرِ الْحَدِيثَ السَّابِقَ.

۱۳۷۴ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَيَزِيدُ بْنُ هَارُونَ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ، قَالَ: خَرَجْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ، فَوَجَدْتُ سَوْطًا، قَالَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ: فَالْتَقَطْتُ سَوْطًا فَأَخَذْتُهُ. قَالَ: دَعُهُ. فَقُلْتُ: لَا أَدْعُهُ تَأْكُلُهُ السَّبَاعُ، لِأَخَذْتُهُ فَلَأَسْتَمِيعَنَّ بِهِ، فَقَدِمْتُ عَلَى أَبِي بِنِ كَعْبٍ، فَسَأَلْتُهُ عَنْ ذَلِكَ، وَحَدَّثْتُهُ الْحَدِيثَ. فَقَالَ: أَحْسَنْتَ، وَجَدْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ صُرَّةً فِيهَا مِائَةٌ دِينَارٍ، قَالَ، فَأَتَيْتُهُ بِهَا. فَقَالَ لِي: «عَرَفْهَا حَوْلًا» فَعَرَفْتُهَا حَوْلًا

announced it for a year but did not find anyone to claim it. Then I brought it to him. He said to me: "Make a public announcement about it for another year." So I announced it for a year but did not find anyone to claim it. Then I brought it to him. He said: "Make a public announcement about it for another year." And he said: "Remember its amount, its container and its string. If someone comes seeking it and informs you of its amount and its string, then give it to him, otherwise use it." (*Sahih*)

[He said:] This *Hadith* is *Hasan Sahih*.

تخریج: متفق علیه، وأخرجه مسلم، اللقطة، باب معرفة العفاص والوكاء وحكم ضالة الغنم والإبل، ح: ١٧٢٣ من حديث عبدالله بن نمير والبخاري، ح: ٢٤٣٧ من حديث سلمة بن كهيل به.

Comments:

Announcement of lost and found items is necessary up to one year. If the amount is reasonably valuable, then just for precautionary measures, the announcement to find the owner can be extended for more than one year.

Chapter 36. What Has Been Related About A *Waqf*

1375. Ismā'īl bin Ibrāhīm narrated from Ibn 'Awn, from Nāfi' that Ibn 'Umar said: "Umar got some land from *Khaibar* and said: 'O Messenger of Allāh! I got some wealth from *Khaibar* and I never ever had any wealth as plentiful as it, so what do you order me (to do with it)?" He said: 'If you wish, make it a grant and give charity from it.' So 'Umar gave it in charity: That is not be sold entirely,

فَمَا أَجِدُ مَنْ يَعْرِفُهَا، ثُمَّ أَتَيْتُهَا بِهَا. فَقَالَ: «عَرَّفْهَا حَوْلًا آخَرَ» فَعَرَّفْتُهَا حَوْلًا ثُمَّ أَتَيْتُهَا [بِهَا]. فَقَالَ: «عَرَّفْهَا حَوْلًا [آخَرَ]» وَقَالَ: «أُخْصِ عِدَّتَهَا وَوَعَاءَهَا وَوَكَاءَهَا، فَإِنْ جَاءَ طَالِبُهَا فَأَخْبِرْكَ بِعِدَّتِهَا وَوَعَائِهَا وَوَكَائِهَا فَادْفَعْهَا إِلَيْهِ، وَإِلَّا فَاسْتَمْتِعْ بِهَا» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٣٦) - بَابُ مَا جَاءَ فِي الْوَقْفِ

(التحفة ٣٦)

١٣٧٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عَوْنٍ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ فَقَالَ: يَا رَسُولَ اللَّهِ! أَصَبْتُ مَالًا بِخَيْبَرَ، لَمْ أَصِبْ مَالًا قَطُّ أَنفَسَ عِنْدِي مِنْهُ. فَمَا تَأْمُرُنِي؟ قَالَ: «إِنْ شِئْتَ حَبَسْتِ أَصْلَهَا وَتَصَدَّقْتِ بِهَا» فَتَصَدَّقَ بِهَا عُمَرُ: أَنَّهَا لَا يُبَاعُ أَصْلُهَا وَلَا يُوهَبُ وَلَا يُورَثُ.

nor given away, nor inherited, to be used to produce charity for the needy, those who are near it, for freeing slaves, for the cause of Allāh, the wayfarer, the guest, and that there is no harm on its custodian consuming what is customary from it, or eating from its charity, without trying to amass wealth from it.” (*Ṣaḥīḥ*)

He (Ibn ‘Awn) said: “I mentioned it to Muḥammad bin Sīrīn and he said: “Not to amass wealth.”

Ibn [‘Awn] said: “Another man narrated it to me and he said that he read it on a piece of a tanned skin: ‘Not to amass wealth.’”

Ismā‘īl said: And I read it with Ibn ‘Ubaidullāh bin ‘Umar. It said in it: ‘Not to amass wealth.’”

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. We do not know of any disagreement among the earlier ones among them over the allowance of granting lands or other things for *Waqf*.

تخریج: متفق علیه، وأخرجه البخاري، الشروط، باب الشروط في الوقف، ح: ٢٧٣٧ ومسلم، ح: ١٦٣٢ من حديث ابن عون به.

Comments:

‘*Waqf*’ means to stop, and in the *Shari’ah* it means the property, a house or garden, given in charity in the name of Allāh. If the property given in charity is excluded from personal property, it is called an endowment of a trust.

1376. Abū Hurairah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “When a person dies, his deeds are cut off except for three: Continuing charity, knowledge that others

تَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَالْقُرْبَىٰ وَفِي الرَّقَابِ وَفِي سَبِيلِ اللَّهِ، وَابْنِ السَّبِيلِ، وَالضَّيْفِ، لَا جُنَاحَ عَلَيَّ مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ، أَوْ يُطْعِمَ صَدِيقًا، غَيْرَ مُتَمَوِّلٍ فِيهِ. قَالَ: فَذَكَرْتُهُ لِمُحَمَّدِ بْنِ سِيرِينَ فَقَالَ: غَيْرَ مُتَأْتِلٍ مَالًا.

قَالَ ابْنُ [عَوْنٍ]: فَحَدَّثَنِي بِهِ رَجُلٌ آخَرُ أَنَّهُ قَرَأَهَا فِي قِطْعَةِ أَيْدِيمِ أَحْمَرَ غَيْرَ مُتَأْتِلٍ مَالًا.

قَالَ إِسْمَاعِيلُ: وَأَنَا قَرَأْتُهَا عِنْدَ ابْنِ عَبِيدِ اللَّهِ بْنِ عَمْرٍو، فَكَانَ فِيهِ غَيْرَ مُتَأْتِلٍ مَالًا.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَىٰ هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ. لَا نَعْلَمُ بَيْنَ الْمُتَقَدِّمِينَ مِنْهُمْ فِي ذَلِكَ اخْتِلَافًا فِي إِجَارَةِ وَقْفِ الْأَرْضِيِّينَ وَغَيْرِ ذَلِكَ.

١٣٧٦ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ الْإِنْسَانُ

benefited from, and a righteous son who supplicates for him.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٌ.

وَعِلْمٌ يُتَّفَعُ بِهِ. وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: وأخرجه مسلم، الوصية، باب ما يلحق الإنسان من الثواب بعد وفاته، ح: ١٦٣١ عن علي بن حجر به.

Comments:

Continuing charity is charity the benefit and reward of which continues even after the death of the person. For example, if someone gives property in charity to please Allāh, or does some other deed of charity, like construction of a mosque, or establishes a school, or digs a well for the use of people, it is all continuing charity. Knowledge means preaching, teaching or writing of books for the guidance of people etc., are all deeds of continuing charity.

Chapter 37. What Has Been Related About Injuries Caused By Domestic Animals

1377. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The injuries caused by the animal are without liability,^[1] and wells are without liability, and mines are without liability, and the *Khumus* is due on *Rikāz*.”^[2] (*Ṣaḥīḥ*)

(Another chain) from Abū Hurairah, from the Prophet ﷺ with similar meaning.

[He said:] There are narrations on this topic from Jābir, ‘Amr bin ‘Awf Al-Muzanī, and ‘Ubādah bin Aṣ-Ṣāmiṭ.

[Abū ‘Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Al-Anṣārī narrated to us: Ma’n narrated to us, he said: “Mālik bin

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي

الْعَجْمَاءِ جُرْحُهَا جُبَارٌ (التحفة ٣٧)

١٣٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ،

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«الْعَجْمَاءُ جُرْحُهَا جُبَارٌ: وَالْبُئْرُ جُبَارٌ،

وَالْمَعْدِنُ جُبَارٌ، وَفِي الرَّكَازِ الْخُمُسُ».

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ

عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي

هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ، وَعَمْرٍو بْنِ

عَوْفِ الْمُرَزِيِّ، وَعُبَادَةَ بْنِ الصَّامِتِ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ

حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ قَالَ: قَالَ

[1] Meaning the owner of these is not liable for damages others suffer from them.

[2] Buried treasure. See no. 642.

Anas said: ‘The explanation of the *Hadīth* of the Prophet ﷺ: “The injuries caused by the animals are without liability” it is said: “It is impunity that there is no blood money for.”

[Abū ‘Eisā said:] As for the meaning of his saying: “The injuries caused by the animal are without liability” some of the people of knowledge explained it saying that *Al-‘Ajma’* is the animal that has wandered away from its owner. So whatever it has damaged in its wandering, then it is no crime upon its owner. And: “mines” it is said that when a man excavates a mine and someone falls into it then there is no crime upon him. The same with a well, if a man digs a well by the road and someone falls into it then there is no crime upon the owner. And: “the *Khumus* is due on buried treasure” *Ar-Rikāz* (buried treasure) is something discovered that was buried by the people of *Jāhiliyyah*. Whoever finds such buried treasure, he pays one fifth of it to the *Sulṭān*, whatever remains belongs to him.

مَالِكُ بْنُ أَنَسٍ: وَتَفْسِيرُ حَدِيثِ النَّبِيِّ ﷺ: «الْعَجْمَاءُ جُرْحُهَا جُبَارٌ» يَقُولُ: هَدْرٌ لِأَدِيَّةٍ فِيهِ.

[قَالَ أَبُو عِيْسَى:] وَمَعْنَى قَوْلِهِ: «الْعَجْمَاءُ جُرْحُهَا جُبَارٌ» فَسَّرَ [ذَلِكَ] بَعْضُ أَهْلِ الْعِلْمِ قَالُوا: الْعَجْمَاءُ الدَّائِمَةُ الْمُتْفِلِتَةُ مِنْ صَاحِبِهَا. فَمَا أَصَابَتْ فِي انْفِلَاتِهَا فَلَا غَرْمَ عَلَى صَاحِبِهَا. «وَالْمَعْدِنُ جُبَارٌ» يَقُولُ: إِذَا احْتَفَرَ الرَّجُلُ مَعْدِنًا فَوَقَعَ فِيهِ إِنْسَانٌ فَلَا غَرْمَ عَلَيْهِ، وَكَذَلِكَ الْبُئْرُ إِذَا احْتَفَرَهَا الرَّجُلُ لِلسَّبِيلِ، فَوَقَعَ فِيهَا إِنْسَانٌ فَلَا غَرْمَ عَلَى صَاحِبِهَا. «وَفِي الرَّكَازِ الْخُمْسُ» وَالرَّكَازُ: مَا وَجِدَ مِنْ دَفْنٍ أَهْلِ الْجَاهِلِيَّةِ، فَمَنْ وَجَدَ رِكَازًا أَدَّى مِنْهُ الْخُمْسَ إِلَى السُّلْطَانِ. وَمَا بَقِيَ فَهُوَ لَهُ.

تخريج: متفق عليه، وأخرجه مسلم، الحدود، باب جرح العجماء والمعدن والبئر جبار، ح: ١٧١٠ من حديث سفيان بن عيينة والبخاري، ح: ١٤٩٩ من حديث الزهري به * وفي الباب عن جابر [أحمد: ٣/ ٣٥٥، ٣٥٣] وعمرو المزني [ابن ماجه، ح: ٢٦٧٤] وعبادة بن الصامت [ابن ماجه، ح: ٢٦٧٥] * ورواه مسلم، الحدود، باب جرح العجماء والمعدن والبئر جبار، ح: ٤٥/١٧١٠ عن قتبية، والبخاري، ح: ٦٩١٢ من حديث الليث بن سعد به، وحديث مالك في الموطأ: ٨٦٩/٢ وهو مختصر.

Comments:

If someone gets hurt by an animal or by falling into a well, there is no compensation for it from the owner of the animal and well.

Chapter 38. What Has Been Mentioned About Reviving Barren Land

(المعجم ٣٨) - بَابُ مَا ذُكِرَ فِي إِحْيَاءِ
أَرْضِ الْمَوَاتِ (التحفة ٣٨)

1378. Sa'eed bin Zaid narrated that the Prophet ﷺ said: "Whoever revives a barren land then it is for him, and there is no right for the unjust root." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Some of them reported it from Hishām from 'Urwah, from his father, from the Prophet ﷺ in *Mursal* form.

This [*Ḥadīth*] is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of Aḥmad and Ishāq. They said he may revive the barren land without the permission of the *Sulṭān*. Some of them said he is not to revive it without the permission of the *Sulṭān*. But the first view is more correct.

[He said:] There are narrations on this topic from Jābir, 'Amr bin 'Awf Al-Muzanī's great-grandfather, and Samurah.

Abū Mūsā Muḥammad bin Al-Muthanna narrated to us, he said: "I asked Abul-Walīd Aṭ-Ṭayālīsī about his saying: 'and there is no right for unjust root' he said: 'The unjust root: The usurper who takes what is not his.' I said: 'So he is a man who farms a land that is not his?' He said: 'That is it.'"

١٣٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ [الثَّقَفِيُّ]: حَدَّثَنَا أَيُّوبُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحْيَى أَرْضًا مَيِّتَةً فَهِيَ لَهُ، وَلَيْسَ لِعِرْقِ ظَالِمٍ حَقٌّ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، مُرْسَلًا. وَالْعَمَلُ عَلَى هَذَا [الْحَدِيثِ] عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ وَغَيْرِهِمْ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. قَالُوا: لَهُ أَنْ يُحْيِيَ الْأَرْضَ الْمَوَاتِ بِغَيْرِ إِذْنِ السُّلْطَانِ. وَقَدْ قَالَ بَعْضُهُمْ: لَيْسَ لَهُ أَنْ يُحْيِيَهَا إِلَّا بِإِذْنِ السُّلْطَانِ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَعَمْرٍو وَبْنِ عَوْفٍ الْمُزَنِيِّ جَدِّ كَثِيرٍ وَسَمُرَةَ.

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: سَأَلْتُ أَبَا الْوَلِيدِ الطَّيَالِسِيَّ عَنْ قَوْلِهِ: «وَلَيْسَ لِعِرْقِ ظَالِمٍ حَقٌّ» فَقَالَ: الْعِرْقُ الظَّالِمُ: الْعَاصِبُ الَّذِي يَأْخُذُ مَا لَيْسَ لَهُ. قُلْتُ: هُوَ الرَّجُلُ الَّذِي يَغْرِسُ فِي أَرْضٍ غَيْرِهِ؟ قَالَ: هُوَ ذَاكَ.

تخریج: [صحیح] وأخرجه أبو داود، الخراج، باب: في إحياء الموات، ح: ٣٠٧٣ من حديث عبدالوهاب به وإسناده حسن وقواه الحافظ في الفتح * وفي الباب عن جابر [يأتي: ١٣٧٩]

وعمر بن عوف المزني [ابن عدي في الكامل: ٦/٢٠٧٩] وسمرة [أبو داود، ح: ٣٠٧٧ وأحمد: ١٢/٥، ٢١].

1379. Jābir bin ‘Abdullāh narrated that the Prophet ﷺ said: “Whoever revives a barren land, then it is for him.” (*Ṣaḥīh*) [Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

١٣٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهَبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحْيَى أَرْضًا مَيِّتَةً فَهِيَ لَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٥٧٥٧ من حديث عبد الوهاب

الثقفي به.

Comments:

Most of the scholars are of the view that if a cultivator cultivates barren and uncultivated land, which belongs to no one, it belongs to him. In the view of Imām Mālik, this land should be away from any habitation where it is not needed for common use of the community.

Chapter 39. What Has Been Related About Land Reserves

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي الْقَطَائِعِ (التحفة ٣٩)

1380. Shumair narrated that Abyeāḍ bin Ḥammāl visited the Messenger of Allāh ﷺ who asked him to set aside a reserve of salt (a mine). So he reserved it for him. As he was turning away, a man in the gathering said: “Do you know what you reserved for him? You merely reserved stagnant water for him.” He (Shumair) said: “So he left him.” He (Shumair) said: “So he asked him (the Prophet ﷺ) about making a private pasture of Arāk (a type of tree).” He said: “As long as it is not harmed by the hooves of the camels.” (*Ḥasan*)

١٣٨٠ - [قَالَ:] قُلْتُ لِقُتَيْبَةَ بْنِ سَعِيدٍ: حَدَّثَكُمْ مُحَمَّدُ بْنُ يَحْيَى بْنِ قَيْسِ الْمَأْرِبِيِّ، قَالَ: أَخْبَرَنِي أَبِي عَنْ ثُمَامَةَ بْنِ شَرَّاحِيلَ، عَنْ سَمِيِّ بْنِ قَيْسٍ، عَنْ شُمَيْرٍ، عَنْ أَبِيضِ بْنِ حَمَّالٍ أَنَّهُ وَقَفَ إِلَى رَسُولِ اللَّهِ ﷺ، فَاسْتَقَطَعَهُ الْمِلْحَ، فَطَوَّقَ لَهُ. فَلَمَّا أَنْ وَلَّى قَالَ رَجُلٌ مِنَ الْمَجْلِسِ: أَتَدْرِي مَا قَطَعْتَ لَهُ؟ إِنَّمَا قَطَعْتَ لَهُ الْمَاءَ الْعِدَّ. قَالَ: فَاتَّرَعَهُ مِنْهُ. قَالَ، وَسَأَلَهُ عَمَّا يُحْمَى مِنَ الْأَرَكَ؟ قَالَ: «مَا لَمْ تَنْلُهُ خِفافُ الْإِبِلِ» فَأَقْرَبَ بِهِ قُتَيْبَةُ، وَقَالَ: نَعَمْ.

So I (At-Tirmidhī) recited that before Qutaibah and he said: “Yes.”

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَيْسِ الْمَأْرِبِيِّ،

(Another chain) with similar meaning.

[He said:] There are narrations on this topic from Wā'il and Asmā' bint Abī Bakr.

[Abū 'Eisā said:] The *Hadīth* of Abyaḍ bin Ḥammāl is a *Ḥasan Gharīb Hadīth*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others regarding reserved land. They thought that it was allowed for the *Imām* (ruler) to reserve land for whomever he saw it fit.

[بِهَذَا الْإِسْنَادِ نَحْوُهُ.

[الْمَارِبُ: نَاجِيَةٌ مِنَ الْيَمَنِ].

[قَالَ:] وَفِي الْبَابِ عَنْ وَاِئِلٍ وَأَسْمَاءِ ابْنَةِ

أَبِي بَكْرٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِيصَرَ بْنِ

حَمَّالٍ حَدِيثٌ حَسَنٌ غَرِيبٌ. وَالْعَمَلُ عَلَى

هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ

وغيرِهِمْ، فِي الْقَطَائِعِ. يَرَوْنَ جَائِزًا أَنْ يُقْطَعَ

الْإِمَامُ لِمَنْ رَأَى ذَلِكَ.

تخریج: [حسن] وأخرجه أبو داود، الخراج، باب: في إقطاع الأرضين، ح: ٣٠٦٤ عن قتيبة به وصححه ابن حبان، ح: ١١٤٠، ١٦٤٢ * وفي الباب عن وائل [يأتي: ١٣٨١] وأسماء بنت أبي بكر [أبو داود، ح: ٣٠٦٩].

Comments:

Common things which are in common use of the community, and their availability is also abundant, such things like water, grass, waste land in use of people, should not be given as a grant to one person. If such things are given as a grant, it will create a problem for the people.

1381. 'Alqamah bin Wā'il narrated from his father that the Prophet ﷺ set aside a land reserve for him in Ḥaḍramawt. (One of the narrators added): "And he sent Mu'āwiyah with him to reserve it for him." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

١٣٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنْ سِمَاكِ قَالَ:

سَمِعْتُ عَلْقَمَةَ بْنَ وَاِئِلٍ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ

النَّبِيَّ ﷺ أَقْطَعَهُ أَرْضًا بِحَضْرَمَوْتٍ. قَالَ

مُحَمَّدُ: حَدَّثَنَا النَّضْرُ عَنْ شُعْبَةَ، وَزَادَ فِيهِ:

وَبَعَثَ مَعَهُ مُعَاوِيَةَ لِيُقْطِعَهَا إِيَّاهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، السجستاني، الخراج، باب: في إقطاع الأرضين، ح: ٣٠٥٨ من حديث شعبة به وهو في مسند الطيالسي، ح: ١٠١٧.

Comments:

Real purpose of granting an estate to cultivators is to make the land useful for cultivation, and to improve the overall economic condition of the local community and country.

Chapter 40. What Has Been Related About The Virtue Of Planting

1382. Anas narrated that the Prophet ﷺ said: “No Muslim plants a plant or sows a crop, then a person, or a bird, or an animal eats from it, except that it will be charity for him.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Ayyūb, Umm Mubash-shir, Jābir, and Zaid bin Khālid.

[Abū ‘Eīsā said:] The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي فَضْلِ
الْغَرْسِ (التحفة ٤٠)

١٣٨٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا
مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، [أَوْ يَزْرَعُ زَرْعًا،
فَيَأْكُلُ مِنْهُ إِنْسَانٌ، أَوْ طَيْرٌ، أَوْ بِهِمَةٌ إِلَّا
كَانَتْ لَهُ صَدَقَةٌ».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ وَأُمِّ
مُبَشَّرٍ وَجَابِرٍ وَزَيْدِ بْنِ خَالِدٍ.
[قَالَ أَبُو عَيْسَى:] حَدِيثُ أَنَسٍ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الحرث والمزارعة، باب فضل الزرع والغرس إذا
أكل منه ... الخ، ح: ٢٣٢٠ ومسلم، ح: ١٥٥٣ عن قتيبة به * وفي الباب عن أبي أيوب
[أحمد: ٤١٥/٥] وأم مبشر [مسلم: ١١/١٥٥٢] وجابر [مسلم، ح: ١٥٥٢] وزيد بن خالد [لم
أجده].

Comments:

Cultivation of land and planting of trees provide multiple benefits to the society. The environment of the area is improved, fruits, food, grains and vegetables become easily available to the community, jobs are increased and commercial activities take place, and life becomes easier and more comfortable. Therefore, if a Muslim cultivates the land with the sincere intention of bringing benefit to the society, he gets reward from Allāh.

Chapter 41. What Has Been Related About Agriculture

1383. Ibn ‘Umar narrated: “The Prophet ﷺ made a deal with the people of Khaibar for half of what was produced from it, whether fruits or crops.” (*Ṣaḥīḥ*)

(المعجم ٤١) - بَابُ مَا جَاءَ فِي
الْمُرَارَعَةِ (التحفة ٤١)

١٣٨٣ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ،
عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ عَامَلَ
أَهْلَ خَيْبَرَ بِشَطْرٍ مَا يَخْرُجُ مِنْهَا مِنْ تَمْرٍ أَوْ

There are narrations on this topic from Anas, Ibn ‘Abbās, Zaid bin Thābit, and Jābir.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They saw no harm in share-cropping for half, a third, or a quarter.

Some of them preferred that the owner of the land provide the seeds. This is the view of Aḥmad and Ishāq. Some of the people of knowledge disliked share-cropping for a third and a quarter, and they saw no harm in *Musāqāh*^[1] with date-palms for a third or a quarter. This is the view of Mālik bin Anas and Ash-Shāfi‘ī. Some of them did not think that any share-cropping was correct, except for renting out the land for gold and silver.

رَزَعٌ. وَفِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ وَزَيْدِ ابْنِ ثَابِتٍ وَجَابِرٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ. لَمْ يَرَوْا بِالْمُزَارَعَةِ بَأْسًا عَلَى التَّصْفِ وَالثُلْثِ وَالرُّبْعِ.

وَاخْتَارَ بَعْضُهُمْ أَنْ يَكُونَ الْبَذْرُ مِنْ رَبِّ الْأَرْضِ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ الْمُزَارَعَةَ بِالثُّلْثِ وَالرُّبْعِ. وَلَمْ يَرَوْا بِمُسَاقَاةِ التَّخِيلِ بِالثُّلْثِ وَالرُّبْعِ بَأْسًا. وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ. وَلَمْ يَرَ بَعْضُهُمْ أَنْ يَصِحَّ شَيْءٌ مِنَ الْمُزَارَعَةِ، إِلَّا أَنْ يَسْتَأْجَرَ الْأَرْضَ بِالذَّهَبِ وَالْفِضَّةِ.

تخریج: متفق عليه، وأخرجه البخاري، الحرت والمزارعة، باب: إذا لم يشترط السنين في المزارعة، ح: ٢٣٢٩، ومسلم، ح: ١٥٥١ من حديث يحيى بن سعيد القطان به * وفي الباب عن أنس [ابن ماجه، ح: ٢٤٦٩] وابن عباس [ابن ماجه، ح: ٢٤٦٨] وزيد بن ثابت [أبو داود، ح: ٣٤٠٧] وجابر [أبو داود، ح: ٣٤١٤، ٣٤١٥].

Comments:

In Islam, there is no restriction or limit on personal property. All the *A‘immah* agree on this point. Giving the land or garden on lease is lawful, provided no party suffers unilateral loss. While giving the land on lease, selecting a particular piece of land by the landlord, or fixing the quantity of the produce beforehand, is not lawful. All the scholars and *A‘immah* agree that land or a garden can be leased with the aforesaid restrictions.

[1] *Musāqāh* is an agreement for someone to water and tend to date-palms for the owner, in exchange for a portion of the produce.

Chapter 42. About Share-Cropping

1384. Rāfi‘ bin Khadij narrated: “The Messenger of Allāh ﷺ forbade us from a matter that was of benefit to us. When one of us had some land and we would let someone use it for a portion of its produce or some Dirham. He said: ‘When one of you has some land then let him grant it to his brother, or let him farm it.’” (*Da‘if*)

تخریج: [إسناده ضعيف] أبو بكر بن عیاش ضعيف وأخرجه النسائي: ۳۵/۷، ح: ۳۸۹۹ (المزارعة)، ذكر الله الأحاديث المختلفة في النهي عن كراء الأرض بالثلث والربع ... (الخ) من حديث أبي حصين به بلفظ آخر وسنده صحيح/ ومجاهد سمعه من أسيد، انظر النسائي: ۳۸۹۵ وغيره ورواه مسلم، ح: ۱۵۴۷ من حديث رافع به.

Comments:

The main purpose of this narration is the same which has been explained in the preceding narration. ‘*Minḥah*’ means to lend the land for a limited period. They used to lease the land for a certain amount of money. The Prophet ﷺ suggested lending the land, without taking money for a certain period to Muslim brothers. This is only a moral suggestion and not a command of law.

1385. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ did not prohibit share-cropping. But he ordered that they be helpful with each other.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*. The *Hadīth* of Rāfi‘ contains confusion (*Iqtirāb*). This *Hadīth* was reported from Rāfi‘ bin Khadij from his uncles, and it has been reported from him, from Zuhair bin Rāfi‘ who is one of his uncles. And this *Hadīth* has been reported from him with conflicting narrations. There are narrations on this topic from Zaid bin Thābit and

(المعجم ۴۲) - بَابُ: [مِنَ الْمَزَارَعَةِ]

(التحفة ۴۲)

۱۳۸۴ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ عَنْ أَبِي حُصَيْنٍ، عَنْ مُجَاهِدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا، إِذَا كَانَتْ لِأَحَدِنَا أَرْضٌ أَنْ يُعْطِيَهَا بِبَعْضِ خَرَاجِهَا أَوْ بِدَرَاهِمٍ. وَقَالَ: «إِذَا كَانَتْ لِأَحَدِكُمْ أَرْضٌ فَلْيَمْنَحْهَا أَخَاهُ أَوْ لِيَزْرَعْهَا».

۱۳۸۵ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيَّانَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى الشَّيْبَانِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ [لَمْ] يُحْرِمِ الْمَزَارَعَةَ.

وَلَكِنْ أَمَرَ أَنْ يَرْفُقَ بَعْضُهُمْ بِبَعْضٍ. [قَالَ أَبُو عِيَّاسٍ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَحَدِيثُ رَافِعٍ فِيهِ اضْطِرَابٌ. يُرَوَى هَذَا الْحَدِيثُ عَنْ رَافِعِ بْنِ خَدِيجٍ، عَنْ عُمُومَتَيْهِ. وَيُرَوَى عَنْهُ عَنْ ظَهَيْرِ بْنِ رَافِعٍ، وَهُوَ أَحَدُ عُمُومَتَيْهِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ

Jābir, may Allāh be pleased with them.

عَنْهُ عَلَى رِوَايَاتٍ مُّخْتَلَفَةٍ. وَفِي الْبَابِ عَنْ زَيْدِ بْنِ ثَابِتٍ وَجَابِرِ رَضِيَ اللَّهُ عَنْهُمَا.

تخريج: متفق عليه، وأخرجه مسلم، البيهقي، باب الأرض تمنح، ح: ١٥٥٠ من حديث الفضل بن موسى والبخاري، ح: ٢٣٤٢ من حديث عمرو بن دينار به * وفي الباب عن زيد بن ثابت [أبو داود، ح: ٣٣٩٠ وغيره] وجابر [أبو داود، ح: ٣٤١٤، ٣٤١٥].

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

14. The Chapters On Blood-Money From The Messenger Of Allāh ﷺ

(المعجم ١٤) - أَبْوَابُ الدِّيَاتِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ١٢)

Chapter 1. What Has Been Related About Blood Money, How Many Camels Is It?

(المعجم ١) - بَابُ مَا جَاءَ فِي الدِّيَةِ
كَمْ هِيَ مِنَ الْإِبِلِ (التحفة ١)

1386. Ibn Mas‘ūd narrated: “The Messenger of Allāh ﷺ judged for the accidental blood-money: Twenty *Bint Makhād*, twenty male *Ibn Makhād*, twenty *Bint Labūn*, twenty *Jadhā‘ah*, and twenty *Hiqqah*.”^[1]

١٣٨٦ - حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ
الْكُوفِيُّ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ عَنِ الْحَجَّاجِ،
عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ خَشْفِ بْنِ مَالِكٍ قَالَ:
سَمِعْتُ ابْنَ مَسْعُودٍ قَالَ: قَضَى رَسُولُ اللَّهِ
ﷺ فِي دِيَةِ الْحَطَلِ عِشْرِينَ ابْنَةً مَخَاضٍ،
وَعِشْرِينَ بَنِي مَخَاضٍ ذُكُورًا، وَعِشْرِينَ بَنَاتٍ
لَبُونٍ وَعِشْرِينَ جَدَعَةً وَعِشْرِينَ حِقَّةً.

There is something on this topic from ‘Abdullāh bin ‘Amr.

(Another chain) with similar meaning.

[Abū ‘Eīsā said:] We do not know of the *Hadīth* of Ibn Mas‘ūd to be *Marfū‘* except from this route, and it has been reported from ‘Abdullāh in *Mawqūf* form.

وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ: حَدَّثَنَا ابْنُ أَبِي
زَائِدَةَ وَأَبُو خَالِدٍ الْأَحْمَرُ عَنِ الْحَجَّاجِ بْنِ
أَرْطَاءَةَ نَحْوَهُ.

Some of the people of knowledge have followed this, it is the view of Aḥmad and Ishāq.

The people of knowledge have agreed that the blood-money is taken in three years, each year a third of the blood-money (is paid). They held the view that the blood-money for accidental killing is due from the *‘Aqilah*, and some of them held the view that the *‘Aqilah* are

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ مَسْعُودٍ لَا
تَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ
عَنْ عَبْدِ اللَّهِ مَوْفُوعًا. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ
الْعِلْمِ إِلَى هَذَا. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ،
وَقَدْ أَجْمَعَ أَهْلُ الْعِلْمِ عَلَى أَنَّ الدِّيَةَ تُؤْخَذُ
فِي ثَلَاثِ سِنِينَ فِي كُلِّ سَنَةٍ ثُلُثُ الدِّيَةِ،
وَرَأَوْا أَنَّ دِيَةَ الْحَطَلِ عَلَى الْعَاقِلَةِ وَرَأَى

^[1] See no. 621.

the near relatives of a man, on the side of his father. This is the view of Mālik and Ash-Shāfi'ī. Some of them said the blood-money is due from men, not women or children of a tribe. Each man among them pays a quarter of a Dīnār – and some of them said half a Dīnār – to complete the blood-money. Otherwise the nearest of them in relation are required to pay it.

بَعْضُهُمْ أَنَّ الْعَاقِلَةَ قَرَابَةُ الرَّجُلِ مِنْ قَبْلِ أَبِيهِ وَهُوَ قَوْلُ مَالِكٍ وَالشَّافِعِيِّ وَقَالَ بَعْضُهُمْ: إِنَّمَا الدِّيَةُ عَلَى الرَّجَالِ دُونَ النِّسَاءِ وَالصَّبِيَّانِ مِنَ الْعَصَبَةِ وَيَحْمَلُ كُلُّ رَجُلٍ مِنْهُمْ رُبْعَ دِينَارٍ وَقَدْ قَالَ بَعْضُهُمْ إِلَى نِصْفِ دِينَارٍ فَإِنْ تَمَّتِ الدِّيَةُ وَالْأَنْظَرُ إِلَى أَقْرَبِ الْقَبَائِلِ مِنْهُمْ فَأَلْزِمُوا ذَلِكَ.

تخريج: [إسناده ضعيف] وأخرجه النسائي: ٤٤، ٤٣/٨، ح: ٤٨٠٦ (القسامة، باب ذكر أسنان دية الخطأ) عن علي بن سعيد وأبوداود، ح: ٤٥٤٥، وابن ماجه، ح: ٢٦٣١ من حديث الحجاج بن أرطاة به وهو مدلس وضعيف وعنن، انظر نيل المقصود، ح: ٥٤٤١١ وفي الباب عن عبدالله بن عمرو [يأتي: ١٣٨٧]

Comments:

'*Āqil*' means blood money and '*Āqilah*' means the one who bears blood-money or who pays the blood money. '*Āqil*' also means to stop or defend and safeguard. As *Āqilah* defends the murderer and pays on his behalf that is why the one who pays blood-money is called *Āqilah*. (For more details see *Al-Mughnī* v. 12. p. 39-41.) according to Imām Abū Ḥanīfah, for a deliberate murder, blood money must be paid within three years. *Al-Mughnī*. v. 12 p. 13.)

1387. 'Amr bin Shu'aib narrated from his father, from his grandfather that the Prophet ﷺ said: "Whoever kills [a believer] deliberately, he is handed over to the guardians of the one killed. If they wish to, they have him killed, and if they wish to, they take the blood-money. That is thirty *Hiqqah*, thirty *Jadha'ahs* and forty pregnant camels.

١٣٨٧ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ [وَهُوَ ابْنُ هَلَالٍ]: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَتَلَ [مُؤْمِنًا] مُتَعَمِّدًا دَفَعَ إِلَى أَوْلِيَاءِ الْمَقْتُولِ، فَإِنْ شَاءُوا قَتَلُوا وَإِنْ شَاءُوا أَخَذُوا الدِّيَةَ وَهِيَ ثَلَاثُونَ حِقَّةً وَثَلَاثُونَ جَذَعَةً وَأَرْبَعُونَ خَلْفَةً وَمَا صَالِحُوا عَلَيْهِ فَهُوَ لَهُمْ». وَذَلِكَ لِتَشْدِيدِ الْعَقْلِ.

Whatever (amount more) they require from him, than that is for them (if they choose)." That is because of the severity of the blood-money. (*Hasan*)

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو حَدِيثٌ حَسَنٌ غَرِيبٌ.

[Abū 'Eisā said:] The *Hadīth* of 'Abdullāh bin 'Amr is a *Hasan Gharīb Hadīth*.

تخريج: [إسناده حسن] وأخرجه أبو داود، الديات، باب ولي العمد يأخذ الدية، ح: ٤٥٠٦ وابن ماجه، ح: ٢٦٢٦ من حديث محمد بن راشد به.

Comments:

There is a difference of opinion in the blood-money of a deliberate murder. According to ‘Abdullāh bin ‘Amr the blood-money of killing on purpose is thirty *Hiqqah*, thirty *Jadhā’ah* and forty pregnant she camels. Imām *Shafī’ī*, Imām Muḥammad bin Al-Ḥasan, ‘Aṭā, ‘Umar, Zaid, Abū Mūsā and Muḡhīrah have the same opinion. Imām Aḡmad’s one opinion is also the same as mentioned above. Imām Zuhri, Rabī’ah, Imām Mālik, Imām Abū Ḥanīfah and others have a different opinion. According to them blood-money of murder on purpose is twenty-five *Bint Mukhaḡ*, twenty-five *Bint Labūn*, twenty five *Hiqqah*, and twenty five *Jādhī’ah*. (*Al-Mughni* v.12. p. 13.) This is also a notable second opinion of Imām Aḡmad.

Chapter 2. What Has Been Related About Blood-Money, How Many Dirham Is It?

(المعجم ٢) - بَابُ مَا جَاءَ فِي الدِّيَةِ
كَمْ هِيَ مِنَ الدَّرَاهِمِ (التحفة ٢)

1388. ‘Ikrimah narrated from Ibn ‘Abbās that the Prophet ﷺ made the blood-money twelve thousand. (*Hasan*)

١٣٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هَانِئٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ - هُوَ الطَّائِفِيُّ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ جَعَلَ الدِّيَةَ اثْنَيْ عَشَرَ أَلْفًا.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الديات، باب دية الخطأ، ح: ٢٦٢٩ عن محمد ابن بشار به وضعفه النسائي.

1389. (Another chain) from ‘Ikrimah from the Prophet ﷺ and it is similar but he did not mention “from Ibn ‘Abbās” in it. (*Hasan*)

١٣٨٩ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عَبَّاسٍ. وَفِي حَدِيثِ ابْنِ عُيَيْنَةَ كَلَامٌ أَكْثَرُ مِنْ هَذَا.

There is much more criticism than this for (this) narration of Ibn ‘Uyainah.

[Abū ‘Eīsā said:] We do not know anyone who mentioned “from Ibn ‘Abbās” in this narration except for Muḡammad bin Muslim.

[قَالَ أَبُو عِيسَى]: وَلَا نَعْلَمُ أَحَدًا يَذْكُرُ [فِي] هَذَا الْحَدِيثِ، عَنِ ابْنِ عَبَّاسٍ غَيْرَ مُحَمَّدِ بْنِ مُسْلِمٍ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ

This *Hadith* is acted upon according to some of the people of

knowledge. It is the view of Aḥmad and Ishāq. Some of the people of knowledge held the view that blood-money is ten thousand, and this is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah. Ash-Shāfi‘ī said: “I do not know of blood-money except from camels, and it is one hundred camels [or their value].”

وإِسْحَاقَ. وَرَأَى بَعْضُ أَهْلِ الْعِلْمِ الدِّيَةَ عَشْرَةَ آلَافٍ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ. وَقَالَ الشَّافِعِيُّ: لَا أَعْرِفُ الدِّيَةَ إِلَّا مِنَ الْإِبِلِ، وَهِيَ مِائَةٌ مِنَ الْإِبِلِ [أَوْ قِيمَتُهَا].

تخریج: [حسن] وأخرجه أبو داود، الديات، باب الدية كم هي؟، ح: ٤٥٤٦ (ب) من حديث سفيان بن عيينة به.

Comments:

According to the opinion of Imām Shāfi‘ī, Tāwūs and Ibn Mundhir blood-money is only in the form of camels. One opinion of Imām Aḥmad is the same. According to Imām Ath-Thawrī, Imām Abū Ḥanīfah and others the blood-money is twelve thousand Dirham. One opinion of Imām Shāfi‘ī is the same. (*Al-Mughnī* v. 2 p. 6-8.)

Chapter 3. What Has Been Related About the *Mawāḍih*^[1]

(المعجم ٣) - بَابُ مَا جَاءَ فِي الْمَوْضِحَةِ (التحفة ٣)

1390. ‘Amr bin Shu‘aib narrated from his father, from his grandfather that the Prophet ﷺ said: “Regarding the *Mawāḍih*; five, five.”^[2] (*Hasan*)

١٣٩٠ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «فِي الْمَوْضِحِ خَمْسٌ خَمْسٌ».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. This is acted upon according to the people of knowledge. This is the view of Sufyān Ath-Thawrī, Ash-Shāfi‘ī, Aḥmad and Ishāq: Five camels are due in the case of a bone-exposing wound.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ أَنَّ فِي الْمَوْضِحَةِ خَمْسًا مِنَ الْإِبِلِ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الديات، باب ديات الأعضاء، ح: ٤٥٦٦ والنسائي، ح: ٤٨٥٦ من حديث حسين المعلم به و صححه ابن الجارود، ح: ٧٨٥.

[1] Wounds that expose a bone.
[2] “That is, five camels for every one of them.” (*Tuḥfat Al-Aḥwadhī*)

Comments:

The blood-money for a wound by which the whiteness of the bone is exposed is five camels. It is agreed upon provided the wounded person is a male. The blood money of a female's wound is half. This is the view of Imām Shāfi'ī.

Chapter 4. What Has Been Related About Blood-Money For Fingers

(المعجم ٤) - بَابُ مَا جَاءَ فِي دِيَّةِ الْأَصَابِعِ (التحفة ٤)

1391. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "The blood-money for the fingers on the hands and (the toes of) the feet is the same: Ten camels for each finger." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from Abū Mūsā and 'Abdullāh bin 'Amr.

[Abū 'Eisā said:] The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth* from this route. This is acted upon according to the people of knowledge, and it is the view of Sufyān Ath-Thawrī, Ash-Shāfi'ī, Aḥmad, and Ishāq.

١٣٩١ - حَدَّثَنَا أَبُو عَمَارٍ: حَدَّثَنَا الْفَضْلُ ابْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ يَزِيدَ [بْنِ عَمْرٍو] النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «دِيَّةُ أَصَابِعِ الْيَدَيْنِ وَالرِّجْلَيْنِ سَوَاءٌ عَشْرَةٌ مِنَ الْإِبِلِ لِكُلِّ أُصْبَعٍ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي مُوسَى وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَبِهِ يَقُولُ سُفْيَانُ الثَّوْرِيُّ وَالشَّافِعِيُّ وَأَحْمَدُ وَإِسْحَاقُ.

تخريج: [إسناده صحيح] وأخرجه أبو داود (أيضاً)، ح: ٤٥٦٠، ٤٥٦١ من حديث يزيد النحوي به مختصراً، وصححه ابن حبان، ح: ١٥٢٨ * وفي الباب عن أبي موسى [أبو داود، ح: ٤٥٥٦] وعبدالله بن عمرو [أبو داود، ح: ٤٥٦٢].

1392. Ibn 'Abbās narrated that the Prophet ﷺ said: "These and these are the same," referring to the little finger and the thumb. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٣٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «هَذِهِ وَهَذِهِ سَوَاءٌ». يُعْنِي الْخِنْصَرَ وَالْإِبْهَامَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الدييات، باب دية الأصابع، ح: ٢٦٥٢ عن محمد بن بشار، والبخاري، ح: ٦٨٩٥ من حديث شعبة به.

Comments:

The blood-money for a finger or a toe is ten camels. One hundred camels is the blood-money for ten fingers or ten toes. When a fingertip is cut, a third of the blood-money of a finger is paid except with the fingertip of the thumb. This is because it has only two parts, and as such, a half is paid. There is no difference between the fingers (of the hand) and the toes (of the feet). (*Tuhfat Al-Ahwadhī*).

Chapter 5. What Has Been Related About Pardoning

(المعجم ٥) - بَابُ مَا جَاءَ فِي الْعَفْوِ

(التحفة ٥)

1393. Abū As-Safar said: "A man from the Quraish broke a tooth of a man from the *Anṣār*. So he appealed to Mu'āwiyah against him. He said to Mu'āwiyah: 'O Commander of the Believers! This person broke one of my teeth.' Mu'āwiyah said: 'We will try to get satisfaction for you.' And the other person insisted that Mu'āwiyah get him to agree [but he was not satisfied]. So Mu'āwiyah said to him: 'It is up to your companion.' Abū Ad-Dardā' was sitting with him, so Abū Ad-Dardā' said: 'I heard the Messenger of Allāh ﷺ saying [he said: 'My ears heard and my heart remembered]: "There is no man who is struck in his body and he forgives for it, except that Allāh raises him a level and removes a sin from him."' The *Anṣārī* said: 'Did you hear that from the Messenger of Allāh ﷺ?' He said: "My ears heard it and my heart remembered it.' He said: 'Then I will leave it for him.' Mu'āwiyah said: 'Surely you should not suffer.' So he ordered that he be given some wealth." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is

١٣٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ: حَدَّثَنَا أَبُو السَّمَرِ قَالَ: دَقَّ رَجُلٌ مِنْ فُرَيْشٍ سِنَّ رَجُلٍ مِنَ الْأَنْصَارِ فَاسْتَعَدَى عَلَيْهِ مُعَاوِيَةَ فَقَالَ لِمُعَاوِيَةَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ هَذَا دَقَّ سِنِّي. فَقَالَ مُعَاوِيَةُ: إِنَّا سَتْرُضِيكَ، وَالْحَاحُ الْآخِرُ عَلَى مُعَاوِيَةَ فَأَبْرَمَهُ [فَلَمْ يَرْضَهُ]، فَقَالَ لَهُ مُعَاوِيَةُ: شَأْنُكَ بِصَاحِبِكَ - وَأَبُو الدَّرْدَاءِ جَالِسٌ عِنْدَهُ - فَقَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ [سَمِعْتُهُ أُذُنَايَ وَوَعَاهُ قَلْبِي] يَقُولُ: «مَا مِنْ رَجُلٍ يُصَابُ بِشَيْءٍ فِي جَسَدِهِ فَيَتَصَدَّقُ بِهِ إِلَّا رَفَعَهُ اللَّهُ بِهِ دَرَجَةً وَحَطَّ عَنْهُ بِهِ خَطِيئَةٌ». فَقَالَ الْأَنْصَارِيُّ: [أ] أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَمِعْتُهُ أُذُنَايَ وَوَعَاهُ قَلْبِي. قَالَ: فَإِنِّي أَذْرَاهَا لَهُ. قَالَ مُعَاوِيَةُ: لَا جَرَمَ لَا أُحْبِبُكَ. فَأَمَرَ لَهُ بِمَالٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا أَعْرِفُ لِأَبِي السَّمَرِ سَمَاعًا مِنْ أَبِي الدَّرْدَاءِ. وَأَبُو السَّمَرِ

Gharīb, we do not know of it except from this route. And I do not know that Abū As-Safar heard from Abū Ad-Dardā'. Abū As-Safar's name is Sa'eed bin Aḥmad, and they say Ibn Yuhmid Ath-Thawrī.

اسْمُهُ سَعِيدُ بْنُ أَحْمَدَ. وَيُقَالُ ابْنُ يُحْمِدَ النَّوْرِيِّ.

تخريج: [إسناده ضعيف] لانقطاعه، وأخرجه ابن ماجه، الديات، باب العفو في القصاص، ح: ٢٦٩٣ من حديث يونس به * أبو السفر سعيد بن يحمد ثقة لكنه أرسل عن أبي الدرداء كما في التهذيب وغيره.

Comments:

A wounded person has the right of taking blood-money, compensation, retaliation in kind or forgiving. Forgiving someone is a deed of great reward, and the *Ansārī* pardoned for the sake of a better reward from Allāh.

Chapter 6. What Has Been Related About One Whose Head Was Fractured With A Rock

(المعجم ٦) - بَابُ مَا جَاءَ فِيْمَنْ رُضِخَ رَأْسُهُ بِصَخْرَةٍ (التحفة ٦)

1394. Anas narrated that a girl went out in Al-Madīnah wearing some silver ornaments. A Jew grabbed her and fractured her head with a stone, and he took the jewelry she had on. He said: "She was found with some spark of life in her, and was brought to the Prophet ﷺ and he said: 'Did such and such person strike you?' She nodded 'no' with her head. He said: 'Such and such?' until he named the Jew and she nodded 'yes' with her head." He said: "He was brought and recognized so the Messenger of Allāh ﷺ ordered that his head be crushed between two stones." (*Ṣaḥīḥ*)

١٣٩٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ. قَالَ: خَرَجَتْ جَارِيَةٌ عَلَيْهَا أَوْصَاحُ فَأَخَذَهَا يَهُودِيٌّ فَرَضَخَ رَأْسَهَا بِحَجَرٍ وَأَخَذَ مَا عَلَيْهَا مِنَ الْحُلِيِّ قَالَ: فَأَدْرِكْتُ وَبِهَا رَمَقٌ فَأَتَيْتُ بِهَا النَّبِيَّ ﷺ فَقَالَ: «مَنْ قَتَلَكَ أَفْلَانُ؟» فَقَالَتْ بِرَأْسِهَا لَا. قَالَ: «فَقُلَانُ؟» حَتَّى سَمِعَتِ الْيَهُودِيَّ فَقَالَتْ بِرَأْسِهَا أَيْ نَعَمْ. قَالَ: فَأَجِدُ فَاعْتَرَفَ فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَرَضِخَ رَأْسَهُ بَيْنَ حَجَرَيْنِ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge. It is the view of Aḥmad and Ishāq. Some of the people of

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا قَوْدَ إِلَّا بِالسَّيْفِ.

knowledge said that there is no retaliation except with the sword.

تخریج: متفق عليه، وأخرجه البخاري، الخصومات، باب ما يذكر في الإشخاص والخصومة بين المسلم واليهود، ح: ٢٤١٣، ومسلم، ح: ١٦٧٢ من حديث همام به.

Comments:

In the view of most of the *A'imma* a murderer should be killed with the same weapon by which he killed. This is an accepted and correct view. According to Imām Abū Ḥanīfah, and the scholars of Al-Kūfah, killing in retaliation is only with a sword or anything which kills instantly. (*Tuhfat Al-Ahwadhī* v. 2. p. 305.307.)

Chapter 7. What Has Been Related About The Gravity Of Killing A Believer

1395. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "The world ceases to exist is less significant to Allāh than killing a Muslim man." (*Ḥasan*)

(Another chain) from 'Abdullāh bin 'Amr, and it is similar but he did not narrate it in *Marfū'* form.

[Abū 'Eīsā said:] This is more correct than the narration of Ibn Abī 'Adī (a narrator in no. 1395).

[He said:] There are narrations on this topic from Sa'eed, Ibn 'Abbās, Abū Sa'eed, Abū Hurairah, 'Uqbah bin 'Āmir, [Ibn Mas'ūd] and Buraidah.

[Abū 'Eīsā said:] The *Ḥadīth* of 'Abdullāh bin 'Amr was reported like this by Ibn Abī 'Adī from Shu'bah, from Ya'lā bin 'Aṭā' [from his father, from 'Abdullāh bin 'Amr, from the Prophet ﷺ. And Muḥammad bin Ja'far as well as others, reported it from Shu'bah, from Ya'lā bin 'Aṭā'], so he did not narrate it in *Marfū'* form. Similarly,

(المعجم ٧) - بَابُ مَا جَاءَ فِي تَشْدِيدِ قَتْلِ الْمُؤْمِنِ (التحفة ٧)

١٣٩٥ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيحٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ قَالَ: «لَرَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو نَحْوَهُ وَلَمْ يَرْفَعُهُ.

[قَالَ أَبُو عِيْسَى:] وَهَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ أَبِي عَدِيٍّ [قَالَ:] وَفِي الْبَابِ عَنْ سَعْدِ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَعُقْبَةَ بْنِ عَامِرٍ [وَأَبِي مَسْعُودٍ] وَبُرَيْدَةَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو، هَكَذَا رَوَاهُ ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ [عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ

Sufyān Ath-Thawrī reported it from Ya'lā bin 'Atā' in *Mawqūf* form. This is more correct than the *Marfū'* Hadīth.

عَمْرٍو عَنِ النَّبِيِّ ﷺ وَرَوَى مُحَمَّدُ بْنُ جَعْفَرٍ وَغَيْرُ وَاحِدٍ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ [فَلَمْ يَرْفَعُهُ وَهَكَذَا رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ يَعْلَى بْنِ عَطَاءٍ مَوْقُوفًا. وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْمَرْفُوعِ.]

تخریج: [حسن] وأخرجه النسائي، تحريم الدم، باب تعظيم الدم، ح: ٣٩٩٢ من حديث محمد بن أبي عدي به * وفي الباب عن سعد [ابن ماجه، ح: ٣٩٤١] وابن عباس [يأتي: ٣٠٢٩] وابن ماجه، ح: [٢٦٢١] وأبي سعيد [يأتي: ١٣٩٨] وأبي هريرة [يأتي: ١٣٩٨] وعقبة بن عامر [ابن ماجه، ح: ٢٦١٨] وابن مسعود [يأتي: ١٩٨٣، ٢٦٣٥] وبريدة [النسائي، ح: ٤٧٣٥].

Comments:

Allāh created, this world as a test and trial for humans. Murder of a human being is actually a denial of the reality.

Chapter 8. Judgements For Cases Involving Bloodshed

(المعجم ٨) - بَابُ الْحُكْمِ فِي الدَّمَاءِ (التحفة ٨)

1396. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Indeed the first cases to be judged between the people are those of bloodshed." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] The *Hadīth* of 'Abdullāh is a *Ḥasan Ṣaḥīḥ Hadīth*. This is how it was reported by more than one narrator, from Al-A'mash in *Marfū'* form. Some of them reported it from Al-A'mash without narrating it *Marfū'*.

(Another chain) from 'Abdullāh who narrated that the Messenger of Allāh ﷺ said: "Indeed the first cases to be judged between the worshippers are those of bloodshed."

١٣٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَا يُحْكَمُ بَيْنَ الْعِبَادِ فِي الدَّمَاءِ».

[قَالَ أَبُو عِيْسَى:] حَدِيثُ عَبْدِ اللَّهِ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الْأَعْمَشِ مَرْفُوعًا وَرَوَى بَعْضُهُمْ عَنِ الْأَعْمَشِ وَلَمْ يَرْفَعُوهُ.

حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَا يُحْكَمُ بَيْنَ الْعِبَادِ فِي الدَّمَاءِ»

تخریج: متفق عليه، ومسلم، القسامة والمحاربين، باب المجازاة بالدماء في الآخرة... إلخ، ح: ١٦٧٨ من حديث شعبة، البخاري، ح: ٦٥٣٣ من حديث الأعمش به.

1397. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Indeed the first cases to be decided between the worshippers are those of bloodshed.” (*Ṣaḥīh*)

١٣٩٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَا يُقْضَى بَيْنَ الْعِبَادِ فِي الدِّمَاءِ».

تخريج: متفق عليه، انظر الحديث السابق، ورواه مسلم من حديث وكيع به.

Comments:

On the Day of Judgement, the first thing from the rights of Allāh, performance of the obligatory prayers, will be accounted for, and from the rights of human beings murder will be the first.

1398. Abul-Ḥakam Al-Bajalī said: “I heard Abū Sa‘eed Al-*Khudrī* and Abū Hurairah mentioning from the Messenger of Allāh ﷺ that he said: ‘If the inhabitants of the heavens and the inhabitants of the earth all took part in shedding the blood of a believer, then Allāh would cast them (all) in the Fire.’” (*Da‘if*)

١٣٩٨ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ يَزِيدَ الرَّقَاشِيِّ: حَدَّثَنَا أَبُو الْحَكَمِ الْبَجَلِيُّ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ وَأَبَا هُرَيْرَةَ يَذْكُرَانِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اشْتَرَكُوا فِي دَمِ مُؤْمِنٍ لَأَكْبَهُمُ اللَّهُ فِي النَّارِ».

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*. [Abul-Ḥakam Al-Bajalī is ‘Abdur-Raḥmān bin Abī Nu‘aym Al-Kūfī].

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ غَرِيبٌ. [وَأَبُو الْحَكَمِ الْبَجَلِيُّ هُوَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُعْمِ الْكُوفِيِّ].

تخريج: [ضعيف] * يزيد الرقاشي ضعيف وله شواهد ضعيفة عند البيهقي ٢٢/٨ وغيره.

Comments:

Murder of a Muslim is so great a sin that if a group of people commit a murder, the whole group will be punished. Each one of them will pay the full blood-money or all of them will be killed in retaliation.

Chapter 9. What Has Been Related About A Man Who Kills His Son: Is He To Suffer Requitel For Him Or Not?

(المعجم ٩) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَقْتُلُ ابْنَهُ يُقَادُ مِنْهُ أَمْ لَا؟ (التحفة ٩)

1399. Surāqah bin Mālik bin [Ju‘shum] narrated: “The Messenger of Allāh ﷺ judged that the son is to suffer retaliation for

١٣٩٩ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ: حَدَّثَنَا الْمُثَنَّى بْنُ الصَّبَّاحِ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ

[killing] his father, but the father is not to suffer retaliation for [killing] his son.” (*Da'if*)

[Abū 'Eisā said:] We do not know of this *Hadīth* as a narration of Surāqah except from this route. Its chain is not correct. Ismā'il bin 'Ayyāsh reported it from Al-Muthanna bin Aṣ-Ṣabbāḥ, and Al-Muthanna bin Aṣ-Ṣabbāḥ has been graded weak in *Hadīth*. Abū Khālid bin Al-Aḥmar reported this *Hadīth* from Al-Ḥajjāj [bin Arṭāh], from 'Amr bin Shu'bah, from his father, from his grandfather, from 'Umar, from the Prophet ﷺ. This *Hadīth* has also been reported from Shu'bah in *Mursal* form. There is confusion (*Idṭirāb*) in the narration of this *Hadīth*.

This is acted upon according to the people of knowledge; the father is not to be killed for killing his son, and when he falsely accuses his son, he is not punished legally.

جَدَّهُ، عَنْ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشَمٍ [قَالَ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ يُقِيدُ الْأَبَ مِنْ ابْنِهِ وَلَا يُقِيدُ الْابْنَ مِنْ أَبِيهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ سُرَاقَةَ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِصَحِيحٍ رَوَاهُ إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنِ الْمُثَنَّى بْنِ الصَّبَّاحِ وَالْمُثَنَّى بْنُ الصَّبَّاحِ يُضَعَّفُ فِي الْحَدِيثِ وَقَدْ رَوَى هَذَا الْحَدِيثَ أَبُو خَالِدٍ الْأَحْمَرُ عَنِ الْحَجَّاجِ [بْنِ أَرْطَاةَ]، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَمْرٍو بْنِ شُعَيْبٍ مُرْسَلًا، وَهَذَا حَدِيثٌ فِيهِ اضْطِرَابٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْأَبَ إِذَا قَتَلَ ابْنَهُ لَا يُقْتَلُ بِهِ. وَإِذَا قَدَفَ ابْنَهُ لَا يُحَدُّ.

تخریج: [إسناده ضعيف] * المثني والحجاج ضعيفان.

Comments:

Apparently the father is a cause of a son's existence in this world; therefore, the son should not become the reason of the father's demise. Imām Rabī'ah, Ath-Thawrī, Al-Awzā'ī, Ash-Shāfi'ī, Aḥmad, Ishāq, and Abū Ḥanīfah all have the same point of view. (*Al-Mughnī* v. 1 p. 483.)

1400. 'Umar bin Al-Khaṭṭāb narrated that the Messenger of Allāh ﷺ said: "The father does not suffer retaliation for [killing] the son." (*Da'if*)

١٤٠٠ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُقَادُ الْوَالِدُ بِالْوَالِدِ».

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الدييات، باب: لا يقتل الوالد بولده،

ح: ٢٦٦٢ من حديث أبي خالد الأحمر به، ورواه محمد بن عجلان عن عمرو بن شعيب به وللحديث شواهد كثيرة.

1401. Ibn ‘Abbās narrated that the Prophet ﷺ said: “The *Hudūd* are not carried in the *Masjid*, and the father is not killed for the son.” (*Da‘īf*)

[Abū ‘Eīsā said:] We do not know of this *Hādīth* to be *Marfū‘* except through the narration of Ismā‘īl bin Muslim. Some of the people of knowledge have criticized Ismā‘īl bin Muslim due to his memory.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، أيضًا، ح: ٢٦٦١ من حديث إسماعيل بن مسلم به وهو ضعيف وللحديث شواهد ضعيفة، انظر الحديث السابق.

Comments:

This narration, according to its chain is a weak narration, but its subject is correct and is in accordance with the Islamic Law. The purpose of killing in retaliation is to make a lesson for others so that nobody should dare to commit such a heinous crime. If the love and relationship of being a father did not stop him from murdering then even killing in retaliation will not work.

Chapter 10. What Has Been Related About ‘The Blood Of A Muslim Man Is Not Lawful Except For One Of Three Cases’

1402. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “The blood of a Muslim man, who testifies that none has the right to be worshipped but Allāh, and that I am the Messenger of Allāh, is not lawful except for one of three cases: The (previously married or) married adulterer, a life for a life, and the one who leaves his religion and parts from the *Jamā‘ah* (the

١٤٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقَامُ الْحُدُودُ فِي الْمَسَاجِدِ وَلَا يُقْتَلُ الْوَالِدُ بِالْوَالِدِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ بِهَذَا الْإِسْنَادِ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ إِسْمَاعِيلَ ابْنِ مُسْلِمٍ. وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ الْمَكِّيُّ [قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قَبْلِ حِفْظِهِ.

(المعجم ١٠) - بَابُ مَا جَاءَ لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ (التحفة ١٠)

١٤٠٢ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مَرْثَةَ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيْبُ الزَّانِي وَالنَّفْسُ بِالنَّفْسِ وَالتَّارِكُ لِذِيئِهِ الْمَفَارِقُ لِلْجَمَاعَةِ» [قَالَ:] وَفِي الْبَابِ عَنْ عُثْمَانَ وَعَائِشَةَ وَابْنِ عَبَّاسٍ.

community of Muslims).” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Uthmān, ‘Āishah and Ibn ‘Abbās.

[Abū ‘Eīsā said:] The *Ḥadīth* of Ibn Mas‘ūd is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

تخریج: متفق علیه، وأخرجه مسلم، القسامة والمحاربين، باب ما يباح به دم المسلم، ح: ١٦٧٦ من حديث أبي معاوية الضرير والبخاري، ح: ٦٨٧٨ من حديث الأعمش به * وفي الباب عن عثمان [يأتي: ٢١٥٨] وعائشة [أبو داود، ح: ٤٣٥٣] وابن عباس [ابن ماجه، ح: ٢٥٣٩].

Comments:

According to the Qur’ān and various narrations of the Prophet ﷺ, and the consensus of the Muslim *Ummah*, killing a Muslim brother is one of the greatest sins. There are only three conditions which allow the killing of a Muslim. These three conditions have been mentioned in this narration. (*Al-Mughnī*, v. 11, p.443-444.)

Chapter 11. What Has Been Related About One Who Kills A *Mu‘āhid*^[1]

(المعجم ١١) - بَابُ مَا جَاءَ فِيْمَنْ يَقْتُلُ نَفْسًا مُعَاهِدًا (التحفة ١١)

1403. Abū Hurairah narrated that the Prophet ﷺ said: “Indeed, whoever kills a *Mu‘āhid* that has a covenant from Allāh and a covenant from His Messenger ﷺ, then he has violated the covenant with Allāh and the covenant of His Messenger, so he shall not smell the fragrance of Paradise; even though its fragrance can be sensed from the distance of seventy autumns.” (*Ṣaḥīḥ*)

١٤٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا [مَعْدِيُّ] بْنُ سُلَيْمَانَ [هُوَ الْبَصْرِيُّ] عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَقَدْ أَخْفَرَ بِذِمَّةِ اللَّهِ فَلَا يَرِيحُ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ خَرِيفًا».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ.

[He said:] There are narrations on this topic from Abū Bakrah.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ

[Abū ‘Eīsā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*, it has been reported through

[1] “One who has a treaty with the *Imām* to not fight, whether he is a *Dhimmi* or not.” *Tuḥfat Al-Aḥwadhī*.

more than one route from Abū Hurairah, from the Prophet ﷺ.

تخریج: [صحيح] وأخرجه ابن ماجه، الديات، باب من قتل معاهدًا، ح: ٢٦٨٧ عن محمد ابن بشار به وسنده ضعيف وللحديث شواهد عند البخاري، ح: ٣١٦٦، ٦٩١٤ وغيره * وفي الباب عن أبي بكره [أبو داود، ح: ٢٧٦٠].

Comments:

The fragrance of the Paradise will be sensed by the people in proportion of their good deeds done in this world, and according to their status in the Hereafter. The least distance from where it could be sensed is forty years, and the maximum one thousand years. (*Tuhfat Al-Ahwadhī* v. 2. p.308.)

Chapter 12.

(المعجم ١٢) - بَابُ: (التحفة ١٢)

1404. Ibn ‘Abbās narrated: “The Prophet ﷺ assigned the same blood-money for the two ‘Āmiris^[1] as that of the Muslims, and they had a covenant from the Messenger of Allāh ﷺ.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except from this route, and [one of the narrators] Abū Sa‘d al-Baqqāl’s name is Sa‘eed bin Al-Marzubān.

١٤٠٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى
ابْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عِيَّاشٍ، عَنْ أَبِي
سَعْدٍ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ
ﷺ وَدَى الْعَامِرِيَّيْنِ بَدِيَّةِ الْمُسْلِمِينَ وَكَانَ لَهُمَا
عَهْدٌ مِنْ رَسُولِ اللَّهِ ﷺ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَأَبُو سَعْدٍ الْبَقَّالُ
اسْمُهُ سَعِيدُ بْنُ الْمَرْزُبَانَ.

تخریج: [إسناده ضعيف] وأخرجه البيهقي: ١٠٢/٨ من حديث أبي بكر بن عياش به نحو المعنى وقال: "البقال لا يحتج به" أبو سعد البقال ضعيف مدلس وأبو بكر بن عياش ضعيف من جهة حفظه.

Comments:

There is no killing in retaliation of the murder of a disbeliever; but the blood-money is to be paid.

[1] The two people killed by ‘Amr bin ‘Umayyah Al-Damrī. He was not aware of their covenant with the Messenger ﷺ. (*Tuhfat Al-Ahwadhī*).

Chapter 13. What Has Been Related About The Guardian Of One Who Was Killed Deciding Between *Qisās* or Pardon

1405. Abū Hurairah narrated: “When Allāh granted His Messenger ﷺ victory over Makkah, he stood (to deliver an address) among the people. He thanked and praised Allāh, then he said: ‘And for whomever (one of his relatives) was killed, then he has two options to choose from: Either to pardon or that he be killed.’” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Wā'il bin Ḥujr, Anas, Abū Shuraiḥ, and Khuwailid bin 'Amr.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي حُكْمِ وَلِيِّ الْقَتِيلِ فِي الْقِصَاصِ وَالْعَفْوِ (التحفة ١٣)

١٤٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَيَحْيَى ابْنُ مُوسَى قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: لَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِهِ مَكَّةَ قَامَ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يَعْفُوَ وَإِمَّا أَنْ يَقْتُلَ» [قَالَ:] وَفِي الْبَابِ عَنْ وَايِلِ بْنِ حُجْرٍ وَأَنْسٍ وَأَبِي شُرَيْحٍ خُوَيْلِدِ بْنِ عَمْرٍو.

تخریج: متفق عليه، وأخرجه البخاري، كتاب في اللقطة، باب: كيف تعرف لقطه أهل مكة؟، ح: ٢٤٣٤ عن يحيى بن موسى ومسلم، ح: ١٣٥٥ من حديث الوليد به * وفي الباب عن وائل بن حجر [مسلم، ح: ١٦٨٠] وأنس [ابن ماجه، ح: ٢٦٩١] وأبي شريح خويلد بن عمرو [يأتي: ١٤٠٦].

Comments:

In this narration, pardon means accepting blood-money instead of killing in retaliation. Sparing the murderer from death and accepting the blood-money is a kind of pardon.

1406. Abū Shuraiḥ Al-Ka'bī narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh made Makkah sacred, it was not made sacred by the people. Whoever believes in Allāh and the Last Day, then let them not shed blood in it, nor cut down any of its trees. If one tries to make an excuse by saying: ‘It was made lawful for the Messenger of Allāh ﷺ’ then indeed Allāh made it lawful for me

١٤٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمُسَبَّرِيُّ عَنْ أَبِي شُرَيْحِ الْكَعْبِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ حَرَّمَ مَكَّةَ وَلَمْ يُحَرِّمْهَا النَّاسُ. مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَسْفِكَنَّ فِيهَا دَمًا وَلَا يَعْصِدَنَّ فِيهَا شَجَرًا فَإِنْ تَرَخَّصَ مُتَرَخَّصٌ. فَقَالَ أُحِلَّتْ لِرَسُولِ اللَّهِ ﷺ فَإِنْ

but He did not make it lawful for the people, and it was only made lawful for me for an hour of a day. Then it is returned to being sacred until the Day of Judgement. Then, to you people of Khuzā'ah who killed this man from Hudhail: I am his ‘Aqil, so for whomever (one of his relatives) is killed after today, then his people have two options; either they have him killed, or they take the blood-money from him.” (Saḥīḥ)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Saḥīḥ*. It was also reported by Shaybān from Yahya bin Abī Kathīr and it is similar to this, and it was reported by Abū Shuraiḥ Al-Khuzā’ī from the Prophet ﷺ. But he said: “And for whomever (one of his relatives) was killed, then he may have him killed, or pardon him, or take the blood-money.”

Some of the people of knowledge followed this, and it is the view of Aḥmad and Ishāq.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الديات، باب ولي العمد يأخذ الدية، ح: ٤٥٠٤ من حديث يحيى القطان به ورواه البخاري، ح: ١٠٤ ومسلم، ح: ١٣٥٤ من حديث سعيد المقبري.

Comments:

This narration proves that the right of pardon, killing in retaliation or accepting the payment of blood-money is with the heirs. If one of them forgives the offender then killing in retaliation is cancelled, only blood-money will be taken.

1407. Abū Hurairah narrated: “A man was killed during the time of the Messenger of Allāh ﷺ, so the killer was brought to the man’s guardian. The killer said: ‘O Messenger of Allāh! By Allāh! I did not mean to kill him. So the

الله أحلّها لي ولم يجعلها للناس وإنما أحلّت لي ساعة من نهار ثم هي حرام إلى يوم القيامة ثم إنكم معشر خزاعة قتلتم هذا الرجل من هذيل وإني عاقله فمن قتل له قتيلا بعد اليوم فأهله بين خيرتين. إما أن يقتلوا أو يأخذوا العقل».

[قال أبو عيسى:] هذا حديث حسن صحيح. وحديث أبي هريرة حديث حسن صحيح. ورواه شيبان أيضا عن يحيى بن أبي كثير مثل هذا وروي عن أبي شريح الخزاعي عن النبي ﷺ قال: «من قتل له قتيلا فله أن يقتل أو يعفو أو يأخذ الدية». وذهب إلى هذا بعض أهل العلم وهو قول أحمد وإسحاق.

١٤٠٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قُتِلَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَدَفِعَ الْقَاتِلُ إِلَى وَلِيِّهِ فَقَالَ الْقَاتِلُ. يَا رَسُولَ اللَّهِ! وَاللَّهِ مَا أَرَدْتُ قَتْلَهُ فَقَالَ رَسُولُ

Messenger of Allāh ﷺ said: ‘Then if what he is saying is true, and you kill him, you would enter the Fire.’ So he let the man go.” He said: “His hands were bound behind him with a *Nis’ah*.” He said: “So he left, dragging his *Nis’ah*.” [He said:] “So he was called ‘*Dhan-Nis’ah*.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. [And *An-Nis’ah* is a rope.]

الله ﷺ: «أَمَا إِنَّهُ إِنْ كَانَ [قَوْلُهُ] صَادِقًا فَتَقَاتَلْتُمْ دَخَلْتُمُ النَّارَ» فَخَلَّى عَنْهُ الرَّجُلُ قَالَ: وَكَانَ مَكْتُوفًا بِنِسْعَةٍ قَالَ: فَخَرَجَ يَجْرُ نِسْعَتَهُ [قَالَ:] فَكَانَ يُسَمَّى ذَا النَّسْعَةِ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَالنَّسْعَةُ حَبْلٌ].

تخريج: [صحيح] وأخرجه أبو داود، الدييات، باب الإمام يأمر بالعفو في الدم، ح: ٤٤٩٨ والنسائي، ح: ٤٧٢٦ وابن ماجه، ح: ٢٦٩٠ من حديث أبي معاوية الضرير به وله شواهد عند مسلم وأبي داود، ح: ٤٤٩٩-٤٥٠١ وغيرهما.

Comments:

If someone is killed and the intention of the killer was not to kill him but just to punish him physically, then it will be considered a killing by mistake. In case of killing by mistake, the punishment of killing in retaliation is unlawful. In this case, the heir of the murdered let the killer go.

Chapter 14. What Has Been Related About The Prohibition Of Mutilation

1408. Buraidah narrated from his father who said: “Whenever the Messenger of Allāh ﷺ dispatched a commander of an army he would exhort him personally; that he should have *Taqwā* of Allāh, and regarding those of the Muslims who are with him; that he should be good to them. He would say: ‘Fight in the Name of Allāh and in Allāh’s cause. Fight those who disbelieve in Allāh, and fight, do not be treacherous, nor mutilate, nor kill a child.’” (*Ṣaḥīḥ*)

The *Hadīth* is longer than this. [He said:] There are narrations on

(المعجم ١٤) - بَابُ مَا جَاءَ فِي النِّهْيِ عَنِ الْمُثَلَّةِ (التحفة ١٤)

١٤٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَمِيرًا عَلَى جَيْشٍ أَوْصَاهُ فِي خَاصَّةِ نَفْسِهِ بِتَقْوَى اللَّهِ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا فَقَالَ: «اغْرُؤُوا بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ، اغْرُؤُوا وَلَا تَغْلُوا وَلَا تَغْدِرُوا وَلَا تَمْثِلُوا وَلَا تَقْتُلُوا وَلِيدًا». وَفِي الْحَدِيثِ قِصَّةٌ [قَالَ:] وَفِي الْأَبِّ عَنْ [عَبْدِ اللَّهِ] بْنِ مَسْعُودٍ وَشَدَّادِ

this topic from [‘Abdullāh] bin Mas‘ūd, Shaddād bin Aws, [‘Imrān bin Huṣāin, Anas] Samurah, Al-Mughīrah, Ya‘lā bin Murrah, and Abū Ayyūb.

[Abū ‘Eīsā said:] The *Hadīth* of Buraidah is a *Hasan Ṣaḥīḥ Hadīth*. The people of knowledge dislike mutilation.

ابْنِ أَوْسٍ [وَعِمْرَانَ بْنِ حُصَيْنٍ وَأَنْسٍ] وَسَمْرَةَ وَالْمُغِيرَةَ وَيَعْلَى بْنِ مُرَّةٍ وَأَبِي أَيُّوبَ .

[قَالَ أَبُو عِيسَى:] حَدِيثُ بُرَيْدَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ . وَكَرِهَ أَهْلُ الْعِلْمِ الْمُثَلَّةَ .

تخریج: وأخرجه مسلم، الجهاد، باب تأمير الإمام الأمراء على البعوث ... إلخ، ح: ۱۷۳۱ من حديث عبدالرحمن بن مهدي به، وسيأتي: ۱۶۱۷ * وفي الباب عن عبدالله بن مسعود [أبو داود، ح: ۲۶۶۶] وشداد بن أوس [يأتي: ۱۴۰۹] وعمران بن حصين [أبو داود، ح: ۲۶۶۷] وأنس [البخاري، ح: ۵۵۱۳] ومسلم، ح: ۱۹۵۶] وسمره [أبو داود، ح: ۲۶۶۷] والمغيرة [أحمد: ۲/۲۴۶، والطحاوي في معاني الآثار: ۳/۱۸۳] ويعلى بن مرة [أحمد: ۴/۱۷۱، ۱۷۳] وأبي أيوب [الطحاوي في معاني الآثار: ۳/۱۸۲].

Comments:

The purpose of *Jihād* is not the expansion of the Islamic State or creating some disturbance in the world. Creating any trouble in this world is against the spirit of Islam. *Jihād* is only to raise the Word of Allāh, and for subsiding the disturbances for the greater cause of society. So, the head of the army is required to work within the limits imposed by Allāh.

1409. Shaddād bin Aws narrated that the Prophet ﷺ said: “Indeed Allāh has decreed *Ihsān* in everything. So when you kill, then do the killing well, and when you slaughter, then do the slaughtering well. Let one of you sharpen his blade, and let him comfort his animal (before slaughtering).” (*Ṣaḥīḥ*)

[He said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*, Abū Al-Ash‘ath’s name is [Shurahīl] bin Ādah.

۱۴۰۹ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الصَّنَعَائِيِّ، عَنْ شَدَادِ بْنِ أَوْسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ وَلْيُجِدْ أَعْنَاقُكُمْ شَفْرَتَهُ وَلْيُرِخْ ذَبِيحَتَهُ» .

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . أَبُو الْأَشْعَثِ اسْمُهُ [شُرَاحِيلُ] بْنُ أَدَةَ .

تخریج: وأخرجه مسلم، الصيد والذبائح، باب الأمر بإحسان الذبح والقتل، تحديد الشفرة، ح: ۱۹۵۵ من حديث خالد الحذاء به.

Comments:

If Islām could command its adherents to show such great compassion to even animals when they are being lawfully slaughtered, one could then imagine how compassionate it would be with human lives.

Chapter 15. What Has Been Related About The Blood-Money For The Fetus

(المعجم ١٥) - بَابُ مَا جَاءَ فِي دِيَةِ
الْجَنِينِ (التحفة ١٥)

1410. Abū Hurairah narrated: "The Messenger of Allāh ﷺ judged that a *Ghurrah* male slave or female slave be given in the case of a fetus. The one the judgement was made against said: 'Should we give something for one who did not drink, nor eat, nor cry out to shed a tear, the likes of which is useless?' So the Prophet ﷺ said: 'This is the speech of a poet. Rather it requires a *Ghurrah*: a male slave or a female slave.'" (*Ṣaḥīḥ*)

There are narrations on this topic from [Hamal] bin Mālik bin An-Nābighah [and Al-Mughīrah bin Shu'bah].

[Abū 'Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge. Some of them said that *Al-Ghurrah* is a male or female slave, or five hundred Dirham. Some of them said it could also be a horse or a mule.

١٤١٠ - حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ [الْكُوفِيُّ]: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي الْجَنِينِ بَعْرَةَ عَبْدٍ أَوْ أَمَةٍ فَقَالَ الَّذِي قَضَى عَلَيْهِ أَنْعُطِي مَنْ لَا شَرِبَ وَلَا أَكَلَ وَلَا صَاحَ فَاسْتَهَلَ فَمِثْلُ ذَلِكَ يُطَلُّ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا لَيَقُولُ بِقَوْلِ الشَّاعِرِ، بَلَى فِيهِ عُرَّةٌ: عَبْدٌ أَوْ أَمَةٌ».

وَفِي الْبَابِ عَنْ [حَمَلٍ] بْنِ مَالِكِ بْنِ النَّابِغَةِ [وَالْمُغِيرَةَ بْنِ شُعْبَةَ].

[قَالَ أَبُو عِيْسَى]: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ. وَقَالَ بَعْضُهُمْ: الْعُرَّةُ عَبْدٌ أَوْ أَمَةٌ أَوْ خَمْسُمِائَةِ دِرْهَمٍ. وَقَالَ بَعْضُهُمْ: أَوْ فَرَسٌ أَوْ بَعْلٌ.

تخریج: [صحيح] وأخرجه أبو داود، الديات، باب دية الجنين، ح: ٤٥٧٩ وابن ماجه، ح: ٢٦٣٩ من حديث محمد بن عمرو به وسنده حسن ورواه البخاري، ح: ٥٧٥٨ ومسلم، ح: ١٦٨١ من حديث أبي سلمة * وفي الباب عن حمل بن مالك [أبو داود، ح: ٤٥٧٢] والمغيرة ابن شعبة [يأتي: ١٤١١].

Comments:

The word '*Ghurrah*' is used for every nice thing. The literal meaning of *Ghurrah* is 'white spot on the forehead of a horse' here it means a male or female slave. This word is usually used for horses and mules but here it means to free a slave or a slave woman as the punishment of purposeful abortion.

1411. Al-Mughīrah bin Shu‘bah narrated: “Two women co-wives, (were fighting), and one of them hit the other with a stone or a tent post, causing her to have a miscarriage. the Messenger of Allāh ﷺ judged that a *Ghurrah* male or female slave should be given for the fetus, and he required it from the ‘*Aṣabah*’^[1] of the woman.” (*Ṣaḥīḥ*)

(Another chain) for this *Hadīth* [and it is similar to this. He said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

١٤١١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نَضْلَةَ، عَنِ الْمُعْبِرَةِ بْنِ شُعْبَةَ أَنَّ امْرَأَتَيْنِ كَانَتَا صَرَّتَيْنِ فَرَمَتِ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ أَوْ عُمُودٍ فَسَطِطُ فَالْقَتَتْ جَيْنَهَا فَقَضَى رَسُولُ اللَّهِ ﷺ فِي الْجَيْنِ عُرَّةً عَبْدًا أَوْ أُمَّةً وَجَعَلَهُ عَلَى عَصَبَةِ الْمَرْأَةِ. قَالَ الْحَسَنُ وَحَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ بِهَذَا الْحَدِيثِ [نَحْوَهُ وَقَالَ]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، القسامة والمحاررين، باب دية الجنين، ووجوب الدية في قتل الخطأ... إلخ، ح: ١٦٨٢ من حديث شعبة به.

Comments:

These two ladies were the wives of Ḥamal bin Maḥlik bin Nābighah. Umm Afif hit Malkiyah with a stone or with a tent post, causing her to miscarriage. The Prophet ﷺ ordered the relatives from her father’s side to pay a slave or a slave woman as compensation to Afif. (For details see *Fawa'id Muslim*)

Chapter 16. What Has Been Related About: The Muslim Is Not Killed For The Disbeliever

(المعجم ١٦) - بَابُ مَا جَاءَ لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ (التحفة ١٦)

1412. Abū Juḥaifah said: “I said to ‘Alī: O Commander of the Believers! Do you have anything written that is not in Allāh’s Book?” He said: ‘By the One Who splits the seed and creates the soul, I have not learned from it except what understanding of the Qur’ān Allāh gives to a man, and what is in this sheet of paper.’ I said: ‘What is in the paper?’ He said: ‘In it is the ‘*Aql*’^[2] the (ransom for)

١٤١٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مُطَرِّفٌ عَنِ الشَّعْبِيِّ: حَدَّثَنَا أَبُو جَحِيْفَةَ قَالَ: قُلْتُ لِعَلِيِّ: يَا أَمِيرَ الْمُؤْمِنِينَ! هَلْ عِنْدَكُمْ سُودَاءٌ فِي بَيْضَاءِ لَيْسَ فِي كِتَابِ اللَّهِ؟ قَالَ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا عَلِمْتُهُ إِلَّا فَهَمًا يُعْطِيهِ اللَّهُ رَجُلًا فِي الْقُرْآنِ وَمَا فِي الصَّحِيفَةِ. قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: فِيهَا الْعَقْلُ وَفِكَالُ الْأَسِيرِ وَأَنْ لَا يُقْتَلَ

[1] The relatives from her father’s side of the family.

[2] Meaning the regulations regarding blood-money.

release of captives, and the judgement that no believer is killed for a disbeliever.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from ‘Abdullāh bin ‘Amr.

[Abū ‘Eisā said:] The *Ḥadīth* of ‘Alī is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to some of the people of knowledge. It is the view of Sufyān Ath-Thawrī, Mālik bin Anas, Ash-Shāfi‘ī, Aḥmad, and Ishāq. They said that the believer is not killed for the disbeliever. Some of the people of knowledge said that the Muslim may be killed for the *Mu‘āhid*. But the first view is more correct.

تخریج: وأخرجه البخاري، الديات، باب العاقلة، ح: ٦٩٠٣ من حديث مطرف به * وفي الباب عن عبدالله ابن عمرو [يأتي: ١٤١٣].

Chapter (...) What Has Been Related About The Blood-Money For A Disbeliever

1413. ‘Amr bin Shu‘aib narrated from his father, from his grandfather that the Messenger of Allāh ﷺ said: “The Muslim is not killed for the disbeliever.” (*Ḥasan*)

And with this chain, it has been narrated that the Prophet ﷺ said: “The blood-money paid for the disbeliever is half of the blood-money paid for a believer.”

[Abū ‘Eisā said:] The *Ḥadīth* of ‘Abdullāh bin ‘Amr on this topic is a *Ḥasan Ḥadīth*.

The people of knowledge disagree about the blood-money of the Jew and the Christian. Some of them followed what was reported from the Prophet ﷺ [about the Jews and

مُؤْمِنٌ بِكَافِرٍ. [قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

[قَالَ أَبُو عِيسَى:] وَحَدِيثُ عَلِيِّ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ قَالُوا: لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: يُقْتَلُ الْمُسْلِمُ بِالْمُعَاهِدِ. وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

(المعجم ...) [بَابُ مَا جَاءَ فِي دِيَةِ الْكُفَّارِ] (التحفة ١٧)

١٤١٣ - حَدَّثَنَا عِيسَى بْنُ أَحْمَدَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ» وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «دِيَةُ عَقْلِ الْكَافِرِ نِصْفُ دِيَةِ عَقْلِ الْمُؤْمِنِ».

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو فِي هَذَا الْبَابِ حَدِيثٌ حَسَنٌ. وَاخْتَلَفَ أَهْلُ الْعِلْمِ [فِي دِيَةِ الْيَهُودِيِّ وَالنَّصْرَانِيِّ فَدَهَبَ بَعْضُ أَهْلِ الْعِلْمِ [فِي دِيَةِ الْيَهُودِيِّ وَالنَّصْرَانِيِّ] إِلَى مَا رَوَى عَنِ النَّبِيِّ ﷺ. وَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: دِيَةُ الْيَهُودِيِّ

the Christians]. ‘Umar bin ‘Abdul-‘Azīz said: “The blood-money of a Jew and a Christian is half of the blood-money of a Muslim.” This is the view of Ahmad bin Hanbal. It has been reported that ‘Umar bin Al-Khaṭṭāb said: “The blood-money of a Jew and a Christian is four thousand [Dirham]. The blood-money of a Zoroastrian is eight-hundred [Dirham].” This is the view of Mālik [bin Anas], Ash-Shāfi‘ī, and Ishāq. Some of the people of knowledge said that the blood-money of a Jew and a Christian is the same as the blood-money of a Muslim. This is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah.

وَالنَّصْرَانِيَّ نِصْفُ دِيَّةِ الْمُسْلِمِ. وَبِهَذَا يَقُولُ أَحْمَدُ بْنُ حَنْبَلٍ. وَرَوَى عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: دِيَّةُ الْيَهُودِيِّ وَالنَّصْرَانِيَّ أَرْبَعَةُ آلَافٍ [دِرْهَمٍ] وَدِيَّةُ الْمَجُوسِيِّ ثَمَانِمِائَةٌ [دِرْهَمٍ]. وَبِهَذَا يَقُولُ مَالِكُ [بْنُ أَنَسٍ] وَالشَّافِعِيُّ وَإِسْحَاقُ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: دِيَّةُ الْيَهُودِيِّ وَالنَّصْرَانِيَّ مِثْلُ دِيَّةِ الْمُسْلِمِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٤٥/٨، ح: ٤٨١١ (القسامة، باب: كم دية الكافر) من حديث ابن وهب به الحديث الأول، ورواه أبو داود، ح: ٤٥٨٣ وابن ماجه، ح: ٢٦٤٤ الحديث الثاني، وللحديث شواهد.

Comments:

During the lifetime of the Prophet ﷺ, blood-money was eight hundred Dīnār or eight thousand Dirham. Accordingly, the blood-money of a non-Muslim is four thousand Dirham. In the view of Imām Ibn Qudamah, ‘Umar bin ‘Abdul-‘Aziz, ‘Urwah, Mālik and ‘Amr bin Shu‘aib, the blood-money of a Jew or a Christian is half of the blood-money of a Muslim. According to the point of view of ‘Umar, ‘Uthmān, Sa‘eed bin Musayyab, ‘Aṭā, Ikrimah, ‘Amr bin Dīnār, Shāfi‘ī and Ishāq, it is four thousand Dirham. According to ‘Alqamah, Mujāhid, Ash-Sha‘bī, Ath-Thawrī, and Abū Hanīfah, the blood-money of a Jew or Christian is equal to that of a Muslim.

Chapter 17. What Has Been Related About A Man Who Killed His Slave

(المعجم ١٧) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَقْتُلُ عَبْدَهُ (التحفة ١٨)

1414. Samurah narrated that the Messenger of Allāh ﷺ said: “Whoever kills his slave, then we will kill him, and whoever maims his slave, then we will maim him.” (Hasan)

١٤١٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ».

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

Some of the people of knowledge among the *Tābi'in* followed this, among them is Ibrāhīm An-Nakha'ī. Some of the people of knowledge – among them Al-Ḥasan Al-Baṣrī, 'Aṭā' bin Abī Rabāḥ – said: “There is no retaliation between the free and the slave in cases of murder, or in cases less than murder.” This is the view of Aḥmad and Ishāq. Some of them said: When a person kills his slave he is not killed for that, and when he kills the slave of someone else, then he is killed for that. This is the saying of Sufyān Ath-Thawrī [and the people of Al-Kūfah].

ح: ٤٧٤٢ (القسامة، باب القود من السيد للمولى) عن قتبية به وصححه الحاكم على شرط البخاري: ٣٦٧/٤ ووافقه الذهبي، ورواه أبو داود، ح: ٤٥١٥ وغيره من حديث قتادة به.

Chapter 18. What Has Been Related About The Woman: Does She Inherit What Is Due Of Her Husband's Blood-Money?

1415. Sa'eed bin Al-Musayyab narrated that 'Umar would say: “The blood-money upon the tribe, and the wife does not inherit any of her husband's blood-money.” Until Aḍ-Ḍaḥḥāk bin Sufyān Al-Kulābī informed him that the Messenger of Allāh ﷺ wrote to me, that Ashaim Ad-Dibābī's wife inherited the blood-money of her husband. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. This is acted upon according to the people of knowledge.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنَ التَّابِعِينَ مِنْهُمْ إِبْرَاهِيمُ النَّخَعِيُّ إِلَى هَذَا: وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْهُمْ الْحَسَنُ الْبَصْرِيُّ وَعَطَاءُ بْنُ أَبِي رَبَاحٍ: لَيْسَ بَيْنَ الْحُرِّ وَالْعَبْدِ قِصَاصٌ فِي النَّفْسِ وَلَا فِي مَا دُونَ النَّفْسِ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُهُمْ: إِذَا قَتَلَ عَبْدَهُ لَا يُقْتَلُ بِهِ وَإِذَا قَتَلَ عَبْدَ غَيْرِهِ قُتِلَ بِهِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ [وَأَهْلِ الْكُوفَةِ].

تخریج: [حسن] وأخرجه النسائي: ٢١/٨، ح: ٤٧٤٢ (القسامة، باب القود من السيد للمولى) عن قتبية به وصححه الحاكم على شرط البخاري: ٣٦٧/٤ ووافقه الذهبي، ورواه أبو داود، ح: ٤٥١٥ وغيره من حديث قتادة به.

(المعجم ١٨) - بَابُ مَا جَاءَ فِي الْمَرْأَةِ [أَهْلٌ] تَرِثُ مِنْ دِيَّةِ زَوْجِهَا (التحفة ١٩)

١٤١٥ - حَدَّثَنَا قُتَيْبَةُ [وَأَحْمَدُ بْنُ مَنِيعٍ] وَأَبُو عَمَّارٍ وَعَبْدُ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ عُمَرَ كَانَ يَقُولُ: الدِّيَّةُ عَلَى الْعَاقِلَةِ وَلَا تَرِثُ الْمَرْأَةُ مِنْ دِيَّةِ زَوْجِهَا شَيْئًا. حَتَّى أَخْبَرَهُ الصَّحَّاحُ بْنُ سُفْيَانَ الْكَلَابِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَيْهِ أَنْ: وَرِثَ امْرَأَةٌ أَشِيمَ الضَّبَابِيِّ مِنْ دِيَّةِ زَوْجِهَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: [صحيح] وأخرجه أبو داود، الفرائض، باب: في المرأة تراث من دية زوجها، ح: ٢٩٢٧ وابن ماجه، ح: ٢٦٤٢ وأحمد: ٤٥٢/٣ عنه من حديث سفيان بن عيينة به وصححه ابن الجارود، ح: ٩٦٦ وله شاهد عند الطبراني: ٥/٢٧٦، ح: ٥٣/٥ ورجاله ثقات.

Comments:

According to most of the people of knowledge, the blood-money belongs to the deceased; therefore, it should be distributed among his heirs. (*Tuhfat-Al-Ahwadhī* v. 2. p. 314)

Chapter 19. What Has Been Related About *Qisās*

(المعجم ١٩) - بَابُ مَا جَاءَ فِي

الْقِصَاصِ (التحفة ٢٠)

1416. ‘Imrān bin Ḥuṣain narrated: “A man bit the hand of another man. The man who was bitten pulled his hand out, causing two of his incisors (teeth) to fall out. They brought their case to the Prophet ﷺ. So he said: “One of you bites his brother like the stallion bites? There is no blood-money for you.’ So Allāh Most High revealed: Wounds, equal for equal.”^[1] (*Ṣaḥīḥ*)

١٤١٦ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ زُرَّارَةَ بْنَ أَوْفَى يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ فَتَنَزَعَ يَدَهُ فَوَقَعَتْ تَنِيَّتَاهُ فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ فَقَالَ: «يَعَضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعَضُّ الْفَحْلُ لَا دِيَّةَ لَكَ» فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَالْجُرُوحُ قِصَاصٌ﴾ [المائدة: ٤٥] [قَالَ:] وَفِي الْبَابِ عَنْ يَعْلَى بْنِ أُمَيَّةَ وَسَلَمَةَ بْنِ أُمَيَّةَ وَهَمَّا أَخْوَانِ. [قَالَ أَبُو عَيْسَى:] حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

[He said:] There are narrations on this topic from Ya‘lā bin Umayyah and Salamah bin Umayyah who are brothers.

[Abū ‘Eisā said:] The *Ḥadīth* of ‘Imrān bin Ḥuṣain is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

تخريج: متفق عليه، وأخرجه البخاري، الديات، باب: إذا عض رجلاً فوقت ثناياه، ح: ٦٨٩٢ ومسلم، ح: ١٦٧٣ من حديث شعبة به * وفي الباب عن يعلى بن أمية [البخاري، ح: ١٨٤٧، ٢٢٦٥، ٢٢٦٥] ومسلم، ح: ١٦٧٤] وسلمة بن أمية [ابن ماجه، ح: ٢٦٥٦].

Comments:

This narration proves that there is no blood-money if an assailant is hurt during his assault. If someone is defending himself, and the assailant is hurt, there is no blood-money for him.

[1] *Al-Mā‘idah* 5:45.

Chapter 20. What Has Been Related About Imprisoning For An Accusation

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي الْحَبْسِ فِي التُّهْمَةِ (التحفة ٢١)

1417. Bahz bin Ḥakīm narrated from his father, from his grandfather, that the Prophet ﷺ imprisoned a man for an accusation, then he let him go. (*Ḥasan*)

١٤١٧ - حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ حَبَسَ رَجُلًا فِي تُّهْمَةٍ ثُمَّ خَلَّى عَنْهُ. قَالَ: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

He said: There is something on this topic from Abū Hurairah.

[Abū ‘Eisā said:] The *Ḥadīth* of Bahz from his father, from his grandfather is a *Ḥasan Ḥadīth*. Ismā‘īl bin Ibrāhīm reported this *Ḥadīth* from Bahz bin Ḥakīm, but it was more complete than this and longer.

[قَالَ أَبُو عِيسَى:] حَدِيثُ بَهْزِ بْنِ حَكِيمٍ، عَنْ جَدِّهِ حَدِيثٌ حَسَنٌ. وَقَدْ رَوَى إِسْمَاعِيلُ ابْنُ إِبْرَاهِيمَ، عَنْ بَهْزِ بْنِ حَكِيمٍ هَذَا الْحَدِيثَ أَتَمَّ مِنْ هَذَا وَأَطْوَلَ.

تخریج: [إسناده حسن] وأخرجه النسائي: ٦٧/٧، ح: ٤٨٨٠ (قطع السارق، باب امتحان السارق بالضرب والحبس) عن علي بن سعيد الكندي به ورواه أبو داود، ح: ٣٦٣٠ من حديث معمر به * وفي الباب عن أبي هريرة [الحاكم: ١٠٢/٤].

Comments:

This narration is proof that an accused person can be imprisoned for the purpose of investigation, and if the charges against him are not proven, he should be immediately freed from prison.

Chapter 21. What Has Been Related About: Whoever Is Killed Over His Wealth, Then He Is A Martyr

(المعجم ٢١) - بَابُ مَا جَاءَ [فِي] مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ (التحفة ٢٢)

1418. Sa‘eed bin Zaid bin ‘Amr bin Nufail narrated that the Prophet ﷺ said: “Whoever is killed over his wealth then he is a martyr. [And whoever steals a hand-span of land, he will bear seven earths on the Day of Resurrection.]” (*Ṣaḥīh*)

١٤١٨ - حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ، وَحَاثِمُ ابْنُ سَيَّاهِ الْمَرْوَزِيُّ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو بْنِ سَهْلٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ [وَمَنْ سَرَقَ مِنْ

Hātim bin Siyāh Al-Marwazī narrated an addition in this *Ḥadīth*. Ma‘mar said: “It was conveyed to me by Az-Zuhri” and he did not

hear him adding to this *Hadīth*: “Whoever is killed over his wealth then he is a martyr.” This is how Shu‘aib bin Abī Hamzah narrated this *Hadīth* from Az-Zuhri, from Talhah bin ‘Abdullāh, from ‘Abdur-Rahmān bin ‘Amr bin Sahl, from Sa‘eed bin Zaid, from the Prophet ﷺ. Sufyān bin ‘Uyainah narrated it from Az-Zuhri, from Talhah bin ‘Abdullāh, from Sa‘eed bin Zaid from the Prophet ﷺ. Sufyān did not mention in it: “From ‘Abdur-Rahmān bin ‘Amr bin Sahl.”]

This *Hadīth* is *Hasan Sahīh*.

الأَرْضِ شَيْئًا طَوَّقَهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ
أَرْضِينَ وَزَادَ حَاتِمُ بْنُ سِبَاةٍ الْمُرُوزِيُّ فِي هَذَا
الْحَدِيثِ. قَالَ مَعْمَرٌ: بَلَغَنِي عَنِ الزُّهْرِيِّ وَلَمْ
أَسْمَعْ مِنْهُ زَادَ فِي هَذَا الْحَدِيثِ: مَنْ قُتِلَ
دُونَ مَالِهِ فَهُوَ شَهِيدٌ. وَهَكَذَا رَوَى شُعَيْبُ بْنُ
أَبِي حَمْرَةَ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ
طَلْحَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو
ابْنِ سَهْلٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ
وَرَوَى سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ
طَلْحَةَ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ
النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ سُفْيَانُ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو بْنِ سَهْلٍ].

وهذا حديث حسن صحيح.

تخريج: [صحيح] وأخرجه ابن حبان (الإحسان): ٣١٨٥ من حديث عبدالرزاق به ورواه أبو داود، ح: ٤٧٧٢ وابن ماجه، ح: ٢٥٨٠ والنسائي، ح: ٤٠٩٩ وللحديث شواهد وحديث شعيب عند (البخاري، ح: ٢٤٥٢) وغيره، وحديث سفيان بن عيينة عند أبي داود، ح: ٤٧٧٢ وغيره.

1419. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “Whoever is killed over his wealth, then he is a martyr.” (*Sahīh*)

[He said:] There are narrations on this topic from ‘Alī, Sa‘eed bin Zaid, Abū Hurairah, Ibn ‘Umar, Ibn ‘Abbās, and Jābir.

[Abū ‘Eisā said:] The *Hadīth* of ‘Abdullāh bin ‘Amr is a *Hasan Hadīth*, and it has been reported from him through other routes. Some of the people of knowledge have made an exception in cases where a man kills to protect himself and his wealth. Ibn Al-Mubāarak said that he may kill to

١٤١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
الْمُطَّلِبِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ
إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ
ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ
مَالِهِ فَهُوَ شَهِيدٌ» [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ
وَسَعِيدِ بْنِ زَيْدٍ، وَأَبِي هُرَيْرَةَ، وَابْنِ عَمْرٍو
وَابْنِ عَبَّاسٍ وَجَابِرٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَبْدِ اللَّهِ بْنِ
عَمْرٍو حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ عَنْهُ مِنْ غَيْرِ
وَجِهٍ. وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ لِلرَّجُلِ

defend his wealth, even if it is only two Dirham.

أَنْ يُقَاتِلَ عَنْ نَفْسِهِ وَمَالِهِ. وَقَالَ ابْنُ الْمُبَارَكِ: يُقَاتِلُ عَنْ مَالِهِ وَلَوْ ذِرْهَمَيْنِ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب: في قتال اللصوص، ح: ٤٧٧١ من حديث عبدالله بن الحسن به وللحديث طرق كثيرة * وفي الباب عن علي [أحمد: ٧٨/١] وسعيد بن زيد [تقدم: ١٤١٨] وأبي هريرة [مسلم، ح: ١٤٠] وابن عمر [ابن ماجه، ح: ٢٥٨١] وابن عباس [أحمد: ٣٠٥/١] وجابر [أبو نعيم في أخبار أصبهان: ٢٣٥/١].

Comments:

The religion of Islam gives extreme importance to the Muslim's faith, life, honor, and property. No one is allowed to rob or steal the property of others. Defending one's property is the duty of every Muslim, and according to most of the scholars, every Muslim has the right to defend his life and property even if he has to fight for it and kill the robber.

1420. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “If someone tries to get another’s wealth without right, and he fights and is killed, then he is a martyr.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain of narration) from ‘Abdullāh bin ‘Amr, from the Prophet ﷺ, with similar meaning.

١٤٢٠ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ [الْكُوفِيُّ شَيْخُ ثِقَةٍ] عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، [عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ] حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ طَلْحَةَ. قَالَ سُفْيَانُ وَأَنْتَى عَلَيْهِ خَيْرًا قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرِيدَ مَالَهُ بِغَيْرِ حَقٍّ فَقَاتَلَ فَقُتِلَ فَهُوَ شَهِيدٌ». [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، أيضًا، ح: ٤٧٧١ من حديث سفيان الثوري به وصرح بالسماع.

1421. Zaid narrated that he heard the Messenger of Allāh ﷺ saying: “Whoever is killed over his wealth then he is a martyr, and whoever is killed over his religion, then he is a

١٤٢١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ

martyr, and whoever is killed over his blood, then he is a martyr, and whoever is killed over his family, then he is a martyr.” (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and this is how it was reported by more than one narrator from Ibrāhīm bin Sa’d, and it is similar to this. Ya’qūb (one of the narrators) is Ibn Ibrāhīm bin Sa’d bin Ibrāhīm bin ‘Abdur-Raḥmān bin ‘Awf Az-Zuhrī.

عَمَّارُ بْنُ يَاسِرٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ» [قَالَ:]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ نَحْوِ هَذَا، وَيَعْقُوبُ هُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفِ الزُّهْرِيِّ.

تخریج: [إسناده صحيح] وأخرجه النسائي: ۱۱۶/۷ ح: ۴۰۹۹ (تحريم الدم، باب من قاتل دون أهله) من حديث أبي عبيدة بن محمد بن عمار به رواه أبو داود، ح: ۴۷۷۲ وابن ماجه، ح: ۲۵۸۰ من حديث طلحة بن عبدالله بن عوف، وللحديث شواهد كثيرة منها الحديث المتقدم: ۱۴۱۸.

Chapter 22. What Has Been Related About *Al-Qasamah*^[1]

(المعجم ۲۲) - بَابُ مَا جَاءَ فِي الْقَسَامَةِ (التحفة ۲۳)

1422. Sahl bin Abī Ḥaṭmah narrated – Yaḥya (one of the narrators) said: And I think it was from Rāfi‘ bin *Khādīj* – that ‘Abdullāh bin Sahl bin Zaid and Muḥaiyṣah bin Mas‘ūd bin Zaid went out and when they reached *Khaibar* they separated while there. Then Muḥaiyṣah found ‘Abdullāh bin Sahl murdered [so he buried him]. Then he went to the Messenger of Allāh ﷺ along with Ḥuwayyṣah bin Mas‘ūd and ‘Abdur-Raḥmān bin Sahl. The youngest of the people, ‘Abdur-

۱۴۲۲ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ [بْنُ سَعْدٍ] عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَتَمَةَ قَالَ يَحْيَى: وَحَسِبْتُ، عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّهُمَا قَالَا: خَرَجَ عَبْدُ اللَّهِ بْنُ سَهْلِ بْنِ زَيْدٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ حَتَّى إِذَا كَانَ بِخَبِيرٍ تَقَرَّفَا فِي بَعْضِ مَا هُنَاكَ ثُمَّ إِنَّ مُحَيِّصَةَ وَجَدَ عَبْدَ اللَّهِ ابْنَ سَهْلِ قَتِيلًا قَدْ قُتِلَ [فَدَفَنَهُ]، ثُمَّ أَقْبَلَ إِلَى رَسُولِ اللَّهِ ﷺ هُوَ وَحُوَيْصَةُ بْنُ مَسْعُودٍ وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلِ وَكَانَ أَصْغَرَ الْقَوْمِ ذَهَبَ

[1] It refers to the oath taken by a group of people about one of them who was killed, or it refers to the group of people who take the oath. See *Tuhfat Al-Aḥwadhī*.

Raḥmān, went to speak ahead of his companions. The Messenger of Allāh ﷺ said to him: "Let the eldest of you speak." So he was silent and his two companions spoke. So he conversed with them and they mentioned to the Messenger of Allāh ﷺ about the murder of 'Abdullāh bin Sahl. He said to them: "If fifty of you can swear an oath then you will have the right against the muderer." They said: "How can we take an oath when we did not witness it?" He said: "Then fifty of the Jews can swear to clear the charge with you?" They said: "How could we accept the oaths of a disbelieving people?" So when he saw that, the Messenger of Allāh ﷺ paid the blood-money." (*Ṣaḥīḥ*)

(Another chain) from Sahl bin Abī Ḥaṭmah and Rāfi' bin Khadij, and the meaning is similar to this *Hadīth*.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

This *Hadīth* is acted upon in cases of *Al-Qasāmah* according to the people of knowledge. Some of the *Fuqahā'* of Al-Madīnah held the view that retaliation could be based upon *Al-Qasāmah*. Some of the people of knowledge among the people of Al-Kūfah and others said that there is no retaliation in *Al-Qasāmah* rather only blood-money.

عَبْدُ الرَّحْمَنِ لِيَتَكَلَّمَ قَبْلَ صَاحِبَيْهِ. قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «كَبِيرُ الْكُبَيْرِ» فَصَمَتَ وَتَكَلَّمَ صَاحِبَاهُ، ثُمَّ تَكَلَّمَ مَعَهُمَا فَذَكَرُوا لِرَسُولِ اللَّهِ ﷺ مَقْتَلَ عَبْدِ اللَّهِ بْنِ سَهْلٍ فَقَالَ لَهُمْ: «أَتَحْلِفُونَ خَمْسِينَ يَمِينًا فَتَسْتَحِقُّونَ صَاحِبَكُمْ أَوْ قَاتِلَكُمْ» قَالُوا: كَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ؟ قَالَ: «فَتَبْرئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا؟» قَالُوا: وَكَيْفَ نَقْبَلُ أَيْمَانَ قَوْمِ كُفَّارٍ؟ فَلَمَّا رَأَى ذَلِكَ رَسُولُ اللَّهِ ﷺ أَعْطَى عَقْلَهُ.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَتْمَةَ وَرَافِعِ بْنِ خَدِيجٍ نَحْوَ هَذَا الْحَدِيثِ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا [الْحَدِيثِ] عِنْدَ أَهْلِ الْعِلْمِ فِي الْقَسَامَةِ. وَقَدْ رَأَى بَعْضُ فُقَهَاءِ الْمَدِينَةِ الْقَوَدَ بِالْقَسَامَةِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ: إِنَّ الْقَسَامَةَ لَا تُوجِبُ الْقَوَدَ وَإِنَّمَا تُوجِبُ الدِّيَةَ.

تخریج: متفق عليه، وأخرجه مسلم، القسامة والمحاربین، باب القسامة، ح: ۱۶۶۹ عن قتبية والبخاري، ح: ۳۱۷۳ من حديث يحيى بن سعيد الأنصاري به.

Comments:

If there is a murder in an area or a village, and the people of that area or village have no enmity or dispute with the victim for which they could be charged, or a law-suit could be filed against them that they had committed the murder, in such circumstances the claimants have to produce some proof or witnesses against the people of that area, or fifty people from the defendants will swear an oath and the case will be decided accordingly.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

15. The Chapters On Legal Punishments (Al-Hudūd) From The Messenger Of Allāh ﷺ

(المعجم ١٥) - أَبْوَابُ الْحُدُودِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ١٣)

Comments:

“*Hadd*” means to stop or prevent, and in the *Shari’ah* it means the restrictive ordinance of Allāh ﷻ and the punishment for non-observance thereof. *Qisās* or killing in retaliation is not included in *Hudūd*, as it is the right of human-beings and can be pardoned.

Chapter 1. What Has Been Related About Those From Whom Punishment Is Not Required

(المعجم ١) - بَابُ مَا جَاءَ فِيْمَنْ لَا
يَجِبُ عَلَيْهِ الْحَدُّ (التحفة ١)

1423. ‘Alī narrated that the Messenger of Allāh ﷺ said: “The pen has been lifted from three; for the sleeping person until he awakens, for the boy until he becomes a young man and for the mentally insane until he regains sanity.” (*Hasan*)

[He said:] There is something on this topic from ‘Āishah.

[Abū ‘Eisā said:] The *Hadīth* of ‘Alī is a *Hasan Gharīb Hadīth* from this route. It has been reported from more than one route from ‘Alī [from the Prophet ﷺ] and some of them mentioned: “from the boy until he has a wet dream” and we do not know that Al-Ḥasan (Al-Baṣri) heard from ‘Alī.

This *Hadīth* has similarly been reported from ‘Atā’ bin As-Sā’ib, from Abū Zibyan, from ‘Alī [bin

١٤٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقَطَعِيُّ [الْبَصْرِيُّ]: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ: حَدَّثَنَا هَمَامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ [الْبَصْرِيِّ]، عَنْ عَلِيٍّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ، عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَتَّبَّ، وَعَنِ الْمَعْتُوهِ حَتَّى يَغْفَلَ» [قَالَ]: وَفِي الْبَابِ عَنْ عَائِشَةَ.

[قَالَ أَبُو عِيْسَى]: حَدِيثٌ عَلِيٌّ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَلِيٍّ [عَنِ النَّبِيِّ ﷺ] وَذَكَرَ بَعْضُهُمْ: «وَعَنِ الْغُلَامِ حَتَّى يَحْتَلِمَ». وَلَا نَعْرِفُ لِلْحَسَنِ سَمَاعًا مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ، عَنْ عَطَاءِ بْنِ

Abī Ṭālib], from the Prophet ﷺ. It has also been reported from Al-A'mash from Abū Zibyan, from Ibn 'Abbās, from 'Alī in *Mawqūf* not *Marfū'* form. And this *Hadīth* is acted upon according to the people of knowledge.

[Abū 'Eisā said: Al-Ḥasan was alive during the time of 'Alī and he saw him but we are not aware of him hearing from him.] Abū Zibyan's name is Ḥusain bin Jundab.

السَّائِبِ، عَنْ أَبِي ظِيَّانَ، عَنْ عَلِيٍّ [بْنِ أَبِي طَالِبٍ] عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا الْحَدِيثِ. وَرَوَاهُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي ظِيَّانَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ مَوْفُوقًا وَلَمْ يَرْفَعَهُ. وَالْمَعْلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ. قَالَ أَبُو عَيْسَى: قَدْ كَانَ الْحَسَنُ فِي زَمَانِ عَلِيٍّ وَقَدْ أَدْرَكَهُ وَلَكِنَّا لَا نَعْرِفُ لَهُ سَمَاعًا مِنْهُ].

وَأَبُو ظِيَّانَ اسْمُهُ حُصَيْنُ بْنُ جُنْدَبٍ.

تخريج: [حسن] وأخرجه النسائي في الكبرى، ح: ٧٣٤٦ من حديث همام به وللحديث شواهد عند أبي داود، ح: ٤٣٩٨-٤٤٠٣ وابن خزيمة: ١٠٢/٢، ٣٤٨/٤ وابن حبان، ح: ١٤٩٦ والحاكم: ٥٩/٢، ٣٨٩/٤ وغيرهم وله شاهد موقوف صحيح وله حكم الرفع * حديث عطاء بن السائب عند أبي داود، ح: ٤٤٠٢ وحديث الأعمش عنده أيضًا، ح: ٤٣٩٩ * وفي الباب عن عائشة [أبو داود: ٣٩٨].

Comments:

Most of the people of knowledge and scholars have accepted and agreed with this narration, but there is a difference of opinion on its details. All the scholars and the people of knowledge agree that these three kinds of people mentioned in the narration will not be considered sinners.

Chapter 2. What Has Been Related About Averting Legal Punishments

1424. 'Aishah narrated that the Messenger of Allāh ﷺ said: "Avert the legal penalties from the Muslims as much as possible, if he has a way out then leave him to his way, for if the *Imām* makes a mistake in forgiving it would be better than making a mistake in punishment." (*Da'if*)

(Another chain) which is similar to the narration of Muḥammad bin Rabī'ah (a narrator in no. 1424) but he did not narrate it in *Marfū'*

(المعجم ٢) - بَابُ مَا جَاءَ فِي دَرِّهِ
الْحُدُودِ (التحفة ٢)

١٤٢٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرٍو الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ: حَدَّثَنَا يَزِيدُ بْنُ زِيَادٍ الدَّمَشْقِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «ادْرءُوا الْحُدُودَ عَنِ الْمُسْلِمِينَ مَا اسْتَطَعْتُمْ فَإِنْ كَانَ لَهُ مَخْرَجٌ فَخَلُّوا سَبِيلَهُ فَإِنَّ الْإِمَامَ أَنْ يُحْطِيَءَ فِي الْعَفْوِ خَيْرٌ مِنْ أَنْ يُحْطِيَءَ فِي الْعُقُوبَةِ».

form. [He said:] There are narrations on this topic from Abū Hurairah and ‘Abdullāh bin ‘Amr.

[Abū ‘Eisā said:] We do not know of the *Hadīth* of ‘Aishah to be *Marfū‘* except from the report of Muḥammad bin Rabī‘ah from Yazīd bin Ziyād Ad-Dimashqī, from Az-Zuhrī, from ‘Urwah, from ‘Aishah, from the Prophet ﷺ. Waki‘ reported it from Yazīd bin Ziyād similarly, and he did not narrate it in *Marfū‘* form. The narration of Waki‘ is more correct. Statements like this have been reported from more than one of the Companions of the Prophet ﷺ. Yazīd bin Ziyād Ad-Dimashqī is weak in *Hadīth* and Yazīd bin Abī Ziyād Al-Kūfī is more reliable than this one, and earlier.

حَدَّثَنَا هَذَا: حَدَّثَنَا وَكَيْعٌ عَنْ يَزِيدَ بْنِ زِيَادٍ نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ رَبِيعَةَ وَلَمْ يَرْفَعَهُ [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو. [قَالَ أَبُو عَيْسَى:] حَدِيثُ عَائِشَةَ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ رَبِيعَةَ عَنْ يَزِيدَ بْنِ زِيَادٍ الدَّمَشَقِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ وَكَيْعٌ عَنْ يَزِيدَ بْنِ زِيَادٍ نَحْوَهُ وَلَمْ يَرْفَعَهُ وَرِوَايَةٌ وَكَيْعٍ أَصَحُّ وَقَدْ رُوِيَ نَحْوُ هَذَا عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّهُمْ قَالُوا مِثْلَ ذَلِكَ وَيَزِيدُ بْنُ زِيَادٍ الدَّمَشَقِيُّ ضَعِيفٌ فِي الْحَدِيثِ وَيَزِيدُ بْنُ أَبِي زِيَادٍ الْكُوفِيُّ أَثْبَتٌ مِنْ هَذَا وَأَقْدَمُ.

تخریج: [ضعیف] وأخرجه البيهقي: ۲۳۸/۸ من حديث محمد بن ربيعة بن ربيعة ومن حديث وكيع به وسنده ضعيف جداً وله شواهد كلها ضعيفة * وفي الباب عن أبي هريرة [ابن ماجه، ح: ۲۵۴۵] وعبدالله بن عمرو [أبو داود، ح: ۴۳۷۶].

Comments:

Such words and expressions of the Companions are moral and rescuing suggestions to the *Imām*, judge and the the ruler. The judge or person in authority should always try to save the offender and should not apply the *Hadd* punishment if there is a chance to save the offender. Before imposing the *Hudūd* the judge is required to confirm that the offender is a sane person, and he committed the crime in that state. The judge must make sure that the offender is not under pressure, or he is not a drug addicted man. If the offence is proven and the witnesses are available, then the offender should be punished. (*Tuhfat Al-Ahwardi* v. 2. p.318.)

Chapter 3. What Has Been Related About Covering (The Faults Of) The Muslim

(المعجم ۳) - بَابُ مَا جَاءَ فِي السُّنَنِ عَلَى الْمُسْلِمِ (التحفة ۳)

1425. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever relieves a Muslim of a

۱۴۲۵ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي

burden from the burdens of the world, Allāh will relieve him of a burden from the burdens of the Hereafter. And whoever covers (the faults of) a Muslim, Allāh will cover (his faults) for him in the world and the Hereafter. And Allāh is engaged in helping the worshipper as long as the worshipper is engaged in helping his brother.” (*Sahīh*)

[He said:] There are narrations on this topic from ‘Uqbah bin ‘Āmir and Ibn ‘Umar.

[Abū ‘Eisā said:] This is how the *Hadīth* of Abū Hurairah was reported by more than one narrator; from Al-A‘mash, from Abū Ṣāliḥ, from Abū Hurairah, from the Prophet ﷺ, similar to the narration of Abū ‘Awānah.

Asbāt bin Muḥammad reported it from Al-A‘mash, who said: “It has been narrated to me from Abū Ṣāliḥ, from Abū Hurairah, from the Prophet ﷺ,” and it is similar. [It is as if this is more correct than the first narration].

(Another chain) for this *Hadīth*

تخریج: وأخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن، وعلى الذكر، ح: ۲۶۹۹، وأبو داود، ح: ۴۹۴۶ من حديث الأعمش به وسيأتي: ۱۹۳۰ * وفي الباب عن عقبة بن عامر [أبو داود، ح: ۴۸۹۲] وابن عمر [يأتي: ۱۴۲۶].

1426. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “The Muslim is the brother of the Muslim, he doesn’t oppress him and doesn’t put him into ruin, and whoever is concerned for the needs of his brother, Allāh is concerned

هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَفَسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ الْآخِرَةِ، وَمَنْ سَتَرَ عَلَى مُسْلِمٍ سَتْرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ».

[قَالَ:] وَفِي الْبَابِ عَنْ عُقْبَةَ بْنِ عَامِرٍ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ هَكَذَا رَوَى غَيْرٌ وَاحِدٍ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ رِوَايَةِ أَبِي عَوَانَةَ وَرَوَى أَسْبَاطُ بْنُ مُحَمَّدٍ عَنِ الْأَعْمَشِ قَالَ: حَدَّثْتُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ [وَكَانَ هَذَا أَصَحَّ مِنَ الْحَدِيثِ الْأَوَّلِ].

حَدَّثَنَا بِذَلِكَ عُبَيْدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي عَنِ الْأَعْمَشِ بِهَذَا الْحَدِيثِ.

۱۴۲۶ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُظْلَمُهُ وَمَنْ كَانَ فِي

for his needs, and whoever relieves a Muslim of a burden, Allāh will relieve him of a burden from the burdens of the Day of Judgement and whoever covers (the faults of) a Muslim, Allāh will cover (his faults) on the Day of Judgement.” (Ṣaḥīḥ)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Ibn ‘Umar.

تخریج: وأخرجه البخاري، الإكراه، باب يمين الرجل لصاحبه أنه أخوه إذا خاف عليه القتل أو نحوه، ح: ٦٩٥١، ٢٤٤٢ من حديث الليث بن سعد به.

Chapter 4. What Has Been Related About Prompting In Cases Of The Legal Punishments

1427. Ibn ‘Abbās narrated that the Prophet ﷺ said to Mā‘īz bin Mālik: “Is what has reached me about you true?” He said: “What has reached you about me?” He said: “It has reached me that you had relations with the slave-maid of the family of so-and-so.” He said: “Yes.” So he testified four times, and he gave the order that he be stoned. (Ṣaḥīḥ)

[He said:] There is something on this topic from As-Sā‘ib bin Zaid.

[Abū ‘Eīsā said:] The *Ḥadīth* of Ibn ‘Abbās is a *Ḥasan Ḥadīth*. *Shu‘bah* reported this *Ḥadīth* from Simāk bin Ḥarb, from Sa‘eed bin Jubair in *Mursal* form without mentioning Ibn ‘Abbās in it.

حَاجَةً أَحْيَاهُ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ.

(المعجم ٤) - بَابُ مَا جَاءَ فِي التَّلْقِينِ فِي الْحُدِّ (التحفة ٤)

١٤٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِمَاعِزِ بْنِ مَالِكٍ: «أَحَقُّ مَا بَلَغَنِي عَنْكَ؟» قَالَ: مَا بَلَغَكَ عَنِّي؟ قَالَ: «بَلَغَنِي أَنَّكَ وَقَعْتَ عَلَى جَارِيَةِ آلِ فُلَانٍ». قَالَ: نَعَمْ. فَشَهِدَ أَرْبَعَ شَهَادَاتٍ فَأَمَرَ بِهِ فَرُجِمَ. [قَالَ:] وَفِي الْبَابِ عَنِ السَّائِبِ بْنِ يَزِيدَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ. وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عَبَّاسٍ.

تخریج: وأخرجه مسلم، الحدود، باب من اعترف على نفسه بالزنى، ح: ١٩/١٦٩٣ عن قتيبة به * وفي الباب عن السائب بن يزيد [الطبراني في الكبير: ١٥٧/٧، ح: ٦٦٨٤].

Comments:

The Prophet ﷺ suggested to him a way to escape by asking him in a question, as it is clear in the narration of Ibn Abbās (*Al-Bukhārī* 6824)

Chapter 5. What Has Been Related About Averting The Legal Punishments From The One Who Confessed If He Changes His Mind

(المعجم ٥) - بَابُ مَا جَاءَ فِي دَرِّهِ
الْحَدِّ، عَنِ الْمُعْتَرِفِ إِذَا رَجَعَ (التحفة ٥)

1428. Abū Hurairah narrated: “Mā’iz Al-Aslamī came to the Messenger of Allāh ﷺ and said that he had committed adultery, so he ﷺ turned away from him. Then he approached from his other side and said: ‘[O Messenger of Allāh!] I have committed adultery.’ So he turned away from him. Then he came from his other side and said: ‘O Messenger of Allāh! I have committed adultery.’ So he gave the order (for stoning) upon the fourth time. He was taken to Al-Harrah and stoned with rocks. Upon being hit by the rocks, he ran swiftly until he passed a man with a camel whip who beat him with it, and the people beat him until he died. They mentioned to the Messenger of Allāh ﷺ, that he ran upon feeling the rocks at the time of death. So the Messenger of Allāh ﷺ said: ‘Why didn’t you leave him?’” (*Hasan*)

١٤٢٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُهُ ابْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مَا عَزُّ الْأَسْلَمِيِّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّهُ قَدْ زَنَى فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَ مِنَ الشَّقِّ الْآخَرِ. فَقَالَ: [يَا رَسُولَ اللَّهِ] إِنَّهُ قَدْ زَنَى فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَ مِنَ الشَّقِّ الْآخَرَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ قَدْ زَنَى فَأَمَرَ بِهِ فِي الرَّابِعَةِ فَأُخْرِجَ إِلَى الْحَرَّةِ فُرْجِمَ بِالْحِجَارَةِ فَلَمَّا وَجَدَ مَسَّ الْحِجَارَةِ فَرَّ يَسْتُنِدُ حَتَّى مَرَّ بِرَجُلٍ مَعَهُ لُحْيٍ جَمَلٍ فَضْرَبَهُ بِهِ وَضْرَبَهُ النَّاسُ حَتَّى مَاتَ، فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ فَرَّ حِينَ وَجَدَ مَسَّ الْحِجَارَةِ وَمَسَّ الْمَوْتِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلَّا تَرَكْتُمُوهُ».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. It has been reported through more than one route from Abū Hurairah. This *Hadīth* has been reported from Az-Zuhrī, from Abū Salamah, from Jābir bin ‘Abdullāh from the Prophet ﷺ and it is similar.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ. وَرُوِيَ هَذَا الْحَدِيثُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الحدود، باب الرجم، ح: ٢٥٥٤ من حديث محمد بن عمرو الليثي به وصححه الحاكم على شرط مسلم: ٣٦٣/٤ ووافقه الذهبي (!) ورواه البخاري، ح: ٥٢٧١ ومسلم، ح: ١٦/١٦٩١ من حديث أبي سلمة عن أبي هريرة به.

1429. Jābir bin ‘Abdullāh narrated: “A man from the tribe of Aslam came to the Prophet ﷺ and confessed to adultery. He turned away from him, then he confessed (again). Then he turned away from him (again) until he had testified against himself four times. So the Prophet ﷺ said: “Are you insane?” He said: “No” He said: “Are you married?” He said: “Yes.” So he gave the order and he was stoned at the *Musalla*. He ran when he was struck by the stones, and he was caught and stoned until he died. So the Messenger of Allāh ﷺ spoke well of him but he did not perform the (funeral) *Salāt* for him. (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* is acted upon according to some of the people of knowledge, the punishment is carried out for one who confesses against himself regarding adultery when he does so four times. This is the view of Aḥmad and Ishāq. Some of the people of knowledge said that the punishment is carried out when he affirms it one time. This is the view of Mālik bin Anas and Ash-Shāfi‘ī. Those who hold this view use the *Ḥadīth* of Abū Hurairah and Zaid bin Khālid as proof, in which two men disputed with the Messenger of Allāh ﷺ. One of them said: “O

١٤٢٩ - حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَجُلًا مِنْ أَسْلَمَ جَاءَ النَّبِيَّ ﷺ فَأَعْتَرَفَ بِالزَّانَا فَأَعْرَضَ عَنْهُ ثُمَّ اعْتَرَفَ فَأَعْرَضَ عَنْهُ حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ. فَقَالَ النَّبِيُّ ﷺ: «أَيْكَ جُنُونَ؟» قَالَ: لَا، قَالَ: «أَحْصَنْتَ؟» قَالَ: نَعَمْ. فَأَمَرَ بِهِ فَرَجِمَ فِي الْمُصَلَّى. فَلَمَّا أَدْلَقَتْهُ الْحِجَارَةُ قَرَّ فَأَدْرَكَ فَرَجِمَ حَتَّى مَاتَ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: خَيْرًا، وَلَمْ يُصَلِّ عَلَيْهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، أَنَّ الْمُعْتَرِفَ بِالزَّانَا إِذَا أَقَرَّ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ أُقِيمَ عَلَيْهِ الْحَدُّ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا أَقَرَّ عَلَى نَفْسِهِ مَرَّةً أُقِيمَ عَلَيْهِ الْحَدُّ. وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ وَالشَّافِعِيِّ. وَحُجَّةٌ مَنْ قَالَ هَذَا الْقَوْلَ حَدِيثُ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ أَحَدُهُمَا: يَا رَسُولَ اللَّهِ! إِنَّ ابْنِي زَنَا بِامْرَأَةٍ هَذَا، الْوَالِدِ يُطْلَوُ بِهِ. وَقَالَ النَّبِيُّ ﷺ: «اغْدُ يَا أُتَيْسُ عَلَى

Messenger of Allāh! My son had unlawful sexual relations with this man's wife." And it is a lengthy *Hadīth*. The Prophet ﷺ said: "O Unais! Go to this man's wife and if she confesses then stone her." And he did not say: "If she confesses four times."

امْرَأَةً هَذَا فَإِنِ اعْتَرَفَتْ فَارْجُمُهَا» وَلَمْ يَقُلْ:
فَإِنِ اعْتَرَفَتْ أَرْبَعَ مَرَّاتٍ.

تخریج: متفق عليه، وأخرجه البخاري، الحدود، باب الرجم بالمصلى، ح: ٦٨٢٠ ومسلم، ح: ١٦٩١ من حديث عبدالرزاق به.

Comments:

An adulterer who admits his sin, but his sin is still hidden from the people, should be given a chance to refuse to admit his sin. If he refuses, he should be spared the punishment.

Chapter 6. What Has Been Related About It Being Disliked To Intercede In Legal Punishments

(المعجم ٦) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يُشْفَعَ فِي الْحُدُودِ؟ (التحفة ٦)

1430. 'Aishah narrated: "The Quraish were troubled by the affair of a woman from the tribe of Makhzūm who stole. So they said: 'Who will speak about her to the Messenger of Allāh ﷺ?' They said: 'Who can do it other than Usāmah bin Zaid, the one dear to the Messenger of Allāh?' So Usāmah spoke with him. the Messenger of Allāh ﷺ said: 'Do you intercede about a penalty from Allāh's penalties?' Then he stood up and addressed the people saying: 'Those before you were only destroyed because they used to leave a noble person if he stole. And if a weak person stole they would establish the penalty upon him. And by Allāh! If Fāṭimah bint Muḥammad stole, then I would cut off her hand.'" (*Sahīh*)

١٤٣٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ قُرَيْشًا [أَهْمَهُمْ] شَانُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ. فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: مَنْ يَجْتَرِيءُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حُبُّ رَسُولِ اللَّهِ ﷺ فَكَلَّمَهُ أُسَامَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ: «إِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ. وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». [قَالَ:] وَفِي الْبَابِ عَنْ مَسْعُودِ بْنِ الْعَجْمَاءِ [وَيُقَالُ:] ابْنُ الْأَعْمَجِ] وَابْنُ عُمَرَ وَجَابِرٍ.

[He said:] There are narrations on

[قَالَ أَبُو عِيْسَى:] حَدِيثُ عَائِشَةَ حَدِيثٌ

this topic from Mas'ūd bin Al-'Ajma' [and they call him Ibn Al-A'jam], Ibn 'Umar and Jābir.

[Abū 'Eisā said:] The *Hadīth* of 'Āishah is a *Hasan Ṣaḥīḥ Hadīth*. [And they call him Mas'ūd bin Al-A'jam, and he narrated this *Hadīth*.]

حَسَنٌ صَحِيحٌ [وَيُقَالُ مَسْعُودٌ بِنُ الْأَعْجَمِ وَلَهُ هَذَا الْحَدِيثُ].

تخريج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب (٥٤)، ح: ٣٤٧٥ ومسلم، ح: ١٦٨٨ عن قتيبة به * وفي الباب عن مسعود [ابن ماجه، ح: ٢٥٤٨] وابن عمر [أبو داود، ح: ٣٥٩٧] وجابر [مسلم، ح: ١٦٨٩].

Comments:

The name of this woman was Fāṭimah bint Aswad bin 'Abdullāh. She was the niece of Abū Salama. In the beginning, she used to borrow from people and did not return the borrowed money or other things, moreover she would deny that she had borrowed anything. She developed the habit of stealing, and her hand was cut off due to this habit. According to most of the scholars the punishment of cutting the hand cannot be imposed on refusal of return of the borrowed things, but in the view of Imām Aḥmad and the *Zāhiriyah*, this punishment can be imposed if the borrowed things are not returned. (*Minnat Al-Mun'im* v.3. p. 138.)

Chapter 7. What Has Been Related About Confirming Stoning

(المعجم ٧) - بَابُ مَا جَاءَ فِي تَحْقِيقِ الرَّجْمِ (التحفة ٧)

1431. 'Umar bin Al-Khaṭṭāb said: "The Messenger of Allāh ﷺ stoned, Abū Bakr stoned, and I stoned. If I didn't dislike that I add to the Book of Allāh, I would have written it in the *Muṣḥaf*, for I fear that there will come a people and they will not find it in the Book of Allāh, so they will disbelieve in it." (*Ṣaḥīḥ*)

He said: There is something about this from 'Alī.

١٤٣١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ. قَالَ: رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمَ أَبُو بَكْرٍ وَرَجَمْتُ. وَلَوْلَا أَنِّي أَكْرَهُ أَنْ أَزِيدَ فِي كِتَابِ اللَّهِ لَكَتَبْتُهُ فِي الْمُصْحَفِ فَإِنِّي قَدْ خَشِيتُ أَنْ تَجِيءَ أَقْوَامٌ فَلَا يَجِدُونَهُ فِي كِتَابِ اللَّهِ فَيَكْفُرُونَ بِهِ قَالَ: وَفِي الْبَابِ عَنْ عَلِيٍّ. [قَالَ أَبُو عِيسَى:] حَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عُمَرَ.

تخريج: [صحيح] وأخرجه أحمد: ١/٤٣، ٣٦، ومالك في الموطأ: ٢/٨٢٤ من حديث سعيد ابن المسيب به وسعيد سمع من عمر رضي الله عنه وللحديث شواهد كثيرة عند البخاري ومسلم

وأحمد: ٥٥/١، ٥٦ وغيرهم * وفي الباب عن علي [البخاري، ح: ٦٨١٢].

Comments:

The fear, 'Umar had apprehended, proved true. The Khawārij, the Mu'tazilah and other modernists of today are against stoning.

1432. 'Umar bin Al-Khattāb said: "Verily Allāh sent Muḥammad ﷺ with the truth, and he revealed the Book to him. Among what was revealed to him was the *Āyah* of stoning. So the Messenger of Allāh ﷺ stoned, and we stoned after him. I fear that time will pass over the people such that someone will say 'We do not see stoning in the Book of Allāh.' They will be misguided by leaving an obligation which Allāh revealed. Indeed stoning is the retribution for the adulterer if he was married and the evidence has been established, or due to pregnancy, or confession." (*Ṣaḥīḥ*)

[There is something on this topic from 'Alī. Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [It has been reported through more than one route from 'Umar bin Al-Khattāb.]

١٤٣٢ - حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ وَإِسْحَاقُ
ابْنُ مَنْصُورٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرُ
وَاحِدٍ. قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا
مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
ابْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ
الْخَطَّابِ قَالَ: إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ
بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ فِيهَا أَنْزَلَ
عَلَيْهِ آيَةُ الرَّجْمِ فَرَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا
بَعْدَهُ وَإِنِّي خَائِفٌ أَنْ يَطُولَ بِالنَّاسِ زَمَانٌ
فَيَقُولَ قَائِلٌ لَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ
فَيَضِلُّوا بِتَرْكِ فَرِيضَةِ أَنْزَلَهَا اللَّهُ. أَلَا وَإِنَّ
الرَّجْمَ حَقٌّ عَلَى مَنْ زَنَى إِذَا أَحْصَنَ وَقَامَتِ
الْبَيِّنَةُ، أَوْ كَانَ حَمْلًا أَوْ الْاِعْتِرَافُ.

[وَفِي الْبَابِ عَنْ عَلِيٍّ. قَالَ أَبُو عَيْسَى:]
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وَرَوَى مِنْ غَيْرِ
وَجْهِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ].

تخريج: متفق عليه، وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما ذكر النبي ﷺ
وحض على اتفاق أهل العلم... إلخ، ح: ٧٣٢٣ من حديث معمر ومسلم، ح: ١٦٩١ من حديث
الزهري به.

Comments:

Pregnancy will be deemed a proof of fornication if the woman is unmarried or her husband blames her. Though the recitation of this Verse is abrogated but its continuity is not essential for the implication. the presence of a Verse in the Qur'an is considered a proof of its validity and continuity, therefore, rejecting a *Ṣaḥīḥ* narration by declaring it information without any proof is not logical thinking.

Chapter 8. What Has Been Related About Stoning The Married Adulterer

1433. ‘Ubaidullāh bin ‘Abdullāh bin ‘Utbah narrated that he heard from Abū Hurairah, Zaid bin Khālīd, and Shibl, that they were with the Prophet ﷺ and two men came to him disputing. So one of them stood before him and said: “I ask you by Allāh, O Messenger of Allāh! Only that you would judge between us by the Book of Allāh.” So his disputant said – and he was more eloquent than him: “I agree O Messenger of Allāh! Judge between us by the Book of Allāh, and allow me to speak. My son was a servant for this man and he committed adultery with his wife. So they told me that my son was to be stoned. I paid him one hundred female sheep and a female slave. Then I met some people from the people of knowledge and they said that my son was to be lashed one hundred times, and to be banished for a year and that stoning is only for this man’s wife.” So the Prophet ﷺ said: “By the One in whose Hand is my soul! I will judge between you two by the Book of Allāh. The one hundred female sheep and the female slave should be returned to you. For your son is one hundred lashes and banishment for a year. O Unais! Go to this Man’s wife, and if she confesses then stone her.” He went to her and she confessed, so he stoned her. (*Sahīh*)

(المعجم ٨) - بَابُ مَا جَاءَ فِي الرَّجْمِ عَلَى النَّبِيِّ (التحفة ٨)

١٤٣٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَغَيْرُ وَاحِدٍ: حَدَّثَنَا [سُفْيَانُ] بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ [بْنِ عُبَيْدَةَ] سَمِعَهُ مِنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشِبْلِ أَنَّهُمْ كَانُوا عِنْدَ النَّبِيِّ ﷺ فَأَتَاهُ رَجُلَانِ يَخْتَصِمَانِ فَقَامَ إِلَيْهِ أَحَدُهُمَا وَقَالَ: أَسْأَلُكَ اللَّهُ يَا رَسُولَ اللَّهِ! لَمَّا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ. فَقَالَ خَصْمُهُ وَكَانَ أَفْقَهُ مِنْهُ: أَجَلُ يَا رَسُولَ اللَّهِ! أَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَائْذَنْ لِي فَأَتَكَلِّمَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَيَّ هَذَا فَرَزَنِي بامرأته فأخبروني أن علي ابني الرجم ففديت منه بمائة شاةٍ وخادمٍ ثم لقيت ناساً من أهل العلم فرععوا أن علي ابني جلد مائة وتغريب عامٍ وإنما الرجم على امرأة هذا. فقال النبي ﷺ: «والذي نفسي بيده لأقضين بينكما بكتاب الله، المائة شاةٍ والخادم رد عليك، وعلى ابنك جلد مائة وتغريب عام، واغد يا أنيس على امرأة هذا فإن اعترفت فارجمها». فعدنا عليها فاعترفت فرجمها. حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ

(Another chain) with similar. And (Another chain) with similar.

[He said:] There are narrations on this topic from Abū Bakr, ‘Ubādah bin Aṣ-Ṣāmiṭ, Abū Hurairah, Abū Sa‘eed, Ibn ‘Abbās, Jābir bin Samurah, Hazzāl, Buraidah, Salamah bin Al-Muḥabbaq, Abū Barzah, and ‘Imrān bin Ḥuṣayn.

[Abū ‘Eisā said:] The *Hadīth* of Abū Hurairah and Zaid bin Khālīd is a *Ḥasan Ṣaḥīḥ Hadīth*. This is how it was reported by Mālik bin Anas, Ma‘mar and others from Az-Zuhrī, from ‘Ubaidullāh bin ‘Abdullāh [bin ‘Utbaḥ], from Abū Hurairah, and Zaid bin Khālīd, from the Prophet ﷺ, they also reported with this chain from the Prophet ﷺ that he said; “If a slave commits adultery lash her, if she commits adultery the fourth time sell her, even for a piece of twisted rope.” Sufyān bin ‘Uyainah reported from Az-Zuhrī, from ‘Ubaidullāh, from Abū Hurairah, Zaid bin Khālīd and Shibl, and they said: “We were with the Prophet ﷺ.” This is how Ibn ‘Uyainah reported the two *Aḥādīth*, from Abū Hurairah, Zaid bin Khālīd, and Shibl. But Ibn ‘Uyainah’s narration is mistaken; Sufyān bin ‘Uyainah made the mistake of entering one *Hadīth* in another *Hadīth*. What is correct is what was reported by [Muḥammad bin Al-Walīd] Az-Zubaidī, Yūnus bin Yazīd, and the son of Az-Zuhrī’s brother, from Az-Zuhrī, from ‘Ubaidullāh, from Abū Hurairah and Zaid bin Khālīd,

بِإِسْنَادِهِ نَحْوَ حَدِيثِ مَالِكٍ بِمَعْنَاهُ [قَالَ:]
وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعُبَادَةَ بْنِ الصَّامِتِ
وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ وَجَابِرِ
ابْنِ سَمُرَةَ وَهَزَالٍ وَبُرَيْدَةَ وَسَلَمَةَ بْنِ الْمُحَبَّبِ
وَأَبِي بَرَزَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ وَزَيْدِ
ابْنِ خَالِدٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَكَذَا
رَوَى مَالِكُ بْنُ أَنَسٍ وَمَعْمَرٌ وَعَيْرٌ وَاحِدٌ عَنِ
الرُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ [بْنِ عْتَبَةَ]
عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ عَنِ النَّبِيِّ ﷺ
وَرَوَوْا بِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:
«إِذَا زَنَتِ الْأَمَةُ فَاجْلِدُوهَا فَإِنْ زَنَتْ فِي
الرَّابِعَةِ فَبِيعُوهَا وَلَوْ بِصَفِيرٍ». وَرَوَى سُفْيَانُ
ابْنَ عُيَيْنَةَ عَنِ الرَّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ
أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشِبْلِ قَالُوا: كُنَّا
عِنْدَ النَّبِيِّ ﷺ. هَكَذَا رَوَى ابْنُ عُيَيْنَةَ
الْحَدِيثَيْنِ جَمِيعًا عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ
خَالِدٍ وَشِبْلِ وَحَدِيثُ ابْنِ عُيَيْنَةَ وَهَمَّ وَهَمَّ
فِيهِ سُفْيَانُ بْنُ عُيَيْنَةَ أَدْخَلَ حَدِيثًا فِي حَدِيثِ.
وَالصَّحِيحُ مَا رَوَى [مُحَمَّدُ بْنُ الْوَلِيدِ]
الرُّبَيْدِيُّ وَيُونُسُ بْنُ يَزِيدَ وَابْنُ أَخِي الرَّهْرِيِّ،
عَنِ الرَّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أَبِي
هُرَيْرَةَ. وَزَيْدِ بْنِ خَالِدٍ عَنِ النَّبِيِّ ﷺ قَالَ:
«إِذَا زَنَتِ الْأَمَةُ [فَاجْلِدُوهَا]». وَالرُّهْرِيُّ عَنْ
عُبَيْدِ اللَّهِ، عَنْ شِبْلِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ
ابْنِ مَالِكِ الْأَوْسِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا
زَنَتِ الْأَمَةُ». وَهَذَا الصَّحِيحُ عِنْدَ أَهْلِ

from the Prophet ﷺ, that he said: “When the female slave commits adultery [then lash her].” And Az-Zuhri reported from ‘Ubaidullāh from Shibl bin Khālid, from ‘Abdullāh bin Mālik Al-Awsī, from the Prophet ﷺ, that he said: “When the female slave commits adultery.” And this is what is correct according to the people of *Hadīth*. Shibl bin Khālid did not see the Prophet ﷺ, Shibl only reported it from ‘Abdullāh bin Mālik Al-Awsī, from the Prophet ﷺ. This is what is correct, and the narration of Ibn ‘Uyainah is not preserved. It was related that he said: “Shibl bin Hāmid” and this is a mistake, he is only Shibl bin Khālid, and he is also called Shibl bin Khulaid. [1]

الْحَدِيثِ. وَشِبْلُ بْنُ خَالِدٍ لَمْ يُدْرِكِ النَّبِيَّ ﷺ. إِنَّمَا رَوَى شِبْلٌ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ الْأَوْسِيِّ عَنِ النَّبِيِّ ﷺ. وَهَذَا الصَّحِيحُ وَحَدِيثُ ابْنِ عُيَيْنَةَ غَيْرُ مَحْفُوظٍ. وَرُوِيَ عَنْهُ أَنَّهُ قَالَ: شِبْلُ بْنُ حَامِدٍ، وَهُوَ خَطَأٌ إِنَّمَا هُوَ شِبْلُ بْنُ خَالِدٍ وَيُقَالُ أَيْضًا: شِبْلُ بْنُ خُلَيْدٍ.

تخريج: متفق عليه، أخرجه البخاري، الحدود، باب الاعتراف بالزنا، ح: ٦٨٢٧، ٦٨٢٨ من حديث سفيان بن عيينة ومسلم، ح: ١٦٩٧، ١٦٩٨ من حديث الزهري به * حديث مالك في الموطأ: ٨٢٢/٢، ورواه البخاري، ح: ٦٦٣٣، ٦٦٣٤ ومسلم من حديثه * حديث قتيبة عن الليث ابن سعد رواه مسلم، ح: ١٦٩٧، ٢٥/١٦٩٨ * وفي الباب عن أبي بكر (أبو داود، ح: ٤٤٤٣] وعبادة بن الصامت [يأتي: ١٤٣٤] وأبي هريرة [البخاري، ح: ٥٢٧١ ومسلم، ح: ١٦٩١/١٦] وأبي سعيد [مسلم، ح: ١٦٩٤] وابن عباس [البخاري، ح: ٦٨٢٤] وجابر بن سمرة [مسلم، ح: ١٦٩٢] وهزال [أحمد: ٢١٧/٥] والنسائي في الكبرى] وبريدة [مسلم، ح: ١٦٩٥] وسلمة بن المحبق [أحمد: ٤٧٦/٣] وأبي برزة [أحمد: ٤٢٣/٤] وابن أبي شيبه: ٧٨/١٠، ح: ٨٨٣ وأبو يعلى: ٧٤٣٨] وعمران بن حصين [يأتي: ١٤٣٥] وأبي بكر [أحمد: ٨/١].

Comments:

The Book of Allāh (here) means the Commands of Allāh and the decisions according to it. As the orders of stoning to death are not written in the Qur’an, similarly the orders of exile for one year are also not written in the Qur’an, but it is a Command of Allāh, because obeying the Prophet ﷺ is obeying Allāh.

1434. ‘Ubādah bin Aṣ-Ṣāmiṭ narrated: “The Messenger of Allāh ﷺ said: ‘Take from me. For Allāh

١٤٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا هُثَيْمٌ عَنْ مَنْصُورِ بْنِ زَادَانَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ

[1] See no. 1440 also.

has a way made for them: For the married person who commits adultery with a married person is one hundred lashes, then stoning. And for the virgin who commits adultery with a virgin is one hundred lashes and banishment for a year.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ. Among them were ‘Alī bin Abī Ṭālib, Ubayy bin Ka‘b, ‘Abdullāh bin Mas‘ūd, and others. They said the married is lashed and stoned. This was followed by some of the people of knowledge, and it is the view of Aḥmad and Ishāq. Some of the people of knowledge among the Companions of the Prophet ﷺ – among them were Abū Bakr and others – said that the married person is only stoned, not lashed. Similar to this has been reported from the Prophet ﷺ in a *Ḥadīth* other than this one, in the story of Mā‘iz and others, in which he ordered stoning and did not order that he be lashed before stoning. This is acted upon according to some of the people of knowledge. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, and Aḥmad.

تخريج: وأخرجه مسلم، الحدود، باب حد الزنى، ح: ١٦٩٠ من حديث هشيم به.

Comments:

Most of the *A‘immah*; Mālik, Ash-Shāfi‘ī, and Aḥmad, are of the opinion that a married adulterer should not be lashed before the punishment of stoning to death. An-Nakha‘ī, Al-Awzā‘ī, Ath-Thawrī also have the same opinion.

ابن عبد الله، عن عبادة بن الصامت قال: قال رسول الله ﷺ: «خُدُوا عَنِّي فَقَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا: الثَّبُّ بِالثَّبِّ جَلْدٌ مِائَةٌ ثُمَّ الرَّجْمُ، وَالبِكْرُ بِالبِكْرِ جَلْدٌ مِائَةٌ وَنَفْيٌ سَنَةً.» [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ عَائِي بْنُ أَبِي طَالِبٍ وَأَبِي بْنُ كَعْبٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَغَيْرُهُمْ. قَالُوا: الثَّبُّ تُجْلَدُ وَتُرْجَمُ وَإِلَى هَذَا ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ إِسْحَاقَ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَغَيْرُهُمَا: الثَّبُّ إِنَّمَا عَلَيْهِ الرَّجْمُ وَلَا يُجْلَدُ؟ وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ مِثْلَ هَذَا فِي غَيْرِ حَدِيثٍ فِي قِصَّةِ مَا عَزِيَ وَغَيْرِهِ أَنَّهُ أَمَرَ بِالرَّجْمِ وَلَمْ يَأْمُرْ أَنْ يُجْلَدَ قَبْلَ أَنْ يُرْجَمَ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ.

According to Alī, Ubay bin Ka'b, Abū Dharr, Ḥasan Al-Baṣrī, Ishāq, Dāwūd and Ibn Mundhir, first he should be whipped, and then stoned.

Chapter 9. Something Else About That (Refraining From Stoning The Pregnant Woman Until She Gives Birth)

(المعجم ٩) - بَابُ [تَرْبِصِ الرَّجْمِ بِالْحُبْلَى حَتَّى تَضَع] (التحفة ٩)

1435. 'Imrān bin Ḥuṣain narrated: "A woman from Juhainah confessed before the Prophet ﷺ that she had committed adultery, and she said: 'I am pregnant.' So the Prophet ﷺ called for her guardian and said: 'Be good to her and if she gives birth to her child then tell me.' So he did so, and then he ﷺ gave the order that her clothes be bound tightly around her. Then he ordered her to be stoned and she was stoned. Then he performed (funeral) *Ṣalāt* for her. So 'Umar bin Al-Khaṭṭāb said to him: 'O Messenger of Allāh! You stoned her then you prayed for her?!' He said: 'She has repented a repentance that, if distributed among seventy of the people of Al-Madīnah, it would have sufficed them. Have you ever seen something more virtuous than her sacrificing herself for the sake of Allāh?'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

١٤٣٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عُمَرَ بْنِ حُصَيْنٍ أَنَّ أُمَّرَأَةً مِنْ جُهَيْنَةَ اعْتَرَفَتْ عِنْدَ النَّبِيِّ ﷺ بِالرِّزَاةِ وَقَالَتْ أَنَا حُبْلَى. فَدَعَا النَّبِيُّ ﷺ وَلَيْهَا فَقَالَ: «أَحْسِنُ إِلَيْهَا فَإِذَا وَضَعَتْ حَمْلَهَا فَأَخْبِرْنِي» فَفَعَلَ فَأَمَرَ بِهَا فَشُدَّتْ عَلَيْهَا ثِيَابُهَا ثُمَّ أَمَرَ بِرَجْمِهَا فَرُجِمَتْ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ! رَجِمْتَهَا ثُمَّ تَصَلَّى عَلَيْهَا؟! فَقَالَ: «لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ، وَهَلْ وَجَدْتَ شَيْئًا أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخریج: وأخرجه مسلم، الحدود، باب من اعترف على نفسه بالزنى، ح: ١٦٩٦ من حديث

يحيى بن أبي كثير به.

Comments:

The funeral prayer should be performed after stoning a fornicator. Most of the scholars support this point of view. According to Imām Mālik and Imām Aḥmad, elites of the society, the ruler, or head of the town, or city, should not perform the funeral prayer of a fornicator, but this is against a *Ṣaḥīḥ* and

clear narration. (*Ṣaḥīḥ Muslim* with *An-Nawawī*, v.2. p. 68.) It is agreed upon that a woman will not be stoned to death until the birth of the child. This is to save the child who is innocent.

Chapter 10. What Has Been Related About Stoning The People Of The Book

(المعجم ١٠) - بَابُ مَا جَاءَ فِي رَجْمِ أَهْلِ الْكِتَابِ (التحفة ١٠)

1436. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ stoned a Jew and a Jewess. (*Ṣaḥīḥ*)

١٤٣٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَجَمَ يَهُودِيًّا وَيَهُودِيَّةً.

[Abū ‘Eisā said:] There is a long story in this *Ḥadīth*, and this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*

[قَالَ أَبُو عِيسَى:] وَفِي الْحَدِيثِ قِصَّةٌ، وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الحدود، باب أحكام أهل الذمة وإحصانهم إذا زنوا، رفعوا إلى الإمام، ح: ٦٨٤١ ومسلم، ح: ١٦٩٩ من حديث مالك به وهو في الموطأ: ١٩/٢ بطوله.

Comments:

This narration is agreed upon and the events mentioned are in *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim*. A Jewish couple was brought to the presence of the Prophet ﷺ. They had committed illegal sexual intercourse. The Messenger of Allāh went to their quarter and asked them, “What do you find in the Torah as regarding the legal punishment of an adulterer?” They replied, “We blacken their face and humiliate them. We also announce their crime in public and lash them.” The Prophet said, “Bring the Torah and prove your statement if you are truthful.” They brought and opened the Torah and started reading it, when the reader reached the verse of *Rajm*’-stoning, he placed his hand over this verse, and read the verses preceding and following it. ‘Abdullāh bin Salām was beside the Prophet ﷺ, he asked the reader to lift his hand from the page, and he moved away his hand and the verse of stoning was written there. The Prophet gave the order that both of them should be stoned to death. (*Ṣaḥīḥ Muslim* v. 2. p. 69.)

1437. Jābir bin Samurah narrated that the Prophet ﷺ stoned a Jew and a Jewess. (*Ṣaḥīḥ*)

١٤٣٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا شَرِيكَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ رَجَمَ يَهُودِيًّا وَيَهُودِيَّةً.

He said: There are narrations on this topic from Ibn ‘Umar, Al-Barā’, Jābir, Ibn Abī Awfā’, ‘Abdullāh bin Al-Ḥārith bin Jaz’, and Ibn ‘Abbās.

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَالْبَرَاءِ وَجَابِرِ وَابْنِ أَبِي أَوْفَى وَعَبْدِ اللَّهِ بْنِ الْحَارِثِ ابْنِ جَزْءٍ وَابْنِ عَبَّاسٍ.

[Abū ‘Eisā said:] The *Hadīth* of Jābir bin Samurah is a *Ḥasan Gharīb Hadīth*. This is acted upon according to most of the people of knowledge, they said that when the people of the Book dispute and they bring their case to the Muslim judge, then he judges between them according to the Book and the *Sunnah* with the laws of (*Sharī‘ah*) the Muslims. This is the view of Aḥmad and Ishāq. Some of them said that the punishment of adultery is not carried out on them. But the first view is more correct.

[قَالَ أَبُو عَيْسَى:] حَدِيثُ جَابِرِ بْنِ سَمُرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ قَالُوا: إِذَا اخْتَصَمَ أَهْلُ الْكِتَابِ وَتَرَافَعُوا إِلَى حُكَّامِ الْمُسْلِمِينَ حَكَمُوا بَيْنَهُمْ بِالْكِتَابِ وَالسُّنَّةِ وَبِأَحْكَامِ الْمُسْلِمِينَ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَقَالَ بَعْضُهُمْ: لَا يُقَامُ عَلَيْهِمُ الْحَدُّ فِي الزَّانَا. وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

تخريج: [صحيح] وأخرجه ابن ماجه، الحدود، باب رجم اليهودي واليهودية، ح: ٢٥٥٧ من حديث شريك به وللحديث شواهد منها الحديث السابق * وفي الباب عن ابن عمر [تقدم: ١٤٣٦] والبراء [مسلم، ح: ١٧٠٠] وجابر [مسلم، ح: ١٧٠١] وابن أبي أوفى [البخاري، ح: ٦٨١٣] ومسلم، ح: ١٧٠٢ وأحمد: ٤/٣٥٥ وعبدالله بن الحارث بن جزء [البيهقي: ٨/٢١٦] وابن عباس [أحمد: ١/٢٦١].

Comments:

It is clear from this narration that if a law-suit is lodged in an Islamic Court by non-Muslims, the case will be decided according to Islamic Law. They were asked to bring the *Taurah* (Torah) just to prove to them that Islamic punishment is the same which has been prescribed in the *Taurah*. (See for details *Ṣaḥīḥ Muslim* v.2. p69. and *Tuḥfat Al-Aḥwadhī* v.2. p.325 and *Takmilah*. v.2. p.471-474.)

Chapter 11. What Has Been Related About Banishment

(المعجم ١١) - بَابُ مَا جَاءَ فِي النَّفْيِ
(التحفة ١١)

1438. Ibn ‘Umar narrated that the Prophet ﷺ lashed and banished, Abū Bakr lashed and banished, and ‘Umar lashed and banished. (*Ṣaḥīḥ*)

١٤٣٨ - حَدَّثَنَا أَبُو كُرَيْبٍ وَيَحْيَى بْنُ أَكْثَمَ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ ضَرَبَ وَعَرَّبَ وَأَنَّ أَبَا بَكْرٍ ضَرَبَ وَعَرَّبَ وَأَنَّ عُمَرَ ضَرَبَ وَعَرَّبَ [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَرَبِيعِ بْنِ خَالِدٍ وَعُبَادَةَ بْنِ

[He said:] There are narrations on this topic from Abū Hurairah, Zaid bin Khālid, and ‘Ubādah bin Aṣ-Ṣāmit.

الصَّامِتِ .

[Abū 'Eisā said:] The *Hadīth* of Ibn 'Umar is a *Gharīb Hadīth*. It was reported by more than one narrator from 'Abdullāh bin Idrīs in *Marfū'* form. Some of them reported this *Hadīth* from 'Ubaidullāh, from Nāfi', from Ibn 'Umar: that Abū Bakr lashed and banished, and that 'Umar lashed and banished.

This was narrated to us by Abū Al-Ashajj (who said): " 'Abdullāh bin Idrīs narrated to us" and this is how this *Hadīth* was reported in other narrations from Ibn Idrīs, from 'Ubaidullāh bin 'Umar and it is similar to this. Similarly; Muḥammad bin Ishāq reported from Nāfi', from Ibn 'Umar, that Abū Bakr lashed and banished, and 'Umar lashed and banished. And he did not mention about the Prophet ﷺ in it. It is correct that the Prophet ﷺ banished. It was reported by Abū Hurairah, Zaid bin Khālid, 'Ubādah bin Aṣ-Ṣāmiṭ and others from the Prophet ﷺ.

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ. Among them were Abū Bakr, 'Umar, 'Alī, Ubayy bin Ka'b, 'Abdullāh bin Mas'ūd, Abū Dharr and others. Similar has been reported from more than one of the *Fuqahā'* among the *Tābi'in*. This is the view of Sufyān Ath-Thawrī, Mālik bin Anas, 'Abdullāh bin Al-Mubāarak, Aṣh-Shāfi'i, Aḥmad, and Ishāq.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ غَرِيبٌ . رَوَاهُ غَيْرٌ وَاحِدٌ ، عَنْ عَبْدِ اللَّهِ ابْنِ إِدْرِيسَ فَرَفَعُوهُ . وَرَوَى بَعْضُهُمْ عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ هَذَا الْحَدِيثَ عَنْ عُبَيْدِ اللَّهِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ أَنَّ أَبَا بَكْرٍ ضَرَبَ وَعَرَّبَ وَأَنَّ عُمَرَ ضَرَبَ وَعَرَّبَ .

حَدَّثَنَا بِذَلِكَ أَبُو سَعِيدٍ الْأَشْجِيُّ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ : وَهَكَذَا رَوَى هَذَا الْحَدِيثَ مِنْ غَيْرِ رِوَايَةِ ابْنِ إِدْرِيسَ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ نَحْوُ هَذَا . وَهَكَذَا رَوَاهُ مُحَمَّدُ ابْنُ إِسْحَاقَ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ أَنَّ أَبَا بَكْرٍ ضَرَبَ وَعَرَّبَ وَأَنَّ عُمَرَ ضَرَبَ وَعَرَّبَ . وَلَمْ يُذَكِّرْ فِيهِ عَنِ النَّبِيِّ ﷺ . وَقَدْ صَحَّ عَنْ رَسُولِ اللَّهِ ﷺ التَّمْيِ . رَوَاهُ أَبُو هُرَيْرَةَ وَزَيْدُ ابْنِ خَالِدٍ وَعُبَادَةُ بْنُ الصَّامِتِ وَغَيْرُهُمْ عَنِ النَّبِيِّ ﷺ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ وَعَلِيٌّ وَأَبِيُّ بْنُ كَعْبٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَأَبُو دَرٍّ وَغَيْرُهُمْ . وَكَذَلِكَ رَوَى عَنْ غَيْرِ وَاحِدٍ مِنْ فُقَهَاءِ التَّابِعِينَ . وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ .

حديث أبي كريب به * وفي الباب عن أبي هريرة [تقدم: ١٤٣٣] وزيد بن خالد [تقدم: ١٤٣٣] وعبادة بن الصامت [تقدم: ١٤٣٤] * الحديث الموقوف: أخرجه البيهقي من حديث أبي سعيد الأشج به وسنده صحيح.

Comments:

This issue has been discussed in the context of narration no. 1434. (For more details see *Tuhfat Al-Aḥwadhī* v.2. p. 326-327.)

Chapter 12. What has Been Related About: The Legal Punishments Are Atonement For Those Who Receive Them

1439. ‘Ubādah bin Aṣ-Ṣāmiṭ narrated: “We were with the Prophet ﷺ [in a gathering] and he said: ‘Pledge to me that you will not associate [anything as] partners with Allāh, and that you will not steal nor commit adultery.’ He recited to them the *Āyah*.^[1] (And he said:) ‘Whoever among you dies, then his reward is with Allāh, and whoever among you does some of this and then he is punished, it is an atonement for him. And whoever does some of this and Allāh covers it for him, then it is up to Allāh; if He wills, He will punish him, and if He wills, He will forgive him.’” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Alī, Jarīr bin ‘Abdullāh, and *Khuzaimah bin Thābit*.

[Abū ‘Eīsā said:] The *Ḥadīth* of ‘Ubādah bin Aṣ-Ṣāmiṭ is a *Ḥasan Ṣaḥīḥ Ḥadīth*. *Ash-Shāfi‘ī* said: “Regarding this topic – that the legal punishments serve as atonement for those who receive

(المعجم ١٢) - بَابُ مَا جَاءَ أَنَّ الْحُدُودَ
كَفَّارَةً لِأَهْلِهَا (التحفة ١٢)

١٤٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عَبَادَةَ بْنِ الصَّامِتِ. قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ [فِي مَجْلِسٍ] فَقَالَ: «تُبَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ [شَيْئًا] وَلَا تَسْرِقُوا وَلَا تَزْنُوا» قَرَأَ عَلَيْهِمُ الْآيَةَ «فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ عَلَيْهِ فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَذْبُهُ وَإِنْ شَاءَ عَفَرَ لَهُ» [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيِّ وَجَرِيرِ بْنِ عَبْدِ اللَّهِ وَخُزَيْمَةَ ابْنِ ثَابِتٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ عَبَادَةَ بْنِ الصَّامِتِ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَالَ الشَّافِعِيُّ: لَمْ أَسْمَعْ - فِي هَذَا الْبَابِ أَنَّ الْحَدَّ يَكُونُ كَفَّارَةً لِأَهْلِهِ - شَيْئًا أَحْسَنَ مِنْ هَذَا الْحَدِيثِ. قَالَ الشَّافِعِيُّ: وَأُحِبُّ لِمَنْ أَصَابَ ذَنْبًا فَسَتَرَهُ اللَّهُ عَلَيْهِ أَنْ يَسْتُرَ عَلَى

^[1] This refers to *Sūrat Al-Mumtahinah* (60:12). See *Tuhfat Al-Aḥwadhī*.

them – I have not heard anything more appropriate than this *Ḥadīth*.” Ash-Shāfi‘ī said: It is recommended for anyone who suffers to commit a sin which Allāh conceals for him, that he too conceal it, and repent for whatever is between him and his Lord.” Similarly it has been reported from Abū Bakr and ‘Umar, that they ordered a man to cover (the sin he committed).

نَفْسِهِ وَيَتُوبَ فِيمَا بَيْنَهُ وَبَيْنَ رَبِّهِ وَكَذَلِكَ رُوِيَ
عَنْ أَبِي بَكْرٍ وَعُمَرَ أَنَّهُمَا أَمَرَا رَجُلًا أَنْ يَسْتُرَ
عَلَى نَفْسِهِ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: "إذا جاءك المؤمنات يباعدنك"،
ح: ٤٨٩٤ مسلم، ح: ١٧٠٩ من حديث سفيان بن عيينة به * وفي الباب عن علي [بأتي: ٢٦٢٦]
وجريز بن عبدالله [لم أجده] وخزيمة بن ثابت [أحمد: ٢١٤/٥، ٢١٥].

Comments:

The *Ḥadd* punishment serves as an atonement, but it will not serve as an atonement of the offence if an offender continues the vice and does not give it up. Yet, Allāh is Most Gracious and Merciful, and one can count on His Mercy and Guidance to avoid the vices and sins.

Chapter 13. What Has Been Related About Establishing Legal Punishments Upon The Slave Girl

1440. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "If one of your slave girls commits illegal sexual intercourse, then whip her three times according to the Book of Allāh, and if she does it again then sell her, even if it is for a rope made of hair." (*Ḥasan*)

[He said:] There are narrations on this topic from ‘Alī, Abū Hurairah, Zaid bin Khālid, and Shībl – from ‘Abdullāh bin Mālik Al-Awsī.

The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It has been reported from him through other

(المعجم ١٣) - بَابُ مَا جَاءَ فِي إِقَامَةِ
الْحَدِّ عَلَى الْإِمَاءِ (التحفة ١٣)

١٤٤٠ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا
أَبُو خَالِدٍ الْأَحْمَرُ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «إِذَا زَنَتِ أَمَةٌ أَحَدِكُمْ فَلْيَجْلِدْهَا ثَلَاثًا
بِكِتَابِ اللَّهِ، فَإِنْ عَادَتْ فَلْيَبِعْهَا وَكُلَّوْ بِحَبْلٍ مِنْ
شَعْرٍ» [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي
هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشَيْبَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ
مَالِكِ الْأَوْسِيِّ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ
حَدِيثٌ حَسَنٌ صَحِيحٌ.

routes, and this is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They held the view that a man could implement the legal punishments upon his slaves without resorting to the *Sulṭān*. This is the view of Aḥmad and Ishāq. Some of them said that he has to bring them to the *Sulṭān*, and he may not implement the legal punishments himself. But the first view is more correct.

وَقَدْ رُويَ عَنْهُ مِنْ غَيْرِ وَجْهِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ رَأَوْا أَنَّ يُقِيمَ الرَّجُلُ الْحَدَّ عَلَى مَمْلُوكِهِ دُونَ السُّلْطَانِ. وَهُوَ قَوْلُ أَحْمَدَ، وَإِسْحَاقَ. وَقَالَ بَعْضُهُمْ: يُرْفَعُ إِلَى السُّلْطَانِ وَلَا يُقِيمُ الْحَدَّ هُوَ بِنَفْسِهِ وَالْقَوْلُ الْأَوَّلُ أَصَحُّ.

تخریج: [حسن] وأخرجه النسائي في الكبرى، ح: ٧٢٤٣ من حديث الأشج به وللحديث شواهد عند البخاري ومسلم وأبي داود، ح: ٤٤٧١ وغيرهم * وفي الباب عن علي [يأتي: ١٤٤١] وأبي هريرة [تقدم: ١٤٣٣] وزيد بن خالد [تقدم: ١٤٣٣] وشبل [تقدم: ١٤٣٣] وعبدالله بن مالك الأوسي [أحمد: ٤/٣٤٣].

Comments:

According to the opinion of most of the people of knowledge, the owner of a slave is allowed to impose the *Hadd* punishment on his slave. In the view of Imām Mālik and some of the followers of Imām Shāfi‘ī the owner of the slave is not allowed to impose the *Hadd* punishment of theft. According to Imām Ath-Thawrī and Al-Awzā‘ī, only the *Hadd* punishment of fornication can be imposed on the slave by his owner. The *Ahnāf’s* point of view is that only the court has the right to impose the punishment of *Hadd*. Some others say that if the crime is clearly established and proven, and the owner himself is a man of honor and prestige, he can impose the *Hadd* punishment, otherwise, the matter must be referred to the court of justice.

1441. Abū ‘Abdur-Raḥmān As-Sulami narrated: “Alī gave a *Khubbah* and said: ‘O people, establish the penalites upon your slaves, those married from them and those unmarried. A slave girl of the Prophet ﷺ comitted illegal sexual intercourse so he ordered me to whip her. I went to her and she was just experiencing her post-natal bleeding, so I feared that if I were to whip her I would kill her’ –

١٤٤١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا زَائِدَةُ [بْنُ قُدَامَةَ] عَنِ السُّدِّيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ قَالَ: خَطَبَ عَلِيٌّ فَقَالَ: يَا أَيُّهَا النَّاسُ، أَقِيمُوا الْحُدُودَ عَلَى أَرْقَائِكُمْ مَنْ أَحْصَنَ مِنْهُمْ وَمَنْ لَمْ يُحْصِنْ، وَإِنَّ أُمَّةَ لِرَسُولِ اللَّهِ ﷺ زَنْتَ فَأَمْرِنِي أَنْ أُجْلِدَهَا، فَأَتَيْتُهَا فإِذَا هِيَ حَدِيثَةٌ عَهْدَ بِنَفْسٍ،

or he said: ‘she would die’ – ‘so I went to the Messenger of Allāh ﷺ and I told that to him. So he said: ‘You did well.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*. [As-Suddī’s (a narrator in this chain) name is Ismā‘īl bin ‘Abdur-Raḥmān, and he was one of the *Tābi‘īn*. He heard from Anas bin Mālik, and saw Ḥusain bin ‘Alī bin Abī Ṭālib, may Allāh be pleased with him].

تخریج: وأخرجه مسلم، الحدود، باب تأخير الحد عن النساء، ح: ١٧٠٥ من حديث الطيالسي به وهو في مسنده، ح: ١١٢.

Comments:

This narration indicates that a slave woman who gives birth to a child, *Hadd* punishment should not be applied on her immediately. She should be given enough time to suckle the baby. The same orders are for the punishment of a sick person. (*Ṣaḥīḥ Muslim* v. 2. P.71.)

Chapter 14. What Has Been Related About Legal Punishment For The Drunkard

1442. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ implemented the penalty by beating forty times, with two shoes – Mis‘ar (one of the narrators) said: “I think it was for wine.” (*Da‘īf*)

[He said:] There are narrations on this topic from ‘Alī, ‘Abdur-Raḥmān bin Azhar, Abū Hurairah, As-Sā‘ib, Ibn ‘Abbās, and ‘Uqbah bin Al-Ḥārith.

[Abū ‘Eisā said:] The *Ḥadīth* of Abū Sa‘eed is a *Ḥasan Ḥadīth*. Abū Aṣ-Ṣiddiq An-Nājī’s name is Bakr bin ‘Amr [and they also call him Bakr bin Qais].

تخریج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ٥٢٩٣ من حديث مسعر به *

فَحَشِيْتُ إِنَّ أَنَا جَلَدْتُهَا أَنْ أَقْتَلَهَا - أَوْ قَالَ: تَمُوتُ - فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ: «أَحْسَنْتَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. [وَالسُّدِّيُّ اسْمُهُ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ وَهُوَ مِنَ التَّابِعِينَ، قَدْ سَمِعَ مِنْ أَنَسِ بْنِ مَالِكٍ وَرَأَى حُسَيْنَ بْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ].

(المعجم ١٤) - بَابُ مَا جَاءَ فِي حَدِّ السُّكَرَانَ (التحفة ١٤)

١٤٤٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ مِسْعَرٍ، عَنْ زَيْدِ الْعَمِيِّ، عَنْ أَبِي الصَّدِّيقِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ ضَرَبَ الْحَدَّ بِنَعْلَيْنِ أَرْبَعِينَ - قَالَ مِسْعَرٌ: أَظُنُّهُ فِي الْخَمْرِ - . [قَالَ:] وَفِي الْأَبِ عَنْ عَلِيٍّ، وَعَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ، وَأَبِي هُرَيْرَةَ، وَالسَّائِبِ، [وَأَبِي عَبَّاسٍ، وَوَعْقَبَةَ] بْنِ الْحَارِثِ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي سَعِيدٍ حَدِيثٌ حَسَنٌ، وَأَبُو الصَّدِّيقِ النَّاجِيُّ اسْمُهُ بَكْرُ بْنُ عَمْرٍو [وَيُقَالُ: بَكْرُ بْنُ قَيْسٍ].

زيد العمي ضعيف (تقريب) * وفي الباب عن علي [البخاري، ح: ٦٧٧٨ ومسلم، ح: ١٧٠٧] وعبدالرحمن بن أزهر [أبو داود، ح: ٤٤٨٨] وأبي هريرة [البخاري، ح: ٦٧٧٧، ٦٧٨١] والسائب [البخاري، ح: ٦٧٧٩] وابن عباس [أبو داود، ح: ٤٤٧٦] وعقبة بن الحارث [البخاري، ح: ٢٣١٦، ٦٧٧٥].

1443. Anas narrated that a man who had drunk wine was brought to the Prophet ﷺ, so he beat him about forty times with two stalks of a palm tree. So Abū Bakr did similarly, and by the time ‘Umar became *Khalīfah* he sought council from the people. And ‘Abdur-Raḥmān bin ‘Awf said: ‘I see that the lightest penalty is eighty lashes,’ so ‘Umar ordered that. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. The punishment for intoxication is eighty (lashes).

تخریج: متفق عليه، وأخرجه مسلم، الحدود، باب حد الخمر، ح: ١٧٠٦ عن محمد بن بشار والبخاري، ح: ٦٧٧٣ من حديث شعبة به مختصراً ومطولاً.

Comments:

A date palm stick without leaves is called ‘*Jarīdah*’. Hitting by two sticks may mean hitting with by each stick for forty times, making a total eighty strikes, and it may also mean hitting with two sticks together forty times, that is eighty strikes with two sticks together. (*Takmilah* v. 2. p. 488 and *Al-Mughnī* v. 3. p. 150.)

Chapter 15. What Has Been Related About: Whoever Drinks Wine Then Lash Him, And Whoever Does It A Fourth Time, Then Kill Him

1444. Mu‘āwiyah narrated that the Messenger of Allāh ﷺ said: “Whoever drinks wine, then lash him. If he returns to it, then on the fourth time kill him.” (*Ḥasan*)

١٤٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ . حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ قَالَ : سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ أُتِيَ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ ، فَضْرَبَهُ بِجَرِيدَتَيْنِ نَحْوَ الْأَرْبَعِينَ . وَفَعَلَهُ أَبُو بَكْرٍ ، فَلَمَّا كَانَ عُمَرُ اسْتَشَارَ النَّاسَ فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ : كَأَخْفِ الْحُدُودِ : ثَمَانِينَ ، فَأَمَرَ بِهِ عُمَرُ .

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّ حَدَّ السُّكَّرَانِ ثَمَانُونَ .

(المعجم ١٥) - بَابُ مَا جَاءَ مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ وَمَنْ عَادَ فِي الرَّابِعَةِ فَاقْتُلُوهُ (التحفة ١٥)

١٤٤٤ - حَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ ، عَنْ أَبِي صَالِحٍ ، عَنْ مُعَاوِيَةَ قَالَ : قَالَ رَسُولُ اللَّهِ

[He said:] There are narrations on this topic from Abū Hurairah, Ash-Sharīd, Shurahbīl bin Aws, Jarīr, Abū Ar-Ramad Al-Balawī, and ‘Abdullāh bin ‘Amr.

[Abū ‘Eīsā said:] The *Ḥadīth* of Mu‘āwiyah was also reported like this by Ath-Thawrī; from ‘Āshim, from Abū Šāliḥ, from Mu‘āwiyah, from the Prophet ﷺ. Ibn [Juraij] and Ma‘mar reported it from Suhail bin Abī Šāliḥ, from his father, from Abū Hurairah, from the Prophet ﷺ. [He said:] I heard Muḥammad saying: “The *Ḥadīth* of Abū Šāliḥ from Mu‘āwiyah from the Prophet ﷺ about this topic is more correct than the *Ḥadīth* of Abū Šāliḥ from Abū Hurairah from the Prophet ﷺ. This was only the earlier order, then it was abrogated later.” This is what was reported from Muḥammad bin Ishāq, from Muḥammad bin Al-Munkadir, from Jābir bin ‘Abdullāh, from the Prophet ﷺ who said: “Whoever drinks wine, then lash him, if he returns to it, then on the fourth time kill him.” He said: “Then a man who had been drinking was brought to the Prophet ﷺ a fourth time, so he beat him, he did not kill him.” Similar was reported by Az-Zuhri from Qabiṣah bin Dhu‘aib from the Prophet ﷺ, he (Qabiṣah) said: “so the order to kill was lifted, and that was a granted favor (from the Law-Giver).”

This [*Ḥadīth*] is acted upon according to the people of knowledge in general, we do not know of any disagreement between

ﷺ: «مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ فَإِنْ عَادَ فِي الرَّابِعَةِ فَاقْتُلُوهُ» [قَالَ:] وفي الباب عن أبي هريرة، والشريد، وشرحبيل بن أوس، وجريز، وأبي الرميد البلوي، وعبد الله بن عمرو.

[قَالَ أَبُو عِيسَى:] حَدِيثُ مُعَاوِيَةَ، هَكَذَا رَوَى الثَّوْرِيُّ أَيْضًا عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ مُعَاوِيَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَى ابْنُ [جُرَيْجٍ] وَمَعْمَرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [قَالَ:] سَمِعْتُ مُحَمَّدًا يَقُولُ: حَدِيثُ أَبِي صَالِحٍ عَنْ مُعَاوِيَةَ عَنِ النَّبِيِّ ﷺ فِي هَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَإِنَّمَا كَانَ هَذَا فِي أَوَّلِ الْأَمْرِ ثُمَّ نُسِخَ بَعْدُ. هَكَذَا رَوَى مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ، فَإِنْ عَادَ فِي الرَّابِعَةِ فَاقْتُلُوهُ». قَالَ: ثُمَّ أَتَى النَّبِيُّ ﷺ بَعْدَ ذَلِكَ بِرَجُلٍ قَدْ شَرِبَ فِي الرَّابِعَةِ فَضْرَبَهُ وَلَمْ يَقْتُلْهُ. وَكَذَلِكَ رَوَى الزُّهْرِيُّ عَنْ قَبِيصَةَ بْنِ دُؤَيْبٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا قَالَ: فَرُفِعَ الْقَتْلُ وَكَانَتْ رُحْصَةً.

وَالْعَمَلُ عَلَى هَذَا [الْحَدِيثِ] عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ، لَا نَعْلَمُ بَيْنَهُمْ اخْتِلَافًا فِي ذَلِكَ فِي الْقَدِيمِ وَالْحَدِيثِ. وَمِمَّا يُقْوَى هَذَا مَا رَوَى عَنِ النَّبِيِّ ﷺ مِنْ أَوْجِهِ كَثِيرَةً، أَنَّهُ

them about this, neither the earlier or the latter among them. What strengthens this, is what is reported from the Prophet ﷺ through many routes, that he said: "The blood of a Muslim man who testifies to *Lā ilāha illallāh* and, that I am the Messenger of Allāh, is not lawful except for one of three: A life for a life, the (married) adulterer, and leaving his religion."

قَالَ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ إِلَّا بِأَحَدِي ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالنِّبِيُّ الزَّانِي، وَالنَّارُكُ لِذِيهِ».

تخریج: [حسن] وأخرجه أبو داود، الحدود، باب: إذا تابع في شرب الخمر، ح: ٤٤٨٢ وابن ماجه، ح: ٢٥٧٣ من حديث عاصم به وصححه ابن حبان، ح: ١٥١٩ والذهبي في تلخيص المستدرک: ٣٧٢/٤ وللحديث طرق أخرى * وفي الباب عن أبي هريرة [أبو داود، ح: ٤٤٨٤] والشريد [أحمد: ٣٨٨/٤ والدارمي: ٢٣١٨] وشرحيل بن أوس [أحمد: ٢٣٤/٤] وعبد بن حميد، ح: ٤٠٨] وجريز [البخاري في التاريخ الكبير: ١٤٢/٣ والحاكم: ٣٧١/٤ والطبراني في الكبير: ٢/٣٣٥، ح: ٢٣٩٧، ٢٣٩٨] وأبي الرمد البلوي [الطبراني في الكبير: ٢٢٢/٣٥٦، ح: ٨٩٣] وعبدالله ابن عمرو [أحمد: ١٦٦/٢، ١٩١] وعبدالله بن عمر [أبو داود، ح: ٤٤٨٣] * حديث معمر: أحمد: ٨٠/٢ والنسائي في الكبرى، ح: ٥٢٩٦ وسنده صحيح * حديث محمد بن إسحاق: النسائي في الكبرى، ح: ٥٣٠٢، ٥٣٠٣ والبيهقي: ٨/٣١٤ وهو حديث صحيح * وحديث الزهري: أبو داود، ح: ٤٤٨٥، قبضة سمعه من صحابي لا نعرفه، انظر المحلى: ١١/٣٦٨.

Comments:

The majority of the scholars hold the view that if a person who had been punished for drinking alcohol is found guilty of committing the same offence for the four time, he should not be given capital punishment, as opposed to Ibn Ḥazm who believed otherwise.

Chapter 16. What Has Been Related About: For How Much (Wealth) Is The Thief's Hand Cut Off?

(المعجم ١٦) - **بَابُ مَا جَاءَ فِي كَمِّ يَقْطَعُ السَّارِقُ** (التحفة ١٦)

1445. ‘Aishah narrated that the Prophet ﷺ used to cut the hand for a fourth of a Dinār and beyond that. (*Ṣaḥīh*)

١٤٤٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، أَخْبَرْتُهُ عَمْرَةَ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْطَعُ فِي رُبْعٍ دِينَارًا فَصَاعِدًا.

[Abū ‘Eisā said:] The *Ḥadīth* of ‘Aishah is a *Ḥasan Ṣaḥīh Ḥadīth*. This *Ḥadīth* has been reported through other routes from ‘Amrah, from ‘Aishah in *Marfū‘* form. Some

[قَالَ أَبُو عَيْسَى:] حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ

of them reported it from ‘Amrah, from ‘Aishah in *Mawqūf* form.

وَجُوْهُ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ مَرْفُوعًا، وَرَوَاهُ بَعْضُهُمْ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ مَوْقُوفًا.

تخريج: متفق عليه، وأخرجه مسلم، الحدود، باب حد السرقة ونصابها، ح: ١٦٨٤ من حديث سفيان بن عيينة والبخاري، ح: ٦٧٨٩ من حديث الزهري به.

1446. Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ cut the hand for a shield worth three Dirham.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Sa’d, ‘Abdullāh bin ‘Amr, Ibn ‘Abbās, Abū Hurairah, and Ayman.

[Abū ‘Eisā said:] The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. Among them were Abū Bakr Aṣ-Ṣiddīq who cut for five Dirham. It has been reported that ‘Uthmān and ‘Alī cut for a fourth of a Dīnār. It has been reported that Abū Hurairah and Abū Sa‘eed said that the hand is cut off for five Dirham. This is acted upon according to some of the *Fuqahā’* among the *Tābi‘īn*, it is the view of Mālik bin Anas, Ash-Shāfi‘ī, Aḥmad, and Ishāq. They held the view that the hand was cut off for a fourth of a Dīnār and whatever was beyond that.

It has been reported that Ibn Mas‘ūd said that it is not cut for less than a Dīnār or ten Dirham. And this is a *Mursal Ḥadīth* which was reported by Al-Qāsim bin ‘Abdur-Raḥmān from Ibn Mas‘ūd, and Al-

١٤٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَطَعَ رَسُولُ اللَّهِ ﷺ فِي مِجَنٍّ قِيَمَتُهُ ثَلَاثَةُ دَرَاهِمٍ.

[قَالَ:] وَفِي الْبَابِ عَنْ سَعْدٍ، وَعَبْدِ اللَّهِ ابْنِ عَمْرٍو، وَابْنِ عَبَّاسٍ، وَأَبِي هُرَيْرَةَ، وَأَيْمَانَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْهُمْ: أَبُو بَكْرٍ الصِّدِّيقُ قَطَعَ فِي خَمْسَةِ دَرَاهِمٍ. وَرُوِيَ عَنْ عُثْمَانَ وَعَلِيٍّ: أَنَّهُمَا قَطَعَا فِي رُبْعِ دِينَارٍ. وَرُوِيَ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ أَنَّهُمَا قَالَا: تُقَطَعُ الْيَدُ فِي خَمْسَةِ دَرَاهِمٍ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ فُقَهَاءِ التَّابِعِينَ. وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ: رَأَوْا الْقَطْعَ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

وَقَدْ رُوِيَ عَنِ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: لَا قَطْعَ إِلَّا فِي دِينَارٍ أَوْ عَشْرَةِ دَرَاهِمٍ. وَهُوَ حَدِيثٌ مُرْسَلٌ رَوَاهُ الْقَاسِمُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ مَسْعُودٍ. وَالْقَاسِمُ لَمْ يَسْمَعْ مِنْ ابْنِ مَسْعُودٍ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَأَهْلِ

Qāsim did not hear from Ibn Mas'ūd. This is acted upon according to some of the people of knowledge, it is the view of Sufyān Ath-Thawrī and the people of Al-Kūfah. They said that the hand is not cut off for less than ten Dirham.

[It has been reported that 'Alī said that there is no cutting of hand for less than ten Dirham. But its chain of narration is not connected.]

تخریج: متفق عليه، وأخرجه مسلم، الحدود، أيضًا، ح: ١٦٨٦ عن قتيبة والخاري، ح: ٦٧٩٥ من حديث الليث بن سعد به * وفي الباب عن سعد [ابن ماجه، ح: ٢٥٨٦] وعبدالله بن عمرو [أبو داود، ح: ٤٣٩٠] وأصله عند الترمذي، ح: ١٢٨٩ [وابن عباس [أبو داود، ح: ٤٣٨٧] وأبي هريرة [مسلم، ح: ١٦٨٧] وأيمن [النسائي، ح: ٤٩٤٦-٤٩٥٢].

Chapter 17. What Has Been Related About Hanging The Hand Of The Thief (Around His Neck)

1447. 'Abdur-Raḥmān bin Muḥairiz said: "I asked Faḍālah bin 'Ubaid about hanging the hand around the neck of the thief: 'Is this from the *Sunnah*?' He said: 'A man came to the Messenger of Allāh ﷺ with a thief so his hand was cut off, and then he ordered that it be hung around his neck.'" (Da'if)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of 'Umar bin 'Alī Al-Muqaddamī from Al-Ḥajjāj bin Arṭāh. 'Abdur-Raḥmān bin Muḥairiz is the brother of 'Abdullāh bin Muḥairiz and he is from Ash-Shām.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الحدود، باب: في السارق تعلق يده في عنقه، ح: ٤٤١١ عن قتيبة به وقال النسائي: ٩٢/٨، ح: ٤٩٨٦ "الحجاج بن أرتاة ضعيف ولا يحتج

الْكُوفَةِ، قَالُوا: لَا قَطَعَ فِي أَقَلِّ مِنْ عَشْرَةِ دَرَاهِمَ [وَرُوِيَ عَنْ عَلِيٍّ أَنَّهُ قَالَ: لَا قَطَعَ فِي أَقَلِّ مِنْ عَشْرَةِ دَرَاهِمَ وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ].

(المعجم ١٧) - بَابُ مَا جَاءَ فِي تَعْلِيْقِ يَدِ السَّارِقِ (التحفة ١٧)

١٤٤٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمَقْدَمِيُّ: حَدَّثَنَا الْحَجَّاجُ عَنْ مَكْحُولٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَيْرِيزٍ قَالَ: سَأَلْتُ فَضَالَهَ بْنَ عُبَيْدٍ عَنْ تَعْلِيْقِ الْيَدِ فِي عُنُقِ السَّارِقِ، أَمِنَ السُّنَّةَ هُوَ؟ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِسَارِقٍ فَقُطِعَتْ يَدُهُ ثُمَّ أَمَرَ بِهَا فَعُلِّقَتْ فِي عُنُقِهِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُمَرَ بْنِ عَلِيٍّ الْمَقْدَمِيِّ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، وَعَبْدُ الرَّحْمَنِ بْنِ مُحَيْرِيزٍ هُوَ أَخُو عَبْدِ اللَّهِ بْنِ مُحَيْرِيزٍ شَامِيٍّ.

بحدِيثه " ومدلس وعنعن .

Comments:

This punishment is awarded to make a sign of warning for others. Imām Shāfi'ī and Aḥmad support this view, and the *Aḥnāf* say that the court has the right and choice of carrying it out. (*Tuḥfat Al-Aḥwadhī* v. 2. p. 332.)

Chapter 18. What Has Been Related About The Traitor, The Embezzler And The Plunderer

(المعجم ١٨) - بَابُ مَا جَاءَ فِي الْخَائِنِ وَالْمُخْتَلِسِ وَالْمُتَّهَبِ (التحفة ١٨)

1448. Jābir narrated that the Prophet ﷺ said: "There is no cutting of the hand for the traitor or the embezzler, nor the plunderer." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to the people of knowledge. Mughīrah bin Muslim narrated it – just as Ibn Juraj did – from Abū Az-Zubair, from Jābir, from the Prophet ﷺ, and it is similar. Mughīrah bin Muslim is from Al-Baṣrah, and he is the brother of 'Abdul-'Azīz Al-Qasmālī. This is what 'Alī bin Al-Madīnī said.

١٤٤٨ - حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى خَائِنٍ وَلَا مُتَّهَبٍ وَلَا مُخْتَلِسٍ قَطْعٌ». [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ. وَقَدْ رَوَى مُغِيرَةُ بْنُ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ وَمُغِيرَةَ بْنُ مُسْلِمٍ هُوَ بَصْرِيٌّ أَخُو عَبْدِ الْعَزِيزِ الْقَسْمَلِيِّ كَذَا قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ.

تخریج: [صحیح] وأخرجه أبو داود، الحدود، باب القطع، في الخلسة والخيانة، ح: ٤٣٩١ والنسائي، ح: ٤٩٧٥، ٤٩٧٦ وابن ماجه، ح: ٢٥٩١ من حديث ابن جريج به وصرح بالسماع عند الدارمي: ١٧٥/٢ وغيره وصرحه ابن حبان، ح: ١٥٠٢-١٥٠٤ وتقدم طرفه في تخریج حديث: ١١٢٣.

Comments:

According to Qāḍī 'Iyād, cutting of hand is only the punishment for stealing; robbery, plunder or embezzlement is more than stealing. These offences are terrorist activities and cause of creating violence and disturbances in the society, so the state, on such actions, can award severe punishment in the light of Verse 34 of *Sūrat Al-Mā'idah*. The punishment may be execution or crucifixion.

Chapter 19. What Has Been Related About Not Cutting The Hand For (Date) Fruits Or Palm Marrow

1449. Rāfi‘ bin Khadīj narrated that he heard the Messenger of Allāh ﷺ say: “There is no cutting of the hand for fruits or palm marrow.” (*Sahih*)

[Abū ‘Eisā said:] This is what some of them reported from Yaḥyā bin Sa‘eed, from Muḥammad bin Yaḥyā bin Ḥabbān, from his paternal uncle Wāsi‘ bin Ḥabbān, from Rāfi‘ [bin Khadīj], from the Prophet ﷺ, and it is similar to the narration of Al-Laith bin Sa‘d.

Mālik bin Anas and others reported this *Hadīth* from Yaḥyā bin Sa‘eed, from Muḥammad bin Yaḥyā bin Ḥabbān, from Rāfi‘ bin Khadīj, from the Prophet ﷺ, and they did not mention: “from Wāsi‘ bin Ḥabbān” in it.

(المعجم ١٩) - بَابُ مَا جَاءَ: لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ (التحفة ١٩)

١٤٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، أَنَّ رَافِعَ ابْنَ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ».

[قَالَ أَبُو عِيسَى:] هَكَذَا رَوَى بَعْضُهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ رَافِعِ [ابْنِ خَدِيجٍ] عَنِ النَّبِيِّ ﷺ نَحْوَ رِوَايَةِ اللَّيْثِ ابْنِ سَعْدٍ.

وَرَوَى مَالِكُ بْنُ أَنَسٍ وَغَيْرُهُ وَاجِدٌ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرُوا فِيهِ: عَنْ وَاسِعِ بْنِ حَبَّانَ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٨٧/٨، ٨٨، ح: ٤٩٧٠ (قطع السارق، باب ما لا قطع فيه) عن قتيبة به وصححه ابن الجارود، ح: ٨٢٦ وابن حبان، ح: ١٥٠٥ وحديث مالك في الموطأ: ٨٣٩/٢ (يحيى).

Comments:

Here the fruit means those fruits which are still on trees. According to Imām Abū Ḥanīfah’s view, cutting the hand is not applicable for stealing edibles, but in the view of other *A’immah* if these edibles are not secured and saved in a house, or by an enclosure, then there is no punishment of cutting the hand. This punishment is applicable for stealing a thing from a protected place. (*Al-Mughnī* v. 12. p. 424. and *Aridhatul Ahwadhī* v. 6. p. 229 & 437.)

Chapter 20. What Has Been Related About The Hands Not Being Cut In Battles

1450. Busr bin Arṭāh narrated that the Prophet ﷺ said: “The hands are not cut in battles.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*. Others besides Ibn Lahī‘ah reported similar to this with this chain, and he also said: “Busr bin Abī Arṭāt.”

This is acted upon according to some of the people of knowledge, among them Al-Awzā‘ī. They did not see that the legal punishments should be carried out in battles in the presence of the enemy, fearing that the one the punishment was implemented upon may join the enemy. So when the *Imām* has left the land of war, and returned to the land of Islam, he applies the punishment on those deserving. This was said by Al-Awzā‘ī.

(المعجم ٢٠) - بَابُ مَا جَاءَ أَنْ لَا يُقَطَّعَ الْأَيْدِي فِي الْعَزْوِ (التحفة ٢٠)

١٤٥٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ عِيَّاشِ بْنِ عَبَّاسِ الْبَصْرِيِّ، عَنْ شَيْبَةَ بْنِ يَتْبَانَ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ بُسْرِ بْنِ أَرْطَاةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يُقَطَّعُ الْأَيْدِي فِي الْعَزْوِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَقَدْ رَوَاهُ غَيْرُ ابْنِ لَهَيْعَةَ بِهَذَا الْإِسْنَادِ نَحْوَ هَذَا، وَقَالَ بُسْرُ بْنُ أَبِي أَرْطَاةَ أَيْضًا. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْهُمْ الْأَوْزَاعِيُّ لَا يَرَوْنَ أَنْ يَقَامَ الْحَدُّ فِي الْعَزْوِ بِحَضْرَةِ الْعَدُوِّ مَخَافَةَ أَنْ يَلْحَقَ، مَنْ يَقَامُ عَلَيْهِ الْحَدُّ، بِالْعَدُوِّ، فَإِذَا خَرَجَ الْإِمَامُ مِنْ أَرْضِ الْحَرْبِ وَرَجَعَ إِلَى دَارِ الْإِسْلَامِ أَقَامَ الْحَدَّ عَلَى مَنْ أَصَابَهُ. كَذَلِكَ قَالَ الْأَوْزَاعِيُّ.

تخریج: [صحيح] وأخرجه أبو داود، الحدود، باب السارق يسرق في الغزو أيقطع؟، ح: ٤٤٠٨ والنسائي، ح: ٤٩٨٢ من حديث عباس بن عياش به وقال ابن معين: "هذا إسناد شامي".

Comments:

This narration ‘Ubādah bin Aṣ-Ṣāmit describes that *Hudūd* punishments are to be carried out and implemented at all places, in travel and in dwellings. This narration reports that the *Hadd* punishment of cutting the hand is not implemented for stealing spoils because a pilferer thinks himself a shareholder of the spoils. In the case of cutting off his hand, there is the possibility that he may join the enemy’s lines and commit the crime of apostasy.

Chapter 21. What Has Been Related About A Man Having Relations With The Slave Girl Of His Wife

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الرَّجُلِ
يَقْعُ عَلَى جَارِيَةِ امْرَأَتِهِ (التحفة ٢١)

1451. Habīb bin Sālim said: "A man was brought to An-Nu'mān bin Bashīr who had relations with the slave girl of his wife. He said: 'I give you a judgement about her case according to the judgement of the Messenger of Allāh ﷺ: If she made her lawful for him, then I will lash him one hundred times, and if she did not make her lawful, then I will stone him.'" (*Hasan*)

١٤٥١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا هُشَيْمٌ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ وَأَيُّوبَ بْنِ مَسْكِينٍ، عَنْ قَتَادَةَ، عَنْ حَبِيبِ بْنِ سَالِمٍ قَالَ: رُفِعَ إِلَى التُّعْمَانِ بْنِ بَشِيرٍ رَجُلٌ وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ فَقَالَ: لِأَقْضِيَنَّ فِيهَا بِقِضَاءِ رَسُولِ اللَّهِ ﷺ، لَئِنْ كَانَتْ أَحَلَّتْهَا لَهُ لِأَجْلَدَنَّهُ مِائَةً، وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَهُ رَجَمْتُهُ.

تخريج: [حسن] وأخرجه ابن ماجه، الحدود، باب من وقع على جارية امرأته، ح: ٢٥٥١ والنسائي، ح: ٣٣٦٤ من حديث قتادة به والسند معلول وله شاهد عند ابن ماجه، ح: ٢٥٥٢ وغيره وسنده حسن.

1452. (Another chain) from An-Nu'mān bin Bashīr with similar. [And it has been reported that Qatādah said: "Habīb bin Sālim wrote to me about him." And, Abū Bash-shār (one of the narrators) did not hear this from Ḥabīb bin Sālim as well, he only reported it from Khālid bin 'Urfūṭah.] (*Hasan*)

١٤٥٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ التُّعْمَانِ بْنِ بَشِيرٍ نَحْوَهُ [وَيُرْوَى عَنْ قَتَادَةَ أَنَّهُ قَالَ: كَتَبَ بِهِ إِلَيَّ حَبِيبُ بْنُ سَالِمٍ. وَأَبُو بَشَارٍ لَمْ يَسْمَعْ مِنْ حَبِيبِ بْنِ سَالِمٍ هَذَا أَيْضًا، إِنَّمَا رَوَاهُ عَنْ خَالِدِ بْنِ عُرْفُطَةَ. قَالَ:] وَفِي الْبَابِ عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ نَحْوَهُ.

[He said:] There is something similar on this topic from Salamah bin Al-Muḥabbqa.

[Abū 'Eisā said:] The chain for the *Hadīth* of An-Nu'mān contains some confusion (*Idṭirāb*). He said: I heard Muḥammad bin Ismā'il saying: "Qatādah also did not hear this *Hadīth* from Ḥabīb bin Sālim, he only reported it from Khālid bin 'Urfūṭah."

[قَالَ أَبُو عَيْسَى:] حَدِيثُ التُّعْمَانِ فِي إِسْنَادِهِ اضْطِرَابٌ، قَالَ: سَمِعْتُ مُحَمَّدًا يَقُولُ: لَمْ يَسْمَعْ قَتَادَةُ مِنْ حَبِيبِ بْنِ سَالِمٍ هَذَا الْحَدِيثَ أَيْضًا، إِنَّمَا رَوَاهُ عَنْ خَالِدِ بْنِ عُرْفُطَةَ.

[Abū 'Eisā said:] The people of

[قَالَ أَبُو عَيْسَى:] وَقَدِ اخْتَلَفَ أَهْلُ الْعِلْمِ

knowledge differ over the case of a man who has relations with his wife's slave girl. It has been reported from more than one of the Companions of the Prophet ﷺ – among them 'Alī and Ibn 'Umar – that he is to be stoned. Ibn Mas'ūd said: "The legal punishment is not required for him, but he may be punished." Ahmad and Ishāq followed what was reported from An-Nu'mān bin Bashīr from the Prophet ﷺ.

فِي الرَّجُلِ يَقَعُ عَلَى جَارِيَةِ امْرَأَتِهِ، فَرُوي عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ: عَلِيٌّ، وَابْنُ عُمَرَ: أَنَّ عَلَيْهِ الرَّجْمَ. وَقَالَ ابْنُ مَسْعُودٍ: لَيْسَ عَلَيْهِ حَدٌّ وَلَكِنْ يُعَزَّرُ. وَذَهَبَ أَحْمَدُ وَإِسْحَاقُ إِلَى مَا رَوَى الثُّعْمَانُ بْنُ بُشَيْرٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [حسن] انظر الحديث السابق * وفي الباب عن سلمة بن المحيق [أبو داود، ح: ٤٤٦٠، ٤٤٦١، وأحمد: ٤٧٦/٣].

Comments:

When a woman gave her slave woman to her husband, and he, due to his ignorance, thought her lawful for himself, while according to the *Shari'ah* she is not lawful for him, the *Hadd* punishment will not be implemented on him, but as a warning and teaching lesson to others he will be whipped.

Chapter 22. What Has Been Related About A Woman Who Is Forced To Commit Adultery

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي الْمَرْأَةِ إِذَا اسْتَكْرَهَتْ عَلَى الزَّانَا (التحفة ٢٢)

1453. 'Abdul-Jabbār bin Wā'il bin Ḥujr narrated that his father said: "A woman was forced to commit illegal sexual relations during the time of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ did not enforce the legal punishment upon her, but he enforced it upon the one who had done it to her." And the narrator did not mention him assigning a dowry for her. (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, and its chain is not connected. This *Hadīth* has been reported through more than one route. [He said:] I heard

١٤٥٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِّيُّ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلِ بْنِ حُجْرٍ، عَنْ أَبِيهِ قَالَ: اسْتَكْرَهَتْ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَذَرَأَ عَنْهَا رَسُولُ اللَّهِ ﷺ الْحَدَّ، وَأَقَامَهُ عَلَى الَّذِي أَصَابَهَا، وَلَمْ يَذْكُرْ أَنَّهُ جَعَلَ لَهَا مَهْرًا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ، وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ [قَالَ:] سَمِعْتُ مُحَمَّدًا يَقُولُ: عَبْدُ الْجَبَّارِ بْنُ وَائِلِ بْنِ حُجْرٍ

Muḥammad saying: “Abdul-Jabbār bin Wā’il bin Ḥujr did not hear from his father, nor did he see him.” They say that he was born a month after his father died.

This *Ḥadīth* is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others, in that the legal punishment is not implemented upon the woman who is coerced into committing adultery.

لَمْ يَسْمَعْ مِنْ أَبِيهِ وَلَا أَدْرَكَهُ، يُقَالُ: إِنَّهُ وُلِدَ بَعْدَ مَوْتِ أَبِيهِ بِأَشْهُرٍ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنْ لَيْسَ عَلَى الْمُسْتَكْرَهِ حَدٌّ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الحدود، باب المستكره، ح: ٢٥٩٨ من حديث الرقي به * حجاج بن أرتاة ضعيف مدلس وعبدالجبار بن وائل عن أبيه منقطع.

1454. ‘Alqamah bin Wā’il Al-Kindī narrated from his father: “A woman went out during the time of the Prophet ﷺ to go to *Ṣalāt*, but she was caught by a man and he had relations with her, so she screamed and he left. Then a man came across her and she said: ‘That man has done this and that to me,’ then she came across a group of the Emigrants (*Muhājirīn*) and she said: ‘That man did this and that to me.’ They went to get the man she thought had relations with her, and they brought him to her. She said: ‘Yes that’s him.’ So they brought him to the Messenger of Allāh ﷺ, and when he ordered that he be stoned, the man who had relations with her, said: ‘O Messenger of Allāh, I am the one who had relations with her.’ So he said to her: ‘Go, for Allāh has forgiven you.’ Then he said some nice words to the man (who was first brought). And he said to the man who had

١٤٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى [النَّيْسَابُورِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ عَنْ إِسْرَائِيلَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عُلْقَمَةَ ابْنِ وَايِلِ الْكِنْدِيِّ، عَنْ أَبِيهِ: أَنَّ امْرَأَةً خَرَجَتْ عَلَى عَهْدِ النَّبِيِّ ﷺ تُرِيدُ الصَّلَاةَ، فَتَلَقَّاهَا رَجُلٌ فَتَجَلَّلَهَا فَقَضَى حَاجَتَهُ مِنْهَا، فَصَاحَتْ، فَانْطَلَقَ، وَمَرَّ عَلَيْهَا رَجُلٌ فَقَالَتْ: إِنَّ ذَاكَ الرَّجُلَ فَعَلَ بِي كَذَا وَكَذَا، وَمَرَّتْ بِعِصَابِيَةِ مِنَ الْمُهَاجِرِينَ فَقَالَتْ: إِنَّ ذَاكَ الرَّجُلَ فَعَلَ بِي كَذَا وَكَذَا، فَانْطَلَقُوا فَأَخَذُوا الرَّجُلَ الَّذِي ظَنَنْتُ أَنَّهُ وَقَعَ عَلَيْهَا، وَأَتَوْهَا، فَقَالَتْ: نَعَمْ هُوَ هَذَا. فَأَتَوْا بِهِ رَسُولَ اللَّهِ ﷺ، فَلَمَّا أَمَرَ بِهِ لِيُرْجَمَ قَامَ صَاحِبُهَا الَّذِي وَقَعَ عَلَيْهَا فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَا صَاحِبُهَا، فَقَالَ لَهَا: «ادْهَبِي فَمَنْدَعَفَرَ اللَّهُ لَكَ»، وَقَالَ لِلرَّجُلِ قَوْلًا حَسَنًا، وَقَالَ لِلرَّجُلِ الَّذِي وَقَعَ عَلَيْهَا: «ارْجُمُوهُ»، وَقَالَ: «لَقَدْ

relations with her: ‘Stone him.’ Then he said: ‘He has repented a repentance that, if the inhabitants of Al-Madīnah had repented with, it would have been accepted from them.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*. ‘Alqamah bin Wā’il bin Ḥujr heard from his father; he was older than ‘Abdul-Jabbār, and ‘Abdul-Jabbār did not hear from his father.

تخریج: [إسناده حسن] وأخرجه أبو داود، الحدود، باب: في صاحب الحد يجيء في فقر، ح: ٤٣٧٩ عن محمد بن يحيى الذهلي به وصححه ابن الجارود، ح: ٨٢٣ (والرجل لم يرجع بعد).

Comments:

If a rape is proven against the will of a woman, according to Imām Mālik and Shāfi’ī she deserves the dowry and the court has to help her in getting her right. In the view of Imām Abū Ḥanifah and Sufyān she does not deserve the dowry.

Chapter 23. What Has Been Related About One Who Commits Bestiality

1455. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Whomever you see having relations with an animal then kill him and kill the animal.” So it was said to Ibn ‘Abbās: “What is the case of the animal?” He said: “I did not hear anything from the Messenger of Allāh ﷺ about this, but I see that the Messenger of Allāh ﷺ disliked eating its meat or using it, due to the fact that such a (heinous) thing had been done with that animal.” (*Hasan*)

[Abū ‘Eisā said:] We do not know of this *Hadīth* except from the narration of ‘Amr bin Abī ‘Amr

تَاب تَوْبَةً لَوْ تَابَهَا أَهْلُ الْمَدِينَةِ لَقِيلَ مِنْهُمْ». [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ، وَعَلَقَمَةُ بْنُ وائِلِ بْنِ حُجْرٍ سَمِعَ مِنْ أَبِيهِ، وَهُوَ أَكْبَرُ مِنْ عَبْدِ الْجَبَّارِ، وَعَبْدُ الْجَبَّارِ لَمْ يَسْمَعْ مِنْ أَبِيهِ.

(المعجم ٢٣) - بَابُ مَا جَاءَ فِيْمَنْ يَقْعُ عَلَى الْبَهِيمَةِ (التحفة ٢٣)

١٤٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو السَّوَأِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرٍو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَجَدْتُمُوهُ وَقَعَ عَلَى بَهِيمَةٍ فَاقْتُلُوهُ وَاقْتُلُوا الْبَهِيمَةَ». فَقِيلَ لِابْنِ عَبَّاسٍ: مَا شَأْنُ الْبَهِيمَةِ؟ قَالَ: مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ فِي ذَلِكَ شَيْئًا، وَلَكِنْ أَرَى رَسُولَ اللَّهِ ﷺ كَرِهَ أَنْ يُؤْكَلَ مِنْ لَحْمِهَا أَوْ يُتَمَتَّعَ بِهَا، وَقَدْ عَمِلَ بِهَا ذَلِكَ الْعَمَلُ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ

from 'Ikrimah, from Ibn 'Abbās, from the Prophet ﷺ. Sufyān Ath-Thawrī reported from 'Āsim, from Abū Razīn, from Ibn 'Abbās who said: "Whoever has relations with a beast, then there is no legal punishment for him." That was narrated to us by Muḥammad bin Bash-shār (who said): "Abdur-Raḥmān bin Mahdī narrated to us, Sufyān Ath-Thawrī narrated to us." This is more correct than the first *Hadīth*. This is acted upon according to the people of knowledge, it is the view of Aḥmad and Ishāq.

إِلَّا مِنْ حَدِيثِ عَمْرٍو بْنِ أَبِي عَمْرٍو عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَقَدْ رَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: مَنْ أَتَى بِهِيْمَةً فَلَا حَدَّ عَلَيْهِ.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، وَهُوَ قَوْلُ أَحْمَدَ، وَإِسْحَاقَ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الحدود، باب: فيمن أتى بهيمة، ح: ٤٤٦٤ من حديث عبدالعزيز بن محمد به وانظر نيل المقصود، ق ص: ٩٦٣ * أثر ابن عباس: أبو داود، ح: ٤٤٦٥ والنسائي في الكبرى، ح: ٧٣٤١ عن عاصم به، وقال النسائي: "هذا غير صحيح" وهذا الأثر في حق من لم يحصن، وأما من أحصن فحده القتل كما في الحديث المرفوع.

Comments:

Sexual intercourse with animals is one of the most disgusting acts. Though this is not considered fornication, yet the performer deserves a severe punishment. This punishment should be exemplary and a clear warning to others.

Chapter 24. What Has Been Related About The Punishment Of The Sodomite

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي حَدِّ اللُّوْطِيِّ (التحفة ٢٤)

1456. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "Whomever you find doing the actions of the people of Lūṭ then kill the one doing it, and the one it is done to." (*Hasan*)

١٤٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو السَّوَأِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرٍو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلُ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ» [قَالَ:] «وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي هُرَيْرَةَ. [قَالَ أَبُو عِيسَى:] «وَأِنَّمَا نَعْرِفُ

[He said:] There are narrations on this topic from Jābir and Abū Hurairah.

[Abū 'Eisā said:] It is only through

this route that we know of this to be a *Ḥadīth* of Ibn ‘Abbās from the Prophet ﷺ. Muḥammad bin Ishāq reported this *Ḥadīth* from ‘Amr bin Abī ‘Amr, so he said: “Those who do the act of the people of Lūt are cursed.” And he did not mention killing in it. He did mention: “Those who have relations with a beast are cursed.” This *Ḥadīth* has been reported from ‘Āṣim bin ‘Umar, from Suhail bin Abī Ṣāliḥ, from his father, from Abū Hurairah, from the Prophet ﷺ saying: “Kill the doer and the one it is done to.”

[Abū ‘Eisā said:] There is some disparagement in its chain of narration, we do not know of anyone who reported it from Suhail bin Abī Ṣāliḥ besides ‘Āṣim bin ‘Umar Al-‘Umarī, and ‘Āṣim bin ‘Umar was graded weak in *Ḥadīth* due to his memory.

The people of knowledge differ over the legal punishment for the sodomite. Some of them held the view that he has to be stoned, whether married or not married. This is the view of Mālik, Aṣh-Shāfi‘ī, Aḥmad and Ishāq.

Some of the people of knowledge among the *Fuqahā’* from the *Tābi‘īn* – among them Al-Ḥasan Al-Baṣrī, Ibrāhīm An-Nakha‘ī, ‘Aṭā’ bin Abī Rabāḥ, and others – said that the legal punishment for the sodomite is the legal punishment for illegal sexual relations. This is the view of Ath-Thawrī and the people of Al-Kūfah.

هَذَا الْحَدِيثَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِنْ هَذَا الْوَجْهِ. وَرَوَى مُحَمَّدُ بْنُ إِسْحَاقَ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ أَبِي عَمْرِو فَقَالَ: «مَلْعُونٌ مَنْ عَمِلَ عَمَلِ قَوْمِ لُوطٍ» وَلَمْ يَذْكُرْ فِيهِ الْقَتْلَ، وَذَكَرَ فِيهِ: «مَلْعُونٌ مَنْ أَتَى بَهِيمَةً». وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَاصِمِ ابْنِ عَمَرَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «اقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ فِي إِسْنَادِهِ مَقَالٌ، وَلَا نَعْلَمُ أَحَدًا رَوَاهُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ غَيْرَ عَاصِمِ بْنِ عَمَرَ الْعُمَرِيُّ، وَعَاصِمُ بْنُ عَمَرَ يُضَعَّفُ فِي الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ. وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي حَدِّ اللَّوْطِيِّ، فَرَأَى بَعْضُهُمْ أَنَّ عَلَيْهِ الرَّجْمَ أَحْصَنَ أَوْ لَمْ يُحْصِنَ. وَهَذَا قَوْلُ مَالِكٍ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ فُقَهَاءِ التَّائِبِينَ، مِنْهُمْ: الْحَسَنُ الْبَصْرِيُّ، وَإِبْرَاهِيمُ التَّحْتِيُّ، وَعَطَاءُ بْنُ أَبِي رَبَاحٍ وَغَيْرُهُمْ، قَالُوا: حَدِّ اللَّوْطِيِّ حَدِّ الزَّانِي، وَهُوَ قَوْلُ الثَّوْرِيِّ وَأَهْلِ الْكُوفَةِ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الحدود، باب: فيمن عمل عمل قوم لوط، ح: ٤٤٦٢ وابن ماجه، ح: ٢٥٦١ من حديث عبدالعزیز الدرأوردی به، وضححه ابن الجارود، ح: ٨٢٠ والحاکم: ٣٥٥/٤ والذهبي وغيرهم * وفي الباب عن جابر [يأتي: ١٤٥٧] وأبي هريرة [ابن ماجه، ح: ٢٥٦٢].

Comments:

It is agreed upon that sodomy is unlawful, but there is difference of opinion among the scholars. The punishment of a sodomite, married or unmarried is stoning. ‘Alī, Ibn ‘Abbās, Jābir bin Zaid, Zuhri, Rabī‘ah, Mālik, and Ishāq all support this view. One point of view of Imām Aḥmad and Ash-Shāfi‘ī is also the same. This is the correct point of view.

1457. Jābir narrated that the Messenger of Allāh ﷺ said: “What I fear most from my *Ummah* is the behavior of the people of Lūt.” (Da‘īf)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we only know of it from this route, from ‘Abdullāh bin Muḥammad bin ‘Aqīl bin Abī Ṭālib, from Jābir.

١٤٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا بَنُ هَارُونَ: حَدَّثَنَا هَمَّامٌ عَنِ الْقَاسِمِ ابْنِ عَبْدِ الْوَاحِدِ الْمَكِّيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي عَمَلُ قَوْمِ لُوطٍ».

[قال أبو عيسى:] هذا حديث حسن غريب إنما نعرفه من هذا الوجه عن عبد الله بن محمد بن عقيل بن أبي طالب، عن جابر.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الحدود، باب من عمل عمل قوم لوط، ح: ٢٥٦٣ من حديث القاسم بن عبدالواحد به وضححه الحاکم: ٣٥٧/٤ والذهبي.

Comments:

Sodomy and lesbianism are among the most disgusting forms of sexual satisfaction. Old civilizations were destroyed and stones were rained upon such people, as stated in *Sūrat Hūd* Verse 82. “We turned (the cities) upside down and rained down, on them stones of baked clay, spread layer on layer.”

Chapter 25. What Has Been Related About The Apostate

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي الْمُرْتَدِّ (التحفة ٢٥)

1458. ‘Ikrimah narrated that ‘Alī burnt some people who apostasized from Islām. This news reached Ibn ‘Abbās, so he said: “If it were me I would have killed them according to the statement of the Messenger

١٤٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ: أَنَّ عَلِيًّا حَرَّقَ قَوْمًا ارْتَدُّوا عَنِ الْإِسْلَامِ، فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ: لَوْ

of Allāh ﷺ. The Messenger of Allāh ﷺ said: 'Whoever changes his religion then kill him.' And I would not have burned them because the Messenger of Allāh ﷺ said: 'Do not punish with the punishment of Allāh.' So this reached 'Alī, and he said: "Ibn 'Abbās has told the truth." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to the people of knowledge in cases of apostasy.

They disagree in the case of a woman who apostasizes from Islām. A group of the people of knowledge said she is to be killed. This is the view of Al-Awzā'i, Aḥmad, and Ishāq. Another group said that she is imprisoned not killed. This is the view of Sufyān Ath-Thawrī and others from the people of Al-Kūfah.

كُنْتُ أَنَا لَقَتُهُمْ يَقُولُ رَسُولُ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَأَقْتُلُوهُ»، وَلَمْ أَكُنْ لِأُحَرِّقُهُمْ لِأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ» فَبَلَغَ ذَلِكَ عَلِيًّا فَقَالَ: صَدَقَ ابْنُ عَبَّاسٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ فِي الْمُرْتَدِّ.

وَاخْتَلَفُوا فِي الْمَرْأَةِ إِذَا ارْتَدَّتْ عَنِ الْإِسْلَامِ، فَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْعِلْمِ: تُقْتَلُ، وَهُوَ قَوْلُ الْأَوْزَاعِيِّ، وَأَحْمَدُ، وَإِسْحَاقُ. وَقَالَتْ طَائِفَةٌ مِنْهُمْ: تُجَسَسُ وَلَا تُقْتَلُ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَغَيْرِهِ مِنْ أَهْلِ الْكُوفَةِ.

تخریج: وأخرجه البخاري، استتابة المرتدين، باب حكم المرتد والمرتدة واستتابتهم، ح: ٦٩٢٢ من حديث أيوب السخيتاني به.

Comments:

The people, who were burnt alive, were the followers of a Jew named 'Abdullāh bin Sabah. They were hypocrites and they were involved in a heinous crime of preaching 'Alī's divinity, so 'Alī giving a lesson for others, gave them such a severe punishment.

Chapter 26. What Has Been Related About One Who Brandishes A Weapon

1459. Abū Mūsā narrated that the Prophet ﷺ said: "Whoever carries weapons against us, he is not from us." (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Ibn 'Umar, Ibn Az-Zubair, Abū Hurairah, and

(المعجم ٢٦) - بَابُ مَا جَاءَ فِيْمَنْ شَهَرَ السَّلَاحَ (التحفة ٢٦)

١٤٥٩ - حَدَّثَنَا أَبُو كُرَيْبٍ وَأَبُو السَّائِبِ [سَالِمُ بْنُ جُنَادَةَ]: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا».

Salamah bin Al-Akwa‘.

[Abū ‘Eisā said:] The *Hadīth* of Abū Mūsā is a *Ḥasan Ṣaḥīḥ Hadīth*.

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وَابْنِ الزُّبَيْرِ، وَأَبِي هُرَيْرَةَ، وَسَلَمَةَ بْنِ الْأَكْوَعِ. [قَالَ أَبُو عَيْسَى:] حَدِيثُ أَبِي مُوسَى حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، أخرجه البخاري، الفتن، باب قول النبي ﷺ: "من حمل علينا السلاح فليس منا" ح: ٧٠٧١ عن أبي كريب ومسلم، ح: ١٠٠ من حديث أبي أسامة به * وفي الباب عن ابن عمر [مسلم، ح: ٩٨] وابن الزبير [النسائي: ١١٧/٧، ح: ٤١٠٢ والطحاوي في مشكل الآثار: ١١٧/٢] وأبي هريرة [مسلم، ح: ١٠١] وسلمة بن الأكوع [مسلم، ح: ٩٩].

Comments:

Picking up weapons of Muslims against Muslim brothers and trying to frighten each other, or putting pressure, or fighting against each other, is against the dignity and honor of Muslims. Such behaviour is not expected from Muslims.

Chapter 27. What Has Been Related About The Legal Punishment For The *Sāḥir*^[1]

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي حَدِّ السَّاحِرِ (التحفة ٢٧)

1460. Jundab narrated that he heard the Messenger of Allāh ﷺ saying: "The punishment of the *Sāḥir* is a strike of the sword." (*Da‘īf*)

[Abū ‘Eisā said:] We do not know of this *Hadīth* to be *Marfū‘* except from this route. Ismā‘īl bin Muslim Al-Makkī was graded weak in *Hadīth* due to his memory. As for Ismā‘īl bin Muslim Al-‘Abdī Al-Baṣrī, Waki‘ said: "He is trustworthy." It has been reported from Al-Ḥasan as well. What is correct is from Jundab in *Mawqūf* form.

This *Hadīth* is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others, and

١٤٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ الْحَسَنِ، عَنْ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَدُّ السَّاحِرِ ضَرْبَةٌ بِالسَّيْفِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ، وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ الْمَكِّيُّ يُضَعَّفُ فِي الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ، وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ الْبَصْرِيُّ، قَالَ وَكَيْعٌ: هُوَ ثِقَّةٌ، وَيُرَوَّى عَنِ الْحَسَنِ أَيْضًا، وَالصَّحِيحُ عَنْ جُنْدَبٍ مَوْقُوفٌ وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ، وَقَالَ الشَّافِعِيُّ: إِنَّمَا

[1] It is a sorcerer, a witch, or a magician.

it is the view of Mālik bin Anas. Ash-Shāfi'ī said that the *Sāhir* is only killed when the magic he practises reaches the level of disbelief, when his behavior is less than disbelief, then he did not see that he should be killed.

يُقْتَلُ السَّاحِرُ إِذَا كَانَ يَعْمَلُ مِنْ سِحْرِهِ مَا يَبْلُغُ الْكُفْرَ، فَإِذَا عَمِلَ عَمَلًا دُونَ الْكُفْرِ فَلَمْ يَرَّ عَلَيْهِ قَتْلًا.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ١٣٦/٨ من حديث أبي معاوية الضرير به وقال: "إسماعيل بن مسلم ضعيف" * موقف جندب رضي الله عنه، أخرجه الدارقطني: ١١٤/٣، ح: ٣١٨٠ وسنده صحيح وكذا ثبت عن عمر رضي الله عنه عند أبي داود، ح: ٣٠٤٣.

Comments:

No doubt magic and sorcery is one of the grievous sins and its practise is strictly prohibited and unlawful. Sometimes the practices of sorcery reach the boundary of infidelity and disbelief, and sometimes it remains within the limits of grievous sin, therefore, it's teaching and learning are also unlawful. According to Ash-Shāfi'ī a magician should not be killed until he enters the boundaries of disbelief, but Imām Abū Ḥanīfah, Imām Aḥmad and many Companions of the Prophet ﷺ and the followers of the Companions, think that the sorcerer is a disbeliever and that he does not deserve to be asked to repent. He should rather be killed. (See for details *Al-Mughni* v.12. P. 302-303.)

Chapter 28. What Has Been Related About The One Who Steals From The Spoils Of War, And What Is To Be Done To Him

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي الْعَالِ
مَا يُضَنَعُ بِهِ (التحفة ٢٨)

1461. 'Umar narrated that the Messenger of Allāh ﷺ said: "Whomever you find stealing from the spoils of war while in the path of Allāh, then burn his belongings." Ṣāliḥ (one of the narrators) said: "I entered upon Maslamah and with him was Sālim bin 'Abdullāh. There was a man there who had stolen from the spoils of war, so Sālim narrated this *Ḥadīth*. So he ordered accordingly, and his belongings were burnt. There was a *Muṣḥaf* in his belongings, so Sālim said: 'Sell this and give its proceeds

١٤٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو السَّوَأِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ مُحَمَّدِ بْنِ زَائِدَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ وَجَدْتُمُوهُ غَلًّا فِي سَبِيلِ اللَّهِ فَأَحْرِقُوا مَتَاعَهُ». قَالَ صَالِحٌ: فَدَخَلْتُ عَلَى مَسْلَمَةَ وَمَعَهُ سَالِمُ بْنُ عَبْدِ اللَّهِ فَوَجَدَ رَجُلًا قَدْ غَلَّ، فَحَدَّثَ سَالِمٌ بِهَذَا الْحَدِيثِ، فَأَمَرَ بِهِ فَأَحْرِقَ مَتَاعَهُ، فَوَجِدَ فِي مَتَاعِهِ مُصْحَفًا، فَقَالَ سَالِمٌ: بَعْ هَذَا

as charity.” (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except from this route. This is acted upon according to some of the people of knowledge. It is the view of Al-Awzā'i, Aḥmad and Ishāq.

He said: I asked Muḥammad about this *Ḥadīth* and he said: “This was only reported by Ṣāliḥ bin Muḥammad bin Zā'idah, and he is Abū Wāqid Al-Laithī, and he is *Munkar* in *Ḥadīth*.”^[1] Muḥammad said: “There is another *Ḥadīth* from the Prophet ﷺ about stealing from the spoils of war and he did not order burning one's goods in it.”

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب: في عقوبة الغال، ح: ٢٧١٣ من حديث عبدالعزيز الدراوردي به والحديث ضعفه البيهقي: ١٠٣/٩ وغيره * صالح هذا منكر الحديث كما قال البخاري وغيره.

Comments:

Stealing from the spoils and embezzlement in it is a severe offence. The spoils of war are collective property of the Muslims, therefore, every one should be very careful about it, and no one is allowed to take anything from it until it is distributed. If someone takes anything from it before its distribution, he commits the crime of embezzlement.

Chapter 29. What Has Been Related About One Who Says To Another: “O You Effeminate!”

1462. Ibn 'Abbās narrated that the Prophet ﷺ said: “If a man says to another man: ‘O you Jew’ then beat him twenty times. If he says: ‘O you effeminate’ then beat him twenty times. And whoever has

وَتَصَدَّقَ بِتَمَنِيهِ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ . وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ ، وَهُوَ قَوْلُ الْأَوْزَاعِيِّ ، وَأَحْمَدَ وَإِسْحَاقَ .

قَالَ: وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ: إِنَّمَا رَوَى هَذَا صَالِحُ بْنُ مُحَمَّدِ بْنِ زَائِدَةَ، وَهُوَ أَبُو وَاقِدِ اللَّيْثِيِّ، وَهُوَ مُنْكَرُ الْحَدِيثِ . قَالَ مُحَمَّدٌ: وَقَدْ رُوِيَ فِي غَيْرِ حَدِيثٍ عَنِ النَّبِيِّ ﷺ فِي الْغَالِ فَلَمْ يَأْمُرْ فِيهِ بِحَرْقِ مَتَاعِهِ . وَقَالَ [أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ .

(المعجم ٢٩) - بَابُ مَا جَاءَ فِيْمَنْ يَقُولُ لِلْآخَرِ يَا مُخَنَّثُ (التحفة ٢٩)

١٤٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ:

[1] Meaning, they abandoned narrating from him.

relations with someone that is a *Maḥram* then kill him.” (*Da‘īf*)

[Abū ‘Eīsā said:] We do not know of this *Hadīth* except from this route. Ibrāhīm bin Ismā‘īl was graded weak in *Hadīth*.

It has been reported from the Prophet ﷺ through other routes; it has been reported from Al-Barā’ bin ‘Azib and Qurrah bin Iyās Al-Muzanī, that a man married a previous wife of his father, so the Prophet ﷺ ordered that he be killed. This is acted upon according to our companions. They say that whoever has relations with someone that is a *Maḥram* and he knows, then he is to be killed.

Aḥmad said whoever has relations with his mother then he is to be killed. Ishāq said that whoever has relations with someone who is a *Maḥram* then he is to be killed.

تخریج: [إسناده ضعيف جداً] وأخرجه ابن ماجه، الحدود، باب حد القذف، ح: ٢٥٦٨ من حديث ابن أبي فديك به * إبراهيم بن إسماعيل ضعيف جداً وفيه علة أخرى * حديث البراء ابن عازب [تقدم: ١٣٦٢] قره بن أياس [ابن ماجه، ح: ٢٦٠٨].

Comments:

In the light of this narration, if someone gives an offensive and objectionable nickname to a Muslim brother he can be punished under Islamic Law. Marrying a step mother or other close relatives (*Mahārim*) is prohibited. Adultery is an extremely disgusting act and a capital offence. He who marries his step mother or fornicates with other close relatives, the punishment of *Hadd* is not applied on him, he is killed. In awarding this punishment there is no difference between married or unmarried person, punishment is the same and instant. (*Tuhfat Al-Aḥwadhī* v. 2. p. 339.)

Chapter 30. What Has Been Related About At-Ta‘zīr (Unregulated Punishments)

1463. Abū Burdah bin Niyār

«إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ: يَا يَهُودِيَّ، فَأَضْرِبُوهُ عِشْرِينَ، وَإِذَا قَالَ: يَا مُخَنَّثٌ. فَأَضْرِبُوهُ عِشْرِينَ، وَمَنْ وَقَعَ عَلَى ذَاتِ مَحْرَمٍ فَأَقْتُلُوهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَإِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ يُضَعَّفُ فِي الْحَدِيثِ.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهِ، رَوَاهُ الْبَرَاءُ بْنُ عَازِبٍ وَقُرَّةُ بْنُ أَيَّاسِ الْمُرَزِيِّ: أَنَّ رَجُلًا تَزَوَّجَ امْرَأَةً أَبِيهِ فَأَمَرَ النَّبِيُّ ﷺ بِقَتْلِهِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَصْحَابِنَا، قَالُوا: مَنْ أَتَى ذَاتَ مَحْرَمٍ وَهُوَ يَعْلَمُ، فَعَلَيْهِ الْقَتْلُ.

وَقَالَ أَحْمَدُ: مَنْ تَزَوَّجَ أُمَّهُ قُتِلَ. وَقَالَ إِسْحَاقُ: مَنْ وَقَعَ عَلَى ذَاتِ مَحْرَمٍ قُتِلَ.

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي التَّعْزِيرِ (التحفة ٣٠)

١٤٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ

narrated that the Messenger of Allāh ﷺ said: “No one is to be lashed more than ten lashes except for a legal punishment among Allāh’s punishments.” (*Sahīh*)

[He said:] Ibn Lahī‘ah reported this *Hadīth* from Bukair and he was mistaken in it. He said: “From ‘Abdur-Raḥmān bin Jābir bin ‘Abdullāh, from his father, from the Prophet ﷺ.” This is a mistake. What is correct is the narration of Al-Laith bin Sa’d. It should be: “Abdur-Raḥman bin Jābir bin ‘Abdullāh from Abū Burdah bin Niyār, from the Prophet ﷺ.”

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*, we do not know of it except as a narration of Bukair bin Al-Ashajj. The people of knowledge differ over *At-Ta’zīr*, and the best thing reported about *At-Ta’zīr* is this *Hadīth*.

سَعْدٌ عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشْجِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ بْنِ نِيَّارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُجْلَدُ فَوْقَ عَشْرِ جَلْدَاتٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ». [قَالَ:] وَقَدْ رَوَى هَذَا الْحَدِيثَ ابْنُ لَهَيْعَةَ عَنْ بُكَيْرٍ فَأَخْطَأَ فِيهِ وَقَالَ: عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، وَهُوَ خَطَأٌ. وَالصَّحِيحُ حَدِيثُ اللَّيْثِ بْنِ سَعْدٍ إِنَّمَا هُوَ: عَبْدُ الرَّحْمَنِ بْنُ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ بْنِ نِيَّارٍ عَنِ النَّبِيِّ ﷺ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ بُكَيْرِ بْنِ الْأَشْجِ، وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي التَّعْزِيرِ وَأَحْسَنُ شَيْءٍ رُوِيَ فِي التَّعْزِيرِ هَذَا الْحَدِيثُ.

تخريج: متفق عليه، وأخرجه البخاري، الحدود، باب: كم التعزير والأدب؟، ح: ٦٨٤٨ من حديث الليث بن سعد ومسلم، ح: ١٧٠٨ من حديث بكير بن عبدالله بن الأشج به.

Comments:

This narration indicates that no offender should be given a physical punishment of more than ten lashes except if the offense he has committed is one for which a “*Hadd*” has been prescribed.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

16. The Chapters On Hunting From The Messenger of Allāh ﷺ

(المعجم ١٦) - أَبْوَابُ الصَّيْدِ

عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ١٤)

Chapter 1. What Has Been Related About What Is Eaten From The Game Caught By Dogs And What Is Not Eaten

(المعجم ١) - بَابُ مَا جَاءَ مَا يُؤْكَلُ مِنْ
صَيْدِ الْكَلْبِ وَمَا لَا يُؤْكَلُ (التحفة ١)

1464. Abū Tha'labah Al-Khushanī said: "I said: 'O Messenger of Allāh! We are a people who hunt.' He said: 'If you send your dog and you mentioned the Name of Allāh upon it, and he catches something for you, then eat it.' I said: 'Even if he kills it?' He said: 'Even if he kills it.' I said: 'We are a people who shoot (at game).' He said: 'What you catch with your bow, then eat it.'" He said: "Then I said: 'Indeed we are a people who travel. We come across Jews, Christians, and Zoroastrians, and we do not find vessels other than theirs.' He said: 'If you do not find other than them, then wash them with water, then eat and drink from them.'" (*Ṣaḥīḥ*)

[He said:] There is something on this topic from 'Adī bin Ḥatīm.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*]. 'Ā'idhullāh [bin 'Abdullāh] is Abū Idrīs Al-Khawlanī. [Abū Tha'labah Al-

١٤٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ : حَدَّثَنَا
يَزِيدُ بْنُ هَارُونَ : حَدَّثَنَا الْحَجَّاجُ عَنْ
مَكْحُولٍ، عَنْ أَبِي ثَعْلَبَةَ - وَالْحَجَّاجُ عَنِ
الْوَلِيدِ بْنِ أَبِي مَالِكٍ، عَنْ عَائِدِ اللَّهِ بْنِ عَبْدِ
اللَّهِ : أَنَّهُ سَمِعَ أَبَا ثَعْلَبَةَ الْخُسَيْيَّ - قَالَ :
قُلْتُ : يَا رَسُولَ اللَّهِ ! إِنَّا أَهْلُ صَيْدٍ قَالَ : « إِذَا
أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ فَأَمْسَكَ
عَلَيْكَ فَكُلْ ». قُلْتُ : وَإِنْ قَتَلَ ؟ قَالَ : « وَإِنْ
قَتَلَ ». قُلْتُ : إِنَّا أَهْلُ رَمِيٍّ قَالَ : « مَا رَدَّتْ
عَلَيْكَ قَوْسُكَ فَكُلْ ». قَالَ : قُلْتُ : إِنَّا أَهْلُ
سَفَرٍ نَمُرُّ بِالْيَهُودِ وَالتَّصَارِي وَالْمَجُوسِ فَلَا
نَجِدُ غَيْرَ آبِيئِهِمْ . قَالَ : « فَإِنْ لَمْ تَجِدُوا غَيْرَهَا
فَاغْسِلُوهَا بِالْمَاءِ ثُمَّ كُلُوا فِيهَا وَاشْرَبُوا » .

[قَالَ :] وَفِي الْبَابِ عَنْ عَدِيِّ بْنِ حَاتِمٍ .

[قَالَ أَبُو عِيْسَى :] هَذَا حَدِيثٌ حَسَنٌ

[صَحِيحٌ] ، وَعَائِدُ اللَّهِ [بْنُ عَبْدِ اللَّهِ] هُوَ أَبُو
إِدْرِيسَ الْخَوْلَانِيُّ [وَأَسْمُ أَبِي ثَعْلَبَةَ الْخُسَيْيَّ

Khushanī's name is Jurthūm – and they say it is Jurthum – bin Nāshib. And they say it is Ibn Qais].

جُرْثُومٌ - وَيُقَالُ: جُرْثُمٌ - بِنُ نَاشِبٍ وَيُقَالُ: ابْنُ قَيْسٍ].

تخريج: [صحيح] وأخرجه مسلم، الصيد والذبائح، باب: إذا غاب عنه الصيد ثم وجده، ح: ١٩٣١ من طريق آخر عن مكحول به ورواه البخاري، ح: ٥٤٨٨ ومسلم، ح: ١٩٢٠ من حديث عائذ الله به * وفي الباب عن عدي بن حاتم [يأتي: ١٤٦٥].

Comments:

A hunter who lets his trained hunting dog loose after a game, mentioned the Name of Allāh, and the dog brought the catch to his master, it can be eaten even when they kill the game. Most of the scholars hold that if the dog eats part of the catch then it is prohibited to eat it.

1465. ‘Adī bin Ḥātim narrated: “I said: ‘O Messenger of Allāh! We send our trained dogs to catch game for us.’ He said: ‘Eat what it catches for you.’ I said: ‘O Messenger of Allāh, and if they kill it?’ He said: ‘Even if they kill it, as long as they are not accompanied by some other dogs besides them.’” He said: “I said: ‘O Messenger of Allāh! We hunt with the *Mi’rād*.’^[1] He said: ‘Eat of the game that the *Mi’rād* pierces, but whatever is struck by its broad side, then do not eat it.’” (*Ṣaḥīḥ*)

١٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا قَيْصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَدِيِّ ابْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا نُرْسِلُ كِلَابًا لَنَا مُعَلَّمَةٌ. قَالَ: «كُلْ مَا أُمْسَكَنَ عَلَيْكَ». قُلْتُ: يَا رَسُولَ اللَّهِ، وَإِنْ قَتَلَنَ؟ قَالَ: «وَإِنْ قَتَلَنَ، مَا لَمْ يَشْرِكْهَا كَلْبٌ مِنْ غَيْرِهَا». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا نَرْمِي بِالْمِعْرَاضِ قَالَ: «مَا خَزَقَ فَكُلْ، وَمَا أَصَابَ بَعْرَضِهِ فَلَا تَأْكُلْ».

(Another chain) except that he said: “And he was asked about the *Mi’rād*.”

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ نَحْوَهُ، إِلَّا أَنَّهُ قَالَ: وَسُئِلَ عَنِ الْمِعْرَاضِ.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الذبائح والصيد، باب ما أصاب المعراض بعرضه، ح: ٥٤٧٧ عن قبيصة ومسلم، ح: ١٩٢٩ من حديث منصور به.

Comments:

As for the literal meaning of *Mi’rād*, there is a difference of opinion in the explanation of this word among the scholars. According to Imām Nawawī it

[1] A sharp edged piece of wood, or a piece of wood with a sharp piece of iron attached.

means a thick and heavy stick with an iron blade on one of its ends or an arrow without an iron head.

Chapter 2. What Has Been Related About The Game Caught By A Zoroastrian's Dog

1466. Jābir bin ‘Abdullāh narrated: “We have been forbidden from the game caught by a Zoroastrian’s dog.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except from this route. This is acted upon according to most of the people of knowledge. They do not permit the game caught by the Zoroastrian’s dog. Al-Qāsim bin Abī Bazzah (one of the narrators) is Al-Qāsim bin Nāfi‘ Al-Makkī.

(المعجم ٢) - بَابُ مَا جَاءَ فِي صَيْدِ
كَلْبِ الْمَجُوسِيِّ (التحفة ٢)

١٤٦٦ - حَدَّثَنَا يُوسُفُ بْنُ عِيْسَى: حَدَّثَنَا
وَكَيْعٌ: حَدَّثَنَا شَرِيكٌ عَنِ الْحَجَّاجِ، عَنِ
الْقَاسِمِ بْنِ أَبِي بَرَّةَ، عَنِ سُلَيْمَانَ الْيَشْكُرِيِّ،
عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نُهَيْتَنَا عَنْ صَيْدِ
كَلْبِ الْمَجُوسِيِّ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَالْعَمَلُ عَلَى هَذَا
عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ لَا يُرَخَّصُونَ فِي صَيْدِ
كَلْبِ الْمَجُوسِ. وَالْقَاسِمُ بْنُ أَبِي بَرَّةَ هُوَ
الْقَاسِمُ بْنُ نَافِعِ الْمَكِّيِّ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الصيد، باب صيد كلب المجوس والكلب
الأسود البهيم، ح: ٣٢٠٩ من حديث وكيع به وضعفه البوصيري لتدليس حجاج بن أرطاة.

Comments:

It is unlawful and prohibited to eat the game hunted by the dogs of those non-Muslims whose slaughter is unlawful for Muslims, except that catch which is brought alive to the master, and a Muslim slaughters it by mentioning the Name of Allāh. However if a Muslim let loose the dog of a non-Muslim, by mentioning the Name of Allāh, the catch will be lawful to eat. If a non-Muslim let loose a dog of a Muslim if the game will be unlawful to eat, except the catch is brought alive and a Muslim slaughters it in the Name of Allāh. (*Tuhfat Al-Aḥwadhī* v.2. p.341.)

Chapter 3. What Has Been Related About The Game Caught By Falcons

1467. ‘Adī bin Hātim narrated: “I asked the Messenger of Allāh ﷺ about the game caught by a falcon. So he said: ‘What it catches for you, then eat it.’” (*Da‘īf*)

(المعجم ٣) - بَابُ [مَا جَاءَ] فِي صَيْدِ
الْبُرَاةِ (التحفة ٣)

١٤٦٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَهَنَادٌ وَأَبُو
عَمَّارٍ، قَالُوا: حَدَّثَنَا عِيْسَى بْنُ يُونُسَ عَنْ
مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ.

[Abū 'Eisā said:] We do not know of this *Hadīth* except as a narration of Mujālid from Ash-Sha'bī. This is acted upon according to the people of knowledge. They do not see any harm in the game caught by a falcon or hawk. Mujāhid said about *Al-Buzāh* (falcons) that it is a bird that is used for hunting, it is one of the predators which Allāh Most High mentioned: *And what you have trained of predators.*^[1] This refers to the dogs and birds that are used for hunting. Some of the people of knowledge have permitted the game caught by falcons, even if they have eaten some of it. They said its training only refers to it responding (to calls to retrieve). Some of them disliked it. As for the *Fuqahā'*, most of them said it can be eaten, even if the falcon ate from it.

قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَيْدِ الْبَايِزِيِّ؟ فَقَالَ: «مَا أَمْسَكَ عَلَيْكَ فُكُلٌ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُجَالِيدٍ عَنِ الشَّعْبِيِّ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ: لَا يَرَوْنَ بِصَيْدِ الْبَزَاةِ وَالصُّقُورِ بَأْسًا. وَقَالَ مُجَاهِدٌ: الْبَزَاةُ، هُوَ الطَّيْرُ الَّذِي يُصَادُ بِهِ مِنَ الْجَوَارِحِ الَّتِي قَالَ اللَّهُ تَعَالَى: ﴿وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ﴾ [المائدة: ٤] - فَسَرَّ الْكِلَابَ وَالطَّيْرَ الَّذِي يُصَادُ بِهِ - وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي صَيْدِ الْبَايِزِيِّ وَإِنْ أَكَلَ مِنْهُ، وَقَالُوا: إِنَّمَا تَعْلِيمُهُ إِجَابَتُهُ، وَكَرِهَهُ بَعْضُهُمُ وَالْفُقَهَاءُ، أَكْثَرُهُمْ قَالُوا: يَأْكُلُ وَإِنْ أَكَلَ مِنْهُ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الصيد، باب: في الصيد، ح: ٢٨٥١ من حديث مجالد به وهو ضعيف وللحديث شواهد موقوفة عند البيهقي: ٢٣٨، ٢٣٥/٩ وغيره.

Comments:

If a hunting dog eats a part of the catch, in the view of scholars it is prohibited and unlawful to eat, but the game hunted by the birds of prey is lawful to eat, even if the hunting bird eats a part of it.

Chapter 4. (What Has Been Related) About A Man Who Shoots Some Game Then He Loses Sight Of It

1468. 'Adī bin Ḥatīm narrated: "I said: 'O Messenger of Allāh! I shoot some game and then find my arrow in it the next day.' He said: 'If you know that your arrow killed

(المعجم ٤) - بَابُ [مَا جَاءَ] فِي الرَّجْلِ يَرْمِي الصَّيْدَ فَيَغِيبُ عَنْهُ (التحفة ٤)

١٤٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ عَدِيِّ بْنِ

[1] *Al-Mā'idah* 5:4.

it, and you don't see any marks of predators, then eat it.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge. *Shu‘bah* reported this *Ḥadīth* from *Abū Bishr* and ‘*Abdul-Mālik bin Maisarah*, from *Sa‘eed bin Jubair*, from ‘*Adī bin Ḥātim* [and from *Abū Tha‘labah Al-Khushanī*, and it is similar]. And both of the *Aḥādīth* are *Ṣaḥīḥ*.

حَاتِمٌ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أُرْمِي الصَّيْدَ فَأَجِدُ فِيهِ مِنَ الْعَدِ سَهْمِي. قَالَ: «إِذَا عَلِمْتَ أَنَّ سَهْمَكَ قَتَلَهُ وَلَمْ تَرَ فِيهِ أَثَرَ سَبْعِ فُكُلٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ. وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَبِي بَشْرٍ وَعَبْدُ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ [وَعَنْ أَبِي ثَعْلَبَةَ الْخُسْنِيِّ مِثْلَهُ]. وَكَلاَ الْحَدِيثَيْنِ صَحِيحٌ.

وَفِي الْبَابِ عَنْ أَبِي ثَعْلَبَةَ الْخُسْنِيِّ.

تخریج: [صحيح] وأخرجه النسائي: ١٩٣/٧، ح: ٤٣٠٥ من حديث أبي بشر جعفر بن أياس به وهو في مسند أبي داود الطيالسي، ح: ١٠٤١ وللحديث شواهد كثيرة * حديث عبد الملك بن ميسرة، رواه الطيالسي والنسائي، ح: ٤٣٠٧ * وفي الباب عن أبي ثعلبة الخشني [مسلم، ح: ١٩٣١].

Comments:

In case a hunter shoots an arrow and it hits the game, but the game disappears with the arrow, and the hunter is unable to find it, and if after one or two days he finds it dead and he finds his arrow in the body of the game, he recognizes his arrow and he is sure that the prey was killed by his arrow, and that no other wild animal has touched it, it is lawful to eat it. (*Sharḥ Ṣaḥīḥ Muslim & An-Nawawī* v.2. p. 142 and (*Tuḥfat Al-Aḥwadhī* v.2. p. 342.)

Chapter 5. What Has Been Related About One Who Shoots Some Game, Then He Finds It Dead In The Water

1469. ‘*Adī bin Ḥātim* narrated: “I asked the Messenger of Allāh ﷺ about hunting, so he said: ‘Mention Allāh’s Name when you shoot your arrow. Then, if you find it dead, eat from it, unless you found that it has fallen in (some body of) water. Then do not eat it, for you do not know if the water killed it, or your arrow.” (*Ṣaḥīḥ*)

(المعجم ٥) - بَابُ [مَا جَاءَ] فِيمَنْ يَرْمِي الصَّيْدَ فَيَجِدُهُ مَيِّتًا فِي الْمَاءِ (التحفة ٥)

١٤٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: أَخْبَرَنِي عَاصِمُ الْأَحْوَلُ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّيْدِ؟ فَقَالَ: «إِذَا رَمَيْتَ بِسَهْمِكَ فَادْكُرِ اسْمَ اللَّهِ، فَإِنْ وَجَدْتَهُ قَدْ قُتِلَ فُكُلٌ إِلَّا أَنْ تَجِدَهُ قَدْ وَقَعَ فِي مَاءٍ فَلَا تَأْكُلْ، فَإِنَّكَ لَا تَدْرِي: الْمَاءُ

قَتَلَهُ أَوْ سَهَمَكَ» .

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ:

تخریج: وأخرجه مسلم، الصيد والذبائح، باب الصيد بالكلاب المعلمة والرمي: ٧/١٩٢٩ من حديث عبدالله بن المبارك به.

Chapter 6. What Has Been Related About The Dog Eating From The Game

(المعجم ٦) - [بَابُ مَا جَاءَ فِي الْكَلْبِ يَأْكُلُ مِنَ الصَّيْدِ] (التحفة ٦)

1470. 'Adī bin Ḥātim narrated: "I asked the Messenger of Allāh ﷺ about the game caught by a trained dog. He said: 'If you mention the Name of Allāh when you send your trained dog, then eat from what it catches for you. But if it eats from it, then do not eat it, for he only caught it for himself.' I said: "O Messenger of Allāh! What do you say about when our dogs get mixed with other dogs.' He said: 'You only mentioned the Name of Allāh over your dog, you did not mention it over the others.'"

١٤٧٠ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُجَالِيدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ ابْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ صَيْدِ الْكَلْبِ الْمُعَلَّمِ؟ قَالَ: «إِذَا أُرْسِلَتْ كَلْبُكَ الْمُعَلَّمُ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مَا أَمْسَكَ عَلَيْكَ، فَإِنْ أَكَلَ فَلَا تَأْكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ»، قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ خَالَطَتْ كِلَابَنَا كِلَابَ أُخْرَى؟ قَالَ: «إِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ، وَلَمْ تَذْكُرْ عَلَى غَيْرِهِ».

Sufyān said: "He disliked for him to eat it." (*Ṣaḥīḥ*)

قَالَ سُفْيَانُ: كَرِهَ لَهُ أَكْلَهُ.

[Abū 'Eisā said:] This is acted upon according to some of [the people of knowledge among] the Companions of the Prophet ﷺ and others, regarding hunted and slaughtered animals, when they fall in a body of water: It is not to be eaten.

[قَالَ أَبُو عِيسَى:] وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ [أَهْلِ الْعِلْمِ مِنْ] أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ فِي الصَّيْدِ وَالذَّبِيحَةِ إِذَا وَقَعَا فِي الْمَاءِ: أَنْ لَا يَأْكُلَ.

Regarding slaughtered animals, some of them said when the pharynx is cut and then it falls in a body of water and dies in it, then it is to be eaten. This is the view of

وَقَالَ بَعْضُهُمْ فِي الذَّبِيحَةِ: إِذَا قَطَعَ الْحَلْقُومَ فَوَقَعَ فِي الْمَاءِ فَمَاتَ فِيهِ فَإِنَّهُ يُؤْكَلُ، وَهُوَ قَوْلُ [عَبْدِ اللَّهِ] بْنِ الْمُبَارَكِ. وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي الْكَلْبِ إِذَا أَكَلَ مِنَ الصَّيْدِ، فَقَالَ أَكْثَرُ أَهْلِ الْعِلْمِ: إِذَا أَكَلَ

['Abdullāh] Ibn Al-Mubārak.

The people of knowledge differed over the case of the dog when it eats from the game it caught. Most of the people of knowledge said when the dog eats from it then do not eat it. This is the view of Sufyān, 'Abdullāh bin Al-Mubārak, Ash-Shāfi'ī, Ahmad and Ishāq.

Some of the people of knowledge, among the Companions of the Prophet ﷺ and others, permitted eating it even if the dog ate from it.

تخریج: [صحيح] وأخرجه البخاري، الذبائح والصيد، باب: إذا أكل الكلب ... إلخ، ح: ٥٤٨٣، مسلم، ح: ١٩٢٩ من حديث الشعبي به.

Chapter 7. What Has Been Related About Game Killed By The *Mir'ād*

1471. 'Adī bin Hātim narrated: "I asked the Prophet ﷺ about game killed by the *Mir'ād*. So he said: 'What you kill by its sharp edge then eat it, and what you kill by its broad side then, it was killed by something blunt.'" (*Ṣaḥīḥ*)

Another chain with similar meaning.

[Abū 'Eīsā said:] This *Hadīth* is *Ṣaḥīḥ*, and this is acted upon according to the people of knowledge.

تخریج: متفق عليه، وأخرجه البخاري، الذبائح والصيد، باب التسمية على الصيد، ح: ٥٤٧٥، مسلم، ح: ٤/١٩٢٩ من حديث زكريا به.

Comments:

If the hunter is sure that the prey died from the arrow shoot before falling in the water, it can be eaten, but if it is suspected that the prey died after falling in the water it should not be eaten. (*Minnat Al-Mun'im* v.3. p.303.)

الْكَلْبُ مِنْهُ فَلَا يَأْكُلُ، وَهُوَ قَوْلُ سُفْيَانَ، وَعَبْدُ اللَّهِ بْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ، وَأَحْمَدَ وَإِسْحَاقَ.

وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ فِي الْأَكْلِ مِنْهُ وَإِنْ أَكَلَ الْكَلْبُ مِنْهُ.

(المعجم ٧) - بَابُ مَا جَاءَ فِي صَيْدِ الْمِغْرَاضِ (التحفة ٧)

١٤٧١ - حَدَّثَنَا يُوسُفُ بْنُ عِيْسَى: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا زَكْرِيَّا عَنْ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَيْدِ الْمِغْرَاضِ؟ فَقَالَ: «مَا أَصَبَتْ بِحَدِّهِ فَكُلْ، وَمَا أَصَبَتْ بِعَرَضِهِ فَهُوَ وَقِيدٌ».

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ زَكْرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

Chapter 8. What Has Been Related About Slaughtering With *Al-Marwah* (Granite)^[1]

1472. Jābir bin ‘Abdullāh narrated that a man from his people hunted a rabbit or two and slaughtered them with *Marwah*. Then he hung them up until he met the Messenger of Allāh ﷺ, so he asked him about that, and he ﷺ told him to eat them. (*Hasan*)

[He said:] There are narrations on this topic from Muḥammad bin Ṣafwān, Rāfi‘, and ‘Adī bin Ḥātim.

[Abū ‘Eisā said:] Some of the people of knowledge permitted slaughtering with *Marwah*, and they did not see any harm in eating rabbits. This is the view of most of the people of knowledge. Some of them disliked eating rabbits.

The companions of *Ash-Sha’bī* conflicted in reporting this *Ḥadīth*. Dāwūd bin Abī Hind reported it from *Ash-Sha’bī*, “from Muḥammad bin Ṣafwān.” While ‘Aṣim Al-Aḥwal reported from *Ash-Sha’bī*, “from Ṣafwān bin Muḥammad, or, Muḥammad bin Ṣafwān.” Muḥammad bin Ṣafwān is more correct.

Jābir Al-Ju’fī reported it from *Ash-Sha’bī*, “from Jābir bin ‘Abdullāh” and it is similar to the narration of Qatādah from *Ash-Sha’bī* (no. 1472). This implies that *Ash-Sha’bī* reported it from all of

(المعجم ٨) - بَابُ [مَا جَاءَ] فِي الذَّبْحِ
بِالْمَرْوَةِ (التحفة ٨)

١٤٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى
[الْقُطَيْبِيُّ]: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ،
عَنْ قَتَادَةَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ
اللَّهِ: أَنَّ رَجُلًا مِنْ قَوْمِهِ صَادَ أَرْبَابًا أَوْ اثْنَتَيْنِ
فَذَبَحَهُمَا بِمَرْوَةٍ فَتَلَعَهُمَا حَتَّى لَقِيَ رَسُولَ اللَّهِ
ﷺ، فَسَأَلَهُ، فَأَمَرَهُ بِأَكْلِهِمَا.

[قَالَ:] وَفِي الْبَابِ عَنْ مُحَمَّدِ بْنِ
صَفْوَانَ، وَرَافِعٍ، وَعَدِيِّ بْنِ حَاتِمٍ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَخَّصَ بَعْضُ أَهْلِ
الْعِلْمِ أَنْ [يَذَكِّي] بِمَرْوَةٍ وَلَمْ يَرَوْا بِأَكْلِ
الْأَرْبِ بَأْسًا، وَهُوَ قَوْلُ أَكْثَرِ أَهْلِ الْعِلْمِ،
وَقَدْ كَرِهَ بَعْضُهُمْ أَكْلَ الْأَرْبِ. وَقَدْ اخْتَلَفَ
أَصْحَابُ الشَّعْبِيِّ فِي رِوَايَةِ هَذَا الْحَدِيثِ،
فَرَوَى دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ، عَنْ
مُحَمَّدِ بْنِ صَفْوَانَ. وَرَوَى عَاصِمُ الْأَحْوَلُ
عَنِ الشَّعْبِيِّ، عَنْ صَفْوَانَ بْنِ مُحَمَّدٍ أَوْ
مُحَمَّدِ بْنِ صَفْوَانَ. وَمُحَمَّدُ بْنُ صَفْوَانَ
أَصْحَبُ.

وَرَوَى جَابِرُ الْجُفَيْيُّ عَنِ الشَّعْبِيِّ، عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ نَحْوَ حَدِيثِ قَتَادَةَ عَنِ
الشَّعْبِيِّ، وَيُحْتَمَلُ أَنْ يَكُونَ الشَّعْبِيُّ رَوَى
عَنْهُمَا جَمِيعًا، قَالَ مُحَمَّدٌ: حَدِيثُ الشَّعْبِيِّ

[1] In *Hādī As-Sārī* Ibn Hajar says that it is a sharp stone after which the mountain across from Ṣafā was named. In *Tuḥfat Al-Aḥwadhī* it is given the additional description of being “white.”

them. Muḥammad said: “The *Hadīth* of Ash-Sha‘bī from Jābir is not preserved.”

عَنْ جَابِرٍ غَيْرَ مَحْفُوظٍ.

تخريج: [حسن] وللحديث شاهد حسن عند أبي داود، ح: ٢٨٢٢ وابن ماجه، ح: ٣١٧٦ وغيرهما وصححه ابن حبان، ح: ١٠٦٩ والحاكم والذهبي ١١٣/٤، ١١٤ وللحديث طرق أخرى * وفي الباب عن محمد بن صفوان [ابن ماجه، ح: ٣٢٤٤] ورافع بن خديج [يأتي: ١٤٩١] وعدي ابن حاتم [أبو داود، ح: ٢٨٤٤].

Comments:

Most scholars and all Four *A‘immah* say that eating rabbit meat is lawful, and it is allowed to hunt it with a sharp stone. (*Sharh Muslim* by An-Nawawī v. 2. p.152 and (*Tuhfat Al-Aḥwadhī* v. 2. p343.)

Chapter 9. What Has Been Related About It Being Disliked To Eat *Maṣbūrah*^[1]

(المعجم ٩) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَكْلِ الْمَصْبُورَةِ (التحفة ٩)

1473. Abū Ad-Dardā’ narrated: “The Messenger of Allāh ﷺ prohibited eating the *Mujaththamah*, and it is what is trapped and killed by arrows.” (*Ḥasan*)

[He said:] There are narrations on this topic from ‘Irbād bin Sāriyah, Anas, Ibn ‘Umar, Ibn ‘Abbās, Jābir, and Abū Hurairah.

[Abū ‘Eisā said:] the *Hadīth* of Abū Ad-Dardā’ is a *Gharīb Hadīth*.

١٤٧٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ أَبِي أَيُّوبَ الْإِفْرِيقِيِّ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي الدَّرْدَاءِ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْمَجْتَمَةِ، وَهِيَ الَّتِي تُصَبَّرُ بِالنَّبْلِ.

[قَالَ:] وفي الباب عن عِرْبَاضِ بْنِ سَارِيَةَ، وَأَنَسٍ، وَابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ، وَجَابِرٍ، وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي الدَّرْدَاءِ حَدِيثٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه أحمد: ١٩٥/٥ والحميدي ح: ٣٩٧ من حديث سعيد بن المسيب به وللحديث شواهد انظر الحديث الآتي: ١٨٢٥ * وفي الباب عن عرياض بن سارية [يأتي: ١٤٧٤] وأنس [البخاري، ح: ٥٥١٣ ومسلم، ح: ١٩٥٦] وابن عمر [البخاري، ح: ٥٥١٥ ومسلم، ح: ١٩٥٨] وابن عباس [يأتي: ١٤٧٥] وجابر [مسلم، ح: ١٩٥٩] وأبي هريرة [يأتي: ١٧٩٥].

[1] Game that is tied or trapped, and then killed.

Comments:

'*Maşbūrah*' and '*Mujath-thamah*' is that animal which is tied for the purpose of making it a target and it dies as a result of Shooting.

1474. Umm Ḥabībah bint Al-'Irbād narrated from her father: "On the Day of Khaibar, the Messenger of Allāh ﷺ prohibited eating the meat of every predator that has canine teeth, the meat of every bird that has talons, the meat of the domestic donkey, the *Mujath-thamah*, the *Khalīṣah*, and from having relations with a pregnant slave until she gives birth to what is in her womb." (*Da'īf*)

Muḥammad bin Yahya said: "Abū 'Aṣim was asked about the *Mujath-thamah* and he said: "To ensnare a bird or something and then shoot it." He was asked about *Khalīṣah*, so he said: "(Prey) that a man finds with a wolf or a predator, then he takes it from him but it dies in his hand before it can be slaughtered."

١٤٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَعَبْدُ
وَاحِدٌ قَالُوا: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ وَهْبِ بْنِ
أَبِي خَالِدٍ، قَالَ: حَدَّثَنِي أُمُّ حَبِيبَةَ بِنْتُ
الْعُرْبَابِ - [وَهُوَ] ابْنُ سَارِيَةَ - عَنْ أَبِيهَا أَنَّ
رَسُولَ اللَّهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ [لُحُومِ] كُلِّ
ذِي نَابٍ مِنَ السَّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ
مِنَ الطَّيْرِ، وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ، وَعَنْ
الْمُجْتَمَةِ، وَعَنِ الْخَلِيسَةِ، وَأَنْ تُوطَأَ الْحَبَالَى
حَتَّى يَضَعْنَ مَا فِي بُطُونِهِنَّ. قَالَ مُحَمَّدُ بْنُ
يَحْيَى - هُوَ الْقَطْعِيُّ -: سِئِلَ أَبُو عَاصِمٍ عَنْ
الْمُجْتَمَةِ فَقَالَ: أَنْ يُنْصَبَ الطَّيْرُ أَوْ الشَّيْءُ
فِيْرَمَى. وَسِئِلَ عَنِ الْخَلِيسَةِ فَقَالَ: الذُّبُّ أَوْ
السَّبْعُ يُدْرِكُهُ الرَّجُلُ فَيَأْخُذُ[ه] مِنْهُ فَيَمُوتُ فِي
يَدِهِ قَبْلَ أَنْ يُذَكِّبَهَا.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٢٧/٤ عن أبي عاصم به * أم حبيبة بنت العرياب، لم أجد من وثقها وسيأتي الحديث: ١٥٦٤ وهو حديث حسن وللحديث شواهد كثيرة دون الخليسة، انظر، ح: ١١٣١ وغيره.

Comments:

It is prohibited to use a tied animal or a living thing as a target for practice or play, because it causes extra pain to the animal and a lawful meat is wasted since it is not slaughtered. Having sexual relations with a pregnant slave woman is prohibited. '*Khalīṣah*' is prohibited because it dies before it is slaughtered.

1475. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ prohibited taking a living thing as a shooting target." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [This is acted upon according to the people of knowledge].

١٤٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ الثَّوْرِيِّ، عَنْ سِمَاكٍ،
عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ
اللَّهِ ﷺ أَنْ يَتَّخَذَ شَيْءٌ فِيهِ الرُّوحُ عَرَضًا
[قَالَ أَبُو عِيسَى:] حَدِيثٌ حَسَنٌ صَحِيحٌ

[وَالْعَمَلُ عَلَيْهِ عِنْدَ أَهْلِ الْعِلْمِ].

تخريج: [صحيح] وأخرجه ابن ماجه، الذبائح، باب النهي عن صبر البهائم وعن المثلة، ح: ٣١٨٧ من حديث سفیان الثوري به وله شاهد عند مسلم، ح: ١٩٥٧ وغيره وبه صح الحديث .

Chapter 10. What Has Been Related About Slaughtering The Fetus

(المعجم ١٠) - بَابُ [مَا جَاءَ] فِي ذَكَاةِ الْجَنِينِ (التحفة ١٠)

1476. Abū Sa‘eed narrated that the Prophet ﷺ said: “Slaughtering the fetus is (achieved by) the slaughtering of its mother.” (*Sahīh*) [He said:] There are narrations on this topic from Jābir, Abū Umāmah, Abū Ad-Dardā’, and Abū Hurairah. [Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Sahīh*].

It has been reported from Abū Sa‘eed through routes other than this one. And this is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Ahmad, and Ishāq. Abū Al-Waddāk’s (a narrator in the chain) name is Jabr bin Nawf.

١٤٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُجَالِيدٍ؛ ح: وَحَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ مُجَالِيدٍ، عَنْ أَبِي الْوَدَّاعِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «ذَكَاةُ الْجَنِينِ ذَكَاةُ أُمِّهِ».

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ، وَأَبِي أُمَامَةَ، وَأَبِي الدَّرْدَاءِ، وَأَبِي هُرَيْرَةَ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَبِي سَعِيدٍ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَابْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ. وَأَبُو الْوَدَّاعِ اسْمُهُ جَبْرُ ابْنُ نَوْفٍ.

تخريج: [صحيح] وأخرجه أبو داود، ح: ٢٨٢٧ وابن ماجه، ح: ٣١٩٩ من حديث مجالد به وتابعه يونس بن أبي إسحاق، وصححه ابن حبان، ح: ١٠٧٧. وللحديث طرق أخرى * وفي الباب عن جابر [أبو داود، ح: ٢٨٢٨] وأبي أمامة [الطبراني في الكبير: ١٢١/٨، ١٢٢، ح: ٧٤٩٨] وأبي الدرداء [الطبراني في الكبير: ١٢١/٨، ١٢٢، ح: ٧٤٩٨] وأبي هريرة [الحاكم: ٤/١١٤].

Comments:

‘Al-Janin’ means fetus or embryo, here in this narration it means a baby that is still in the mother’s womb. With the exception of Imām Abū Ḥanīfah, all other *A’immah*, Companions of the Prophet ﷺ followers of the Companions, and almost all the scholars agree and support this view; that if a pregnant animal is slaughtered, there is no need to slaughter the baby animal separately, it will be considered slaughtered with the mother. Imām Abū

Yūsuf and Imām Muḥammad also support this of view, with the condition the fetus is completely formed. (See for details (*Tuḥfat Al-Aḥwadhī* v. 2. p.344-345.)

Chapter 11. What Has Been Related About It Being Disliked To Eat Anything That Possesses Canine Teeth Or Talons

(المعجم ١١) - بَابُ [مَا جَاءَ] فِي كِرَاهِيَةِ كُلِّ ذِي نَابٍ وَذِي مِخْلَبٍ (التحفة ١١)

1477. Abū Tha‘labah Al-Khushanī narrated: “The Messenger of Allāh ﷺ prohibited (eating) every predator possessing canine teeth.” (*Ṣaḥīḥ*)

(Another chain) with similar.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Idrīs Al-Khawlanī’s name is ‘A’idhullāh bin ‘Abdullāh.

١٤٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ، عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ.

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ [الْمَخْرُومِيُّ] وَعَبْرٌ وَاحِدٌ قَالُوا: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ [عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ] نَحْوَهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو إِدْرِيسَ الْخَوْلَانِيُّ اسْمُهُ عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ.

تخریج: متفق عليه، وأخرجه البخاري، الذبائح والصيد، باب أكل كل ذي ناب من السباع، ح: ٥٥٣٠ من حديث مالك ومسلم، ح: ١٩٣٢ من حديث ابن شهاب الزهري به وهو في الموطأ: ٤٩٩/٢ * حديث سفيان بن عيينة: البخاري، ح: ٥٧٨٠ ومسلم، ح: ١٩٣٢.

Comments:

All wild animals having fangs and canines like lion, cheetah, or wolf etc., are included in this category. It is prohibited to eat their meat.

1478. Jābir narrated: “On the Day of Khaibar, the Messenger of Allāh ﷺ prohibited eating domesticated donkeys, the meat of mules, every predator that possesses canine teeth, and every bird that possesses talons.” (*Ṣaḥīḥ*)

١٤٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو النَّضْرِ [هَاشِمُ بْنُ الْقَاسِمِ]: حَدَّثَنَا عِكْرِمَةُ ابْنُ عَمَارٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ، يَعْنِي يَوْمَ خَيْبَرَ الْحُمَرَ الْإِنْسِيَّةَ، وَالْحُومَ

[He said:] There are narrations on this topic from Abū Hurairah, Al-'Irbād bin Sāriyah, and Ibn 'Abbās.

الْبِغَالِ، وَكُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَذِي مِخْلَبٍ مِنَ الطَّيْرِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَعِرْبَاضِ بْنِ سَارِيَةَ، وَابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [صحیح] وأخرجه أحمد: ۳/۳۲۳ عن أبي النضر به * وفي الباب عن أبي هريرة [يأتي: ۱۴۷۹] وعرباض بن سارية [تقدم: ۱۴۷۴] وابن عباس [مسلم، ح: ۱۹۳۴].

Comments:

Birds having talons like the kite, vulture, falcon, hawk, etc., are included in this category, and eating their meat is unlawful.

1479. Abū Hurairah narrated: “The Prophet ﷺ prohibited every predator that possesses canine teeth.” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others.

This is the view of 'Abdullāh bin Al-Mubārak, Ash-Shāfi'i, Aḥmad, and Ishāq.

۱۴۷۹ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ حَرَّمَ كُلَّ ذِي نَابٍ مِنَ السَّبَاعِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَنْبَرِهِمْ. وَهُوَ قَوْلُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ.

تخریج: [إسناده حسن] وأخرجه أحمد: ۲/۴۱۸ عن قتيبة به وسيأتي مطولاً: ۱۷۹۵ ورواه مسلم، ح: ۱۹۳۳ من حديث أبي هريرة به.

Comments:

According to the view of Imām Abū Ḥanīfah, Shāfi'i, Aḥmad and other scholars, eating the meat of wild animals having canines and birds with talons, is not lawful. In the view of Imām Malik it is abominable and disliked but not unlawful. (*Sharh Ṣaḥīḥ Muslim* v.2. p. 146.) In view of Ibn Raslān, Qurṭubī and others eating their meat is lawful. (*Tuḥfat Al-Aḥwadhī* v.2. p. 346.)

Chapter 12. What Has Been Related About: Whatever Is Cut From Something Living, Then It Is Dead Flesh

1480. Abū Wāqid Al-Laiṭhī narrated: “The Prophet ﷺ came to Al-Madīnah and they were in the habit of cutting the humps off of the camels and cutting the buttocks from the sheep. He said: “Whatever is cut from an animal while it is alive, then it is dead flesh.” (*Hasan*)

(Another chain) with similar.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. We do not know of it except as a narration of Zaid bin Aslam. This is acted upon according to the people of knowledge. Abū Wāqid Al-Laiṭhī’s name is Al-Hārith bin ‘Awf.

(المعجم ١٢) - بَابُ مَا جَاءَ مَا قُطِعَ
مِنَ الْحَيِّ فَهُوَ مَيِّتٌ (التحفة ١٢)

١٤٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَائِيُّ: حَدَّثَنَا سَلَمَةُ بْنُ رَجَاءٍ [قَالَ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي وَاقِدِ اللَّيْثِيِّ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَهُمْ يَجْبُونَ أَسْنِمَةَ الْإِبِلِ، وَيَقْطَعُونَ أَلْيَاتِ الْغَنَمِ، فَقَالَ: «مَا يُقْطَعُ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهُوَ مَيِّتَةٌ».

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ [الْجَوْزْجَانِيُّ]: حَدَّثَنَا أَبُو النَّضْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ أَسْلَمَ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ. وَأَبُو وَاقِدِ اللَّيْثِيِّ اسْمُهُ الْهَارِثُ بْنُ عَوْفٍ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصيد، باب: إذا قطع من الصيد قطعة، ح: ٢٨٥٨ من حديث عبدالرحمن بن عبدالله بن دينار به وهو حسن الحديث، وصححه ابن الجارود، ح: ٨٧٦ والحاكم والذهبي وله شاهد عند الحاكم: ٢٣٩/٤.

Comments:

Any cut off limb of an animal is unlawful for eating, because after amputation, the limb becomes lifeless and resembles a corpse. Before the advent of Islam, Arabs used to cut off the limbs of animals for eating, like humps of the camels and rump of rams etc., and used some parts as medicines to heal wounds. In this narration, the Prophet ﷺ prohibited such a practice.

Chapter 13. (What Has Been Related) About Slaughtering At The Neck And Throat

1481. Abū Al-‘Usharā’ narrated from his father that he said: “I said: ‘O Messenger of Allāh! Is

(المعجم ١٣) - بَابُ [مَا جَاءَ] فِي
الذَّكَاءِ فِي الْحَلْقِ وَاللَّبَّةِ (التحفة ١٣)

١٤٨١ - حَدَّثَنَا هَنَادٌ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ حَمَادِ بْنِ سَلَمَةَ؛ ح:

there no slaughtering except upon the neck and the throat?" He said: 'If you stab its thigh it would be accepted of you.' (Da'if)

Aḥmad bin Manī' (one of the narrators) said: "Yazīd bin Hārūn said: 'This is in cases of necessity.'"

[He said:] There is something on this topic from Rāfi' bin Khadij.

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Ḥammād bin Salamah, and we do not know of Abū Al-'Usharā' reporting other than this *Hadīth* from his father. They differ about the name of Abū Al-'Usharā', some of them said his name is Usāmah bin Qiḥtam. they also said [his name is] Yasār bin Barz, and they say, bin Balz, and they say his name is 'Utārid [attributing him to his grandfather].

وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَبِي الْعَشْرَاءِ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَمَا تَكُونُ الذَّكَاءُ إِلَّا فِي الْحَلْقِ وَاللَّبَّةِ؟ قَالَ: «لَوْ طَعَنْتَ فِي فَخِذِهَا لَأَجَزَأَ عَنْكَ» قَالَ أَحْمَدُ بْنُ مَنِيعٍ: قَالَ يَزِيدُ بْنُ هَارُونَ: هَذَا فِي الصَّرْوَرَةِ.

[قَالَ:] [وفي الباب عن رافع بن خديج .
[قَالَ أَبُو عِيسَى:] [وهذا حديث غريب لا نعرفه إلا من حديث حماد بن سلمة، ولا نعرف لأبي العشاء عن أبيه غير هذا الحديث، واختلفوا في اسم أبي العشاء، فقال بعضهم: اسمه أسامة بن قهظم، ويقال: [اسمه] يسار بن بزير. ويقال: ابن بلزير. ويقال: اسمه عطارد [نسب إلى جدّه].

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الذبائح، باب ذكاة الناد من البهائم، ح: ٣١٨٤ من حديث وكيع، وأبو داود، ح: ٢٨٢٥ والنسائي، ح: ٤٤١٣ من حديث حماد بن سلمة به وصححه ابن الجارود، ح: ٩٠٧ وضعفه أحمد وغيره * قال البخاري في أبي العشاء: "في حديثه واسمه وسماعه من أبيه نظر" وله شاهد ضعيف عند الهيثمي في مجمع الزوائد: ٣٤/٤ * وفي الباب عن رافع بن خديج [يأتي: ١٤٩١، ١٤٩٢].

Comments:

A camel is slaughtered from the upper part of the chest and below the throat, whereas all other animals are slaughtered from the throat. This is recommended for the slaughter of a camel but if the camel goes wild at the time of slaughtering, it is allowed to slaughter it from any part of its body. The real purpose is to drain the blood out of its body. (*Tuhfat Al-Aḥwadhī* v.2. p.347.)

Chapter 14. What Has Been Related About Killing Geckos

(المعجم ١٤) - بَابُ [مَا جَاءَ] فِي قَتْلِ الْوَرَعِ (التحفة ١٤)

1482. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever kills a gecko in one

١٤٨٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ

strike, he has such and such reward, and if he kills it on the second strike, he will have such and such reward, and if he kills it on the third strike, then he has such and such reward.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn Mas‘ūd, Sa‘d, ‘Āishah, and Umm *Sharīk*.

[Abū ‘Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَتَلَ وَرَعَةً بِالضَّرْبَةِ الْأُولَى كَانَ لَهُ كَذَا وَكَذَا حَسَنَةً، فَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ كَانَ لَهُ كَذَا وَكَذَا حَسَنَةً، فَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّلَاثَةِ كَانَ لَهُ كَذَا وَكَذَا حَسَنَةً».

[قَالَ:] «وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَسَعْدٍ وَعَائِشَةَ وَأُمَّ شَرِيكِ».

[قَالَ أَبُو عِيْسَى:] وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، السلام، باب استحباب قتل الوزغ، ح: ۲۲۴۰ عن أبي كريب به * وفي الباب عن ابن مسعود [أحمد: ۱/ ۴۲۰] وسعد [مسلم، ح: ۲۲۳۸] وعائشة [البخاري، ح: ۱۸۳۱] ومسلم، ح: ۲۲۳۹ وأم شريك [البخاري، ح: ۳۳۰۷] ومسلم، ح: ۲۲۳۷.

Comments:

It is recommended to kill the gecko with the first strike otherwise it escapes. He who kills it with the first strike gets one hundred rewards and he who kills it with second or third gets less rewards accordingly. In other narrations, the reward for killing with the first strike is seventy. Therefore, it can be inferred that the number of rewards is not fixed at one hundred or seventy, it is merely to show the vastness of the reward.

Chapter 15. What Has Been Related About Killing Snakes

1483. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Kill snakes, and kill *Dhut-Tufyatain*^[1] and *Al-Abtar*,^[2] because they blind the sight and cause abortions of fetuses.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn Mas‘ūd, ‘Āishah, Abū Hurairah, and Sahl bin Sa‘d.

[Abū ‘Eisā said:] This *Ḥadīth* is

(المعجم ۱۵) - بَابُ [مَا جَاءَ] فِي قَتْلِ الْحَيَّاتِ (التحفة ۱۵)

۱۴۸۳ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوا الْحَيَّاتِ، وَاقْتُلُوا ذَا الطَّفِيِّتَيْنِ وَالْأَبْتَرَ، فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيُسْقِطَانِ الْحَبْلَ».

[قَالَ:] «وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ، وَعَائِشَةَ، وَأَبِي هُرَيْرَةَ، وَسَهْلِ بْنِ سَعْدٍ».

[1] A snake with two stripes on its back.

[2] A snake with a very short tail.

Hasan Ṣaḥīh.

It has been reported from Ibn ‘Umar, from Abū Lubābah that after that, the Prophet ﷺ prohibited killing snakes that are inhabiting one’s home. It has been reported from Ibn ‘Umar, from Zaid bin Al-Khaṭṭāb as well. ‘Abdullāh bin Al-Mubārak said “It is only disliked to kill snakes when the snake is small like a piece of silver and not wriggling in the walkway.”

[قَالَ أَبُو عَيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنِ ابْنِ عُمَرَ، عَنْ أَبِي لُبَابَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى بَعْدَ ذَلِكَ، عَنْ قَتْلِ جِنَانِ الْبُيُوتِ وَهِيَ الْعَوَامِرُ. وَيُرْوَى عَنِ ابْنِ عُمَرَ، عَنْ زَيْدِ بْنِ الْخَطَّابِ أَيْضًا. وَقَالَ عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ: إِنَّمَا يُكْرَهُ مِنْ قَتْلِ الْحَيَاتِ، [قَتْلُ] الْحَيَّةِ الَّتِي تَكُونُ دَقِيقَةً كَأَنَّهَا فِصَّةٌ، وَلَا تَلْتَوِي فِي مَشِيَّتِهَا.

تخریج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب قول الله تعالى: ﴿وَيْثُ فِيهَا مِنْ كُلِّ دَابَّةٍ﴾، ح: ٣٢٩٧، ومسلم، ح: ٢٢٣٣ من حديث ابن شهاب الزهري به * وفي الباب عن ابن مسعود [أبو داود، ح: ٥٢٤٩] وعائشة [البخاري، ح: ١٨٢٩، ومسلم، ح: ١١٩٨] وأبي هريرة [أبو داود، ح: ٥٢٤٨] وسهل بن سعد [الطحاوي في مشكل الآثار: ٩٥/٤].

Comments:

There are many kinds of snakes. Some of them are extremely poisonous and their bite can cause instant death, others can affect the eyesight and may cause blindness. The bite of some snakes may also cause abortion. Keeping in view the damages caused by them, it has been recommended to kill them. (*Tuḥfat Al-Aḥwadhī* v. p.348.)

1484. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “Indeed there are others inhabiting your homes. So yell at them three times (to leave). If you see any of them after that, then kill them.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This is how ‘Ubaidullāh bin ‘Umar reported this *Hadīth*: from Ṣaifi, from Abū Sa‘eed. Mālik bin Anas reported this *Hadīth* from Ṣaifi from Abū As-Sā‘ib the freed slave of Hishām bin Zuhrah, from Abū Sa‘eed [from the Prophet ﷺ], and there is a story along with the *Hadīth*.

(Another chain) similar to the

١٤٨٤ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدُهُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ صَيْفِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِبُيُوتِكُمْ عَمَارًا فَحَرِّجُوا عَلَيْهِمْ ثَلَاثًا، فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ مِنْهُمْ شَيْءٌ فَأَقْتُلُوهُ».

[قَالَ أَبُو عَيْسَى:] هَكَذَا رَوَى عُبَيْدُ اللَّهِ ابْنُ عُمَرَ هَذَا الْحَدِيثَ عَنْ صَيْفِيِّ، عَنْ أَبِي سَعِيدٍ. وَرَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ صَيْفِيِّ، عَنْ أَبِي السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ، عَنْ أَبِي سَعِيدٍ [عَنِ النَّبِيِّ ﷺ]. وَفِي الْحَدِيثِ قِصَّةٌ.

narration of Mālik.

حَدَّثَنَا بِذَلِكَ الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ:
حَدَّثَنَا مَالِكٌ. وَهَذَا أَصْحُ مِنْ حَدِيثِ عُبَيْدِ
اللَّهِ بْنِ عُمَرَ. وَرَوَى مُحَمَّدُ بْنُ عَجَلَانَ عَنْ
صَيْفِيِّ نَحْوَ رِوَايَةِ مَالِكٍ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢٧/٣ من حديث عبيدالله بن عمر به * حديث مالك في الموطأ: ٩٧٧، ٩٧٦/٢ ومن طريقه أخرجه مسلم، ح: ٢٢٣٦ مطولاً.

Comments:

The event that has been referred to in this narration is given in detail in *Ṣaḥīḥ Muslim* (See *Minnah Al-Mun'am* v.3. p. 479. and *Sharḥ Muslim & An-Nawawī* v.2. p. 235) The summary of this event is given hereunder. It was the occasion of the Battle of Trench. A young man who was newly married sought permission from the Prophet ﷺ and went home. There he found his wife standing at the door of the house. She told him that a snake has entered their house. He went in and killed the snake by piercing it with his lance. When he was going to throw it out of the house it slipped from the lance and dropped on the young man. He died there and then. The narration of *Ṣaḥīḥ Muslim* also hints that sometimes these snakes are Jinns.

1485. Abū Lailā narrated that the Messenger of Allāh ﷺ said: “When a snake appears in your dwellings then say to it: ‘We ask you – by the covenant of Nūḥ and by the covenant of Sulaimān bin Dāwūd – that you do not harm us.’ If it returns, then kill it.” (*Ḍaʿīf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it as a narration of Thābit Al-Bunānī except with this route to Ibn Abī Lailā.

١٤٨٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: قَالَ أَبُو لَيْلَى: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا ظَهَرَتِ الْحَيَّةُ فِي الْمَسْكَنِ فَقُولُوا لَهَا: إِنَّا نَسْأَلُكَ بِعَهْدِ نُوحٍ وَبِعَهْدِ سُلَيْمَانَ بْنِ دَاوُدَ أَنْ لَا تُؤْذِينَا، فَإِنْ عَادَتْ فَاقْتُلُوهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ثَابِتِ الْبُنَانِيِّ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ أَبِي لَيْلَى.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في قتل الحيات، ح: ٥٢٦٠ من حديث محمد بن عبدالرحمن بن أبي ليلى به وهو ضعيف.

Comments:

There is difference of opinion among the scholars in killing snakes. Some people of knowledge say that every kind of snake should be killed immediately when and where it is seen. Some others say that the snakes living in residential houses should be warned before killing.

Chapter 16. What Has Been Related About Killing Dogs

1486. ‘Abdullāh bin Mughaffal narrated that the Messenger of Allāh ﷺ said: “If it were not that dogs were part of a nation among the nations, then I would order that all of them be killed. So kill every one of them that is all black.” (Hasan)

[He said:] There are narrations on this topic from Ibn ‘Umar, Jābir, Abū Rāfi‘, and Abū Ayyūb.

[Abū ‘Eisā said:] The *Hadīth* of ‘Abdullāh bin Mughaffal is a *Hasan Ṣaḥīḥ Hadīth*. In some *Hadīths* it has been reported that the all black dog is a *Shaitān*. The *Bahīm* black dog is the one that does not have any white in it. Some of the people of knowledge disliked using the all black dog for hunting.

تخريج: [حسن] وأخرجه أبو داود، الصيد، باب اتخاذ الكلب للصيد وغيره، ح: ٢٨٤٥ وابن ماجه، ح: ٣٢٠٥ والنسائي، ح: ٤٢٨٥ من حديث يونس بن عبيد به وله شواهد ذكرتها في نيل المقصود * وفي الباب عن ابن عمر [يأتي: ١٤٨٨] وجابر [مسلم، ح: ١٥٧٢] وأبي رافع [أحمد: ٩/٦] وأبي أيوب [لم أجده].

Comments:

Angels hate dogs, therefore, keeping dogs without any genuine reason and need is not allowed. There are some genuine needs when it is necessary to keep the dogs; therefore, it has not been allowed to kill all kinds of dogs.

Chapter 17. (What Has Been Related About) How Much Is Deducted from the Reward Of One Who Keeps A Dog

1487. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Whoever keeps a dog” – or:

(المعجم ١٦) - بَابُ مَا جَاءَ فِي قَتْلِ الْكِلَابِ (التحفة ١٦)

١٤٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مَنْصُورُ بْنُ زَادَانَ وَيُونُسُ [بْنُ عُبَيْدٍ] عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنَ الْأُمَّمِ لَأَمَرْتُ بِقَتْلِهَا كُلِّهَا، فَأَقْتُلُوا مِنْهَا كُلَّ أَسْوَدَ بِهِمٍ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وَجَابِرٍ، وَأَبِي رَافِعٍ، وَأَبِي أَيُّوبَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُرْوَى فِي بَعْضِ الْحَدِيثِ أَنَّ الْكَلْبَ الْأَسْوَدَ الْبَهِيمَ شَيْطَانٌ، وَالْكََلْبُ الْأَسْوَدُ الْبَهِيمُ الَّذِي لَا يَكُونُ فِيهِ شَيْءٌ مِنَ الْبَيَاضِ. وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ صَيْدَ الْكَلْبِ الْأَسْوَدِ الْبَهِيمِ.

(المعجم ١٧) - بَابُ [مَا جَاءَ فِي] مَنْ أَمْسَكَ كَلْبًا، مَا يَنْقُصُ مِنْ أَجْرِهِ (التحفة ١٧)

١٤٨٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي يُونُسَ، عَنْ نَافِعٍ،

“acquires a dog” – “neither for hunting nor to guard livestock, then two *Qirāṭ*^[1] are deducted from his reward, daily.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Abdullāh bin Mughaffal, Abū Hurairah, and Sufyān bin Abī Zuhair.

[Abū ‘Eīsā said:] The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. And it has been reported that the Prophet ﷺ said: “or a farm dog.”

عَنِ ابْنِ عَمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اِقْتَنَى كَلْبًا أَوْ اتَّخَذَ كَلْبًا لَيْسَ بِضَارٍ، وَلَا كَلَبَ مَاشِيَةٍ، نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَغْفَلٍ، وَأَبِي هُرَيْرَةَ، وَسُفْيَانَ بْنِ أَبِي زُهَيْرٍ.
[قَالَ أَبُو عِيسَى:] وَحَدِيثُ ابْنِ عَمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أَوْ كَلَبَ زَرْعٍ».

تخریج: متفق عليه، أخرجه البخاري، الذبائح والصيد، باب من اقتنى كلبًا ليس بكلب صيد أو ماشية، ح: ٥٤٨٢، ومسلم، ح: ١٥٧٤، من حديث نافع به ورواه أحمد: ٤/٢ عن إسماعيل بن إبراهيم - وهو ابن علية - به * وفي الباب عن عبدالله بن مغفل [يأتي: ١٤٩٩] وأبي هريرة [يأتي: ١٤٩٠] وسفيان بن أبي زهير [البخاري، ح: ٢٣٢٣، ومسلم، ح: ١٥٧٦].

Comments:

The angels of mercy hate dogs and do not enter that house where there are dogs. As a result, the resident of the house is deprived of the blessings of Allāh. Therefore, keeping dogs in houses without a genuine cause should be avoided.

1488. Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ ordered killing dogs, except for the hunting dog, or the dog that guards livestock.” It was said to him: “Abū Hurairah would say: ‘or a farm dog’ so he (Ibn ‘Umar) said: “Abū Hurairah had a farm.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٤٨٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ إِلَّا كَلَبَ صَيْدٍ أَوْ كَلَبَ مَاشِيَةٍ. قَالَ: قِيلَ لَهُ: إِنَّ أَبَا هُرَيْرَةَ [كَانَ] يَقُولُ: أَوْ كَلَبَ زَرْعٍ. فَقَالَ: إِنَّ أَبَا هُرَيْرَةَ لَهُ زَرْعٌ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، المساقاة، باب الأمر بقتل الكلاب وبيان نسخه ... إلخ، ح: ١٥٧١ من حديث حماد بن زيد به.

[1] *Qirāṭ* is normally used to refer to a weight that is approximately 1/16th of a Dirham. The English word “carat” and its usage are related. In relation to rewards, it is also said to be much greater in size.

Comments:

It is human nature that a man tries to collect all information concerning his profession and interests. Abū Hurairah was a farmer by profession so he had more information about the issues of farmers.

1489. ‘Abdullāh bin Mughaffal narrated: “I was one of those who held up the branches from the tree away from the face of the Messenger of Allāh ﷺ while he was delivering the *Khuṭbah* saying: ‘If it were not that dogs were a nation among nations, then I would order that they be killed. So kill every one among them that is all black. There is no one inhabiting a home in which they keep a dog but their deeds are decreased by one *Qirāṭ* every day – except for a hunting dog, or a farm dog, or a sheep dog.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*. This *Ḥadīth* has been reported through other routes from Al-Ḥasan from ‘Abdullāh bin Mughaffal, from the Prophet ﷺ.

تخریج: وأخرجه مسلم، المساقاة، باب الأمر بقتل الكلاب، وبيان نسخه ... الخ، ح: ١٥٧٥ من حديث عبدالرزاق به ورواه أبو داود، ح: ٢٨٤٤ عن الحسن بن علي به * أثر عطاء ابن أبي رباح صحيح عنه.

1490. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever acquires a dog – with the exception of a dog to guard livestock, a hunting dog, or a farm dog – each day a *Qirāṭ* is deducted from his reward.” (*Ḥasan*)

[Abū ‘Eisā said:] this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It has been reported that ‘Aṭā’ bin Abī Rabāḥ permitted keeping a

١٤٨٩ - حَدَّثَنَا عَبْدُ بْنُ أَصْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِيِّ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: إِنِّي لِمِمَّنْ يَرْفَعُ أَغْصَانَ الشَّجَرَةِ عَنْ وَجْهِ رَسُولِ اللَّهِ ﷺ وَهُوَ يَخْطُبُ، فَقَالَ: «لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنَ الْأُمَمِ لَأَمَرْتُ بِقَتْلِهَا، فَاقْتُلُوا مِنْهَا كُلَّ أَسْوَدَ بِهِمْ، وَمَا مِنْ أَهْلِ بَيْتٍ يَرْبِطُونَ كَلْبًا إِلَّا نَقَصَ مِنْ عَمَلِهِمْ كُلَّ يَوْمٍ قِيرَاطٌ إِلَّا كَلْبَ صَيْدٍ أَوْ كَلْبَ حَرْثٍ أَوْ كَلْبَ غَنَمٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ عَنِ النَّبِيِّ ﷺ.

١٤٩٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ [الْحُلَوَانِيُّ] وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اتَّخَذَ كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ صَيْدٍ أَوْ زَرْعٍ انْتَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

dog even if the man only had one sheep. Ishāq bin Manṣūr narrated that to us (saying): “Hajjāj bin Muḥammad narrated that to us from Ibn Juraij from ‘Atā’.”

صَحِيحٌ.

وَيُرَوَّى عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ: أَنَّهُ رَخَّصَ فِي إِمْسَاكِ الْكَلْبِ وَإِنْ كَانَ لِلرَّجُلِ شَاةٌ وَاحِدَةً. حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ بِهَذَا. تخريج: [حسن] انظر، ح: ١٤٨٦ وللحديث شواهد كثيرة.

Chapter 18. (What Has Been Related) About Slaughtering With Reeds And The Like

(المعجم ١٨) - بَابُ [مَا جَاءَ فِي] الذَّكَاةِ بِالْقَصَبِ وَغَيْرِهِ (التحفة ١٨)

1491. Rāfi‘ bin Khadij narrated: “I said: ‘O Messenger of Allāh! We expect to meet the enemy tomorrow and we have no knives.’^[1] So the Prophet ﷺ said: ‘As long as it causes blood to flow, and Allāh’s Name has been mentioned over it, then eat it, provided it was not done with a tooth or nail. And I will tell you why: As for the tooth it is a bone, and as for the nail it is the knife of the Ethiopians.’” (*Sahih*)

١٤٩١ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَّائَةَ ابْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا نَلْقَى الْعَدُوَّ عَدَاً وَلَيْسَتْ مَعَنَا مُدَى فَقَالَ النَّبِيُّ ﷺ: «مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ فَكَلُوهُ مَا لَمْ يَكُنْ سِنًَّ أَوْ ظَفْرًا، وَسَأَحَدُنْكُمْ عَنْ ذَلِكَ: أَمَّا السِّنُّ فَعِظْمٌ وَأَمَّا الظَّفَرُ فَمُدَى الْحَبَشَةِ».

(Another chain) from Rāfi‘ bin Khadij [may Allāh be pleased with him] from the Prophet ﷺ and it is similar, but (the narrator) did not mention in it: “Abāyah, from his father” and this is more correct. ‘Abāyah heard from Rāfi‘.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ، قَالَ: حَدَّثَنِي أَبِي عَنْ عَبَّائَةَ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَبَّائَةَ عَنْ أَبِيهِ وَهَذَا أَصْحَحُ. وَعَبَّائَةُ قَدْ سَمِعَ مِنْ رَافِعِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لَا يَرَوْنَ أَنْ يُذَكَّى بِسِنٍَّ وَلَا بِعِظْمٍ.

This is acted upon according to the people of knowledge, they did not think that a tooth or bone could be used for slaughtering.

^[1] This could mean that: When they meet the enemies and it happens that they have amongst the spoils, animals to slaughter. It could also mean that: they needed to slaughter animals to eat for strength to face the enemies. (*Tuhfat Al-Ahwadhi*)

تخریج: متفق عليه، وأخرجه البخاري، الذبائح والصيد، باب: إذا أصاب قوم غنيمَةً فذبح بعضهم غنمًا أو إبلًا... إلخ، ح: ٥٥٤٣ من حديث أبي الأحوص ومسلم، ح: ١٩٦٨ من حديث سعيد بن مسروق به وحديث يحيى بن سعيد القطان متفق عليه، أخرجه البخاري، ح: ٥٥٠٩ ومسلم، ح: ١٩٦٨ عنه.

Comments:

Physical strength and energy is required in fighting, and the meat is a source of strength and energy. The source of meat is animals, so they are slaughtered to meet the needs of energy and power. It has been ordered to slaughter them with sharp knives. The purpose of this order is to cause them less pain.

Chapter 19. What Has Been Related About Camels, Cows, and Sheep, When They Flee And Become Wild: Are They Shot With An Arrow Or Not?

(المعجم ١٩) - بَابُ [مَا جَاءَ فِي الْبَعِيرِ وَالْبَقَرِ وَالْغَنَمِ إِذَا نَدَّ فَصَارَ وَحْشِيًّا يُرْمَى بِسَهْمٍ أَمْ لَا] (التحفة ١٩)

1492. Rāfi‘ [bin Khadīj] narrated: “We were with the Prophet ﷺ on a journey when the camel that belonged to some people ran away and they did not have a horse. So a man shot it with an arrow and Allāh stopped it. The Messenger of Allāh ﷺ said: ‘Of these beasts there are some that are as wild as wild animals. So if one of them does this, then treat it similarly.’”

(Ṣaḥīḥ)

(Another chain) from Rāfi‘ bin Khadīj from the Prophet ﷺ and it is similar, but (the narrator) did not mention in it “Abāyah from his father,” (a narrator in the chain) and this is more correct.

This is acted upon according to the people of knowledge. Similarly it was reported by Shu’bah from Sa’eed bin Masrūq as in the narration of Sufyān.

تخریج: وأخرجه البخاري، أيضًا، ح: ٥٥٤٣ من حديث أبي الأحوص، والبخاري، ح: ٢٥٠٧ ومسلم، ح: ١٩٦٨ من حديث وكيع به وانظر الحديث السابق.

١٤٩٢ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ ابْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَافِعِ [ابْنِ خَدِيجٍ] قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَنَدَّ بَعِيرٌ مِنْ إِبِلِ الْقَوْمِ وَلَمْ يَكُنْ مَعَهُمْ خَيْلٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَايِدَ كَأَوَايِدِ الْوَحْشِ فَمَا فَعَلَ مِنْهَا هَذَا فافْعَلُوا بِهِ هَكَذَا».

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكَرْ فِيهِ عَبَايَةَ عَنْ أَبِيهِ وَهَذَا أَصْحُ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ وَهَكَذَا رَوَاهُ شُعْبَةُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ مِنْ رِوَايَةِ سُفْيَانَ.

Comments:

Those domestic animals which are panicky and try to run away and escape from their masters, they should be hunted like game, and if they die before they are captured due to excessive drainage of blood, they are considered slaughtered. (See for details *Al-Mughni* v.13. p. 291. and (*Tuḥfat Al-Aḥwadhī* v.2. p.352.)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

17. The Chapters On The Sacrifices From The Messenger Of Allāh ﷺ

(المعجم ١٧) - أَبْوَابُ الْأَضَاحِي

عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ١٥)

Chapter 1. What Has Been Related About The Virtues Of Slaughtering

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ
الْأَضْحِيَّةِ (التحفة ١)

1493. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “A human does no action from the actions on the Day of *Nahr* more beloved to Allāh than spilling blood. On the Day of Judgement, it will appear with its horns, and hair, and hooves, and indeed the blood will be accepted by Allāh from where it is received before it even falls upon the earth, so let your hearts delight in it.” (*Da‘īf*)

[He said:] There are narrations on this topic from ‘Imrān bin Ḥuṣayn and Zaid bin Arqam.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of it as a narration of Hishām bin ‘Urwah except through this route. Abū Al-Muthanna’s (a narrator in the chain) name is Sulaimān bin Yazid, Ibn Abī Fudaik reports from him.

[Abū ‘Eisā said:] It has been reported that the Prophet ﷺ said about the *Udhiyyah*: “For the one who slaughters it there is a good

١٤٩٣ - حَدَّثَنَا أَبُو عَمْرٍو مُسْلِمٌ بْنُ عَمْرٍو [ابن مُسْلِمٍ] الْحَدَاءُ الْمَدِينِيُّ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ نَافِعِ الصَّائِغِ [أَبُو مُحَمَّدٍ] عَنْ أَبِي الْمُثَنَّى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا عَمِلَ آدَمِيٌّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ، إِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَطْلَافِهَا، وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنَ الْأَرْضِ فَطَيَّبُوا بِهَا نَفْسًا».

[قَالَ:] وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَزَيْدِ بْنِ أَرْقَمٍ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ إِلَّا مِنْ هَذَا الْوَجْهِ. وَأَبُو الْمُثَنَّى اسْمُهُ سُلَيْمَانُ بْنُ يَزِيدَ، رَوَى عَنْهُ ابْنُ أَبِي فُدَيْكٍ.

[قَالَ أَبُو عَيْسَى:] وَيُرْوَى عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الْأَضْحِيَّةِ: «لِصَاحِبِهَا بِكُلِّ شَعْرَةٍ

merit for every hair” and it has been reported that he said: “for its horns.”

حَسَنَةٌ وَيُرْوَى: «بِقُرُونِهَا».

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأضحاحي، باب ثواب الأضحية، ح: ٣١٢٦ من حديث عبدالله بن نافع به * أبوالمثنى ضعيف كما في التقريب وغيره * وفي الباب عن عمران ابن حصين [الحاكم: ٢٢٢/٤] وزيد بن أرقم [ابن ماجه، ح: ٣١٢٧] * حديث: «لصاحبها بكل شعرة حسنة» أخرجه ابن ماجه، ح: ٣١٢٧ وسنده ضعيف جداً.

Comments:

In the view of the people of knowledge, sacrifice is an emphasized *Sunnah* and leaving it, in spite of having the ability to perform it, is highly disapproved. Abū Bakr, ‘Umar, Bilāl, Ibn Mas‘ūd, Sa‘eed bin Musayyab, ‘Alqamah, Aswad, ‘Aṭā, Ash-Shāfi‘ī, Aḥmad, and Ishāq have the same view, that this is an emphasized *Sunnah*. Imām Rabī‘ah, Mālik, Ah-Thawri, Al-Awzā‘ī, Al-Laith and Abū Ḥanīfah describe it as an obligation. (*Al-Mughnī* v. 13. p.360.) Emphatic orders for performing this *Sunnah* show its superiority and excellence.

Chapter 2. What Has Been Related About Sacrificing Two Male Sheep

(المعجم ٢) - بَابُ [مَا جَاءَ] فِي الْأَضْحِيَّةِ بِكَبْشَيْنِ (التحفة ٢)

1494. Anas bin Mālik narrated: “The Messenger of Allāh ﷺ slaughtered two horned male sheep which were mostly white. He slaughtered them with his hand and mentioned Allāh’s Name, and he said ‘*Allāhu Akbar*,’ and put his foot on their sides.” (*Ṣaḥīḥ*)

١٤٩٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ضَحَّى رَسُولُ اللَّهِ ﷺ بِكَبْشَيْنِ أَقْرَبَيْنِ أَمْلَحَيْنِ دَبَحَهُمَا بِيَدِهِ وَسَمَى وَكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا.

[He said:] There are narrations on this topic from ‘Alī, ‘Āishah, Abū Hurairah, Jābir, Abū Ayyūb, Abū Ad-Dardā’, Abū Rāfi‘, Ibn ‘Umar, and Abū Bakrah [as well].

[قَالَ:] [وفي الباب عن عليّ، وعائشة، وأبي هريرة، وجابر، وأبي أيوب، وأبي الدرداء، وأبي رافع، وابن عمر، وأبي بكر] [أيضاً].

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الأضحاحي، باب التكبير عند الذبح، ح: ٥٥٦٥ ومسلم، ح: ١٩٦٦ عن قتيبة به * وفي الباب عن علي [يأتي: ١٤٩٥] وعائشة [أبو داود، ح: ٣١٢٢] وأبي هريرة [أبو داود، ح: ٣١٢٢] وأبي أيوب [لم أجده] وجابر [أبو داود، ح: ٢٧٩٥]

وأبي الدرداء [أحمد: ١٩٦/٥] وأبي رافع [أحمد: ٦٦/٦] وابن عمر [لم أجده] وأبي بكره [يأتي: ١٥٢٠].

Comments:

This narration shows the way the sacrifice is carried out. Lay the animal of sacrifice on your left facing the *Ka'bah*, put your right leg on its thighs and hold the mouth tightly to keep the throat tight, and slaughter with the right hand mentioning the Name of Allāh aloud, that is “ In the Name of Allāh, Allāh is Greatest” Remember that the knife used for slaughtering must be very sharp.

Chapter 3. What Has Been Related About Slaughtering (Offering Sacrifices) On Behalf Of The Deceased

(المعجم ٣) - [بَابُ مَا جَاءَ فِي الْأَضْحِيَّةِ، عَنِ الْمَيِّتِ] (التحفة ٣)

1495. Ḥanash narrated that ‘Alī used to slaughter two male sheep, one for the Prophet ﷺ and the other for himself. When this was mentioned to him, he said: “He ordered me to” – meaning the Prophet ﷺ – “so I will never leave it.” (*Da‘īf*)

١٤٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمُحَارِبِيِّ الْكُوفِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْحَسَنِ، عَنِ الْحَكَمِ، عَنْ حَنْشٍ، عَنْ عَلِيٍّ: أَنَّهُ كَانَ يُضْحِي بِكَبْشَيْنِ، أَحَدُهُمَا عَنِ النَّبِيِّ ﷺ، وَالْآخَرَ عَنْ نَفْسِهِ، فَقِيلَ لَهُ، فَقَالَ: أَمَرَنِي بِهِ - يَعْنِي النَّبِيَّ ﷺ - فَلَا أَدْعُهُ أَبَدًا.

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except from the narration of *Sharīk*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ.

Some of the people of knowledge have permitted slaughtering on behalf of the deceased, and some of them did not think that one could slaughter on their behalf. ‘Abdullāh bin Al-Mubāarak said: “To me it is recommended that one give in charity on their behalf and not slaughter on their behalf. And if he were to slaughter, then he does not eat any of it, but gives it all in charity.” [Muḥammad said: “Alī bin Al-Madīnī said: ‘It has been reported by other than *Sharīk*.’”

وَقَدْ رَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يُضْحَى عَنِ الْمَيِّتِ، وَلَمْ يَرِ بَعْضُهُمْ أَنْ يُضْحَى عَنْهُ. وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَحَبُّ إِلَيَّ أَنْ يُتَصَدَّقَ عَنْهُ وَلَا يُضْحَى عَنْهُ، وَإِنْ ضَحَى فَلَا يَأْكُلُ مِنْهَا شَيْئًا، وَيَتَصَدَّقُ بِهَا كُلِّهَا. قَالَ مُحَمَّدٌ: قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: وَقَدْ رَوَاهُ غَيْرُ شَرِيكٍ قُلْتُ لَهُ: أَبُو الْحَسَنِ مَا اسْمُهُ؟ فَلَمْ يَعْرِفْهُ. قَالَ مُسْلِمٌ: اسْمُهُ الْحَسَنُ.]

I asked him: “What is Abul-Ḥasnā’s name?” But he did not know it. Muslim said: “His name is Al-Ḥasan.”]

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الضحايا، باب الأضحية عن الميت، ح: ٢٧٩٠ من حديث شريك به وصححه الحاكم: ٢٢٩/٤، ٢٣٠، والذهبي، وقالوا: "أبو الحسناء هو الحسن بن الحكم" قلت: لا، بل هو غيره وهو مجهول، والحكم بن قتيبة وشريك القاضي مدلسان وعننا.

Comments:

Sacrificing on behalf of a deceased person is not proven from any authentic narration. Since the Prophet ﷺ performed a sacrifice on behalf of the Muslim *Ummah*, and dead and alive, all are included in the *Ummah*, therefore, some people allow sacrificing on behalf of deceased people. It is also not proven that all of the meat of the sacrifice performed on behalf of the *Ummah* was given in charity, and distributed among the poor. (*Tuhfat Al-Ahwadhī* v. 2. p. 354.)

Chapter 4. (What Has Been Related About) What Is Recommended To Slaughter (As Sacrifice)

(المعجم ٤) - بَابُ [مَا جَاءَ فِي] مَا يُسْتَحَبُّ مِنَ الْأَصْحَابِ (التحفة ٤)

1496. Abū Sa‘eed Al-Khudrī narrated: “The Messenger of Allāh ﷺ slaughtered a horned male ram of fine pedigree, (around) his mouth was black, and his legs were black, and (around) his eyes was black.”(*Hasan*)

١٤٩٦ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَحِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِكَبْشٍ أَقْرَنَ فَحِيلٍ، يَأْكُلُ فِي سَوَادٍ، وَيَمْشِي فِي سَوَادٍ، وَيَنْظُرُ فِي سَوَادٍ. [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَفْصِ ابْنِ غِيَاثٍ.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*, we do not know of it except from the narration of Ḥaḥḥ bin Ghiyāth.

تخريج: [حسن] وأخرجه النسائي: ٢٢١/٧، ح: ٤٣٩٥ (الضحايا، باب الكبش) عن الأشج، وأبو داود، ح: ٢٧٩٦ وابن ماجه، ح: ٣١٢٨ من حديث حفص بن غياث به وله شاهد في صحيح مسلم، ح: ١٩٦٧ وغيره وبه صح الحديث.

Comments:

It seems that some people think that a castrated male animal is not approved for sacrifice. This view is not correct. One authentic narration (Abū Dāwūd mentions two castrated rams).

Chapter 5. What Is Not Allowed For Slaughtering (As Sacrifice)

(المعجم ٥) - بَابُ مَا لَا يَجُوزُ مِنَ الْأَصْحَابِ (التحفة ٥)

1497. Al-Barā’ bin ‘Āzib narrated a *Marfū’* narration (from the Prophet ﷺ), saying: “A crippled

١٤٩٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا جَرِيرٌ [بْنِ حَازِمٍ] عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ

animal whose limp is obvious is not to be slaughtered as sacrifice, nor an animal with a bad eye whose blindness is obvious, nor a sick animal whose sickness is obvious, nor an emaciated animal that has no marrow (in its bones).” (*Ṣaḥīḥ*)

(Another chain) from the Prophet ﷺ with similar meaning.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, we do not know of it except through the narration of ‘Ubaid bin Fairūz from Al-Barā’. This *Ḥadīth* is acted upon according to people of knowledge.

يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُبَيْدِ بْنِ فَيْرُوزَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَفَعَهُ قَالَ: «لَا يُضْحَى بِالْعُرْجَاءِ بَيْنَ ظِلْعَيْهَا، وَلَا بِالْعُورَاءِ بَيْنَ عَوْزِهَا، وَلَا بِالْمَرِيضَةِ بَيْنَ مَرَضَتِهَا، وَلَا بِالْعَجْفَاءِ الَّتِي لَا تُنْقِي».

حَدَّثَنَا هَذَا: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُبَيْدِ ابْنِ فَيْرُوزَ، عَنِ الْبَرَاءِ [بْنِ عَازِبٍ] عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُبَيْدِ بْنِ فَيْرُوزَ عَنِ الْبَرَاءِ. وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ.

تخریج: [صحيح] وأخرجه أبو داود، الضحايا، باب ما يكره من الضحايا، ح: ٢٨٠٢ وابن ماجه، ح: ٣١٤٤، والنسائي، ح: ٤٣٧٦ من حديث سليمان به وصحه ابن خزيمة، ح: ٢٩١٢ وابن جبان، ح: ١٠٤٦، ١٠٤٧، وابن الجارود، ح: ٤٨١، ٩٠٧، والحاكم: ١/٤٦٧، ٤٦٨، والذهبي وغيرهم.

Comments:

Four defects have been mentioned in this narration making any animal that has any of these defects unlawful for sacrifice. All the people of knowledge agree on this point. Actually the sacrifice is a demonstration of love and thanks to Allāh from His slave, that He made the animal under his control, therefore, a healthy and admirable animal should be selected for sacrifice.

Chapter 6. What Is Disliked For Slaughtering (In Sacrifice)

(المعجم ٦) - بَابُ مَا يُكْرَهُ مِنْ

الْأَصَاحِي (التحفة ٦)

1498. ‘Alī bin Abī Ṭālib said: “The Messenger of Allāh ﷺ ordered that we check the eyes and ears, and not to slaughter the *Muqābalah*, nor the *Mudābarah*, nor the *Sharqā*, nor the *Kharqā*” (*Da‘īf*)

(Another chain) from ‘Ālī, from

١٤٩٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ، عَنْ شُرَيْحِ بْنِ الثُّعْمَانَ [الصَّائِدِيِّ وَهُوَ الْهَمْدَانِيُّ] عَنْ عَلِيِّ [بْنِ أَبِي طَالِبٍ] قَالَ: أَمَرَنَا رَسُولُ

the Prophet ﷺ and it is similar, but he added: “The *Muqābalaḥ* is the one whose ears have been severed, the *Mudābarah* is the one with the sides of its ears cut off, and the *Sharqā*’ is one with its ears split, and the *Kharqā*’ is the one whose ears have a hole pierced through them.”

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[Abū ‘Eīsā said:] *Shuraiḥ bin An-Nu‘mān Aṣ-Ṣā’idī* is from *Al-Kūfah* [and he is one of the companions of ‘Alī]. *Shuraiḥ bin Al-Kindī Al-Kūfī Al-Qāḍī’s Kunyah* is *Abū Ummayyah*, [and he reported from ‘Alī]. *Shuraiḥ bin Hāni*’ is from *Al-Kūfah*, and *Hāni*’ was a Companion (of the Prophet ﷺ), while all of them are among the companions of ‘Alī, living during the same era.

[And his saying: “that we check” means to look and see if they are normal.]

اللَّهُ ﷻ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ، وَأَنْ لَا نُضْحِي بِمَقَابَلَةٍ وَلَا مُدَابَرَةٍ وَلَا شَرْقَاءَ وَلَا خَرْقَاءَ.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُوسَى: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ شُرَيْحِ بْنِ التُّعْمَانِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ مِثْلَهُ وَزَادَ قَالَ: الْمَقَابَلَةُ: مَا قُطِعَ طَرْفُ أُذُنَيْهَا. وَالْمُدَابَرَةُ: مَا قُطِعَ مِنْ جَانِبِ الْأُذُنِ. وَالشَّرْقَاءُ: الْمَشْقُوقَةُ. وَالْخَرْقَاءُ: الْمَثْقُوبَةُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ أَبُو عِيسَى:] وَشُرَيْحُ بْنُ التُّعْمَانِ الصَّائِدِيُّ [هُوَ] كُوفِيٌّ، وَشُرَيْحُ بْنُ الْحَارِثِ الْكِنْدِيُّ الْكُوفِيُّ الْقَاضِي يُكْنَى أَبَا أُمَيَّةَ، وَشُرَيْحُ بْنُ هَانِيٍّ كُوفِيٌّ وَهَانِيٌّ لَهُ صُحْبَةٌ وَكُلُّهُمْ مِنْ أَصْحَابِ عَلِيٍّ فِي عَصْرِ وَاحِدٍ [قَدْ رَوَى عَنْ عَلِيٍّ وَكُلُّهُمْ مِنْ أَصْحَابِ عَلِيٍّ قَوْلُهُ: أَنْ نَسْتَشْرِفَ أَيْ: أَنْ نَنْظُرَ صَحِيحًا].

تخريج: [إسناده ضعيف] وأخرجه أبو داود، أيضًا، ح: ٢٨٠٤ وابن ماجه، ح: ٣١٤٢ والنسائي، ح: ٤٣٧٧ من حديث أبي إسحاق السبيعي به والسند معلل ولبعضه شاهد حسن، يأتي: ١٥٠٣ والحديث صححه الحاكم: ٢٢٤/٤ والذهبي * حديث عبيدالله بن موسى رواه الدارمي: ٧٧/٢، ح: ١٩٥٨ عنه.

Comments:

Sacrifice of a defective animal is unlawful and the selection of an animal with mutilated ears or with broken a leg etc., is not approved. There is a difference of opinion on shortened ears (See for details *Al-Mughnī* v. 13. p.370.)

Chapter 7. What Has Been Related About The *Jadha*^[1] Among Sheep For Slaughtering

1499. Abū Kibāsh narrated: “I brought a *Jadha* sheep to Al-Madinah (for sale) but it remained with me. I saw Abū Hurairah and I asked him about it, so he said: ‘I heard the Messenger of Allāh ﷺ saying: “The best male” – or – “female *Udḥiyah* is that from the *Jadha* sheep.” He said: “So the people took note of that (they became interested in buying).” (*Daʿif*)

[He said:] There are narrations on this topic from Ibn ‘Abbās, Umm Bilāl bin Hilāl from her father, Jābir, ‘Uqbah bin ‘Āmir, and a man from the Companions of the Prophet ﷺ.

[Abū ‘Eisā said:] The *Hadīth* of Abū Hurairah is a [*Ḥasan*] *Gharīb Hadīth*. This has been reported from Abū Hurairah in *Mawqūf* form.

[‘Uthmān bin Wāqid is Ibn Muḥammad bin Ziyād bin ‘Abdullāh bin ‘Umar bin Al-*Khaṭṭāb*].

This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. The *Jadha* sheep is acceptable for *Udḥiyah*.

(المعجم ٧) - بَابُ [مَا جَاءَ] فِي الْجَدْعِ مِنَ الضَّأْنِ فِي الْأَصْحَابِ (التحفة ٧)

١٤٩٩ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا عُثْمَانُ بْنُ وَقِيدٍ عَنْ كِدَامِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي كِبَاشٍ قَالَ: جَلَبْتُ غَنَمًا جَدْعًا إِلَى الْمَدِينَةِ فَكَسَدَتْ عَلَيَّ، فَلَقَيْتُ أَبَا هُرَيْرَةَ، فَسَأَلْتُهُ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نِعْمَ أَوْ نِعَمَتِ الْأُضْحِيَّةِ الْجَدْعُ مِنَ الضَّأْنِ»، قَالَ: فَانْتَهَبَهُ النَّاسُ.

[قَالَ:] وفي البابِ عن ابنِ عَبَّاسٍ وأمِّ بِلَالِ بِنْتِ هِلَالٍ عَنْ أَبِيهَا، وَجَابِرٍ، وَعُقْبَةَ ابْنِ عَامِرٍ، وَرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ. [قَالَ أَبُو عِيسَى:] وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَقَدْ رُوِيَ هَذَا عَنْ أَبِي هُرَيْرَةَ مَوْفُوفًا [وَعُثْمَانَ بْنَ وَقِيدٍ هُوَ ابْنُ مُحَمَّدِ بْنِ زِيَادِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ]، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنَّ الْجَدْعَ مِنَ الضَّأْنِ يُجْزَى فِي الْأُضْحِيَّةِ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٤٤٤/٢ عن وكيع به * كدام وأبو كباش، وثقهما الترمذي وحده فهما مجهولا الحال * وفي الباب عن ابن عباس [الطبراني في الكبير: ٧/٢٠٥، ح: ١١٥٠٤ وح: ١١٥٦١] وأم بلال بنت هلال عن أبيها [ابن ماجه، ح: ٣١٣٩] وجابر [مسلم، ح: ١٩٦٣] وعقبة بن عامر [يأتي: ١٥٠٠] ورجل من أصحاب النبي ﷺ [أبو داود، ح: ٢٧٩٩].

[1] See the explanation after no. 1500, and also no. 621.

Comments:

The *Jadha'* sheep is acceptable for sacrifice but the *Thaniyyah* is better. In the view of most of the people, one year and above is best for the sacrifice, but a healthy lamb of six months is acceptable.

1500. 'Uqbah bin 'Āmir narrated that the Messenger of Allāh ﷺ gave him sheep to distribute among his Companions as a sacrifice. "There remained a young male kid or a young billy goat, so I mentioned that to the Messenger of Allāh ﷺ and he said: "Sacrifice it for yourself." (*Ṣaḥīḥ*)

Wakī' said: "The *Jadha'* among sheep is seven or six months." [Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Through routes other than this, it has been reported that 'Uqbah bin 'Āmir said: "The Prophet ﷺ distributed the sacrificial animals and I was left with a *Jadha'*, so I asked the Prophet ﷺ about it and he said: "Sacrifice it for yourself."

(Another chain) with this *Ḥadīth*.

١٥٠٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ
عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَاهُ
عَنَمَا يُقْسِمُهَا عَلَى أَصْحَابِهِ ضَحَايَا، فَبَقِيَ
عَتُودٌ أَوْ جَدْيٌ فَلَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ
فَقَالَ: «ضَحِّ بِهْ أَنْتَ».

قَالَ وَيَكُوعُ: الْجَذَعُ مِنَ الضَّانِّ يَكُونُ ابْنَ
سَبْعَةٍ أَوْ سِتَّةِ أَشْهُرٍ. [قَالَ أَبُو عِيَسَى:] هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ
هَذَا الْوَجْهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ: قَسَمَ
النَّبِيُّ ﷺ ضَحَايَا فَبَقِيَْتُ جَذَعَةً فَسَأَلْتُ النَّبِيَّ
ﷺ فَقَالَ: «ضَحِّ بِهَا أَنْتَ».

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ
ابْنُ هَارُونَ وَأَبُو دَاوُدَ قَالَا: حَدَّثَنَا هِشَامُ
الدُّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ بَعْجَةَ
ابْنِ عَبْدِ اللَّهِ بْنِ بَدْرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ
النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

تخریج: متفق عليه، وأخرجه البخاري، الشركة، باب قسمة الغنم والعدل فيها، ح: ٢٥٠٠، ومسلم، ح: ١٩٦٥ عن قتيبة به ورواه مسلم، ح: ١٦/١٩٦٥ من حديث يزيد بن هارون، والبخاري، ح: ٥٥٤٧ من حديث هشام الدستوائي به وهو في مسند أبي داود الطيالسي، ح: ١٠٠٢.

Comments:

'Atood' is one year old healthy goat, and in view of Ibn Batāl, five months old is *Atood*. 'Jaddy' is a one year old male goat.

Chapter 8. [What Has Been Related About] Sharing In The *Uḍḥiyah* (Sacrifice)

1501. Ibn ‘Abbās narrated: “We were with the Messenger of Allāh ﷺ on a journey when the (Day of) *Adḥa* came, so we shared seven for a cow and ten for a camel.” (*Ḥasan*)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Al-Aḥḥadd Al-Aslamī, from his father, from his grandfather, and Abū Ayyūb.

[Abū ‘Eīsā said:] The *Ḥadīth* of Ibn ‘Abbās is a *Ḥasan Gharib Ḥadīth*, we do not know of it except through the narration of Al-Faḍl bin Mūsā.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الأضحاي، باب عن كم تجزىء البدنة والبقرة، ح: ٣١٣١، والنسائي، ح: ٤٣٩٧ من حديث الفضل بن موسى به * وفي الباب عن أبي الأشد السلمي عن أبيه عن جده [أحمد: ٤٢٤/٣] وأبي أيوب [يأتي: ١٥٠٥].

1502. Jābir narrated: “We performed the *Nahr* (Sacrifice) with the Messenger of Allāh ﷺ at Al-Ḥudaibiyah: A camel for seven (persons) and a cow for seven (persons).” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of Sufyān Ath-Thawrī, Ibn Al-Mubāarak, Ash-Shāfi‘ī, Aḥmad, and Ishāq. Ishāq said: “A camel is acceptable for ten (persons) as well.” And he used the *Ḥadīth* of Ibn ‘Abbās as proof.

(المعجم ٨) - بَابُ [مَا جَاءَ] فِي الْأَشْتِرَاكِ فِي الْأَضْحِيَّةِ (التحفة ٨)

١٥٠١ - حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ ابْنِ وَاقِدٍ، عَنِ عَلِيَاءِ بْنِ أَحْمَرَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَحَضَرَ الْأَضْحَى، فَاشْتَرَكْنَا فِي الْبَقْرَةِ سَبْعَةً وَفِي الْبَعِيرِ عَشْرَةً.

[قَالَ أَبُو عَيْسَى:] فِي الْبَابِ عَنْ أَبِي الْأَشَدِّ الْأَسْلَمِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، وَأَبِي أَيُّوبَ.

[قَالَ أَبُو عَيْسَى:] وَحَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْفَضْلِ بْنِ مُوسَى.

١٥٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَحَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحُدَيْبِيَّةِ الْبَدَنَةَ عَنْ سَبْعَةٍ وَالْبَقْرَةَ عَنْ سَبْعَةٍ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَابْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ. وَقَالَ إِسْحَاقُ: يُجْزَى أَيْضًا الْبَعِيرُ عَنْ عَشْرَةٍ. وَاحْتَجَّ بِحَدِيثِ ابْنِ عَبَّاسٍ.

تخریج: وأخرجه مسلم، الحج، باب جواز الاشتراك في الهدى ... إلخ، ح: ١٣١٨ عن قتيبة به وهو في الموطأ: ٤٨٦/٢ (يحيى).

Comments:

According to the view of most of the people of knowledge, seven persons can share a camel or cow for sacrifice. All Four *A'imma* support this point of view.

Chapter 9. Regarding A Sacrificial Animal With A Stump Horn Or Ear

(المعجم ٩) [بَابُ: فِي الضَّحِيَّةِ
بِعَضْبَاءِ الْقَرْنِ وَالْأُذُنِ] (التحفة ٩)

1503. Ḥujayyah bin 'Adī narrated, " 'Alī said: 'A cow is for seven.' I said: 'And if it gives birth?' He said: 'Then slaughter its offspring with it.' I said: 'What if it is lame?' He said: 'When it has reached the place of the ritual.'^[1] I said: 'What if it has a broken horn?' He said: 'There is no harm. We were ordered' – or – 'The Messenger of Allāh ﷺ ordered us, to check the two eyes and the two ears.'" (*Hasan*)

١٥٠٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجَيَّةَ بْنِ عَدِيٍّ، عَنْ عَلِيٍّ قَالَ: الْبَقْرَةُ عَنْ سَبْعَةٍ، قُلْتُ: فَإِنْ وَلَدَتْ؟ قَالَ: أَدْبَحْ وَلَدَهَا مَعَهَا. قُلْتُ: فَالْعَرَجَاءُ. قَالَ: إِذَا بَلَغَتِ الْمَسِيكَ. قُلْتُ: فَمَكْسُورَةُ الْقَرْنِ. فَقَالَ: لَا بَأْسَ، أَمْرًا أَوْ أَمْرًا رَسُولُ اللَّهِ ﷺ أَنْ نَنْتَشِرِفَ الْعَيْنَيْنِ وَالْأُذُنَيْنِ.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eisā said:] Sufyān Ath-Thawrī has reported it from Salamah bin Kuhail.

[قَالَ أَبُو عِيْسَى:] وَقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ.

تخریج: [حسن] وأخرجه ابن ماجه، الأضاحي، باب ما يكره أن يضحي به، ح: ٣١٤٣ والنسائي: ٢١٧/٧، ح: ٤٣٨١ من حديث سلمة بن كهيل به وصححه الحاكم.

Comments:

If an animal for sacrifice is pregnant and gives birth to a calf, it should be slaughtered with the animal. Imām *Shāfi'ī* supports this view, but in the view of Imām *Abū Ḥanīfah*, the calf can be given alive to some needy and poor person. If it is slaughtered with the animal, atonement will be paid for it. (*Al-Mughnī* v. 13 p. 375.)

1504. 'Alī narrated: "The Messenger of Allāh ﷺ prohibited that an animal with an *A'dab*

١٥٠٤ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُهُ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ جُرَيْجِ بْنِ كَلَيْبٍ

[1] Or, the place of its slaughtering, meaning; then it may be slaughtered.

(stump) horn or ear should be slaughtered as a sacrifice.” Qatādah (one of the narrators) said: “So I mentioned this to Sa‘eed bin Al-Muṣayyab and he said: ‘The *A‘ḍab* is that which equals half or more than that.’” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: [حسن] وأخرجه ابن ماجه، أيضًا، ح: ٣١٤٥ من حديث سعيد بن أبي عروبة به ورواه شعبة عن قتادة به عند النسائي، ح: ٤٣٨٢ والبخاري في البحر الزخار: ٩٦/٣، ح: ٨٧٦ وجري ابن كليب: حسن الحديث، على الراجح.

Comments:

According to ‘Allāmah Ibn Qudāmah *A‘ḍab* means an animal of which more than half of its horn or ear is amputated.

Chapter 10. What Has Been Related About: One Sheep Will Suffice For The People In The Household

1505. ‘Aṭā’ bin Yaṣār narrated: “I asked Abū Ayyūb [Al-Anṣārī] how the slaughtering was done during the time of the Messenger of Allāh ﷺ.’ He said: ‘A man would sacrifice a sheep for himself and the people in his household. They would eat from it and feed others, until the people (later) would boast about it and it became as you see now.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. ‘Umārah bin ‘Abdullāh (one of the narrators) is from Al-Madīnah. Mālik bin Anas reported from him.

This is acted upon according to some of the people of knowledge. It is the view of Aḥmad and Ishāq.

النَّهْدِيِّ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضْحَى بِأَعْضَبِ الْقَرْنِ وَالْأُذُنِ. قَالَ قَتَادَةُ: فَذَكَرْتُ ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيْبِ فَقَالَ: الْعَضْبُ مَا بَلَغَ النُّصْفَ فَمَا فَوْقَ ذَلِكَ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١٠) - بَابُ مَا جَاءَ أَنَّ الشَّاةَ الْوَاحِدَةَ تُجْزَىءُ، عَنْ أَهْلِ الْبَيْتِ (التحفة ١٠)

١٥٠٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُمَانَ: حَدَّثَنِي عُمَارَةُ بْنُ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ عَطَاءَ ابْنَ يَسَارٍ يَقُولُ: سَأَلْتُ أَبَا أَيُّوبَ [الْأَنْصَارِيَّ]: كَيْفَ كَانَتْ الضَّحَايَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: كَانَ الرَّجُلُ يُضْحِي بِالشَّاةِ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ فَيَأْكُلُونَ وَيُطْعَمُونَ حَتَّى تَبَاهَى النَّاسُ فَصَارَتْ كَمَا تَرَى.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَعُمَارَةُ بْنُ عَبْدِ اللَّهِ هُوَ [مَدَنِيٌّ]. وَقَدْ رَوَى عَنْهُ مَالِكُ بْنُ أَنَسٍ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ، وَاحْتِجًّا بِحَدِيثِ النَّبِيِّ ﷺ أَنَّهُ

They used the *Hadīth* of the Prophet ﷺ as proof, which says that he would offer a horned sheep as a sacrifice and say: "This is for whoever did not offer a sacrifice in my *Ummah*."

Some of the people of knowledge said that one sheep is not accepted for anyone but himself alone. This is the view of 'Abdullāh bin Al-Mubārak and others among the people of knowledge.

تخریج: [صحيح] وأخرجه ابن ماجه، الأضحاحي، باب: ضحى شاةً عن أهله، ح: ٣١٤٧ من حديث الضحاك بن عثمان به وحديث مالك في الموطأ (النسخة الباكستانية) ص: ٤٩٧ والبيهقي ٢٦٨/٩.

Comments:

The Prophet ﷺ used to sacrifice a lamb on behalf of his family.

Chapter 11. The Evidence That The *Udhiyah* (Sacrifice) Is A *Sunnah*

1506. Jabalah bin Suḥaim narrated that a man asked Ibn 'Umar about the *Udhiyah*, "Is it obligatory?" So he said: "The Messenger of Allāh ﷺ performed the *Udhiyah* as did the Muslims." He repeated the question. So he said: "Do you understand? The Messenger of Allāh ﷺ slaughtered as did the Muslims." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*. This is acted upon according to the people of knowledge, that the *Udhiyah* is not obligatory, but it is a *Sunnah* among the *Sunan* of the Prophet ﷺ which it is recommended to perform. This is the view of Sufyān Ath-Thawrī and Ibn al-Mubārak.

صَحَّى بِكَبْشٍ فَقَالَ: «هَذَا عَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي».

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا تُجْزِيءُ الشَّاةُ إِلَّا عَنْ نَفْسٍ وَاحِدَةٍ. وَهُوَ قَوْلُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَغَيْرِهِ مِنْ أَهْلِ الْعِلْمِ.

(المعجم ١١) - بَابُ [الدَّلِيلِ عَلَى أَنَّ الْأَضْحِيَّةَ سُنَّةٌ] (التحفة ١١)

١٥٠٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حَجَّاجُ بْنُ أَرْطَاةَ عَنْ جَبَلَةَ بْنِ سُهَيْمٍ: أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ عَنِ الْأَضْحِيَّةِ أَوْاجِبَةٌ هِيَ؟ فَقَالَ: صَحَّى رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ. فَأَعَادَهَا عَلَيْهِ فَقَالَ:

أَتَعْقِلُ، صَحَّى رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ: أَنَّ الْأَضْحِيَّةَ لَيْسَتْ بِوَاجِبَةٍ وَلَكِنَّهَا سُنَّةٌ مِنْ سُنَنِ النَّبِيِّ ﷺ يُسْتَحَبُّ أَنْ يُعْمَلَ بِهَا، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَابْنِ الْمُبَارَكِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأضحى، باب الأضاحى واجبة هي أم لا، ح: ٣١٢٤ من حديث حجاج بن أرطاة به، وهو ضعيف مدلس وعن الحديث حسن لغيره.

Comments:

The Prophet ﷺ regularly offered the sacrifice throughout his life, and his Companions followed him. One who is poor and has nothing is exempt from offering a sacrifice.

1507. Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ stayed in Al-Madīnah for ten years performing the *Udhiyah*.” (Da‘if)
[Abū ‘Eisā said:] This *Hadīth* is *Hasan*.

١٥٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَهَذَا،
قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ حَجَّاجِ بْنِ
أَرْطَاةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَقَامَ
رَسُولُ اللَّهِ ﷺ بِالْمَدِينَةِ عَشْرَ سِنِينَ يُضْحِي.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣٨/٢ من حديث ابن أبي زائدة به، وانظر الحديث السابق لعله.

Comments:

The regular practice of the Prophet ﷺ of offering a sacrifice every year is a model for every Muslim. Continuity in practice does not make it an obligation, but proves its significance.

Chapter 12. (What Has Been Related) About Slaughtering After The *Ṣalāt*

(المعجم ١٢) - بَابُ [مَا جَاءَ] فِي
الذَّبْحِ بَعْدَ الصَّلَاةِ (التحفة ١٢)

1508. Al-Barā’ bin ‘Āzib narrate! : “The Messenger of Allāh ﷺ delivered a sermon to us on the Day of *Nahr* and he said: ‘None of you should slaughter until he performs the *Ṣalāt*.’” He said: “So my maternal uncle stood and said: ‘O Messenger of Allāh, this is the day in which meat is disliked, and I hastened my sacrifice to feed my family and the people of my dwellings’ – or – ‘my neighbours.’ He said: ‘Repeat your slaughter with another.’ He said: ‘O Messenger of Allāh ﷺ I have a she-kid that has better meat than

١٥٠٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا
إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ،
عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ:
خَطَبَنَا رَسُولُ اللَّهِ ﷺ فِي يَوْمِ نَحْرٍ فَقَالَ: «لَا
يَذْبَحَنَّ أَحَدُكُمْ حَتَّى يُصَلِّيَ». قَالَ: فَقَامَ
خَالِي فَقَالَ: يَا رَسُولَ اللَّهِ، هَذَا يَوْمُ اللَّحْمِ
فِيهِ مَكْرُوهٌ، وَإِنِّي عَجَلْتُ نَسِيكَتِي لِأَطْعَمَ
أَهْلِي وَأَهْلَ دَارِي أَوْ جِيرَانِي. قَالَ: «فَاعِدْ
ذَبْحًا بآخَرَ». فَقَالَ: يَا رَسُولَ اللَّهِ، عِنْدِي
عَتَاقُ لَبَنٍ هِيَ خَيْرٌ مِنْ شَاتِي لَحْمٍ،
أَفَأَذْبَحُهَا؟ قَالَ: «نَعَمْ، وَهُوَ خَيْرٌ فَسَيُكْفِيكَ

my sheep, should I slaughter it?'
He said: 'Yes, and it is better and it will suffice for you, but a *Jadha'* will not be accepted after you.'"
(*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir, Jundab, Anas, 'Uwaimir bin Ashqar, Ibn 'Umar, and Abū Zaid Al-Anṣārī.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to [most of] the people of knowledge, in that there is to be no sacrifices in the city until the *Imām* has performed the *Ṣalāt*.

There are those among the people of knowledge who made an exception of allowance for the inhabitants of a town, that they could slaughter when *Fajr* began. This is the view of Ibn Al-Mubārak.

[Abū 'Eīsā said:] The people of knowledge have agreed that the *Jadha'* among goats would not be acceptable, and they said that only the *Jadha'* among sheep would be acceptable.

وَلَا تُجْزَىٰ جَذَعَةٌ بَعْدَكَ.»

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ، وَجُنْدَبٍ، وَأَنْسِ، وَعُوَيْمِرِ بْنِ أَشْقَرَ، وَابْنِ عُمَرَ، وَأَبِي زَيْدِ الْأَنْصَارِيِّ.

[قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَىٰ هَذَا عِنْدَ [أَكْثَرِ] أَهْلِ الْعِلْمِ أَنْ لَا يُضَحَّىٰ بِالْمُضَرِّ حَتَّىٰ يُصَلِّيَ الْإِمَامُ.

وَقَدْ رَحَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ لِأَهْلِ الْقَرْيِ فِي الدَّنْبِ إِذَا طَلَعَ الْفَجْرُ، وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ.

[قَالَ أَبُو عِيْسَى:] وَقَدْ أَجْمَعَ أَهْلُ الْعِلْمِ: أَنْ لَا يُجْزَىٰ الْجَذَعُ مِنَ الْمَعْزِ، وَقَالُوا: إِنَّمَا يُجْزَىٰ الْجَذَعُ مِنَ الضَّأْنِ.

تخريج: متفق عليه، أخرجه مسلم، الأضحى، باب وقتها، ح: ١٩٦١ من حديث داود بن أبي هند والبخاري، ح: ٩٥٥ من حديث الشعبي به * وفي الباب عن جابر [مسلم، ح: ١٩٦٤] وجندب [البخاري، ح: ٩٨٥ ومسلم، ح: ١٩٦٠] وأنس [البخاري، ح: ٩٥٤ ومسلم، ح: ١٩٦٢] وعويمر بن أشقر [ابن ماجه، ح: ٣١٥٣] وابن عمر [لعله يشير إلى حديث البخاري، ح: ٩٨٢] وأبي زيد الأنصاري [ابن ماجه، ح: ٣١٥٤].

Comments:

Since Abū Burdah bin Niyār had already slaughtered his animal of sacrifice, he was allowed to sacrifice a well nourished suckling kid lamb instead. Similarly 'Uqbah bin 'Amir was also allowed, but this permission was not for all times and for all people. Regarding the time of sacrifice; there is no difference between the people living in towns and cities and the people living in rural areas.

Chapter 13. (What Has Been Related) About It Being Disliked To Eat From The Sacrificial Meat Beyond Three Days

1509. Ibn ‘Umar narrated that the Prophet ﷺ said: “None of you should eat from the meat of his sacrificial meat beyond three days.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Aishah and Anas.

[Abū ‘Eisā said:] The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. The Prophet ﷺ only would prohibit that earlier, then he permitted it after that.

تخریج: وأخرجه مسلم، الأضحى، باب بيان ما كان من النهي عن أكل الأضاحي بعد ثلاث... إلخ، ح: ١٩٧٠ عن قتيبة به * وفي الباب عن عائشة [مسلم، ح: ١٩٧١ والبخاري، ح: ٥٥٧٠ والترمذي، ح: ١٥١١] وأنس [البهقي: ٧٧/٤].

Chapter 14. (What Has Been Related) About The Permission To Eat From It Beyond Three Days

1510. Sulaimān bin Buraidah narrated from his father that the Messenger of Allāh ﷺ said: “I used to prohibit you from (eating) the meat of the Sacrifice beyond three days so that those who have the ability would give to those who do not have it. So (now), eat as you like, feed others, and save from it.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn Mas‘ūd, ‘Aishah, Nubaishah, Abū Sa‘eed, Qatādah bin An-Nu‘mān, Anas, and Umm Salamah.

[Abū ‘Eisā said:] The *Ḥadīth* of

(المعجم ١٣) - بَابُ [مَا جَاءَ] فِي كَرَاهِيَةِ أَكْلِ الْأَضْحِيَّةِ فَوْقَ ثَلَاثَةِ أَيَّامٍ (التحفة ١٣)

١٥٠٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَأْكُلُ أَحَدُكُمْ مِنْ لَحْمِ أَضْحِيَّتِهِ فَوْقَ ثَلَاثَةِ أَيَّامٍ». [قَالَ:] «وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَنْسِ. [قَالَ أَبُو عِيْسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَإِنَّمَا كَانَ النَّهْيُ مِنَ النَّبِيِّ ﷺ مُتَقَدِّمًا ثُمَّ رَخَّصَ بَعْدَ ذَلِكَ.

(المعجم ١٤) - بَابُ [مَا جَاءَ] فِي الرُّخْصَةِ فِي أَكْلِهَا بَعْدَ ثَلَاثِ (التحفة ١٤)

١٥١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمَحْمُودُ ابْنُ غَيْلَانَ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ [وَعَبْدُ وَاحِدٍ] قَالُوا: حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ: حَدَّثَنَا سُفْيَانُ [الثَّوْرِيُّ] عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَوْقَ ثَلَاثِ لَيْتَسِعَ ذُو الطَّوْلِ عَلَى مَنْ لَا طَوْلَ لَهُ، فَكُلُوا مَا بَدَأَ لَكُمْ وَأَطْعِمُوا وَاذْخِرُوا».

[قَالَ:] «وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ، وَعَائِشَةَ، وَنُبَيْشَةَ، وَأَبِي سَعِيدٍ، وَقَتَادَةَ بْنِ التَّعْمَانِ، وَأَنْسِ، وَأُمِّ سَلَمَةَ.

(Sulaiman bin) Buraidah is a *Hasan Sahih Hadith*. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others.

[قَالَ أَبُو عِيسَى:] حَدِيثٌ بُرَيْدَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ.

تَخْرِيجٌ: وَأَخْرَجَهُ مُسْلِمٌ، وَأَيْضًا، ح: ٩٧٧ بعد ١٩٧٥ من حديث سفيان الثوري به * وفي الباب عن ابن مسعود [أحمد: ٤٥٢/١] وعائشة [يأتي: ١٥١١] ونبيشة [أبو داود، ح: ٢٨١٣] وأصله في صحيح مسلم، [ح: ١١٤١] وأبي سعيد [مسلم، ح: ١٩٧٣] وقتادة بن النعمان [البخاري، ح: ٣٩٩٧] وأنس [البيهقي: ٧٧/٤] وأحمد: ٢٣٧/٣، ٢٥٠] وأم سلمة [لم أجده].

Comments:

Eating and storing the meat of sacrifice for more than three days is allowed and lawful, because its prohibition was temporary and later it was abrogated.

1511. ‘Ābis bin Rabī’ah narrated: “I said to the Mother of the Believers: ‘Did the Messenger of Allāh ﷺ prohibit from the meat of the Sacrifice?’ She said: ‘No, but only a few people could slaughter, so he liked that they feed those who did not slaughter. (Later) we would store a leg to eat after ten days.” (*Sahih*)

١٥١١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَائِشَةَ بِنِ رَبِيعَةَ قَالَتْ: قُلْتُ لِأُمِّ الْمُؤْمِنِينَ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَنْهَى عَنْ لُحُومِ الْأَصْحَابِيِّ؟ قَالَتْ: لَا وَلَكِنْ قَلَّ مَنْ كَانَ يُضْحِي مِنَ النَّاسِ فَأَحَبُّ أَنْ يُطْعِمَ مَنْ لَمْ يَكُنْ يُضْحِي، وَلَقَدْ كُنَّا نَرْفَعُ الْكُرَاعَ فَنَأْكُلُهُ بَعْدَ عَشْرَةِ أَيَّامٍ.

[Abū ‘Eisā said:] This *Hadith* is [*Hasan*] *Sahih*. The Mother of the Believers is ‘Āishah, the wife of the Prophet ﷺ. This *Hadith* was reported from her through more than one route.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ، وَأُمُّ الْمُؤْمِنِينَ هِيَ عَائِشَةُ زَوْجِ النَّبِيِّ ﷺ. وَقَدْ رُوِيَ عَنْهَا هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ.

تَخْرِيجٌ: وَأَخْرَجَهُ الْبَخَارِيُّ، الْأَطْعَمَةُ، بَابُ مَا كَانَ السَّلْفُ يَدْخِرُونَ فِي بَيْوتِهِمْ وَأَسْفَارِهِمْ مِنَ الطَّعَامِ وَاللَّحْمِ وَغَيْرِهِ، ح: ٥٤٢٣ ومسلم، ح: ٢٣/٢٩٧٠ من حديث عابس بن ربيعة به نحو المعنى.

Comments:

Ummul-Mu'minin ‘Āishah explains that its purpose was to provide meat to those who were poor and needy, otherwise it is not prohibited to eat and store it after three days.

Chapter 15. (What Has Been Related) About The *Fara'* And The *'Atīrah*

1512. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There is no *Fara'* nor *'Atīrah*." (Sahīh)

The *Fara'* is the first of the offspring that would be born to them, so they would slaughter it.

[He said:] There are narrations on this topic from Nushaibah, Mikhnaf bin Sulaim, [and Ibn Al-'Usharā' from his father].

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*.

The *'Atīrah* was an animal that they would slaughter during Rajab to honor the month of Rajab, since it was the first of the sacred months. The sacred months are Rajab, *Dhul-Qa'dah*, *Dhul-Hijjah*, and *Al-Muharram*. And the months of *Hajj* are *Shawwāl*, *Dhul-Qa'dah*, and the (first) ten (days) of *Dhul-Hijjah*. This is what was reported from some of the Companions of the Prophet ﷺ and others regarding the months of *Hajj*.

تخریج: متفق علیه، وأخرجه مسلم، الأضحی، باب الفرع والعتيرة، ح: ۱۹۷۶ من حديث عبدالرزاق والخاري، ح: ۵۴۷۳ من حديث معمر به وهو في مصنف عبدالرزاق: ۴/۳۴۱، ح: ۷۹۹۸ * وفي الباب عن نبيشة [أبو داود، ح: ۲۸۳۰] ومخنف بن سليم [يأتي: ۱۵۱۸] وابن العشاء عن أبيه [تمام بن محمد الرازي في الفوائد: ۳۳/۳۶].

Comments:

As there is no performance of *Hajj* after the tenth of *Dhul-Hijjah*, therefore, it has been ended here, whereas other rites related to *Hajj* are performed after the tenth of *Dhul-Hijjah*. The Prophet ﷺ said that *Al-Hajj* is reaching *'Arafāt*, and the ninth of *Dhul-Hijjah* is the Day of *'Arafāt*, which lasts till the *Fajr* prayer of the tenth of *Dhul-Hijjah*.

(المعجم ۱۵) - بَابُ [مَا جَاءَ] فِي
الْفَرَعِ وَالْعَتِيرَةِ (التحفة ۱۵)

۱۵۱۲ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنِ
[ابن] الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَا فَرَعَ وَلَا عَتِيرَةَ» وَالْفَرَعُ
أَوَّلُ التَّلَاجِ كَانَ يُتَّجَّ لَهُمْ فَيَذْبَحُونَهُ.
[قَالَ:] وَفِي الْبَابِ عَنِ نُبَيْشَةَ، وَمِخْنَفِ
ابْنِ سُلَيْمٍ، [وَابْنِ الْعُشْرَاءِ، عَنِ أَبِيهِ].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

وَالْعَتِيرَةُ: ذَبِيحَةٌ كَانُوا يَذْبَحُونَهَا فِي رَجَبٍ
يُعَظَّمُونَ شَهْرَ رَجَبٍ، لِأَنَّهُ أَوَّلُ شَهْرٍ مِنْ
أَشْهُرِ الْحُرْمِ. وَأَشْهُرُ الْحُرْمِ: رَجَبٌ وَذُو
الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمِ. وَأَشْهُرُ
الْحَجِّ: شَوَّالٌ وَذُو الْقَعْدَةِ وَعَشْرٌ مِنْ ذِي
الْحِجَّةِ. كَذَلِكَ رُوِيَ عَنْ بَعْضِ أَصْحَابِ
النَّبِيِّ ﷺ وَغَيْرِهِمْ فِي أَشْهُرِ الْحَجِّ.

Chapter 16. What Has Been Related About The ‘Aqīqah

(المعجم ١٦) - بَابُ مَا جَاءَ فِي الْعَقِيقَةِ

(التحفة ١٦)

1513. Yuṣuf bin Māhak narrated they entered upon Ḥafṣah bint ‘Abdur-Raḥmān to ask her about the ‘Aqīqah. She informed them that ‘Āishah had informed her, that the Messenger of Allāh ﷺ ordered them that for a boy, two sheep were sufficient, and for a girl one sheep. (*Hasan*)

١٥١٣ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ [الْبَصْرِيُّ]: حَدَّثَنَا يَشْرُ بْنُ الْمُفْضَلِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ يُوْسُفَ بْنِ مَاهَكَ أَنَّهُمْ دَخَلُوا عَلَى حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ فَسَأَلُوهَا عَنِ الْعَقِيقَةِ، فَأَخْبَرَتْهُمْ أَنَّ عَائِشَةَ أَخْبَرَتْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُمْ عَنِ الْغُلَامِ سَاتَانِ مَكَافِئَتَانِ وَعَنِ الْجَارِيَةِ شَاةً.

[He said:] There are narrations on this topic from ‘Alī, Umm Kurz, Buraidah, Samurah, Abū Hurairah, ‘Abdullāh bin ‘Amr, Anas, Salmān bin ‘Āmir, and Ibn ‘Abbās.

[قَالَ:] وفي البابِ عن عليٍّ، وأمِّ كُرْزٍ، وبريدةَ، وسمرَةَ، وأبي هُرَيْرَةَ، وعبدِ اللهِ بنِ عمرو، وأنسٍ، وسلمانَ بنِ عامِرٍ، وابنِ عَبَّاسٍ.

[Abū ‘Eisā said:] The *Hadīth* of ‘Āishah is a *Hasan Ṣaḥīḥ Hadīth*. Ḥafṣah is the daughter of ‘Abdur-Raḥmān bin Abū Bakr Aṣ-Ṣiddīq.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَحَفْصَةُ هِيَ ابْنَةُ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي بَكْرٍ الصِّدِّيقِ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، ح: ٣١٦٣ من حديث ابن خثيم به وصححه ابن حبان، ح: ١٠٥٨ * وفي الباب عن علي [يأتي: ١٥١٩] وأم كرز [يأتي: ١٥١٦] وبريدة [أبو داود، ح: ٢٨٤٣] وسمره [يأتي: ١٥٢٢] وأبي هريرة [البيهقي: ٣٠٢/٩] وعبدالله بن عمرو [أبو داود، ح: ٢٨٤٢] وأنس [الطبراني في الصغير: ٨٥/١] وسنده موضوع [وسلمان بن عامر [يأتي: ١٥١٥] وابن عباس [أبو داود، ح: ٢٨٤١].

Comments:

According to Abū ‘Ubaidah, ‘Aqīqah’ is the hair that is on the head of a newly born baby. As this hair is shaved on the seventh day after birth, and an animal is slaughtered, therefore, all this process is named ‘Aqīqah’. According to Imām Aḥmad, slaughtering an animal for this particular event is called ‘Aqīqah’

Chapter (...) The Adhān In The Ear Of The Newborn

(المعجم ...) - بَابُ الْأَذَانِ فِي أُذُنِ

الْمَوْلُودِ (التحفة ١٧)

1514. ‘Ubaidullāh bin Abī Rāfi‘ narrated that his father said: ‘I saw

١٥١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ

the Messenger of Allāh ﷺ say the *Adhān* in the ear of Al-Ḥasan bin ‘Alī – when he was born to Fāṭimah – the *Adhān* of *Ṣalāt*.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīh*. And it is acted upon [regarding the *Aqīqah*]. Through other routes, it has been reported from the Prophet ﷺ: For a boy two sheep are sufficient, and for a girl, one sheep. And it has also been reported: That he had one sheep for the *Aqīqah* for Al-Ḥasan bin ‘Alī. Some of the people of knowledge followed this *Hadīth*.

قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَدَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ - حِينَ وَلَدَتْهُ فَاطِمَةُ - بِالصَّلَاةِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. وَالْعَمَلُ [فِي الْعَقِيقَةِ] عَلَيْهِ، وَرَوَى عَنِ النَّبِيِّ ﷺ فِي الْعَقِيقَةِ مِنْ غَيْرِ وَجْهٍ: عَنِ الْغُلَامِ شَاتَانِ مُكَافِئَتَانِ، وَعَنِ الْجَارِيَةِ شَاةٌ. وَرَوَى عَنِ النَّبِيِّ ﷺ أَيْضًا: أَنَّهُ عَقَّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بِشَاةٍ. وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في المولود يؤذن في أذنه، ح: ٥١٠٥ من حديث يحيى بن سعيد القطان به * عاصم بن عبيدالله: ضعيف، راجع نيل المقصود، ح: ٣١٦٣ وغيره.

Comments:

Immediately after the birth of a child, *‘Adhān* should be called in the right ear of the baby. ‘Umar bin Abdul Aziz used to say the *‘Adhān* in the right ear, and the *Iqāmah* in the left. Some of the scholars considered this action based on the various narrations which-although weak - strengthen each other, in their view. Shaikh Al-Albānī’s last grade was that it is weak. See *Aḍ-Ḍa‘īfah* no. 6121.

1515. Salmān bin ‘Āmir Aḍ-Ḍabbī narrated that the Messenger of Allāh ﷺ said: “For a boy, there is an *‘Aqīqah*. So spill blood for him, and remove the harm from him.” (*Ṣaḥīh*)

(Another chain) with similar.

[Abū ‘Eisā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīh*

١٥١٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ [الْخَلَّالُ]: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا هِشَامُ ابْنُ حَسَّانَ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ سُلَيْمَانَ بْنِ عَامِرِ الضَّبِّيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَعَ الْغُلَامِ عَقِيقَةٌ فَأَهْرِيقُوا عَنْهُ دَمًا، وَأَمِيطُوا عَنْهُ الْأَذَى». حَدَّثَنَا الْحَسَنُ [بْنُ أَغَيْنَ]: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ

الأَحْوَالِ، عَنْ حَفْصَةَ بِنْتِ سَبْرِينَ، عَنِ الرَّبَابِ،
عَنْ سَلْمَانَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]
صَحِيحٌ.

تخریج: وأخرجه البخاري، العقیقة، باب إمطة الأذى عن الصبي في العقیقة، ح: ٥٤٧١ من
حدیث هشام بن حسان به وهو في مصنف عبدالرزاق: ٣٢٩/٦، ح: ٧٩٥٨.

Comments:

Here *Al-Adhā* (harm) means the hair on the head of a new born baby.

1516. Umm Kurz narrated that she asked the Messenger of Allāh ﷺ about the ‘*Aqīqah*. He said: “For the boy is two sheep, and for the girl is one, it will not harm you if they (i.e. the sheep) are male or female.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīh*.

١٥١٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ:
أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ، عَنْ سَبَّاحِ بْنِ
ثَابِتٍ: أَنَّ مُحَمَّدَ بْنَ ثَابِتِ بْنِ سَبَّاحِ أَخْبَرَهُ: أَنَّ أُمَّ
كُرْزٍ أَخْبَرَتْهُ: أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ
الْعَقِيقَةِ، فَقَالَ: «عَنِ الْغُلَامِ شَاتَانِ، وَعَنِ
الْجَارِيَةِ وَاحِدَةٌ، لَا يَضُرُّكُمْ دُكْرَانَا كُنَّ أُمَّ إِنَانَا».
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]
صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٤٢٢/٦ عن عبدالرزاق به ورواه أبو داود،
ح: ٢٨٣٦ من حدیث عبيدالله بن أبي يزيد، والنسائي: ١/١٦٥، ح: ٤٢٢٣ من حدیث ابن جريج،
وصححه ابن حبان، ح: ١٠٥٩، والحاكم والذهبي.

Chapter 17. ‘The Best Sacrifice Is The Male Sheep’

(المعجم ١٧) - بَابُ: [خَيْرُ الْأَضْحِيَّةِ
الْكَيْشُ] (التحفة ١٨)

1517. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: “The best *Uḏḥiyah* (Sacrifice) is a ram, and the best (burial) shroud is the *Hullah*.”^[1] (*Da‘īf*)

١٥١٧ - حَدَّثَنَا سَلْمَةُ بْنُ شَيْبٍ: حَدَّثَنَا
أَبُو الْمُغِيرَةَ عَنْ عُفَيْرِ بْنِ مَعْدَانَ، عَنْ سُلَيْمِ بْنِ
عَامِرٍ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

[1] “Meaning an *Izār* and a *Ridā*’. In *An-Nihāyah* it says: ‘*Al-Hullah* is singular for *Hulal*, a Yemeni *Burūd*. It will not be called “*Hullah*” unless it is two articles of clothing from the same cloth.’” (*Tuḥfat Al-Aḥwadhī*.)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, and 'Ufair bin Ma'dān was graded weak in *Ḥadīth*.

«خَيْرُ الْأَضْحِيَةِ الْكَبْشُ، وَخَيْرُ الْكَفَنِ الْحُلَّةُ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ

وَعَفِيرُ بْنُ مَعْدَانَ يُضَعَّفُ فِي الْحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأضاحي، باب ما يستحب من الأضاحي،

ح: ٣١٣٠ من حديث عفير به وهو ضعيف.

Comments:

Among the goat, lamb and ram, a ram is preferred and a better choice of sacrifice. Complete camel as a sacrifice for one person is appreciated and considered excellent choice. (*Al-Mughnī* v. 13. p.366.)

Chapter 18. A Sacrifice Every Year

(المعجم ١٨) - بَابُ: [الْأَضْحِيَّةُ فِي

كُلِّ عَامٍ] (التحفة ١٩)

1518. *Mikhnaf* bin Sulaim narrated: "We were standing with the Prophet ﷺ at 'Arafāt when I heard him say: 'O you people! For every household each year is *Uḍḥiyah* (a sacrifice) and '*Ātirah*. Do you know what an '*Ātirah* is? It is that which you call *Ar-Rajabiyah*.'"^[1] (*Da'īf*)

١٥١٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ عَوْنٍ: حَدَّثَنَا أَبُو

رَمْلَةَ عَنْ مِخْنَفِ بْنِ سُلَيْمٍ قَالَ: كُنَّا وَفُوقًا

مَعَ النَّبِيِّ ﷺ بِعَرَافَاتٍ فَسَمِعْتُهُ يَقُولُ: «يَا أَيُّهَا

النَّاسُ، عَلَى كُلِّ أَهْلِ بَيْتٍ فِي كُلِّ عَامٍ

أَضْحِيَّةٌ وَعَتِيرَةٌ، هَلْ تَدْرُونَ مَا الْعَتِيرَةُ: هِيَ

الَّتِي تُسَمُّونَهَا الرَّجَبِيَّةَ».

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of this *Ḥadīth* except through this route narrated by Ibn 'Awn.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ، وَلَا نَعْرِفُ هَذَا الْحَدِيثَ إِلَّا مِنْ هَذَا

الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَوْنٍ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الضحايا، باب ما جاء في إيجاب الأضاحي،

ح: ٢٧٨٨ وابن ماجه، ح: ٣١٢٥ والسائي، ح: ٤٢٢٩ من حديث ابن عون به وللحديث شواهد

عند السائي، ح: ٤٢٣٠ وغيره أبو رملة مجهول الحال، لم يوثقه غير الترمذي.

Comments:

One who has the ability and resources should offer an animal in sacrifice on behalf of his family every year, and if possible one should slaughter an animal in the month of Rajab to get the favor of Allāh. However, the majority of the scholars hold the view that the order for '*Ātirah* is abrogated. (*Tuḥfat Al-Aḥwadhī*).

[1] Shaikh Al-Albānī graded it *Ḥasan*, while the order for '*Ātirah* is abrogated, meaning the order for *Uḍḥiyah* remains.

Chapter 19. The 'Aqīqah With One Sheep

(المعجم ١٩) - بَابُ: [الْعُقَيْقَةُ بِشَاةٍ] (التحفة ٢٠)

1519. Muḥammad bin 'Alī bin Al-Ḥusain narrated that 'Alī bin Abī Ṭālib said: "The Messenger of Allāh ﷺ had the 'Aqīqah for Al-Ḥasan with one sheep, and said: 'O Fāṭimah! Shave his head and give the weight of his hair in silver as charity.'" [He said:] "So I weighed it, and it was the weight of a Dirham or a bit of a Dirham." (*Hasan*)

١٥١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى اسطِخِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى [بْنُ عَبْدِ الْأَعْلَى] عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: عَقَّ رَسُولُ اللَّهِ ﷺ عَنِ الْحَسَنِ بِشَاةٍ وَقَالَ: «يَا فَاطِمَةُ اخْلِقِي رَأْسَهُ وَتَصَدَّقِي بِزَنَةِ شَعْرِهِ فِضَّةً»، [قَالَ:] فَوَزَنَتْهُ، فَكَانَ وَزْنُهُ دِرْهَمًا أَوْ بَعْضُ دِرْهَمٍ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَإِسْنَادُهُ لَيْسَ بِمُتَّصِلٍ وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ [ابْنِ الْحُسَيْنِ] لَمْ يُدْرِكْ عَلِيَّ بْنَ أَبِي طَالِبٍ.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. Its chain of narration is not connected. Abū Ja'far Muḥammad bin 'Alī [bin Al-Ḥusain] did not see 'Alī bin Abī Ṭālib.

تخریج: [حسن] وأخرجه ابن أبي شيبة: ٤٧/٨، ح: ٤٢٨٦ عن عبد الأعلى به وللحديث شواهد عند ابن أبي شيبة والبيهقي: ٣٠٤/٩ وغيرهما.

Comments:

It is inferred from the study of various narrations, that giving silver in charity is equal to the weight of hair is preferable and appreciated. (*Al-Mughnī* v.13. p. 397.) According to an authentic narration, two lambs for a boy and one for a girl are recommended for sacrifice on the day of *Aqīqah*. Sacrifice of one lamb is also allowed for the boy in case of tight financial circumstances. (*Al-Mughnī* v.3. p. 396.)

Chapter (...) The Sacrifice With Two Male Sheep

(المعجم ...) - بَابُ: [الْأُضْحِيَّةُ بِكَبْشَيْنِ] (التحفة ٢١)

1520. 'Abdur-Raḥmān bin Abī Bakrah narrated from his father, that the Prophet ﷺ gave a *Khuṭbah*, then he descended and called for two rams and slaughtered them. (*Sahīh*)

١٥٢٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدِ السَّمَّانُ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سَبْرِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ حَطَبَ نَمْرًا نَزَلَ فَدَعَا بِكَبْشَيْنِ فَذَبَحَهُمَا.

[Abū 'Eisā said:] This *Hadīth* is [*Hasan*] *Sahīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

تخريج: وأخرجه مسلم، القسامة والمحاريب، باب تغليظ تحريم الدماء والأعراض والأموال، ح: ١٦٧٩ من حديث ابن عون به مطولاً.

Chapter 20. What Is Said Upon Slaughtering

(المعجم ٢٠) - بَابُ: [مَا يَقُولُ إِذَا ذَبَحَ]

(التحفة ٢٢)

1521. Jābir bin ‘Abdullāh narrated: “I attended the (*‘Eid Al-Adhā*) with the Prophet ﷺ at the *Muṣallā*. When he finished his *Khutbah*, he descended from his *Minbar* and was given a male sheep. The Messenger of Allāh ﷺ slaughtered it with his hand and said: ‘*Bismillāh, Wa Allāhu Akbar*, this is from me and whoever does not slaughter from my *Ummah*.” (*Hasan*)

١٥٢١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ

عَبْدِ الرَّحْمَنِ عَنْ عَمْرٍو بْنِ أَبِي عَمْرٍو، عَنْ الْمُطَّلِبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: شَهِدْتُ مَعَ النَّبِيِّ ﷺ الْأَضْحَى بِالْمُصَلَّى، فَلَمَّا قَضَى خُطْبَتَهُ نَزَلَ عَنْ مِثْبَرِهِ فَأَتَانِي بِكَبْشٍ فَذَبَحَهُ رَسُولُ اللَّهِ ﷺ بِيَدِهِ وَقَالَ: «بِسْمِ اللَّهِ، وَاللَّهِ أَكْبَرُ، هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ

هَذَا الْوَجْهِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنْ يَقُولَ الرَّجُلُ إِذَا ذَبَحَ: بِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ.

وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ. وَالْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، يَقَالُ: إِنَّهُ لَمْ يَسْمَعْ مِنْ جَابِرٍ.

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route. This is acted upon according to the people of knowledge among the Companions of the Prophet ﷺ and others. When a man slaughters, he says: “*Bismillāh, Wa Allāhu Akbar*.” This is the view of Ibn Al-Mubāarak. As for (one of the narrators) Al-Muṭṭalib bin ‘Abdullāh bin Ḥanṭab, it is said that he did not hear from Jābir.

تخريج: [حسن] وأخرجه أبو داود، الضحايا، باب: في الشاة يضحي بها عن جماعة، ح: ٢٨١٠ عن قتيبة به وللحديث شواهد عند أبي داود، ح: ٢٧٩٥ والحاكم: ٢٢٩/٤ وغيرهما.

Comments:

At the time of slaughtering an animal of sacrifice, one mentions the Name of Allāh; “I start in the Name of Allāh and Allāh is the Greatest”. Most of the scholars add these words “O Allāh this is in Your Name and accept from me.” (*Al-Mughnī* v. 13. p. 390.)

Chapter 21. About The 'Aqīqah

[المعجم (٢١) - بَابُ: [مِنَ الْعَقِيقَةِ]

(التحفة ٢٣)

1522. Samurah narrated that the Messenger of Allāh ﷺ said: "The boy is mortgaged by his 'Aqīqah; slaughtering should be done for him on the seventh day, he should be given a name, and his head should be shaved." (Sahīh)

(Another chain) with similar meaning.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. This is acted upon according to the people of knowledge. They consider it recommended that the 'Aqīqah be done for the boy on the seventh day. If it is not possible on the seventh day then it is done on the fourteenth day. If that is not possible, then an 'Aqīqah is done for him on the twenty-first day. And they say that no sheep is acceptable for 'Aqīqah which is not acceptable for *Udhiyah*.

١٥٢٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْغُلَامُ مُرْتَهَنٌ بِعَقِيقَتِهِ يُدْبَحُ عَنْهُ يَوْمَ السَّابِعِ، وَيُسَمَّى، وَيُحْلَقُ رَأْسُهُ».

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ: يَسْتَحِبُّونَ أَنْ يُدْبَحَ عَنِ الْغُلَامِ الْعَقِيقَةُ يَوْمَ السَّابِعِ، فَإِنْ لَمْ يَتَهَيَّأْ يَوْمَ السَّابِعِ فَيَوْمَ الرَّابِعِ عَشَرَ، فَإِنْ لَمْ يَتَهَيَّأْ عَقَّ عَنْهُ يَوْمَ حَادٍ وَعِشْرِينَ. وَقَالُوا: لَا يُجْزَىءُ فِي الْعَقِيقَةِ مِنَ الشَّاءِ إِلَّا مَا يُجْزَىءُ فِي الْأُضْحِيَّةِ.

تخريج: [صحيح] وأخرجه أبو داود، الضحايا، باب: في العقيقة، ح: ٢٨٣٧، ٢٨٣٨ وابن ماجه، ح: ٣١٦٥ والنسائي، ح: ٤٢٢٥ من حديث الحسن البصري به ورواه أبو داود، ح: ٢٨٣٨ من حديث سعيد بن أبي عروبة به وصححه ابن الجارود، ح: ٩١٠ والحاكم: ٣٧/٤ والذهبي والإشبيلي وغيرهم.

Comments:

Some scholars say that because a child is a blessing of Allāh for man, the 'Aqīqah is an acknowledgement and act of gratitude for this blessing. It remains due until it is acknowledged by sacrificing an animal in the Name of Allāh. Shaving the head of the baby is must at this time. The Messenger of Allāh ﷺ slaughtered on behalf of himself after he was forty, indicating it's permissibility whenever one is able if it was not done on the seventh day.

Chapter 22. To Avoid Removing One's Hair For Those Who Want To Offer Sacrifice

1523. Umm Salamah narrated that the Prophet ﷺ said: “Whoever sees the crescent of Dhul-Hijjah, and wants to slaughter (a sacrifice), he should not take from his hair nor from his nails.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan* [*Ṣaḥīḥ*]. What is correct (in the chain) is “‘Amr bin Muslim,” Muḥammad bin ‘Amr bin ‘Alqamah and others narrated from him. This *Hadīth* has been reported from Sa‘eed bin Al-Musayyab, from Umm Salamah, from the Prophet ﷺ, through routes other than this and it is similar in meaning. This is the saying of some of the people of knowledge, and it is the view of Sa‘eed bin Al-Musayyab, and Aḥmad and Ishāq went with this *Hadīth*.

Some of the people of knowledge permitted that, they said that there is no harm if he takes from his hair and his nails. This is the view of *Ash-Shāfi‘ī*, and he used the *Hadīth* of ‘Aīshah as proof; that the Prophet ﷺ would dispatch from Al-Madīnah with the *Hadī*, and he would not avoid anything that the *Muḥrim* would avoid.

(المعجم ٢٢) - بَابُ [تَرْكِ أَخْذِ الشَّعْرِ لِمَنْ أَرَادَ أَنْ يُضَحِّيَ] (التحفة ٢٤)

١٥٢٣ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَكَمِ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَمْرِو أَوْ عَمَرَ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَأَى هِلَالَ ذِي الْحِجَّةِ وَأَرَادَ أَنْ يُضَحِّيَ فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] وَالصَّحِيحُ هُوَ عَمْرُو بْنُ مُسْلِمٍ، قَدْ رَوَى عَنْهُ مُحَمَّدُ بْنُ عَمْرِو بْنِ عَلْقَمَةَ وَغَيْرُ وَاحِدٍ. وَقَدْ رَوَى هَذَا الْحَدِيثَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هَذَا الْوَجْهِ نَحْوَ هَذَا، وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ، وَبِهِ كَانَ يَقُولُ سَعِيدُ بْنُ الْمُسَيَّبِ.

وإلى هذا الحديث ذهب أحمد، وإسحاق، ورخص بعض أهل العلم في ذلك، فقالوا: لا بأس أن يأخذ من شعره وأظفاره، وهو قول الشافعي. واحتج بحديث عائشة؛ أن النبي ﷺ كان يبعث بالهذي من المدينة فلا يجتنب شيئاً مما يجتنب منه الموحرم.

تخریج: وأخرجه مسلم، الأصباحي، باب نهى من دخل عليه عشر ذي الحجة ... إلخ،

ح: ١٩٧٧ عن أحمد به.

Comments:

According to Imām Aḥmad and Sa‘eed bin Musayyab it is unlawful to trim the hair, according to Mālik, *Ash-Shāfi‘ī* and some *Ḥanbalis* trimming the hair is disliked. In the view of Abū Ḥanīfah, it is not disliked. See (*Tuḥfat Al-Aḥwadhī*)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

18. The Chapters On Vows And Oaths From The Messenger Of Allāh ﷺ

(المعجم ١٨) - أَبْوَابُ النَّذُورِ وَالْأَيْمَانِ

عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ١٦)

Chapter 1. What Has Been Related From The Messenger Of Allāh ﷺ About 'There Is No Vowing For Disobedience'

(المعجم ١) - بَابُ مَا جَاءَ عَنْ رَسُولِ اللَّهِ

ﷺ: «أَنْ لَا نَذَرَ فِي مَعْصِيَةِ (التحفة ١)

1524. 'Āishah narrated that the Messenger of Allāh ﷺ said: "There is no vowing for disobedience, and its atonement is the atonement of an oath." (*Sahih*)

١٥٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو صَفْوَانَ

عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذَرَ فِي مَعْصِيَةِ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

[He said:] There are narrations on this topic from Ibn 'Umar, Jābir, and 'Imrān bin Ḥuṣain.

[قَالَ:] «وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وَجَابِرٍ، وَعُمَرَانَ بْنِ حُصَيْنٍ».

[Abū 'Eisā said:] This *Hadīth* is not correct, because Az-Zuhri did not hear this *Hadīth* from Abū Salamah.

[قَالَ أَبُو عَيْسَى:] «هَذَا حَدِيثٌ لَا يَصِحُّ،

[He said:] I heard Muḥammad saying: "It has been reported by more than one narrator – among them – Mūsā bin 'Uqbah, and Ibn Abī 'Atīq, from Az-Zuhri: 'from Sulaimān bin Arqam, from Yahya bin Abī Kathīr, from Abū Salamah, from 'Āishah, from the Prophet ﷺ.'" Muḥammad said: "And this is the *Hadīth*."

لَأَنَّ الزُّهْرِيَّ لَمْ يَسْمَعْ هَذَا الْحَدِيثَ مِنْ أَبِي سَلَمَةَ، [قَالَ:] «وَسَمِعْتُ مُحَمَّدًا يَقُولُ: رُوِيَ عَنْ غَيْرِ وَاحِدٍ مِنْهُمْ: مُوسَى بْنُ عُقْبَةَ، وَابْنُ أَبِي عَتِيْقٍ عَنِ الزُّهْرِيِّ، عَنْ سُلَيْمَانَ بْنِ أَرْقَمٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. قَالَ مُحَمَّدٌ: وَالْحَدِيثُ هُوَ هَذَا».

تخریج: [صحيح] وأخرجه أبو داود، الأيمان والنذور، باب من رأى عليه كفارة إذا كان في معصية، ح: ٣٢٩٠ وابن ماجه، ح: ٢١٢٥ والنسائي، ح: ٣٨٦٥ من حديث يونس به والزهرى صرح بالسماع عند النسائي، ح: ٣٨٦٩ وللحديث شواهد * وفي الباب عن ابن عمر [لعله يشير إلى

حديث البخاري، ح: ٦٦٠٨، ومسلم، ح: ١٦٣٩ [وجابر [أحمد: ٣/٢٩٧] وعمران بن حصين [النسائي: ٢٩/٧، ح: ٣٨٨٢-٣٨٧٧].

1525. 'Aishah narrated that the Prophet ﷺ said: "There is no vowing for disobedience to Allāh, and its atonement is the atonement of an oath." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, and it is more correct than the (previous) narration of Abū Ṣafwān from Yūnus. [Abū Ṣafwān is from Makkah and his name is 'Abdullāh bin Sa'eed bin 'Abdul-Malik bin Marwān. Al-Ḥumaidī and more than one of the esteemed people of *Hadīth* reported from him].

There are those among the people of knowledge from the Companions of the Prophet ﷺ and others who said: "There is no vowing for disobedience to Allāh, and its atonement is the atonement of an oath." This is the view of Aḥmad and Ishāq and they used the *Hadīth* of Az-Zuhrī from Abū Salamah from 'Āishah as proof.

Some of the people of knowledge among the Companions of the Prophet ﷺ and others said that there is no vowing for disobedience, and that there is no atonement for that. This is the view of Mālik and Ash-Shāfi'ī.

١٥٢٥ - حَدَّثَنَا أَبُو إِسْمَاعِيلَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ يُونُسَ التَّمِيمِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ مُوسَى بْنِ عُقْبَةَ وَعَبْدَ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنِ الزُّهْرِيِّ، عَنْ سُلَيْمَانَ بْنِ أَرْقَمٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نَذْرَ فِي مَعْصِيَةِ اللَّهِ، وَكَفَّارَتُهُ كَفَّارَةٌ بَيْنِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَهُوَ أَصَحُّ مِنْ حَدِيثِ أَبِي صَفْوَانَ عَنْ يُونُسَ. [وَأَبُو صَفْوَانَ هُوَ مَكِّيٌّ وَاسْمُهُ عَبْدُ اللَّهِ ابْنُ سَعِيدِ بْنِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ، وَقَدْ رَوَى عَنْهُ الْحُمَيْدِيُّ وَعَبْرٌ وَاحِدٌ مِنْ أَجَلَّةِ أَهْلِ الْحَدِيثِ]. وَقَالَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: لَا نَذْرَ فِي مَعْصِيَةِ اللَّهِ، وَكَفَّارَتُهُ كَفَّارَةٌ بَيْنِي. وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ وَاحْتِجَا بِحَدِيثِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: لَا نَذْرَ فِي مَعْصِيَةِ وَلَا كَفَّارَةَ فِي ذَلِكَ. وَهُوَ قَوْلُ مَالِكٍ، وَالشَّافِعِيِّ.

تخريج: [صحيح] وأخرجه أبو داود، الأيمان والنذور، باب من رأى عليه كفارة إذا كان في معصية، ح: ٣٢٩٢ والنسائي، ح: ٣٨٧٠ من حديث أيوب بن سليمان به.

Comments:

All the *A'immah* agree on the point that fulfillment of a vow that is against

the Commands of Allāh and against the Laws of Islam is unlawful. It should never be fulfilled.

Chapter 2. Whoever Vows To Obey Allāh, Then He Should Obey Him

1526. 'Āishah narrated that the Prophet ﷺ said: "Whoever vowed to obey Allāh, then he should obey Him. And whoever vowed to disobey Allāh, then he should not disobey Him." (*Ṣaḥīḥ*)

(Another chain) with similar meanings.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Yaḥya bin Abī Kathīr reported it from Al-Qāsim bin Muḥammad.

It is the view of some of the people of knowledge among the Companions of the Prophet ﷺ and others. It is the saying of Mālik, and Ash-Shāfi'ī. They said: He should not disobey Allāh, and there is no atonement of an oath when his vow was for disobedience.

(المعجم ٢) - [بَابُ مَنْ نَذَرَ أَنْ يُطِيعَ
اللَّهَ فَلْيُطِيعْهُ] (التحفة ٢)

١٥٢٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ
[ابْنِ أَنَسٍ]، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ
الْأَيْلِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ
عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ
فَلْيُطِيعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ».

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ
طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ الْأَيْلِيِّ، عَنِ الْقَاسِمِ بْنِ
مُحَمَّدٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ أَبُو عَمِيصٍ:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنِ
الْقَاسِمِ بْنِ مُحَمَّدٍ. وَهُوَ قَوْلُ بَعْضِ أَهْلِ الْعِلْمِ
مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ. وَبِهِ يَقُولُ
مَالِكٌ، وَالشَّافِعِيُّ قَالُوا: لَا يَعْصِي اللَّهَ وَلَيْسَ
فِيهِ كَفَّارَةٌ يَمِينٍ إِذَا كَانَ النَّذْرُ فِي مَعْصِيَةٍ.

تخریج: وأخرجه البخاري، الأيمان والنذور، باب النذر في الطاعة: "وما أنفقتم من نفقة أو نذرتم من نذر"، ح: ٦٦٩٦، ٦٧٠٠ من حديث مالك به وهو في الموطأ: ٤٧٦/٢ (بحي).

Comments:

If a vow or pledge is taken in obedience to Allāh but with a condition of fulfillment of some particular need, it must be accomplished. For example someone says that he will fast for a number of days if Allāh cures him from this ailment, or he will give this much amount in charity in the Name of Allāh if he finds his lost property. After recovery or finding his lost property he must fulfill his vow. If the vow is taken without any condition, again it must be fulfilled. For example if someone says that he will fast for some days, or he will give such and such amount of money in charity, there is no condition attached to it, then it should be fulfilled. Most of the scholars agree on this point. (See for details *Al-Mughnī* v. 13. p. 622-623.)

Chapter 3. (What Has Been Related About) There Is No Vowing In That Over Which The Son Of Ādam Has No Control

(المعجم ٣) - بَابُ [مَا جَاءَ] لَا نَذْرُ
فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ (التحفة ٣)

1527. Thābit bin Aḍ-Ḍaḥḥāk narrated that the Prophet ﷺ said: "It is not for a person to vow about that over which he has no control." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Abdullāh bin 'Amr and 'Imrān bin Ḥuṣāin.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٥٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرُقِيُّ عَنْ هِشَامِ الدُّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الصَّحَّاحِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى الْعَبْدِ نَذْرٌ فِيمَا لَا يَمْلِكُ».
[قَالَ:] وفي البابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعِمْرَانَ بْنِ حُصَيْنٍ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الإیمان، باب بیان غلظ تحريم قتل الإنسان نفسه ... الخ، ح: ١١٠ من حديث هشام الدستوائي والبخاري، ح: ٦٠٤٧ من حديث يحيى بن أبي كثير به * وفي الباب عن عبدالله بن عمرو [تقدم: ١١٨١] وعمران بن حصين [مسلم، ح: ١٦٤١].

Comments:

It is not allowed to take vow about something which does not belong to the person taking the vow. For example saying that if Allāh cures him from the ailment he will manumit that particular slave which actually is not his property, or he will give that amount in charity which he does not have.

Chapter 4. (What Has Been Related) About Atonement For A Vow When It Was Not Specified

(المعجم ٤) - بَابُ [مَا جَاءَ] فِي كَفَّارَةِ النَّذْرِ إِذَا لَمْ يُسَمَّ (التحفة ٤)

1528. 'Uqbah bin 'Āmir narrated that the Messenger of Allāh ﷺ said: "The atonement for a vow when it is not specified is the atonement for an oath." (*Ḍa'īf*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

١٥٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ: حَدَّثَنِي مُحَمَّدُ مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ: حَدَّثَنِي كَعْبُ بْنُ عُلْقَمَةَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَّارَةُ النَّذْرِ إِذَا لَمْ يُسَمَّ: كَفَّارَةُ يَمِينٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأيمان والنذور، باب من نذر نذرًا لم يسمه، ح: ۳۲۲۳ من حديث أبي بكر بن عياش به وهو ضعيف وشيخه مجهول، وله شاهد عند مسلم، ح: ۱۶۴۵ دون قوله: "إذا لم يسم" حديث أبي داود صحيح بالشواهد.

Comments:

If a vow is made without a condition, the expiation is that of an oath. For example, while making a vow if it is not made clear that a fast will be kept or some amount will be given in charity, or voluntary prayers (*Nawāfil*) will be performed, etc., in this case one has to pay the expiation for an oath. (*Tuhfat Al-Aḥwadhī* v.2. p.368.)

Chapter 5. (What Has Been Related) About Whoever Takes An Oath And Then Sees That Something Else Is Better Than It

(المعجم ۵) - بَابُ [مَا جَاءَ] فِيمَنْ حَلَفَ

عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا

(التحفة ۵)

1529. ‘Abdur-Raḥmān bin Samurah narrated that the Messenger of Allāh ﷺ said: “O ‘Abdur-Raḥmān! Do not ask for a position of leadership, for if you receive it due to asking, you will be left alone with it, and if you receive it without asking, then you will be aided in it. And if you take an oath and you see that something else is better than it, then do what is better, and make an atonement for your oath.” (*Ṣaḥīḥ*)

۱۵۲۹ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

[الصَّنْعَائِي]: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ

يُونُسَ [هُوَ ابْنُ عُيَيْدٍ]: حَدَّثَنَا الْحَسَنُ عَنْ

عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ

ﷺ: «يَا عَبْدَ الرَّحْمَنِ، لَا تَسْأَلِ الْإِمَارَةَ

فَإِنَّكَ إِنْ أَتَيْتَ عَنْ مَسْأَلَةٍ وَكَلْتَهَا، وَإِنَّكَ

إِنْ أَتَيْتَ مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا

حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا

فَاتِّبِ الْاَلَّذِي هُوَ خَيْرٌ وَلْتُكْفِّرْ عَنْ يَمِينِكَ».

There are narrations on this topic from [‘Alī, Jābir], ‘Adī bin Hātim, Abū Ad-Dardā’, Anas, ‘Āishah, ‘Abdullāh bin ‘Amr, Abū Hurairah, Umm Salamah, and Abū Mūsā.

وفي الباب عن [علي، وجابر]، وعدي

ابن حاتم، وأبي الدرداء، وأنس، وعائشة،

وعبد الله بن عمرو، وأبي هريرة، وأم

سلمة، وأبي موسى.

[Abū ‘Eisā said:] The *Ḥadīth* of ‘Abdur-Raḥmān bin Samurah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَبْدِ الرَّحْمَنِ

ابْنِ سَمُرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الأحكام، باب من سأل الإمارة وكل إليها،

ح: ٧١٤٧ ومسلم، ح: ١٦٥٢ من حديث يونس بن عبيد به * وفي الباب عن علي [لعله يشير إلى حديث أحمد: ٩٠/١ والله أعلم] وجابر [الطبراني في الأوسط: ٢٤٦/٥، ح: ٤٤٨٥] وعدي بن حاتم [مسلم، ح: ١٦٥١] وأبي الدرداء [الحاكم: ٣٠١/٤ والبيهقي: ٥٢/١٠] وأنس [يأتي: ١٥٣٦، ١٥٣٧] وعائشة [ابن ماجه، ح: ٢١١٠] وعبدالله بن عمرو [أبو داود، ح: ٣٢٧٤] وأبي هريرة [يأتي: ١٥٣٠] وأم سلمة [الطبراني في الكبير: ٣٠٧/٢٣، ح: ٦٩٤] وأبي موسى [البخاري، ح: ٣١٣٣ ومسلم، ح: ١٦٤٩].

Comments:

1. Whoever took an oath to do something and later found that something else is better, then it is advisable to do the better thing and make expiation for his oath.
2. Islam dislikes seeking positions of authority. He who acquires a position through some influence or links and recommendations; he loses guidance from Allāh, and becomes the slave of his base self. But if a post of authority and power is offered by the government it can be accepted, and Allāh's help and guidance will lead the person to make the right decisions.

Chapter 6. (What Has Been Related) About The Atonement Before The Violation

(المعجم ٦) - بَابُ [مَا جَاءَ] فِي الْكُفَّارَةِ قَبْلَ الْحِنْتِ (التحفة ٦)

1530. Abū Hurairah narrated that the Prophet ﷺ said: "Whoever takes an oath, and then he sees that something else is better than it, then he should make atonement for his oath and then do it." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Umm Salamah.

[Abū 'Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others: Atonement before the violation is acceptable. This is the view of Mālik [bin Anas], *Ash-Shāfi'i*, Aḥmad and Ishāq.

Some of the people of knowledge said that there is no atonement

١٥٣٠ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيُكْفِرْ عَنْ يَمِينِهِ وَلْيُفْعَلْ».

[قَالَ:] وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: أَنَّ الْكُفَّارَةَ قَبْلَ الْحِنْتِ تُجْزَى. وَهُوَ قَوْلُ مَالِكِ [بْنِ أَنَسٍ]، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا يُكْفَرُ إِلَّا بَعْدَ الْحِنْتِ. قَالَ سُفْيَانُ الثَّوْرِيُّ: إِنْ كَفَرَ بَعْدَ

until after the violation. Sufyān Ath-Thawrī said: "If he atones after the violation it is better to me, and if he atones before the violation it is acceptable."

الْحِنْثِ أَحَبُّ إِلَيَّ، وَإِنْ كَفَّرَ قَبْلَ الْحِنْثِ أَجْزَأُهُ.

تخریج: وأخرجه مسلم، الأيمان، باب نذب من حلف يمينًا، فرأى غيرها خيرًا منها ... الخ، ح: ١٦٥٠ من حديث مالك به وهو في الموطأ: ٤٧٨/٢ (يحيى).

Comments:

It is agreed upon that the payment of expiation is an obligation after breaking the oath because it is not an obligation before breaking it. There is a difference of opinion over the question. Can it be paid before breaking an oath? Most of the scholars support this, but it is better if the expiation is paid after breaking an oath.

Chapter 7. (What Has Been Related) About Making Exceptions In Oaths

(المعجم ٧) - بَابُ [مَا جَاءَ] فِي
الاسْتِثْنَاءِ فِي الْيَمِينِ (التحفة ٧)

1531. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Whoever swears about an oath and says: 'If Allāh wills (*Inshā'-Allāh*)', then there is no breaking of the oath against him." (*Ṣaḥīḥ*)

١٥٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي وَحَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي بَرْزَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَقَالَ: إِنْ شَاءَ اللَّهُ، فَلَا حِنْثَ عَلَيْهِ».

[He said:] There is something on this topic from Abū Hurairah.

[Abū 'Eisā said:] The *Ḥadīth* of Ibn 'Umar is a *Ḥasan Ḥadīth*. 'Ubaidullāh bin 'Umar and others reported it from Nāfi', from Ibn 'Umar as a *Mawqūf* narration. Similarly, Sālim reported it from Ibn 'Umar [may Allāh be pleased with them] as a *Mawqūf* narration. We do not know of anyone who narrated it in *Marfū'* form except from Ayyūb As-Sakhtiyānī. Ismā'il bin Ibrāhīm said: "Sometimes Ayyūb narrated it as *Marfū'* and sometimes he did not narrate it as *Marfū'*."

[قَالَ:] [وفي الباب عن أبي هريرة].
[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ، وَقَدْ رَوَاهُ عُيَيْدُ اللَّهِ بْنُ عُمَرَ وَعَبْرُهُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ مَوْقُوفًا، وَهَكَذَا رَوَى سَالِمٌ عَنِ ابْنِ عُمَرَ لِرَضِيَّ اللَّهِ عَنْهُمَا [مَوْقُوفًا، وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ غَيْرَ أَبِي بَرْزَةَ السَّخْتِيَانِيِّ، وَقَالَ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: وَكَانَ أَبُو بَرْزَةَ أَحْيَانًا يَرْفَعُهُ وَأَحْيَانًا لَا يَرْفَعُهُ].

This is acted upon according to most of the people of knowledge

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ

among the Companions of the Prophet ﷺ and others regarding making an exception when connecting it to an oath, then one will not be guilty of having broken the oath. This is the view of Sufyān Ath-Thawrī, Al-Awzā'ī, Mālik bin Anas, 'Abdullāh bin Al-Mubārak, Ash-Shāfi'ī, Aḥmad, and Ishāq.

أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّ الْأَسْتِثْنَاءَ إِذَا كَانَ مَوْضُوعًا بِالْيَمِينِ فَلَا حَنْثَ عَلَيْهِ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَالْأَوْزَاعِيِّ، وَمَالِكِ ابْنِ أَنَسٍ، وَعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ وَأَحْمَدَ، وَإِسْحَاقَ.

تخريج: [سناده صحيح] وأخرجه النسائي: ١٢/٧، ١٣ ح: ٣٨٢٤ (الأيمان والنذور، باب من حلف فاستثنى) من حديث عبدالوارث، وأبو داود، ح: ٣٢٦١، ٣٢٦٢ وابن ماجه، ح: ٢١٠٥ والنسائي، ح: ٣٨٦٠ من حديث أيوب السخيتاني به وصححه ابن حبان * وفي الباب عن أبي هريرة [يأتي: ١٥٣٢].

Comments:

In view of most of the scholars saying '*Inshā'-Allāh*' - if it is Will of Allāh - clears one from the oath and there is no expiation for breaking an oath in such case. In the view of some followers of the Companions of the Prophet ﷺ, and according to Tāwūs and Ḥasan, '*Inshā'-Allāh*' can be said as long as the gathering is there and when the assembly is dispersed, there is no choice of saying it.

1532. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever swears [about an oath] and says: 'If Allāh wills (*Inshā' Allāh*)', then he will not have broken it." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] I asked Muḥammad bin Ismā'il about this *Ḥadīth*, so he said: "This *Ḥadīth* is a mistake, 'Abdur-Razzāq made the mistake of abbreviating it from the narration of Ma'mar, from Ibn Tāwūs, from his father, from Abū Hurairah, from the Prophet ﷺ who said: 'Indeed Sulaimān bin Dāwūd, peace be upon him, said: "Tonight I will sleep with seventy women, each woman giving birth to a boy." So he slept with them, but no one woman among them gave

١٥٣٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ [عَلَى يَمِينٍ] فَقَالَ: إِنْ شَاءَ اللَّهُ، لَمْ يَحْنَثْ».

[قَالَ أَبُو عِيْسَى] سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنِ هَذَا الْحَدِيثِ فَقَالَ: هَذَا حَدِيثٌ خَطَأٌ أَخْطَأَ فِيهِ عَبْدُ الرَّزَّاقِ اخْتَصَرَهُ مِنْ حَدِيثِ مَعْمَرٍ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ عَلَيْهِ السَّلَامُ قَالَ: لِأَطْوَفَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً تَلِدُ كُلُّ امْرَأَةٍ غُلَامًا، فَطَافَ عَلَيْهِنَّ فَلَمْ تَلِدِ امْرَأَةٌ مِنْهُنَّ، إِلَّا امْرَأَةً

birth except for a woman who gave birth to half a boy.' So the Messenger of Allāh ﷺ said: 'If he had said: "If Allāh wills" (*Inshā'-Allāh*) then it would have been as he said."

This is how it was reported from 'Abdur-Razzāq, from Ma'mar, from Ibn Tāwus, from his father with this *Hadīth* in its entirety, and he said: "Seventy women."

This *Hadīth* has been reported through more than one route from Abū Hurairah, from the Prophet ﷺ, that he said: "Sulaimān bin Dāwūd said: 'Tonight I shall sleep with one-hundred women.'"

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الكفارات، باب الاستثناء في اليمين، ح: ٢١٠٤ والنسائي، ح: ٣٨٨٦ من حديث عبدالرزاق به وصححه ابن حبان، ح: ١١٨٥ وله شواهد وحديث معمر عن ابن طاوس رواه البخاري، ح: ٥٢٤٢ ومسلم، ح: ٢٤/١٦٥٤.

Comments:

If someone says that he will do this thing, and adds the words *Inshā'-Allāh*, and later on the work is not done, his oath will not be considered broken, and he will not have to pay any expiation for it. The Prophet ﷺ had been informed by Revelation that if Sulaimān had added the words of *Inshā'-Allāh* to his oath, his desire would have been granted, it means that he would not have failed in fulfilling his desire. This also indicates the permissibility for Sulaimān to have more than four wives at a time, which is prohibited in the *Sharī'ah* of Muḥammad ﷺ.

Chapter 8. (What Has Been Related) About It Being Disliked To Swear By Other Than Allāh

1533. Sālim narrated from his father (Ibn 'Umar) that the Prophet ﷺ heard 'Umar saying: "By my father! By my father!" So he said: "Verily Allāh prohibits you from swearing by your fathers." So 'Umar said: "By Allāh I did not swear by him after that, neither

نصفَ غُلامٍ» فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَالَ: إِنَّ شَاءَ اللَّهُ لَكَانَ كَمَا قَالَ» هَكَذَا رُوِيَ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ هَذَا الْحَدِيثَ بِطَوِيلِهِ، وَقَالَ: سَبْعِينَ امْرَأَةً.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ سُلَيْمَانُ ابْنُ دَاوُدَ: لَا طَوْفَنَ اللَّيْلَةَ عَلَى مِائَةِ امْرَأَةٍ».

(المعجم ٨) - بَابُ [مَا جَاءَ] فِي كَرَاهِيَةِ الْحَلْفِ بِغَيْرِ اللَّهِ (التحفة ٨)

١٥٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: سَمِعَ النَّبِيَّ ﷺ عَمْرَ وَهُوَ يَقُولُ: وَأَبِي! وَأَبِي! فَقَالَ: «أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ» فَقَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهِ بَعْدَ ذَلِكَ ذَاكِرًا وَلَا آتِرًا.

intentionally nor in narrating.”
(*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Thābit bin Aḍ-Ḍaḥḥāk, Ibn ‘Abbās, Abū Hurairah, Qutailah, and ‘Abdur-Raḥmān bin Samurah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[Abū ‘Eisā said:] Abū ‘Ubaid said: “The meaning of his saying: ‘Nor in narrating’ is as if he said: ‘I do not narrate it from others’ or saying: ‘I do not mention it from others.’”

[قَالَ:] وَفِي الْبَابِ عَنْ ثَابِتِ بْنِ الضَّحَّاكِ، وَابْنِ عَبَّاسٍ، وَأَبِي هُرَيْرَةَ وَقُتَيْلَةَ، وَعَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ.
وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ أَبُو عِيسَى:] قَالَ أَبُو عُبَيْدٍ: مَعْنَى قَوْلِهِ وَلَا آيْرًا، يَقُولُ: لَا أَتْرُوهُ عَنْ غَيْرِي، يَقُولُ: لَمْ أَذْكَرْهُ عَنْ غَيْرِي.

تخریج: متفق عليه، أخرجه مسلم، الأيمان، باب النهي عن الحلف بغير الله تعالى، ح: ١٦٤٦ من حديث سفيان بن عيينة والبخاري، ح: ٦٦٤٧ من حديث الزهري به * وفي الباب عن ثابت بن الضحاك [يأتي: ١٥٤٣] وابن عباس [أبو داود، ح: ٣٣٢٢] وأبي هريرة [يأتي: ١٥٤٥] وقتيلة [النسائي: ٦/٧، ح: ٣٨٠٤ وأحمد: ٦/٣٧١] وعبدالرحمن بن سمرة [تقدم: ١٥٢٩].

Comments:

Taking an oath only by Allāh is lawful. Taking an oath by other than Allāh is unlawful.

1534. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ came across ‘Umar while he was on his mount, and he was swearing by his father. So the Messenger of Allāh ﷺ said: “Verily Allāh prohibits you from swearing by your fathers. So let the one who swears, swear by Allāh, or be silent.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٥٣٤ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُهُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَذْرَكَ عُمَرَ وَهُوَ فِي رُكْبٍ، وَهُوَ يَخْلِفُ بِأَبِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَخْلِفُوا بِآبَائِكُمْ، لِيَخْلِفَ خَالِفٌ بِاللَّهِ أَوْ لَيْسَ كُنْتُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الأيمان، باب النهي عن الحلف بغير الله تعالى، ح: ٤/١٦٤٦ من حديث عبيدالله بن عمرو البخاري، ح: ٦٦٤٦ من حديث نافع به.

Comments:

This narration strictly prohibits taking an oath by other than Allāh. In the end of this narration the Prophet ﷺ generalized the command by saying either take the oath by Allāh or keep quiet. There is no other oath except the oath by Allāh.

Chapter 9. What Has Been Related About 'Whoever Swears By Other Than Allāh, He Has Committed *Shirk*'

1535. Sa'd bin 'Ubaidah narrated that Ibn 'Umar heard a man saying: "No by the Ka'bah" so Ibn 'Umar said: "Nothing is sworn by other than Allāh, for I heard the Messenger of Allāh ﷺ say: 'Whoever swears by other than Allāh, he has committed disbelief or *Shirk*.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

According to some of the people of knowledge, the explanation of this *Ḥadīth* is that his saying: "He has committed disbelief or *Shirk*" is to demonstrate its severity. The proof for that is the *Ḥadīth* of Ibn 'Umar: That the Prophet ﷺ heard 'Umar saying: 'By my father! By my father!' So he ﷺ said: "Verily Allāh prohibits you from swearing by your fathers." As well as the *Ḥadīth* of Abū Hurairah from the Prophet ﷺ, that he ﷺ said: "Whoever says in his oath: 'By Al-Lāt! By Al-'Uzza!' Then let him say: 'Lā ilāha illallāh (None has the right to be worshipped but Allāh)'."

[Abū 'Eīsā said:] This is similar to what has been reported from the Prophet ﷺ saying: "Indeed *Riyā*' is *Shirk*."

Some of the people of knowledge explained this *Āyah*: So whoever hopes in meeting his Lord, then let him work righteous deeds^[1] and

(المعجم ٩) - بَابُ [مَا جَاءَ فِي أَنْ مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ] (التحفة ٩)

١٥٣٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَعْدِ ابْنِ عُيَيْدَةَ: أَنَّ ابْنَ عُمَرَ سَمِعَ رَجُلًا يَقُولُ: لَا وَالْكُفَيْبَةِ، فَقَالَ ابْنُ عُمَرَ: لَا يُحْلَفُ بِغَيْرِ اللَّهِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

وَتَفْسِيرُ هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ: أَنَّ قَوْلَهُ: فَقَدْ كَفَرَ أَوْ أَشْرَكَ، عَلَى التَّعْلِيلِ. وَالْحُجَّةُ فِي ذَلِكَ حَدِيثُ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ سَمِعَ عُمَرَ يَقُولُ: وَأَبِي! وَأَبِي!، فَقَالَ: «أَلَا إِنَّ اللَّهَ يَنْهَأكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ». وَحَدِيثُ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ فِي حَلْفِهِ وَاللَّاتِ وَالْعُزَّى! فَلْيُقَلِّ لَا إِلَهَ إِلَّا اللَّهُ».

[قَالَ أَبُو عِيسَى:] هَذَا مِثْلُ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ الرِّيَاءَ شِرْكٌ». وَقَدْ فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذِهِ الْآيَةَ: ﴿مَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا﴾ الْآيَةَ [الكهف: ١١٠] قَالَ: لَا يُرَائِي.

[1] *Al-Kahf* 18:110.

they said it means: “Do not commit *Riyā’*.”

تخریج: [إسناده صحيح] وأخرجه أبو داود، الأيمان والنذور، باب كراهية الحلف بالآباء، ح: ٣٢٥١ من حديث الحسن بن عبيد الله به وصححه ابن حبان، ح: ١١٧٧ والحاكم: ٤/٢٩٧ والذهبي سعد بن عبيدة سمعه من ابن عمر عند البيهقي: ١٠/٢٩ ورواه عن أبي عبد الرحمن السلمي عنه به والطريقان محفوظان.

Comments:

Intentionally taking an oath by false gods is a pure act of polytheism and whoever takes an oath by a false god as habit from the period of *Jahiliyyah*, he should say “*Lā ilāha illallāh*” - none has the right to be worshipped but Allāh.

Chapter 10. (What Has Been Related) About One Who Takes An Oath To Walk And He Is Not Able To

1536. Anas narrated: “A woman vowed to walk to the House of Allāh, so the Prophet ﷺ was asked about that, and he said: ‘Verily Allāh is in no need of her walking, order her to ride.’” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, ‘Uqbah bin ‘Āmir and Ibn ‘Abbās.

[Abū ‘Eīsā said:] The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth* [from this route].

(المعجم ١٠) - بَابُ [مَا جَاءَ] فِيمَنْ يَحْلِفُ بِالْمَشْيِ وَلَا يَسْتَطِيعُ (التحفة ١٠)

١٥٣٦ - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ الْعَطَّارُ الْبُصْرِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ عَنْ عِمْرَانَ الْقَطَّانِ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ قَالَ: نَذَرَتْ امْرَأَةٌ أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ، فَسُئِلَ نَبِيُّ اللَّهِ ﷺ، عَنْ ذَلِكَ، فَقَالَ: «إِنَّ اللَّهَ لَغَنِيٌّ عَنْ مَشْيِهَا، مُرُوهَا فَلْتَرْكَبْ».

[قَالَ:] وفي الباب عن أبي هريرة، وعقبة بن عامر، وابن عباس.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ].

تخریج: [صحيح] وللحديث شواهد عند البخاري، ح: ١٨٦٦ ومسلم، ح: ١٦٤٤/١١، ١٢ وغيرهما* وفي الباب عن أبي هريرة [مسلم، ح: ١٦٤٣] وعقبة بن عامر [يأتي: ١٥٤٤] وابن عباس [أبو داود، ح: ٣٢٩٥].

1537. Anas narrated: “The Prophet ﷺ passed by an old man walking (while supported) between his two sons, so he said: ‘What is the matter with this one?’ They said: “O Messenger of Allāh! He vowed to walk.’ He said: ‘Verily Allāh [the Mighty and Sublime] is

١٥٣٧ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: مَرَّ النَّبِيُّ ﷺ بِشَيْخٍ كَبِيرٍ يَتَهَادَى بَيْنَ ابْنَيْهِ، فَقَالَ: «مَا بَالُ هَذَا؟» قَالُوا: [يَا رَسُولَ اللَّهِ] نَذَرَ أَنْ

in no need of this person punishing himself.” He said: “So he ordered him to ride.” (*Ṣaḥīḥ*)

(Another chain) from Anas that the Messenger of Allāh ﷺ saw a man, and he mentioned similarly. This *Ḥadīth* is *Ṣaḥīḥ*, and this is acted upon according to some of the people of knowledge. They say that when a woman vows to walk, she is to ride and offer a sheep as *Ḥadī* (sacrifice as atonement).

يَمْسِي، قَالَ: «إِنَّ اللَّهَ [عَزَّ وَجَلَّ] لَعَنِي عَنْ تَعْدِيْبِ هَذَا نَفْسَهُ»، قَالَ: فَأَمَرَهُ أَنْ يَرْكَبَ.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا فَذَكَرَ نَحْوَهُ. هَذَا حَدِيثٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، وَقَالُوا: إِذَا نَذَرَتِ الْمَرْأَةُ أَنْ تَمْشِيَ فَلْتَرْكَبْ وَلْتَهْدِ شَاةً.

تخريج: [صحيح] وأخرجه النسائي: ٣٠/٧، ح: ٣٨٨٤ (الأيمان والنذور، باب ما الواجب على من أوجب على نفسه نذرًا فججز عنه؟) عن محمد بن المثنى به رواه البخاري، ح: ١٨٦٥ ومسلم، ح: ١٦٤٢ من حديث حميد الطويل به، وحديث حميد عن أنس عند النسائي، ح: ٣٨٨٥.

Comments:

If someone vows to perform *Hajj* or *Umrah* on foot, according to Ibn Al-Mundhir it is unanimously agreed upon that he has to fulfill his vow. Imām Mālik, Ash-Shāfi‘ī, Awzā‘ī, and Aḥmad support this view. If he cannot walk he is allowed to ride. In the view of Imām Ash-Shāfi‘ī and Aḥmad, if he rides he will have to sacrifice an animal as atonement.

Chapter 11. About Vows Being Disliked

1538. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Do not vow, for the vow does not prevent what is decreed at all, and it only causes the miser to spend (of his wealth).” (*Ṣaḥīḥ*)

[He said:] There is something about this from Ibn ‘Umar.

[Abū ‘Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others, they disliked vows. ‘Abdullāh bin Al-Mubārah said: “It is disliked to

(المعجم ١١) - بَابُ: فِي كَرَاهِيَّةِ

النُّذُورِ (التحفة ١١)

١٥٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنْذُرُوا، فَإِنَّ النَّذْرَ لَا يُغْنِي مِنَ الْقَدْرِ شَيْئًا، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ كَرَهُوا النَّذْرَ. وَقَالَ عَبْدُ اللَّهِ بْنُ

make vows related to obedience and disobedience. So if he vows to do some obedience and fulfills it, then he will get a reward, while it was disliked for him to make a vow.”

الْمُبَارَكِ: مَعْنَى الْكَرَاهَةِ فِي النَّذْرِ فِي الطَّاعَةِ وَالْمَعْصِيَةِ، فَإِنَّ نَذَرَ الرَّجُلِ بِالطَّاعَةِ فَوْقَى بِهِ فَلَهُ فِيهِ أَجْرٌ وَيُكْرَهُ لَهُ النَّذْرُ.

تخريج: وأخرجه مسلم، النذر، باب النهي عن النذر، وأنه لا يرد شيئاً، ح: ١٦٤٠ عن قتيبة به * وفي الباب عن ابن عمر [البخاري، ح: ٦٦٠٨ ومسلم، ح: ١٦٣٩].

Comments:

Even though Allāh has ordered fulfilling vows, this narration proves that taking a vow is disliked. So just as it is praiseworthy to pay back a loan quickly—yet no one claims a reward is due for merely taking a loan—then in the same way, taking a vow is not praiseworthy, but fulfilling it is required and praise—worthy in the event of its occurrence just as in the case of a loan.

Chapter 12. (What Has Been Related) About Fulfilling Vows

(المعجم ١٢) - بَابُ [مَا جَاءَ] فِي وَفَاءِ النَّذْرِ (التحفة ١٢)

1539. ‘Umar narrated: “I said, ‘O Messenger of Allāh! I had vowed to perform *I’tikāf* in *Al-Masjid Al-Harām* for a night during the era of *Jāhiliyyah*.’ He said: ‘Fulfill your vow.’” (*Ṣaḥīḥ*)

١٥٣٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: [قُلْتُ:] يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ نَذَرْتُ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ فِي الْجَاهِلِيَّةِ، قَالَ: «أَوْفِ بِنَذْرِكَ».

[He said:] There are narrations on this topic from ‘Abdullāh bin ‘Amr, and Ibn ‘Abbās.

[Abū ‘Eisā said:] The *Ḥadīth* of ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَابْنِ عَبَّاسٍ.

Some of the people of knowledge followed this *Ḥadīth*. They said that when a man accepts Islām and he had (previously) made a vow to do some act of obedience, then he is obliged to fulfill it.

[قَالَ أَبُو عِيْسَى:] وَحَدِيثُ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا الْحَدِيثِ، قَالُوا إِذَا أَسْلَمَ الرَّجُلُ وَعَلَيْهِ نَذْرٌ طَاعَةٌ فَلَيْفَ بِهِ.

Some of the people of knowledge among the Companions of the Prophet ﷺ, and others, said that there is no *I’tikāf* without fasting. Others among the people of knowledge said that it is not

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ: لَا اِعْتِكَافَ إِلَّا بِصَوْمٍ. وَقَالَ آخَرُونَ مِنْ أَهْلِ الْعِلْمِ: لَيْسَ عَلَى الْمُعْتَكِفِ

required for the person performing *I'tikāf* to fast, unless he made fasting obligatory upon himself. They used the *Hadīth* of 'Umar as proof, in which he had vowed during *Jāhiliyyah* to perform *I'tikāf* for a night, and the Prophet ﷺ ordered him to fulfill it. This is the view of Aḥmad and Ishāq.

صَوْمٌ إِلَّا أَنْ يُوجِبَ عَلَى نَفْسِهِ صَوْمًا،
وَاحْتَجُّوا بِحَدِيثِ عُمَرَ أَنَّهُ نَذَرَ أَنْ يَعْتَكِفَ
لَيْلَةً فِي الْجَاهِلِيَّةِ، فَأَمَرَهُ النَّبِيُّ ﷺ بِالْوَفَاءِ.
وَهُوَ قَوْلُ أَحْمَدَ، وَإِسْحَاقَ.

تخریج: متفق عليه وأخرجه مسلم، الأيمان، باب نذر الكافر، وما يفعل فيه إذا أسلم، ح: ١٦٥٦ من حديث يحيى القطان والبخاري، ح: ٢٠٤٢ من حديث عبيدالله بن عمر به * وفي الباب عن عبدالله بن عمرو [أبو داود، ح: ٣٣١٢] وابن عباس [أبو داود، ح: ٣٣٢٢].

Comments:

Most of the scholars agree that even a vow of a virtuous deed brings no benefit to a disbeliever. This narration proves that if a disbeliever vows for something good and virtuous in nature, he will have to fulfill his vow if he accepts Islam.

Chapter 13. [What Has Been Related] About How The Prophet ﷺ Would Swear

(المعجم ١٣) - بَابُ [مَا جَاءَ] كَيْفَ
كَانَ يَمِينُ النَّبِيِّ ﷺ (التحفة ١٣)

1540. Sālim bin 'Abdullāh narrated from his father (Ibn 'Umar) who said: "The Messenger of Allāh ﷺ often would swear with this oath: 'No! By the Changer of the Hearts.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

١٥٤٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ
مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ
أَبِيهِ قَالَ: كَثِيرًا مَا كَانَ رَسُولُ اللَّهِ ﷺ يَحْلِفُ
بِهَذِهِ الْيَمِينِ: «لَا وَمَقَلَّبِ الْقُلُوبِ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: وأخرجه البخاري، القدر، باب: يحول بين المرء وقلبه، ح: ٦٦١٧ و ٧٣٩١ من حديث ابن المبارك به.

Comments:

It is lawful to swear by Allāh's Names and Attributes. It is Allāh only Who changes the state of the heart and only He brings changes in the attitudes of people. (*Al-Mughnī* v. 13. p. 452-453.)

Chapter 14. (What Has Been Related) About The Reward For Freeing A Slave

(المعجم ١٤) - بَابُ [مَا جَاءَ] فِي ثَوَابِ مَنْ أَعْتَقَ رَقَبَةً (التحفة ١٤)

1541. Abū Hurairah narrated: “I heard the Messenger of Allāh ﷺ saying: ‘Whoever frees a believing slave, then Allāh frees a limb from the Fire for each of his limbs, such that he frees his private parts in lieu of his private parts.’” (*Ṣaḥīḥ*)

١٥٤١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ [بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ]، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ مِنْهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنَ النَّارِ، حَتَّى يُعْتَقَ فَرْجَهُ بِفَرْجِهِ».

[He said:] There are narrations on this topic from ‘Āishah, ‘Amr bin ‘Abasah, Ibn ‘Abbās, Wāthilah bin Al-Ashqa’, Abū Umāmah, ‘Uqbah bin ‘Āmir, [and Ka‘b bin Murrah].

[قَالَ:] وفي البابِ عَنْ عَائِشَةَ، وَعُمَرُو ابْنِ عَبَّسَةَ، وَابْنِ عَبَّاسٍ، وَوَائِلَةَ بِنِ الْأَسْفَعِ، وَأَبِي أُمَامَةَ، وَعُقْبَةَ بِنِ عَامِرٍ [وَكَعْبِ بِنِ مُرَّةٍ].

[Abū ‘Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth* from this route. Ibn Al-Hād’s (a narrator in the chain of this *Ḥadīth*) name is Yazīd bin ‘Abdullāh bin Usāmah bin Al-Hād, from Al-Madīnah, and he is trustworthy. Mālik bin Anas and more than one of the people of knowledge reported from him.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَابْنُ الْهَادِ اسْمُهُ: يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ أُسَامَةَ ابْنِ الْهَادِ وَهُوَ مَدَنِيٌّ ثِقَّةٌ. وَقَدْ رَوَى عَنْهُ مَالِكُ بْنُ أَنَسٍ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي عَدِيٍّ وَغَيْرُهُ مِنْ أَهْلِ الْعِلْمِ.

تحريج: متفق عليه، أخرجه مسلم، العتق، باب فضل العتق، ح: ٢٣/١٥٠٩ عن قتيبة والبخاري، ح: ٦٧١٥ من حديث سعيد بن مرجانة به * وفي الباب عن عائشة [الطحاوي في مشكل الآثار: ٣١٠/١] وعمرو بن عبسة (أبو نجیح) [أبو داود، ح: ٣٩٦٦] وابن عباس [الطبراني في الكبير: ٣٣٢، ٣٣١/١٠، ح: ١٠٦٤١، ١٠٦٤٠] وسنده ضعيف [ووائله بن الأسقع [أبو داود، ح: ٣٩٦٤] وأبي أمامة [يأتي: ١٥٤٧] وعقبة بن عامر [أحمد: ١٤٧/٤، ١٥٠] وكعب بن مرة [أبو داود، ح: ٣٩٦٧].

Comments:

This narration suggests that an honest and physically fit slave should be freed in expiation for breaking an oath. This will cause freedom of every limb of the person who manumits him from the Hellfire.

Chapter 15. (What Has Been Related) About A Man Who Slaps His Servant

1542. Suwaid bin Muqarrin Al-Muzanī said: “We were seven brothers without a servant except one, and one of us slapped her, so the Prophet ﷺ ordered us to free her.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Ibn ‘Umar.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This *Ḥadīth* has been reported by more than one from Ḥuṣain bin ‘Abdur-Raḥmān by others, and some of them mentioned in it: “Slapped her on her face.”

(المعجم ١٥) - بَابُ [مَا جَاءَ] فِي الرَّجُلِ يَلْطُمُ خَادِمَهُ (التحفة ١٥)

١٥٤٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سُؤَيْدِ بْنِ مِقْرَانَ الْمُرِّيِّ قَالَ: لَقَدْ رَأَيْتُنَا سَبْعَةَ إِخْوَةٍ مَا لَنَا خَادِمٌ إِلَّا وَاحِدَةٌ فَلَطَمَهَا أَحَدُنَا، فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نُعْتِقَهَا.

[قَالَ:] [وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، وَذَكَرَ بَعْضُهُمْ فِي هَذَا الْحَدِيثِ فَقَالَ: لَطَمَهَا عَلَى وَجْهِهَا.

تخريج: وأخرجه مسلم، الأيمان، باب صحبة المماليك، وكفارة من لطم عبده، ح: ١٦٥٨

من حديث شعبة به * وفي الباب عن ابن عمر [مسلم، ح: ١٦٥٧].

Comments:

Word ‘*Khādim*’ is used both for a male or female slave or servant. This narration shows that a slave or a slave woman should be treated with kindness. He or she should not be abused.

Chapter 16. What Has Been Related About It Being Disliked To Swear By A Religion Other Than Islām

1543. Thābit bin Aḍ-Ḍaḥḥāk narrated that the Messenger of Allāh ﷺ said: “Whoever swears by a religion other than Islām while lying, then he is as he said.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

The people of knowledge differed about this: When a man swears by

(المعجم ١٦) - بَابُ [مَا جَاءَ فِي كَرَاهِيَةِ الْحَلْفِ بِغَيْرِ مِلَّةِ الْإِسْلَامِ] (التحفة ١٦)

١٥٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرُقِيُّ عَنْ هِشَامِ الدُّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ بِمِلَّةٍ غَيْرِ الْإِسْلَامِ كَادِبًا فَهُوَ كَمَا قَالَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

a religion other than Islam, saying he is a Jew or a Christian if he were to do this or that. Then he does that thing. Some of them said that he has committed an atrocity and there is no atonement due from him. This is the view of the people of Al-Madīnah, and it is the saying of Mālik bin Anas, and Abū ‘Ubaid followed this view.

Some of the people of knowledge among the Companions of the Prophet ﷺ, the *Tābi‘īn*, as well as others, said that he has to atone for that. This is the view of Sufyān, Aḥmad and Ishāq.

صَحِيحٌ .
وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا: إِذَا حَلَفَ الرَّجُلُ بِمِلَّةٍ سِوَى الْإِسْلَامِ، فَقَالَ: هُوَ يَهُودِيٌّ أَوْ نَصْرَانِيٌّ إِنْ فَعَلَ كَذَا وَكَذَا، فَفَعَلَ ذَلِكَ الشَّيْءَ، فَقَالَ بَعْضُهُمْ: قَدْ أَتَى عَظِيمًا وَلَا كَفَّارَةَ عَلَيْهِ. وَهُوَ قَوْلُ أَهْلِ الْمَدِينَةِ. وَبِهِ يَقُولُ مَالِكُ بْنُ أَنَسٍ. وَإِلَى هَذَا الْقَوْلِ ذَهَبَ أَبُو عُبَيْدٍ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَالتَّابِعِينَ وَغَيْرِهِمْ: عَلَيْهِ فِي ذَلِكَ الْكَفَّارَةُ. وَهُوَ قَوْلُ سُفْيَانَ، وَأَحْمَدَ، وَإِسْحَاقَ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان غلط تحريم قتل الإنسان نفسه ... الخ، ح: ١٧٦/١١٠ من حديث هشام الدستوائي، والبخاري، ح: ٦٠٤٧ من حديث يحيى بن أبي كثير به وانظر، ح: ١٥٢٧.

Comments:

If a Muslim swears—when taking an oath—by another religion and says if he does this he would be a Christian or a Jew, then according to this narration, he surely is one of them. But if he vows to show the severity and abomination of the deed, even then it is strictly prohibited and strongly disapproved.

Chapter 17. What Has Been Related About One Who Vows To Perform *Hajj* By Walking

(المعجم ١٧) - بَابُ [مَا جَاءَ فِيمَنْ نَذَرَ أَنْ يَحُجَّ مَا شِئًا] (التحفة ١٧)

1544. ‘Uqbah bin ‘Āmir narrated: “I said: ‘O Messenger of Allāh! My sister vowed that she would walk to the House barefoot and without any *Khimār* (covering).’ The Prophet ﷺ said: ‘Verily Allāh will not do anything with the misery of your sister. She should ride, and cover, and fast three days.’” (*Da‘if*)

١٥٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ أَبِي سَعِيدِ الرَّعِينِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ الْبَحْصِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ؛ إِنَّ أُخْتِي نَذَرَتْ أَنْ تَمْشِيَ إِلَى الْبَيْتِ حَافِيَةً غَيْرَ مُخْتَوِرَةٍ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ لَا يَصْنَعُ بِسَقَاءِ أُخْتِكَ شَيْئًا فَلْتَرْكَبْ وَلْتُخْتِمِرْ وَلْتَصُمْ ثَلَاثَةَ أَيَّامٍ».

[He said:] There is something on this topic from Ibn ‘Abbās.

[Abū ‘Eisā said:] This *Hadīth* is

Hasan. This is acted upon according to the people of knowledge, and it is the view of Aḥmad and Ishāq.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ .
[قَالَ أَبُو عِيَسَى:] وَهَذَا حَدِيثٌ حَسَنٌ .
وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ .
وَهُوَ قَوْلُ أَحْمَدَ، وَإِسْحَاقَ .

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأيمان والنذور، باب من رأى عليه كفارة إذا كان في معصية، ح: ٣٢٩٣ وابن ماجه، ح: ٢١٣٤ والنسائي، ح: ٣٨٤٦ من حديث يحيى بن سعيد به * عبيدالله بن زحر: ضعيف ضعفه الجمهور وله متابعة ضعيفة عند أحمد: ١٤٧/٤ * وفي الباب عن ابن عباس [لعله يشير إلى حديث أبي داود، ح: ٣٣٢٢].

Chapter 18. The Mention Of What Eliminates Swearing By Al-Lāt And Al-'Uzza

(المعجم ١٨) - بَابُ ذِكْرِ مَا يُلْغِي الْحَلْفَ بِاللَّاتِ وَالْعُزَّى (التحفة ١٨)

1545. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever among you swears, saying in his oath: 'By Al-Lāt! By Al-'Uzza!' Then let him say 'Lā ilāha illallāh (None has the right to the worshipped but Allāh).' And whoever says: 'Come let me gamble with you!' Then let him give in charity." (*Ṣaḥīḥ*)

١٥٤٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا الزُّهْرِيُّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلْفِهِ وَاللَّاتِ وَالْعُزَّى! فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ، وَمَنْ قَالَ: تَعَالَ أَقَامِرَكَ فَلْيَصَدَّقْ» .

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Al-Mughīrah is Al-Khawlānī, Al-Ḥimṣī, and his name is 'Abdul-Quddūs bin Al-Ḥajjāj.

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الْمُغِيرَةِ: هُوَ الْخَوْلَانِيُّ الْحِمِصِيُّ، وَاسْمُهُ عَبْدُ الْقُدُوسِ بْنُ الْحَجَّاجِ .

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب من لم ير إكفار من قال ذلك متأولاً أو جاهلاً، ح: ٦١٠٧ عن إسحاق بن منصور ومسلم، ح: ١٦٤٧ من حديث الأوزاعي به .

Comments:

Before the advent of Islam, the people of Arabia used to take oaths by 'Al-Lāt' and 'Al-'Uzzā', and after accepting Islam, sometimes while taking an oath they uttered these words unintentionally. For this reason they were advised to say "lā ilāha illallāh" (none has the right to be worshipped but Allāh), to explain and confirm their faith.

Chapter 19. (What Has Been Related) About Fulfilling The Vow Of The Deceased

1546. Ibn ‘Abbās narrated that Sa’d bin ‘Ubādah asked the Messenger of Allāh ﷺ about a vow that was due from his mother, who died before fulfilling it. The Prophet ﷺ said: “Fulfill it for her.” (Ṣaḥīḥ)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ١٩) - بَابُ [مَا جَاءَ] فِي قَضَاءِ النَّذْرِ عَنِ الْمَيِّتِ (التحفة ١٩)

١٥٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عَبَّادَةَ اسْتَمْتَعَ رَسُولَ اللَّهِ ﷺ فِي نَذْرِ كَانَ عَلَى أُمِّهِ تُوْفِيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ النَّبِيُّ ﷺ: «اقْضِيْهِ عَنْهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الحيل، باب: في الزكاة وأن لا يفرق بين مجتمع، ولا يجمع بين متفرق خشية الصدقة، ح: ٦٩٥٩ ومسلم، ح: ١٦٣٨ عن قتيبة به.

Comments:

According to the view of most of the scholars, if the vow is regarding money, and the deceased had left enough inheritance, it is an obligation upon the heirs to fulfill his vow. But if the inheritance is not enough, the heirs should try to fulfill his vow, but it is not an obligation. If the vow is about fasting, freeing a slave, sitting for *I'tikaf* or performing *Hajj* or *'Umrah*, they should try to fulfill it, though it is not an obligation on the heirs. According to the *Zāhiriyyah* it is an obligation. (See for details *Al-Mughnī* v. 13. p. 655-657.)

Chapter 20. What Has Been Related About The Virtue Of Freeing Slaves

1547. Abū Umāmah, and other than him from the Companions of the Prophet ﷺ, narrated that the Prophet ﷺ said: “Any Muslim man who frees a Muslim man, then it is his salvation from the Fire – each of his limbs suffices for a limb of himself. And any Muslim man that frees two Muslim women, they are his salvation from the Fire – each of their limbs suffices for a limb of

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي فَضْلِ مَنْ أَعْتَقَ (التحفة ٢٠)

١٥٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ - هُوَ أَخُو سُفْيَانَ بْنِ عُيَيْنَةَ - عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي أُمَامَةَ وَعَبْرِهِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأً مُسْلِمًا كَانَ فِكَاهَهُ مِنَ النَّارِ يُجْزِي كُلَّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ، وَأَيُّمَا

himself. And any Muslim woman that frees a Muslim woman, then she is her salvation from the Fire – each of her limbs suffices for a limb of herself.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

[Abū ‘Eisā said: In this *Ḥadīth* is the proof that freeing males is more virtuous for a man than freeing females, due to the saying of the Messenger of Allāh ﷺ: “Any Muslim man who frees a Muslim man, then it is his salvation from the Fire – each of his limbs suffices for a limb of himself.” And the *Ḥadīth* is correct in its routes of transmission.]

امْرِئٍ مُسْلِمٍ أَعْتَقَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ كَانَتْمَا فِكَأَكُهُ مِنَ النَّارِ، يُجْزَىءُ كُلُّ عَضْوٍ مِنْهُمَا عَضْوًا مِنْهُ. وَأَيُّمَا امْرَأَةٍ مُسْلِمَةٍ أَعْتَقَتْ امْرَأَةٌ مُسْلِمَةً كَانَتْ فِكَأَكَهَا مِنَ النَّارِ، يُجْزَىءُ كُلُّ عَضْوٍ مِنْهَا عَضْوًا مِنْهَا».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

[قَالَ أَبُو عِيسَى]: وَفِي الْحَدِيثِ مَا يَدُلُّ عَلَى أَنَّ عِتْقَ الذُّكُورِ لِلرِّجَالِ أَفْضَلُ مِنْ عِتْقِ الْإِنَاثِ لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «مَنْ أَعْتَقَ امْرَأَةً مُسْلِمَةً كَانَ فِكَأَكُهُ مِنَ النَّارِ يُجْزَىءُ كُلُّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ» الْحَدِيثُ صَحَّ فِي طُرُقِهِ].

تخريج: [صحيح] وله شواهد كثيرة وانظر، ح: ١٥٤١.

Comments:

This narration is a proof that manumission of a slave is a cause of freedom from the Hellfire for a Muslim. Freedom of a slave will not save an infidel from the Hellfire. Freedom of a male slave brings more reward than freeing a slave woman.

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

19. The Chapters On Military Expeditions From The Messenger Of Allāh ﷺ

(المعجم ١٩) - أَبْوَابُ الشَّيْرِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ١٧)

Chapter 1. What Has Been Related About Calling (To Islām) Before Fighting

(المعجم ١) - بَابُ مَا جَاءَ فِي الدَّعْوَةِ
قَبْلَ الْقِتَالِ (التحفة ١)

1548. Abū Al-Bakhtarī narrated: “An army from the armies of the Muslims, whose commander was Salmān Al-Fārisī, besieged one of the Persian castles. They said: ‘O Abū ‘Abdullāh! Should we charge them?’ He said: ‘Leave me to call them (to Islām) as I heard the Messenger of Allāh ﷺ call them.’ So Salmān went to them and said: ‘I am only a man from among you, a Persian, and you see that the ‘Arabs obey me. If you become Muslims then you will have the likes of what we have, and from you will be required that which is required from us. If you refuse, and keep your religion, then we will leave you to it, and you will give us the *Jizyah* from your hands while you are submissive’ – He said to them in Persian: ‘And you are other than praiseworthy’ – ‘and if you refuse then we will equally resist you.’ They said: ‘We will not give you the *Jizyah*, we will fight you instead.’ So they said: ‘O Abū ‘Abdullāh! Should we charge

١٥٤٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الْبَخْتَرِيِّ: أَنَّ جَيْشًا مِنْ جِيُوشِ الْمُسْلِمِينَ كَانَ أَمِيرُهُمْ سَلْمَانَ الْفَارِسِيَّ حَاصِرُوا قَصْرًا مِنْ قُصُورِ فَارِسَ، فَقَالُوا: يَا أَبَا عَبْدِ اللَّهِ أَلَا نَنْهَدُ إِلَيْهِمْ، قَالَ: دَعُونِي أَدْعُوهُمْ كَمَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُدْعُوهُمْ، فَأَتَاهُمْ سَلْمَانُ فَقَالَ لَهُمْ: إِنَّمَا أَنَا رَجُلٌ مِنْكُمْ فَارِسِيٌّ تَرَوْنَ الْعَرَبَ يُطِيعُونِي، فَإِنْ أَسَلَمْتُمْ فَلَكُمْ مِثْلُ الَّذِي لَنَا، وَعَلَيْكُمْ مِثْلُ الَّذِي عَلَيْنَا، وَإِنْ أَبَيْتُمْ إِلَّا دِيْنَكُمْ تَرَكْنَاكُمْ عَلَيْهِ، وَأَعْطَوْنَا الْجِزْيَةَ عَنْ يَدٍ وَأَنْتُمْ صَاغِرُونَ - قَالَ: وَرَطَنَ إِلَيْهِمْ بِالْفَارِسِيَّةِ وَأَنْتُمْ غَيْرُ مَحْمُودِينَ - وَإِنْ أَبَيْتُمْ نَابِدْنَاكُمْ عَلَى سَوَاءٍ. قَالُوا: مَا نَحْنُ بِالَّذِي تُعْطِي الْجِزْيَةَ وَلَكِنَّا نُقَاتِلُكُمْ. فَقَالُوا: يَا أَبَا عَبْدِ اللَّهِ؛ أَلَا نَنْهَدُ إِلَيْهِمْ؟ قَالَ: لَا، قَالَ: فَعَاهُمْ ثَلَاثَةَ أَيَّامٍ إِلَى مِثْلِ هَذَا ثُمَّ قَالَ: انْهَدُوا إِلَيْهِمْ، قَالَ: فَتَهَدْنَا إِلَيْهِمْ

them?’ He said: ‘No.’” He said: “So for three days he called them to the same (things), and then he said: ‘Charge them.’” He said: “So we charged them, and we conquered that castle.” (*Da‘if*)

[He said:] There are narrations on this topic from An-Nu‘mān bin Muqarrin, Ibn ‘Umar, and Ibn ‘Abbās.

The *Hadīth* of Salmān is a *Ḥasan Hadīth*, we do not know of it except as a narration of ‘Aṭā’ bin As-Sā‘ib.

I heard Muḥammad saying: “Abū Al-Bakḥtarī did not see Salmān because he did not see ‘Alī, and Salmān died before ‘Alī.”

Some of the people of knowledge among the Companions of the Prophet ﷺ and others followed this *Hadīth*. They held the view of calling (the enemy to Islām) before fighting. This is the view of Ishāq bin Ibrāhīm. He said: “If they are first called then that is good, since it will be more intimidating.”

Some of the people of knowledge said there is no calling today. Aḥmad said: “I do not know of anyone who calls today.” Ash-Shāfi‘ī said: “The enemy is not fought until they call them, unless they are in too much of a rush to do that, if it is not done, then the invitation would have been conveyed to them (previously).”

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤٤٠/٥، ٤٤١ من حديث عطاء بن السائب به والسند منقطع كما بينه المؤلف رحمه الله * وفي الباب عن بريدة [يأتي: ١٦١٧] والنعمان بن مقرن [لم أجد] وابن عمر [مسلم، ح: ١٧٣٠] وابن عباس [أحمد: ٢٣١/١، ٢٣٦] وعبد بن حميد، ح: ٦٩٧ والدارمي، ح: ٢٤٤٨.

فَفَتَحْنَا ذَلِكَ الْقَصْرَ.

[قَالَ:] وفي البابِ عن بُرَيْدَةَ، والنُّعْمَانِ ابْنِ مَقْرُونٍ، وابنِ عُمَرَ، وابنِ عَبَّاسٍ. وَحَدِيثُ سَلْمَانَ حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَطَاءِ بْنِ السَّائِبِ.

وَسَمِعْتُ مُحَمَّدًا يَقُولُ: أَبُو الْبَحْتَرِيِّ لَمْ يَدْرِكْ سَلْمَانَ لِأَنَّهُ لَمْ يَدْرِكْ عَلِيًّا، وَسَلْمَانُ مَاتَ قَبْلَ عَلِيٍّ.

وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَعَبَرِهِمْ إِلَى هَذَا، وَرَأَوْا أَنْ يُدْعُوا قَبْلَ الْقِتَالِ، وَهُوَ قَوْلُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ. قَالَ: إِنْ تَقَدَّمَ إِلَيْهِمْ فِي الدَّعْوَةِ فَحَسَنٌ يَكُونُ ذَلِكَ أَهْيَبَ.

وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا دَعْوَةَ الْيَوْمِ. وَقَالَ أَحْمَدُ: لَا أَعْرِفُ الْيَوْمَ أَحَدًا يُدْعَى. وَقَالَ الشَّافِعِيُّ: لَا يُفَاتَلُ الْعَدُوُّ حَتَّى يُدْعَوْا إِلَّا أَنْ يَعْجَلُوا، عَنْ ذَلِكَ، فَإِنْ لَمْ يَفْعَلْ، فَقَدْ بَلَّغَتْهُمْ الدَّعْوَةَ.

Comments:

Issues and commands of *Jihād* and related topics have been taken from the life of the Prophet ﷺ, so the author has discussed these in this distinct chapter entitled “Chapter of *As-Siyar*” “Military Expeditions”.

Chapter 2. The Prohibition Of Attacking If A *Masjid* Is Seen Or The *Adhān* Is Heard

1549. Ibn ‘Āṣim Al-Muzanī narrated from his father – and he was a Companion –who said: “When the Messenger of Allāh ﷺ dispatched an army or battalion, he would say to them: ‘If you see a *Masjid*, or hear someone calling the *Adhān*, then do not kill anyone.’” (*Da‘if*)

This *Hadīth* is *Gharīb*, and it is a *Hadīth* of Ibn ‘Uyainah.

(المعجم ٢) - بَابُ [النَّهْيِ عَنِ الْإِغَارَةِ إِذَا رَأَى مَسْجِدًا وَسَمِعَ أَذَانًا] (التحفة ٢)

١٥٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَدَنِيُّ الْمَكِّيُّ - وَيُكْنَى بِأَبِي عَبْدِ اللَّهِ الرَّجُلِ الصَّالِحِ هُوَ ابْنُ أَبِي عَمَرَ - : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ نَوْفَلِ بْنِ مُسَاحِقٍ، عَنِ ابْنِ عَصَامِ الْمُرَزِيِّ، عَنْ أَبِيهِ - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ جَيْشًا أَوْ سَرِيَّةً يَقُولُ لَهُمْ: «إِذَا رَأَيْتُمْ مَسْجِدًا أَوْ سَمِعْتُمْ مُؤَذِّنًا فَلَا تَقْتُلُوا أَحَدًا».

هَذَا حَدِيثٌ غَرِيبٌ، وَهُوَ حَدِيثُ ابْنِ عُيَيْنَةَ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب: في دعاء المشركين، ح: ٢٦٣٥ من حديث سفیان بن عیینة به وحسنه الهیثمی فی المجمع: ٦/٢١٠ وللحديث شواهد عند النسائي فی الكبرى والطبرانی والبيهقي فی الدلائل: ٥/١١٥-١١٨ * ابن عصام لا يعرف حاله.

Comments:

A mosque and call to prayer (*Adhān*) are signs of Islam, and shows the presence of Muslims in that habitation, so the place where there is a *Masjid* or call for prayer is heard, should not be attacked.

Chapter 3. Regarding Nighttime And Surprise Attacks

1550. Anas narrated: “When the Messenger of Allāh ﷺ set out for *Khaibar*, he approached it at night and when he came to a people during the night, he would not attack them until morning. So when the morning came, the Jews came out with their shovels and

(المعجم ٣) - بَابُ: فِي الْبَيَاتِ وَالْفَارَاتِ (التحفة ٣)

١٥٥٠ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ خَرَجَ إِلَى خَيْبَرَ أَتَاهَا لَيْلًا، وَكَانَ إِذَا جَاءَ قَوْمًا بَلِيلٌ لَمْ يُعَزَّ عَلَيْهِمْ حَتَّى يُصْبِحَ، فَلَمَّا أَصْبَحَ خَرَجَتْ يَهُودُ

baskets, then when they saw him, they said: ‘Muḥammad! By Allāh Muḥammad has come with the *Khamīs* (an army).’ So the Messenger of Allāh ﷺ said: ‘*Allāhu Akbar!* Khaibar is destroyed, for whenever we approach the land of a people – then what an evil morning for those who have been warned.’^[1] (*Ṣaḥīḥ*)

بِمَسَاجِيهِمْ وَمَكَاتِلِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا: مُحَمَّدٌ، وَافَقَ وَاللهُ مُحَمَّدَ الْخَمِيسِ. فَقَالَ رَسُولُ اللهِ ﷺ: «اللهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْدَرِينَ».

تخریج: وأخرجه البخاري، الجهاد والسير، باب دعاء النبي ﷺ إلى الإسلام والنبوة... الخ، ح: ٢٩٤٥ من حديث مالك به وهو في الموطأ: ٤٦٨/٢، ٤٦٩.

Comments:

Night attack on enemy forces to defeat and to overpower them at the time of need is legal. Imām Ash-Shāfi’i and Imām Abū Ḥanīfah and most of the people of knowledge support this view. Unintentional killing of women and children in a night attack is excused but killing them intentionally is not allowed. (*Ṣaḥīḥ Muslim* v.2, p.84-85 and *Al-Mughnī* v. 13 p. 140-)

1551. Abū Ṭalḥah narrated: “When the Prophet ﷺ overtook a people he would stay at the outskirts of their city for three nights.” (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. The (previous) narration of Ḥumaid from Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Some of the people of knowledge permitted the surprise attack during the night. Some of them disliked it. Aḥmad and Ishāq said that there is no harm in attacking the enemy during the night. And the meaning of: “Muḥammad has come with the *Khamīs*” it means the army is with him.

١٥٥١ - حَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُعَاذُ [بْنُ مُعَاذٍ] عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ، عَنْ أَبِي طَلْحَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِعَرَصَتِهِمْ ثَلَاثًا.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَحَدِيثٌ حُمَيْدٍ عَنْ أَنَسِ حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَخَّصَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ فِي الْغَارَةِ بِاللَّيْلِ وَأَنْ يَبْتَئُوا. وَكَرِهَهُ بَعْضُهُمْ. وَقَالَ أَحْمَدُ وَإِسْحَاقُ: لَا بَأْسَ أَنْ يَبْيَتَ الْعَدُوُّ لَيْلًا. وَمَعْنَى قَوْلِهِ وَافَقَ مُحَمَّدَ الْخَمِيسِ: يَعْنِي بِهِ الْجَيْشَ.

تخریج: وأخرجه البخاري، الجهاد والسير، باب من غلب العدو، فأقام على عرستهم ثلاثاً، ح: ٣٠٦٥ من حديث معاذ به.

^[1] See *As-Saffāt* 37:177, and its explanation in the *Tafsīr* of Ibn Kathīr, and no. 371 of *Al-Bukhārī*.

Chapter 4. Regarding Burning And Destroying

1552. Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ burnt the palm trees of Banī Naḍir and cut them down at Al-Buwairah. So Allāh revealed: Whatever you cut down of their palm trees, or you left them standing on their trunks, then it was by the permission of Allāh, and in order to disgrace the rebellious.”^[1] (*Ṣaḥīḥ*)

There is something on this topic from Ibn ‘Abbās. And this *Ḥadīth* is *Ḥasan Ṣaḥīh*.

Some of the people of knowledge followed this, and they did not see any harm in cutting down the trees and destroying the fortresses.

Some of them disliked that. This is the view of Al-Awzā‘ī. Al-Awzā‘ī said: “Abū Bakr Aṣ-Ṣiddīq prohibited [Yazīd] from cutting fruit-bearing trees or destroying buildings, and the Muslims acted accordingly afterwards.”

Ash-Shāfi‘ī said: “There is no harm in burning in the land of the enemy, nor cutting down the trees and fruit-bearing trees.” Aḥmad said: “There may be places in which they have no choice about that. But as for haphazardly, then there should be no burning.” Ishāq said: “Burning is *Sunnah* when it will be more offensive to them.”

(المعجم ٤) - بَابُ: فِي التَّحْرِيقِ

وَالتَّحْرِيقِ (التحفة ٤)

١٥٥٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ حَرَقَ نَحْلَ بَنِي النَّضِيرِ وَقَطَعَ، وَهِيَ الْبُؤَيْرَةُ، فَأَنْزَلَ اللَّهُ: ﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ تَرَكُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِتُخْرِبَ الْفَاسِقِينَ﴾ [الحشر: ٥].

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ ذَهَبَ قَوْمٌ مِنْ أَهْلِ الْعِلْمِ إِلَى هَذَا، وَلَمْ يَرَوْا بَأْسًا بِقَطْعِ الْأَشْجَارِ وَتَخْرِيبِ الْحُصُونِ. وَكَرِهَ بَعْضُهُمْ ذَلِكَ، وَهُوَ قَوْلُ الْأَوْزَاعِيِّ. قَالَ الْأَوْزَاعِيُّ: وَنَهَى أَبُو بَكْرٍ الصِّدِّيقُ [يَزِيدًا] أَنْ يَقْطَعَ شَجَرًا مُثْمَرًا أَوْ يُخْرِبَ عَامِرًا وَعَمَلٌ بِذَلِكَ الْمُسْلِمُونَ بَعْدَهُ.

وَقَالَ الشَّافِعِيُّ: لَا بَأْسَ بِالتَّحْرِيقِ فِي أَرْضِ الْعَدُوِّ وَقَطْعِ الْأَشْجَارِ وَالتَّمَارِ. وَقَالَ أَحْمَدُ: وَقَدْ تَكُونُ فِي مَوَاضِعَ لَا يَجْدُونَ مِنْهُ بُدَاً، فَأَمَّا بِالْعَيْثِ فَلَا تُحْرَقُ. وَقَالَ إِسْحَاقُ: التَّحْرِيقُ سُنَّةٌ إِذَا كَانَ أَنْكِي فِيهِمْ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿ما قطعتم من لينة﴾،

[1] *Al-Hashr* 59:5.

ح: ٤٨٨٤ ومسلم، ح: ١٧٤٦ عن قتيبة به * وفي الباب عن ابن عباس [يأتي: ٣٣٠٣].

Comments:

All Four *A'imma* approve that in war, at the time of need, burning the trees and demolishing the forts of the enemy is legal. People of knowledge also approve of this point.

Chapter 5. What Has Been Related About the Spoils Of War

1553. Abū Umāmah narrated that the Prophet ﷺ said: “Verily, Allāh has honored me over the Prophets” – or, he said: “My nation over the nations, and He has made the spoils of war lawful for us.” (*Hasan*)

There are narrations on this topic from ‘Alī, Abū Dharr, ‘Abdullāh bin ‘Amr, Abū Mūsā, and Ibn ‘Abbās.

[Abū ‘Eīsā said:] The *Hadīth* of Abū Umāmah is a *Hasan Ṣaḥīḥ Hadīth*. They say that this Sayyār (a narrator) is Sayyār the freed slave of Banū Mu‘āwiyah. Sulaimān At-Taimī, ‘Abdullāh bin Bahīr and others reported from him.

(Another chain) from Abū Hurairah who narrated that the Prophet ﷺ said: “I have been honored over the Prophets with six (things): I have been given *Jawāmi‘ Al-Kalam*,^[1] I have been aided by fright, the spoils of war have been made lawful for me, the earth has been made as a *Masjid* and purifier for me, and I have been sent to all creatures, and with me Prophethood is sealed.”^[2]

(المعجم ٥) - بَابُ مَا جَاءَ فِي الْغَنِيمَةِ
(التحفة ٥)

١٥٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمُحَارِبِيِّ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ سَيَّارٍ، عَنْ أَبِي أَمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ فَضَّلَنِي عَلَى الْأَنْبِيَاءِ»، أَوْ قَالَ: «أُمَّتِي عَلَى الْأُمَمِ، وَأَحَلَّ لَنَا الْغَنَائِمَ».

وفي البابِ عن عَلِيٍّ، وَأَبِي ذَرٍّ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو، وَأَبِي مُوسَى، وَابْنِ عَبَّاسٍ.
[قَالَ أَبُو عَمِيْرٍ:] حَدِيثُ أَبِي أَمَامَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَسَيَّارٌ هَذَا يُقَالُ لَهُ: سَيَّارٌ مَوْلَى بَنِي مُعَاوِيَةَ، وَرَوَى عَنْهُ سُلَيْمَانُ التَّمِيمِيُّ وَعَبْدُ اللَّهِ بْنُ بَجِيرٍ وَغَيْرُ وَاحِدٍ.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِي الْغَنَائِمُ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخْتِمَ بِي النَّبِيُّونَ».

[1] Speech that encompasses many meanings.

[2] *Muslim* 1167 also recorded this narration.

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [حسن] وأخرجه أحمد: ۲۴۸/۵ من حديث سليمان التيمي به وللحديث شواهد * وفي الباب عن علي [اليزار (كشف الأستار): ۱۴۷/۳، ح: ۲۴۴۳] وأبي ذر [أبو داود، ح: ۴۸۹] وعبدالله بن عمرو [أحمد: ۲/۲۲۲] وأبي موسى [أحمد: ۴/۴۱۶] وابن عباس [أحمد: ۱/۲۵۰، ۳۰۱].

Comments:

The Prophet ﷺ has superiority and many distinctions over previous Prophets. In the second narration, that of Abū Hurairah, which is recorded by *Muslim* and others, six distinctions have been mentioned.

Chapter 6. The Shares Given For The Horse

(المعجم ۶) - بَابُ: فِي سَهْمِ الْخَيْلِ

(التحفة ۶)

1554. Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ divided the spoils as two shares for the horse and one share for the man.” (*Ṣaḥīḥ*)

(Another chain) with similar meaning.

There are narrations on this topic from Mujammi‘ bin Jāriyah, Ibn ‘Abbās, and Ibn Abī ‘Amrah from his father. This *Hadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Hadīth*. This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others.

This is the view of Sufyān Ath-Thawri, Al-Awzā‘ī, Mālik bin Anas, Ibn Al-Mubāarak, Ash-Shāfi‘ī, Aḥmad, and Ishāq. They said that the horseman gets three shares, one share is for him and two shares for his horse. The foot soldiers get one share.

۱۵۵۴ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّغْبِيِّ وَحُمَيْدُ بْنُ مَسْعَدَةَ قَالَا: حَدَّثَنَا سُلَيْمُ بْنُ أَحْضَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَسَمَ فِي النَّفْلِ لِلْفَرَسِ بِسَهْمَيْنِ وَلِلرَّجُلِ بِسَهْمٍ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ عَنْ سُلَيْمِ بْنِ أَحْضَرَ نَحْوَهُ.

وَفِي الْبَابِ عَنْ مُجَمِّعِ بْنِ جَارِيَةَ، وَابْنِ عَبَّاسٍ، وَابْنِ أَبِي عَمْرَةَ عَنْ أَبِيهِ. وَهَذَا حَدِيثٌ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَالْأَوْزَاعِيِّ، وَمَالِكِ بْنِ أَنَسٍ، وَابْنِ الْمُبَارَكِ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ قَالُوا: لِلْفَرَسِ ثَلَاثَةٌ أَشْهُمٍ، سَهْمٌ لَهُ وَسَهْمَانِ لِفَرَسِهِ، وَلِلرَّجُلِ سَهْمٌ.

تخریج: وأخرجه مسلم، الجهاد، باب كيفية قسمة الغنيمة بين الحاضرين، ح: ۱۷۶۲ من حديث سليم بن أخضر به * وفي الباب عن مجمع بن جارية [أبو داود، ح: ۲۷۳۶] وابن عباس [الدارقطني: ۴/۱۰۳، ح: ۴۱۲۸] وابن أبي عمرة عن أبيه [أبو داود، ح: ۲۷۳۴].

Comments:

In *Jihād*, the role of a horse is very important. Breeding, raising, and caring for horses is quite an expensive job, that is why the share of the horse has been prescribed in the spoils of war.

Chapter 7. What Has Been Related About The *Sarāyā* (Military Unit)

1555. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “The best companions are four, the best *Sarāyā* (military unit) is four hundred, the best army is four thousand, and twelve thousand will not be beaten due to being too few.” (*Da‘īf*)

This *Hadīth* is *Hasan Gharīb*, it was not narrated with a chain by anyone important besides Jarīr bin Hāzim, and this *Hadīth* was only reported from Az-Zuhrī, from the Prophet ﷺ in *Mursal* form. Hibbān bin ‘Alī Al-‘Anazī reported it from ‘Uqail, from Az-Zuhrī, from ‘Ubaidullāh, from Ibn ‘Abbās, from the Prophet ﷺ, and Al-Laith bin Sa‘d reported it from Sa‘d, from ‘Uqail, from Az-Zuhrī, from the Prophet ﷺ in *Mursal* form.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب: في ما يستحب من الجيوش والرفقاء والسرايا، ح: ٢٦١١ من حديث وهب بن جرير به وصححه ابن خزيمة، ح: ٢٥٣٨ وابن حبان، ح: ٦٦٣ والحاكم: ٤٤٣/١، ١٠١/٢ على شرط الشيخين ووافقه الذهبي * الزهري مدلس وعنن.

Comments:

There are needs and problems of long journeys, therefore, two or three persons feel it difficult to travel a long way on foot or on horseback. If many people are traveling together, it makes the journey easy. Similarly a small company of four hundred in a troop is just a precise and strong company. Any army of twelve thousand troops is a complete army.

(المعجم ٧) - بَابُ مَا جَاءَ فِي السَّرَايَا
(التحفة ٧)

١٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ
الْبَصْرِيُّ وَأَبُو عَمَّارٍ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا
وَهْبُ بْنُ جَرِيرٍ عَنْ أَبِيهِ، عَنْ يُونُسَ بْنِ
بَزِيدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
ابْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ، وَخَيْرُ
السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةٌ
آلَافٍ، وَلَا يُغْلَبُ اثْنَا عَشَرَ أَلْفًا مِنْ قَلَةٍ».

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا يُسْنِدُهُ كَثِيرٌ
أَحَدٌ غَيْرُ جَرِيرِ بْنِ حَازِمٍ، وَإِنَّمَا رُوِيَ هَذَا
الْحَدِيثُ عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ مُرْسَلًا .
وَقَدْ رَوَاهُ جِبَّانُ بْنُ عَلِيٍّ الْعَنْزِيُّ عَنْ عُقَيْلٍ، عَنِ
الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ اللَّيْثُ بْنُ سَعْدٍ
عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ مُرْسَلًا .

Chapter 8. About Who Is Given Spoils Of War (*Al-Fay'*)^[1]

1556. Yazīd bin Hurmuz narrated that Najdah Al-Ḥarūrī wrote to Ibn 'Abbās asking if the Messenger of Allāh ﷺ would fight along with women, and if he would fix a share of the spoils of war for them. Ibn 'Abbās wrote to him: "You wrote to me asking me if the Messenger of Allāh ﷺ would fight along with women. He did fight along with them, as they would treat the wounded. They received something from the spoils of war, but as for their share, then he did not fix a share for them." (*Ṣaḥīḥ*)

There is something on this topic from Anas and Umm 'Atīyyah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to most of the people of knowledge. It is the view of Sufyān Ath-Thawrī and Ash-Shāfi'ī. Some of them said that a share is given to the woman and the boy, and this is the view of Al-Awzā'ī.

Al-Awzā'ī said: "The Prophet ﷺ gave a portion to the boys at Khaibar, and the *A'imma* of the Muslims gave a portion to every child born in the land of war." Al-Awzā'ī said: "The Prophet ﷺ gave a portion to the women at Khaibar, and that was followed by the Muslims after him." This was

(المعجم ٨) - بَابُ مَنْ يُعْطَى الْفَيْءِ

(التحفة ٨)

١٥٥٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدِ بْنِ هُرْمُزٍ: أَنَّ نَجْدَةَ الْحُرُورِيَّ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِالنِّسَاءِ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ: كَتَبْتُ إِلَيْكَ تَسْأَلُنِي هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِالنِّسَاءِ، وَكَانَ يَغْزُو بِهِنَّ فَيُدَاوِينَ الْمَرْضَى وَيُحْدِثِينَ مِنَ الْعَيْمَةِ، وَأَمَّا يُسْهَمُ: فَلَمْ يَضْرِبْ لَهُنَّ بِسَهْمٍ. وَفِي الْبَابِ عَنْ أَنَسٍ، وَأُمِّ عَطِيَّةَ.

وهذا حديث حسن صحيح، والعمل على هذا عند أكثر أهل العلم وهو قول سفيان الثوري، والشافعي. وقال بعضهم: يسهم للمرأة والصبي وهو قول الأوزاعي.

قال الأوزاعي: وأسهم النبي ﷺ للصبيان بخيبر وأسهمت أئمة المسلمين لكل مولود ولد في أرض الحرب قال الأوزاعي: وأسهم النبي ﷺ للنساء بخيبر، وأخذ بذلك المسلمون بعده، حدثنا بذلك علي بن خشرم: حدثنا عيسى بن يونس عن الأوزاعي بهذا.

ومعنى قوله: ويحدثين من العيمة:

[1] Usually, *Al-Fay'* refers to goods captured without any fight, while *Ghanimah* refers to the spoils of war in general. Here, it is apparent that the author is using *Al-Fay'* to refer to *Ghanimah* as well.

narrated to us by ‘Alī bin Khashram (who said): “‘Eisā bin Yūnus narrated this to us from Al-Awzā‘ī.”

يَقُولُ: يُرْضَخُ لَهُنَّ بِشْيَاءٍ مِنَ الْعَيْمَةِ: يُعْطَيْنَ شَيْئًا.

The meaning of his saying: “They received something from the spoils of war” it is said that he conferred something on them (the women) from the spoils of war.

تخریج: وأخرجه مسلم، الجهاد، باب النساء الغازيات يرضخ لهن ولا يسهم... إلخ، ح: ۱۳۸/۱۸۱۲ من حديث حاتم بن إسماعيل به * وفي الباب عن أنس [لم أجد] وأم عطية [لعله يشير إلى حديث مسلم، ح: ۱۴۲/۱۸۱۲].

Comments:

According to most of the people of knowledge, the women are not supposed to take part in war, and fighting with the enemy is not their duty, so their share has not been described in the spoils of war, but the army chief can give them a small share.

Chapter 9. Does The Slave Receive A Share?

(المعجم ۹) - بَابُ: هَلْ يُسْهِمُ لِلْعَبْدِ (التحفة ۹)

1557. ‘Umair, the freed slave of Ābil-Laḥm said: “I participated at Khaibar with my masters. They spoke about me to the Messenger of Allāh ﷺ and told him that I was a slave.” He said: “So he ordered me to take up the sword, and I found myself dragging it, so he ordered that I be given something from the goods. I presented a *Ruqyah* that I used to treat the possessed with, so he ordered me leave some of it and keep some of it.” [1] (*Ṣaḥīḥ*)

۱۵۵۷ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بِشْرُ بْنُ الْمُفْضِلِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عُمَيْرِ مَوْلَى أَبِي اللَّحْمِ، قَالَ: شَهِدْتُ خَيْبَرَ مَعَ سَادَتِي فَكَلَّمُوا فِي رَسُولِ اللَّهِ ﷺ وَكَلَّمُوهُ أَنِّي مَمْلُوكٌ. قَالَ: فَأَمَرَنِي فَقُلِدْتُ السَّيْفَ فَإِذَا أَنَا أَجْرُهُ فَأَمَرَ لِي بِشَيْءٍ مِنْ خُرْتِي الْمَتَاعِ، وَعَرَضْتُ عَلَيْهِ رُقِيَّةً كُنْتُ أُرْقِي بِهَا الْمَجَانِينَ، فَأَمَرَنِي بِطَرْحِ بَعْضِهَا وَحَبْسِ بَعْضِهَا.

There is something on this topic from Ibn ‘Abbās.

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ أَنْ لَا يُسْهِمَ لِلْمَمْلُوكِ، وَلَكِنْ يُرْضَخُ لَهُ بِشَيْءٍ، وَهُوَ قَوْلُ

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of

[1] That is: To discard some of it's words that oppose the Qur'an and Sunnah. See *Tuḥfat Al-Aḥwadhī*.

the people of knowledge. A (complete) portion is not given to the slave, but something is conferred upon him. This is the view of Ath-Thawrī, Ah-Shāfi'ī, Aḥmad, and Ishāq.

الثَّوْرِيُّ، وَالشَّافِعِيُّ، وَأَحْمَدُ، وَإِسْحَاقُ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الجهاد، باب: في المرأة والعبد يحذيان من الغنيمة، ح: ٢٧٣٠ من حديث بشر بن المفضل به وصححه ابن حبان، ح: ١٦٦٩ والحاكم: ٢/ ١٣١ والذهبي * وفي الباب عن ابن عباس [تقدم: ١٥٥٦].

Comments:

Regarding the share of a slave in the spoils of war, the view of most of the people of knowledge is the same as has been explained in the preceding narration about women. This narration also proves that treatment of a patient with *Ruqya* which is not against the Holy Qur'an and *Sunnah* of the Prophet ﷺ is lawful.

Chapter 10. What Has Been Related About *Ahl Adh-Dhimmah* Fighting With The Muslims, Are They To Receive A Share Of The Spoils Of War?

1558. 'Aishah narrated that the Messenger of Allāh ﷺ advanced towards Badr till he reached Harrah Al-Wabr^[1] where he was met by a man from the idolaters, about whom it was said he was brave and courageous. The Prophet ﷺ said to him: "Do you believe in Allāh and his Messenger?" He said: "No." He said: "Then return, because we do not seek aid from an idolater." (*Ṣaḥīḥ*)

The *Ḥadīth* has more dialogue than this. And this is a *Ḥasan Gharīb Ḥadīth*. This is acted upon according to some of the people of knowledge. They say that the people of *Adh-Dhimmah* do not

(المعجم ١٠) - بَابُ: مَا جَاءَ فِي أَهْلِ
الذِّمَّةِ يَغْزُونَ مَعَ الْمُسْلِمِينَ هَلْ يُسْهِمُ
لَهُمْ (التحفة ١٠)

١٥٥٨ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ:
حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الْفَضِيلِ بْنِ أَبِي
عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ نَبَارٍ الْأَسْلَمِيِّ، عَنْ
عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ
إِلَى بَدْرٍ حَتَّى إِذَا كَانَ بِحَرَّةِ الْوَبْرِ لَحِقَهُ رَجُلٌ
مِنَ الْمُشْرِكِينَ يُذَكِّرُ مِنْهُ جُرْأَةً وَنَجْدَةً، فَقَالَ
لَهُ النَّبِيُّ ﷺ: «تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ؟» قَالَ:
لَا، قَالَ: «ارْجِعْ فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ».

وفي الحديث كلام أكثر من هذا.
هذا حديث حسن غريب. والعمل على
هذا عند بعض أهل العلم، قالوا: لا يسهم
لأهل الذمة وإن قاتلوا مع المسلمين العدو.

[1] A location about four miles from Al-Madīnah.

receive a share, even if they were to fight along with the Muslims against the enemy.

Some of the people of knowledge said that they are given a share when they attend the battle with the Muslims. It has been related by Az-Zuhrī, that the Prophet ﷺ gave a portion to some people among the Jews who fought along with him. This was narrated to us by Qutaibah (who said): "Abdul-Wārith bin Sa'eed narrated to us from 'Urwah bin Thābit, from Az-Zuhrī." [This *Hadīth* is *Hasan Gharīb*].

تخریج: وأخرجه مسلم، الإمارة، باب كراهة الاستعانة في الغزو بكافر إلا لحاجة... إلخ، ح: ١٨١٧ من حديث مالك به * حديث: "أسهم لقوم من اليهود"، سنده ضعيف لإرساله.

Comments:

If any disbeliever takes part in the war on his own, he will be given something from the spoils. Imām Aḥmad, Al-Awzā'ī, Az-Zuhrī, and Ishāq support this view. According to Imām Mālik, Abū Ḥanīfah and Ash-Shāfi'ī, a disbeliever will get no share from the spoils of war. (*Tuḥfat Al-Aḥwadhī* v. 2. p.381. and *Al-Mughnī* v. 13 p.97-98.)

1559. Abū Mūsā narrated: "I arrived upon the Messenger of Allāh ﷺ at Khaibar along with a group of the Ash'arī tribe. He gave us shares along with those that conquered it." (*Ṣaḥīḥ*)

This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*. This is acted upon according to some of the people of knowledge. Al-Awzā'ī said: "Whoever meets up with the Muslims before the horses', share is distributed, then he is given a share." [And Buraid's (a narrator) *Kunyah* is Abū Buraidah and he is trustworthy. Sufyān Ath-Thawrī, Ibn 'Uyainah and others report from him].

وَرَأَى بَعْضُ أَهْلِ الْعِلْمِ أَنَّ يُسَهَّمُ لَهُمْ إِذَا شَهِدُوا الْقِتَالَ مَعَ الْمُسْلِمِينَ. وَيُرَوَّى عَنِ الزُّهْرِيِّ أَنَّ النَّبِيَّ ﷺ أَسَهَمَ لِقَوْمٍ مِنَ الْيَهُودِ قَاتَلُوا مَعَهُ، حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ عَزْرَةَ بْنِ ثَابِتٍ، عَنِ الزُّهْرِيِّ. [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ].

١٥٥٩ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَحِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى: قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ خَيْرَ قَوْمِهِمْ لَنَا مَعَ الَّذِينَ افْتَتَحُوهَا. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. قَالَ الْأَوْزَاعِيُّ: مَنْ لَحِقَ بِالْمُسْلِمِينَ قَبْلَ أَنْ يُسَهَّمَ لِلْحَيْلِ أُسَهَّمُ لَهُ [وَبُرَيْدٌ يُكْنَى أَبُو بُرَيْدَةَ وَهُوَ ثِقَةٌ، وَرَوَى عَنْهُ سُفْيَانُ الثَّوْرِيُّ وَابْنُ عُيَيْنَةَ وَغَيْرُهُمَا].

تخریج: وأخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢٣٣ من حديث بريد به.

Comments:

A share from the spoils of war is the right of those who have participated in the battle, if some people arrive late when the battle is over, and the spoils have not yet distributed, keeping in view the circumstances and needs of the latecomers just to comfort them, a small share can be given to them after consultation, and with the consent of the other warriors. (*Tuhfat Al-Ahwadhī* v.2. p.381 and *Al-Mughni*.)

Chapter 11. What Has Been Related About Using The Containers Of The Idolaters

1560. Abū Tha'labah Al-Khushanī narrated: "The Messenger of Allāh ﷺ was asked about the pots of the Zorastrians. He said: 'Clean them by washing them, and then cook in them.' And he prohibited every predator [and] possessor of canines." (*Sahīh*)

This *Hadīth* has been reported through routes other than this from Abū Tha'labah. Abū Idrīs Al-Khawlānī reported it from Abū Tha'labah. Abū Qilābah did not hear from Abū Tha'labah, he only reported it from Abū Asmā', from Abū Tha'labah.

(Another chain) from Abū Idrīs Al-Khawlānī 'Āi'dhullāh bin 'Ubaidullāh who said: "I heard Abū Tha'labah Al-Khushanī saying: 'I went to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! We live in a land of the People of the Book and we eat from their containers." He said: "If you find other containers than do not eat from them. If you do not find them, then wash them and eat from them."

(المعجم ١١) - بَابُ مَا جَاءَ فِي
الانْتِفَاعِ بِأَنْبِيَةِ الْمُشْرِكِينَ (التحفة ١١)

١٥٦٠ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِيُّ:
حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمٌ بْنُ قُتَيْبَةَ: حَدَّثَنَا شُعْبَةُ
عَنْ أَبِي ثَوْبٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي ثَعْلَبَةَ
الْحُسَيْنِيِّ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ قُدُورِ
الْمَجُوسِ. فَقَالَ: «أَنْقُوهَا غَسَلًا وَاطْبَخُوا
فِيهَا»، وَنَهَى عَنْ كُلِّ سَبْعٍ [وَأَذَى نَابٍ].
وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا
الْوَجْهِ عَنْ أَبِي ثَعْلَبَةَ، [وَأَرَوَاهُ أَبُو إِدْرِيسَ
الْحَوْلَانِيُّ عَنْ أَبِي ثَعْلَبَةَ، وَأَبُو قِلَابَةَ لَمْ
يَسْمَعْ مِنْ أَبِي ثَعْلَبَةَ، إِنَّمَا رَوَاهُ عَنْ أَبِي
أَسْمَاءَ، عَنْ أَبِي ثَعْلَبَةَ.

حَدَّثَنَا هَنَادٌ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ
ابْنِ شُرَيْحٍ. قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ بَرِيدَ
الدَّمَشَقِيِّ يَقُولُ: أَخْبَرَنِي أَبُو إِدْرِيسَ
الْحَوْلَانِيُّ عَائِدُ اللَّهِ بْنِ عُبَيْدِ اللَّهِ. قَالَ:
سَمِعْتُ أَبَا ثَعْلَبَةَ الْحُسَيْنِيَّ يَقُولُ: أَتَيْتُ رَسُولَ
اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا بَارِضٌ قَوْمٌ
أَهْلِي كِتَابٍ نَأْكُلُ فِي آتِنِهِمْ. قَالَ: «إِنَّ
وَجَدْتُمْ غَيْرَ آتِنِهِمْ فَلَا تَأْكُلُوا فِيهَا، فَإِنْ لَمْ

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

تَجِدُوا فَاغْسِلُوهَا وَكُلُوا فِيهَا» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ .

تخریج: [صحيح] وأخرجه أحمد: ٤/١٩٣ من حديث شعبة به ورواه البخاري، ح: ٥٤٧٨ (ومسلم، ح: ١٩٣٠ عن هناد) من حديث حيوة بن شريح به .

Comments:

Use of the utensils of non-Muslims should be avoided. In dire need it is allowed to use them after careful and thorough washing. (*Tuhfat Al-Aḥwadhī* v.2. p. 382 and *Subul As-Salām* v. 1 p.43-44.)

Chapter 12. Regarding The *Nafl*^[1]

(المعجم ١٢) - بَابُ: فِي النَّفْلِ (التحفة ١٢)

1561. 'Ubādah bin Aṣ-Ṣāmiṭ narrated: "The Prophet ﷺ used to confer a fourth of the spoils of war in the early part of the expedition, and a third during the return." (*Ṣaḥīh*)

١٥٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ مَكْحُولٍ، عَنْ أَبِي سَلَامٍ، عَنْ أَبِي أَمَامَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُنْفِلُ فِي الْبَدَأَةِ الرَّبْعَ، وَفِي الْقُفُولِ الثَّلَاثَ .

There are narrations on this topic from Ibn 'Abbās, Ḥabīb bin Maslamah, Ma'n bin Yazīd, Ibn 'Umar, and Salamah bin Al-Akwa'. The *Hadīth* of 'Ubādah is a *Ḥasan Ḥadīth*. This *Hadīth* has also been reported from Abū Salām from a man among the Companions of the Prophet ﷺ.

وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ، وَحَبِيبِ بْنِ مَسْلَمَةَ، وَمَعْنِ بْنِ يَزِيدَ، وَابْنِ عُمَرَ وَسَلْمَةَ ابْنِ الْأَكْوَعِ. وَحَدِيثُ عُبَادَةَ حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي سَلَامٍ؛ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ .

(Another chain) from Ibn 'Abbās that the Prophet ﷺ took his sword *Dhul-Fiqār* on the Day of Badr, and it is the one that he saw in the dream on the Day of *Uḥud*.

حَدَّثَنَا هَنَادٌ: حَدَّثَنَا ابْنُ أَبِي الزَّنَادِ عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تَنَفَّلَ سَيْفَهُ ذَا الْفَقَّارِ يَوْمَ بَدْرٍ وَهُوَ الَّذِي رَأَى فِيهِ الرُّؤْيَا يَوْمَ أُحُدٍ .

This *Hadīth* is *Ḥasan Gharīb*. We only know of it from this route through the report of Ibn Abī Az-Zinād.

The people of knowledge differ

[1] An additional gift from the spoils of war that is given to particular fighters.

over giving the *Nafl* from the *Khumus*. Mālik bin Anas said: “It has not reached me that the Messenger of Allāh ﷺ gave the *Nafl* during every expedition, but it has been conveyed to me that he gave the *Nafl* in some of them. That is only done according to the discretion of the *Imām* during the beginning of the division of the spoils or the end of it.”

Ibn Mañṣūr said: “I said to Aḥmad: ‘The Prophet ﷺ gave the *Nafl* when he divided the fourth, after the *Khumus*, and when he was returning (he gave) the third from the *Khumus*.’ So he said: ‘The *Khumus* is taken, and then the *Nafl* is given from what remains, nothing beyond this.’”

[Abū ‘Eisā said:] This *Hadīth* is (understood) as Ibn Musayyab said: “The *Nafl* is from the *Khumus*.” Ishāq said as he said.

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ أَبِي الزَّنَادِ. وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي النَّفْلِ مِنَ الْخُمْسِ، فَقَالَ مَالِكُ بْنُ أَنَسٍ: لَمْ يَبْلُغْنِي أَنَّ رَسُولَ اللَّهِ ﷺ نَفَلَ فِي مَعَازِيهِ كُلِّهَا، وَقَدْ بَلَغَنِي أَنَّهُ نَفَلَ فِي بَعْضِهَا وَإِنَّمَا ذَلِكَ عَلَى وَجْهِ الْأَجْتِهَادِ مِنَ الْإِمَامِ فِي أَوَّلِ الْمَغْنَمِ وَآخِرِهِ.

قَالَ ابْنُ مَنْصُورٍ: قُلْتُ لِأَحْمَدَ: إِنَّ النَّبِيَّ ﷺ نَفَلَ إِذَا فَصَلَ بِالرُّبْعِ بَعْدَ الْخُمْسِ، وَإِذَا فَصَلَ بِالثَّلَاثِ بَعْدَ الْخُمْسِ، فَقَالَ: يُخْرَجُ الْخُمْسُ ثُمَّ يُنْفَلُ مِمَّا بَقِيَ وَلَا يُجَاوِزُ هَذَا. [قَالَ أَبُو عِيْسَى:] وَهَذَا الْحَدِيثُ عَلَى مَا قَالَ ابْنُ الْمُسَيَّبِ: النَّفْلُ مِنَ الْخُمْسِ. قَالَ إِسْحَاقُ: كَمَا قَالَ.

تخریج: [صحیح] وأخرجه ابن ماجه، الجهاد، باب النفل، ح: ۲۸۵۲ من حدیث سفیان الثوري به وللحدیث شاهد حسن عند أبي داود، ح: ۲۷۵۰ وغيره * وفي الباب عن ابن عباس [يأتي بعده: ۱۵۶۱] وحبیب بن مسلمة [أبو داود، ح: ۲۷۴۹، ۲۷۵۰] ومعن بن يزيد [أبو داود، ح: ۲۷۵۳، ۲۷۵۴] وابن عمر [البخاري، ح: ۳۱۳۴، ۳۱۳۵] ومسلم، ح: ۱۷۴۹، ۱۷۵۰] وسلمة بن الأكواع [البخاري، ح: ۳۰۵۱] ومسلم، ح: ۱۷۵۴، ۱۷۵۵] * حدیث ابن عباس: رواه ابن ماجه، ح: ۲۸۰۸ من حدیث عبدالرحمن بن أبي الزناد به.

Comments:

In the start when the army advances for the conflict, troops are fresh and on the way to battlefield. If a company of the Muslim army engages with some enemy regiment, and after defeating them, they acquire some spoils, one fourth share of this will be given to the company in action, and this will be equally distributed among the company members. Similarly on return, when the army is tired after the conflict, a company performing heroic deed on its way back gets a one third share of the spoils.

Chapter 13. What Has Been Related About: Whoever Kills Someone In Battle, Then His Goods Are His

(المعجم ١٣) - بَابُ مَا جَاءَ فِيْمَنْ قَتَلَ قَتِيلًا فَلَهُ سَلْبُهُ (التحفة ١٣)

1562. Abū Qatādah narrated that the Messenger of Allāh ﷺ said: “Whoever kills someone in battle, having a proof for that, then his goods are his.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There is a story with this *Ḥadīth*.

(Another chain) with similar meaning.

There are narrations on this topic from ‘Awf bin Mālik, Khālid bin Al-Wālid, Anas, and Samurah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Muḥammad is Nāfi’ the freed slave of Abū Qatādah.

This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. It is the view of Al-Awzā‘ī, Ash-Shāfi‘ī and Aḥmad.

Some of the people of knowledge said that the *Imām* takes *Khumus* from those goods. Ath-Thawrī said: “The *Nafl* is when the *Imām* says: ‘Whoever got something, then it is his. And whoever killed a fighter, then his goods are his.’ So it is allowed, and there is no *Khumus* taken from it.” Ishāq said: “The goods are for the one who did the killing, unless it is something that is a large amount.” So he saw that the *Imām* could take the *Khumus* from that, just as ‘Umar bin Al-Khattāb did.

١٥٦٢ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ:

حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيْنَةٌ فَلَهُ سَلْبُهُ».

[قَالَ أَبُو عِيسَى:] وفي الحديث قصة .

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

وفي الباب عَنْ عَوْفِ بْنِ مَالِكٍ، وَخَالِدِ ابْنِ الْوَلِيدِ، وَأَنَسٍ، وَسَمُرَةَ.

وهذا حديث حسن صحيح. وأبو محمد هو نافع مولى أبي قتادة، والعمل على هذا عند بعض أهل العلم من أصحاب النبي ﷺ وغيرهم، وهو قول الأوزاعي، والشافعي، وأحمد. وقال بعض أهل العلم: للإمام أن يخرج من السلب الخمس. وقال الثوري: التقل: أن يقول الإمام: من أصاب شيئاً فهو له، ومن قتل قتيلاً فله سلبه، فهو جائز وليس فيه الخمس وقال إسماعيل: السلب للقاتل إلا أن يكون شيئاً كثيراً، فرأى الإمام أن يخرج منه الخمس كما فعل عمر بن الخطاب.

تخريج: متفق عليه، وأخرجه البخاري، فرض الخمس، باب من لم يخمس الأسلاب، ح: ٣١٤٢ ومسلم، ح: ١٧٥١ من حديث مالك به وهو في الموطأ: ٤٥٤/٢ بطوله * وفي الباب عن عوف بن مالك [مسلم، ح: ١٧٥٣] وخالد بن الوليد [أبو داود، ح: ٢٧٢١] وأنس [أحمد: ٣/١١٤ وأصله عند مسلم، ح: ١٨٠٩] وسمرة [ابن ماجه، ح: ٢٨٣٨].

Comments:

In battle, the personal belongings of a fallen enemy like his sword, clothes etc., when the fighter has a witness or some proof he keeps such goods. Imām Al-Awzā'ī, Al-Laith, Ash-Shafi'ī, Ahmad, Ishāq, and others support this point of view and this is correct. If the personal belongings of the killed are precious or considerable in quantity, then the chief of the army is allowed to take one fifth of it for the state.

Chapter 14. About It Being Disliked To Sell The Spoils Of War Until It Has Been Distributed

(المعجم ١٤) - بَابُ: فِي كَرَاهِيَةِ بَيْعِ الْمَغَانِمِ حَتَّى تُنْقَسَمَ (التحفة ١٤)

1563. Abū Sa'eed Al-Khudrī narrated: "The Messenger of Allāh ﷺ prohibited selling the spoils of war until it has been distributed." (*Hasan*)

There is something on this topic from Abū Hurairah.

[Abū 'Eisā said:] This *Hadīth* is *Gharib*.

١٥٦٣ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ جَهْضَمِ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ شِرَاءِ الْمَغَانِمِ حَتَّى تُنْقَسَمَ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ. قَالَ أَبُو عِيْسَى: [وَهَذَا حَدِيثٌ غَرِيبٌ.]

تخريج: [حسن] وأخرجه ابن ماجه، التجارات، باب النهي عن شراء ما في بطون الأنعام ... إلخ، ح: ٢١٩٦ من حديث حاتم به وسنده ضعيف وللحديث شواهد كثيرة عند ابن أبي شيبة: ٤٣٥-٤٣٧ وغيره * وفي الباب عن أبي هريرة [أحمد: ٤٧٢/٢].

Comments:

Before distribution, the spoils are the property of the state, and the share of an individual is unknown prior to its division, therefore, its sale and purchase in this condition is unlawful.

Chapter 15. What Has Been Related About It Being Disliked To Have Intercourse With Pregnant Female Prisoners

(المعجم ١٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ وَطْءِ الْحَبَالِيِّ مِنَ السَّبَايَا (التحفة ١٥)

1564. Umm Ḥabībah bint 'Irbād bin Sāriyah narrated from her father who told her that the

١٥٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّيْسَابُورِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ عَنْ

Messenger of Allāh ﷺ prohibited intercourse with female prisoners, until they deliver what is in their wombs.” (*Hasan*)

[Abū ‘Eīsā said:] There is something on this topic from Ruwaifi‘ bin Thābit, and the *Hadīth* of ‘Irbād is a *Gharib Hadīth*. This is acted upon according to the people of knowledge.

Al-Awzā‘ī said: “When a man purchases a slave girl from the captives and she is pregnant, then it has been related from ‘Umar bin Al-Khaṭṭāb that he said: ‘Do not have intercourse with the pregnant woman until she gives birth.’” Al-Awzā‘ī said: “As for the free women, then the *Sunnah* about them has passed, in that the *Iddah* be observed.” All of this was narrated to me by ‘Alī bin Khushram who said: “‘Eīsā bin Yūnus narrated to us from Al-Awzā‘ī.”

تخريج: [حسن] وأخرجه أحمد: ١٢٧/٤ عن أبي عاصم به وتقدم مطولاً: ١٤٧٤ وله شاهد تقدم: ١١٣١ * وفي الباب عن رويغ بن ثابت [أحمد: ١٠٨/٤، ١٠٩ وأصله عند أبي داود، ح: ٣٦ وتقدم طرفه: ١١٣١].

Comments:

Having sexual intercourse with a pregnant slave woman who is given to a warrior as his share of the spoils is not allowed. Since the pregnancy is from someone else, the owner of the pregnant slave woman is not allowed to have sexual relations with her until she gives birth to the child.

Chapter 16. What Has Been Related About The Food Of The Idolaters

1565. Qabiṣah bin Hulb narrated from his father, who said: “I asked the Prophet ﷺ about the food of the Christians. He ﷺ said: ‘Do not

وَهَبِ أَبِي خَالِدٍ قَالَ: حَدَّثَنِي أُمُّ حَبِيَّةَ بِنْتُ عَزْبَاضِ بْنِ سَارِيَةَ أَنَّ أَبَاهَا أَخْبَرَهَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تُوْطَأَ السَّبَايَا حَتَّى يَضَعْنَ مَا فِي بُطُونِهِنَّ.

[قَالَ أَبُو عِيسَى:] فِي الْبَابِ عَنْ رُوَيْغِ بْنِ ثَابِتٍ. وَحَدِيثُ عَزْبَاضِ حَدِيثٌ غَرِيبٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

وَقَالَ الْأَوْزَاعِيُّ: إِذَا اشْتَرَى الرَّجُلُ الْجَارِيَةَ مِنَ السَّبْيِ وَهِيَ حَامِلٌ، فَقَدْ رُوِيَ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: لَا تُوْطَأُ حَامِلٌ حَتَّى تَضَعَ. قَالَ الْأَوْزَاعِيُّ: وَأَمَّا الْحَرَائِرُ فَقَدْ مَضَتْ السُّنَّةُ فِيهِنَّ بِأَنْ أُمِرْنَ بِالْعِدَّةِ. كُلُّ هَذَا حَدَّثَنِي عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ الْأَوْزَاعِيِّ.

(المعجم ١٦) - بَابُ مَا جَاءَ فِي طَعَامِ الْمُشْرِكِينَ (التحفة ١٦)

١٥٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّبَالِسِيُّ عَنْ شُعْبَةَ: أَخْبَرَنِي سِمَاكُ ابْنُ حَرْبٍ قَالَ: سَمِعْتُ قَبِيصَةَ بِنْتُ هُلْبٍ

allow food to put uneasiness in your chest similar to the doubts of Christianity about it.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*.

(Another chain) with similar narration.

(Another chain) with similar narration.

This is acted upon according to the people of knowledge regarding the permission for the food of the People of the Book.

يُحَدِّثُ عَنْ أَبِيهِ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ طَعَامِ النَّصَارَى، فَقَالَ: «لَا يَتَخَلَّجَنَّ فِي صَدْرِكَ طَعَامٌ صَارَعَتْ فِيهِ النَّصْرَانِيَّةُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. قَالَ مَحْمُودٌ: وَقَالَ عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ قَبِيصَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. قَالَ مَحْمُودٌ: وَقَالَ وَهْبُ بْنُ جَرِيرٍ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ مُرِّي بْنِ قَطْرِيٍّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنَ الرُّخْصَةِ فِي طَعَامِ أَهْلِ الْكِتَابِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأئمة، باب كراهية التقذر للطعام، ح: ٣٧٨٤ وابن ماجه، ح: ٢٨٣٠ من حديث سماك به * حديث عدي بن حاتم: سنده حسن، مري بن قطري تعديله راجح كما في نيل المقصود، ح: ٢٨٢٤.

Comments:

Christians, without any legal reason and genuine cause, used to avoid some lawful foods and make them unlawful for themselves. In this narration Muslims are advised not to follow the Christians regarding foods. They should eat what is lawful for them and should not have any hesitation in eating legal foods.

Chapter 17. About It Being Disliked To Separate (Related) Captives

(المعجم ١٧) - بَابُ: فِي كِرَاهِيَةِ التَّفْرِيقِ بَيْنَ السَّبْيِ (التحفة ١٧)

1566. Abū Ayyūb narrated that he heard the Messenger of Allāh ﷺ say: “Whoever separates between a mother and her child, then Allāh will separate between him and his beloved on the Day of Judgement.” (*Hasan*)

[Abū ‘Eisā said:] There is something on this topic from ‘Alī. This *Hadīth* is *Hasan Gharīb*.

This is acted upon according to the people of knowledge among

١٥٦٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ [بْنُ عُمَرَ] السَّيِّدَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حُجَيْبٌ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبَلِيِّ، عَنْ أَبِي أَيُّوبَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ فَرَّقَ بَيْنَ وَالِدَةٍ وَوَلَدِهَا فَرَّقَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحَبِّهِ يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ. وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَالْعَمَلُ عَلَى هَذَا

the Companions of the Prophet ﷺ and others. They dislike separating the captives; the mother and her child, the son and the father, and brothers.

عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ كَرَهُوا التَّفْرِيقَ بَيْنَ السَّبْيِ: بَيْنَ الْوَالِدَةِ وَوَلَدِهَا، وَبَيْنَ الْوَلَدِ وَالْوَالِدِ، وَبَيْنَ الْإِخْوَةِ.

تخریج: [حسن] تقدم: ١٢٨٣ * وفي الباب عن علي [تقدم: ١٢٨٤].

Comments:

The people of knowledge unanimously agree that a mother and child should not be separated until the child reaches the age of maturity. It is not allowed to separate the small children of a slave family from their parents or from each other.

Chapter 18. What Has Been Related About Killing Captives And Ransoming

1567. ‘Alī narrated that the Messenger of Allāh ﷺ said that Jibrā’īl had indeed descended upon him to say to him: “Tell them – meaning your Companions – to choose regarding the captives of Badr, between either killing them or ransoming them, so that the amount killed by them will correspond similarly to them.” So they said: “Ransom, even though some of us may be killed.” (*Da‘if*)

There are narrations on this topic from Ibn Mas‘ūd, Anas, Abū Barzah, and Jubair bin Mu‘im.

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of *Ath-Thawrī*. We do not know of it except through the report of *Zā'idah*.

Abū Usāmah reported similar to this from Hishām, from Ibn Sīrīn, from ‘Abīdah, from ‘Alī, from the Prophet ﷺ.

Ibn ‘Awn reported it from Ibn

(المعجم ١٨) - بَابُ مَا جَاءَ فِي قَتْلِ الْأَسَارِيِّ وَالْفِدَاءِ (التحفة ١٨)

١٥٦٧ - حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ - وَاسْمُهُ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ - وَمَحْمُودُ بْنُ عَمَلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ سُفْيَانَ بْنِ سَعِيدٍ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ عُبَيْدَةَ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ جِبْرَائِيلَ هَبَطَ عَلَيْهِ فَقَالَ لَهُ: خَيَّرْهُمْ - يَعْنِي أَصْحَابَكَ - فِي أَسَارِي بَدْرٍ، الْقَتْلَ أَوْ الْفِدَاءَ عَلَى أَنْ يُقْتَلَ مِنْهُمْ قَابِلٌ مِثْلَهُمْ» قَالُوا: الْفِدَاءُ وَيُقْتَلُ مِثًّا.

وفي الباب عن ابن مسعود، وأنس، وأبي بزة، وجبير بن مطعم. [قال أبو عيسى:] هذا حديث حسن غريب من حديث الثوري لا نعرفه إلا من حديث ابن أبي زائدة.

وروى أبو أسامة عن هشام، عن ابن سيرين،

Sīrīn, from ‘Abidah, from ‘Alī, from the Prophet ﷺ in *Mursal* form.

Abū Dāwud Al-Ḥafri’s (a narrator in this chain) name is ‘Umar bin Sa’d.

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ٨٦٦٢ من حديث أبي داود الحفري به * هشام بن حسان عنن * وفي الباب عن ابن مسعود [يأتي: ١٧١٤، ٣٠٨٤ بغير هذا اللفظ في أسارى بدر] وأنس [أحمد: ٣/٢٤٣ في الفداء بغير هذا اللفظ] وأبي برزة [لم أجد] وجبير بن مطعم [أحمد: ٤/٨٣، ٨٥ بغير هذا اللفظ].

Comments:

The Companions of the Prophet ﷺ preferred the opinion of Abū Bakr against the opinion of ‘Umar. ‘Umar gave the opinion to kill the prisoners of Badr, but Abū Bakr’s opinion was to forgive them, and treat them with kindness as they were their relatives, and they should be released after receiving ransom from them. The money received from them as ransom could be used for religious works, and there was also possibility that in future they may accept Islam or their children may become Muslims. In the future if seventy of them were martyred, it would be their good fortune to attain the status of martyrs.

1568. ‘Imrān bin Ḥuṣain narrated that the Prophet ﷺ ransomed two men from the Muslims with a man from the idolaters. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

The paternal uncle of Abū Al-Muhallab’s name is ‘Abdur-Raḥmān bin ‘Amr, and they also say it was Mu’āwiyah bin ‘Amr. And Abū Qilābah’s name is ‘Abdullāh bin Zaid Al-Jarmī (narrator in the chain).

This is acted upon according to most of the people of knowledge among the Companions of the Prophet ﷺ and others. It is for the Imām to decide to be generous with whom he wills among the captives, or to kill whom he wills among them, or to ransom whom

عَنْ عَبْدِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
وَرَوَى ابْنُ عَوْنٍ عَنِ ابْنِ سِيرِينَ، عَنْ عَبْدِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.
وَأَبُو دَاوُدَ الْحَفْرِيُّ اسْمُهُ عُمَرُ بْنُ سَعْدٍ.

١٥٦٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أُبَيْدُ بْنُ أَبِي قَلَابَةَ، عَنْ عَمِّهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ فَدَى رَجُلَيْنِ مِنَ الْمُسْلِمِينَ بِرَجُلٍ مِنَ الْمُشْرِكِينَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَعَمُّ أَبِي قَلَابَةَ هُوَ أَبُو الْمُهَلَّبِ وَاسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو، وَيُقَالُ: مُعَاوِيَةُ بْنُ عَمْرٍو. وَأَبُو قَلَابَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ زَيْدِ الْجَرْمِيِّ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّ لِلْإِمَامِ أَنْ يَمُنَّ عَلَى مَنْ شَاءَ مِنَ الْأَسَارَى، وَيَقْتُلَ مَنْ

he wills among them. Some of the people of knowledge preferred killing over ransoming.

Al-Awzā'ī said: "It has been conveyed to me, that this *Āyah* is abrogated: Thereafter (is the time) either for generosity (to free them without ransom) or ransom.^[1] it was abrogated by: And kill them wherever you find them."^[2] This was narrated to us by Hannād (who said): "Ibn Al-Mubārak narrated to us, from Al-Awzā'ī."

Ishāq bin Mansūr said: "I said to Aḥmad: 'When the captives are captured' is killing or ransoming better to you?' He said: 'If they are able to ransom' then there is no harm in it. And if they kill, then I do not know of any harm in it.'" Ishāq said: "Wiping them out is better to me, unless it is someone well-known, so that it is hoped that a large amount will be obtained for him."

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٨٦٦٤ من حديث سفیان بن عيينة، ومسلم، ح: ٨/١٦٤١ من حديث أيوب به مطولاً ومختصراً * قول الأوزاعي صحيح عنه.

Comments:

Most of the people of knowledge say that it is the right and privilege of the *Amīr* or of the Head of the State to treat the prisoners according to the situation. He can put them in jail or forgive them after receiving ransom, or he can release them without receiving anything from them. This point of view is correct.

Chapter 19. What Has Been Related About The Prohibition Of Killing Women And Children

1569. Ibn 'Umar narrated that a

شَاءَ مِنْهُمْ، وَفِيهِ مَنْ شَاءَ، وَاخْتَارَ بَعْضُ أَهْلِ الْعِلْمِ الْقَتْلَ عَلَى الْفِدَاءِ.

وَقَالَ الْأَوْزَاعِيُّ: بَلَّغَنِي أَنَّ هَذِهِ الْآيَةَ مَشْوَخَةٌ. قَوْلُهُ تَعَالَى: ﴿فَلَمَّا مَتَّأ بَعْدُ وَإِنَّمَا فِدَاءٌ﴾ [محمد: ٤] نَسَخَتْهَا ﴿وَأَقْتُلُوهُمْ حَيْثُ فَتَنُوكُمْ﴾ [البقرة: ١٩١].

حَدَّثَنَا بِذَلِكَ هَنَادٌ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنِ الْأَوْزَاعِيِّ.

قَالَ إِسْحَاقُ بْنُ مُصَوِّرٍ: قُلْتُ لِأَحْمَدَ: إِذَا أُسِرَ الْأَسِيرُ يُقْتَلُ، أَوْ يُفَادَى أَحَبُّ إِلَيْكَ؟ قَالَ: إِنْ قُدِرُوا أَنْ يُفَادُوا فَلَيْسَ بِهِ بَأْسٌ، وَإِنْ قُتِلَ فَمَا أَعْلَمُ بِهِ بَأْسًا. قَالَ إِسْحَاقُ: الْإِنْحَانُ أَحَبُّ إِلَيَّ إِلَّا أَنْ يَكُونَ مَعْرُوفًا فَطَطْمَعُ بِهِ الْكَثِيرَ.

(المعجم ١٩) - بَابُ مَا جَاءَ فِي النَّهْيِ، عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ (التحفة ١٩)

١٥٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ

[1] *Muhammad* 47:4.

[2] *Al-Baqarah* 2:191.

woman was found killed in one of the expeditions of the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ rebuked that, and he prohibited killing women and children. (*Ṣaḥīḥ*)

There are narrations on this topic from Buraidah and Rabāḥ – and they say he was Riyāḥ – bin Ar-Rabī', Al-Aswad bin Sarī', Ibn 'Abbās, and Aṣ-Ṣa'b bin Jaththāmah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge among the Companions of the Prophet ﷺ and others. They disliked killing women and children. This is the view of Sufyān Ath-Thawrī and Ash-Shāfi'ī.

Some of the people of knowledge made an exception for killing the women who had children with them during night attacks, this is the view of Aḥmad and Ishāq, they permitted it in night attacks.

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب قتل الصبيان في الحرب، ح: ٣٠١٤، ومسلم، ح: ١٧٤٤ من حديث الليث بن سعد به * وفي الباب عن بريدة [يأتي: ١٦١٧/ وتقدم: ١٤٠٨] ورباح [أبو داود، ح: ٢٦٦٩ وابن ماجه، ح: ٢٨٤٢] والأسود بن سريع [أحمد: ٤٣٥، ٢٤/٤، والدارمي، ح: ٢٤٦٦] وابن عباس [مسلم، ح: ١٨١٢] والصعب بن جثامة [يأتي: ١٥٧٠].

Comments:

Generally, if the women and children are not taking part in the fight, or they are becoming a hindrance in reaching the enemy, it is not allowed to kill them. In the case where the women are participating in the battle in any form, it is allowed to kill them. If they are unintentionally killed in night raids, when it is difficult then there is no violation.

1570. Ibn 'Abbās narrated: "I was informed by Aṣ-Ṣa'b bin Jaththāmah who said: 'I said: "O Messenger of Allāh our horses trampled over women and children

نافع، عن ابن عمر أخبره: أن امرأةً أُجِدَّت في بعض معارزي رسول الله ﷺ مقتولةً فأَنْكَرَ رسولُ الله ﷺ ذلك، ونهى عن قتل النساءِ والصبيانِ

وفي البابِ عن بُرَيْدَةَ وَرَبَاحٍ - وَيُقَالُ رِيَاحُ بْنُ الرَّبِيعِ - وَالْأَسْوَدُ بْنُ سَرِيعٍ، وَابْنِ عَبَّاسٍ، وَالصَّعْبُ بْنُ جَثَامَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ، كَرَهُوا قَتْلَ النِّسَاءِ وَالْوِلْدَانِ. وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَالشَّافِعِيِّ.

وَرَخَّصَ بَعْضُ أَهْلِ الْعِلْمِ فِي الْبَيَاتِ وَقَتْلَ النِّسَاءِ فِيهِمْ وَالْوِلْدَانَ، وَهُوَ قَوْلُ أَحْمَدَ، وَإِسْحَاقَ، وَرَخَّصَا فِي الْبَيَاتِ.

١٥٧٠ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرَنِي الصَّعْبُ بْنُ جَثَامَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ

of the idolaters.” He said: ‘They are from their fathers.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب أهل الدار بيتون فيصاب الولدان والدراري ... إلخ، ح: ٣٠١٢، ٣٠١٣، ومسلم، ح: ١٧٤٥ من حديث سفيان بن عيينة به.

Chapter 20. The Prohibition Of Burning With Fire

(المعجم ٢٠) - بَابُ [النَّهْيِ عَنِ الإِخْرَاقِ بِالنَّارِ] (التحفة ٢٠)

1572. Abū Hurairah narrated: “The Messenger of Allāh ﷺ sent us with an army and said: ‘If you see so-and-so, and so-and-so’ referring to two men from the Quraish: ‘then burn them with fire.’ Then, upon our departure, the Messenger of Allāh ﷺ said: ‘I ordered you to burn so-and-so, and so-and-so with fire, and indeed, none punishes with fire except Allāh. So if you see them, then kill them.’” (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn ‘Abbās and Ḥamzah bin ‘Amr Al-Aslamī.

[Abū ‘Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*. This is acted upon according to the people of knowledge. In this *Ḥadīth*, Muḥammad bin Ishāq mentioned a man (narrating) between Sulaimān bin Yasār and Abū Hurairah. Others reported this *Ḥadīth* the same as Al-Laith reported it (here, without a man between them). The narration of Al-Laith bin Sa’d is more appropriate and more correct.

خَلَيْنَا أَوْ طَلَّتْ مِنْ نِسَاءِ الْمُشْرِكِينَ وَأَوْلَادِهِمْ، قَالَ: «هُمْ مِنْ آبَائِهِمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب أهل الدار بيتون فيصاب الولدان والدراري ... إلخ، ح: ٣٠١٢، ٣٠١٣، ومسلم، ح: ١٧٤٥ من حديث سفيان بن عيينة به.

١٥٧١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ

بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي بَعْثٍ، فَقَالَ: «إِنْ وَجَدْتُمْ فَلَانًا وَفَلَانًا لِرَجُلَيْنِ مِنْ قُرَيْشٍ فَأَخْرِقُوهُمَا بِالنَّارِ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَدْنَا الْخُرُوجَ: «إِنِّي كُنْتُ أَمْرُكُمْ أَنْ تَحْرِقُوا فَلَانًا وَفَلَانًا بِالنَّارِ، وَإِنَّ النَّارَ لَا يُعَذِّبُ بِهَا إِلَّا اللَّهُ، فَإِنْ وَجَدْتُمُوهُمَا فَاقْتُلُوهُمَا».

وفي الباب عن ابن عباس، وحمزة بن عمرو الأسلمي.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ. وَقَدْ ذَكَرَ مُحَمَّدُ بْنُ إِسْحَاقَ بَيْنَ سُلَيْمَانَ بْنِ يَسَارٍ وَبَيْنَ أَبِي هُرَيْرَةَ رَجُلًا فِي هَذَا الْحَدِيثِ. وَرَوَى غَيْرٌ وَاحِدٍ مِثْلَ رِوَايَةِ اللَّيْثِ. وَحَدِيثُ اللَّيْثِ بْنِ سَعْدٍ أَشْبَهَ وَأَصَحُّ.

تخریج: وأخرجه البخاري، الجهاد والسير، باب: لا يعذب بعداب الله، ح: ٣٠١٦ عن قتيبة به * وفي الباب عن ابن عباس [تقدم: ١٤٥٨] وحزمة بن عمرو الأسلمي [أبو داود، ح: ٢٦٧٣] وأحمد: ٤٩٤/٣.

Comments:

In view of ‘Umar and Ibn ‘Abbās, burning alive is not allowed at all. In the view of some Companions, burning alive in retaliation is allowed to make it a lesson for others. The correct opinion is that no one should be burnt alive. In the case of defense in a battle, if the enemy is using firearms and fire spreading ordinance etc., it is allowed to use the same kind of weapons to kill the enemy. (*Al-Mughnī* v. 13. p. 138-139.)

Chapter 21. What Has Been Related About *Ghulūl*^[1]

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الْغُلُولِ

(التحفة ٢١)

1572. Thawbān narrated that the Messenger of Allāh ﷺ said: “Whoever dies and he is free of [three]: *Kibr* (Pride), *Ghulūl*, and debt, he will enter Paradise.” (*Sahih*)

There are narrations on this topic from Abū Hurairah and Zaid bin Khalid Al-Juhni.

١٥٧٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَهُوَ بَرِيءٌ مِنْ [ثَلَاثٍ]: الْكِبْرِ وَالْغُلُولِ وَالذَّيْنِ، دَخَلَ الْجَنَّةَ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ.

تخریج: [صحیح] وانظر الحديث الآتي * وفي الباب عن أبي هريرة [البخاري، ح: ٦٧٠٧] ومسلم: ١٨٣/١١٥] وزيد بن خالد الجهني [أبو داود، ح: ٢٧١٠ وابن ماجه، ح: ٢٨٤٨].

Comments:

Being innocent and guiltless from these three things means that he is very careful about human rights. It is obvious that he who is careful about the rights of his fellow human beings must be more careful about the right of Allāh), therefore, such a person hopes in Allāh’s Mercy and Paradise.

1573. Thawbān narrated that the Messenger of Allāh ﷺ said: “Whoever’s soul departs from his body while he is free of three: *Kanz* (buried treasure), *Ghulūl*, and debt,

١٥٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي

[1] *Ghulūl* refers to goods stolen from the spoils of war, or concealed, before it is divided among the soldiers. It also carries the general meaning of unlawful wealth. See *Tuhfat Al-Aḥwadhī*, and see *Ḥadūth* no. 1.

then he will enter Paradise.” (*Daʿīf*)

This is how Saʿeed narrated it: “*Kanz*” while Abū ‘Awānah said in his narration: “*Kibr*” and he did not mention “from Ma’dān” in it. But the narration of Saʿeed is more correct.

طَلْحَةَ، عَنْ تُوَيْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ فَارَقَ الرُّوحَ الْجَسَدَ وَهُوَ بَرِيءٌ مِنْ ثَلَاثٍ: الْكَتْرِ وَالْعُلُولِ وَالذَّنِينَ دَخَلَ الْجَنَّةَ» هَكَذَا قَالَ سَعِيدٌ: الْكَتْرِ، وَقَالَ أَبُو عَوَانَةَ فِي حَدِيثِهِ: الْكِبْرِ، وَلَمْ يَذْكُرْ فِيهِ عَنْ مَعْدَانَ. وَرَوَايَةُ سَعِيدٍ أَصَحُّ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الصدقات، باب التشديد في الدين، ح: ٢٤١٢ (نسخة هندية ص ١٧٢) من حديث سعيد بن أبي عروبة به بلفظ آخر (من الكبير، بدل من الكتز) وصرح بالسماع وحديثه صحيح وتابعه وشعبة وغيره وصرحه ابن حبان، ح: ١٦٧٦ والحاكم ٢٦/٢ على شرط الشيخين ووافقه الذهبي فتادة عنعن في هذا اللفظ "المكتز".

1574. Simāk Abū Rūmāil Al-Hanāfi said: “I heard Ibn ‘Abbās saying: “‘Umar bin Al-Khattāb narrated to me that he said: “It was said: ‘O Messenger of Allāh! So-and-so has been martyred.’ He said: ‘No! I saw him in the Fire because of a garment he pilfered from the spoils of war.’ He said: ‘Stand up O ‘Umar! Call out that no one enters Paradise except the believers.’ Three times.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

١٥٧٤ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ: حَدَّثَنَا سِمَاكُ أَبُو رُمَيْلٍ الْحَنْفِيُّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: حَدَّثَنِي عُمَرُ ابْنُ الْخَطَّابِ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ؛ إِنَّ فُلَانًا قَدِ اسْتَشْهَدَ، قَالَ: «كَلَّا! قَدْ رَأَيْتُهُ فِي النَّارِ بِعِبَاءَةٍ قَدْ غَلَّهَا»، قَالَ: «قُمْ يَا عُمَرُ فَتَنَادِ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ» ثَلَاثًا. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ.

تخریج: وأخرجه مسلم، الإيمان، باب غلظ الغلول وأنه لا يدخل الجنة إلا المؤمنون، ح: ١١٤ من حديث عكرمة بن عمار به.

Comments:

This narration makes it clear that a fighter who takes anything from the spoils of war without the permission of the army chief commits the crime of embezzlement, which eclipses the high status of martyrdom. He who is an offender of stealing from the spoils of war will not go to Paradise.

Chapter 22. What Has Been Related About Women Going Out For War

1575. Anas narrated: “The Messenger of Allāh ﷺ used to go to battle with Umm Sulaim, and other women with her, from the *Anṣār*, who would give water and tend to the wounded.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There is something on this topic from Ar-Rabī‘ bin Mu‘awwidh. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الجهاد، باب غزوة النساء مع الرجال، ح: ١٨١٠ من حديث جعفر ابن سليمان به * وفي الباب عن الربيع بنت معوذ [البخاري، ح: ٢٨٨٢].

Comments:

For the essential services of the forces like emergency medical help, care of the wounded, and transportation of martyrs to a safe place, it is allowed to take the women to the battlefield. For the purposes mentioned above, a very careful selection of females should be made. The military administration should make sure that the presence of female members is not a hindrance in the performance of duties or affecting the morals of the soldiers.

Chapter 23. What Has Been Related About Accepting Gifts From The Idolaters

1576. ‘Alī narrated from the Prophet ﷺ, that Kisra sent him a gift so he accepted, and that kings gave him gifts and he accepted them. (*Da‘if*)

There is something about this from Jābir. This is a *Ḥasan Gharīb Ḥadīth*. *Thuwair* (a narrator in the chain) is Ibn Abī Fākhītah, whose name was Sa‘eed bin ‘Ilāqah, and *Thuwair’s Kunyah* was Abū Jahm.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٩٦/١ من حديث إسرائيل به * ثوير ضعيف رمي بالرفض

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي خُرُوجِ
النِّسَاءِ فِي الْحَرْبِ (التحفة ٢٢)

١٥٧٥ - حَدَّثَنَا يَشْرُ بْنُ هِلَالٍ الصَّوَّافُ:
حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَيْعِيُّ عَنْ ثَابِتٍ،
عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِأُمَّ
سَلِيمٍ وَنِسْوَةٍ مَعَهَا مِنَ الْأَنْصَارِ يَسْقِيْنَ الْمَاءَ،
وَيُدَاوِيْنَ الْجُرْحَى.

[قَالَ أَبُو عِيْسَى]: وَفِي الْبَابِ عَنِ الرَّبِيعِ
بِنْتِ مُعَوَّذٍ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي قُبُولِ
هَدَايَا الْمُشْرِكِينَ (التحفة ٢٣)

١٥٧٦ - حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ:
حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ إِسْرَائِيلَ،
عَنْ ثُوَيْرٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ:
أَنَّ كِسْرَى أَهْدَى لَهُ فَقَبِيلَ، وَأَنَّ الْمُلُوكَ
أَهْدَوْا إِلَيْهِ فَقَبِيلَ مِنْهُمْ.

وَفِي الْبَابِ عَنْ جَابِرٍ، وَهَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ. وَثُوَيْرٌ هُوَ ابْنُ أَبِي فَاخْتَةَ اسْمُهُ سَعِيدُ
ابْنِ عِلَاقَةَ، وَثُوَيْرٌ يُكْنَى أَبَا جَهْمٍ.

(تقريب) * وفي الباب عن جابر [ابن عدي في الكامل: ٦/٢١١٤] بغير هذا اللفظ وسنده ضعيف جدًا.

Comments:

Gifts from non-Muslim kings and head of states can be accepted for diplomacy and to develop good relations to save the Muslims living near the borders. In the greater interest of Muslims it is allowed to accept gifts from non-Muslims.

Chapter 24. About The Gifts Of The Idolaters Being Disliked

(المعجم ٢٤) - [بَابُ: فِي كِرَاهِيَةِ هَدَايَا الْمُشْرِكِينَ] (التحفة ٢٤)

1577. 'Iyād bin Hīmār narrated that he gave the Prophet ﷺ a gift or a camel, so the Prophet ﷺ said: "Have you accepted Islām?" He said: "No." He said: "Then I have been prohibited from the *Zabd* (gifts) of the idolaters." (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*. And the meaning of his saying: "I have been prohibited from the *Zabd* (gifts) of the idolaters" is their gifts.

It has been reported about the Messenger ﷺ that he used to accept the gifts of the idolaters while a dislike for that is mentioned in this *Hadīth*.

And the implication is that this was after he used to accept from them, and then he later forbade their gifts.

١٥٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ عِمْرَانَ الْقَطَّانِ، عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ [هُوَ] ابْنِ الشَّخِيرِ، عَنْ عِيَّاصِ بْنِ حِمَارٍ: أَنَّهُ أَهْدَى لِلنَّبِيِّ ﷺ هَدِيَّةً [أَوْ] نَاقَةً، فَقَالَ النَّبِيُّ ﷺ: «أَسْلَمْتَ؟» قَالَ: لَا: قَالَ: «فَإِنِّي نُهِيتُ عَنْ زَيْدِ الْمُشْرِكِينَ». قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَمَعْنَى قَوْلِهِ: «إِنِّي نُهِيتُ عَنْ زَيْدِ الْمُشْرِكِينَ» يَعْنِي هَدَايَاهُمْ.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقْبَلُ مِنَ الْمُشْرِكِينَ هَدَايَاهُمْ، وَذُكِرَ فِي هَذَا الْحَدِيثِ الْكِرَاهِيَةُ، وَاحْتَمَلَ أَنْ يَكُونَ هَذَا بَعْدَ مَا كَانَ يَقْبَلُ مِنْهُمْ ثُمَّ نَهَى عَنْ هَدَايَاهُمْ.

تخریج: [حسن] وأخرجه أبو داود، الخراج، باب: في الإمام يقبل هدايا المشركين، ح: ٣٠٥٧ من حديث أبي داود الطيالسي به وهو في مسنده، ح: ١٠٨٣ وصححه ابن خزيمة، وابن الجارود، ح: ١١١٠ وغيرهما وسنده ضعيف وله شواهد عند أحمد: ٤٠٢/٣ وغيره وانظر صحيح البخاري مع الفتح: ٥/٢٣٠ لمعارضته، فالأمر هاهنا للاستحباب والله أعلم.

Chapter 25. What Has Been Related About The Prostration of Gratitude (*Sajdah Ash-Shukr*)

(المعجم ٢٥) - [بَابُ مَا جَاءَ فِي سَجْدَةِ الشُّكْرِ] (التحفة ٢٥)

1578. Abū Bakrah narrated: "The

١٥٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا

Prophet ﷺ was met by some affair that made him happy, so he prostrated to Allāh.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except from this route, as a narration of Bakkār bin ‘Abdul-‘Azīz.

This is acted upon according to most of the people of knowledge, they held the view that one could perform the prostration of gratitude. [And Bakkār bin ‘Abdul-‘Azīz bin Abī Bakrah is *Muqārib* (average) in *Hadīth*.]

تخريج: [إسناده حسن] وأخرجه أبو داود، الجهاد، باب: في سجود الشكر، ح: ٢٧٧٤ وابن ماجه، ح: ١٣٩٤ من حديث أبي عاصم به وصححه البوصيري.

Comments:

On hearing good news, prostrating before Allāh as an acknowledgement of His mercy and blessings is proved from *Ṣaḥīḥ* narrations. Imām *Shāfi‘i* and *Aḥmad* both have the same view. Some of the scholars say that this is not proven by any authentic narration from the Messenger of Allāh ﷺ. But this is not the case.

Chapter 26. What Has Been Related About The Assurance Of Protection Granted By A Woman And A Slave

1579. Abū Hurairah narrated that the Prophet ﷺ said: “Indeed a woman grants (assurances of protection) to a people” – meaning it is to be honored – “from the Muslims.” (*Hasan*)

There is something on this topic from Umm Hāni, and this *Hadīth* is *Hasan Gharīb*. [I asked Muḥammad and he said: “This *Hadīth* is *Ṣaḥīḥ*. *Kathīr* bin *Zaid* heard from Al-Walīd bin Rabāh, and Al-Walīd bin Rabāh heard from Abū Hurairah, and he is *Muqārib* (average) in *Hadīth*].

أَبُو عَاصِمٍ: حَدَّثَنَا بَكَّارُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ: أَنَّ النَّبِيَّ ﷺ أَنَاهُ أَمَرَ فَمَسَّرَ بِهِ فَخَرَّ لَهِ سَاجِدًا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ بَكَّارِ بْنِ عَبْدِ الْعَزِيزِ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ رَأَوْا سَجْدَةَ الشُّكْرِ [وَبَكَّارُ ابْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي بَكْرَةَ مُقَارِبٌ الْحَدِيثِ].

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي أَمَانِ الْمَرْأَةِ وَالْعَبْدِ (التحفة ٢٦)

١٥٧٩ - حَدَّثَنَا يَحْيَى بْنُ أَكْثَمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمَرْأَةَ لَتَأْخُذُ لِلْقَوْمِ بِعِنِّي تُجِيرَ عَلَى الْمُسْلِمِينَ».

وفي البابِ عن أم هانئٍ وهذا حديثٌ حسنٌ غريبٌ [وسألتُ مُحمَّدًا فقال: هذا حديثٌ صحيحٌ وكثيرٌ بنُ زَيْدٍ قد سَمِعَ مِنَ الْوَلِيدِ بْنِ رَبَاحٍ وَالْوَلِيدُ بْنُ رَبَاحٍ سَمِعَ مِنْ أَبِي هُرَيْرَةَ وَهُوَ مُقَارِبُ الْحَدِيثِ].

(Another chain) from Umm Hānī' who said: "I granted asylum for two men among my brother-in-laws. So the Messenger of Allāh ﷺ said: 'We grant security to whomever you have granted security.'" [1]

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

This is acted upon according to the people of knowledge. They permit the assurance of protection granted by a woman. This is the view of Aḥmad and Ishāq: They permitted the asylum of a woman and a slave.

It has been related [from other routes] from 'Umar bin Al-Khaṭṭāb that he permitted the asylum granted by a slave.

(One of the narrators of this last narration) Abū Murrah is the freed slave of 'Aqīl bin Abī Ṭālib – they also say that he was the freed slave of Umm Hānī' – and his name was Yazīd.

It has been related from 'Alī bin Abī Ṭālib and 'Abdullāh bin 'Amr that the Prophet ﷺ said: "The covenants of the Muslims are one, it covers the rest of them." [2]

[Abū 'Eīsā said:] According to the people of knowledge, the meaning of this *Hadīth* is that whoever gives assurances of protection among the Muslims, then it is valid to all of them.

تخریج: [حسن] وأخرجه أحمد: ۲/۳۶۵ من حدیث كثير بن زيد به * وفي الباب عن أم هانئ [بأني بعده: ۲۷۳۴] * حدیث أم هانئ، حدیث صحیح ورواه خالد بن الحارث عن ابن أبي

حَدَّثَنَا أَبُو الْوَلِيدِ الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذئْبٍ عَنْ سَعِيدِ الْمُقْبِرِيِّ، عَنْ أَبِي مُرَّةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ، عَنْ أُمِّ هَانِئٍ أَنَّهَا قَالَتْ: أَجَرْتُ رَجُلَيْنِ مِنْ أَحْمَائِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَمَّنَّا مَنْ أَمَّنْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، أَجَازُوا أَمَانَ الْمَرْأَةِ، وَهُوَ قَوْلُ أَحْمَدَ، وَإِسْحَاقَ، أَجَازَا أَمَانَ الْمَرْأَةِ وَالْعَبْدِ. وَقَدْ رُوِيَ [مِنْ غَيْرِ وَجْهِ] عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ أَجَازَ أَمَانَ الْعَبْدِ. وَأَبُو مُرَّةَ مَوْلَى عَقِيلِ ابْنِ أَبِي طَالِبٍ، وَيُقَالُ لَهُ أَيْضًا مَوْلَى أُمِّ هَانِئٍ، وَاسْمُهُ يَزِيدُ.

[وَقَدْ] رُوِيَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ تَسَعَى بِهَا أَدْنَاهُمْ».

[قَالَ أَبُو عِيسَى:] مَعْنَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ مَنْ أَعْطَى الْأَمَانَ مِنَ الْمُسْلِمِينَ فَهُوَ جَائِزٌ عَلَى كُلِّهِمْ.

[1] Part of that version appears in number 2734, and it is authentic.

[2] It is also authentic, and appears in number 2127.

ذنب به مطولاً (النسائي في الكبرى، ح: ٨٦٨٤) وأخرجه البخاري ومسلم من حديث مالك عن سالم أبي النضر عن أبي مرة به كما سيأتي، ح: ٢٧٣٤ * حديث: "ذمة المسلمين واحدة ... إلخ"، سيأتي: ٢١٢٧.

Comments:

The meaning is that if one of the Muslims gives protection to a disbeliever, all of the Muslims are required to honor that protection. (See for details *Al-Mughni* v. 13. p.75-76.)

Chapter 27. What Has Been Related About Breaking Treaties

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي الْعَدْرِ
(التحفة ٢٧)

1580. Abū Al-Faiḍ said: "I heard Sulaim bin 'Āmir saying: "There was a treaty between Mu'āwiyah and the people of Rome. He was making an expedition into their lands so that when the period of the treaty was expires he could attack them. So when a man upon an animal" – or – "upon a horse said: "Allāhu Akbar! Fulfillment not betrayal!" – and it turned out to be 'Amr bin 'Abasah – Mu'āwiyah asked him about that. He said: "I heard the the Messenger of Allāh ﷺ say: "Whoever has a treaty between himself and a people, then let him not violate the treaty nor try to change it until its time has passed, or, in retribution for a similar offense." He said: "So Mu'āwiyah returned with the people." (*Ṣaḥīh*)

١٥٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو الْفَيْضِ قَالَ: سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ يَقُولُ: كَانَ بَيْنَ مُعَاوِيَةَ وَبَيْنَ أَهْلِ الرُّومِ عَهْدٌ، وَكَانَ يَسِيرُ فِي بِلَادِهِمْ، حَتَّى إِذَا انْقَضَى الْعَهْدُ أَغَارَ عَلَيْهِمْ، فَإِذَا رَجُلٌ عَلَى دَابَّةٍ أَوْ عَلَى فَرَسٍ وَهُوَ يَقُولُ: اللَّهُ أَكْبَرُ وَقَاءٌ لَا عَدْرٌ، وَإِذَا هُوَ عَمْرُو بْنُ عَبْسَةَ، فَسَأَلَهُ مُعَاوِيَةُ عَنْ ذَلِكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحِلُّنَّ عَهْدًا وَلَا يَشُدُّنَّهُ حَتَّى يَمْضِيَ أَمْدُهُ أَوْ يَنْبِذَ إِلَيْهِمْ عَلَى سِوَاءٍ» قَالَ: فَرَجَعَ مُعَاوِيَةُ بِالنَّاسِ. *صَحِيحٌ.*

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الجهاد، باب: في الإمام يكون بينه وبين العدو عهد فيسيره نحوه، ح: ٢٧٥٩ من حديث شعبة به وهو في مسند الطيالسي، ح: ١١٥٥ وصححه ابن حبان، ح: ١٦٨١.

Comments:

The Companions of the Prophet ﷺ helped each other in deeds of virtue and they would avoid breaking the promises and treaties. This narration also

proves Mu'āwiyah's zeal for what is correct. If any law or legal command was not known to him, on knowing the real fact's he acted upon it according to the truth.

Chapter 28. What Has Been Related About: For Each Person Who Betrays A Treaty There Is A Banner Erected On The Day Of Judgement

1581. Ibn 'Umar narrated the Messenger of Allāh ﷺ said: "Indeed the one who betrays will have a banner erected for him on the Day of Judgement." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Alī, 'Abdullāh bin Mas'ūd, Abū Sa'eed Al-Khudrī, and Anas.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [I asked Muḥammad about the *Ḥadīth* of Suwaid, from Abū Ishāq, from 'Umārah bin 'Umair, from 'Alī, from the Prophet ﷺ who said: "For every person who betrays there will be a banner." He said: "I do not know of this *Ḥadīth* being *Marfū'*".^[1]

(المعجم ٢٨) - بَابُ مَا جَاءَ أَنَّ لِكُلِّ
غَادِرٍ لَوَاءً يَوْمَ الْقِيَامَةِ (التحفة ٢٨)

١٥٨١ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا صَخْرُ بْنُ
جُوَيْرِيَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْعَادِرَ
يُنْصَبُ لَهُ لَوَاءٌ يَوْمَ الْقِيَامَةِ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ، وَعَبْدِ اللَّهِ
ابْنِ مَسْعُودٍ، وَأَبِي سَعِيدِ الْخُدْرِيِّ، وَأَنْسِ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ [وَسَأَلْتُ مُحَمَّدًا عَنْ حَدِيثِ سُؤَيْدٍ،
عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ
عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لَوَاءٌ»
فَقَالَ: لَا أَعْرِفُ هَذَا الْحَدِيثَ مَرْفُوعًا].

تخريج: متفق عليه، أخرجه مسلم، الجهاد، باب تحريم الغدر، ح: ١٧٣٥ من حديث صخر ابن جويرية والبخاري، ح: ٣١٨٨ من حديث نافع به * وفي الباب عن علي [أشار إليه الترمذي وانظر العلل الكبير له: ٦٧٨/٢] وعبد الله بن مسعود [البخاري، ح: ٣١٨٦ ومسلم، ح: ١٧٣٦] وأبي سعيد الخدري [مسلم، ح: ١٧٣٨] وأنس [البخاري، ح: ٣١٨٦ ومسلم، ح: ١٧٣٧].

Comments:

Breaking promises is a major crime and its punishment on the Day of Judgement is that the betrayer will be humiliated before the people and a flag indicating his vice of betrayal will be fixed to his body.

[1] Meaning that version, while he recorded the narration of Ibn 'Umar, as well as others, in his *Ṣaḥīḥ*.

Chapter 29. What Has Been Related About Cessation For Arbitration

1582. Jābir narrated: “On the day of (the battle of) *Al-Aḥzāb*, Sa’d bin Mu’ādh was struck by an arrow such that the upper vein or lower vein of his forearm was severed. So the Messenger of Allāh ﷺ tried to stop it with fire, but it made his arm bleed profusely so he left it. Then he did it another time but it caused it to bleed profusely. Upon seeing that he said: ‘O Allāh! Do not allow my soul to depart until my eyes are comforted by the elimination of Banū Quraizah.’ He pressed his vein closed and it did not bleed a drop before they surrendered to the arbitration of Sa’d bin Mu’ādh. He (the Prophet ﷺ) sent for him (Sa’d) who judged that their men should be killed, their women should be spared, and that the Muslims may share them among themselves. With this, the Messenger of Allāh ﷺ said: ‘You have judged according to Allāh’s Judgement for them.’ And they were four hundred. Then when he finished killing them, his vein opened up and he died.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Sa‘eed and ‘Atīyah Al-Qurazī.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣/٣٥٠ من حديث الليث بن سعد ومسلم، ح: ٢٢٠٨ من حديث أبي الزبير به مختصراً ومطولاً * وفي الباب عن أبي سعيد [البخاري، ح: ٦٢٦٢ ومسلم، ح: ١٧٦٨] وعطية القرظي [يأتي: ١٥٨٤].

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي التَّرْوَلِ
عَلَى الْحُكْمِ (التحفة ٢٩)

١٥٨٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: رُمِيَ يَوْمَ الْأَحْزَابِ سَعْدُ بْنُ مُعَاذٍ فَقَطَعُوا أَكْحَلَهُ أَوْ أَبْجَلَهُ، فَحَسَمَهُ رَسُولُ اللَّهِ ﷺ بِالنَّارِ فَانْتَفَخَتْ يَدُهُ فَفَرَكَهُ، فَزَفَقَهُ الدَّمَ فَحَسَمَهُ أُخْرَى فَانْتَفَخَتْ يَدُهُ، فَلَمَّا رَأَى ذَلِكَ قَالَ: اللَّهُمَّ لَا تَخْرِجْ نَفْسِي حَتَّى تُفَرِّغَ عَيْنِي مِنْ بَنِي قُرَيْظَةَ، فَاسْتَمْسَكَ عِرْقَهُ فَمَا قَطَرَ قَطْرَةً حَتَّى نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ إِلَيْهِمْ فَحَكَمَ أَنْ يُقْتَلَ رِجَالُهُمْ وَتُسْتَحْيَى نِسَاؤُهُمْ يَسْتَعِينُ بِهِنَّ الْمُسْلِمُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَصَبْتَ حُكْمَ اللَّهِ فِيهِمْ»، وَكَانُوا أَرْبَعِمِائَةٍ، فَلَمَّا فَرَّغَ مِنْ قَتْلِهِمْ انْفَتَقَ عِرْقُهُ فَمَاتَ.

[قَالَ:] [وفي الباب عن أبي سعيد، وعطية القرظي].

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Comments:

Banū Quraizah were an ally of the Muslims, but they deceived the Muslims on the occasion of the 'Battle of Aḥzāb' which caused many difficulties for Muslims. Sa'd who was their ally from the time of *Jāhiliyyah* was shocked at their behaviour. He wanted to see Banū Quraizah punished for their offensive conduct.

1583. Samurah bin Jundab narrated that the Messenger of Allāh ﷺ said: "Kill the elder men among the idolaters and spare the *Sharkh* among them." (*Da'if*)

And the *Sharkh* are the boys who did not begin to grow pubic hair.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

Hajjāj bin Artāh narrated similarly from Qatādah.

١٥٨٣ - حَدَّثَنَا [أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ] أَبُو الْوَلِيدِ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اقْتُلُوا شُبُوحَ الْمُشْرِكِينَ وَاسْتَحْيُوا شَرَحَهُمْ» وَالشَّرْحُ: الْغُلْمَانُ الَّذِينَ لَمْ يُنْتَبُوا. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

وَرَوَاهُ حَجَّاجُ بْنُ أَرْطَاةَ عَنْ قَتَادَةَ نَحْوَهُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب: في قتل النساء، ح: ٢٦٧٠ من حديث قتادة به وهو مدلس وعنعن.

1584. 'Aṭīyyah Al-Quraẓī narrated: "We were presented to the Messenger of Allāh ﷺ on the day of (the battle of) Quraizah. Whoever had pubic hair was killed and whoever did not was left to his way. I was of those who did not have pubic hair so I was left to my way." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. This is acted upon according to some of the people of knowledge. They consider pubic hair an indication of the age of responsibility, if it is not known whether he has had a wet dream, or his age. This is the view of Aḥmad and Ishāq.

١٥٨٤ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَطِيَّةِ الْفَرَطِيِّ قَالَ: عُرِضْنَا عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَ قُرَيْظَةَ فَكَانَ مَنْ أَنْبَتَ قُتِلَ وَمَنْ لَمْ يُنْتَبْ خُلِيَ سَبِيلُهُ، فَكُنْتُ فِيمَنْ لَمْ يُنْتَبْ فَخُلِيَ سَبِيلِي. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ: أَنَّهُمْ يَرَوْنَ الْإِنْبَاتَ بُلُوغًا إِنْ لَمْ يُعْرِفِ احْتِلَامُهُ وَلَا سِنُهُ، وَهُوَ قَوْلُ أَحْمَدَ، وَإِسْحَاقَ.

تخريج: [صحيح] وأخرجه ابن ماجه، الحدود، باب من لا يجب عليه الحد، ح: ٢٥٤١ من

حديث وكيع به وصححه ابن الجارود، ح: ١٠٤٥ ورواه أبو داود، ح: ٤٤٠٤ من حديث سفيان الثوري، والنسائي، ح: ٤٩٨٤ من حديث عبد الملك بن عمير به.

Comments:

This narration proves that if it has been decided to kill the enemy, then those among the enemy who are their leaders and those who are able to fight against the Muslims will be killed. It means only adults who are potential danger should be killed. Old persons and children who have not reached the age of puberty should not be killed. Discussion about the age of puberty has already been given in a previous narration.

Chapter 30. What Has Been Related About Oaths Of Allegiance

المعجم (٣٠) - بَابُ مَا جَاءَ فِي الْحَلْفِ (التحفة ٣٠)

1585. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said during his *Khuṭbah*: “Fulfill the allegiances sworn in *Jāhiliyyah* for it” – meaning Islām – “does not add to them except in gravity. And do not initiate new allegiances in Islām.” (*Hasan*)

١٥٨٥ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمُ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي خُطْبَتِهِ: «أَوْفُوا بِحَلْفِ الْجَاهِلِيَّةِ فَإِنَّهُ لَا يَزِيدُهُ - يَعْنِي الْإِسْلَامَ - إِلَّا شِدَّةً، وَلَا تُحْدِثُوا جَلْفًا فِي الْإِسْلَامِ».

[He said:] There are narrations on this topic from ‘Abdur-Raḥmān bin ‘Awfī, Umm Salamah, Jubair bin Muṭ‘im, Abū Huraira, Ibn ‘Abbās, and Qais bin ‘Āṣim.

[قَالَ:] [وفي الباب عن عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَأُمِّ سَلَمَةَ، وَجُبَيْرِ بْنِ مُطْعِمٍ، وَأَبِي هُرَيْرَةَ، وَابْنِ عَبَّاسٍ، وَقَيْسِ بْنِ عَاصِمٍ. قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/٢١٢، ٢١٣ من حديث حسين المعلم به وهذا طرف من الحديث الطويل، رواه أحمد: ٢/١٧٩، ١٨٠، ١٨٢، ١٨٤، ١٨٧، ١٨٩، ١٩١، ١٩٢، ١٩٤، ٢٠٧، ٢١١، ٢١٢ وغيره * وفي الباب عن عبدالرحمن بن عوف [أحمد: ١/١٩٠، ١٩٣ والبخاري في الأدب المفرد، ح: ٥٦٧ وابن حبان، ح: ٢٠٦٢ والحاكم: ٢/٢١٩، ٢٢٠] وأم سلمة [أبو يعلى: ١٢/٣٣٠، ح: ٦٩٠٢] وجبير بن مطعم [مسلم، ح: ٢٥٣٠] وأبي هريرة [ابن حبان، ح: ٢٠٦٣ والبيهقي: ٦/٣٦٦] و[ابن عباس وابن حبان، ح: ٢٠٦١ والطبراني في الكبير: ١١/٢٨١، ح: ١١٧٤٠] وقيس بن عاصم [أحمد: ٥/٦١].

Comments:

The religion of Islam is a religion of peace and brotherhood. There is no need for taking oaths of allegiance between tribes after its victory in a land.

Chapter 31. About Taking The *Jizyah* From The Zoroastrians

1586. Bajālah bin ‘Abdah narrated: “I was a scribe for Jaz’ bin Mu‘āwiyah at Manādhir when ‘Umar’s letter came to us (saying): ‘Inspect the Zoroastrians around you to take the *Jizyah* from them. For indeed ‘Abdur-Rahmān bin ‘Awf informed me that the Messenger of Allāh ﷺ took the *Jizyah* from the Zoroastrians of Hajar.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan*.

تخریج: [صحيح] ورواه البخاري، ح: ٣١٥٦، ٣١٥٧ من حديث بجاله به انظر الحديث

الآتي.

1587. Bajālah narrated that ‘Umar would not take the *Jizyah* from the Zoroastrians until ‘Abdur-Rahmān bin ‘Awf informed him that the Prophet ﷺ took the *Jizyah* from the Zoroastrians of Hajar.” (*Ṣaḥīḥ*)

There is more dialogue in the *Ḥadīth* than this. And this *Ḥadīth* is *Hasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، الجزية والموادعة، باب الجزية والموادعة مع أهل الذمة والحرب

... إلخ، ح: ٣١٥٦، ٣١٥٧ حديث سفيان بن عيينة به.

1588. Mālik narrated from Az-Zuhrī, that Sā’ib bin Yazīd said: “The Messenger of Allāh ﷺ took the *Jizyah* from the Zoroastrians of Bahrain, and ‘Umar took it in Persia, and ‘Uthmān took it from the Persians.” (*Ḥasan*)

(المعجم ٣١) - بَابُ: فِي أَخْذِ الْجِزْيَةِ
مِنَ الْمَجُوسِيِّ (التحفة ٣١)

١٥٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعٍ: حَدَّثَنَا
أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ
عَمْرِو بْنِ دِينَارٍ، عَنْ بَجَالَةَ بْنِ عَبْدِ قَالَ:
كُنْتُ كَاتِبًا لِعِزِّ بْنِ مُعَاوِيَةَ عَلَى مَنَازِرَ،
فَجَاءَنَا كِتَابُ عُمَرَ: انظُرْ مَجُوسَ مَنْ قِبَلِكَ
فَخُذْ مِنْهُمْ الْجِزْيَةَ، فَإِنَّ عَبْدِ الرَّحْمَنِ بْنِ
عَوْفٍ أَخْبَرَنِي: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ
الْجِزْيَةَ مِنْ مَجُوسِ هَجَرَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

١٥٨٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ بَجَالَةَ: أَنَّ
عُمَرَ كَانَ لَا يَأْخُذُ الْجِزْيَةَ مِنَ الْمَجُوسِ حَتَّى
أَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَنَّ النَّبِيَّ ﷺ
أَخَذَ الْجِزْيَةَ مِنْ مَجُوسِ هَجَرَ.

وَفِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

١٥٨٨ - حَدَّثَنَا الْحُسَيْنُ بْنُ أَبِي كَبْشَةَ
الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ
مَالِكٍ، عَنْ الزُّهْرِيِّ، عَنْ السَّائِبِ بْنِ يَزِيدَ
قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ الْجِزْيَةَ مِنْ مَجُوسِ
الْبَحْرَيْنِ وَأَخَذَهَا عُمَرُ مِنْ فَارِسَ وَأَخَذَهَا

I asked Muḥammad about this, so he said: "It is: 'Mālik from Az-Zuhri from the Prophet ﷺ."

عُثْمَانُ مِنَ الْفُرْسِ.

وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا؟ فَقَالَ: هُوَ مَالِكٌ عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ.

تخریج: [حسن] وهو في الموطأ: ٢٧٨/١ بقوله: قال الزهري ... إلخ وله شواهد كثيرة منها مرسل سعيد بن المسيب، أخرجه البيهقي: ٩/١٩٠ بإسناد صحيح عنه.

Comments:

A tax (*Jizyah*) is imposed on non-Muslims living in a Muslim country against the security and protection provided to them to live in peace. They are supposed to help the Muslims in defense of the country as well as paying the tax.

Chapter 32. What Has Been Related About What Is Lawful From The Wealth Of *Ahl Adh-Dhimmah*

(المعجم ٣٢) - بَابُ مَا جَاءَ مَا يَحِلُّ مِنْ أَمْوَالِ أَهْلِ الذِّمَّةِ (التحفة ٣٢)

1589. 'Uqbah bin 'Āmir narrated: "I said: 'O Messenger of Allāh! We come across a people and they do not host us, and they do not give us our rights, and we do not take anything from them. So the Messenger of Allāh ﷺ said: 'If they refuse such that you can only take by force, then take.'" (*Sahīh*)

١٥٨٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْحَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا نَمُرُّ بِقَوْمٍ فَلَا هُمْ يُضَيِّفُونَا، وَلَا هُمْ يُؤَدُّونَ مَا لَنَا عَلَيْهِمْ مِنَ الْحَقِّ، وَلَا نَحْنُ نَأْخُذُ مِنْهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ أَبَوْا إِلَّا أَنْ نَأْخُذُوا كَرَاهًا فَخُذُوا».

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. It has been reported by Al-Laith bin Sa'd from Yazid bin Abi Habīb as well.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَاهُ اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَيْضًا.

This *Hadīth* only means that they would go out for battles and they would pass a people among whom they would not find any food to buy for a price. So the Prophet ﷺ told them: If they refuse to sell to you, such that you have to take it forcefully, then take it. This is how the explanation has been related in some of the *Ahādīth*. And it has been related that 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with

وَأِنَّمَا مَعْنَى هَذَا الْحَدِيثِ أَنَّهُمْ كَانُوا يَخْرُجُونَ فِي الْعَزْوِ فَيَمْرُونَ بِقَوْمٍ وَلَا يَجِدُونَ مِنَ الطَّعَامِ مَا يَسْتَرُونَ بِالْتَمَنِ، فَقَالَ النَّبِيُّ ﷺ: «إِنْ أَبَوْا أَنْ يَبِيعُوا إِلَّا أَنْ نَأْخُذُوا كَرَاهًا فَخُذُوا». هَكَذَا رَوِيَ فِي بَعْضِ الْحَدِيثِ مُفَسَّرًا.

him, would order similarly.

وَقَدْ رَوَى عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَأْمُرُ بِنَحْوِ هَذَا.

تخریج: [صحیح] ورواه البخاري، الأدب، باب إكرام الضيف وخدمته إياه بنفسه . . . إلخ، ح: ٦١٣٧ ومسلم، ح: ١٧٢٧ من حديث الليث بن سعد عن يزيد بن أبي حبيب به.

Comments:

Hospitality of Arabs was an exemplary tradition, but the conduct of non-Muslims was extraordinarily biased against the Muslims. They not only neglected their traditional hospitality, but also refused to sell food to Muslims to show their hatred against them. There was no way out against their harsh behaviour, so the Muslims were allowed to use force for obtaining food, as it is impossible to continue a journey without foodstuff.

Chapter 33. What Has Been Related About Hijrah

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي الْهَجْرَةِ
(التحفة ٣٣)

1590. Ibn ‘Abbās narrated that on the day of the Conquest of Makkah, the Messenger of Allāh ﷺ said: “There is no *Hijrah* after the conquest, there is only *Jihād* and intention, and when you are called to go forth (for battle), then go.” (*Ṣaḥīh*)

١٥٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

[He said:] There are narrations on this topic from Abū Sa‘eed, ‘Abdullāh bin ‘Amr, and ‘Abdullāh bin Ḥubshī.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو، وَعَبْدِ اللَّهِ بْنِ حُبَيْشٍ.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*. Sufyān Ath-Thawrī reported it similarly from Maṣṣūr bin Al-Mu‘tamir.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ مَنْصُورِ ابْنِ الْمُعْتَمِرِ نَحْوَ هَذَا.

تخریج: متفق عليه، وأخرجه البخاري، جزاء الصيد، باب: لا يحل القتال بمكة، ح: ١٨٣٤ ومسلم، ح: ١٣٥٣ من حديث منصور به * وفي الباب عن أبي سعيد [أحمد: ٢٢/٣] وعبدالله بن عمرو [أحمد: ٢/٢١٥] وعبدالله بن حبشي [أبو داود، ح: ١٣٢٥، ١٤٤٩].

Comments:

After the conquest of Makkah, the people started entering the religion of Islam, and there was no problem with manifesting one’s Islam in the land. People made homes where ever they wanted, and lived in different towns. Now there was no need for emigration, (from Makkah to Al-Madinah) but people moved from one place to another place for *Hajj*, *‘Umrah*, *Jihād* and

the acquisition of knowledge, etc., this type of movement and travel is not migration. The place or country where it is not possible to protect one's faith, and there is no other choice except emigration, then it is necessary to emigrate to a safe place.

Chapter 34. What Has Been Related About Giving the Pledge To The Prophet ﷺ

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي بَيْعَةِ النَّبِيِّ ﷺ (التحفة ٣٤)

1591. Yaḥya bin Abī Kathīr narrated from Abū Salamah, from Jābir bin ‘Abdullāh about the statement of Allāh, Most High: Allāh was pleased with the believers when they gave the pledge to you under the tree.^[1] that Jābir said: “We pledged to the Messenger of Allāh ﷺ that we would not flee, and we did not pledge to him for death.” (*Saḥīḥ*)

١٥٩١ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ فِي قَوْلِهِ تَعَالَى: ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ [الفتح: ١٨]. قَالَ جَابِرٌ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى أَنْ لَا نَفِرَّ وَلَمْ نُبَايِعْهُ عَلَى الْمَوْتِ.

[He said:] There are narrations on this topic from Salamah bin Al-Akwa’, Ibn ‘Umar, ‘Ubādah, and Jarīr bin ‘Abdullāh.

[قَالَ:] وَفِي الْبَابِ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ، وَابْنِ عَمْرٍو، وَعَبَادَةَ، وَجَرِيرِ بْنِ عَبْدِ اللَّهِ. [قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ عِيسَى بْنِ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ، وَلَمْ يُذَكَّرْ فِيهِ أَبُو سَلَمَةَ.

[Abū ‘Eisā said:] This *Hadīth* has been reported from ‘Eisā bin Yūnus, from Al-Awzā’ī, from Yaḥya bin Abī Kathīr who said: “Jābir bin ‘Abdullāh said” and he did not mention Abū Salamah in it.

تخريج: [إسناده صحيح] * وفي الباب عن سلمة ابن الأكوع [يأتي: ١٥٩٢] وابن عمر [يأتي: ١٥٩٣] وعبادة [البخاري، ح: ٧١٩٩ ومسلم، ح: ١٧٠٩] وجرير بن عبدالله [البخاري، ح: ٥٧ ومسلم، ح: ٢٥٦].

1592. Yazīd bin Abī ‘Ubaid narrated: “I said to Salamah bin Al-Akwa’: “For what did you pledge to the Messenger of Allāh ﷺ on the Day of Al-Ḥudabiyyah?” He said: “For death.” (*Saḥīḥ*)

١٥٩٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَزِيدِ بْنِ أَبِي عُبَيْدٍ قَالَ: قُلْتُ لِسَلَمَةَ بْنِ الْأَكْوَعِ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ؟ قَالَ: عَلَى الْمَوْتِ.

[1] *Al-Faṭḥ* 48:18.

This *Hadīth* is *Hasan Ṣaḥīh*.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة الحديبية ... الخ، ح: ٤١٦٩ ومسلم، ح: ١٨٦٠ عن قتيبة به.

1593. Ibn ‘Umar narrated: “We used to pledge to the Messenger of Allāh ﷺ to hear and obey,” So he would say to us: “As much as you are able.” (*Ṣaḥīh*)

١٥٩٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا نُبَايِعُ رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، فَيَقُولُ لَنَا: «فِي مَا اسْتَطَعْتُمْ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

تخریج: وأخرجه مسلم، الإمامة، باب البيعة على السمع والطاعة فيما استطاع، ح: ١٨٦٧ عن علي بن حجر به.

Comments:

The *Sharī‘ah* never orders or expects anything from a person which is beyond his power or beyond his endurance. The words of the Prophet ﷺ show his kindness, compassion and mercy for Muslims. (See also no. 1597.)

1594. Jābir bin ‘Abdullāh narrated: “We did not pledge to the Messenger of Allāh ﷺ for death, but only that we would not flee.” (*Ṣaḥīh*)

١٥٩٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا شَفِيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمْ نُبَايِعْ رَسُولَ اللَّهِ ﷺ عَلَى الْمَوْتِ إِنَّمَا بَايَعْنَاهُ عَلَى أَنْ لَا نَفِرَّ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَمَعْنَى كِلَا الْحَدِيثَيْنِ صَحِيحٌ قَدْ بَايَعَهُ قَوْمٌ مِنْ أَصْحَابِهِ عَلَى الْمَوْتِ وَإِنَّمَا قَالُوا: لَا نَزَالَ بَيْنَ يَدَيْكَ مَا لَمْ نَقْتُلْ، وَبَايَعَهُ آخَرُونَ فَقَالُوا: لَا نَفِرُّ.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*, meaning both of the *Aḥādīth* are *Ṣaḥīh*. Some of his Companions pledged to him for death, they said only: “We will not leave from in front of you as long as we are not killed.” While others pledged to him by saying: “We will not flee.”

تخریج: وأخرجه مسلم، الإمامة، باب استحباب مبايعة الإمام الجيش عند إرادة القتال ... الخ، ح: ٦٨/١٨٥٦ من حديث شفيان بن عيينة به.

Comments:

This narration proves that the commander of the army can have an oath from troops that they will not flee from the battlefield, or that they will fight to the death if required, since those who do not flee may retreat and return. This pledge is totally different and has no links or likeness with the pledge of so-called spiritual guides.

Chapter 35. What Has Been Related About Violating A Pledge

1595. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Three will not be spoken to by Allāh on the Day of Judgement, nor will they be purified, and for them is a painful torment: A man that gave a pledge to an *Imām*, and if he gives to him he fulfills it, and if he does not give to him he does not fulfill it” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٦٧٢: ح. بعد العصر، باب اليمين بعد العصر، ح: ٢٦٧٢

Comments:

An honest person has the privilege that on the Day of Judgment Allāh will speak to him, and have mercy on him, his offences and faults will be pardoned. His unpardonable sins will be cleansed by Hellfire, and ultimately he will enter the Paradise.

Chapter 36. What Has Been Related About A Slave’s Pledge

1596. Jābir narrated: “A slave came to give the pledge to the Prophet ﷺ for *Hijrah*, but the Prophet ﷺ did not realize that he was a slave. So his master came, and the Prophet ﷺ said: ‘Sell him to me.’ So he purchased him for two black slaves. After this he ﷺ would not take the pledge from anyone until he asked him if he was a slave.”^[1] (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Ibn ‘Abbās.

(المعجم ٣٥) - بَابُ [مَا جَاءَ] فِي نَكْثِ
الْبَيْعَةِ (التحفة ٣٥)

١٥٩٥ - حَدَّثَنَا أَبُو عَمَّارٍ: حَدَّثَنَا وَكَيْعٌ
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا
يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ
عَذَابٌ أَلِيمٌ: رَجُلٌ بَاعَ إِمَامًا فَإِنْ أَعْطَاهُ وَفَى
لَهُ، وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ [وَعَلَى ذَلِكَ الْأَمْرُ بِلَا اخْتِلَافٍ].

تخريج: متفق عليه، وأخرجه البخاري، الشهادات، باب اليمين بعد العصر، ح: ٢٦٧٢
ومسلم، ح: ١٠٨ من حديث سليمان الأعمش به.

(المعجم ٣٦) - بَابُ مَا جَاءَ فِي بَيْعَةِ
الْعَبْدِ (التحفة ٣٦)

١٥٩٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ [بْنُ
سَعْدٍ] عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ:
جَاءَ عَبْدٌ فَبَاعَ رَسُولُ اللَّهِ ﷺ عَلَى الْهَجْرَةِ
وَلَا يَشْعُرُ النَّبِيُّ ﷺ أَنَّهُ عَبْدٌ، فَجَاءَ سَيِّدُهُ،
فَقَالَ النَّبِيُّ ﷺ: «بِعْتِيهِ» فَاشْتَرَاهُ بِعَبْدَيْنِ
أَسْوَدَيْنِ وَلَمْ يَبَاعِ أَحَدًا بَعْدَ حَتَّى يَسْأَلَهُ أَعْبُدُ
هُوَ.

[قَالَ:] [وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ].

[قَالَ أَبُو عِيسَى:] حَدِيثُ جَابِرٍ حَدِيثٌ

[1] This *Ḥadīth* preceded, see no. 1239.

[Abū 'Eisā said:] The *Hadīth* of Jābir is *Hasan Gharīb Ṣaḥīh*, we do not know of it except as a narration of Abū Az-Zubair.

حَسَنٌ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي الزُّبَيْرِ.

تَخْرِيجٌ: وَأَخْرَجَهُ مُسْلِمٌ، الْمَسَاقَاةُ، بَابُ جَوَازِ بَيْعِ الْحَيَوَانَ بِالْحَيَوَانَ، مِنْ جِنْسِهِ، مُتَفَاضِلًا، ح: ١٦٠٢ عَنْ قَتِيْبَةَ بِهِ * وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ [لَمْ أَجِدْهُ].

Comments:

The Prophet ﷺ had taken an oath of emigration from him, and there is no return on an oath of emigration, therefore, the Prophet ﷺ bought him in exchange for two black slaves. This narration proves that increase and decrease is possible in the barter of slaves. Another thing which appears from this narration is that the Prophet ﷺ had no knowledge of hidden things until Allāh revealed it to him.

Chapter 37. What Has Been Related About The Women's Pledge

1597. Ibn Al-Munkadir heard Umaimah bint Ruqaiqah saying: "I pledged to the Messenger of Allāh ﷺ along with some women. He said to us: 'In as much as you are able and capable.' I said: 'Allāh and His Messenger are more merciful to us than we are to ourselves,' then I said: 'O Messenger of Allāh take the pledge from us.'" – Sufyān (one of the narrators) said: meaning: 'shake (hands) on it with us' – "so the Messenger of Allāh ﷺ said: 'My statement to one hundred women is like my statement to one.'" (*Saḥīh*)

[He said:] There are narrations on this topic from 'Āishah, from 'Abdullāh bin 'Umar, and Asmā' bint Yazīd.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*, we do not know of it except as a narration of Muḥammad

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي بَيْعَةِ النِّسَاءِ (التحفة ٣٧)

١٥٩٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ الْمُكَدِّرِ سَمِعَ أُمَيْمَةَ بِنْتَ رُقَيْقَةَ تَقُولُ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ فِي نِسْوَةٍ، فَقَالَ لَنَا: «فِيَمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ»، قُلْتُ: اللَّهُ وَرَسُولُهُ أَرْحَمُ بِنَا مِنَّا بِأَنْفُسِنَا، فَقُلْتُ: يَا رَسُولَ اللَّهِ بَايَعْنَا، قَالَ سُفْيَانُ: تَعْنِي صَافِحْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا قَوْلِي لِمِائَةِ امْرَأَةٍ كَقَوْلِي لِامْرَأَةٍ وَاحِدَةٍ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ، وَعَبْدِ اللَّهِ ابْنِ عَمَرَ، وَأَسْمَاءَ بِنْتِ يَزِيدَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْمُكَدِّرِ.

وَرَوَى سُفْيَانُ الثَّوْرِيُّ، وَمَالِكُ بْنُ أَنَسٍ، وَعَبْدُ اللَّهِ بْنُ عَمْرٍو وَاحِدٌ هَذَا الْحَدِيثُ عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ نَحْوَهُ. [قَالَ:] وَسَأَلْتُ مُحَمَّدًا عَنْ

bin Al-Munkadir.

Sufyān Ath-Thawrī, Mālik bin Anas, and others reported this *Hadīth* from Muḥammad bin Al-Munkadir similarly. [He said: I asked Muḥammad about this *Hadīth* and he said: “I am not aware of a *Hadīth* other than this for Umaimah bint Ruqaiqah.” There is another woman named Umaimah who narrated from the Messenger of Allāh ﷺ].

هَذَا الْحَدِيثِ فَقَالَ: لَا أَعْرِفُ لِأُمَيْمَةَ بِنْتِ رُقَيْقَةَ غَيْرَ هَذَا الْحَدِيثِ، وَأُمَيْمَةُ امْرَأَةٌ أُخْرَى لَهَا حَدِيثٌ عَنِ رَسُولِ اللَّهِ ﷺ.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، الجهاد، باب بيعة النساء، ح: ٢٨٧٤ والنسائي: ١٤٩/٧، ح: ٤١٨٦ من حديث سفيان بن عيينة به وصححه ابن حبان، ح: ١٤ * وفي الباب عن عائشة [البخاري، ح: ٥٢٨٨ تعليقاً ومسلم، ح: ١٨٦٦] وعبدالله بن عمرو [أحمد: ٢/١٩٦] وأسماء بنت يزيد [يأتي: ٣٣٠٧] * حديث مالك في الموطأ: ٩٨٢/٢ (يحيى).

Comments:

The Prophet ﷺ used to hold the hand of men while taking the pledge from them, but from women, he always took a verbal pledge and never held their hand that is why he said that the words he uttered once will do for one woman or one hundred women at a time.

Chapter 38. What Has Been Related About The Number Of Companions Who Participated In The Battle Of Badr

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي عِدَّةِ أَصْحَابِ بَدْرٍ (التحفة ٣٨)

1598. Al-Barā’said: “We used to say that the participants at Badr on the Day of Badr were like the number of the companions of Tālūt, three hundred and thirteen [men].” (*Ṣaḥīḥ*)

١٥٩٨ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبُرَّاءِ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ بَدْرٍ يَوْمَ بَدْرٍ كَعِدَّةِ أَصْحَابِ طَالُوتَ ثَلَاثُمِائَةٍ وَثَلَاثَةَ عَشَرَ [رَجُلًا].

[He said:] There is something on this topic from Ibn ‘Abbās.

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Ath-Thawrī and others reported it from Abū Ishāq.

[قَالَ:] [وفي الباب عن ابن عباس].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ الثَّوْرِيُّ وَغَيْرُهُ عَنْ أَبِي إِسْحَاقَ.

تخریج: [صحيح] وأخرجه البخاري، المغازي، باب عدة أصحاب بدر، ح: ٣٩٥٧-٣٩٥٩

من حديث أبي إسحاق السبيعي به * وفي الباب عن ابن عباس [أحمد: ١/٢٤٨].

Comments:

Companions of Tālūt means those honest and brave persons who crossed the canal and faced the enemy and stood by Tālūt. They were three hundred and thirteen, and those who participated in the battle of Badr were three hundred and thirteen. By some other counts they were three hundred and fourteen or three hundred and seventeen or three hundred and nineteen.

Chapter 39. What Has Been Related About The Khumus

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي

الْخُمْسِ (التحفة ٣٩)

1599. Ibn ‘Abbās narrated that the Prophet ﷺ said to a delegation from ‘Abdul-Qais: “I order you to give the Khumus from your spoils of war.” (*Sahīh*)

He said: There is a story with this *Hadīth*.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(Another chain) with similar narration.

١٥٩٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبَّادُ بْنُ

عَبَّادٍ الْمُهَلَّبِيُّ عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ

عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِيُوْفِدَ عَبْدَ الْقَيْسِ:

«أَمْرُكُمْ أَنْ تُؤَدُّوا خُمْسَ مَا غَنِمْتُمْ» قَالَ:

وَفِي الْحَدِيثِ قِصَّةٌ.

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي

جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ نَحْوَهُ.

تخریج: متفق عليه، أخرجه البخاري، مواقيت الصلاة، باب قول الله تعالى: ﴿مُنِينٍ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمَشْرِكِينَ﴾ ح ٥٢٣: عن قتيبة ومسلم، ح ١٧ من حديث عباد بن عباد به.

Comments:

In *Sūrat Al-Anfāl*, one-fifth of the spoils and its details are explained. The Prophet ﷺ ordered the tribe of Abdul-Qais to pay this share. (See for details *Sahīh Muslim*.)

Chapter 40. What Has Been Related About Looting Being Disliked

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ

النَّهْبِ (التحفة ٤٠)

1600. ‘Abāyah bin Rifā‘ah narrated from his father, from his grandfather Rāfi‘ bin Khadij, who said: “We were with the Messenger of Allāh ﷺ on a journey, when the hasty people went rushing ahead to

١٦٠٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو

الْأَخْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَّادَةَ

ابْنِ رِفَاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَافِعِ بْنِ

حَدِيحٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ

the sheep to cook them, while the Messenger of Allāh ﷺ was in the rear of the people. Then he passed the kettles and ordered that they be weighed, then he distributed it between them and equated a camel to ten sheep.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] Sufyān Ath-Thawrī reported it from his father, from ‘Abāyah, from his grandfather Rāfi‘ bin Khadij, and he did not mention “from his father” in it.

This was narrated to us by Maḥmūd bin Ghailān (who said): “Wakī‘ narrated it to us from Sufyān.” And this is more correct. ‘Abāyah bin Rifā‘ah heard from his grandfather Rāfi‘ bin Khadij.

He said: There are narrations on this topic from Tha‘labah bin Al-Ḥakam, Anas, Abū Rīḥānah, Abū Ad-Dardā’, ‘Abdur-Raḥmān bin Samurah, Zaid bin Khālid, Jābir, Abū Hurairah, and Abū Ayyūb.

تخریج: متفق عليه، أخرجه البخاري، الذبائح والصيد، باب: إذا أصاب قوم غنيمة فذبح بعضهم غنماً أو إبلًا... إلخ، ح: ٥٥٤٣ من حديث أبي الأحوص ومسلم، ح: ١٩٦٨ من حديث سعيد بن مسروق به * وفي الباب عن ثعلبة بن الحكم [ابن ماجه، ح: ٣٩٣٨] وأنس [يأتي: ١٦٠١] وأبي ریحانة [أبو داود، ح: ٤٠٤٩] وأبي الدرداء [أحمد: ١٩٥/٥، ٤٥٥/٦] وعبدالرحمن بن سمرة [أبو داود، ح: ٢٧٠٣] وزيد بن خالد [أحمد: ١١٧/٤، ١٩٣/٥] وجابر [ابن ماجه، ح: ٣٩٣٥] وأبي هريرة [البخاري، ح: ٢٤٧٥ ومسلم، ح: ٥٧] وأبي أيوب [الطبراني في الكبير: ١٢٤/٤، ح: ٣٨٧٢].

Comments:

Most people of knowledge agree that when the warriors enter the land of the enemy, they are allowed to take food and fodder from there according to their needs, however it should be rationed as indicated in this narration. (*Al-Mughnī* v. 13. p.176.)

1601. Anas narrated that the Messenger of Allāh ﷺ said: “Whoever plunders then he is not of us.” (*Ṣaḥīḥ*)

فَتَقَدَّمَ سَرَعَانُ النَّاسِ فَتَعَجَّلُوا مِنَ الْعَنَائِمِ فَاطْبَحُوا وَرَسُولُ اللَّهِ ﷺ فِي أُخْرَى النَّاسِ، فَمَرَّ بِالْقُدُورِ فَأَمَرَ بِهَا فَأُكْفِئْتُ ثُمَّ قَسَمَ بَيْنَهُمْ فَعَدَلَ بَعِيرًا بِعَشْرِ شِيَاهِ.

[قَالَ أَبُو عِيسَى:] وَرَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِيهِ، عَنْ عَبَّيَّةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ وَوَلَمْ يَذْكُرْ فِيهِ: عَنْ أَبِيهِ.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ وَهَذَا أَصَحُّ. وَعَبَّيَّةُ بْنُ رِفَاعَةَ سَمِعَ مِنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ.

قَالَ: وَفِي الْبَابِ عَنْ ثُعْلَبَةَ بْنِ الْحَكَمِ، وَأَنْسِ، وَأَبِي رِيحَانَةَ، وَأَبِي الدَّرْدَاءِ، وَعَبْدِ الرَّحْمَنِ بْنِ سَمْرَةَ، وَزَيْدِ بْنِ خَالِدٍ، وَجَابِرٍ، وَأَبِي هُرَيْرَةَ، وَأَبِي أَيُّوبَ

١٦٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ انْتَهَبَ فَلَيْسَ مِنَّا».

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a *Hadīth* of Anas.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الجنائز، باب كراهية الذبح عند القبر، ح: ٣٢٢٢ وابن ماجه، ح: ١٨٨٥ والنسائي، ح: ١٨٥٣ من حديث عبد الرزاق به مطولاً ومختصراً، وهو في مصنف عبدالرزاق، ح: ٦١٩٠ بطوله، وصححه ابن حبان، ح: ٧٣٨.

Comments:

Plundering and looting the property of others is an open violation of Islamic Law and against the basic concept of brotherhood in Islam, therefore, according to the words used in this narration "He is not from us".

Chapter 41. What Has Been Related About Greeting The People Of The Book With *Salām*

1602. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Do not precede the Jews and the Christians with the *Salām*. And if one of you meets one of them in the path, then force him to its narrow portion." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn 'Umar, Anas, and Abū Baṣrah Al-Ghifārī the Companion of the Prophet ﷺ.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. And regarding the meaning of this *Hadīth*: "Do not precede the Jews and the Christians": Some of the people of knowledge said that it only means that it is disliked because it would be honoring them, and the Muslims were only ordered to humiliate them. For this reason, when one of them is met on the path, then the path is not yielded for him, because doing so would amount to honoring them.

(المعجم ٤١) - بَابُ مَا جَاءَ فِي

التَّسْلِيمِ عَلَى أَهْلِ الْكِتَابِ (التحفة ٤١)

١٦٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ

ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبْدَأُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي الطَّرِيقِ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ».

[قَالَ:] [وفي الباب عن ابن عمر،

وأنس، وأبي بصرة الغفاري صاحب النبي ﷺ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

وَمَعْنَى هَذَا الْحَدِيثِ: «لَا تَبْدَأُوا الْيَهُودَ

وَالنَّصَارَى». قَالَ بَعْضُ أَهْلِ الْعِلْمِ إِنَّمَا مَعْنَى الْكِرَاهِيَةِ، لِأَنَّهُ يَكُونُ تَعْظِيمًا لَهُمْ، وَإِنَّمَا أَمْرُ الْمُسْلِمُونَ بِتَذْلِيلِهِمْ وَكَذَلِكَ إِذَا لَقِيَ أَحَدَهُمْ فِي الطَّرِيقِ، فَلَا يَتْرُكُ الطَّرِيقَ عَلَيْهِ لِأَنَّ فِيهِ تَعْظِيمًا لَهُمْ.

تخريج: وأخرجه مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام، وكيف يرد عليهم، ح: ٢١٦٧ عن قتيبة به * وفي الباب عن ابن عمر [يأتي: ١٦٠٣] وأنس [يأتي: ٣٣١٠] وأبي بصرة الغفاري [أحمد: ٣٩٨/٦] والبخاري في الأدب المفرد، ح: ١١٠٢ والنسائي في عمل اليوم والليلة، ح: ٣٨٨].

Comments:

In normal conditions when Muslims are in power and they are not living as a minority, and they are not under any compulsion or subjugation, it is an order for Muslims that they should not give such leeway to the non-Muslims and they should not greet them first nor yield the way for them. Some of the people of knowledge said that it only means that it is disliked because it would amount to honoring them, and the Muslims were only to humiliate them. For this reason, when one of them is met on the path a Muslim is not to yield for him because doing so would amount to honoring them. In a country where Muslims are living as a minority, they are allowed to give give such leeway to non-Muslim rulers for the greater interest of the Muslim community. (*Tuhfat Al-Aḥwadhī* v.2. p.397.)

1603. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Indeed when a Jew gives *Salām* to one of you, then he is only saying: ‘*As-Sāmu ‘Alaikum* (Death be upon you) so say: “*Alaik* (And upon you)’.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٦٠٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْيَهُودَ إِذَا سَلَّمَ عَلَيْكُمْ أَحَدُهُمْ فَإِنَّمَا يَقُولُ: السَّلَامُ عَلَيْكُمْ، فَقُلْ: عَلَيْكَ.» [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، أيضاً، ح: ٢١٦٤ عن علي بن حجر والبخاري، ح: ٦٩٢٨ من حديث عبدالله بن دينار به.

Chapter 42. What Has Been Related About It Being Disliked To Live Among The Idolaters

1604. Qais bin Abī Ḥāzīm narrated from Jarīr bin ‘Abdullāh that the Messenger of Allāh ﷺ sent a military expedition to *Khath‘am*. So some people (living there) sought safety by prostrating, but they were met quickly and killed. News of this reached the

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي كِرَاهِيَةِ الْمَقَامِ بَيْنَ أَظْهَرِ الْمُشْرِكِينَ (التحفة ٤٢)

١٦٠٤ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً إِلَى خَثْعَمَ، فَاعْتَصَمَ نَاسٌ بِالسُّجُودِ فَاسْرَعَ فِيهِمُ الْقَتْلُ فَلَبَّغَ ذَلِكَ النَّبِيَّ

Prophet ﷺ upon which he commanded that they be given half of the *Aql* (blood money). And he said: “I am free from every Muslim that lives among the idolaters.” They said: “O Messenger of Allāh: How is that?” He said: “They should not see each other’s campfires.” (*Daʿīf*)

ﷺ فَأَمَرَ لَهُمْ بِنِصْفِ الْعَقْلِ وَقَالَ: «أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَطْهَرِ الْمُشْرِكِينَ»، قَالُوا: يَا رَسُولَ اللَّهِ، وَلِمَ؟ قَالَ: «لَا تَرَأَى نَارَاهُمَا».

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب النهي عن قتل من اعتصم بالسجود، ح: ٢٦٤٥ عن هناد به، أبو معاوية الضرير وإسماعيل بن أبي خالد مدلسان وعنعنا.

Comments:

Emigrating and residing in a non-Muslim country for the sake of better livelihood is an extremely shameful action, but going there for the purpose of preaching, safeguarding Islamic interests and acquiring knowledge is admirable and appreciated, provided one may manifest his religion without fear.

1605. Qais bin Abī Ḥāzim narrated similar to the narration of Abū Muʿāwiyah (no. 1604) but he did not mention in it: “from Jarīr” in it, and that is more correct. (*Daʿīf*)

١٦٠٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدَةُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ مِثْلَ حَدِيثِ أَبِي مُعَاوِيَةَ، وَلَمْ يَذْكُرْ فِيهِ: عَنْ جَرِيرٍ. وَهَذَا أَصْحُ.

There is something on this topic from Samurah.

[Abū ʿEisā said:] Most of the companions of Ismāʿīl said: “From Ismāʿīl, from Qais bin Abī Ḥāzim, that the Messenger of Allāh ﷺ sent a military expedition.” And they did not mention: “from Jarīr” in it.

وَفِي الْبَابِ عَنْ سَمُرَةَ. [قَالَ أَبُو عِيسَى:] وَأَكْثَرُ أَصْحَابِ إِسْمَاعِيلَ قَالُوا عَنْ إِسْمَاعِيلَ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً وَلَمْ يَذْكُرُوا فِيهِ عَنْ جَرِيرٍ.

Ḥammād bin Salamah reported similar to the narration of Abū Muʿāwiyah, from Al-Ḥajjāj bin Arṭāh, from Ismāʿīl bin Abī Ḫhālīd, from Qais, from Jarīr.

وَرَوَى حَمَّادُ بْنُ سَلَمَةَ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ، عَنْ جَرِيرٍ مِثْلَ حَدِيثِ أَبِي مُعَاوِيَةَ. [قَالَ:] وَسَمِعْتُ مُحَمَّدًا يَقُولُ: الصَّحِيحُ حَدِيثُ قَيْسٍ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ.

[He said:] I heard Muḥammad saying: “What is correct is the narration of Qais from the Prophet

وَرَوَى سَمُرَةُ بْنُ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ

ﷺ in *Mursal* form.”

Samurah bin Jundab reported that the Prophet ﷺ said: “Do not live among the idolaters, and do not assemble with them, for whoever lives among them or assembles with them then he is similar to them.” (*Da'if*)

تخريج: [إسناده ضعيف] مرسل وانظر الحديث السابق * وفي الباب عن سمرة [أبو داود، ح: 2787] وسنده ضعيف.

Chapter 43. What Has Been Related About Expelling The Jews And The Christians From The Arabian Peninsula

(المعجم ٤٣) - بَابُ مَا جَاءَ فِي إِخْرَاجِ
الْيَهُودِ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ
(التحفة ٤٣)

1606. ‘Umar bin Al-Khattāb narrated that the Messenger of Allāh ﷺ said: “If I live – if Allāh wills – I will expel the Jews and the Christians from the Arabian Peninsula.” (*Ṣaḥīḥ*)

١٦٠٦ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ
الْكِنْدِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا
شَفِيَانُ الثَّوْرِيُّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ،
عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «لَئِنْ عَشْتُ إِنْ شَاءَ اللَّهُ لَأُخْرِجَنَّ الْيَهُودَ
وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ».

تخريج: وأخرجه مسلم، ح: 1767/63 ب من حديث سفيان الثوري به انظر الحديث الآتي.

1607. Jābir bin ‘Abdullāh narrated: “Umar bin Al-Khattāb informed me that he heard the Messenger of Allāh ﷺ say: ‘I will expel the Jews and the Christians from the Arabian Peninsula, and I will not leave anyone in it except a Muslim.’” (*Ṣaḥīḥ*)

١٦٠٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ:
حَدَّثَنَا أَبُو عَاصِمٍ وَعَبْدُ الرَّزَّاقِ قَالَا: حَدَّثَنَا
ابْنُ جُرَيْجٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ
ابْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي عُمَرُ بْنُ
الْخَطَّابِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«لَأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ
الْعَرَبِ فَلَا أَتْرُكُ فِيهَا إِلَّا مُسْلِمًا».

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: وأخرجه مسلم، الجهاد والسير، باب إخراج اليهود والنصارى من جزيرة العرب، ح: ١٧٦٧ من حديث عبدالرزاق به.

Comments:

The Prophet ﷺ wanted to expel the Jews and Christians, who claim to be the People of the Book, from the Arabian Peninsula. Non-Muslims are only allowed to live in the Arabian Peninsula temporarily as a traveler or for some other important needs of the Society as determined by the leaders. (See for details *Tuhfat Al-Aḥwadhī* v. 2. p. 498.)

Chapter 44. What Has Been Related About What The Messenger Of Allāh ﷺ Left Behind

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي تَرْكِه
رَسُولِ اللَّهِ ﷺ (التحفة ٤٤)

1608. Abū Hurairah narrated: “Fāṭimah came to Abū Bakr and said: ‘Who will inherit from you?’ He said: ‘My family and my son.’ She said: ‘So what about me? I do not get inheritance from my father?’ So Abū Bakr said: ‘I heard the Messenger of Allāh ﷺ say: ‘We are not inherited from’ but I support those whom the Messenger of Allāh ﷺ used to support, and I spend upon those whom the Messenger of Allāh ﷺ spent upon.” (*Ḥasan*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Umar, Ṭalḥah, Az-Zubair, ‘Abdur-Raḥmān bin ‘Awf, Sa’d and ‘Āishah.

The *Ḥadīth* of Abū Hurairah is *Ḥasan Gharīb* from this route. It is only reported with a chain by Ḥammād bin Salamah and ‘Abdul-Waḥhāb bin ‘Aṭā’, from Muḥammad bin ‘Amr, from Abū Salamah, from Abū Hurairah.

[I asked Muḥammad about this *Ḥadīth* and he said: “No one is known to have reported it from Muḥammad bin ‘Amr, from Abū

١٦٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَتْ فَاطِمَةُ إِلَى أَبِي بَكْرٍ فَقَالَتْ: مَنْ يَرِثُكَ؟ قَالَ: أَهْلِي وَوَلَدِي، قَالَتْ: فَمَا لِي لَا أَرِثُ أَبِي؟! فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا نُورَثُ». وَلَكِنْ أُعْوَلُ مَنْ كَانَ رَسُولُ اللَّهِ ﷺ يَعُوْلُهُ وَأَنْفِقُ عَلَيْهِ مِنْ كَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلَيْهِ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ عُمَرَ، وَطَلْحَةَ، وَالزُّبَيْرِ، وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَسَعْدِ، وَعَائِشَةَ.

وَحَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، إِنَّمَا أَشَدَّهُ حَمَّادُ بْنُ سَلَمَةَ وَعَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ [وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ: لَا أَعْلَمُ أَحَدًا رَوَاهُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ إِلَّا حَمَّادُ بْنُ

Salamah, from Abū Hurairah, except for Ḥammād bin Salamah. ‘Abdul-Wahhāb bin ‘Atā’ reported it from Muḥammad bin ‘Amr, from Abū Salamah, and from Abū Hurairah and it is similar to the narration of Ḥammād bin Salamah.] And this *Ḥadīth* has been reported through other routes from Abū Bakr Aṣ-Ṣiddīq, from the Prophet ﷺ.

سَلَمَةَ. وَرَوَى عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ وَعَنْ أَبِي هُرَيْرَةَ نَحْوَ رِوَايَةِ حَمَّادِ بْنِ سَلَمَةَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ عَنِ النَّبِيِّ ﷺ.

تخریج: [إسناده حسن] وأخرجه أحمد: ۱۳/۱ من حديث محمد بن عمرو به وهذا الحديث متواتر ورواه الروافض أيضا، انظر أصول الكافي: ۱/۳۲، ۳۳ * وفي الباب عن عمر [يأتي: ۱۶۰۹] وطلحة [النسائي في الكبرى: ۴/۶۴، ح: ۶۳۰۷] والزبير [يأتي: ۱۶۱۰] وعبد الرحمن بن عوف [يأتي: ۱۶۱۰] وسعد [يأتي: ۱۶۱۰] وعائشة [الترمذي في الشمائل، ح: ۴۰۱، ۴۰۲].

1609. Abū Hurairah narrated that Fāṭimah came to Abū Bakr and ‘Umar, may Allāh be pleased with them both, to ask them about her inheritance from the Messenger of Allāh ﷺ. They said: “We heard the Messenger of Allāh ﷺ say: ‘I am not inherited from.’” So she said: ‘By Allāh! I will never talk to you two again.’ So she died having not talked to them.” (*Ḥasan*)

۱۶۰۹ - حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ فَاطِمَةَ جَاءَتْ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا تَسْأَلُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَا: سَمِعْنَا رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي لَا أُورَثُ» قَالَتْ: وَاللَّهِ لَا أُكَلِّمُكُمَا أَبَدًا، فَمَاتَتْ وَلَا تُكَلِّمُهُمَا، قَالَ عَلِيُّ بْنُ عِيسَى: مَعْنَى لَا أُكَلِّمُكُمَا، تَعْنِي: فِي هَذَا الْمِيرَاثِ أَبَدًا، أَنْتُمَا صَادِقَانِ].

‘Alī bin ‘Eisā said: “The meaning of not speaking to you two is: ‘Never again regarding this inheritance, because you two are truthful.”

تخریج: [إسناده حسن] وأخرجه أحمد: ۱۳/۱ عن عبد الوهاب بن عطاء به.

Comments:

The Prophet ﷺ is the spiritual father of a nation, his legacy is not wealth or property, his inheritance is knowledge which he receives through revelation. His (*Ummah*) nation is heir of his mission and knowledge. Prophets do not have any desire for wealth and property, they want acquittal from worldly affairs, and therefore, they do not collect wealth and do not have any heirs.

1610. Mālik bin Aws bin Al-Ḥadathān said: "I entered upon 'Umar bin Al-Khaṭṭāb. (Then) 'Uthmān bin 'Affān, Az-Zubair, 'Abdur-Rahmān bin Awf, and Sa'd bin Abī Waqqāṣ entered. Then 'Alī and Al-'Abbās came disputing. 'Umar said to them: 'I ask you, by Allāh the One by Whose Will the heavens and the earth are maintained, do you know that the Messenger of Allāh ﷺ said: "We are not inherited from, what we leave is charity?"' They said: 'Yes.' 'Umar said: 'When the Messenger of Allāh ﷺ died, Abū Bakr said: "I am the caretaker of the Messenger of Allāh ﷺ." So you and he went to Abū Bakr and you sought your inheritance from the son of your brother, and he sought the inheritance of his wife from her father. So Abū Bakr said that the Messenger of Allāh ﷺ said: "We are not inherited from, what we leave is charity." And Allāh knows that he is truthful, innocent, instructing and following the truth.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There is a lengthy story along with the *Ḥadīth*. And this *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Mālik bin Anas.

تخریج: متفق علیه، أخرجه البخاري، فرض الخمس، باب فرض الخمس، ح: ٣٠٩٤ ومسلم، ح: ٤٩/١٧٥٧ من حديث مالك به.

Comments:

There is a long story that has been discussed in this narration; for details see *Fawa'id Ṣaḥīḥ Muslim*. 'Abbās and 'Alī brought this issue before 'Umar for the second time, to know his point of view about this narration, as for the first time it was presented before Abū Bakr.

١٦١٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَشْرُ بْنُ عُمَرَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ قَالَ: دَخَلْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ وَدَخَلَ عَلَيْهِ عُمَانُ بْنُ عَفَّانَ وَالزُّبَيْرُ بْنُ الْعَوَّامِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، ثُمَّ جَاءَ عَلِيٌّ وَالْعَبَّاسُ يَخْتَصِمَانِ، فَقَالَ عُمَرُ لَهُمْ: أُنشِدْكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ؟» قَالُوا: نَعَمْ، قَالَ عُمَرُ: فَلَمَّا تُوْفِّي رَسُولُ اللَّهِ ﷺ قَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ فَجِئْتُ أَنْتَ وَهَذَا إِلَى أَبِي بَكْرٍ تَطْلُبُ أَنْتَ مِيرَاثَكَ مِنْ ابْنِ أُخِيكَ وَيَطْلُبُ هَذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا. فَقَالَ أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ مَا تَرَكْنَاهُ صَدَقَةٌ» وَاللَّهُ يَعْلَمُ أَنَّهُ صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. [قَالَ أَبُو عِيْسَى:] وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

[و]لهذا حديث حسن صحيح غريب من حديث مالك بن أنس.

Chapter 45. What Has Been Related About What The Prophet ﷺ Said On The Day Of The Conquest: Verily This Is Not To Be Battled Over After Today

(المعجم ٤٥) - بَابُ مَا جَاءَ [مَا] قَالَ
النَّبِيِّ ﷺ يَوْمَ فَتْحِ مَكَّةَ: إِنَّ هَذِهِ لَا
تُغْزَى بَعْدَ الْيَوْمِ (التحفة ٤٥)

1611. Al-Hārith bin Mālik bin Al-Barṣā' narrated: "On the day of the Conquest of Makkah, I heard the Prophet ﷺ saying: 'This is not to be battled over after today, until the Day of Judgement.'" (*Hasan*)

١٦١١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ
الشَّعْبِيِّ، عَنِ الْحَارِثِ بْنِ مَالِكِ بْنِ الْبَرِّصَاءِ
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَوْمَ فَتْحِ مَكَّةَ يَقُولُ: «لَا
تُغْزَى هَذِهِ بَعْدَ الْيَوْمِ إِلَى يَوْمِ الْقِيَامَةِ».

[Abū 'Eisā said:] There are narrations on this topic from Ibn 'Abbās, Sulaimān bin Şurad, and Muṭī'.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ
عَبَّاسٍ وَسُلَيْمَانَ بْنِ صُرَدٍ وَمُطِيعٍ.

This *Hadīth* is *Hasan Ṣaḥīḥ*, and it is a narration of Zakariyyā bin Abī Zā'idah from Ash-Sha'bī, we do not know of it except from his narration.

[وَلِهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ حَدِيثُ
زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنِ الشَّعْبِيِّ لَا نَعْرِفُهُ إِلَّا
مِنْ حَدِيثِهِ.

تخريج: [حسن] وأخرجه أحمد: ٤١٢/٣ عن يحيى بن سعيد القطان به وله شاهد عند أحمد: ٤١٢/٣، ٢١٣/٤ وسنده حسن * وفي الباب عن ابن عباس [البخاري، ح: ١٣٤٩، مسلم، ح: ١٣٥٣] وسليمان بن صرد [لعله يشير إلى ح: ٤١٠٩، ٤١١٠ من حديث البخاري] ومطيع [مسلم، ح: ١٧٨٢].

Comments:

Respect and honor of Makkah is due to the House of Allāh. It was freed from the occupation of infidels to restore its respect and honor. The disbelievers had made it an idol temple. Now Makkah, after its conquest, is a free place, respected and honored by Muslims of the world, therefore, making it a battlefield is unlawful. If some non-Muslim army or group of people attack the city, then Muslims are allowed to fight to save its honor.

Chapter 46. What Has Been Related About The Hour In Which It Is Recommend To Fight

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي السَّاعَةِ
الَّتِي يُسْتَحَبُّ فِيهَا الْقِتَالُ (التحفة ٤٦)

1612. An-Nu'mān bin Muqarrin narrated: "I fought along with the Prophet ﷺ, and if *Fajr* had begun he would wait until the sun rose, and when it rose he would fight.

١٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ فَتَادَةَ،
عَنِ التُّعْمَانِ بْنِ مُقَرَّرٍ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ

And if it was the middle of the daytime, he would wait until the sun passed the zenith, and when it passed the zenith he would fight until 'Asr. Then he would wait until he had prayed 'Asr, then he would fight." He said: "And it used to be said during that (time)^[1] that the wind of victory was raging, and the believers would supplicate for their armies in their *Ṣalāt*." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* has been reported from An-Nu'mān bin Muqarrin through a chain that is more connected than this. Qatādah did not see An-Nu'mān bin Muqarrin. An-Nu'mān died during the *Khilāfah* of 'Umar.

ﷺ فَكَانَ إِذَا طَلَعَ الْفَجْرُ أَمْسَكَ حَتَّى تَطْلُعَ الشَّمْسُ فَإِذَا طَلَعَتْ قَاتَلَ، فَإِذَا انْتَصَفَ النَّهَارُ أَمْسَكَ حَتَّى تَزُولَ الشَّمْسُ، فَإِذَا زَالَتِ الشَّمْسُ قَاتَلَ حَتَّى الْعَصْرِ ثُمَّ أَمْسَكَ حَتَّى يُصَلِّيَ الْعَصْرَ ثُمَّ يُقَاتِلُ، قَالَ: وَكَانَ يُقَالُ: عِنْدَ ذَلِكَ تَهْبِجُ رِيَّاحُ النَّصْرِ وَيَدْعُو الْمُؤْمِنُونَ لِحُبُوسِهِمْ فِي صَلَاتِهِمْ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنِ الثُّعْمَانَ بْنِ مُقَرَّرٍ بِإِسْنَادٍ أَوْصَلَ مِنْ هَذَا، وَقَتَادَةُ لَمْ يُدْرِكِ الثُّعْمَانَ بْنَ مُقَرَّرٍ، مَاتَ الثُّعْمَانُ فِي خِلَافَةِ عُمَرَ.

تخریج: [إسناده ضعيف] قتادة عنن والحديث الآتي يعني عنه.

Comments:

The Prophet ﷺ used to start a battle after the Morning Prayer. Prayers and invocations are means for help, guidance and success. Winds of success blow as a result of prayer and invocations.

1613. Ma'qil bin Yasār narrated: "Umar bin Al-Khaṭṭāb sent An-Nu'mān bin Muqarrin to Al-Hurmuzān." And he mentioned the *Ḥadīth* in its entirety. An-Nu'mān bin Muqarrin said: "I participated (in battles) with the Messenger of Allāh ﷺ. So when he did not fight in the beginning of the daytime, he would wait until the sun passed the zenith, and the wind of victory would rage, and victory would descend upon them." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. 'Alqamah bin

١٦١٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ وَالْحَجَّاجُ بْنُ مِنْهَالٍ قَالَا: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ عُلْقَمَةَ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنْ مَعْقِلِ بْنِ يَسَارٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَعَثَ الثُّعْمَانَ بْنَ مُقَرَّرٍ إِلَى الْهُرْمُزَانَ، فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ، فَقَالَ الثُّعْمَانُ بْنُ مُقَرَّرٍ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَكَانَ إِذَا لَمْ يُقَاتِلْ أَوَّلَ النَّهَارِ انْتَظَرَ حَتَّى تَزُولَ الشَّمْسُ وَتَهَبَّ الرِّيَّاحُ وَيَنْزِلَ النَّصْرُ.

[1] That is during the time after the zenith as indicated in the following *Ḥadīth*.

‘Abdullāh (one of the narrators) is the brother of Bakr bin ‘Abdullāh Al-Muzanī.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَعَلَقَمَةُ بْنُ عَبْدِ اللَّهِ هُوَ أَخُو بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الجهاد، باب: في أي وقت يستحب اللقاء، ح: ٢٦٥٥ من حديث حماد بن سلمة به وصححه ابن حبان (الإحسان): ٤٧٣٧، والحاكم على شرط مسلم: ١١٦/٢ ووافقه الذهبي، وأصله عند البخاري، ح: ٣١٦٠ من حديث النعمان به.

Chapter 47. What Has Been Related About *At-Tiyarah* (Bad Omens)

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي الطَّيْرَةِ (التحفة ٤٧)

1614. ‘Abdullāh [bin Mas‘ūd] narrated that the Messenger of Allāh ﷺ said: “*At-Tiyarah* is from *Shirk*, and none among us (it influences) except that Allāh will remove it with *Tawakkul* (reliance).” (*Ṣaḥīḥ*)

١٦١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عِيسَى بْنِ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّيْرَةُ مِنَ الشَّرْكِ، وَمَا مِثْلَهَا [إِلَّا] وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ».

Abū ‘Eisā said: I heard Muḥammad bin Ismā‘il saying: “Sulaimān bin Ḥarb used to say about this *Ḥadīth*: ‘And none among us (it influences) except that Allāh will remove it with *Tawakkul* (reliance)’ – Sulaimān would say: ‘To me, this is a saying of ‘Abdullāh bin Mas‘ūd.’”

قَالَ أَبُو عِيسَى: سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: كَانَ سُلَيْمَانَ بْنَ حَرْبٍ يَقُولُ فِي هَذَا الْحَدِيثِ: «وَمَا مِثْلَهَا وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ».

There are narrations on this topic from Sa‘d, Abū Hurairah, Ḥābis At-Tamīmī, ‘Aishah, and Ibn ‘Umar.

قَالَ سُلَيْمَانُ: هَذَا عِنْدِي قَوْلُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَفِي الْبَابِ عَنْ سَعْدٍ، وَأَبِي هُرَيْرَةَ، وَحَابِسِ التَّمِيمِيِّ، وَعَائِشَةَ، وَابْنِ عُمَرَ، [و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَلَمَةَ بْنِ كُهَيْلٍ وَرَوَى شُعْبَةُ أَيْضًا عَنْ سَلَمَةَ، هَذَا الْحَدِيثُ.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, we do not know of it except as a narration of Salamah bin Kuhail. *Shu‘bah* also reported this *Ḥadīth* from Salamah.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الطب، باب: في الطيرة، ح: ٣٩١٠ وابن ماجه، ح: ٣٥٣٨ من حديث سفیان الثوري به وتابعه شعبة عند الطيالسي، ح: ٣٥٦ وصححه ابن حبان، ح: ١٤٢٧ والحاكم: ١٨/١ وغيرهما * وفي الباب عن سعد [أبو داود، ح: ٣٩٢١] وأبي هريرة [البخاري، ح: ٥٧٥٤ ومسلم، ح: ٢٢٢٣] وحابس التميمي [البخاري في الأدب المفرد،

ح: ٩١٤] وعائشة [البخاري في الأدب المفرد، ح: ٩١٢ وأحمد: ٦/ ١٢٩، ١٥٠، ٢٤٠] ابن عمر [البخاري، ح: ٥٧٥٣ ومسلم، ح: ٢٢٢٥].

Comments:

In the period of *Jahiliyyah*, Arabs, at the time of leaving home for some purpose, took the flight of birds from left to right or right to left as a bad omen. They believed that the flight of the birds will have have bad effects and the accomplishment of their pursuits will be influenced. This kind of thinking is a type of *Shirk* because no one has the power except Allāh to change a thing from good to bad or otherwise.

1615. Anas narrated that the Messenger of Allāh ﷺ said: “There is no *‘Adwa* and no *Tiyarah*, and I like *Fa’l*.” They said: “O Messenger of Allāh! What is *Fa’l*?” He said: “A good statement.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

١٦١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ [الدُّسْتَوَائِيِّ]، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ وَأَجِبُ الْفَأْلَ»، قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا الْفَأْلُ؟ قَالَ: «الْكَلِمَةُ الطَّيِّبَةُ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الطب، باب الفأل، ح: ٥٧٥٦ من حديث هشام ومسلم، ح: ٢٢٢٤ من حديث قتادة به.

Comments:

‘Adwa: Tranference of disease from the affected person to others. This narration makes it clear that disease does not pass on to another person by itself, but goes to another person by the Will of Allāh. As the first person gets some disease with the will of Allāh, the same way the second and third, and so-on get this disease by the Will of Allāh. A person, who gets sick and thinks that he got this disease from another person shows lack of trust in Allāh, he is advised instead to visit the patients and safeguard his faith and trust in Allāh. See *Tuhfat Al-Aḥwadhī*.

1616. Anas bin Mālik narrated that the Prophet ﷺ used to like it when he set out upon an affair if he heard: “O directed one, O successful one.” (*Da’if*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

١٦١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُعْجِبُهُ إِذَا خَرَجَ لِحَاجَتِهِ أَنْ يَسْمَعَ يَا رَاشِدُ، يَا نَجِيحُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه الطحاوي في مشكل الآثار: ٢/ ٣٤٤ وأبو نعيم في أخبار أصبهان: ٢٠٦/٢ من حديث محمد بن رافع النيسابوري به * حميد الطويل مدلس وعنعن.

Comments:

One should always be optimistic and hopeful of good results in this world and in the Hereafter. One should see the bright side of things and discard the dark side. The Prophet ﷺ always liked to have a good and happy kind of encouragement on hearing a good remark. There is no reality in a bad omen, and it is considered a kind of *Shirk*.

Chapter 48. What Has Been Related About The Exhortation Of The Prophet ﷺ Regarding Fighting

1617. Sulaimān bin Buraidah narrated from his father who said: “When the Messenger of Allāh ﷺ sent a commander of an army, he would exhort him concerning himself to have *Taqwa* of Allāh, and he would exhort him to be good to those who are with him among the Muslims. He would say: ‘Fight in the Name of Allāh, in the cause of Allāh. Fight those who disbelieve in Allāh, and do not steal from the spoils of war or be treacherous, nor mutilate, and do not kill a child. When you meet your enemy among the idolaters, then call them to one of three options or choices, whichever of them they respond to then accept it from them, and refrain from them. Call them to Islām, and to relocate from their land to the land of the Emigrants. Inform them that if they do that, then they will have similar to what those who emigrated have, and from them will be required similar to what is required from those who have emigrated. And if they refuse to relocate, then inform them that they will be like the Bedouins among the Muslims, and they will

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي وَصِيَّةِ النَّبِيِّ ﷺ فِي الْقِتَالِ (التحفة ٤٨)

١٦١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَمِيرًا عَلَى جَيْشٍ أَوْصَاهُ فِي خَاصَّةِ نَفْسِهِ بِتَقْوَى اللَّهِ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا وَقَالَ: «اغْرُوا بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ، وَلَا تَعْلُوا وَلَا تَغْدُرُوا وَلَا تُمَثِّلُوا، وَلَا تَقْتُلُوا وَلِيدًا، فَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلَاثِ خِصَالٍ أَوْ خِلَالٍ أَيَّتُهَا أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ: وَادْعُهُمْ إِلَى الْإِسْلَامِ وَالتَّحْوِيلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَإِنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، وَإِنْ أَبَوْا أَنْ يَتَّحْوِلُوا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ يَجْرِي عَلَيْهِمْ مَا يَجْرِي عَلَى الْأَعْرَابِ، لَيْسَ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا، فَإِنْ أَبَوْا فَاسْتَعِنَ بِاللَّهِ عَلَيْهِمْ وَقَاتِلْهُمْ. وَإِذَا حَاصَرْتَ حِصْنَ فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةً اللَّهُ وَذِمَّةَ نَبِيِّهِ فَلَا تَجْعَلَ لَهُمْ ذِمَّةً وَلَا ذِمَّةً

be treated the same as the Bedouins are treated. There is no war spoils or *Fay*^[1] for them, unless they fight along with the Muslims. If they refuse then seek aid from Allāh against them and fight them. And if you lay siege to a fortress and they want you to grant them a covenant from Allāh and a covenant of His Prophet, then do not grant them the covenant of Allāh nor the covenant of His Prophet. Rather grant them your own covenant and the covenant of your companions. For if you break your covenant and the covenant of your companions, it will be better than breaking Allāh's covenant and the covenant of His Messenger. And if you lay siege to the people of a fortress and they want you to lift the siege for negotiating upon the judgement of Allāh, then do not stop, but rather make them surrender to your judgement, for you do not know if you will come upon the judgement of Allāh regarding them them or not.' Or similar to that." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There is something on this topic from An-Nu'mān bin Muqarrin, and the *Ḥadīth* of Buraidah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

Muḥammad bin Bash-shāh narrated to us (he said): "Abū Aḥmad narrated to us from Sufyān (who said): "Alqamah bin Marthad narrated to us' – and it is similar in its meaning, but he added in it: "If

نَبِيَّهِ وَاجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَمَ أَصْحَابِكَ، فَإِنَّكُمْ إِنْ تُخْفِرُوا ذِمَمَكُمْ وَذِمَمَ أَصْحَابِكُمْ خَيْرٌ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوا أَنْ تُنْزِلُوهُمْ عَلَى حُكْمِ اللَّهِ فَلَا تُنْزِلُوهُمْ، وَلَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ، فَإِنَّكَ لَا تَدْرِي أَتَصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا» أَوْ نَحْوَ ذَلِكَ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ التُّعْمَانِ بْنِ مُقَرَّرٍ وَحَدِيثُ بُرَيْدَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ عَنْ سُفْيَانَ: حَدَّثَنَا عَلْقَمَةُ بْنُ مَرْثَدٍ نَحْوَهُ بِمَعْنَاهُ وَزَادَ فِيهِ: «فَإِنْ أَبَوْا فَخُذْ مِنْهُمْ الْجِزْيَةَ، فَإِنْ أَبَوْا فَاسْتَعِنَ بِاللَّهِ عَلَيْهِمْ».

[قَالَ أَبُو عِيسَى:] هَكَذَا رَوَاهُ وَكَيْعٌ وَغَيْرٌ وَاحِدٌ عَنْ سُفْيَانَ، وَرَوَى غَيْرُ مُحَمَّدَ بْنَ بَشَّارٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ وَذَكَرَ فِيهِ أَمْرَ الْجِزْيَةِ.

[1] See no. 1556.

they refuse, then take the *Jizyah* from them, and if they refuse then seek aid from Allāh against them.”

[Abū ‘Eisā said:] This is how it was reported from Waki‘ and others from Sufyān. And other than Muḥammad bin Bash-shār reported it from ‘Abdur-Raḥmān bin Maḥdī, and he mentioned the matter of the *Jizyah* in it.

تخریج: وأخرجه مسلم، الجهاد، باب تأمير الإمام الأمراء على البعوث ... إلخ، ح: ۱۷۳۱ من حديث عبدالرحمن بن مهدي به * وفي الباب عن النعمان بن مقرن [تقدم: ۱۶۱۲، ۱۶۱۳].

Comments:

Preaching and inviting to accept Islam is essential, it has been discussed in this narration the advice and guiding tips have been mentioned for the commander going on a venture. (See Book no. 17 Chapter 1)

1618. Anas bin Mālik narrated that the Prophet ﷺ would not attack except near the time of *Fajr*, so if he heard the *Adhān* he would refrain, and if not, then he would attack. So he listened one day and heard a man saying: “*Allāhu Akbar, Allāhu Akbar,*” so he said: “Upon the *Fiṭrah*.” Then he said: “I bear witness that none has the right to be worshipped but Allāh.” So he said: “You have departed from the Fire.” (*Ṣaḥīḥ*)

(Another chain) with similar narration.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

۱۶۱۸ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يُعِيرُ إِلَّا عِنْدَ صَلَاةِ الْفَجْرِ، فَإِنْ سَمِعَ أَدَانًا أَمْسَكَ وَإِلَّا أَغَارَ، وَاسْتَمَعَ ذَاتَ يَوْمٍ فَسَمِعَ رَجُلًا يَقُولُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَقَالَ: «عَلَى الْفِطْرَةِ» فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. فَقَالَ: «خَرَجْتَ مِنَ النَّارِ».

قَالَ الْحَسَنُ وَحَدَّثَنَا [أَبُو] الْوَلِيدِ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الصلاة، باب الإمساك عن الإغارة على قوم في دارالكفر إذا سمع فيهم الأذان، ح: ۳۸۲ من حديث حماد بن سلمة به.

Comments:

The purpose of lawful fighting is to make Allāh’s Word uppermost in the land. Hearing the Call for Prayer from the village or town is a sign that Muslims reside there, so it should not be attacked.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

20. The Chapters On The Virtues Of *Jihād* From The Messenger Of Allāh ﷺ

(المعجم ٢٠) - أَبْوَابُ فَضَائِلِ الْجِهَادِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ١٨)

Chapter 1. (What Has Been Related About) The Virtue Of *Jihād*

(المعجم ١) - بَابُ [مَا جَاءَ فِي] فَضْلِ
الْجِهَادِ (التحفة ١)

1619. Abū Hurairah narrated: "It was said, 'O Messenger of Allāh, what equals *Jihād*?' He said: 'Verily, you (people) are not capable of it.' So they repeated it to him two or three times, each time he said, 'You (people) are not capable of it.' Then he said the third time: 'The example of the *Mujāhid* in the path of Allāh is like the one who fasts and stands (in prayer) and does not slacken from *Salāt*, nor fasting, until the *Mujāhid* in the cause of Allāh returns.'" (*Ṣaḥīḥ*)

١٦١٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، مَا يَعْدِلُ الْجِهَادَ؟ قَالَ: «إِنَّكُمْ لَا تَسْتَطِيعُونَهُ»، فَردُّوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا كُلُّ ذَلِكَ يَقُولُ: «لَا تَسْتَطِيعُونَهُ»، فَقَالَ فِي الثَّلَاثَةِ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ مَثَلُ الصَّائِمِ الْقَائِمِ الَّذِي لَا يَفْتُرُ مِنْ صَلَاةٍ وَلَا صِيَامٍ، حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ». وَفِي الْبَابِ عَنِ الشَّفَاءِ، وَعَبْدِ اللَّهِ بْنِ حُبْشِيِّ، وَأَبِي مُوسَى، وَأَبِي سَعِيدٍ وَأُمِّ مَالِكِ الْبَهْرِيَّةِ، وَأَنْسِ.

There are narrations on this topic from Ash-Shifā', 'Abdullāh bin Ḥubshī, Abū Mūsā, Abū Sa'eed, Umm Mālik Al-Bahziyyah, and Anas.

[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

This *Ḥadīth* is a *Hasan Ṣaḥīḥ*. And it has been reported through more than one route from Abū Hurairah from the Prophet ﷺ.

تخريج: وأخرجه مسلم، الإمامة، باب فضل الشهادة في سبيل الله تعالى، ح: ١٨٧٨ من حديث أبي عوانة به * وفي الباب عن الشفاء [أحمد: ٣٧٢/٦ وعبد بن حميد، ح: ١٥٩١] وعبدالله

ابن حبشي [أبو داود، ح: ١٣٢٥] وأبي موسى [يأتي: ١٦٥٩] وأبي سعيد [ابن ماجه، ح: ٢٧٥٤] وأم مالك البهزية [يأتي: ٢١٧٧] وأنس بن مالك [يأتي: ١٦٢٠].

Comments:

Jihād (fighting in the cause of Allāh) is an extremely important activity. Recompense and reward for the *Mujāhid* (he who undertakes *Jihād* in the cause of Allāh) is continuous, spanning his entire mission in the sense that, be it his awakening or sleep or any other activity, it shall bring him continued reward. His reward, thus, keeps accumulating regardless of his activities during his dispatchment.

1620. Anas [bin Mālik] narrated: “The Messenger of Allāh ﷺ said: meaning: Allāh [Mighty and Sublime is He] says:^[1] ‘The *Mujāhid* in My cause, he has a guarantee from Me. If I seize him, I cause him to inherit Paradise, and if I return him, I return him with a reward or spoils of war.’” (*Hasan*)

[He said:] This *Hadīth* is *Gharib Sahīh* from this route.

١٦٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيعٍ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنِي مَرْزُوقٌ أَبُو بَكْرٍ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ [قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَغْنِي «يَقُولُ اللَّهُ [عَزَّ وَجَلَّ]: الْمَجَاهِدُ فِي سَبِيلِي هُوَ عَلَيَّ ضَمَانٌ إِنْ قَبِضْتُهُ أَوْرَثْتُهُ الْجَنَّةَ، وَإِنْ رَجَعْتُهُ رَجَعْتُهُ بِأَجْرٍ أَوْ غَنِيمَةٍ».

[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه ابن أبي عاصم في كتاب الجهاد، ح: ٤٥ من حديث محمد بن عبدالله بن بزيع به مختصراً وللحديث شواهد كثيرة عند مسلم، ح: ١٨٧٦ وأبي داود، ح: ٢٤٩٤، ٢٤٩٩ وغيرهما.

Comments:

Jihād is an activity that never fails to achieve its objective. For instance, if a *Mujāhid* meets his martyrdom on the battlefield, he goes straight to Paradise. If, on the other hand, he returns from the battle front alive, he either gets his reward from Allāh in the Hereafter or his share from the spoils of war in this world, or both. This means that, even if he receives no spoils of war in this world, his immense recompense and reward in the Hereafter are still assured.

Chapter 2. What Has Been Related About The Virtue Of The One Who Dies Guarding The Frontier From The Enemy

(المعجم ٢) - بَابُ مَا جَاءَ فِي فَضْلِ مَنْ مَاتَ مُرَابِطًا (التحفة ٢)

1621. Faḍālah bin ‘Ubaid narrated that the Messenger of Allāh ﷺ

١٦٢١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا

[1] “It appears that the speaker is Anas, may Allāh be pleased with him. That is, he ﷺ means that “the *Mujāhid* in My path” is from the *Ahādīth Qudsiyyah*.” *Tuḥfat Al-Ahwadhī*.

said: "The deeds of everyone who dies are sealed. Except for the one who dies guarding the frontier from the enemy, in the cause of Allāh. For indeed his actions are increased for him until the Day of Judgement, and he is secure from the tribulation, and he is secure from the tribulation of the grave." And I heard the the Messenger of Allāh ﷺ saying: "The *Mujāhid* is one who strives against his own soul." (*Sahīh*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Uqbah bin 'Āmir and Jābir.

The *Hadīth* of Faḍālah is a *Hasan Sahīh Hadīth*.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الجهاد، باب: في فضل الرباط، ح: ٢٥٠٠ من حديث أبي هانئ به وصححه ابن حبان، ح: ١٦٢٤ والحاكم على شرط مسلم: ٧٩/٢ ووافقه الذهبي وله طرق عند ابن ماجه، ح: ٣٩٣٤ وابن حبان، ح: ٢٥ وغيرهما مختصراً ومطولاً * وفي الباب عن عقبه بن عامر [أحمد: ٤/١٥٠] وجابر [الطبراني في الأوسط: ٥/٤١٦، ح: ٤٨٢٢].

Comments:

A person, who cannot fight or wage *Jihād* against his own inner self, and instead of subduing the enemy within, falls prey to its whims and desires; he can never challenge the enemy without. The task of going out into the open and challenging the enemy for the pleasure of Allāh can only be accomplished by those who have first successfully subdued their own inciting souls. See no. 1664.

Chapter 3. What Has Been Related About The Virtue Of Fasting In The Cause Of Allāh

(المعجم ٣) - بَابُ مَا جَاءَ فِي فَضْلِ الصَّوْمِ فِي سَبِيلِ اللَّهِ (التحفة ٣)

1622. Abū Al-Aswad narrated from 'Urwah [bin Az-Zubair], and Sulaimān bin Yasār, that they reported to him from Abū Hurairah that the Prophet ﷺ said: "Whoever fasts a day in the cause of Allāh, Allāh shall distance him from the Fire by seventy autumns." One of them said "seventy" and

عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، قَالَ أَخْبَرَنِي أَبُو هَانِئٍ الْخَوْلَانِيُّ: أَنَّ عَمْرَو بْنَ مَالِكِ الْجَنْبِيَّ أَخْبَرَهُ: أَنَّهُ سَمِعَ فَضَالََةَ بْنَ عُبَيْدٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «كُلُّ مَيِّتٍ يُحْتَمُ عَلَى عَمَلِهِ إِلَّا الَّذِي مَاتَ مُرَابِطًا فِي سَبِيلِ اللَّهِ، فَإِنَّهُ يُنْمَى لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ وَيَأْمَنُ فِتْنَةَ الْقَبْرِ» وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ».

[قَالَ أَبُو عَمْرٍو:] وَفِي الْبَابِ عَنْ عُقْبَةَ ابْنِ عَامِرٍ، وَجَابِرٍ.

حَدِيثُ فَضَالََةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

١٦٢٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ [بْنِ الزُّبَيْرِ] وَسُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُمَا حَدَّثَاهُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ زَحَرَخَهُ اللَّهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا». أَحَدُهُمَا يَقُولُ: سَبْعِينَ وَالْآخَرُ

the other said “forty.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is a *Gharīb Hadīth* from this route. Abū Al-Aswad’s name is Muḥammad bin ‘Abdur-Raḥmān bin Nawfal Al-Asadī Al-Madanī.

There are narrations on this topic from Abū Sa‘eed, Anas, ‘Uqbah bin ‘Āmir, and Abū Umāmah.

تخریج: [حسن] وللحديث شواهد عند النسائي: ١٧٢/٤، ١٧٣، ح: ٢٢٥٢-٢٢٤٦ (الصيام، باب ثواب من صام يوماً في سبيل الله عزوجل . . . إلخ) ومسلم، ح: ١١٥٣ وغيرهما * وفي الباب عن أبي سعيد [يأتي: ١٦٢٣] وأنس [لم أجده] وعقبه بن عامر [النسائي، ح: ٢٢٥٦] وأبي أمامة [يأتي: ١٦٢٤].

Comments:

If the man out in the field for the sake of Allāh is so lion-hearted and of such a resolute mind that his day-long fasting does not deter him from performing any of the tasks connected with *Jihād*, then on the basis of his sincerity of intention and deed exemplified by his dual action of fasting for the sake of Allāh, and giving a distinguished performance in the field, he shall be kept at a distance of seventy or forty years from Hellfire. In some other *Aḥādīth* the distance has been mentioned as one hundred years.

These variations in the distance are due to the qualitative difference in sincerity and the nature of pains and hardship sustained by the persons concerned in the process.

1623. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ: “A worshipper does not fast a day in the cause of Allāh except that, that day (of fasting) distances the Fire from his face by seventy autumns.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

يُقُولُ: أَرْبَعِينَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَأَبُو الْأَسْوَدِ اِسْمُهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلِ الْأَسَدِيِّ الْمَدَنِيِّ.

وَفِي الْبَابِ: عَنْ أَبِي سَعِيدٍ، وَأَنْسٍ، وَعُقْبَةَ بْنِ عَامِرٍ، وَأَبِي أَمَامَةَ.

تخریج: [حسن] وللحديث شواهد عند النسائي: ١٧٢/٤، ١٧٣، ح: ٢٢٥٢-٢٢٤٦ (الصيام، باب ثواب من صام يوماً في سبيل الله عزوجل . . . إلخ) ومسلم، ح: ١١٥٣ وغيرهما * وفي الباب عن أبي سعيد [يأتي: ١٦٢٣] وأنس [لم أجده] وعقبه بن عامر [النسائي، ح: ٢٢٥٦] وأبي أمامة [يأتي: ١٦٢٤].

١٦٢٣ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ [الْمَخْزُومِيُّ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ؛ ح [قَالَ]: وَحَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عُيَيْدُ اللَّهِ ابْنُ مُوسَى عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ الثُّعْمَانَ بْنِ أَبِي عَيَّاشِ الزُّرَقِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ: «لَا يَصُومُ عَبْدٌ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ ذَلِكَ الْيَوْمَ النَّارَ عَنْ وَجْهِهِ سَبْعِينَ حَرِيفًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب فضل الصوم في سبيل الله، ح: ٢٨٤٠ ومسلم، ح: ١١٥٣ من حديث سهيل بن أبي صالح به.

1624. Abū Umāmah [Al-Bāhili] narrated that the Prophet ﷺ said, “Whoever fasts a day in the cause of Allāh, Allāh shall put between him and the Fire a trench whose distance is like that between the heavens and the earth.” (*Hasan*)

This *Hadīth* is *Gharib* as a narration of Abū Umāmah.

١٦٢٤ - حَدَّثَنَا زِيَادُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا الْوَلِيدُ بْنُ جَمِيلٍ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أَمَامَةَ [الْبَاهِلِيِّ] عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ حَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ».

هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي أَمَامَةَ.

تخریج: [إسناده حسن] وأخرجه الطبراني في الكبير: ٢٨١/٨، ح: ٧٩٢١ من حديث يزيد هارون به وللحديث شواهد عند الطبراني في الأوسط وغيره.

Comments:

Some of the scholars take the expression “in the cause of Allāh” as used in the *Hadīth* to mean “in obedience to Allāh”. However, the fact of the matter is that it means *Jihād*. (*Tuhfat Al-Ahwadhī*, v.3, p.2).

Chapter 4. What Has Been Related About The Virtue Of Spending In The Cause Of Allāh

(المعجم ٤) - بَابُ مَا جَاءَ فِي فَضْلِ التَّقَةِ فِي سَبِيلِ اللَّهِ (التحفة ٤)

1625. Khuraim bin Fātik narrated that the Messenger of Allāh ﷺ said: “Whoever spends a sum in the cause of Allāh, it is recorded for him seven-hundred fold.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] There is something on this topic from Abū Hurairah.

This *Hadīth* is *Hasan*, we only know of it from the narration of Ar-Rukain bin Ar-Rabī‘ (a narrator in the chain of this *Hadīth*).

١٦٢٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْحُسَيْنُ [بْنُ عَلِيٍّ] الْجَعْفِيُّ عَنْ زَائِدَةَ، عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ أَبِيهِ، عَنْ يُسَيْرِ بْنِ عَمِيَلَةَ، عَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَتْ لَهُ سَبْعُمِائَةِ ضِعْفٍ».

قَالَ أَبُو عِيسَى: [وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ].

وهذا حديث حسن إنما نعرفه من حديث الرُّكَيْنِ بْنِ الرَّبِيعِ.

تخریج: [إسناده صحيح] وأخرجه ابن أبي شيبة: ٣١٨/٥ عن الحسين بن علي الجعفي به

ورواه النسائي: ٤٩/٦، ح: ٣١٨٨ من حديث الركين، وصححه ابن حبان، ح: ٣١، ١٦٤٧ والحاكم: ٨٧/٢، والذهبي وغيرهم * وفي الباب عن أبي هريرة [يأتي: ٣٦٧٤].

Comments:

This *Hadīth* tells us that *Jihād* is an act of such great virtue that, instead of the usual tenfold, its minimum reward is seven-hundred-fold.

Chapter 5. What Has Been Related About The Virtue Of Service In The Cause Of Allāh

(المعجم ٥) - بَابُ مَا جَاءَ فِي فَضْلِ الْخِدْمَةِ فِي سَبِيلِ اللَّهِ (التحفة ٥)

1626. ‘Adī bin Ḥātim At-Ṭā’ī narrated that he asked the Messenger of Allāh ﷺ, “Which charity is the most virtuous?” He said, “The service of a worshipper in the cause of Allāh, or providing the shade of a tent,^[1] or mount in the cause of Allāh.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* has been reported from Mu‘āwiyah bin Šāliḥ in *Mursal* form. And Zaid has been contradicted concerning part of its chain.

He said: And Al-Walīm bin Jamīl has reported this *Hadīth* from Al-Qāsim Abū ‘Abdur-Raḥmān, from Abū Umāmah, from the Prophet ﷺ.

تخريج: [إسناده حسن] وأخرجه الحاكم: ٩٠/٢، ٩١ من حديث زيد بن حباب، والطبراني: ١٧/١٠٦، ح: ٢٥٥ من حديث معاوية بن صالح به وصححه الحاكم ووافقه الذهبي وللحديث شاهد حسن يأتي بعده.

1627. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: “The most virtuous of charitable spending is the shade of a tent in the cause of Allāh, or giving a

١٦٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ كَثِيرِ بْنِ الْحَارِثِ، عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَدِيِّ بْنِ حَاتِمِ الطَّائِبِيِّ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «خِدْمَةُ عَبْدٍ فِي سَبِيلِ اللَّهِ، أَوْ ظِلٌّ فُسْطَاطٍ، أَوْ طَرَوْقَةٌ فَحَلٍ فِي سَبِيلِ اللَّهِ».

[قَالَ أَبُو عِيْسَى:] وَقَدْ رَوَى عَنْ مُعَاوِيَةَ ابْنِ صَالِحٍ: هَذَا الْحَدِيثُ مُرْسَلًا وَخُوْلَفَ زَيْدٌ فِي بَعْضِ إِسْنَادِهِ. قَالَ: وَرَوَى الْوَلِيدُ بْنُ جَمِيلٍ هَذَا الْحَدِيثَ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ.

١٦٢٧ - حَدَّثَنَا بِذَلِكَ زَيَْادُ بْنُ أَيُّوبَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْوَلِيدُ بْنُ جَمِيلٍ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّدَقَاتِ

[1] “A tent under which the *Mujāhid* may be shaded. That is, erecting a tent or a shelter for the fighters to use for shade.” (*Tuhfat Al-Aḥwadhī*).

servant in the cause of Allāh, or a riding camel in the cause of Allāh.”

(*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*, and it is more correct to me than the narration of Mu‘āwiyah bin Ṣāliḥ.

ظِلُّ فُسْطَاطٍ فِي سَبِيلِ اللَّهِ، وَمَيْحَةٌ خَادِمٍ فِي سَبِيلِ اللَّهِ، أَوْ طُرُوقَةٌ فَحَلٍ فِي سَبِيلِ اللَّهِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَهُوَ أَصَحُّ عِنْدِي مِنْ حَدِيثِ مُعَاوِيَةَ بْنِ صَالِحٍ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢٦٩/٥ من حديث القاسم أبي عبدالرحمن به.

Comments:

That the most virtuous form of charitable spending is either to provide a servant to the fighter in the cause of Allāh, or donate a tent or pitch it for the warrior, or provide a serviceable mount for him.

Chapter 6. What Has Been Related About The One Who Prepares A Fighter

(المعجم ٦) - بَابُ مَا جَاءَ فِيْمَنْ جَهَّزَ غَازِيًا (التحفة ٦)

1628. Zaid bin Khālid Al-Juhānī narrated that the Messenger of Allāh ﷺ said, “Whoever prepares a fighter in Allāh’s cause, he has participated in a military expedition, and whoever looks after the family of a fighter, he has participated in a military expedition.” (*Ṣaḥīḥ*)

١٦٢٨ - حَدَّثَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ دُرَّسْتٍ [الْبَصْرِيُّ]: حَدَّثَنَا أَبُو إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*, and it has been reported through more than one route.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب فضل من جهز غازيًا أو خلفه بخير، ح: ٢٨٤٣ ومسلم، ح: ١٨٩٥ من حديث يحيى بن أبي كثير به * أبوإسماعيل هو القناد.

1629. Zaid bin Khālid Al-Juhānī narrated that the Messenger of Allāh ﷺ said, “Whoever prepares a fighter in Allāh’s cause, or looks after the family of a fighter, then he has participated in a military expedition.” (*Ṣaḥīḥ*)

١٦٢٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ أَوْ خَلَفَهُ فِي أَهْلِهِ فَقَدْ غَزَا».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [صحيح] وانظر الحديث السابق والآتي * ابن أبي ليلى هو محمد بن عبدالرحمن ابن أبي ليلى ضعيف من جهة حفظه، ولكن تابعه عبدالملك بن أبي سليمان.

1630. Zaid bin Khālid Al-Juhānī narrated that the Prophet ﷺ said similarly. (*Ṣaḥīḥ*)

١٦٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ عَنْ النَّبِيِّ ﷺ نَحْوَهُ.
تخريج: [إسناده صحيح].

1631. Zaid ibn Khālid Al-Juhānī said: that the Messenger of Allāh ﷺ said, “Whoever prepares a fighter in Allāh’s cause, he has participated in a military expedition, and whoever watches after the family of a fighter, he has participated in a military expedition.” (*Ṣaḥīḥ*)

١٦٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَهَرَ غَارِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَرَا وَمَنْ خَلَفَ غَارِيًا فِي أَهْلِهِ فَقَدْ غَرَا».

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه من حديث يحيى بن أبي كثير به كما تقدم: ١٦٢٨.

Comments:

Helping a *Mujāhid* with money and material is an act of such great virtue that it is considered as good as one’s physical participation in *Jihād*. Similarly, taking care of the family members of the *Mujāhid* in his absence and helping them with their daily needs and necessities is also considered as good as one’s physical participation in *Jihād*.

Chapter 7. What Has Been Related About The Virtue Of The One Whose Two Feet Became Dusty In The Cause Of Allāh

1632. Yazīd bin Abū Maryam said: “Abāyah bin Rifā‘ah bin Rāfi‘ met me while I was walking to the Friday prayer. He said: ‘Have glad tidings, for indeed these footsteps

(المعجم ٧) - بَابُ مَا جَاءَ فِي فَضْلِ مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ (التحفة ٧)

١٦٣٢ - حَدَّثَنَا أَبُو عَمَّارٍ [الْحُسَيْنُ بْنُ حُرَيْثٍ]: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَزِيدِ بْنِ أَبِي مَرْيَمَ قَالَ: لَحِقَنِي عَبَايَةُ بْنُ رِفَاعَةَ بْنِ

of yours are in the cause of Allāh. I heard Abū ‘Abs say: “The Messenger of Allāh ﷺ said, ‘Whoever gets his two feet dusty in the path of Allāh, then they are prohibited for the Fire.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. Abū ‘Abs’s name is ‘Abdur-Raḥmān bin Jabr. There are narrations on this topic from Abū Bakr and a man from the Companions of the Prophet ﷺ.

He said: Yazīd bin Abī Maryam is a man from Ash-Shām. Al-Walīd bin Muslim, Yahya bin Ḥamzah, and some others among the people of Ash-Shām report from him.

Buraīd bin Abī Maryam is from Al-Kūfah. His father is one of the Companions of the Prophet ﷺ whose name was Mālik bin Rabī‘ah. [Buraīd bin Abī Maryam heard from Anas bin Mālik. Abū Ishāq Al-Ḥamdānī, ‘Aṭā’ bin As-Sā‘ib, Yūnus bin Abī Ishāq, and Shu‘bah reported *Aḥādīth* from Buraīd bin Abī Maryam].

رَافِعٍ وَأَنَا مَاشٍ إِلَى الْجُمُعَةِ فَقَالَ: أَبَشِّرُ فَإِنَّ خُطَاكَ هَذِهِ فِي سَبِيلِ اللَّهِ، سَمِعْتُ أَبَا عَبْسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اغْتَبَرَتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ فَهَمَا حَرَامٌ عَلَى النَّارِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَأَبُو عَبْسٍ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنِ جَبْرِ.

وفي البابِ عن أبي بكرٍ ورجلٍ من أصحابِ النبي ﷺ [قَالَ:] وَيَزِيدُ بْنُ أَبِي مَرْيَمَ هُوَ رَجُلٌ شَامِيٌّ رَوَى عَنْهُ الْوَلِيدُ بْنُ مُسْلِمٍ وَيَحْيَى بْنُ حَمْرَةَ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الشَّامِ. وَبُرَيْدُ بْنُ أَبِي مَرْيَمَ كُوفِيٌّ أَبُوهُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَاسْمُهُ مَالِكُ بْنُ رَبِيعَةَ. [وَبُرَيْدُ بْنُ أَبِي مَرْيَمَ سَمِعَ مِنْ أَنَسِ بْنِ مَالِكٍ. وَرَوَى عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ أَبُو إِسْحَاقَ الْهَمْدَانِيُّ وَعَطَاءُ بْنُ السَّائِبِ وَيُونُسُ ابْنُ أَبِي إِسْحَاقَ وَشُعْبَةُ أَحَادِيثَ].

تخریج: وأخرجه البخاري، الجمعة، باب المشي إلى الجمعة، ح: ٩٠٧ من حديث الوليد بن مسلم به * وفي الباب عن أبي بكر [البنار (كشف الأستار): ٢/٢٦٢، ح: ١٦٦٠، ١٦٦١ والمروزي في مسند أبي بكر، ح: ٢٠ وسنده ضعيف جداً] ورجل من أصحاب النبي ﷺ [أحمد: ٥/٢٢٥].

Comments:

What transpires from the narrator’s report is that, in his view, anything done for the pleasure of Allāh is a deed done in the cause of Allāh. Now, if mere walking on foot toward a virtuous deed or with the intention of winning the pleasure of Allāh can earn so much reward, the extent of reward that one would get for taking pains and exerting one’s utmost energies for it can very well be imagined.

Chapter 8. What Has Been Related About The Virtue Of Dust In Allāh's Cause

(المعجم ٨) - بَابُ مَا جَاءَ فِي فَضْلِ
الْغُبَارِ فِي سَبِيلِ اللَّهِ (التحفة ٨)

1633. Abū Hurairah narrated that the Messenger of Allāh ﷺ said, "A man who wept out of the fear of Allāh shall not enter the Fire until the milk returns to the udder; and dust in the cause of Allāh and the smoke of Hell shall not come together." (*Ṣaḥīḥ*)

١٦٣٣ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَيْسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الصَّرْعِ، وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ».

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Muḥammad bin 'Abdur-Raḥmān is the freed slave of Abū Ṭalḥah, and he is from Al-Madīnah.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ مَوْلَى أَبِي طَلْحَةَ مَدَنِيٌّ.

تخریج: [صحيح] وأخرجه النسائي: ١٢/٦، ح: ٣١١٠ (الجهاد، باب فضل من عمل في سبيل الله على قدمه) عن هناد به ورواه جعفر بن عون عن المسعودي به والحاكم: ٤/٢٦٠ وهو سمع من المسعودي قبل اختلاطه، وصححه الحاكم ووافقه الذهبي، وسيأتي الحديث: ٢٣١١ وللحديث شواهد.

Comments:

The welling up of tears in a person's eye from the fear of Allāh is an indication of how particular he is about obeying the commands of Allāh and avoiding the things prohibited by Him. Surely, a man of this distinguished quality is of the people of Paradise. The dust of the road that rises up like smoke shall screen the raging fire of Hell. And just as it is inconceivable that milk, once taken out shall go back into the udders, it is impossible that a person fears Allāh and enters the Hellfire. The statement is an example of what we call 'attaching impossible conditions to the happening of an event'.

Chapter 9. What Has Been Related About The Virtue of Developing Gray Hair In Allāh's Cause

(المعجم ٩) - بَابُ مَا جَاءَ فِي فَضْلِ
مَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللَّهِ (التحفة ٩)

1634. *Shurāḥbīl* bin As-Simṭ said: "O Ka'b bin Murrah! Relate (something) to us from the Messenger of Allāh ﷺ, and be

١٦٣٤ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ أَنَّ شُرْحَيْلَ بْنَ السَّمْطِ قَالَ:

cautious. He said: 'I heard the Prophet ﷺ say: "Whoever develops some gray hair in Islam, it shall be a light for him on the Day of Judgement." (*Da'if*)

[Abū 'Eisā said:] There is something on this topic from Faḍālāh bin 'Ubaid and 'Abdullāh bin 'Amr. The narration of Ka'b bin Murrah was reported like this from Al-A'mash, from 'Amr bin Murrah.

This *Hadīth* has been reported from Maṣṣūr, from Sālim bin Abū Al-Ja'd, and he included a man between him and between Ka'b bin Murrah in the chain. He is called: "Ka'b bin Murrah," and he is called: "Murrah bin Ka'b Al-Bahzī," and the one known among the Companions of the Prophet ﷺ is Ka'b bin Murrah Al-Bahzī, he reported some *Ahādīth* from the Prophet ﷺ.

تخریج: [إسناده ضعيف] وأخرجه النسائي: ٢٧/٦، ح: ٣١٤٦ (الجهاد، باب ثواب من رمى بسهم في سبيل الله عزوجل) وابن ماجه، ح: ٢٥٢٢ من حديث أبي معاوية الضرير به والسند منقطع ولبعض الحديث شواهد عند مسلم، ح: ١٥٠٩ والحميدي، ح: ٧٦٧ وغيرهما * وفي الباب عن فضالة بن عبيد [أحمد: ٢٠/٦ وعبدالله بن عمرو [يأتي: ٢٨٢١].

1635. 'Amr bin 'Abasah narrated that the Messenger of Allāh ﷺ said: "Whoever develops some gray hair in the cause of Allāh, it shall be a light for him on the Day of Judgement." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. As for Ḥaiwah bin Shuraih, (the remainder of his name is) Ibn Yazīd Al-Ḥimṣī.

يَا كَعْبُ بْنُ مَرَّةٍ حَدَّثَنَا عَنْ رَسُولِ اللَّهِ ﷺ وَاحْتَذَرَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو. وَحَدِيثُ كَعْبِ بْنِ مَرَّةٍ، هَكَذَا رَوَاهُ الْأَعْمَشُ عَنْ عَمْرٍو بْنِ مَرَّةٍ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ وَأَدْخَلَ بَيْنَهُ وَبَيْنَ كَعْبِ ابْنِ مَرَّةٍ فِي الْإِسْنَادِ رَجُلًا، وَيُقَالُ: كَعْبُ بْنُ مَرَّةٍ وَيُقَالُ: مَرَّةُ بْنُ كَعْبِ الْبَهْزِيِّ، وَالْمَعْرُوفُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مَرَّةُ بْنُ كَعْبِ الْبَهْزِيِّ، وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ.

١٦٣٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ [الْمَرْوَزِيُّ]: حَدَّثَنَا حَيَوَةُ بْنُ شَرِيحٍ عَنْ بَقِيَّةٍ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مَرَّةٍ الْحَضْرَمِيِّ، عَنْ عَمْرٍو بْنِ عَبْسَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ، وَحَيَوَةٌ بِنُ شَرِيحٍ هُوَ ابْنُ
يَزِيدَ الْحَمَاصِيِّ.

تخريج: [صحيح] وأخرجه أحمد: ٤/٣٨٦ من حديث حيوة به وبقيه صرح بالسماع عنده ورواه النسائي، ح: ٣١٤٤ من حديث عمرو بن عبسة به وللحديث شواهد عند أبي داود، ح: ٣٩٦٦ والنسائي وغيرهما.

Chapter 10. What Has Been Related About One Who Keeps And Prepares A Horse In The Cause Of Allāh

1636. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The forelocks of horses contain good until the Day of Judgement. The horse is for three (purposes): It is for one man a reward, and it is for one man a shelter (from poverty), and it is for one man a burden. As for the one whom it is a reward for, it is the one who acquires it for the cause of Allāh and then prepares it for that; it is for him a reward, nothing disappears into its stomach except that Allāh writes it for him as a reward." [And there is a story in the *Hadīth*]. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Mālik bin Anas narrated similar to this *Hadīth* from Zaid bin Aslam from Abū Ṣāliḥ from Abu Hurairah, from the Prophet ﷺ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٦/٢١٥، ح: ٣٥٩٢ (الخيال، باب: "الخيال معقود في نواصيها الخير إلى يوم القيامة") من حديث سهيل به مطولاً وللحديث شواهد كثيرة * حديث مالك في الموطأ: ٢/٤٤٤-٤٤٦ بطوله ومن طريقه أخرجه البخاري، ح: ٢٨٦٠ ومسلم، ح: ٩٨٧ وغيرهما.

Comments:

The whiteness of the hair, shall illuminate the path of Paradise amidst the enveloping darkness of the Doomsday.

(المعجم ١٠) - بَابُ مَا جَاءَ مَنْ ارْتَبَطَ
فَرَسًا فِي سَبِيلِ اللَّهِ (التحفة ١٠)

١٦٣٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
ابْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى
يَوْمِ الْقِيَامَةِ، الْخَيْلُ لِثَلَاثَةٍ: هِيَ لِرَجُلٍ أَجْرٌ،
وهي لِرَجُلٍ سِتْرٌ، وهِيَ عَلَى رَجُلٍ وَزْرٌ، فَأَمَّا
الَّذِي هِيَ لَهُ أَجْرٌ فَالَّذِي يَتَّخِذُهَا فِي سَبِيلِ
اللَّهِ فَيُعِدُّهَا لَهُ، هِيَ لَهُ أَجْرٌ لَا يَغِيبُ فِي
بُطُونِهَا شَيْءٌ إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرًا» [وفي
الْحَدِيثِ فَصَّةٌ].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ
ابْنِ أَسْلَمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا الْحَدِيثِ.

Comments:

The *Hadīth* promises in no uncertain terms that horses shall continue to be used for *Jihād* until the Last Day and shall be a means of reward for the believers from Allāh in the Hereafter as well as the spoils of war in this world. The narration of the *Hadīth* as quoted in *Ṣaḥīḥ Muslim*, also mentions the three purposes connected with the horses and the three kinds of men who will keep them as referred to in the *Hadīth*. It also narrates a story related to them. (*Tuḥfat Al-Aḥwadhī*: v.3, p.6. Also see notes and comments on the *Hadīth* given in *Ṣaḥīḥ Muslim*).

Chapter 11. What Has Been Related About The Virtue Of Archery In The Cause Of Allāh

1637. ‘Abdullāh bin ‘Abdur-Raḥmān bin Abū Ḥusain narrated that the Messenger of Allāh ﷺ said: “Indeed, Allāh will surely admit three into Paradise by a single arrow. Its maker who seeks good by his making it, the one who shoots it, and the one who holds arrows for him.” And he said: “Practice archery and practice riding, and that you should practice archery is more beloved to me than that you should ride. All idle pastimes that the Muslim man engages in are falsehood, except for his shooting of his bow, his training of his horse, and his playing with his wife, for they are from truth.” (*Ṣaḥīḥ*)

(Another chain) from ‘Abdullāh bin Al-Azraq, from ‘Uqbah bin ‘Āmir [Al-Juhanī] from the Prophet ﷺ with similar meaning.

[Abū ‘Eisā said:] There are narrations on this topic from Ka‘b bin Murrah, ‘Amr bin ‘Abasah, and ‘Abdullāh bin ‘Amr. This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ١١) - بَابُ مَا جَاءَ فِي فَضْلِ الرَّمِي فِي سَبِيلِ اللَّهِ (التحفة ١١)

١٦٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ لَيُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ الْجَنَّةِ: صَانِعَهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ، وَالرَّامِيَ بِهِ، وَالْمُؤَدِّ بِهِ» وَقَالَ: «ارْمُوا وَارْكَبُوا، وَلَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا. كُلُّ مَا يَلْهُو بِهِ الرَّجُلُ الْمُسْلِمُ بَاطِلٌ إِلَّا رَمِيَهُ بِقَوْسٍ، وَتَأْدِيبَهُ فَرَسَهُ، وَمُتْلَاعِبَتَهُ أَهْلَهُ، فَإِنَّهُمْ مِنَ الْحَقِّ».

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَامٍ، عَنْ عَبْدِ اللَّهِ ابْنِ الْأَزْرَقِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ [الْجُهَنِيِّ] عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ كَعْبِ ابْنِ مُرَّةٍ، وَعَمْرٍو بْنِ عَبْسَةَ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] سنده ضعيف والحديث الآتي شاهد له .

Comments:

Jihād in the cause of Allāh is an extremely virtuous act that fetches great reward from Allāh. As a consequence of it, activities like (i) manufacturing weapons for it with purity of intention, (ii) providing those weapons to the fighter, and (iii) replenishing them for him and exerting one's efforts in his defence, are all activities connected with *Jihād* that shall fetch reward from Allāh. And obviously, keeping the horses and training them for the purpose is also a part of that activity.

1638. Abū Najīh As-Sulamī [may Allāh be pleased with him] said, I heard the Messenger of Allāh ﷺ say: "Whoever shoots an arrow in the cause of Allāh, then he has the reward of freeing a slave." (*Ṣaḥīḥ*)
[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Najīh is 'Amr bin 'Abasah As-Sulamī, and 'Abdullāh bin Al-Azraq is 'Abdullāh bin Zaid.

١٦٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ عَنْ أَبِيهِ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي نَجِيحِ السُّلَمِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ فَهُوَ لَهُ عِدْلُ مُحَرَّرٍ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ، وَأَبُو نَجِيحٍ هُوَ عَمْرُو بْنُ عَبْسَةَ السُّلَمِيُّ، وَعَبْدُ اللَّهِ بْنُ الْأَزْرَقِ هُوَ عَبْدُ اللَّهِ بْنُ زَيْدٍ.

تخریج: [صحيح] وأخرجه أبو داود، العتق، باب أي الرقاب أفضل، ح: ٣٩٦٥ من حديث معاذ بن هشام به وقادة صرح بالسماع عند ابن المبارك في كتاب الجهاد، ح: ٢١٩، وغيره، وصححه ابن حبان والحاكم والذهبي وغيرهم.

Comments:

Freeing slaves is an act of great virtue for which the promised reward is salvation from Fire. Equal in merit is a person using his weapons in the cause of Allāh. Therefore, learning and practising the use of weapons must be regarded as superior to practising the art of riding.

Chapter 12. What Has Been Related About The Virtue Of Standing Guard In The Cause Of Allāh

1639. Ibn 'Abbās said: "I heard the Messenger of Allāh ﷺ saying, 'There are two eyes that shall not be touched by the Fire: An eye that wept from the fear of Allāh, and an eye that spent the night standing

(المعجم ١٢) - بَابُ مَا جَاءَ فِي فَضْلِ الْحَرَسِ فِي سَبِيلِ اللَّهِ (التحفة ١٢)

١٦٣٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْصَمِيُّ: حَدَّثَنَا بِشْرُ بْنُ عَمَرَ: حَدَّثَنَا شُعَيْبُ بْنُ رَزِيْقِ أَبِي شَيْبَةَ: حَدَّثَنَا عَطَاءُ الْخُرَاسَانِيُّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ

on guard in the cause of Allāh.”
(*Hasan*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Uthmān and Abū Raihānah.

The *Hadīth* of Ibn ‘Abbās is a *Hasan Gharīb Hadīth*, we do not know of it except through the narration of Shu‘aib bin Ruzaiq.

اللَّهُ ﷻ يَقُولُ: «عَيْنَانِ لَا تَمْسُهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ حَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُثْمَانَ، وَأَبِي رَيْحَانَةَ.

[و] حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شُعَيْبِ بْنِ رُزَيْقٍ.

تخریج: [حسن] وأخرجه ابن أبي عاصم في الأحاد والمثاني، ح: ١٤٦ من حديث بشر بن عمر بن الحكم الزهراني به وللحديث شواهد عند النسائي ١٥/٦، ح: ٣١١٩ وابن أبي عاصم، ح: ١٤٧ وغيرهما * وفي الباب عن عثمان [يأتي: ١٦٦٧] وأبي ريحانة [النسائي: ١٥/٦، ح: ٣١١٩].

Comments:

An eye that sheds tears from the fear of Allāh protects its owner from the invasion of his own soul as well as of Satan. An eye that stands guard in the night, likewise, protects the believers from the invasion of the enemy. As a reward for this service, the eyes are saved from Fire. However, as is obvious, the eye can only be saved from Fire if its master is saved from it.

Chapter 13. What Has Been Related About The Martyr's Reward

(المعجم ١٣) - بَابُ مَا جَاءَ فِي ثَوَابِ

الشَّهِيدِ (التحفة ١٣)

1640. Anas narrated that the Messenger of Allāh ﷺ said: “Dying in the cause of Allāh expiates every sin.” Jibrīl said: “Except for debt.” So the Messenger of Allāh ﷺ said: “Except for debt.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from Ka‘b bin ‘Ujrah, Jābir, Abū Hurairah, and Abū Qāṭadah. This *Hadīth* is *Gharīb*, we do not know of it as a *Hadīth* of Abū Bakr (a narrator) except from this *Shaiḫh* (Yaḥya bin Ṭalḥah).

He said: I asked Muḥammad bin Ismā‘il about this *Hadīth* and he

١٦٤٠ - حَدَّثَنَا يَحْيَى بْنُ طَلْحَةَ [الزُّبَيْرِيُّ] الْكُوفِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاسٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْقَتْلُ فِي سَبِيلِ اللَّهِ يُكَفِّرُ كُلَّ خَطِيئَةٍ»، فَقَالَ جَبْرِيلُ إِلَّا الدَّيْنَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلَّا الدَّيْنَ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ كَعْبِ ابْنِ عُجْرَةَ، وَجَابِرٍ، وَأَبِي هُرَيْرَةَ، وَأَبِي قَتَادَةَ. وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي بَكْرٍ إِلَّا مِنْ حَدِيثِ هَذَا الشَّيْخِ.

did not know it. He said: "I think that he intended the *Hadīth* of Ḥumaid, from Anas, from the Prophet ﷺ that he said: 'There is none from the people of Paradise who would like to return to the world except for the martyr.'"

قَالَ: وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ، وَقَالَ أَرَى أَنَّهُ أَرَادَ حَدِيثَ حُمَيْدٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَيْسَ أَحَدٌ مِنْ أَهْلِ الْجَنَّةِ يَسْرُهُ أَنْ يَرْجَعَ إِلَى الدُّنْيَا إِلَّا الشَّهِيدُ».

تخریج: [صحيح] سنده ضعيف وللحديث شواهد عند مسلم، ح: ۱۸۸۶/۱۱۹، ۱۲۰ وغيره * وفي الباب عن كعب بن عجرة [لم أجده] وجابر [البخاري، ح: ۴۰۶۶] ومسلم، ح: ۱۸۹۹ وأحمد: ۳/۳۲۵، ۳۵۲، ۳۶۷، ۳۷۳ وأبي هريرة [ابن ماجه، ح: ۲۷۹۸] وأبي قتادة [يأتي: ۱۷۱۲].

Comments:

Although the *Hadīth* from this chain is not authentic; from another chain it is correct and sound, which shows that even an act as exceptionally meritorious as *Jihād* cannot wipe off the violations of the rights of men. Yet, if the dying man had the sincere intention to pay back the debt, but could not because of his extreme penury, then Allāh will do it on his behalf. (See *Takmilat Fath Al-Mal'*, v.3, p.413).

1641. Ka'b bin Mālik narrated from his father that the Messenger of Allāh ﷺ said: "The souls of the martyrs are in green birds, suspended from the fruit of Paradise, or the trees of Paradise." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

١٦٤١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي طَيْرٍ خَضِرٍ تَعْلُقُ مِنْ ثَمَرَةِ الْجَنَّةِ أَوْ شَجَرِ الْجَنَّةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب ذكر القبر والبلى، ح: ۴۲۷۱ والنسائي: ۱۰۸/۴، ح: ۲۰۷۵ من حديث الزهري به وشيخ الزهري: عبدالرحمن بن عبدالله بن كعب، لم يسمع هذا الحديث من جده، راجع النهاية بتحقيقي، ح: ۱۶۳۷ وصححه ابن حبان، ح: ۷۳۴ وهو في الموطأ: ۱/۲۴۰ ح: ۵۶۹ وله شاهد عند أحمد: ۶/۴۲۴، ۴۲۵، ح: ۲۷۹۳۱ سنده ضعيف.

Comments:

Martyrs whose souls are prevented from entering Paradise on account of their unpaid debts or some other major sin, are lodged in the bellies of green birds and are free to go anywhere inside Paradise. They are also free to take their resort in the lamps suspended from the Mighty Throne. (For details regarding the sojourns of the souls, see *Kitāb Ar-Rūh* by Imām Ibn Qayyim. pp.143-145).

1642. Abū Hurairah narrated that the Messenger of Allāh ﷺ said, “I was shown the first of (every) three to enter Paradise: A martyr, an *Affīf*,^[1] who is a *Muta‘affif*,^[2] and a slave who perfected his worship of Allāh, and was sincere to his masters.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*.

١٦٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَامِرِ الْعُقَيْلِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُرِضَ عَلَيَّ أَوْلُ ثَلَاثَةٍ يَدْخُلُونَ الْجَنَّةَ: شَهِيدٌ، وَعَفِيفٌ مُتَعَفِّفٌ، وَعَبْدٌ أَحْسَنَ عِبَادَةَ اللَّهِ وَنَصَحَ لِمَوَالِيهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٧٩/٢ من حديث علي بن المبارك به وصححه ابن خزيمة وابن حبان، ح: ١٢٠٣، ١٥٦١ وغيرهما، يحيى بن أبي كثير صرح بالسمع عند الحاكم (٣٨٧/١).

Comments:

The first person chosen (from amongst the first batch of three) for admittance into Paradise was a martyr. This shows what the exalted rank a martyr enjoys before Allāh.

1643. Anas narrated that the Prophet ﷺ said, “There is no person who dies having good (prepared for him) with Allāh, who wishes to return to the world, and to have the world and all that it contains, except for the martyr because of what he knows about the virtue of martyrdom. For, indeed he loves to return to the world so that he may be killed another time.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

[Ibn Abī ‘Umar said: “Sufyān bin ‘Uyainah said: “Amr bin Dīnār was older than Az-Zuhri.””]^[3]

١٦٤٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا مِنْ عَبْدٍ يَمُوتُ لَهُ عِنْدَ اللَّهِ خَيْرٌ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا، وَأَنَّ لَهُ الدُّنْيَا وَمَا فِيهَا، إِلَّا الشَّهِيدَ لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، فَإِنَّهُ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ [قَالَ ابْنُ أَبِي عُمَرَ:] قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: كَانَ عُمَرُو بْنُ دِينَارٍ أَسَنَّ مِنْ الزُّهْرِيِّ].

[1] The one who avoids that which is prohibited. See *Tuḥfat Al-Aḥwadhī*.

[2] The one who refrains from asking, being content with the basic from seeking the better food or clothing. And it is said: The one who refrains from that which is not befitting for him, being patient in opposing his self and its desires. See *Tuḥfat Al-Aḥwadhī*.

[3] ‘Amr bin Dīnār appears in no. 1641 reporting from Az-Zuhri.

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب الحور العين وصفتهن، ح: ٢٧٩٥ ومسلم، ح: ١٨٧٧ من حديث حميد الطويل به.

Comments:

A place in Paradise to a person shall, in his sight, be a favor worth more than having the world and all that it contains. That is why no one in Paradise would ever like to go back to the world. The martyr, however, immensely pleased as he would be with the favors granted to him by Allāh in Paradise, would wish to be given another chance to go back to the world and once again lay down his life in the cause of Allāh, in order to secure even greater status in Paradise.

Chapter 14. What Has Been Related About The Excellence Of Martyrs With Allāh

(المعجم ١٤) - بَابُ مَا جَاءَ فِي فَضْلِ الشُّهَدَاءِ عِنْدَ اللَّهِ (التحفة ١٤)

1644. Faḍālah bin ‘Ubaid narrated that he heard ‘Umar bin Al-Khaṭṭāb saying: “I heard the Messenger of Allāh ﷺ saying: ‘The martyrs are four: A believing man whose faith is good, he meets the enemy and proves faithful to Allāh until he is killed. That is the one to whom the people will raise up their eyes like this on the Day of Judgement’ and he raised his head until his *Qalansūwah* fell - [he said:] I do not know if it was ‘Umar’s *Qalansūwah* or the *Qalansūwah* of the Prophet ﷺ that fell - he said: ‘And a believing man whose faith is good (but not as brave as the first), he meets the enemy, but due to cowardice, it only appears that he was struck with a thorn of an acacia tree when an unexpected arrow comes to him, yet it kills him. He is among the second level. And a believing man who has mixed a righteous deed with another evil one, he meets his enemy and proves faithful to Allāh until he is killed. This one is in the

١٦٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ عَطَاءِ بْنِ دِينَارٍ، عَنْ أَبِي يَزِيدَ الْخَوْلَانِيِّ: أَنَّهُ سَمِعَ فَضَالَهَ بْنَ عُبَيْدٍ يَقُولُ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الشُّهَدَاءُ أَرْبَعَةٌ: رَجُلٌ مُؤْمِنٌ جَيِّدٌ الْإِيمَانَ لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهَ حَتَّى قُتِلَ، فَذَاكَ الَّذِي يَرْفَعُ النَّاسُ إِلَيْهِ أَعْيُنَهُمْ يَوْمَ الْقِيَامَةِ هَكَذَا» وَرَفَعَ رَأْسَهُ حَتَّى وَقَعَتْ فَلَنْسُوتهُ، - [قَالَ:] فَلَا أَدْرِي فَلَنْسُوتهُ عُمَرَ أَرَادَ أَمْ فَلَنْسُوتهُ النَّبِيِّ ﷺ - قَالَ: «وَرَجُلٌ مُؤْمِنٌ جَيِّدٌ الْإِيمَانَ لَقِيَ الْعَدُوَّ فَكَأَنَّهَا ضَرَبَ جِلْدَهُ بِشَوْكٍ طَلَحَ مِنَ الْجُبْنِ أَنَاهُ سَهْمٌ غَرِبَ فَقَتَلَهُ، فَهُوَ فِي الدَّرَجَةِ الثَّانِيَةِ، وَرَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهَ حَتَّى قُتِلَ فَذَاكَ فِي الدَّرَجَةِ الثَّانِيَةِ، وَرَجُلٌ مُؤْمِنٌ أَسْرَفَ عَلَى نَفْسِهِ لَقِيَ الْعَدُوَّ فَصَدَّقَ اللَّهَ حَتَّى قُتِلَ، فَذَاكَ فِي الدَّرَجَةِ الرَّابِعَةِ».

third level. And a believing man who wasted himself (in wrongdoing), he meets the enemy and proves faithful to Allāh until he is killed. This one is in the fourth level.” (Da‘īf)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, it is not known except as a narration of ‘Aṭā’ bin Dīnār.

He said: I heard Muḥammad saying: “Sa‘eed bin Abī Ayyūb reported this *Hadīth* from ‘Aṭā’ bin Dīnār – from some *Shāikh*s of *Khawlān* – and he did not mention ‘from Abū Yazīd’ in it.” And he said: “Aṭā’ bin Dīnār; there is no harm in him.”

تخريج: [إسناده ضعيف] وأخرجه ابن المبارك في الجهاد، ح: ١٢٦، وأحمد: ٢٢/١ من حديث ابن لهيعة به وأبو يزيد الخولاني لم يوثقه غير الترمذي فيما أعلم فهو "مجهول" (تقريب) فالسند ضعيف من أجله.

Comments:

The *Hadīth* indicates that all the four martyrs are equal in faith. Yet the first one is courageous while the second is not as courageous as the first. Being a little below the first in rank, he is in the second level. The third and fourth are, likewise, equal in faith. However, the fourth has more wrongdoings in his account; therefore he ranks fourth in status.

Chapter 15. What Has Been Related About Naval Battles

1645. Ishāq bin ‘Abdullāh bin Abī Ṭalḥah narrated that he heard Anas [bin Mālik] saying: “The Messenger of Allāh ﷺ used to visit Umm Ḥarām bint Milḥān, who would offer him meals. Umm Ḥarām was the wife of ‘Ubādah bin Aṣ-Ṣāmiṭ. Once the Messenger of Allāh ﷺ visited her and she provide him with some food and started inspecting his head for lice. Then the Messenger of Allāh ﷺ

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا يُعْرَفُ إِلَّا مِنْ حَدِيثِ عَطَاءِ بْنِ دِينَارٍ [قَالَ:] سَمِعْتُ مُحَمَّدًا يَقُولُ: قَدْ رَوَى سَعِيدُ بْنُ أَبِي أَيُّوبَ هَذَا الْحَدِيثَ عَنْ عَطَاءِ ابْنِ دِينَارٍ - [وَقَالَ] - عَنْ أَشْيَاخٍ مِنْ خَوْلَانَ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي يَزِيدَ. وَقَالَ: عَطَاءُ بْنُ دِينَارٍ لَيْسَ بِهِ بَأْسٌ.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي عَزْوِ

الْبَحْرِ (التحفة ١٥)

١٦٤٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ [ابْنِ مَالِكٍ] أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَطَعَمَهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عِبَادَةِ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ يَوْمًا فَأَطَعَمَتْهُ وَحَبَسَتْهُ تَقْلِي رَأْسَهُ، فَتَأَمَّ رَسُولُ اللَّهِ

slept, and afterwards he awoke smiling.

She said: ‘I said: “What causes you to smile, O the Messenger of Allāh ﷺ?” He said: “Some of my followers who were displayed before me (in a dream) as fighters in Allāh’s cause, riding on a ship on this ocean who were kings upon thrones, or like kings upon thrones.” I said: “O Messenger of Allāh! Supplicate to Allāh to make me among them.”’ So he supplicated for her. Then he lay down his head to sleep. Then he woke up and he was smiling. She said: ‘So I said to him: “What causes you to smile, O the Messenger of Allāh ﷺ?” He said: “Some of my followers who were displayed before me (in a dream) as fighters in Allāh’s cause,” and he said similar to what he said earlier. She said: ‘I said: “O Messenger of Allāh! Supplicate to Allāh to make me among them.” He said: “You are from the earlier ones.”’ He said: “So Umm Ḥarām rode on the sea during the time of Mu‘āwiyah bin Abī Sufyān. She was thrown from her riding animal after she arrived from the ocean voyage, and she died.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Umm Ḥarām bint Milḥān is the daughter of Umm Sulaim, the maternal aunt of Anas bin Mālik.

ﷺ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ يَرْكَبُونَ نَبِجَ هَذَا الْبَحْرِ مُلُوكٌ عَلَى الْأَيْسَرَةِ، أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَيْسَرَةِ». قُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهُ أَنْ يَجْعَلَني مِنْهُمْ فَدَعَا لَهَا، ثُمَّ وَصَعَ رَأْسَهُ فَنَامَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ لَهُ مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ» نَحْوَ مَا قَالَ فِي الْأَوَّلِ. قَالَتْ: فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهُ أَنْ يَجْعَلَني مِنْهُمْ، قَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ» قَالَ: فَرَكِبْتُ أُمَّ حَرَامَ الْبَحْرِ فِي زَمَانِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَضَرَعْتُ عَنْ دَابَّتِهَا حِينَ خَرَجْتُ مِنَ الْبَحْرِ فَهَلَكْتُ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَأُمُّ حَرَامَ بِنْتُ مِلْحَانَ هِيَ أُخْتُ أُمَّ سُلَيْمٍ، وَهِيَ خَالَةُ أَنَسِ بْنِ مَالِكٍ.

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب الدعاء بالجهاد والشهادة للرجال والنساء، ح: ٢٧٨٨، ٢٧٨٩، ومسلم، ح: ١٩١٢ من حديث مالك به وهو في الموطأ: ٢/٤٦٤، ٤٦٥.

Chapter 16. What Has Been Related About One Who Fights For Show And For Wordly Matters

1646. Abū Mūsā narrated: “The Messenger of Allāh ﷺ was asked about a man who fights out of bravery, one who fights out of protection (for himself or others), and one who fought to be seen. Which of them is in the cause of Allāh? He said: ‘Whoever fought so that the Word of Allāh is supreme, then he is in Allāh’s cause.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There is something on this topic from ‘Umar.

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، مسلم، الإمامة، باب من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله، ح: ١٩٠٤ من حديث أبي معاوية الضرير والبخاري، ح: ٧٤٥٨ من حديث الأعمش به * وفي الباب عن عمر [يأتي: ١٦٤٧].

Comments:

A person’s going to war could be for several reasons: hope of getting the spoils of war; show of one’s valour and bravery; nationalistic motives; desire for revenge; search for personal glory; or for establishing the supremacy of Allāh’s Word. The Prophet ﷺ explained that only the person fighting for the supremacy of Allāh’s Word is fighting in the cause of Allāh.

1647. ‘Umar bin Al-Khaṭṭāb narrated that the Messenger of Allāh ﷺ said: “Deeds are but with intentions, and for the man is only what he intended. So one whose emigration was to Allāh and His Messenger, then his emigration was to Allāh and His Messenger. And one whose emigration was to the world, to attain some of it, or a woman, to marry her, then his emigration was to what he emigrated.” (*Ṣaḥīḥ*)

(المعجم ١٦) - بَابُ مَا جَاءَ فِيمَنْ يُقَاتِلُ رِيَاءً وَلِلدُّنْيَا (التحفة ١٦)

١٦٤٦ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ أَبِي مُوسَى قَالَ: سئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً وَيُقَاتِلُ حَمِيَّةً وَيُقَاتِلُ رِيَاءً، فَأَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ قَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُمَرَ.

[و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

١٦٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصِ اللَّيثِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرِيءَ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةً يَتَزَوَّجُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Mālik bin Anas, Sufyān Ath-Thawrī and more than one of the *A'imma*h narrated this *Ḥadīth* from Yaḥya bin Sa'eed. And we do not know of it except as a narration of Yaḥya bin Sa'eed [Al-Anṣārī. 'Abdur-Raḥmān bin Mahdī said: "It is necessary that we put this *Ḥadīth* in every chapter."]

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ وَسُفْيَانُ الثَّوْرِيُّ وَعَبْدُ وَاحِدٍ مِنَ الْأَئِمَّةِ هَذَا عَنْ يَحْيَى بْنِ سَعِيدٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ [الْأَنْصَارِيُّ قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: يَنْبَغِي أَنْ نَضَعَ هَذَا الْحَدِيثَ فِي كُلِّ بَابٍ].

تخریج: متفق عليه، وأخرجه مسلم، الإمامة، باب قوله ﷺ: "إنما الأعمال بالنية" وأنه يدخل فيه الغزو وغيره من الأعمال، ح: ١٩٠٧ عن محمد بن المثنى والبخاري، ح: ٦٦٨٩ من حديث عبدالوهاب الثقفي به.

Comments:

The *Ḥadīth* is explicit on the point that, in order to decide the right of an action from wrong or evaluate its acceptability, the motive or incentive that prompted the man to do it, is considered.

Chapter 17. What Has Been Related About Going Out In The Morning And The Afternoon In The Cause Of Allāh

1648. Sahl bin Sa'd As-Sā'idī narrated that the Messenger of Allāh ﷺ said: "Going out in the morning in the cause of Allāh is better than the world and what is in it. And the place (the size) of a whip in Paradise is better than the world and what is in it." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from Abū Hurairah, Ibn 'Abbās, Abū Ayyūb, and Anas.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ١٧) - بَابُ مَا جَاءَ فِي الْغُدُوِّ وَالرَّوَاحِ فِي سَبِيلِ اللَّهِ (التحفة ١٧)

١٦٤٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْعَطَّافُ بْنُ خَالِدٍ الْمَخْزُومِيُّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَدْوَةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَمَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَابْنِ عَبَّاسٍ، وَأَبِي أَيُّوبَ، وَأَنَسٍ. [و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وأخرجه ابن ماجه، الجهاد، باب فضل الغدوة والروحة في سبيل الله عزوجل، ح: ٢٧٥٦ من حديث أبي حازم به ورواه البخاري، ح: ٢٧٩٤ ومسلم، ح: ١٨٨١ من طرق عن أبي حازم به * وفي الباب عن أبي هريرة [يأتي: ١٦٤٩] وابن عباس [يأتي: ١٦٤٩] وأبي أيوب [مسلم، ح: ١٨٨٣] وأنس [يأتي: ١٦٥١].

Comments:

Jihād is such a prized deed before Allāh, that going out in the morning or evening just for a little while in the cause of Allāh has merit that nothing, not even giving the whole world in charity, shall equal it in merit. Similarly, even getting the narrowest space for one's abode in Paradise is worth more than the entire world and all that it contains.

1649. Abū Hurairah and Ibn ‘Abbās narrated that the Prophet ﷺ said: “Going out in the morning in the cause of Allāh, or in the afternoon, is better than the world and what is in it.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

[The Abū Ḥāzim who reported from Sahl bin Sa‘d is Abū Ḥāzim Az-Zāhid. He is from Al-Madīnah, and his name is Salamah bin Dīnār.] While [this] Abū Ḥāzim who reported from Abū Hurairah is [Abū Ḥāzim Al-Ashja‘ī] Al-Kūfī, whose name is Salmān, and he is the freed slave of ‘Azzah Al-Ashja‘iyyah.

١٦٤٩ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ ابْنِ عَجَلَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَالْحَجَّاجُ عَنِ الْحَكَمِ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «غَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. [وَأَبُو حَازِمٍ الَّذِي رَوَى عَنْ سَهْلِ ابْنِ سَعْدٍ هُوَ أَبُو حَازِمِ الزَّاهِدُ وَهُوَ مَدَنِيٌّ وَاسْمُهُ سَلْمَةُ بْنُ دِينَارٍ] وَأَبُو حَازِمٍ [هَذَا] الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ هُوَ [أَبُو حَازِمِ الْأَشْجَعِيُّ] الْكُوفِيُّ [وَأَسْمُهُ سَلْمَانٌ وَهُوَ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ].

تخريج: [صحيح] وأخرجه ابن ماجه، أيضًا، ح: ٢٧٥٥ من حديث أبي خالد الأحمر به وللحديث شواهد كثيرة منها الحديث السابق.

Comments:

Going out even for a short period of time, whether in the morning or afternoon, in the cause of Allāh is better than the world and all that it contains. The words “morning” and “afternoon” are used to describe the general practice of the people who set out on their journeys at these hours. It does not mean that going out at any other time of the day or night would not earn a reward from Allāh.

1650. Abū Hurairah narrated: “A man from the Companions of the Prophet ﷺ passed by a ravine containing a small spring of thirst quenching water, so he was amazed by how pleasant it was. So he said: ‘I should leave the people and stay

١٦٥٠ - حَدَّثَنَا عُبَيْدُ بْنُ أَشْبَاطَ بْنِ مُحَمَّدٍ [الْقُرَشِيُّ الْكُوفِيُّ]: حَدَّثَنَا أَبِي عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ أَبِي ذُبَابٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَرَّ رَجُلٌ مِنْ

in this ravine. But I will not do it until I seek permission from the Messenger of Allāh ﷺ.' So he mentioned that to the Messenger of Allāh ﷺ and he said: 'Do not do so. For indeed one of you standing in the cause of Allāh is more virtuous than his *Ṣalāt* in his house for seventy years. Do you not love that Allāh forgive your sins and admit you into Paradise? Then fight in the cause of Allāh, for whoever fights in Allāh's cause for the time it takes for two milkings of a camel, then Paradise is obligatory for him.'" (*Hasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Hasan*.

أَصْحَابِ النَّبِيِّ ﷺ بِشَعْبٍ فِيهِ عُيَيْنَةٌ مِنْ مَاءٍ عَذْبَةٍ فَأَعْجَبْتَهُ لَطِيْبَهَا، فَقَالَ: لَوْ اعْتَزَلْتُ النَّاسَ فَأَقَمْتُ فِي هَذَا الشَّعْبِ وَلَنْ أَفْعَلَ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَا تَفْعَلْ فَإِنَّ مَقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا، أَلَا تُحِبُّونَ أَنْ يُغْفَرَ اللَّهُ لَكُمْ، وَيُدْخِلَكُمُ الْجَنَّةَ؟ اعْزُوا فِي سَبِيلِ اللَّهِ مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فُوقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٤٦/٢، ٥٢٤ من حديث هشام بن سعد به وصححه عبدالغني المقدسي والحاكم على شرط مسلم: ٦٨/٢ ووافقه الذهبي وللحديث شواهد.

Comments:

The way to milk a she-camel is that they milk her for a while then give her a break so that its foal sucks her and the milk comes down again. The time between the two milkings is known as *Fuwāq-u-Nāqah* (literally, hiccups of the she-camel). It means that even a little period of time spent in *Jihād* is more meritorious than the voluntary *Salāt* of seventy years in one's house. It may be mentioned here that it is only the voluntary *Salāt* that is performed at home.

1651. Anas narrated that the Messenger of Allāh ﷺ said: "To go out in the cause of Allāh in the morning, or the afternoon, is better than the world and what is in it. And the space that a bow of one of you – or the space that his hand – would occupy in Paradise is better than the world and what is in it. And if a woman among the women inhabiting Paradise were to appear to the people of the earth, then she would illuminate what is between

١٦٥١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلِقَابٌ قَوْسٍ أَحَدِكُمْ أَوْ مَوْضِعُ يَدِهِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ أَطَّلَعَتْ إِلَى الْأَرْضِ لِأَضَاءَتِ مَا بَيْنَهُمَا، وَلَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

them (the heavens and the earth), and a pleasant scent would fill up what is between them, and the scarf on her head is better than the world and what is in it.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، أخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٦٧، ٦٥٦٨ من حديث إسماعيل بن جعفر به رواه مسلم، ح: ١٨٨٠ من حديث أنس به مختصراً. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

Comments:

The *Ḥadīth* tells us that if a man of faith separates himself from his home and the women of the house even for a small period of time in Allāh’s cause, he will be admitted to Paradise whose smallest space shall be better than the entire world and all that is in it.

Chapter 18. What Has Been Related About Who Is The Best Of People

(المعجم ١٨) - بَابُ مَا جَاءَ أَيُّ النَّاسِ خَيْرٌ (التحفة ١٨)

1652. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Shall I not inform you of the best of the people? A man who takes hold of the reins of his horse in Allāh’s cause. Shall I not inform you of the one who comes after him? The man who secludes himself from the people with a small group of sheep of his, thereby fulfilling Allāh’s rights. Shall I not inform you about the worst of the people? A man who is asked by (the Name of) Allāh, but not given by Him.”^[1] (*Ḥasan*)

١٦٥٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ [بْنِ الْأَسْحَجِ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ؟ رَجُلٌ مُمَسِّكٌ بِعَتَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، أَلَا أُخْبِرُكُمْ بِالَّذِي يَتَلَوُّهُ؟ رَجُلٌ مُعْتَرِلٌ فِي غَنِيْمَةٍ لَهُ يُؤَدِّي حَقَّ اللَّهِ فِيهَا، أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ؟ رَجُلٌ يُسْأَلُ بِاللَّهِ وَلَا يُعْطَى بِهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَيُرْوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

^[1] This narration is recorded by Aḥmad (1:237 and others), An-Nasā’ī (no. 2570), Ibn Ḥibbān (no. 604/1594 - *Mawāriḍ*) and others. See *Aṣ-Ṣaḥīḥah* no.255. The last person: “A man who is asked by (the Name of) Allāh, but not give by Him” is also recited, alternatively with the meaning: “A man who asks...” many of the commentaries consider that to be more correct. Here, it has been translated according to the text.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. This *Hadīth* has been reported through other routes from Ibn 'Abbās, from the Prophet ﷺ.

تخریج: [حسن] وأخرجه النسائي: ٨٣/٥، ح: ٢٥٧٠ (الزكاة)، باب من يسأل بالله عز وجل ولا يعطي به) من حديث عطاء بن يسار به ورواه عمرو بن الحارث عن بكير بن عبدالله به عند ابن حبان، ح: ١٥٩٤ (موارد).

Comments:

The best of all deeds is to keep oneself and one's horses ready for the call of *Jihād*, and the best of all men is the one who fulfills this requirement. If prevailing conditions become so unfavorable as to make it impossible for a person to live in the midst of the people and keep one's faith intact, and there is every likelihood that, far from reforming others, even his own adherence to faith is threatened, the second best thing after *Jihād* for him to do is to take to a life of seclusion with his small herd of sheep.

Chapter 19. What Has Been Related About One Who Asks For Martyrdom

(المعجم ١٩) - بَابُ مَا جَاءَ فِيْمَنْ سَأَلَ الشَّهَادَةَ (التحفة ١٩)

1653. Sahl bin Abī Umāmah bin Sahl bin Ḥunaif narrated from his father, from his grandfather, that the Prophet ﷺ said: "Whoever asks Allāh for martyrdom sincerely from his heart, Allāh will grant the status of martyrdom for him, even if he were to die in his bed." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Sahl bin Ḥunaif. We do not know of it except from the report of 'Abdur-Raḥmān bin Shuraiḥ. 'Abdullāh bin Ṣāliḥ reported it from 'Abdur-Raḥmān bin Shuraiḥ, and 'Abdur-Raḥmān bin Shuraiḥ's *Kunyah* is Abū Shuraiḥ, and he is from Iskandarānī.

There is something on this topic from Mu'adh bin Jabal.

١٦٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ بْنِ عَشْكَرٍ [الْبُعْدَايِيُّ]: حَدَّثَنَا الْقَاسِمُ بْنُ كَثِيرٍ [الْمِصْرِيُّ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ أَنَّهُ سَمِعَ سَهْلَ بْنَ أَبِي أُمَامَةَ بْنَ سَهْلٍ بْنِ حُنَيْفٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ مِنْ قَلْبِهِ صَادِقًا بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ سَهْلِ بْنِ حُنَيْفٍ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ شُرَيْحٍ، وَقَدْ رَوَاهُ عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُرَيْحٍ. وَعَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ يُكْنَى أَبَا شُرَيْحٍ وَهُوَ إِسْكَندَرَانِيٌّ.

وفي البابِ عَنْ مُعَاذِ بْنِ جَبَلٍ.

تخریج: وأخرجه مسلم، الإمامة، باب استحباب طلب الشهادة في سبيل الله تعالى، ح: ١٩٠٩ من حديث عبدالرحمن بن شريح به * وفي الباب عن معاذ بن جبل [يأتي: ١٦٥٤].

1654. Mu'adh bin Jabal narrated that the Prophet ﷺ said: "Whoever asks Allāh to be killed in His cause sincerely from his heart, Allāh shall give him the reward of martyrdom." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

١٦٥٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ مَالِكِ بْنِ يُحَاوِرَ السَّكْسَكِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَأَلَ اللَّهَ الْقَتْلَ فِي سَبِيلِهِ صَادِقًا مِنْ قَلْبِهِ أَعْطَاهُ اللَّهُ أَجْرَ الشَّهِيدِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه النسائي ٢٥/٦، ٢٦، ح: ٣١٤٣ (الجهاد، باب ثواب من قاتل في سبيل الله فواق ناقة) من حديث ابن جريج به مطولاً وصرح بالسماع.

Comments:

If a person sincerely desires to perform a virtuous deed but finds himself unable to do it, the sincerity of his resolve and the purity of his intention shall secure for him the reward of the intended deed, and he shall be reckoned among those who have actually performed it.

Chapter 20. What Has Been Related About The *Mujāhid*, The One Getting Married, And The *Mukātib*, And Allāh's Help For Them

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي الْمَجَاهِدِ وَالنَّائِكِ وَالْمُكَاتِبِ وَعَوْنِ اللَّهِ إِيَّاهُمْ (التحفة ٢٠)

1655. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There are three for whom it is a right upon Allāh to help them: The *Mujāhid* in His cause, the *Mukātib* who intends to fulfill (the *Kitābah*), and the one getting married who intends chastity." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

١٦٥٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ؛ حَقٌّ عَلَى اللَّهِ عَوْنُهُمْ: الْمَجَاهِدُ فِي سَبِيلِ اللَّهِ، وَالْمُكَاتِبُ الَّذِي يُرِيدُ الْأَدَاءَ، وَالنَّائِكُ الَّذِي يُرِيدُ الْعَفَافَ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده حسن] وأخرجه النسائي، الجهاد، باب فضل الروحة في سبيل الله عزوجل ١٥/٦، ١٦، ح: ٢٢، ٣١ وابن ماجه، ح: ٢٥١٨ من حديث محمد بن عجلان به وصرح بالسماع عند أحمد ٤٣٧/٢.

Comments:

It is Allāh who supports the endeavours of those who sincerely and earnestly wish and try to perform acts of virtue that are so demanding and difficult that no one can accomplish them without Allāh's special support.

Chapter 21. What Has Been Related About One Who Is Wounded In Allāh's Cause

(المعجم ٢١) - بَابُ مَا جَاءَ فِيمَنْ يُكَلِّمُ فِي سَبِيلِ اللَّهِ (التحفة ٢١)

1656. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "None is wounded in Allāh's cause – and Allāh knows better about who has been injured in His cause – except that he will come on the Day of Resurrection with his wound the color of blood but its scent will be the scent of musk." (*Ṣaḥīḥ*)

١٦٥٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُكَلِّمُ أَحَدٌ فِي سَبِيلِ اللَّهِ - وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ - إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ اللَّوْنُ لَوْنُ الدَّمِ، وَالرَّيْحُ رِيحُ الْمِسْكِ».

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه مسلم، الإمامة، باب فضل الجهاد والخروج في سبيل الله، ح: ١٨٧٦/١٠٧ من حديث سهيل به ورواه البخاري، ح: ٢٨٠٣ من حديث أبي هريرة.

Comments:

On the Day of Resurrection, the color of the martyr's blood shall remain red for anyone to see, but the scent coming from it shall be the scent of musk — proving that it was shed in the cause of Allāh.

1657. Mu'adh bin Jabal narrated that the Prophet ﷺ said: "Whoever fought in the cause of Allāh – a Muslim man – for the time it takes for two milkings of a camel, then Paradise is obligatory for him. And whoever suffered a wound in the cause of Allāh, or he suffers from an injury, then he will come on the Day of Resurrection while (his blood will be) more

١٦٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ مَالِكِ بْنِ يَخْأَمَرَ، عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ - مِنْ رَجُلٍ مُسْلِمٍ - فُوقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللَّهِ أَوْ نَكِبَ نَكْبَةً فَلِنَهَا تَجِيءُ يَوْمَ

copius than it ever was, its color the color of saffron, and its scent like that of musk.” (*Ṣaḥīh*)

This *Hadīth* is *Ṣaḥīh*.

تخریج: [إسناده صحيح] وتقدم: ١٦٥٤ وهذا طرف منه، ورواه ابن ماجه، ح: ٢٧٩٢ من حديث ابن جريج به مختصراً.

Chapter 22. Which Deed Is The Most Virtuous?

(المعجم ٢٢) - بَابُ مَا جَاءَ أَيُّ الْأَعْمَالِ أَفْضَلُ (التحفة ٢٢)

1658. Abū Hurairah, may Allāh be pleased with him, narrated: “The Messenger of Allāh ﷺ was asked: ‘Which deed is the most virtuous? And which deed is the best?’ He ﷺ said: ‘Faith in Allāh and His Messenger.’ It was said: ‘Then what?’ He said: ‘*Jihād* is the hump (the most prominent) of the deeds.’ Then what O the Messenger of Allāh? He said: ‘Then *Hajj Mabrūr*’”^[1] (*Ḥasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*, it has been reported through other routes from Abū Hurairah from the Prophet ﷺ.

١٦٥٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُهُ [ابْنُ سَلِيمَانَ] عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ وَأَيُّ الْأَعْمَالِ خَيْرٌ؟ قَالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ»، قِيلَ: ثُمَّ أَيُّ شَيْءٍ؟ قَالَ: «الْجِهَادُ سَنَامَ الْعَمَلِ»، قِيلَ: ثُمَّ أَيُّ شَيْءٍ يَا رَسُولَ اللَّهِ؟ قَالَ: «ثُمَّ حَجٌّ مَبْرُورٌ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٢٨٧/٢ من حديث محمد بن عمرو الليثي به ورواه البخاري، ح: ٢٦، ومسلم، ح: ٨٣ من حديث أبي هريرة رضي الله عنه.

Chapter 23. What Has Been Mentioned About ‘The Gates Of Paradise Are Under The Shadows Of The Swords’

(المعجم ٢٣) - بَابُ [مَا ذُكِرَ أَنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ] (التحفة ٢٣)

1659. Abū Bakr bin Abī Mūsā Al-*Ash‘arī* narrated: “I heard my

١٦٥٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سَلِيمَانَ الصُّبَعِيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ،

[1] See no. 810.

father saying in the presence of the enemy: "The Messenger of Allāh ﷺ said: "Indeed, the gates of Paradise are under the shadows of the swords." A man among the people with a ragged appearance said: 'Have you heard what you mentioned from the Messenger of Allāh ﷺ?' He said: 'Yes.' So he returned to his comrades and bid them *Salām* (farewell), broke the sheath of his sword, and began fighting with it until he was killed." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ṣaḥīḥ*] *Gharīb*. We do not know it except as a narration of Ja'far bin Sulaimān [Aḍ-Ḍubā'ī]. (One of the narrators) Abū 'Imrān Al-Jawnī's name is 'Abdul-Malik bin Ḥabīb. As for Abū Bakr bin Abī Mūsā, Aḥmad bin Ḥanbal said: "That is his name."

تخریج: وأخرجه مسلم، الإمامة، باب ثبوت الجنة للشهيد، ح: ١٩٠٢ عن قتيبة به.

Comments:

The *Ḥadīth* tells us that one of the paths leading straight to Paradise is to take part in *Jihād* and confront the enemy fearlessly, under the shadow of swords and other weapons.

Chapter 24. What Has Been Related About Which Of The People Are Most Virtuous

1660. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ was asked: "Which of the people are most virtuous?" He said: "A man who take part in *Jihād* in Allāh's cause." They said: "Then whom?" He said: "Then a believer who stays in one of the mountain paths out of *Taqwā* for his Lord, leaving the people secure from his evil." (*Ṣaḥīḥ*)

عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: سَمِعْتُ أَبِي بِحَضْرَةِ الْعَدُوِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ الشُّيُوفِ»، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ رَثُّ الْهَيْئَةِ: «أَأَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ يَذْكُرُهُ؟» قَالَ: نَعَمْ، فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالَ: أَفْرَأُ عَلَيْكُمْ السَّلَامَ، وَكَسَرَ جَفْنَ سَيْفِهِ فَضَرَبَ بِهِ حَتَّى قُتِلَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [صَحِيحٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ [الضُّبَعِيِّ]. وَأَبُو عِمْرَانَ الْجَوْنِيُّ اسْمُهُ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ. وَأَبُو بَكْرٍ بْنُ أَبِي مُوسَى قَالَ: أَحْمَدُ بْنُ حَنْبَلٍ هُوَ اسْمُهُ.

(المعجم ٢٤) - بَابُ مَا جَاءَ أَبِي النَّاسِ أَفْضَلُ (التحفة ٢٤)

١٦٦٠ - حَدَّثَنَا أَبُو عَمَارٍ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّثَّيْبِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ» قَالُوا: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ مُؤْمِنٌ فِي شِعْبٍ مِنَ الشَّعَابِ يَتَّقِي رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ».

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ .

تخريج: متفق عليه، وأخرجه مسلم، الإمامة، باب فضل الشهادة في سبيل الله، ح: ١٨٨ من حديث الأوزاعي والبخاري. ح: ٢٧٨٦ من حديث الزهري به.

Comments:

Just as, together with doing one's obligatory duties, it would be an act of great virtue to take part in *Jihād* in the cause of Allāh and risk one's life and property in that endeavour, it would also, under special circumstances, be an act of virtue to go into seclusion in order to keep away from getting involved in a situation of internal dissent and strife. And the meaning of him fleeing to protect the people from his evil, is when if he were to stay, he would be compelled to pick and assist one side in cases of two Muslim groups fighting in *Fitnah*.

Chapter 25. Regarding (The Rewards For The Martyr)

(المعجم ٢٥) - بَابُ: فِي [ثَوَابِ

الشَّهِيدِ] (التحفة ٢٥)

1661. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "None of the people of Paradise would wish to return to the world except for the martyr who indeed would love to return to the world saying that he would love to be killed ten times in Allāh's cause because of what he has seen of the honor that He has given him." (*Ṣaḥīḥ*)

١٦٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا

أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ

أَحَدٍ مِنْ أَهْلِ الْجَنَّةِ يَسْرُهُ أَنْ يَرْجَعَ إِلَى الدُّنْيَا

غَيْرُ الشَّهِيدِ فَإِنَّهُ يُحِبُّ أَنْ يَرْجَعَ إِلَى الدُّنْيَا

يَقُولُ: حَتَّى أُقْتَلَ عَشْرَ مَرَّاتٍ فِي سَبِيلِ اللَّهِ مِمَّا

يَرَى مِمَّا أَعْطَاهُ مِنَ الْكِرَامَةِ».

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Comments:

See comments on no. 1643.

تخريج: [إسناده صحيح] وانظر الحديث الآتي.

1662. (Another chain) from Anas, from the Prophet ﷺ with similar in its meaning. (*Ṣaḥīḥ*)

١٦٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ

أَنَسِ بْنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ .

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ .

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب تمني المجاهد أن يرجع إلى الدنيا، ح: ٢٨١٧ ومسلم، ح: ١٨٧٧/١٠٩ عن محمد بن بشار به.

1663. Al-Miqdām bin Ma’dīykarib narrated that the Messenger of Allāh ﷺ, said: “There are six things with the martyr: He is forgiven with the first flow of blood (he suffers), he is shown his place in Paradise, he is protected from punishment in the grave, secured from the greatest terror,^[1] the crown of dignity is placed upon his head – and its gems are better than the world and what is in it – he is married to seventy-two wives among *Al-Hūril-‘Ayn* of Paradise, and he may intercede for seventy of his close relatives.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

١٦٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا نَعِيمُ بْنُ حَمَّادٍ: حَدَّثَنَا بِقِيَّةُ ابْنُ الْوَلِيدِ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمُقْدَامِ بْنِ مَعْدٍ يَكْرِبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ: يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ وَيُرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ، وَيَأْمَنُ مِنَ الْفَرَجِ الْأَكْبَرِ، وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ، الْيَاقُوتَةُ مِنْهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَيُزَوَّجُ اثْنَتَيْنِ وَسَبْعِينَ زَوْجَةً مِنَ الْحُورِ الْعِينِ، وَيُسْمَعُ فِي سَبْعِينَ مِنْ أَقَارِبِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه ابن ماجه، الجهاد، باب فضل الشهادة في سبيل الله، ح: ٢٧٩٩

Comments:

The purpose behind recounting the special favors bestowed upon the martyr is to awaken in our hearts the desire to sacrifice our lives and all that belongs to us in the path of Allāh.

Chapter 26. What Has Been Related About The Virtue Of The Garrisons

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي فَضْلِ الْمُرَابِطِ (التحفة ٢٦)

1664. Sahl bin Sa’d narrated that the Messenger of Allāh ﷺ said: “(*Ribāṭ*) Guarding the frontier for a day in the cause of Allāh is better than the world and what is in it. And an afternoon the worshipper

١٦٦٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ: حَدَّثَنِي أَبُو النَّضْرِ [الْبَغْدَادِيُّ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

[1] See *Sūrat Al-Anbiyā’* 21:103.

spends in the cause of Allāh – or a morning – is better than the world and what is on it. And the space occupied by the whip of one of you in Paradise is better than the world and what is on it.” (*Ṣaḥīḥ*)

This *Hadīth* is *Hasan Ṣaḥīḥ*.

«رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يُرْوِحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوْ الْعَدْوَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطٍ أَحَدِكُمْ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا» هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الجهاد والسير، باب فضل رباط يوم في سبيل الله، ح: ٢٨٩٢، من حديث أبي النضر به وللحديث طرق عند البخاري، ح: ٢٧٩٤، ٦٤١٥، ٣٢٥٠، ومسلم، ح: ١١٣/١٨٨١، ١١٤ وغيرهما.

Comments:

See comments under chapter 17.

1665. Muḥammad bin Al-Munkadir said: “Salmān Al-Fārisī passed by Shuraḥbīl bin As-Simṭ while he was in a garrison in which he and his companions were suffering from difficulties. He said to him: ‘Shall I narrate to you – O Ibn As-Simṭ – a *Ḥadīth* I heard from the Messenger of Allāh ﷺ?’ He said: ‘Of course.’ He said: ‘I heard the Messenger of Allāh ﷺ saying: “(*Ribāṭ*) Guarding the frontier for a day in the cause of Allāh is more virtuous” – and perhaps he said: “better, than fasting a month and standing (in prayer) for it. And whoever dies in it, he is protected from the trials of the grave, and his deeds (continuously) multiplied until the Day of Resurrection.”’ (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*.

١٦٦٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ]: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: مَرَّ سَلْمَانَ الْفَارِسِيُّ بِشُرْحَيْلِ بْنِ السَّمْطِ وَهُوَ فِي مُرَابِطٍ لَهُ وَقَدْ شَقَّ عَلَيْهِ وَعَلَى أَصْحَابِهِ، فَقَالَ: أَلَا أُحَدِّثُكَ يَا ابْنَ السَّمْطِ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: بَلَى، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ أَفْضَلُ» - وَرَبَّمَا قَالَ: - «خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَمَنْ مَاتَ فِيهِ وَفِي فِتْنَةِ الْقَبْرِ، وَنُجِيَ لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ». [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [صحيح] ورواه مسلم، ح: ١٩١٣ من طريق آخر عن شرحبيل بن السمط عن سلمان به * حديث أيوب بن موسى وأخرجه مسلم، ح: ١٩١٣.

Comments:

See comments under chapter 2.

1666. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever meets Allāh without any traces from *Jihād* he meets Allāh with a defect.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb* as a narration of Al-Walīd bin Muslim from Ismā‘īl bin Rāfi‘. Ismā‘īl bin Rāfi‘ was graded weak by some of the people of *Hadīth*. I heard Muḥammad saying: “He is trustworthy, average (*Muqārib*) in *Hadīth*.”

This *Hadīth* has been reported from Abū Hurairah from the Prophet ﷺ, through other than this route. Regarding the *Hadīth* of Salmān, its chain is not connected, Muḥammad bin Al-Munkadir did not see Salmān Al-Fārisī.

This *Hadīth* has been reported from Ayyūb bin Mūsā, from Makḥūl, from Shurahbīl bin As-Simṭ, from Salmān, from the Prophet ﷺ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الجهاد، باب التغليظ في ترك الجهاد، ح: ٢٧٦٣ من حديث الوليد بن مسلم به * إسماعيل بن رافع: ضعيف راجع تسهيل الحاجة، ح: ١٣٣٧.

Comments:

Whoever is ordered by the Muslim ruler to take part in *Jihād* for the cause of Allāh, but makes no preparation himself for it or avoids making any kind of physical or financial sacrifice for it, nor does he soil his body in it shall certainly find himself deprived of all the blessings and benefits promised for those who lay down their lives in the cause of Allāh.

1667. Abū Ṣāliḥ, the freed slave of ‘Uthmān said: “I heard ‘Uthmān while on the *Minbar* saying: ‘I did not inform you about a *Hadīth* I had heard from the Messenger of Allāh ﷺ, out of dismay that you

١٦٦٦ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَقِيَ اللَّهَ بِغَيْرِ أَثَرٍ مِنْ جِهَادٍ لَقِيَ اللَّهَ فِيهِ نُثْمَةٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ، وَإِسْمَاعِيلُ بْنُ رَافِعٍ قَدْ ضَعَفَهُ بَعْضُ أَهْلِ الْحَدِيثِ، [قَالَ:] وَسَمِعْتُ مُحَمَّدًا يَقُولُ: هُوَ ثِقَةٌ مُقَارِبُ الْحَدِيثِ.

وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ سَلْمَانَ إِسْنَادُهُ لَيْسَ بِمُتَّصِلٍ، مُحَمَّدُ بْنُ الْمُتَكَدِّرِ لَمْ يَذْكُرْ سَلْمَانَ الْفَارِسِيَّ.

وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ مَكْحُولٍ، عَنْ شُرَحْبِيلَ بْنِ السَّمْطِ، عَنْ سَلْمَانَ عَنِ النَّبِيِّ ﷺ.

١٦٦٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبُدٍ عَنْ أَبِي صَالِحٍ مَوْلَى عُثْمَانَ، قَالَ: سَمِعْتُ

might part from me. Then it occurred to me that I should narrate it to you so that one may himself choose from these matters accordingly. I heard the Messenger of Allāh ﷺ saying: '(Ribāt) Guarding the frontier for a day in Allāh's cause is better in status than a thousand days doing other than that.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*.

Muḥammad [bin Ismā'il] said: "Abū Ṣāliḥ, the freed slave of 'Uthmān's name is Burkān."

عُثْمَانَ وَهُوَ عَلَى الْمَنَبْرِ يَقُولُ: إِنِّي كَتَمْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ كَرَاهِيَةً تَقْرُفُكُمْ عَنِّي ثُمَّ بَدَأَ لِي أَنْ أُحَدِّثَكُمْوَهُ لِيخْتَارَ أَمْرًا لِنَفْسِهِ مَا بَدَأَ لَهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِي مَا سِوَاهُ مِنَ الْمَنَازِلِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ.

[وَأَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ:] أَبُو صَالِحٍ مَوْلَى عُثْمَانَ اسْمُهُ بُرْكَانٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٣٩/٦، ح: ٣١٧١ (الجهاد، باب فضل الرباط) من حديث الليث ابن سعد به وصححه ابن حبان، ح: ١٥٩٢ والحاكم: ٦٨/٢، ١٤٣ ووافقه الذهبي.

Comments:

Since those were the days when people's eagerness for the doing of virtuous deeds was at its peak, it happened sometimes that the tidings of acts attracting abundant rewards from Allāh were kept from them, lest they should leave the capital city of Al-Madīnah en masse in pursuit of those acts, thus creating problems for the administration of the city or state. But once the conditions changed, they were told of those matters in order to be clear of the blame of hiding a piece of information about their own religion.

1668. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The martyr does not sense the touch of death except as one of you senses the touch of a (bug) bite." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan* *Gharīb* *Ṣaḥīḥ*.

١٦٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَحْمَدُ ابْنُ نَصْرِ النَّيْسَابُورِيُّ وَعَبْدُ وَاحِدٍ قَالُوا: حَدَّثَنَا صَفْوَانُ بْنُ عِيْسَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَجَلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَجِدُ الشَّهِيدُ مِنْ مَسِّ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مِنْ مَسِّ الْقَرَصَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الجهاد، باب فضل الشهادة في سبيل الله، ح: ٢٨٠٢ عن محمد بن بشار به وللحديث شواهد ضعيفة.

Comments:

Whoever goes to the battlefield with purity of intention and a fondness for fighting in Allāh's cause, Allāh fills his heart with such a burning desire for martyrdom that he feels neither fatigue nor pain and is able to wage the war with full peace of mind and achieve the goal of attaining martyrdom.

1669. Abū Umāmah narrated that the Prophet ﷺ said: "There is nothing more beloved to Allāh than two drops and two traces: A teardrop shed out of fear of Allāh, and a drop of blood shed in Allāh's cause. As for the two traces: A trace resulting in Allāh's cause,^[1] and a trace resulting from one of the duties that Allāh made obligatory." (*Hasan*)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخریج: [إسناده حسن] وأخرجه الطبرانی: ۲۸۰/۸، ح: ۷۹۱۸ من حدیث یزید بن ہارون

۱۶۶۹ - حَدَّثَنَا زِيَادُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنَا
يَزِيدُ بْنُ هَارُونَ: أَنَّ أَبَانَ الْوَلِيدُ بْنُ جَمِيلٍ
[الْفَلَسْطِينِيُّ] عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ،
عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ
شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَتَيْنِ وَأَثَرَيْنِ:
قَطْرَةٌ [مِنْ] دُمُوعٍ مِنْ خَشْيَةِ اللَّهِ، وَقَطْرَةٌ دَمٍ
تُهْرَأُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْأَثَرَانِ فَأَثَرٌ فِي
سَبِيلِ اللَّهِ وَأَثَرٌ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ».
[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

به .

[1] "Like footsteps, or becoming dusty, or being injured in *Jihād* or other barriers from seeking knowledge." (*Tuḥfat Al-Aḥwadhī*).

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

21. The Chapters On *Jihād* From The Messenger Of Allāh ﷺ

(المعجم ٢١) - أَبْوَابُ الْجِهَادِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ...)

Chapter 1. (What Has Been Related) About The People Who Have An Excuse Not To Participate

(المعجم ١) - بَابُ [مَا جَاءَ] فِي أَهْلِ
الْعُذْرِ فِي الْقُعُودِ (التحفة ٢٧)

1670. Al-Barā' bin 'Āzib narrated that the Messenger of Allāh ﷺ said: "Bring me a shoulder blade or tablet." Then he wrote:^[1] Not equal are those of the believers who sit. 'Amr bin Umm Maktūm who was behind him said: "Is there an exemption for me?" So the following was revealed: Except those who are disabled..^[2] (*Ṣaḥīḥ*)

١٦٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهُنَّ بِلَاكِنِّفٍ أَوْ اللَّوْحِ، فَكَتَبَ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾، وَعَمَرُوهُنَّ أُمَّ مَكْتُومَ خَلْفَ ظَهْرِهِ، فَقَالَ: هَلْ لِي رُخْصَةٌ؟ فَتَزَلَّتْ: ﴿عَذْرٌ أُولَى الْقَرَرِ﴾» [النساء: ٩٥].

There are narrations on this topic from Ibn 'Abbās, Jābir, and Zaid bin Thābit.

وفي البابِ عن ابنِ عَبَّاسٍ، وجابرٍ، وزَيْدِ ابْنِ ثَابِتٍ.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [and it is a *Ḥadīth* that is] *Gharīb* from the narration of Sulaimān At-Taimī from Abū Ishāq.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وهو حَدِيثٌ] غَرِيبٌ مِنْ حَدِيثِ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي إِسْحَاقَ.

And *Shu'bah* and *Ath-Thawrī* reported this *Ḥadīth* from Abū Ishāq.

وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ هَذَا الْحَدِيثَ.

تخريج: [صحيح] وأخرجه النسائي: ١٠/٦، ح: ٣١٠٣ (الجهاد، باب فضل المجاهدين على القاعدين) عن نصر بن علي به ورواه البخاري، ح: ٤٥٩٤ ومسلم، ح: ١٨٩٨ من حديث أبي

[1] Zaid bin Thābit, as indicated in a narration of Muslim.

[2] All of which is from *An-Nisā'* 4:95.

إسحاق به * وفي الباب عن ابن عباس [يأتي: ٣٠٣٢] وجابر [مسلم، ح: ١٩١١] وزيد بن ثابت [يأتي: ٣٠٣٣] وأحمد: ١٨٤/٥ * حديث شعبة عند البخاري، ح: ٢٨٣١، ٤٥٩٣ ومسلم، ح: ١٤١/١٨٩٨ وحديث سفيان الثوري عند الترمذي، ح: ٣٠٣١.

Comments:

People who do have a passion and a desire for participation in *Jihād* but find themselves unable to do so for some reason beyond their control, their lagging behind shall not be counted as sin, and their passion for *Jihād* and their desire for it would make them equal partners in reward.

Chapter 2. What Has Been Related About One Who Goes Out For Battle Abandoning His Parents

1671. ‘Abdullāh bin ‘Umar said: “A man came to the Prophet ﷺ seeking permission to go for *Jihād*. So he said: ‘Do you have parents (living)?’ He said: ‘Yes.’ He said: ‘Then it is for them that you should perform *Jihād*.’” (*Sahīh*)
[Abū ‘Eīsā said:] There is something on this topic from Ibn ‘Abbās.

This *Hadīth* is *Hasan Sahīh*. (One of the narrators) Abū-‘Abbās is the blind (Al-A’mā) poet (*Ash-Shā’ir*), from Makkah, and his name is As-Sā’ib bin Farrūkh.

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب: لا يجاهد إلا بإذن الأبوين، ح: ٥٩٧٢ ومسلم، ح: ٢٥٤٩ من حديث يحيى القطان به * وفي الباب عن ابن عباس [الطبراني في الكبير: ٤١١/١١، ح: ١٢١٦٧].

Comments:

Dutifulness towards parents and according respectful treatment to them is the bound duty of each individual. No one, therefore, is allowed to go out for *Jihād* without his parents’ consent except in cases where, under the conditions of the time, *Jihād* becomes everyone’s individual duty. Ibn Qudāmah has claimed unanimity among scholars on this point. The same view was held by the Companions, like ‘Umar and ‘Uthmān, and by the leading lights of succeeding generations, like Imām Mālik, Al-Awzā’i, Ath-Thawri and Ash-Shafi’i, just to name a few (*Al-Mughni*, v.13, p.2625).

(المعجم ٢) - بَابُ مَا جَاءَ فِيْمَنْ خَرَجَ إِلَى الْعَزْوِ وَتَرَكَ أَبْوَيْه (التحفة ٢٨)

١٦٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَشُعْبَةَ، عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يَسْتَأْذِنُهُ فِي الْجِهَادِ، فَقَالَ: «أَلَاكَ وَالِدَانِ؟» قَالَ: نَعَمْ، قَالَ: «فَفِيهِمَا فَجَاهِدْ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ.
[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الْعَبَّاسِ هُوَ الشَّاعِرُ الْأَعْمَى الْمَكِّيُّ، وَاسْمُهُ السَّائِبُ بْنُ قُرُوخَ.]

Chapter 3. What Has Been Related About A Lone Man Being Sent (As A Commander)^[1] Over A Military Expedition

1672. Al-Hajjāj bin Muḥammad narrated that Ibn Juraij commented on Allāh's Saying: Obey Allāh and obey the Messenger, and those in authority among you.,^[2] he said: "Abdullāh bin Hudhāfah bin Qais bin 'Adī As-Sahmī was sent by the Messenger of Allāh ﷺ (as commander) over a military expedition. I was informed of that by Ya'lā bin Muslim, from Sa'eed bin Jubair, from Ibn 'Abbās." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. We do not know of it except as a narration of Ibn Juraij.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم﴾ وذوي الأمر، ح: ٤٥٨٤ ومسلم، ح: ١٨٣٤ من حديث الحجاج بن محمد به.

Comments:

Ibn Juraij's comment on the Qur'ānic verse (4:59) is intended to highlight the fact that, since 'Abdullāh bin Hudhāfah had been appointed commander of the expedition by the Prophet ﷺ, for all intent and purposes he was one of the people in authority whose obedience has been made compulsory by the Qur'ān and *Hadīth*. A vast majority of scholars of the past and present also consider government functionaries (including the commander of the brigade) as the veritable "people of authority" of the community, and there is no doubt about that under an Islāmic government, some scholars take the term to mean 'men of learning'. (*Tuḥfat-Al-Aḥwadhī*, v. 3, p. 21).

Chapter 4. What Has Been Related About It Being Disliked For A Man To Travel Alone

1673. Ibn 'Umar narrated that the

(المعجم ٣) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُعَيَّثُ سَرِيَّةً وَحْدَهُ (التحفة ٢٩)

١٦٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى [النَّيْسَابُورِيُّ]: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ فِي قَوْلِهِ: ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ [النساء: ٥٩] قَالَ: عَبْدُ اللَّهِ بْنُ حُدَّافَةَ بْنِ قَيْسِ بْنِ عَبْدِ السَّهْمِيِّ بَعَثَهُ رَسُولُ اللَّهِ ﷺ عَلَى سَرِيَّةٍ. أَخْبَرَنِيهِ يَعْلى بْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ جُرَيْجٍ.

(المعجم ٤) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ أَنْ يُسَافِرَ الرَّجُلُ وَحْدَهُ (التحفة ٣٠)

١٦٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ

[1] See *Tuḥfat Al-Aḥwadhī*.

[2] *An-Nisā'* 4:59.

Messenger of Allāh ﷺ said: “If the people knew what I know about being alone, then a rider would not journey at night.” – meaning alone. (*Ṣaḥīḥ*)

الْبَصْرِيِّ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ عَاصِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مَا أَعْلَمُ مِنَ الْوَحْدَةِ مَا سَارَ رَاكِبٌ بِلَيْلٍ» - يَعْنِي وَحْدَهُ.

تخريج: وأخرجه البخاري، الجهاد والسير، باب السير وحده، ح: ٢٩٩٨ من حديث عاصم ابن محمد به.

Comments:

Going out alone would not be a thing of blemish if the exigencies of war demand that the person undertake the journey as a scout in order to monitor the activities of the enemy. But going all alone on an uncalled for, and unwarranted excursion, means inviting trouble for oneself. It would not, therefore, be advisable to embark on a journey that is long, or for a stay that is expected to be long, except in company or group.

1674. ‘Amr bin Shu’aib narrated from his father, from his grandfather that the Messenger of Allāh ﷺ said: “The (lone) rider is a *Shaitān*, and two riders are two *Shaitān*. Three is a traveling party.” (*Ḥasan*)

[Abū ‘Eisā said:] The *Ḥadīth* of Ibn ‘Umar (no. 1673) is a *Ḥasan Ṣaḥīḥ Ḥadīth*. We do not know of it except from this route; as a narratioin of ‘Āsim. And he is Ibn Muḥammad bin Zaid bin ‘Abdullāh bin ‘Umar. [Muḥammad said: “He is trustworthy, truthful. And ‘Āsim bin ‘Umar Al-‘Umari is weak in *Ḥadīth*, I do not report anything from him.”] The *Ḥadīth* of ‘Abdullāh bin ‘Amr (no. 1674) is better.

١٦٧٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَزْمَلَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الرَّاكِبُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ».

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَاصِمٍ، وَهُوَ ابْنُ مُحَمَّدِ ابْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمَرَ [قَالَ مُحَمَّدٌ: هُوَ ثِقَّةٌ صَدُوقٌ. وَعَاصِمُ بْنُ عَمَرَ الْعُمَرِيُّ ضَعِيفٌ فِي الْحَدِيثِ لَا أَرَوِي عَنْهُ شَيْئًا]، وَحَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَحْسَنُ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الجهاد، باب: في الرجل يسافر وحده، ح: ٢٦٠٧ من حديث مالك به وهو في الموطأ: ٩٧٨/٢ وصححه ابن خزيمة والحاكم: ١٠٢/٢ ووافقه الذهبي وحسنه البغوي في شرح السنة، ح: ٢٦٧٥.

Comments:

In view of the multiple types of needs during the journey, it would definitely be more prudent that a man journeys in a party of at least three, so that in the likely event of anyone's sickness or death, the others might help each other, and inform those left behind, as well as fulfill the other needs of the journey through mutual help and assistance.

Chapter 5. What Has Been Related About The Permission To Lie And Be Deceitful In War

(المعجم ٥) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي الكَذِبِ وَالْخَدِيعَةِ فِي الْحَرْبِ (التحفة ٣١)

1675. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “War is deceit.” (*Ṣaḥīḥ*)

١٦٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَنَصْرُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَرْبُ خَدَعَةٌ».

[Abū ‘Eisā said:] There are narrations on this topic from ‘Alī, Zaid bin Thābit, ‘Āishah, Ibn ‘Abbās, Abū Hurairah, Asmā’ bint Yazīd bin As-Sakan, Ka‘b bin Mālik, and Anas bin Mālik.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ، وَزَيْدِ بْنِ ثَابِتٍ، وَعَائِشَةَ، وَابْنِ عَبَّاسٍ، وَأَبِي هُرَيْرَةَ، وَأَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ، وَكَعْبِ ابْنِ مَالِكٍ، وَأَنْسِ بْنِ مَالِكٍ.

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب الحرب خدعة، ح: ٣٠٣٠ ومسلم، ح: ١٧٣٩ من حديث سفیان بن عيينة به * وفي الباب عن علي [النسائي في الكبرى: ٥/١٩٣، ح: ٨٦٤٤] وزيد بن ثابت [الطبراني في الكبير: ٥/١٣٦، ح: ٤٨٦٦] وعائشة [ابن ماجه، ح: ٢٨٣٣] وابن عباس [ابن ماجه، ح: ٢٨٣٤] وأبي هريرة [البخاري، ح: ٣٠٢٩] ومسلم، ح: ١٧٤٠] وأسماء بنت يزيد بن السكن [لعله يشير إلى الحديث الآتي: ١٩٣٩] وكعب بن مالك [أبو داود، ح: ٢٦٣٧] وأنس بن مالك [أحمد: ٣/٢٢٤ وابن حبان].

Comments:

The Arabic word ‘*Khad’ah*’ means a hidden plan or strategy. Similarly, *Tawriyah* (equivocation) is also a manner of speech in which the speaker, although he does not lie, deliberately uses ambiguous words so that the addressee gets a different meaning from the one intended by the speaker.

Chapter 6. What Has Been Related About Battles Of The Prophet ﷺ And How Many There Were

1676. Abū Ishāq narrated: “I was next to Zaid bin Arqam when he was asked: ‘How many battles did the Prophet ﷺ fight?’ He said: ‘Nineteen.’ So I said: ‘How many battles did you take part in with him?’ he said: ‘Seventeen.’ I said: ‘Which of them was the first?’ He said: ‘*Dhāt Al-‘Ushairā*’ or *Al-‘Usairā*.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، المغازي، باب غزوة العشيرة أو العسيرة، ح: ٣٩٤٩ من حديث وهب بن جرير ومسلم، الجهاد، باب عدد غزوات النبي ﷺ، ح: ٤٣/١٢٥٤ قبل، ح: ١٨١٣ من حديث شعبة به وهو في مسند الطيالسي، ح: ٦٨١، ٦٨٢، ٦٨٤.

Comments:

In the vocabulary of Islam the word ‘*Ghazwah*’ (literally, invasion) means a military expedition personally led by the Prophet ﷺ. *Sariyyah*, on the other hand, is an expedition carried out under the orders of the Prophet ﷺ without his physical participation.

Chapter 7. What Has Been Related About Lining Up And Positioning At The Time Of Fighting

1677. ‘Abdur-Raḥmān bin ‘Awf narrated: “The Messenger of Allāh ﷺ positioned us during the night at Badr.” (*Ḍa‘īf*)

[Abū ‘Eisā said:] There is something on this topic from Abū Ayyūb.

This *Ḥadīth* is *Gharīb*, we do not know of it except from this route. I asked Muḥammad bin Ismā‘il

(المعجم ٦) - بَابُ مَا جَاءَ فِي غَزَوَاتِ النَّبِيِّ ﷺ [وَأَكْمَ غَزَا (التحفة ٣٢)]

١٦٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ وَأَبُو دَاوُدَ [الطَّيَالِسِيُّ] قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: كُنْتُ إِلَى جَنْبِ زَيْدِ بْنِ أَرْقَمَ فَقِيلَ لَهُ: كَمْ غَزَا النَّبِيُّ ﷺ مِنْ غَزْوَةٍ قَالَ: تِسْعَ عَشْرَةَ، فَقُلْتُ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ، قُلْتُ: وَأَيُّنَهُنَّ كَانَ أَوَّلَ؟ قَالَ: ذَاتُ الْعُشَيْرَاءِ أَوْ الْعُسَيْرَاءِ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٧) - بَابُ مَا جَاءَ فِي الصَّفِّ وَالتَّعْبِيَةِ عِنْدَ الْقِتَالِ (التحفة ٣٣)

١٦٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ بْنُ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: عَبَّأَنَا رَسُولُ اللَّهِ ﷺ بِبَدْرِ لَيْلًا.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ.

about this *Hadīth*, but he did not know it, and he said: “Muḥammad bin Ishāq heard from ‘Ikrimah.” And when I saw him, he had a good opinion about Muḥammad bin Ḥumaid Ar-Rāzī, then he considered him weak later.

[وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا
الْوَجْهِ، وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا
الْحَدِيثِ فَلَمْ يَعْرِفْهُ وَقَالَ: مُحَمَّدُ بْنُ إِسْحَاقَ
سَمِعَ مِنْ عِكْرَمَةَ. وَحِينَ رَأَيْتُهُ كَانَ حَسَنَ الرَّأْيِ
فِي مُحَمَّدِ بْنِ حُمَيْدِ الرَّازِيِّ ثُمَّ ضَعَفَهُ بَعْدُ.]

تخریج: [إسناده ضعيف] * محمد بن حميد: وكان ابن معين حسن الرأي فيه (تقريب) وابن إسحاق عن ابن صح السند إليه * وفي الباب عن أبي أيوب [أحمد: ٥/٤٢٠].

Comments:

Although the narration as such is weak, yet there is no doubt that the right way to fight a war is to make proper preparations and arrangements, as well as through the lining up of the troops for it in proper time. Once the hostilities have started, there will be little or no time left for doing those things.

Chapter 8. What Has Been Related About Supplicating At The Time Of Fighting

(المعجم ٨) - بَابُ مَا جَاءَ فِي الدُّعَاءِ
عِنْدَ الْقِتَالِ (التحفة ٣٤)

1678. Ibn Abī Awfā said: “I heard him saying” – meaning the Prophet ﷺ – “while supplicating against the *Aḥzāb*: ‘O Allāh, Revealer of the Book! Severe in reckoning! Rout the *Aḥzāb* and shake them.’” (*Ṣaḥīḥ*)

١٦٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
يَزِيدُ بْنُ هَارُونَ: أَنَّ أَبَانَ إِسْمَاعِيلَ: أَخْبَرَنَا
خَالِدٌ عَنِ ابْنِ أَبِي أَوْفَى قَالَ: سَمِعْتُهُ يَقُولُ -
يَعْنِي النَّبِيَّ ﷺ، - يَدْعُو عَلَى الْأَحْزَابِ
فَقَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ،
اهْزِمِ الْأَحْزَابَ وَزَلْزَلْهُمْ».

[Abū ‘Eīsā said:] There is something on this topic from Ibn Mas‘ūd.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ.
[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق عليه، أخرجه البخاري، الجهاد والسير، باب الدعاء على المشركين بالهزيمة والزلزلة، ح: ٢٩٣٣ ومسلم، ح: ١٧٤٢ من حديث إسماعيل بن أبي خالد به * وفي الباب عن ابن مسعود [النسائي في الكبرى، ح: ١٠٤٤٢ وعمل اليوم والليلة، ح: ٦٠٦].

Comments:

Supplication is a believer’s weapon. Success and prosperity in wars come from fortitude and courage of the heart as well as from the warriors’ steadfastness exhibited on the battlefield. If a warrior’s heart loses its courage and fortitude, his feet will refuse to support him. If a condition of this nature overtakes the battling army, defeat will be the only outcome of war.

Chapter 9. What Has Been Related About Standards^[1]

1679. Jābir said: “The Messenger of Allāh ﷺ entered Makkah, and his standard was white.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Yahya bin Ādam from Sharīk. He said: I asked Muḥammad about this *Hadīth*, but he did not know it except as a narration of Yahya bin Ādam from Sharīk, he said: “More than one narrator has narrated to us from Sharīk from ‘Ammār from Abū Az-Zubair from Jābir: ‘The Prophet ﷺ entered Makkah and he was wearing a black *‘Imāmah*.’”^[2] (*Hasan*)

Muḥammad said: “This is the *Hadīth*.”

[Abū ‘Eisā said:] Duhn is a branch of Bajīlah (the tribe), and ‘Ammār Ad-Duhnī (one of the narrators) is ‘Ammār bin Mu‘āwiyah Ad-Duhnī, and his *Kunyah* is Abū Mu‘āwiyah, he is from Al-Kūfah, and he is trustworthy according to the people of *Hadīth*.

تخریج: [حسن] وأخرجه أبو داود، الجهاد، باب: في الرايات والألوية، ح: ٢٥٩٢ وابن ماجه، ح: ٢٨١٧، والسنائي، ح: ٢٨٦٩ من حديث يحيى بن آدم به وصححه الحاكم على شرط مسلم: ١٠٤/٢، ١٠٥ وله شواهد، انظر، ح: ١٦٨١.

Comments:

The Arabic *Liwā’* (standard) (used here in its plural form *Alwiyah*) is a piece of cloth wrapped round the lance bar. *Rāyah* (flag), on the other hand, is that piece of cloth which, having tied at one end, is left fluttering loose. *Rāyah* is the for the entire army, while the one used by each individual company or brigade is called *Liwā’*.

(المعجم ٩) - بَابُ مَا جَاءَ فِي الْأَلْوِيَةِ

(التحفة ٣٥)

١٦٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ عَمَرَ

ابن الوليد الكندي [الكوفي] ومحمد بن رافع

قالوا: حدثنا يحيى بن آدم عن شريك، عن

عمار هو الدهني - عن أبي الزبير، عن جابر:

أن رسول الله ﷺ دخل مكة ولواؤه أبيض.

[قال أبو عيسى:] هذا حديث غريب لا

نعرفه إلا من حديث يحيى بن آدم عن شريك

قال: سألت محمدًا عن هذا الحديث فلم

يعرفه إلا من حديث يحيى بن آدم عن شريك،

وقال: حدثنا غير واحد عن شريك، عن

عمار، عن أبي الزبير، عن جابر: أن النبي

ﷺ دخل مكة وعليه عمامة سوداء.

قال محمد: والحديث هو هذا.

[قال أبو عيسى:] والدُّهُنُّ بَطْنٌ مِنْ

بَجِيلَةَ، وَعَمَّارُ الدُّهْنِيُّ هُوَ عَمَّارُ بْنُ مُعَاوِيَةَ

الدُّهْنِيُّ، وَيُكْنَى أَبَا مُعَاوِيَةَ، وَهُوَ كُوفِيٌّ

[وهو] ثِقَّةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

[1] Meaning banners, like flags but smaller. See *Tuḥfat Al-Aḥwadhī*.

[2] Meaning headgear.

Chapter 10. (What Has Been Related) About Flags

1680. Yūnus bin ‘Ubaid, the freed slave of Muḥammad bin Al-Qāsim said: “Muḥammad bin Al-Qāsim sent me to Al-Barā’ bin ‘Āzib to ask him about the flag of the Messenger of Allāh ﷺ. He said: ‘It was a black square of *Namirah*.’”

(*Hasan*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Alī, Al-Ḥārith bin Ḥassān, and Ibn ‘Abbās.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except from the report of Ibn Abī Zā’idah. And Abū Ya’qūb Ath-Thaqafī’s name is Ishāq bin Ibrāhīm. ‘Ubaidullāh bin Mūsā also reports from him.

تخريج: [حسن] وأخرجه أبو داود، أيضًا، ح: ٢٥٩١ من حديث يحيى بن زكريا به وللحديث شواهد * وفي الباب عن علي [النسائي في السنن الكبرى، ح: ٨٦٤٠] والحرث بن حسان [يأتي: ٣٢٧٤] وابن عباس [يأتي: ١٦٨١].

Comments:

“Al-Qādī said: ‘The meaning of black is that most of the color of it was black, such that from a distance one could see black, not that its color was pure black. For he said: “of *Namirah*” which is a type of wool garment with black and white stripes or design that the Arabs wore. It is for that reason that it was called *Namirah*, because it resembled a *Namir* (a leopard or a tiger).’”

1671. Ibn ‘Abbās said: “The flag of the Messenger of Allāh ﷺ was black, and his standard was white.”

(*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route, as a narration of Ibn ‘Abbās.

(المعجم ١٠) - بَابُ [مَا جَاءَ] فِي

الرَّايَاتِ (التحفة ٣٦)

١٦٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا أَبُو يَعْقُوبَ الثَّقَفِيُّ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ مَوْلَى مُحَمَّدِ بْنِ الْقَاسِمِ قَالَ: بَعَثَنِي مُحَمَّدُ بْنُ الْقَاسِمِ إِلَى الْبَرَاءِ بْنِ عَازِبٍ أَسْأَلُهُ عَنْ رَايَةِ رَسُولِ اللَّهِ ﷺ فَقَالَ: «كَانَتْ سَوْدَاءَ مُرْبَعَةً مِنْ نَمِرَةٍ».

[قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَالْحَارِثِ بْنِ حَسَّانَ وَابْنِ عَبَّاسٍ.

[قَالَ أَبُو عَيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي زَائِدَةَ. وَأَبُو يَعْقُوبَ الثَّقَفِيُّ اسْمُهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَرَوَى عَنْهُ أَيْضًا عُبَيْدُ اللَّهِ بْنُ مُوسَى.

١٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا

يَحْيَى بْنُ إِسْحَاقَ [وَهُوَ السَّالِحَانِيُّ]: حَدَّثَنَا يَزِيدُ بْنُ حَيَّانَ قَالَ: سَمِعْتُ أَبَا مَجْلَزٍ لَاحِقَ ابْنِ حُمَيْدٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ رَايَةَ رَسُولِ اللَّهِ ﷺ سَوْدَاءَ، وَلَوْأُوهُ أَبْيَضَ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ.

تخريج: [حسن] وأخرجه ابن ماجه، الجهاد، باب الرايات والألوية، ح: ٢٨١٨ من حديث يحيى بن إسحاق به.

Comments:

Sometimes, however, the Prophet ﷺ used other colors as well. (*Tuhfat Al-Ahwadhī*, v.3, p.24).

Chapter 11. What Has Been Related About Code Words

(المعجم ١١) - بَابُ مَا جَاءَ فِي الشُّعَارِ
(التحفة ٣٧)

1682. Al-Muhallab bin Abī Ṣufrah reported from one who heard the Prophet ﷺ saying: “If you suffer a surprise attack from the enemy then say: ‘*Ha Mīm*, they will not be victorious.’” (*Ṣaḥīḥ*)

١٦٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ
الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ، عَمَّنْ سَمِعَ النَّبِيَّ ﷺ
يَقُولُ: «إِنْ يَتَّكُمُ الْعَدُوُّ فَقُولُوا: حَم لَا
يُنْصَرُونَ».

[Abū ‘Eīsā said:] There is something on this topic from Salamah bin Al-Akwa’. This is how some of them reported it from Abū Ishāq, the same as the narration of Ath-Thawrī. And it has been reported from him, from Al-Muhallab bin Abī Ṣufrah from the Prophet ﷺ in *Mursal* form.

[قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنْ سَلَمَةَ
ابْنِ الْأَكْوَعِ، وَهَكَذَا رَوَى بَعْضُهُمْ عَنْ أَبِي
إِسْحَاقَ مِثْلَ رِوَايَةِ الثَّوْرِيِّ. وَرُوِيَ عَنْهُ عَنِ
الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: [صحيح] وأخرجه أبو داود، الجهاد، باب: في الرجل ينادي بالشعار، ح: ٢٥٩٧ من حديث سفيان الثوري به وصححه الحاكم على شرط البخاري ومسلم: ١٠٧/٢ ووافقه الذهبي (!) وصححه ابن كثير في تفسيره: ٦٩/٤ وأبو إسحاق صرح بالسماع عند عبدالرزاق، ح: ٩٤٦٧ * وفي الباب عن سلمة بن الأكوع [أبو داود، ح: ٢٥٩٦].

Comments:

During battle, special codes are introduced among comrades in order to identify the friend from foe, so that, in case of a surprise attack or ambush from the enemy in the darkness of the night, fellow fighters of the same army may not blindly clash with each other. The codes would also enable the guards to identify the enemy spies through demanding the code words from them. The codes, therefore, have to be changed from time to time.

Chapter 12. What Has Been Related About The Description Of The Sword Of The Messenger Of Allāh ﷺ

1683. ‘Uthmān bin Sa’d narrated that Ibn Sirīn said: “I made my sword like the sword of Samurah bin Jundab. Samurah claimed that he made his sword like the sword of the Messenger of Allāh ﷺ, and it was a *Hanaḥiyah*.”^[1] (*Da’īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. Yahya bin Sa’eed Al-Qaṭṭān has criticized ‘Uthmān bin Sa’d the scribe, and he graded him weak due to his memory.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٠/٥ من حديث عثمان بن سعد الكاتب به وهو ضعيف كما في التقريب وغيره.

Comments:

Our virtuous predecessors would, as far as possible, model every action of theirs after the pattern of the Prophet ﷺ. May Allāh enable us as well to follow their example!

Chapter 13. What Has Been Related About Breaking The Fast At The Time Of Fighting

1684. Abū Sa’eed Al-Khudrī narrated: “During the year of the conquest, when the Prophet ﷺ reached Marr Zahrān,^[2] he told us that we would meet the enemy. So he ordered us to break the fast, and we [all] broke our fast.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is

(المعجم ١٢) - بَابُ مَا جَاءَ فِي صِفَةِ سَيْفِ رَسُولِ اللَّهِ ﷺ (التحفة ٣٨)

١٦٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ شُجَاعِ الْبُعْدَايِيُّ: حَدَّثَنَا أَبُو عُبَيْدَةَ الْحَدَّادُ عَنْ عُمَانَ بْنِ سَعْدٍ، عَنِ ابْنِ سِيرِينَ قَالَ: صَنَعْتُ سَيْفِي عَلَى سَيْفِ سُمْرَةَ بْنِ جُنْدَبٍ، وَرَعَمَ سُمْرَةَ أَنَّهُ صَنَعَ سَيْفَهُ عَلَى سَيْفِ رَسُولِ اللَّهِ ﷺ، وَكَانَ حَفِيًّا.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَقَدْ تَكَلَّمَ يَحْيَى ابْنُ سَعِيدِ الْقَطَّانُ فِي عُمَانَ بْنِ سَعْدِ الْكَاتِبِ وَصَعَفَهُ مِنْ قَبْلِ حِفْظِهِ.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْفِطْرِ عِنْدَ الْقِتَالِ (التحفة ٣٩)

١٦٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنِ عَطِيَّةِ بْنِ قَبْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: لَمَّا بَلَغَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ مَرَّ الظَّهْرَانَ فَأَذَّنَا بِلِقَاءِ

[1] That is, it had the appearance of one made by Banū Ḥanīfah, who were known for making swords. See *Tuḥfat Al-Aḥwadhī*.

[2] A valley between Makkah and ‘Uṣfān. See *Tuḥfat Al-Aḥwadhī*.

Hasan Ṣaḥīḥ, and there is something on this topic from Ibn ‘Umar.

الْعَدُوِّ فَأَمَرْنَا بِالْفِطْرِ فَأَفْطَرْنَا [أَجْمَعُونَ].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ وَفِي الْبَابِ عَنْ عُمَرَ.

تخریج: وأخرجه مسلم، الصيام، باب أجزء المفطر في السفر إذا تولى العمل، ح: ١١٢٠ من حديث قرعة به.

Comments:

At times of war, toughness and strength of the body is as important a requirement as high morale and courage of the heart. Hunger and thirst of the fast naturally dampens, this strength. Therefore, when the believers are face to face with the enemy and armed clash becomes imminent; fasting must be done away with. And should the situation demand, the fast already started should also be broken, even as the Prophet ﷺ had done while on his way to the Conquest of Makkah (*Tuḥfat Al-Aḥwadhī*, v.3: p.25).

Chapter 14. What Has Been Related About Going Out During The Time Of Fright

(المعجم ١٤) - بَابُ مَا جَاءَ فِي

الْخُرُوجِ عِنْدَ الْفَزَعِ (التحفة ٤٠)

1685. Anas bin Mālik narrated: “The Prophet ﷺ rode a horse belonging to Abū Ṭalḥah called Mandūb. He said: ‘There is nothing to be frightened of, and we found him to be (quick) like the sea.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There is something on this topic from Ibn ‘Amr bin Al-‘Āṣ.

١٦٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

أَبُو دَاوُدَ الطَّيَالِسِيُّ [قَالَ]: أَنْبَأَنَا شُعْبَةُ عَنْ

قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: رَكِبَ

النَّبِيَّ ﷺ فَرَسَا لِأَبِي طَلْحَةَ يُقَالُ لَهُ مَدُوبٌ،

فَقَالَ: «مَا كَانَ مِنْ فَزَعٍ وَإِنْ وَجَدْنَاهُ لَبْحْرًا».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ

عَمْرٍو بْنِ الْعَاصِ.

[و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الهبة وفضلها والتحريض عليها، باب من استعار من الناس الفرس، ح: ٢٦٢٧ ومسلم، ح: ٢٣٠٧ من حديث شعبة به وهو في مسند الطيالسي، ح: ١٩٧٩ باختلاف يسير * وفي الباب عن عمرو بن العاص [أحمد: ٤/٢٠٣ والنسائي في فضائل الصحابة، ح: ١٩٦ والكبرى، ح: ٨٣٠١].

Comments:

Sometimes, feelings of fear and panic grip the people because of some dubious happening or rumour. In a condition like this, it would be an act of great wisdom if a person goes out to investigate the matter and, on return, apprise the people of the correct situation and thus help them out of their unnecessary fear or panic.

1686. Anas [bin Mālik] said: “There was a cause for fright in Al-Madīnah. So the Messenger of Allāh ﷺ borrowed a horse of ours called Mandūb. He said: ‘I have not seen anything to be frightened of, and we found him to be (quick) like the sea.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الفضائل، باب شجاعته ﷺ، ح: ۲۳۰۷ عن محمد بن بشار به مختصرًا وانظر الحديث السابق.

1687. Anas narrated: “The Prophet ﷺ was the nicest person among the people, the most generous of the people, and the bravest among the people.” He said: “The inhabitants of Al-Madīnah became frightened one night upon hearing a loud noise.” He said: “So the Prophet ﷺ met them upon an unsaddled horse belonging to Abū Ṭalḥah, with a sword hanging around his neck. He said: ‘Do not fear, do not fear.’ The Prophet ﷺ said: ‘I found him to be (quick) like the sea.’” – meaning the horse. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب: إذا فزعوا بالليل؟، ح: ۳۰۴۰ عن قتيبة ومسلم، ح: ۲۳۰۷ من حديث حماد بن زيد به.

Chapter 15. What Has Been Related About Standing Firm During The Time Of Fighting

1688. Abū Ishāq narrated from Al-Barā’ bin ‘Āzib who said: “A man

۱۶۸۶ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَإِنِّي أَبِي عَدِيٍّ وَأَبُو دَاوُدَ قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ [قَالَ: كَانَ فَرَسٌ بِالْمَدِينَةِ فَاسْتَعَارَ رَسُولُ اللَّهِ ﷺ فَرَسًا لَنَا يُقَالُ لَهُ مَدُوبٌ، فَقَالَ: «مَا رَأَيْنَا مِنْ فَرَسٍ وَإِنْ وَجَدْنَاهُ كَبْحَرًا» .] قَالَ أَبُو عَيْسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: وأخرجه مسلم، الفضائل، باب شجاعته ﷺ، ح: ۲۳۰۷ عن محمد بن بشار به مختصرًا وانظر الحديث السابق.

۱۶۸۷ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ، وَأَجْوَدَ النَّاسِ، وَأَشْجَعَ النَّاسِ، قَالَ: وَلَقَدْ فَرَعَ أَهْلُ الْمَدِينَةِ لَيْلَةً سَمِعُوا صَوْتًا قَالَ: فَتَلَقَاهُمُ النَّبِيُّ ﷺ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرِيٍّ وَهُوَ مُتَقَلِّدٌ سَيْفَهُ، فَقَالَ: «لَمْ تُرَاعُوا لَمْ تُرَاعُوا»، فَقَالَ النَّبِيُّ ﷺ: «وَجَدْتُهُ بَحْرًا» - يَعْنِي الْفَرَسَ .] قَالَ أَبُو عَيْسَى: [هَذَا حَدِيثٌ صَحِيحٌ .

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب: إذا فزعوا بالليل؟، ح: ۳۰۴۰ عن قتيبة ومسلم، ح: ۲۳۰۷ من حديث حماد بن زيد به.

(المعجم ۱۵) - بَابُ مَا جَاءَ فِي الثَّبَاتِ عِنْدَ الْقِتَالِ (التحفة ۴۱)

۱۶۸۸ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ [الثَّوْرِيُّ]:

said to us: 'Did you flee from the Messenger of Allāh ﷺ O Abū 'Umārah?' He said: "No. By Allāh! I did not flee from the Messenger of Allāh ﷺ, but some hasty people fled and (the tribe of) Hawāzin assaulted them with arrows. The Messenger of Allāh ﷺ was on his white mule, and Abū Sufyān bin Al-Ḥārith bin 'Abdul-Muṭṭalib was holding its reigns. The Messenger of Allāh ﷺ was saying: 'I am the Prophet without lie, I am the son of 'Abdul-Muṭṭalib.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from 'Alī, and Ibn 'Umar.

تخریج: متفق علیه، وأخرجه البخاري، الجهاد والسير، باب بغلة النبي ﷺ البيضاء، ح: ٢٨٧٤ ومسلم، ح: ٨٠/١٧٧٦ من حديث يحيى القطان به * وفي الباب عن علي [لعله يشير إلى حديث أحمد: ٨٦/١، ١٢٦، ١٥٦] وابن عمر [يأتي: ١٦٨٩].

Comments:

An army unit or contingent is only dubbed as vanquished or retreated if the commander has run away from the field. In case the chief is holding his ground in the field, the fleeing fighters can easily return to him, and the army cannot be described as retreated or defeated.

1689. Ibn 'Umar narrated: "Indeed we saw the Day of Ḥunain, and indeed the two armies fled from the Messenger of Allāh ﷺ, and there did not remain one hundred men with the Messenger of Allāh ﷺ." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of 'Ubaidullāh. We do not know of it except from this route.

حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ لَنَا رَجُلٌ أَفْرَرْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَا أَبَا عُمَارَةَ؟ قَالَ: لَا، وَاللَّهِ مَا وَلَّى رَسُولُ اللَّهِ ﷺ وَلَكِنَّ وَلى سَرَعَانَ النَّاسِ تَلَقَّتْهُمْ هَوَازِنُ بِالْبَبْلِ وَرَسُولُ اللَّهِ ﷺ عَلَى بَعْلَتِهِ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَخَذُ بِلِجَامِهَا، وَرَسُولُ اللَّهِ ﷺ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبَ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ».

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَلِيٍّ، وَابْنِ عُمَرَ. [و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

١٦٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ [البَصْرِيُّ]: حَدَّثَنِي أَبِي عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَقَدْ رَأَيْنَا يَوْمَ حُنَيْنٍ وَإِنَّ الْفِتْنَتَيْنِ لَمَوْلَيَاتَيْنِ وَمَا مَعَ رَسُولِ اللَّهِ ﷺ مِائَةٌ رَجُلٍ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ ﷺ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [صحیح] وأخرجه الطبراني في الأوسط: ٥١١/٥، ٥١٢، ح: ٤٩٧٣ من حديث محمد بن علي به وقال: "فرد به محمد" يعني ابن عمر بن علي المقدمي بهذا السند، وللحديث شواهد كثيرة، انظر تفسير ابن كثير: ٣٥٨/١ وغيره.

Comments:

Initially, at the battle of Hunain, fighters from both groups - the *Ansārs* (Helpers) and *Muhājirs* (Emigrants) had fled the battle field. The Prophet's exemplary courage and fortitude, however, gave them the courage once again, and slowly but surely they returned and joined back the battle. It is reported on the authority of 'Abdullāh bin Mas'ūd ؓ that there were eighty Emigrants with the Messenger of Allāh ﷺ on that occasion. (*Tuhfat Al-Aḥwadhī*, v.3, p.26)

Chapter 16. What Has Been Related About Swords And Their Ornamentation

(المعجم ١٦) - بَابُ مَا جَاءَ فِي
السُّيُوفِ وَحِلْيَتِهَا (التحفة ٤٢)

1690. Ṭālib bin Hujair narrated from Hūd bin 'Abdullāh bin Sa'd, from his grandfather Mazīdah, who said: "The Messenger of Allāh ﷺ entered (Makkah) on the Day of the Conquest and there was gold and silver on his sword." Ṭālib said: "So I asked him about the silver and he said: 'The hand-guard of his sword was of silver.'" (*Ḥasan*)

[Abū 'Eisā said:] There is something on this topic from Anas.

This *Hadīth* is *Ḥasan Gharīb*. Hūd's (great) grandfather's name is Mazīdah Al-'Aṣarī.

١٦٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ صُدْرَانَ أَبُو جَعْفَرٍ الْبَصْرِيُّ: حَدَّثَنَا طَالِبُ بْنُ حُجَيْرٍ عَنْ هُودِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ جَدِّهِ مَزِيدَةَ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ وَعَلَى سَيْفِهِ ذَهَبٌ وَفِضَّةٌ، قَالَ طَالِبٌ: فَسَأَلْتُهُ عَنِ الْفِضَّةِ فَقَالَ: كَانَتْ قَبِيْعَةُ السَّيْفِ فِضَّةً.
[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَنَسِ.
[و]هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَجَدُّ هُودِ اسْمُهُ مَزِيدَةُ الْعَصْرِيُّ.

تخريج: [إسناده حسن] وأخرجه الطبراني في الكبير: ٣٤٥/٢٠-٣٤٧، ح: ٨١٢ من حديث

محمد بن صدران به * وفي الباب عن أنس [يأتي: ١٦٩١].

Comments:

In order to have a firm hold on the sword's hand-guard, the fighters generally had gold, silver or iron plaited on it. Muslims, however, generally had iron, leather or polish on it. Some of them even had silver towards the end of the hand-guards. (*Tuhfat Al-Aḥwadhī*, v.3, p.27).

1691. Anas said: "The hand-guard on the sword of the Messenger of Allāh ﷺ was made from silver." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*. This is how it has been reported from Hamām from Qatādah from Anas. While some of

١٦٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ [بْنِ حَازِمٍ]: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: كَانَتْ قَبِيْعَةُ سَيْفِ رَسُولِ اللَّهِ ﷺ مِنْ فِضَّةٍ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

them reported it from Qatādah, from Sa‘eed bin Abī Al-Ḥasan who said: “The hand-guard on the sword of the Messenger of Allāh ﷺ was made from silver.”

غَرِيبٌ وَهَكَذَا رُوِيَ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، وَقَدْ رَوَى بَعْضُهُمْ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: كَانَتْ قَبِيْعَةُ سَيْفِ رَسُولِ اللَّهِ ﷺ مِنْ فِضَّةٍ.

تخريج: [صحيح] وأخرجه أبو داود، الجهاد، باب: في السيف يحلى، ح: ٢٥٨٣ والنسائي، ح: ٥٣٧٦ من حديث جرير بن حازم به وللحديث شواهد عند النسائي، ح: ٥٣٧٥ وغيره ورواه أبو داود، ح: ٢٥٨٤ عن قتادة عن سعيد بن أبي الحسن به.

Chapter 17. What Has Been Related About A Coat Of Mail

(المعجم ١٧) - بَابُ مَا جَاءَ فِي الدَّرْعِ (التحفة ٤٣)

1692. Az-Zubair bin Al-‘Awwām said: “On the Day of Uḥud, the Prophet ﷺ wore two coats of mail. He tried to get up on a boulder but was not able to, so Ṭalḥah squatted under him, lifting the Prophet ﷺ upon it such that he could sit on the boulder. So he ﷺ said: (Paradise) “It is obligated for Ṭalḥah.”” (*Ḥasan*)

١٦٩٢ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ الزُّبَيْرِ ابْنِ الْعَوَّامِ قَالَ: كَانَ عَلَى النَّبِيِّ ﷺ دِرْعَانِ يَوْمَ أُحُدٍ، فَتَهَضَّ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ، فَأَقْعَدَ طَلْحَةَ تَحْتَهُ، فَصَعِدَ النَّبِيُّ ﷺ عَلَيْهِ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ، فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَوْجَبَ طَلْحَةُ».

[Abū ‘Eisā said:] There are narrations on this topic from Ṣafwān bin Umayyah and As-Sā‘ib bin Yazīd.

This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of Muḥammad bin Ishāq.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ صَفْوَانَ ابْنِ أُمِيَّةَ وَالسَّائِبِ بْنِ يَزِيدَ. [و]هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ.

تخريج: [إسناده حسن] وأخرجه البزار (البحر الزخار): ١٨٨/٣، ح: ٩٧٢ من حديث أبي سعيد الأشج به ومحمد بن إسحاق صرح بالسمع في الرواية المختصرة عند أبي يعلى: ٣٣/٢، ح: ٦٧٠ والحديث صححه ابن حبان، ح: ٢٢١٢ والحاكم: ٢٥/٣، ٣٧٣، ٣٧٤، والذهبي * وفي الباب عن صفوان بن أمية [أبو داود، ح: ٣٥٦٤-٣٥٦٤] والسائب بن يزيد [الترمذي في الشمائل، ح: ١١٠].

Comments:

Taking offensive or defensive armament for war is not against the principle of *Tawakkul* (reliance upon Allāh). Ṭalḥah ﷺ risked his own life and got his own body lacerated, to the extent that he sustained more than eighty wounds on his body, and one of his hands was permanently paralyzed. (*Tuhfat Al-Ahwadhī*, v.3, p.27 & 28).

Chapter 18. What Has Been Related About the Helmet

(المعجم ١٨) - بَابُ مَا جَاءَ فِي الْمِغْفَرِ
(التحفة ٤٤)

1693. Anas bin Mālik narrated: "The Prophet ﷺ entered (Makkah) during the year of the Conquest, and upon his head was a helmet (*Mighfar*). It was said to him: 'Ibn Khaṭal is clinging to the covering of the Ka'bah.' So he said: 'Kill him.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb*]. We do not know of anyone important who reported it other than Mālik from Az-Zuhri.

١٦٩٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ فَقِيلَ لَهُ: ابْنُ حَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «اقْتُلُوهُ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [عَرِيبٌ]. لَا نَعْرِفُ كَبِيرَ أَحَدٍ رَوَاهُ غَيْرُ مَالِكٍ عَنِ الزُّهْرِيِّ.

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب جواز دخول مكة بغير إحرام، ح: ١٣٥٧ عن قتيبة والبخاري، ح: ١٨٤٦ من حديث مالك به وهو في الموطأ: ٤٢٣/١ (يحيى).

Comments:

As regards 'Abdullāh bin Khaṭal, he had first converted to Islam, then turned apostate. He was not only a war criminal, but also had gone as far as getting his two handmaids to sing verses of poetry lampooning the Prophet ﷺ. That is the reason why the Prophet ﷺ condemned him to death. (*Tuhfat Al-Ahwadhī*, v.3, p.28).

Chapter 19. What Has Been Related About The Virtue Of Horses

(المعجم ١٩) - بَابُ مَا جَاءَ فِي فَضْلِ الْخَيْلِ
(التحفة ٤٥)

1694. 'Urwah Al-Bāriqī narrated that the Messenger of Allāh ﷺ said: "Goodness will remain in the forelocks of horses until the Day of Judgement: (They bring about) Reward and spoils of war." (*Ṣaḥīḥ*)

١٦٩٤ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبَّزُ بْنُ الْقَاسِمِ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْرُ مَعْقُودٌ فِي نَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ»

[Abū 'Eīsā said:] There are narrations on this topic from Ibn 'Umar, Abū Sa'eed, Jarīr, Abū Hurairah, Asmā' bint Yazīd, Al-Mughīrah bin Shu'bah, and Jābir.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. 'Urwah is Ibn Abī Al-Ja'd Al-Bāriqī, and they say he is 'Urwah bin Al-Ja'd. Aḥmad bin Ḥanbal said: "The *Fiqh* of this *Hadīth* is that *Jihād* is with every *Imām* until the Day of Judgement."

تخریج: وأخرجه مسلم، الإمارة، باب فضيلة الخيل وأن الخير معقود بنواصيها، ح: ١٨٧٣ من حديث حصين به * وفي الباب عن ابن عمر [البخاري، ح: ٢٨٤٩ ومسلم، ح: ١٨٧١] وأبي سعيد [أحمد: ٣/٣٩] وجرير [مسلم، ح: ١٨٧٢] وأبي هريرة [تقدم: ١٦٣٦] وأسماء بنت يزيد [أحمد: ٥/٤٥٥، ٤٥٨] وعبد بن حميد، ح: ١٥٨٣] والمغيرة بن شعبة [الطبراني في الكبير: ٢٠/٤٣١، ح: ١٠٤٧] وجابر [أحمد: ٣/٣٥٢].

Chapter 20. (What Has Been Related) About What Is Recommend Regarding Horses

1695. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "The blessing of the horse is in its redness." (*Ḥasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except from this route, from the narration of *Shaybān*.

تخریج: [إسناده حسن] وأخرجه أبو داود، الجهاد، باب: فيما يستحب من ألوان الخيل، ح: ٢٥٤٥ من حديث شيبان به.

الأجر والمغنم».

[قَالَ أَبُو عِيسَى:] [وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وَأَبِي سَعِيدٍ، وَجَرِيرٍ، وَأَبِي هُرَيْرَةَ، وَأَسْمَاءَ بِنْتِ يَزِيدَ، وَالْمُغِيرَةَ بِنِ شُعْبَةَ، وَجَابِرٍ.

[قَالَ أَبُو عِيسَى:] [وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَعُرْوَةُ هُوَ ابْنُ أَبِي الْجَعْدِ الْبَارِقِيِّ وَيُقَالُ: هُوَ عُرْوَةُ بْنُ الْجَعْدِ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: وَفَقَهُ هَذَا الْحَدِيثِ أَنَّ الْجِهَادَ مَعَ كُلِّ إِمَامٍ إِلَى يَوْمِ الْقِيَامَةِ.

(المعجم ٢٠) - بَابُ [مَا جَاءَ] مَا

يُسْتَحَبُّ مِنَ الْخَيْلِ (التحفة ٤٦)

١٦٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ الْبَصْرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَيْبَانُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عِيسَى بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ [ابْنِ عَبَّاسٍ] عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُمْنُ الْخَيْلِ فِي الشُّقْرِ».

[قَالَ أَبُو عِيسَى:] [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ شَيْبَانَ.

Comments:

Shuqr (in Arabic, the plural of *Ashqar*) means pure red. Other qualifying words mean as follows: *Ad-ham*: black; *Aqraḥ*: with black spot on the forehead; *Artham*: white on the upper lip, and according to some, whose nose is white; *Al-Aqraḥ Al-Muhajjal*: with some white on all the four legs; and *Talq Al-Yamīn*: the one with no white on the right leg; and *Kumait*: red with black on its mane and ears. And some say it is merely a color that is reddish black — as this is the case when the term does not apply to horses.

1696. Abū Qatādah narrated that the Prophet ﷺ said: “The best horse is the black one with a spot on the face, and white on the upper lip. Then the one with some white on his lower legs, except for the right. So if it is not black, then the *Kumait* (red one with black on its ears and its mane) with these markings.”^[1] (*Hasan*)

١٦٩٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا ابْنُ لَهَيْعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَلِيِّ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الْخَيْلِ الْأَذْهَمُ الْأَفْرُحُ الْأَرْثَمُ، ثُمَّ الْأَفْرُحُ الْمُحَجَّلُ طَلْقُ الْيَمِينِ، فَإِنْ لَمْ يَكُنْ أَذْهَمَ فَكَمَيْتٌ عَلَى هَذِهِ الشَّيْءِ».

تخریج: [حسن] وأخرجه ابن ماجه، الجهاد، باب ارتباط الخيل في سبيل الله، ح: ٢٧٨٩ من حديث يزيد بن أبي حبيب به وانظر الحديث الآتي.

1697. (Another chain) with similar in meaning. (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

١٦٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ [بِهَذَا الْإِسْنَادِ] نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، أيضًا، ح: ٢٧٨٩ عن محمد بن بشار به وصححه ابن حبان، ح: ١٦٣٣، والحاكم: ٩٢/٢، ووافقه الذهبي وللحديث طرق أخرى.

Chapter 21. (What Has Been Related) About What Is Disliked In Horses

(المعجم ٢١) - بَابُ مَا [جَاءَ مَا] يُكْرَهُ مِنَ الْخَيْلِ (التحفة ٤٧)

1698. Abū Hurairah narrated that

١٦٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

^[1] There are various definitions of the Arabic terms in this *Hadīth*. See *Tuḥfat Al-Aḥwadhī*, and “these markings” refers to the previously mentioned markings.

the Prophet ﷺ disliked *Shikal*^[1] in horses. (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. *Shu‘bah* reported similarly from ‘Abdullāh bin Yazīd Al-*Khath‘amī*, from Abū Zur‘ah (one of the narrators in the chain of this *Hadīth*), from Abū Hurairah, from the Prophet ﷺ. Abū Zur‘ah bin ‘Amr bin Jarīr’s name is Harim.

Muḥammad bin Humaid Ar-Rāzī narrated to us (he said): “Jarīr narrated to us from ‘Umārah bin Al-Qa‘qā’ who said: ‘Ibrāhīm An-Nakha‘ī said to me: “When you narrate from me, then narrate from me from Abū Zur‘ah, for one time he narrated a *Hadīth* to me, then I asked him about it two years later, and he did not leave a letter out of it.”

تخریج: وأخرجه مسلم، الإمامة، باب ما يكره من صفات الخيل، ح: ١٨٧٥ من حديث سفيان الثوري به * وقول إبراهيم النخعي: رواه البخاري في التاريخ الكبير: ٢٤٣/٨، ٢٤٤ من حديث جرير بن عبد الحميد به وهو صحيح عنه، محمد بن حميد، تابعه زهير بن حرب.

Chapter 22. What Has Been Related About Contests (And Racing)

1699. Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ arranged for the *Muḍammar* among horses to race from Al-*Hafyā’* to *Thaniyyah Al-Wādā’*, between which was a distance of six miles. And for whatever horse was not among the *Muḍammar*, they raced from *Thaniyyah Al-Wādā’* to the

يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا سَلْمُ ابْنُ عَبْدِ الرَّحْمَنِ [النَّخَعِيُّ] عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَرِهَ الشُّكَالَ فِي الْخَيْلِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَثْعَمِيِّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَأَبُو زُرْعَةَ بْنُ عَمْرٍو بْنِ جَرِيرٍ اسْمُهُ هَرِمٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ حَمِيدٍ الرَّازِي: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ قَالَ: قَالَ لِي إِبْرَاهِيمُ النَّخَعِيُّ: إِذَا حَدَّثْتَنِي فَحَدِّثْنِي عَنْ أَبِي زُرْعَةَ فَإِنَّهُ حَدَّثْتَنِي مَرَّةً بِحَدِيثٍ ثُمَّ سَأَلْتُهُ بَعْدَ ذَلِكَ بِسِنِينَ فَمَا حَرَمَ مِنْهُ حَرْفًا.

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي الرَّهَانِ [وَالسَّبْقِ] (التحفة ٤٨)

١٦٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ [الْوَاسِطِيُّ]: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرُقِيُّ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعِ، عَنْ ابْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ أَجْرَى الْمُضَمَّرَ مِنَ الْخَيْلِ مِنَ الْحَفْيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ وَبَيْنَهُمَا سِتَّةُ أَمْيَالٍ، وَمَا لَمْ يُضَمَّرْ مِنَ

[1] Part or all of either the right or left front leg is white, and for the many different opinions see *Tuhfat Al-Aḥwadhī*.

Masjid of Banū Zuraiq, between which was a distance of a mile. I was among those who raced, and my horse jumped along with me over a wall.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Hurairah, Jābir, Anas, and ‘Āishah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of *Ath-Thawrī*.

الْخَيْلِ مِنْ تَيْبَةِ الْوَادِعِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ
وَبَيْنَهُمَا مَيْلٌ وَكُنْتُ فِيمَنْ أَجْرَى، فَوَثَبَ بِي
فَرَسِي جِدَارًا.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي
هُرَيْرَةَ، وَجَابِرٍ، وَأَنْسِ، وَعَائِشَةَ.

[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ
حَدِيثِ الثَّوْرِيِّ.]

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب السبق بين الخيل، ح: ٢٨٦٨ من حديث سفیان الثوري ومسلم، ح: ١٨٧٠ من حديث عبيدالله بن عمر به * وفي الباب عن أبي هريرة، [يأتي: ١٧٠٠] وجابر [الطبراني في الأوسط: ١٠/٢١٥، ح: ٩٤٧٢] وأنس [البخاري، ح: ٢٨٧١، ٢٨٧٢، ٦٥٠١] وعائشة [ابن ماجه، ح: ١٩٧٩].

Comments:

Muḍammar in Arabic means a trained horse that is richly fed and allowed to grow fat and strong. Then, gradually, its supply of food is reduced and it is confined to a room so that it reduces its weight and runs very fast.

1700. Abū Hurairah narrated that the Prophet ﷺ said: “No stake is acceptable except in archery, racing a camel, and racing a horse.” (*Ḥasan*)

١٧٠٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ
عَنْ ابْنِ أَبِي ذُنَبٍ، عَنْ نَافِعِ بْنِ أَبِي نَافِعٍ،
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا سَبَقَ
إِلَّا فِي نَضْلِ أَوْ خَفٍّ أَوْ حَافِرٍ».

تخریج: [إسناده حسن] وأخرجه أبو داود، الجهاد، باب: في السبق، ح: ٢٥٧٤ والنسائي، ح: ٣٦١٥ من حديث محمد بن عبدالرحمن بن أبي ذئب به وصححه ابن حبان، ح: ١٦٣٨ وللحديث طرق أخرى.

Comments:

The *Ḥadīth* confirms that stake and racing are only allowed in military-related rides and weaponry. (*Tuhfat Al-Aḥwadhī*, v.3, p.31).

Chapter 23. What Has Been Related About It Being Disliked To Mate A Donkey With A Horse

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
أَنْ يُتَزَى الْحُمْرُ عَلَى الْخَيْلِ (التحفة ٤٩)

1701. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ was a slave (of Allāh), who would order as he had been ordered to. He did not

١٧٠١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُوسَى بْنُ سَالِمٍ
أَبُو جَهْضَمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ

give an order to us^[1] instead of the people regarding anything except for three: He ordered us that we make our *Wuḍū'* well (*Isbāgh*), that we not eat from charity, and that we not mate a donkey with a horse.” (*Hasan*)

[Abū 'Eisā said:] There is something on this topic from 'Alī.

This *Hadīth* is *Hasan Ṣaḥīḥ*.

Sufyān Ath-Thawrī reported this from Abū Jahḍam, who said: “From 'Ubaidullāh bin 'Abdullāh bin 'Abbās, from Ibn 'Abbās.” [He said] I heard Muḥammad saying: “The narration of Ath-Thawrī is not preserved. Ath-Thawrī made a mistake in it. What is correct is what Ismā'īl bin 'Ulaiyyah and 'Abul-Wārith bin Sa'eed reported from Abū Jahḍam, from 'Abdullāh bin 'Ubaidullāh bin 'Abbās, from Ibn 'Abbās.”

تخریج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب قدر القراءة في صلاة الظهر والمصر، ح: ٨٠٨ والنسائي، ح: ١٤١ وابن ماجه، ح: ٤٦٦ من حديث أبي جهضم موسى بن سالم به وللحديث طرق أخرى * وفي الباب عن علي [أبو داود، ح: ٢٥٦٥ والنسائي، ح: ٣٦١٠].

24. Chapter: What Has Been Related About Seeking Assistance (From Allāh) By The Destitute Muslims

1702. Abū Ad-Dardā' narrated that he heard the Prophet ﷺ saying: “Seek your weak for me. For indeed your sustenance and aid is only by your weak.”^[2] (*Ṣaḥīḥ*)

عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ عَبْدًا مَأْمُورًا مَا اخْتَصَصْنَا دُونَ النَّاسِ بِشَيْءٍ إِلَّا بِثَلَاثٍ: أَمَرْنَا أَنْ نُسَبِّحَ الْوُضُوءَ، وَأَنْ لَا نَأْكُلَ الصَّدَقَةَ، وَأَنْ لَا نَنْزِيَّ حِمَارًا عَلَى فَرَسٍ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ.

[وَاهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

وَرَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي جَهْضَمٍ هَذَا فَقَالَ: عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ. [قَالَ:] وَسَمِعْتُ مُحَمَّدًا يَقُولُ: حَدِيثُ الثَّوْرِيِّ غَيْرُ مَحْفُوظٍ، وَوَهَمَ فِيهِ الثَّوْرِيُّ، وَالصَّحِيحُ مَا رَوَى إِسْمَاعِيلُ بْنُ عَلِيَّةَ وَعَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَبِي جَهْضَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ.

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي الْإِسْتِفْتَاكِ بِصَعَالِيكِ الْمُسْلِمِينَ (التحفة ٥٠)

١٧٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ [بْنِ مُوسَى]: حَدَّثَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ:

[1] Meaning his relatives.

[2] The meaning of this *Hadīth* is: 'Bring the poor and downtrodden people to me so that they can supplicate to Allāh. Because your provisions and aid against your enemy is in relation to your kind treatment to them and their supplications, due to their lack of attachment to worldly matters.' See '*Awn Al-Ma'būd* and *Tuhfat Al-Aḥwadhī*.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

حَدَّثَنِي زَيْدُ بْنُ أَرْطَاةَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ابْعُونِي فِي صُغَمَائِكُمْ، فَإِنَّمَا تُرْزَقُونَ وَتُنَصَّرُونَ بِصُغَمَائِكُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الجهاد، باب: في الانتصار برذل الخيل والضعفة، ح: ٢٥٩٤ والنسائي، ح: ٣١٨١ من حديث عبدالرحمن بن يزيد بن جابر به وصححه ابن حبان، ح: ١٦٢٠ والحاكم: ١٤٥/٢.

Comments:

'Weak and downtrodden' are those that, although less privileged in material prosperity and worldly glory, are honorable to Allāh thanks to the strength of their faith and the purity of their hearts. When they pray, they pray with full sincerity for the victory of the believers. Allāh, therefore, accepts their sincere petitions and supplications and grants victory to the Muslims, that brings in its wake the spoils of war, which has been made the sustenance of the believers.

Chapter 25. What Has Been Related About Bells On Horses (Being Disliked)

1703. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The angels do not accompany a group among whom there is a dog or a bell." (*Ṣaḥīh*)

[Abū 'Eisā said:] There are narrations on this topic from Ibn 'Umar, 'Aishah, Umm Ḥabībah, and Umm Salamah.

This *Hadīth* is *Hasan Ṣaḥīh*.

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي [كَرَاهِيَّةِ] الْأَجْرَاسِ عَلَى الْخَيْلِ (التحفة ٥١)

١٧٠٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُمَرَ، وَعَائِشَةَ، وَأُمِّ حَبِيبَةَ، وَأُمِّ سَلَمَةَ.

[و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، اللباس والزينة، باب كراهة الكلب والجرس في السفر، ح: ٢١١٣ عن قتبية به * وفي الباب عن عمر [أبو داود، ح: ٤٢٣٠] وعائشة [أبو داود، ح: ٤٢٣١] وأم حبيبة [أبو داود، ح: ٢٥٥٤] وأم سلمة [النسائي: ١٨٠/٨، ح: ٥٢٢٤].

Comments:

Keeping the 'prohibited' dog is not permitted. Also prohibited is tying bells

around the necks of the animals, because the sound of the bell is the sound of *Shaitān*. And the angels of mercy do not enter the places inhabited by *Shaitān*.

Chapter 26. (What Has Been Related About) Who Is Placed In Charge During War

1704. Al-Barā' narrated: "The Prophet ﷺ sent two armies, placing 'Alī bin Abī Ṭālib as the commander of one of them, and Khālid bin Al-Walīd over the other. He said: 'When there is fighting, then 'Alī (is in command).'"^[1] He said: "So 'Alī conquered a fortress and took a slave girl. Khālid [bin Al-Walīd] wrote a letter and sent me with it to the Prophet ﷺ, to speak against him for it. So I arrived to the Prophet ﷺ to read the letter. The color of his face changed, then he said: 'What do you think about a man who loves Allāh and His Messenger, and Allāh and His Messenger love him?'" He said: "I said: 'I seek refuge from angering Allāh and angering His Messenger, I am only the messenger.' So he was silent." (*Da'if*)

[Abū 'Eisā said:] There is something about this from Ibn 'Umar. This *Hadīth* is *Hasan Gharīb*, we do not know of it except from the narration of Al-Aḥwaṣ bin Jawwāb. And his saying: "To speak against him for that" refers to *An-Namīmah*.

تخریج: [إسناده ضعيف] * أبو إسحاق السبيعي مدلس وعنن * وفي الباب عن ابن عمر [يأتي: ٣٨١٦] يعني فيمن يستعمل على الحرب.

(المعجم ٢٦) - بَابُ [مَا جَاءَ] مَنْ يُسْتَعْمَلُ عَلَى الْحَرْبِ (التحفة ٥٢)

١٧٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا الْأَخْوَصُ بْنُ جَوَّابِ أَبُو الْجَوَّابِ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ: أَنَّ النَّبِيَّ ﷺ بَعَثَ جَيْشَيْنِ وَأَمَرَ عَلِيَّ أَحَدَهُمَا عَلِيَّ بْنَ أَبِي طَالِبٍ، وَعَلَى الْآخَرَ خَالِدَ بْنَ الْوَلِيدِ، فَقَالَ: «إِذَا كَانَ الْقِتَالُ فَعَلِيٌّ». قَالَ: فَافْتَتَحَ عَلِيٌّ حِصْنًا فَأَخَذَ مِنْهُ جَارِيَةً، فَكَتَبَ مَعِيَ خَالِدُ [بْنُ الْوَلِيدِ] إِلَى النَّبِيِّ ﷺ يَشِي بِهِ، فَقَدِمْتُ عَلَى النَّبِيِّ ﷺ فَقَرَأَ الْكِتَابَ فَتَغَيَّرَ لَوْنُهُ ثُمَّ قَالَ: «مَا تَرَى فِي رَجُلٍ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ؟» قَالَ: قُلْتُ: أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ وَإِنَّمَا أَنَا رَسُولٌ، فَسَكَتَ. [قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

[و]لهذا حديث حسن غريب، لا نعرفه إلا من حديث الأخوص بن جَوَّابٍ. قوله: يَشِي بِهِ يَعْنِي التَّمِيمَةَ.

[1] That is, if fighting occurs while the two armies are still together. See *Tuhfat Al-Aḥwadhī*.

Comments:

The *Hadīth* contains the golden rule that the army command must be placed in the hands of a pious and God-fearing individual who loves Allāh and His Messenger, and would be loved by Allāh and His Messenger ﷺ for the virtuous traits of his character, which quality also endears him to the people. War, moreover, must be fought under one commander, although in the transitory phase more than one unit commander may be appointed for facility of administration.

Chapter 27. What Has Been Related About The *Imām*

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي الْإِمَامِ
(التحفة ٥٣)

1705. Ibn ‘Umar narrated that the Prophet ﷺ said: “Indeed each of you is a shepherd and all of you will be questioned regarding your flock. The commander who is in authority over the Muslims is responsible and he will be questioned regarding his responsibility. The man is responsible over the inhabitants of his house and he is the one who will be questioned about them. The wife is responsible in her husband’s house and she will be questioned about it. The slave is responsible regarding his master’s property, and he will be questioned about it. Indeed each of you is a shepherd and each of you will be questioned about his flock.” (*Ṣaḥīḥ*)

١٧٠٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا كُنتُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ: فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ بَعْلِهَا وَهِيَ مَسْئُولَةٌ عَنْهُ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

[Abū ‘Eisā said:] There are narrations on this topic from Abū Hurairah, Anas, and Abū Mūsā. The *Hadīth* of Abū Mūsā is not preserved, and the *Hadīth* of Anas is not preserved. [And the *Hadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Hadīth*.]

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَأَنْسِ، وَأَبِي مُوسَى، [وَأَحَدِيثُ أَبِي مُوسَى غَيْرُ مَحْفُوظٍ، وَحَدِيثُ أَنْسِ غَيْرُ مَحْفُوظٍ] وَحَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibrāhīm bin Bash-shār Ar-Ramādī reported it from Sufyān bin ‘Uyainah, from Buraid bin ‘Abdullāh bin Abū Burdah, from Abū Burdah, from Abū Mūsā, from

[قَالَ:] وَرَوَاهُ إِبْرَاهِيمُ بْنُ بَشَّارِ الرَّمَادِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ أَخْبَرَنِي بِذَلِكَ مُحَمَّدٌ عَنْ إِبْرَاهِيمَ ابْنِ بَشَّارِ [الرَّمَادِيِّ]. قَالَ مُحَمَّدٌ: وَرَوَى غَيْرُ وَاحِدٍ عَنْ سُفْيَانَ، عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ

the Prophet ﷺ.

Muḥammad informed me of that, from Ibrāhīm bin Bash-shār [Ar-Ramādī]. Muḥammad said: “More than one has reported it from Sufyān, from Buraid bin Abū Burdah [from Abū Burdah,] from the Prophet ﷺ in *Mursal* form. This is more correct.” Muḥammad said: “Ishāq bin Ibrāhīm reported from Mu‘ādh bin Hishām, from his father, from Qatādah, from Anas, from the Prophet ﷺ who said: ‘Indeed Allāh will question everyone who is responsible about his charge.’” I heard Muḥammad saying: “This is not preserved. It is only correct from Mu‘ādh bin Hishām from his father, from Qatādah, from Al-Ḥasan, from the Prophet ﷺ, in *Mursal* form.”

[عَنْ أَبِي بُرْدَةَ] عَنِ النَّبِيِّ ﷺ مُرْسَلًا. وَهَذَا أَصَحُّ. قَالَ مُحَمَّدٌ: وَرَوَى إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ مُعَاذِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ سَائِلٌ كُلَّ رَاعٍ عَمَّا اسْتَرْعَاهُ» [قَالَ:] سَمِعْتُ مُحَمَّدًا يَقُولُ: هَذَا غَيْرُ مَحْفُوظٍ، وَإِنَّمَا الصَّحِيحُ عَنْ مُعَاذِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: متفق عليه، وأخرجه مسلم، الإمامة، باب فضيلة الأمير العادل وعقوبة الجائر... إلخ، ح: ١٨٢٩ عن قتيبة والبخاري، ح: ٥١٨٨ من حديث نافع به * وفي الباب عن أبي هريرة [الطبراني في الأوسط: ٤٧٩/٥، ح: ٤٩١٣، ٣٢٥/٩، ٣٢٦، ح: ٨٧٠٨] وأنس [يأتي في نفس الباب] وأبي موسى [يأتي في نفس الباب].

Comments:

Each person must be ready for questioning in the Hereafter according to his position or status, and the extent of his responsibility as well as according to the number of people placed under his charge. And, obviously, the greater the burden of the responsibility a person holds the more extensive shall be his accountability.

Chapter 28. What Has Been Related About Obeying The *Imām*

1706. Umm Al-Ḥusain Al-Aḥmasiyyah said: “I heard the Messenger of Allāh ﷺ delivering a *Khuṭbah* during the Farewell *Hajj*, and he was wearing a *Burd* which he had wrapped from under his

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي طَاعَةِ

الإمام (التحفة ٥٤)

١٧٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى [النَّيْسَابُورِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنِ الْعِزَّارِ بْنِ حُرَيْثٍ، عَنْ أُمِّ الْحُسَيْنِ الْأَحْمَسِيَّةِ قَالَتْ:

armpit.” She said: “I was looking at the muscle of his upper arm quivering and I heard him saying: ‘O you people! Have *Taqwa* of Allāh. If a mutilated Ethiopian slave is put in command over you, then listen to him and obey him, as long as he upholds the Book of Allāh among you.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from Abū Hurairah and ‘Irbāḍ bin Sāriyah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, it has been reported through other routes from Umm Ḥuṣain.

تخريج: [صحيح] وأخرجه أحمد: ٤٠٢/٦ من حديث يونس به ورواه مسلم، ح: ١٢٩٨ من حديث أم الحصين * وفي الباب عن أبي هريرة [البخاري، ح: ٧١٣٧ ومسلم، ح: ١٨٣٥] وعرباض بن سارية [يأتي: ٢٦٧٦].

Comments:

The *Ḥadīth* confirms that a ruler or the supreme authority of a country can appoint his governors and other high officials at his discretion. It is not essential that a subordinate appointee be a free person or belong to the clan of the Quraish. Thus, whoever is appointed by him in that capacity, it is incumbent that we give him our obedience in all his actions in the light of the Qur’ān and *Sunnah*. Ugly features or the slavery status of the appointee shall not be a valid excuse for opposing him.

Chapter 29. What Has Been Related About: No Obedience To The Created In Disobedience To The Creator

1707. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Hearing and obeying is required from every Muslim man – in what he likes and what he dislikes – as long as he is not ordered with disobedience. If he is ordered with disobedience, then no hearing or obeying is required of him.” (*Ṣaḥīḥ*)

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ وَعَلَيْهِ بُرْدٌ قَدِ انْتَفَعَ بِهِ مِنْ تَحْتِ إِبْطِهِ قَالَتْ: فَأَنَا أَنْظُرُ إِلَى عَضَلَةِ عَضْدِهِ تَرْتَجُّ سَمِعْتُهُ يَقُولُ: «يَا أَيُّهَا النَّاسُ، اتَّقُوا اللَّهَ وَإِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ مُجَدِّعٌ فَاسْمَعُوا لَهُ وَأَطِيعُوا مَا أَقَامَ لَكُمْ كِتَابَ اللَّهِ».

[قَالَ أَبُو عِيسَى:] وفي الباب عن أبي هريرة، وعرباض بن سارية. [ولهذا حديث حسن صحيح وقد روي من غير وجه، عن أم حصين.

(المعجم ٢٩) - بَابُ مَا جَاءَ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ (التحفة ٥٥)

١٧٠٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ تَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ عَلَيْهِ وَلَا طَاعَةَ».

[قَالَ أَبُو عِيسَى:] وفي الباب عن علي،

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Alī, ‘Imrān bin Ḥuṣayn, and Al-Ḥakam bin ‘Amr Al-Ghifārī.

وَعِمْرَانَ بْنِ حُصَيْنٍ، وَالْحَكَمَ بْنَ عَمْرِو الْغِفَارِيِّ.

This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

[و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الإمامة، باب وجوب طاعة الأمراء في غير معصية، وتحريمها في المعصية، ح: ١٨٣٩ عن قتيبة به * وفي الباب عن علي [البخاري، ح: ٤٣٤٠، ٧١٤٥] ومسلم، ح: ١٨٤٠] وعمران بن حصين [أحمد: ٤/٤٢٦، ٤٢٧] الحكم بن عمرو الغفاري [أحمد: ٥/٦٦].

Comments:

The real Lord, King and Ruler is only Allāh. And since the temporal Muslim ruler also draws his authority from Him Who has commissioned him to implement His commands, we are commanded to hear and obey his orders, regardless of whether we like them or not. However, in case the ruler orders something that flouts the Commandments of Allāh and His Messenger, then we are not allowed to obey him. The reason being that, by issuing such orders, he has made himself a rebel against the Supreme Authority. Therefore, we are not allowed to obey such an order issued by him.

Chapter 30. What Has Been Related About The Dislike Of Encouraging Beasts To Fight One Another [And Striking Them Or Branding Them On The Face]

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ، [وَالضَّرْبِ وَالْوَسْمِ فِي الْوَجْهِ] (التحفة ٥٦)

1708. Abū Yaḥya reported from Mujāhid from Ibn ‘Abbās who said: “The Messenger of Allāh ﷺ prohibited instigating fights between beasts.” (*Da‘īf*)

١٧٠٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ عَنْ قُطْبَةَ بْنِ عَبْدِ الْعَزِيزِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب: في التحريش بين البهائم، ح: ٢٥٦٢ عن أبي كريب به * الأعمش عن ابن أبي يحيى لين (نيل المقصود، ح: ٥٣٨) وللحديث طريق آخر فيه ليث بن أبي سليم وهو ضعيف.

Comments:

Instigating beasts to fight each other is an aimless pastime and a sinful act. It is not only a sheer waste of time but also a means of exposing the animals to unnecessary misery and pain. It is, moreover, used as a handy ploy for betting and gambling.

1709. Abū Yaḥya reported from Mujāhid: “The Prophet ﷺ

١٧٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا

prohibited instigating fights between beasts.” And he did not mention “from Ibn ‘Abbās” in it. (*Da‘if*)

It is said that this is more correct than the (previous) narration of Qaṭbah. Sharīk narrated this *Hadīth* from Al-A‘mash, from Mujāhid, from Ibn ‘Abbās, from the Prophet ﷺ similarly, but he did not mention “from Abū Yahya” in it. [This was narrated to us by Abū Kuraib from Yahya bin Ādam, from Sharīk]. Abū Mu‘āwiyah reported it from Al-A‘mash, from Mujāhid, from the Prophet ﷺ similarly. [And Abū Yahya is Al-Qattāt Al-Kūfi, and it is said that his name was Zādhān].

[Abū ‘Eisā said:] There are narrations on this topic from Ṭalḥah, Jābir, Abū Sa‘eed, and ‘Ikraṣh bin Dhuwaib.

عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنِ سَفْيَانَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي يَحْيَى، عَنِ مُجَاهِدٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ. وَلَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عَبَّاسٍ. وَيُقَالُ هَذَا أَصْحَحُ مِنْ حَدِيثِ قُطْبَةَ، وَرَوَى شَرِيكَ هَذَا الْحَدِيثَ عَنِ الْأَعْمَشِ، عَنِ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنِ أَبِي يَحْيَى [حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ عَنِ يَحْيَى ابْنِ آدَمَ، عَنِ شَرِيكَ] وَرَوَى أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ مُجَاهِدٍ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ [وَأَبُو يَحْيَى هُوَ الْقَتَّاتُ الْكُوفِيُّ وَيُقَالُ اسْمُهُ زَادَانٌ].

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنِ طَلْحَةَ، وَجَابِرٍ، وَأَبِي سَعِيدٍ، وَعِكْرَاشِ بْنِ ذُوَيْبٍ.

تخريج: [إسناده ضعيف مرسل] وانظر الحديث السابق * وفي الباب عن طلحة [أبو يعلى ٢/٢١، ح: ٦٥١] وجابر [يأتي: ١٧١٠] وأبي سعيد [ابن أبي شيبة: ٤/٢٦٩، ح: ١٩٩٢٢] وعكراش بن ذويب [لعله يشير إلى حديث أبي نعيم في معرفة الصحابة: ٤/٢٢٤٠، ح: ٥٥٩٥] وأصله عند الترمذي، ح: ١٨٤٨.

Chapter 31.

(المعجم ٣١) - بَابُ: (التحفة...)

1710. Jābir narrated: “The Prophet ﷺ prohibited branding on the face and striking (it).” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

١٧١٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا رَوْحُ [بْنُ عَبَّادَةَ] عَنِ ابْنِ جُرَيْجٍ، عَنِ أَبِي الزُّبَيْرِ، عَنِ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْوَسْمِ فِي الْوَجْهِ وَالضَّرْبِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، اللباس والزينة، باب النهي عن ضرب الحيوان في وجهه ووسمه فيه، ح: ٢١١٦ من حديث ابن جريج به.

Comments:

The face, whether of a man or of an animal, is the centre of attraction. It is, moreover, among the most vulnerable parts of the body. It cannot stand the shock of beating. Striking the animal on the face means disfiguring it and making it look ugly. Branding the face or tattooing it also means the same - torturing the animal and disfiguring it.

Chapter 32. What Has Been Related About The (Age) Of Adulthood For A Man And When He Is To Receive A Salary^[1]

1711. Nāfi‘ narrated that Ibn ‘Umar said: “I was reviewed before the Messenger of Allāh ﷺ in the army, and I was fourteen years old, but he did not accept me. Then I was reviewed before him later in the army while I was fifteen years old, and he accepted me.”

Nāfi‘ said: “I narrated this *Ḥadīth* to ‘Umar bin ‘Abdul-‘Azīz and he said: ‘This is the limit that distinguishes between youth and manhood.’ Then he wrote to give salaries to whoever reached fifteen years of age.”

(Another chain) with similar, but he (Nāfi‘ said): “Umar [bin ‘Abdul-‘Azīz] said: ‘This is the limit that distinguishes between children and soldiers.’” And he did not mention him writing about the salary. (*Ṣaḥīh*)

[Abū ‘Eīsā said:] The *Ḥadīth* of Ishāq bin Yūsuf is a *Ḥasan Ṣaḥīh Gharīb Ḥadīth* as a narration of Sufyān Ath-Thawrī.

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي حَدِّ بُلُوغِ الرَّجُلِ وَمَتَى يُفْرَضُ لَهُ (التحفة ٥٧)

١٧١١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الْوَاسِطِيِّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ [الْأَزْرَقِيُّ] عَنْ سُفْيَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: عَرَضْتُ عَلَى رَسُولِ اللَّهِ ﷺ فِي جَيْشٍ وَأَنَا ابْنُ أَرْبَعِ عَشْرَةَ فَلَمْ يَقْبَلْنِي، ثُمَّ عَرَضْتُ عَلَيْهِ مِنْ قَابِلٍ فِي جَيْشٍ وَأَنَا ابْنُ خَمْسِ عَشْرَةَ فَقَبِلَنِي.

قَالَ نَافِعٌ: فَحَدَّثْتُ بِهِذَا الْحَدِيثَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فَقَالَ: هَذَا حَدٌّ مَا بَيْنَ الصَّغِيرِ وَالْكَبِيرِ، ثُمَّ كَتَبَ أَنْ يُفْرَضَ لِمَنْ بَلَغَ الْخَمْسَ عَشْرَةَ.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ نَحْوَهُ بِمَعْنَاهُ إِلَّا أَنَّهُ قَالَ: قَالَ عُمَرُ [بْنُ عَبْدِ الْعَزِيزِ]: هَذَا حَدٌّ مَا بَيْنَ الذَّرِيَّةِ وَالْمُقَاتِلَةِ وَلَمْ يَذْكُرْ أَنَّهُ كَتَبَ أَنْ يُفْرَضَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ إِسْحَاقَ بْنِ يُونُسَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ.

تخريج: متفق عليه، وأخرجه البخاري، الشهادات، باب بلوغ الصبيان وشهادتهم، ح: ٢٦٦٤ ومسلم، ح: ١٨٦٨ من حديث عبيدالله بن عمر به.

[1] See no. 1361.

Comments:

When, in the days of the Muslim rulers, *Jihād* was performed as an Islamic duty, the names of war-worthy persons were entered into a military book, and they were given stipends from Public Treasury. On reaching the age of fifteen a person was considered fit for fighting. Discussion about the prescribed limit for the age of responsibility has been included in the Book of *Al-Ahkām* (Judgements), in its Chapter on the Puberty of Man and Woman.

Chapter 33. What Has Been Related About One Who Is Martyred While In Debt

(المعجم ٣٣) - بَابُ مَا جَاءَ فِيْمَنْ يُسْتَشْهَدُ وَعَلَيْهِ دَيْنٌ (التحفة ٥٨)

1712. ‘Abdullāh bin Abī Qatādah narrated that he heard his father, narrating a *Hadīth*, which he heard from the Messenger of Allāh ﷺ, in which he had stood among them, mentioning to them that *Jihād* in the cause of Allāh and faith in Allāh were the most virtuous of deeds. Then a man stood and said: “O Messenger of Allāh! If I were killed in the cause of Allāh, would my sins be forgiven?” So the Messenger of Allāh ﷺ said: “Yes. If you are killed in Allāh’s cause, and you are patient, seeking the reward, advancing, not fleeing.” Then the Messenger of Allāh ﷺ said: “What was it that you said?” So he replied: “If I were killed in the cause of Allāh, would my sins be removed (forgiven)?” So the Messenger of Allāh ﷺ said: “Yes. If you are patient, seeking the reward, advancing, not fleeing – except for debt. For Jibrīl said that to me.” (*Sahīh*)

[Abū ‘Eisā said:] There are narrations on this topic from Anas, Muḥammad bin Jaḥsh, and Abū Hurairah. This *Hadīth* is *Hasan Sahīh*. Some of them reported this

١٧١٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَامَ فِيهِمْ ذَكَرَ لَهُمْ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالْإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ يُكَفَّرَ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرٌ مُدْبِرٌ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَكُفَّرَ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرٌ مُدْبِرٌ إِلَّا الدَّيْنَ، فَإِنَّ جِبْرِيْلَ قَالَ لِي ذَلِكَ».

[قَالَ أَبُو عِيسَى:] فِي الْبَابِ عَنْ أَنَسٍ، وَمُحَمَّدِ بْنِ جَحْشٍ، وَأَبِي هُرَيْرَةَ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ

Hadīth from Sa‘eed Al-Maqburī, from Abū Hurairah, from the Prophet ﷺ, similar to this. Yahya bin Sa‘eed Al-Anṣārī and more than one narrator reported this from Sa‘eed Al-Maqburī from ‘Abdullāh bin Abī Qatādah, from his father, from the Prophet ﷺ. This is more correct than the narration of Sa‘eed Al-Maqburī from Abū Hurairah.

هَذَا. وَرَوَى يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ وَعَبْدُ
وَاحِدٌ نَحْوَ هَذَا عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عَبْدِ
اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.
وَهَذَا أَصَحُّ مِنْ حَدِيثِ سَعِيدِ الْمَقْبُرِيِّ عَنْ
أَبِي هُرَيْرَةَ.

تخریج: وأخرجه مسلم، الإمارة، باب من قتل في سبيل الله كفرت خطاياهم إلا الدين،
ح: ۱۸۸۵ عن قتيبة به * وفي الباب عن أنس [تقدم: ۱۶۴۰] ومحمد بن جحش [النسائي،
ح: ۴۶۸۸] وأبي هريرة [النسائي، ح: ۳۱۵۷].

Chapter 34. What Has Been Related About Burying The Martyrs

(المعجم ۳۴) - بَابُ مَا جَاءَ فِي دَفْنِ
الشَّهَدَاءِ (التحفة ۵۹)

1713. Hishām bin ‘Āmir said: “On the Day of Uḥud, the wounded complained to the Messenger of Allāh, so he said: ‘Dig, and make it wide, and appropriate, and bury two and three in one grave. And advance the one who knew the most Qur’ān.’ My father had died so he was placed before two men.”^[1] (*Ṣaḥīh*)

۱۷۱۳ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ الْبُصْرِيُّ:
حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَبِي ثَوْبٍ، عَنْ
حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي الدَّهْمَاءِ، عَنْ
هِشَامِ بْنِ عَامِرٍ قَالَ: شَكِيَّ إِلَى رَسُولِ اللَّهِ
ﷺ الْجِرَاحَاتِ يَوْمَ أُحُدٍ فَقَالَ: «اخْفِرُوا
وَأَوْسِعُوا وَأَحْسِنُوا وَاذْفِنُوا الْإِثْنَيْنِ وَالثَّلَاثَةَ
فِي قَبْرِ وَاحِدٍ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا». فَمَاتَ
أَبِي فَقَدِّمَ بَيْنَ يَدَيْ رَجُلَيْنِ.

[Abū ‘Eīsā said:] There are narrations on this topic from *Khabbāb*, *Jābir*, and *Anas*.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ
خَبَّابٍ، وَجَابِرٍ، وَأَنْسِ.
[و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

This *Hadīth* is *Ḥasan Ṣaḥīh*.

Sufyān Ath-Thawrī and others reported this *Hadīth* from Ayyūb, from Ḥumaid bin Hilāl, from Hishām bin ‘Āmir. And Abū Ad-

وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَعَبْدُ هَذَا الْحَدِيثِ

[1] The complaint came from those who were to dig the graves because they were wounded and there were so many to bury. “And appropriate” either refers to the depth of the grave, or it means, “treat the deceased well” or, “wrap them well” (see nos. 995 & 1016). And “advance” means closest to the direction of the Ka’bah in the niche. See *Tuhfat Al-Aḥwadhī*.

Dahmā's (a narrator in the chain) name is Qirfah bin Buhais [or Baihas].

عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ هِشَامِ بْنِ عَامِرٍ. وَأَبُو الدَّهْمَاءِ اسْمُهُ قَرْفَةُ بْنُ بُهَيْسٍ [أَوْ بَيْهَسٍ].

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، الجناز، باب ماجاء في حفر القبر، ح: ١٥٦٠ عن أزهر بن مروان به ورواه أبو داود، ح: ٣٢١٥ من حديث حميد بن هلال، والنسائي، ح: ٢٠١٢ من حديث أيوب السخيتاني به * وفي الباب عن خباب [أحمد: ١١١/٥، ٦/٣٩٥ وأصله عند الترمذي، ح: ٩٧٠] وجابر [تقدم: ١٠٣٦] وأنس [تقدم: ١٠٦].

Comments:

Like the martyrs, the number of those injured on the Day of Uḥud was also very great and, being deeply wounded themselves, the Companions found it difficult to dig so many graves on that day; hence the query. What the Prophet ﷺ said in reply means that there is no escape from giving burial to all of them. However, you can dig a spacious and appropriate grave for two or three of them, and put the one who excels in the knowledge of the Qur'an closest to the direction of Ka'bah so that the excellence of the Qur'an is made manifest.

Chapter 35. What Has Been Related About Consultation

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي

الْمَشُورَةِ (التحفة ٦٠)

1714. Abū 'Ubaidah narrated that 'Abdullāh said: "On the Day of Badr when the captives were gathered, the Messenger of Allāh ﷺ said: 'What do you (people) say about these captives?'" Then he mentioned the story in the lengthy *Hadīth*. (*Da'if*)^[1]

٧١٤ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمَ بَدْرٍ وَجِيءَ بِالْأَسَارَى، قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسَارَى؟» فَذَكَرَ قِصَّةَ فِي هَذَا الْحَدِيثِ طَوِيلَةً.

[Abū 'Eīsā said:] There are narrations on this topic from 'Umar, Abū Ayyūb, Anas, and Abū Hurairah.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُمَرَ، وَأَبِي أَيُّوبَ، وَأَنْسٍ، وَأَبِي هُرَيْرَةَ. [و] هَذَا حَدِيثٌ حَسَنٌ وَأَبُو عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ.

This *Hadīth* is *Ḥasan*, and Abū 'Ubaidah did not hear from his father. It has been reported that Abū Hurairah said: "None was more apt to seek council of his

وَيُرَوَّى عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ أَحَدًا

^[1] Meaning this chain of narration, because it is disconnected, while what is mentioned in the text is recorded by *Muslim* and others. This narration appears again, in its complete form, See no. 3084.

Companions than the Messenger of Allāh ﷺ.”

أَكْثَرَ مَشُورَةً لِأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ ﷺ.

تخريج: [إسناده ضعيف لانقطاعه] وأخرجه أحمد: ١/٣٨٣، ٣٨٤ عن أبي معاوية الضرير به مطولاً وسيأتي: ٣٠٨٤ * وفي الباب عن عمر [مسلم، ح: ١٧٦٣] وأبي أيوب [لم أجده] وأنس [مسلم، ح: ١٧٧٩] وأبي هريرة [يأتي: ٢٢٦٦، ٢٣٦٩].

Comments:

It was in compliance with the Qur’ānic injunction: “And consult them in the affairs” (3:159) that in all important matters where there was no Revelation from Allāh, the Prophet ﷺ used to consult his close Companions and decide the matters accordingly. In the case of the prisoners of Badr, as well, he consulted his associates and took the decision in the light of that consultation.

Chapter 36. What Has Been Related About Not Ransoming A Captive’s Body

(المعجم ٣٦) - بَابُ مَا جَاءَ لَا تَفَادَى حَيْفَةُ الْأَسِيرِ (التحفة ٦١)

1715. Ibn ‘Abbās said: “The idolaters wanted to purchase the body of a man who was from the idolaters. But the Prophet ﷺ refused to trade with them [for him].” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except from the narration of Al-Ḥakam. Al-Ḥajjāj bin Artāh also reported it from Al-Ḥakam. Aḥmad bin Al-Ḥasan said: “I heard Aḥmad bin Ḥanbal saying: ‘Ibn Abī Lailā’s narrations are not used as proof.’” Muḥammad bin Ismā‘īl said: “Ibn Abī Lailā is truthful, but his correct *Aḥādīth* are not recognizable from his weak ones. And I do not report anything from him.” Ibn Abī Lailā is truthful, and a *Faqīh*, the problem is only in the chain.

Naṣr bin ‘Alī narrated to us, [he said:] “Abdullāh bin Dāwud narrated to us, from Sufyān Ath-Thawrī who said: ‘Our *Fuqahā*’ are Ibn Abī Lailā and ‘Abdullāh bin Shubrumah.’”

١٧١٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ بْنُ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْمُشْرِكِينَ أَرَادُوا أَنْ يَشْتَرُوا جَسَدَ رَجُلٍ مِنَ الْمُشْرِكِينَ، فَأَبَى النَّبِيُّ ﷺ أَنْ يَبِيعَهُمْ [إِيَّاهُ]. [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحَكَمِ. وَرَوَاهُ الْحَجَّاجُ بْنُ أَرْطَاةٍ أَيْضًا عَنِ الْحَكَمِ. وَقَالَ أَحْمَدُ بْنُ الْحَسَنِ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: ابْنُ أَبِي لَيْلَى لَا يُحْتَجُّ بِحَدِيثِهِ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: ابْنُ أَبِي لَيْلَى صَدُوقٌ وَلَكِنْ لَا يُعْرَفُ صَحِيحُ حَدِيثِهِ مِنْ سَقِيمِهِ وَلَا أَرُوي عَنْهُ شَيْئًا. وَابْنُ أَبِي لَيْلَى صَدُوقٌ فَصِيحٌ وَإِنَّمَا بِهِمْ فِي الْإِسْنَادِ.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ [قَالَ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ: فَقَهَاؤُنَا ابْنُ أَبِي لَيْلَى وَعَبْدُ اللَّهِ بْنُ شُبْرُمَةَ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۳۲۶/۱ من حديث سفیان الثوري به * محمد بن عبدالرحمن بن أبي ليلى ضعيف من جهة سوء حفظه وفيه علة أخرى * قول سفیان الثوري سنده صحيح .

Comments:

Only the things of value are bought and sold. The corpse of an idolater has no worth or value. As such, when Nawfal bin ‘Abdullāh bin Mughirah got killed, the Prophet ﷺ refused to accept any ransom money and released his dead body as it was. He even declared it unlawful to trade in dead bodies.

Chapter 37. What Has Been Related About Fleeing From An Advancing Army

1716. Ibn ‘Umar said: “The Messenger of Allāh sent us on a military expedition, and the people turned to escape. So we arrived in Al-Madīnah and concealed ourselves in it and we said: ‘We are ruined.’ Then we went to the Messenger of Allāh ﷺ and we said: ‘O Messenger of Allāh! We are those who fled.’ He said: ‘Rather you are *Al-‘Akkārūn* (those who are regrouping) and I am your reinforcement.” (*Da‘if*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*. We do not know of it except as a narration of Yazīd bin Abī Ziyād. And the meaning of his saying: “The people turned to escape” is that they fled from the fighting. As for the meaning of his saying: “Rather you are *Al-‘Akkārūn*,” the *Akkār* is the one who flees to his *Imām* in order that he may help him, it does not mean fleeing from the advancing army.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب: في التولي يوم الزحف، ح: ۲۶۴۷ من حديث يزيد بن أبي زياد به وهو ضعيف مدلس وعنن.

Comments:

The Prophet ﷺ sensed their feeling of shame and gave them the solace by saying: You are not deserters. You have only returned to your party for

(المعجم ۳۷) - بَابُ [مَا جَاءَ فِي الْفِرَارِ
مِنَ الرَّحْفِ] (التحفة ۶۲)

۱۷۱۶ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ عَنْ زَيْدِ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ ابْنِ عُمَرَ قَالَ:
بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ فَحَاصَ النَّاسُ
حَيْصَةً فَقَدِمْنَا الْمَدِينَةَ فَاخْتَبَأْنَا بِهَا وَقُلْنَا:
هَلَكْنَا، ثُمَّ أَتَيْنَا رَسُولَ اللَّهِ ﷺ فَقُلْنَا: يَا
رَسُولَ اللَّهِ نَحْنُ الْفِرَارُونَ، قَالَ: «بَلْ أَنْتُمْ
الْعَكَارُونَ وَأَنَا فَتَحُكُمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ أَبِي
زِيَادٍ وَمَعْنَى قَوْلِهِ: فَحَاصَ النَّاسُ حَيْصَةً،
يَعْنِي: أَنْهُمْ قَرُّوا مِنَ الْقِتَالِ. وَمَعْنَى قَوْلِهِ:
بَلْ أَنْتُمْ الْعَكَارُونَ، وَالْعَكَارُ الَّذِي يَفِرُّ إِلَى
إِمَامِهِ لِيَنْصُرَهُ لَيْسَ يُرِيدُ الْفِرَارَ مِنَ الرَّحْفِ.

regrouping. You are not, therefore, sinners and criminals. I am your leader, and you have come to me for reinforcement and not as those who flee from the field.

Chapter 38. What Has Been Related About Burying The One Killed Where He Was Killed

1717. Jābir bin ‘Abdullāh said: “On the Day of Uḥūd, my father’s sister came with my father to bury him in a cemetery of ours. So one of the callers of the Messenger of Allāh ﷺ called out: ‘Return those killed to where they were lying.’”

(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [And (one of the narrators) Nubaiḥ is trustworthy].

(المعجم ٣٨) - بَابُ [مَا جَاءَ فِي دَفْنِ الْقَتِيلِ فِي مَقْتَلِهِ] (التحفة ٦٣)

١٧١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ نُبَيْحًا الْعَنْزِرِيَّ يُحَدِّثُ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمَ أُحُدٍ جَاءَتْ عَمَّتِي بِأَبِي لِتَدْفِنَهُ فِي مَقَابِرِنَا، فَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: «رُدُّوا الْقَتْلَى إِلَى مَضَاجِعِهَا». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وَنُبَيْحٌ ثِقَةٌ].

تخريج: [إسناده صحيح] وأخرجه أبو داود، ح: ٣١٦٥ وابن ماجه، ح: ١٥١٦ والنسائي، ح: ٢٠٠٦ من حديث الأسود بن قيس به وهو في مسند أبي داود الطيالسي، ح: ١٧٨٠ بطوله، وصححه ابن خزيمة وابن حبان، ح: ٧٧٤، ٧٧٥ وابن الجارود، ح: ٥٥٣.

Comments:

The *Ḥadīth* contains the rule of *Sharī‘ah* that the martyrs are to be buried in the very place they are killed. However, in case of some impediment or necessity, or the fear of desecration, the body may be buried in some other place, otherwise not. (*Tuḥfat Al-Aḥwadhī*, v.3, p.39)

Chapter 39. What Has Been Related About Meeting The One Who Was Away When He Arrives

1718. As-Sā‘ib bin Yazīd narrated: “When the Messenger of Allāh ﷺ arrived from Tabūk, the people went out to Thaniyyah Al-Wadā‘ to meet him.” As-Sā‘ib said: “I went out with the people, and I was a boy.”

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي تَلْقَى الْعَائِبِ إِذَا قَدِمَ (التحفة ٦٤)

١٧١٨ - حَدَّثَنَا ابْنُ أَبِي عَمْرٍو وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ تَبُوكَ خَرَجَ النَّاسُ يَتَلَقُّونَهُ إِلَى تَنِيَّةِ الْوَدَاعِ، قَالَ السَّائِبُ: فَخَرَجْتُ مَعَ النَّاسِ وَأَنَا غُلَامٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وأخرجه البخاري، المغازي، باب كتاب النبي ﷺ إلى كسرى وقيصر، ح: ٤٤٢٧ وأبو داود، ح: ٢٧٧٩ من حديث سفيان بن عيينة به.

Comments:

The *Hadūth* confirms that it is allowed to go out to welcome a noted religious figure or a person returning after performing some virtuous deed.

Chapter 40. What Has Been Related About *Al-Fay'* (Spoils of War)

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي الْفَيْءِ (التحفة ٦٥)

1719. 'Umar bin Al-Khattāb said: "The wealth of Banū An-Naḍīr was among the spoils of war which Allāh granted upon His Messenger ﷺ which the Muslims did not gain with the rush of their horses nor camels. So it was purely for the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ would set aside a year's worth of expenditure for his family, then he would use what remained of it for horses and weapons to be used in Allāh's cause." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadūth* is *Ḥasan Ṣaḥīḥ*. [Sufyān bin 'Uyainah reported this *Hadūth* from Ma'mar, from Ibn Shihāb].

١٧١٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُمَرَ بْنِ دِينَارٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِحَيْلٍ وَلَا رِكَابٍ، وَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَالِصًا، وَكَانَ رَسُولُ اللَّهِ ﷺ يَغْرُلُ نَفَقَةَ أَهْلِهِ سَنَةً ثُمَّ يَجْعَلُ مَا بَقِيَ فِي الْكِرَاعِ وَالسَّلَاحِ عُدَّةً فِي سَبِيلِ اللَّهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وَرَوَى سُفْيَانُ بْنُ عُيَيْنَةَ هَذَا الْحَدِيثَ عَنْ مَعْمَرٍ، عَنِ ابْنِ شِهَابٍ].

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب المجن ومن يترس بترس صاحبه، ح: ٢٩٠٤ ومسلم، ح: ١٧٥٧ من حديث سفيان بن عيينة به.

Comments:

The *Hadūth* confirms that, during the days of the Messenger of Allāh ﷺ, the distribution of all kinds of wealth, including the orchards seized from the enemy without combat, was the sole prerogative of the Messenger of Allāh ﷺ who disposed of it according to his discretion. This is also the view of the majority of the scholars (*Tuḥfat Al-Aḥwadhī*, v.3, p.39). It must also be clarified that to set aside a year's worth of expenditure for one's family is not against the Islamic spirit of *Tawakkul* (reliance upon Allāh).

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

22. The Chapters On Clothing From The Messenger Of Allāh ﷺ

(المعجم ٢٢) - أَبْوَابُ النَّبَاسِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ١٩)

Chapter 1. What Has Been Related About Silk And Gold For Men

(المعجم ١) - بَابُ مَا جَاءَ فِي الْحَرِيرِ
وَالذَّهَبِ لِلرِّجَالِ (التحفة ١)

1720. Abū Mūsā Al-Ash‘arī narrated that the Messenger of Allāh ﷺ said: “Wearing silk and gold has been made unlawful for the males of my *Ummah* and lawful for its females.” (*Sahīh*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Umar, ‘Alī, ‘Uqbah bin ‘Āmir, Anas, Umm Hānī’, Hudhāifah, ‘Abdullāh bin ‘Amr, ‘Imrān bin Ḥuşain, ‘Abdullāh bin Az-Zubair, Jābir, Abū Raihānah, Ibn ‘Umar, Al-Barā’, and [Wāthilah bin Al-Asqa’], and this *Hadīth* is *Ḥasan Sahīh*.

١٧٢٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ
عُمَرَ عَنْ نَافِعٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ
أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ
أُمَّتِي وَأَجَلٌ لِإِنَائِهِمْ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ عُمَرَ،
وَعَلِيٍّ، وَعُقْبَةَ بْنِ عَامِرٍ، وَأَنْسِ وَأُمَّ هَانِيَةَ،
وَحُذَيْفَةَ، وَعَبْدَ اللَّهِ بْنِ عَمْرٍو، وَعِمْرَانَ بْنَ
حُصَيْنٍ، وَعَبْدَ اللَّهِ بْنِ الزُّبَيْرِ، وَجَابِرٍ، وَأَبِي
رَيْحَانَةَ، وَابْنَ عُمَرَ، وَالتَّبْرَاءِ، [وَوَائِلَةَ بْنِ
الْأَسْقَعِ]، وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه النسائي ١٦١/٨، ح: ٥١٥١ (الزينة، باب تحريم الذهب على الرجال) من حديث نافع به وللحديث شواهد كثيرة عند أبي داود، ح: ٤٠٥٧ والنسائي، ح: ٥١٤٩ وغيرهما وهو من الأحاديث المتواترة * وفي الباب عن عمر [يأتي: ١٧٢١] وعلي [أبو داود، ح: ٤٠٥٧] وعقبة بن عامر [النسائي، ح: ٥١٣٩ والطحاوي في معاني الآثار: ٢٥٧/١٤ وأنس [البخاري، ح: ٥٨٣٢ ومسلم، ح: ٢٠٧٣] وحذيفة [البخاري، ح: ٥٨٣١ ومسلم، ح: ٢٠٦٧] وأم هانئ [لعله يشير إلى حديث الطبراني في الكبير: ٤٣٧/٢٤، ح: ١٠٦٩] وعبدالله بن عمرو [ابن أبي شيبة: ١٦٤/٨] وعمران بن حصين [يأتي: ١٧٣٨] وعبدالله بن الزبير [البخاري، ح: ٥٨٣٣ ومسلم، ح: ٢٠٦٩] وجابر [أحمد: ٣/٣٣٧، ٣٤٢، ٣٤٧ والطحاوي في معاني الآثار: ٢٥٤/٤] وأبي

ريحانة [أبو داود، ح: ٤٠٤٩] وابن عمر [البخاري، ح: ٥٨٣٥ ومسلم، ح: ٢٠٦٨] واثلة بن الأسقع [الطبراني في الكبير: ٩٧/٢٢، ح: ٢٣٤].

Comments:

The *Hadīth* stipulates the rule that wearing silk clothes and gold ornaments are lawful for women but unlawful for men. As for the use of gold and silver utensils, it is not allowed for anyone in Islam.

1721. Suwaid bin Ghafalah narrated that ‘Umar gave a *Khutbah* at Al-Jābiyah and he said: “The Messenger of Allāh ﷺ prohibited silk except for two finger’s worth of space, or three, or four.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

باب تحريم لبس الحرير وغيره ذلك للرجال،

١٧٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنِ الشَّعْبِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ عَمْرِو: أَنَّهُ حَطَبَ بِالْجَابِيَةِ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَرِيرِ إِلَّا مَوْضِعَ أَصْبُعَيْنِ أَوْ ثَلَاثٍ أَوْ أَرْبَعٍ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، اللباس والزينة، باب تحريم لبس الحرير وغيره ذلك للرجال، ح: ١٥/٢٠٦٩ عن محمد بن بشار به.

Comments:

The *Hadīth* tells us that if a piece of cloth contains two, three or four fingers’ width of silk thread, it is allowed to use it. More than four fingers width is prohibited (for men). An overwhelming majority of scholars holds this to be the right view. (*Tuḥfat Al-Aḥwadhī*, v.3, p.40).

Chapter 2. What Has Been Related (About Permitting) The Wearing Of Silk During War

1722. Anas bin Mālik narrated that ‘Abdur-Raḥmān bin ‘Awf, and Az-Zubair bin Al-‘Awwām complained of lice to the Prophet ﷺ during a battle that they participated in. So he permitted them to wear silk shirts. He (Anas) said: “I saw them wearing them.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

(المعجم ٢) - بَابُ مَا جَاءَ [فِي الرُّخْصَةِ] فِي لُبْسِ الْحَرِيرِ فِي الْحَرْبِ (التحفة ٢)

١٧٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَالزُّبَيْرَ بْنَ الْعَوَّامِ شَكِيَا الْقُمَّلَ إِلَى النَّبِيِّ ﷺ فِي غَزَاةٍ لَهُمَا، فَرُخِّصَ لَهُمَا فِي قُمُصِ الْحَرِيرِ قَالَ: وَرَأَيْتُهُ عَلَيْهِمَا. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب الحرير في الحرب، ح: ٢٩٢٠ من حديث همام، مسلم، ح: ٢٦/٢٠٧٦ من حديث قتادة به.

Comments:

Lice entering the clothes can result in severe itching for the wearers, so in order to remedy this problem, or some disease, wearing silk has been permitted in such cases.

Chapter 3. Touching Silk Without Wearing It

(المعجم ٣) - بَابُ [مَسِّ الْحَرِيرِ مِنْ غَيْرِ لُبْسٍ] (التحفة ٣)

1723. Wāqid bin ‘Amr bin Sa’d bin Mu‘ādh said: “Anas bin Mālik arrived. So I went to him and he said: ‘Who are you?’ I said: ‘I am Wāqid bin ‘Amr [bin Sa’d bin Mu‘ādh].’” He said: “So he began to cry and he said: ‘You resemble Sa’d. Sa’d was one of the greatest people, and of the tallest. The Messenger of Allāh ﷺ was sent a cloak of *Dibāj*^[1] with gold woven into it. The Messenger of Allāh ﷺ wore it and ascended the *Minbar*. Then he stood, or sat, and the people began touching it, and they said: ‘We never saw a garment like this before today.’ So he said: ‘Are you amazed at this? The handkerchiefs of Sa’d in Paradise are better than what you see.’”

(*Hasan*)

He said: There is something on this topic from Asmā’ bint Abū Bakr.

This *Hadīth* is *Ṣaḥīh*.

تخريج: [إسناده حسن] وأخرجه النسائي، الزينة، باب ليس الديباج والمنسوج بالذهب، ٨/ ١٩٩، ح: ٥٣٠٤ من حديث محمد بن عمرو به * وفي الباب عن أسماء بنت أبي بكر [مسلم، ح: ٢٠٦٩].

Comments:

The prohibition on wearing silk garment had not yet been revealed. That is why the Prophet ﷺ ascended the *Minbar* with it on and, sensing the amazement of the people, informed them that the meanest wear in Paradise would be far superior to the best of this world.

[1] A type of silk cloth, or silk brocade.

١٧٢٣ - حَدَّثَنَا أَبُو عَمَارٍ: حَدَّثَنَا الْفَضْلُ ابْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنِي وَاقِدُ بْنُ عَمْرٍو بْنِ سَعْدِ بْنِ مُعَاذٍ قَالَ: قَدِمَ أَنَسُ بْنُ مَالِكٍ فَأَتَيْتُهُ فَقَالَ: مَنْ أَنْتَ؟ فَقُلْتُ: أَنَا وَاقِدُ بْنُ عَمْرٍو [بْنِ سَعْدِ بْنِ مُعَاذٍ]، قَالَ: فَبَكَى وَقَالَ: إِنَّكَ لَشَبِيهٌ بِسَعْدِ، وَإِنَّ سَعْدًا كَانَ مِنْ أَعْظَمِ النَّاسِ، وَأَطْوَلَ، وَإِنَّهُ بُعِثَ إِلَى النَّبِيِّ ﷺ جُبَّةً مِنْ دِيبَاجٍ مَنْسُوجٍ فِيهَا الذَّهَبُ، فَلَبَسَهَا رَسُولُ اللَّهِ ﷺ فَصَعِدَ الْمِنْبَرَ فَقَامَ أَوْ قَعَدَ، فَجَعَلَ النَّاسُ يَلْمِسُونَهَا، فَقَالُوا: مَا رَأَيْنَا كَالْيَوْمِ نَوْبًا قَطُّ. فَقَالَ: «أَتَعْجِبُونَ مِنْ هَذِهِ؟ لَمَنَادِبِلُ سَعْدِ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَرَوْنَ».

قَالَ: وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ. [و] هَذَا حَدِيثٌ صَحِيحٌ.

Chapter 4. What Has Been Related About Permitting The Red Garment For Men

1724. Al-Barā' said: "I have not seen anyone with hair past his shoulders in a red *Hullah* more handsome than the Messenger of Allāh ﷺ. He had hair that would flow on his shoulders, (and he had) broad shoulders (and he was) not too short and not too long." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Jābir bin Samurah, Abū Rimṭah, and Abū Juḥaifah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٤) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي الثَّوْبِ الْأَحْمَرِ لِلرِّجَالِ (التحفة ٤)

١٧٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَا رَأَيْتُ مِنْ ذِي لِمَةٍ فِي حُلَّةٍ حَمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللَّهِ ﷺ، لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ، بَعِيدٌ مَا بَيْنَ الْمَنْكِبَيْنِ، لَمْ يَكُنْ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ جَابِرِ ابْنِ سَمْرَةَ وَأَبِي رِمْتَةَ وَأَبِي جُحَيْفَةَ. [و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الفضائل، باب: في صفة النبي ﷺ، وأنه كان أحسن الناس وجهًا، ح: ٢٣٣٧ من حديث وكيع والبخاري، ح: ٣٥٥١ من حديث أبي إسحاق به * وفي الباب عن جابر بن سمرة [مسلم، ح: ١١٠/٢٣٤٤] وأبي رمثة [أحمد: ٢/٢٢٦] وأبي جحيفة [البخاري، ح: ٣٥٤٥ ومسلم، ح: ٢٣٤٢].

Comments:

Scholars have divergent views regarding wearing red, namely it is (i) lawful, (ii) unlawful, (iii) dark red is unlawful, light red is lawful, (iv) wearing for ornamentation or ostentation is prohibited, wearing inside one's house and for sundry jobs is permitted, (v) dyeing red after manufacturing is not lawful, woven with red thread is lawful, (vi) dyed red with safflower is prohibited, dyed red with some other substance is permitted, (vii) striped red (with white or black threads) is permitted, pure red is prohibited (*Tuḥfat Al-Aḥwadhī*, v.3, p.43). The correct position in this regard seems to be that shining red garment as generally put on by the brides in the Indian subcontinent is not appropriate for men. Similarly cloth dyed red with safflower is also not allowed for men. There is, however, no harm in wearing a garment which is light red (instead of shining red) or has red straps woven into black or white threads. However, if red color becomes the hallmark of a non-Muslim community or people, then it will be unlawful for the faithful on grounds of similarity with those people (See *Tuḥfat Al-Aḥwadhī*, v.3, p.42 for details).

Chapter 5. What Has Been Related About It Being Disliked For Men To Wear Garments Dyed With 'Uṣfur^[1]

1725. 'Alī narrated: "The Messenger of Allāh ﷺ prohibited wearing *Al-Qassī* and what was dyed with '*Uṣfur*.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Anas and 'Abdullāh bin 'Amr.

(المعجم ٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْمُعْصَفِرِ لِلرِّجَالِ (التحفة ٥)

١٧٢٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُثَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لُبْسِ الْقَسِيِّ وَالْمُعْصَفِرِ. [قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَنَسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

وَحَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، اللباس والزينة، باب النهي عن لبس الرجل الثوب المعصفر، ح: ٢٠٧٨ من حديث مالك به وهو في الموطأ: ١/٨٠ بطوله * وفي الباب عن أنس [الطحاوي في معاني الآثار: ٤/٢٤٩] وعبدا لله بن عمرو [مسلم، ح: ٢٠٧٧].

Comments:

Qassī: Cloth made in Qas (name of a place) that had predominantly silk texture.

Chapter 6. What Has Been Related About Wearing Furs

1726. Salmān narrated: "The Messenger of Allāh ﷺ was asked about fat, cheese, and furs, so he said: 'The lawful is what Allāh made lawful in His Book, the unlawful is what Allāh made unlawful in his Book, and what He was silent about; then it is among that for which He has pardoned.'" (*Ḥasan*)

[Abū 'Eīsā said:] There is something on this topic from Al-Mughīrah, and this *Ḥadīth* is *Gharīb*, we do not know of it being *Marfū'* except from this route.

(المعجم ٦) - بَابُ مَا جَاءَ فِي لُبْسِ الْفُرَاءِ (التحفة ٦)

١٧٢٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ: حَدَّثَنَا سَيْفُ بْنُ هَارُونَ [الْبُرْجُمِيُّ] عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُمَانَ، عَنْ سَلْمَانَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ السَّمْنِ وَالْجُبْنِ وَالْفُرَاءِ فَقَالَ: «الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ الْمُغِيرَةِ.

[و]هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا

^[1] The red dye derived from safflowers.

Sufyān and others reported it from Sulaimān At-Taimī, from Abū ‘Uthmān, from Salmān as his own saying. It is as if the *Mawqūf* narration is more correct. [I asked Al-Bukhārī about this *Hadīth* and he said: ‘I do not think it is preserved. Sufyān reported it from Sulaimān At-Taimī from Abū ‘Uthmān, from Salmān in *Mawqūf* form.’ Al-Bukhārī said: “Saif bin Hārūn is *Muqārib* (average) in *Hadīth*, and as for Saif bin Muḥammad from ‘Aṣim, his narrations are left.”

إِلَّا مِنْ هَذَا الْوَجْهِ.
 وَرَوَى سُفْيَانُ وَغَيْرُهُ عَنْ سُلَيْمَانَ التَّيْمِيِّ،
 عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ قَوْلَهُ. وَكَأَنَّ
 الْحَدِيثَ الْمَوْقُوفَ أَصَحُّ [وَسَأَلْتُ الْبُخَارِيَّ
 عَنْ هَذَا الْحَدِيثِ فَقَالَ: مَا أَرَاهُ مَحْفُوظًا
 رَوَى سُفْيَانُ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي
 عُثْمَانَ، عَنْ سَلْمَانَ مَوْقُوفًا، قَالَ الْبُخَارِيُّ:
 وَسَيْفُ بْنُ هَارُونَ مُقَارِبُ الْحَدِيثِ وَسَيْفُ بْنُ
 مُحَمَّدٍ عَنْ عَاصِمٍ ذَاهِبُ الْحَدِيثِ].

تخریج: [حسن] وأخرجه ابن ماجه، الأئمة، باب أكل الجبن والسمن، ح: ٣٣٦٧ عن إسماعيل بن موسى به وسنده ضعيف وللحديث شاهد عند الحاكم: ٣٧٥/٢ وصححه ووافقه الذهبي وحسنه الهيثمي وقال البزار: "إسناده صالح" * وفي الباب عن المغيرة [أبو داود، ح: ٦٥٩].

Comments:

Things, as to their permissibility and impermissibility, fall into four categories: (i) clearly lawful, whose permissibility has been clearly notified, (ii) clearly unlawful, that could not be declared lawful, (iii) matters which are not clear to many who are doubtful about them since they do not have the knowledge about it, and (iv) the pardoned ones, about which the *Shari'ah* is discreetly silent, and there is no categorical yes or no about them. Their permissibility or prohibition is, however, unmistakably evident and clear. So, the right course is to completely avoid the prohibited. As for the matters that one has doubt about them, avoiding them would mean guarding ones faith and honor against any blame or ignominy. Clearly lawful matters can be pursued without qualms of conscience. Pardoned matters are no doubt allowed.

Chapter 7. What Has Been Related About The Skins Of Dead Animals When They Are Tanned

1727. Ibn ‘Abbās narrated: “A sheep died so the Messenger of Allāh ﷺ said to its owners: ‘Why don’t you remove its skin, then tan it so you can have something useful from it.’” (*Sahih*)

[Abū ‘Eisā said:] There are

(المعجم ٧) - بَابُ مَا جَاءَ فِي جُلُودِ
 الْمَيْتَةِ إِذَا دُبِغَتْ (التحفة ٧)

١٧٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
 يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ
 قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: مَا تَشَاءُ
 فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَهْلِهَا: «أَلَا نَزَعْتُمْ
 جِلْدَهَا ثُمَّ دَبِغْتُمُوهُ فَاسْتَمْتَعْتُمْ بِهِ».

narrations on this topic from Salamah bin Al-Muḥabbaq, Maimūnah, and ‘Āishah. The *Ḥadīth* of Ibn ‘Abbās is *Ḥasan Ṣaḥīh*. Similar to this has been reported through other routes from Ibn ‘Abbās from the Prophet ﷺ. And it has been related from Ibn ‘Abbās from Maimūnah, from the Prophet ﷺ, and, it has been related from him from Sawdah. I heard Muḥammad saying the *Ḥadīth* of Ibn ‘Abbās from the Prophet ﷺ, and the *Ḥadīth* of Ibn ‘Abbās from Maimūnah from the Prophet ﷺ were correct. And he said: “It implies that it was reported from Ibn ‘Abbās from Maimūnah from the Prophet ﷺ, and that Ibn ‘Abbās reported it from the Prophet ﷺ, and he did not mention Maimūnah in it.”

[Abū ‘Eīsā said:] This is acted upon according to most of the people of knowledge, and it is the view of Sufyān Ath-Thawrī, Ibn Al-Mubārak, Ash-Shāfi‘ī, Ahmad, and Ishāq.

تخريج: [إسناده صحيح] وأخرجه مسلم، الحيز، باب طهارة جلود الميتة بالدباغ، ح: ٣٦٥ من حديث عطاء بن أبي رباح به * وفي الباب عن سلمة بن المبحق [أبو داود، ح: ٤١٢٥] وميمونة [مسلم، ح: ٣٦٣] وعائشة [أبو داود، ح: ٤١٢٤] وعن سودة [البخاري، ح: ٦٦٨٦].

Comments:

The correct position in the matter seems to be that the skins of noxious animals are not permitted to make use of since the Prophet ﷺ has said so, as would be clear from an ensuing exclusive chapter on the subject, even though tanning would turn the skin clean.

1728. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Any skin that is tanned, then it has been made pure.” (*Ṣaḥīh*)

[قَالَ أَبُو عَيْسَى:] فِي الْبَابِ عَنْ سَلْمَةَ ابْنِ الْمُحَبِّقِ وَمَيْمُونَةَ وَعَائِشَةَ، وَحَدِيثُ ابْنِ عَبَّاسٍ حَسَنٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا. وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ ﷺ وَرُوِيَ عَنْهُ عَنْ سَوْدَةَ. وَسَمِعْتُ مُحَمَّدًا يُصَحِّحُ حَدِيثَ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ وَحَدِيثَ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ وَقَالَ: احْتَمَلَ أَنْ يَكُونَ رَوَى ابْنُ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَى ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ عَنْ مَيْمُونَةَ. [قَالَ أَبُو عَيْسَى:] وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ.

١٧٢٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ وَعَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعَلَةَ، عَنِ ابْنِ

This *Hadīth* is *Hasan Ṣaḥīḥ*. This is acted upon according to most of the people of knowledge, they say that when the skin of a dead animal has been tanned then it has been made pure.

[Abū ‘Eīsā said:] *Ash-Shāfi‘ī* said: “Any [dead animal’s] skin that is tanned, then it has been made pure, except for the dog and the pig.” Some of the people of knowledge among the Companions of the Prophet ﷺ disliked skins of predators [even when tanned, and this is the view of ‘Abdullāh bin Al-Mubārak, Aḥmad, and Ishāq], and they were firm about not wearing them and performing *Ṣalāt* in them. Ishāq bin Ibrāhīm said: “The saying of the Prophet ﷺ: ‘Any skin that is tanned, then it has been made pure’ only refers to the skins of animals whose meat is eaten.” This is how it was explained by An-Naṣr bin Shumail.

And he said: “The word *Ihāb* is only used for a skin of an animal that is eaten,” and Ibn al-Mubārak, Aḥmad, Ishāq and Al-Ḥumaidī disliked performing *Ṣalāt* in predator skins.

تخريج: وأخرجه مسلم، الحیض، باب طهارة جلود الميتة بالدباغ، ح: ٣٦٦ عن قتبية به.

1729. ‘Abdullāh bin ‘Ukaim said: “A letter came to us from the Messenger of Allāh ﷺ (saying: ‘Do not use the skins of dead animals, nor tendons.’) (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan*. This *Hadīth* has been related from ‘Abdullāh bin ‘Ukaim

عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا إِهَابٍ دُبِغَ فَقَدْ طَهَّرَ». هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ قَالُوا فِي جُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ فَقَدْ طَهَّرَتْ.

[قَالَ أَبُو عِيسَى:] وَقَالَ الشَّافِعِيُّ: أَيُّمَا إِهَابٍ [مَيْتَةٍ] دُبِغَ فَقَدْ طَهَّرَ إِلَّا الْكَلْبَ وَالخِنزِيرَ. وَكَرِهَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ جُلُودَ السَّبَاعِ لِوَأَنَّ دُبِغَ وَهُوَ قَوْلُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَأَحْمَدَ وَإِسْحَاقَ وَشَدَّدُوا فِي نُسْبِهَا وَالصَّلَاةَ فِيهَا. قَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: إِنَّمَا مَعْنَى قَوْلِ النَّبِيِّ ﷺ: «أَيُّمَا إِهَابٍ دُبِغَ فَقَدْ طَهَّرَ» إِنَّمَا يَعْني بِهِ جِلْدَ مَا يُؤْكَلُ لَحْمُهُ. هَكَذَا فَسَّرَهُ النَّضْرُ بْنُ شُمَيْلٍ وَقَالَ: إِنَّمَا يُقَالُ إِهَابٌ لِجِلْدِ مَا يُؤْكَلُ لَحْمُهُ وَكَرِهَ ابْنُ الْمُبَارَكِ وَأَحْمَدُ وَإِسْحَاقُ وَالْحَمِيدِيُّ الصَّلَاةَ فِي جُلُودِ السَّبَاعِ.

١٧٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنِ الْأَعْمَشِ وَالشَّيْبَانِيِّ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ قَالَ: أَتَانَا كِتَابُ رَسُولِ اللَّهِ ﷺ أَنْ لَا

from some *Shuyūkh* of his, and this is not acted upon according to most of the people of knowledge. And this *Hadīth* has been related from ‘Abdullāh bin ‘Ukaim, that he said: “A letter came to us from the Messenger of Allāh ﷺ two months before he died.”

He said: I heard Aḥmad bin Al-Ḥasan saying: “Aḥmad bin Ḥanbal followed this *Hadīth* due to it mentioning that it was two months before he ﷺ died. Then Aḥmad left this *Hadīth* because of their *Iḍtirāb* in its chain, since some of them reported it, saying: ‘From ‘Abdullāh bin ‘Ukaim from some *Shuyūkh* of his from Juhainah.’”

تَتَّبِعُوا مِنَ الْمَيْتَةِ بِأَهَابٍ وَلَا عَصَبٍ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ،
وَبُرُورَى عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ، عَنْ أَشْيَاحٍ لَهُ
هَذَا الْحَدِيثُ وَلَيْسَ الْعَمَلُ عَلَى هَذَا عِنْدَ
أَكْثَرِ أَهْلِ الْعِلْمِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ
عَبْدِ اللَّهِ بْنِ عُكَيْمٍ أَنَّهُ قَالَ: أَتَانَا كِتَابُ النَّبِيِّ
ﷺ قَبْلَ وَقَاتِهِ بِشَهْرَيْنِ.

قَالَ: وَسَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ:
كَانَ أَحْمَدُ بْنُ حَبْلٍ يَذْهَبُ إِلَى هَذَا الْحَدِيثِ
لِمَا ذُكِرَ فِيهِ قَبْلَ وَقَاتِهِ بِشَهْرَيْنِ وَكَانَ يَقُولُ
كَانَ هَذَا آخِرَ أَمْرِ النَّبِيِّ ﷺ ثُمَّ تَرَكَ أَحْمَدُ بْنُ
حَبْلٍ هَذَا الْحَدِيثَ لَمَّا اضْطَرُّوا فِي إِسْنَادِهِ
حَيْثُ رَوَى بَعْضُهُمْ فَقَالَ: عَنْ عَبْدِ اللَّهِ بْنِ
عُكَيْمٍ، عَنْ أَشْيَاحٍ لَهُ مِنْ جُهَيْنَةَ.

تخریج: [حسن] وأخرجه أبو داود، اللباس، باب من روى أن لا يستفتح بإهاب الميتة، ح: ٤١٢٧ والنسائي، ح: ٤٢٥٤ وابن ماجه، ح: ٣٦١٣ من حديث الحكم بن عتيبة به وحسنه البيهقي وصححه ابن حبان، وصرح الحكم بالسماع وراجع نيل المقصود في جواب الطعن في السنن * وأشياخ له من جهينة: صحابة والصحابة كلهم عدول.

Comments:

The majority of the scholars hold the *Hadīth* to mean that it is not in order to make use of the dead skin before tanning.

Chapter 8. What Has Been Related About It Being Disliked To Drag The *Izār*

(المعجم ٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
جَرِّ الْإِزَارِ (التحفة ٨)

1730. ‘Abdullāh bin ‘Umar narrated that the Messenger of Allāh ﷺ said: “On the Day of Judgement, Allāh will not look at one who arrogantly drags his garment.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] There are narrations on this topic from Ḥudhaifah, Abū Sa‘eed, Abū

١٧٣٠ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ:
حَدَّثَنَا مَالِكٌ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ،
عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ وَزَيْدِ بْنِ أَسْلَمَ
كُلُّهُمْ يُخْبِرُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى

Hurairah, Samurah, Abū Dharr, 'Āishah, and Hubaib bin Mughfil.

The *Hadīth* of Ibn 'Umar is *Ḥasan Ṣaḥīh*.

مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ. [قَالَ أَبُو عَمِيرَةَ:] وَفِي الْبَابِ عَنْ حُدَيْفَةَ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ، وَسَمُرَةَ وَأَبِي ذَرٍّ وَعَائِشَةَ وَهَيْبِ بْنِ مُغْفَلٍ. وَحَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، اللباس، باب قول الله تعالى: ﴿قل من حرم زينة الله التي أخرج لعباده﴾، ح: ٥٧٨٣، ومسلم، ح: ٢٠٨٥ من حديث مالك به وهو في الموطأ: ١٤/٢ (يحيى) * وفي الباب عن حذيفة [يأتي: ١٧٨٣] وأبي سعيد [أبو داود، ح: ٤٠٩٣] وأبي هريرة [البخاري، ح: ٥٧٨٨، ومسلم، ح: ٢٠٨٧] وسمره [أحمد: ٩/٥، ١٥] وأبي ذر [مسلم، ح: ١٠٦] وعائشة [أحمد: ٦/٥٩، ٢٥٧] وهيب بن مغفل [أحمد: ٣/٤٣٧، ٤/٢٣٧].

Comments:

To wear the garment so long that it comes down ones heels as a show of ones pride and arrogance is such a serious crime before Allāh that, on the day when each individual shall be in dire need of the mercy of his Gracious Lord, the fellow parading his robes of pride and arrogance in the world shall be deprived of even a passing glance from Him. Other narrations indicate the prohibition without the mention of arrogance.

Chapter 9. What Has Been Related About (Dragging) Women's Hems

1731. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Whoever arrogantly drags his garment, Allāh will not look at him on the Day of Judgement." So Umm Salamah said: "What should the women do with their hems?" He said: "Slacken them a hand-span."^[1] So she said: "Then their feet will be uncovered." He said: "Then slacken them a forearm's length, and do not add to that." (*Saḥīh*)

He said: This *Hadīth* is *Ḥasan Ṣaḥīh*. In the *Hadīth* there is a

(المعجم ٩) - بَابُ مَا جَاءَ فِي [جَرٍّ] دُبُولِ النِّسَاءِ (التحفة ٩)

١٧٣١ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ» فَقَالَتْ أُمُّ سَلَمَةَ: فَكَيْفَ يَصْنَعُ النِّسَاءُ بِذُبُولِهِنَّ؟ قَالَ: «يُرْخِصْنَ شِبْرًا» فَقَالَتْ: إِذَا تَنَكَّشَفُ أَقْدَامُهُنَّ، قَالَ: «فَيُرْخِصُهُنَّ ذِرَاعًا لَا يَزِيدَنَّ عَلَيْهِ».

قَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَفِي الْحَدِيثِ رُخْصَةٌ لِلنِّسَاءِ فِي جَرِّ الْإِرَارِ لِأَنَّهُ

^[1] From the middle of the shin. See *Tuhfat Al-Ahwadhī*.

concession for women to drag their *Izār* because it covers them better.

يَكُونُ أَسْتَرًا لَهُنَّ.

تخريج: [إسناده صحيح] وأخرجه النسائي، الزينة، باب ذيول النساء: ٢٠٩/٨، ح: ٥٣٣٨ من حديث عبدالرزاق به وهو في مصنفه: ٨٢/١١، ٨٣، ح: ١٩٩٨٤ ورواه مسلم، ح: ٢٠٨٥ من حديث أيوب به ورواه البخاري، ح: ٥٧٨٣.

Comments:

Since women are required to conceal their feet from view, they are allowed to drag their lower garments.

1732. Umm Salamah narrated: “The Prophet ﷺ slackened Fātimah’s garment a hand-span.” (*Hasan*)

[Abū ‘Eisā said:] Some of them reported it from Hammād bin Salamah, from ‘Alī bin Zaid, from Al-Hasan, from his father, from Umm Salamah.

١٧٣٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمِّ الْحَسَنِ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهُمْ: أَنَّ النَّبِيَّ ﷺ سَبَّرَ لِفَاطِمَةَ شِبْرًا مِنْ نِطَاقِهَا.

[قَالَ أَبُو عَيْسَى:] وَرَوَاهُ بَعْضُهُمْ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ أَبِيهِ عَنْ أُمِّ سَلَمَةَ.

تخريج: [حسن] وأخرجه أحمد: ٢٩٩/٦ عن عفان به وسنده ضعيف وللحديث شواهد منها الحديث السابق.

Comments:

The Arabic word *Niṭāq* means a kind of garment used by women as a girdle round the waist. The Prophet ﷺ allowed it to be slackened down until a span from the feet. See *Tuhfat Al-Ahwadhī*.

Chapter 10. What Has Been Related About Wearing Wool

(المعجم ١٠) - بَابُ مَا جَاءَ فِي لُبْسِ الصُّوفِ (التحفة ١٠)

1733. Abū Burdah said: “Āishah brought a patched woolen *Kisā’* (cloak), and a thick *Izār*. She said: ‘The Messenger of Allāh ﷺ died in these.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Alī and Ibn Mas‘ūd. The *Hadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Hadīth*.

١٧٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ عَنْ حُمَيْدِ ابْنِ هِلَالٍ، عَنْ أَبِي بُرْدَةَ قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً مُلَبَّدًا وَإِزَارًا غَلِيظًا، فَقَالَتْ: قُبِضَ رَسُولُ اللَّهِ ﷺ فِي هَذَيْنِ.

[قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنْ عَلِيِّ وَابْنِ مَسْعُودٍ. وَحَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، أخرجه البخاري، اللباس، باب الأكسية الخماص، ح: ٥٨١٨، ومسلم،

ح: ٢٠٨٠ من حديث إسماعيل - وهو ابن عليّة - به * وفي الباب عن علي [أبويعلى: ١/٣٨٧، ح: ٥٠٢] وابن مسعود [يأتي: ١٧٣٤].

Comments:

Since the Messenger of Allāh ﷺ had no interest in gorgeous clothes and ostentatious living, he wore simple and coarse garments so that the poor and the under-privileged of the community took the Prophet ﷺ as their model and did not suffer from a feeling of deprivation or inferiority for want of expensive garments.

1734. Ibn Mas‘ūd narrated that the Prophet ﷺ said: “On the day that His Lord spoke to him, Mūsā was wearing a wool *Kisā*, a wool *Jubbah*,^[1] a wool *Kummah*, wool pants, and his sandals were made of the skin of a dead donkey.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except from the narration of Ḥumaid Al-A‘raj. And Ḥumaid – Ibn ‘Alī Al-A‘raj – [I heard Muḥammad saying: “Ḥumaid bin ‘Alī Al-A‘raj] is *Munkar* in *Hadīth*.” While Ḥumaid bin Qais Al-A‘raj Al-Makkī, the companion of Mujāhid is trustworthy. The *Kummah* is a small cap.

١٧٣٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَ عَلَى مُوسَى يَوْمَ كَلَّمَهُ رَبُّهُ كِسَاءً صُوفٍ وَجَبَّةً صُوفٍ وَكُمًَّ صُوفٍ وَسَرَائِلُ صُوفٍ، وَكَانَتْ نَعْلَاهُ مِنْ جِلْدِ حِمَارٍ مَيِّتٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حُمَيْدِ الْأَعْرَجِ. وَحُمَيْدٌ - هُوَ ابْنُ عَلِيِّ الْأَعْرَجِ - [قَالَ: سَمِعْتُ مُحَمَّدًا يَقُولُ حُمَيْدُ بْنُ عَلِيِّ الْأَعْرَجِ] مُنْكَرٌ الْحَدِيثِ. وَحُمَيْدُ بْنُ قَيْسِ الْأَعْرَجِ الْمَكِّيُّ صَاحِبٌ مُجَاهِدٌ ثِقَةٌ. وَالْكُمَّةُ الْقَلَنْسُوَةٌ الصَّغِيرَةُ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٦٨٨/٢ من حديث خلف بن خليفة به * حميد الأعرج: ضعيف (تقريب).

Comments:

There is no harm in wearing the wool as such. However if, as pointed out by Imām Mālik, the idea is to make a show of ones abstinence and austerity before the people, it is by no means a praiseworthy act.

[1] A type of cloak, open in the front.

Chapter 11. What Has Been Related About The Black 'Imamah^[1]

(المعجم ١١) - بَابُ مَا جَاءَ فِي
الْعِمَامَةِ السَّوْدَاءِ (التحفة ١١)

1735. Jābir said: "On the Day of the Conquest, the Prophet ﷺ entered Makkah, and he was wearing a black 'Imamah." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from [‘Alī], ‘Amr bin Ḥurāith, Ibn ‘Abbās, Rukānah.

[Abū ‘Eīsā said:] The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

١٧٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ يَوْمَ الْفَتْحِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

[قَالَ:] وَفِي الْأَبَابِ عَنْ [عَلِيٍّ] وَعَمْرٍو بْنِ حُرَيْثٍ وَابْنِ عَبَّاسٍ وَرُكَّانَةَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وأخرجه أبو داود، اللباس، باب: في العمام، ح: ٤٠٧٦ من حديث حماد بن سلمة، ومسلم، ح: ١٣٥٨ من طريق آخر عن أبي الزبير به * وفي الباب عن علي [الطيالسي، ح: ١٥٤] وعمرو بن حريث [مسلم، ح: ١٣٥٩] وابن عباس [لم أجده] وركانة [يأتي: ١٧٨٤].

Comments:

The *Ḥadīth* proves that it is quite permissible to wear black 'Imamah (conveniently translated as a turban).

Chapter 12. (About) Hanging The 'Imamah Between the Shoulders

(المعجم ١٢) - بَابُ: [فِي] سَدْلِ
الْعِمَامَةِ بَيْنَ الْكَتِفَيْنِ (التحفة ١٢)

1736. Nāfi' narrated that Ibn 'Umar said: "When the Messenger of Allāh ﷺ would wear an 'Imamah, his 'Imamah would hang between his shoulders." (*Ḥasan*)

Nāfi' said: "Ibn 'Umar would hang his 'Imamah between his shoulders." 'Ubaidullāh said: "And I saw Al-Qāsim and Sālim doing that."

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. [And there is

١٧٣٦ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ الْمَدَنِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا اعْتَمَّ سَدَلَ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ.

قَالَ نَافِعٌ: وَكَانَ ابْنُ عُمَرَ يَسُدُّ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ. قَالَ عَبْدُ اللَّهِ: وَرَأَيْتُ الْقَاسِمَ

[1] A turban, but not restricted to what is commonly thought of as a turban.

something on this topic from 'Alī]
And the *Hadīth* of 'Alī about this is
not correct due to its chain.

وَسَالِمًا يَفْعَلَانِ ذَلِكَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[وَفِي الْبَابِ عَنْ عَلِيٍّ] وَلَا يَصِحُّ حَدِيثُ

عَلِيٍّ فِي هَذَا مِنْ قَبْلِ إِسْنَادِهِ.

تخريج: [حسن] وأخرجه العقيلي: ٢١/٣ من حديث يحيى بن محمد به وللحديث شواهد كثيرة عند الخطيب: ٢٩٣/١١ ومسلم، ح: ١٣٥٩ والهيثمي (مجمع الزوائد: ١٢٠/٥) وغيرهم * وفي الباب عن علي [أبو داود الطيالسي في مسنده، ح: ١٥٤].

Comments:

The *Hadīth* tells us that the right way to wear the 'Imamah according to *Sunnah* is to put the end of it between the two shoulders since the Prophet ﷺ used to hang its loose end between the shoulders. (For details see *Tuhfat Al-Ahwadhī*, v.3, ps.47-49)

Chapter 13. What Has Been Related About Gold Rings Being Disliked

1737. 'Alī bin Abī Tālib said: "The Messenger of Allāh ﷺ prohibited me from rings of gold, and from wearing *Al-Qassī*, and from reciting in the bowing and prostration positions, and from wearing what was dyed with '*Uşfur*.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ

خَاتَمِ الذَّهَبِ (التحفة ١٣)

١٧٣٧ - حَدَّثَنَا سَلْمَةُ بْنُ شَيْبٍ وَالْحَسَنُ

ابْنُ عَلِيٍّ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ

الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ

إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ

عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ

ﷺ عَنِ التَّخْتُمِ بِالذَّهَبِ، وَعَنْ لِبَاسِ

الْقَسِيِّ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ

وَعَنْ نُبَسِ الْمُعَصْفَرِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه مسلم، الصلاة، باب النهي عن قراءة القرآن في الركوع والسجود، ح: ٤٨٠ من حديث الزهري، والنسائي: ٢/٢١٧، ح: ١١١٩ من حديث إبراهيم بن عبدالله به مختصراً ومطولاً.

Comments:

Gold, silk and safflower are, as already discussed, are prohibited for men. *Rukū'* (bowing) and *Sujūd* (prostration) are also not meant for the recitation of the Qur'an. They are meant for the glorification and praise of Allāh as well as for seeking forgiveness from Him. Therefore, reciting the Qur'an is not right while bowing and prostrating. The prohibition to one in the *Ummah* by the Messenger ﷺ is a prohibition to all of the *Ummah* except as otherwise stated.

1738. ‘Imrān bin Ḥuṣain said: “The Messenger of Allāh ﷺ prohibited us from (wearing) rings of gold.” (*Hasan*)

[He said:] There are narrations on this topic from ‘Alī, Ibn ‘Umar, Abū Hurairah, and Mu‘āwiyah. [Abū ‘Eisā said:] The *Hadīth* of ‘Imrān is a *Hasan Hadīth*. Abū At-Tayyāḥ’s (a narrator) name is Yazīd bin Ḥumaid.

١٧٣٨ - حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ
الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ
أَبِي التَّيَّاحِ: حَدَّثَنَا حَفْصُ اللَّيْثِيِّ قَالَ: أَشْهَدُ
عَلَى عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ حَدَّثَنَا أَنَّهُ قَالَ:
نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّحَنُّمِ بِالذَّهَبِ.
[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ
وَأَبِي هُرَيْرَةَ وَمُعَاوِيَةَ [قَالَ أَبُو عِيْسَى:]
حَدِيثُ عِمْرَانَ حَدِيثٌ حَسَنٌ. وَأَبُو التَّيَّاحِ
اسْمُهُ يَزِيدُ بْنُ حُمَيْدٍ.

تخریج: [إسناده حسن] وأخرجه النسائي، الزينة، باب حديث أبي هريرة والاختلاف على قتادة، ١٧٠/٨، ح: ٥١٩٠ عن يوسف بن حماد به مطولاً وللحديث شواهد كثيرة * وفي الباب عن علي [مسلم، ح: ٤٨٠] وابن عمر [يأتي: ١٧٤١ والنسائي، ح: ٥١٦٧] وأبي هريرة [البخاري، ح: ٥٨٦٤ ومسلم، ح: ٢٠٨٩] ومعاوية [لعله يشير إلى حديث أبي داود، ح: ٤٢٣٩].

Comments:

Imām Nawawī has said: “There is consensus among Muslims on the point that rings of gold are permissible for women but prohibited for men”. (*Ṣaḥīḥ Muslim*, v.3, p.195; *Tuḥfat Al-Aḥwadhī*, v.3, p. 50)

Chapter 14. What Has Been Related About The Silver Ring

1739. Anas narrated: “The Prophet ﷺ had a ring made of silver and its stone (*Faṣṣ*) was Ethiopian.”^[1] (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Ibn ‘Umar, and Buraidah.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* from this route.

(المعجم ١٤) - بَابُ مَا جَاءَ فِي خَاتَمِ
الْفِضَّةِ (التحفة ١٤)

١٧٣٩ - حَدَّثَنَا قُتَيْبَةُ وَعَبِيدُ بْنُ وَهَبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ قَالَ: كَانَ خَاتَمَ النَّبِيِّ ﷺ مِنْ وَرْقٍ وَكَانَ فَصُّهُ حَبَشِيًّا.

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَبُرَيْدَةَ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: متفق عليه، أخرجه مسلم، اللباس والزينة، باب: في خاتم الورق فصه حبشي،

[1] The meaning of *Faṣṣ* is either what has the name of its owner engraved on it, or a stone. It was called “Ethiopian” because it was mined in Ethiopia. See *Tuḥfat Al-Aḥwadhī*.

ح: ٢٠٩٤ من حديث ابن وهب والبخاري، ح: ٥٨٦٨ من حديث يونس به * وفي الباب عن ابن عمر [الترمذي في الشمائل، ح: ١٠٠] وبريدة [يأتي: ١٧٨٥].

Comments:

The *Hadīth* shows that the stone in the Prophet's ring (probably agate) was from Ethiopia. However, the next chapter tells us that only the engraving on the silver in the ring was made after the Ethiopian model. It is also possible that at times it was from silver while at others it was of stone or agate (*Tuhfat Al-Aḥwadhī*, v.3, p. 50)

Chapter 15. What Has Been Related About What Is Recommended For A Ring's Faṣṣ

(المعجم ١٥) - بَابُ مَا جَاءَ مَا

يُسْتَحَبُّ فِي فَصِّ الْخَاتَمِ (التحفة ١٥)

1740. Anas narrated: "The ring of the Messenger of Allāh ﷺ was made of silver, its *Faṣṣ* was from it."^[1] (*Ṣaḥīḥ*)

١٧٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

حَفْصُ بْنُ عُمَرَ بْنِ عَبْدِ اللَّهِ [الطَّنَافِيسِيُّ]: حَدَّثَنَا زُهَيْرُ أَبُو خَيْمَةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ خَاتَمَ رَسُولِ اللَّهِ ﷺ مِنْ فِصَّةٍ فَصَّهُ مِنْهُ.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* from this route.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [صحیح] وأخرجه أبو داود، الخاتم، باب ماجاء في اتخاذ الخاتم، ح: ٤٢١٧ والنسائي، ح: ٥٢٠٣ من حديث زهير به ورواه البخاري، ح: ٥٨٧٠ وغيره من حديث معتمر عن حميد عن أنس به.

Chapter 16. What Has Been Related About Wearing The Ring On The Right Hand

(المعجم ١٦) - بَابُ مَا جَاءَ فِي لُبْسِ

الْخَاتَمِ فِي الْيَمِينِ (التحفة ١٦)

1741. Ibn 'Umar narrated: "The Prophet ﷺ had a ring of gold made for him which he wore on his right (hand). Then he sat on the *Minbar* and said: 'I did indeed have this ring on my right hand' then he discarded it, and the people discarded their rings." (*Ṣaḥīḥ*)

١٧٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

الْمُحَارِبِيِّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ صَنَعَ خَاتَمًا مِنْ ذَهَبٍ فَتَخْتَمَ بِهِ فِي يَمِينِهِ ثُمَّ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ: «إِنِّي كُنْتُ اتَّخَذْتُ هَذَا الْخَاتَمَ فِي يَمِينِي»، ثُمَّ نَبَذَهُ وَبَدَأَ النَّاسُ خَوَاتِمَهُمْ.

[He said:] There are narrations on this topic from 'Alī, Jābir,

^[1] Part of the ring was engraved (or inlaid), or had a stone in it. See *Tuhfat Al-Aḥwadhī*.

‘Abdullāh bin Ja‘far, Ibn ‘Abbās, ‘Aishah, and Anas.

[Abū ‘Eīsā said:] The *Hadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Hadīth*. This *Hadīth* has been reported similarly from Nāfi‘, from Ibn ‘Umar, through routes other than this, and it was not mentioned in it that the ring was on his right hand.

[قَالَ:] وفي البابِ عن عَلِيٍّ وَجَابِرٍ وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَأَنْسٍ .
[قَالَ أَبُو عِيْسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ . وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ نَحْوَ هَذَا مِنْ غَيْرِ هَذَا الْوَجْهِ ، وَلَمْ يَذْكَرْ فِيهِ أَنَّهُ تَخَتَّمٌ فِي يَمِينِهِ .

تخریج: وأخرجه مسلم، اللباس والزينة، باب تحريم خاتم الذهب على الرجال . . . إلخ، ح: ٢٠٩١ من حديث موسى بن عقبة به * وفي الباب عن علي [الترمذي في الشمائل، ح: ٩٤، ٩٥ وأبو داود، ح: ٤٢٢٦] وجابر [الترمذي في الشمائل، ح: ٩٨] وعبدالله بن جعفر [يأتي: ١٧٤٤] وابن عباس [يأتي: ١٧٤٢] وعائشة [البخاري (كشف الأستار): ٣/٣٧٧، ح: ٢٩٩١] وأنس [مسلم، ح: ٦٢/٢٠٩٤].

Comments:

Scholars consider it allowed to wear the ring either on the right hand or the left. It may, however, be noted that if the ring is meant to be used at all times for decorative purposes, then it is better to wear it on the right. In case it is used for a shorter period and for a specific purpose like sealing the documents etc., then the best thing would be to wear it on the left.

1742. Aṣ-Ṣalt bin ‘Abdullāh bin Nawfal said, “Ibn ‘Abbās wore a ring on his right hand. And I do not doubt that he said; ‘I saw the Messenger of Allāh ﷺ wearing a ring on his right hand.” (*Ḥasan*)

[Abu ‘Eīsā said:] Muḥammad bin Ismā‘il said: “The *Hadīth* of Muḥammad bin Ishāq from Aṣ-Ṣalt bin ‘Abdullāh bin Nawfal is a *Ḥasan Ṣaḥīḥ Hadīth*.

١٧٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ : حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنْ الصَّلْتِ بْنِ عَبْدِ اللَّهِ بْنِ نَوْفَلٍ قَالَ : رَأَيْتُ ابْنَ عَبَّاسٍ يَتَخَتَّمُ فِي يَمِينِهِ وَلَا إِحْوَءَ إِلَّا قَالَ : رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَخَتَّمُ فِي يَمِينِهِ .
[قَالَ أَبُو عِيْسَى:] قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ : حَدِيثُ مُحَمَّدِ بْنِ إِسْحَاقَ عَنِ الصَّلْتِ بْنِ عَبْدِ اللَّهِ بْنِ نَوْفَلٍ حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: [إسناده حسن] وأخرجه أبو داود، الخاتم، باب ماجاء في التختم في اليمين أو اليسار، ح: ٤٢٢٩ من حديث ابن إسحاق به وصرح بالسماع.

1743. Ja‘far bin Muḥammad narrated from his father who said: “Al-Ḥasan and Al-Ḥusain wore their ring on their left hand.” (*Da‘if*)

١٧٤٣ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ، عَنْ أَبِيهِ قَالَ : كَانَ الْحَسَنُ وَالْحُسَيْنُ يَتَخَتَّمَانِ فِي يَسَارِهِمَا .

This *Hadīth* is *Ḥasan Ṣaḥīh*.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ٢٣/٣، ح: ٢٥٤٠ من حديث حاتم والبيهقي: ٤/١٤٣ من حديث جعفر به مطولاً ومختصراً، والسند منقطع.

1744. Ḥammād bin Salamah narrated: "I saw Ibn Abi Rāfi' [and he is 'Ubaidullāh bin Abī Rāfi', the freed slave of the Messenger of Allāh ﷺ - and Aslam was the name of Ibn Abī Rāfi] wearing a ring on his right, so I asked him about that. He said, 'I saw 'Abdullāh bin Ja'far wearing a ring on his right, and he ['Abdullāh bin Ja'far] said; "The Messenger of Allāh ﷺ wore a ring on his right hand." (*Saḥīh*)

[He said:] Muḥammad [bin Ismā'il] said: "This is the most correct thing related from the Prophet ﷺ on this topic."

١٧٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ حَمَّادِ بْنِ سَلَمَةَ قَالَ: رَأَيْتُ ابْنَ أَبِي رَافِعٍ [هُوَ عُيَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ] وَاسْمُ ابْنِ أَبِي رَافِعٍ أَسْلَمٌ يَتَخْتَمُ فِي يَمِينِهِ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يَتَخْتَمُ فِي يَمِينِهِ، وَقَالَ [عَبْدُ اللَّهِ بْنُ جَعْفَرٍ]: كَانَ النَّبِيُّ ﷺ يَتَخْتَمُ فِي يَمِينِهِ.

[قَالَ:] وَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: هَذَا أَصْحَحُ شَيْءٍ رُوِيَ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْبَابِ.

تخريج: [إسناده صحيح] وأخرجه النسائي، الزينة، باب موضع الخاتم من اليد... إلخ، ٨/١٧٥، ح: ٥٢٠٧ من حديث حماد بن سلمة به وللحديث شواهد عند أبي داود، ح: ٤٢٢٦ وغيره.

Chapter 17. What Has Been Related About Engraving On Rings

1745. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ had a ring made from silver, so he had 'Muḥammad, the Messenger of Allāh' engraved on it. Then he said: 'Do not engrave with it.'" (*Saḥīh*)

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīh Ḥasan*. As for the meaning of his saying: "Do not engrave with it" - he was prohibiting that anyone have "Muḥammad,

(المعجم ١٧) - بَابُ مَا جَاءَ فِي نَقْشِ الْخَاتَمِ (التحفة ١٧)

١٧٤٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ صَنَعَ خَاتَمًا مِنْ وَرَقٍ فَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، ثُمَّ قَالَ: «لَا تَنْقُشُوا عَلَيَّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ. وَمَعْنَى قَوْلِهِ: «لَا تَنْقُشُوا عَلَيَّ» نَهَى أَنْ يَنْقُشَ أَحَدٌ عَلَى خَاتَمِهِ مُحَمَّدٌ رَسُولُ اللَّهِ.

Messenger of Allāh” engraved on his ring.

تخريج: [إسناده صحيح] وأخرجه أحمد: ١٦١/٣ عن عبدالرزاق به.

Comments:

The Messenger of Allāh ﷺ used the ring to seal his letters etc. If others were also allowed to use the same inscription on their rings, it would create confusion through identity mix-up.

1746. Anas narrated: “When the Messenger of Allāh ﷺ entered the area in which he would relieve himself, he would remove his ring.” (Da‘īf)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

١٧٤٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:
حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ وَالْحَجَّاجُ بْنُ مِنْهَالٍ
قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ ابْنِ جُرَيْجٍ، عَنِ
الرُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
إِذَا دَخَلَ الْخَلَاءَ نَزَعَ خَاتَمَهُ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه النسائي، الزينة، باب نزع الخاتم عند دخول الخلاء: ٨/١٧٨، ح: ٥٢١٦ من حديث سعيد بن عامر، وأبو داود، ح: ١٩، وابن ماجه، ح: ٣٠٣ من حديث همام بن يحيى به * ابن جريج عنن.

Comments:

The *Hadīth* conveys by implication the abiding message that, with anything worthy of our reverence or respect on our person, we must never enter the toilets.

1747. Anas bin Mālik narrated: “The inscription on the ring of the Prophet ﷺ was in three lines: ‘Muḥammad’ on a line, ‘Messenger’ on a line, and ‘Allāh’ on a line.” (Ṣaḥīḥ)

١٧٤٧ - [حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى:] حَدَّثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنِي أَبِي
عَنْ ثُمَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ
نَقْشُ خَاتَمِ النَّبِيِّ ﷺ ثَلَاثَةَ أَسْطُرٍ: مُحَمَّدٌ
سَطْرٌ، وَرَسُولٌ سَطْرٌ، وَاللَّهُ سَطْرٌ.]

تخريج: وأخرجه البخاري، اللباس، باب: هل يجعل نقش الخاتم ثلاثة أسطر؟، ح: ٥٨٧٨ عن محمد بن عبدالله الأنصاري به.

1748. Anas bin Mālik narrated: “The inscription on the ring of the Prophet ﷺ was in three lines: ‘Muḥammad’ on a line, ‘Messenger’ on a line, and ‘Allāh’ on a line.” And Muḥammad bin Yaḥyā (one of

١٧٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ
ابْنُ يَحْيَى وَعَبْدُ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنِي أَبِي عَنْ
ثُمَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ نَقْشُ

the two who narrated this to him) did not say “Three lines” in his narration. (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn ‘Umar.

Abū ‘Eīsā said: The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*.

حَاتَمُ النَّبِيِّ ﷺ ثَلَاثَةَ أَسْطُرٍ: مُحَمَّدٌ سَطْرٌ، وَرَسُولٌ سَطْرٌ، وَاللَّهُ سَطْرٌ وَلَمْ يَقُلْ مُحَمَّدُ بْنُ يَحْيَى فِي حَدِيثِهِ ثَلَاثَةَ أَسْطُرٍ.

وَفِي الْبَابِ عَنِ ابْنِ عَمْرٍو قَالَ أَبُو عَيْسَى: حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: [صحيح] انظر الحديث السابق * وفي الباب عن ابن عمر [البخاري، ح: ٥٨٦٥ ومسلم، ح: ٥٤/٢٠٩١، ٥٥].

Chapter 18. What Has Been Related About Images

(المعجم ١٨) - بَابُ مَا جَاءَ فِي

الصُّورَةِ (التحفة ١٨)

1749. Jābir narrated: “The Messenger of Allāh ﷺ prohibited having images in the house, and he prohibited making them.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from ‘Alī, Abū Ṭalḥah, ‘Āishah, Abū Hurairah, and Abū Ayyūb.

[Abū ‘Eīsā said:] The *Ḥadīth* of Jābir is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

١٧٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الصُّورَةِ فِي الْبَيْتِ، وَنَهَى أَنْ يُصْنَعَ ذَلِكَ.

قَالَ: وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي طَلْحَةَ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ وَأَبِي أُيُوبٍ. [قَالَ أَبُو عَيْسَى:] حَدِيثُ جَابِرٍ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ٣/٣٨٣ عن روح به مطولاً وهذا مختصر منه، وصححه ابن حبان، ح: ١٤٨٥ * ابن جريج وأبو الزبير صرحا بالسماع * وفي الباب عن علي [ابن ماجه، ح: ٣٣٥٩ والنسائي، ح: ٥٣٥٣] وأبي طلحة [يأتي: ١٧٥٠] وعائشة [البخاري، ح: ٥٩٥٥ ومسلم، ح: ٢١٠٧] وأبي هريرة [البخاري، ح: ٧٠٤٢ والنسائي، ح: ٥٣٦٢] وأبي أيوب [الطحاوي في معاني الآثار: ٤/٢٨٢].

Comments:

The very foundation of Islam is *Tawḥīd* (belief in singling out Allāh as He is with all His attributes). It is, thus, in direct opposition to the profession and practice of idolatry and polytheism in all its forms and manifestations. That is why anything and all things that could even remotely promote or lead to polytheism are prohibited in Islam. It is for this reason that the making of images of animate objects or keeping them in the house are prohibited in Islam. (*Ṣaḥīḥ Muslim, Book of Dress and Ornaments & Tuḥfat Al-Aḥwadhī, v.2, p. 53*)

1750. Abū An-Naḍr narrated from ‘Ubaidullāh bin ‘Abdullāh bin ‘Utbah, that he entered upon Abū Ṭalḥah Al-Anṣārī to pay him a visit (while he was ill), and he found Sahl bin Ḥunaif with him. He said: “Abū Ṭalḥah called for someone to remove a sheet that was under him. Sahl said to him: ‘Why did you remove it?’ He replied: ‘Because it contains images on it, and the Prophet ﷺ said about them what you know^[1].’ Sahl said: ‘Did he not say: ‘Except for markings on a garment?’ he said: ‘Yes, but this is better to me.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٧٥٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى
الْأَنْصَارِيُّ: حَدَّثَنَا مَعْرُ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي
النَّضْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّهُ
دَخَلَ عَلَى أَبِي طَلْحَةَ الْأَنْصَارِيِّ يَعُوذُهُ فَوَجَدَ
عِنْدَهُ سَهْلَ بْنَ حَنْبَلٍ، قَالَ: فَدَعَا أَبُو طَلْحَةَ
إِنْسَانًا يَنْزِعُ نَمَطًا تَحْتَهُ، فَقَالَ لَهُ سَهْلٌ: لِمَ
تَنْزِعُهُ؟ فَقَالَ: لِأَنَّ فِيهَا تَصَاوِيرَ، وَ[قَدْ] قَالَ
فِيهِ النَّبِيُّ ﷺ مَا قَدْ عَلِمْتُ، قَالَ سَهْلٌ: أَوْلَمْ
يَقُلْ: إِلَّا مَا كَانَ رَقْمًا فِي ثَوْبٍ؟ فَقَالَ: بَلَى،
وَلَكِنَّهُ أَطْيَبُ لِنَفْسِي.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي، الزينة، باب التصاوير: ٢١٢/٨، ح: ٥٣٥١ من حديث معن به وهو في الموطأ: ٩٦٦/٢.

Comments:

The word *Raqm* used in the *Ḥadīth* means embroideries etc., woven into the cloth for beautification, which either do not contain the images of animate object or are in the form of separate parts of the body that do not make a complete picture.

Chapter 19. What Has Been Related About Ima-makers

1751. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Whoever fashions an image, he will be punished by Allāh until he breathes into it – meaning the soul – and he can not breath (a soul) into it. And whoever listens to a people’s conversation, while they have gone away from him for it,

(المعجم ١٩) - بَابُ مَا جَاءَ فِي
الْمُصَوِّرِينَ (التحفة ١٩)

١٧٥١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ
زَيْدٍ عَنْ أَبِي بَرٍّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَوَّرَ صُورَةً
عَدَّبَهُ اللَّهُ حَتَّى يَنْفُخَ فِيهَا، يَعْنِي الرُّوحَ،
وَلَيْسَ بِتَافِخٍ فِيهَا، وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ
قَوْمٍ يَبْرُونَ بِهِ مِنْهُ صُبَّ فِي أُذُنِهِ الْآنُكَ يَوْمَ

[1] That is - His ﷺ statement that the angels do not enter houses wherein there are images or his prohibition of having images in the house.

then He will have lead poured into his ears on the Day of Judgement.”

(*Ṣaḥīḥ*)

He said: There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Abū Hurairah, Abū Juḥaifah, ‘Āishah, and Ibn ‘Umar.

[Abū ‘Eīsā said:] The *Ḥadīth* of Ibn ‘Abbās is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

تخریج: وأخرجه البخاري، التعبير، باب من كذب في حلمه، ح: ٧٠٤٢ من حديث أبيوب السخيتاني به * وفي الباب عن عبدالله بن مسعود [البخاري، ح: ٥٩٥٠، مسلم، ح: ٢١٠٩] وأبي هريرة [البخاري، ح: ٥٩٥٣، مسلم، ح: ٢١١] وأبي جحيفة [البخاري، ح: ٥٩٦٢] وعائشة [البخاري، ح: ٥٩٥٤، مسلم، ح: ٢١٠٧] وابن عمر [البخاري، ح: ٥٩٥١، مسلم، ح: ٢١٠٨].

Comments:

Image making is like competing with God, since fashioning forms is a special attribute of Allāh. Hence it is that one of His most beautiful Names given in the Qur’ān is *Musawwir* (the Fashioner or Bestower of Forms). Thus, anyone who makes the image of a living thing, by implication makes the claim that he can also fashion the forms.

Chapter 20. What Has Been Related About The Dye

1752. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Change the gray, and do not resemble the Jews.” (*Ḥasan*)

[He said:] There are narrations on this topic from Az-Zubair, Ibn ‘Abbās, Jābir, Abū Dharr, Anas, Abū Rimthah, Al-Jahdamah, Abū Aṭ-Ṭufail, Jābir bin Samurah, Abū Juḥaifah, and Ibn ‘Umar.

[Abū ‘Eīsā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*, and it has been reported through other routes from Abū Hurairah from the Prophet ﷺ.

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي

الْخِضَابِ (التحفة ٢٠)

١٧٥٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا الشَّيْبَ وَلَا تَسْبَهُوا بِالْيَهُودِ».

[قَالَ:] فِي الْبَابِ عَنِ الزُّبَيْرِ وَابْنِ عَبَّاسٍ وَجَابِرٍ وَأَبِي دَرٍّ وَأَنْسٍ وَأَبِي رِمَّةَ وَالْجَهْدَمَةَ وَأَبِي الطُّفَيْلِ وَجَابِرِ بْنِ سَمُرَةَ وَأَبِي جُحَيْفَةَ وَابْنِ عُمَرَ. [قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده حسن] * وفي الباب عن الزبير [النسائي ١٣٧/٨، ح: ٥٠٧٧] وابن عباس [أبو داود، ح: ٤٢١١، ٤٢١٢] وجابر [مسلم، ح: ٢١٠٢] وأبي ذر [يأتي: ١٧٥٣] وأنس [أحمد: ٢٤٧/٣] وأبي رمثة [الترمذي في الشامل، ح: ٤٥] والجهدة [الترمذي في الشامل، ح: ٤٧] وأبي الطفيل [البراز (كشف الأستار): ٣/٣٧٢، ح: ٢٩٧٦] وجابر بن سمرة [الترمذي في الشامل، ح: ٤٤] ومسلم، ح: ٤٤٤٤/٢٣، ١١٠] وأبي جحيفة [لعله يشير إلى حديث الترمذي في الشامل، ح: ٤٢] وابن عمر [النسائي، ح: ٥٠٧٦].

Comments:

The exhortation of the Prophet ﷺ regarding dye, as pointed out by the noted scholar Shaikh Saifur-Rahmān, may Allāh have mercy upon him, is, in fact, recommendatory not mandatory (*Minnat Al-Mun'im*, v.3, p. 407).

1753. Abū Dharr narrated that the Prophet ﷺ said: “Indeed the best of what the gray may be changed with is *Hennā*’ and *Katam*.” (*Ṣaḥīḥ*) [Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Al-Aswad Ad-Dīlī’s (a narrator in this chain) name is Zālīm bin ‘Amr bin Sufyān.

١٧٥٣ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنِ الْأَجْلَحِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَحْسَنَ مَا غَيَّرَ بِهِ الشَّيْبُ الْحِنَّاءَ وَالْكَتَمَ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الْأَسْوَدِ الدِّيلِيُّ اسْمُهُ ظَالِمٌ بْنُ عَمْرٍو بْنِ سُفْيَانَ.

تخريج: [صحيح] وأخرجه ابن ماجه، اللباس، باب الخضاب بالحناء، ح: ٣٦٢٢ والنسائي ١٣٩/٨، ح: ٥٠٨١ من حديث الأجلح، وأبو داود، ح: ٤٢٠٥ من حديث ابن بريدة به وصححه ابن حبان، ح: ١٤٧٥.

Comments:

Katam is a kind of herb that gives reddish black color. Mixed with Henna and applied to hair, it gives out color that is somewhere between red and black. The idea behind using the mixture of the two dyes is to avoid parading pure black and give a clear indication that the hair has in fact turned gray and the color now showing on it is not real.

Chapter 21. What Has Been Related About Hair Reaching The Shoulders And Cutting The Hair

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الْجُمَةِ وَاتِّخَاذِ الشَّعْرِ (التحفة ٢١)

1754. Anas narrated: “The Messenger of Allāh ﷺ was of average height, neither tall nor very short, he had a good build, brown

١٧٥٤ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ رَبْعَةً لَيْسَ بِالطَّوِيلِ وَلَا

in complexion, his hair was neither curly nor straight, and when he walked he swayed slightly.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from ‘Āishah, Al-Barā’, Abū Hurairah, Ibn ‘Abbās, Abū Sa‘eed, Jābir, Wā’il bin Ḥujr, and Umm Hāni’.

[Abū ‘Eisā said:] The *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth* from this route, as a narration of Ḥumaid.

تخريج: وأخرجه مسلم، الفضائل، باب صفة شعر النبي ﷺ، ح: ٢٣٣٨ من حديث حميد به ورواه البخاري، ح: ٣٥٤٧ من حديث أنس رضي الله عنه * وفي الباب عن عائشة [يأتي: ١٧٥٥] والبراء [الترمذي في الشمائل، ح: ٢٦] وأبي هريرة [أبو داود، ح: ٤١٦٣] وابن عباس [الترمذي في الشمائل، ح: ٣٠] وأبي سعيد [لم أجده] وجابر [أبو داود، ح: ٤٠٦٢] ووائل بن حجر [أبو داود، ح: ٤١٩٠] وأم هانيء [الترمذي في الشمائل، ح: ٢٨].

1755. ‘Āishah said: “I and the Messenger of Allāh ﷺ would perform *Ghusl* using (water from) the same vessel. He had hair reaching above his shoulders and below his earlobes.” (*Ḥasan*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

[Abū ‘Eisā said:] It has been reported from other routes that ‘Āishah said: “I and the Messenger of Allāh ﷺ would perform *Ghusl* using (water from) the same vessel.” And the following statement is not mentioned in it: “He had hair reaching above his shoulders [and below his earlobes].”

It was only mentioned by ‘Abdur-Raḥmān bin Abī Az-Zinād, and he is trustworthy, a *Hāfiẓ*, [and Mālik bin Anas stated that he was trustworthy and ordered recording

بِالْقَصِيرِ حَسَنَ الْجِسْمِ، أَسْمَرَ اللَّوْنِ، وَكَانَ شَعْرُهُ لَيْسَ بِجَعْدٍ وَلَا سَبْطٌ إِذَا مَشَى يَتَكَفَّأُ.

قَالَ: وَفِي الْأَبَابِ عَنِ عَائِشَةَ وَالْبَرَاءِ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَجَابِرٍ وَوَائِلِ بْنِ حُجْرٍ وَأُمِّ هَانِيءٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ حُمَيْدٍ.

١٧٥٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنِ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَعْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ، وَكَانَ لَهُ شَعْرٌ فَوْقَ الْجُمَّةِ وَدُونَ الْوُقُورَةِ.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

[قَالَ أَبُو عِيْسَى:] وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كُنْتُ أَعْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَلَمْ يَذْكُرُوا فِيهِ هَذَا الْحَرْفَ وَكَانَ لَهُ شَعْرٌ فَوْقَ الْجُمَّةِ [وَدُونَ الْوُقُورَةِ]. وَإِنَّمَا ذَكَرَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ وَهُوَ ثِقَّةٌ حَافِظٌ [كَانَ مَالِكُ بْنُ

(*Aḥādūth*) from him].

أَنْسٍ يُوثِقُهُ وَيَأْمُرُ بِالْكِتَابَةِ عَنْهُ].

تخريج: [إسناده حسن] وأخرجه أبو داود، الترجل، باب ما جاء في الشعر، ح: ٤١٨٧ وابن ماجه، ح: ٣٦٣٥ من حديث عبدالرحمن بن أبي الزناد به.

Comments:

Long hair is of three types; (i) *Jummaḥ*: that reaches the shoulders; (ii) *Wafrah*: that reaches the earlobes; and (iii) *Limmaḥ*: of medial length (between *Jummaḥ* and *Wafrah*) that dangles between the earlobes and the shoulders.

Chapter 22. What Has Been Related About The Prohibition Of Combing Except Every Other Day

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي النَّهْيِ
عَنِ التَّرْجُلِ إِلَّا غَبًا (التحفة ٢٢)

1756. ‘Abdullāh bin Mughaffal said: “The Messenger of Allāh ﷺ prohibited combing except every other day.” (*Daʿīf*)^[1]

(Another chain) with similar meaning.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. He said: There is something on this topic from Anas.

١٧٥٦ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: أَخْبَرَنَا
عَيْسَى بْنُ يُونُسَ عَنْ هِشَامٍ، عَنِ الْحَسَنِ،
عَنْ عَبْدِ اللَّهِ بْنِ مُعَقَّلٍ قَالَ: نَهَى رَسُولُ اللَّهِ
ﷺ عَنِ التَّرْجُلِ إِلَّا غَبًا.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
عَنْ هِشَامٍ [عَنِ الْحَسَنِ] بِهَذَا الْإِسْنَادِ نَحْوَهُ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
قَالَ: وَفِي الْبَابِ عَنْ أَنَسٍ.

تخريج: [إسناده ضعيف] وأخرجه النسائي، الزينة، باب الترجل غبًا، ١٣٢/٨، ح: ٥٠٥٨ من حديث عيسى بن يونس، وأبو داود، ح: ٤١٥٩ من حديث هشام بن حسان به وسنده ضعيف ولبعض الحديث شواهد عند النسائي، ح: ٥٠٥٩ وغيره * وفي الباب عن أنس [الترمذي في الشمائل، ح: ٣٣].

Comments:

The *Ḥadīth* is explicit on the point that we should not comb our hair every day but every other day. The idea is that we should neither show too much concern to the hair, nor totally neglect it so as to make it look disheveled.

[1] There are witnessing narrations for it, see *An-Nasāʾī* nos. 5058-5061, and *Aṣ-Ṣaḥīḥah* no. 501 where it has been graded *Ṣaḥīḥ*, and this prohibition forbids men from grooming like a woman.

Chapter 23. What Has Been Related About Using Kohl

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي

الِاِكْتِحَالِ (التحفة ٢٣)

1757. Ibn 'Abbās narrated that the Prophet ﷺ said: "Use *Ithmid*^[1] for Kohl, for it clears the vision and grows the hair (eye-lashes)." And he claimed that the Prophet ﷺ had a Kohl holder with which he would apply Kohl every night, three in this (eye) and three in this. (*Da'if*)^[2]

(Another chain) with similar meaning.

[He said:] There are narrations on this topic from Jābir and Ibn 'Umar.

[Abū 'Eisā said:] The *Ḥadīth* of Ibn 'Abbās is a *Ḥasan Gharīb Ḥadīth*, we do not know of it with this wording except from the narration of 'Abbād bin Manṣūr.

It has been reported through other routes that the Prophet ﷺ said: "Use *Ithmid* for it clears the vision and grows the hair (eye-lashes)."

١٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا

أَبُو دَاوُدَ - هُوَ الطَّبَالِيُّ - عَنِ ابْنِ عَبَّادِ بْنِ مَنْصُورٍ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «اِكْتَحِلُوا بِالْإِثْمِدِ، فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ» وَزَعَمَ أَنَّ النَّبِيَّ ﷺ كَانَتْ لَهُ مَكْحَلَةٌ يَكْتَحِلُ بِهَا كُلَّ لَيْلَةٍ، ثَلَاثَةً فِي هَذِهِ وَثَلَاثَةً فِي هَذِهِ.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَمُحَمَّدُ بْنُ يَحْيَى، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبَّادِ بْنِ مَنْصُورٍ نَحْوَهُ.

[قَالَ:] وَفِي الْأَبَابِ عَنْ جَابِرِ وَابْنِ عُمَرَ. [قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ عَلَى هَذَا اللَّفْظِ إِلَّا مِنْ حَدِيثِ عَبَّادِ بْنِ مَنْصُورٍ.

وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «عَلَيْكُمْ بِالْإِثْمِدِ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ».

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطب، باب من اكتحل وترا، ح: ٣٤٩٩ من حديث عباد بن منصور به وهو ضعيف كما في تسهيل الحاجة، ح: ٣٤٧٧ وغيره * وفي الباب عن جابر [الترمذي في الشمائل، ح: ٥٢] وابن عمر [الترمذي في الشمائل، ح: ٥٤] * وأخرج ابن ماجه، ح: ٣٤٩٧ وأبو داود، ح: ٤٠٦١ وغيرهما بإسناد حسن عن ابن عباس قال: قال رسول الله ﷺ: "خير أحوالكم الإثمِد، يجلو البصر وينبت الشعر".

Comments:

Ithmid (used as antimony) is a reddish black mineral procured from Isfahān. It is used to cure harmful substances in the eye and as a remedy for ailments of the eye. It clears the vision and nourishes the eye-lashes.

[1] It is the well known mineral used as Kohl.

[2] Meaning this chain, while there are authentic narrations mentioning this statement - using it - but not what comes after it in this narration - meaning: "And he claimed..." etc.

Chapter 24. What Has Been Related About The Prohibition Of *Ishtimāl Aṣ-Ṣammā'* And *Al-Ihtibā'*

1758. Abū Hurairah narrated: "The Messenger of Allāh ﷺ prohibited two types of dress: *Aṣ-Ṣammā'*, and that a man sits with his legs drawn up in a garment, while there is nothing covering his private area." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from 'Alī, Ibn 'Umar, 'Āishah, Abū Sa'eed, Jābir, and Abū Umāmah. The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ* [*Gharīb Ḥadīth* from this route.]

This has been reported through other routes from Abū Hurairah from the Prophet ﷺ.

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي النَّهْيِ
عَنِ اشْتِمَالِ الصَّمَامِ وَالْإِحْتِبَاءِ بِالثَّوْبِ
الْوَاحِدِ (التحفة ٢٤)

١٧٥٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ [الإسكندراني] عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ لَيْسَتَيْنِ: الصَّمَامِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ بِثَوْبِهِ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

[قَالَ أَبُو عِيسَى:] فِي الْبَابِ عَنْ عَلِيٍّ وَابْنِ عُمَرَ وَعَائِشَةَ وَأَبِي سَعِيدٍ وَجَابِرٍ وَأَبِي أُمَامَةَ [وَحَدِيثُ أَبِي هُرَيْرَةَ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ].

وَقَدْ رُوِيَ هَذَا مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: [إسناده صحيح] ورواه البخاري، اللباس، باب الاحتباء في ثوب واحد، ح: ٥٨٢٢ من حديث أبي هريرة به نحو المعنى * وفي الباب عن علي [الحاكم: ٤/١١٩] وابن عمر [البخاري، ح: ٦٢٧٢] وعائشة [ابن ماجه، ح: ٣٥٦١] وأبي سعيد [البخاري، ح: ٣٣٧٧] وجابر [مسلم، ح: ٢٠٩٩] وأبي أمامة [لم أجدّه].

Comments:

Aṣ-Ṣammā' means to wrap the entire body with a garment so as to prevent even ones hands from coming out even if there be a need for self defence. It also means to cover one — shoulder with a garment and leave the other bare. The term *Al-Ihtibā'* applies to a posture whereby a person sits on his behind with his legs to the chest and the garment wrapped in such a way as to expose his private area. See *Tuḥfat Al-Aḥwadhī*.

Chapter 25. What Has Been Related About Artificially Lengthening The Hair

1759. Ibn 'Umar narrated that the Prophet ﷺ said: "Allāh has cursed the woman who artificially lengthens hair and the woman who

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي
مُؤَاصَلَةِ الشَّعْرِ (التحفة ٢٥)

١٧٥٩ - حَدَّثَنَا سُوَيْدُ [بْنُ نَصْرٍ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ:

seeks to have her hair artificially lengthened, and the woman who tattoos and the woman who seeks to be tattooed.” Nāfi’ (one of the narrators) said: “Tattooing was on the gums.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] There are narrations on this topic from Ibn Mas‘ūd, ‘Āishah, Asmā’ bint Abī Bakr, Ma‘qil bin Yasār, Ibn ‘Abbās, and Mu‘āwiyah.

«لَعَنَ اللهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَأْسِمَةَ وَالْمُسْتَوْشِمَةَ» قَالَ نَافِعٌ: الْوَشْمُ فِي اللَّثَّةِ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَعَائِشَةَ وَأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَمَعْقِلِ بْنِ يَسَارٍ وَابْنِ عَبَّاسٍ وَمُعَاوِيَةَ.

تخريج: متفق عليه، أخرجه البخاري، اللباس، باب وصل الشعر، ح: ٥٩٣٧ من حديث ابن المبارك ومسلم، ح: ٢١٢٤ من حديث عبيد الله بن عمر به وانظر، ح: ٢٧٨٣ * وفي الباب عن عائشة [البخاري، ح: ٥٢٠٥ ومسلم، ح: ٢١٢٣] وابن مسعود [البخاري، ح: ٤٨٨٦ ومسلم، ح: ٢١٢٥] وأسماء بنت أبي بكر [البخاري، ح: ٥٩٤١ ومسلم، ح: ٢١٢٢] وابن عباس [أبو داود، ح: ٤١٧٠] ومعقل بن يسار [أحمد: ٢٥/٥] ومعاوية [البخاري، ح: ٣٤٦٨ ومسلم، ح: ٢١٢٧].

Chapter 26. What Has Been Related About The Riding *Mayāthir*

1760. Al-Barā’ bin ‘Āzib narrated: “The Messenger of Allāh ﷺ prohibited riding (while sitting on) *Miyāthir*.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Alī and Mu‘āwiyah.

The *Ḥadīth* of Al-Barā’ is *Ḥasan Ṣaḥīḥ*. Shu‘bah reported similarly from Ash‘ath bin Abī Ash-Sha‘thā’ in the lengthy *Ḥadīth*.

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي رُكُوبِ الْمَيَاطِرِ (التحفة ٢٦)

١٧٦٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُؤَيْدِ بْنِ مِقْرَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ رُكُوبِ الْمَيَاطِرِ.
[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَمُعَاوِيَةَ.

وَحَدِيثُ الْبَرَاءِ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى شُعْبَةُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ نَحْوَهُ. وَفِي الْحَدِيثِ قِصَّةٌ.

تخريج: متفق عليه، أخرجه مسلم، اللباس والزينة، باب تحريم استعمال إناء الذهب والفضة ... الخ، ح: ٢٠٦٦ من حديث علي بن مسهر والبخاري، ح: ٦٢٣٥ من حديث أبي إسحاق الشيباني به مطولاً ومختصراً * وفي الباب عن علي [مسلم، ح: ٢٠٧٨] ومعاوية [الطحاوي في مشكل الآثار: ٤/٢٦٣].

Comments:

Mayāthir (plural of *Mūharah*) is a type of saddlecloth or cushion made either of silk or of the skin of predatory animals, both of which are prohibited in Islam.

Chapter 27. What Has Been Related About The Bed Of The Prophet ﷺ

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي فِرَاشِ النَّبِيِّ ﷺ (التحفة ٢٧)

1761. ‘Āishah said: “The only bed that the Messenger of Allāh had which he slept on was [made of a tanned skin] stuffed with palm-fibers.” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

[He said:] There are narrations on this topic from Ḥaḥṣah and Jābir.

١٧٦١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللَّهِ ﷺ الَّذِي يَنَامُ عَلَيْهِ [أَدَمًا] حَشْوُهُ لَيْفٌ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] وفي البابِ عَنْ حَفْصَةَ وَجَابِرٍ.

تخريج: متفق عليه، وأخرجه مسلم، اللباس والزينة، باب التواضع في اللباس، والاقْتِصَارُ عَلَى الْغَلِيظِ مِنْهُ وَالْيَسْرُ... إلخ، ح: ٢٠٨٢ عن علي بن حجر والبخاري، ح: ٦٤٥٦ من حديث هشام بن عروة به * وفي الباب عن حفصة [الترمذي في الشمائل، ح: ٣٢٨] وجابر [مسلم، ح: ٢٠٨٤].

Comments:

It shows that the Messenger of Allāh ﷺ used to sleep on a bed that was extremely simple and free from any finery.

Chapter 28. What Has Been Related About Shirts

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي الْقُمُصِ (التحفة ٢٨)

1762. Umm Salamah said: “The most loved garment to the Messenger of Allāh ﷺ was the *Qamīṣ* (long shirt).” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We only know of it as a narration of ‘Abdul-Mu‘min bin Khālid (a narrator in the chain of this *Ḥadīth*) who was alone in narrating it, and he is from Al-Marwaz. Some of them report this *Ḥadīth* from Abū Tumailah, from

١٧٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا أَبُو تَمِيمَةَ وَالْفَضْلُ بْنُ مُوسَى وَزَيْدُ بْنُ حُبَابٍ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ الْقَمِيصُ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ تَفَرَّدَ بِهِ وَهُوَ مَرْوَزِيٌّ، وَرَوَى بَعْضُهُمْ هَذَا

'Abdul-Mu'min bin Khālid, from 'Abdullāh bin Buraidah, from his mother, from Umm Salamah. He said: I heard Muḥammad bin Ismā'il saying: "The narration of Ibn Buraidah from his mother, from Umm Salamah is more correct, Abū Tulaimah mentioned 'his mother' in it."

الْحَدِيثَ عَنْ أَبِي تُمَيْلَةَ، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ. قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: حَدِيثُ ابْنِ بُرَيْدَةَ عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ أَصَحُّ وَإِنَّمَا يَذْكَرُ فِيهِ أَبُو تُمَيْلَةَ عَنْ أُمِّهِ.

تخريج: [حسن] وأخرجه أبو داود، اللباس، باب ما جاء في القميص، ح: ٤٠٢٥ من حديث الفضل بن موسى به.

1763. Umm Salamah said: "The most loved garment to the Messenger of Allāh ﷺ was the *Qamīṣ* (long shirt)." (*Hasan*)

١٧٦٣ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ [الْبَغْدَادِيُّ]: حَدَّثَنَا أَبُو تُمَيْلَةَ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ الْقَمِيصُ.

تخريج: [حسن] وأخرجه أبو داود، أيضًا، ح: ٤٠٢٦ عن زياد بن أيوب به وسنده حسن.

1764. Umm Salamah said: "The most loved garment to the Messenger of Allāh ﷺ was the *Qamīṣ* (long shirt)." (*Hasan*)

١٧٦٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ الْقَمِيصُ.

تخريج: [حسن] انظر الحديث السابق.

1765. Asmā' bint Yazīd bin As-Sakan Al-Anṣāriyyah said: "The sleeves of (the shirt) of the Messenger of Allāh ﷺ were to the wrist." (*Hasan*)

١٧٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ الْحَجَّاجِ الصَّوَّافِ الْبَصْرِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامِ الدَّسْتَوَائِيِّ: حَدَّثَنِي أَبِي عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ [الْمَقْبِلِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ الْأَنْصَارِيَّةِ قَالَتْ: كَانَ كُمُ يَدِ رَسُولِ اللَّهِ ﷺ إِلَى الرَّسْغِ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Hasan Gharīb*.

[قال أبو عيسى:] هذا حديث حسن غريب.

تخريج: [إسناده حسن] وأخرجه أبو داود، أيضًا، ح: ٤٠٢٧ من حديث معاذ به .

Comments:

The normal dress of the Arabs in the days of the Prophet ﷺ was a lower garment, an *Izār*, and an upper-wrap known as a *Ridā*. A long shirt was not as common. But it being more comfortable and more apt to conceal the body, the Prophet ﷺ liked it best of all.

1766. Abū Hurairah narrated: “When the Messenger of Allāh ﷺ put on a *Qamīṣ* he began with the right side.” (*Hasan*)

[Abū ‘Eīsā said:] Others have reported this *Hadīth* from *Shu‘bah* with this chain, but they did not narrate it in *Marfū‘* form, only ‘Abduṣ-Ṣamad narrated it *Marfū‘*.

١٧٦٦ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا لَبَسَ قَمِيصًا بَدَأَ بِمِائِمَتِهِ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ وَلَمْ يَرْفَعْهُ إِنَّمَا رَفَعَهُ عَبْدُ الصَّمَدِ.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٩٦٦٩ من حديث عبدالصمد به .

Comments:

The general practice of the Messenger of Allāh ﷺ was to begin doing things from the right side. Cases in point are: his performing *Wuḍū‘* and *Tayammum* and the donning of garments, shoes, socks, and *Izār*, and so on.

Chapter 29. What To Say When Wearing A New Garment

(المعجم ٢٩) - بَابُ مَا يَقُولُ إِذَا لَبَسَ ثَوْبًا جَدِيدًا (التحفة ٢٩)

1767. Abū Sa‘eed said: “When the Messenger of Allāh ﷺ, would wear a new garment he would mention what it was, whether an *‘Imāmah*, a *Qamīṣ*, or a *Ridā‘*, then he would say: *Allāhumma lakal-ḥamdu, Anta kasawtanīhi, as‘aluka khairahu wa khaira mā ṣunī‘a lahu, wa a‘ūdhu bika min sharrihi wa sharri mā ṣunī‘a lahu*” (‘O Allāh! For You is the praise, You have clothed me, I ask You for its good and the good for which it was made, and I

١٧٦٧ - حَدَّثَنَا سُؤَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً، ثُمَّ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُمَرَ وَابْنِ عُمَرَ.

seek refuge in You from its evil and the evil for which it was made.) (*Hasan*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Umar, and Ibn 'Umar.

(Another chain) with similar meaning.

And this *Hadīth* is *Hasan Gharīb Sahīh*.

تخريج: [إسناده حسن] وأخرجه أبو داود، اللباس، باب ما يقول إذا لبس ثوبًا جديدًا، ح: ٤٠٢٠ من حديث ابن المبارك به وهو سمع من الجريري قبل اختلاطه * وفي الباب عن عمر.

Comments:

The supplication is intended to reaffirm the fact that whatever anyone of us achieves or gets is from Allāh. We must, therefore, pay our thanks and praises to Him.

Chapter 30. What Has Been Related About Wearing A *Jubbah* And *Khuff*

1768. 'Urwah bin Al-Mughirah bin *Shu'bah* narrated from his father: "The Prophet ﷺ wore a Roman *Jubbah*^[1] with tight sleeves." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ الكُوفِيُّ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكِ الْمُرَزِيُّ عَنِ الْجُرَيْرِيِّ نَحْوَهُ. [وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.]

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي لُبْسِ الْجُبَّةِ وَالْخُفِّينِ (التحفة ٣٠)

١٧٦٨ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا يُوسُفُ بْنُ أَبِي إِسْحَاقَ عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةَ بْنِ شُعْبَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ لَبَسَ جُبَّةً رُومِيَّةً صَيِّفَةَ الْكُمَيْنِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأصله في صحيح البخاري، ح: ٥٧٩٨، ٥٧٩٩ من حديث المغيرة به.

Comments:

The *Hadīth* makes it clear that it is allowed to wear the dresses made by the unbelievers provided they are not impure.

1769. *Ash-Sha'bī* narrated from Al-Mughirah bin *Shu'bah*: "Dihyah Al-Kalbi gave a pair of *Khuff* to the Messenger of Allāh ﷺ, so he wore

١٧٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنِ الْحَسَنِ بْنِ عِيَّاشٍ، عَنْ أَبِي إِسْحَاقَ - هُوَ الشَّيْبَانِيُّ -، عَنِ الشَّعْبِيِّ، عَنِ

[1] See no. 1734.

them.” (*Sahih*)

[Abū ‘Eisā said:] Isrā’īl said: “From Jābir, from ‘Āmir: ‘And a *Jubbah*, so he wore them until they tore. And the Prophet ﷺ did not know whether they were from a slaughtered animal or not.”

This *Hadith* is *Hasan Gharīb*. Abū Ishāq, the one who reported this from Ash-Sha’bī, is Abū Ishāq Ash-Shaibānī, and his name is Sulaimān. Al-Ḥasan bin ‘Ayyāsh is the brother of Abū Bakr bin ‘Ayyāsh.

حديث جابر عن عامر الشعبي: ضعيف، جابر

المُعْرِفَةُ بْنُ شُعْبَةَ: أَهْدَى دِحْيَةَ الْكَلْبِيِّ لِرَسُولِ اللَّهِ ﷺ خُفَيْنِ فَلَسِسَهُمَا .

[قَالَ أَبُو عِيسَى:] وَقَالَ إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ عَامِرٍ: وَجِبَةً فَلَسِسَهُمَا حَتَّى تَحْرَقَا لَا يَذْرِي النَّبِيُّ ﷺ أَذْكِي هُمَا أَمْ لَا .

[وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو إِسْحَاقَ الَّذِي رَوَى هَذَا عَنِ الشَّعْبِيِّ هُوَ أَبُو إِسْحَاقَ الشَّيْبَانِيُّ وَاسْمُهُ سُلَيْمَانُ. وَالْحَسَنُ ابْنُ عِيَّاشٍ هُوَ أَخُو أَبِي بَكْرٍ بْنِ عِيَّاشٍ.

تخريج: [صحيح] انظر الحديث السابق * حديث جابر عن عامر الشعبي: ضعيف، جابر ضعيف رافضي مدلس.

Comments:

Khuff are made from tanned leather. Hence it was that the Messenger of Allāh ﷺ did not consider it necessary to enquire whether the leather was from a slaughtered animal or a dead animal, since tanning has the effect of purifying the leather.

Chapter 31. What Has Been Related About Bracing The Teeth With Gold

1770. ‘Urfajah bin As‘ad said: “My nose was severed on the Day of Al-Kulāb during *Jāhiliyyah*. So I got a nose of silver which caused an infection for me, so the Messenger of Allāh ﷺ ordered me to get a nose made of gold.” (*Hasan*)

(Another chain) with similar meaning.

[Abū ‘Eisā said:] This *Hadith* is *Hasan* [*Gharīb*], we only know of it as a narration of ‘Abdur-Raḥmān bin Ṭarafah. Salm bin Zarīf reported similar to the narration of Abū Al-Ashhab from ‘Abdur-Raḥmān bin Ṭaraqah – “from

(المعجم ٣١) - بَابُ مَا جَاءَ فِي شَدِّ

الْأَسْنَانِ بِالذَّهَبِ (التحفة ٣١)

١٧٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

عَلِيُّ بْنُ هَاشِمٍ بْنِ الْبَرِيدِ وَأَبُو سَعْدِ الصَّنْعَانِيُّ عَنْ أَبِي الْأَشْهَبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرْفَةَ، عَنْ عَرْفَجَةَ بْنِ أَسْعَدَ قَالَ: أُصِيبَ أَنْفِي يَوْمَ الْكُلَابِ فِي الْجَاهِلِيَّةِ فَاتَّخَذْتُ أَنْفًا مِنْ وَرَقِي فَأَتَنَنْ عَلَيَّ، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَّخِذَ أَنْفًا مِنْ ذَهَبٍ .

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرِ وَمُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ عَنْ أَبِي الْأَشْهَبِ نَحْوَهُ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

‘Abdur-Rahmān bin Taraqah.” It has been related about more than one of the people of knowledge that they would brace their teeth with gold, and in this *Hadīth* there was a proof for them.

[‘Abdur-Rahmān] bin Mahdī said: “Salm bin Zarīn” but that is an error, “Zarīr” is more correct, [and Abū Sa’d Aṣ-Ṣan‘ānī’s (a narrator in this chain) name is Muḥammad bin Muyassir].

[عَرِيبٌ] إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ ابْنِ طَرْفَةَ. وَقَدْ رَوَى سَلْمُ بْنُ زَرِيرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرْفَةَ نَحْوَ حَدِيثِ أَبِي الْأَشْهَبِ: عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرْفَةَ. وَقَدْ رَوَى عَنْ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ أَنَّهُمْ شَدُّوا أَسْنَانَهُمْ بِالذَّهَبِ، وَفِي هَذَا الْحَدِيثِ حُجَّةٌ لَهُمْ. [وَقَالَ عَبْدُ الرَّحْمَنِ] بْنُ مَهْدِيٍّ: سَلْمُ بْنُ زَرِينٍ، وَهُوَ وَهْمٌ وَزَرِيرٌ أَصْحَحُ [وَأَبُو سَعْدِ الصَّنَعَائِيُّ اسْمُهُ مُحَمَّدُ بْنُ مُيَسَّرٍ].

تخریج: [إسناده حسن] وأخرجه أبو داود، الخاتم، باب ما جاء في ربط الأسنان بالذهب، ح: ٤٢٣٢ من حديث أبي الأشهب، والنسائي، ح: ٥١٦٤، ٥١٦٥ من حديث عبدالرحمن بن طرفة به وصححه ابن حبان، ح: ١٤٦٦.

Comments:

The *Hadīth* confirms that in case of necessity or inevitability it is allowed to use gold for ones teeth or nose.

Chapter 32. What Has Been Related About The Prohibition Of Predator Skins

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنْ جُلُودِ السَّبَاعِ (التحفة ٣٢)

1770. (A). Abū Al-Maliḥ narrated from his father: “The Prophet ﷺ prohibited using predator skins as a spread.” (*Hasan*)

(Another chain) from Abū Al-Maliḥ from his father: “The Prophet ﷺ prohibited predator skins.”

[[Another chain]: from Abū Al-Maliḥ, that he disliked predator skins. Abū ‘Eisā said:] We do not know anyone who said: “From Abū Al-Maliḥ, from his father” except for Sa‘eed bin Abī ‘Arūbah.

١٧٧٠م - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ وَمُحَمَّدُ بْنُ بَشِيرٍ وَعَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ جُلُودِ السَّبَاعِ أَنْ تُفْتَرَسَ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ جُلُودِ السَّبَاعِ. [حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي

الْمَلِيحِ أَنَّهُ كَرِهَ جُلُودَ السَّبَاعِ، قَالَ أَبُو عَيْسَى: [وَلَا نَعْلَمُ أَحَدًا قَالَ: عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ غَيْرَ سَعِيدِ بْنِ أَبِي عَرُوبَةَ.

تخریج: [حسن] وأخرجه أبو داود، اللباس، باب: في جلود النمر والسباع، ح: ٤١٣٢ والنسائي، ح: ٤٢٥٨ من حديث سعيد بن أبي عروبة به وصححه ابن الجارود، ح: ٨٧٥ والحاكم: ١٤٨/١ والذهبي وله شاهد حسن عند البيهقي: ٢١/١.

1771. Abū Al-Maliḥ narrated: “The Prophet ﷺ prohibited predator skins.” And this (chain) is more correct. (*Hasan*)

١٧٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ الرَّشْكِ، عَنْ أَبِي الْمَلِيحِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنِ جُلُودِ السَّبَاعِ وَهَذَا أَصَحُّ. **تخریج:** [حسن] انظر الحديث السابق.

Comments:

The ruling about predator skins has been discussed in Chapter 7 under the heading: “The Skins Of Dead Animals When They Are Tanned”.

Chapter 33. What Has Been Related About The Sandals Of The Prophet ﷺ

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي نَعْلِ النَّبِيِّ ﷺ (التحفة ٣٣)

1772. Qatādah said: “I asked Anas bin Mālik: ‘How were the sandals of the Messenger of Allāh ﷺ?’ He said: ‘They had two straps.’” (*Sahih*)

١٧٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: كَيْفَ كَانَ نَعْلُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: لَهُمَا قَبَالَانِ.

تخریج: وأخرجه البخاري، اللباس، باب قبالات في نعل، ومن رأى قبلاً واحداً واسعاً، ح: ٥٨٥٧ من حديث همام به.

1773. Qatādah narrated from Anas: “The sandals of the Prophet ﷺ had two straps.” (*Sahih*)

١٧٧٣ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ رَسُولِ اللَّهِ ﷺ كَانَ نَعْلَاهُ لَهُمَا قَبَالَانِ.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahih*.

He said: There are narrations on this topic from Ibn ‘Abbās, and Abū Hurairah.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

قَالَ: وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ.

تخریج: [صحيح] انظر الحديث سابق * وفي الباب عن ابن عباس [الترمذي في الشمائل، ح: ٧٥] وأبي هريرة [الترمذي في الشمائل، ح: ٧٨].

Chapter 34. What Has Been Related About It Being Disliked To Walk In One Sandal

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْمَشْيِ فِي النَّعْلِ الْوَاحِدَةِ (التحفة ٣٤)

1774. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Do not walk in one sandal; either wear both sandals, or go bare-foot." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] There is something on this topic from Jābir.

١٧٧٤ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، ح: وَحَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزَّيَّادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ لِيُنْعِلَهُمَا جَمِيعًا أَوْ لِيُخَفِّهَهُمَا جَمِيعًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ.

تخریج: متفق عليه، أخرجه البخاري، اللباس، باب: لا يمشي في نعل واحدة، ح: ٥٨٥٥ ومسلم، ح: ٢٠٩٧ من حديث مالك به وهو في الموطأ: ٩١٦/٢ (يحيى) * وفي الباب عن جابر [مسلم، ح: ٢٠٩٩].

Comments:

Walking with wearing one shoe looks odd. It, moreover, disturbs the balance of the feet in walking. Therefore, the proper thing to do is either to wear the shoes on both feet or in neither.

Chapter 35. What Has Been Related About It Being Disliked For A Man To Don Sandals While Standing

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يَتَّعِلَ الرَّجُلُ وَهُوَ قَائِمٌ (التحفة ٣٥)

1775. Abū Hurairah said: "The Messenger of Allāh ﷺ prohibited that a man should put on sandals while he is standing." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is

١٧٧٥ - حَدَّثَنَا أَرْزَهُرُ بْنُ مَرْوَانَ الْبَصْرِيُّ: أَخْبَرَنَا الْحَارِثُ بْنُ تَبَهَانَ عَنْ مَعْمَرٍ، عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

Hasan Gharib. ‘Ubaidullāh bin ‘Amr Ar-Raqqī reported this *Hadīth* from Ma‘mar, from Qatādah, from Anas. Both of the *Ahādīth* are not correct according to the people of *Hadīth*. Al-Hārith bin Nabhān is not a *Hāfiz* according to them, and we do not know any basis for the narration of Qatādah from Anas.

نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَتَّعِلَ الرَّجُلُ وَهُوَ قَائِمٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَى عُيَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ هَذَا الْحَدِيثَ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ وَكِلَا الْحَدِيثَيْنِ لَا يَصِحُّ عِنْدَ أَهْلِ الْحَدِيثِ. وَالْحَارِثُ بْنُ نَبْهَانَ لَيْسَ عِنْدَهُمْ بِالْحَافِظِ، وَلَا نَعْرِفُ لِحَدِيثِ قَتَادَةَ عَنْ أَنَسٍ أَصْلًا.

تخريج: [إسناده ضعيف جدًا] * الحارث بن نبهان: متروك (تقريب) وللحديث شواهد ضعيفة عند ابن ماجه، ح: ٣٦١٨، ٣٦١٩، وأبي داود وغيرهما ولم يصب من صححه.

Comments:

If for some reason one of us finds it difficult to tell the left shoe from right, then he should put them on while sitting down. The main consideration in this is the wearers comfort. The *Hadīth* is also reported from other Companions ﷺ. Sheikh Mubārakpurī has described the *Hadīth* as sound (*Tuhfat Al-Aḥwadhī*, v.3, p. 67), as well as others.

1776. Anas narrated: “The Messenger of Allāh ﷺ prohibited that a man should put on sandals while he is standing.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. Muḥammad bin Ismā‘īl said: “This *Hadīth* is not correct, nor the *Hadīth* of Ma‘mar from ‘Ammar bin Abī ‘Ammār, from Abū Hurairah (no. 1775).”

١٧٧٦ - حَدَّثَنَا أَبُو جَعْفَرٍ السَّمَنَانِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ عُيَيْدِ اللَّهِ الرَّقِّيُّ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقِّيُّ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَتَّعِلَ الرَّجُلُ وَهُوَ قَائِمٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: وَلَا يَصِحُّ هَذَا الْحَدِيثُ وَلَا حَدِيثُ مَعْمَرٍ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنْ أَبِي هُرَيْرَةَ.

تخريج: [إسناده ضعيف] * قتادة مدلس عنعن، وانظر الحديث السابق.

Chapter 36. What Has Been Related About The Permission (For Walking In) One Sandal

1777. ‘Āishah said: “Sometimes the Prophet ﷺ would walk in one sandal.” (*Da’if*)

(المعجم ٣٦) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ [فِي الْمَشْيِ] فِي النَّعْلِ الْوَاحِدَةِ (التحفة ٣٦)

١٧٧٧ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورِ السَّلُولِيِّ كُوفِيٌّ: حَدَّثَنَا هُرَيْمٌ - وَهُوَ ابْنُ سُفْيَانَ الْبَجَلِيِّ الْكُوفِيُّ - عَنْ لَيْثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: رُبَّمَا مَشَى النَّبِيُّ ﷺ فِي نَعْلِ وَاحِدَةٍ.

تخريج: [إسناده ضعيف] * ليث بن أبي سليم ضعيف مدلس.

Comments:

Walking in one sandal is against norms of decency, since obviously, it is not a happy sight to see a man walking in this manner. There is, however, no harm if one does it of necessity or because of any other pressing circumstance. It is also likely that the prohibition relates to general considerations of good behaviour and etiquette.

1778. ‘Abdur-Raḥmān bin Al-Qāsim narrated from his father, about ‘Āishah that: “She would walk in one sandal.” (*Ṣaḥīḥ*)

This is more correct. [Abū ‘Eīsā said:] This is how it was reported by Sufyān Ath-Thawrī and others, from ‘Abdur-Raḥmān bin Al-Qāsim, in *Mawqūf* form, and this is more correct.

١٧٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّهَا مَشَتْ بِنَعْلِ وَاحِدَةٍ.

وهذا أصح. [قال أبو عيسى:] هكذا روى سُفْيَانُ الثَّوْرِيُّ وَعَبْدُ وَاحِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ مَوْقُوفًا. وهذا أصح. تخريج: [صحيح، موقوف].

Chapter 37. What Has Been Related About Which Foot Does One Start With When Wearing Sandals

1779. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When one of you dons sandals, then let him begin with the right.

(المعجم ٣٧) - بَابُ مَا جَاءَ بِأَيِّ رِجْلٍ يَبْدَأُ إِذَا اتَّعَلَ (التحفة ٣٧)

١٧٧٩ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ

And when he removes them then let him begin with the left, so that the right will be the first to put on and the last of them removed.”

(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، اللباس، باب: ينزع نعله اليسرى، ح: ٥٨٥٦ ومسلم، ح: ٢٠٩٧ من حديث مالك به وهو في الموطأ: ٩١٦/٢ (يحيى) وانظر الحديث المتقدم: ١٧٧٤.

Chapter 38. What Has Been Related About Patching A Garment

1780. ‘Āishah said: “The Messenger of Allāh ﷺ said to me: ‘If you want to stick with me,^[1] then suffice yourself in the world with the provisions of the rider. And beware of gatherings of the rich, and do not consider a garment to be worn out until it has been patched.’” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Ṣāliḥ bin Ḥassān. [He said:] I heard Muḥammad bin Ismā‘il saying: “Ṣāliḥ bin Ḥassān is *Munkar* in *Ḥadīth*.”^[2] And Ṣāliḥ bin Ḥassān – the one who Ibn Abī *Dhi’b* reports from – is trustworthy.

[Abū ‘Eisā said:] The meaning of this saying: “And beware of gatherings of the rich” is similar to what was related from Abū Hurairah from the Prophet ﷺ, that

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشَّمَالِ، فَلْيَتَكُنِ الْيَمْنَى أَوْ لَهَا تُنْعَلُ وَآخِرُهُمَا تُنْزَعُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي تَرْقِيعِ الثَّوْبِ (التحفة ٣٨)

١٧٨٠ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ وَأَبُو يَحْيَى الْحِمَّانِيُّ قَالَا: حَدَّثَنَا صَالِحُ بْنُ حَسَّانَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَدْتَ اللَّحُوقَ بِي فَلْيَكْفِكَ مِنَ الدُّنْيَا كَرَادِ الرَّابِ، وَإِيَّاكَ وَمُجَالَسَةَ الْأَغْنِيَاءِ، وَلَا تَسْتَحْلِقِي ثَوْبًا حَتَّى تُرْفَعِيهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَالِحِ بْنِ حَسَّانَ. [قَالَ:] وَسَمِعْتُ مُحَمَّدًا يَقُولُ: صَالِحُ بْنُ حَسَّانَ مُتَكْرِرُ الْحَدِيثِ. وَصَالِحُ بْنُ أَبِي حَسَّانَ الَّذِي رَوَى عَنْهُ ابْنُ أَبِي ذُئْبٍ ثِقَةٌ.

[قَالَ أَبُو عِيسَى:] وَمَعْنَى قَوْلِهِ: «وَإِيَّاكَ وَمُجَالَسَةَ الْأَغْنِيَاءِ» هُوَ نَحْوُ مَا رَوَى عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ رَأَى مَنْ

[1] Meaning: “My level in Paradise.” See *Tuḥfat Al-Aḥwadhī*.

[2] Meaning they abandoned him and it is not allowed to narrate from him.

he said: “Whoever sees one that has been more favored than him in appearance and provisions, then let him look at the one who is less than him, rather than one who is favored more than him. For indeed it is more appropriate so that he not scorn Allāh’s favors [upon him].”

And it has been related from ‘Awn bin ‘Abdullāh who said: “I accompanied the rich, and did not see anyone with more troubles than me. I saw a beast that was better than my beast, and a garment that was better than by garment. And I accompanied the poor, and felt at ease.”

تخریج: [إسناده ضعيف جدًا] وأخرجه أبو نعيم في أخبار أصبهان: ٨٩/١ من حديث صالح ابن حسان به وهو متروك (تقريب)، وصححه الحاكم: ٣١٢/٤ فتعقبه الذهبي.

Chapter 39. The Entrance Of The Prophet ﷺ In Makkah

1781. Umm Hāni’ said: “The Messenger of Allāh ﷺ arrived in Makkah, and he had four braids.” (Da‘if)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*.

(Another chain) from Umm Hāni’ who said: “The Messenger of Allāh ﷺ arrived in Makkah, and he had four braids.”

And Abū Najih’s (a narrator in the chain of this *Hadīth*) name is Yasār.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan* [*Gharīb*]. ‘Abdullāh bin Abī Najih is from Makkah, and Abū Najih’s name is Yasār. Muḥammad said: “I do not know of Mujāhid (a

فُضِّلَ عَلَيْهِ فِي الْخَلْقِ وَالرِّزْقِ. فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّنْ هُوَ فُضِّلَ عَلَيْهِ فَإِنَّهُ أَحَدٌ أَنْ لَا يَزِدَّ رِي نِعْمَةَ اللَّهِ [عَلَيْهِ]».

وَيُرَوَّى عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ قَالَ: صَحِبْتُ الْأَعْيَاءَ فَلَمْ أَرَ أَحَدًا، أَكْثَرَ هَمًّا مِنِّي، أَرَى دَابَّةً خَيْرًا مِنْ دَابَّتِي، وَتَوْبًا خَيْرًا مِنْ تَوْبِي، وَصَحِبْتُ الْفُقَرَاءَ فَاسْتَرَحْتُ.

(المعجم ٣٩) - بَابُ [دُخُولِ النَّبِيِّ ﷺ مَكَّةَ] (التحفة ٣٩)

١٧٨١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِيَةَ قَالَتْ: قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ وَلَهُ أَرْبَعُ عَدَائِرَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعِ الْمَكِّيِّ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِيَةَ قَالَتْ: قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ وَلَهُ أَرْبَعُ صَفَائِرَ. أَبُو نَجِيحٍ اسْمُهُ يَسَارٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ]. وَعَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ مَكِّيٌّ.

narrator) hearing from Umm Hānī.”

وَأَبُو نَجِيحٍ اسْمُهُ يَسَارٌ قَالَ مُحَمَّدٌ: لَا أَعْرِفُ لِمُجَاهِدٍ سَمَاعًا عَنْ أُمِّ هَانِيَةَ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الترجل، باب: في الرجل يصف شعره، ح: ٤١٩١ وابن ماجه، ح: ٣٦٣١ من حديث سفيان بن عيينة به * ابن أبي نجیح عنن.

Comments:

In view of the particular conditions of the journey, it is allowed for a traveler to braid his hair.

Chapter 40. How Were The *Kimām* (Caps) Of The Companions?

1782. Abū Sa‘eed – who is ‘Abdullāh bin Busr – said: “I heard Abū Kabshah Al-Anmārī saying: ‘The *Kimām* (caps) of the Companions of the Messenger of Allāh ﷺ were *Buṭhan* (stretched over the head).” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Munkar*, ‘Abdullāh bin Busr is from Al-Baṣrah, and he is weak according to the people of *Ḥadīth*. Yaḥya bin Sa‘eed and others graded him weak. *Buṭhan* means expansive.

(المعجم ٤٠) - بَابُ: [كَيْفَ كَانَتْ كِمَامُ الصَّحَابَةِ] (التحفة ٤٠)

١٧٨٢ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ حُمْرَانَ عَنْ أَبِي سَعِيدٍ - وَهُوَ عِنْدَ اللَّهِ بْنِ بُسْرِ - قَالَ: سَمِعْتُ أَبَا كَبْشَةَ الْأَنْمَارِيَّ يَقُولُ: كَانَتْ كِمَامُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ بَطْحًا.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ مُنْكَرٌ. وَعَبَدُ اللَّهِ بْنُ بُسْرِ بَصْرِيٌّ هُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ ضَعْفُهُ يَحْتَمِي بِنُ سَعِيدٍ وَغَيْرِهِ. بَطْحٌ يَعْنِي وَاسِعَةٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو الشيخ في أخلاق النبي ﷺ، ص: ١٠٢ من حديث محمد بن حمران به بألفاظ مختلفة.

Comments:

If *Kimām* is the plural of *Kum*, then it means sleeves, and the *Ḥadīth* shall mean that their sleeves were wide and spacious. If it be the plural of *Kam*, it would mean the cap, and the idea would be that their caps were clinging to their heads. *Buṭh* means stretched. Thus, the meaning would be that their caps clung to their heads, and were not elevated.

Chapter 41. Regarding The Length Of The *Izār*

1783. Ḥudhaifah narrated: “The Messenger of Allāh ﷺ took hold of the calf of my shin – or his shin – and

(المعجم ٤١) - بَابُ: [فِي مَبْلَغِ الْإِزَارِ] (التحفة ٤١)

١٧٨٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ بْنِ

he said: "This is the place of the *Izār*, if you must lower it, then the *Izār* has no right to be on the ankles." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. *Ath-Thawrī* and *Shu'bah* reported it from Abū Ishāq.

نُذِيرٍ، عَنْ حُدَيْفَةَ قَالَ: أَحَذَّ رَسُولُ اللَّهِ ﷺ بَعْضَ لِسَانِي سَاقِي أَوْ سَاقِيهِ وَقَالَ: هَذَا مَوْضِعُ الْإِزَارِ، فَإِنْ أُبَيَّتْ فَأَشْفَلْ فَإِنْ أُبَيَّتْ فَلَا حَقَّ لِلِإِزَارِ فِي الْكَعْبَيْنِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ الثَّوْرِيُّ وَشُعْبَةُ عَنْ أَبِي إِسْحَاقَ.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، اللباس، باب موضع الإزار أين هو؟، ح: ٣٥٧٢ من حديث أبي الأحوص، والنسائي، ح: ٥٣٣١ من حديث أبي إسحاق به.

Comments:

Men must in any case keep their waist-wrap or trousers etc. above their ankles. These should be below the upper half of the shin but above the ankles.

Chapter 42. Wearing Turbans Over Caps

(المعجم ٤٢) - بَابُ [الْعَمَائِمِ عَلَى الْقَلَانِسِ] (التحفة ٤٢)

1784. Abū Ja'far bin Muḥammad bin Rukānah narrated from his father that Rukānah wrestled the Prophet ﷺ and the Prophet ﷺ won the match. Rukānah said: "I heard the Messenger of Allāh ﷺ saying: 'Indeed what distinguishes between us and between the idolaters is the turban over the cap.'" (*Da'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Its chain is not established, and we do not know of Abū Al-Ḥasan Al-'Asqalānī, nor Ibn Rukānah.

١٧٨٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ أَبِي الْحَسَنِ الْعَسْقَلَانِيِّ، عَنْ أَبِي جَعْفَرِ بْنِ مُحَمَّدِ بْنِ رُكَانَةَ، عَنْ أَبِيهِ: أَنَّ رُكَانَةَ صَارَعَ النَّبِيَّ ﷺ فَصَرَعَهُ النَّبِيُّ ﷺ، قَالَ رُكَانَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: إِنَّ فَرْقَ مَا بَيْنَنَا وَبَيْنَ الْمُشْرِكِينَ، الْعَمَائِمُ عَلَى الْقَلَانِسِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَإِسْنَادُهُ لَيْسَ بِالْقَائِمِ، وَلَا نَعْرِفُ أَبَا الْحَسَنِ الْعَسْقَلَانِيَّ وَلَا ابْنَ رُكَانَةَ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، اللباس، باب: في العمائم، ح: ٤٠٧٨ عن قتيبة به * أبو الحسن وأبو جعفر مجهولان.

Comments:

As stated by Imām Ibn Qayyim the Prophet's ﷺ *'Imāmah* had generally the cap tucked into it, although at times he wore the *'Imāmah* without the cap or the cap without the *'Imāmah* (*Zād Al-Ma'ād*, v.1, p.130).

Chapter 43. What Has Been Related About The Iron Ring

1785. ‘Abdullāh bin Buraidah narrated from his father who said: “A man wearing an iron ring came to the Prophet ﷺ. So he said to him: ‘What is this I see on you, jewelry of the people of the Fire?’ Then he came wearing a ring of brass. So he said: ‘What is this smell of idols I sense on you?’ Then he came wearing a ring of gold. So he said to him: ‘What is this jewelry of the people of Paradise I see on you?’ So he said: ‘What should I use then?’ He said: ‘From silver, but not its entire weight.’”^[1] (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb* [and there are narrations on this topic from ‘Abdullāh bin ‘Amr], and ‘Abdullāh bin Muslim’s *Kunyah* is Abū Ṭaibah, and he is from Al-Marwaz.

تخریج: [حسن] وأخرجه أبو داود، الخاتم، باب ما جاء في خاتم الحديد، ح: ٤٢٢٣ والنسائي، ح: ٥١٩٨ من حديث زيد بن حباب به وصححه ابن حبان، ح: ١٤٦٧ وناقشه الحافظ ابن حجر في فتح الباري، ولبعض الحديث شواهد * عبدالله بن مسلم: حسن الحديث على الراجح.

Comments:

Iron was the metal, of which the idolaters of Makkah made their rings, and iron is what their chains and girdles shall be made of in Hell. Their idols were from copper and brass. That is why it is not proper to wear rings made from these metals.

Chapter 44. Two Fingers Upon Which It Is Disliked To Wear Rings

1786. Ibn Abī Mūsā narrated: “I

(المعجم ٤٣) - بَابُ مَا جَاءَ فِي خَاتَمِ الْحَدِيدِ (التحفة ٤٣)

١٧٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ وَأَبُو ثُمَيْلَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ حَدِيدٍ، فَقَالَ: مَا لِي أَرَى عَلَيْكَ جِلْيَةَ أَهْلِ النَّارِ؟ ثُمَّ جَاءَهُ وَعَلَيْهِ خَاتَمٌ مِنْ صُفْرِ، فَقَالَ: «مَا لِي أَرَى عَلَيْكَ خَاتَمٌ مِنْ ذَهَبٍ، فَقَالَ: «مَا لِي أَرَى عَلَيْكَ جِلْيَةَ أَهْلِ الْجَنَّةِ؟» قَالَ: مِنْ أَيِّ شَيْءٍ أَتَّخِذُ؟ قَالَ: مِنْ وَرِقٍ وَلَا تُتَمَّهُ مِثْقَالًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ [وفي الباب عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو] وَعَبْدُ اللَّهِ ابْنُ مُسْلِمٍ يُكْنَى أَبَا طَيِّبَةَ وَهُوَ مَرْوَزِيٌّ.

(المعجم ٤٤) - بَابُ كَرَاهِيَةِ التَّخْتِمِ فِي أُصْبُعَيْنِ [التحفة ٤٤]

١٧٨٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

^[1] Meaning: ‘Not pure silver.’ See *Tuhfat Al-Ahwadhī*.

heard ‘Alī saying: ‘The Messenger of Allāh ﷺ prohibited *Al-Qassī*, the red *Mitharah*, and wearing rings on this and this.’ And he pointed to the index and middle fingers.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Ibn Abī Mūsā is Abū Burdah bin Abī Mūsā and his name is ‘Āmir bin [‘Abdullāh bin Qais].

سُفْيَانُ عَنْ عَاصِمِ بْنِ كَلَيْبٍ، عَنِ ابْنِ أَبِي مُوسَى قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْقَسِيِّ وَالْمِيثْرَةَ الْحُمْرَاءِ، وَأَنْ أَلْبَسَ خَاتَمِي فِي هَذِهِ وَفِي هَذِهِ، وَأَشَارَ إِلَى السَّبَابَةِ وَالْوُسْطَى.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

وَإِبْنُ أَبِي مُوسَى هُوَ أَبُو بُرْدَةَ بْنِ أَبِي

مُوسَى وَاسْمُهُ عَامِرٌ بْنُ [عَبْدِ اللَّهِ بْنِ قَيْسٍ].

تخریج: وأخرجه مسلم، اللباس الزينة، باب النهي عن التخنم في الوسطى والتي تليها، ح: ٢٠٧٨ بعد، ح: ٢٠٩٥ عن محمد بن أبي عمر به وعلقه البخاري، اللباس، باب: ٢٨ من حديث عاصم بن كليب به.

Comments:

As pointed out by Imām Nawawī, the Prophet’s *Sunnah* is to wear the ring on the little finger (*Tuḥfat Al-Aḥwadhī*, v.3, p.71)

Chapter 45. What Has Been Related About The Garment The Messenger Of Allāh ﷺ Liked Most To Wear

1787. Anas said: “The garment the Messenger of Allāh ﷺ liked most to wear was the *Hibrah*.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

(المعجم ٤٥) - بَابُ مَا جَاءَ فِي أَحَبِّ

الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ (التحفة ٤٥)

١٧٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ

أَنْسِ قَالَ: كَانَ أَحَبُّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ

ﷺ يَلْبَسُهَا الْحَبْرَةَ. [قَالَ أَبُو عِيْسَى:] هَذَا

حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: متفق عليه، وأخرجه البخاري، اللباس، باب البرود والحبر والشملة، ح: ٥٨١٣ ومسلم، ح: ٢٠٧٩ من حديث معاذ بن هشام به.

Comments:

Hibrah means striped cotton cloth having threads of different colors. Its main characteristic is that dirt in it does not quickly show itself, nor does it look gaudy.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

23. The Chapters On Food From The Messenger Of Allāh ﷺ

(المعجم ٢٣) - أَبْوَابُ الْأَطْعِمَةِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٢٠)

Chapter 1. What Has Been Related About What The Prophet ﷺ Ate Upon

(المعجم ١) - بَابُ مَا جَاءَ عَلَى مَا
كَانَ يَأْكُلُ النَّبِيُّ ﷺ (التحفة ١)

1788. Yūnus narrated from Qatādah, that Anas said: “The Messenger of Allāh ﷺ never ate on a table, nor on small plates, nor did he eat thin bread.” He (Yūnus) said: “I asked Qatādah: ‘So what did he eat on?’ He said: ‘On these leather dining sheets.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Muḥammad bin Bash-shār said: “This Yūnus is Yūnus Al-Iskāf.” And ‘Abdul-Wārith bin Sa‘eed reported similarly from Sa‘eed bin Abī ‘Arūbah, from Qatādah, from Anas [from the Prophet ﷺ].

١٧٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يُونُسَ، عَنْ
قَتَادَةَ، عَنْ أَنَسٍ قَالَ: مَا أَكَلَ رَسُولُ اللَّهِ ﷺ
عَلَى خِوَانٍ وَلَا فِي سُكَّرَجَةٍ وَلَا خُبِزٍ لَهُ
مُرْقُقٌ: قَالَ: فَقُلْتُ لِقَتَادَةَ: فَعَلَى مَا كَانُوا
يَأْكُلُونَ؟ قَالَ: عَلَى هَذِهِ الشَّفْرِ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ. قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: يُونُسُ هَذَا هُوَ
يُونُسُ الْإِسْكَافُ. وَقَدْ رَوَى عَبْدُ الْوَارِثِ بْنُ
سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ،
عَنْ أَنَسٍ [عَنِ النَّبِيِّ ﷺ] نَحْوَهُ.

تخريج: وأخرجه البخاري، الأطعمة، باب الخبز المرقق والأكل على الخوان والسفرة،
ح: ٥٣٨٦ من حديث معاذ بن هشام به.

Comments:

The Messenger of Allāh ﷺ generally sat on a leather sheet (instead of a dining table) and ate simple, single-course food. He ate bread made from coarse, unsieved flour. He disliked eating multi-course lavish food arrayed on expensive dining tables as the rich do.

Chapter 2. What Had Been Related About Eating Rabbit

(المعجم ٢) - بَابُ مَا جَاءَ فِي أَكْلِ الْأَرْزَبِ (التحفة ٢)

1789. Hishām bin Zaid said: “I heard Anas saying: ‘Once we provoked a rabbit at Marr Az-Zahrān. So the Companions of the Messenger of Allāh ﷺ rushed after it, and I caught up to it and captured it. I brought it to Abū Ṭalḥah who slaughtered it with *Marwah*.^[1] He sent me with its legs – or its thighs – to the Prophet ﷺ so he could eat it.” He (Hishām) said: “I said: ‘He ate it?’ He said: ‘He accepted it.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Jābir, ‘Ammār, Muḥammad bin Ṣafwān, and they say: Muḥammad bin Ṣaifi.

This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This is acted upon according to the people of knowledge. They saw no harm in eating rabbit. Some of the people of knowledge disliked eating rabbit, they said that it menstruates.

١٧٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: أَنْفَعْنَا أَرْزَبًا بِمَرِّ الطَّهْرَانِ فَسَعَى أَصْحَابُ رَسُولِ اللَّهِ ﷺ خَلْفَهَا، فَأَذْرَكْتُهَا فَأَخَذْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ فَذَبَحَهَا بِمَرِّوَةٍ فَبَعَثَ مَعِيَ بِفَخِذِهَا أَوْ بِوَرِكَيْهَا إِلَى النَّبِيِّ ﷺ فَأَكَلَهُ، قَالَ: قُلْتُ: أَكَلَهُ؟ قَالَ: قَبِلَهُ.

[قَالَ أَبُو عِيسَى] وَفِي الْبَابِ عَنْ جَابِرٍ وَعَمَّارٍ وَمُحَمَّدِ بْنِ صَفْوَانَ وَيُقَالُ مُحَمَّدُ بْنُ صَيْفِي.

[وَأَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَكْثَرِ أَهْلِ الْعِلْمِ لَا يَرَوْنَ بِأَكْلِ الْأَرْزَبِ بَأْسًا، وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ أَكْلَ الْأَرْزَبِ وَقَالُوا: إِنَّهَا تُذْمِي.

تخریج: متفق عليه، وأخرجه البخاري، الذبائح والصيد، باب: في ما جاء في الصيد، ح: ٥٤٨٩ ومسلم، ح: ١٩٥٣ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٢٠٦٦ * وفي الباب عن جابر [تقدم: ١٤٧٢] وعمار ومحمد بن صفوان [أبو داود، ح: ٢٨٢٢ وابن ماجه، ح: ٣٢٤٤].

Comments:

The majority of scholars including the Four *A'immaḥ* consider eating the rabbit lawful, since its permissibility is proved from authentic *Aḥādīth*. Its proneness to menstruation is no bar to its permissibility. It is reported that Abdullāh bin Amr bin Al-‘Ās, Ikrimah, and Muḥammad bin Abī Lailā ؓ considered it as a disliked food (*Tuḥfat Al-Aḥwadhī*, v.3, p.73 & *Ṣaḥīḥ Muslim* of Nawawī, v.2, p.152).

[1] A piece of granite or flint, used for cutting like a knife.

Chapter 3. (What Has Been Related) About Eating Mastigure^[1]

1790. Ibn ‘Umar narrated: “The Prophet ﷺ was asked about eating mastigure and he said: ‘I do not eat it, and I do not prohibit eating it.’” (Sahih)

[He said:] There are narrations on this topic from ‘Umar, Abū Sa‘eed, Ibn ‘Abbās, Thābit bin Wadī‘ah, Jābir, and ‘Abdur-Rahmān bin Ḥasanah.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

The people of knowledge have differed over eating mastigure. Some of the people of knowledge among the Companions of the Prophet ﷺ and others permitted it, while others considered it disliked. It has been related that Ibn ‘Abbās said: “Mastigure was eaten on the dinning spread of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ only avoided it because it was distasteful to him.”

تخريج: [سناده صحيح] وأخرجه النسائي، الصيد، باب الضب: ١٩٧/٧، ح: ٤٣١٩ عن قتبية به وهو في الموطأ: ٩٦٨/٢ (يحيى) ورواه البخاري، ح: ٥٥٣٦، مسلم، ح: ١٩٤٣ من حديث عبدالله بن دينار به * وفي الباب عن عمر [مسلم، ح: ١٩٥٠] وأبي سعيد [مسلم، ح: ٥٠/١٩٥١] وابن عباس [البخاري، ح: ٢٥٧٥، مسلم، ح: ١٩٤٧] وثابت بن دبيعة [أبو داود، ح: ٣٧٩٥ وابن ماجه، ح: ٣٢٣٨] وجابر [مسلم، ح: ١٩٤٩] وعبدالرحمن بن حسنة [أحمد: ١٩٦/٤].

Comments:

An-Nawawī said: “There is a consensus among the Muslims that the mastigure is lawful and it is not disliked, except for what has been mentioned from the followers of Abū Ḥanīfah about it being disliked, and what Al-Qāḍī ‘Iyāḍ mentioned from some people that they said it is unlawful. But I do not

(المعجم ٣) - بَابُ [مَا جَاءَ] فِي أَكْلِ الضَّبِّ (التحفة ٣)

١٧٩٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ

أَنْسٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَكْلِ الضَّبِّ، فَقَالَ: «لَا أَكُلُهُ وَلَا أُحْرِمُهُ».

[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ وَأَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ وَثَابِتِ بْنِ وَدِيعَةَ وَجَابِرٍ وَعَبْدِ الرَّحْمَنِ بْنِ حَسَنَةَ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ اِخْتَلَفَ أَهْلُ الْعِلْمِ فِي أَكْلِ الضَّبِّ، فَرَخَّصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ وَكَرِهَهُ بَعْضُهُمْ. وَيُرْوَى عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: أُكِلَ الضَّبُّ عَلَى مَا نَزَلَتْ رَسُولُ اللَّهِ ﷺ، وَإِنَّمَا تَرَكَهُ رَسُولُ اللَّهِ ﷺ تَقْدُرًا.

[1] A type of lizard (uromastix) that grows up to one or two feet in length.

think this is correct from any one of them, and if it were correct, then it is rejected due to the text and the consensus that occurred before it.”.

Chapter 4. What Has Been Related About Eating Badger

(المعجم ٤) - بَابُ مَا جَاءَ فِي أَكْلِ الضَّبُعِ (التحفة ٤)

1791. Ibn Abī ‘Ammār said: “I asked Jābir: ‘Is badger a kind of game animal?’ He said: ‘Yes.’” He said: “I said: ‘Should I eat it?’ He said: ‘Yes.’” He said: ‘I said: ‘Did the Messenger of Allāh ﷺ say that?’ He said: ‘Yes.’” (*Ṣaḥīh*)^[1]

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

Some of the people of knowledge followed this. They did not see any harm in eating badger. This is the view of Aḥmad and Ishāq. A *Ḥadīth* has been related from the Prophet ﷺ indicating disapproval of eating badger but its chain is not strong. Some of the people of knowledge disliked eating badger. This is the view of Ibn Al-Mubārak. Yahya bin Al-Qaṭṭān said: “Jarīr bin Hāzim reported this *Ḥadīth* from ‘Abdullāh bin ‘Ubaid bin ‘Umair, from Ibn Abī ‘Ammār, from Jābir, from ‘Umar, as his saying. And the narration of Ibn Jurāij (a narrator in the chain of this *Ḥadīth*) is more correct. [And Ibn Abī ‘Ammār is ‘Abdur-Raḥmān bin ‘Abdullāh bin Abī ‘Ammār Al-Makkī].

١٧٩١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللَّهِ بْنِ عُيَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ أَبِي عَمَّارٍ، قَالَ: قُلْتُ لِحَبِيبِ بْنِ الصَّبْعِ صَيْدٌ هِيَ؟ قَالَ: نَعَمْ، قَالَ: قُلْتُ: أَكَلَهَا؟ قَالَ: نَعَمْ، قَالَ: قُلْتُ: أَقَالَهُ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ ذَهَبَ بَعْضُ أَهْلِ الْعِلْمِ إِلَى هَذَا وَلَمْ يَرَوْا بِأَكْلِ الضَّبُعِ بَأْسًا، وَهُوَ قَوْلُ أَحْمَدَ وَإِسْحَاقَ. وَرَوَى عَنِ النَّبِيِّ ﷺ حَدِيثٌ فِي كَرَاهِيَةِ أَكْلِ الضَّبُعِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيٍّ، وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ أَكْلَ الضَّبُعِ، وَهُوَ قَوْلُ ابْنِ الْمُبَارَكِ. قَالَ يَحْيَى بْنُ الْقَطَّانِ: وَرَوَى جَرِيرُ بْنُ حَازِمٍ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ عُيَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ أَبِي عَمَّارٍ، عَنْ جَابِرٍ، عَنْ عُمَرَ قَوْلَهُ. وَحَدِيثُ ابْنِ جُرَيْجٍ أَصَحُّ. [وَابْنُ أَبِي عَمَّارٍ هُوَ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارِ الْمَكِّيِّ.]

تخریج: [صحیح] وأخرجه النسائي، مناسك الحج، باب ما يقتله المحرم: ١٩١/٥، ح: ٢٨٣٩ من حديث ابن جريج به ورواه أبو داود، ح: ٣٨٠١ وابن ماجه، ح: ٣٢٣٦ من حديث

[1] This narration preceded, see no. 851.

عبدالله بن عبيد بن عمير، وصححه ابن خزيمة، ح: ٢٦٤٥، ٢٦٤٦ وابن حبان، ح: ٩٧٩، ١٠٦٨ وابن الجارود، ح: ٤٣٨، ٤٣٩ والحاكم: ٢٥٢/١ وغيرهم.

Comments:

The *A'immah*: *Ash-Shāfi'ī*, *Aḥmad*, *Ishāq* and *'Aṭā'* consider the eating of badger lawful. *Sad bin abi Waqqās* and *Ibn Abbās* are also reported to have considered it lawful. *Imām Ath-Thawrī*, the People of Opinion, *Mālik* and *Sa'eed bin Musayyab* consider the eating of it disliked (*Tuhfat Al-Aḥwadhī*, v.3, p.75).

1792. *Khuzaimah bin Jaz'* said: "I asked the Messenger of Allāh ﷺ about eating badger. He said: 'Does anyone eat badger?' So I asked him about eating wolf' He said: 'Does anyone who has any good in him eat wolf?'" (*Da'if*)

[*Abū 'Eisā* said:] The chain for this *Hadīth* is not strong. We do not know of it except as a narration of *Ismā'il bin Muslim* from *'Abdul-Karīm Abī Umayyah*. Some of the people of *Hadīth* have criticized *Ismā'il* and *'Abdul-Karīm Abī Umayyah*. And he is *'Abdul-Karīm bin Qais*, who is *Ibn Abī Al-Mukhāriq*. While *'Abdul-Karīm bin Mālik Al-Jazarī* is trustworthy.

١٧٩٢ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الْكَرِيمِ [بْنِ أَبِي الْمُخَارِقِ] أَبِي أُمَيَّةَ، عَنْ جَبَانَ بْنِ جَزْءٍ، عَنْ أَخِيهِ خُزَيْمَةَ بْنِ جَزْءٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ أَكْلِ الضَّبُعِ قَالَ: «وَيَأْكُلُ الضَّبُعُ أَحَدًا» وَسَأَلْتُهُ عَنْ أَكْلِ الذَّبِّ فَقَالَ: «وَيَأْكُلُ الذَّبُّ أَحَدًا فِيهِ خَيْرٌ؟».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ عَبْدِ الْكَرِيمِ أَبِي أُمَيَّةَ، وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي إِسْمَاعِيلَ وَعَبْدِ الْكَرِيمِ أَبِي أُمَيَّةَ وَهُوَ عَبْدُ الْكَرِيمِ بْنُ قَيْسٍ هُوَ ابْنُ أَبِي الْمُخَارِقِ، وَعَبْدُ الْكَرِيمِ ابْنُ مَالِكِ الْجَزَرِيُّ ثِقَةٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الصيد، باب الضبع، ح: ٣٢٣٧ من حديث عبدالكریم به وهو ضعيف مشهور والحديث ضعفه البوصيري.

Comments:

The *Hadīth* being "weak" cannot be taken as proof of anything. As for the wolf, it being a predatory and ferocious animal it is forbidden to eat it. For more details please see *Tuhfat Al-Aḥwadhī*, v.3, p.72-77.

Chapter 5. What Has Been Related About Eating Horse Meat

(المعجم ٥) - بَابُ مَا جَاءَ فِي أَكْلِ لُحُومِ الْخَيْلِ (التحفة ٥)

1793. *Jābir* narrated: "The

١٧٩٣ - حَدَّثَنَا قُتَيْبَةُ وَنَصْرُ بْنُ عَلِيٍّ

Messenger of Allāh ﷺ allowed us to eat horse meat, and he forbade us from eating donkey meat.” (Sahih)

[He said:] There is something on this topic from Asmā' bint Abī Bakr. Abū 'Eīsā said: This *Hadīth* is *Hasan Sahīh*. This is how it was reported by more than one narrator; from 'Amr bin Dīnār from Jābir. Ḥammād bin Zaid reported it from 'Amr bin Dīnār from Muḥammad bin 'Alī, from Jābir. The narration of Ibn 'Uyainah (no. 1793) is more correct. He said: I heard Muḥammad saying: “Sufyān bin 'Uyainah is better at memorizing than Ḥammād bin Zaid.”

قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ جَابِرٍ قَالَ: أَطْعَمَنَا رَسُولُ اللَّهِ ﷺ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمْرِ. [قَالَ:] وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ.

قَالَ أَبُو عِيسَى: [وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَكَذَا رَوَى غَيْرٌ وَاحِدٌ عَنْ عَمْرٍو ابْنِ دِينَارٍ، عَنْ جَابِرٍ. وَرَوَاهُ حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرٍ، وَرَوَاهُ ابْنُ عُيَيْنَةَ أَصَحُّ. قَالَ: وَسَمِعْتُ مُحَمَّدًا يَقُولُ: سُفْيَانُ بْنُ عُيَيْنَةَ أَحْفَظُ مِنْ حَمَادِ بْنِ زَيْدٍ.

تخریج: [صحیح] وأخرجه النسائي، الصيد، باب الإذن في أكل لحوم الخيل: ٢٠١/٧، ح: ٤٣٣٣ عن قتيبة به سفيان هو ابن عيينة * حديث حماد بن زيد: أخرجه البخاري، ح: ٤٢١٩ وغيره، ومسلم، ح: ٣٦/١٩٤١ به * وفي الباب عن أسماء بنت أبي بكر [البخاري، ح: ٥٥١١، ح: ١٩٤٢].

Comments:

The vast majority of scholars — past and present — allow the eating of horse meat. The same is the opinion of the two *Imām*, Abū Yūsuf and Muḥammad. Ibrāhīm An-Nakha'ī and Ḥammād bin Abī Sulaimān also hold the same opinion. Imām Abū Ḥanīfah and Mālik consider it disliked. Not only this, Imām Abū Ḥanīfah considers it a sin to eat it.

Chapter 6. What Has Been Related About The Meat Of Domesticated Donkey

1794. 'Abdullāh and Al-Ḥasan, the sons of Muḥammad bin 'Alī, narrated from their father, that 'Alī said: “During the time of Khaibar, the Messenger of Allāh ﷺ prohibited *Mut'ah* with women and eating the meat of domesticated donkeys.” (Sahih)

(المعجم ٦) - بَابُ مَا جَاءَ فِي لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ (التحفة ٦)

١٧٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ الزُّهْرِيِّ؛ ح: وَحَدَّثَنَا ابْنُ أَبِي عَمْرٍو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ

(Another chain) And ‘Abdullāh bin Muḥammad’s *Kunyah* is Abū Hāshim. Az-Zuhri said: “Al-Ḥasan bin Muḥammad was the more acceptable of the two.” And he mentioned similarly. Others besides Sa‘eed bin ‘Abdur-Raḥmān narrated from Ibn ‘Uyainah: “And ‘Abdullāh bin Muḥammad was the more acceptable of the two.”

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

وَالْحَسَنِ ابْنِي مُحَمَّدَ بْنَ عَلِيٍّ، عَنْ أَبِيهِمَا،
عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ مُتْعَةِ
النِّسَاءِ زَمَنَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ
الْأَهْلِيَّةِ.

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ:
حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ
وَالْحَسَنِ هُمَا ابْنَا مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، وَعَبْدُ
اللَّهِ بْنُ مُحَمَّدٍ يُكْنَى أَبَا هَاشِمٍ قَالَ الزُّهْرِيُّ:
وَكَانَ أَرْضَاهُمَا الْحَسَنُ بْنُ مُحَمَّدٍ فَذَكَرَ نَحْوَهُ.
وَقَالَ غَيْرُ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ
عُيَيْنَةَ: وَكَانَ أَرْضَاهُمَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ.

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ].

تخریج: متفق عليه، أخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢١٦ مسلم،
ح: ٢٩/١٤٠٧ من حديث مالك به وحديث محمد بن أبي عمر تقدم: ١١٢١.

Comments:

There is now near unanimity among the People of *Sunnah* on the prohibition of (i) *Mu‘ah* and (ii) the meat of the domesticated donkeys.

Note: The word *Mu‘ah* (generally translated as temporary marriage) is an Arabic word meaning “usufruct” or “enjoyment”. It is a kind of marriage still legal among the *Shī‘ah*!! To *Shī‘ah*, it rather has a deeper religious connotation. *Shī‘ah* scholars have defined *Mu‘ah* as “a temporary marriage contracted for a fixed period in return for a compensation (to the woman)”. It is also sometimes translated as a “marriage of pleasure”.

1795. Abū Hurairah narrated: “On the Day of *Khaibar*, the Messenger of Allāh ﷺ prohibited every predator possessing canines, and the *Mujath-thamah*,^[1] and the domestic donkey.” (*Ḥasan*)

He said: There are narrations on

١٧٩٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حُسَيْنُ
ابْنِ عَلِيٍّ [الْجُعْفِيُّ] عَنْ زَائِدَةَ، عَنْ مُحَمَّدِ
ابْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ:
أَنَّ رَسُولَ اللَّهِ ﷺ، حَرَّمَ يَوْمَ خَيْبَرَ، كُلَّ ذِي
نَابٍ مِنَ السَّبَاعِ وَالْمُجْتَمَةِ وَالْحِمَارِ الْإِنْسِيِّ.

[1] An animal that is tied and then shot at.

this topic from ‘Alī, Jābir, Al-Barā’, Ibn Abī Awfā, Anas, Al-‘Irbāḍ bin Sāriyah, Abū Tha‘labah, Ibn ‘Umar, and Abū Sa‘eed.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

‘Abdul-‘Azīz bin Muḥammad and others reported this *Hadīth* from Muḥammad bin ‘Amr, and they only mentioned one phrase: “The Messenger of Allāh ﷺ prohibited every predator possessing canines.”

قَالَ: وَفِي الْبَابِ عَنْ عَلِيٍّ وَجَابِرٍ وَالْبَرَاءِ
وَابْنِ أَبِي أَوْفَى وَأَنْسِ وَالْعِرْبَابِ بْنِ سَارِيَةَ
وَأَبِي ثَعْلَبَةَ وَابْنِ عُمَرَ وَأَبِي سَعِيدٍ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

وَرَوَى عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ
مُحَمَّدِ بْنِ عَمْرٍو هَذَا الْحَدِيثِ وَإِنَّمَا ذَكَرُوا
حَرْفًا وَاحِدًا: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ
ذِي نَابٍ مِنَ السَّبَاعِ.

تخريج: [إسناده حسن] تقدم: ١٤٧٩ * وفي الباب عن علي، [تقدم: ١٧٩٤] وعبدالله بن أحمد في زوائد المسند: ١/١٤٧ [وجابر [تقدم: ١٧٩٣] والبراء [البخاري، ح: ٤٢٢٦] ومسلم، ح: ١٩٣٨] وابن أبي أوفى [البخاري، ح: ٣١٥٥] ومسلم، ح: ١٩٤٧] وأنس [البخاري، ح: ٢٩٩١] والعرابض بن سارية [تقدم: ١٤٧٤] وأبي ثعلبة [البخاري، ح: ٥٥٢٧] ومسلم، ح: ١٩٣٦] وابن عمر [البخاري، ح: ٥٥٢١] ومسلم، ح: ٢٤/٥٦١ بعد، ح: ١٩٣٦] وأبي سعيد [أحمد: ٩٨/٣].

Comments:

Eating the meat of all the three types of animals has been prohibited here.

Chapter 7. What Has Been Related About Eating From Utensils Of The Disbelievers

1796. Abū Tha‘labah Al-Khushanī narrated: “The Messenger of Allāh ﷺ was asked about the pots of the Zorastrians. He said: ‘Clean them by washing them, and then cook in them.’ And he prohibited every predator possessing canines.”^[1] (*Ṣaḥīḥ*)

This is a well known *Hadīth* of Abū Tha‘labah, and it has been reported from him through routes other than this. And Abū Tha‘labah’s name is Jurthūm, and they say: Jurhum, and

(المعجم ٧) - بَابُ مَا جَاءَ فِي الْأَكْلِ
فِي آيَةِ الْكُفَّارِ (التحفة ٧)

١٧٩٦ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِيُّ:
حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ: حَدَّثَنَا شُعْبَةُ عَنْ
أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي ثَعْلَبَةَ قَالَ:
سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ قُدُورِ الْمَجُوسِ
فَقَالَ: «أَنْقُوهَا غَسَلًا وَاطْبُخُوا فِيهَا» وَنَهَى
عَنْ كُلِّ شَيْءٍ ذِي نَابٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ مَشْهُورٌ مِنْ
حَدِيثِ أَبِي ثَعْلَبَةَ، وَرَوَى عَنْهُ مِنْ غَيْرِ هَذَا

[1] This *Hadīth* preceded under no. 1560.

they say: *Nāshib*. This *Hadīth* has also been mentioned by Abū Qilabah from Abū Asmā' Ar-Rahbī, from Abū Tha'labah.

الْوَجْهِ. وَأَبُو نَعْلَبَةَ اسْمُهُ جُرْثُومٌ وَيُقَالُ: جُرْهُمٌ وَيُقَالُ: نَاشِبٌ. وَقَدْ ذُكِرَ هَذَا الْحَدِيثُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ أَبِي نَعْلَبَةَ.
تخريج: [صحيح] تقدم: ١٥٦٠.

Comments:

As far as possible we should avoid using the utensils used by the disbelievers, especially those in which they drink or cook prohibited articles of food and drink. If, however, we have no option but to use their utensils, we should thoroughly clean those particular pieces that they use for drinking or cooking prohibited items.

1797. Abū Tha'labah Al-Khushanī narrated that he said: "O Messenger of Allāh! We live in a land of the People of the Book and we cook in their containers, and drink from their vessels." The Messenger of Allāh ﷺ said: "If you do not find other than them, then rinse them with water."

Then he said: "O Messenger of Allāh! We live in a land of game, so what should we do?" He said: "When you send your trained dog, and you mentioned the Name of Allāh, and he kills it, then eat it. And when you shoot it with your bow, and you mentioned the Name of Allāh, and it is killed, then eat it." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

١٧٩٧ - حَدَّثَنَا عَلِيُّ بْنُ عِيسَى بْنِ يَزِيدَ الْبَغْدَادِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ الْعَيْشِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَبِي يُوْبَ وَقْتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ أَبِي نَعْلَبَةَ الْخُشْنِيِّ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّا بِأَرْضِ أَهْلِ الْكِتَابِ فَتَطْبُخُ فِي قُدُورِهِمْ وَتَشْرَبُ فِي آيَاتِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ لَمْ تَجِدُوا غَيْرَهَا فَارْحُضُوهَا بِالْمَاءِ»، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّا بِأَرْضِ صَيْدٍ فَكَيْفَ نَصْنَعُ؟ قَالَ: «إِذَا أُرْسَلَتْ كَلْبُكَ الْمُكَلَّبَ وَذَكَرْتَ اسْمَ اللَّهِ فَقَتَلَ فَكُلْ، وَإِنْ كَانَ غَيْرَ مُكَلَّبٍ فَذَكِّي فَكُلْ، وَإِذَا رَمَيْتَ بِسَهْمِكَ وَذَكَرْتَ اسْمَ اللَّهِ فَقَتَلَ فَكُلْ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده صحيح] وانظر الحديث السابق، ورواه أحمد: ٤/١٩٥ من حديث حماد بن سلمة به وأصله عند البخاري، ح: ٥٤٩٦.

Chapter 8. What Has Been Related About The Mouse That Dies In Cooking Fat

1798. Ibn ‘Abbās narrated from Maimūnah that a mouse fell in some cooking fat and died. So the Prophet ﷺ was asked about that and he said: “Remove it (the mouse) and what was around it and then eat it (the fat).” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Abū Hurairah.

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This *Hadīth* has been related from Az-Zuhrī, from ‘Ubaidullāh, from Ibn ‘Abbās, saying: “The Prophet ﷺ was asked” and they did not mention Maimūnah in it. The narration of Ibn ‘Abbās from Maimūnah is more correct. Ma‘mar reported similar from Az-Zuhrī, from Sa‘eed bin Al-Musayyab, from Abū Hurairah, from the Prophet ﷺ. But this *Hadīth* is not preserved.

[He said:] I heard Muḥammad bin Ismā‘il saying: “The *Hadīth* of Ma‘mar from Az-Zuhrī, from Sa‘eed bin Al-Musayyab, from Abū Hurairah, from the Prophet ﷺ” – [and he mentioned in it: “That he was asked about it, so he said: “When it (the cooking fat) is solid then remove it (the mouse) and what was around it. And when it is liquid then do not use it.”] This is a mistake. [Ma‘mar made a mistake with it. And he said:] What is correct is the narration of Az-Zuhrī from ‘Ubaidullāh, from Ibn ‘Abbās, from Maimūnah.”

(المعجم ٨) - بَابُ مَا جَاءَ فِي الْفَأْرَةِ
تَمُوتُ فِي السَّمَنِ (التحفة ٨)

١٧٩٨ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ
الْمَخْزُومِيُّ وَأَبُو عَمَّارٍ قَالَا: حَدَّثَنَا سُفْيَانُ
عَنِ الزُّهْرِيِّ، عَنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ،
عَنْ مَيْمُونَةَ أَنَّ فَأْرَةً وَقَعَتْ فِي سَمْنٍ فَمَاتَتْ،
فَسُئِلَ عَنْهَا النَّبِيُّ ﷺ فَقَالَ: «أَلْقُوهَا وَمَا
حَوْلَهَا فَكُلُوهُ».

[قَالَ:] [وفي البابِ عن أبي هريرة.] قَالَ
أَبُو عَيْسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ
رَوَى هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، عَنِ عَبْدِ
اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ وَلَمْ
يَذْكُرُوا فِيهِ عَنْ مَيْمُونَةَ. وَحَدِيثَ ابْنِ عَبَّاسٍ
عَنْ مَيْمُونَةَ أَصَحُّ. وَرَوَى مَعْمَرٌ عَنِ الزُّهْرِيِّ،
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ نَحْوَهُ. وَهَذَا حَدِيثٌ غَيْرٌ مَحْفُوظٌ،
[قَالَ:] وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ:
حَدِيثُ مَعْمَرٍ عَنِ الزُّهْرِيِّ، عَنِ سَعِيدِ بْنِ
الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
[وَذَكَرَ فِيهِ: أَنَّهُ سُئِلَ عَنْهُ، فَقَالَ: «إِذَا كَانَ
جَامِدًا فَأَلْقُوهَا وَمَا حَوْلَهَا وَإِنْ كَانَ مَائِعًا فَلَا
تَقْرُبُوهَا.]. هَذَا خَطَأٌ [أَخْطَأَ فِيهِ مَعْمَرٌ. قَالَ:]
وَالصَّحِيحُ حَدِيثُ الزُّهْرِيِّ عَنِ عَبْدِ اللَّهِ، عَنِ
ابْنِ عَبَّاسٍ، عَنِ مَيْمُونَةَ.

Comments:

If the fat (or oil) is solid, then you can determine what is around the dead mouse. Therefore, the entire fat shall not be made impure. If, on the contrary, the cooking fat is in liquid form, there is no determining what particular part is around it, and the mouse might have floated all around. As such the entire fat shall become impure.

تخریج: وأخرجه البخاري، الذبائح والصيد، باب: إذا وقعت الفأرة في السمن الجامد أو الذائب، ح: ٥٥٣٨ من حديث سفيان بن عيينة به * وفي الباب عن أبي هريرة [أبو داود، ح: ٣٨٤٢ وعلقه البخاري، ح: ٥٥٣٨] * حديث معمر: ذكره البخاري، ح: ٥٥٣٨ تحت حديث سفيان بن عيينة، ردًا على معمر.

Chapter 9. What Has Been Related About The Prohibition Of Eating And Drinking With The Left Hand

1799. ‘Abdullāh bin ‘Umar narrated that the Prophet ﷺ said: “Let none of you eat with his left hand nor drink with his left hand, for indeed *Ash-Shaiṭān* eats with his left hand and drinks with his left hand.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Jābir, ‘Umar bin Abī Salamah, Salamah bin Al-Akwa‘, Anas bin Mālik, and Ḥafṣah.

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This is how Mālik and Ibn ‘Uyainah reported it from Az-Zuhri, from Abū Bakr bin ‘Ubaidullāh, from Ibn ‘Umar. Ma‘mar and ‘Uqail reported it from Az-Zuhri, from Sālim, from Ibn ‘Umar. And the narration of Mālik and Ibn ‘Uyainah is more correct.

(المعجم ٩) - بَابُ مَا جَاءَ فِي النَّهْيِ،
عَنِ الْأَكْلِ وَالشُّرْبِ بِالشِّمَالِ (التحفة ٩)

١٧٩٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
عُمَرَ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ
اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَأْكُلُ أَحَدُكُمْ
بِشِمَالِهِ وَلَا يَشْرَبُ بِشِمَالِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ
بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ».

[قَالَ:] وفي الباب عن جابر وعمر بن
أبي سلمة وسلمة بن الأكوع وأنس بن مالك
وحفصة.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَهَكَذَا رَوَى مَالِكٌ وَابْنُ عُيَيْنَةَ عَنِ
الرُّهْرِيِّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ
عُمَرَ. وَرَوَى مَعْمَرٌ وَعُقَيْلٌ عَنِ الرَّهْرِيِّ، عَنِ
سَالِمٍ، عَنِ ابْنِ عُمَرَ. وَرَوَاهُ مَالِكٌ وَابْنُ
عُيَيْنَةَ أَصْحَحُ.

تخريج: وأخرجه مسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح: ٢٠٢٠ من حديث ابن نمير به * وفي الباب عن جابر [مسلم، ح: ٢٠١٩] وعمر بن أبي سلمة [البخاري، ح: ٥٣٧٦ ومسلم، ح: ٢٠٢٢] وسلمة بن الأكوع [مسلم، ح: ٢٠٢١] وأنس بن مالك [أحمد: ٣/ ٢٠٢، ٢٥٤ وابن أبي شيبة: ٨/ ١٠٤] وحفصة [أبو داود، ح: ٣٢٧].

Comments:

The *Hadith* proves that it does not behove a believer to eat or drink with his left hand without an imperative need or justification. It is the *Shaitān* and his disciples that eat and drink with the left. Muslims must not emulate their model. The *Hadith* obviously prohibits the use of left hand for eating and drinking (*Tuhfat Al-Ahwadhī*, v.3, p.81).

1800. [Az-Zuhri narrated from Sālim, from his father, that the Messenger of Allāh ﷺ said: “When one of you eats, then let him eat with his right hand, and let him drink with his right hand, for indeed *Ash-Shaitān* eats with his left hand, and he drinks with his left hand.”] (*Sahih*)

١٨٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَكَلْتَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ وَلْيَشْرَبْ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ».

تخريج: [صحيح] وانظر الحديث السابق.

Chapter 10. What Has Been Related About Licking The Fingers (After The Meal)

1801. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When one of you eats, then let him lick his fingers, for indeed he does not know in which of them is the blessing.” (*Sahih*)

[He said:] There are narrations on this topic from Jābir, Ka'b bin Malīk, and Anas.

[Abū 'Eisā said:] This *Hadith* is *Hasan Gharib*, we do not know of it except from this route, as a narration of Suhail. [I asked Muḥammad about this *Hadith*, so he

(المعجم ١٠) - بَابُ مَا جَاءَ فِي لِقْعِ الْأَصَابِعِ [بَعْدَ الْأَكْلِ] (التحفة ١٠)

١٨٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلْتَ أَحَدُكُمْ فَلْيَلْعَقْ أَصَابِعَهُ فَإِنَّهُ لَا يَدْرِي فِي أَيِّهِنَّ الْبَرَكَةُ».

[قال:] وفي الباب عن جابر وكعب بن مالك وأنس.

[قال أبو عيسى:] هذا حديث حسن غريب لا نعرفه إلا من هذا الوجه من حديث

said: “This is among the diverse^[1] narrations of ‘Abdul-‘Azīz, we do not know of it except from his narration.”

سَهِيلٌ. [وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَقَالَ: هَذَا حَدِيثُ عَبْدِ الْعَزِيزِ مِنَ الْمُخْتَلَفِ لَا يُعْرَفُ إِلَّا مِنْ حَدِيثِهِ].

تخريج: وأخرجه مسلم، الأشربة، باب استحباب لعق الأصابع والقصعة ... [إلخ، ح: ٢٠٣٥ من حديث سهيل به * وفي الباب عن جابر [مسلم، ح: ٢٠٣٣ ويأتي: ١٨٠٢] وكعب بن مالك [الترمذي في الشمائل، ح: ١٣٦، ١٤٠] وأنس [يأتي: ١٨٠٣].

Comments:

Food is a blessing from Allāh. As such, each part of it must be accorded due respect and value, since we do not know in which part of our food is Allāh’s blessing. Therefore, whatever part of food remains stuck on the fingers or in the container must be consumed as a prized gift from Allāh. This will, on the one hand, be the demonstration of our gratitude for the provision bestowed by Allāh, and on the other, recognition of our own poverty and need before Allāh (*Tuhfat Al-Ahḥwadhī*, v.3, p.81).

Chapter 11. What Has Been Related About The Fallen Morsel

(المعجم ١١) - بَابُ مَا جَاءَ فِي اللَّقْمَةِ تَسْقُطُ (التحفة ١١)

1802. Jābir narrated that the Prophet ﷺ said: “When one of you eats food, and he drops a piece of it, then let him remove anything suspicious from it and eat it. Do not leave it for *Ash-Shaiṭān*.” (*Sahih*)

١٨٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَسَقَطَتْ لُقْمَةٌ فَلْيَبِطْ مَا رَابَهُ مِنْهَا ثُمَّ لِيَطْعَمْهَا وَلَا يَدْعَهَا لِلشَّيْطَانِ».

[He said:] There is something about this from Anas.

[قَالَ:] [وَفِي الْبَابِ عَنْ أَنَسٍ.

تخريج: وأخرجه مسلم، أيضًا، ح: ٢٠٣٣ من حديث أبي الزبير به * وفي الباب عن أنس [يأتي: ١٨٠٣].

1803. Anas narrated: “When the Prophet ﷺ ate, he would lick his

١٨٠٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ:

[1] The meaning here is not clear, if it is correct. Some earlier publications - like *‘Aridat Al-Ahḥwadhī* contain this addition, while others - like *Tuhfat Al-Ahḥwadhī* - do not. If it is correct, then “*Al-Mukhtalaf*” could mean “contradicted” but the statement after that indicates otherwise. In *Al-‘Ilal Al-Kabīr*, the author quotes it as follows from *Al-Bukhārī*: “This *Hadīth* of ‘Abdul-‘Azīz bin Al-Mukhtār, we do not know of it except from his narration.” So it appears this is what is correct and Allāh knows best.

three fingers, and he said: 'If one of you drops a piece (of food) then let him remove any harm (dirt) from it and eat it, and do not leave it for *Ash-Shaitān*.' And he would order us to finish (clean) the dish. And he said: 'Indeed you do not know in which part of your food is the blessing.' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ وَقَالَ: «إِذَا مَا وَقَعَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الْأَذَى وَلْيَأْكُلْهَا وَلَا يَدْعُهَا لِلشَّيْطَانِ» وَأَمَرَنَا أَنْ نَسَلَّتِ الصَّخْفَةَ، وَقَالَ: «إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّ طَعَامِكُمْ الْبَرَكَةُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، أيضًا، ح: ٢٠٣٤ من حديث حماد بن سلمة به.

Comments:

If a piece of food drops from the hand, we must not leave it like an arrogant individual, but pick it up, clean it and eat it like a needy and respectful servant of the Supreme Master and Provider.

1804. Al-Mu'allā bin Rāshid narrated: "My grandmother, Umm 'Āshim narrated to me – and she was the slave woman of Sinān bin Salamah – she said: 'Nubaiṣḥah Al-Khair entered upon us while we were eating from a large bowl. He narrated to us that the Messenger of Allāh ﷺ said: "Whoever eats from a *Qaṣ'ah*,^[1] then licks it, the *Qaṣ'ah* will seek forgiveness for him." (*Da'if*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through the narration of Al-Mu'allā bin Rāshid. And Yazīd bin Hārūn and others among the *A'immaḥ* reported this *Ḥadīth* from Al-Mu'allā bin Rāshid.

١٨٠٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنَا الْمُعَلَّى بْنُ رَاشِدٍ قَالَ: حَدَّثَنِي جَدَّتِي أُمُّ عَاصِمٍ، - وَكَانَتْ أُمًّا وَلَدٍ لِسِنَانِ بْنِ سَلَمَةَ - قَالَتْ: دَخَلَ عَلَيْنَا نُبَيْشَةُ الْخَيْرِ وَنَحْنُ نَأْكُلُ فِي قَصْعَةٍ فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ فِي قَصْعَةٍ ثُمَّ لَحَسَهَا اسْتَغْفَرَتْ لَهُ الْقَصْعَةُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْمُعَلَّى بْنِ رَاشِدٍ. وَقَدْ رَوَى يَزِيدُ بْنُ هَارُونَ وَغَيْرُ وَاحِدٍ مِنَ الْأَيْمَةِ عَنِ الْمُعَلَّى بْنِ رَاشِدٍ هَذَا الْحَدِيثَ.

[1] A type of large bowl.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأطعمة، باب تقيّة الصّحفة، ح: ٣٢٧١ من حديث أبي اليمان به * أم عاصم، لم أجد لها توثيقًا وباقي السند حسن.

Comments:

Eating all of the food - without waste - is indicative of the persons modesty and his respect and gratitude for the provisions and blessings of Allāh. On the other hand, it reflects his good sense in guarding Allāh's gift against waste and neglect.

Chapter 12. What Has Been Related About It Being Disliked To Eat From The Middle Of The Food

(المعجم ١٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْأَكْلِ مِنْ وَسْطِ الطَّعَامِ (التحفة ١٢)

1805. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Indeed the blessing descends to the middle of the food, so eat from its edges, and do not eat from its middle.” (Hasan)

١٨٠٥ - حَدَّثَنَا أَبُو رَجَاءٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءٍ، عَنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْبَرَكَةَ تَنْزِلُ وَسْطَ الطَّعَامِ فَكُلُوا مِنْ حَافَتَيْهِ وَلَا تَأْكُلُوا مِنْ وَسْطِهِ».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. It is only known through the narration of ‘Aṭā’ bin As-Sā’ib. *Shu‘bah* and *Ath-Thawrī* reported from ‘Aṭā’ bin As-Sā’ib.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، إِنَّمَا يُعْرَفُ مِنْ حَدِيثِ عَطَاءِ بْنِ السَّائِبِ، وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنْ عَطَاءِ ابْنِ السَّائِبِ.

There is something about this topic from Ibn ‘Umar.

وفي الباب عن ابن عمر.

تخريج: [حسن] وأخرجه أبو داود، الأطعمة، باب الأكل من أعلى الصّحفة، ح: ٣٧٧٢ وابن ماجه، ح: ٣٢٧٧ من حديث عطاء بن السائب به ورواه شعبة عن عطاء به، أبو داود، ح: ٣٧٧٢ وغيره * وفي الباب عن ابن عمر [لم أجده] ورواه أحمد ٧/٢ ح: ٤٥١٤ بلفظ آخر والله أعلم.

Comments:

Blessing is a phenomenon hidden to the naked eye. The Messenger of Allāh ﷺ was aware of it. It was on the basis of this knowledge that he informed the Companions that the blessing descends in the middle of the food, and then spreads to the edges. Diners must, therefore, avoid the middle and eat from the edges so that the blessing continues to descend on the middle.

Chapter 13. What Has Been Related About It Being Disliked To Eat Garlic And Onion

1806. Jābir narrated that the Messenger of Allāh ﷺ said: “Whoever eats from these – the first time he said garlic, then he said – garlic, onion, and leek, then let him not approach our *Masjid*.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

He said: There are narrations on this topic from ‘Umar, Abū Ayyūb, Abū Hurairah, Abū Sa‘eed, Jābir bin Samurah, Qurrah [bin Iyās Al-Muzanī] and Ibn ‘Umar.

تخریج: متفق عليه، أخرجه البخاري، الأذان، باب ما جاء في الثوم النيء والبصل والكراث، ح: ٨٥٤، ٨٥٥ ومسلم، المساجد، باب نهي من أكل ثوماً أو بصلاً أو كراثاً أو نحوها مما له رائحة كريهة... إلخ، ح: ٧٥، ٧٤/٥٦٤ من حديث ابن جريج به * وفي الباب عن عمر [مسلم، ح: ٥٦٧] وأبي أيوب [مسلم، ح: ٢٠٥٣] وأبي هريرة [مسلم، ح: ٥٦٣ وابن ماجه، ح: ١٠١٥] وأبي سعيد [مسلم، ح: ٥٦٦] وجابر بن سمرة [يأتي: ١٨٠٧] وقره بن أياس المزني [أبو داود، ح: ٣٨٢٧] وابن عمر [البخاري، ح: ٨٥٣ ومسلم، ح: ٥٦١ وابن ماجه، ح: ١٠١٦].

Comments:

The *Ḥadīth* instructs us that a person should avoid entering the meeting places, especially the *Masājid*, if he has consumed items of food- even lawful food- that emits a foul odor and causes annoyance to the people.

1807. [Jābir bin Samurah narrated: “The Messenger of Allāh ﷺ was staying with Abū Ayyūb. When he ate some food, he would send what was left to him. So one day he sent him some food but the Prophet ﷺ did not eat from it. So Abū Ayyūb went to the Prophet ﷺ and

(المعجم ١٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَكْلِ الثُّومِ وَالْبَصْلِ (التحفة ١٣)

١٨٠٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءٌ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ - قَالَ: أَوَّلَ مَرَّةٍ الثُّومِ، ثُمَّ قَالَ: - الثُّومِ وَالْبَصْلِ وَالكَرَّاثِ، فَلَا يَقْرُبْنَا فِي مَسَاجِدِنَا». [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

قَالَ: وَفِي الْبَابِ عَنْ عُمَرَ وَأَبِي أَيُّوبَ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَجَابِرِ بْنِ سَمُرَةَ وَقُرَّةَ [ابْنِ إِيَّاسٍ الْمُزَنِيِّ] وَابْنِ عُمَرَ.

تخریج: متفق عليه، أخرجه البخاري، الأذان، باب ما جاء في الثوم النيء والبصل والكراث، ح: ٨٥٤، ٨٥٥ ومسلم، المساجد، باب نهي من أكل ثوماً أو بصلاً أو كراثاً أو نحوها مما له رائحة كريهة... إلخ، ح: ٧٥، ٧٤/٥٦٤ من حديث ابن جريج به * وفي الباب عن عمر [مسلم، ح: ٥٦٧] وأبي أيوب [مسلم، ح: ٢٠٥٣] وأبي هريرة [مسلم، ح: ٥٦٣ وابن ماجه، ح: ١٠١٥] وأبي سعيد [مسلم، ح: ٥٦٦] وجابر بن سمرة [يأتي: ١٨٠٧] وقره بن أياس المزني [أبو داود، ح: ٣٨٢٧] وابن عمر [البخاري، ح: ٨٥٣ ومسلم، ح: ٥٦١ وابن ماجه، ح: ١٠١٦].

١٨٠٧ - [حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَتْبَانَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ سَمِعَ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: نَزَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي أَيُّوبَ، وَكَانَ إِذَا أَكَلَ طَعَامًا بَعَثَ إِلَيْهِ بِفَضْلِهِ، فَبَعَثَ إِلَيْهِ يَوْمًا بِطَعَامٍ وَلَمْ يَأْكُلْ مِنْهُ النَّبِيُّ ﷺ فَلَمَّا أَتَى أَبُو أَيُّوبَ النَّبِيَّ

mentioned that to him. The Prophet ﷺ said: 'It contained garlic.' So he said: 'O Messenger of Allāh! Is it unlawful?' He said: 'No. I dislike it because of its odor.'

(*Sahih*)

He said: This *Hadith* is *Hasan Sahih*.

تخریج: وأخرجه مسلم، الأشربة، باب إباحة أكل الثوم... إلخ، ح: ٢٠٥٣ من حديث شعبة به.

Comments:

There is no harm in consuming cooked garlic, onion and leek because cooking almost neutralizes their odor

Chapter 14. What Has Been Related About The Permission To Eat Cooked Garlic

1808. *Sharik* bin *Ḥanbal* narrated that 'Alī said: "Eating garlic was prohibited except when cooked." (*Da'if*)

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأطعمة، باب: في أكل الثوم، ح: ٣٨٢٨ عن مسدد به * أبو إسحاق عنعن واختلط ولا يعرف سماع الجراح منه: قبل اختلاطه أم بعده؟.

1809. *Sharik* bin *Ḥanbal* narrated that 'Alī said: "Eating garlic is no good, except when cooked." (*Da'if*)

[Abū 'Eisā said:] This chain for this *Hadith* is not strong. It has been reported as a saying of 'Alī, and it has been reported from *Sharik* bin *Ḥanbal* from the Prophet ﷺ in *Mursal* form. *Muḥammad* said: "Al-Jarrāḥ bin Malīḥ (one of the narrators) is truthful, and Al-Jarrāḥ bin Aḍ-Ḍaḥḥāk is *Muqārib* (average) in *Hadith*.

ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «فِيهِ الثُّومُ». فَقَالَ: يَا رَسُولَ اللَّهِ! أَحْرَامٌ هُوَ؟ قَالَ: «لَا، وَلَكِنِّي أَكْرَهُهُ مِنْ أَجْلِ رِيحِهِ».
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

(المعجم ١٤) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي أَكْلِ الثُّومِ مَطْبُوحًا (التحفة ١٤)

١٨٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مَدُوَيْهٍ: حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْجَرَّاحُ بْنُ مَلِيحٍ وَالِدُ وَكَيْعٍ عَنْ أَبِي إِسْحَاقَ، عَنْ شَرِيكَ بْنِ حَنْبَلٍ، عَنْ عَلِيِّ أَنَّهُ قَالَ: نُهِيَ عَنْ أَكْلِ الثُّومِ إِلَّا مَطْبُوحًا.

١٨٠٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ شَرِيكَ بْنِ حَنْبَلٍ، عَنْ عَلِيِّ قَالَ: لَا يَصْلُحُ أَكْلُ الثُّومِ إِلَّا مَطْبُوحًا.

[قَالَ أَبُو عِيْسَى:] هَذَا الْحَدِيثُ لَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَوِيِّ، وَقَدْ رُوِيَ هَذَا عَنْ عَلِيِّ قَوْلُهُ وَرُوِيَ عَنْ شَرِيكَ بْنِ حَنْبَلٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا. قَالَ مُحَمَّدٌ: الْجَرَّاحُ بْنُ مَلِيحٍ

صَدُوقُ وَالْجَرَّاحُ بْنُ الصَّحَّاحِ مُقَارِبُ الْحَدِيثِ .

تخريج: [إسناده ضعيف] وانظر الحديث السابق.

1810. ‘Ubaidullāh bin Abī Buraidah narrated from his father that Umm Ayyūb informed him that the Prophet ﷺ had stayed with them, and they prepared some food for him containing some of these vegetables. But he disliked eating it, so he said to his Companions: “Eat it, for I am not like you are, I fear that I will offend my companion.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. Umm Ayyūb is the wife of Abū Ayyūb Al-Anṣārī.

١٨١٠ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبُرَّارُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ أُمِّ أَيُّوبَ أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ نَزَلَ عَلَيْهِمْ، فَتَكَلَّفُوا لَهُ طَعَامًا فِيهِ مِنْ بَعْضِ هَذِهِ الْبُقُولِ، فَكَرِهَ أَكْلَهُ، فَقَالَ لِأَصْحَابِهِ: «كُلُوهُ فَإِنِّي لَسْتُ كَأَحَدِكُمْ إِنِّي أَخَافُ أَنْ أُوْذِيَ صَاحِبِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَأُمُّ أَيُّوبَ هِيَ امْرَأَةُ أَبِي أَيُّوبَ الْأَنْصَارِيِّ.

تخريج: [صحيح] وأخرجه ابن ماجه، الأطعمة، باب أكل الثوم والبصل والكراث، ح: ٣٣٦٤ من حديث سفیان بن عيينة به وصرح بالسماع عند الحميدي، ح: ٣٤٠ وصححه ابن خزيمة، ح: ١٦٧١ وابن حبان، ح: ٢٠٩٠ وللحديث شواهد * أبو يزيد، حسن الحديث.

Comments:

Some foul odor lingers in garlic, even when cooked, and the Angels abhor foul odor. As such, the Prophet ﷺ avoided eating even cooked garlic. He, however, allowed others to consume it because, cooking considerably decreases, even makes its bad odour almost imperceptible.

1811. Abū Khaldah narrated that Abū Al-‘Āliyah said: “Garlic is among the good provisions.” Abū Khaldah’s name is Khālīd bin Dīnār, and he is trustworthy according to the people of *Ḥadīth*. He saw Anas bin Mālik and heard narrations from him. Abū Al-‘Āliyah’s name is Rufa’ and he is

١٨١١ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ أَبِي خَلْدَةَ، عَنْ أَبِي الْعَالِيَةِ قَالَ: الثُّومُ مِنْ طَيِّبَاتِ الرَّزْقِ. وَأَبُو خَلْدَةَ اسْمُهُ خَالِدُ بْنُ دِينَارٍ، وَهُوَ ثِقَّةٌ عِنْدَ أَهْلِ الْحَدِيثِ. وَقَدْ أَدْرَكَ أَنَسَ بْنَ مَالِكٍ وَسَمِعَ مِنْهُ. وَأَبُو الْعَالِيَةِ اسْمُهُ رُفَيْعٌ وَهُوَ

[1] Meaning Jibril, peace be upon him.

Ar-Riyāhī. ‘Abdur-Raḥmān bin Maḥdi said: “Abū Khaldah was preferable, reliable.” (*Da‘īf*)

الرِّيَاحِيُّ. قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيِّ: كَانَ أَبُو خَلْدَةَ خَيْرًا مُسْلِمًا.

تخريج: [إسناده ضعيف] * محمد بن حميد الرازي ضعيف على الراجح، انظر تهذيب التهذيب وغيره.

Chapter 15. What Has Been Related About Covering The Vessels, And Extinguishing The Torches And Fires Prior To Sleeping

(المعجم ١٥) - بَابُ مَا جَاءَ فِي تَخْمِيرِ الْإِنَاءِ وَإِطْفَاءِ السَّرَاجِ وَالنَّارِ عِنْدَ الْمَنَامِ (التحفة ١٥)

1812. Jābir narrated that the Prophet ﷺ said: “Close the door, tie the water-skin, turn over the vessel, or cover the vessel, and extinguish the torch. Indeed *Ash-Shaitān* does not open what is closed, nor undo what is fastened, nor uncover a vessel, but the small vermin may cause a fire in people’s houses.” (*Ṣaḥīḥ*)

١٨١٢ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ [بْنِ أَنَسٍ]، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَغْلِقُوا الْبَابَ وَأَوْكِنُوا السَّقَاءَ وَأَكْفِنُوا الْإِنَاءَ أَوْ حَمَرُوا الْإِنَاءَ، وَأَطْفِئُوا الْمِضْبَاحَ، فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ غُلْقًا، وَلَا يَحُلُّ وِكَاءً، وَلَا يَكْشِفُ آيَةً، فَإِنَّ الْفُؤَيْبِقَةَ تَضْرِبُ عَلَى النَّاسِ بَيْتَهُمْ».

[He said:] There are narrations on this topic from Ibn ‘Umar, Abū Hurairah, and Ibn ‘Abbās.

[قَالَ:] [وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ.]

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported through other routes from Jābir.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرٍ.

تخريج: وأخرجه مسلم، الأشربة، باب استحباب تخمير الإناء وهو تغطيته وإيكاء السقاء... إلخ، ح: ٢٠١٢ من حديث مالك به وهو في الموطأ: ٢/٩٢٨، ٩٢٩ * وفي الباب عن ابن عمر [يأتي: ١٨١٣] وأبي هريرة [ابن ماجه، ح: ٣٤١١] وابن عباس [أبو داود، ح: ٥٢٤٧].

Comments:

- a. Another sound *Hadīth* tells us that while or before doing the stated tasks, Allāh’s Name must be invoked.
- b. Fire, if left unattended, can easily break out and burn. Therefore, in order to forestall the potential danger to the house from burning fire, it must be extinguished before going to sleep.

1813. Sālim narrated from his father, that the Messenger of Allāh ﷺ said: “Do not leave the fire (burning) in your houses when you sleep.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٨١٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَعَبْدُ وَاحِدٌ،
قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ،
عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتْرُكُوا
النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الاستذنان، باب: لا تترك النار في البيت عند النوم، ح: ٦٢٩٣ ومسلم، ح: ٢٠١٥ من حديث سفیان بن عيينة به.

Chapter 16. What Has Been Related About It Being Disliked Two Take To Dates At Once

1814. Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ prohibited taking two dates at a time until seeking permission from one’s companion.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Sa’d the freed slave of Abū Bakr.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ١٦) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
الْقُرْآنِ بَيْنَ التَّمْرَيْنِ (التحفة ١٦)

١٨١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
أَبُو أَحْمَدَ الزُّبَيْرِيُّ وَعُبَيْدُ اللَّهِ عَنِ الثَّوْرِيِّ،
عَنْ جَبَلَةَ بْنِ سَحِيمٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى
رَسُولُ اللَّهِ ﷺ أَنْ يُقْرَنَ بَيْنَ التَّمْرَيْنِ حَتَّى
يَسْتَأْذِنَ صَاحِبُهُ.

[قَالَ:] وَفِي الْبَابِ عَنْ سَعْدِ مَوْلَى أَبِي بَكْرٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الشركة، باب القرآن في التمر بين الشركاء حتى يستأذن أصحابه، ح: ٢٤٨٩ ومسلم، ح: ٢٠٤٥ من حديث الثوري به * وفي الباب عن سعد مولى أبي بكر [ابن ماجه، ح: ٣٣٣٢].

Comments:

If a person is eating in a group, he must observe the etiquettes necessary for the occasion. Thus, if everyone else is eating a single date at a time, it will be highly inappropriate for him to start eating the dates in twos without first seeking their permission. The idea is that, while eating, we must show consideration to the feelings and sensitivities of others.

Chapter 17. What Has Been Related About Recommending Dates

1815. ‘Aīshah narrated that the Prophet ﷺ said: “A house without

(المعجم ١٧) - بَابُ مَا جَاءَ فِي
اسْتِحْبَابِ التَّمْرِ (التحفة ١٧)

١٨١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ بْنُ عَسْكَرٍ
الْبَغْدَادِيُّ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَا:

dates, its inhabitants will be hungry.” (*Sahih*)

[He said:] There are narrations on this topic from Salmā the wife of Abū Rāfi‘.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. We do not know of it to be a narration of Hishām bin ‘Urwah except through this route. [He said: I asked Al-Bukhārī about this *Hadīth* and he said: “I do not know of anyone who reported it other than Yahya bin Ḥassān.”]

تخريج: وأخرجه مسلم، الأشربة، باب: في إدخال التمر ونحوه من الأقوات للعيال، ح: ٢٠٤٦ عن عبدالله بن عبدالرحمن الدارمي به وهذا في مسنده: ١٠٤/٢، ح: ٢٠٦٧ * وفي الباب عن سلمى امرأة أبي رافع [ابن ماجه، ح: ٣٣٢٨].

Comments:

Dates being blessed, and the normal food of Arabs at those times, the people who had no dates in their houses were most likely to go hungry. The *Hadīth* also conforms that keeping an appropriate supply of food stuff at home is perfectly in order, and that dates are an extremely recommended item for the purpose.

Chapter 18. (What Has Been Related) About Praising Allāh For The Food When One Is Finished Eating From It

1816. Anas bin Mālik narrated that the Prophet ﷺ said: “Indeed Allāh is pleased with the slave who, upon eating his food or drinking his drink, he praises Him for it.” (*Sahih*)

[He said:] There are narrations on this topic from ‘Uqbah bin ‘Āmir, Abū Sa‘eed, ‘Āishah, Abū Ayyūb, and Abū Hurairah.

[Abū ‘Eisā said:] This *Hadīth* is

حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بِئْسَ لَا تَمْرٌ فِيهِ جِيعٌ أَهْلُهُ».

[قَالَ:] وَفِي الْبَابِ عَنْ سَلْمَى امْرَأَةِ أَبِي رَافِعٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ إِلَّا مِنْ هَذَا الْوَجْهِ. [قَالَ:] وَسَأَلْتُ الْبُخَارِيَّ عَنْ هَذَا الْحَدِيثِ فَقَالَ: لَا أَعْلَمُ أَحَدًا رَوَاهُ غَيْرَ يَحْيَى بْنِ حَسَّانٍ.

(المعجم ١٨) - بَابُ [مَا جَاءَ] فِي الْحَمْدِ عَلَى الطَّعَامِ إِذَا فُرِغَ مِنْهُ (التحفة ١٨)

١٨١٦ - حَدَّثَنَا هَنَادٌ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا».

[قَالَ:] وَفِي الْبَابِ عَنْ عُقْبَةَ بْنِ عَامِرٍ وَأَبِي سَعِيدٍ وَعَائِشَةَ وَأَبِي أَيُّوبَ وَأَبِي هُرَيْرَةَ.

Hasan. More than one narrator has reported it from Zakariyyā bin Abī Zā'idah similarly, and we do not know of it except through the narration of Zakariyyā bin Abī Zā'idah.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَاهُ غَيْرٌ وَاحِدٌ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ نَحْوَهُ، وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ.

تخریج: وأخرجه مسلم، الذكر والدعاء، باب استحباب حمد الله تعالى بعد الأكل والشرب، ح: 2734 من حديث أبي أسامة به * وفي الباب عن عقبة بن عامر [لم أجده] وأبي سعيد [الترمذي في الشامل، ح: 190] وعائشة [ابن السني في عمل اليوم والليلة، ح: 488] وأبي أيوب [الترمذي في الشامل، ح: 187] وأبي هريرة [النسائي في عمل اليوم والليلة، ح: 301 وابن حبان، ح: 1352].

Comments:

Food and drink is a great gift of Allāh, and Allāh loves those who pay their thanks and gratitude to Him. And to the grateful He gives more. He Himself says: "If you give thanks, I shall certainly give you more." (14:7)

Chapter 19. What Has Been Related About Eating With A Leper

(المعجم ١٩) - بَابُ مَا جَاءَ فِي الْأَكْلِ مَعَ الْمَجْدُومِ (التحفة ١٩)

1817. Jābir bin [‘Abdullāh] narrated: "The Messenger of Allāh ﷺ took the hand of a leper and put it in the *Qaṣ'ah*. Then he said: 'Eat in Allāh's Name, trusting in Allāh and relying upon Him.'" (*Da'if*)

١٨١٧ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْأَشْفَرُ وَإِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْمُفْضَلُ بْنُ فَضَالَةَ عَنْ حَبِيبِ ابْنِ الشَّهِيدِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: [عَبْدُ اللَّهِ]: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ يَدَ مَجْدُومٍ، فَأَدْخَلَهُ مَعَهُ فِي الْقَصْعَةِ، ثُمَّ قَالَ: «كُلْ بِسْمِ اللَّهِ نِعْمَ بِاللَّهِ وَتَوَكَّلْ عَلَيْهِ».

[Abū 'Eisā said:] This is a *Gharib Hadith*, we do not know of it except through the report of Yūnus bin Muḥammad, from Al-Mufaḍḍal bin Faḍālah, a Shaikh from Al-Baṣrah. There is another Shaikh from Al-Baṣrah named Al-Mufaḍḍal bin Faḍālah, who is more reliable than this one and more popular. Shu'bah reported this *Hadith* from Ḥabīb bin Ash-Shahīd, from Ibn Buraidah: "That Ibn 'Umar took the hand of a leper" and the narration of Shu'bah is

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يُونُسَ بْنِ مُحَمَّدٍ عَنِ الْمُفْضَلِ بْنِ فَضَالَةَ هَذَا شَيْخٌ بَصْرِيٌّ. وَالْمُفْضَلُ بْنُ فَضَالَةَ شَيْخٌ آخَرُ بَصْرِيٌّ أَوْتِقَ مِنْ هَذَا وَأَشْهَرُ. وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ ابْنِ بَرَيْدَةَ أَنَّ ابْنَ عُمَرَ أَخَذَ يَدَ مَجْدُومٍ. وَحَدِيثٌ

more appropriate to me and more correct.

شُعْبَةَ أَشْبَهُ عِنْدِي وَأَصَحُّ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الطب، باب: في الطيرة، ح: ٣٩٢٥ وابن ماجه، ح: ٣٥٤٢ من حديث يونس بن محمد به وصححه الحاكم: ١٣٦/٤، ١٣٧ والذهبي وحسنه العسقلاني والمنادي وضعفه العقيلي * المفضل بن فضالة بن أبي أمية القرشي، أبو مالك البصري ضعيف كما في التقريب وغيره * حديث عبدالله بن عمر: لم أجده.

Comments:

The Originator and Controller of all things in the universe is Allāh. Nothing in the world can have any effect or efficacy without His bidding and permission.

Chapter 20. What Has Been Related About: The Believer Eats With One Intestine [And The Disbeliever Eats With Seven Intestines]

(المعجم ٢٠) - بَابُ مَا جَاءَ أَنَّ الْمُؤْمِنَ يَأْكُلُ فِي مَعَى وَاحِدٍ [وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ] (التحفة ٢٠)

1818. Ibn ‘Umar narrated that the Prophet ﷺ said: “The disbeliever eats with seven intestines and the believer eats with one intestine.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] There are narrations on this topic from Abū Hurairah, Abū Sa‘eed, Abū Baṣrah Al-Ghifārī, Abū Mūsā, Jahjāh Al-Ghifārī, Maimūnah, and ‘Abdullāh bin ‘Amr.

١٨١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عُبيدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ وَالْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَأَبِي بَصْرَةَ الْغِفَارِيِّ وَأَبِي مُوسَى وَجَهَّاهِ الْغِفَارِيِّ وَمَيْمُونَةَ وَعَبْدَ اللَّهِ بْنِ عَمْرٍو.

تخریج: وأخرجه مسلم، الأشربة، باب المؤمن يأكل في معنى واحد، والكافر يأكل في سبعة أمعاء، ح: ٢٠٦٠ من حديث يحيى القطان به * وفي الباب عن أبي هريرة [يأتي: ١٨١٩] وأبي سعيد [الدارمي، ح: ٢٠٤٨] وأبي بصرة الغفاري [أحمد: ٣٩٧/٦] وأبي موسى [مسلم، ح: ٢٠٦٢] وجهجاه الغفاري [الطبراني في الكبير: ٢/٢٧٤، ح: ٢١٥٢] وميمونة [أحمد: ٣٣٥/٦] وعبدالله بن عمرو [فتح الباري: ٩/٥٣٨، تحت، ح: ٥٣٥٣] البزار في كشف الأستار: ٣/٣٤١، ح: ٢٨٩٤ وفيه عبدالله بن عمر، وصوابه عبدالله بن عمرو، وحديث عبدالله بن عمر: أخرجه ابن عدي في الكامل: ٨٥٥/٢.

Comments:

The *Hadith* means to emphasize the idea that for a disbeliever eating and drinking is the very aim and purpose of life, while a true believer leads a life of abstinence and contentment. Eating and drinking is not his main concern in life. Hence it is that a disbeliever eats to his fill while a believer eats just as much as he needs.

1819. Abū Hurairah narrated: “The Messenger of Allāh ﷺ had a disbeliever as a guest. So the Messenger of Allāh ﷺ ordered that a sheep be milked so he could drink. Then another was milked so he could drink, then another, so he drank until he had drunk the milk of seven sheep. Then he awoke the next morning and accepted Islam. the Messenger of Allāh ﷺ ordered that a sheep be milked so he could drink its milk, then he ordered for another but he could not finish it. So the Messenger of Allāh ﷺ said: ‘The believer drinks with one intestine and the disbeliever drinks with seven.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadith* is [*Ṣaḥīḥ*] *Hāsan Gharīb* as a narration of Suhail.

تخریج: وأخرجه مسلم، الأشربة، باب المؤمن يأكل في معى واحد والكافر يأكل في سبعة أمعاء، ح: ٢٠٦٣ من حديث مالك به وهو في الموطأ: ٩٢٤/٢.

Chapter 21. What Has Been Related About: Food For One Is Sufficient For Two

1820. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The food of two is sufficient for three, and the food of three is sufficient for four.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Jābir, and Ibn ‘Umar.

١٨١٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى [الأنصاري]: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَافَهُ صَيْفٌ كَافِرٌ فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِشَاةٍ فَحَلَبَتْ فَشَرِبَ ثُمَّ أُخْرَى فَحَلَبَتْ فَشَرِبَهُ، ثُمَّ أُخْرَى فَشَرِبَهُ حَتَّى شَرِبَ حِلَابَ سَبْعِ شِيَاءٍ، ثُمَّ أَصْبَحَ مِنَ الْعَدِ فَأَسْلَمَ فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِشَاةٍ فَحَلَبَتْ فَشَرِبَ حِلَابَهَا، ثُمَّ أَمَرَ لَهُ بِأُخْرَى فَلَمْ يَسْتَمْتَمَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ يَشْرَبُ فِي مَعَى وَاحِدٍ، وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [صَحِيحٌ] حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ سُهَيْلٍ.

(المعجم ٢١) - بَابُ مَا جَاءَ فِي طَعَامِ الْوَاحِدِ يَكْفِي الْأَثْنَيْنِ (التحفة ٢١)

١٨٢٠ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ، ح: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْأَثْنَيْنِ كَافِي الثَّلَاثَةِ، وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ».

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

It has been reported from Jābir bin ‘Abdullāh and Ibn ‘Umar that the Prophet ﷺ said: “The food of one is sufficient for two, and the food of two is sufficient for four, and the food of four is sufficient for eight.”

(Another chain) from Jābir that the Prophet ﷺ said similarly.

قَالَ: وَفِي الْبَابِ عَنْ جَابِرِ وَابْنِ عُمَرَ.
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَى جَابِرٌ وَابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ:
«طَعَامُ الْوَاحِدِ يَكْفِي الْاِثْنَيْنِ وَطَعَامُ الْاِثْنَيْنِ
يَكْفِي الْاَرْبَعَةَ، وَطَعَامُ الْاَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ».
حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ
أَبْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي
سُفْيَانَ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ بِهَذَا.

تخريج: متفق عليه، وأخرجه البخاري، الأُطعمة، باب طعام الواحد يكفي الاثنین، ح: ٥٣٩٢ ومسلم، ح: ٢٠٥٨ من حديث مالك به وهو في الموطأ: ٢/٩٢٨ (يحيى) * وفي الباب عن ابن عمر [عبد بن حميد، ح: ٧٨٨ وإسناده صحيح] وجابر [مسلم، ح: ٢٠٥٩ من حديث الأعمش عن أبي سفيان عن جابر].

Comments:

The main idea to be deduced from the *Ḥadīth* is that there is blessing in collectivity. We should, therefore, try to eat together since, apart from other things, it would also promote a feeling of self-sacrifice. While eating together, we should try our best to make our companions eat well.

Chapter 22. What Has Been Related About Eating Locust

1821. Abū Ya‘fūr Al-‘Abdī narrated that ‘Abdullāh bin Abī Awfā was asked about locust. He said: “I participated in six military expeditions with the Messenger of Allāh ﷺ, (and) we ate locust.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This is how Sufyān bin ‘Uyainah reported this *Ḥadīth* from Abū Ya‘fūr. He said: “Six military expeditions,” while Sufyān Ath-Thawrī reported this *Ḥadīth* from Abū Ya‘fūr, and he said: “Seven military expeditions.”

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي أَكْلِ
الْجَرَادِ (التحفة ٢٢)

١٨٢١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
سُفْيَانُ عَنْ أَبِي يَعْقُوبَ الْعَبْدِيِّ، عَنْ عَبْدِ اللَّهِ
ابْنِ أَبِي أَوْفَى أَنَّهُ سُئِلَ عَنِ الْجَرَادِ فَقَالَ:
غَزَوْتُ مَعَ النَّبِيِّ ﷺ سِتَّ غَزَوَاتٍ نَأْكُلُ
الْجَرَادَ.

[قَالَ أَبُو عِيْسَى:] هَكَذَا رَوَى سُفْيَانُ بْنُ
عِيْنَةَ عَنْ أَبِي يَعْقُوبٍ هَذَا الْحَدِيثَ وَقَالَ:
سِتَّ غَزَاوَاتٍ. وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَعَبْرٌ
وَاجِدٌ هَذَا الْحَدِيثَ عَنْ أَبِي يَعْقُوبٍ فَقَالَ:

[He said:] There are narrations on this topic from Ibn ‘Umar and Jābir.

[He said:] This *Hadīth* is *Ḥasan Saḥīh*. Abū Ya‘fūr’s name is Wāqid. They also call him Waqdān. There is another Abū Ya‘fūr whose name is ‘Abdur-Raḥmān bin ‘Ubaid bin Niṣṭas.

سَمِعَ غَزَوَاتِ .

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَجَابِرِ .

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ . وَأَبُو يَعْفُورٍ اسْمُهُ وَاقِدٌ وَيُقَالُ:

وَقَدَانٌ أَيْضًا . وَأَبُو يَعْفُورِ الْآخَرُ اسْمُهُ عَبْدُ

الرَّحْمَنِ بْنِ عُيَيْدِ بْنِ نِسْطَاسٍ .

تخريج: متفق عليه، وأخرجه مسلم، الصيد والذبائح، باب إباحة الجراد، ح: ١٩٥٢ من حديث سفيان بن عيينة والبخاري، ح: ٥٤٩٥ من حديث أبي يعفور به * وفي الباب عن ابن عمر [ابن ماجه، ح: ٣٢١٨، ٣٣١٤] وجابر [أحمد: ٣/٣٣٩].

Comments:

Scholars unanimously declare the eating of locust lawful. It is not necessary to slaughter it. Its catching is its slaughtering. Mālikī according to a famous tradition, are believed to hold the view that the cutting of the locusts heads is its slaughtering (*Tuḥfat Al-Aḥwadhī*, v.3, p.78). Something regarding locusts preceded in no. 850.

1822. Abū Ya‘fūr narrated that Ibn Abī Awfā said: “We participated in seven military expeditions with the Messenger of Allāh ﷺ, (and) we ate locust.” (*Saḥīh*)

[Abū ‘Eīsā said:] *Shu‘bah* reported this *Hadīth* from Abū Ya‘fūr, from Ibn Abī Awfā and said: “We participated in military expeditions with the Messenger of Allāh ﷺ, (and) we ate locust.”

This was narrated to us by Muḥammad bin Bash-shār (who said): “Muḥammad bin Ja‘far narrated to us from *Shu‘bah*.”

١٨٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

أَبُو أَحْمَدَ وَالْمُؤَمَّلُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ

أَبِي يَعْفُورٍ، عَنِ ابْنِ أَبِي أَوْفَى قَالَ: غَزَوْنَا

مَعَ رَسُولِ اللَّهِ ﷺ سَمِعَ غَزَوَاتِ نَأْكُلُ

الْجَرَادِ .

[قَالَ أَبُو عِيْسَى:] وَرَوَى شُعْبَةُ هَذَا

الْحَدِيثَ عَنْ أَبِي يَعْفُورٍ، عَنِ ابْنِ أَبِي أَوْفَى

قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزَوَاتِ نَأْكُلُ

الْجَرَادِ .

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بِهَذَا .

تخريج: [صحيح] متفق عليه، انظر الحديث السابق * مسلم عن محمد بن بشار، والبخاري من حديث شعبة به .

Chapter 23. What Has Been Related About Supplicating Against Locusts

[1823. At-Taimī narrated from Jābir bin ‘Abdullāh and Anas bin Mālik who said: “When the Messenger of Allāh ﷺ supplicated against locusts he would say: ‘O Allāh! Destroy the locusts, kill the large among him, and destroy the small, spoil his core, and cut off his rear. Take their mouths from our livelihood and our sustenance. Verily, You indeed listen to the supplication!’ So a man said: ‘O Messenger of Allāh! How is it that you supplicate against one of Allāh’s armies that He cut off their rear?’” He said: “So the Messenger of Allāh ﷺ said: ‘They are but scattered from a fish in the ocean.’” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*. We do not know of it except from this route. And Mūsā bin Muḥammad bin Ibrāhīm At-Taimī has been criticized. He narrates many *Gharīb* and *Munkar* narrations. His father Muḥammad bin Ibrāhīm is trustworthy, and he is from Al-Madīnah.

(المعجم ٢٣) - بَابُ [مَا جَاءَ فِي
الدَّعَاءِ عَلَى الْجَرَادِ] (التحفة ٢٣)

١٨٢٣ - [حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ:
حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ قَالَ:
حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ بْنِ عَلَانَةَ عَنْ مُوسَى
ابْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ أَبِيهِ، عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ وَأَنْسِ بْنِ مَالِكٍ قَالَ: كَانَ
رَسُولُ اللَّهِ ﷺ إِذَا دَعَا عَلَى الْجَرَادِ قَالَ:
«اللَّهُمَّ أَهْلِكَ الْجَرَادَ أَقْتُلْ كِبَارَهُ، وَأَهْلِكَ
صِغَارَهُ، وَأَفْسِدْ بَيْضَهُ، وَأَقْطَعْ دَابِرَهُ وَخُذْ
بِأَفْوَاهِهِمْ عَنْ مَعَايِنَتِنَا وَأَرْزَاقِنَا إِنَّكَ سَمِيعُ
الدَّعَاءِ قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ!
كَيْفَ تَدْعُو عَلَى جُنْدٍ مِنْ أَجْنَادِ اللَّهِ يَقْطَعُ
دَابِرَهُ؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا نَثْرَةٌ
حُوتٍ فِي الْبَحْرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَمُوسَى بْنُ مُحَمَّدٍ
ابْنِ إِبْرَاهِيمَ التَّمِيمِيِّ قَدْ تَكَلَّمَ فِيهِ وَهُوَ كَثِيرُ
الْغَرَائِبِ وَالْمَنَاقِيرِ وَأَبُوهُ مُحَمَّدُ بْنُ إِبْرَاهِيمَ
ثِقَةٌ وَهُوَ مَدِينِيٌّ.]

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن ماجه، الصيد، باب صيد الحيتان والجراد،
ح: ٣٢٢١ من حديث أبي النضر به وضعفه البوصيري لضعف موسى بن إبراهيم * موسى بن
إبراهيم منكر الحديث كما في التقريب وغيره.

Chapter 24. What Has Been Related About Consuming The Flesh Of The *Jallālah*^[1] And Milking It

1824. Ibn ‘Umar narrated: “The Prophet ﷺ prohibited eating the *Jallālah* and milking it.” (*Hasan*)

[He said:] There is something on this topic from ‘Abdullāh bin ‘Abbās.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

Ath-Thawrī reported it from Ibn Abī Najīh, from Mujāhid, from the Prophet ﷺ in *Mursal* form.

تخريج: [حسن] وأخرجه أبو داود، الأئمة، باب النهي عن أكل الجلالة وألبانها، ح: ٣٧٨٥ من حديث عبدة به وسنده ضعيف وللحديث شواهد كثيرة انظر الحديث الآتي * وفي الباب عن عبدالله بن عباس (انظر الحديث الآتي: ١٨٢٥).

Comments:

People of the Opinion as well as Imām Ash-Shāfi‘ī and Aḥmad suggest that such an animal be tied at one place for a few days and given clean food so that its meat becomes better.

1825. Ibn ‘Abbās narrated: “The Prophet ﷺ prohibited the *Mujaththamah*, the milk of the *Jallālah*, and drinking from the spout of the water-skin.” (*Ṣaḥīh*)

(Another chain) from Ibn ‘Abbās, from the Prophet ﷺ, with similar meaning.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

There is something about this from ‘Abdullāh bin ‘Amr.

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي أَكْلِ لُحُومِ الْجَلَالَةِ وَأَلْبَانِهَا (التحفة ٢٤)

١٨٢٤ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُهُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْجَلَالَةِ وَأَلْبَانِهَا.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَى الثَّوْرِيُّ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

١٨٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُجْتَمَةِ وَلَبَنِ الْجَلَالَةِ وَعَنِ الشَّرْبِ مِنْ فِي السَّقَاءِ.

قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: [وَأَحَدَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] An animal that eats animal droppings. See *Tuhfat Al-Aḥwadhī*.

وفي البابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو .

تخريج: [صحيح] وأخرجه أبو داود، الأشربة، باب الشراب من في السماء، ح: ٣٧١٩ من حديث قتادة والنسائي، ح: ٤٤٥٣ من حديث هشام الدستوائي به وصححه ابن حبان، ح: ١٣٦٣ والحاكم على شرط البخاري: ٣٤/٢ ووافقه الذهبي وللحديث شواهد انظر، ح: ١٧٩٥ * وفي الباب عن عبدالله بن عمرو [أبو داود، ح: ٣٨١١].

Comments:

Mujah-thamah is an animal shot at and killed without slaughtering while tied to the stake. It is prohibited to eat its meat. See nos. 1473 - 1474.

Chapter 25. What Has Been Related About Eating Chicken

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي أَكْلِ الدَّجَاجِ (التحفة ٢٥)

1826. Zahdam Al-Jarmī said: “I entered upon Abū Mūsā while he was eating chicken, and he said: ‘Sit and eat, for indeed I saw the Messenger of Allāh ﷺ eating it.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*. This *Ḥadīth* has been reported through other routes from Zahdam, and we do not know of it except as a narration of Zahdam. (One of the narrators) Abū Al-‘Awwām is ‘Imrān Al-Qaṭṭān.

١٨٢٦ - حَدَّثَنَا زَيْدُ بْنُ أَخْرَمَ [الطَّائِي]: حَدَّثَنَا أَبُو قُتَيْبَةَ عَنْ أَبِي الْعَوَّامِ، عَنْ قَتَادَةَ، عَنْ زُهْدَمِ الْجَرْمِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي مُوسَى وَهُوَ يَأْكُلُ دَجَاجَةً فَقَالَ: اذْنُ فَكُلْ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ، وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ زُهْدَمٍ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زُهْدَمٍ. وَأَبُو الْعَوَّامِ هُوَ عِمْرَانُ الْقَطَّانُ.

تخريج: متفق عليه، وأخرجه البخاري، المغازي، باب قدم الأشعرين أو أهل اليمن، ح: ٤٣٨٥ ومسلم، ح: ١٦٤٩ من حديث زهدم به.

Comments:

Imām Mālik and Ath-Thawrī consider it lawful to eat the meat of a chicken eating from a garbage dump. They only opposed it on account of natural abhorrence and aversion.

1827. Zahdam narrated from Abū Mūsā who said: “I saw the Messenger of Allāh ﷺ eating chicken meat.” (*Ṣaḥīḥ*)

[He said:] The *Ḥadīth* has more statements than this. And this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Ayyūb As-Sakhtiyānī also reported this

١٨٢٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ زُهْدَمٍ، عَنْ أَبِي مُوسَى قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ لَحْمَ دَجَاجٍ.

[قَالَ:] وفي الحديث كلام أكثر من

Hadīth from Al-Qāsim At-Tamīmī, and, from Abū Qilābah, from Zahdam Al-Jarmī.

هَذَا، [و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى
أَبُو السَّخْتِيَانِي هَذَا الْحَدِيثَ أَيْضًا عَنْ
الْقَاسِمِ التَّمِيمِيِّ وَعَنْ أَبِي قِلَابَةَ، عَنْ زَهْدَمِ
الْجَرْمِيِّ.

تخريج: متفق عليه، وأخرجه البخاري، الذبائح والصيد، باب لحم الدجاج، ح: ٥٥١٧ ومسلم، ح: ٩/١٦٤٩ من حديث سفيان الثوري به.

Chapter 26. What Has Been Related About Eating Bustard^[1]

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي أَكْلِ
الْحُبَارَى (التحفة ٢٦)

1828. Ibrāhīm bin ‘Umar bin Safinah, narrated from his father, from his grandfather that he said: “I ate bustard meat with the Messenger of Allāh ﷺ,” (*Da‘īf*)

١٨٢٨ - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجِيُّ
الْبَغْدَادِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ
مَهْدِيٍّ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ سَفِينَةَ، عَنْ
أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَكَلْتُ مَعَ رَسُولِ اللَّهِ
ﷺ لَحْمَ حُبَارَى.

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except from this route. Ibn Abī Fudaik reported from Ibrāhīm bin ‘Umar bin Safinah and he has been called Buraih bin ‘Umar bin Safinah.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَإِبْرَاهِيمُ بْنُ عُمَرَ
ابْنِ سَفِينَةَ رَوَى عَنْهُ ابْنُ أَبِي فُدَيْكٍ وَيُقَالُ:
بُرَيْهَ بْنُ عُمَرَ بْنِ سَفِينَةَ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأَطْعَمَةُ، باب: في أكل لحم الحبارى، ح: ٣٧٩٧ عن الفضل بن سهل به * إبراهيم بن عمر: وثقه ابن عدي وحده وضعفه العقيلي والذهبي وضعفه راجح.

Comments:

The Hubārā, in fact, means bustard, also called wader. It is a swift running wild bird of prey with a longish beak and a long neck and feet. Its meat tastes delicious.

Chapter 27. What Has Been Related About Eating Roasted Meat

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي أَكْلِ
الشَّوَاءِ (التحفة ٢٧)

1829. Umm Salamah narrated that she brought a side of roasted meat

١٨٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ

[1] A large heavily-bodied terrestrial game bird capable of swiftrunning and flight. See *Tuhfat Al-Ahwadhī*.

to the Messenger of Allāh ﷺ, so he ate from it and stood for *Ṣalāt*, and did not perform *Wuḍū'*. (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Abdullāh bin Al-Ḥārith, Al-Mughīrah and Abū Rāfi'.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

الرَّعْفَرَانِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ يُونُسَ أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ: أَنَّهَا قَرَّبَتْ إِلَى رَسُولِ اللَّهِ ﷺ جَنْبًا مَشُونًا فَأَكَلَ مِنْهُ ثُمَّ قَامَ إِلَى الصَّلَاةِ وَمَا تَوَضَّأَ.

[قَالَ:] وفي البابِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ وَالْمُعِيرَةِ وَأَبِي رَافِعٍ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣٠٧/٦ من حديث ابن جريج به وللحديث طرق كثيرة جداً * وفي الباب عن عبدالله بن الحارث بن جزء الزبيدي [الترمذي في الشمائل، ح: ١٦٤] والمغيرة [أيضا، ح: ١٦٥] وأبي رافع [مسلم، ح: ٣٥٧].

Comments:

Eating roasted meat is doubtless indicative of financial prosperity. But it does not mean that a man of piety cannot eat it. In fact, the Messenger of Allāh ﷺ is reported to have eaten roasted meat on several occasions. But a whole animal, was never roasted for him.

Chapter 28. What Has Been Related About It Being Disliked To Eat While Reclining^[1]

1830. Abū Juḥaifah narrated that the Messenger of Allāh ﷺ said: "As for me, I do not eat while reclining." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Alī, 'Abdullāh bin 'Amr, and 'Abdullāh bin Al-'Abbās.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, we do not know of it except as a narration of 'Alī bin Al-Aqmar.

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْأَكْلِ مُتَّكِئًا (التحفة ٢٨)

١٨٣٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا شَرِيكٌ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنَا فَلَا أَكُلُ مُتَّكِئًا».

[قَالَ:] وفي البابِ عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ الْأَقْمَرِ.

[1] There is a great deal of disagreement over the description of this reclining. However, it is safer to avoid every form of reclining since the prohibition in this narration is inclusive. See *Tuhfat Al-Aḥwadhī*.

one of you buys meat, then let him increase its broth. For, if he does not find any meat you'll have broth; and it is one of the two meats.”^[1] (*Da'if*)

And there are narrations on this topic from Abū Dharr.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route, as a narration of Muḥammad bin Faḍā', who is Muḥammad bin Faḍā' Al-Mu'abbar, and he has been criticized by Sulaimān bin Ḥarb. 'Alqamah bin 'Abdullāh is the brother of Bakr bin 'Abdullāh Al-Muzanī.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ٤/١٣٠ من حديث مسلم بن إبراهيم به وصححه الحاكم فتعقبه الذهبي بقوله: "محمد ضعفه ابن معين" * محمد بن فضال: ضعيف، وأبوه: مجهول كما في التفریب وغيره * وفي الباب عن أبي ذر [يأتي: ١٨٣٣].

Comments:

Meat is a delicious and much liked item of food. Increased quantity of broth could serve more people. It can also be offered to the neighbors. Broth, moreover, has all the taste and pleasing quality of the meat absorbed into it.

1833. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Let one of you not consider any good to be insignificant. If he has nothing, then let him meet his brother with a smiling face. If you buy some meat or cook something in a pot, then increase its broth, and serve some of it to your neighbor." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*. Shu'bah reported it from Abū 'Imrān Al-Jawnī.

مُحَمَّدٌ بْنُ فَضَالٍ: حَدَّثَنِي أَبِي عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا اشْتَرَى أَحَدُكُمْ لَحْمًا فَلْيُكْثِرْ مَرَقَتَهُ، فَإِنْ لَمْ يَجِدْ لَحْمًا أَصَابَ مَرَقَةً وَهُوَ أَحَدُ اللَّحْمَيْنِ».

وفي الباب عن أبي ذر.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُحَمَّدِ بْنِ فَضَالٍ. وَمُحَمَّدُ بْنُ فَضَالٍ هُوَ الْمُعَبَّرُ، وَقَدْ تَكَلَّمَ فِيهِ سُلَيْمَانُ بْنُ حَرْبٍ. وَعَلْقَمَةُ بْنُ عَبْدِ اللَّهِ هُوَ أَخُو بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ.

١٨٣٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ الْأَسْوَدِ الْبَغْدَادِيِّ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَرِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ صَالِحِ بْنِ رُسْتَمِ أَبِي عَامِرِ الْحَزَّازِ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحْقِرَنَّ أَحَدُكُمْ شَيْئًا مِنَ الْمَعْرُوفِ، وَإِنْ لَمْ يَجِدْ فَلْيَلِقْ أَخَاهُ بِوَجْهِ طَلِيقٍ، وَإِنْ اشْتَرَيْتَ لَحْمًا أَوْ طَبَخْتَ قَدْرًا فَأَكْثِرْ مَرَقَتَهُ وَاعْرِفْ لِجَارِكَ مِنْهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

^[1] Because of the nutrients it contains from the meat. See *Tuhfat Al-Aḥwadhī*.

صَحِيحٌ . وَقَدْ رَوَى شُعْبَةُ عَنْ أَبِي عِمْرَانَ
الْجَوْنِيِّ .

تخريج: [صحيح] وأخرجه مسلم، ح: ٢٦٢٦ مختصرًا وابن ماجه، ح: ٣٣٦٢ من حديث صالح بن رستم به .

Comments:

While cooking some delicious food one must also be mindful of his neighbor. It is especially important because the aroma of the food might even reach his house and he might feel enticed by it. That is why some of the preparation should be sent to him.

Chapter 31. What Has Been Related About The Virtue Of *Tharīd*

(المعجم ٣١) - بَابُ مَا جَاءَ فِي فَضْلِ
الثَّرِيدِ (التحفة ٣١)

1834. Abū Mūsā narrated that the Prophet ﷺ said: "Many a man achieved perfection, but no woman achieved perfection except for Mariam the daughter of 'Imrān, and Āsiyah the wife of Fir'awn. And the superiority of 'Āishah over other women is like the superiority of *Tharīd* over other foods." (*Ṣaḥīḥ*)

[He said:] There is something on this topic from 'Āishah and Anas.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٨٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرَّةَ الْهَمْدَانِيِّ ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ : «كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ ابْنَةُ عِمْرَانَ وَأَسِيَّةُ امْرَأَةِ فِرْعَوْنَ ، وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ» .

[قَالَ:] [وفي الباب عن عائشة وأنس .

[قال أبو عيسى:] [هذا حديث حسن

صحيح .

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل خديجة أم المؤمنين رضي الله عنها، ح: ٢٤٣١ عن محمد بن المثنى والبخاري، ح: ٥٤١٨ من حديث شعبة به * وفي الباب عن عائشة [يأتي في تخريج حديث: ٣٨٨٧] وأنس [يأتي: ٣٨٨٧].

Comments:

Loaves of bread, if soaked into a well-cooked broth, become extremely delicious, palatable and digestible. This preparation is known as *Tharīd*. As regards its good taste, its easy preparability and digestibility it is superior to all other foods. Similarly, with regard to the vastness of her knowledge and education, 'Āishah ﷺ was superior to all other women of her time.

Chapter 32. (That He Said): Tear The Meat (With Your Teeth)

1835. ‘Abdullāh bin Al-Hārith said: “My father had me married so he invited people, and Şafwān bin Umayyah was among them. So he said: ‘Indeed the Messenger of Allāh ﷺ said: ‘Bite the meat (with your teeth) for indeed it is more enjoyable and more wholesome.’” (Da‘if)

[He said:] There are narrations on this topic from ‘Āishah and Abū Hurairah.

[Abū ‘Eisā said:] We do not know of this *Hadīth* except through the narration of ‘Abdul-Karīm. Some of the people of knowledge have criticized ‘Abdul-Karīm Al-Mu‘allim because of his memory, Ayyūb As-Sakhtiyānī was among them.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤٠٠/٣ عن سفیان بن عيينة به وحسنه الحافظ في الفتح وللحديث شواهد كلها ضعيفة، راجع مسند الحميدي بتحقيقي، ح: ٥٦٤ * عبد الكريم أبو أمية: ضعيف كما في التهذيب وغيره * وفي الباب عن عائشة [أبو داود، ح: ٣٧٧٨] وأبي هريرة [يأتي: ١٨٣٧].

Comments:

Nahasa or *Nahasha* in Arabic means: to bite; to grab with teeth; to tear to pieces. In the context of meat, it means to bite it so that it becomes easy to digest.

Chapter 33. What Has Been Related From The Prophet ﷺ Permitting One To Cut Meat With A Knife

1836. Ja‘far bin ‘Amr bin Umayyah Aq-Damrī narrated from his father who said that he saw the Prophet ﷺ making incisions (with

(المعجم ٣٢) - بَابُ مَا جَاءَ [أَنَّهُ] قَالَ: أَنَهُسُوا اللَّحْمَ نَهْسًا (التحفة ٣٢)

١٨٣٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ أَبِي أُمِيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: زَوَّجَنِي أَبِي فَدَعَا أَنَا فِيهِمْ صَفْوَانَ بْنَ أُمِيَّةَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَنَهُسُوا اللَّحْمَ نَهْسًا فَإِنَّهُ أَهْنَأُ وَأَمْرَأُ».

[قَالَ:] وفي البابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الْكَرِيمِ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي عَبْدِ الْكَرِيمِ الْمُعَلِّمِ مِنْ قَبْلِ حِفْظِهِ مِنْهُمْ أَيُّوبُ السَّخْتِيَانِيُّ.

(المعجم ٣٣) - بَابُ مَا جَاءَ عَنِ النَّبِيِّ ﷺ مِنَ الرَّخْصَةِ فِي قَطْعِ اللَّحْمِ بِالسَّكِّينِ (التحفة ٣٣)

١٨٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمِيَّةَ الصَّمُرِيِّ، عَنْ أَبِيهِ:

a knife) into a piece of a lamb shoulder which he ate from, then he went to perform *Ṣalāt* without performing *Wuḍū'*. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ* and there is something on this topic from Al-Mughīrah bin *Shu'bah*.

تخريج: متفق عليه، وأخرجه البخاري، الأطعمة، باب شاة مسموطة والكتف والجنب، ح: ٥٤٢٢ من حديث معمر ومسلم، ح: ٣٥٥ من حديث الزهري به * وفي الباب عن المغيرة بن شعبة [الترمذي في الشمائل، ح: ١٦٥ وأبو داود، ح: ١٨٨].

Comments:

There is no harm in cutting the big piece of meat with a knife, then putting it into the mouth with the hand.

Chapter 34. What Has Been Related About Which Meat The Messenger Of Allāh ﷺ Used To Like Most

1837. Abū Hurairah narrated: "Some meat was brought to the Prophet ﷺ and a foreleg was presented to him, and he used to like it, so he bit from it." (*Ṣaḥīḥ*)

[He said:] There are narrations on tis topic from Ibn Mas'ūd, 'Āishah, 'Abdullāh bin Ja'far, and Abū 'Ubaidah.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Abū Ḥayyān's (a narrator in the chain) name is Yahya bin Sa'eed bin Ḥayyān At-Taimī. Abū Zur'ah bin 'Amr bin Jarīr's name is Harim.

أَنَّهُ رَأَى النَّبِيَّ ﷺ اخْتَزَّ مِنْ كَيْفِ شَاةٍ فَأَكَلَ مِنْهَا ثُمَّ مَضَى إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ .

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَفِي الْبَابِ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ .

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي أَيِّ اللَّحْمِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ (التحفة ٣٤)

١٨٣٧ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى:

حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضِيلِ عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُنِيَ النَّبِيُّ ﷺ بِالْحَمِّ فَدَفِعَ إِلَيْهِ الذَّرَاعُ، وَكَانَ يُعْجِبُهُ، فَهَسَّ مِنْهَا .

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَعَائِشَةَ وَعَبْدَ اللَّهِ بْنِ جَعْفَرٍ وَأَبِي عُبَيْدَةَ .

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَأَبُو حَيَّانَ اسْمُهُ يَحْيَى بْنُ سَعِيدِ بْنِ حَيَّانَ التَّيْمِيِّ . وَأَبُو زُرْعَةَ بْنُ عَمْرٍو بْنِ جَرِيرٍ اسْمُهُ هَرْمٌ .

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿ذرية من حملنا مع نوح إنه كان عبداً شكوراً﴾ ح: ٤٧١٢ ومسلم، ح: ١٩٤ من حديث أبي حيان التيمي به * وفي الباب عن عبدالله ابن مسعود [الترمذي في الشمائل، ح: ١٦٧] وعائشة [يأتي: ١٨٣٨] وعبدالله بن جعفر [الترمذي في الشمائل، ح: ١٧٠] وأبي عبيدة [أيضاً، ح: ١٦٨].

1838. ‘Āishah narrated: “The foreleg was not the part of the meat that the Messenger of Allāh ﷺ liked most, but he would not get meat but occasionally. So it would be hastened to him because it cooks quickly.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb*], we do not know of it except from this route.

١٨٣٨ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ أَبِي عَبَّادٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْوَهَّابِ بْنِ يَحْيَى مِنْ وَلَدِ عَبْدِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: مَا كَانَ الذَّرَاعُ أَحَبَّ اللَّحْمِ إِلَى رَسُولِ اللَّهِ ﷺ وَلَكِنْ كَانَ لَا يَجِدُ اللَّحْمَ إِلَّا غَيًّا، فَكَانَ يَعْجَلُ إِلَيْهِ لِأَنَّهُ أَعْجَلُهَا نُضْجًا.

[قَالَ أَبُو عِيسَى] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] * عبدالوهاب بن يحيى: في سماعه من جده نظر، انظر تهذيب التهذيب وغيره.

Comments:

- a. *Ghubban* mentioned in the *Ḥadīth* means: at intervals; occasionally.
- b. The foreleg is soft and easy to eat and cooks sooner than most other parts.

Chapter 35. What Has Been Related About Vinegar

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي الْخَلِّ (التحفة ٣٥)

1839. Jābir narrated that the Prophet ﷺ said: “What an excellent condiment vinegar is.” (*Ṣaḥīḥ*)

١٨٣٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا مُبَارَكُ بْنُ سَعِيدٍ - هُوَ أَخُو سُفْيَانَ بْنِ سَعِيدِ الثَّوْرِيِّ - عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «نِعْمَ الْإِدَامُ الْخَلُّ».

تخريج: [صحيح] وأخرجه مسلم، الأشربة، باب فضيلة الخل والتأدم به، ح: ٢٠٥٢ من طريق آخر عن جابر بن عبدالله الأنصاري به.

Comments:

- a. *Idām’s* plural form (*Udum*) also behaves like the singular.
- b. Vinegar was in common use among the Arabs, and they ate it with bread. There was a time in our part of the world as well when people used to eat bread with brown sugar, onion or pepper quite heartily.

1840. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “What an excellent condiment vinegar is.”

(Another chain) with similar except that he ﷺ said: “What an excellent condiment, or, (the most excellent of) condiments is vinegar.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. It is not known as a *Ḥadīth* of Hishām bin ‘Urwah except through the narration of Sulaimān bin Bilāl.

١٨٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلٍ بْنُ عَسْكَرٍ الْبَغْدَادِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نِعْمَ الْإِدَامُ الْخَلُّ».

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: «نِعْمَ الْإِدَامُ أَوْ الْأَذْمُ الْخَلُّ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا يُعْرَفُ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ إِلَّا مِنْ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ.

تخريج: وأخرجه مسلم، الأشربة، باب فضيلة الخل والتأدم به، ح: ٢٠٥١ من حديث يحيى ابن حسان به.

1841. Umm Hāni’ bint Abi Ṭalib narrated: “The Messenger of Allāh ﷺ entered upon me and said: ‘Do you have anything?’ I said: ‘No, except for a piece of hard bread and vinegar.’ So he said: ‘Bring it, for a house that has vinegar is not impoverished of condiments.’ (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. We do not know of it as a *Ḥadīth* of Umm Hāni’ except through this route. [Abū Ḥamzah Ath-Thumālī’s (a narrator in the chain) name is Thābit bin Abī Ṣafīyyah.] And Umm Hāni’ died some time after ‘Alī bin Abī Ṭalib. [I asked Muḥammad about this *Ḥadīth*. He

١٨٤١ - حَدَّثَنَا أَبُو كُرَيْبٍ [مُحَمَّدُ بْنُ الْعَلَاءِ]: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاسٍ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ هَانِيَاءَ بِنْتِ أَبِي طَالِبٍ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» فَقُلْتُ: لَا، إِلَّا كِسْرٌ يَابِسَةٌ وَخَلٌّ، فَقَالَ النَّبِيُّ ﷺ: «قَرِيبِهِ، فَمَا أَفْقَرُ بَيْتٍ مِنْ أَدْمٍ فِيهِ خَلٌّ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ مِنْ حَدِيثِ أُمِّ هَانِيَاءَ إِلَّا مِنْ هَذَا الْوَجْهِ. [وَأَبُو حَمْرَةَ الثُّمَالِيُّ اسْمُهُ ثَابِتٌ بْنُ أَبِي صَفِيَّةٍ] وَأُمُّ هَانِيَاءَ مَاتَتْ بَعْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ بِرَمَانَ.

said: "I do not know of Ash-Sha'bi hearing from Umm Hāni." So I said: "How is Abū Ḥamzah according to you?" He said: "Aḥmad bin Ḥanbal criticized him, but he is *Muqārib* (average) in Hadīth to me."

[وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ قَالَ: لَا أَعْرِفُ لِلشَّعْبِيِّ سَمَاعًا مِنْ أُمِّ هَانِيءٍ فَقُلْتُ: أَبُو حَمَزَةَ كَيْفَ هُوَ عِنْدَكَ؟ فَقَالَ: أَحْمَدُ بْنُ حَنْبَلٍ تَكَلَّمَ فِيهِ وَهُوَ عِنْدِي مُقَارِبٌ الْحَدِيثِ].

تخریج: [حسن] وأخرجه الطبراني في الكبير: ٤٣٧/٢٤، ح: ١٠٦٨ من حديث أبي كريب به وسنده ضعيف وله طريق آخر عند الحاكم: ٥٤/٤ وغيره وللحديث شاهدان تقدمما.

Comments:

The first of the four *Aḥādīth* (*Hadīth* 1839) is from Mubārak bin Sa'eed wherein Sufyān's teacher is Abu Az-Zubair. In *Hadīth* 1842, however, his teacher is Muhārib bin Dithār.

1842. Jābir narrated that the Prophet ﷺ said: "What an excellent condiment vinegar is." (*Ṣaḥīḥ*)

There are narrations on this topic from 'Āishah and Umm Hāni', and this is more correct than the narration of Mubārak bin Sa'eed (no. 1839).

١٨٤٢ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُرَاعِيُّ البَصْرِيُّ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ النَّبِيِّ ﷺ قَالَ: «نِعْمَ الْإِدَامُ الْخَلُّ» وَفِي الْبَابِ عَنْ عَائِشَةَ وَأُمِّ هَانِيءٍ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُبَارَكِ بْنِ سَعِيدٍ.

تخریج: [صحيح] وأخرجه أبو داود، الأ طعمه، باب: في الخل، ح: ٣٨٢٠ من حديث معاوية بن هشام به ورواه ابن ماجه، ح: ٣٣١٧ من حديث محارب بن دثار به وهو حديث صحيح بالشواهد * وفي الباب عن عائشة [تقدم: ١٨٤٠] وأم هانيء [تقدم: ١٨٤١].

Chapter 36. What Has Been Related About Eating Melon With Fresh Dates

1843. 'Āishah narrated: "The Prophet ﷺ would eat melon with fresh dates." (*Ṣaḥīḥ*)

[He said:] There is something about this from Anas.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*. Some of them reported it from Hishām bin 'Urwah from his father in *Mursal*

(المعجم ٣٦) - بَابُ مَا جَاءَ فِي أَكْلِ البَطِيخِ بِالرُّطْبِ (التحفة ٣٦)

١٨٤٣ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُرَاعِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْكُلُ البَطِيخَ بِالرُّطْبِ. [قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ.

form from the Prophet ﷺ, without mentioning “from ‘Āishah” in it. And Yazīd bin Rūmān reported this *Hadīth* from ‘Urwah, from ‘Āishah.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَاهُ بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ وَلَمْ يَذْكُرْ فِيهِ، عَنْ عَائِشَةَ. وَقَدْ رَوَى يَزِيدُ بْنُ رُومَانَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ هَذَا الْحَدِيثَ.

تخريج: [صحيح] وأخرجه أبو داود، الأطعمة، باب: في الجمع بين اللوتين، ح: ٣٨٣٦ وغيره عن طرق عن هشام به راجع مسند الحميدي، ح: ٢٥٦ (بتحقيقي) * وفي الباب عن أنس [الحاكم: ٤/١٢٠، ١٢١].

Comments:

According to Eastern traditional medicine, property-wise, watermelon and different varieties of cucumber are cool while fresh dates are hot. Mixing the hot with cold would make anything temperate in nature.

Chapter 37. What Has Been Related About Eating Snake Cucumber With Fresh Dates

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي أَكْلِ الْقَيْثَاءِ بِالرُّطْبِ (التحفة ٣٧)

1844. ‘Abdullāh bin Ja‘far said: “The Messenger of Allāh ﷺ would eat snake cucumber with fresh dates.” (*Ṣaḥīḥ*)

١٨٤٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَأْكُلُ الْقَيْثَاءَ بِالرُّطْبِ.

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know of it except as a narration of Ibrāhīm bin Sa‘d.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ.

تخريج: متفق عليه، وأخرجه البخاري، الأطعمة، باب القثاء بالرطب، ح: ٥٤٤٠ ومسلم، ح: ٢٠٤٣ من حديث إبراهيم بن سعد به.

Chapter 38. What Has Been Related About Drinking Camel Urine

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي شُرْبِ أَبْوَالِ الْإِبِلِ (التحفة ٣٨)

1845. Anas narrated: “Some people from ‘Urainah arrived in Al-Madīnah, and they were uncomfortable (with the climate). So the Messenger of Allāh ﷺ sent

١٨٤٥ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّغْفَرَانِيُّ: حَدَّثَنَا عَمَّانُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا حُمَيْدٌ وَثَابِتٌ وَقَتَادَةُ عَنْ أَنَسٍ:

them some camels from charity. He told them: “Drink from their milk and urine.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh Gharīb* as a narration of *Thābit*. This *Ḥadīth* has been reported through other routes from Anas. Abū Qilābah reported it from Anas, and Sa‘eed bin Abī ‘Arūbah reported it from Qatādah, from Anas.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الحدود، باب ما جاء في المحاربة، ح: ٤٣٦٧ والنسائي، ح: ٤٠٣٩ من حديث حماد بن سلمة به وسيأتي: ٢٠٤٢ ورواه البخاري، ح: ٥٧٢٧ من حديث قتادة ومسلم، ح: ١٦٧١ من حديث حميد به وللحديث طرق كثيرة.

Comments:

The *Ḥadīth* has already been mentioned in detail in the Book Of Purification, Chapter 55, no.72.

Chapter 39. (What Has Been Related) About *Wuḍū’* Before Meals And Afterwards

1846. Salmān said: “I read in the *Tawrāh* that the blessing for food is in the *Wuḍū’* after it. So I mentioned that to the Prophet ﷺ, telling him what I read in the *Tawrāh*. So the Messenger of Allāh ﷺ said: ‘The food’s blessing is in the *Wuḍū’* before it and the *Wuḍū’* after it.’” (*Ḍa‘īf*)

He said: There are narrations on this topic from Anas and Abū Hurairah.

[Abū ‘Eisā said:] We do not know of this *Ḥadīth* except as a narration of Qais bin Ar-Rabī’. Qais [bin Ar-Rabī’] was graded weak in *Ḥadīth*. Abū Hāshim Ar-Rumānī’s (a narrator in the chain) name is Yahya bin Dīnār.

أَنَّ نَاسًا مِنْ عُرَيْبَةَ قَدِمُوا الْمَدِينَةَ فَاجْتَوَوْهَا، فَبَعَثَهُمُ النَّبِيُّ ﷺ فِي إِبِلِ الصَّدَقَةِ وَقَالَ: «اشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ثَابِتٍ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ، رَوَاهُ أَبُو قَلَابَةَ عَنْ أَنَسٍ وَرَوَاهُ سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ.

(المعجم ٣٩) - بَابُ [مَا جَاءَ] فِي الْوُضُوءِ قَبْلَ الطَّعَامِ وَبَعْدَهُ (التحفة ٣٩)

١٨٤٦ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْكَرِيمِ الْجُرْجَانِيُّ عَنْ قَيْسِ بْنِ الرَّبِيعِ، الْمَعْنَى وَاحِدٌ، عَنْ أَبِي هَاشِمٍ [يَعْنِي الرُّمَّانِيَّ]، عَنْ زَادَانَ، عَنْ سَلْمَانَ قَالَ: قَرَأْتُ فِي التَّوْرَةِ أَنَّ بَرَكََةَ الطَّعَامِ الْوُضُوءُ بَعْدَهُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَأَخْبَرْتُهُ بِمَا قَرَأْتُ فِي التَّوْرَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَرَكََةُ الطَّعَامِ الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ».

قَالَ: وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي هُرَيْرَةَ. [قَالَ أَبُو عِيْسَى:] لَا نَعْرِفُ هَذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ قَيْسِ بْنِ الرَّبِيعِ، وَقَيْسُ [بْنُ

الرَّبِيعِ [يُضَعَّفُ فِي الْحَدِيثِ وَأَبُو هَاشِمٍ
الرُّمَائِيُّ اسْمُهُ يَحْيَى بْنُ دِينَارٍ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأطعمة، باب: في غسل اليد قبل الطعام،
ح: ٣٧٦١ من حديث قيس بن الربيع به وقال أحمد: "هو منكر ما حدث به إلا قيس بن الربيع"
وقال أبو حاتم: "هذا حديث منكر" وضعفه الذهبي والعراقي وغيرهما * قيس بن الربيع: ضعيف
ضعفه الجمهور من جهة حفظه.

Comments:

The term *Wuḍū*' has been used here its literal meaning of washing the hands and mouth in connection with eating. This external etiquette when observed for eating also bears the internal fruit of *Barakah* (Allāh's blessings).

Chapter 40. About Not Performing Wuḍū Before Eating

1847. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ came out from the toilet and some food was brought to him. They said: 'Shall we bring you some water for *Wuḍū*'?" He said: 'I have only been ordered to perform *Wuḍū*' when standing for *Ṣalāt*.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan* [*Ṣaḥīḥ*]. 'Amr bin Dīnār has reported it from Sa'eed bin Al-Ḥuwairith, from Ibn 'Abbās. 'Alī bin Al-Madīnī said: "Yahya bin Sa'eed said: 'Sufyān Ath-Thawrī disliked washing the hands before eating food, and he disliked placing the bread under the bowl.'"

(المعجم ٤٠) - بَابُ: فِي تَرْكِ الْوُضُوءِ
قَبْلَ الطَّعَامِ (التحفة ٤٠)

١٨٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ عَنْ أَبِي
مُؤَيْبَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
خَرَجَ مِنَ الْخَلَاءِ فَقَرَّبَ إِلَيْهِ طَعَامًا، فَقَالُوا:
أَلَا نَأْتِيكَ بِوُضُوءٍ؟ قَالَ: «إِنَّمَا أُمِرْتُ
بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
[صَحِيحٌ] وَقَدْ رَوَاهُ عَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ
ابْنِ الْحُوَيْرِثِ، عَنْ ابْنِ عَبَّاسٍ وَقَالَ عَلِيُّ بْنُ
الْمَدِينِيِّ: قَالَ يَحْيَى بْنُ سَعِيدٍ: كَانَ سُفْيَانُ
الثَّوْرِيُّ يَكْرَهُ غَسْلَ الْيَدِ قَبْلَ الطَّعَامِ، وَكَانَ
يَكْرَهُ أَنْ يُوَضَعَ الرَّغِيفُ تَحْتَ الْقَضَعَةِ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الأطعمة، باب: في غسل اليدين عند الطعام،
ح: ٣٧٦٠ والنسائي، ح: ١٣٢ من حديث إسماعيل ابن علية به وصححه ابن خزيمة، ح: ٣٥ وحسنه
البخاري، ح: ٢٨٣٥ وله طريق آخر عند مسلم وغيره * حديث عمرو بن دينار: أخرجه مسلم، ح: ٣٧٤.

Comments:

If a person has already washed his hands and is in a state of cleanliness, there is no need to wash the hands afresh for eating. Nevertheless, if the hands have been soiled from doing some work, then the hands must certainly be washed.

Chapter 41. What Has Been Related About The *Tasmiyah* For Eating

1848. ‘Ikrāsh bin Dhu’uib said: “Banū Murrah bin ‘Ubaid sent me to bring the *Ṣadaqah* from their wealth to the Messenger of Allāh ﷺ. I arrived with him in Al-Madīnah and found him sitting between the *Muhājirīn* and the *Anṣār*.” He said: “Then he took my hand and brought me to the home of Umm Salamah and he said: ‘Do you have any food?’ So a bowl containing a lot of *Tharīd* with pieces of meat was brought to us, and presented for us to eat from it. So I began wandering my hand around in it while the Messenger of Allāh ﷺ ate from what was in front of him. He grabbed my right hand with his left hand, then he said: ‘O ‘Ikrāsh! Eat from one spot, for indeed the food is one.’ Then a plate containing various dried dates” – or fresh dates – ‘Ubaidullāh (a narrator) was not sure. He said: “I began eating what was in front of me, while the hand of the Messenger of Allāh ﷺ roamed about the plate. He said: ‘O ‘Ikrāsh! Eat from wherever you like, for indeed it is not all from the same variety.’ Then water was brought, so the Messenger of Allāh ﷺ washed his hands, and with the wetness of his hands he wiped his face, his forearms, and his head, and he said: ‘O ‘Ikrāsh! This is the *Wudū’* for that which has been altered by fire.” (*Da‘īf*)

(المعجم ٤١) - بَابُ مَا جَاءَ فِي

التَّسْمِيَةِ فِي الطَّعَامِ (التحفة ٤١)

١٨٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا الْعَلَاءُ بْنُ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي السَّوَيْبَةِ أَبُو الْهُدَيْلِ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عِكْرَاشٍ عَنْ أَبِيهِ عِكْرَاشِ بْنِ ذُوَيْبٍ قَالَ: بَعَثَنِي أَبُو مَرْثَةَ بْنُ عُبَيْدٍ بِصَدَقَاتِ أَمْوَالِهِمْ إِلَى رَسُولِ اللَّهِ ﷺ فَقَدِمْتُ عَلَيْهِ الْمَدِينَةَ فَوَجَدْتُهُ جَالِسًا بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ قَالَ: ثُمَّ أَخَذَ بِيَدِي فَأَنْطَلَقَ بِي إِلَى بَيْتِ أُمِّ سَلَمَةَ فَقَالَ: «هَلْ مِنْ طَعَامٍ؟» فَأَتَيْنَا بِحَفْنَةِ التَّرِيدِ وَالْوَدْرِ، وَأَقْبَلْنَا نَأْكُلُ مِنْهَا فَحَبَطَتْ بِيَدِي فِي نَوَاحِيهَا وَأَكَلَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْنِ يَدَيْهِ فَقَبَضَ بِيَدِهِ الْيُسْرَى عَلَى يَدِي الْيُمْنَى ثُمَّ قَالَ: «يَا عِكْرَاشُ! كُلْ مِنْ مَوْضِعٍ وَاحِدٍ فَإِنَّهُ طَعَامٌ وَاحِدٌ» ثُمَّ أَتَيْنَا بِطَبَقٍ فِيهِ أَلْوَانُ التَّمْرِ أَوْ الرُّطَبِ، شَكَ عُبَيْدُ اللَّهِ قَالَ: فَجَعَلْتُ أَكُلُ مِنْ بَيْنِ يَدَيْ وَجَالَتْ يَدُ رَسُولِ اللَّهِ ﷺ فِي الطَّبَقِ قَالَ: «يَا عِكْرَاشُ! كُلْ مِنْ حَيْثُ شِئْتَ فَإِنَّهُ غَيْرُ لَوْنٍ وَاحِدٍ» ثُمَّ أَتَيْنَا بِمَاءٍ فَعَسَلَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ وَمَسَحَ بِبَلَلِ كَفَيْهِ وَجْهَهُ وَذِرَاعَيْهِ وَرَأْسَهُ وَقَالَ: «يَا عِكْرَاشُ! هَذَا الْوَضُوءُ مِمَّا غَيَّرَتِ النَّارُ» [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْعَلَاءِ بْنِ الْفَضْلِ وَقَدْ تَفَرَّدَ الْعَلَاءُ بِهَذَا الْحَدِيثِ وَفِي الْحَدِيثِ قِصَّةٌ [وَلَا نَعْرِفُ لِعِكْرَاشٍ عَنِ النَّبِيِّ ﷺ إِلَّا هَذَا الْحَدِيثَ].

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of Al-'Alā' bin Al-Faḍl, and Al-'Alā' was alone with this narration, and there is more in the story in the *Hadīth*. [And we do not know a *Hadīth* from the Prophet ﷺ by 'Ikrāsh except this.]

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأَطْعِمَة، باب الأكل مما يليك، ح: ٣٢٧٤ عن محمد بن بشار به * العلاء بن الفضل ضعيف (تقريب) وعبيدالله بن عكراش: قال البخاري: "لا يثبت حديثه".

Comments:

Although the *Hadīth* is weak some the rules of etiquette contained in it are corroborated from other *Ahādīth*, some of which are to follow.

Chapter 42. What Has Been Related About Eating Gourd

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي أَكْلِ
الدَّبَائِ (التحفة ٤٢)

1849. Abū Ṭālūt said: "I entered upon Anas bin Mālik while he was eating gourd, and he was saying: 'O you tree! I do not like you but because the Messenger of Allāh ﷺ liked you.'" (*Da'if*)

[He said:] There is something on this topic from Ḥakīm bin Jābir, from his father.

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* from this route.

١٨٤٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي طَالُوتٍ قَالَ: دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ وَهُوَ يَأْكُلُ الْقَرَعَ وَهُوَ يَقُولُ: يَا لَكَ شَجَرَةً مَا أُحِبُّكَ إِلَّا لِحُبِّ رَسُولِ اللَّهِ ﷺ إِيَّاكَ.
[قَالَ:] وَفِي الْبَابِ عَنْ حَكِيمِ بْنِ جَابِرٍ، عَنْ أَبِيهِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] * أبو طلوت الشامي: مجهول(تقريب) والحديث الآتي شاهد لبعضه * وفي الباب عن حكيم بن جابر عن أبيه [الترمذي في الشمانل، ح: ١٦٠].

Comments:

To love a vegetable or food because the Messenger of Allāh ﷺ liked it is evidence of a persons love and reverence for the Prophet ﷺ himself, although the liking or eating of it has not been made an obligatory duty upon a believer in the *Sharī'ah*.

1850. Anas bin Mālik said: “I saw the Messenger of Allāh ﷺ taking from the sides around the dish – meaning the gourd. Since then I still like it.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* has been reported through more than one route from Anas bin Mālik.

١٨٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونٍ الْمَكِّيُّ :
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ : حَدَّثَنِي مَالِكُ
[ابْنُ أَنَسٍ] عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي
طَلْحَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : رَأَيْتُ
رَسُولَ اللَّهِ ﷺ يَتَّبِعُ فِي الصَّحْفَةِ - يَعْنِي
الدُّبَاءَ - فَلَا أَرَأَى أُحِبُّهُ .

[قَالَ أَبُو عِيْسَى] : هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .
وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ
أَنَسِ بْنِ مَالِكٍ .

تخریج: متفق عليه، وأخرجه البخاري، الأطعمة، باب من تتبع حوالي القصة مع صاحبه إذا لم يعرف منه كراهية، ح: ٥٣٧٩ ومسلم، ح: ٢٠٤١ من حديث مالك به وهو في الموطأ: ٥٤٦/٢، ٥٤٧ بطوله.

Chapter 43. What Has Been Related About Eating Olive Oil

(المعجم ٤٣) - بَابُ مَا جَاءَ فِي أَكْلِ
الزَّيْتِ (التحفة ٤٣)

1851. ‘Umar bin Al-Khaṭṭāb narrated that the Messenger of Allāh ﷺ said: “Eat olive and use its oil, for indeed it is a blessed tree.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] We do not know of this *Ḥadīth* except through the narration of ‘Abdur-Razzāq from Ma‘mar (narrators in the chain of this *Ḥadīth*). ‘Abdur-Razzāq would narrate this with *Iḍṭirāb*. Sometimes he mentioned in it: “From ‘Umar, from the Prophet ﷺ” and sometimes he reported it indicating doubt, saying: “I think it is from ‘Umar from the Prophet ﷺ.” And sometimes he said: “From Zaid bin Aslam, from his father, from the Prophet ﷺ” in *Mursal* form.

(Another chain) from Zaid bin

١٨٥١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى : حَدَّثَنَا
عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ،
عَنْ أَبِيهِ ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ : قَالَ
رَسُولُ اللَّهِ ﷺ : «كُلُوا الزَّيْتِ وَادَّهِنُوا بِهِ فَإِنَّهُ
مِنْ شَجَرَةِ مُبَارَكَةٍ» .

[قَالَ أَبُو عِيْسَى] : هَذَا حَدِيثٌ لَا نَعْرِفُهُ
إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ . وَكَانَ
عَبْدُ الرَّزَّاقِ يَضْطَرِبُ فِي رِوَايَةِ هَذَا
الْحَدِيثِ ، فَرُبَّمَا ذَكَرَ فِيهِ عَنْ عُمَرَ عَنِ النَّبِيِّ
ﷺ ، وَرُبَّمَا رَوَاهُ عَلَى الشَّكِّ فَقَالَ : أَحْسِبُهُ
عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ ، وَرُبَّمَا قَالَ : عَنْ زَيْدِ
ابْنِ أَسْلَمَ ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا .

حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ مَعْبُدٍ : حَدَّثَنَا

Aslam, from his father, from the Prophet ﷺ with similar. And he did not mention “from ‘Umar” in it.

عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ،
عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ
عَنْ عُمَرَ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الأطعمة، باب الزيت، ح: ٣٣١٩ من حديث عبدالرزاق به وصححه الحاكم على شرط الشيخين: ١٢٢/٤ ووافقه الذهبي وأورده الضياء في المختارة * حديث عبدالرزاق عن معمر عن زيد بن أسلم عن أبيه، في المصنف له: ٤٢٢/١٠، ح: ١٩٥٦٨ وللحديث شواهد كثيرة.

Comments:

In *Sūrat An-Nūr*, 24 of the Qur’ān, the olive tree has been described as a blessed tree, and praise has been given to its oil. That is why the Prophet ﷺ has exhorted the believers to make use of it.

1852. Abū Asīd said: “The Prophet ﷺ said: Eat of its oil and use it (the olives), for indeed it is from a blessed tree.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route. We only know of it from the narration [of Sufyān Ath-Thawrī, from] ‘Abdullāh bin ‘Eisā.

١٨٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
أَبُو أَحْمَدَ الزُّبَيْرِيُّ وَأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا
سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى، عَنْ رَجُلٍ
يُقَالُ لَهُ: عَطَاءٌ مِنْ أَهْلِ الشَّامِ، عَنْ أَبِي
أَسِيدٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «كُلُوا مِنَ الزَّيْتِ
وَادَّهِنُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ
هَذَا الْوَجْهِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ
الثَّوْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَيْسَى.

تخريج: [صحيح] وأخرجه الطبراني في الكبير: ٢٦٩/١٩، ٢٧٠، ح: ٥٩٧ من حديث سفيان يعني الثوري به وتابعه زهير بن معاوية عنده، ح: ٥٩٦ وصححه الحاكم: ٣٩٨، ٣٩٧/٢ ووافقه الذهبي وللحديث شواهد منها الحديث السابق * عطاء ليس بابن أبي رباح.

Chapter 44. What Has Been Related About Eating With Slaves (And Dependants)

1853. Ismā’il bin Abī Khālid narrated from his father that Abū Hurairah informed them that the Prophet ﷺ said: “When the servant of one of you has endured

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي الْأَكْلِ
مَعَ الْمَمْلُوكِ [وَالْعِيَالِ] (التحفة ٤٤)

١٨٥٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا
سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ يُخْبِرُهُمْ بِذَلِكَ عَنِ النَّبِيِّ ﷺ
قَالَ: «إِذَا كَفَا أَحَدَكُمْ خَادِمُهُ طَعَامَهُ حَرَهُ

heat and smoke preparing his food for him, then let him take him by the hand and make him sit him down with him. If he refuses, then let him take a morsel and feed him with it.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Khālīd is the father of Ismā‘īl, his name is Sa‘d.

وَدُخَانَهُ، فَلْيَأْخُذْ بِيَدِهِ فَلْيَقْعِدْهُ مَعَهُ، فَإِنْ أَبَى فَلْيَأْخُذْ لُقْمَةً فَلْيُطْعِمْهُ إِيَّاهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو خَالِدٍ وَالِدُ إِسْمَاعِيلَ اسْمُهُ سَعْدٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، الأَطْعِمَةِ، باب: إذا أتاه خادمه بطعامه فليناوله منه، ح: ٣٢٨٩ من حديث إسماعيل بن أبي خالد به وسنده ضعيف لعننة إسماعيل وللحديث شواهد كثيرة عند البخاري ومسلم وابن ماجه: ٣٢٩٠ وغيرهم.

Comments:

Since the slave or servant that toils for you, and endures all the hard work preparing the food for you and, in the process, perhaps develops a desire for eating the preparation made by him, and you have enough food with you, then it would certainly be most proper and pertinent that you also let him share the food with you.

Chapter 45. What Has Been Related About The Virtues Of Feeding Others

(المعجم ٤٥) - بَابُ مَا جَاءَ فِي فَضْلِ إِطْعَامِ الطَّعَامِ (التحفة ٤٥)

1845. Abū Hurairah narrated that the Prophet ﷺ said: “Spread the (greetings of) *Salām*, feed others, strike the heads (of the enemy disbelievers); you will inherit Paradise.” (*Da‘if*)

١٨٥٤ - حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ [الْمَعْنِي البَصْرِيُّ]: حَدَّثَنَا عَثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَحِيُّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ، وَاضْرِبُوا الْهَامَ تَوَرُّثُوا الْجَنَانَ».

He said: There are narrations on this topic from ‘Abdullāh bin ‘Amr, Ibn ‘Umar, Anas, ‘Abdus-Salām, ‘Abdur-Raḥmān bin ‘Āish, and Shuraiḥ bin Hāni’ from his father.

قَالَ: وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عُمَرَ وَأَنْسِ وَعَبْدِ اللَّهِ بْنِ سَلَامٍ وَعَبْدِ الرَّحْمَنِ ابْنِ عَائِشٍ وَشُرَيْحِ بْنِ هَانِيءٍ، عَنْ أَبِيهِ.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of [Ibn Ziyād] from Abū Hurairah.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ [ابْنِ زِيَادٍ] عَنْ أَبِي هُرَيْرَةَ.

تخريج: [إسناده ضعيف] * عثمان الجمحي ليس بالقوي كما في التهذيب وغيره وانظر تسهيل الحاجة، ح: ٣٣٤٢ وللحديث شواهد صحيحة دون قوله: "واضربوا الهام تورثوا الجنان" * وفي الباب عن عبدالله بن عمرو [يأتي: ١٨٥٥] وابن عمر [ابن ماجه، ح: ٣٢٥٢] وأنس [البيهقي

في شعب الإيمان، ح: [٣٣٦٧] وعبدالله بن سلام [يأتي: ٢٤٨٥] وعبدالرحمن بن عائش [البغوي في شرح السنة: ٣٦/٤، ح: ٩٢٤] وشريح بن هانئ عن أبيه [البخاري في الأدب المفرد، ح: ٨١١].

Comments:

These characteristics, general in nature as they are, can well be regarded as highly commendable moral virtues in a man's character that make him deserving of a place in Paradise.

1855. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "(All of you) worship Ar-Rahmān, feed others, spread the (greeting of) *Salām*, then you will enter Paradise in security." (*Sahih*) [He said:] This *Hadith* is *Hasan Sahih*.

٨٥٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اعْبُدُوا الرَّحْمَنَ، وَأَطْعِمُوا الطَّعَامَ، وَأَفْشُوا السَّلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ». [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، الأدب، باب إفتاء السلام، ح: ٣٦٩٤ من حديث عطاء بن السائب به وللحديث شواهد كثيرة جدًا.

Comments:

That we worship Allāh (Ar-Rahmān) alone is the right of Allāh upon us all. Similarly, greeting every known or unknown Muslim with *Salām* and feeding the needy is the right of men upon us. Thus, anyone who fulfills the rights of both men and Allāh ﷻ, then he is of the people of Paradise.

Chapter 46. What Has Been Related About The Virtue Of *Al-'Ashā'*^[1]

1856. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Take the '*Ashā'* meal, even if it is just with a handful of something to fill. For indeed avoiding the '*Ashā'* is from senility." (*Da'if*)

[Abū 'Eisā said:] This *Hadith* is *Munkar*, we do not know of it except from this route. 'Anbasah was graded weak in *Hadith*. 'Abdul-Mālik bin 'Allāq is unknown.

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي فَضْلِ الْعِشَاءِ (التحفة ٤٦)

١٨٥٦ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْلَى الْكُوفِيُّ: حَدَّثَنَا عَبْسَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عَلَاقٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَعَسَّوْا وَلَوْ بِكَفٍّ مِنْ حَشْفٍ، فَإِنَّ تَرَكَ الْعِشَاءَ مَهْرَمَةٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ مُنْكَرٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَعَبْسَةُ يُضْعَفُ فِي

[1] Dinner or supper.

الْحَدِيثِ . وَعَبْدُ الْمَلِكِ بْنُ عَلَاقٍ مَجْهُولٌ .

تخريج: [إسناده ضعيف جداً] وأخرجه ابن عدي: ١٩٠١/٥ من حديث محمد بن يعلى به وهو ضعيف وعنبة بن عبد الرحمن: متروك، رماه أبو حاتم بالوضع (تقريب) وللحديث شاهد ضعيف جداً عند ابن ماجه، ح: ٣٣٥٥.

Comments:

If one feels a genuine need for eating but does not eat, he runs the risk of generating heat in his stomach. Hunger soon starts draining away the natural juices of the body as well as diminishing the appetite, which leads to the weakening of the body and, as a rule, a weak person ages faster. This is a medical truism mistaken for a *Hadith*.

Chapter 47. What Has Been Related About The *Tasmiyah* Over Food

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي التَّسْمِيَةِ عَلَى الطَّعَامِ (التحفة ٤٧)

1857. ‘Umar bin Abī Salamah narrated that he entered upon the Messenger of Allāh ﷺ while he had some food. He said: “Sit down O my son! Mention Allāh’s Name and eat with your right hand, and eat what is nearest to you.” (*Sahih*) [Abū ‘Eisā said:] It has been reported from Hishām bin ‘Urwah, from Abū Wajzah As-Sa’dī, from a man from Muzainah, from ‘Umar bin Abī Salamah. The companions of Hishām bin ‘Urwah differed in reporting this *Hadith*. Abū Wajzah As-Sa’dī’s name is Yazīd bin ‘Ubaid.

١٨٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ أَبِي سَلَمَةَ أَنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ طَعَامٌ، قَالَ: «ادْنُ يَا بُنَيَّ، وَسَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ».

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِي وَجْزَةَ السَّعْدِيِّ، عَنْ رَجُلٍ مِنْ مُزَيْنَةَ، عَنْ عَمْرِو بْنِ أَبِي سَلَمَةَ وَقَدْ اخْتَلَفَ أَصْحَابُ هِشَامِ بْنِ عُرْوَةَ فِي رِوَايَةِ هَذَا الْحَدِيثِ وَأَبُو وَجْزَةَ السَّعْدِيُّ اسْمُهُ يَزِيدُ بْنُ عُبَيْدٍ.

تخريج: [صحيح] وأخرجه ابن ماجه، الأطعمة، باب التسمية عند الطعام، ح: ٣٢٦٥ من حديث هشام به مختصراً ورواه البخاري، ح: ٥٣٧٦، ومسلم، ح: ٢٠٢٢ من حديث عمر بن أبي سلمة به.

Comments:

Blessed will be the food over which is mentioned the name of Allāh, since the very mention of Allāh’s Name means scaring the *Shāitān* away and keeping him from sharing the meals or working his wiles and mischief. It, moreover, awakens the realization in the mind of man that food is a special gift of Allāh, and it is through Allāh’s bounty and grace that he has been able to eat his food and enjoy its deliciousness and benefits.

1858. Umm Kulthūm narrated from ‘Aishah that the Messenger of Allāh ﷺ said: “When one of you eats food, then let him say: ‘*Bismillāh.*’ If he forgets in the beginning, then let him say: ‘*Bismillāh Fī Awwalihi Wa Ākhirih* (In the Name of Allāh in its beginning and its end.)”

It is narrated with this chain of narration, from ‘Aishah who said: “The Prophet ﷺ was eating food with six of his Companions. A Bedouin came and ate it in two mouthfuls. So the Messenger of Allāh ﷺ said: “As for him, had he mentioned (Allāh’s Name), it would have been enough for all of you.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Umm Kulthūm is the daughter of Muḥammad bin Abī Bakr Aṣ-Ṣiddīq, may Allāh be pleased with them.]

١٨٥٨ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ بَدِيلِ بْنِ مَيْسَرَةَ الْعُقَيْلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أُمِّ كَلْثُومٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَقُلْ بِسْمِ اللَّهِ، فَإِنْ نَسِيَ فِي أَوَّلِهِ فَلْيَقُلْ: بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ». وَبِهَذَا الْإِسْنَادِ عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَأْكُلُ طَعَامًا فِي سِتَّةٍ مِنْ أَصْحَابِهِ فَجَاءَ أَعْرَابِيٌّ فَأَكَلَهُ بِلِقْمَتَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّهُ لَوْ سَمَى كَفَاكُمْ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَأُمُّ كَلْثُومٍ هِيَ بِنْتُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ.]

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأطعمة، باب التسمية على الطعام، ح: ٣٧٦٧ وابن ماجه، ح: ٣٢٦٤ من حديث هشام الدستوائي به مختصرًا وصححه ابن حبان، ح: ١٣٤١ والحاكم ١٠٨/٤ ووافقه الذهبي.

Comments:

One must begin his food with *Bismillāh*. In case a person forgets to say it in the beginning, let him remedy the lapse by saying *Bismillāhi Fī Awwalihi Wa Ākhirih* as soon as he is reminded of it.

Chapter 48. What Has Been Related About It Being Disliked To Spend The Night While One Has A Smell On His Hand

1859. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed *Ash-Shaiṭān* has a sense of taste, for which he licks, so beware of him. So whoever spends the

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ النِّيْتَوَةِ وَفِي يَدِهِ [رِيح] عَمْرِ (التحفة ٤٨)

١٨٥٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَعْقُوبُ بْنُ الْوَلِيدِ الْمَدَنِيُّ عَنْ ابْنِ أَبِي ذُنُبٍ، عَنْ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ حَسَّاسٌ

night with [a smell] on his hand and something happens to him, then let him not blame anyone but himself.” (*Mawḍū‘*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb* from this route. It has also been reported in a narration of Suhail bin Abī Ṣālih, from his father, from Abū Hurairah, from the Prophet ﷺ.

لِحَاسٍ، فَاحْذَرُوهُ عَلَى أَنْفُسِكُمْ، مَنْ بَاتَ وَفِي يَدِهِ [رِيحٌ] غَمَرَ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ مِنْ حَدِيثِ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده موضوع] وأخرجه الحاكم: ١٣٧/٤ من حديث أحمد بن منيع وابن عدي: ٢٦٠٦/٧ من حديث يعقوب بن الوليد به وهو كذاب كما قال أحمد وغيره * روى أبو داود، ح: ٣٨٥٢ وابن ماجه، ح: ٣٢٩٧ من حديث سهيل عن أبيه عن أبي هريرة عن النبي ﷺ قال: "من نام وفي يده غمر ولم يغسله فأصابه شيء فلا يلومن إلا نفسه" وسنده صحيح وصححه ابن حبان، ح: ١٣٥٤ وهو في جزء سهيل بن أبي صالح، ح: ٣٣.

1860. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever spends the night with [a smell] on his hand and something happens to him, then let him not blame anyone but himself." (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it as a narration of Al-A‘*mash* except through this route.

١٨٦٠ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ إِسْحَاقَ أَبُو بَكْرِ الْبَغْدَادِيُّ [الصَّاعَانِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ الْمَدَائِنِيِّ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي الْأَسْوَدِ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَاتَ وَفِي يَدِهِ [رِيحٌ] غَمَرَ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الْأَعْمَشِ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [صحيح] وأخرجه الحاكم: ١٣٧/٤ من حديث محمد بن إسحاق البغدادي به وصححه * حديث أبي داود، ح: ٣٨٥٢ وابن ماجه، ح: ٣٢٩٧ شاهد له، انظر الحديث السابق.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

24. The Chapters On Drinks From The Messenger Of Allāh ﷺ

(المعجم ٢٤) - أَبْوَابُ الْأَشْرِبَةِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٢١)

Chapter 1. What Has Been Related About Drinking *Khamr*^[1]

(المعجم ١) - بَابُ مَا جَاءَ فِي شَارِبِ
الْخَمْرِ (التحفة ١)

1861. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Every intoxicant is *Khamr*, and every intoxicant is unlawful. Whoever drinks *Khamr* in this world, and dies continuing it, he will not drink it in the Hereafter.” (*Ṣaḥīḥ*)

١٨٦١ - حَدَّثَنَا [أَبُو زَكَرِيَّا] يَحْيَى بْنُ
دُرْسْتٍ [الْبَصْرِيُّ]: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ
أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ
حَرَامٌ، وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ
وَهُوَ يُدْمِنُهَا لَمْ يَشْرَبْهَا فِي الْآخِرَةِ».

[He said:] There are narrations on this topic from Abū Hurairah, Abū Sa‘eed, ‘Abdullāh bin ‘Amr, ‘Ubādah, Abū Mālik Al-Ash‘arī, and Ibn ‘Abbās.

[قَالَ:] [وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي
سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعُبَادَةَ وَأَبِي مَالِكٍ
الْأَشْعَرِيِّ وَابْنِ عَبَّاسٍ].

[Abū ‘Eisā said:] The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It has been reported through other routes from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ. Mālik bin Anas reported it from Nāfi‘ from Ibn ‘Umar in *Mawqūf* – not *Marfū* form.

[قَالَ أَبُو عِيْسَى] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ
حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ
مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ
مَوْقُوفًا وَلَمْ يَرْفَعْهُ.

تخريج: متفق عليه، وأخرجه مسلم، الأشربة، باب بيان أن كل مسكر خمر، وأن كل خمر حرام، ح: ٢٠٠٣ من حديث حماد بن زيد والبخاري، ح: ٥٥٧٥ من حديث نافع به مطولاً ومختصراً * وفي الباب عن أبي هريرة [البخاري، ح: ٢٤٧٥ ومسلم، ح: ٥٧ وأبي سعيد [مسلم،

[1] All alcoholic drinks.

ح: ١٥٧٨ وعبد بن حميد، ح: ٩٨٣ [عبدالله بن عمرو [أحمد: ٢/٢٠٩] وابن عباس [أبو داود، ح: ٣٦٨٠ وأحمد: ١/٢٧٢] وعبادة [ابن ماجه، ح: ٣٣٨٥] وأبي مالك الأشعري [البخاري، ح: ٥٥٩٠ وأبو داود، ح: ٣٦٨٨].

Comments:

The *Hadīth* tells us that every intoxicant is *Khamr* (liquor), and every intoxicant is forbidden and unlawful for consumption.

1862. ‘Abdullāh bin ‘Umar narrated that the Messenger of Allāh ﷺ said: “Whoever drinks *Khamr*, *Ṣalāt* is not accepted from him for forty days. If he repents, then Allāh will accept his repentance. If he returns to it, then Allāh will not accept his *Ṣalāt* for forty days. If he repents, then Allāh will accept his repentance. If he returns to it, then Allāh will not accept his *Ṣalāt* for forty days. If he repents, then Allāh will accept his repentance. If he returns to it a fourth time, Allāh will not accept his *Ṣalāt* for forty days, and if he were to repent, Allāh would not accept his repentance, and he will be given to drink from the river of *Al-Khabāl*.” They said: “O Abū ‘Abdur-Raḥmān! What is the river of *Al-Khabāl*?” He said: “A river of the pus from the inhabitants of the Fire.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan*. Similar to this has been reported from ‘Abdullāh bin ‘Amr and Ibn ‘Abbās from the Prophet ﷺ.

١٨٦٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ [بْنُ عَبْدِالْحَمِيدِ] عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرِبَ الْخَمْرَ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ صَبَاحًا، فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ، فَإِنْ عَادَ لَمْ يُقْبَلِ اللَّهُ لَهُ صَلَاةٌ أَرْبَعِينَ صَبَاحًا، فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ، فَإِنْ عَادَ لَمْ يُقْبَلِ اللَّهُ لَهُ صَلَاةٌ أَرْبَعِينَ صَبَاحًا، فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ، فَإِنْ عَادَ الرَّابِعَةَ لَمْ يُقْبَلِ اللَّهُ لَهُ صَلَاةٌ أَرْبَعِينَ صَبَاحًا، فَإِنْ تَابَ لَمْ يَتَّبِ اللَّهُ عَلَيْهِ وَسَقَاهُ مِنْ نَهْرِ الْخَبَالِ». قِيلَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! وَمَا نَهْرُ الْخَبَالِ؟ قَالَ: نَهْرٌ مِنْ صَدِيدِ أَهْلِ النَّارِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

وَقَدْ رَوَى نَحْوُ هَذَا عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] وللحديث شواهد عند ابن ماجه، ح: ٣٣٧٧ والنسائي، ح: ٥٦٧٣ وغيرهما دون قوله: "فإن تاب لم يتب الله عليه، وهذا اللفظ المنكر جدًا" * ورواه أحمد: ٢/٣٥ من حديث معمر عن عبدالله بن عبيد بن عمير عن ابن عمر به بغير هذا اللفظ عطاء بن السائب اختلط.

Comments:

Liquor (wine) is so harmful a substance that it takes away the drinker’s faculty

of thinking or reason for a while. And reason (or intellect) is a faculty that enables man to recognize his Master and Creator. And it is because of this faculty that man has been made accountable before Allāh and 'preferred them to many of those whom We have created with a marked preferment. (*Sūrat Al-Isrā'* 17:70).

Chapter 2. What Has Been Related About: Every Intoxicant Is Unlawful

1863. 'Āishah narrated that the Prophet ﷺ was asked about *Bit'*,^[1] so he said: "All drinks that intoxicate are unlawful." (*Ṣaḥīḥ*)
[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٢) - بَابُ مَا جَاءَ كُلُّ مُسْكِرٍ حَرَامٌ (التحفة ٢)

١٨٦٣ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْبِتْعِ؟ فَقَالَ: «كُلُّ شَرَابٍ أَشْكَرَ فَهُوَ حَرَامٌ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الأشربة، باب الخمر من العسل وهو البتّع، ح: ٥٥٨٥ ومسلم، ح: ٢٠٠١ من حديث مالك به وهو في الموطأ: ٢/٨٤٥.

Comments:

The Prophet's ﷺ declaration that every intoxicant is unlawful is a golden rule that decides once and for all that any object or substance that intoxicates is forbidden and unlawful for consumption. This is the view of the vast majority of our pious predecessors.

1864. Ibn 'Umar narrated that the Prophet ﷺ said: "Every intoxicant is unlawful." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Umar, 'Alī, Ibn Mas'ūd, [Anas], Abū Sa'eed, Abū Mūsā, Al-Ashajj Al-'Asrī, Dailam, Maimūnah, 'Āishah, Ibn 'Abbās, Qais bin Sa'd, An-Nu'mān bin Bashīr, Mu'āwiyah, 'Abdullāh bin Mughaffal, Umm Salamah, Buraidah, Abū Hurairah, Wā'il bin Ḥujr, and Qurrah Al-Muzanī.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*. Similar was reported from

١٨٦٤ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطِ بْنِ مُحَمَّدٍ الْفَرَسِيُّ [الْكُوفِيُّ] وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ ابْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «كُلُّ مُسْكِرٍ حَرَامٌ».
[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيِّ وَابْنِ مَسْعُودٍ [وَأَنَسٍ] وَأَبِي سَعِيدٍ وَأَبِي مُوسَى وَالْأَشْجِ الْعَضْرِيُّ وَدَيْلَمٌ وَمَيْمُونَةُ وَعَائِشَةُ وَابْنِ عَبَّاسٍ وَقَيْسُ بْنُ سَعْدٍ وَالتَّعْمَانِيُّ بْنُ بَشِيرٍ وَمُعَاوِيَةُ وَعَبْدُ اللَّهِ بْنُ مَعْضَلٍ وَأُمُّ سَلَمَةَ وَبُرَيْدَةُ

[1] A drink prepared from honey.

Abū Salamah, from Abū Hurairah, from the Prophet ﷺ. Both of these are *Ṣaḥīḥ*. More than one narrator reported similarly from Muḥammad bin ‘Amr, from Abū Salamah, from Abū Hurairah, from the Prophet ﷺ, and from Abū Salamah, from Ibn ‘Umar, from the Prophet ﷺ.

وَأَبِي هُرَيْرَةَ وَوَائِلِ بْنِ حُجْرٍ وَقُرَّةَ الْمَزْنِيِّ .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ . وَقَدْ رَوَى عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ . وَكِلَاهُمَا صَحِيحٌ . وَرَوَى غَيْرُ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ . وَعَنْ أَبِي سَلَمَةَ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ .

تخريج: [صحيح] وأخرجه ابن ماجه، الأشربة، باب كل مسكر حرام، ح: ٣٣٩٠ والنسائي، ح: ٥٥٩٠ من حديث محمد بن عمرو الليثي به وسنده حسن وهو من الأحاديث المتواترة * وفي الباب عن عمر [أبو يعلى ١/٢١٣، ح: ٢٤٨] وعلي [ابن عدي ٢/٧٦٧] وابن مسعود [ابن ماجه، ح: ٣٣٨٨، ٣٤٠٦] وأنس [أحمد: ٣/١١٢، ١١٩، ١٥٤] وأبي سعيد [أحمد: ٣/٦٣، ٦٦] وأبي موسى [البخاري، ح: ٤٣٤٤] ومسلم، ح: ١٧٣٣ [والأشج العصري [ابن أبي عاصم في الأحاد والمثاني: ٣/٢٦٦، ح: ١٦٤٤] وديلم [أبو داود، ح: ٣٦٨٣] وميمونة [أحمد: — وابن عباس [أبو داود، ح: ٣٦٨٠] وقيس بن سعد [أحمد: ٣/٤٢٢] والنعمان بن بشير [أبو داود، ح: ٣٦٧٦] ومعاوية [ابن ماجه، ح: ٣٣٨٩] ووائل بن حجر [ابن عدي: ٦/٢١٦٦] وقرة المزني [البيزار (كشف الأستار): ٣/٣٤٩، ٣٥٠، ح: ٢٩١٤] وعبدالله بن المغفل [أحمد: ٤/٨٧] وأم سلمة [أبو داود، ح: ٣٦٨٦] وبريدة [يأتي: ١٨٦٩] وأبي هريرة [النسائي، ح: ٥٥٩١] وعائشة [البخاري، ح: ٢٤٢] ومسلم، ح: ٢٠٠١.

Chapter 3. (What Has Been Related About) Whatever A Lot Of It Intoxicates, A Little Of It Is Unlawful

1865. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Whatever a lot of it intoxicates, a little of it is unlawful.” (*Ḥasan*)

He said: There are narrations on this topic from Sa’d, ‘Aishah, ‘Abdullāh bin ‘Amr, Ibn ‘Umar, and Khawwāt bin Jubair.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Jābir.

(المعجم ٣) - بَابُ [مَا جَاءَ] مَا أَسْكَرَ كَثِيرُهُ فَفَلِيلُهُ حَرَامٌ (التحفة ٣)

١٨٦٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ دَاوُدَ بْنِ بَكْرٍ بْنِ أَبِي الْفَرَاتِ، عَنْ مُحَمَّدِ بْنِ الْمُتَكَدِّرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا أَسْكَرَ كَثِيرُهُ فَفَلِيلُهُ حَرَامٌ» .

قَالَ: وَفِي الْبَابِ عَنْ سَعْدِ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَابْنِ عُمَرَ وَخَوَّاتِ بْنِ جُبَيْرِ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ مِنْ حَدِيثِ جَابِرٍ .

تخریج: [إسناده حسن] وأخرجه ابو داود، الأشربة، باب ما جاء في السكر، ح: ٣٦٨١ عن قتيبة وابن ماجه، ح: ٣٣٩٣ من حديث داود بن بكر به وصححه ابن الجارود، ح: ٨٦٠ وله طريق آخر عند ابن حبان (الإحسان): ٣٧٩/٧، ح: ٥٣٥٨ * وفي الباب عن سعد [النسائي، ح: ٥٦١٢] وعائشة [يأتي: ١٨٦٦] وعبدالله بن عمرو [ابن ماجه، ح: ٣٣٩٤] وابن عمر [ابن ماجه، ح: ٣٣٩٢] وخوات بن جبير [الطبراني في الكبير: ٢٠٥/٤، ح: ٤١٤٩].

Comments:

The purport of the *Hadīth* determines that, if a great quantity of a beverage has the capacity to intoxicate a person, it is unlawful to consume even a small quantity of it. This is the view held by the vast majority of the scholars of religion.

1866. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “Every intoxicant is unlawful. Whatever a *Faraq*^[1] of it intoxicates, then a handful of it is unlawful.” (*Hasan*)

[Abū ‘Eīsā said:] One of them said in his *Hadīth*: “A sip of it is unlawful.”

[He said:] This *Hadīth* is *Hasan*. Laith bin Abī Sulaim and Ar-Rabī‘ bin Šabiḥ reported similar to the narration of Mahdī bin Maimūn from Abū ‘Uthmān Al-Anṣārī. Abū ‘Uthmān Al-Anṣārī’s (a narrator in this chain) name is ‘Amr bin Sālim, and they say: “Umar bin Sālim” [as well].

١٨٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ؛ ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمْحِيُّ عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ - الْمَعْنَى وَاحِدٌ - عَنْ أَبِي عُثْمَانَ الْأَنْصَارِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ، مَا أَسْكَرَ الْفَرْقُ مِنْهُ فِئْلُهُ الْكَفِّ مِنْهُ حَرَامٌ».

[قَالَ أَبُو عِيسَى:] قَالَ أَحَدُهُمَا فِي

حَدِيثِهِ: الْحَسْوَةُ مِنْهُ حَرَامٌ.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ. قَدْ رَوَاهُ لَيْثٌ

ابْنُ أَبِي سَلِيمٍ وَالرَّبِيعُ بْنُ صَبِيحٍ عَنْ أَبِي عُثْمَانَ الْأَنْصَارِيِّ نَحْوَ رِوَايَةِ مَهْدِيِّ بْنِ مَيْمُونٍ. وَأَبُو عُثْمَانَ الْأَنْصَارِيُّ اسْمُهُ عَمْرُو ابْنُ سَالِمٍ وَيُقَالُ: عَمْرُ بْنُ سَالِمٍ [أَيْضًا].

[1] “ ‘Faraq’ is a measurement weighing about sixteen *Raṭl*, and they say it is ‘Faraq’ which is one hundred and twenty *Raṭl*.” (*Tuḥfat Al-Aḥwadhī*). Today’s *Raṭl* is anywhere between 500 plus grams, to 3 plus kilograms.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأشربة، باب ما جاء في السكر، ح: ٣٦٨٧ من حديث مهدي بن ميمون به وصححه ابن الجارود، ح: ٨٦١ وابن حبان، ح: ١٣٨٨.

Comments:

The *Hadīth* confirms that regardless of whether a small quantity of an intoxicant does or does not intoxicate it is unlawful to consume it.

Chapter 4. What Has Been Related About *Nabīdh* Prepared In Earthenware Containers

(المعجم ٤) - بَابُ مَا جَاءَ فِي نَبِيدِ
الْجَرِّ (التحفة ٤)

1867. Sulaimān At-Taimī narrated from Ṭāwus, that a man came to Ibn ‘Umar and said: “Did the Messenger of Allāh ﷺ prohibit *Nabīdh* prepared in earthenware vessels?” He said: “Yes.” So Ṭāwus said: “I heard that from him, by Allāh.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn Abī Awfā, Abū Sa‘eed, Suwaid, ‘Āishah, Ibn Az-Zubair, and Ibn ‘Abbās.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

١٨٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا ابْنُ عُليَّةَ وَيَزِيدُ بْنُ هَارُونَ قَالَا: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ طَاوُسٍ أَنَّ رَجُلًا أَتَى ابْنَ عُمَرَ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيدِ الْجَرِّ؟ فَقَالَ: نَعَمْ.

فَقَالَ طَاوُسٌ: وَاللَّهِ إِنِّي سَمِعْتُهُ مِنْهُ.

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ أَبِي أَوْفَى وَأَبِي سَعِيدٍ وَسُوَيْدٍ وَعَائِشَةَ وَابْنَ الزُّبَيْرِ وَابْنَ عَبَّاسٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الأشربة، باب النهي عن الانتباز في المزفت والدباء والحتتم والنقير... إلخ، ح: ٥٠/١٩٩٧ من حديث إسماعيل ابن عليّة به * وفي الباب عن ابن أبي أوفى [البخاري، ح: ٥٥٩٦] وأبي سعيد [يأتي: ١٨٧٧] وسويد (بن مقرن) [أحمد: ٤٤٧/٣، ٤٤٤/٥] وعائشة [ابن ماجه، ح: ٣٤٠٧] وابن الزبير [النسائي، ح: ٥٦٢١] وابن عباس [مسلم، ح: ١٩٩٧].

Comments:

The name *Nabīdh* is applied to a preparation of dates, raisins, honey, barley or other grains if soaked in water in a vessel, and left there until its taste and sweetness pervades the water, but before it turns into an intoxicant.

Chapter 5. What Has Been Related About It Is Disliked To Prepare *Nabīdh* In *Ad-Dubbā*, *An-Naqīr*, And *Al-Ḥantam*^[1]

1868. Zādhān said: “I asked Ibn ‘Umar about what containers the Messenger of Allāh ﷺ prohibited. He informed us in your language, and he explained it to us in our language. He said: “The Messenger of Allāh ﷺ prohibited *Al-Ḥantamah*, and it is an earthenware container, and he prohibited *Ad-Dubbā*, and it is a gourd, and he prohibited *An-Naqīr*, and it is the trunk of a date-palm that is hollowed out or carved, and he prohibited *Al-Muzaffat*, and it is coated with pitch. And he ordered that *Nabīdh* be prepared in waterskins.” (*Ṣaḥīh*)

[He said:] There are narrations on this topic from ‘Umar, ‘Alī, Ibn ‘Abbās, Abū Sa‘eed, Abū Hurairah, ‘Abdur-Raḥmān bin Ya‘mur, Samurah, Anas, ‘Āishah, ‘Imrān bin Ḥuṣain, ‘Ā‘idh bin ‘Amr, Al-Ḥakam Al-Ghifārī, and Maimūnah.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

(المعجم ٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يُنْبَدَ فِي الدُّبَاءِ وَالنَّقِيرِ وَالْحَنْتَمِ (التحفة ٥)

١٨٦٨ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ الطَّبَالِيُّ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْثَدَةَ قَالَ: سَمِعْتُ زَادَانَ يَقُولُ: سَأَلْتُ ابْنَ عُمَرَ عَمَّا نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ مِنَ الْأَوْعِيَةِ وَأَخْبَرَنَا بِلَغَتِكُمْ وَفَسْرَهُ لَنَا بِلَغَتِنَا، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَنْتَمَةِ وَهِيَ الْجِرَّةُ، وَنَهَى عَنِ الدُّبَاءِ وَهِيَ الْقَرَعَةُ، وَنَهَى عَنِ النَّقِيرِ وَهُوَ أَضَلُّ النَّخْلِ يُنْقَرُ نَقْرًا أَوْ يُسَجَّجُ نَسْجًا، وَنَهَى عَنِ الْمُرَقَّتِ وَهِيَ الْمُفِيرُ، وَأَمَرَ أَنْ يُنْبَدَ فِي الْأَسْقِيَةِ.

[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ وَعَلِيِّ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَعَبْدِ الرَّحْمَنِ بْنِ بَعْمُرٍ وَسَمُرَةَ وَأَنْسٍ وَعَائِشَةَ وَعُمَرَ بْنَ حُصَيْنٍ وَعَائِدِ بْنِ عَمْرِو وَالْحَكَمَ الْغِفَارِيَّ وَمَيْمُونَةَ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، أيضًا، ح: ٥٧/١٩٩٧ من حديث شعبة به وهو في مسند الطيالسي، ح: ١٩٣٩ نحو المعنى * وفي الباب عن عمر [أحمد: ٢٧/١] وعلي [البخاري، ح: ٥٥٩٤] ومسلم، ح: ١٩٩٤] وابن عباس [البخاري، ح: ٥٣] ومسلم، ح: ١٩٩٧] وأبي سعيد [مسلم، ح: ١٩٩٦] وأبي هريرة [ابن ماجه، ح: ٣٤٠١] وعبدالرحمن بن يعمر [الترمذي في العلل: ٧٦١/٥] وابن ماجه، ح: ٣٤٠٤] وسمره [ابن جندب] [أحمد: ١٧/٥] وأنس [البخاري، ح: ٥٥٨٧] ومسلم، ح: ١٩٩٢، [١٩٩٣] وعائشة [البخاري، ح: ٥٥٩٥] ومسلم، ح: ١٩٩٥] وعمران بن حصين [أحمد: ٤٤٧/٤]

[1] *Ad-Dubbā* is the gourd container, *Al-Muzaffat* is a bowl coated with pitch, *Al-Ḥantam* is a type of earthenware vessel whose description is obscure, and *An-Naqīr* is a piece of date-palm trunk hollowed into a bowl.

والنسائي، ح: ٥١٩٠] وعائذ بن عمرو [أحمد: ٦٥، ٦٤/٥] والحكم الغفاري [أحمد: ٢١٣/٤] وميمونة [أحمد: ٣٣٢، ٣٣٣].

Comments:

Wine was like breath and soul for the Arabs' daily life, and they usually prepared the beverage in the four containers named in the *Hadīth*. After the prohibition of the alcoholic drinks was promulgated, the Messenger of Allāh ﷺ even forbade them to use those containers for preparing *Nabīdh* because these containers absorb the liquid which, after some time will ferment and make whatever it is used for afterwards intoxicating.

Chapter 6. What Has Been Related Permitting That *Nabīdh* Be Prepared In Containers

(المعجم ٦) - بَابُ مَا جَاءَ فِي الرَّحْصَةِ
أَنْ يُتَبَدَّ فِي الظُّرُوفِ (التحفة ٦)

1869. Sulaimān bin Buraidah narrated from his father, that the Messenger of Allāh ﷺ said: "I had indeed forbidden you from using containers, but the container does not make anything lawful nor unlawful, rather every intoxicant is unlawful." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

١٨٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَالْحَسَنُ ابْنُ عَلِيٍّ وَمَحْمُودُ بْنُ عَيَّلَانَ قَالُوا: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْزُوقٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنِ الظُّرُوفِ، وَإِنْ ظَرَفًا لَا يُجِلُّ شَيْئًا وَلَا يُحَرِّمُهُ، وَكُلُّ مُسْكِرٍ حَرَامٌ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: وأخرجه مسلم، الجنائز، باب استئذان النبي ﷺ به - عزوجل - في زيارة قبر أمه، ح: ٩٧٧ من حديث أبي عاصم النبيل به.

Comments :

When the prohibition of wine became a matter of common knowledge and the dislike and hatred for it delved deep into the hearts of the people, and there remained no fear or doubt that the use of those containers would rekindle a desire for wine, and when the people had the realization that even *Nabīdh* might in certain cases become intoxicant, the Prophet ﷺ permitted the use of those containers with the condition that even *Nabīdh*, if it acquires intoxicating property, would be prohibited.

1870. Jābir bin ‘Abdullāh narrated: “The Messenger of Allāh ﷺ prohibited using (certain) containers. So the *Anṣār* complained about that to him. They said: ‘We will have no vessels!’ So he said: ‘If so then use them.’” (*Ṣaḥīh*)

[He said:] There are narrations on this topic from Ibn Mas‘ūd, Abū Hurairah, Abū Sa‘eed, and ‘Abdullāh bin ‘Amr.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

تخریج: [صحیح] وأخرجه البخاري، الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف بعد النهي، ح: ٥٥٩٢ من حديث سفیان الثوري به "فلا إذن" أي فلا إذا * وفي الباب عن ابن مسعود [ابن ماجه، ح: ٣٤٠٦] وأبي هريرة [مسلم، ح: ١٩٩٣] وأبي سعيد [مسلم، ح: ١٨] وابن حبان، ح: ١٣٩١] وعبدالله بن عمرو [البخاري، ح: ٥٥٩٣] ومسلم، ح: ٢٠٠٠.

Chapter 7. What Has Been Related About Preparing *Nabīdh* In A Water-Skin

1871. ‘Aīshah said: “We would prepare *Nabīdh* for the Messenger of Allāh ﷺ in a water-skin which was fastened at the top and it had a small hole.^[1] We would prepare *Nabīdh* in it during the morning, and drink it during the evening. And we would prepare *Nabīdh* in it during the evening and drink it during the morning.” (*Ṣaḥīh*)

[He said:] There are narrations on this topic from Jābir, Abū Sa‘eed, and Ibn ‘Abbās.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it as a

١٨٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سَفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الظُّرُوفِ، فَشَكَتْ إِلَيْهِ الْأَنْصَارُ، فَقَالُوا: لَيْسَ لَنَا وَعَاءٌ، قَالَ: «فَلَا إِذْنَ».

[قَالَ:] وفي الباب عن ابن مسعود وأبي هريرة وأبي سعيد وعبد الله بن عمرو. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٧) - بَابُ مَا جَاءَ فِي الْأَنْبِيَادِ فِي السَّقَاءِ (التحفة ٧)

١٨٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَنْبِذُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ يُوكَأُ فِي أَعْلَاهُ، لَهُ عَزْلَاءٌ نَنْبِذُهُ غُدُوَةً وَيَشْرَبُهُ عِشَاءً، وَتَنْبِذُهُ عِشَاءً وَيَشْرَبُهُ غُدُوَةً.

[قَالَ:] وفي الباب عن جابر وأبي سعيد وابن عباس.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ يُونُسَ بْنِ عُبَيْدٍ إِلَّا مِنْ هَذَا

[1] ‘Azlā’: A small hole, probably with a stopper or plug, at the bottom to drink from it. See *Tuhfat Al-Aḥwadhī*.

narration of Yūnus bin ‘Ubaid except through this route. This *Hadīth* has also been reported through routes other than this from ‘Āishah.

تخریج: وأخرجه مسلم، الأشربة، باب إباحة النبيذ الذي لم يشد ولم يصر مسكراً، ح: ٢٠٠٥ عن محمد بن المثنى به * وفي الباب عن جابر [مسلم، ح: ١٩٩٨، ١٩٩٩] وأبي سعيد [مسلم، ح: ١٨] وابن عباس [مسلم، ح: ٢٠٠٤].

Comments:

There is unanimity of opinion about the lawfulness of *Nabīdh* provided that it has no intoxicating capacity.

Chapter 8. What Has Been Related About Grains (And Berries) From Which *Khamr* Is Derived

1872. An-Nu‘mān bin Bashīr narrated that the Messenger of Allāh ﷺ said: “Indeed *Khamr* comes from wheat, *Khamr* comes from barely, *Khamr* comes from dates, *Khamr* comes from raisins, and *Khamr* comes from honey.” (*Hasan*)

[He said:] There are narrations on this topic from Abū Hurairah.

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*.

تخریج: [حسن] وأخرجه أبو داود، الأشربة، باب الخمر مما هي؟، ح: ٣٦٧٦ من حديث إسرائيل به * إبراهيم بن المهاجر وثقه الجمهور وتابعه أبو حريز عبدالله بن الحسين وللحديث شواهد * وفي الباب عن أبي هريرة [يأتي: ١٨٧٥].

1873. ‘Umar said: “Indeed *Khamr* comes from wheat.” And he mentioned this *Hadīth*. (*Hasan*)

الْوَجْهِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ عَائِشَةَ أَيْضًا.

(المعجم ٨) - بَابُ مَا جَاءَ فِي الْحُبُوبِ
الَّتِي يُتَّخَذُ مِنْهَا الْخَمْرُ (التحفة ٨)

١٨٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُهَاجِرٍ عَنْ عَامِرِ الشَّعْبِيِّ، عَنْ التَّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الْحِنْطَةِ خَمْرًا، وَمِنَ الشَّعِيرِ خَمْرًا، وَمِنَ التَّمْرِ خَمْرًا، وَمِنَ الزَّيْبِ خَمْرًا، وَمِنَ الْعَسَلِ خَمْرًا».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

١٨٧٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ نَحْوَهُ وَرَوَى أَبُو حَيَّانَ التَّيْبِيُّ هَذَا الْحَدِيثَ عَنْ الشَّعْبِيِّ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: «إِنَّ مِنَ الْحِنْطَةِ خَمْرًا» فَذَكَرَ هَذَا الْحَدِيثَ.

تخریج: [حسن] انظر الحديث السابق.

1874. 'Umar bin Al-Khattāb said: "Indeed *Khamr* comes from wheat." (*Ṣaḥīḥ*)

[After mentioning this, he said:] and this is more correct than the narration of Ibrāhīm bin Muhājir (no. 1872). 'Alī bin Al-Madīnī said: "Yahya bin Sa'eed said: 'Ibrāhīm bin Al-Muhājir is not strong [in *Hadīth*].'" And it has also been reported through other routes from Ash-Sha'bī, from An-Nu'mān bin Bashīr.

١٨٧٤ - أَخْبَرَنَا بِذَلِكَ أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِي حَيَّانَ التَّيْبِيِّ، عَنِ الشَّعْبِيِّ، عَنِ بْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ: إِنَّ مِنَ الْجَنْطَةِ خَمْرًا [بِهَذَا] وَهَذَا أَصَحُّ مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ. وَقَالَ عَلِيُّ بْنُ الْمَدِينِيِّ قَالَ يَحْيَى ابْنُ سَعِيدٍ: لَمْ يَكُنْ إِبْرَاهِيمُ بْنُ الْمُهَاجِرِ بِالْقَوِيِّ [فِي الْحَدِيثِ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٌ أَيْضًا عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ].

تخریج: متفق عليه، وأخرجه، البخاري، التفسير، باب قوله: ﴿إنما الخمر والميسر والأنصاب والأزلام رجس من عمل الشيطان﴾، ح: ٤٦١٩ ومسلم، ح: ٣٠٣٢ من حديث عبد الله ابن إدريس به.

Comments:

The *Hadīth* proves that *Khamr* does not come only from grapes but from several other things as well, and they also fall under the definition of *Khamr* (wine).

1875. Abū Kathīr As-Suḥaimī narrated that he heard Abū Hurairah saying that the Messenger of Allāh ﷺ said: "*Khamr* comes from these two trees (plants): The datepalm, and the grape (vine)." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Abū Kathīr As-Suḥaimī is Al-Ghubarī, and his name is Yazīd bin 'Abdur-Raḥmān bin Ghufailah [and Shu'bah reported this *Hadīth* from 'Ikrimah bin 'Ammār].

١٨٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا الْأَوْزَاعِيُّ وَعِكْرِمَةُ بْنُ عَمَارٍ قَالَا: حَدَّثَنَا أَبُو كَثِيرٍ السَّحْمِيُّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْرُ مِنَ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنْبَةِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو كَثِيرٍ السَّحْمِيُّ هُوَ الْعُبَيْرِيُّ وَاسْمُهُ يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عُفَيْلَةَ [وَرَوَى شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَارٍ هَذَا الْحَدِيثَ].

تخریج: وأخرجه مسلم، الأشربة، باب بيان أن جميع ما ينبذ مما يتخذ من النخل والعنب، يسمى خمرًا، ح: ١٤/١٩٨٥ من حديث الأوزاعي به.

Comments:

The wealthy and well-to-do usually prepare their wine from these two, while the common people did it from many other substances. However, the best and the most pungent wines were only prepared from these two.

Chapter 9. What Has Been Related About Mixing Unripe Dates And Dates

(المعجم ٩) - بَابُ مَا جَاءَ فِي خَلِيطِ
الْبُسْرِ وَالتَّمْرِ (التحفة ٩)

1876. Jābir bin ‘Abdullāh narrated: “The Messenger of Allāh ﷺ prohibited making *Nabīdh* from unripend dates and fresh dates together.” (*Ṣaḥīh*)

١٨٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُتَبَدَّدَ الْبُسْرُ وَالرُّطْبُ جَمِيعًا.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الأشربة، باب كراهة انتباز التمر والزبيب مخلوطين، ح: ١٩٨٦ عن قتيبة والبخاري، ح: ٥٦٠١ من حديث عطاء بن أبي رباح به.

Comments:

The main reason behind prohibiting mixing certain substances to prepare *Nabīdh* is the fact that putting them together hastens their fermentation. That is why, as a precautionary measure, like in the case of certain containers, the Messenger of Allāh ﷺ also prohibited the above mentioned formula for preparing *Nabīdh*, although he allowed the use of each of these ingredients separately for the purpose.

1877. Abū Sa‘eed narrated: “The Prophet ﷺ prohibited mixing of unripe dates and dates, and mixing of raisins and dates (for making *Nabīdh*), and he prohibited the jars that *Nabīdh* is made in.” (*Ṣaḥīh*)

١٨٧٧ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْبُسْرِ وَالتَّمْرِ أَنْ يُخْلَطَ بَيْنَهُمَا، وَعَنِ الرَّيْبِ وَالتَّمْرِ أَنْ يُخْلَطَ بَيْنَهُمَا، وَنَهَى عَنِ الْجِرَارِ أَنْ يُتَبَدَّدَ فِيهَا.

[He said:] There are narrations on this topic from Anas, Jābir, Abū Qatādah, Ibn ‘Abbās, Umm Salamah, and Ma‘bad bin Ka‘b from his mother.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَجَابِرٍ وَأَبِي قَتَادَةَ وَابْنِ عَبَّاسٍ وَأُمِّ سَلَمَةَ وَمَعْبُدِ بْنِ كَعْبٍ عَنْ أُمِّهِ.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، أيضًا، ح: ١٩٨٧ من حديث سليمان التيمي به * وفي الباب عن أنس [أحمد: ٣/١٣٤، ٢١٠، ٢٥١] وجابر [تقدم: ١٨٧٦] وأبي قتادة [البخاري، ح: ٥٦٠٢] ومسلم، ح: ١٩٨٨ ومالك في الموطأ: ٢/٨٤٤] وابن عباس [مسلم، ح: ١٩٩٧] وأم سلمة [أبو داود، ح: ٣٧٠٦ وأحمد: ٦/٢٩٢] ومعبد بن كعب عن أمه [أحمد: ٦/١٨ والحميدي، ح: ٣٥٧].

Chapter 10. What Has Been Related About It Being Disliked To Drink From Gold And Silver Vessels

1878. Shu‘bah bin Al-Hakam narrated: “I heard Ibn Abī Lailā narrating that Hudhaifah asked for water, so someone brought him a vessel made from silver. He threw it, and said: ‘I have indeed forbade him, but he refused to stop! Indeed the Messenger of Allāh ﷺ prohibited drinking from silver and gold vessels, and from wearing silk and *Dibāj*, and he ﷺ said: “It is for them in this world, and for you in the Hereafter.” (*Sahīh*)

[He said:] There are narrations on this topic from Umm Salamah, Al-Barā’, and ‘Āishah.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: متفق عليه، وأخرجه مسلم، اللباس والزينة، باب تحريم استعمال إناء الذهب والفضة على الرجال والنساء... إلخ، ح: ٢٠٦٧ عن محمد بن بشار والبخاري، ح: ٥٨٣١ من حديث شعبة به * وفي الباب عن أم سلمة [البخاري، ح: ٥٦٣٤] ومسلم، ح: ٢٠٦٥] والبراء [البخاري، ح: ١٢٣٩] ومسلم، ح: ٢٠٦٦] وعائشة [ابن ماجه، ح: ٣٤١٥].

Comments:

Eating and drinking from gold and silver vessels as well as wearing silk and *Dibāj* (for men) smacks of propensity for ostentation, self-pride and a desire to make a show of one’s wealth and opulence. Hence the prohibition.

(المعجم ١٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ الشُّرْبِ فِي آتِيَةِ الذَّهَبِ وَالْفِضَّةِ (التحفة ١٠)

١٨٧٨ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]:

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى يُحَدِّثُ أَنَّ حُذَيْفَةَ اسْتَسْقَى فَأَتَاهُ إِنْسَانٌ بِإِنَاءٍ مِنْ فِضَّةٍ فَرَمَاهُ بِهِ وَقَالَ: إِنِّي كُنْتُ قَدْ نَهَيْتُهُ فَأَبَى أَنْ يَنْتَهِيَ، إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشُّرْبِ فِي آتِيَةِ الْفِضَّةِ وَالذَّهَبِ وَلِبْسِ الْحَرِيرِ وَالذَّبِيحِ وَقَالَ: «هِيَ لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ».

[قَالَ:] وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَالْبَرَاءِ وَعَائِشَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Chapter 11. What Has Been Related About The Prohibition Of Drinking While Standing

1879. Qatādah narrated from Anas: “The Prophet ﷺ prohibited that a man should drink while standing.” (Qatādah said:) So it was said: “And eating?” He (Anas) said: “That is worse.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

(المعجم ١١) - بَابُ مَا جَاءَ فِي النَّهْيِ،
عَنِ الشُّرْبِ قَائِمًا (التحفة ١١)

١٨٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ [بْنِ أَبِي عَرُوبَةَ]،
عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ
يَشْرَبَ الرَّجُلُ قَائِمًا. فَقِيلَ: الْأَكْلُ؟ قَالَ:
«ذَاكَ أَشَدُّ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]
صَحِيحٌ.

تخريج: وأخرجه مسلم، الأشربة، باب: في الشرب قائمًا، ح: ٢٠٢٤ من حديث سعيد بن أبي عروبة به.

Comments:

It was the constant habit of the Messenger of Allāh ﷺ to eat while sitting. He even forbade others to eat or drink while standing. There is, therefore, no sanction for eating while standing ﷺ, as is a common sight in public these days.

1881. Al-Jārūd bin Al-‘Alā’ narrated: “The Prophet ﷺ prohibited drinking while standing.” (*Ṣaḥīḥ*)

And there are narrations on this topic from Abū Sa‘eed, Abū Hurairah, and Anas. And this *Ḥadīth* is *Ḥasan Gharīb*. This *Ḥadīth* was reported from other narrators, from Sa‘eed, from Qatādah, from Abū Muslim, from Al-Jārūd, that the Prophet ﷺ said: “The Muslim’s wandering (animal) stirs the Fire.”^[1] Al-Jārūd bin Al-Mu‘allā is called Ibn Al-‘Alā’ but what is correct is Al-Mu‘allā.

١٨٨١ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا
خَالِدُ بْنُ الْحَارِثِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ
أَبِي مُسْلِمِ الْجَدْمِيِّ، عَنِ الْجَارُودِ بْنِ الْعَلَاءِ:
أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الشُّرْبِ قَائِمًا وَفِي
الْبَابِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَأَنَسٍ. هَذَا
حَدِيثٌ حَسَنٌ غَرِيبٌ وَهَكَذَا رَوَى غَيْرٌ وَاحِدٍ
هَذَا الْحَدِيثَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي
مُسْلِمٍ، عَنْ جَارُودٍ: أَنَّ النَّبِيَّ ﷺ قَالَ:
«ضَالَّةُ الْمُسْلِمِ حَرَقُ النَّارِ». وَالْجَارُودُ بْنُ
الْمُعَلَّى يُقَالُ: ابْنُ الْعَلَاءِ وَالصَّحِيحُ: ابْنُ
الْمُعَلَّى.

[1] That is taking the Muslim’s wandering animal may lead to Hell. *Tuḥfat Al-Aḥwadhī*.

تخريج: [صحيح] وأخرجه الطبراني في الكبير: ٢/٢٦٨، ح: ٢١٢٤ من حديث خالد بن الحارث به، سعيد هو ابن أبي عروبة والجارود هو ابن عمرو بن المعلى العبدي يكنى أبا المنذر، وللحديث شواهد عند مسلم وغيره * حديث قتادة عن يزيد بن عبدالله بن الشخير، أخرجه الطبراني: ٢/٢٦٥، ح: ٢١١٥ وتابعه خالد الحذاء ورواه أيوب عن يزيد عن مطرف عن أبي مسلم عن الجارود به وله طريق آخر عند ابن ماجه، ح: ٢٥٠٢ وللحديث شواهد كثيرة وهو حديث صحيح * وفي الباب عن أبي سعيد(مسلم: ٢٠٢٥).

Chapter 12. What Has Been Related About The Permission For Drinking While Standing

(المعجم ١٢) - **بَابُ مَا جَاءَ فِي**

الرُّخْصَةِ فِي الشُّرْبِ قَائِمًا (التحفة ١٢)

1880. Ibn ‘Umar said: “We would eat during the time of the Messenger of Allāh ﷺ while we were walking, and we would drink while we were standing.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of ‘Ubaidullāh bin ‘Umar, from Nāfi’, from Ibn ‘Umar. ‘Imrān bin Ḥudair reported this *Ḥadīth* from Abū Al-Bazarī, from Ibn ‘Umar. Abū Al-Bazarī’s name is Yazid bin ‘Uṭārid.

١٨٨٠ - حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ بْنِ سَلْمِ الْكُوفِيِّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا نَأْكُلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَمْشِي، وَنَشْرَبُ وَنَحْنُ قِيَامًا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، وَرَوَى عِمْرَانُ بْنُ حُدَيْرٍ هَذَا الْحَدِيثَ عَنْ أَبِي الْبَرَزِيِّ، عَنِ ابْنِ عُمَرَ وَأَبُو الْبَرَزِيِّ اسْمُهُ يَزِيدُ بْنُ عَطَّارٍ.

تخريج: [صحيح] وأخرجه ابن ماجه، الأئمة، باب الأكل قائمًا، ح: ٣٣٠١ عن سلم بن جنادة به وصححه ابن حبان، ح: ١٣٦٩ وحفص بن غياث صرح بالسمع عنده.

1882. Ibn ‘Abbās said: “The Prophet ﷺ drank from Zamzam while he was standing.” (*Ṣaḥīḥ*)

[He said]: There are narrations on this topic from ‘Alī, Sa’d, ‘Abdullāh bin ‘Amr, and ‘Āishah.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٨٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ وَمُغِيرَةُ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَسَعْدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الأشربة، باب: في الشرب من زمزم قائماً، ح: ٢٠٢٧ من حديث هشيم والبخاري، ح: ١٦٣٧ من حديث عاصم الأحول به * وفي الباب عن علي [البخاري، ح: ٥٦١٥، ٥٦١٦] وسعد (بن أبي وقاص) [الترمذي في الشمائل، ح: ٢١٤] وعبدالله ابن عمرو [يأتي: ١٨٨٣] وعائشة [أحمد: ٦/١٦٦].

Comments:

Since there was a heavy rush around the well of Zamzam after circuiting the Ka'bah, and sitting was not easy, the Prophet ﷺ drank while standing in order to indicate that if it is not convenient or possible to sit down for drinking, one could drink while standing ('*Aridat Al-Aḥwadhī*, v.8, p.74). As such, as far as Zamzam is concerned, it is an established *Sunnah* to drink it while standing.

1883. 'Amr bin Shu'bah narrated from his father, from his grandfather who said: "I saw the Messenger of Allāh ﷺ drinking while standing and sitting." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

١٨٨٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْرَبُ قَائِمًا وَقَاعِدًا.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
تخريج: [إسناده حسن].

Chapter 13. What Has Been Related About Breathing Into The Vessel

1884. Anas bin Mālik narrated that the Prophet ﷺ would breathe three times in the vessel and say: "It is more wholesome and thirst quenching." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan [Gharīb]*. Hishām Ad-Dastawā'i reported it from Abū 'Iṣām, from Anas. And 'Azrah bin Thābit reported it from Thumāmah, from Anas that: "The Prophet ﷺ would breathe three times in the vessel."

(Another chain) from Anas bin Mālik: "The Prophet ﷺ would

(المعجم ١٣) - بَابُ مَا جَاءَ فِي التَّنْفُسِ فِي الْإِنَاءِ (التحفة ١٣)

١٨٨٤ - حَدَّثَنَا قُتَيْبَةُ وَ يُوسُفُ بْنُ حَمَادٍ قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَبِي عِصَامٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا وَيَقُولُ: «هُوَ أَمْرٌ وَأَرْوَى».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ]. وَرَوَاهُ هِشَامُ الدَّسْتَوَائِيُّ عَنْ أَبِي عِصَامٍ، عَنْ أَنَسِ بْنِ عَزْرَةَ بْنِ ثَابِتٍ، عَنْ ثُمَامَةَ، عَنْ أَنَسِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا.

breathe three times in the vessel.”

[He said:] This *Hadīth* is *Hasan Sahīh*.

حَدَّثَنَا بُنْدَارٌ [بِذَلِكَ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ
ابْنُ مَهْدِيٍّ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتِ الْأَنْصَارِيِّ
عَنْ ثُمَامَةَ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ
النَّبِيَّ ﷺ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا.
[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الأشربة، باب كراهة التنفس في نفس الإناء واستحباب التنفس ثلاثاً خارج الإناء، ح: ٢٠٢٨ من حديث عبدالوارث به * حديث هشام الدستوائي: ورواه مسلم، ح: ٢٠٢٨ وحديث عزة بن ثابت: رواه البخاري، ح: ٥٦٣١ ومسلم: ١٢٢/٢٠٢٨.

Comments:

“Breathe three times in the vessel” means that, while drinking from the vessel, he ﷺ used to draw the mouth away from the vessel three times and breathe outside. It is because there is a unanimous *Sahīh Hadīth* that the Messenger of Allāh ﷺ has prohibited from breathing in the vessel. The reason being that, by doing so, the foul smell of the mouth penetrates into the water or else, more often than not, the saliva finds its way into the water, which even the drinker himself would detest. Breathing outside the vessel, on the contrary, is more satisfying and healthy and pleasant for the stomach. It, moreover, as will be seen from the following *Hadīth*, makes man distinct from the animal.

1885. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Let none of you drink all at once like the camel. But drink two or three times, mentioning Allāh’s Name when you drink, and praising Him when you (finish).” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. Yazīd bin Sinān Al-Jazarī is Abū Farwah Ar-Ruhāwī.

١٨٨٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ
عَنْ يَزِيدِ بْنِ سِنَانَ الْجَزَرِيِّ، عَنْ ابْنِ لِعَطَاءِ بْنِ
أَبِي رَبَاحٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَا تَشْرَبُوا وَاحِدًا كَشْرَبِ
الْبَعِيرِ وَلَكِنْ اشْرَبُوا مَتْنِي وَثَلَاثَ وَسَمُّوا إِذَا أَنْتُمْ
شَرِبْتُمْ، وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.
وَيَزِيدُ بْنُ سِنَانَ الْجَزَرِيُّ هُوَ أَبُو فَرَوَةَ
الرُّهَاوِيُّ.

تخریج: [إسناده ضعيف] * يزيد بن سنان: ضعيف وشيخه كأنه يعقوب وهو ضعيف وإلا فمجهول كما في التقريب وغيره.

Comments:

Islamic etiquette for drinking demands that we (i) drink in three breaths, released and drawn outside the vessel, and (ii) start with the recitation of *Bismillāh* and end up with *Al-hamdulillāh*.

Chapter 14. What Has Been Related About Drinking With Two Breaths

1886. Ibn ‘Abbās said: “When the Prophet ﷺ drank, he would breathe two times.” (*Ḍa‘īf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Rishdīn bin Kuraib.

He said: I asked [Abū Muḥammad] ‘Abdullāh bin ‘Abdur-Raḥmān^[1] about Rishdīn bin Kuraib: “Is he stronger (in narration), or Muḥammad bin Kuraib?” He said: “Neither are better to me. Rishdīn bin Kuraib is preferred over them to me.” He said: I asked Muḥammad bin Ismā‘īl about this, so he said: “Muḥammad bin Kuraib is preferred over Rishdīn bin Kuraib.” To me, the correct view is what Abū Muḥammad ‘Abdullāh bin ‘Abdur-Raḥmān said: Rishdīn bin Kuraib is more preferred and he is elder. He lived to see Ibn ‘Abbās, and they are brothers, and they both have *Munkar* narrations in their reports.”

(المعجم ١٤) - بَابُ مَا ذُكِرَ فِي الشُّرْبِ
بِتَفْسِيرَيْنِ (التحفة ١٤)

١٨٨٦ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا
عِيسَى بْنُ يُونُسَ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ، عَنْ
أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا
شَرِبَ يَتَنَفَّسُ مَرَّتَيْنِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ بْنِ كُرَيْبٍ.
قَالَ: وَسَأَلْتُ [أَبَا مُحَمَّدٍ] عَبْدَ اللَّهِ بْنَ
عَدِي الرَّحْمَنِ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ قُلْتُ: هُوَ
أَفْوَى أَمْ مُحَمَّدُ بْنُ كُرَيْبٍ؟ قَالَ: مَا أَقْرَبَهُمَا
وَرِشْدِينَ بْنُ كُرَيْبٍ أَرْجَحُهُمَا عِنْدِي، قَالَ:
وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا، فَقَالَ:
مُحَمَّدُ بْنُ كُرَيْبٍ أَرْجَحُ مِنْ رِشْدِينَ بْنِ
كُرَيْبٍ. وَالْقَوْلُ عِنْدِي مَا قَالَ أَبُو مُحَمَّدٍ عَبْدُ
اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: رِشْدِينَ بْنُ كُرَيْبٍ
أَرْجَحُ وَأَكْبَرُ، وَقَدْ أَدْرَكَ ابْنُ عَبَّاسٍ وَرَأَاهُ
وَهُمَا أَخَوَانِ وَعِنْدَهُمَا مَنَاكِيرٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأشربة، باب الشرب بثلاثة أنفاس،
ح: ٣٤١٧ من حديث رشدين بن كريب به وهو ضعيف كما في التقريب وغيره.

Comments:

If one has the intention to drink to one’s fill, let him drink with three breaths. In case he wishes to drink just a little, he may do it with one breath or two.

[1] That is Ad-Dārimī.

Chapter 15. What Has Been Related About It Being Disliked To Blow Into The Drink

1887. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ prohibited blowing into the drink. A man said: “What about if one sees something floating in the vessel?” He said: “Spill it out (removing that).” He said: “I can not drink in one breath.” He said: “Then remove the cup away from your mouth.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
النَّفْخِ فِي الشَّرَابِ (التحفة ١٥)

١٨٨٧ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا
عِيسَى بْنُ يُونُسَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ
أَيُّوبَ - وَهُوَ ابْنُ حَبِيبٍ - أَنَّهُ سَمِعَ أَبَا
المُثَنَّى الجُهَنِيَّ يَذْكُرُ عَنْ أَبِي سَعِيدِ الخُدْرِيِّ:
أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ النَّفْخِ فِي الشَّرَابِ،
فَقَالَ رَجُلٌ: القَدَاةُ أَرَاهَا فِي الإِنَاءِ؟ فَقَالَ:
«أَهْرِقْهَا» فَقَالَ: فَإِنِّي لَا أَرَوِي مِنْ نَفْسٍ
وَاحِدَةٍ؟ قَالَ: «فَأَبِنِ القَدَحَ إِذْنًا عَنْ فَيْكِ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢٦/٣، ٣٢ من حديث مالك به وهو في
الموطأ: ٩٢٥/٢.

Comments:

If a straw etc., strays into the drinking water then, instead of blowing it away, we should remove it through some other method i.e., through spilling out some of the water or by means of a spoon etc. If one has a desire to drink to one's fill and needs to breathe while doing so, let him draw the cup away from his mouth and breathe outside.

1888. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ prohibited breathing in the vessel, or blowing into it.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٨٨٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ عَبْدِ الكَرِيمِ الجَزْرِيِّ،
عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ
نَهَى أَنْ يُتَنَفَسَ فِي الإِنَاءِ أَوْ يُنْفَخَ فِيهِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأشربة، باب: في النفخ في الشراب والتنفس فيه، ح: ٣٧٢٨ وابن ماجه، ح: ٣٤٢٩ والحميدي، ح: ٥٢٦ من حديث سفيان بن عيينة به.

Comments:

It is not proper to breathe into the vessel or blow into it while drinking from it, be it for taking a fresh breath, or removing some straw from it or to cool a hot drink.

Chapter 16. What Has Been Related About It Being Disliked To Breath Into The Vessel

1889. ‘Abdullāh bin Abī Qatādah narrated from his father, that the Messenger of Allāh ﷺ said: “When one of you drinks, then do not breathe into the vessel.” (Saḥīḥ)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(المعجم ١٦) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّنَفُّسِ فِي الْإِنَاءِ (التحفة ١٦)

١٨٨٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هِشَامُ الدِّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسُ فِي الْإِنَاءِ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الوضوء، باب النهي عن الاستنجاء باليمين، ح: ١٥٣ ومسلم، ح: ٢٦٧ من حديث هشام الدستوائي به.

Comments:

It is not only bad manners but also an unhealthy practice to breathe into the vessel while drinking. (*Fath Al-Bārī*, Prohibition of breathing into the vessel: 10).

Chapter 17. What Has Been Related About [The Prohibition Of] Bending The Mouths Of Water-Skins

1890. ‘Ubaidullāh bin ‘Abdullāh narrated a report (of the Messenger of Allāh ﷺ) from Abū Sa‘eed, that he prohibited bending the mouths of the water-skins. (Saḥīḥ)

[He said:] There are narrations on this topic from Jābir, Ibn ‘Abbās, and Abū Hurairah.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(المعجم ١٧) - بَابُ مَا جَاءَ فِي [النَّهْيِ] عَنْ اخْتِنَاتِ الْأَسْقِيَةِ (التحفة ١٧)

١٨٩٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ رِوَايَةً: أَنَّهُ نَهَى عَنْ اخْتِنَاتِ الْأَسْقِيَةِ. [قَالَ:] وَفِي الْبَابِ عَنْ جَابِرِ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الأشربة، باب آداب الطعام والشراب وأحكامهما، ح: ٢٠٢٣ من حديث سفیان بن عيينة والبخاري، ح: ٥٦٢٥ من حديث الزهري به * وفي الباب عن جابر [ابن أبي شيبه: ١٩/٨، ح: ٢٤١١٦] وابن عباس [ابن ماجه، ح: ٣٤١٩] وأبي هريرة [البخاري، ح: ٥٦٢٧ والحاكم: ٤/١٤٠].

Comments:

A water-skin or any other container with a closed mouth could contain a harmful object in it. It has, therefore, been prohibited to drink from it without looking at what one is drinking.

Chapter 18. What Has Been Related Permitting That

(المعجم ١٨) - بَابُ مَا جَاءَ فِي
الرُّخْصَةِ فِي ذَلِكَ (التحفة ١٨)

1891. ‘Eisā bin ‘Abdullāh bin Unais narrated from his father who said: “I saw the Prophet ﷺ standing at a hanging water-skin, so he bent it, then drank from it.” (Da‘īf)

[He said:] There is something on this topic from Umm Salamah.

[Abū ‘Eisā said:] The chain for this *Hadīth* is not *Ṣaḥīḥ*. ‘Abdullāh bin ‘Umar Al-‘Umarī (a narrator in the chain) was graded weak due to his memory, and I do not know if he heard from ‘Eisā or not.

١٨٩١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ بْنِ أُنَيْسٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ قَامَ إِلَى قِرْبَةٍ مُعَلَّقَةٍ فَحَنَّتْهَا ثُمَّ شَرِبَ مِنْ فِيهَا.

[قَالَ:] [وفي الباب عن أم سليم].
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِصَحِيحٍ. وَعَبْدُ اللَّهِ بْنُ عُمَرَ الْعُمَرِيُّ يُضَعَّفُ مِنْ قِبَلِ حِفْظِهِ وَلَا أَدْرِي سَمِعَ مِنْ عَيْسَى أَمْ لَا؟

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأشربة، باب: في اختناث الأسقية، ح: ٣٧٢١ من حديث عبدالله بن عمر العمري به وهو ضعيف في غير نافع، وعيسى بن عبدالله مستور لم يوثقه غير ابن حبان * وفي الباب عن أم سليم [أحمد: ٣٧٦/٦، ٤٣١، والدارمي، ح: ٢١٣٠].

1892. ‘Abdur-Rahmān bin Abī ‘Amrah narrated from his grandmother Kabshah who said: “The Messenger of Allāh ﷺ entered upon me. He drank from a hanging water-skin while standing. So I went to its mouth and cut it off.”^[1] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharib*. Yazīd bin

١٨٩٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ حَدِيثِهِ كَبْشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَشَرِبَ مِنْ فِي قِرْبَةٍ مُعَلَّقَةٍ فَأَيَّمَا فَقُمْتُ إِلَى فِيهَا فَقَطَعْتَهُ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَيَزِيدُ بْنُ يَزِيدَ بْنِ جَابِرٍ هُوَ

^[1] This she did because the Prophet ﷺ had drunk from it, and she wanted to keep it. See *Tuhfat Al-Aḥwadhī*.

Yazīd bin Jābir is the brother of 'Abdur-Rahmān bin Yazīd bin Jābir. He died earlier than him.

أَخُو عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، وَهُوَ أَقْدَمُ مِنْهُ مَوْتًا.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الأشربة، باب الشرب قائمًا، ح: ٣٤٢٣

والحميدي، ح: ٣٥٥ من حديث سفيان بن عيينة به.

Comments:

The water-skin was hanging, and there was no vessel around, and obviously the Prophet ﷺ could not hold water in the palm of his hand and drink. It was under this circumstance that he ﷺ had to drink directly from the mouth of the water-skin.

Chapter 19. What Has Been Related About Those On The Right Have More Right To The Drink

(المعجم ١٩) - بَابُ مَا جَاءَ: أَنْ
الْأَيْمِينَ أَحَقُّ بِالشُّرْبِ (التحفة ١٩)

1893. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ was brought some milk which was mixed with some water. On his right was a Bedouin and on his left was Abū Bakr. So he drank, then he gave it to the Bedouin and said: "The right, then the right." (*Ṣaḥīḥ*) [He said:] There are narrations on this topic from Ibn 'Abbās, Sahl bin Sa'd, Ibn 'Umar, and 'Abdullāh bin Busr.

١٨٩٣ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ؛ ح: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَنَبِي بِلَبَنِ قَدْ شِيبَ بِمَاءٍ وَعَنْ يَمِينِهِ أَعْرَابِيٌّ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ فَشَرِبَ ثُمَّ أَعْطَى الْأَعْرَابِيَّ وَقَالَ: «الْأَيْمَنُ فَالْأَيْمَنُ».

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ:] [وفي البابِ عَنِ ابْنِ عَبَّاسٍ وَسَهْلِ ابْنِ سَعْدٍ وَابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ بُسْرِ. قَالَ أَبُو عِيْسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الأشربة، باب الأيمن فالأيمن في الشرب، ح: ٥٦١٩ ومسلم، ح: ٢٠٢٩ من حديث مالك به وهو في الموطأ: ٩٢٦/٢ * وفي الباب عن ابن عباس [ابن ماجه، ح: ٣٤٢٦] وسهل بن سعد [البخاري، ح: ٢٣٥١ ومسلم، ح: ٢٠٣٠] وابن عمر [أبو الشيخ في أخلاق النبي ﷺ، ص: ٢٢٤] وعبدالله بن بسر [يأتي: ٣٥٧٦].

Comments:

If the cup bearer finds no division of right and left among the people but finds them sitting reverentially before a prominent personality, then he starts offering the drink to the person in front. In case the drink has been brought especially for the prominent person, it shall be offered exclusively to him. If, however, it is meant to be given to others as well, then the cup bearer shall start from his right side.

Chapter 20. What Has Been Related About The One Providing Water For People Is The Last Of Them To Drink

1894. Abū Qatādah narrated that the Prophet ﷺ said: “The one providing water for people is the last of them to drink.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Ibn Abī Awfā.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٢٠) - بَابُ مَا جَاءَ أَنَّ سَاقِي الْقَوْمِ آخِرُهُمْ شُرْبًا (التحفة ٢٠)

١٨٩٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ

زَيْدٍ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «سَاقِي الْقَوْمِ آخِرُهُمْ شُرْبًا» [قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ أَبِي أَوْفَى.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: وأخرجه مسلم، المساجد، باب قضاء الصلاة الفاتئة واستحباب تعجيل قضائها، ح: ٦٨١ من حديث ثابت به * وفي الباب عن ابن أبي أوفى [أبو داود، ح: ٣٧٢٥].

Comments:

Islamic etiquette is built on the principle that if a person is designated to provide some sort of service or relief to the people, let him first and foremost serve the people and avoid placing self-interest above that of others.

Chapter 21. What Has Been Related About Which Drink Was The Most Beloved To The Messenger Of Allāh ﷺ

1895. ‘Aīshah narrated: “The drink most beloved to the Messenger of Allāh ﷺ was the sweet, cool drink.” (*Da‘īf*)

[Abū ‘Eisā said:] This was reported similarly by more than one narrator from Ibn ‘Uyainah from Ma‘mar, from Az-Zuhri, from ‘Urwah from ‘Aīshah. What is correct is what was reported by Az-Zuhri from the Prophet ﷺ in *Mursal* form.

(المعجم ٢١) - بَابُ مَا جَاءَ أَيُّ الشَّرَابِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ (التحفة ٢١)

١٨٩٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ أَحَبَّ الشَّرَابِ إِلَى رَسُولِ اللَّهِ ﷺ الْحُلُوُّ الْبَارِدُ.

[قَالَ أَبُو عِيْسَى:] هَكَذَا رَوَاهُ غَيْرٌ وَاحِدٍ

عَنِ ابْنِ عُيَيْنَةَ مِثْلَ هَذَا عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. وَالصَّحِيحُ مَا رَوَى الزُّهْرِيُّ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ٦٨٤٤ من حديث سفيان بن عيينة به وصرح بالسماع عند الحميدي، ح: ٢٥٨ * الزهري مدلس وعنن وللحديث شاهد ضعيف عند أحمد: ٣٣٨/١.

Comments:

Almost every person has a natural inclination for cold and sweet drink. A person's liking for a certain item of food or drink, which is also consistent with human nature, is not against the principle of piety and freedom from distaste for worldly pleasures.

1896. Az-Zuhrī narrated: "The Prophet ﷺ was asked: 'Which drink is the best?' He said: "The sweet, cool drink." (Da'if)

[Abū 'Eisā said:] This is how 'Abdur-Razzāq reported it from Ma'mar, from Az-Zuhrī, from the Prophet ﷺ in *Mursal* form. This is more correct than the narration of Ibn 'Uyainah (no. 1895).

حديث عبدالرزاق في المصنف: ٤٦/١٠،

١٨٩٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ وَيُونُسُ عَنِ الزُّهْرِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ: أَيُّ الشَّرَابِ أَطْيَبُ؟ قَالَ: «الْحُلُوُّ الْبَارِدُ».

[قَالَ أَبُو عِيسَى:] وَهَكَذَا رَوَى عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ مُرْسَلًا. وَهَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ عُيَيْنَةَ.

تخريج: [إسناده ضعيف لإرساله] * حديث عبدالرزاق في المصنف: ٤٦/١٠، ح: ١٩٥٨٣.



English Translation of

**Jāmi'
At-Tirmidhi**

English
Translation of
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At-Tirmidhī

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In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

25. Chapters On Righteousness And Maintaining Good Relations With Relatives From The Messenger Of Allāh ﷺ

Chapter 1. What Has Been Related About Being Dutiful To Parents

1897. Bahz bin Ḥakīm narrated from his father, from his grandfather who said: "I said: 'O Messenger of Allāh! Who most deserves (my) reverence?' He said: 'Your mother.'" He said: "I said: 'Then who?' He said: 'Your mother.'" He said: "I said: 'Then who?' He said: 'Your mother.'" He said: "I said: 'Then who?' He said: 'Your mother.'" He said: "I said: 'Then who?' He said: 'Then your father, then the nearest relatives, then the nearest relatives.'" (*Ḥasan*)

[He said:] There are narrations on this topic from Abū Hurairah, 'Abdullāh bin 'Amr, 'Aishah, and Abū Ad-Dardā'.

[Abū 'Eīsā said:] Bahz bin Ḥakīm is Abū Mu'āwiyah bin Haidah Al-Qushairī. And this *Ḥadīth* is *Ḥasan*.

Shu'bah criticized Bahz bin Ḥakīm, but he is trustworthy according to the people of *Ḥadīth*. Ma'mar, Sufyān Ath-Thawrī, Ḥammād bin Salamah, and others among the *A'immah* reported from him.

(المعجم ٢٥) - أَبْوَابُ الْبِرِّ وَالصَّلَةِ

عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٢٢)

(المعجم ١) - بَابُ مَا جَاءَ فِي بِرِّ

الْوَالِدَيْنِ (التحفة ١)

١٨٩٧ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]:
أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنَا بَهْزُ بْنُ
حَكِيمٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: قُلْتُ: يَا
رَسُولَ اللَّهِ! مَنْ أْبْرُءُ؟ قَالَ: «أُمُّكَ»، قَالَ:
قُلْتُ: ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ»، قَالَ: قُلْتُ:
ثُمَّ مَنْ؟ قَالَ: «أُمُّكَ»، قَالَ: قُلْتُ: ثُمَّ مَنْ؟
قَالَ: «ثُمَّ أَبَاكَ ثُمَّ الْأَقْرَبَ فَلِأَقْرَبَ».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ
اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ وَأَبِي الدَّرْدَاءِ.

[قَالَ أَبُو عِيْسَى:] وَبَهْزُ بْنُ حَكِيمٍ هُوَ أَبُو
مُعَاوِيَةَ بْنِ حَيْدَةَ الْقُشَيْرِيِّ.

وَهَذَا حَدِيثٌ حَسَنٌ.

وَقَدْ تَكَلَّمَ شُعْبَةُ فِي بَهْزِ بْنِ حَكِيمٍ، وَهُوَ
ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ، وَرَوَى عَنْهُ مَعْمَرٌ
وَسُفْيَانُ وَالثَّوْرِيُّ وَحَمَّادُ بْنُ سَلَمَةَ وَغَيْرُ
وَاحِدٍ مِنَ الْأَيْمَةِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في بر الوالدين، ح: ٥١٣٩ من حديث بهز به وصححه الحاكم: ٦٤٢/٣، ١٥٠/٤ ووافقه الذهبي * وفي الباب عن أبي هريرة [البخاري، ح: ٥٩٧١ ومسلم، ح: ٢٥٤٨] وعبدالله بن عمرو [يأتي: ١٨٩٩] وعائشة [الحاكم: ١٥٠، ١٧٥] وأبي الدرداء [يأتي: ١٩٠٠].

Comments:

This and other similar *Aḥādīth* are explicit on the point that, as regards dutifulness and reverence from the children, the mother gets precedence over the father. The Prophet ﷺ has specified that the rights of mothers over children are three times more than those of the father. For one thing, the mother represents the weaker sex, and therefore needs more attention and better treatment. Besides, there are three pains that she alone suffers. Fathers can play no part in them. These are: (i) ordeal of pregnancy (ii) pangs of birth, a veritable battle between life and death, and (iii) the period of suckling during which she even has to spend wakeful nights for the sake of the baby.

Chapter 2. Also About That

(المعجم ٢) - بَابُ: [مِنْهُ] (التحفة ٢)

1898. Ibn Mas‘ūd said: “I asked the Messenger of Allāh ﷺ: ‘O Messenger of Allāh! Which is the most virtuous of deeds?’ He said: ‘*Ṣalāt* during its appropriate time.’ I said: ‘Then what, O Messenger of Allāh?’ He said: ‘Being dutiful to one’s parents.’ I said: ‘Then what, O Messenger of Allāh?’ He said: ‘*Jihād* in the cause of Allāh.’ Then the Messenger of Allāh ﷺ was silent, and if I had asked him more, he would have told me more.”
(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Ash-Shaibānī, Shu‘bah and more than one other narrator reported from Al-Wālid bin Al-‘Aizār. This *Ḥadīth* has been reported through more than one route from Abū ‘Amr Ash-Shaibānī, from Ibn Mas‘ūd. Abū ‘Amr Ash-Shaibānī’s name is Sa’d bin Iyās.

١٨٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنِ الْمَسْعُودِيِّ، عَنِ الْوَلِيدِ بْنِ الْعِزَّارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لِمِيقَاتِهَا»، قُلْتُ: ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ»، قُلْتُ: ثُمَّ مَاذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ»، ثُمَّ سَكَتَ عَنِّي رَسُولُ اللَّهِ ﷺ وَلَوْ اسْتَرَدَدْتُهُ لَزَادَنِي.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ الشَّيْبَانِيُّ وَشُعْبَةُ وَعَبْدُ وَاحِدٍ عَنِ الْوَلِيدِ بْنِ الْعِزَّارِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنِ ابْنِ مَسْعُودٍ. وَأَبُو عَمْرٍو الشَّيْبَانِيُّ اسْمُهُ سَعْدُ بْنُ إِيَاسٍ.

تخریج: متفق عليه، وأخرجه البخاري، الأدب، باب البر والصلة، ح: ٥٩٧٠ ومسلم، ح: ٨٥ من حديث الوليد بن العيزار به.

Comments:

The Messenger of Allāh ﷺ is known to have given different answers at different times to questions about what constituted the most virtuous of deeds. It was because, at each occasion, the problem was different, and he answered everybody keeping in view his particular needs and inclinations. His answers even represented appropriate remedies if he noticed certain shortcomings or failures in the person of the questioner.

Chapter 3. What Has Been Related About The Virtue Of Pleasing One’s Parents

1899. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “The Lord’s pleasure is in the parent’s pleasure, and the Lord’s anger is in the parent’s anger.” (*Hasan*)

(Another chain) from ‘Abdullāh bin ‘Amr, and it is similar, but he did not narrate it in *Marfū* form, and this is more correct.

[Abū ‘Eisā said:] This is how Shu’bah’s companions reported it from Shu’bah; from Ya’lā bin ‘Aṭā’, from his father, from ‘Abdullāh bin ‘Amr in *Mawūf* form. We do not know of anyone who narrated it as *Marfū* other than Khālid bin Al-Hārith (a narrator in the chain), from Shu’bah. Khālid bin Al-Hārith is trustworthy and reliable. I heard Muḥammad bin Al-Muthanna saying: “I did not see the likes of Khālid bin Al-Hārith in Al-Baṣrah, nor the likes of ‘Abdullāh bin Idrīs in Al-Kūfah.” [He said:] There is something on this topic from ‘Abdullāh bin Mas‘ūd.

(المعجم ٣) - بَابُ [مَا جَاءَ مِنْ] الْفَضْلِ فِي رِضَا الْوَالِدَيْنِ (التحفة ٣)
 ١٨٩٩ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. نَحْوَهُ وَلَمْ يَرْفَعَهُ. وَهَذَا أَصَحُّ.

[قَالَ أَبُو عِيسَى:] وَهَكَذَا رَوَى أَصْحَابُ شُعْبَةَ عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو مَوْقُوفًا، وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ غَيْرُ خَالِدِ بْنِ الْحَارِثِ، عَنْ شُعْبَةَ. وَخَالِدُ بْنُ الْحَارِثِ ثِقَّةٌ مَأْمُونٌ. [قَالَ:] سَمِعْتُ مُحَمَّدَ بْنَ الْمُثَنَّى يَقُولُ: مَا رَأَيْتُ بِالْبَصْرَةِ مِثْلَ خَالِدِ بْنِ الْحَارِثِ وَلَا بِالْكُوفَةِ مِثْلَ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ. [قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.

تخريج: [إسناده حسن] وأخرجه ابن حبان (موارد): ٢٠٢٦ من حديث خالد بن الحارث به وصححه الحاكم على شرط مسلم: ١٥١/٤، ١٥٢ ووافقه الذهبي، وحديث شعبة عند البخاري في الأدب المفرد، ح: ٢ * وفي الباب عن عبد الله بن مسعود [لعله يشير إلى الحديث المتقدم: ١٨٩٨].

Comments:

Anyone who seeks to please his Supreme Lord i.e., Allāh, let him keep his parents pleased with him, since striving to secure the happiness and pleasure of one’s parents is a precondition for achieving the pleasure of Allāh. By the same token, earning the displeasure of parents means earning the displeasure of Allāh.

1900. Abū ‘Abdur-Raḥmān As-Sulamī narrated from Abū Ad-Dardā’. He said that a man came and said: “I have a wife whom my mother has ordered me to divorce.” So Abū Ad-Dardā’ said: “I heard the Messenger of Allāh ﷺ saying: “The father is the middle gate to Paradise. So if you wish, then neglect that door, or protect it.” (Hasan)

And sometimes Sufyān said: “The mother” and sometimes he said: “The father.” This *Hadīth* is *Ṣaḥīḥ*.

And Abū ‘Abdur-Raḥmān As-Sulamī’s name is ‘Abdullāh bin Ḥabīb.

تخريج: [حسن] وأخرجه ابن ماجه، الأدب، باب بر الولدين، ح: ٣٦٦٣ من حديث سفیان ابن عيينة به وتابعه شعبة عند ابن ماجه، ح: ٢٠٨٩ وصححه ابن حبان، ح: ٢٠٢٣ والحاكم: ٢/١٩٧، ١٥٢/٤ ووافقه الذهبي.

Comments:

The surest way to get admittance to Paradise and securing a higher place in it is to be dutiful and obedient to one’s parents.

Chapter 4. What Has Been Related About Disobeying Parents

1901. ‘Abdur-Raḥmān bin Abī Bakrah narrated from his father who said: “The Messenger of Allāh

١٩٠٠ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانٌ عَنْ عَطَاءِ بْنِ السَّائِبِ [الْعُجَيْبِيِّ] عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: إِنَّ رَجُلًا أَتَاهُ فَقَالَ: إِنَّ لِي امْرَأَةً وَإِنَّ أُمِّي تَأْمُرُنِي بِطَلَاقِهَا، فَقَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ، فَإِنْ شِئْتَ فَأَضِعْ ذَلِكَ الْبَابَ أَوْ احْفَظْهُ»، وَرُبَّمَا قَالَ سُفْيَانٌ: إِنَّ أُمِّي، وَرُبَّمَا قَالَ: أَبِي. وَهَذَا حَدِيثٌ صَحِيحٌ. وَأَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ اسْمُهُ عَبْدُ اللَّهِ ابْنُ حَبِيبٍ.

(المعجم ٤) - بَابُ مَا جَاءَ فِي عُقُوقِ الْوَالِدَيْنِ (التحفة ٤)

١٩٠١ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ

ﷺ said: 'Shall I not tell you of the biggest of the major sins?' They said: 'Of course! O Messenger of Allāh!' He said: 'To join partners with Allāh, and disobeying one's parents.'" He said: "He ﷺ sat up, and he had been reclining. He said: 'And false testimony, or false speech.' And the Messenger of Allāh ﷺ would not stop saying it until we said (to ourselves): 'I wish that he would stop.'" (*Ṣaḥīḥ*)

[He said:] There is something about this from Abū Sa'eed.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Abū Bakrah's name is Nufai' [bin Al-Ḥārith].

تخریج: متفق عليه، وأخرجه البخاري، الشهادات، باب ما قيل في شهادة الزور، ح: ٢٦٥٤ من حديث بشر ابن المفضل ومسلم، ح: ٨٧ من حديث الجريري به * وفي الباب عن أبي سعيد [أبو داود، ح: ٢٥٣٠].

Comments:

Just as the primary reason of man's creation is to obey his Master and Creator i.e., Allāh, (and of a surety, it is the greatest of all sins to ascribe partners to Him), the apparent cause of his birth in this world is his parents.

1902. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "It is among the greatest of sins that a man should curse his parents." They said: "O Messenger of Allāh ! Does a man curse his parents?" He said: "Yes. He verbally abuses the father of a man, who in turn, verbally abuses his father, and he (retaliates and) curses his mother, so he curses his mother." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب الكبائر وأكبرها، ح: ٩٠ عن قتيبة والبخاري، ح: ٥٩٧٣ من حديث سعد بن إبراهيم به.

الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُحَدِّثُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟» قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ»، قَالَ: وَجَلَسَ وَكَانَ مُتَمَكِّئًا، قَالَ: «وَشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ»، فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يَقُولُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ.

[قَالَ:] وفي البابِ عن أبي سعيد.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو بَكْرَةَ اسْمُهُ نَفْعُ [بْنِ الْحَارِثِ].

١٩٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ الْكَبَائِرِ أَنْ يُسْتَمَّ الرَّجُلُ وَالِدَيْهِ قَالُوا: يَا رَسُولَ اللَّهِ! وَهَلْ يُسْتَمُّ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: «نَعَمْ، يُسَّبُ أَبَا الرَّجُلِ فَيُسَّبُ أَبَاهُ، وَيُسْتَمُّ أُمُّهُ فَيُسْتَمُّ أُمَّهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

Comments:

The *Hadīth* teaches us that to indulge in such foul talk or mean behaviour with someone that it prompts him to abuse or curse your parents in retaliation is as bad as your abusing and cursing your own parents.

Chapter 5. What Has Been Related About Honoring The Father's Friends

(المعجم ٥) - بَابُ [مَا جَاءَ] فِي إِكْرَامِ صَدِيقِ الْوَالِدِ (التحفة ٥)

1903. Ibn ‘Umar narrated that the Prophet ﷺ said: “Among the most dutiful of deeds is that a man nurture relations with the people his father was friends with.” (*Ṣaḥīh*)

[He said:] There is something about this from Abū Usaid.

[Abū ‘Eisā said:] This *Hadīth* is *Ṣaḥīh*. This *Hadīth* has been reported from Ibn ‘Umar through other routes.

١٩٠٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أْبَرَ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ أَهْلَ وَدِّ أَبِيهِ». [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي أُسَيْدٍ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنِ ابْنِ عُمَرَ مِنْ غَيْرِ وَجْهِ.

تخریج: وأخرجه مسلم، البر والصلة، باب فضل صلة أصدقاء الأب والأم ونحوهما، ح: ٢٥٥٢ من حديث الوليد بن أبي الوليد به * وفي الباب عن أبي أسيد [أبو داود، ح: ٥١٤٢ وابن ماجه، ح: ٢٦٦٤].

Comments:

To nurture relations with the father's friends and treat them with respect is an act of great virtue, and is a part of one's dutifulness and respect towards his own parents.

Chapter 6. About Being Dutiful To The Maternal Aunt

(المعجم ٦) - بَابُ: فِي بِرِّ الْخَالَةِ (التحفة ٦)

1904. Al-Barā' bin ‘Āzib narrated that the Prophet ﷺ said: “The maternal aunt holds the same status as the mother.” (*Ṣaḥīh*)

There is a long story with this *Hadīth*. This *Hadīth* is *Ṣaḥīh*.

(Another chain) from Ibn ‘Umar, that a man came to the Prophet ﷺ and said: “O Messenger of Allāh ﷺ! I was afflicted by a tremendous

١٩٠٤ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنْ إِسْرَائِيلَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ - وَهُوَ ابْنُ مَدُونَةَ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ وَاللَّفْظُ لِحَدِيثِ عُبَيْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ». وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ، هَذَا حَدِيثٌ

sin. Is there any repentance for me?” He said: “Do you have your mother?” He said: “No.” He said: “Do you have any maternal aunts?” He said: “Yes.” He said: “Then be dutiful to them.”

There is something about this from ‘Ali.

(Another chain) from Abū Bakr bin Ḥaḥṣ, from the Prophet ﷺ and it is similar, but he did not mention “from Ibn ‘Umar” in it. This is more correct than the *Hadīth* of Abū Mu‘āwiyah, and Abū Bakr bin Ḥaḥṣ is Ibn ‘Umar bin Sa‘d bin Abī Waqqāṣ (narrators in the chain of this *Hadīth*.)

تخریج: [صحیح] وأخرجه البخاري، الصلح، باب: كيف يكتب: هذا ما صالح فلان بن فلان وفلان بن فلان وإن لم ينسبه إلى قبيلته أو نسبه، ح: ٢٦٩٩ عن عبيد الله بن موسى به * حديث أبي معاوية الضرير أخرجه حمزة بن يوسف السهمي في تاريخ جرجان، ص: ٢٣٤: ٦١١ وهو صرح بالسماع عند ابن حبان، ح: ٢٠٢٢ وسنده صحيح وللحديث شواهد منها الحديث السابق * وفي الباب عن علي [أبو داود، ح: ٢٢٨٠].

Comments:

The *Hadīth* tells us that respectful behaviour and dutifulness towards one’s mother or other female relatives that stand in a similar place, viz. one’s maternal aunt or grandmother etc. are deeds of such great virtue that they can win Allāh’s mercy and forgiveness even for the worst types of sinners.

Chapter 7. What Has Been Related About Supplicating For One’s Parents

1905. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Three supplications are accepted, there is no doubt in them (about them being accepted): The

صَحِيحٌ.
حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ سُوفَةَ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصِ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَصَبْتُ ذَنْبًا عَظِيمًا فَهَلْ لِي تَوْبَةٌ؟ قَالَ: «هَلْ لَكَ مِنْ أُمٍّ؟» قَالَ: لَا، قَالَ: «هَلْ لَكَ مِنْ خَالَةٍ؟» قَالَ: نَعَمْ قَالَ: «فَبِرِّهَا».
وفي البابِ عَنْ عَلِيٍّ.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ سُوفَةَ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَلَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عُمَرَ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي مُعَاوِيَةَ. وَأَبُو بَكْرٍ بْنُ حَفْصِ: هُوَ ابْنُ عُمَرَ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ.

(المعجم ٧) - بَابُ مَا جَاءَ فِي دَعْوَةِ الْوَالِدَيْنِ (التحفة ٧)
١٩٠٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ بَحْصِيِّ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثُ

supplication of the oppressed, the supplication of the traveler, and the supplication of the father against his son.” (*Hasan*)

[Abū ‘Eisā said:] Al-Hajjāj Aṣ-Ṣawwāf reported this *Ḥadīth* from Yaḥya bin Abī Kathīr, similarly to the narration of Hishām. As for Abū Ja’far, who reported it from Abū Hurairah, he is called Abū Ja’far Al-Mu’adh-dhin, and we do not know his name. Yaḥya bin Abī Kathīr has reported other *Aḥādīth* from him.

دَعَوَاتٍ مُسْتَجَابَاتٍ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمَسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ».

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى الْحَجَّاجُ الصَّوَّافُ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ نَحْوَ حَدِيثِ هِشَامٍ. وَأَبُو جَعْفَرٍ الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ يُقَالُ لَهُ: أَبُو جَعْفَرِ الْمُؤَدَّنُ وَلَا نَعْرِفُ اسْمَهُ. وَقَدْ رَوَى عَنْهُ يَحْيَى بْنُ أَبِي كَثِيرٍ غَيْرَ حَدِيثٍ.

تخریج: [حسن] وأخرجه أبو داود، الترمذی، باب الدعاء بظهر الغيب، ح: ۱۵۳۶ وابن ماجه، ح: ۳۸۶۲ من حدیث هشام الدستوائي به وصححه ابن حبان، ح: ۲۴۰۶ وللحدیث شواهد كثيرة عند الحاكم: ۱/۴۱۷، ۴۱۸ والهیثمی (مجمع الزوائد): ۱۰/۱۵۱ وغيرهما.

Comments:

Acceptance of a person’s supplications by Allāh depends on his invoking the Divine mercy from the bottom of his heart with perfect humility and a sincere admission of his helplessness and infirmity. A person away from home missing, as he does, his near and dear ones, or an oppressed person only supplicates in dire need of help and succour. Similarly, a broken hearted father only supplicates against his child if driven completely to the wall. And naturally, a prayer arising from the bottom of one’s heart stands the best chance of being answered by Allāh.

Chapter 8. What Has Been Related About Parents’ Rights

(المعجم ۸) - بَابُ مَا جَاءَ فِي حَقِّ الْوَالِدَيْنِ (التحفة ۸)

1906. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “A son could not do enough for his father, unless he found him as a slave and purchased him to set him free.” (*Ṣaḥīh*)

۱۹۰۶ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ مُوسَى: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْزِي وَلَدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ».

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*, we do not know of it except through the narration of Suhail bin Abī Ṣāliḥ. Sufyān Ath-Thawrī and others reported this *Ḥadīth* from Suhail bin Abī Ṣāliḥ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سُهَيْلِ بْنِ أَبِي صَالِحٍ وَقَدْ رَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ عَنْ

سُهَيْلُ بْنُ أَبِي صَالِحٍ هَذَا الْحَدِيثَ.

تخریج: وأخرجه مسلم، العتق، باب فضل عتق الوالد، ح: ١٥١٠ من حديث جرير بن عبد الحميد به.

Comments:

Securing the freedom of the father from bondage by a son, although an extremely virtuous deed, is in practical terms a rare occurrence. As such, it is next to impossible that a person can fully acquit himself from obligations towards his father through his various acts of dutifulness. The same is true of the mother.

Chapter 9. What Has Been Related About Severing The Ties Of Kinship

1907. Abū Salamah said: “Abū [Ar-Raddād] Al-Laiṭhī complained (of an illness). So ‘Abdur-Raḥmān bin ‘Awf visited him. He said: “The best of you, and the one most apt to maintain good relations, as far as I know, is Abū Muḥammad (‘Abdur-Raḥmān bin ‘Awf).” So ‘Abdur-Raḥmān bin ‘Awf said: ‘I heard the Messenger of Allāh ﷺ saying: “Allāh, Most Blessed and Most High, said: ‘I am Allāh, and I am Ar-Raḥmān. I created the *Raḥim* (womb), and named it after My Name. So whoever keeps good relations with it, I keep good relations with him, and whoever severs it, I am finished with him.’” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Sa‘eed, Ibn Abī Awfā, ‘Āmir bin Rabī‘ah, Abū Hurairah, and Jubair bin Mu‘‘im.

[Abū ‘Eisā said:] The *Ḥadīth* of Sufyān from Az-Zuhrī (narrators in this chain) is a *Ṣaḥīḥ Ḥadīth*. Ma‘mar reported this *Ḥadīth* from Az-Zuhrī, from Abū Salamah, from Raddād Al-Laiṭhī, from ‘Abdur-

(المعجم ٩) - بَابُ مَا جَاءَ فِي قَطِيعَةِ

الرَّحِمِ (التحفة ٩)

١٩٠٧ - حَدَّثَنَا ابْنُ أَبِي عَمَرَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ قَالَ: اشْتَكَى أَبُو [الرَّدَادِ] اللَّيْثِيُّ فَعَادَهُ عَبْدُ الرَّحْمَنِ ابْنُ عَوْفٍ فَقَالَ: خَيْرُهُمْ وَأَوْصَلُهُمْ مَا عَلِمْتُ أَبَا مُحَمَّدٍ فَقَالَ عَبْدُ الرَّحْمَنِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا اللَّهُ وَأَنَا الرَّحْمَنُ، خَلَقْتُ الرَّحِمَ وَشَفَقْتُ لَهَا مِنْ اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطَعَهَا بَتَّئْتُهَا».

وفي البابِ عَنْ أَبِي سَعِيدٍ وَابْنِ أَبِي أَوْفَى وَعَامِرِ بْنِ رَبِيعَةَ وَأَبِي هُرَيْرَةَ وَجُبَيْرِ بْنِ مُطْعِمٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ سُفْيَانَ عَنِ الزُّهْرِيِّ حَدِيثٌ صَحِيحٌ. وَرَوَى مَعْمَرٌ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ رَدَادِ اللَّيْثِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَمَعْمَرٍ، كَذَا يَقُولُ، قَالَ مُحَمَّدٌ: وَحَدِيثُ مَعْمَرٍ خَطَأً.

Rahmān bin ‘Awf. This is what Ma‘mar said. Muḥammad said: “The narration of Ma‘mar is a mistake.”

تخريج: [صحيح] وأخرجه أبو داود، الزكاة، باب: في صلة الرحم، ح: ١٦٩٤ من حديث سفيان بن عيينة به وللحديث شواهد عند أحمد: ١/١٩١، ١٩٤، ٤٩٨/٢ وغيره وانظر مسند الحميدي (بتحقيقي): ٦٥ * وفي الباب عن أبي سعيد [أحمد: ٣/١٤، ٨٣] وابن أبي أوفى [البخاري في الأدب المفرد، ح: ٦٣ والبغوي في شرح السنة: ١٣/٢٨، ح: ٣٤٣٩، ٣٣٤٠] وعامر ابن ربيعة [أبو يعلى: ١٣/١٥٦، ح: ٧١٩٨ والبزار: ٢/٣٧٥، ح: ١٨٨٢] وأبي هريرة [أحمد: ٢/٤٩٨ والحاكم: ٤/١٥٧] [يأتي: ١٩٠٩] * حديث معمر عند أبي داود، ح: ١٦٩٥ وصححه ابن حبان، ح: ٢٠٣٣ وهو في كتاب الجامع لمعمر (عبدالرزاق، ح: ٢٠٢٣٤).

Comments:

Allāh will deprive His closeness and mercy from anyone who severs relations from his kith and kin and tramples their rights. Sadly enough, we see everywhere that Muslims, by and large, are systematically neglecting their Prophet’s ﷺ teachings pertaining to their obligations towards close relations.

Chapter 10. What Has Been Related About Connecting The Ties Of Kinship

(المعجم ١٠) - بَابُ مَا جَاءَ فِي صِلَةِ الرَّحِمِ (التحفة ١٠)

1908. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “Merely maintaining the ties of kinship is not adequate. But connecting the ties of kinship is when his ties to the womb are severed and he connects it.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Salmān, ‘Āishah, [and ‘Abdullāh bin ‘Umar].

١٩٠٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا بَشِيرٌ أَبُو إِسْمَاعِيلَ وَفَطْرُ بْنُ خَلِيفَةَ عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ ﷺ قَالَ: «لَيْسَ الْوَأَصِلُ بِالْمُكَافِيءِ، وَلَكِنَّ الْوَأَصِلُ الَّذِي إِذَا انْقَطَعَتْ رَجِمُهُ وَصَلَهَا».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ سَلْمَانَ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عُمَرَ].

تخريج: [صحيح] وأخرجه البخاري، الأدب، باب: ليس الواصل بالمكافئ، ح: ٥٩٩١ وأبو داود، ح: ١٦٩٧ من حديث سفيان بن عيينة به وصححه أبو نعيم الأصبهاني (حلية الأولياء: ٣/٣٠١، ٣٠٢) وصرح مجاهد بالسماع عنده * وفي الباب عن سلمان (ابن عامر) [تقدم: ٦٥٨] وعائشة [البخاري، ح: ٥٩٨٩ ومسلم، ح: ٢٥٥٥] وعبدا لله بن عمر [تقدم: ١٩٠٣].

Comments:

There is not much merit in connecting the ties of kinship with those who connect them with you. True merit lies in fulfilling your duties of kinship towards those who sever them, and deny your rights to you, so that there is no dearth of regard and respect for good family relation in the Islamic society.

1909. Muḥammad bin Jubair bin Muṭ'im narrated from his father, that the Messenger of Allāh ﷺ said: "The one who severs ties will not enter Paradise." Ibn Abī 'Umar said: "Sufyān said: 'Meaning: Ties of the womb.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٩٠٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَنَصْرُ بْنُ عَلِيٍّ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ» قَالَ ابْنُ أَبِي عُمَرَ: قَالَ سُفْيَانُ: يَعْنِي قَاطِعَ رَحِمٍ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، البر والصلة، باب صلة الرحم، وتحريم قطعها، ح: ٢٥٥٦ عن محمد بن أبي عمر والبخاري، ح: ٥٩٨٤ من حديث الزهري به.

Comments:

Severing the ties of womb (kinship) is such a grievous wrong that taken singly, it has the potential to deprive a person of the right to enter Paradise. However, if there are other extenuating circumstances, such as a good number of meritorious deeds to compensate for this sin, conditions might change for the person concerned.

Chapter 11. What Has Been Related About The Love Of A Parent For His Child

(المعجم ١١) - بَابُ مَا جَاءَ فِي حُبِّ الْوَالِدِ وَلَدَهُ (التحفة ١١)

1910. 'Umar bin 'Abdul-'Azīz said: "A righteous woman, *Khawlah bint Ḥakīm* said: "The Messenger of Allāh ﷺ came out during the middle of the day, while holding one of the sons of his daughter in his arms. He was saying: 'You are what makes them stingy, cowardly and ignorant. And you are but from *Raiḥānillāh*.'"^[1] (*Da'if*)

[He said:] There are narrations on this topic from Ibn 'Umar, Al-

١٩١٠ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ ابْنَ أَبِي سُوَيْدٍ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ: زَعَمَتِ الْمَرْأَةُ الصَّالِحَةُ حَوْلَةَ بِنْتُ حَكِيمٍ قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ وَهُوَ مُحْتَضِرٌ أَحَدَ ابْنَيْ ابْنَتِهِ وَهُوَ يَقُولُ: «إِنَّكُمْ لَتَبْخُلُونَ وَتُجِبُّونَ وَتُجْهَلُونَ وَإِنَّكُمْ لَمِنْ رِيحَانِ اللَّهِ».

[1] Meaning from the good fragrances which Allāh has bestowed upon us, or from His mercy.

Ash'ath, and Ibn Qais.

[Abū 'Eīsā said:] We do not know of the *Hadīth* of Ibn 'Uyainah from Ibrāhīm bin Maisarah except through his narration. And we do not know of 'Umar bin 'Abdul-'Azīz hearing from *Khawlah*.

تخریج: [إسناده ضعيف] وأخرجه الحميدي، ح: ٣٣٤ وأحمد: ٤٠٩/٦ من حديث سفيان بن عيينة * به ابن أبي سويد: مجهول (الحال) راجع التقريب وغيره، وعمر بن عبدالعزيز عن خولة منقطع * وفي الباب عن ابن عمر [يأتي: ٣٧٩٧] والأشعث بن قيس [ابن ماجه، ح: ٢٦١٢ وأحمد: ٢١١/٥].

Comments:

Love of children, if it transgresses the limits designated by the *Sharī'ah*, goads a man to act in a stingy, cowardly and ignorant manner, whereas, if it remains within the permissible limits, the children would be the harbingers of Allāh's mercy, sustenance and comfort, and an object of love and delight whom parents will caress and kiss. Thus, a person who keeps within the bounds set by the *Sharī'ah* remains clear of infirmities of character like stinginess, cowardice, ignorance and intemperance.

Chapter 12. What Has Been Related About Being Merciful With The Children

1911. Abū Hurairah narrated: "Al-Aqra' bin Hābis saw the Prophet ﷺ kissing Al-Ḥasan" – Ibn Abi 'Umar (one of the narrators) said: "Al-Ḥasan and Al-Ḥusain." So he said: 'I have ten children and I do not kiss any one of them.' So the Messenger of Allāh ﷺ said: 'Whoever shows no mercy, he will be shown no mercy.'" (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Anas and 'Aīshah.

[Abū 'Eīsā said:] Abū Salamah bin 'Abdur-Raḥmān's (a narrator in this chain) name is 'Abdullāh bin 'Abdur-Raḥmān bin 'Awf, and this *Hadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ:] وفي البابِ عنِ ابنِ عُمَرَ والأشعثِ ابنِ قيسٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عُيَيْنَةَ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ، وَلَا نَعْرِفُ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ سَمَاعًا مِنْ خَوْلَةَ.

(المعجم ١٢) - بَابُ مَا جَاءَ فِي رَحْمَةِ الْوَالِدِ (التحفة ١٢)

١٩١١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَبْصَرَ الْأَفْرَعُ بْنُ حَابِسِ النَّبِيِّ ﷺ وَهُوَ يُقْبَلُ الْحَسَنَ. وَقَالَ ابْنُ أَبِي عُمَرَ: الْحَسَنَ أَوْ الْحُسَيْنَ، فَقَالَ: إِنَّ لِي مِنَ الْوَالِدِ عَشْرَةَ مَا قَبَلْتُ أَحَدًا مِنْهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ مَنْ لَا يَرْحَمُ لَا يُرْحَمُ».

[قَالَ:] وفي البابِ عنِ أنسٍ وعائِشةَ. [قَالَ أَبُو عِيسَى:] وأبو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، اسْمُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ

عَوْفٍ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الفضائل، باب رحمته ﷺ الصبيان والعيال، وتواضعه، وفضل ذلك، ح: ۲۳۱۸ عن محمد بن يحيى بن أبي عمر، والبخاري، ح: ۵۹۹۷ من حديث الزهري به * وفي الباب عن أنس [يأتي: ۳۷۷۲] وعائشة [البخاري، ح: ۵۹۹۸] ومسلم، ح: ۲۳۱۷.

Comments:

The feeling of love and affection towards one's children and kissing and caressing them when young is a proof of the person's having the quality of tenderness, love, and affection in his heart.

Chapter 13. What Has Been Related About Spending On Daughters And Sisters

(المعجم ۱۳) - بَابُ مَا جَاءَ فِي النَّفَقَةِ عَلَى الْبَنَاتِ وَالْأَخَوَاتِ (التحفة ۱۳)

1916. Abū Sa‘eed Al-Khudri narrated that the Messenger of Allāh ﷺ said: “Whoever has three daughters, or three sisters, or two daughters, or two sisters and he keeps good company with them and fears Allāh regarding them, then Paradise is for him.” (*Hasan*)

۱۹۱۶ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَيُّوبَ بْنِ بَشِيرٍ، عَنْ سَعِيدِ الْأَعْمَشِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثَ أَخَوَاتٍ أَوْ ابْنَتَانِ أَوْ أُخْتَانِ فَأَحْسَنَ صُحْبَتَهُنَّ وَاتَّقَى اللَّهَ فِيهِنَّ فَلَهُ الْجَنَّةُ».

تخریج: [حسن] وأخرجه الحميدي، ح: ۷۳۸ عن سفیان بن عیینة به وانظر، ح: ۱۹۱۲ وصححه ابن حبان، ح: ۲۰۴۴ ورواه أبو داود، ح: ۵۱۴۷، ۵۱۴۸ من حديث سهيل عن سعيد الأعشى عن أيوب بن بشير عن أبي سعيد به وسنده حسن.

Comments:

Be it daughters or sisters, man has a special relationship with them. As such their rights upon man are also special. It is, therefore, required of him to fulfill his obligations towards them. Realizing one's responsibilities and fulfilling them well is the way to Paradise.

1912. Abū Sa‘eed Al-Khudri narrated that the Messenger of Allāh ﷺ said: “No one has three daughters, or three sisters, and he treats them well, except that he enters Paradise.” (*Da‘if*)

۱۹۱۲ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَكُونُ لِأَحَدِكُمْ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثَ أَخَوَاتٍ

[He said:] There are narrations on this topic from ‘Aishah, ‘Uqbah bin

‘Āmir, Anas, Jābir, and Ibn ‘Abbās.
[Abū ‘Eīsā said:] Abū Sa‘eed Al-
Khudrī’s name is Sa‘d bin Mālik
bin Sinān and Sa‘d bin Abī Waqqās
is Sa‘d bin Mālik bin Wuhaib.

They (other narrators) have added
a narrator in this chain. ^[1]

فَيُحْسِنُ إِلَيْهِمْ إِلَّا دَخَلَ الْجَنَّةَ». .
[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَعُقْبَةَ بْنِ
عَامِرٍ وَأَنْسِ وَجَابِرِ وَابْنِ عَبَّاسٍ .
[قَالَ أَبُو عِيسَى:] وَأَبُو سَعِيدِ الْخُدْرِيِّ
اسْمُهُ سَعْدُ بْنُ مَالِكِ بْنِ سِنَانَ وَسَعْدُ بْنُ أَبِي
وَقَاصٍ هُوَ سَعْدُ بْنُ مَالِكِ بْنِ وَهَيْبٍ .
وَقَدْ زَادُوا فِي هَذَا الْإِسْنَادِ رَجُلًا .

تخريج: [إسناده ضعيف] السند منقطع والحديث الآتي: ١٩١٦ يغني عنه وصححه ابن
حبان، ح: ٢٠٤٤ وانظر مسند الحميدي، ح: ٧٣٨ (بتحقيقي) * وفي الباب عن عائشة
[يأتي: ١٩١٣، ١٩١٥] وعقبة بن عامر [ابن ماجه، ح: ٣٦٦٩] وأنس [يأتي: ١٩١٤] وجابر
[أحمد: ٣/٣٠٣ والبخاري في الأدب المفرد، ح: ٧٨] وابن عباس [ابن ماجه، ح: ٣٦٧٠].

Comments:

Daughters are considered a burden to many. But a man who refuses to take them
as such and shoulders the responsibility of supporting them and giving them
good company and fulfills their rights with a happy heart, he it is who acquits
himself of this trial with credit and consequently wins a place in Paradise.

1913. ‘Āishah narrated that the
Messenger of Allāh ﷺ said:
“Whoever is tried with something
from daughters, and he is patient
with them, they will be a barrier
from the Fire for him.” (*Ṣaḥīḥ*)
[Abū ‘Eīsā said:] This *Hadīth* is
Hasan.

١٩١٣ - حَدَّثَنَا الْعَلَاءُ بْنُ مَسْلَمَةَ
الْبَغْدَادِيُّ: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ
عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ابْتُلِيَ
بِشَيْءٍ مِنَ الْبَنَاتِ فَصَبَرَ عَلَيْهِنَّ، كُنَّ لَهُ حِجَابًا
مِنَ النَّارِ» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ .

تخريج: [صحيح] وانظر الحديث الآتي برقم: ١٩١٥ .

1914. Abū Bakr bin ‘Ubaiddullāh
bin Anas bin Mālik narrated [from
Anas] that the Messenger of Allāh
ﷺ said: “Whoever raises two girls
then I and he will enter Paradise

١٩١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرِ
الْوَاسِطِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ - هُوَ
الطَّنَافِيسِيُّ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ
الرَّاسِبِيُّ عَنْ أَبِي بَكْرٍ بْنِ عُبَيْدِ اللَّهِ بْنِ أَنْسِ

[1] Meaning, some have added Ayyūb Al-Anṣārī before Abū Sa‘eed, see Abū Dāwūd no. 5147.

like these two.” And he indicated with his two fingers. (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb*. Muḥammad bin ‘Ubaidullāh bin ‘Abdul-‘Azīz has reported other narrations with this chain, and he said: “From Ibn Abī Bakr bin ‘Ubaidullāh bin Anas” and what is correct is that he is ‘Ubaidullāh bin Abī Bakr bin Anas.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

ابْنِ مَالِكٍ [عَنْ أَنَسٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَالَ جَارِيَتَيْنِ دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ» وَأَشَارَ بِإصْبَعَيْهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَى مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ غَيْرَ حَدِيثٍ بِهَذَا الْإِسْنَادِ وَقَالَ: عَنْ ابْنِ أَبِي بَكْرٍ بْنِ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ وَالصَّحِيحُ هُوَ عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنِ أَنَسٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [صحیح] وأخرجه مسلم، البر والصلة، باب فضل الإحسان إلى البنات، ح: ۲۶۳۱ من حدیث محمد بن عبدالعزیز به وعنده عبیدالله بن أبی بکر وهو الصواب.

Comments:

Raising daughters and nurturing them well is such a meritorious deed that anyone who does well with it shall have the honor of entering Paradise and staying there as closely together with the Prophet ﷺ as are the two fingers of a man.

1915. ‘Aīshah said: “A woman came to me with two daughters. She was asking (for food) but I did not have anything with me except a date. So I gave it to her and she divided it between her two daughters without eating any of it herself. Then she got up to leave, and the Prophet ﷺ entered, and I informed him about her. So the Prophet ﷺ said: ‘Whoever is tested with something from these daughters (and he/she passes the test), they will be a screen for them from the Fire.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

۱۹۱۵ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ شِهَابٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَتْ امْرَأَةً مَعَهَا ابْتَانٍ لَهَا فَسَأَلَتْ فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ فَأَعْطَيْتُهَا إِيَّاهَا فَقسَمْتَهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا ثُمَّ قَامَتْ فَخَرَجَتْ وَدَخَلَ النَّبِيُّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ ابْتُلِيَ بِشَيْءٍ مِنْ هَذِهِ الْبَنَاتِ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الزكاة، باب: اتقوا النار ولو بشق تمره والقليل من الصدقة... إلخ، ح: ۱۴۱۸ ومسلم، ح: ۱۴۷/۲۶۲۹ من حدیث ابن المبارک به.

Comments:

The *Hadīth* testifies to two things: (i) abundant love exhibited by the mother for her children, and (ii) the reward she is to receive for this gesture in the Hereafter. *Aḥādīth* have it that the date under reference was the one given to the mother in addition to the one given to the two daughters. She, however, kept nothing for herself but gave her own share as well to the children. (*Tuḥfat Al-Ahwadhī*, v.3, p.120)

Chapter 14. What Has Been Related About Being Merciful With The Orphan And Raising Him

(المعجم ١٤) - بَابُ مَا جَاءَ فِي رَحْمَةِ الْيَتِيمِ وَكَفَالَتِهِ (التحفة ١٤)

1917. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Whoever takes in an orphan among the Muslims to raise, to feed him and give him drink, Allāh admits him into Paradise without a doubt, unless he has done a sin for which he is not forgiven.” (*Da‘if*)

١٩١٧ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّلِقَانِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ حَنْشٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَبِضَ يَتِيمًا مِنْ بَيْنِ الْمُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ الْبَتَّةَ إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ [لَهُ]».

[He said:] There are narrations on this topic from Murrah Al-Fihri, Abū Hurairah, Abū Umāmah, and Sahl bin Sa‘d.

[قَالَ:] وفي الباب عن مرة الفهري وأبي هريرة وأبي أمامة وسهل بن سعيد. [قَالَ أَبُو عِيْسَى:] وَحَنْشٌ هُوَ حُسَيْنُ بْنُ قَيْسٍ وَهُوَ أَبُو عَلِيِّ الرَّحْبِيِّ. وَسُلَيْمَانُ التَّبَوِيُّ يَقُولُ: حَنْشٌ: وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ.

[Abū ‘Eīsā said:] Ḥanash (one of the narrators) is Ḥusain bin Qais, and he is Abū ‘Alī Ar-Raḥbī. Sulaimān At-Taimī would call him Ḥanash, and he is weak according to the people of *Ḥadīth*.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٧٦٤/٢ من حديث المعتمر به مطولا * وفي الباب عن مرة الفهري [البخاري في الأدب المفرد، ح: ١٣٣] والحميد، ح: ٨٤٠] وأبي هريرة [ابن ماجه، ح: ٣٦٧٩] وأبي أمامة [أحمد: ٢٥٠/٥، ٢٦٥] وسهل بن سعد [يأتي: ١٩١٨].

Comments:

All sins committed by a servant of Allāh may be pardonable through repentance, unless they be of the category of polytheism or sins involving violation of the rights of other men. Nevertheless, if Allāh so pleases, He can Himself compensate the aggrieved party for the injury to his rights committed by the man, and exempt the sinner from punishment. (*Tuḥfat Al-Ahwadhī*, v.3, p.131)

1918. Sahl bin Sa'd narrated that the Messenger of Allāh ﷺ said: "I and the sponsor of an orphan shall be in Paradise like these two." And he indicated with his fingers, meaning his index and his middle finger. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

١٩١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ أَنَّ أَبَا الْقَاسِمِ الْمَكِّيَّ الْقُرَشِيَّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَهَاتَيْنِ»، وَأَشَارَ بِإِصْبَعَيْهِ يَعْنِي السَّبَابَةَ وَالْوَسْطَى. [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، الطلاق، باب اللعان وقول الله تعالى: ﴿والذين يرمون أزواجهم...﴾ الخ، ح: ٥٣٠٤ من حديث عبدالعزیز بن أبي حازم به.

Comments:

The *Hadīth* in *Ṣaḥīḥ Al-Bukhārī* reports the Prophet ﷺ as saying: "The one who looks after an orphan (from whatever parentage) will be like this in Paradise," showing his middle and index fingers and separating them.

Chapter 15. What Has Been Related About Being Merciful With Boys

1919. Anas bin Mālik narrated: "An older man came to talk to the Prophet ﷺ, and the people were hesitant to make room for him. The Prophet ﷺ said: 'He is not one of us who does not have mercy on our young and does not respect our elders.'" (*Ḥasan*)

[He said:] There are narrations on this topic from 'Abdullāh bin 'Amr, Abū Hurairah, Ibn 'Abbās, and Abū Umāmah.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, *Zarbī* (one of the narrators) reported *Munkar* narrations from Anas bin Mālik and others.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي رَحْمَةِ الصَّبِيَّانِ (التحفة ١٥)

١٩١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ الْبَصْرِيُّ: حَدَّثَنَا عُبَيْدُ بْنُ وَقِيدٍ عَنْ زُرَيْبٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: جَاءَ شَيْخٌ يُرِيدُ النَّبِيَّ ﷺ، فَأَبْطَأَ الْقَوْمَ عَنْهُ أَنْ يُوسِعُوا لَهُ، فَقَالَ النَّبِيُّ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُوقَرْ كَبِيرَنَا». [قَالَ]: وفي الباب عن عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَبِي أُمَامَةَ. [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ، وَزُرَيْبِيُّ لَهُ أَحَادِيثٌ مَنَاقِبٌ عَنْ أَنَسِ بْنِ مَالِكٍ وَغَيْرِهِ.

تخریج: [حسن] وسنده ضعيف وللحديث شواهد كثيرة منها الحديث الآتي * وفي الباب عن عبدالله بن عمرو [يأتي: ١٩٢٠] وأبي هريرة [البخاري في الأدب المفرد، ح: ٣٥٣] وابن عباس [يأتي: ١٩٢١] وأبي أمامة [البخاري في الأدب المفرد، ح: ٣٥٦].

Comments:

Some other *Ahādīth* that are to follow amply prove that it is incumbent on all those who associate themselves with the faith of Islam and the laws of the *Shari'ah* and have feelings of love and reverence for the Messenger of Allāh ﷺ, to give due respect to the elderly and love to the young. Anyone who does not follow these principles, has no right to claim affinity, either with the Messenger of Allāh ﷺ or his worthy Companions. Only a person adhering to these principles can claim affinity with them.

1920. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, who said that the Messenger of Allāh ﷺ said: “He is not one of us who does not have mercy upon our young, nor knows the honor of our elders.” (*Hasan*)
 [(Another chain) with similar except that he said in it: “Knows the rights of our elders.”]

١٩٢٠ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَ[لَمْ] يَعْرِفْ شَرَفَ كِبِيرِنَا» [حَدَّثَنَا هَذَا: حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: وَيَعْرِفُ حَقَّ كِبِيرِنَا].

تخریج: [حسن] وأخرجه أحمد: ١٨٥/٢ من حديث عمرو بن شعيب به وللحديث شواهد كثيرة عند أبي داود، ح: ٤٩٤٣ وغيره ومنها ما أخرجه البخاري في الأدب المفرد، ح: ٣٥٣ وصححه الحاكم: ١٧٨/٤ ووافقه الذهبي * محمد بن إسحاق تابعه عبدالرحمن بن الحارث عند أحمد.

1921. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “He is not one of us who does not have mercy upon our young, respect our elders, and command good and forbid evil.” (*Da‘if*)

١٩٢١ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ شَرِيكِ، عَنْ لَيْثٍ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُؤَقِّرْ كِبِيرَنَا وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. The narration of Muḥammad bin Ishāq from ‘Amr bin Shu‘aib is a *Hasan Saḥīh Hadīth*. It has been reported from ‘Abdullāh bin ‘Amr through routes other than this as well. Some of the people of knowledge said that the meaning of the statement of the Prophet ﷺ: “He is not one of us”

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَحَدِيثُ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو [مِنْ] غَيْرِ هَذَا الْوَجْهِ أَيْضًا.

is “it is not from our *Sunnah*, it is not from our manners.” ‘Alī bin Al-Madīnī said: “Yaḥya bin Sa‘eed said: ‘Sufyān Ath-Thawrī used to reject this interpretation (saying) that “He is not one of us” means ‘it is not like us to.’

قَالَ بَعْضُ أَهْلِ الْعِلْمِ: مَعْنَى قَوْلِ النَّبِيِّ ﷺ: «لَيْسَ مِنَّا» يَقُولُ: لَيْسَ مِنْ سُنَّتِنَا، أَسَسَ مِنْ أَدَبِنَا. وَقَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى بْنُ سَعِيدٍ: كَانَ سُفْيَانُ الثَّوْرِيُّ يُنْكِرُ هَذَا التَّفْسِيرَ: لَيْسَ مِنَّا: لَيْسَ مِثْلَنَا.

تخریج: [إسناده ضعيف] ورواه أحمد: ۲۵۱/۱ من حديث ليث عن عبد الملك عن عكرمة به والسند ضعيف ولأصل الحديث شواهد كثيرة وروى الطحاوي في مشكل الآثار: ۱۳۳/۲ وأحمد: ۳۲۳/۵ عن عبادة بن الصامت أن رسول الله ﷺ قال: "ليس من أمتي من لم يجل كبيرنا ويرحم صغيرنا ويعرف لعالمنا (حقه)" إسناده حسن كما قال المنذري في الترغيب والترهيب: ۱/ ۱۴۴ والزيادة من الطحاوي.

Chapter 16. What Has Been Related About Being Merciful With People

(المعجم ۱۶) - بَابُ مَا جَاءَ فِي رَحْمَةِ النَّاسِ (التحفة ۱۶)

1922. Jarīr bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Whoever does not show mercy to the people, Allāh will not show mercy to him.” (*Ṣaḥīḥ*)

۱۹۲۲ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي جَرِيرُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَا يَرْحَمِ النَّاسَ لَا يَرْحَمَهُ اللَّهُ».

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. He said: There are narrations on this topic from ‘Abdur-Raḥmān bin ‘Awf, Abū Sa‘eed, Ibn ‘Umar, Abū Hurairah, and ‘Abdullāh bin ‘Amr.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَالَ: وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

تخریج: وأخرجه مسلم، الفضائل، باب رحمة ﷺ الصبيان والعيال، وتواضعه وفضل ذلك، ح: ۲۳۱۹ من حديث إسماعيل بن أبي خالد به ورواه البخاري، ح: ۷۳۷۶ من طريق آخر عن جرير ابن عبدالله البجلي رضي الله عنه * وفي الباب عن عبدالرحمن بن عوف [تقدم: ۱۹۰۷] وأبي سعيد [يأتي: ۲۳۸۱] وابن عمر [تقدم: ۱۴۲۶] ويأتي: ۲۰۳۲] وأبي هريرة [۱۹۲۳] وعبدالله بن عمرو [يأتي: ۱۹۲۴].

Comments:

Anyone of us, who desires that Allāh show kindness and mercy to him, let him also show kindness and mercy to his fellow human beings and be of help to them in their joy and grief.

1923. Abū Hurairah narrated that Abul- Qāsim رضي الله عنه said: “Mercy is not removed (from anyone) except from a wicked one.” (*Hasan*)

[He said:] As for Abū ‘Uthmān, the one who reported it from Abū Hurairah, we do not know his name. It is said that he is the father of Mūsā bin Abī ‘Uthmān, the one that Abū Az-Zinād reported from. Abū Az-Zinād reported other *Aḥādīth* from Mūsā bin Abī ‘Uthmān, from his father, from Abū Hurairah, from the Prophet صلى الله عليه وسلم.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan*.

١٩٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ قَالَ: كَتَبَ بِهِ إِلَيَّ مَنصُورٌ وَقَرَأْتُهُ عَلَيْهِ: سَمِعَ أَبَا عُمَانَ مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ رضي الله عنه يَقُولُ: «لَا تُنزعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ».

[قَالَ:] وَأَبُو عُمَانَ الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ لَا نَعْرِفُ اسْمَهُ، [وَأَيْقَالَ:] هُوَ وَالِدُ مُوسَى بْنِ أَبِي عُمَانَ الَّذِي رَوَى عَنْهُ أَبُو الزُّنَادِ. وَقَدْ رَوَى أَبُو الزُّنَادِ، عَنْ مُوسَى بْنِ أَبِي عُمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى الله عليه وسلم غَيْرَ حَدِيثٍ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في الرحمة، ح: ٤٩٤٢ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٢٥٢٩ وصححه ابن حبان وأشار المنذري إلى أنه حسن * أبو عثمان هذا وثقه الترمذي وابن حبان فحديثه حسن.

Comments:

The absence of the feeling of pity and mercy for others in the heart of a man only proves that he is wicked.

1924. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh صلى الله عليه وسلم said: “The merciful are shown mercy by *Ar-Rahmān*. Be merciful on the earth, and you will be shown mercy from Who is above the heavens. The womb is named after *Ar-Rahmān*, so whoever connects it, Allāh connects him, and whoever severs it, Allāh severs him.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٩٢٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا شَيْبَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي قَابُوسَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ. ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ، الرَّحِمُ شِجْنَةٌ مِنَ الرَّحْمَنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، أيضاً، ح: ٤٩٤١ من حديث شيبان بن عيينة به

وصرح بالسمع عند الحميدي، ح: ٥٩١ وصححه الحاكم والذهبي: ١٥٩/٤ والعراقي وغيرهم وللحديث شواهد كثيرة.

Comments:

The *Hadīth* tells us that being merciful to all the creatures man encounters in this world, and helping them in their hour of misery and need makes him deserving of Allāh's mercy.

Chapter 17. (What Has Been Related) About *An-Naṣīḥah*

(المعجم ١٧) - بَابُ [مَا جَاءَ] فِي النَّصِيحَةِ (التحفة ١٧)

1925. Jarīr bin ‘Abdullāh narrated: “I pledged to the Prophet ﷺ to establish the *Ṣalāt*, give the *Zakāt*, and to give sincere advice to every Muslim.” (*Ṣaḥīḥ*)

[He said:] This *Hadīth* is *Ṣaḥīḥ*.

١٩٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى إِقَامِ الصَّلَاةِ وَإِيْتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. [قَالَ: وَهَذَا حَدِيثٌ صَحِيحٌ.]

تخريج: متفق عليه، وأخرجه البخاري، مواقيت الصلاة، باب البيعة على إقام الصلاة، ح: ٥٢٤ من حديث يحيى بن سعيد القطان ومسلم، ح: ٥٦ من حديث إسماعيل بن أبي خالد به.

Comments:

The *Hadīth* tells us that the sentiment of sincerity and well-wishing towards our brothers-in-faith is of such vital importance that the Messenger of Allāh ﷺ had included it alongside *Ṣalāt* and *Zakāt* in the text of the pledge he used to take from the people.

1926. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The religion is *An-Naṣīḥah*” three times. They said: “O Messenger of Allāh ﷺ! For whom?” He said: “To Allāh, His Books, the *A’immah* of the Muslims, and their average people.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. There are narrations on this topic from Ibn ‘Umar, Tamīm Ad-Dāri, Jarīr, Ḥakīm bin Abī Yazīd from his father, and Thawbān.

١٩٢٦ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الِدِّينُ النَّصِيحَةُ»، ثَلَاثَ مَرَارٍ، قَالُوا: يَا رَسُولَ اللَّهِ! لِمَنْ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَتَمِيمِ الدَّارِيِّ

وَجَرِيرٍ وَحَكِيمٍ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ وَثُوبَانَ.

تخريج: [صحيح] وأخرجه أحمد: ٢/٢٩٧ من حديث صفوان بن عيسى والنسائي، ح: ٤٢٠٤ من حديث محمد بن عجلان به وللحديث شواهد كثيرة منها الحديث الآتي * وفي الباب عن ابن عمر [الدارمي، ح: ٢٧٥٧] وتميم الداري [مسلم، ح: ٥٥] وجرير [يأتي: ١٩٣٦] وحكيم ابن أبي يزيد عن أبيه [أحمد: ٣/٤١٨، ٤/٢٥٩] وعبد بن حميد، ح: ٤٣٨ [وثوبان [الطبراني في الأوسط: ٣/١٠٧، ح: ١٢٠٦]

Comments:

- The Arabic word *An-Naṣīḥah* as occurring in the *Hadīth* means sincere, well-wishing and extending sincere help and cooperation to someone to set right his affairs.
- An-Naṣīḥah* for Allāh would mean having a firm belief that He is One without a partner, and is the Possessor of all the perfect Attributes. It also means not to associate to Him anything which is improper and to believe Him to be exempt from all defects or infirmities. It also means not to associate anyone or anything else in worship or servitude with Him.
- An-Naṣīḥah* for Allāh's Book would mean to believe from the bottom of one's heart that it is the Word of Allāh, uncreated, to rehearse it again and again, and follow the commands and guidance contained in it.

Chapter 18. What Has Been Related About The Muslim's Compassion For the Muslim

(المعجم ١٨) - بَابُ مَا جَاءَ فِي شَفَقَةِ الْمُسْلِمِ عَلَى الْمُسْلِمِ (التحفة ١٨)

1927. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The Muslim is the brother to the Muslim, he does not cheat him, lie to him, nor deceive him. All of the Muslim is unlawful to another Muslim: His honor, his wealth, and his blood. *At-Taḳwa* is here. It is enough evil for a man that he belittle his brother Muslim." (*Ḥasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*. There are narrations on this topic from 'Alī and Abū Ayyūb.

١٩٢٧ - حَدَّثَنَا عَيْدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنِي أَبِي عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَخُونُهُ وَلَا يَكْذِبُهُ، وَلَا يَخْدُلُهُ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: عِرْضُهُ وَمَالُهُ وَدَمُهُ، التَّقْوَى هَهُنَا بِحَسَبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْتَقِرَ أَخَاهُ الْمُسْلِمَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَفِي الْبَابِ عَنْ عَلِيِّ وَأَبِي أَيُّوبَ

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في الغيبة، ح: ٤٨٨٢ من حديث أسباط بن محمد به وله شاهد عند مسلم في صحيحه، ح: ٢٥٦٤ فالحديث صحيح * وفي الباب

عن علي [٢٧٣٦] وأبي أيوب [يأتي: ١٩٣٢] والبخاري، في الأدب المفرد، ح: ٩٢٢.]

Comments:

The *Hadūth* designates some of the rights of a Muslim upon another Muslim.

1928. Abū Mūsā Al-Ash‘arī narrated that the Messenger of Allāh ﷺ said: “The believer is to the believer like parts of a building, each one of them supporting the other.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadūth* is [*Ḥasan*] *Ṣaḥīḥ*.

١٩٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَعَبْدُ وَاحِدٍ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الزكاة، باب أجر الخادم إذا تصدق بأمر صاحبه غير مفسد، ح: ١٤٣٨، ومسلم، ح: ١٠٢٣ من حديث أبي أسامة به.

Comments:

Just like the bricks of a structure which, when joined together, turn into a strong structure, the believers, together are also a strong fort where each member of the community is like a brick. They must, therefore, have the same relationship with each as the bricks have with one another in a structure in-as-much as each one of them aids and supports the other.

1929. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed (each) one of you is the reflection of his brother. So if he sees something harmful in him, then let him remove it from him.” (*Da‘if*)

[Abū ‘Eisā said:] Yahya bin ‘Ubaidullāh was graded weak by *Shu‘bah*. [He said:] There is something on this topic from Anas.

١٩٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ أَحَدَكُمْ مَرَأَ أَخِيهِ، فَإِنْ رَأَى بِهِ أَدَى فَلْيُمِطْهُ عَنْهُ».

[قَالَ أَبُو عِيسَى:] وَيَحْيَى بْنُ عَبْدِ اللَّهِ

صَعَفَهُ شُعْبَةُ. [قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ.

تخریج: [إسناده ضعيف جداً] وأخرجه البغوي في شرح السنة: ٩٢/١٣، ح: ٣٥١٣ من حديث ابن المبارك به وهو في كتاب الزهد له، ص: ٢٥٤، ح: ٧٣٠ * يحيى بن عبيدالله: متروك وأفحش الحاكم فرماه بالوضع (تقريب) ويغني عنه حديث أبي داود، ح: ٤٩١٨: "المؤمن مرآة المؤمن والمؤمن أخو المؤمن يكف عليه ضيعته ويحوطه من ورائه" وإسناده حسن وحسنه العراقي * وفي الباب عن أنس [الطبراني في الأوسط: ٧١/٣، ح: ٢١٣٥].

Comments:

A mirror does the function of faithfully reflecting the face to the onlooker including the scars and the evil spots, to the exclusion of all others. It makes no mistake in casting the true reflection. It is, therefore, the duty of each Muslim to inform his brother with all the sincerity and goodwill at his command of whatever wrong or unseemly quality he sees in him, without broadcasting it in public.

Chapter 19. What Has Been Related About Covering (The Faults) Of The Muslims

1930. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever relieves a Muslim of a burden from the burdens of the world, Allāh will relieve him of a burden from the burdens on the Day of Judgement. And whoever helps ease a difficulty in the world, Allāh will grant him ease from a difficulty in the world and in the Hereafter. And whoever covers (the faults of) a Muslim, Allāh will cover (his faults) for him in the world and the Hereafter. And Allāh is engaged in helping the worshipper as long as the worshipper is engaged in helping his brother.” (*Sahīh*)

[He said:] There are narrations on this topic from Ibn ‘Umar and ‘Uqbah bin ‘Amir.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. Abū ‘Awānah and others reported this *Hadīth* from Al-A‘mash, from Abū Šāliḥ, from Abū Hurairah, from the Prophet ﷺ, similarly,^[1] but they did not mention in it: “It has been narrated to me from Abū Šāliḥ.”

(المعجم ١٩) - بَابُ مَا جَاءَ فِي السِّرِّ عَلَى الْمُسْلِمِينَ (التحفة ١٩)

١٩٣٠ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثْتُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَفَسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ فِي الدُّنْيَا يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ عَلَى مُسْلِمٍ فِي الدُّنْيَا سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ».

[قَالَ:] وفي البابِ عن ابنِ عمرَ وعقبته ابنِ عامرٍ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَى أَبُو عَوَانَةَ وَغَيْرُ وَاحِدٍ، هَذَا الْحَدِيثُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرُوا فِيهِ: حَدَّثْتُ عَنْ أَبِي صَالِحٍ.

[1] This appeared under no. 1425.

تخريج: [صحيح] تقدم طرفه: ١٤٢٥ * الأعمش صرح بالسماع عند مسلم، ح: ٣٨/٢٦٩٩ ب * وفي الباب عن ابن عمر [تقدم: ١٤٢٦] وعقبة بن عامر [أبو داود، ح: ٤٨٩٢].

Chapter 20. What Has Been Related About Defending (The Honor Of) The Muslim

1931. Abū Ad-Dardā' narrated that the Prophet ﷺ said: "Whoever protects his brother's honor, Allāh protects his face from the Fire on the Day of Resurrection." (*Hasan*)

He said: There are narrations on this topic from Asmā' bint Yazīd.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*.

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي الذَّبِّ
عَنْ [عَرَضِ] الْمُسْلِمِ (التحفة ٢٠)

١٩٣١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ] عَنْ أَبِي بَكْرِ التَّهْلَبِيِّ، عَنْ مَرْزُوقِ أَبِي بَكْرِ التَّيْمِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَدَّ عَنْ عَرَضِ أَخِيهِ رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ» قَالَ: وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ يَزِيدٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه أحمد: ٤٥٠/٦ من حديث ابن المبارك به * مرزوق تابعه شهر بن حوشب عند أحمد: ٤٤٩/٦ وللحديث شواهد * وفي الباب عن أسماء بنت يزيد [أحمد: ٦/٤٦١].

Comments:

Allāh helps and protects a Muslim who helps and protects his brother-in-faith at a time when his honor and prestige is under attack. This very help and protection acts as a shield and protection from Fire.

Chapter 21. What Has Been Related About Shunning (The Muslim) Being Disliked

1932. Abū Ayyūb Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: "It is not lawful for the Muslim to shun his brother for more than three (days); they come fare to fare and this one turns away, and that one turns away. The best of them is the one who initiates the *Salām*." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Abdullāh bin Mas'ūd, Anas, Abū Hurairah,

(المعجم ٢١) - بَابُ مَا جَاءَ فِي
كِرَاهِيَةِ الْهَجْرَةِ [لِلْمُسْلِمِ] (التحفة ٢١)

١٩٣٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ؛ ح: قَالَ: وَحَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِلْمُسْلِمِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، يَلْتَقِيَانِ فَيُضَدُّ هَذَا وَيُضَدُّ هَذَا وَخَيْرُهُمَا الَّذِي يُبْدَأُ بِالسَّلَامِ» [قَالَ:] وَفِي

Hishām bin ‘Āmir, and Abū Hind Ad-Dārī.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

أَبُو عَن عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وَهَشَامِ بْنِ عَامِرٍ وَأَبِي هِنْدٍ الدَّارِيِّ .
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخريج: متفق عليه، وأخرجه البخاري، الاستئذان، باب السلام للمعرفة وغير المعرفة، ح: ٦٢٣٧ ومسلم، ح: ٢٥٦٠ من حديث سفيان بن عيينة به * وفي الباب عن عبدالله بن مسعود [البيزار (كشف الأستار): ٤٣٧/٢، ح: ٢٠٥٠ وصححه الحاكم: ٢٢/١ ووافقه الذهبي] وأنس [يأتي: ١٩٣٥] وأبي هريرة [أبو داود، ح: ٤٩١٢] وهشام بن عامر [أحمد: ٢٠/٤] والبخاري في الأدب المفرد، ح: ٤٠٢، ٤٠٧] وأبي هند الداري [لم أجده].

Comments:

Islam is a religion in perfect harmony with nature. As for man, he has the propensity to get incensed every now and then, which at times crosses reasonable limits. It is in consideration of this propensity that a maximum limit of three days has been allowed for Muslims to remain on broken terms with their brothers-in-faith, which is enough period for the tempers to cool down and good sense to prevail. However, a longer period for strained relations is also allowed if deemed necessary for religious considerations.

Chapter 22. What Has Been Related About Consoling The Brother

1933. Anas said: “When ‘Abdur-Rahmān bin ‘Awf arrived in Al-Madīnah, the Messenger of Allāh ﷺ established a bond of brotherhood between him and Sa’d bin Ar-Rabī’. So he said to him: “Come here, I will divide my wealth and give you half, and I have two wives, I will divorce one of them, and when she completes her waiting period you may marry her.” He said: “May Allāh bless you in your family and your wealth. Show me where the market is.” So they showed him where the market was and he did not return that day except with some cottage cheese and cooking fat which he had

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي مُوَاسَاةِ الْأَخِ (التحفة ٢٢)

١٩٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفِ الْمَدِينَةِ أَخَى رَسُولِ اللَّهِ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ، فَقَالَ لَهُ: هَلَمْ أَقَاسِمُكَ مَالِي نِصْفَيْنِ وَلِي امْرَأَتَانِ فَأُطَلِّقُ إِحْدَاهُمَا فَإِذَا انْقَضَتْ عِدَّتُهَا فَتَزَوِّجُهَا، فَقَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، ذُلُونِي عَلَى الشُّوقِ، فَذَلُّوهُ عَلَى الشُّوقِ، فَمَا رَجَعَ يَوْمَئِذٍ إِلَّا وَمَعَهُ شَيْءٌ مِنْ أَقِطٍ وَسَمْنٍ قَدِ اسْتَفْضَلَهُ، فَرَأَى رَسُولَ اللَّهِ ﷺ بَعْدَ ذَلِكَ وَعَلَيْهِ وَضْرٌ مِنْ صُفْرَةٍ، قَالَ: «مَهْمٌ»، فَقَالَ: تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ،

earned as profit. The Messenger of Allāh ﷺ saw him after that, and he had traces of yellow on him. So he said to him: “What is this?” He said: “I married a woman from the *Anṣār*.” He said: “What dowry did you give her?” He said: “A date-stone (of gold) – (one of the narrators) Ḥumaid said: “Or he said: – gold equal to the weight of a date-stone.” So he said: “Have a banquet, even if with only a sheep.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Aḥmad bin Ḥanbal said: “The weight of a date-stone of gold is the weight of three and one-third Dirham.” Ishāq bin Ibrāhīm said: “The weight of a date-stone of gold is the weight of five Dirham.” Ishāq bin Maṣṣūr informed me of that from Aḥmad bin Ḥanbal and Ishāq.

فَقَالَ: «فَمَا أَصْدَقْتَهَا؟» قَالَ: نَوَآءٌ. قَالَ حُمَيْدٌ أَوْ قَالَ: وَزَنَ نَوَآءٌ مِنْ ذَهَبٍ، فَقَالَ: «أَوْلِمَ وَلَوْ بِشَاةٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: وَزَنَ نَوَآءٌ مِنْ ذَهَبٍ وَزَنَ ثَلَاثَةَ دَرَاهِمٍ وَثُلُثٍ. وَقَالَ إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: وَزَنَ نَوَآءٌ مِنْ ذَهَبٍ وَزَنَ خَمْسَةَ دَرَاهِمٍ. أَخْبَرَنِي بِذَلِكَ إِسْحَاقُ بْنُ مَنْصُورٍ عَنِ أَحْمَدَ بْنِ حَنْبَلٍ وَإِسْحَاقَ.

تخريج: [صحيح] وأخرجه أحمد: ١٩٠/٣ عن إسماعيل وهو ابن علي، والبخاري، ح: ٥١٦٧ وغيره، من حديث حميد الطويل به وصرح بالسماع.

Comments:

The *Hadīth* brings out the unmistakable fact that the singular example of self-sacrifice and self-effacement in terms of both life and property set by the Helpers (*Anṣār*) of Al-Madīnah in favor of the Emigrants (*Muhājir*) from Makkah, after the bond of brotherhood had been established between the two by the Messenger of Allāh ﷺ, is in many ways unparalleled in the history of mankind on this earth.

Chapter 23. What Has Been Related About Backbiting

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي الْغِيْبَةِ
(التحفة ٢٣)

1934. Abū Hurairah narrated that it was said: “O Messenger of Allāh! What is backbiting?” He said: “Mentioning your brother with that which he does not like.” He said:

١٩٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ

“What if what I said about him is so?” He ﷺ said: “If what you said about him is so, then you have backbitten him, and if it is not as you said, then you have slandered him.” (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Abū Barzah, Ibn ‘Umar, and ‘Abdullāh bin ‘Amr.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

اللَّهُ! مَا الْغِيْبَةُ؟ قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ». قَالَ: أَرَأَيْتَ إِنْ كَانَ فِيهِ مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ». قَالَ: وَفِي الْبَابِ عَنْ أَبِي بَرْزَةَ وَابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أبو داود، الأدب، باب: في الغيبة، ح: ٤٨٧٤ من حديث عبدالعزيز ومسلم، ح: ٢٥٨٩ من حديث العلاء به * وفي الباب عن أبي برزة [أبو داود، ح: ٤٨٨٠] وابن عمر [أبو داود، ح: ٣٥٩٧] وعبدالله بن عمرو [البغوي في شرح السنة: ١٣/١٤٠، ح: ٣٥٦٢].

Chapter 24. What Has Been Related About Envy

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي

الْحَسَدِ (التحفة ٢٤)

1935. Anas narrated that the Messenger of Allāh ﷺ said: “Do not cut off one another, nor desert one another, nor hate one another, nor envy one another. Be you, O worshippers of Allāh, brothers. It is not lawful for the Muslim to shun his brother for more than three (days).” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, Az-Zubair bin Al-‘Awwām, Ibn Mas‘ūd, and Abū Hurairah.

١٩٣٥ - حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ الْعَطَّارُ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقَاطَعُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَجُلُ لِلْمُسْلِمِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وَابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ.

تخريج: متفق عليه، وأخرجه مسلم، البر والصلة، باب تحريم التحاسد والتباغض والتدابير، ح: ٢٥٥٩ من حديث سفيان بن عيينة والبخاري، ح: ٦٠٧٦ من حديث الزهري به * وفي الباب عن أبي بكر الصديق [ابن ماجه، ح: ٣٨٤٩] والزبير بن العوام [يأتي: ٢٥١٠] وابن مسعود [لعله

يشير إلى حديث البخاري، ح: ٧٣ ومسلم، ح: ٨١٦] وأبي هريرة [أبو داود، ح: ٤٩٠٣].

Comments:

Hasad, or envy, is the major sin that occurs when one person wishes another would not have a particular blessing, because he himself is more worthy of it.

1936. Sālim narrated from his father who said that the Messenger of Allāh ﷺ said: “There is to be no envy except for two: A man to whom Allāh grants wealth and he spends from it during the hours of the night and the hours of the day. And, a man to whom Allāh grants (memorization of) the Qur’ān so he stands with it (in prayer) during the hours of the night and the hours of the day.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Similar to this has been reported from Ibn Mas‘ūd and Abū Hurairah from the Prophet ﷺ.

١٩٣٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب فضل من يقوم بالقرآن ويعلمه ... الخ، ح: ٨١٥ من حديث سفیان بن عیینة به * وقد روي عن ابن مسعود [البخاري، ح: ٧٣ ومسلم، ح: ٨١٦] وأبي هريرة [أبو داود، ح: ٤٩٠٣].

Comments:

This *Ḥadīth* clarifies when and for what envy is allowed.

Chapter 25. What Has Been Related About Hatred

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي التَّبَاغُضِ (التحفة ٢٥)

1937. Jābir narrated that the Messenger of Allāh ﷺ said: “Indeed *Ash-Shaitān* has despaired of getting those who perform *Ṣalāt* to worship him. But he is engaged in sowing hatred among them.” (*Ṣaḥīḥ*)

[He said:] There are narrations on

١٩٣٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ قَدْ آيسَ أَنْ يَعْْبُدَهُ الْمُصَلُّونَ وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ».

this topic from Anas, Sulaimān bin ‘Amr bin Al-Aḥṣas from his father.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan*, and Abū Sufyān’s (a narrator in the chain) name is Ṭalḥah bin Nāfi’.

تخریج: وأخرجه مسلم، صفات المنافقين، باب تحريش الشيطان، وبعثه سراياه لفتنة الناس ... [لخ، ح: ٢٨١٢ من حديث أبي معاوية الضرير به * وفي الباب عن أنس [تقدم: ١٩٣٥] وسليمان بن عمرو بن الأحوص عن أبيه [يأتي: ٣٠٨٧].

Comments:

The Arabic word *Muṣallūn* (literally, worshippers) used here means people of true faith and devotion. The version of *Hadīth* as reported in *Sahīh Muslim* also contains the words *Jazirat Al-Arab* (Arabian Peninsula). The Prophet ﷺ means to say that the *Shaitān* has despaired of enticing the Companions back to any kind of idolatry and polytheism. He would, however, try his utmost to see the believers in a state of discord and fighting each other.

Chapter 26. What Has Been Related About Rectifying Matters

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي إِصْلَاحِ ذَاتِ الْبَيْنِ (التحفة ٢٦)

1939. Asmā’ bint Yazīd narrated that the Messenger of Allāh ﷺ said: “It is not lawful to lie except in three cases: Something the man tells his wife to please her, to lie during war, and to lie in order to bring peace between the people.” (*Sahīh*)

In his narration, Maḥmūd (a narrator in the chain) said: “There is no benefit in lying except in three cases”

We do not know of this *Hadīth* to be a narration of Asmā’ except through the route of Ibn Khuthaim. Dāwud bin Abī Hind narrated this *Hadīth* from Shahr bin Hawshab from the Prophet ﷺ, and he did not mention “from Asmā’” in it. That was narrated to us by Muḥammad bin Al-‘Alā’ (who

[قَالَ:] وفي البابِ عن أنسٍ وسليمان بن عمرو بن الأحوص، عن أبيه. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ وَأَبُو سُفْيَانَ اسْمُهُ طَلْحَةُ بْنُ نَافِعٍ.

١٩٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ [الرُّبَيْرِيُّ]: حَدَّثَنَا سُفْيَانُ؛ ح: وَحَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَ أَبُو أَحْمَدَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ ابْنِ خُنَيْمٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجُزُّ الْكَذِبُ إِلَّا فِي ثَلَاثٍ: يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيُرْضِيهَا، وَالْكَذِبُ فِي الْحَرْبِ، وَالْكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ».

وَقَالَ مَحْمُودٌ فِي حَدِيثِهِ: «لَا يَصْلُحُ الْكَذِبُ إِلَّا فِي ثَلَاثٍ».

هَذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَسْمَاءَ، إِلَّا مِنْ حَدِيثِ ابْنِ خُنَيْمٍ. وَرَوَى دَاوُدُ بْنُ

said): “Ibn Abī Zā'idah narrated to us from Dāwud bin Abī Hind.” And there is something on this topic from Abū Bakr, may Allāh be pleased with him.

أَبِي هِنْدٍ هَذَا الْحَدِيثَ عَنْ شَهْرِ بْنِ حَوْشَبٍ
عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ فِيهِ عَنْ أَسْمَاءَ.
حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ
أَبِي زَائِدَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ وَفِي الْبَابِ
عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ.

تخریج: [صحيح] وأخرجه أحمد: ٤٦٠/٦، ٤٦١ عن أبي أحمد الزبيرى به * سفيان الثوري تابعه داود بن عبد الرحمن (أحمد: ٤٥٤/٦) ويحيى بن سليم (الطبراني في الكبير: ١٦٥/٢٤، ح: ٤١٩) وزهير وغيرهم * وفي الباب عن أبي بكر [لعله يشير إلى حديث [ابن ماجه، ح: ٣٨٤٩].

Comments:

The word *Kadhb* (literally, lie) refers to any case wherein what was stated is not true, intentionally or otherwise, a clear falsehood or dissimulation or double-entendre i.e., a speech having two possible meanings, one of which would only be evident after a little bit of deep thinking.

1938. Umm Kulthūm bint ‘Uqbah narrated that the Messenger of Allāh ﷺ said: “One who brings peace between people is not a liar, he says something good, or reports something good.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

١٩٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ مَعْمَرٍ، عَنْ
الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ
أُمِّهِ أَمْ كُلثُومِ بِنْتِ عُقْبَةَ قَالَتْ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «لَيْسَ بِالْكَاذِبِ مَنْ أَصْلَحَ
بَيْنَ النَّاسِ فَقَالَ خَيْرًا، أَوْ نَمَّا خَيْرًا».
[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، البر والصلة، باب تحريم الكذب، وبيان ما يباح منه، ح: ٢٦٠٥ من حديث إسماعيل، والبخاري، ح: ٢٦٩٢ من حديث الزهري به .

Comments:

Reporting good and nice things of each other to the opposing parties with the intention of rectifying matters between the two is not considered lying.

Chapter 27. What Has Been Related About Deception And Cheating

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي
الْخِيَانَةِ وَالْعِشِّ (التحفة ٢٧)

1940. Abū Sirmah narrated that the

١٩٤٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ

Messenger of Allāh ﷺ said: "Whoever causes harm, Allāh harms him, and whoever is harsh, Allāh will be harsh with him."^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ لَوْلُؤَةَ، عَنْ أَبِي صِرْمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ضَارَّ ضَارَّ اللَّهُ بِهِ، وَمَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، القضاء، باب: في القضاء، ح: ٣٦٣٥ عن قتيبة وابن ماجه، ح: ٢٣٤٢ من حديث الليث بن سعد به وللحديث شواهد كثيرة * لؤلؤة وثقتها الترمذي وحده وتبعه الهيثمي في المجمع: ١٧٨/١٠.

Comments:

Anyone who deceives a person or plots to harm or harass him, himself falls a victim to delusion and deceit since, it is well said that anyone who digs a well for another, eventually falls into it himself.

1941. Abū Bakr Aṣ-Ṣiddīq narrated that the Messenger of Allāh ﷺ said: "Cursed are those who harm a believer, or plot to do so." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*.

١٩٤١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ الْكُفَلِيُّ: حَدَّثَنِي أَبُو سَلَمَةَ الْكِنْدِيُّ: حَدَّثَنَا فَرْقَدُ السَّبْخِيُّ عَنْ مَرَّةَ بْنِ شَرَاخِيلَ الْهَمْدَانِيِّ - وَهُوَ الطَّيِّبُ - ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَلْعُونٌ مَنْ ضَارَّ مُؤْمِنًا أَوْ مَكَرَ بِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد بن علي بن سعيد المروزي في مسند أبي بكر الصديق، ح: ١٠٠ من حديث زيد بن الحباب به * فرقد السبخي ضعيف وأبوسلمة الكندي مجهول (تقريب).

Comments:

Harming a brother-in-faith and playing tricks with him is against the principle of Islamic fraternity and well-wishing. Such a man, therefore, earns the wrath of Allāh.

Chapter 28. What Has Been Related About The Rights Of Neighbors

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي حَقِّ الْجَوَارِ (التحفة ٢٨)

1942. 'Āishah narrated that the

١٩٤٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ

[1] These two narrations are 'weak' as they are here, but most of the information contained in it is also reported in authentic *Aḥādīth*, including *Al-Bukhārī* and *Mulsim*.

Messenger of Allāh ﷺ said: “Jibra’īl – may the *Ṣalawāt* of Allāh be upon him – continued to recommend me about (treating) the neighbors so (kindly and politely), that I thought he would order me to make them heirs.” (*Saḥīḥ*)

تخریج: متفق عليه، وأخرجه مسلم، البر والصلة، باب الوصية بالجار والإحسان إليه، ح: ۳۶۲۴ عن قتيبة والبخاري، ح: ۶۰۱۴ من حديث يحيى بن سعيد الأنصاري به.

Comments:

The angel Jibra’īl kept coming with repeated directives from Allāh pressing for the rights of the neighbor and treating him with the utmost kindness and respect, so much so that the Prophet ﷺ thought that perhaps the neighbor would also be made an inheritor in the wealth left behind by the dead.

1943. Mujāhid narrated: “‘Abdullāh bin ‘Amr had a sheep slaughtered for his family. So when he came he said: ‘Have you given some to our neighbor, the Jew? Have you given some to our neighbor, the Jew? I heard the Messenger of Allāh ﷺ saying: ‘Jibra’īl continued to advise me about (treating) the neighbors (so kindly and politely), that I thought he would order me (from Allāh) to make them heirs.’” (*Saḥīḥ*)

[He said:] There are narrations on this topic from ‘Aīshah, Ibn ‘Abbās, Abū Hurairah, Anas, ‘Abdullāh bin ‘Amr, Al-Miqdād bin Al-Aswad, ‘Uqbah bin ‘Āmir, Abū Shuraiḥ, and Abū Umāmah.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. Mujāhid also reported this *Ḥadīth* from ‘Aīshah and Abū Hurairah, from the Prophet ﷺ.

سَعْدٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ - وَهُوَ ابْنُ عَمْرٍو بْنِ حَزْمٍ -، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا زَالَ جِبْرَائِيلُ - صَلَّى اللَّهُ عَلَيْهِ - يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورِّثُهُ».

۱۹۴۳ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ دَاوُدَ بْنِ شَابُورَ وَبِشِيرِ أَبِي إِسْمَاعِيلَ، عَنْ مُجَاهِدٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو ذَبَحَتْ لَهُ شَاةً فِي أَهْلِهِ فَلَمَّا جَاءَ قَالَ: أَهْدَيْتُمْ لِجَارِنَا الْيَهُودِيَّ؟ أَهْدَيْتُمْ لِجَارِنَا الْيَهُودِيَّ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا زَالَ جِبْرَائِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورِّثُهُ».

[قَالَ:] وفي البابِ عن عائشة وابنِ عباسٍ وأبي هريرة وأنسٍ وعبدِ الله بنِ عمرو والمقدادِ ابنِ الأسودِ وعفبة بنِ عامرٍ وأبي شريحٍ وأبي أمامة.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ أَيْضًا عَنِ النَّبِيِّ ﷺ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب: في حق الجوار، ح: ۵۱۵۲ من

حديث سفيان بن عيينة به وصرح بالسماع من بشير عند الحميدي، ح: ٥٩٣ ومجاهد صرح بالسماع من ابن عمرو عند ابن المبارك في البر والصلة، ح: ٢٤٧ وغيره * وفي الباب عن عائشة [يأتي: ١٩٤٢] وابن عباس [البخاري في الأدب المفرد، ح: ١١٢ وعبد بن حميد، ح: ٦٩٤] وأبي هريرة [ابن ماجه، ح: ٣٦٧٤] وأنس [البخاري، ح: ١٣ ومسلم، ح: ٤٥] عبدالله بن عمرو [يأتي: ١٩٤٤] والمقداد بن الأسود [أحمد: ٨/٦] والبخاري في الأدب المفرد، ح: ١٠٣ وعقبة بن عامر [أحمد: ١٥١/٤] وأبي شريح [البخاري، ح: ٦٠١٩ ومسلم، ح: ٤٨] وأبي أمامة [أحمد: ٢٦٧/٥].

1944. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “The companion who is the best to Allāh is the one who is best to his companion. And the neighbor that is the best to Allāh is the one that is best to his neighbor.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. Abū ‘Abdur-Rahmān Al-Ḥubulī’s (a narrator in the chain) name is ‘Abdullāh bin Yazīd.

١٩٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ، عَنْ شُرَحْبِيلِ بْنِ شَرِيكٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو عَبْدِ الرَّحْمَنِ الْحُبُلِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ يَزِيدَ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ١٦٧/٢ من حديث حيوة بن شريح به وصرحه ابن حبان، ح: ٢٠٥١ وابن خزيمة: ١٤٠/٤، ح: ٢٥٣٩ والحاكم: ١٠١/٢، ٤٤٣، ١٦٤/٤ على شرط الشيخين ووافقه الذهبي.

Comments:

Treating others well is an indication of one’s faith, while not doing well, and being neglectful of others rights, is indicative of weak faith.

Chapter 29. What Has Been Related About Treating The Servant Well

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي الْإِحْسَانِ إِلَى الْخَادِمِ (التحفة ٢٩)

1945. Abū Dharr narrated that the Messenger of Allāh ﷺ said: “Allāh has made some of your brothers as slaves under your care. So whoever has his brother under his care, then let him feed him from his food, and let him clothe him from his clothes. And do not give him a

١٩٤٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ وَاصِلٍ، عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ فِتْيَةً تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ

duty he can not bear, and if you give him a duty he can not bear, then assist him with it.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from ‘Alī, Umm Salamah, Ibn ‘Umar, and Abū Hurairah.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

يَدِهِ فَلْيُطْعِمُهُ مِنْ طَعَامِهِ وَلْيَلْبِسْهُ مِنْ لِبَاسِهِ وَلَا يُكَلِّفُهُ مَا يَغْلِبُهُ، فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيَعِينَهُ».

[قَالَ:] وفي البابِ عن عليٍّ وأمِّ سلمةَ وابنِ عمرَ وأبي هريرةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الإیمان، باب المعاصي من أمر الجاهلية ... إلخ، ح: ٣٠، ومسلم، ح: ١٦٦١ من حديث واصل الأحذب به * وفي الباب عن علي [أبو داود، ح: ٥١٥٦] وأم سلمة [ابن ماجه، ح: ١٦٢٥] وابن عمر [يأتي: ١٩٤٩] وأبي هريرة [أبو داود، ح: ٥١٦٥].

Comments:

The *Ḥadīth* makes each slave the brother of his master. This being the relationship, the masters have been exhorted to treat their servants and slaves as brothers and give them the same kind of food and clothing as they would have for themselves.

1946. Abū Bakr Aṣ-Ṣiddīq narrated that the Prophet ﷺ said: “The one who treats his slaves badly will not enter Paradise.” (*Daʿīf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*. Ayyūb As-Sikhtiyānī and others criticized Farqad As-Sabakhī because of his memory.

١٩٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامِ بْنِ يَحْيَى، عَنْ فَرْقَدِ [السَّبَخِيِّ]، عَنْ مَرَّةَ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ سَيِّءُ الْمَلَكَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

وَقَدْ تَكَلَّمَ أَبُو السَّخْتِيَانِيِّ وَعِزُّرٌ وَاحِدٌ فِي فَرْقَدِ السَّبَخِيِّ مِنْ قَبْلِ حِفْظِهِ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الأدب، باب الإحسان إلى المماليك، ح: ٣٦٩١ والمروزي في مسند أبي بكر، ح: ٩٧ من حديث فرقد به وهو ضعيف كما تقدم: ١٩٤١ وضعفه البوصيري من أجل فرقد.

Comments:

The Arabic word *Malakah* (literally, in possession) in the context of the *Ḥadīth* means not only our handmaids and slaves but also the animals, like cattle and birds placed under our possession and care. It is, therefore, incumbent upon all of us to take good care of their needs, such as their food (or fodder) and drink, and their clothing, lodging, their physical well-being and health, as well as their protection from extreme weather conditions.

Chapter 30. What Has Been Related About Beating And Abusing The Servant

1947. Abū Hurairah narrated that Abul-Qāsim ﷺ, the Prophet of Repentance, said: “If somebody slanders his slave (by accusing him of committing illegal sexual intercourse) and the slave is innocent from what he says, Allāh will impose the punishment upon him on the Day of Resurrection, unless it is as he said about him.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

There are narrations on this topic from Suwaid bin Muqarrin and ‘Abdullāh bin ‘Umar. Ibn Abī Nu‘m (a narrator in the chain) is ‘Abdur-Raḥmān bin Abī Nu‘m Al-Bajalī, and his *Kunyah* is Abul-Ḥakam.

تخریج: متفق علیه، وأخرجه البخاري، الحدود، باب كذب العبيد، ح: ٦٨٥٨ ومسلم، ح: ١٦٦٠ من حديث فضيل بن غزوان به * وفي الباب عن سويد بن مقرن [تقدم: ١٥٤٢] وعبدالله ابن عمر [يأتي: ١٩٤٩ ومسلم، ح: ١٦٦٤].

Comments:

Since there is no provision for imposing prescribed punishment on the master for falsely accusing his slave of adultery, Allāh will punish him for that on the Day of Resurrection.

1948. Abū Mas‘ūd [Al-Anṣārī] said: “I was beating a slave of mine and I heard someone behind me saying: ‘Beware O Abū Mas‘ūd! Beware O Abū Mas‘ūd!’ So I turned around and saw that it was the Messenger of Allāh ﷺ. He said: ‘Allāh has more power over you than you do over him.’” Abū Mas‘ūd said: “I have not beaten

(المعجم ٣٠) - بَابُ النَّهْيِ عَنِ ضَرْبِ الْخُدَّامِ وَشَتْمِهِمْ (التحفة ٣٠)

١٩٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ نَبِيُّ التَّوْبَةِ: «مَنْ قَذَفَ مَمْلُوكَهُ بَرِيئًا مِمَّا قَالَ لَهُ، أَقَامَ اللَّهُ عَلَيْهِ الْحَدَّ يَوْمَ الْقِيَامَةِ إِلَّا أَنْ يَكُونَ كَمَا قَالَ.» [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وفي الباب عن سويد بن مقرن وعبد الله ابن عمر. وابن أبي نعم هو عبد الرحمن بن أبي نعم البجلي يكنى أبا الحكم.

١٩٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ [الْأَنْصَارِيِّ] قَالَ: كُنْتُ أَضْرِبُ مَمْلُوكًا لِي فَسَمِعْتُ قَائِلًا مِنْ خَلْفِي يَقُولُ: اعْلَمْ أَبَا مَسْعُودٍ اعْلَمْ أَبَا مَسْعُودٍ فَالْتَمْتُ فَإِذَا أَنَا بِرَسُولِ

any slave of mine since then.”
(*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

Ibrāhīm At-Taimī (a narrator in the chain) is Ibrāhīm bin Yazīd bin Sharīk.

اللَّهُ ﷺ فَقَالَ: «لِلَّهِ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ». قَالَ أَبُو مَسْعُودٍ: فَمَا ضَرَبْتَ مَمْلُوكًا لِي بَعْدَ ذَلِكَ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وإبراهيم التيمي هو إبراهيم بن يزيد بن شريك.

تخريج: وأخرجه مسلم، الأيمان، باب صحبة المماليك، وكفارة من لطم عبده، ح: 1709 من حديث سفيان الثوري به.

Comments:

If you find a person who truly believes in Allāh and the Last Day, then the best way to make him desist from wrongful actions is to remind him of Allāh’s reckoning and retribution on the Day of Judgment.

Chapter 31. What Has Been Related About Pardoning The Servant

1949. ‘Abdullāh bin ‘Umar narrated: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh! How many times should the servant be pardoned?’ The Prophet ﷺ was silent. Then he said: ‘O Messenger of Allāh! How many times should the servant be pardoned?’ He said: ‘Seventy times each day.’” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. ‘Abdullāh bin Wahb reported it similarly from Abū Hānī ‘Al-Khawlanī with this chain. Al-‘Abbās (a narrator in the chain) is Ibn Julaid Al-Ḥajrī Al-Miṣrī.

(Another chain) with similar meaning, and some of them reported this *Ḥadīth* from ‘Abdullāh bin Wahb with this chain, saying: “From ‘Abdullāh bin ‘Amr.”

(المعجم ٣١) - بَابُ مَا جَاءَ فِي

الْعَفْوِ، عَنِ الْخَادِمِ (التحفة ٣١)

١٩٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ أَبِي هَانِيءِ الْخَوْلَانِيِّ، عَنْ عَبَّاسِ بْنِ جَلِيدِ الْحَجْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! كَمْ أَعْفُو عَنِ الْخَادِمِ؟ فَصَمَتَ عَنْهُ النَّبِيُّ ﷺ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! كَمْ أَعْفُو عَنِ الْخَادِمِ؟ قَالَ: «كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَاهُ عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ أَبِي هَانِيءِ الْخَوْلَانِيِّ بِهَذَا الْإِسْنَادِ نَحْوَ هَذَا. وَالْعَبَّاسُ هُوَ ابْنُ جَلِيدِ الْحَجْرِيِّ الْمِصْرِيُّ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ أَبِي هَانِيءِ الْخَوْلَانِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ بِهَذَا

الإِسْنَادِ، وَقَالَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

تخريج: [حسن] وأخرجه أبو داود، الأدب، باب: في حق المملوك، ح: ٥١٦٤ من حديث أبي هانئ به كما سيأتي، وللحديث شاهد عند مسلم، ح: ١٦٦٤ رَشِدِينَ تَابِعَهُ ابْنُ وَهْبٍ، وَأَخْرَجَهُ أَبُو دَاوُدَ مِنْ حَدِيثِهِ وَسَنَدِهِ حَسَنًا.

Comments:

According to the *Sunan* of Abū Dāwūd the Messenger of Allāh ﷺ was silent twice, without making a reply, in order to hold out the message that it was not a question worth enquiring, for pardoning one's servant as well as those under one's care is an established act of virtue.

Chapter 32. What Has Been Related About Disciplining The Servant

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي آدَبِ الْخَادِمِ (التحفة ٣٢)

1950. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "When one of you beats his servant then he (should) remember Allāh and, withhold your hands." (*Da'if*)

١٩٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا ضَرَبَ أَحَدُكُمْ خَادِمَهُ فَذَكَرَ اللَّهَ فَارْفَعُوا أَيْدِيَكُمْ».

[Abū 'Eisā said:] Abū Hārūn Al-'Abdī's (a narrator in the chain) name is 'Ummārah bin Juwain. [He said: Abū Bakr Al-'Atṭār said: " 'Alī bin Al-Madīnī said:] "Yaḥya bin Sa'eed said: 'Shu'bah graded Abū Hārūn Al-'Abdī weak.' Yaḥya said: 'Ibn 'Awn continued reporting from Abū Hurairah until he died."

[قَالَ أَبُو عِيْسَى:] وَأَبُو هَارُونَ الْعَبْدِيُّ اسْمُهُ عُمَارَةُ بْنُ جُوَيْنٍ. [قَالَ: قَالَ أَبُو بَكْرٍ الْعَطَّارُ: قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ] قَالَ يَحْيَى بْنُ سَعِيدٍ: ضَعَّفَ شُعْبَةُ أَبُو هَارُونَ الْعَبْدِيِّ. قَالَ يَحْيَى: وَمَا زَالَ ابْنُ عَوْنٍ يَرَوِي عَنْ أَبِي هُرَيْرَةَ حَتَّى مَاتَ.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن عدي: ١٧٣٣/٥ من حديث سفیان الثوري به * أبو هارون العبدي متروك ومنهم من كذبه، شعبي (تقريب).

Comments:

The text of the *Hadīth* has been interpreted in two ways: (i) that the master himself is instantly reminded of Allāh and, consequently, restrains his hand, and (ii) the servant receiving the beating reminds the master of Allāh, and he stops beating him. Anyway, it is by no means allowed to mishandle or beat the servant out of revengeful motives.

Chapter 33. What Has Been Related About Disciplining The Son

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي آدَبِ
الْوَالِدِ (التحفة ٣٣)

1951. Jābir bin Samurah narrated that the Messenger of Allāh ﷺ said: "That a man should discipline his son is better for him than to have given a *Ṣā'* in charity." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*. And Nāṣiḥ bin Al-'Alā' Al-Kūfī is not strong according to the people of *Ḥadīth*, and we do not know of this *Ḥadīth* except from this route. There is another *Shaikh* named Nāṣiḥ, from Al-Baṣrah, who reports from 'Ammār bin Abī 'Ammār, and others, and he is more reliable than this one.

١٩٥١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى عَنْ نَاصِحٍ، عَنْ سِمَاكٍ [بْنِ حَرْبٍ]، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يُؤَدَّبَ الرَّجُلُ وَلَدُهُ خَيْرٌ مِنْ أَنْ يَتَصَدَّقَ بِصَاعٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَنَاصِحُ بْنُ الْعَلَاءِ الْكُوفِيُّ لَيْسَ عِنْدَ أَهْلِ الْحَدِيثِ بِالْقَوِيِّ وَلَا يُعْرَفُ هَذَا الْحَدِيثُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَنَاصِحٌ شَيْخٌ آخَرٌ بَصْرِيُّ يَرْوِي عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ وَعَظِيرِهِ وَهُوَ أَثْبَتُ مِنْ هَذَا.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٩٦/٥، ١٠٢ والبغوي في شرح السنة: ٣٤٨/٩، ٣٤٩، ح: ٢٤١٣ من حديث ناصح الحائك به وقال الذهبي: "ناصح هالك" (تلخيص المستدرک: ٤/٢٦٣) وقال ابن حجر: ضعيف (تقريب).

Comments:

It is the responsibility of the parents to educate their children and teach them the rules of good conduct.

1952. Ayyūb bin Mūsā narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "There is no gift that a father gives his son more virtuous than good manners." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of 'Ammār bin Abī 'Ammār Al-Khazzāz [and he is 'Ammār bin Ṣāliḥ bin Rustum Al-Khazzāz] and Ayyūb bin Mūsā is Ibn 'Amr bin Sa'eed bin Al-'Āṣ. To me, this *Ḥadīth* is *Mursal*.

١٩٥٢ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَامِرُ بْنُ أَبِي عَامِرٍ الْخَزَّازُ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلِ أَفْضَلَ مِنْ آدَبٍ حَسَنِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَامِرِ بْنِ أَبِي عَامِرٍ الْخَزَّازِ [وَهُوَ عَامِرُ بْنُ صَالِحِ بْنِ رُسْتَمِ الْخَزَّازِ] وَأَيُّوبُ بْنُ مُوسَى: هُوَ ابْنُ عَمْرِو بْنِ

سَعِيدُ بْنُ الْعَاصِ وَهَذَا عِنْدِي حَدِيثٌ مُرْسَلٌ .

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ١٧٤٠/٥ من حديث نصر بن علي، وأحمد: ٧٧/٤ من حديث عامر الخزاز به وصححه الحاكم: ٢٦٣/٤ فقال الذهبي: "بل مرسل ضعيف، ففي إسناده عامر بن صالح الخزاز وأبو موسى بن عمرو مستور (تقريب).

Comments:

The most precious gift that a father can give his children is to train them with good manners and virtuous conduct. There is, therefore, no harm in being harsh with them in order to achieve that end.

Chapter 34. What Has Been Related About Accepting Gifts And Reciprocating For Them

(المعجم ٣٤) - **بَابُ مَا جَاءَ فِي قَبُولِ الْهَدِيَّةِ وَالْمُكَافَأَةِ عَلَيْهَا** (التحفة ٣٤)

1953. ‘Āishah narrated: “The Prophet ﷺ would accept gifts and he would give something in return.” (*Ṣaḥīḥ*)

١٩٥٣ - حَدَّثَنَا يَحْيَى بْنُ أَكْثَمَ وَعَلِيُّ بْنُ حَشْرَمٍ قَالَا: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنَسِ بْنِ عُمَرَ وَجَابِرٍ.

There are narrations on this topic from Abū Hurairah, Anas, Ibn ‘Umar, and Jābir.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. We do not know of it to be *Marfū‘* except through the narration of ‘Eisā bin Yūnus from *Hishām* (narrators in the chain).

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عَيْسَى بْنِ يُونُسَ عَنْ هِشَامٍ.

تخریج: وأخرجه البخاري، الهبة وفضلها والتحريض عليها، باب المكافأة في الهبة، ح: ٢٥٨٥ من حديث عيسى بن يونس به * وفي الباب عن أبي هريرة [يأتي: ٣٩٤٥] وأنس [تقدم: ١٣٣٨] وابن عمر [أبو داود، ح: ١٦٧٢] وجابر [ابن عدي في الكامل: ٦/٢١١٤].

Comments:

Exchanging gifts is a means to promote mutual love and affection. As such, if one of us receives a gift from someone like him, he should also reciprocate in like manner. However, if one holding a superior position gives gifts they should return the gesture by thanking him and praying for his well-being.

Chapter 35. What Has Been Related About Being Grateful To The One Who Was Kind To You

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي الشُّكْرِ لِمَنْ أَحْسَنَ إِلَيْكَ (التحفة ٣٥)

1954. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever is not grateful to the people, he is not grateful to Allāh." (Ṣaḥīḥ)

He said: This Hadīth is Ḥasan Ṣaḥīḥ.

١٩٥٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَا يَشْكُرِ النَّاسَ لَا يَشْكُرِ اللَّهَ».

قَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الآداب، باب: في شكر المعروف، ح: ٤٨١١ من حديث الربيع بن مسلم به وصححه ابن حبان، ح: ٢٠٧٠.

Comments:

Anyone who does not feel grateful to his fellow beings, of a certainty he is devoid of the very sense or feeling of gratitude. Then how can he be grateful to Allāh?

1955. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: "Whoever is not grateful to the people, he is not grateful to Allāh." (Ṣaḥīḥ)

There are narrations on this topic from Abū Hurairah, Al-Ash‘ath bin Qais, and An-Nu‘mān bin Bashīr.

[Abū ‘Eisā said:] This Hadīth is Ḥasan Ṣaḥīḥ.

١٩٥٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ ابْنِ أَبِي لَيْلَى؛ ح: وَحَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّوَّاسِيُّ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ».

وفي الباب عن أبي هريرة والأشعث بن قيس والثُّعْمَانِ بْنِ بَشِيرٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٣٢/٣ من حديث محمد بن أبي ليلي به وسنده ضعيف وللحديث شواهد منها الحديث السابق * وفي الباب عن أبي هريرة [تقدم: ١٩٥٤] والأشعث بن قيس [أحمد: ٥/٢١١، ٢١٢] والثُّعْمَانِ بْنِ بَشِيرٍ [أحمد: ٤/٢٧٨، ٣٧٥].

Comments:

How can a man, whose very nature is built upon thanklessness and ingratitude, be grateful to Allāh? In other words, whoever is incapable of

being grateful to the people, will never be really grateful to Allāh. Allāh will not, therefore, accept the thankfulness or gratitude of such a thankless person.

Chapter 36. What Has Been Related About Various Kinds Of *Ma'rūf* (Good Deeds)

المعجم (٣٦) - بَابُ مَا جَاءَ فِي صَنَائِعِ الْمَعْرُوفِ (التحفة ٣٦)

1956. Abū Dharr narrated that the Messenger of Allāh ﷺ said: “Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. Your seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you.” (*Hasan*)

[He said:] There are narrations on this topic from Ibn Mas'ūd, Jābir,^[1] Hudhaifah, 'Aishah, and Abū Hurairah.

[Abū 'Eisā said:] This *Hadith* is *Hasan Gharib*. Abū Rumail's name is Simāk bin Al-Walīd Al-Hanafi, and An-Naḍr bin Muḥammad is Al-Jurashī Al-Yamāmi (narrators in the chain).

١٩٥٦ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْجُرَشِيُّ الْيَمَامِيُّ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ عَنْ مَالِكِ بْنِ مَرْثَدٍ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَبَسُّمُكَ فِي وَجْهِ أَحَبِّكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِرْسَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرُكَ لِلرَّجُلِ الرَّوِيِّ الْبَصَرَ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشُّوْكَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَحَبِّكَ لَكَ صَدَقَةٌ».

[قَالَ:] وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَجَابِرٍ وَحُدَيْفَةَ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو زُمَيْلٍ [اسمُهُ] سِمَاكُ بْنُ الْوَلِيدِ الْحَنْفِيُّ وَالنَّضْرُ بْنُ مُحَمَّدٍ هُوَ الْجُرَشِيُّ الْيَمَامِيُّ.

تخريج: [إسناده حسن] وأخرجه ابن عدي ١٩١٣/٥ من حديث النضر بن محمد والبخاري في الأدب المفرد، ح: ٨٩١ من حديث عكرمة بن عمار به وصححه ابن حبان، ح: ٨٦٤ وله شاهد عند أحمد: ١٦٨/٥ * مرثد بن عبدالله الزماري الزماني وثقه الترمذي وابن حبان فهو حسن الحديث * وفي الباب عن ابن مسعود [النسائي في الكبرى، ح: ١١٧٠١ والطبراني في الكبير: ١٠/١١٠، ح: ١١٠٤٧] وجابر [يأتي: ١٩٧٠] وحذيفة [مسلم، ح: ١٠٥٥] وعائشة [مسلم، ح: ١٠٠٧] وأبي هريرة [البخاري، ح: ٢٩٨٩، مسلم، ح: ١٠٠٩].

[1] He recorded it under number 1970.

Comments:

The *Hadith* confirms that anything done out of sympathy and well-wishing for others, however petty it might seem, is praiseworthy and would fetch reward from Allāh.

Chapter 37. What Has Been Related About *Minḥah* (Giving A Gift)

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي الْمِنْحَةِ (التحفة ٣٧)

1957. Al-Barā' bin 'Āzib narrated that the Prophet ﷺ said: "Whoever gives someone some milk or silver, or guides him through a strait, then he will have the reward similar to freeing a slave." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadith* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Abū Ishāq from Ṭalḥah bin Muṣarrif, and we do not know of it except through this route. Maṣū' bin Al-Mu'tamir and Shu'bah reported this *Hadith* from Ṭalḥah bin Muṣarrif.

There is something on this topic from An-Nu'mān bin Bashīr. As for the meaning of his ﷺ saying: "Whoever gives some silver" it only means Dirham, and: "Or guides him through a strait" it only means guidance on the road, which is directions for the route.

١٩٥٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ يُونُسَ بْنِ أَبِي إِسْحَاقَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْسَجَةَ يَقُولُ: سَمِعْتُ الْبَرَاءَ ابْنَ عَازِبٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ مَنَحَ مَيْنِحَةً لَبِنٍ أَوْ وَرِقٍ، أَوْ هَدَى زُقَاقًا كَانَ لَهُ مِثْلُ عِتْقِ رَقِيَّةٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَقَدْ رَوَى مُنْصُورٌ بْنُ الْمُعْتَمِرِ وَشُعْبَةُ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ هَذَا الْحَدِيثَ.

وَفِي الْبَابِ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. وَمَعْنَى قَوْلِهِ: «مَنْ مَنَحَ مَيْنِحَةَ وَرِقٍ» إِنَّمَا يَعْنِي بِهِ قَرْضَ الدَّرَاهِمِ. قَوْلُهُ: «أَوْ هَدَى زُقَاقًا» قَالَ: إِنَّمَا يَعْنِي بِهِ هِدَايَةَ الطَّرِيقِ وَهُوَ إِزْشَادُ السَّبِيلِ.

تخریج: [صحيح] وأخرجه أبو نعيم في حلية الأولياء: ٢٧/٥ من حديث أبي كريب محمد بن العلاء به وقال: "رواه الجهم الغفير عن طلحة بن مصرف، منهم زيد ومنصور والأعمش ... إلخ" وصححه ابن حبان، ح: ٨٦١ وللحديث طرق كثيرة * وفي الباب عن النعمان بن بشير [أحمد: ٤/ ٢٧٢ وسنده حسن].

Comments:

Being sympathetic and kind to the people, giving a milch animal to the needy, lending money to the hard pressed, giving direction to the person lost in the land, and freeing a slave from bondage are to be regarded as acts of kindness and charity.

Chapter 38. What Has Been Related About Removing Harm From The Road

1958. Abū Hurairah narrated that the Prophet ﷺ said: “While a man was walking on the road, he found a thorny branch and removed it. Allāh appreciated his action by forgiving him.” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Barzah, Ibn ‘Abbās, and Abū Dharr.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي إِمَاطَةِ الْأَذَى، عَنِ الطَّرِيقِ (التحفة ٣٨)

١٩٥٨ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي فِي الطَّرِيقِ إِذْ وَجَدَ غُضْنَ شَوْكٍ فَأَخْرَجَهُ فَشَكَرَ اللَّهُ لَهُ فَعَفَرَهُ.»

وفي البابِ عَنْ أَبِي بَرزَةَ وابنِ عَبَّاسٍ وَأَبِي ذَرٍّ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تحريج: متفق عليه، وأخرجه البخاري، الأذان، باب فضل التهجير إلى الظهر، ح: ٦٥٢ عن قتيبة ومسلم، ح: ١٦٤/١٩١٤ من حديث مالك به وهو في الموطأ: ١٣١/١ بطوله * وفي الباب عن أبي برزة [مسلم، ح: ٢٦١٨] وابن عباس [البخاري في الأدب المفرد، ح: ٤٢٢] وأبي ذر [تقدم: ١٩٥٦].

Comments:

Sometimes a small act done by a person is enough to earn him Allāh’s mercy and forgiveness.

Chapter 39. What Has Been Related About Sittings Are To Be Held In Trust

1959. Jābir bin ‘Abdullāh narrated that the Prophet ﷺ said: “When a man narrates a narration, then he looks around, then it is a trust.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*. We only know of it as a narration of Ibn Abī Dhī’b.

(المعجم ٣٩) - بَابُ مَا جَاءَ أَنَّ الْمَجَالِسَ بِالْأَمَانَةِ (التحفة ٣٩)

١٩٥٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنِ ابْنِ أَبِي ذُئْبٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَطَاءٍ عَنْ عَبْدِ الْمَلِكِ بْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا حَدَّثَ الرَّجُلُ الْحَدِيثَ ثُمَّ التَفَّتْ فِيهِ أَمَانَةٌ.»

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ وَإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ أَبِي ذُئْبٍ.

تحريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في نقل الحديث، ح: ٤٨٦٨ من حديث محمد بن عبدالرحمن بن أبي ذئب به.

Comments:

If a man looks sideways after having said something, it means he wants to keep it a secret from others. The one confided to should not, therefore, divulge the secret to anyone else.

Chapter 40. What Has Been Related About Generosity

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي
السَّخَاءِ (التحفة ٤٠)

1960. Asmā' bint Abī Bakr said: "I said: 'O Messenger of Allāh! I have nothing except what was given to me by (my husband) Az-Zubair, shall I give it (in charity)?' He said: 'Yes. Do not withhold so that you may be withheld from.'" It was said: "Do not hold (your wealth) so that Allāh will hold against you." (*Ṣaḥīh*)

There are narrations on this topic from 'Āishah and Abū Hurairah.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

Some of them reported this *Hadīth* with this chain from Ibn Abī Mulaikah, from 'Abbād bin 'Abdullāh bin Az-Zubair, from Asmā' bint Abī Bakr. More than one narrator has reported this from Ayyūb without mentioning "from 'Abbād bin 'Abdullāh bin Az-Zubair" in it.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الزكاة، باب: في الشح، ح: ١٦٩٩ من حديث أيوب به وللحديث طرق وشواهد عند البخاري، ح: ١٤٣٤، ٢٥٩٠، ومسلم، ح: ١٠٦٩، وغيرهما * وفي الباب عن عائشة [أبو داود، ح: ١٧٠٠] وأبي هريرة [يأتي: ١٩٦١].

Comments:

Allāh bestows His blessings and growth upon wealth spent in alms and charity for His sake. But if one only holds back his wealth and does not spend it out of the fear of exhausting it, Allāh withholds His blessing and growth from it. This means that spending in charity is the means of growth, and abstaining from charity means warding off Allāh's benevolence and blessing. A wife is allowed to spend in charity from the husband's wealth for which both shall be rewarded, provided that the husband does not mind or would be displeased with that.

١٩٦٠ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْحَسَانِيُّ الْبَصْرِيُّ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ: حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهُ لَيْسَ لِي مِنْ شَيْءٍ إِلَّا مَا أَدْخَلَ عَلَيَّ الرَّبِيبُ، أَفَأُعْطِي؟ قَالَ: «نَعَمْ، لَا تُوكِي فَيُوكِيَ عَلَيْكَ». يَقُولُ: لَا تُحْصِي فَيُحْصِي عَلَيْكَ.

وفي الباب عن عائشة وأبي هريرة.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ بِهَذَا الْإِسْنَادِ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الرَّبِيبِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ. وَرَوَى غَيْرُ وَاحِدٍ هَذَا عَنْ أَيُّوبَ وَلَمْ يَذْكُرُوا فِيهِ: عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الرَّبِيبِ.

1961. Abū Hurairah narrated that the Prophet ﷺ said: “Generosity is close to Allāh, close to Paradise, close to the people and far from the Fire. Stinginess is far from Allāh, far from Paradise, far from the people and close to the Fire. The ignorant generous person, is more beloved to Allāh than the worshipping stingy person.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. We do not know of it to be a *Hadīth* of Yaḥya bin Sa‘eed from Al-A‘raj, from Abū Hurairah, except through the narration of Sa‘eed bin Muḥammad, and Sa‘eed bin Muḥammad has been contradicted in the narration of this *Hadīth* from Yaḥya bin Sa‘eed; it has only been reported from Yaḥya bin Sa‘eed, from ‘Āishah, as something that is *Mursal*.

١٩٦١ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ، قَرِيبٌ مِنَ الْجَنَّةِ، قَرِيبٌ مِنَ النَّاسِ، بَعِيدٌ مِنَ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ، بَعِيدٌ مِنَ الْجَنَّةِ، بَعِيدٌ مِنَ النَّاسِ، قَرِيبٌ مِنَ النَّارِ. وَالْجَاهِلُ السَّخِيُّ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَابِدٍ بَخِيلٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ إِلَّا مِنْ حَدِيثِ سَعِيدِ بْنِ مُحَمَّدٍ، وَقَدْ حُوِّلَفَ سَعِيدُ بْنُ مُحَمَّدٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ عَنْ يَحْيَى بْنِ سَعِيدٍ، إِنَّمَا يُرْوَى عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَائِشَةَ شَيْءٌ مُرْسَلٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن حبان في روضة العقلاء، ص: ٢٣٥ من حديث الحسن بن عرفة به وقال: "غريب غريب" وأورده ابن الجوزي في الموضوعات: ١٨٠/٢ وقال: "هذا حديث لا يصح" * سعيد بن محمد الوراق ضعيف كما في التقريب وغيره وللحديث شواهد شديدة الضعف.

Comments:

Generosity brings man close to Allāh and His mercy. It draws him close to Paradise and away from the Fire, and the virtue of generosity in him endears him to the people.

Chapter 41. What Has Been Related About Stinginess

1962. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “Two traits are not combined in a believer: Stinginess and bad manners.” (*Da‘if*)

(المعجم ٤١) - بَابُ مَا جَاءَ فِي الْبُخْلِ (التحفة ٤١)

١٩٦٢ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى: حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ عَنْ عَبْدِ اللَّهِ ابْنِ غَالِبِ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ

There is something on this topic from Abū Hurairah. This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Ṣadaqaḥ bin Mūsā.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَصَلَتَانِ لَا تَجْتَمِعَانِ فِي مُؤْمِنٍ: الْبُخْلُ، وَسُوءُ الْخُلُقِ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَدَقَةَ بْنِ مُوسَى.

تخريج: [إسناده ضعيف] وأخرجه أبو نعيم في حلية الأولياء: ٢/٣٨٨ من حديث صدقة به وقال: "غريب من حديث مالك، تفرد به عنه صدقة" وهو ضعيف، ضعفه الجمهور من جهة حفظه والحديث في مسند أبي داود الطيالسي، ح: ٢٢٠٨ * وفي الباب عن أبي هريرة [تقدم: ١٩٦١].

Comments:

The *Hadīth* conveys to the believers that these two traits are evil and unhealthy, so they must refrain from them.

1963. Abū Bakr Aṣ-Ṣiddīq narrated that the Prophet ﷺ said: "The swindler, the stingy person, and the *Mannān*^[1] shall not enter Paradise."^[2] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

١٩٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى عَنْ فَرْقَدِ السَّبْحِيِّ، عَنْ مَرَّةَ الطَّيِّبِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ حَبٌّ وَلَا بَخِيلٌ وَلَا مَنَّانٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/٧ عن يزيد بن هارون به وهو في مسند أبي بكر الصديق، ح: ٩٨ من طريق يزيد بن هارون * صدقة (١٩٦٢) وفرقد (١٩٤١) ضعيفان كما تقدم.

Comments:

Swindling, stinginess and flaunting the favors done to someone in his face are some of the dangerous and abominable traits that could impair one's chances of entering the Paradise. Therefore, those who have a desire to enter Paradise must avoid these habits that are antithetical to the spirit of faith and human values.

1964. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The believer is naively noble and the stingy person is deceitfully treacherous."^[3] (*Da'if*)

١٩٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ بَشْرِ بْنِ رَافِعٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ

[1] One who reminds others of what he has given to them.

[2] See no. 290 of *Ṣaḥīḥ Muslim*.

[3] See *Aṣ-Ṣaḥīḥah* no. 935 where it was graded *Hasan* due to other routes of narration.

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except from this route.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ غَرِيبٌ كَرِيمٌ، وَالْفَاجِرُ حَبْ لَيْتِمٌ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في حسن العشرة، ح: ٤٧٩٠ من حديث عبدالرزاق به وسنده ضعيف، بشر بن رافع ضعيف وللحديث شواهد ضعيفة عند أبي داود وغيره.

Comments:

A true believer is simple and kind-hearted, therefore, liable to be deceived because of his gentlemanly belief in others. An evil person, on the other hand, is deceitful and cunning, and hence stingy and vile.

Chapter 42. What Has Been Related About Spending On The Family

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي النِّفْقَةِ عَلَى الْأَهْلِ (التحفة ٤٢)

1965. Abū Mas'ūd Al-Anṣārī narrated that the Prophet ﷺ said: "A man's spending on his family is charity." (*Ṣaḥīḥ*)

١٩٦٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ شُعْبَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ صَدَقَةٌ».

There are narrations on this topic from 'Abdullāh bin 'Amr, 'Amr bin Umayyah Aḍ-Ḍamrī, and Abū Hurairah.

وفي الباب عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَمْرٍو ابْنِ أُمَيَّةَ الضَّمْرِيِّ وَأَبِي هُرَيْرَةَ.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الإيمان، باب ماجاء أن الأعمال بالنية والحسنة، ح: ٥٥؛ مسلم، ح: ١٠٠٢ من حديث شعبة به * وفي الباب عن عبدالله بن عمرو [مسلم، ح: ٩٩٦] وعمرو بن أمية الضمري [أحمد: ٤/١٧٩] وأبي هريرة [مسلم، ح: ٩٩٥].

Comments:

Taking care of the upkeep and maintenance of one's family is the legal and religious duty of each person which he can never leave. However, if he takes it as a bounden duty and a part of his quest for winning Allāh's pleasure, it will be an act of charity and shall fetch generous reward from Allāh.

1966. Thawbān narrated that the Prophet ﷺ said: “The most virtuous of Dinar is the Dinar spent by a man on his dependants, and the Dinar spent by a man on his beast in the Cause of Allāh, and the Dinar spent by a man on his companions in the Cause of Allāh.” Abū Qilābah (one of the narrators) said: “He ﷺ began with the dependants.” Then he said: “And which man is greater in reward than a man who spends upon his dependants, having little ones by which Allāh causes him to abstain (from the unlawful) and by which Allāh enriches him.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٩٦٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْضَلُ الدِّيْنَارِ دِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ». قَالَ أَبُو قِلَابَةَ: بَدَأَ بِالْعِيَالِ، ثُمَّ قَالَ: وَأَيُّ رَجُلٍ أَعْظَمُ أَجْرًا مِنْ رَجُلٍ يُنْفِقُ عَلَى عِيَالٍ لَهُ صَعَارٌ يُعْفِقُهُمُ اللَّهُ بِهِ وَيُعْنِيهِمُ اللَّهُ بِهِ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الزكاة، باب فضل التفقة علا العيال والمملوك ... إلخ، ح: ٩٩٤ عن قتيبة به.

Comments:

The *Ḥadīth* confirms that the three Dinar named in it are the best and most virtuous of all. As for Abū Qilābah ؓ, he means to say that he ﷺ only mentioned the Dinar spent on one’s dependents first because it is the best of all Dinar.

Chapter 43. What Has Been Related About Hospitality And What Is The Limit Of Hospitality

1967. Abū Shuraiḥ Al-‘Adawī said: “My eyes saw the Messenger of Allāh ﷺ, and my ears heard him when he was speaking, and he said: ‘Whoever believes in Allāh and the Last Day, then let him honor his guest with his reward.’ They said: ‘What is his reward?’ He said: ‘A day and a night.’ He said: ‘And hospitality is for three days,

(المعجم ٤٣) - بَابُ مَا جَاءَ فِي الضِّيَافَةِ وَغَايَةِ الضِّيَافَةِ كَمْ هُوَ؟ (التحفة ٤٣)

١٩٦٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحِ الْعَدَوِيِّ أَنَّهُ قَالَ: أَبْصَرْتُ عَيْنَايَ رَسُولَ اللَّهِ ﷺ وَسَمِعْتُهُ أُنْدَنَايَ حِينَ تَكَلَّمَ بِهِ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ». قَالُوا: وَمَا جَائِزَتُهُ؟ قَالَ: «يَوْمٌ

whatever is beyond that is charity. And whoever believes in Allāh and the Last Day, then let him say what is good or keep silent.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَلَيْلَةٌ» قَالَ: «وَالضَّيَافَةُ ثَلَاثَةَ أَيَّامٍ وَمَا كَانَ بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُقِلْ خَيْرًا أَوْ لِيَسْكُتْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، الأدب، باب من كان يؤمن بالله واليوم والآخر فلا يؤذ جاره، ح: ٦٠١٩ من حديث الليث بن سعد به ورواه مسلم، ح: ٤٨ من حديث أبي شريح العدوي به.

Comments:

It is the duty of every believer to welcome his guest with an open heart and serve as good a food to him for a day and night as he can afford. The next three days, he should serve him the kind of food he himself normally eats. If he has done it, then he has surely done his duty.

1968. Abū *Shuraiḥ* Al-Ka‘bī narrated that the Messenger of Allāh ﷺ said: “Hospitality is for three days, and his reward is a day and a night, and whatever is spent on him after that is charity. And it is not lawful for him (the guest) to stay so long as to cause him harm.” (*Ṣaḥīḥ*)

The meaning of his ﷺ saying that he is not to stay so long, is that the guest is not to remain with him until it becomes difficult on the host. The meaning of harm is inconvenience. So by saying: “as to cause him harm” means: “such that he becomes an inconvenience for him.” There are narrations on this topic from ‘Āishah and Abū Hurairah. Mālik bin Anas and Al-Laiḥ bin Sa‘d reported narrations

١٩٦٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ عَجَلَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الضَّيَافَةُ ثَلَاثَةَ أَيَّامٍ، وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ، وَمَا أَنْفَقَ عَلَيْهِ بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ، وَلَا يَحِلُّ لَهُ أَنْ يَتَوَيَّعَ عِنْدَهُ حَتَّى يُحْرِجَهُ».

وَمَعْنَى قَوْلِهِ: لَا يَتَوَيَّعَ عِنْدَهُ يَعْنِي: الضَّيْفُ لَا يُقِيمُ عِنْدَهُ حَتَّى يَشْتَدَّ عَلَى صَاحِبِ الْمَنْزِلِ، وَالْحَرْجُ هُوَ الضِّيقُ. إِنَّمَا قَوْلُهُ: «حَتَّى يُحْرِجَهُ» يَقُولُ: حَتَّى يُضَيِّقَ عَلَيْهِ. وَفِي الْبَابِ عَنِ عَائِشَةَ وَأَبِي هُرَيْرَةَ. وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ وَاللَّيْثُ بْنُ سَعْدٍ عَنِ سَعِيدِ الْمَقْبُرِيِّ.

^[1] See Ibn Hajar’s comments on number 6135 of *Ṣaḥīḥ Al-Bukhārī*; some of them said that “his reward” (*Jā‘izatu*) is provisions for a day and a nights journey when the guest departs, and Ibn Hajar indicated approval of this view. In which case, hospitality is for three days, and “His reward” is other than that.

of Sa'eed Al-Maqburi.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Abū Shuraiḥ Al-Khuzā'ī is Al-Ka'bī, and Al-'Adawī, and his name is Khuwailid bin 'Amr.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو شُرَيْحِ الْخُزَاعِيُّ هُوَ الْكَعْبِيُّ، وَهُوَ الْعَدَوِيُّ، وَاسْمُهُ خُوَيْلِدُ بْنُ عَمْرٍو.

تخریج: [صحيح] * ابن عجلان تابعه عبدالحميد بن جعفر عند أحمد: ٣١/٤ وللحديث طرق كثيرة عند البخاري ومسلم وغيرهما * وفي الباب عن عائشة [لعله يشير إلى حديث أحمد: ٦/٦٩] وأبي هريرة [أبو داود، ح: ٣٧٤٩].

Comments:

The *Hadīth* makes the point that just as hospitality on the part of the host is the right of the guest, the guest is also duty-bound not to remain at someone's house so long that his stay becomes an inconvenience for the people of the house.

Chapter 44. What Has Been Related About Looking After The Widow And The Orphan

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي السَّعِيِّ عَلَى الْأَرْمَلَةِ وَالْيَتِيمِ (التحفة ٤٤)

1969. Ṣaḥwān bin Sulaim narrated that the Prophet ﷺ said: "The one who looks after a widow and a poor person is like the *Mujāhid* in the cause of Allāh, or like the one who fasts all the day and stands (in prayer) all the night." (*Ṣaḥīḥ*)

١٩٦٩ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ صَفْوَانَ بْنِ سَلِيمٍ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: «السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ كَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ».

(Another chain) from Abū Hurairah, from the Prophet ﷺ, and it is similar to that.

حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ [الدَّيْلَمِيُّ]، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ. وَهَذَا [الْحَدِيثُ] حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَأَبُو الْعَيْثِ اسْمُهُ سَالِمٌ مَوْلَى عَبْدِ اللَّهِ بْنِ مُطِيعٍ. وَثَوْرُ بْنُ زَيْدٍ شَامِيٌّ، وَثَوْرُ بْنُ زَيْدٍ مَدِينِيٌّ.

This [*Hadīth*] is *Hasan Ṣaḥīḥ Gharīb*. Abū Al-Ghaith's name is Sālim the freed slave of 'Abdullāh bin Muṭī'. Thawr bin Yazīd is from Ash-Shām, and Thawr bin Zaid is from Al-Madīnah.

تخریج: متفق عليه، أخرجه البخاري، الأدب، باب الساعي على الأرملة، ح: ٦٠٠٦ ومسلم، ح: ٢٩٨٢ من حديث مالك عن ثور بن زيد به وهو في الموطأ (رواية أبي مصعب الزهري: ٨٦/٢، ٨٧، ح: ١٩١٥، ١٩١٦) بسند صفوان بن سليم وثور بن زيد.

Comments:

The word ‘*Armalah*’ used in the *Hadith* means a weak and needy person or a widow. ‘*Miskin*’, likewise, means an indigent or poverty-stricken person. Feeding such hard-pressed people is like constantly remaining in a state of worship.

Chapter 45. What Has Been Related About A Smiling And Cheerful Face

(المعجم ٤٥) - **بَابُ مَا جَاءَ فِي طَلَاةِ
الْوَجْهِ وَحُسْنِ الْبَشْرِ (التحفة ٤٥)**

1970. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Every good is charity. Indeed among the good is to meet your brother with a smiling face, and to pour what is left in your bucket into the vessel of your brother.” (*Ṣaḥīh*)

١٩٧٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُتَكِدِرُ بْنُ مُحَمَّدِ بْنِ الْمُتَكِدِرِ عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ وَأَنْ تُفْرِعَ مِنْ دَلُوكَ فِي إِنَاءِ أَخِيكَ».

There is something about this from Abū Dharr.^[1]

[Abū ‘Eisā said:] This *Hadith* is *Hasan*.

وفي البابِ عن أبي ذرٍّ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [صحيح] وأخرجه أحمد: ٣/٣٦٠ عن قتيبة به وسنده ضعيف ولكن رواه البخاري، ح: ٦٠٢١ من حديث محمد بن المنكدر به وللحديث شواهد * وفي الباب عن أبي ذر [تقدم: ١٩٥٦ ويأتي: ١٩٨٧ ومسلم، ح: ١٠٠٦].

Comments:

Any action or gesture from one of us that brings joy to a Muslim brother or is prompted by a feeling of sympathy and well-wishing for him, shall earn Allāh’s pleasure and fetch reward from Him.

Chapter 46. What Has Been Related About Truthfulness And Falsehood

(المعجم ٤٦) - **بَابُ مَا جَاءَ فِي
الصِّدْقِ وَالْكَذِبِ (التحفة ٤٦)**

1971. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Abide by truthfulness. For indeed truthfulness leads to righteousness. And indeed righteousness leads to Paradise. A man continues telling

١٩٧١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ

[1] It preceded under number 1956.

the truth and trying hard to tell the truth until he is recorded with Allāh as a truthful person. Refrain from falsehood. For indeed falsehood leads to wickedness, and wickedness leads to the Fire. A slave (of Allāh) continues lying and trying hard to lie, until he is recorded with Allāh as a liar.”

(*Sahīh*)

There are narrations on this topic from Abū Bakr [Aṣ-Ṣiddīq], ‘Umar, ‘Abdullāh bin Ash-Shikh-khīr, and Ibn ‘Umar.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: وأخرجه مسلم، البر والصلة، باب قبح الكذب وحسن الصدق وفضله، ح: ٢٦٠٧ من حديث أبي معاوية الضرير به * وفي الباب عن أبي بكر الصديق [ابن ماجه، ح: ٣٨٤٩] وعمر [البيهقي في شعب الإيمان: ٤/٣٢٧، ح: ٥٢٨١] وعبدالله بن الشخير [لعله يشير إلى حديث أبي داود، ح: ٤٨٠٦] وابن عمر [يأتي: ١٩٧٢].

Comments:

Truthfulness as a habit in man is not only a commendable virtue in itself, it also has the effect of moulding the person into a noble individual and virtuous in all the spheres of life, which eventually makes him deserving of a place in Paradise.

1972. Ibn ‘Umar narrated that the Prophet ﷺ said: “When the slave (of Allāh) lies, the angel goes a mile away from him because of the stench of what he has done.”

Yahya said: “(I asked) ‘Abdur-Raḥīm bin Hārūn if he approved of it, and he said ‘Yes’.”^[1] (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan [Jayyid] Gharīb*, we do not know of it except from this route. ‘Abdur-Raḥīm bin Hārūn is alone in narrating it.

يَصْدُقُ وَيَتَحَرَّى الصَّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الضُّمُورِ، وَإِنَّ الضُّمُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الْعَبْدُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا.

وفي الباب عن أبي بكر [الصَّدِيقِ] وَعُمَرَ وَعَبْدِ اللَّهِ بْنِ الشُّخَيْرِ وَابْنِ عُمَرَ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

١٩٧٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ: قُلْتُ لِعَبْدِ الرَّحِيمِ بْنِ هَارُونَ الْعَسَائِي: حَدَّثَكُمْ عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَادٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِيلًا مِنْ ثَنَيْنِ مَا جَاءَ بِهِ».
قَالَ يَحْيَى: فَأَقَرَّ بِهِ عَبْدُ الرَّحِيمِ بْنُ هَارُونَ؟ وَقَالَ: نَعَمْ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] Meaning, Yahya recited it to ‘Abdur-Raḥīm, on his authority, that he heard it from ‘Abdul-‘Azīz... and ‘Abdur-Raḥīm said yes, meaning it was narrated to me like that.

[حَدِيثٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ،
تَفَرَّدَ بِهِ عَبْدُ الرَّحِيمِ بْنُ هَارُونَ.

تخريج: [إسناده ضعيف جداً] وأخرجه ابن عدي: ١٩٢١/٥ من حديث عبدالرحيم بن هارون الغساني به وهو "ضعيف كذبه الدارقطني" (تقريب).

Comments:

Just as the things of the world have good and bad smell, good and bad actions and words also have good and bad smell that the angels of heaven sense, much as we sense the good and foul smell of material things and objects.

1973. [‘Āishah narrated: “There was no behavior more hated to the Messenger of Allāh ﷺ than lying. A man would lie in narrating something in the presence of the Prophet ﷺ, and he would not be content until he knew that he had repented.”] (*Hasan*)

[Abū ‘Eisā said: This *Hadīth* is *Hasan*.]

١٩٧٣ - [حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي
مُليْكَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا كَانَ خُلُقُ أَبِغَضَ
إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْكُذِبِ، وَلَقَدْ كَانَ
الرَّجُلُ يُحَدِّثُ عِنْدَ النَّبِيِّ ﷺ بِالْكَذِبِ فَمَا يَرَالُ
فِي نَفْسِهِ حَتَّى يَعْلَمَ أَنَّهُ قَدْ أَحَدَتْ مِنْهَا تَوْبَةً].
[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ].

تخريج: [حسن] وأخرجه أحمد: ١٥٢/٦ عن عبدالرزاق به وهو في المصنف له: ١٥٨/١١، ح: ٢٠١٩٥ وعندهما "عن ابن أبي مليكة أو غيره" فالسند معقل وصححه ابن حبان، ح: ١٠٥ والهيتمي في مجمع الزوائد: ١/١٤٢ وغيرهما وللحديث شاهد عند الحاكم: ٩٨/٤ وصححه ووافقه الذهبي.

Comments:

Lying is so abhorrent and detestable a trait in a man's character that an honorable man feels outrage and disgust against the person practising it so intensely that he even begins to dislike and detest his company.

Chapter 47. What Has Been Related About *Al-Fuhsh* (Obscenity) [And *At-Tafahhush* (Uttering Obscenities)]

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي
الْفُحْشِ [وَالْتَفْحُشِ] (التحفة ٤٧)

1974. Anas narrated that the Messenger of Allāh ﷺ said: “*Al-Fuhsh* is not present in anything but it mars it, and *Al-Hayā’* is not present in anything but it beautifies it.” (*Ṣaḥīh*)

There is something on this topic

١٩٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى
الصَّنْعَائِيُّ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ
الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا كَانَ الْفُحْشُ
فِي شَيْءٍ إِلَّا شَانَهُ، وَمَا كَانَ الْحَيَاءُ فِي شَيْءٍ

from ‘Āishah.^[1]

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. We do not know of it except as a narration of ‘Abdur-Razzāq.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الزهد، باب الحياء، ح: ٤١٨٥ من حديث عبدالرزاق به وهو في المصنف له: ١١/١٤١، ١٤٢، ح: ٢٠١٤٥ وصححه ابن حبان ورواه كثير بن حبيب عن ثابت به والبحر الزخار للبخاري: ٢/٤٠٣، ح: ١٩٦٣ * وفي الباب عن عائشة [يأتي: ٢٠١٦].

Comments:

Use of obscene utterances and filthy language, being against the accepted norms of decency, can spoil any affair or business, while matters deliberated and discussed with bashfulness and modesty get resolved amicably.

1975. ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said: ‘The best of you are those best in conduct.’ And the Prophet ﷺ was not one who was obscene, nor one who uttered obscenities.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

١٩٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خِيَارُكُمْ أَحْسَبُكُمْ أَخْلَاقًا». وَلَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٥٩، ومسلم، ح: ٢٣٢١ من حديث الأعمش به وهو في مسند أبي داود الطيالسي، ح: ٢٢٤٦ نحو المعنى.

Comments:

Faith and good conduct go hand in hand. If a person’s faith is good, his conduct is sure to be good.

Chapter 48. What Has Been Related About The Curse

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي اللَّعْنَةِ (التحفة ٤٨)

1976. Samurah bin Jundab narrated that the Messenger of Allāh ﷺ said: “Do not curse yourselves with Allāh’s curse, nor

١٩٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمْرَةَ بْنِ جُنْدَبٍ

[1] See no. 2015, 2016.

with His anger, nor with the Fire.”
(*Da'if*)

[He said:] There are narrations on this topic from Ibn 'Abbās, Abū Hurairah, Ibn 'Umar, and 'Imrān bin Ḥuṣain.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلَاعَنُوا بِلَعْنَةِ اللَّهِ وَلَا بَعْضِهِ وَلَا بِالنَّارِ».

[قَالَ:] وفي البابِ عَنِ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَعِمْرَانَ بْنِ حُصَيْنٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في اللعن، ح: ٤٩٠٦ من حديث هشام به وصححه الحاكم: ٤٨/١ ووافقه الذهبي * قتادة عنعن وللحديث شاهد مرسل عند البغوي في شرح السنة * وفي الباب عن ابن عباس [يأتي: ١٩٧٨] وأبي هريرة [مسلم، ح: ٢٥٩٧] وابن عمر [يأتي: ٢٠١٩] وعمران بن حصين [مسلم، ح: ٢٥٩٥].

Comments:

It is not in character with a believer to unnecessarily utter words signifying a prayer for curse or denial of Allāh's mercy for someone. It also means that one Muslim should not say to another Muslim: "May Allāh's curse or anger be upon you" or: "May Allāh admit you into the Fire." See *Tuḥfat Al-Aḥwadhī*.

1977. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "The believer does not insult the honor of others, nor curse, nor commit *Fāḥishah*, nor is he foul." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

It has been reported from 'Abdullāh through other routes.

١٩٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ عَنْ إِسْرَائِيلَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَدِيّ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه أحمد: ٤٠٤/١، ٤٠٥ عن محمد بن سابق به وصححه الحاكم: ١/١٢ ووافقه الذهبي وللحديث شواهد عند البخاري في الأدب المفرد، ح: ٣١٢ وابن حبان، ح: ٤٨ والحاكم وغيرهم.

Comments:

Islam advocates good moral values and conduct. It is, therefore, unthinkable that a true believer will indulge in utterances and words that are admittedly filthy and foul.

1978. Ibn 'Abbās narrated that a man cursed the wind in the presence of the Prophet ﷺ, so he

١٩٧٨ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِيّ الْبَصْرِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ: حَدَّثَنَا أَبَانُ

said: “Do not curse the wind, for it is merely doing as ordered, and whoever curses something undeservingly, then the curse returns upon him.”^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib*. We do not know of anyone who narrated a chain for it except for Bishr bin 'Umar.

ابْنُ يَزِيدَ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا لَعَنَ الرِّيحَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «لَا تَلْعَنِ الرِّيحَ فَإِنَّهَا مَأْمُورَةٌ، وَإِنَّهُ مَنْ لَعَنَ شَيْئًا لَيْسَ لَهُ بِأَهْلٍ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْلَمُ أَحَدًا أَسْنَدَهُ غَيْرَ بِشْرِ بْنِ عُمَرَ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في اللعن، ح: ٤٩٠٨ عن زيد ابن أوزم به وصححه ابن حبان، ح: ١٩٨٨، قتادة عنعن ولبعض الحديث شواهد كثيرة عند البخاري في الأدب المفرد، ح: ٧٢٠ وابن حبان، ح: ١٩٨٩ والحاكم: ٢٨٥/٤ وغيرهم وانظر الحديث الآتي: ٢٢٥٢.

Comments:

The wind blows by the command of Allāh and grows strong and ferocious by His bidding. It has no choice or discretion in the matter. Thus, if someone is put to any sort of harm by its ferocity, it is all by the will of Allāh.

Chapter 49. What Has Been Related About Learning About Lineage

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي تَعْلِيمِ النَّسَبِ (التحفة ٤٩)

1979. Abū Hurairah narrated that the Prophet ﷺ said: “Learn enough about your lineage to facilitate keeping your ties of kinship. For indeed keeping the ties of kinship encourages affection among the relatives, increases the wealth, and increases the life-span.” (*Hasan*)

١٩٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ الْمَلِكِ بْنِ عِيسَى الثَّقَفِيِّ، عَنْ يَزِيدَ مَوْلَى الْمُتَّبِعِثِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَلَّمُوا مِنْ أُنْسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامَكُمْ، فَإِنَّ صِلَةَ الرَّجْمِ مَحَبَّةٌ فِي الْأَهْلِ مَثْرَاءٌ فِي الْمَالِ، مَنَسَاءٌ فِي الْأَثَرِ».

[Abū 'Eisā said:] This *Hadīth* is *Gharib* from this route. The meaning of “*Mansā'tun Fil-Athar*” is increases the life-span.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَمَعْنَى قَوْلِهِ: «مَنَسَاءٌ فِي الْأَثَرِ» يَعْنِي بِهِ الزِّيَادَةَ فِي الْعُمُرِ.

[1] There are authentic narrations prohibiting cursing the wind. See no. 2252.

تخريج: [إسناده حسن] وأخرجه أحمد: ٣٧٤/٢ من حديث ابن المبارك به وصححه الحاكم: ١٦١/٤ ووافقه الذهبي وللحديث شواهد.

Comments:

Both the Qur’ān and the *Hadīth* confirm the fact that virtuous deeds are rewarded by Allāh in the form of His blessings in this world too. Respecting the ties of kinship and fulfilling obligations towards the kinsmen is a blessed activity that bears the three fruits mentioned in the *Hadīth* in this world.

Chapter 50. What Has Been Related About A Brother Supplicating For His Brother In His Absence^[1]

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي دَعْوَةِ الْأَخِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ (التحفة ٥٠)

1980. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “No supplication is more readily responded to, than the supplication made for someone who is absent.” (Da‘if)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except from this route. Al-Ifriqī was graded weak in *Hadīth*. He is ‘Abdur-Raḥmān bin Ziyād bin An‘um Al-Ifriqī. [And ‘Abdullāh bin Yazīd is Abū ‘Abdur-Raḥmān Al-Ḥubulī].

١٩٨٠ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا قَيْصَةُ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ ابْنِ أَنْعَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «مَا دَعْوَةٌ أَسْرَعَ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لِغَائِبٍ». [قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَالْإِفْرِيقِيُّ يُضَعَّفُ فِي الْحَدِيثِ، وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ زِيَادِ بْنِ أَنْعَمِ الْإِفْرِيقِيُّ، [وَعَبْدُ اللَّهِ بْنُ يَزِيدَ هُوَ أَبُو عَبْدِ الرَّحْمَنِ الْحُبُلِيُّ].

تخريج: [إسناده ضعيف] وأخرجه أحمد، ح: ١٥٣٥ من حديث عبدالرحمن بن زياد الإفريقي به وهو ضعيف مشهور.

Comments:

Imām Nawawī’s commentary on *Ṣaḥīḥ Muslim* (V.2, p.351) has it that the Prophet ﷺ said, “A believer’s supplication made for his brother in his absence is more readily answered (since it is done with the sincerity of the heart)”. When the angel attending a man hears him supplicating for something good for his brother in absentia, he responds by saying: “May Allāh grant your prayer and bestow similar good upon you”.

[1] “*Bi-Zahril-Ghaib*”; “And if he was present with him at that time, and he supplicated for him with his heart or his tongue, and he did not hear him.” (*Tuhfat Al-Aḥwadhī*.)

Chapter 51. What Has Been Related About Vilification

(المعجم ٥١) - بَابُ مَا جَاءَ فِي الشَّتْمِ

(التحفة ٥١)

1981. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “(The burden of) what is said by the two who vilify each other is upon the one who initiated it, as long as the one who was wronged does not transgress.” (*Ṣaḥīḥ*)

There are narrations on this topic from Sa’d, Ibn Mas’ūd, and ‘Abdullāh bin Mughaffal.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٩٨١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْتَبَانِ مَا قَالَا فَعَلَى الْبَادِيءِ مِنْهُمَا مَا لَمْ يَغْتَدِ الْمُظْلُومُ».

وَفِي الْبَابِ عَنْ سَعْدِ وَابْنِ مَسْعُودٍ وَعَبْدِ اللَّهِ بْنِ مَعْقِلٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب المستبان، ح: ٤٨٩٤ من حديث عبدالعزيز الدراودي، ومسلم، ح: ٢٥٨٧ من حديث العلاء بن عبدالرحمن به * وفي الباب عن سعد [ابن ماجه، ح: ٣٩٤١] وابن مسعود [يأتي: ١٩٨٣] وعبدالله بن مغفل، الطبراني في الأوسط: ٤١٣/١، ح: ٧٣٨].

Comments:

It is an act of great virtue to forgive the wrongdoer. Nonetheless, revenge in like measure is also permissible.

1982. Al-Mughīrah bin Shu‘bah narrated that the Messenger of Allāh ﷺ said: “Do not vilify the dead (and) by that harm the living.” (*Ḥasan*)

[Abū ‘Eisā said:] The companions of Sufyān (a narrator in the chain) differed in the narration of this *Ḥadīth*. Some of them reported it the same as Al-Ḥafarī did. Some of them reported it from Sufyān, from Ziyād bin ‘Ilāqah who said: “I heard a man narrating, in the presence of Al-Mughīrah bin Shu‘bah, from the Prophet ﷺ with similar.

١٩٨٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا

أَبُو دَاوُدَ الْحَفَرِيُّ عَنِ سُفْيَانَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ:

قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا الْأَمْوَاتَ فَتُؤْذُوا الْأَحْيَاءَ».

[قَالَ أَبُو عِيْسَى:] وَقَدْ اِخْتَلَفَ أَصْحَابُ

سُفْيَانَ فِي هَذَا الْحَدِيثِ فَرَوَى بَعْضُهُمْ مِثْلَ رِوَايَةِ الْحَفَرِيِّ، وَرَوَى بَعْضُهُمْ عَنِ سُفْيَانَ، عَنْ

زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ رَجُلًا يُحَدِّثُ عِنْدَ الْمُغِيرَةَ بْنَ شُعْبَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [حسن] وأخرجه أحمد: ٢٥٢/٤ من حديث سفیان الثوري به وصححه ابن حبان، ح: ١٩٨٧ وللحديث شواهد عند البخاري، ح: ١٣٩٣ وغيره.

Comments:

Mentioning a dead person, especially a believer, in a manner that hurts his kinsmen could lead to mutual acrimony and dispute. Hence the interdiction on it in Islam (*Tuḥfat Al-Ahwadhī*, V.3.p.139).

Chapter 52. What Has Been Related About Verbally Abusing The Muslim Is Disobedience, And Fighting Him Is Disbelief

(المعجم ٥٢) - [بَابُ سِبَابِ الْمُسْلِمِ
فُسُوقٌ وَقِتَالُهُ كُفْرًا] (التحفة ٥٢)

1983. ‘Abdullāh [bin Mas‘ūd] narrated that the Messenger of Allāh ﷺ said: “Verbally abusing the Muslim is disobedience and fighting him is disbelief.” Zubaid said: “I said to Abū Wā’il: ‘Did you hear it from ‘Abdullāh?’ He said: ‘Yes.’” (*Ṣaḥīḥ*)

١٩٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ الْحَارِثِ،
عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ [بِ بْنِ مَسْعُودٍ] قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ
وَقِتَالُهُ كُفْرًا». قَالَ زَيْدٌ: قُلْتُ لِأَبِي وَائِلٍ:
[أَأَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ.
قَالَ: قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ.

[He said: Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان قول النبي ﷺ: "سباب المسلم فسوق وقتاله كفر"، ح: ٦٤ من حديث سفیان الثوري والبخاري، ح: ٤٨ من حديث زيد به.

Comments:

Islam teaches good conduct and morals. Verbally abusing someone is the very negation of it, and amounts to straying away from the commands of Allāh and His Prophet ﷺ. Islam exhorts the believers to maintain mutual love and feeling of brotherhood among themselves.

Chapter 53. What Has Been Related About Saying What Is Good

(المعجم ٥٣) - بَابُ مَا جَاءَ فِي قَوْلِ
الْمَعْرُوفِ (التحفة ٥٣)

1984. ‘Alī narrated that the Messenger of Allāh ﷺ said: “Indeed in Paradise there are chambers, whose outside can be seen from their inside, and their inside can be seen from their outside.” A Bedouin stood and

١٩٨٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا
عَلِيُّ بْنُ مُسَهَّرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ،
عَنِ الثُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيِّ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ غُرَفًا تَرَى

said: "Who are they for, O Messenger of Allāh?" He said: "For those who speak well, feed others, fast regularly, and perform *Ṣalāt* [for Allāh] during the night while the people sleep." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except from the narration of 'Abdur-Raḥmān bin Ishāq. [Some of the people of *Ḥadīth* criticized 'Abdur-Raḥmān bin Ishāq due to his memory, and he is from Al-Kūfah, while 'Abdur-Raḥmān bin Ishāq Al-Qurashī is from Al-Madīnah, and he is more reliable than this one. They are both from the same era.]

ظُهُورَهَا مِنْ بُطُونِهَا، وَبُطُونِهَا مِنْ ظُهُورِهَا»
فَقَامَ أَعْرَابِيٌّ فَقَالَ: لِمَنْ هِيَ يَا رَسُولَ اللَّهِ؟
فَقَالَ: «لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ،
وَأَدَامَ الصِّيَامَ، وَصَلَّى [لِللَّهِ] بِاللَّيْلِ وَالنَّاسُ
بِئَامٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ
[وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي عَبْدِ
الرَّحْمَنِ بْنِ إِسْحَاقَ هَذَا مِنْ قِبَلِ حِفْظِهِ، وَهُوَ
كُوفِيٌّ، وَعَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ الْقُرَشِيُّ
مَدَنِيٌّ، وَهُوَ أَثْبَتُ مِنْ هَذَا، وَكِلَاهُمَا كَانَ
فِي عَصْرِ وَاحِدٍ].

تخریج: [حسن] وأخرجه أحمد: ۱/۱۵۵، ۱۵۶ وابن خزيمة، ح: ۲۱۳۶ من حديث
عبدالرحمن بن إسحاق الكوفي به وهو ضعيف وللحديث شاهد عند أحمد: ۳۴۳/۵ وصححه ابن
جبان وسنده حسن، وللحديث شواهد أخرى عند الحاكم: ۱/۸۰، ۳۲۱ وغيره.

Comments:

Paradise is for those who are virtuous in deeds, amiable in behaviour and blameless in conduct. The nobler the deeds and the more impeccable the morals of the people, the higher shall be their ranks in Paradise.

Chapter 54. What Has Been Related About The Virtue Of The Righteous Slave

(المعجم ۵۴) - بَابُ مَا جَاءَ فِي فَضْلِ
الْمَمْلُوكِ الصَّالِحِ (التحفة ۵۴)

1985. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "How wonderful it is for one of them that he obeys Allāh and fulfills the rights of his master." Meaning the slave. And Ka'b said: "Allāh and His Messenger spoke the truth." (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Mūsā and Ibn 'Umar.

۱۹۸۵ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
شَفِيَّانُ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ
أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نِعْمَ مَا
لَأَحَدِهِمْ أَنْ يُطِيعَ اللَّهَ وَيُؤَدِّيَ حَقَّ سَيِّدِهِ»
يَعْنِي الْمَمْلُوكَ. وَقَالَ كَعْبٌ: صَدَقَ اللَّهُ
وَرَسُولُهُ.

وفي البابِ عَنْ أَبِي مُوسَى وَابْنِ عُمَرَ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: وأخرجه البخاري، العتق، باب العبد إذا أحسن عبادة ربه ونصح سيده، ح: ٢٥٤٩: ومسلم، ح: ١٦٦٦ من حديث الأعمش به مختصراً ومطولاً والأعمش صرح بالسماع، ورواه همام ابن منبه عن أبي هريرة به (مسلم، ح: ١٦٦٧) * وفي الباب عن أبي موسى [تقدم: ١١١٦] وابن عمر [يأتي: ١٩٨٦].

Comments:

At the root of all evil is the fact that each group considers it a legitimate practice to secure by use of force his rights from others but is oblivious of delivering rights to others. The world shall remain without peace and tranquility as long as people refuse to recognize the importance of rendering what is due to others, rather than wresting their rights from others.

1986. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Three shall be upon dunes of musk – I think he said: On the Day of Judgement – a slave who fulfills Allāh's right and the right of his patron (master), a man who leads a people (in prayer) and they are pleased with him, and a man who calls for the five prayers during every day and night." (*Da'if*)

١٩٨٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الْيَقْطَانِ، عَنْ زَادَانَ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ عَلَى كُنْبَانِ الْمِسْكِ - أَرَاهُ قَالَ: يَوْمَ الْقِيَامَةِ - عَبْدٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ، وَرَجُلٌ أَمَّ قَوْمًا وَهُمْ بِهِ رَاضُونَ، وَرَجُلٌ يُنَادِي بِالصَّلَوَاتِ الْخَمْسِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ».

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. We do not know of this except through the narration of Sufyān [Ath-Thawrī, from Abū Al-Yaqzān as narrated by Wakī'] and Abū Yaqzān's name is 'Uthmān bin Qais [and they say it is Ibn 'Umair which is more popular.]

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سُفْيَانَ [التَّوْرِيِّ عَنْ أَبِي الْيَقْطَانِ إِلَّا مِنْ حَدِيثِ وَكَيْعٍ] وَأَبُو الْيَقْطَانِ اسْمُهُ عُثْمَانُ بْنُ قَيْسٍ [وَيُقَالُ: ابْنُ عُمَيْرٍ وَهُوَ أَشْهَرُ].

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٢٦/٢ عن وكيع به * أبواليفطان ضعيف وسفيان الثوري عنعن.

Comments:

The three functions mentioned in the *Hadīth* are so demanding and difficult that not every man can accomplish them. That is why the reward promised for them is also very great.

Chapter 55. What Has Been Related About Having Amicable Relations With People

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي
مُعَاشَرَةِ النَّاسِ (التحفة ٥٥)

1987. Abū Dharr said: “The Messenger of Allāh ﷺ said to me: ‘Have *Taqwa* of Allāh wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good behavior.” (*Hasan*)

He said: There is something on this topic from Abū Hurairah.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

(Another chain) with similar. And (another chain) from Mu‘ādh bin Jabal, from the Prophet ﷺ with similar.

Mahmūd said: “What is correct is the *Hadīth* of Abū Dharr.”

١٩٨٧ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَتَقِيَ اللَّهَ حَيْثُ مَا كُنْتَ، وَأَتَّبِعَ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالَقِيَ النَّاسَ بِخُلُقِي حَسَنًا».
قَالَ: وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ وَ أَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، وَكَيْعٍ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ ابْنِ أَبِي شَيْبٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
قَالَ مُحَمَّدٌ: وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ.

تخریج: [حسن] وأخرجه أحمد: ١٥٣/٥ من حديث عبدالرحمن بن مهدي به وسنده ضعيف وللحديث شواهد عند الترمذي، ح: ٢٠٠٣ وغيره وصححه الحاكم على شرط الشيخين: ٥٤/١ ووافقه الذهبي * وفي الباب عن أبي هريرة [لعله يشير إلى الحديث المتقدم: ١٩٦٤] * حديث أبي نعيم عن سفیان، رواه الدارمي: ٢/٣٢٣، ح: ٢٧٩٤.

Comments:

The fountainhead of all virtue and bulwark against all evil is the fear of Allāh, and the remedy for all ills is goodness and virtue. As for the believer, all his grandeur and glory lies in inculcating virtuous behaviour.

Chapter 56. What Has Been Related About Bad Suspicion

1988. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Beware of *Zann* (suspicion), for indeed *Zann* is the falsest of speech.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] I heard ‘Abd bin Ḥumaid mentioning from some of the companions of Sufyān that Sufyān said: “*Zann* is of two kinds: There is the sinful *Zann* and the *Zann* that is not sinful. As for the *Zann* that is a sin, it is to suspect something and then to talk about it. And the *Zann* that is not sinful is the one that one suspects but does not talk about.”

تخریج: متفق علیه، وأخرجه البخاري، الأدب، باب: ﴿يأبها الذين آمنوا اجتنبوا كثيراً من الظن إن بعض الظن إثم ولا تجسسوا﴾، ح: ٦٠٦٦ ومسلم، ح: ٢٥٦٣ من حديث أبي الزناد به مطولاً ومختصراً.

Comments:

Attributing false things to a person is a too well-known evil, but the evil of bad suspicion against someone is often taken too lightly, although it has much more potential for harm.

Chapter 57. What Has Been Related About Joking

1989. Anas narrated: “The Messenger of Allāh ﷺ used to mingle with us such that he said to my younger brother: ‘O Abū ‘Umair ! What did the *Nughair*^[1] do?’” (*Ṣaḥīḥ*)

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي ظَنِّ

السُّوءِ (التحفة ٥٦)

١٩٨٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] وَاسْمِعْتُ عَبْدَ بَنَ حُمَيْدٍ يَذْكُرُ عَنْ بَعْضِ أَصْحَابِ سُفْيَانَ قَالَ: قَالَ سُفْيَانُ: الظَّنُّ ظَنَانٌ: فَظَنُّ إِثْمٌ، وَظَنٌّ لَيْسَ بِإِثْمٍ. فَأَمَّا الظَّنُّ الَّذِي هُوَ إِثْمٌ: فَالَّذِي يَظُنُّ ظَنًّا وَيَتَكَلَّمُ بِهِ، وَأَمَّا الظَّنُّ الَّذِي لَيْسَ بِإِثْمٍ: فَالَّذِي يَظُنُّ وَلَا يَتَكَلَّمُ بِهِ.

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي الْمِرَاحِ

(التحفة ٥٧)

١٩٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَضَّاحِ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قَالَ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُخَالِطُنَا حَتَّىٰ إِنْ كَانَ

[1] A *Nughair* is a type of small bird similar to a sparrow. This *Ḥadīth* appeared previously, see no 333.

(Another chain) from Anas with similar.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Abū At-Tayyāḥ's (a narrator in the chain) name is Yazīd bin Ḥumaid Aḍ-Ḍubā'ī.

لَيَقُولُ لِأَخٍ لِي صَغِيرٍ: «يَا أَبَا عَمِيرٍ مَا فَعَلَ
التَّغْيِيرُ؟».

حَدَّثَنَا هَذَا: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ
أَبِي التَّيَّاحِ، عَنْ أَنَسٍ نَحْوَهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَأَبُو التَّيَّاحِ اسْمُهُ يَزِيدُ بْنُ حُمَيْدِ
الضُّبَعِيِّ.

تخریج: وأخرجه البخاري، الأدب، باب الانبساط إلى الناس، ح: ٦١٢٩ من حديث شعبة به.

Comments:

Abū 'Umair the brother of Anas ؓ was a young child who had a tamed sparrow and he used to play with it. It eventually died, and the Prophet ﷺ tried to humor him by asking: "O Abū 'Umair! What has happened to your *Nughair*? The idea was just to humor the child and demonstrate his love for the little one.

1990. Abū Hurairah narrated: "They said: 'O Messenger of Allāh ﷺ! You joke with us?' He said: 'Indeed I do not say except what is true.'" (*Ḥasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. And the meaning: "You *Tudā'ibunā*" is: "You joke with us."

١٩٩٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ
الدُّورِيُّ الْبَغْدَادِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ أُسَامَةَ بْنِ
زَيْدٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّكَ تُدَاعِبُنَا؟
قَالَ: «إِنِّي لَا أَقُولُ إِلَّا حَقًّا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَمَعْنَى قَوْلِهِ: إِنَّكَ تُدَاعِبُنَا إِتِمَا
يَعْنُونَ: أَنَّكَ تُمَارِضُنَا.

تخریج: [إسناده حسن] وأخرجه أحمد: ٢/٣٦٠ من حديث ابن المبارك به * أسامة بن زيد اللثي تابعه ابن عجلان، وعلي بن الحسن هو ابن شقيق.

1991. Anas narrated: "A man sought a mount from the Messenger of Allāh ﷺ who said: 'Indeed, I will let you ride on a she-camel's child.' So he said: 'O Messenger of Allāh ﷺ! What can a

١٩٩١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا خَالِدُ بْنُ
عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ
رَجُلًا اسْتَحْمَلَ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنِّي
حَامِلُكَ عَلَيَّ وَكَلِدِ نَاقَةَ»، فَقَالَ: يَا رَسُولَ

she-camel's child do?' So the Messenger of Allāh ﷺ said: 'Are camels borne from other than she-camels?'" (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب ما جاء في المزاح، ح: ٤٩٩٨ من حديث خالد بن عبد الله به وصححه البغوي في شرح السنة: ١٣/١٨١، ١٨٢، ح: ٣٦٠٥ * حميد الطويل مدلس وعنعن.

Comments:

The Prophet ﷺ said these words in a jovial mood but the questioner failed to take it in that light and took the words 'she-camel's child' in the literal sense of a young colt, which is unfit for riding. Upon this the Prophet ﷺ explained that every born child however it grows in age, is after all, the child of its parents.

1992. Anas bin Mālik narrated that the Prophet ﷺ said to him: "O possessor of two ears!" Maḥmūd said: "Abū Usāmah said: 'He only meant it as a joke.'" (*Hasan*)

١٩٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شَرِيكِ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا ذَا الْأُذُنَيْنِ» قَالَ مُحَمَّدٌ: قَالَ أَبُو أُسَامَةَ: إِنَّمَا يَعْنِي بِهِ أَنَّهُ يُمَارِحُهُ.

تخریج: [حسن] وأخرجه أحمد: ٣/١٢٧ عن أبي أسامة، وأبو داود، ح: ٥٠٠٢ من حديث شريك النخعي به وسيأتي: ٣٨٢٨ وله شاهد حسن عند الطبراني في الكبير: ١/٢٤٠، ح: ٦٦٢.

Comments:

There is no denying the fact that man is born with two ears. It was, therefore, quite right to call the man a possessor of two ears, and the idea behind calling him as such was only to be jovial with him.

Chapter 58. What Has Been Related About Arguing

1993. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Whoever avoids lying while he is doing so falsely, a house will be built for him on the outskirts of Paradise. Whoever avoids arguing while he is in the right, a house will be built for him in its midst. And

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي الْمِرَاءِ (التحفة ٥٨)

١٩٩٣ - حَدَّثَنَا عُثْبَةُ بْنُ مُكْرَمٍ [العمي] الْبَصْرِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ قَالَ: أَخْبَرَنِي سَلْمَةُ بْنُ وَرْدَانَ اللَّيْثِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ الْكُذْبَ وَهُوَ بَاطِلٌ بُيِّنِي لَهُ فِي رَيْضِ الْجَنَّةِ، وَمَنْ تَرَكَ

whoever has good character, a house will be built for him in its heights.”^[1] (*Da'if*)

This [*Hadīth*] is *Hasan*, we do not know of it except as a narration of Salamah bin Wardān from Anas [bin Mālik].

الْمِرَاءَ وَهُوَ مُحِقُّ بُنَيْ لَهُ فِي وَسْطِهَا، وَمَنْ حَسَّنَ خُلُقَهُ بُنَيْ لَهُ فِي أَعْلَاهَا.

[وَأ] هَذَا [الْحَدِيثُ] حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَلَمَةَ بْنِ وَرْدَانَ عَنْ أَنَسِ [بْنِ مَالِكٍ].

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب اجتناب البدع والجدل، ح: ٥١ من حديث ابن أبي فديك به وسنده ضعيف وحديث أبي داود، ح: ٤٨٠٠ سلمة بن وردان ضعيف (تقريب) والطبراني: ١٩/٨، ح: ٧٧٧٠ وغيرهما يعني عنه.

Comments:

Abstaining from telling an untruth even when one is contesting for a false cause is a good trait in man’s character. Kicking up disputes and argumentation is an unhealthy trait. Hence it is that avoidance of untruth in such a circumstance shall attract less reward. Avoiding disputes and argumentation even while defending a just cause is a commendable act.

1994. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “It is enough sin for you that you never stop disputing.” (*Da'if*)

This [*Hadīth*] is *Gharīb*, we do not know of it except from this route.

١٩٩٤ - حَدَّثَنَا فَضَالَةُ بْنُ الْفَضْلِ الْكُوفِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاسٍ عَنِ ابْنِ وَهَبِ بْنِ مُثَنَّبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَى بِكَ إِثْمًا أَنْ لَا تَرََالَ مُحَاصِمًا».

[وَأ] هَذَا [الْحَدِيثُ] حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعيف] * أبو بكر بن عياش ضعيف على الراجح وابن وهب بن منبه مجهول كما في التقريب وغيره وللحديث شاهد ضعيف عند الطبراني من حديث أبي أمامة به انظر فتح الباري: ١٣/١٨١ تحت، ح: ٧١٨٨.

Comments:

Making the kicking up of disputes a regular habit or quarreling with someone all the time, obliterates man’s capacity to distinguish between right and wrong, and turns him into a quarrelsome person.

1995. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Do not argue with your brother, do not joke with

١٩٩٥ - حَدَّثَنَا زَيْدُ بْنُ أَبِي بَرْزَةَ الْبَغْدَادِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنِ اللَّيْثِ - وَهُوَ ابْنُ أَبِي

^[1] With different wording, there are other routes for this *Hadīth*, see Abū Dāwūd no. 4800. See *Aṣ-Sahīḥah* no. 273 where it was graded *Hasan* by Shaiḫh Al-Albānī.

him,^[1] and do not make him a promise, only to not fulfill it.”
(*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*, we do not know of it except from this route. [To me, 'Abdul-Mālik is Ibn *Bashīr*].

سَلِيمٍ - ، عَنْ عَبْدِ الْمَلِكِ ، عَنْ عِكْرَمَةَ ، عَنْ
ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ : « لَا تُمَارِ
أَخَاكَ وَلَا تُمَارِزْهُ وَلَا تَعِدْهُ مَوْعِدًا فَتُخْلِفَهُ » .
[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ [حَسَنٌ]
عَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ [وَعَبْدُ
الْمَلِكِ عِنْدِي هُوَ ابْنُ بَشِيرٍ] .

تخريج: [إسناده ضعيف] وأخرجه البخاري في الأدب المفرد، ح: ٣٩٤ من حديث المحاربي، وأبو نعيم في حلية الأولياء: ٣/٣٤٤ من حديث زياد بن أيوب به * ليث بن أبي سليم ضعيف مدلس واختلط.

Comments:

Traits of human character singled out in the *Hadīth*, if not guarded against, can become a source of pain and discomfort for others. Hence the Prophet's ﷺ advice to avoid them.

Chapter 59. What Has Been Related About Being Polite

(المعجم ٥٩) - بَابُ مَا جَاءَ فِي

الْمُدَارَاةِ (التحفة ٥٩)

1996. 'Āishah narrated: "A man sought permission to enter upon the Messenger of Allāh ﷺ while I was with him, so he said: 'What an evil son of his tribe, or brother of his tribe.' Then he admitted him and spoke with him. When he left, I said: 'O Messenger of Allāh! You said what you said about him, then you talked politely with him?' He said: 'O 'Āishah! Indeed among the vilest of people are those whom the people avoid, or who the people leave, fearing his filthy speech.'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب ما يجوز من اغتياب أهل الفساد

والريب، ح: ٦٠٥٤ ومسلم، ح: ٢٥٩١ من حديث سفيان بن عيينة به.

١٩٩٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ
عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ
رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ وَأَنَا عِنْدَهُ، فَقَالَ:
«بِئْسَ ابْنُ الْعَشِيرَةِ أَوْ أَخُو الْعَشِيرَةِ»، ثُمَّ أِذِنَ لَهُ
فَأَلَانَ لَهُ الْقَوْلَ، فَلَمَّا خَرَجَ قُلْتُ لَهُ: يَا رَسُولَ
اللَّهِ! قُلْتَ لَهُ مَا قُلْتَ ثُمَّ أَنْتَ لَهُ الْقَوْلُ؟ قَالَ:
«يَا عَائِشَةُ! إِنَّ مِنْ شَرِّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ
أَوْ وَدَعَهُ النَّاسُ اتِّقَاءً فُحْشِيهِ» .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ .

[1] Joking in a manner intended to harm and insult him by damaging his honor and the like.
See *Tuhfat Al-Ahwadhī*.

Chapter 60. What Has been Related Concerning Being Moderate In Loving And Hating

1997. Muḥammad bin Sirīn narrated from Abū Hurairah – and I think he (narrated it from the Prophet ﷺ) who said: “Love your beloved moderately, perhaps he becomes hated to you someday. And hate whom you hate moderately, perhaps he becomes your beloved someday.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it with this chain except from this route.

This *Hadīth* was reported from Ayyūb with a chain other than this. Al-Hasan bin Abī Ja‘far reported it – but it is also a weak *Hadīth* – with a chain from ‘Alī, from the Prophet ﷺ. What is correct is from ‘Alī in *Mawqūf* form, [as his saying].

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي

الْاِقْتِصَادِ فِي الْحُبِّ وَالْبُغْضِ (التحفة ٦٠)

١٩٩٧ - حَدَّثَنَا أَبُو سُرَيْبٍ : حَدَّثَنَا سُؤَيْدُ

ابْنُ عَمْرٍو الْكَلْبِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ

أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ

- أَرَاهُ رَفَعَهُ - قَالَ: «أَحِبِّ حَبِيبَكَ هَوْنًا

مَا، عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا،

وَأَبْغِضْ بَغِيضَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ

حَبِيبَكَ يَوْمًا مَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا

تَعْرِفُهُ بِهَذَا الْإِسْنَادِ إِلَّا مِنْ هَذَا الْوَجْهِ.

وَقَدْ رَوَى هَذَا الْحَدِيثَ عَنْ أَيُّوبَ بِإِسْنَادٍ

غَيْرِ هَذَا، رَوَاهُ الْحَسَنُ بْنُ أَبِي جَعْفَرٍ، وَهُوَ

حَدِيثٌ ضَعِيفٌ أَيْضًا، بِإِسْنَادِ لَهُ، عَنْ عَلِيِّ

عَنِ النَّبِيِّ ﷺ. وَالصَّحِيحُ عَنْ عَلِيِّ مَوْقُوفٌ

[قَوْلُهُ].

تخريج: [إسناده حسن] وأخرجه ابن عدي ٧١٢/٢ وتمام في الفوائد: ٢/٢٠٩، ح: ١٥٤٤

من حديث أبي كريب به * حديث الحسن بن أبي جعفر عند تمام الرازي في فوائده: ٢/٢٠٦،

ح: ١٥٤١ وسنده ضعيف وحديث علي، عند البخاري في الأدب المفرد، ح: ١٣٢١ وهو موقوف وسنده ضعيف محمد بن عبيد الكندي وأبوه مستوران وللحديث شواهد ضعيفة كلها.

Comments:

Situations and circumstances keep on changing in a person's life. As a result, old friends become new adversaries and vice versa, and nobody knows what is in store for him in the future. It is, therefore, advisable not to go beyond the limits of moderation either in friendship or enmity.

Chapter 61. What Has Been Related About Arrogance

(المعجم ٦١) - بَابُ مَا جَاءَ فِي الْكِبْرِ

(التحفة ٦١)

1998. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said:

١٩٩٨ - حَدَّثَنَا أَبُو هِشَامِ الرَّفَاعِيُّ:

“Whoever has a mustard seed’s weight of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a mustard seed’s weight of faith in his heart, shall not be admitted into the Fire.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبَرٍ، وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيْمَانٍ»، وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَسَلَمَةَ بْنِ الْأَكْوَعِ وَأَبِي سَعِيدٍ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإيمان، باب تحريم الكبر وبيان، ح: ٩١ من حديث الأعمش به * وفي الباب عن أبي هريرة [البخاري، ح: ٥٧٨٩ ومسلم، ح: ٢٠٨٨ وابن عباس [ابن ماجه، ح: ٤١٧٥] وسلمة بن الأكوع [يأتي: ٢٠٠٠] وأبي سعيد [ابن ماجه، ح: ٤١٧٦ وأحمد: ٤٠/٣].

Comments:

Evil deeds and bad conduct by a man of faith, if it does not please Allāh the Compassionate and Merciful to condone or wipe them out, could push him to the Hellfire. However, ultimately his faith in Allāh would be the cause of his deliverance from Hell and entry into Paradise.

1999. ‘Abdullāh narrated: “The Prophet ﷺ said: ‘Whoever has a speck of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a speck of faith in his heart, shall not be admitted into the Fire.’” He said: “So a man said to him: ‘I like for my clothes to be nice, and my sandals to be nice?’ So he ﷺ said: ‘Indeed Allāh loves beauty. But pride is refusing the truth and belittling the people.’”

[Some of the people of knowledge explained that in this *Ḥadīth*, the statement: “Whoever has a speck of faith in his heart, shall not be admitted into the Fire” only means not eternally dwelling in the Fire. Similarly, it has been reported from

١٩٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَا: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبَانَ بْنِ تَغْلِبٍ، عَنْ فَضِيلِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ، وَلَا يَدْخُلُ النَّارَ [يَعْنِي] مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ». قَالَ: فَقَالَ لَهُ رَجُلٌ إِنَّهُ يُعْجِبُنِي أَنْ يَكُونَ ثَوْبِي حَسَنًا وَتَعْلِي حَسَنَةً، قَالَ: «إِنَّ اللَّهَ يُحِبُّ الْجَمَالَ، وَلَكِنَّ الْكِبَرَ مَنْ بَطَرَ الْحَقَّ وَعَمَصَ النَّاسَ». [وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذَا الْحَدِيثِ: لَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ

Abū Sa'eed Al-Khudrī that the Prophet ﷺ said: "He who has even a speck of faith in his heart shall be taken out of the Fire." More than one of the *Tābi'in* explained this *Āyah*: O Our Lord! Verily whom You admit into the Fire, You have indeed disgraced him.^[1] saying: "Whoever is made to dwell in the Fire eternally, indeed he is disgraced by Allāh." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

إِيمَانٍ إِنَّمَا مَعْنَاهُ لَا يُخَلَّدُ فِي النَّارِ، وَهَكَذَا رَوَى عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «يُخْرَجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ» وَقَدْ فَسَّرَ غَيْرٌ وَاحِدٍ مِنَ التَّابِعِينَ هَذِهِ الْآيَةَ: ﴿رَبَّنَا إِنَّكَ مَنْ تَدْخِلُ النَّارَ فَقَدْ أَخْرَجْتَهُ﴾ [آل عمران: ١٩٢] فَقَالَ: مَنْ تُخَلَّدُ فِي النَّارِ فَقَدْ أَخْرَجْتَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، الإيمان، باب تحريم الكبر وبيان، ح: ١٤٧/٩١ عن محمد بن

المثنى به.

Comments:

If a man denies the truth out of pride and arrogance, refuses to believe in Allāh or in the code of life ordained by Him and belittles others of his ilk, then this denial of truth shall make him an unbeliever deserving of Hellfire. If, however, he is a man of faith but considers himself superior to others because of things like his handsome figure, his position and rank, his pedigree or his superior knowledge, or else he does not follow the path of truth just out of obstinacy, then he is not a disbeliever in the accepted sense of the term. His position will then be like what we have discussed in the comments.

2000. Iyās bin Salamah bin Al-Akwa' narrated from his father, that the Messenger of Allāh ﷺ said: "A man shall remain exalting himself until he is written among the tyrants, so that he suffers from their afflictions." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٢٠٠٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو

مُعَاوِيَةَ عَنْ عُمَرَ بْنِ رَاشِدٍ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ الرَّجُلُ يَذْهَبُ بِنَفْسِهِ حَتَّى يُكْتَبَ فِي الْجَبَّارِينَ فَيُصِيبُهُ مَا أَصَابَهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ١٦٧٦/٥ والبغوي في شرح السنة: ١٦٧/١٣،

ح: ٣٥٨٩ من حديث أبي معاوية الضرير به وصرح بالسماع * عمر بن راشد ضعيف كما في التقريب وغيره.

Comments:

The *Ḥadīth* informs us that the hot-headed and arrogant people, if they do not repent, shall eventually suffer from various afflictions both in this world

[1] *Āl 'Imrān* 3:192.

and the Hereafter; they lose their peace of mind and are always beset by grief and worries and cares, and meet a fearful end.

2001. Jubair bin Muṭ'im narrated from his father who said: "They (meaning the people in general) told me that I was proud, while I rode a donkey, wore a cloak, and I milked the sheep. And the Messenger of Allāh ﷺ had said to me: 'Whoever does these, then there is no pride (arrogance) in him.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*.

٢٠٠١ - حَدَّثَنَا عَلِيُّ بْنُ عِيسَى بْنِ يَزِيدَ
الْبَغْدَادِيُّ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: أَخْبَرَنَا
ابْنُ أَبِي ذُنُبٍ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ
نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ:
يَقُولُونَ لِي فِيَّ النَّيِّبَةُ وَقَدْ رَكِبْتُ الْجِمَارَ
وَلَبَسْتُ السَّمْلَةَ وَقَدْ حَلَبْتُ الشَّاةَ وَقَدْ قَالَ لِي
رَسُولُ اللَّهِ ﷺ: «مَنْ فَعَلَ هَذَا فَلَيْسَ فِيهِ مِنَ
الْكِبْرِ شَيْءٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
[صَحِيحٌ] غَرِيبٌ.

تخريج: [إسناده صحيح].

Comments:

The *Ḥadīth* informs us that we can recognize arrogance in a man through his conduct and behaviour. Everything about him — his dress, his gait, and his manners — is unlike the humble and modest persons walking on the face of the earth.

Chapter 62. What Has Been Related About Good Character

2002. Abū Ad-Dardā' narrated that the Prophet ﷺ said: "Nothing is heavier on the believer's Scale on the Day of Judgement than good character. For indeed Allāh, Most High, is angered by the shameless obscene person." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from 'Āishah, Abū Hurairah, Anas, and Usāmah bin Sharīk.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي حُسْنِ
الْخُلُقِ (التحفة ٦٢)

٢٠٠٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنِ ابْنِ أَبِي
مُثَيْبَةَ، عَنْ يَعْلَى بْنِ مَمْلُوكٍ، عَنْ أُمِّ
الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ: أَنَّ النَّبِيَّ ﷺ
قَالَ: «مَا شَيْءٌ أَثْقَلَ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ
الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ فَإِنَّ اللَّهَ تَعَالَى لَيُبْغِضُ
الْفَاحِشَ الْبَدِيءَ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَائِشَةَ
وَأَبِي هُرَيْرَةَ وَأَنْسِ وَأَسَامَةَ بْنِ شَرِيكٍ.

[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخريج: [صحيح] وسنده حسن وصححه ابن حبان، ح: ١٩٢١ ورواه أبو داود، ح: ٤٧٩٩ من حديث أم الدرداء به وصححه ابن حبان، ح: ١٩٢٠ * وفي الباب عن عائشة [أبو داود، ح: ٤٧٩٨] وأبي هريرة [يأتي: ٢٠٠٤] وأنس [أبو يعلى: ٥٣/٦، ح: ٣٢٩٨] وبمثن آخر، ابن ماجه، ح: ٤١٨١] وأسامة بن شريك [ابن ماجه، ح: ٣٦٣٦].

Comments:

After the testimony of faith and other pillars of the religion, good moral conduct shall weigh the heaviest on the Scale on the Day of Judgement since Allāh despises evil speech, indecent language and obscene expressions. Additionally, the best conduct is the conduct of faith, which includes adhering to the orders and abstaining from the prohibitions.

2003. Abū Ad-Dardā' narrated that the Messenger of Allāh ﷺ said: "Nothing is placed on the Scale that is heavier than good character. Indeed the person with good character will have attained the rank of the person of fasting and prayer." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* from this route.

٢٠٠٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا قَيْصَةُ ابْنُ اللَّيْثِ [الْكُوفِيُّ] عَنْ مُطَرِّفٍ، عَنْ عَطَاءٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ شَيْءٍ يُوَضَّعُ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّ صَاحِبَ حُسْنِ الْخُلُقِ لَيَبْلُغُ بِهِ دَرَجَةً صَاحِبِ الصَّوْمِ وَالصَّلَاةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] عطاء هو الكيخاراني، وللحديث طريق آخر عند أبي داود، ح: ٤٧٩٩ عن أم الدرداء به وصححه ابن حبان، ح: ١٩٢١ وسنده صحيح.

Comments:

Another narration specifies that prayer here means the nightly optional prayer and fasting refers to optional fasts. The *Hadīth* thus signifies that a man of good moral conduct shall match those in rank who pray in the middle of the night and most often fast in the day.

2004. Abū Hurairah narrated that the Messenger of Allāh ﷺ was asked about that for which people are admitted into Paradise the most, so he said: "*Taqwā* of Allāh, and good character." And he was asked about that for which people are admitted into the Fire the

٢٠٠٤ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ، قَالَ: «تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ»،

most, and he said: “The mouth and the private parts.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb*. ‘Abdullāh bin Idrīs (a narrator) is Ibn Yazīd bin ‘Abdur-Raḥmān Al-Awdī.

وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، قَالَ:
«الْفَمُّ وَالْفَرْجُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ
عَرِيبٌ. وَعَبْدُ اللَّهِ بْنُ إِدْرِيسَ هُوَ ابْنُ يَزِيدَ بْنِ
عَبْدِ الرَّحْمَنِ الْأَوْدِيِّ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، ح: ٤٢٤٦ من حديث عبد الله بن إدريس به
وجده وثقه العجلي وابن حبان وغيرهما.

Comments:

Taqwā of Allāh means fulfilling one’s duty towards Allāh, namely, doing what Allāh commands and abstaining from what He prohibits. As for the term *Husn Al-Khuluq*, it means behaving well with the people.

2005. Abū Wahb narrated that ‘Abdullāh bin Al-Mubārak explained good character, and then he said: “It is a smiling face, doing one’s best in good, and refraining from harm.” (*Ṣaḥīḥ*)

٢٠٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ:
حَدَّثَنَا أَبُو وَهَبٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ،
أَنَّهُ وَصَفَ حُسْنَ الْخُلُقِ فَقَالَ: هُوَ بَسْطُ
الْوَجْهِ، وَبَدَلُ الْمَعْرُوفِ، وَكَفُّ الْأَذَى.

تخريج: [سنده صحيح] * أبو وهب هو محمد بن مزاحم المروزي.

Comments:

The noted scholar Ibn Rajab in his commentary on Imām Nawawī’s ‘Forty *Ḥadīth*’ (*Jāmi‘ Al-Ulūm Wal-Hikam*) has cited various definitions of *‘Khuluq Hasan’* but the sum total of all is that it means demonstrating the kind of nice behaviour towards the people that would give them happiness, and joy and would cause no hurt or pain to them

Chapter 63. What Has Been Related About Beneficence And Pardoning

(المعجم ٦٣) - بَابُ مَا جَاءَ فِي
الْإِحْسَانِ وَالْعَفْوِ (التحفة ٦٣)

2006. Abū Al-Aḥwās narrated from his father who said: “I said: ‘O Messenger of Allāh! I stayed with a man who did not entertain me nor behave hospitably with me. Then he came to stay with me, shall I reciprocate the same to him?’ He ﷺ said: ‘No, entertain him.’” He said: “He ﷺ saw me

٢٠٠٦ - حَدَّثَنَا بَنْدَارٌ وَأَحْمَدُ بْنُ مَنِيعٍ وَ
مَحْمُودُ بْنُ غَيْلَانَ قَالُوا: حَدَّثَنَا أَبُو أَحْمَدَ
[الزُّبَيْرِيُّ] عَنْ سَفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ
أَبِي الْأَحْوَصِ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا
رَسُولَ اللَّهِ! الرَّجُلُ أَمْرٌ بِهِ فَلَا يُغْرِبُنِي وَلَا
يُصَيِّفُنِي فَيَمُرُّ بِي أَفَأَجْزِيهِ؟ قَالَ: «لَا، أَقْرَبُ»،

wearing tattered clothes and said: 'Do you have any wealth?' I said: 'Allāh has given me various kinds of wealth through camels and goats.' He said: 'Then let it be seen on you.'" (*Ṣaḥīh*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Aishah, Jābir, and Abū Hurairah.

This *Hadīth* is *Ḥasan Ṣaḥīh*.

Abū Al-Aḥwas's name is 'Awf bin Mālik bin Nablah Al-Jushamī.

And the meaning of his saying: "Entertain him" is "Be hospitable to him." *Al-Qira* is hospitality.

قَالَ: وَرَأَيْ رَثَّ الثِّيَابِ فَقَالَ: «هَلْ لَكَ مِنْ مَالٍ؟» قُلْتُ: مِنْ كُلِّ الْمَالِ قَدْ أَعْطَانِي اللَّهُ مِنَ الْإِبِلِ وَالْغَنَمِ، قَالَ: «فَلْيَرِ عَلَيْكَ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَجَابِرٍ وَأَبِي هُرَيْرَةَ.

[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

وَأَبُو الْأَخْوَصِ اسْمُهُ عَوْفُ بْنُ مَالِكِ بْنِ نَضَلَةَ الْجُشَمِيِّ.

وَمَعْنَى قَوْلِهِ: «اقْرِه» أَضِيفُهُ، وَالْقِرَى [هُوَ] الضِّيَافَةُ.

تخریج: [صحیح] وأخرجه أبو داود، اللباس، باب: في الخلقان وفي غسل الثواب، ح: ٤٠٦٣، والنسائي، ح: ٥٢٢٥ من حديث أبي إسحاق به وصرح بالسماع ورواه شعبة عنه * وفي الباب عن عائشة [البخاري، ح: ٣٥٦٠، ومسلم، ح: ٢٣٢٧، ٢٣٢٨] وجابر [البخاري، ح: ٢٩١٠، ومسلم، ح: ٨٤٣] وأبي هريرة [أبو الشيخ في أخلاق النبي ﷺ، ص: ٨٠، ٨١].

Comments:

Even if a person does not behave well with the other person and neglects him, the latter must exercise restraint, forgive his deeds and treat him well, and not let the feeling of revenge get the better of him.

2007. Hudhaifah narrated that the Messenger of Allāh ﷺ said: "Do not let yourselves be 'yes-men',^[1] saying: 'If the people are good then we will be good, and if they are wrong then we will be wrong.' Rather, make up your own minds, if the people are good then you are good, and if they are evil, then do not behave unjustly." (*Ḥasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except from this route.

٢٠٠٧ - حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ ابْنِ جَمْعٍ، عَنْ أَبِي الطَّفَيْلِ، عَنْ حَدِيثِهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكُونُوا إِمَعَةً تَقُولُونَ: إِنَّ أَحْسَنَ النَّاسِ أَحْسَنًا، وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطِنُوا أَنْفُسَكُمْ، إِنَّ أَحْسَنَ النَّاسِ أَنْ تُحْسِنُوا، وَإِنْ أَسَاءُوا فَلَا تَطْلُمُوا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده حسن] * الوليد بن عبدالله حسن الحديث، ومحمد بن يزيد الرفاعي تبين

[1] *Imma*: "The one who has no opinion, so he follows everyone's opinion." (*An-Nihāyah*)

لي من ترجمته أنه حسن الحديث في غير ما أنكر عليه، ولبعض الحديث شاهد موقوف عن ابن مسعود عند ابن عبد البر في جامع بيان العلم وفضله: ١١٢/٢.

Comments:

The *Hadīth* teaches us that we must help people in their acts of righteousness and piety but, if they choose the path of evil, then we must not emulate their example.

Chapter 64. What Has Been Related About Visiting Brothers

(المعجم ٦٤) - بَابُ مَا جَاءَ فِي زِيَارَةِ
الإخوانِ (التحفة ٦٤)

2008. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever visits the sick, or visits his brother in Allāh (faith), a caller calls out: ‘May you have goodness and your livelihood be good, and may you dwell in an abode in Paradise.’” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*.

Abū Sinān’s (a narrator) name is ‘Eisā bin Sinān.

Hammad bin Salamah reported something about this from Thābit, from Abū Rāfi‘, from Abū Hurairah, from the Prophet ﷺ.

٢٠٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَالْحُسَيْنُ
ابْنُ أَبِي كَبِيْشَةَ الْبَصْرِيُّ، قَالَا: حَدَّثَنَا يُوْسُفُ
ابْنُ يَعْقُوبَ السَّدُوسِيُّ: حَدَّثَنَا أَبُو سِنَانٍ
الْقَسْمَلِيُّ [هُوَ الشَّامِيُّ] عَنْ عُمَانَ بْنِ أَبِي
سُوْدَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخَاهُ فِي اللَّهِ
نَادَاهُ مُنَادٍ أَنْ طَيَّبَتْ وَطَابَ مَمْسَاكَ وَتَبَوَّأَتْ
مِنْ الْجَنَّةِ مَنْرِلًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]
غَرِيْبٌ.

وَأَبُو سِنَانٍ اسْمُهُ عِيْسَى بْنُ سِنَانٍ.

وَقَدْ رَوَى حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ
أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ شَيْئًا
مِنْ هَذَا.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الجناز، باب ماجاء في ثواب من عاد مريضاً، ح: ١٤٤٣ عن محمد بن بشار به وصححه ابن حبان، ح: ٧١٢ وله وهم عجيب في تسمية أبي سنان: وهو عيسى بن سنان ضعيف كما في التقريب وغيره * حديث حماد بن سلمة، أخرجه مسلم، ح: ٢٥٦٧ (البر والصلة، باب: ١٢) وليس فيه ما يشهد له.

Comments:

Visiting a brother-in-faith in his sickness and maintaining relations with him for the sake of Allāh are acts that prompt the angel to supplicate for him. And since the angel is appointed by Allāh, his supplication is sure to be answered by Allāh.

Chapter 65. What Has Been Related About *Al-Hayā'*

2009. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “*Al-Hayā'* is from faith, and faith is in Paradise. Obscenity is from rudeness, and rudeness is in the Fire.” (*Hasan*)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn 'Umar, Abū Bakrah, Abū Umāmah, and 'Imrān bin Ḥuşain.

This *Hadīth* is *Hasan Ṣaḥīḥ*.

(المعجم ٦٥) - بَابُ مَا جَاءَ فِي

الْحَيَاءِ (التحفة ٦٥)

٢٠٠٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ وَعَبْدُ الرَّحِيمِ وَمُحَمَّدُ بْنُ بِشِيرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ مِنَ الْإِيمَانِ، وَالْإِيمَانُ فِي الْجَنَّةِ؛ وَالْبَدَاءُ مِنَ الْجَفَاءِ، وَالْجَفَاءُ فِي النَّارِ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ ابْنِ عَمْرٍو وَأَبِي بَكْرَةَ وَأَبِي أُمَامَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥٠١/٢ من حديث محمد بن عمرو الليثي به وصححه ابن حبان، ح: ١٩٢٩، والحاكم: ٥٢/١، ٥٣، ووافقه الذهبي وله طريق آخر عند ابن حبان، ح: ١٩٣٠ * وفي الباب عن ابن عمر [يأتي: ٢٦١٥] وأبي بكر [ابن ماجه، ح: ٤١٨٤] وأبي أمامة [يأتي: ٢٠٢٧] وعمران بن حصين [البخاري، ح: ٦١١٧ ومسلم، ح: ٣٧].

Comments:

Al-Hayā' (bashfulness, modesty, or self-respect) is a state of mind in which a man feels a kind of unease or discomfort in doing something hateful or unpleasant.

Chapter 66. What Has Been Related About Calmness And Haste

2010. 'Abdullāh bin Sarjis Al-Muzanī narrated that the Prophet ﷺ said: “Taking the good route is a part of the twenty-four parts of Prophethood.” (*Hasan*)

There is something on this topic from Ibn 'Abbās, and this *Hadīth* is *Hasan Gharīb*.

(Another chain) from 'Abdullāh bin Sarjis, from the Prophet ﷺ without mentioning “from 'Āṣim”

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي التَّائِي

وَالْعَجَلَةِ (التحفة ٦٦)

٢٠١٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ [الْحَفْصِيُّ]: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ عِمْرَانَ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسِ الْمُرَيْسِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «السَّمْتُ الْحَسَنُ وَالتَّوَدُّةُ وَالْاِفْتِصَادُ جُزْءٌ مِنْ أَرْبَعَةٍ وَعِشْرِينَ جُزْءًا مِنَ النَّبُوَّةِ».

وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ [و] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

in it, and what is correct is the narration of Naṣr bin ‘Alī (a narrator in the chain of this *Hadīth*).

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسَ عَنْ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَاصِمٍ، وَالصَّحِيحُ حَدِيثُ نَصْرِ بْنِ عَلِيٍّ.

تخریج: [حسن] وللحديث شاهد عند أبي داود، ح: ٤٧٧٦ وراجع نيل المقصود * وفي الباب عن ابن عباس [يأتي: ٢٠١١].

Comments:

Good character and doing one’s work with sobriety, dignity, and moderation, are part of the twenty-four parts of Prophethood. We must try to follow the distinctive habits and traits of the Prophet’s character.

2011. Ibn ‘Abbās narrated that the Prophet ﷺ said to the Ashajj ‘Abdul-Qais: “Indeed there are two traits in you that Allāh loves: Forebearance, and deliberateness.” (*Ṣaḥīh*)

٢٠١١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيْعٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ قُرَّةَ بْنِ خَالِدٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِأَشَجِّ عَبْدِ الْقَيْسِ: «إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْجَلْمُ وَالْأَنَاءَةُ». [قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ].

[Abū ‘Eīsā said: This *Hadīth* is *Hasan Ṣaḥīh Gharīb*.]

There is something about this from Al-Ashajj Al-‘Aṣarī.

وفي الباب عَنِ الْأَشَجِّ الْعَصْرِيِّ.

تخریج: وأخرجه مسلم، الإيمان، باب الأمر بالإيمان بالله تعالى ورسوله ﷺ وشرائع الدين ... إلخ، ح: ١٧ من حديث قرة بن خالد به * وفي الباب عن الأشج العصري [أحمد: ٤/٢٠٥ واسمه منذر بن عائد العصري].

Comments:

Acting wisely and with due forbearance, patience, thoughtfulness and dignity is the most commendable attitude that makes human life enjoyable and pleasant.

2012. ‘Abdul-Muhaimin bin ‘Abbās bin Sahl bin Sa’d As-Sā’idī narrated from his father, from his grandfather, who said that the Messenger of Allāh ﷺ said: “Deliberateness is from Allāh, and haste is from the *Ash-Shaiṭān*.” (*Da’īf*)

٢٠١٢ - حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ الْمُهَيْمِينِ بْنُ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَنَاءَةُ مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ».

[Abū ‘Eīsā said:] This *Hadīth* is

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ

Gharib. Some of the people of knowledge criticized ‘Abdul-Muhaimin bin ‘Abbās bin Sahl and graded him weak due to his memory. [And Ashajj bin ‘Abdul-Qais’ name is Al-Mundhir bin ‘Āidh].^[1]

تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي عَبْدِ الْمُهَيَّبِ بْنِ عَبَّاسِ بْنِ سَهْلِ وَصَعَفَهُ مِنْ قِبَلِ حِفْظِهِ [وَالأَشَجُّ بْنُ عَبْدِ الْقَيْسِ اسْمُهُ الْمُنْدِيرُ بْنُ عَائِدٍ].

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ١٢٢/٦، ح: ٥٧٠٢ من حديث عبدالمهيمن به وهو ضعيف كما في التقريب وغيره.

Comments:

Doing one’s responsibility or task with serenity, composure and dignity is a commendable trait which Allāh alone can grant or bestow upon man. On the other hand, haste and hurry is an evil trait prompted and provoked by Satan.

Chapter 67. What Has Been Related About Gentleness

(المعجم ٦٧) - بَابُ مَا جَاءَ فِي الرَّفْقِ
(التحفة ٦٧)

2013. Abū Ad-Dardā’ narrated that the Prophet ﷺ said: “Whoever was given his share of gentleness, then he has been given a share of good. And whoever has been prevented from his share of gentleness, then he has been prevented from his share of good.” (*Hasan*)

٢٠١٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مُمْلِكٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أُعْطِيَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ، وَمَنْ حُرِمَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ حُرِمَ حَظَّهُ مِنَ الْخَيْرِ».

[Abū ‘Eisā said:] There are narrations on this topic from ‘Āishah, Jarīr bin ‘Abdullāh, and Abū Hurairah.

[قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَجَرِيرِ بْنِ عَبْدِ اللَّهِ وَأَبِي هُرَيْرَةَ. [و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٥١/٦ والحميدي، ح: ٣٩٤ عن سفيان بن عيينة به * يعلى بن مملك وثقه الترمذي وابن حبان: ٥٥٦/٥ وللحديث شواهد كثيرة * وفي الباب عن عائشة [البخاري، ح: ٢٩٣٥ ومسلم، ح: ٢١٦٥] وجرير بن عبدالله [مسلم، ح: ٢٥٩٢] وأبي هريرة [البخاري، ح: ٦١٢٨].

^[1] *Al-Ashajj* was a description, and it is said that it was due to the marks on his face, from *Ashajj*; to break, split, or mark of the wound. See *Minnat Al-Mun'im*, no. 117.

Comments:

Man lives and interacts with many people in life. If he speaks with gentle and polite speech with his fellows, he leaves a good impression on them. But if he speaks or deals with them in a harsh manner, it will only produce bad results for him.

Chapter 68. What Has Been Related About The Supplication Of The Oppressed

(المعجم ٦٨) - بَابُ مَا جَاءَ فِي دَعْوَةِ الْمَظْلُومِ (التحفة ٦٨)

2014. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ sent Mu‘ādh [bin Jabal] to Yemen, and said: ‘Beware of the supplication of the oppressed; for indeed there is no barrier between it and Allāh.’”

٢٠١٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ ابْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مُعَاذَ [بْنَ جَبَلٍ] إِلَى الْيَمَنِ فَقَالَ: «اتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ».

(Ṣaḥīḥ)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Ma‘bad’s (a narrator in the chain) name is *Nāfidh*. There are narrations on this topic from Anas, Abū Hurairah, ‘Abdullāh bin ‘Amr, and Abū Sa‘eed.

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو مَعْبُدٍ اسْمُهُ نَافِذٌ وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي سَعِيدٍ.

تخریج: وأخرجه البخاري، الزكاة، باب وجوب الزكاة، ح: ١٣٩٥ من حديث زكريا بن إسحاق به * وفي الباب عن أنس [أحمد: ١٥٣/٣] وأبي هريرة [تقدم: ١٩٠٥] وعبدالله بن عمرو [لم أجده، وعبدالله بن عمر، الحاكم: ٢٩/١] وأبي سعيد [البخاري في التاريخ الكبير: ١٣٩/٧].

Comments:

An oppressed person is a creature with a broken heart, and the supplication he makes to Allāh rises from the bottom of his heart in a tone of utter helplessness and humility. And a supplication made in humility by a helpless person with a broken heart, finds its way to Allāh’s mercy, and is readily answered.

Chapter 69. What Has Been Related About The Character Of The Prophet ﷺ

(المعجم ٦٩) - بَابُ مَا جَاءَ فِي خُلُقِ النَّبِيِّ ﷺ (التحفة ٦٩)

2015. Anas narrated: “I served the Prophet ﷺ for ten years. He never said *Uff* and never blamed me by

٢٠١٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الصُّبَيْعِيِّ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ:

saying: ‘Why did you do so’ or ‘why did you not do so?’ And the Messenger of Allāh ﷺ had the best character among all of the people. I never touched *Khazz*^[1] nor silk, nor anything softer than the hand of the Messenger of Allāh ﷺ, nor have I smelled musk, or a fragrance sweeter than the sweat of the Messenger of Allāh ﷺ.”

(*Ṣaḥīḥ*)
[Abū ‘Eisā said:] There are narrations on this topic from ‘Āishah and Al-Barā’. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الفضائل، باب طيب ريحه ﷺ ولين مسه والتبرك بمسحه، ح: ۲۳۳۰ عن قتيبة به ورواه البخاري، ح: ۳۵۶۱ من حديث ثابت مختصراً * وفي الباب عن عائشة [يأتي: ۲۰۱۶] والبراء [الترمذي في الشامل، ح: ۳].

Comments:

The shining example and perfect model left by the Messenger of Allāh ﷺ for us to emulate is that we inculcate the quality of forbearance, patience and tenderness of heart in us. We should also learn to forgive the mistakes and failings of the young and lead a life of purity and virtue.

2016. Abū ‘Abdullāh Al-Jadali narrated: “I asked ‘Āishah about the character of the Messenger of Allāh ﷺ. She said: ‘He was not obscene, nor uttering obscenities, nor screaming in the markets, he would not return an evil with an evil, but rather he was pardoning and forgiving.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū ‘Abdullāh Al-Jadali’s (a narrator in the chain) name is ‘Abd bin ‘Abd, and he is called ‘Abdur-Raḥmān bin ‘Abd.

حَدَّثْتُ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ فَمَا قَالَ لِي أَفْ قَطُّ، وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ لَمْ صَنَعْتَهُ؟ وَلَا لِشَيْءٍ تَرَكْتُهُ لَمْ تَرَكْتُهُ؟ وَكَانَ رَسُولُ اللَّهِ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقًا وَلَا مَسِسْتُ خَزًا قَطُّ وَلَا حَرِيرًا وَلَا شَيْئًا كَانَ أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ ﷺ، وَلَا شَمَمْتُ مِسْكًَا قَطُّ وَلَا عِطْرًا كَانَ أَطْيَبَ مِنْ عَرَقِ رَسُولِ اللَّهِ ﷺ.

[قَالَ أَبُو عَيْسَى:] [وَفِي الْبَابِ عَنْ عَائِشَةَ وَالْبَرَاءِ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

۲۰۱۶ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ الْجَدَلِيَّ يَقُولُ: سَأَلْتُ عَائِشَةَ عَنْ خُلُقِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: لَمْ يَكُنْ فَاجِحًا وَلَا مُتَفَحِّشًا وَلَا صَخَّابًا فِي الْأَسْوَاقِ وَلَا يُجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَغْفُو وَيَصْفَحُ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو عَبْدِ اللَّهِ الْجَدَلِيَّ اسْمُهُ عَبْدُ بْنُ عَبْدِ، وَيُقَالُ: عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ.

[1] A type of garment or cloth made from silk and wool. See *Tuḥfat Al-Aḥwadhī*.

تخريج: [إسناده صحيح] وأخرجه أحمد: ١٧٤/٦ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٥٢٠.

Comments:

The Messenger of Allāh ﷺ is the perfect role model for his *Ummah*, and all his actions represent the highest standard of conduct, so that the people should emulate and follow his example.

Chapter 70. What Has Been Reported About Keeping Consistent Relations

(المعجم ٧٠) - بَابُ مَا جَاءَ فِي حُسْنِ الْعَهْدِ (التحفة ٧٠)

2017. ‘Āishah narrated: “I was not jealous of any wife of the Prophet ﷺ as I was jealous of Khadijah, and it was not because I saw her. It was only because the Messenger of Allāh ﷺ mentioned her so much, and because whenever he would slaughter a sheep, he would look for Khadijah’s friends to gift them some of it.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٢٠١٧ - حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غَزْتُ عَلَى أَحَدٍ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ مَا غَزْتُ عَلَى خَدِيجَةَ وَمَا بِي أَنْ أَكُونَ أَدْرَكْتُهَا وَمَا ذَلِكَ إِلَّا لِكَثْرَةِ ذِكْرِ رَسُولِ اللَّهِ ﷺ لَهَا، وَإِنْ كَانَ لَيَذِيعُ الشَّاةَ فَيَسْتَعِبُّ بِهَا صَدَائِقَ خَدِيجَةَ فَيُهْدِيهَا لَهُنَّ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب تزويج النبي ﷺ خديجة وفضلها رضي الله تعالى عنها، ح: ٣٨١٨ ومسلم، ح: ٢٤٣٥ من حديث حفص بن غياث به.

Comments:

If a man keeps good relations with someone in his life, he should continue these relations till the end. By the same token, he should give the relatives and friends of his expired wife and parents etc. The same consideration as he used to during their lifetime. This is what we would call consistency in behavior and constancy in character.

Chapter 71. What Has Been Related About The Most Excellent Character

(المعجم ٧١) - بَابُ مَا جَاءَ فِي مَعَالِي الْأَخْلَاقِ (التحفة ٧١)

2018. Jābir narrated that the Messenger of Allāh ﷺ said: “Indeed the most beloved among

٢٠١٨ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ الْبُعْدَادِيُّ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ:

you to me, and the nearest to sit with me on the Day of Judgement is the best of you in character. And indeed, the most disliked among you to me, and the one sitting furthest from me on the Day of Judgement are the *Tharthārūn*, and the *Mutashaddiqūn*, and the *Mutafaihiqūn*.” They said: “O Messenger of Allāh! We know about the *Tharthārūn*, and the *Mutashaddiqūn*, but what about the *Mutafaihiqūn*?” He said: “The arrogant.” (*Hasan*)

[Abū ‘Eisā said:] There is something on this topic from Abū Hurairah.

This *Hadīth* is *Hasan Gharīb* from this route.

The *Tharthār* is the one who is excessive in speech, and the *Mutashaddiq* is the one who talks about people unnecessarily and reviles them.

Some of them narrated this *Hadīth* from Al-Mubārak bin Faḍālah, from Muḥammad bin Al-Munkadir, from Jābir, from the Prophet ﷺ, without mentioning “from ‘Abd Rabbih bin Sa‘eed” in it, and this is more correct.

حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ: حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنُكُمْ أَخْلَاقًا، وَإِنَّ مِنْ أَبْغَضِكُمْ إِلَيَّ وَأَبْعَدِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ الثَّرَثَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَاهِقُونَ» قَالُوا: يَا رَسُولَ اللَّهِ! قَدْ عَلِمْنَا الثَّرَثَارِينَ وَالْمُتَشَدِّقِينَ فَمَا الْمُتَفَاهِقُونَ؟ قَالَ: «الْمُتَكَبِّرُونَ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

الثَّرَثَارُ: هُوَ كَثِيرُ الْكَلَامِ، وَالْمُتَشَدِّقُ: الَّذِي يَتَطَاوَلُ عَلَى النَّاسِ فِي الْكَلَامِ وَيَبْدُو عَلَيْهِمْ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنِ الْمُبَارَكِ بْنِ فَضَالَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ. وَهَذَا أَصَحُّ.

تخريج: [إسناده حسن] وأخرجه الخطيب في تاريخه: ٦٣/٤، ١٦٨٠ من حديث حبان بن هلال به وللحديث شواهد كثيرة، انظر مشكاة المصابيح (بتحقيقي): ٤٧٩٧* وفي الباب عن أبي هريرة [الطبراني في الأوسط: ٣٤١/٨، ح: ٧٦٩٣ وابن عدي: ٣٨١/٤].

Comments:

We learn from the *Hadīth* that excellence of character is what makes the man lovable in this world and deserving of the Prophet’s closeness in the Hereafter. Affectation and making a show of one’s civility accompanied by boasting, bragging and excessive speech, on the other hand, are detested in every civilized society in the world. In the Hereafter too, these traits shall drive the person away from the company of the Prophet ﷺ.

Chapter 72. What Has Been Related About The Curse And Insulting One's Honor

2019. Ibn 'Umar narrated that the Prophet ﷺ said: "The believer is not one who curse others." (*Hasan*) [Abū 'Eisā said:] There is something on this topic from [ʿAbdullāh] Ibn Mas'ūd, and this *Hādīth* is *Ḥasan Gharīb*. With this chain, some of them reported that the Prophet ﷺ said: "It is not becoming^[1] of the believer that he curse others." [And this *Hādīth* is explanatory.]

تخریج: [إسناده حسن] وأخرجه البخاري في الأدب المفرد، ح: ٣٠٩ باللفظ الآتي بعده وقال الحاكم في المستدرک: ٤٧/١: "أسنده جماعة من الأئمة عن كثير بن زيد ثم أوقف عنه حماد ابن زيد وحده" * وفي الباب عن عبدالله بن مسعود [تقدم: ١٩٧٧].

Comments:

It is not the character of a believer to curse, taunt and abuse others, and these things are not consistent with his status and rank.

Chapter 73. What Has Been Related About Too Much Anger

2020. Abū Hurairah narrated that a man came to the Prophet ﷺ and said: "Teach me something that is not too much for me so that, perhaps, I may abide by it." He ﷺ said: "Do not get angry." He repeated that (the request) a number of times, each time he replied: "Do not get angry." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are

(المعجم ٧٢) - بَابُ مَا جَاءَ فِي اللَّعْنِ
وَالطَّنَنِ (التحفة ٧٢)

٢٠١٩ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا أَبُو عَامِرٍ
عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ
قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَكُونُ الْمُؤْمِنُ
لَعَانًا».

[قَالَ أَبُو عِيْسَى:] فِي الْبَابِ عَنْ [عَبْدِ
اللَّهِ] بْنِ مَسْعُودٍ [وَأَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.
وَرَوَى بَعْضُهُمْ بِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ
قَالَ: «لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ لَعَانًا».
[وَهَذَا الْحَدِيثُ مُفَسَّرٌ].

(المعجم ٧٣) - بَابُ مَا جَاءَ فِي كَثْرَةِ
الغَضَبِ (التحفة ٧٣)

٢٠٢٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ عِيَّاشٍ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى
النَّبِيِّ ﷺ فَقَالَ: عَلَّمَنِي شَيْئًا وَلَا تُكْثِرْ عَلَيَّ
لَعَلِّي أَعْيَهُ قَالَ: «لَا تَغْضَبْ» فَوَدَّ ذَلِكَ
مِرَارًا، كُلَّ ذَلِكَ يَقُولُ: «لَا تَغْضَبْ».

[قَالَ أَبُو عِيْسَى:] فِي الْبَابِ عَنْ أَبِي

^[1] *Lā yanbagī*: "That is; it is not allowed." (*Tuhfat Al-Ahwadhī*)

narrations on this topic from Abū Sa‘eed and Sulaimān bin Şurad. This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. Abū Ḥaṣīn’s (a narrator) name is ‘Uthmān bin ‘Āṣim Al-Asadī.

سَعِيدٌ وَسُلَيْمَانَ بْنِ صُرْدٍ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَأَبُو حَصِينٍ اسْمُهُ عُثْمَانُ بْنُ عَاصِمِ الْأَسَدِيِّ.

تخريج: [صحيح] وأخرجه البخاري، الأدب، باب الحذر من الغضب، ح: ٦١١٦ من حديث أبي بكر بن عياش به وتابعه إسماعيل بن عياش (التمهيد لابن عبد البر: ٢٤٩/٧) وأبو حصين تابعه الأعمش (أيضاً: ٢٤٨/٧) وللحديث شواهد انظر الترغيب والترهيب: ٤٤٥/٣، ٤٤٦ * وفي الباب عن أبي سعيد [يأتي: ٢١٩١] وسليمان بن صرد [البخاري، ح: ٦٠٤٨ ومسلم، ح: ٢٦١٠].

Comments:

It seems the man was short-tempered. That is why, in spite of his repeated pleading, he ﷺ gave him the same piece of advice. It is because anger is an extremely dangerous trait fraught with fearful results.

Chapter 74. What Has Been Related About Suppressing One’s Rage

2021. Sahl bin Mu‘adh bin Anas Al-Juhanī narrated from his father, that the Prophet ﷺ said: “Whoever suppresses his rage while he is able to unleash it, Allāh will call him before the heads (leaders) of creation on the Day of Judgement, so that he can inform Him of which of the *Hūr* he would like.” (*Ḥasan*)

[He said:] This *Hadīth* is *Ḥasan Gharīb*.

(المعجم ٧٤) - بَابُ: فِي كَظْمِ الْغَيْظِ (التحفة ٧٤)

٢٠٢١ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو مَرْحُومٍ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ عَنْ سَهْلِ بْنِ مَعَاذِ بْنِ أَنَسِ الْجُهَنِيِّ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَظَمَ غَيْظًا وَهُوَ يَسْتَطِيعُ أَنْ يُفْضَهُ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب من كظم غيظًا، ح: ٤٧٧٧ وابن ماجه، ح: ٤١٨٦ من حديث سعيد بن أبي أيوب به وانظر نيل المقصود، ح: ١١١٠ لتحقيق السند.

Comments:

A person who can suppress his rage just for the sake of Allāh, although he is able to unleash it, richly deserves the reward in the Hereafter, in a manner that Allāh will call him in the midst of all those present and say: “O my servant, in return for the way you sacrificed your desire for My sake, choose anyone of the *Hūr* of Paradise”.

Chapter 75. What Has Been Related About Honoring The Elder

2022. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “No young person honors an elder due to his age, except that Allāh appoints for him one who will honor him at that age.” (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except from this *Shaikh* Yazīd bin Bayān, and Abū Ar-Rijāl Al-Anṣārī is someone else.^[1]

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٨٩٨/٣ من حديث محمد بن المثنى به * يزيد ابن بيان وأبو الرحال خالد بن محمد البصري الأنصاري: ضعيفان كما في التقريب وغيره.

Chapter 76. What Has Been Related About The Two Who Shun Each Other

2023. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The gates of Paradise are opened on Monday and Thursday. In them, (will enter) whoever has not associated anything with Allāh will be forgiven, except for the two who shun each other, (about whom) it is said: ‘Return these two until they make amends.’” (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Some narrated the *Hadīth*: “Leave these two until they make amends.” He said: And the meaning of *Mutahājirain* is the two who have forsaken each other. This

(المعجم ٧٥) - بَابُ مَا جَاءَ فِي إِجْلَالِ الْكَبِيرِ (التحفة ٧٥)

٢٠٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَزِيدُ بْنُ بَيَانَ الْعُقَيْلِيُّ: حَدَّثَنَا أَبُو الرَّحَالِ الْأَنْصَارِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَكْرَمَ شَابًّا شَيْخًا لِسِنِّهِ إِلَّا قَيَّضَ اللَّهُ لَهُ مَنْ يُكْرِمُهُ عِنْدَ سِنِّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هَذَا الشَّيْخِ يَزِيدَ بْنِ بَيَانَ، وَأَبُو الرَّحَالِ الْأَنْصَارِيُّ آخَرُ.

(المعجم ٧٦) - بَابُ مَا جَاءَ فِي الْمُتَهَاجِرَيْنِ (التحفة ٧٦)

٢٠٢٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ فَيُغْفَرُ فِيهِمَا لِمَنْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا الْمُتَهَاجِرَيْنِ يَقُولُ: رُدُّوا هَذَيْنِ حَتَّى يَصْطَلِحَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَيُرْوَى فِي بَعْضِ الْحَدِيثِ: «ذَرُّوا هَذَيْنِ

[1] That is; he should not be confused with Abū Ar-Rihhāl Al-Anṣārī in this chain.

is the same as what is reported from the Prophet ﷺ saying: "It is not lawful for the Muslim to shun his brother beyond three days."

حَتَّى يَصْطَلِحَا قَالَ: وَمَعْنَى قَوْلِهِ الْمَتَهَاجِرَيْنِ: يَعْنِي الْمَتَصَارِمَيْنِ. وَهَذَا مِثْلُ مَا رَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ».

تخریج: وأخرجه مسلم، البر والصلة، باب النهي عن الشجاء، ح: ٢٥٦٥ عن قتيبة به * حديث: "لا يحل لمسلم أن يهجر أخاه... إلخ" متفق عليه كما تقدم: ١٩٣٢.

Comments:

Mutual bickering that propels a person to sever relations with his brother, for the interests of the world, is so serious a crime before Allāh, that it may deprive the person concerned of His mercy and, consequently, leave his sins to remain unrequited and unforgiven. However, out of consideration for man's natural inclination in such matters, a concession of three days has been allowed for him within which he may ponder over the matter and quiet his frayed tempers.

Chapter 77. What Has Been Related About Patience

(المعجم ٧٧) - بَابُ مَا جَاءَ فِي الصَّبْرِ

(التحفة ٧٧)

2024. Abū Sa‘eed narrated: "Some persons from the *Anṣār* asked for (something) from the Messenger of Allāh ﷺ and he gave them. They again asked him for (something), and he gave them. Then he said: 'Whatever of good that I have, I would never hoard it from any of you. (Remember) whoever abstains from asking others, Allāh will make him content, and whoever tries to make due, Allāh will suffice him. And whoever remains patient, Allāh will make him patient. Nobody can be given a blessing better and more encompassing than patience.'" (*Ṣaḥīḥ*)

٢٠٢٤ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ ابْنِ زَيْدٍ، عَنْ أَبِي سَعِيدٍ: أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا النَّبِيَّ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوا فَأَعْطَاهُمْ، ثُمَّ قَالَ: «مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدْخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْنِ يُعْنِهِ اللَّهُ، وَمَنْ يَسْتَغْفِرْ يُعْفِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصْبِرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ شَيْئًا هُوَ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ».

[Abū ‘Eisā said:] There is something on this topic from Anas. [And] this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* has been reported from Mālik: "I would never hoard it from

[قَالَ أَبُو عِيْسَى:] [وفي الباب عن أنس [و]لهذا حديث حسن صحيح. ويروى هذا الحديث عن مالك: «فلن أدخره عنكم» ويروى عنه: «فلن أدخره عنكم» والمعنى فيه واحد يقول: لن أحبسك عنكم.

any of you,” and it has been reported from him as: “I have not kept it from any of you.” And the meaning of it is the same, as if to say: “I would not keep it from you.”

تخريج: متفق عليه، وأخرجه البخاري، الزكاة، باب الاستعفاف عن المسألة، ح: ١٤٦٩ ومسلم، ح: ١٠٥٣ من حديث مالك به وهو في الموطأ: ٩٩٧/٢ (يحيى) * وفي الباب عن أنس [تقدم: ١٢١٨ وأبو داود، ح: ١٦٤١ والبيهقي: ٢٥/٧].

Comments:

Allāh will surely encourage and help a person, bestow upon him self-confidence, exempt him from the ignominy of begging from others and enable him to stand on his feet, if the person truly desires to be self-reliant and makes an effort to avoid being a burden on others.

Chapter 78. What Has Been Related About The Two Faced Person

(المعجم ٧٨) - بَابُ مَا جَاءَ فِي ذِي
الْوَجْهَيْنِ (التحفة ٧٨)

2025. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed among the worst of people to Allāh, on the Day of Judgement, is the two faced person.” (*Ṣaḥīḥ*)

٢٠٢٥ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ شَرِّ
النَّاسِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ ذَا الْوَجْهَيْنِ».

[Abū ‘Eisā said:] There are narrations on this topic from ‘Ammār and Anas, and this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَمَّارٍ
وَأَنْسٍ. [وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخريج: وأخرجه البخاري، الأدب، باب ما قيل في ذي الوجهين، ح: ٦٠٥٨ من حديث الأعمش به ورواه مسلم، ح: ٢٥٢٦ من طريق آخر عن أبي هريرة به * وفي الباب عن عمار [أبو داود، ح: ٤٨٧٣] وأنس [هناد في الزهد، ح: ١١٣٧ وابن أبي الدنيا في الصمت، ح: ٢٨٢ وغيرهما .

Comments:

Some people do it as a habit that when they see some kind of dispute or conflict developing between two persons or families they will go to one of the parties and speak evil of the other party. At other times they will meet with a person and praise him to the sky and brag of close relations between the two. But the moment this person is gone or separated from them, they start finding faults with him and impute all kinds of defects in him. In Arabic such a person is called *Dhul-Wajhain* i.e., a two-faced (person).

Chapter 79. What Has Been Related About The *Nammām*

(المعجم ٧٩) - بَابُ مَا جَاءَ فِي النَّمَامِ

(التحفة ٧٩)

2026. Hammām bin Al-Hārith said: “A man passed by Hudhaifah bin Al-Yamān and it was said to him: ‘This person conveys news about the people to the leaders.’ So Hudhaifah said: ‘The Messenger of Allāh ﷺ said: “The *Qattāt* shall not enter Paradise.” (*Ṣaḥīh*)

٢٠٢٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: مَرَّ رَجُلٌ عَلَى حَدِيفَةَ بْنِ الْيَمَانَ فَقِيلَ لَهُ: إِنَّ هَذَا يُبَلِّغُ الْأَمْرَاءَ الْحَدِيثَ عَنِ النَّاسِ، فَقَالَ حَدِيفَةُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ».

Sufyān said: “The *Qattāt* is the *Nammām*.”^[1]

قَالَ سُفْيَانُ: وَالْقَتَاتُ: النَّمَامُ.

And this *Hadīth* is *Ḥasan Ṣaḥīh*.

[و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، أخرجه البخاري، الأدب، باب ما يكره من النيمة، ح: ٦٠٥٦ من حديث سفیان بن عيينة ومسلم، ح: ١٠٥ من حديث منصور به.

Comments:

A gossiping person revels in carrying such reports from one person to another that shall sow the seeds of mistrust among them, provoke them into anger and poison their relations, to the extent that they begin to harbor feelings of enmity and hatred for each other.

Chapter 80. What Has Been Related About *Al-Ḥayā'* And *Al-Īy*

(المعجم ٨٠) - بَابُ مَا جَاءَ فِي الْعِيِّ

(التحفة ٨٠)

2027. Abū Umāmah narrated that the Prophet ﷺ said: “*Al-Ḥayā'* and *Al-Īy* are two branches of faith, and *Al-Badhā'* and *Al-Bayān* are two branches of hypocrisy.” (*Ṣaḥīh*)

٢٠٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ أَبِي عَسَانَ مُحَمَّدِ بْنِ مُطَرِّفٍ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَيَاءُ وَالْعِيُّ شُعْبَتَانِ مِنَ الْإِيمَانِ، وَالْبَدَاءُ وَالْبَيَانُ شُعْبَتَانِ مِنَ التَّفَاقُ».

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*. We only know of it through the narration of Abū Ghassān Muḥammad bin Muṭarrif. He said: *Al-Īy* is little talk, *Al-Badhā'* is obscene talk, and *Al-Bayān* is too much talk. The example of the people addressed

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي عَسَانَ

^[1] The person who commits *Namimah*, which is to spread gossip among people with the intent of damaging the reputation of someone.

here are the speakers who talk too much, praising people so much that Allāh would not be pleased.

مُحَمَّدُ بْنُ مُطَرِّفٍ قَالَ: وَالْعَيْ: قِلَّةُ الْكَلَامِ، وَالْبَدَاءُ هُوَ الْفُحْشُ فِي الْكَلَامِ، وَالْبَيَانُ: هُوَ كَثْرَةُ الْكَلَامِ، مِثْلُ هُوَ لِأَيِّ الْأَخْطَاءِ الَّذِينَ يَخْطُبُونَ فَيَتَوَسَّعُونَ فِي الْكَلَامِ وَيَتَمَضَّحُونَ فِيهِ مِنْ مَدْحِ النَّاسِ فِيمَا لَا يُرْضِي اللَّهَ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢٦٩/٥ من حديث أبي غسان به وصححه الحاكم على شرط الشيخين: ٨/١، ٩ ووافقه الذهبي وحسنه العراقي.

Comments:

Frugality in speech born of one’s habit of contemplation or a desire to avoid talkativeness, is as good a virtue as modesty. On the other hand, the gift of the gab used for sycophancy is as reprehensible as evil-speaking or malevolent gossiping.

Chapter 81. What Has Been Related About: Indeed There Is Magic In Eloquence (Al-Bayān)

(المعجم ٨١) - بَابُ مَا جَاءَ فِي إِنْ مِنْ الْبَيَانِ سِحْرًا (التحفة ٨١)

2028. Ibn ‘Umar narrated that two men arrived during the time of the Messenger of Allāh ﷺ delivering an address. The people were amazed by their speech, so the Messenger of Allāh ﷺ turned to us and said: ‘Indeed there is magic in eloquence’ – or – ‘Indeed some eloquence is magic.’” [1] (*Ṣaḥīḥ*)

٢٠٢٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلَيْنِ قَدِمَا فِي زَمَانِ رَسُولِ اللَّهِ ﷺ فَخَطَبَا فَعَجِبَ النَّاسُ مِنْ كَلَامِهِمَا، فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا، [أَوْ] إِنَّ بَعْضَ الْبَيَانِ سِحْرٌ».

[Abū ‘Eisā said:] There are narrations on this topic from ‘Ammār, Ibn Mas‘ūd, and ‘Abdullāh bin Ash-Shikh-khīr.

قَالَ أَبُو عِيسَى: [وَفِي الْبَابِ عَنْ عَمَّارٍ وَابْنِ مَسْعُودٍ وَعَبْدِ اللَّهِ بْنِ الشَّخِيرِ. [وَأَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده صحيح] وأخرجه البخاري، النكاح، باب الخطبة، ح: ٥١٤٦ من حديث زيد بن أسلم به * وفي الباب عن عمار [مسلم، ح: ٨١٩] وابن مسعود [أحمد: ١/٤٥٤] وعبدالله بن الشخير [لم أجده].

[1] It is clear that the author has narrated this *Hadīth* after the previous, due to the descriptions of “*Al-Bayān*” in them. While “*Bayān*” may be used for clarification, or explanation, or eloquence, and all good types, these narrations explain the harmful types of “*Bayān*,” and some of that has an effect like magic, putting a spell on the listener, so that he sees that something is true, when in reality it is false, and vice-versa.

Comments:

Allāh has, without a doubt, invested eloquence some speech, elegance of style, sweetness of the tongue and grandeur and aptness of the articulated phrases and words with such a power that they can keep the audiences spell-bound and mesmerize the listeners.

Chapter 82. What Has Been Related About Being Humble

(المعجم ٨٢) - بَابُ مَا جَاءَ فِي التَّوَاضُّعِ (التحفة ٨٢)

2029. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Charity does not diminish wealth, Allāh does not increase a man in anything for his pardoning (others) but in honor, and none humbles himself for Allāh but Allāh raises him.” (*Ṣaḥīḥ*)

٢٠٢٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ رَجُلًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ».

[Abū ‘Eisā said:] There are narrations on this topic from ‘Abdur-Raḥmān bin ‘Awf, Ibn ‘Abbās, and Abū Kabshah Al-Anmārī whose name is ‘Umar bin Sa’d. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَابْنِ عَبَّاسٍ وَأَبِي كَبْشَةَ الْأَنْمَارِيِّ وَاسْمُهُ عُمَرُ بْنُ سَعْدٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه مسلم، البر والصلة، باب استحباب العفو والتواضع، ح: ٢٥٨٨ من حديث العلاء به * وفي الباب عن عبدالرحمن بن عوف [لعله يشير إلى حديث الشماثل له، ح: ٣٧٨ أو أحمد: ١/١٩٣] وابن عباس [الطبراني في الكبير: ١٢/٢١٩، ح: ١٢٩٣٩] وأبي كبشة الأنماري [يأتي: ٢٣٢٥].

Comments:

Allāh blesses acts of almsgiving and charity and makes them the cause of increases in wealth rather than decrease in it. Similarly, the act of forgiving and pardoning a wrongdoer from a position of strength is the cause of increase in a man’s honor and prestige.

Chapter 83. What Has Been Related About Oppression

(المعجم ٨٣) - بَابُ مَا جَاءَ فِي الظُّلْمِ (التحفة ٨٣)

2030. Ibn ‘Umar narrated that the Prophet ﷺ said: “Oppression shall be darkness on the Day of Judgement.” (*Ṣaḥīḥ*)

٢٠٣٠ - حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ،

[Abū ‘Eisā said:] There are

narrations on this topic from ‘Abdullāh bin ‘Amr, ‘Āishah, Abū Mūsā, Abū Hurairah, and Jābir. This *Hadīth* is *Ḥasan Gharīb Ṣaḥīh* as a narration of Ibn ‘Umar.

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الظُّلْمُ ظَلَمَاتٌ يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] وفي البابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَائِشَةَ وَأَبِي مُوسَى وَأَبِي هُرَيْرَةَ وَجَابِرٍ [وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ ابْنِ عُمَرَ.

تخریج: متفق عليه، وأخرجه البخاري، المظالم، باب الظلم ظلمات يوم القيامة، ح: ٢٤٤٧ ومسلم، ح: ٢٥٧٩ من حديث عبدالعزیز به وهو في مسند أبي داود الطيالسي، ح: ١٨٩٠ * وفي الباب عن عبدالله بن عمرو [أبو داود، ح: ١٦٩٨] وعائشة [البخاري، ح: ٢٤٥٣] ومسلم، ح: ١٦١٢] وأبي موسى، يأتي: ٣١١٠ وأبي هريرة [لعله يشير إلى الحديث الآتي: ٢٤١٨] وجابر [مسلم، ح: ٢٥٨٤].

Comments:

Tyranny and oppression in this world shall be requited by darkness and doom on the Day of Judgement to which the Qur’ān refers when Allāh rhetorically poses the question: “Who rescues you from the darkness of the land and sea?” (6:63)

Chapter 84. What Has Been Related About Criticizing The Favor

(المعجم ٨٤) - بَابُ مَا جَاءَ فِي تَرْكِ الْعَيْبِ لِلنَّعْمَةِ (التحفة ٨٤)

2031. Abū Hurairah narrated: “The Messenger of Allāh ﷺ never criticized any food. If he liked it, he would eat it, and if not, he would leave it.” (*Ṣaḥīh*)

٢٠٣١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ رَسُولُ اللَّهِ ﷺ طَعَامًا قَطُّ، كَانَ إِذَا اسْتَهَاهُ أَكَلَهُ وَإِلَّا تَرَكَهُ.

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ [الْكُوفِيُّ] وَاسْمُهُ سَلْمَانَ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ.

Abū Ḥāzīm (a narrator in the chain) is Al-Ashja’ī [Al-Kūfī], and his name is Salmān, the freed slave of ‘Azzah Al-Ashja’iyyah.

تخریج: متفق عليه، وأخرجه البخاري، الأطعمة، باب ما عاب النبي ﷺ طعامًا، ح: ٥٤٠٩

مسلم، ح: ٢٠٦٤ من حديث سفیان الثوري به.

Comments:

The Messenger of Allāh ﷺ was gifted with an extremely generous disposition and as such he never discouraged or disheartened the cooks.

Chapter 85. What Has Been Related About Honoring The Believer

2032. Nāfi‘ narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ ascended the *Minbar* and called out with a raised voice: ‘O you who accepted Islām with his tongue, while faith has not reached his heart! Do not harm the Muslims, nor revile them, nor spy on them to expose their secrets. For indeed whoever tries to expose his Muslim brother’s secrets, Allāh exposes his secrets wide open, even if he were in the depth of his house.’” He (Nāfi‘) said: “One day Ibn ‘Umar looked at the House – or – the Ka’bah and said: ‘What is it that is more honored than you, and whose honor is more sacred than yours! And the believer’s honor is more sacred to Allāh than yours.’” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Al-Ḥusain bin Wāqid.

Ishāq bin Ibrāhīm As-Samarqandī reported similarly from Ḥusain bin Wāqid, and Abū Barzah Al-Aslamī reported something similar to this from the Prophet ﷺ.

(المعجم ٨٥) - بَابُ مَا جَاءَ فِي تَعْظِيمِ الْمُؤْمِنِ (التحفة ٨٥)

٢٠٣٢ - حَدَّثَنَا يَحْيَى بْنُ أَكْثَمٍ وَالْجَارُودُ ابْنُ مُعَاذٍ، قَالَا: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ أَوْفَى بْنِ دَلْهَمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَعِدَ رَسُولُ اللَّهِ ﷺ الْمِنْبَرَ فَتَأَدَّى بِصَوْتٍ رَفِيعٍ قَالَ: «يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُفِضْ الْإِيمَانَ إِلَى قَلْبِهِ، لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَةَ أَحِيهِ الْمُسْلِمِ تَتَّبَعَ اللَّهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي حَوْفٍ رَحِيلِهِ». قَالَ: وَنَظَرَ ابْنُ عُمَرَ يَوْمًا إِلَى الْبَيْتِ أَوْ إِلَى الْكُعْبَةِ فَقَالَ: مَا أَغْظَمَكَ وَأَغْظَمَ حُرْمَتَكَ، وَالْمُؤْمِنُ أَغْظَمُ حُرْمَةً عِنْدَ اللَّهِ مِنْكَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحُسَيْنِ بْنِ وَاقِدٍ.

وَقَدْ رَوَى إِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّمَرْقَنْدِيُّ عَنْ حُسَيْنِ بْنِ وَاقِدٍ نَحْوَهُ. وَرَوَى عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا.

تخريج: [إسناده حسن] وصححه ابن حبان، ح: ١٤٩٤ * حديث أبي ברزة الأسلمى: أخرجه أبو داود، ح: ٤٨٨٠.

Comments:

It does not behoove a true believer to act in a way that causes hurt to his Muslim brothers or humiliate them. To insult the faithful or put them to shame or insult or pry into their faults and failings is incompatible with being a believer.

Chapter 86. What Has Been Related About Experience

(المعجم ٨٦) - بَابُ مَا جَاءَ فِي
التَّجَارِبِ (التحفة ٨٦)

2033. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “There is no forebearance except for the one who stumbled, and there is no wisdom except for the one who has experience.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except from this route.

٢٠٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَلِيمَ إِلَّا ذُو عَثْرَةٍ، وَلَا حَكِيمَ إِلَّا ذُو تَجْرِبَةٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٨/٣ عن قتيبة به * دراج حسن الحديث عن غير أبي الهيثم، وضعيف الحديث عن أبي الهيثم، عند التحقيق.

Comments:

When a man falls into some error in his conduct or commits an injudicious act, and finds himself in need of pardon and remission, it is then that he realizes the importance of forgiveness and condonation in life. Again, it is only after passing through such a process that practising forbearance and toleration begins to look easy to him. Similarly, when a man has passed through various experiences and tastes the good and the bad, and the sweet and the sour of life, he gets to know how to put his affairs right and starts giving all things their due importance. It is then that his knowledge and deeds begin to fall in accord with each other.

Chapter 87. What Has Been Related About One Who Pretends To Be Satisfied With Something He Was Not Given

(المعجم ٨٧) - بَابُ مَا جَاءَ فِي
الْمُنْتَسِعِ بِمَا لَمْ يُعْطَهُ (التحفة ٨٧)

2034. Jābir narrated that the Prophet ﷺ said: “Whoever is given a gift, then if he finds something let him reciprocate. If he has nothing, then let him mention some praise. For whoever has mentioned some praise, then he has expressed his gratitude. And whoever refrains (from doing so) then he has committed *Kufr*. And whoever

٢٠٣٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ عَمَارَةَ بْنِ عَرْيَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيَجِزْ بِهِ، وَمَنْ لَمْ يَجِدْ فَلْيُثْنِ، فَإِنَّ مَنْ أَثْنَى فَقَدْ شَكَرَ، وَمَنْ كَتَمَ فَقَدْ كَفَرَ، وَمَنْ تَحَلَّى بِمَا لَمْ يُعْطَهُ كَانَ كَلَابِسَ نَوْبِي زُورٍ».

pretends to be satisfied by that which he was not given, he is like the one who wears a garment of falsehood.”^[1] (*Da'if*)

There are narrations on this topic from Asmā' bint Abī Bakr, and 'Āishah.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. And the meaning of his saying: “And whoever refrains, then he has committed *Kufr*” is that he feigned that bounty.

تخریج: [إسناده ضعيف] * إسماعيل بن عياش عنن وللحديث طرق ضعيفة عند أبي داود، ح: ٤٨١٣ وابن حبان، ح: ٢٠٧٣ وأحمد: ٩٠/٦ وغيرهم.

Chapter 88. What Has Been Related About Praising For Good

2035. Usāmah bin Zaid narrated that the Messenger of Allāh ﷺ said: “Whoever some good was done to him, and he says: ‘May Allāh reward you in goodness’ then he has done the most that he can of praise.” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Jayyid Gharīb*, we do not know of it as a narration of Usāmah bin Zaid except through this route.

Similar has been reported from Abū Hurairah from the Prophet ﷺ. [I asked Muḥammad about it and he did not know it.]

[‘Abdur-Raḥīm bin Ḥāzīm Al-Balkhī narrated to us, he said: “I heard Al-Makkī bin Ibrāhīm

وفي الباب عن أسماء بنت أبي بكر وعائشة.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَمَعْنَى قَوْلِهِ: «وَمَنْ كَتَمَ فَقَدْ كَفَرَ» يَقُولُ: كَفَرَ تِلْكَ التَّعَمَّةَ.

(المعجم ٨٨) - بَابُ مَا جَاءَ فِي الثَّنَاءِ بِالْمَعْرُوفِ (التحفة ٨٨)

٢٠٣٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدِ الْجَوْهَرِيُّ وَالْحُسَيْنُ بْنُ الْحَسَنِ الْمُرُوزِيُّ وَكَانَ سَكَنَ بِمَكَّةَ، قَالَ: حَدَّثَنَا الْأَخْوَصُ بْنُ جَوَابٍ عَنْ سُعَيْرِ بْنِ الْخَمْسِ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي عُمَانَ التَّهْلِيِّ، عَنْ أُسَامَةَ ابْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَنَعَ إِلَيْهِ مَعْرُوفٌ فَقَالَ لِفَاعِلِهِ جَزَاكَ اللَّهُ خَيْرًا فَقَدْ أَبْلَغَ فِي الثَّنَاءِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ جَيِّدٌ غَرِيبٌ، لَا نَعْرِفُهُ مِنْ حَدِيثِ أُسَامَةَ بْنِ زَيْدٍ، إِلَّا مِنْ هَذَا الْوَجْهِ.

وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. [وَسَأَلْتُ مُحَمَّدًا فَلَمْ يَعْرِفْهُ]

^[1] What is correct regarding the first half, is found in the following narration. As for the second half it is recorded by *Muslim*, nos. 5583-5585, and others.

saying: 'We were with Ibn Juraij Al-Makkī when someone came to him begging. So Ibn Juraij said to his treasurer: "Give him a Dinār." So he said: "There is only one Dinār with me, if I give it to him, then you and your dependants will go hungry."' He said: 'So he became angry, and said: "Give it to him."' Al-Makkī said: 'So we were with Ibn Juraij when a man came to him with a letter and a package, for which he had been dispatched to him by one of his brothers. In the letter it said: "I have sent fifty Dinār."' He said: 'So Ibn Juraij opened the package to count it and he found that there were fifty-one Dinār in it.' He said: 'So Ibn Juraij said to his treasurer: "You have given one, and Allāh returned it to you, and He added fifty Dinār."']

[حَدَّثَنِي عَبْدُ الرَّحِيمِ بْنُ حَازِمٍ الْبَلْخِيُّ قَالَ: سَمِعْتُ الْمَكِّيَّ بْنَ إِبْرَاهِيمَ يَقُولُ: كُنَّا عِنْدَ ابْنِ جُرَيْجٍ الْمَكِّيِّ، فَجَاءَ سَائِلٌ فَسَأَلَهُ؟ فَقَالَ ابْنُ جُرَيْجٍ لِحَازِمِهِ: أَعْطِيهِ دِينَارًا. فَقَالَ: مَا عِنْدِي إِلَّا دِينَارٌ إِنْ أَعْطَيْتُهُ لَجَعَتِ وَعِيَالُكَ، قَالَ: فَغَضِبَ وَقَالَ: أَعْطِيهِ. قَالَ الْمَكِّيُّ: فَتَحَنُّ عِنْدَ ابْنِ جُرَيْجٍ إِذْ جَاءَهُ رَجُلٌ بِكِتَابٍ وَصُرَّةٍ وَقَدْ بَعَثَ إِلَيْهِ بَعْضُ إِخْوَانِهِ وَفِي الْكِتَابِ: إِنِّي قَدْ بَعَثْتُ خَمْسِينَ دِينَارًا قَالَ: فَحَلَّ ابْنُ جُرَيْجٍ الصُّرَّةَ فَعَدَّهَا فَإِذَا هِيَ أَحَدٌ وَخَمْسُونَ دِينَارًا قَالَ: فَقَالَ ابْنُ جُرَيْجٍ لِحَازِمِهِ: قَدْ أَعْطَيْتَ وَاحِدًا فَرَدَّهُ اللَّهُ عَلَيْكَ، وَزَادَكَ خَمْسِينَ دِينَارًا].

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١٠٠٠٨ وعمل اليوم والليلة، ح: ١٨٠ عن إبراهيم بن سعيد الجوهري به وصححه ابن حبان (الإحسان): ١٧٤/٥، ح: ٣٤٠٤ * روى عن أبي هريرة [لعله يشير إلى حديث الحميدي، ح: ١١٦٩ وعبد بن حميد، ح: ١٤١٨ * حديث عطاء بن أبي رباح في الدينار، إسناده حسن، عبدالرحيم بن حازم ذكره ابن حبان في الثقات ٤١٤/٨ وقال: "وكان صاحب حديث روى عنه أهل بلده".

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

26. Chapters On Medicine From The Messenger Of Allāh ﷺ

(المعجم ٢٦) - أَبْوَابُ الطَّبِّ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٢٣)

Chapter 1. What Has Been Related About Diet^[1]

(المعجم ١) - بَابُ مَا جَاءَ فِي الْحِمِيَّةِ
(التحفة ١)

2036. Qatādah bin An-Nu'mān narrated that the Messenger of Allāh ﷺ said: "When Allāh loves a slave, He prevents him from the world, just as one of you prevents his sick one from water."^[2] (Sahih)

[Abū 'Eīsā said:] There are narrations on this topic from Suhaib [and Umm Al-Mundhir]. This *Hadīth* is *Hasan Gharib*. This *Hadīth* was reported from Maḥmūd bin Labīd, from the Prophet ﷺ in *Mursal* form.

٢٠٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدِ الْفَرَوِيِّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عُمَارَةَ بْنِ عَزِيَّةَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ قَتَادَةَ بْنِ النُّعْمَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَحَبَّ اللَّهُ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظَلُّ أَحَدَكُمْ يَحْمِي سَقِيمَهُ الْمَاءَ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ صُهَيْبٍ [وَأُمِّ الْمُنْذِرِ] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مَحْمُودِ بْنِ لَبِيدٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: [صحيح] وأخرجه عبد الله بن أحمد في زوائد المسند، ص: ١١، ح: ٥٧ من حديث إسماعيل بن جعفر به وصححه ابن حبان، ح: ٢٤٧٤ والحاكم: ٢٠٧/٤، ٣٠٩ ووافقه الذهبي وللحديث شواهد * وفي الباب عن صهيب [ابن ماجه، ح: ٣٤٤٣ وصححه البوصيري والحاكم: ٣/٣٩٩، ٤/٤١١] ووافقه الذهبي وسنده حسن [وأم المنذر [يأتي: ٢٠٣٧] * محمود بن لبيد رضي الله عنه صحابي ومراسيل الصحابة صحيحة كلها.

[1] *Al-Himyah* means; that which is protected, and also "diet" because of the concern to stay away from certain things with a diet.

[2] Meaning just as a patient is prevented from drinking water when it may add to their illness, Allāh prevents His beloved slave from the matters of the world he may have a thirst for.

Comments:

When Allāh loves some of His chosen servants and decides to bestow His special favors upon them, He protects them from the world (things of merriment and allurements) that would make them forget their Creator.

2037. Umm Al-Mundhir said: “The Messenger of Allāh entered upon me, while ‘Alī was with him, and we had a cluster of unripened dates hanging.” She said: “The Messenger of Allāh ﷺ began eating, and ‘Alī ate with him. The Messenger of Allāh ﷺ said to ‘Alī: ‘Stop, stop, for you are still recovering.’ So ‘Alī sat and the Prophet ﷺ ate.” She said: “I made some chard and barely for them, so the Prophet ﷺ said: ‘O ‘Alī eat from this, for indeed it will be more suitable for you.’” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except from the narration of Fulaiḥ bin Sulaimān. And this *Hadīth* has been reported from Fulaiḥ bin Sulaimān, from Ayyūb bin ‘Abdur-Raḥmān.

(Another chain) from Umm Al-Mundhir Al-Anṣāriyyah who said: “The Messenger of Allāh ﷺ entered upon me” and mentioned similar to the narration of Yūnus bin Muḥammad (a narrator in the chain of no. 2037) from Fulaiḥ bin Sulaimān, except that in it he said: “More beneficial for you.” In his narration, Muḥammad bin Bash-shār said: “Ayyūb bin ‘Abdur-Raḥmān narrated it to me.” And this *Hadīth* is *Jayyid Gharīb*.

(Another chain) from ‘Āṣim bin ‘Umar bin Qatādah, from Maḥmūd

٢٠٣٧ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ : حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ : حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ [التَّيْمِيِّ] ، عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ ، عَنْ أَمِّ الْمُنْذِرِ ، قَالَتْ : دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَمَعَهُ عَلِيٌّ وَلَنَا دَوَالٍ مُعَلَّقَةٌ . قَالَتْ : فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ ، وَمَعَهُ عَلِيٌّ يَأْكُلُ ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيِّ : «مَهْ مَهْ يَا عَلِيُّ فَإِنَّكَ نَافِقٌ» قَالَ : فَجَلَسَ عَلِيٌّ وَالتَّبِيُّ ﷺ يَأْكُلُ ، قَالَتْ : فَجَعَلْتُ لَهُمْ سِلْقًا وَسَعِيرًا ، فَقَالَ التَّبِيُّ ﷺ : «يَا عَلِيُّ مِنْ هَذَا فَأَصِبْ فَإِنَّهُ أَوْفَقَ لَكَ» .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ فُلَيْحِ بْنِ سُلَيْمَانَ ، وَيُرْوَى هَذَا عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ ، عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمَنِ .

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : أَخْبَرَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ ، قَالَا : أَخْبَرَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ ، عَنْ أَمِّ الْمُنْذِرِ الْأَنْصَارِيَّةِ قَالَتْ : دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ، فَذَكَرَ نَحْوَ حَدِيثِ يُونُسَ ابْنِ مُحَمَّدٍ عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ إِلَّا أَنَّهُ قَالَ : «أَنْفَعُ لَكَ» . وَقَالَ مُحَمَّدُ بْنُ بَشَّارٍ فِي حَدِيثِهِ ، [وَأَحَدَنِيهِ أَيُّوبُ بْنُ عَبْدِ الرَّحْمَنِ .

هَذَا حَدِيثٌ جَيِّدٌ غَرِيبٌ .

bin Labīd, from the Prophet ﷺ with similar, but he did not mention “from Qatādah bin An-Nu‘mān” in it.

[Abū ‘Eisā said:] Qatādah bin An-Nu‘mān Az-Zafarī is the brother of Abū Sa‘eed Al-Khudrī through his mother, and Maḥmūd bin Labīd lived during the life time of the Prophet ﷺ, and he saw him when he was a young boy.

تخريج: [إسناده حسن] وصححه الحاكم: ٤٠٧/٤ ووافقه الذهبي * حديث محمد بن بشار: أخرجه ابن ماجه، ح: ٣٤٤٢ حديث عمرو بن أبي عمرو، رواه أحمد في الزهد وسنده صحيح حديث أبي عامر، أبو داود، ح: ٣٨٥٦.

Umm Al-Mundhir’s narration confirms the fact that a sick person must avoid those items of food that either harm him or do not suit with his condition. He should instead use things that are useful and medically appropriate for him.

Chapter 2. What Has Been Related About Remedies And Encouragement For Them

2038. Usāmah bin Sharīk said: “Some bedouins asked: ‘O Messenger of Allāh ﷺ shall we treat (our ill)?’ He said: ‘Yes, O worshippers of Allāh! Use remedies. For indeed Allāh did not make a disease but He made a cure for it’ – or – ‘a remedy. Except for one disease.’ they said: ‘O Messenger of Allāh! What is it?’ He said: ‘Old age.’” (*Ṣaḥīh*)

[Abū ‘Eisā said:] There are narrations on this topic from Ibn Mas‘ūd, Abū Hurairah, Abū Khizāmah from his father, and Ibn ‘Abbās.

This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عَاصِمِ بْنِ عَمْرٍو بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَلَمْ يَذْكُرْ فِيهِ عَنْ قَتَادَةَ بْنِ التُّعْمَانِ.

[قَالَ أَبُو عِيْسَى:] وَقَتَادَةُ بْنُ التُّعْمَانِ الطَّفَرِيُّ هُوَ أَخُو أَبِي سَعِيدِ الْخُدْرِيِّ لِأُمِّهِ، وَمَحْمُودُ بْنُ لَبِيدٍ قَدْ أَدْرَكَ النَّبِيَّ ﷺ، وَرَأَاهُ وَهُوَ غُلَامٌ صَغِيرٌ.

(المعجم ٢) - بَابُ مَا جَاءَ فِي الدَّوَاءِ وَالْحَثِّ عَلَيْهِ (التحفة ٢)

٢٠٣٨ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذِ الْعَقَدِيِّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ: قَالَتِ الْأَعْرَابُ: يَا رَسُولَ اللَّهِ! أَلَا تَدَاوِي؟ قَالَ: «نَعَمْ يَا عِبَادَ اللَّهِ تَدَاوُوا، فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً أَوْ دَوَاءً، إِلَّا دَاءً وَاحِدًا» فَقَالُوا: يَا رَسُولَ اللَّهِ! وَمَا هُوَ؟ قَالَ: «الْهَرَمُ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَأَبِي خِزَامَةَ، عَنْ أَبِيهِ وَابْنِ عَبَّاسٍ.

[و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الطب، باب الرجل يتداوي، ح: ٣٨٥٥ وابن ماجه، ح: ٣٤٣٦ من حديث زياد بن علاقة به وصححه ابن حبان، ح: ١٣٩٥ والبوصيري والحاكم: ٣٩٩/٤/٤ والذهبي * وفي الباب عن ابن مسعود [ابن ماجه، ح: ٣٤٣٨ والنسائي في الكبرى: ١٩٤/٤، ح: ٦٨٦٥] وأبي هريرة [البخاري، ح: ٥٦٦٨] وأبي خزيمة عن أبيه [يأتي: ٢٠٦٥، ٢١٤٨] وابن عباس [عبد بن حميد، ح: ٦٢٥ والطحاوي في معاني الآثار: ٤/٣٢٣].

Comments:

Old age is incurable since it is prelude to death, and death is an absolute reality. That is why according to some other narrations, the Messenger of Allāh ﷺ is reported to have named “death” (instead of old age) which defies all treatment or healing. (See no. 2041)

Chapter 3. What Has Been Related About What To Feed The Sick Person

(المعجم ٣) - بَابُ مَا جَاءَ مَا يُطْعَمُ الْمَرِيضُ (التحفة ٣)

2039. ‘Aishah narrated: “Whenever one of the wives of the Messenger of Allāh ﷺ became (feverishly) ill, he would order that some broth be prepared. Then he would tell them to take some of the broth,^[1] and he would say: ‘It firms the heart of the grieved, and it rids the worries from the heart of the ill just as one of you removes dirt from her face with water.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Some of this was reported by [Ibn Al-Mubārak from Yūnus, from] Az-Zuhri, from ‘Urwah, from ‘Aishah, from the Prophet ﷺ.

(Another chain) from ‘Aishah, from the Prophet ﷺ with its meaning. That was narrated to us by Abū Ishāq.

٢٠٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ الشَّائِبِ بْنِ بَرَكَةَ عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَخَذَ أَهْلَهُ الْوَعَكُ أَمَرَ بِالْحَسَاءِ فَضَبَعِ، ثُمَّ أَمَرَهُمْ فَحَسَوْا مِنْهُ، وَكَانَ يَقُولُ: «إِنَّهُ لَيَرْتُو فُوَادَ الْحَزِينِ وَيَسْرُو عَنْ فُوَادِ السَّقِيمِ كَمَا تَسْرُو إِحْدَاكُنَّ الْوَسَخَ بِالْمَاءِ عَنْ وَجْهِهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى [ابْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنْ] الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ شَبَّانًا مِنْ هَذَا.

حَدَّثَنَا بِذَلِكَ الْحُسَيْنُ [بْنُ مُحَمَّدٍ] الْجَرِيرِيُّ: أَخْبَرَنَا أَبُو إِسْحَاقَ الطَّلِقَانِيُّ، عَنِ

[1] *Hasā'* refers to any soup or broth, and see the comments that follow.

ابْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ
عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ،
حَدَّثَنَا بِذَلِكَ أَبُو إِسْحَاقَ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الطب، باب التلبينة، ح: ٣٤٤٥ والحاكم: ٤/
٤٠٥ من حديث إسماعيل ابن عليه به وصححه الحاكم: ٤/١١٧ ووافقه الذهبي وسنده حسن *
حديث الحسين بن محمد: حسن بحديث أم محمد بن السائب بن بركة.

Comments:

Hasā' is a preparation of flour, ghee (clarified butter) and water. They may also add sugar in appropriate measure in it. It has the effect of providing relief to the grieved and comfort to the heart of the sick person.

Chapter 4. What Has Been Related About: Do Not Force Your Sick To Eat And Drink

(المعجم ٤) - بَابُ مَا جَاءَ لَا تُكْرَهُوا
مَرْضَاكُمْ عَلَى الطَّعَامِ وَالشَّرَابِ (التحفة ٤)

2040. 'Uqbah bin 'Āmir Al-Juhānī narrated that the Messenger of Allāh ﷺ said: "Do not force your sick to eat, for indeed Allāh, Blessed and Most High, provides them food and drink." (*Da'if*)

٢٠٤٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا بَكْرُ
ابْنِ يُونُسَ بْنِ بُكَيْرٍ عَنْ مُوسَى بْنِ عَلِيٍّ، عَنْ
أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَا تُكْرَهُوا مَرْضَاكُمْ عَلَى
الطَّعَامِ، فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُطْعِمُهُمْ
وَيَسْقِيهِمْ».

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except from this route.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطب، باب: لا تكرهوا المريض على
الطعام، ح: ٣٤٤٤ من حديث بكر بن يونس به وللحديث شواهد ضعيفة عند الحاكم: ٤/٤١٠
وغيره، وحسنه البوصيري.

Comments:

The sick must not be forced to eat against his will. In case he eats his food willingly, then well and good, otherwise Allāh the glorified shall take care of the sick servant, and he will not feel the pinch of hunger or thirst.

Chapter 5. What Has Been Related About Black Seed

(المعجم ٥) - بَابُ مَا جَاءَ فِي الْحَبَّةِ
السَّوْدَاءِ (التحفة ٥)

2041. Abū Hurairah narrated that the Prophet ﷺ said: "Use this

٢٠٤١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَسَعِيدُ بْنُ

black seed. For indeed it contains a cure for every disease except *As-Sām*” And *As-Sām* is death. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from Buraidah, Ibn ‘Umar and ‘Āishah. This *Hadīth* is *Ḥasan Ṣaḥīḥ*. [And black seed is *Ash-Shūnīz*].

عَبْدُ الرَّحْمَنِ الْمَخْرُومِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السُّودَاءِ، فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ». وَالسَّامُ: الْمَوْتُ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَابْنِ عُمَرَ وَعَائِشَةَ [وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْحَبَّةُ السُّودَاءُ هِيَ: الشُّونِيزُ].

تخریج: متفق عليه، وأخرجه مسلم، السلام، باب التداوي بالحبة السوداء، ح: ۲۲۱۵ عن محمد بن يحيى بن أبي عمر والبخاري، ح: ۵۶۸۸ من حديث الزهري به * وفي الباب عن بريدة [أحمد: ۳۴۶/۵، ۳۵۴] وابن عمر [ابن ماجه، ح: ۳۴۴۸] وعائشة [أحمد: ۱۳۸/۶].

Comments:

Black seed (*nigella stiva*) is a seed much like black cumin. It is sharp in smell and taste. If kept in a paper jacket it leaves oily traces on it. It can be used for treating different ailments in different forms - compounded, uncompounded, ground, in the form of a dressing (or bandage) or even by sniffing it. (For further details see *‘Ilāj Nabawī Aur Jadīd Science* (Urdu) by Dr. *Khālīd Ghaznawī*, pp.246-254).

Chapter 6. What Has Been Related About Drinking Camel’s Urine

2042. Anas narrated: “Some people from ‘Urainah arrived in Al-Madīnah, and they were uncomfortable (with the climate). So the Messenger of Allāh ﷺ sent them some camels from charity. He told them: “Drink from their milk and urine.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There is something on this topic from Ibn ‘Abbās, and this *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ۶) - بَابُ مَا جَاءَ فِي شُرْبِ
أَبْوَالِ الْإِبِلِ (التحفة ۶)

۲۰۴۲ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا حُمَيْدٌ وَثَابِتٌ وَقَتَادَةُ عَنْ أَنَسٍ: أَنَّ نَاسًا مِنْ عُرَيْبَةَ قَدِمُوا الْمَدِينَةَ فَاجْتَوَوْهَا، فَبَعَثَهُمْ رَسُولُ اللَّهِ ﷺ فِي إِبِلِ الصَّدَقَةِ، وَقَالَ: «اشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] This *Hadīth* preceded under no. 72.

تخریج: [إسناده صحيح] تقدم: ١٨٤٥ * وفي الباب عن ابن عباس [أحمد: ٢٩٣/١، ح: ٢٦٧٧].

Comments:

Necessary comments on the *Hadith* have already been made in the preceding chapter (no. 72). The *Hadith* confirms that camel's urine is good for stomach-related diseases. (Further details may be seen in *Zād Al-Ma'ād*, v.4, p. 42-44).

Chapter 7. What Has Been Related About Who Kills Himself With Poison Or Something Else

(المعجم ٧) - بَابُ مَا جَاءَ فِيْمَنْ قَتَلَ نَفْسَهُ بِسُمِّ أَوْ غَيْرِهِ (التحفة ٧)

2043. Abū Hurairah narrated (from the Prophet ﷺ): “Whoever kills himself with (an instrument of) iron, he will come on the Day of Judgement with his iron in his hand, to continually stab himself in his stomach with it, in the Fire of *Jahannam*, dwelling in that state eternally. And whoever kills himself with poison, then his poison will be in his hand, to continually take it in the Fire of *Jahannam*, dwelling in that state eternally.” (*Sahih*)

٢٠٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَيْدَةُ بْنُ حُمَيْدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - أَرَاهُ رَفَعَهُ - قَالَ: «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ جَاءَ يَوْمَ الْقِيَامَةِ وَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِسُمِّ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا [أَبَدًا]».

تخریج: متفق عليه، وأخرجه البخاري، الطب، باب شرب السم والدواء به، وما يخاف منه والخبيث، ح: ٥٧٧٨، مسلم، ح: ١٠٩ من حديث سليمان الأعمش به انظر الحديث الآتي.

2044. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever kills himself with (an instrument of) iron, his iron will be in his hand, to continually stab himself in his stomach with it in the Fire of *Jahannam*, dwelling in that state eternally. And whoever kills himself with poison, then his poison will be in his hand, to continually take it in the Fire of *Jahannam*, dwelling in that state eternally. And whoever throws himself from a mountain to kill

٢٠٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ أَبَا صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِسُمِّ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ يَتَرَدَّى فِي نَارِ جَهَنَّمَ خَالِدًا

himself, then he will be continually throwing himself in the Fire of *Jahannam*, dwelling in that state eternally.” (*Ṣaḥīḥ*)

(Another chain) from Abū Hurairah, from the Prophet ﷺ with similar to the narration of *Shu‘bah* from Al-A‘*mash* (no. 2044).

[Abū ‘Eīsā said:] This *Hadīth* is *Ṣaḥīḥ*. It is more correct than the first *Hadīth*. This is how this *Hadīth* was reported: From Al-A‘*mash*, from Abū Ṣāliḥ, from Abū Hurairah, from the Prophet ﷺ. Muḥammad bin ‘Ajlan reported from Sa‘eed Al-Maqburī, from Abū Hurairah, that the Prophet ﷺ said: “Whoever kills himself with poison, he will be punished in the Fire of *Jahannam*.” And he did not mention: “Dwelling in that state eternally.” And this is how Abū Az-Zinād reported it, from Al-A‘*raj*, from Abū Hurairah, from the Prophet ﷺ. And this is more correct, because these two narrations only provide that the people of *Tawḥīd* would be punished in the Fire and then be removed from it, not mentioning that they would abide eternally in it.

تخريج: متفق عليه، وأخرجه البخاري، أيضاً، ح: ٥٧٧٨ ومسلم، ح: ١٧٥/١٠٩ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٢٤١٦ * حديث وكيع: رواه مسلم، ح: ١٠٩ حديث ابن عجلان حديث أبي الزناد: رواه البخاري، ح: ١٣٦٥ وأحمد: ٤٣٥/٢.

Comments:

A person’s decision to kill himself means that he considers himself master of his own life and death, and therefore free to take his life. This kind of mentality truly warrants punishment in the Hellfire.

مُخَلَّدًا فِيهَا أَبَدًا». حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا وَكَيْعٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ شُعْبَةَ عَنِ الْأَعْمَشِ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَهُوَ أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ، هَكَذَا رَوَى هَذَا الْحَدِيثُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَى مُحَمَّدُ ابْنُ عَجْلَانَ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَتَلَ نَفْسَهُ بِسُمٍّ عَذَّبَ فِي نَارِ جَهَنَّمَ». وَلَمْ يُذَكِّرْ فِيهِ: «مُخَلَّدًا فِيهَا أَبَدًا». وَهَكَذَا رَوَاهُ أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَهَذَا أَصَحُّ لِأَنَّ الرُّوَايَاتِ إِنَّمَا تَجِيءُ بِأَنَّ أَهْلَ التَّوْحِيدِ يُعَذَّبُونَ فِي النَّارِ ثُمَّ يُخْرَجُونَ مِنْهَا وَلَا يُذَكِّرُ أَنَّهُمْ يُخَلَّدُونَ فِيهَا.

2045. Abū Hurairah narrated: “The Messenger of Allāh ﷺ forbade from cures that are *Khabīth*.” [Abū ‘Eīsā said:] Meaning poison.^[1] (*Ṣaḥīh*)

٢٠٤٥ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدَّوَاءِ الْخَبِيثِ.
[قَالَ أَبُو عِيسَى:] يَعْنِي السَّمَّ.

تخریج: [صحيح] وأخرجه أبو داود، الطب، باب: في الأدوية المكروهة، ح: ٣٨٧٠ وابن ماجه، ح: ٣٤٥٩ من حديث يونس به وصححه الحاكم على شرط الشيخين: ٤/٤١٠ ووافقه الذهبي.

Comments:

Khabīth in the Islamic vocabulary is anything which is filthy or unlawful. Use of medicine containing filthy and unlawful ingredient is, therefore, forbidden in Islam.

Chapter 8. What Has Been Related About It Being Disliked To Treat With Intoxicants

2046. Simāk narrated that he heard ‘Alqamah bin Wā’il narrate from his father, that he witnessed the Prophet ﷺ being asked by Suwaid bin Ṭāriq – or Ṭāriq bin Suwaid – about *Khamr*, and he forbade it. So he said: “We use it as a treatment.” So the Messenger of Allāh ﷺ said: “It is certainly not a treatment, rather, it is a disease.” (*Ṣaḥīh*)

Maḥmūd narrated to us (saying): “An-Naḍr bin Shumail and Shabābah narrated to us from Shu‘bah” with similar. Maḥmūd said: “An-Naḍr said: ‘Ṭāriq bin Suwaid’ and Shabābah said:

(المعجم ٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّدَاوِيِّ بِالْمُسْكَرِ (التحفة ٨)

٢٠٤٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَاثِلٍ، عَنْ أَبِيهِ أَنَّهُ شَهِدَ النَّبِيَّ ﷺ وَسَأَلَهُ سُؤَيْدُ بْنُ طَارِقٍ - أَوْ طَارِقُ بْنُ سُؤَيْدٍ - عَنِ الْخَمْرِ، فَنَهَاهُ فَقَالَ: إِنَّا لَتَتَدَاوَى بِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا لَيْسَتْ بِدَوَاءٍ وَلَكِنَّهَا دَاءٌ».

حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا النَّضْرُ بْنُ شَمَيْلٍ وَشَبَابَةُ عَنْ شُعْبَةَ بِمِثْلِهِ. قَالَ مَحْمُودٌ: قَالَ النَّضْرُ: طَارِقُ بْنُ سُؤَيْدٍ. وَقَالَ شَبَابَةُ: سُؤَيْدُ ابْنِ طَارِقٍ.

[1] *Khabīth* means normally filthy, and or unlawful. Regarding the statement that it means poison, Al-Mubārakpūrī said: “This is an explanation of *Khabīth* from Abū Hurairah or someone below him.” And he quoted Ibn Ḥajar indicating the same, see *Tuhfat Al-Aḥwadhī*, and the statement “[Abū ‘Eīsā said]” between brackets is not in the text of *Tuhfat Al-Aḥwadhī* as is the general rule.

“Suwaid bin Tāriq.”

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣahīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: وأخرجه مسلم، الأشربة، باب تحريم التداوي بالخمير وبيان أنها ليس بدواء، ح: ١٩٨٤ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٠١٨.

Comments:

The *Hadīth* conclusively proves that treatment with intoxicants (e.g. wine) is not allowed in Islam since it is not a treatment but a disease.

Chapter 9. What Has Been Related About *As-Sa‘ūt*^[1] And Other Than That

(المعجم ٩) - بَابُ مَا جَاءَ فِي السَّعُوطِ وَغَيْرِهِ (التحفة ٩)

2047. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ said: ‘Indeed the best of what you treat with is *As-Sa‘ūt*, *Al-Ladūd*,^[2] cupping and laxitives.’ So when the Messenger of Allāh ﷺ was suffering his Companions treated him with *Al-Ladūd*, and when they were finished he said: ‘Treat them with *Al-Ladūd*.’ So all of them except Al-‘Abbās were treated with *Al-Ladūd*.” (*Ḍa‘īf*)

٢٠٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مَدُوَيْهَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ حَمَادٍ [الشَّعْبِيُّ]: أَخْبَرَنَا عَبَادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ السَّعُوطُ وَاللَّدُودُ وَالْحِجَامَةُ وَالْمَشِيءُ». فَلَمَّا اشْتَكَى رَسُولُ اللَّهِ ﷺ لِدَّةِ أَصْحَابِهِ، فَلَمَّا فَرَعُوا قَالَ: «لُدُّوهُمْ». قَالَ: فُلِدُوا كُلَّهُمْ غَيْرَ الْعَبَّاسِ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٢٠٩/٤ من حديث عباد بن منصور وصححه فقال الذهبي: "عباد ضعفوه" ويأتي: ٢٠٥٣ ولأصل الحديث شواهد عند البخاري، ح: ٥٧١٢ وغيره وللحديث شاهد ضعيف عند أبي داود في المراسيل والبيهقي: ٣٤٦/٩ من مرسل الشعبي رحمه الله * السعوط (البخاري، ح: ٥٦٩١) واللدود (البخاري، ح: ٥٦٩٢).

Comments:

The *Hadīth* specifies various methods of treating the patients suffering from different diseases. No one method of treatment is good for all the people and all the diseases. Doctors alone will determine what treatment to give to which patient and when.

2048. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ said: ‘Indeed the best of what you treat

٢٠٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: حَدَّثَنَا عَبَادُ بْنُ مَنْصُورٍ عَنْ

[1] Any medicine taken through the nose.

[2] A medicine which is poured forcefully into one side of the mouth of a sick person, or, it is put there with a finger, or something else, and he chews on it. See *Tuhfat Al-Ahwadhī*.

with is *As-Sa'ūt*, *Al-Ladūd*, cupping and laxitives. And the best of what you use for *Kuhl* is *Ithmid*,^[1] for it clears the vision and grows the hair (eye-lashes).” And he said: “The Messenger of Allāh ﷺ had a *Kuhl* holder with which he would apply *Kuhl* before sleeping, three in each eye.” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, and it is a narration of 'Abbās bin Manṣūr.

Comments:

For detailed information about 'cupping' please see Ibn Al-Qayyim's *Tibb Nabawī* (Urdu). Translation by 'Azizur-Raḥmān A'zamī, pp. 116-136). For discussion on antimony, see *Tibb Nabawī Aur Jadīd Science* (Urdu) by Dr. Khālid Ghaznawī, v.1, pp.137-144).

Chapter 10. What Has Been Related About It Being Disliked To Use Cauterization

2049. 'Imrān bin Ḥuṣāin narrated that the Messenger of Allāh ﷺ prohibited cauterization. He said: “We were tested (with a severe medical condition) so we were cauterized, but we did not have good results, nor was it successful for us.” (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

(Another chain) from 'Imrān bin Ḥuṣāin who said: “We were prohibited from cauterization.”

[Abū 'Eisā said:] There are narrations on this topic from Ibn Mas'ūd, 'Uqbah bin 'Āmir, and Ibn

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ اللَّدُّودُ وَالسَّعُوطُ وَالْحِجَامَةُ وَالْمَشِيُّ، وَخَيْرَ مَا اكْتَحَلْتُمْ بِهِ: الْإِثْمِدُ، فَإِنَّهُ يَجْلُو الْبَصَرَ وَيَنْبُتُ الشَّعْرَ».

قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ لَهُ مُكْحَلَةٌ يَكْتَحِلُ بِهَا عِنْدَ النَّوْمِ ثَلَاثًا فِي كُلِّ عَيْنٍ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ: وَهُوَ حَدِيثٌ عَبَّادِ بْنِ مَنْصُورٍ.

تخریج: [إسناده ضعيف] انظر الحديث السابق.

(المعجم ١٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْكَيِّ (التحفة ١٠)

٢٠٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْكَيِّ. قَالَ: فَأَبْتَلِينَا فَأَكْتَوَيْنَا فَمَا أَفْلَحْنَا وَلَا أُنْجَحْنَا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: نُهَيْتَنَا عَنِ الْكَيِّ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنِ ابْنِ

[1] It is the well known mineral used for *Kuhl*, and some of this appeared under no. 1757.

‘Abbās. And this *Hadīth* is *Ḥasan Ṣaḥīh*.

مَسْعُودٌ وَعُقْبَةُ بْنُ عَامِرٍ وَابْنِ عَبَّاسٍ. [وَأَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخریج: [صحيح] وأخرجه ابن ماجه، الطب، باب الكنى، ح: ٣٤٩٠ من حديث الحسن به ورواه مسلم وغيره من حديث حميد بن هلال عن مطرف عن عمران به مطولاً * حديث همام عن قتادة: صحيح تابعه شعبة عن قتادة به * وفي الباب عن ابن مسعود [عبدالرزاق، ح: ١٩٥١٧ والطحاوي في معاني الآثار: ٤/٣٢٠] وعقبة بن عامر [أحمد: ٤/١٥٦] وابن عباس [البخاري، ح: ٥٦١٠].

Comments:

As long as treatment other than cauterization is available, recourse to cauterization must be avoided.

Chapter 11. What Has Been Related About Permission For That

(المعجم ١١) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي ذَلِكَ (التحفة ١١)

2050. Anas narrated: “The Prophet ﷺ cauterized As’ad bin Zurārah for *Shawkah*.”^[1] (*Ṣaḥīh*) [Abū ‘Eīsā said:] There are narrations on this topic from Ubayy and Jābir. This *Hadīth* is *Ḥasan Gharīb*.

٢٠٥٠ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَوَى أَسْعَدَ بْنَ زُرَّارَةَ مِنَ السَّوْكَةِ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي جَابِرٍ. [وَأَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.]

تخریج: [صحيح] وأخرجه البيهقي: ٩/٣٤٢ من حديث يزيد بن زريع به وله شاهد حسن عند ابن ماجه، ح: ٣٤٩٢ وغيره * وفي الباب عن أبي بن كعب [أحمد: ٥/١١٥] وجابر [مسلم، ح: ٢٢٠٧].

Chapter 12. What Has Been Related About Cupping

(المعجم ١٢) - بَابُ مَا جَاءَ فِي الْحِجَامَةِ (التحفة ١٢)

2051. Anas narrated: “The Prophet ﷺ would get cupped in his jugular veins and his upper back. And he would get cupped on the seventeenth (of the month), (or) the nineteenth, and (or) the twenty

٢٠٥١ - حَدَّثَنَا عَبْدُ الْقُدُوسِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ وَجَرِيرٌ ابْنُ حَازِمٍ، قَالَا: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَحْتَجِمُ فِي الْأَخْدَعَيْنِ

^[1] A condition that causes reddening of the face and body. See *An-Nihāyah* and *Tuhfat Al-Ahwadhī*.

first.”^[1] (*Da'if*)

[Abū 'Eisā said:] There are narrations on this topic from Ibn 'Abbās, and Ma'qil bin Yasār. This *Hadīth* is *Hasan Gharīb*.

وَالكَاهِلِ، وَكَانَ يَحْتَجِمُ لِسَعِ عَشْرَةَ وَتَسَعِ
عَشْرَةَ وَإِحْدَى وَعِشْرِينَ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ
عَبَّاسٍ وَمَعْقِلِ بْنِ يَسَارٍ. [وَهَذَا حَدِيثٌ
حَسَنٌ غَرِيبٌ.]

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الطب، باب: في موضع الحجامة، ح: ٣٨٦٠ وابن ماجه، ح: ٣٤٨٣ من حديث جرير بن حازم به * قتادة عنعن * وفي الباب عن ابن عباس [أتى: ٢٠٥٣] ومعقل بن يسار [ابن عدي: ١١٤٨/٣] ومن طريقه ابن الجوزي في الموضوعات: ٢١٤/٣.

Comments:

Cupping on the neck (between the jugular veins and the upper part of the neck) is an extremely effective cure for ailments of the head as well as head-related parts, such as the face, tongue, ear, nose and throat, if they were caused by the excess of blood.

2052. Ibn Mas'ūd said: “The Messenger of Allāh ﷺ narrated about the the Night of *Isrā'*, saying that he did not pass an assembly of angels except that they ordered him: ‘Order cupping among your *Ummah*.’”^[2] (*Da'if*)

[Abū 'Eisās said:] This *Hadīth* is *Hasan Gharīb* as a *Hadīth* of Ibn Mas'ūd.

٢٠٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلٍ بْنِ قُرَيْشٍ
الْيَامِيُّ الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ:
أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الْقَاسِمِ
ابْنِ عَبْدِ الرَّحْمَنِ - هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ -، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ قَالَ:
حَدَّثَ رَسُولُ اللَّهِ ﷺ، عَنْ لَيْلَةِ أُسْرِي بِهِ:
«أَنَّهُ لَمْ يَمُرَّ عَلَيَّ مَلَأٌ مِنَ الْمَلَائِكَةِ إِلَّا
أَمَرُوهُ: أَنْ مُرَّ أُمَّتَكَ بِالْحِجَامَةِ».

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ.

تخریج: [إسناده ضعيف] وسنده ضعيف وللحديث شواهد ضعيفة عند ابن ماجه، ح: ٣٤٧٧

Comments:

It is necessary to give due consideration to factors like the time, place and age of the person concerned before going for cupping. Cupping in hot climates would be very effective. (See Ibn Al-Qayyim's *Tibb Nabawī* (Urdu) Translation by 'Azizur-Rahmān A'zamī, pp. 128-136).

[1] See *Aṣ-Ṣaḥīḥah* nos. 908 and 622 where *Shaiḫ* Al-Albānī graded it *Ṣaḥīḥ*.

[2] This narration has also been graded *Ṣaḥīḥ* by many scholars including *Shaiḫ* Al-Albānī.

2053. ‘Abbād bin Manṣūr narrated from ‘Ikrimah who said: “Ibn ‘Abbās had three boys who were cuppers. He would use the proceeds from two of them for himself and his family, and one of them would cup him and his family.” He said: “Ibn ‘Abbās said: ‘The Prophet ﷺ said: “How excellent is the slave who cups, letting the blood, relieving the back, and clearing the vision.” And he said: “Indeed the best for you to cup on are the seventeenth, the nineteenth, and the twenty-first.” And he said: “Indeed the best of what you treat with is *As-Sa’ūt*, *Al-Ladūd*, cupping, and laxitives.” And indeed, the Messenger of Allāh ﷺ was given medicine by Al-‘Abbās and his Companions. So the Messenger of Allāh ﷺ said: “Who gave me this medicine?” All of them were silent, so he said that there shall not remain anyone in the house but he should be treated with *Ladūd*, except for his uncle Al-‘Abbās.” An-Nadr said: “*Al-Ladūd* is *Al-Wajūr*.”^[1] (*Ḍa’īf*)

[Abū ‘Eīsā said:] There is something on this topic from ‘Āishah. This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of ‘Abbād bin Manṣūr.

٢٠٥٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ قَالَ: سَمِعْتُ عِكْرِمَةَ قَالَ: كَانَ لِابْنِ عَبَّاسٍ غَلْمَةٌ ثَلَاثَةٌ حَجَّامُونَ، فَكَانَ اثْنَانِ [مِنْهُمْ] يُعَلِّلَانِ عَلَيْهِ وَعَلَى أَهْلِهِ، وَوَاحِدٌ يَحْجِمُهُ وَيَحْجِمُ أَهْلَهُ. قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: قَالَ نَبِيُّ اللَّهِ ﷺ: «نِعْمَ الْعَبْدُ الْحَجَّامُ يَذْهَبُ بِالْدَمِ، وَيُخَفِّ الصُّلْبَ وَيَجْلُو عَنِ الْبَصْرِ». وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ حَيْثُ عَرَّجَ بِهِ مَا مَرَّ عَلَى مَلَأَ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا عَلَيْكَ بِالْحَجَّامَةِ. وَقَالَ: «إِنَّ خَيْرَ مَا تَحْتَجِمُونَ فِيهِ يَوْمَ سَبْعِ عَشْرَةَ وَيَوْمَ تِسْعِ عَشْرَةَ وَيَوْمَ إِحْدَى وَعِشْرِينَ». وَقَالَ: «إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ السَّعُوطُ وَاللَّدُودُ وَالْحَجَّامَةُ وَالْمِشْيُ»، وَإِنَّ رَسُولَ اللَّهِ ﷺ لَدَّهُ الْعَبَّاسُ وَأَصْحَابُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَدَّنِي؟» فَكُلُّهُمْ أَمْسَكُوا فَقَالَ: «لَا يَبْقَى أَحَدٌ مِمَّنْ فِي الْبَيْتِ إِلَّا لُدَّ غَيْرُ عَمِّهِ الْعَبَّاسِ» قَالَ النَّضْرُ: اللَّدُودُ: الْوَجُورُ.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَائِشَةَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبَّادِ بْنِ مَنْصُورٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطب، باب الحجامة، ح: ٣٤٧٨ من حديث عباده به الحديث الأول فقط وتقدم: ٢٠٤٧ * وفي الباب عن عائشة [أبو داود، ح: ٣٤٨، ٣١٦٠ وأحمد: ١٥٢/٦].

[1] An oral medicine. See *Lisān Al-‘Arab*.

Chapter 13. What Has Been Related About Treating With *Hinnā'*

2054. 'Alī bin 'Ubaidullāh narrated that his grandmother [Salma] – who used to serve the Prophet ﷺ – said: “There was no wound nor cut on the Messenger of Allāh ﷺ but he would order me to put *Hinnā'* on it.” (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we only know of it as a narration of Fā'id. Some of them reported [this *Hadīth*] from Fā'id and he said: “From 'Ubaidullāh bin 'Alī, from his grandmother Salma.” And 'Ubaidullāh bin 'Alī is more correct, [and they also say it is: Sulma].

(Another chain) with similar meaning.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي
التَّدَاوِي بِالْحِنَّاءِ (التحفة ١٣)

٢٠٥٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا
حَمَادُ بْنُ خَالِدِ الْحَيَّاطُ: أَخْبَرَنَا فَإِدُّ مَوْلَى
لِأَبِي رَافِعٍ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ، عَنْ
جَدَّتِهِ [سَلْمَى]، وَكَانَتْ تَحْدِثُ النَّبِيَّ ﷺ
قَالَتْ: مَا كَانَ يَكُونُ بِرَسُولِ اللَّهِ ﷺ قُرْحَةً
وَلَا نَكْبَةً إِلَّا أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَضَعَّ
عَلَيْهَا الْحِنَّاءَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ فَإِدِّ. وَرَوَى
بَعْضُهُمْ [هَذَا الْحَدِيثَ] عَنْ فَإِدِّ وَقَالَ: عَنْ
عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ، عَنْ جَدَّتِهِ سَلْمَى. وَعُبَيْدُ
اللَّهِ بْنُ عَلِيٍّ أَصَحُّ [وَيُقَالُ: سَلْمَى].

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا زَيْدُ بْنُ
حُبَابٍ عَنْ فَإِدِّ مَوْلَى عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ، عَنْ
مَوْلَاهُ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ، عَنْ جَدَّتِهِ عَنِ النَّبِيِّ
ﷺ نَحْوَهُ بِمَعْنَاهُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطب، باب الحجامة، ح: ٣٨٥٨ وابن ماجه، ح: ٣٥٠٢ من حديث فائد به * علي بن عبيدالله: لين الحديث (تقريب) وباقي السند حسن، حديث زيد بن حباب: أخرجه ابن ماجه.

Comments:

In terms of its properties *Hinnā'* is cool and dry by nature. It is, therefore, effective not only in controlling the pain and inflammation caused by bruises and wounds but also in drying them out and healing them. (*Tibb Nabawī Aur Jadīd Science* (Urdu) by Dr. Khālid Ghaznawī, v.1, pp. 83-95).

Chapter 14. What Has Been Related About *Ar-Ruqyah* Being Disliked

2055. ‘Aqqār bin Al-Mughīrah bin Shu‘bah narrated from his father who said that the Messenger of Allāh ﷺ said: “Whoever seeks treatment by cauterization, or with *Ruqyah*, then he has absolved himself of *At-Tawakkul* (reliance upon Allāh).”^[1] (*Hasan*)

[Abū ‘Eīsā said:] There are narrations on this topic from Ibn Mas‘ūd, Ibn ‘Abbās, and ‘Imrān bin Huṣayn.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخريج: [حسن] وأخرجه ابن ماجه، الطب، باب الكي، ح: ٣٤٨٩ من حديث مجاهد به * وفي الباب عن ابن مسعود [أحمد: ١/٣٩٠، ٤٠٦، ٤٢٣، ٤٢٦ وأبو داود، ح: ٣٨٦٦ وابن ماجه، ح: ٣٤٨٩] وابن عباس [يأتي: ٢٤٤٦] وعمران بن حصين [مسلم، ح: ٢١٨].

Comments:

Ruqyah i.e., recitation of the Qur’anic Verses or Allāh’s most beautiful Names and attributes, authenticated by the Prophet ﷺ, over a patient suffering from some disease, or the evil effects of sorcery etc. is mentioned here, with one who does it and relies on it not on Allāh. Also, words whose meaning is either obscure or goes against the Islamic principle of Monotheism must be avoided at all costs.

Chapter 15. What Has Been Related About Permitting That

2056. Anas narrated that the Messenger of Allāh ﷺ permitted *Ruqyah* for the scorpion sting, the (evil)

(المعجم ١٤) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الرُّقْيَةِ (التحفة ١٤)

٢٠٥٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ عَقَّارِ بْنِ الْمُغِيرَةَ بْنِ شُعْبَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكْتَوَى أَوْ اسْتَرْفَى فَقَدْ بَرَىءَ مِنَ التَّوَكُّلِ».

[قَالَ أَبُو عِيْسَى:] وفي الباب عن ابن مسعود وابن عباس وعمران بن حصين. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي الرُّحْصَةِ فِي ذَلِكَ (التحفة ١٥)

٢٠٥٦ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُرَاعِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ

[1] Performing the lawful *Ruqyah* is good, the narration does not address those who do it, nor have it done to them, rather it addresses those who seek to have themselves treated with it. See *Taysir Al-Aziz fi Sharh Kitāb At-Tawhīd, Fath Al-Majīd, Al-Qawl Al-Mufīd, and Majmū‘ Al-Fatāwa*.

eye, and *An-Namlah*.^[1] (*Ṣaḥīḥ*)

(Another chain) from Anas bin Mālik who narrated that the Messenger of Allāh ﷺ permitted *Ruqyah* for the scorpion sting, and *An-Namlah*.

[Abū 'Eisā said:] this *Ḥadīth* is *Ḥasan Gharīb*.

[Abū 'Eisā said:] To me, this *Ḥadīth* is more correct than the narration of Mu'āwiyah bin Hishām from Sufyān (no. 2056).

[Abū 'Eisā said:] There are narrations on this topic from Buraidah, 'Imrān bin Ḥuṣain, Jābir, 'Āishah, Ṭalq bin 'Alī, 'Amr bin Ḥazm, and Abū Khizāmah from his father.

سُفْيَانَ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الرُّقِيَّةِ مِنَ الْحُمَةِ وَالْعَيْنِ وَالنَّمْلَةِ.

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي الرُّقِيَّةِ مِنَ الْحُمَةِ وَالنَّمْلَةِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[قَالَ أَبُو عِيْسَى:] وَهَذَا عِنْدِي أَصْحَحُ مِنْ

حَدِيثِ مُعَاوِيَةَ بْنِ هِشَامٍ عَنْ سُفْيَانَ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ بُرَيْدَةَ

وَعِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرٍ وَعَائِشَةَ وَطَلْقَ بْنَ عَلِيٍّ وَعَمْرَو بْنَ حَزْمٍ وَأَبِي خِزَامَةَ، عَنْ أَبِيهِ.

تخريج: [صحيح] وأخرجه مسلم، السلام، باب استحباب الرقية من العين والنملة والحمّة والنظرة، ح: ٢١٩٦ من حديث يحيى بن آدم به * وفي الباب عن بريدة [مسلم، ح: ٢٢٠] وعمران ابن حصين [يأتي: ٢٠٥٧] وجابر [مسلم، ح: ٢١٩٩] وعائشة [البخاري، ح: ٥٧٤١] ومسلم، ح: ٢١٩٣ وابن ماجه، ح: ٣٥١٧ وغيرهم] وطلق بن علي [أحمد: ٤/٢٣] وعمرو بن حزم [ابن ماجه، ح: ٣٥١٩] وأبي خزيمة عن أبيه [يأتي: ٢٠٦٥، ٢١٤٨].

Comments:

The last two chapters of the Qur'ān, *Sūrat Al-Fatiḥah*, and Verse (2:255) known as the 'Verse of the Footstool' (*Āyat Al-Kursī*) are treatments for all ailments.

2057. 'Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: "No *Ruqyah* except for the (evil) eye and the scorpion sting." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] *Shu'bah* reported this *Ḥadīth* from Ḥuṣain, from *Ash-*

٢٠٥٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

سُفْيَانَ عَنْ حُصَيْنِ، عَنِ الشَّعْبِيِّ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ».

[1] It is mentioned in *An-Nihāyah* and *Lisān Al-'Arab* as a type of wound, or ulcer that occurs on one's side. See *Tuḥfat Al-Aḥwadhī*.

Sha'bi, from Buraidah [from the Prophet ﷺ, similarly].

[قَالَ أَبُو عِيسَى:] وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ بُرَيْدَةَ [عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ].

تخریج: [صحيح] وأخرجه أبو داود، الطب، باب: في تعليق التمام، ح: ٣٨٨٤ من حديث حصين به * حديث حصين: أخرجه ابن ماجه، ح: ٣٥١٣ ورواه مسلم، ح: ٣٧٤/٢٢٠ موقوفًا، حديث عمران بن حصين، رواه البخاري، ح: ٥٧٠٥ موقوفًا.

Comments:

What we get from this *Hadith*, and in light of others that explain it, is that the two things for which *Ruqyah* is most effective and useful are: the evil eye and the poisonous sting of insects and reptiles, although *Ruqyah* is also used for various other forms of evil troubling the affected people.

Chapter 16. What Has Been Related About Performing Ruqyah With Al-Mu'awwidhatain

(المعجم ١٦) - بَابُ مَا جَاءَ فِي الرُّقِيَةِ بِالْمُعَوِّذَتَيْنِ (التحفة ١٦)

2058. Abū Sa'eed narrated: "The Messenger of Allāh ﷺ would seek refuge from the jinn and the (evil) eye of humans, until *Al-Mu'awwidhatān* were revealed. So when they were revealed he used them and left other than them." (*Da'if*)

٢٠٥٨ - حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ الكُوفِيُّ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكِ الْمُرْنَبِيِّ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنَ الْجَانِّ وَعَيْنِ الْإِنْسَانِ حَتَّى نَزَلَتِ الْمُعَوِّذَاتَانِ، فَلَمَّا نَزَلْنَا أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَاهُمَا.

[Abū 'Eisā said:] There is something on this topic from Anas. This *Hadith* is *Hasan Gharib*.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَنَسٍ. وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه النسائي: ٢٧١/٨، ح: ٥٤٩٦ (الاستعاذة، باب الاستعاذة من عين الجن) وابن ماجه، ح: ٣٥١١ من حديث الجريري به والجريري اختلط ولم أجد راويًا عنه في هذا الحديث قبل اختلاطه * وفي الباب عن أنس [لم أجده].

Comments:

The last two chapters of the Qur'an mentioned in the *Hadith* contain petitions to Allāh for protection from the effect of all kinds of evil.

Chapter 17. What Has Been Related About Ruqyah For The (Evil) Eye

(المعجم ١٧) - بَابُ مَا جَاءَ فِي الرُّقِيَةِ مِنَ الْعَيْنِ (التحفة ١٧)

2059. Asmā' bint 'Umaish said: "I

٢٠٥٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

said: ‘O Messenger of Allāh ﷺ! Some of Ja‘far’s children have suffered from an accelerated case of the inflammation of the eye, so should I have them treated with *Ruqyah*?’ He said: ‘Yes, for indeed if there was anything that could overcome the Decree, then the evil eye would overcome it.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Imrān bin Ḥuṣain and Buraidah. And this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This has been reported from Ayyūb, from ‘Amr bin Dīnār, from ‘Urwah bin ‘Āmir, from ‘Ubaid bin Rifā‘ah, from Asmā’ bint ‘Umays from the Prophet ﷺ.

This was narrated to us by Al-Ḥasan bin ‘Alī Al-Khallāl (who said:) “ ‘Abdur-Razzāq narrated to us from Ma‘mar, from Ayyūb” with this chain.

سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عُرْوَةَ - وَهُوَ [أَبُو حَاتِمٍ] بِنُ عَامِرٍ -، عَنْ عُبَيْدِ بْنِ رِفَاعَةَ الزُّرْقِيِّ أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ وَلَدَ جَعْفَرٍ تُسْرِعُ إِلَيْهِمُ الْعَيْنُ أَفَأَسْتَرْقِي لَهُمْ؟ فَقَالَ: «نَعَمْ، فَإِنَّهُ لَوْ كَانَ شَيْءٌ سَابِقَ الْقَدْرِ لَسَبَقْتَهُ الْعَيْنُ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ وَبُرَيْدَةَ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ هَذَا عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عُرْوَةَ بْنِ عَامِرٍ، عَنْ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ أَسْمَاءَ بِنْتَ عُمَيْسٍ عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ بِهَذَا.

تخریج: [صحیح] وأخرجه ابن ماجه، الطب، باب من استرقى من العين، ح: ٣٥١٠ من حدیث سفیان به وتابعه أيوب كما قال المؤلف رحمه الله وللحدیث طرق أخرى عند مسلم، ح: ٢١٨٨ وغيره * وفي الباب عن عمران بن حصین [تقدم: ٢٠٥٧] وبريدة [مسلم، ح: ٢٢٠] * حدیث عبدالرزاق: أخرجه النسائي في الكبرى كما في تحفة الأشراف، ح: ١٥٧٥٨ وتصحف في المطبوع: ٧٥٣٧.

Comments:

The evil eye is a dangerous and potentially fatal phenomenon. It is in recognition of this fact that the Messenger of Allāh ﷺ has recommended various methods of fighting it. (For detailed discussion please see Ibn Al-Qayyim’s *Tibb Nabawi* (Urdu) Translation by ‘Azizur-Raḥmān A‘zamī, pp. 310-334)

Chapter 18. How To Seek Refuge For Boys

(المعجم ١٨) - بَابُ: [كَيْفَ يُعَوَّدُ

الصَّبِيَّانُ] (التحفة ١٨)

2060. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ used to seek refuge for Al-Ḥasan and Al-

٢٠٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَيَعْلَى عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ،

Ḥuṣain saying: “*U‘īdhukumā bikalimātillāhit-tāmmati, min kulli shaitānin wa hāmmatin, wa minkulli ‘ānin lāmmah* (I seek refuge for the two of you in the Perfect Words of Allāh, from every devil and every poisonous pest, and from every evil harmful eye).” And he would say: “It is with this that Ibrāhīm would seek refuge for Iṣhāq and Ismā‘il [peace be upon them].” (*Ṣaḥīḥ*)

(Another chain) with its similar meanings.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَنِ الْمُنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَوِّذُ
الْحَسَنَ وَالْحُسَيْنَ يَقُولُ: «أُعِيدُكُمَا بِكَلِمَاتِ
اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ
عَيْنٍ لَامَّةٍ». وَيَقُولُ: «هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ
إِسْحَاقَ وَإِسْمَاعِيلَ [عَلَيْهِمُ السَّلَامُ]».

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا
يَزِيدُ بْنُ هَارُونَ وَعَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ، عَنْ
مَنْصُورٍ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، أحاديث الأنبياء، باب: (١٠)، ح: ٣٣٧١ من حديث منصور به.

Comments:

- At-Tāmmah*: is anything perfect, free from all failings and defects.
- Hāmmah* (pl. *Hawām*) means extremely poisonous and noxious insects etc.
- Lammah* is anything harmful or painful.

Chapter 19. What Has Been Related About: The (Evil) Eye Is Real, And Washing Due To It

(المعجم ١٩) - بَابُ مَا جَاءَ أَنَّ الْعَيْنَ
حَقٌّ وَالْفُغْسُلُ لَهَا (التحفة ١٩)

2061. Ḥayyah bin Hābis At-Tamīmī narrated: “My father narrated that he heard the Messenger of Allāh ﷺ saying: “There is nothing to *Al-Hām*,^[1] and the eye is real.” (*Ḥasan*)

٢٠٦١ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ
عَلِيٍّ: أَخْبَرَنَا يَحْيَى بْنُ كَثِيرٍ أَبُو عَسَانَ
الْعَنْبَرِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى
ابْنِ أَبِي كَثِيرٍ: حَدَّثَنِي حَبِيبَةُ بْنُ حَابِسِ
الْتَّمِيمِيُّ: حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ
يَقُولُ: «لَا شَيْءَ فِي الْهَامِ وَالْعَيْنُ حَقٌّ».

[1] It also comes in the *Aḥādīth* as *Ḥammah*, and there are a number of explanations about what kind of superstition it was, these included a worm that comes out of the head of a murdered person until he is avenged; an owl that they thought was an omen if it stayed near the house; and a bird that came from the bones of the dead. See *Faṭḥ Al-Bārī* and *Tuḥfat Al-Aḥwadhī*.

تخریج: [إسناده حسن] وأخرجه الطبراني: ٣١/٤، ح: ٣٥٦٢ من حديث يحيى بن كثير، وأحمد: ٦٧/٤ من حديث علي بن المبارك به وله شاهد ضعيف عند الطبراني: ١٩٢/٨، ح: ٨٦٨٦ ومجمع الزوائد: ١٠٦/٥ * حية بن حابس وثقه ابن حبان وأخرج حديثه ابن خزيمة وروى عنه يحيى بن أبي كثير وهو لا يروي إلا عن ثقة عنده، وذكره بعضهم في الصحابة والصواب أنه تابعي — حسن الحديث على الأقل.

Comments

By decrying *Al-Hām* the Prophet ﷺ means to disparage superstitions prevalent in the pre-Islamic Arab society which said that if an owl was seen sitting on a house it foreboded the death of someone in the family, or that the spirit of the murdered man would hover over the house in the form of a skull crying “Give me the drink, give me the drink” (meaning thereby the murderer’s blood) until the victim’s death was avenged.

2062. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “If there was anything that could overcome the Decree then the (evil) eye would overcome it, and when you are requested to wash (due to it) then wash.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There is something on this topic from ‘Abdullāh bin ‘Amr.

This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ* [*Gharīb*]. And the narration of Ḥayyah bin Ḥābis is a *Gharīb Ḥadīth*. *Shāibān* reported it from Yaḥya bin Abī Kathīr from Ḥayyah bin Ḥābis, from his father, from Abū Hurairah, from the Prophet ﷺ. ‘Alī bin Al-Mubārak and Ḥarb bin *Shaddād* did not mention “From Abū Hurairah” in it.

٢٠٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ الْبَغْدَادِيُّ: أَخْبَرَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ: أَخْبَرَنَا وَهْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ شَيْءٌ سَابِقَ الْقَدْرِ لَسَبَقْتُهُ الْعَيْنُ، وَإِذَا اسْتُغْسِلْتُمْ فَاعْسِلُوا».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

وَهَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ [عَرِيبٌ] وَحَدِيثٌ حَيَّةٌ بِنِ حَابِسٍ حَدِيثٌ غَرِيبٌ وَرَوَى شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ حَيَّةَ بِنِ حَابِسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَعَلِيُّ بْنُ الْمُبَارَكِ وَحَرْبُ بْنُ شَدَّادٍ لَا يَذْكُرَانِ فِيهِ، عَنْ أَبِي هُرَيْرَةَ.

تخریج: وأخرجه مسلم، السلام، باب الطب والمرض والرقي، ح: ٢١٨٨ من حديث وهيب به * وفي الباب عن عبدالله بن عمرو [أحمد: ٢٢٢/٢].

[1] See no. 3509 of *Ibn Mājah*. The meaning is that the one suspected of casting the evil eye is requested to wash his body with water, and that used water that has come off of his body is caught in a container, then poured over the affected person from behind him.

Chapter 20. What Has Been Related About Taking Payment For *Ta'widh* (Incantation)

2063. Abū Sa'eed narrated: "The Messenger of Allāh ﷺ dispatched us on a military expedition. We camped with some people and asked them to entertain us but they did not entertain us. Their leader was stung so they came to us saying: 'Is there anyone among you who can treat a scorpion sting with *Ruqyah*?' I said: 'Yes I can. But I will not do any *Ruqyah* until you give us some sheep.' They said: 'Then we shall give you thirty sheep.' We accepted that, and I recited *Al-Hamda [Lillāh]* seven times. He became better and we took the sheep." He said: "We became concerned about that being permissible and said: 'Do not be hasty until we reach the Messenger of Allāh ﷺ.'" He said: 'When we arrived with him I mentioned what I did to him. He ﷺ said: 'How did you know that it was a *Ruqyah*? Take the sheep, and assign me a share among you.'" (***Ṣaḥīh***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

Abū Naḍrah's name is Al-Mundhir bin Mālik bin Quṭ'ah. Ash-Shāfi'ī permitted the teacher to take compensation for teaching the Qur'an, and he saw no harm that he could make that a condition for doing so. He used this *Ḥadīth* as proof. [And Ja'far bin Iyās is Ja'far bin Abī Waḥshiyah, and he is Abū Bisr].

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي أَخْذِ الْأَجْرِ عَلَى التَّعْوِيدِ (التحفة ٢٠)

٢٠٦٣ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ جَعْفَرِ بْنِ إِيَّاسٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخَارِجِيِّ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ فَتَزَلْنَا بِقَوْمٍ فَسَأَلْنَاهُمْ الْوَقْرَى فَلَمْ يَقْرُونَا، فَلَدَغَ سَيْدُهُمْ فَأَتَوْنَا فَقَالُوا: هَلْ فِيكُمْ مَنْ يَرِي مِنَ الْعَقْرَبِ؟ قُلْتُ: نَعَمْ أَنَا، وَلَكِنْ لَا أَزْقِيهِ حَتَّى تُعْطُونَا غَنَمًا، قَالُوا: فَإِنَّا نُعْطِيكُمْ ثَلَاثِينَ شَاةً قَبْلَنَا، فَقَرَأْتُ عَلَيْهِ الْحَمْدَ [لِلَّهِ] سَبْعَ مَرَّاتٍ فَبَرَأَ وَقَبَضْنَا الْغَنَمَ. قَالَ: فَعَرَضَ فِي أَنْفُسِنَا مِنْهَا شَيْءٌ، فَقُلْنَا: لَا تَعْجَلُوا حَتَّى تَأْتُوا رَسُولَ اللَّهِ ﷺ، قَالَ: فَلَمَّا قَدِمْنَا عَلَيْهِ ذَكَرْتُ لَهُ الَّذِي صَنَعْتُ، قَالَ: «وَمَا عَلِمْتَ أَنَّهَا رُقْيَةٌ؟ أَقْبِضُوا الْغَنَمَ وَاضْرِبُوا لِي مَعَكُمْ بِسَهْمٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَأَبُو نَضْرَةَ اسْمُهُ الْمُنْدِرُ بْنُ مَالِكِ بْنِ قُطَيْعَةَ. وَرَخَّصَ الشَّافِعِيُّ لِلْمُعَلِّمِ أَنْ يَأْخُذَ عَلَى تَعْلِيمِ الْقُرْآنِ أَجْرًا، وَيُرَى لَهُ أَنْ يَشْتَرِطَ عَلَى ذَلِكَ، وَاسْتَجَّ بِهَذَا الْحَدِيثِ [وَجَعْفَرُ بْنُ إِيَّاسٍ هُوَ جَعْفَرُ بْنُ أَبِي وَحِشِيَّةٍ وَهُوَ أَبُو بَشِيرٍ]. وَرَوَى شُعْبَةُ وَأَبُو عَوَانَةَ [وَهَشَامٌ] وَعَيْرُ وَاحِدٍ [عَنْ أَبِي بَشِيرٍ]، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ هَذَا الْحَدِيثِ

Sh'ubah, Abū 'Awānah, [Hishām], and others reported this *Ḥadīth* [from Abū Bishr], from Abū Al-Mutawakkil, from Abū Sa'eed [from the Prophet ﷺ].

[عَنِ النَّبِيِّ ﷺ].

تخریج: [صحيح] وأخرجه ابن ماجه، التجارات، باب أجر الراقي، ح: ٢١٥٦ من حديث أبي معاوية الضرير به وأصله متفق عليه، البخاري، ح: ٢٢٧٦ ومسلم، ح: ٢٢٠١ من حديث أبي سعيد الخدري رضي الله عنه، انظر الحديث الآتي.

Comments:

Al-Fātihah, the opening chapter of the Qur'an, has been described by the Prophet ﷺ as the 'Chapter of Healing'. Allāh also described the Qur'an as a Healing. *Al-Fātihah*, moreover, has rightly been described as the Essence of the Qur'an.

2064. Abū Sa'eed Al-Khudri narrated: "Some of the Companions of the Messenger of Allāh ﷺ came across a tribe of Bedouins that did not entertain them, nor behave hospitably with them. Their leader became ill, and they came to us saying: 'Do you have any medicine?' We said: 'Yes. But you did not entertain us nor have us as guests so we will not do anything until you give us something.' Then they gave some sheep for that." He said: "So a man from us began reciting the Opening of the Book (*Sūrat Al-Fātihah*) and he was cured. So when we came to the Messenger of Allāh ﷺ we mentioned that to him, He said: 'How did you know that it was a *Ruqyah*?' And he did not mention any prohibition against it, and he said: 'Eat, and assign me a share among you from them (the sheep).'" (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ṣaḥīh*. And this is more correct than the (previous) narration of Al-

٢٠٦٤ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو بَشِيرٍ قَالَ: سَمِعْتُ أَبَا الْمُتَوَكِّلِ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ: أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ مَرُّوا بِحَيٍّ مِنَ الْعَرَبِ فَلَمْ يَقْرُوهُمْ وَلَمْ يُصَيِّفُوهُمْ، فَاسْتَكَى سَيِّدُهُمْ فَأَتُونَا فَقَالُوا: هَلْ عِنْدَكُمْ دَوَاءٌ؟ قُلْنَا: نَعَمْ وَلَكِنَّا لَمْ نَقْرُؤْنَا وَلَمْ نُصَيِّفُونَا فَلَا نَفْعَلُ حَتَّى تَجْعَلُوا لَنَا جُعَلًا، فَجَعَلُوا عَلَى ذَلِكَ قَطِيعًا مِنْ غَنَمٍ، قَالَ: فَجَعَلَ رَجُلٌ مِّنَّا يَقْرَأُ عَلَيْهِ بِفَاتِحَةِ الْكِتَابِ قَبْرًا، فَلَمَّا أَتَيْنَا النَّبِيَّ ﷺ ذَكَرْنَا ذَلِكَ لَهُ، قَالَ: «وَمَا يَذْرُوكَ أَنَّهَا رُقِيَّةٌ؟» وَلَمْ يَذْكُرْ نَهْيًا مِنْهُ، وَقَالَ: «كُلُوا وَاصْرَبُوا لِي مَعَكُمْ بِسْمِهِمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ إِيسَى. وَهَكَذَا رَوَى غَيْرٌ وَاجِدٌ هَذَا الْحَدِيثَ عَنْ أَبِي بَشِيرٍ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةَ،

A'mash from Ja'far bin Iyās. Similarly, more than one narrator reported this *Hadīth* from Abū Bishr Ja'far bin Abī Wahshīyah, from Abū Al-Mutawakkil, from Abū Sa'eed. And Ja'far bin Iyās is Ja'far bin Abī Wahshīyah.

عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ .
وَجَعْفَرُ بْنُ إِيَاسٍ هُوَ جَعْفَرُ بْنُ أَبِي
وَحْشِيَّةٍ .

تخريج: متفق عليه، وأخرجه البخاري، الطب، باب الرقي بفاتحة الكتاب، ح: ٥٧٣٦ ومسلم، ح: ٢٢٠١/٦٥ ب من حديث شعبة به .

Comments:

The Messenger of Allāh ﷺ desired to be given a share out of the gift in order to make the Companions feel easy and not have any pricks of conscience in the matter. For a discussion on the permissibility, or otherwise of accepting the wages for the teaching of the Qur'an see *Al-Mughni*, v.8, pp.136-140.

Chapter 21. What Has Been Related About Ruqyah And Medication

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الرَّقِيِّ
وَالْأَدْوِيَةِ (التحفة ٢١)

2065. Abū Khizāmah narrated from his father who said: "I asked the Messenger of Allāh ﷺ: 'O Messenger of Allāh! Do you think that the *Ruqyah* we use, the treatments we use, and what we seek to protect ourselves with contradict anything from Allāh's Decree?' He said: 'They are from Allāh's Decree.'"^[1] (*Da'if*)

٢٠٦٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي خِزَامَةَ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رُقْيَى نَسْتَرْتُهَا وَدَوَاءَ تَنْدَاوَى بِهِ وَنُقَاةَ نَتَّقِيهَا، هَلْ تَرُدُّ مِنْ قَدَرِ اللَّهِ شَيْئًا؟ قَالَ: «هِيَ مِنْ قَدَرِ اللَّهِ» .

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

(Another chain) with similar, and this is a *Hasan Ṣaḥīḥ Hadīth*. Both narrations have been reported from Ibn 'Uyainah, some said: "from Abū Khizāmah from his father" [and some said: "From Ibn Abī Khizāmah, from his father" and

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ أَبِي خِزَامَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَى عَنِ ابْنِ عُيَيْنَةَ كِلْتَا الرَّوَابِئِينَ، فَقَالَ

[1] This appears again in number 2148.

some said: "from Abū Khizāmah]. Others besides Ibn 'Uyainah reported this *Hadīth* from Az-Zuhri, from Abū Khizāmah [from his father] and this is more correct. We do not know Abū Khizāmah to have reported anything [from his father] other than this *Hadīth*.

بَعْضُهُمْ عَنْ أَبِي خِزَامَةَ، عَنْ أَبِيهِ [وَقَالَ بَعْضُهُمْ
عَنِ ابْنِ أَبِي خِزَامَةَ، عَنْ أَبِيهِ [وَقَالَ بَعْضُهُمْ عَنْ
أَبِي خِزَامَةَ] وَقَدْ رَوَى غَيْرُ ابْنِ عُيَيْنَةَ هَذَا
الْحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي خِزَامَةَ [عَنْ أَبِيهِ]
وَهَذَا أَصَحُّ، وَلَا نَعْرِفُ لِأَبِي خِزَامَةَ [عَنْ أَبِيهِ]
غَيْرَ هَذَا الْحَدِيثِ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الطب، باب ما أنزل الله داءً إلا أنزل له شفاءً، ح: ٣٤٣٧ من حديث سفیان بن عیینة به وسیأتي: ٢١٤٨ وللحديث طرق أخرى عند الحاكم: ٣٢/١ وغيره ابن أبي خزيمة مجهول الحال وثقه الترمذي وحده.

Comments:

Every action happens as foreseen in the Divine Decree. How, then, can measures like *Ruqyah* or others relating to treatment and prevention of diseases remain outside its domain? They are also part of the Divine Destiny. Thus, if it is the will of Allāh that they be beneficial to us, they shall be, otherwise not.

Chapter 22. What Has Been Related About Truffles And Al-'Ajwah^[1]

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي الْكَمَامَةِ وَالْعَجْوَةِ (التحفة ٢٢)

2066. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Al-'Ajwah is from Paradise and it contains a cure for poison. Truffles are a form of manna,^[2] and its liquid is a cure for the eye." (*Hasan*) [Abū 'Eisā said:] There are narrations on this topic from Sa'eed bin Zaid, Abū Sa'eed, and Jābir.

٢٠٦٦ - حَدَّثَنَا أَبُو عُبَيْدَةَ [أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ - وَهُوَ] ابْنُ أَبِي السَّفَرِ - وَمَحْمُودُ بْنُ غَيْلَانَ، قَالَا: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَجْوَةُ مِنَ الْجَنَّةِ، وَفِيهَا شِفَاءٌ مِنَ السَّمِّ، وَالْكَمَامَةُ مِنَ الْمَنِّ وَمَاوَاهَا شِفَاءٌ لِلْعَيْنِ».

This *Hadīth* is *Hasan Gharīb* from this route, [and it is the *Hadīth* of Muḥammad bin 'Amr]; we do not know of it as a *Hadīth* of Muḥammad bin 'Amr except through the narration of Sa'eed bin 'Āmir.

[قَالَ أَبُو عَمِيْرٍ:] [وَفِي الْبَابِ عَنْ سَعِيدِ ابْنِ زَيْدٍ وَأَبِي سَعِيدٍ وَجَابِرٍ.]
[وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا]

[1] The name of a certain type of date, and it is also a word used to refer to dried, pressed dates.

[2] That is the Manna that descended unto Banī Isrā'īl. The scholars explain that truffles are like it, because they also come freely as the Manna came to Bani Isrā'īl.

الْوَجْهِ [وَهُوَ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو وَ] لَا نَعْرِفُهُ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو إِلَّا مِنْ حَدِيثِ سَعِيدِ بْنِ عَامِرٍ .

تخريج: [إسناده حسن] وانظر، ح: ٢٠٦٨ * وفي الباب عن سعيد بن زيد [يأتي: ٢٠٦٧] وأبي سعيد [ابن ماجه، ح: ٣٤٥٣] وجابر [ابن ماجه، ح: ٣٤٥٣].

Comments:

'*Ajwah* is a date from Al-Madinah and is the best and the most beneficial of them all. It is extremely delicious and full of energy for the human body. Those looking for more details may consult *Ṭibb Nabawī Aur Jadīd Science* (Urdu) by Dr. Khālid Ghaznawī.

2067. Sa'eed bin Zaid narrated that the Prophet ﷺ said: "Truffles are a form of manna and its liquid is a cure for the eye." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٠٦٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُمَرُ ابْنُ عُبَيْدِ الطَّنَافِيسِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرٍو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَمَاءُ مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، ومسلم، الأشربة، باب فضل الكمأة، ومداواة العين بها، ح: ٢٠٤٩ عن محمد بن المثنى والبخاري، ح: ٥٧٠٨ من حديث شعبة به.

2068. Abū Hurairah narrated that people among the Companions of the Prophet ﷺ would say: "Truffles are the earth's smallpox." So the Messenger of Allāh ﷺ said: "Truffles are a form of manna, and its liquid is a cure for the eye. *Al-'Ajwah* is from Paradise, and it contains a cure for poison." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

٢٠٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالُوا: الْكَمَاءُ جَدْرِي الْأَرْضِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْكَمَاءُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ، وَالْعَجْوَةُ مِنَ الْجَنَّةِ وَهِيَ شِفَاءٌ مِنَ السَّمِّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه ابن ماجه، ح: ٣٤٥٥ من حديث شهر بن حوشب به وهو حسن الحديث.

2069. Qatādah said: “It was narrated to me that Abū Hurairah said: ‘I took three truffles, or five, or seven, and pressed them. Then I put their liquid in a bottle, and I liquid the eyes of a slave girl of mine with it and she was cured.’”
(*Da'if*)

٢٠٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ: حَدَّثْتُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: أَخَذْتُ ثَلَاثَةَ أَكْمُوٍ أَوْ خَمْسًا أَوْ سَبْعًا فَعَصْرْتُهُنَّ فَجَعَلْتُ مَاءَهُنَّ فِي قَارُورَةٍ فَكَحَلْتُ بِهِ جَارِيَتِي لِي فَبَرَأَتْ.
تخريج: [إسناده ضعيف لانقطاعه].

2070. Qatādah said: “It was narrated to me that Abū Hurairah said: ‘*Ash-Shūnīz*^[1] is a cure for every disease except *As-Sām*.’”
Qatādah said: “One takes twenty-one seeds daily, and puts them in a cloth, then infuses (water) and sniffs two drops in his right nostril, and one drop in the left. The second (day) two drops are sniffed in the left, and one drop in the right. The third (day) two drops in the right and one drop in the left.”
(*Sahih*)

٢٠٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ: حَدَّثْتُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: الشُّونِيزُ دَوَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ. قَالَ قَتَادَةُ: يَأْخُذُ كُلَّ يَوْمٍ إِحْدَى وَعِشْرِينَ حَبَّةً فَيَجْعَلُهُنَّ فِي خِرْقَةٍ فَيَنْقَعُهُ فَيَسْتَعِطُّ بِهِ كُلَّ يَوْمٍ فِي مَنْخَرِهِ الْأَيْمَنِ فَطَرْتَيْنِ وَالْأَيْسَرِ قَطْرَةً، وَالثَّانِي فِي الْأَيْسَرِ قَطْرَتَيْنِ وَفِي الْأَيْمَنِ قَطْرَةً، وَالثَّلَاثِ فِي الْأَيْمَنِ قَطْرَتَيْنِ وَفِي الْأَيْسَرِ قَطْرَةً.
تخريج: [صحيح] * قول قتادة صحيح عنه ولباقي الحديث شواهد صحيحة.

Comments:

The method specified by Qatādah for medication with *Ash-Shūnīz* (black seed) is also supported by a *Marfū' Hadūth* as mentioned by Imām At-Tirmidhī under the Chapter on Black Seed. (See *Tuhfat Al-Ahwadhī*, v.3, p.159).

Chapter 23. What Has Been Related About The Wage of The Fortune-Teller

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي أَجْرِ الْكَاهِنِ (التحفة ٢٣)

2071. Abū Mas'ūd Al-Anṣārī narrated: “The Messenger of Allāh ﷺ prohibited the price of a dog,

٢٠٧١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ،

[1] See no. 2041.

the earnings of a fornicator (from fornication), and the payment made to the fortune-teller.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه البخاري، الطب، باب الكهانة، ح: ٥٧٦١ ومسلم، ح: ١٥٦٧ من حديث ابن شهاب الزهري به.

Chapter 24. What Has Been Related About *At-Ta’līq*^[2] Being Disliked

2072. ‘Eīsā – Ibn ‘Abdur-Raḥmān bin Abī Lailā said: “I entered upon ‘Abdullāh bin ‘Ukaim Abū Ma’bad Al-Juhanī to visit him, while he had *Ḥumrah*.^[3] I said: ‘Why don’t you hang something?’ He said: ‘Death is better than that. The Prophet ﷺ said: “Whoever hangs something, he is entrusted to it.”^[4] (*Da’īf*)

[Abū ‘Eīsā said:] We only know of the *Ḥadīth* of ‘Abdullāh bin ‘Ukaim through the narration of [Muḥammad bin ‘Abdur-Raḥmān] Ibn Abī Lailā. [And ‘Abdullāh bin ‘Ukaim did not hear from the Prophet ﷺ. He lived during the time of the Prophet ﷺ, saying: “The Messenger of Allāh ﷺ wrote to us.”]

(Another chain) with similar in

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَحُلْوَانِ الْكَاهِنِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّعْلِيقِ (التحفة ٢٤)

٢٠٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مَدُوَيْهَ: حَدَّثَنَا عُبَيْدُ اللَّهِ [بْنُ مُوسَى] عَنْ [مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ] بْنِ أَبِي لَيْلَى، عَنْ عِيسَى - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى - قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عُكَيْمِ أَبِي مَعْبِدِ الْجُهَيْنِيِّ أَعُوذُهُ بِهِ حُمْرَةً، فَقُلْتُ: أَلَا تَعْلُقُ شَيْئًا؟ قَالَ: الْمَوْتُ أَقْرَبُ مِنْ ذَلِكَ، قَالَ النَّبِيُّ ﷺ: «مَنْ تَعْلَقَ شَيْئًا وَكَلَّ إِلَيْهِ».

[قَالَ أَبُو عِيسَى:] وَحَدِيثُ عَبْدِ اللَّهِ بْنِ عُكَيْمِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ [مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ] بْنِ أَبِي لَيْلَى [وَعَبْدُ اللَّهِ بْنِ عُكَيْمِ لَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ وَكَانَ فِي زَمَنِ النَّبِيِّ ﷺ يَقُولُ: كَتَبَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ].

[1] This appeared previously under no. 1133.

[2] To hang something, meaning a charm or talisman around the neck or otherwise.

[3] In *Al-Qāmūs* it is described as a swelling that results from a form of plague. Modern dictionaries call it *erysipelas*.

[4] While there are defects in the chain with this wording, there are similar authentic narrations indicating the *Shirk* of hanging talismans. See *Ghayāt Al-Marām* no. 297, and the extensive annotation of *Musnad Ahmad* (4:310) (4:154) by Al-Arna’ūt, and *As-Ṣaḥīḥah* no.492.

meaning.

[Abū 'Eīsā said:] There is something on this topic from 'Uqbah bin 'Āmir.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ أَبِي لَيْلَى نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُقْبَةَ

ابْنِ عَامِرٍ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٢١٦/٤ من حديث عبيد الله بن موسى، وأحمد: ٣١٠/٤ من حديث محمد بن عبد الرحمن بن أبي ليلي به وهو ضعيف وللحديث شاهد ضعيف عند النسائي: ١١٢/٧، ح: ٤٠٨٤ * وفي الباب عن عقبة بن عامر [أحمد: ١٥٤/٤].

Chapter 25. What Has Been Related About Cooling Fever With Water

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي تَبْرِيدِ

الْحُمَّى بِالْمَاءِ (التحفة ٢٥)

2073. Rāfi' bin Khādīj narrated that the Prophet ﷺ said: "Fever is from the agitation of the Fire, so cool it with water." (*Sahīh*)

[Abū 'Eīsā said:] There are narrations on this topic from Asmā' bint Abī Bakr, Ibn 'Umar, Ibn 'Abbās, the wife of Az-Zubair and 'Āishah.

٢٠٧٣ - حَدَّثَنَا هَنَادٌ: أَخْبَرَنَا أَبُو

الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَّادَةَ ابْنِ رِفَاعَةَ، عَنْ جَدِّهِ زَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُمَّى فَوْزٌ مِنَ النَّارِ فَأَبْرِدُوهَا بِالْمَاءِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَسْمَاءَ

بِنْتِ أَبِي بَكْرٍ، وَابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ، وَامْرَأَةَ الزُّبَيْرِ وَعَائِشَةَ.

تخريج: متفق عليه، وأخرجه مسلم، السلام، باب: لكل داء دواء، واستحباب التداوي، ح: ٢٢١٢ عن هناد والبخاري، ح: ٥٧٢٦ من حديث أبي الأحوص به * وفي الباب عن أسماء بنت أبي بكر [يأتي: ٢٠٧٤] وابن عمر [البخاري، ح: ٣٢٦٤ ومسلم، ح: ٢٢٠٩] وابن عباس [البخاري، ح: ٣٢٦١] وامرأة الزبير [الحاكم: ٤٠٣/٤] وعائشة [يأتي: ٢٠٧٤].

2074. 'Āishah narrated that the Messenger of Allāh ﷺ said: "Fever is from the heat of Hell, so cool it with water." (*Sahīh*)

(Another chain) from Asmā' bint Abī Bakr, from the Prophet ﷺ with similar meaning.

[Abū 'Eīsā said:] There is more said in the *Hadīth* of Asmā' than

٢٠٧٤ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ

الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ».

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدَةُ عَنْ

this, and both *Aḥādīth* are *Ṣaḥīḥ*.

هَشَامُ بْنُ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ
أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
[قَالَ أَبُو عِيسَى:] وَفِي حَدِيثِ أَسْمَاءَ
كَلَامٌ أَكْثَرُ مِنْ هَذَا، وَكِلَا الْحَدِيثَيْنِ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، السلام، باب: لكل داء دواء، واستحباب التداوي،
ح: ٢٢١٠ من حديث عبدة البخاري، ح: ٥٧٢٥ من حديث هشام بن عروة به * حديث أسماء:
أخرجه البخاري، ح: ٥٧٢٤ [مسلم، ح: ٨٢/٢٢١١ من حديث عبدة بن سليمان] من حديث هشام
به.

Comments:

As pointed out by 'Allāmah Tamīmī, fever is the heat generated in the body when some poisonous germs finding their way into one of the premier parts of the body, or when the body develops some other kind of acute pain that disturbs the normal system of the body and adversely affects its mechanism. The heat has its source in the heat that emanates from Hell. (For more detailed information please see *Bayyināt* (Urdu translated version of *Mishkāt*), pp. 102 - 205).

Chapter 26. Invocation For Fever And All Pains

(المعجم ٢٦) - بَابُ [دُعَاءِ الْحُمَى
وَالْأَوْجَاعِ كُلِّهَا] (التحفة ٢٦)

2075. Ibn 'Abbās narrated: "For fever, and all pains, the Prophet ﷺ would teach them to say: *Bismillāhil-Kabīr; a'ūdhu billāhil-'Azīmi min sharri kulli 'irqin na-'ārin, wa min sharri harrin-nār.* ('In the Name of Allāh the Great, I seek refuge with Allāh the Magnificent from the evil of every gushing vein, and from the evil of the heat of the Fire.')" (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through the narration of Ibrāhīm bin Ismā'il bin Abī Ḥabībah. Ibrāhīm was graded weak in *Ḥadīth*. It has been reported as (*Ya-'ār*) "screaming vein."

٢٠٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ
ابْنِ أَبِي حَبِيبَةَ عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ
عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ
يُعَلِّمُهُمْ مِنَ الْحُمَى وَمِنَ الْأَوْجَاعِ كُلِّهَا أَنْ
يَقُولَ: «بِسْمِ اللَّهِ الْكَبِيرِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ
سَرِّ كُلِّ عِرْقٍ نَعَّارٍ، وَمِنْ سَرِّ حَرِّ النَّارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ
أَبِي حَبِيبَةَ. وَإِبْرَاهِيمُ يُضَعَّفُ فِي الْحَدِيثِ،
وَبُرُورَى: عِرْقٌ يَنَارٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الطب، باب ما يعوذ به من الحمى، ح: ٣٥٢٦ عن محمد بن بشار به * إبراهيم ضعيف راجع تسهيل الحاجة، ح: ١٠٣٢ و"داود عن عكرمة: منكراً".

Comments:

The Arabic word *Na‘-‘ār* means gushing forth (blood). Others have read it as *Ya‘-‘ār* which means clamorous or vociferous.

Chapter 27. What Has Been Related About *Al-Ghīlah*

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي الْغِيلَةِ

(التحفة ٢٧)

2076. ‘Āishah narrated from Wahn’s daughter – and she is Judāmah – who said: “I heard the Messenger of Allāh ﷺ saying: ‘I wanted to prohibit *Al-Ghiyāl*, but the Persians and Romans did it, and they did not kill their children.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There is something on this topic from Asmā’ bint Yazīd.

This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*. Mālik reported a similar narration from Abūl-Aswad, from ‘Urwah, from ‘Āishah, from Judāmah bint Wahn from the Prophet ﷺ.

Mālik said: “*Al-Ghiyāl* is when a man has intercourse with his wife while she is breast-feeding.”

٢٠٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ بِنْتِ وَهَبٍ - وَهِيَ جُدَامَةُ - قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَرَدْتُ أَنْ أَنْهَى عَنِ الْغِيَالِ فَإِذَا فَارِسُ وَالرُّومُ يَفْعَلُونَ وَلَا يَقْتُلُونَ أَوْلَادَهُمْ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ.

[وَأَهَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. وَقَدْ رَوَاهُ مَالِكٌ عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهَبٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

قَالَ مَالِكٌ: وَالْغِيَالُ أَنْ يَطَّأَ الرَّجُلُ امْرَأَتَهُ وَهِيَ تُرَضِعُ.

تخریج: وأخرجه مسلم، النكاح، باب جواز الغيلة وهي وطء المرضع، وكراهة العزل، ح: ١٤٤٢ من حديث يحيى بن إسحاق به * وفي الباب عن أسماء بنت يزيد [أبو داود، ح: (٣٨٨١) * حديث مالك يأتي: بعده.

2077. ‘Āishah narrated from Judāmah bint Wahn Al-Asadiyyah that she heard the Messenger of Allāh ﷺ saying: “I intended to prohibit *Al-Ghīlah* until I

٢٠٧٧ - حَدَّثَنَا عِيْسَى بْنُ أَحْمَدَ: حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهَبٍ الْأَسَدِيَّةِ:

remembered that the Persians and Romans do that, without any harm to their children.” (*Ṣaḥīḥ*)

Mālik said: “*Al-Ghilah* is when a man touches his wife (sexually) while she is breast-feeding.”

(Another chain) with similar meaning.

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغِيلَةِ حَتَّى دُكِرْتُ أَنْ فَارِسَ وَالرُّومَ يَصْنَعُونَ ذَلِكَ فَلَا يَضُرُّ أَوْلَادَهُمْ».

قَالَ مَالِكٌ: وَالْغِيلَةُ أَنْ يَمَسَّ الرَّجُلُ امْرَأَتَهُ وَهِيَ تُرَضِعُ.

قَالَ عِيسَى بْنُ أَحْمَدَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الْأَسْوَدِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، النكاح، باب جواز الغيلة وهي وطء الموضع وكراهة العزل، ح: ١٤٤٢/١٤٠ من حديث مالك به وهو في الموطأ: ٦٠٧/٢، ٦٠٨.

Comments:

Ghilah, and *Ghil* means the condition where a person has intercourse with his wife while she is breast-feeding. Ibn Sakī, on the other hand, states that it means the act of breast-feeding done by a woman during pregnancy (See *Tuḥfat Al-Ahwadhī*, v.3, p.173). The fact of the matter is that if a husband has intercourse with his breast-feeding wife, she may become pregnant as a result, which can adversely affect the quality of her milk, and cause harm to the fetus. It is not, however, a matter prohibited in the Islamic *Sharī‘ah*.

Chapter 28. What Has Been Related About Treatment For Pleurisy

2078. Qatādah narrated from Abū ‘Abdullāh, that Zaid bin Arqam said: “The Prophet ﷺ would acclaim oil and *Wars* for (the treatment of) pleurisy.” Qatādah said: “And it is put in the mouth on the side which he is suffering.”

(*Ḍa‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Abū ‘Abdullāh’s name is Maimūn, he is a *Shaikh* from Al-Baṣrah.

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي دَوَاءِ

ذَاتِ الْجَنْبِ (التحفة ٢٨)

٢٠٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ أَرْقَمَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَنْعَثُ الزَّيْتِ وَالْوَرَسَ مِنْ ذَاتِ الْجَنْبِ. قَالَ قَتَادَةُ: وَيُلْدُ مِنَ الْجَانِبِ الَّذِي يَشْتَكِيهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو عَبْدِ اللَّهِ اسْمُهُ مَيْمُونٌ هُوَ شَيْخٌ بَصْرِيٌّ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطب، باب دواء ذات الجنب، ح: ٣٤٦٧ من

حديث أبي عبد الله ميمون به وهو ضعيف كما في التقريب وغيره.

2079. Maimūn Abū ‘Abdullāh said: “I heard Zaid bin Arqam say: ‘The Messenger of Allāh ﷺ ordered us to use *Qust Al-Bahrī*^[1] and oil to treat pleurisy.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Gharīb*] *Ṣaḥīḥ*. We do not know of it except as a narration of Maimūn from Zaid bin Arqam. More than one of the people of knowledge have reported this *Hadīth* from Maimūn. And *Dhāt Al-Janb* (pleurisy) is *As-Sill* (tuberculosis).^[2]

٢٠٧٩ - حَدَّثَنَا رَجَاءُ بْنُ مُحَمَّدٍ الْعُدْرِيُّ الْبَصْرِيُّ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ بْنِ أَبِي رَزِينٍ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدِ الْحَدَّاءِ: حَدَّثَنَا مَيْمُونُ أَبُو عَبْدِ اللَّهِ قَالَ: سَمِعْتُ زَيْدَ بْنَ أَرْقَمَ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَدَاوَى مِنْ ذَاتِ الْجَنْبِ بِالْقُسْطِ الْبَحْرِيِّ وَالزَّيْتِ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ] صَحِيحٌ، وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَيْمُونٍ عَنْ زَيْدِ بْنِ أَرْقَمَ. وَقَدْ رَوَى عَنْ مَيْمُونٍ غَيْرٌ وَاجِدٌ مِنْ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ. وَذَاتُ الْجَنْبِ: يَعْْنِي السَّلَّ.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

Comments:

Qust Al-Bahrī (costus) is a kind of Indian incense. Pleurisy is of two kinds: (i) Real, which is the name given to a condition of swelling appearing in the inner wall of the ribs, and (ii) Unreal, a condition of pain (similar to the one that a person feels in Real Pleurisy) around the rib cage, caused by obnoxious and painful gases collected in the peritoneum.

Chapter 29. How To Ward Off Pain From Oneself

(المعجم ٢٩) - بَابُ: [كَيْفَ يُدْفَعُ الْوَجَعُ، عَنْ نَفْسِهِ] (التحفة ٢٩)

2080. ‘Uthmān bin Abī Al-‘Āṣ narrated: “The Messenger of Allāh ﷺ came to me while I had a pain that almost ruined me. So, the Messenger of Allāh ﷺ said: ‘Rub it with your right hand seven times and say: *A‘ūdhu bi ‘Izzatillāh wa*

٢٠٨٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ السَّلْمِيِّ: أَنَّ نَافِعَ بْنَ جُبَيْرٍ بْنَ مُطْعِمٍ أَخْبَرَهُ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ أَنَّهُ قَالَ:

[1] A type of Indian incense.

[2] Regarding this association, Al-Mubārapūrī said: “I have not seen anyone explain it like that other than At-Tirmidhī.” (*Tuḥfat Al-Aḥwadhī*).

Qudratihi wa Sultānihi min sharri mā ajid.” (“I seek refuge in Allāh’s Might, Power, and Authority, from the evil of what I suffer.”) He said: “So I did it, and Allāh removed what I had, and I never ceased telling my family and others to do it.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَتَانِي رَسُولُ اللَّهِ ﷺ وَيَبِي وَجَعٌ فَذَكَادَ يُهْلِكُنِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «امْسَحْ بِبِمِينِكَ سَبْعَ مَرَّاتٍ وَقُلْ: أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ وَسُلْطَانِهِ، مِنْ شَرِّ مَا أَجِدُ». قَالَ: فَقَعَلْتُ فَأَذْهَبَ اللَّهُ مَا كَانَ بِي، فَلَمْ أَزَلْ أَمُرُ بِهِ أَهْلِي وَعَشِيرَتَهُمْ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وأخرجه أبو داود، الطب، باب: كيف الرقى، ح: ٣٨٩١ من حديث مالك وابن ماجه، ح: ٣٥٢٢ من حديث يزيد بن خصيفة، ومسلم، ح: ٢٢٠٢ من حديث نافع بن جبير به والحديث في الموطأ: ٩٤٢/٢.

Comments:

Ṣaḥīḥ Muslim’s version of the narration, however, asks the believers to first recite *Bismillāh* three times before reciting the words contained in this *Ḥadīth*, then add the expression *Uhādhiru* after *Ajidu*, meaning: “I fear, I apprehend.”

Chapter 30. What Has Been Related About Senna

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي السَّنَا

(التحفة ٣٠)

2081. Asmā’ bint ‘Umair narrated that the Messenger of Allāh ﷺ asked her what they used as a laxative. She said: “*Shubrum*” He said: “It is hot and too strong.” She said: “Then I use senna as a laxative.” So the Prophet ﷺ said: “If there was anything that would have a cure for death in it, then it would have been senna.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*. [Meaning the usage of a laxative as a treatment].

٢٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا عَبْدُ الْحَمِيدُ بْنُ جَعْفَرٍ: حَدَّثَنِي عُتْبَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ سَأَلَهَا بِمَا تَسْمُمُشِينَ؟ قَالَتْ: بِالشُّبْرُمِ، قَالَ: «حَارٌّ جَارٌّ» قَالَتْ: «ثُمَّ اسْتَمْسَيْتُ بِالسَّنَا، فَقَالَ النَّبِيُّ ﷺ: «لَوْ أَنَّ شَيْئًا كَانَ فِيهِ شِفَاءٌ مِنَ الْمَوْتِ لَكَانَ فِي السَّنَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. [يَعْنِي دَوَاءَ الْمَشِيِّ].

تخریج: [إسناده ضعيف] وصححه الحاكم: ٤٠٤/٤ ووافقه الذهبي (!) وفي سند الترمذي سقط وفي اتصال السند نظر كما حققته في تسهيل الحاجة، ح: ٣٤٦١ وللحديث شاهد ضعيف عند

الحاكم: ٤/٢٠٠، ٢٠١ و صححه ووافقهُ الذهبي وفيه ابن جريج عن عمن وعلل أخرى.

Comments:

Senna (cassia) is a self-vegetating shrub growing in the Hijāz region of Western Arabia. Its leaves are granulated (surface roughened with grains) and the plant grows from a single root. It is a good laxative. (For details see *Tibb Nabawī Aur Jadīd Science* (Urdu) by Dr. Khālid Ghaznawī pp. 145 - 158; *Zād Al-Ma'ād* v.4, p.69 and Ibn Al-Qayyim's *Tibb Nabawī* (Urdu) Translation by 'Azizur-Rahmān A'zamī, p. 155)

Chapter 31. What Has Been Related About (Treating) With Honey

(المعجم ٣١) - بَابُ مَا جَاءَ فِي
[التداوي] بِالْعَسَلِ (التحفة ٣١)

2082. Abū Sa'eed said: "A man came to the Prophet ﷺ and said: 'My brother is suffering from loose bowels.' He said: 'Let him drink honey.' So he drank it. Then he came and said: 'O Messenger of Allāh! He has drunk honey, but it has only made him more worse.' So the Messenger of Allāh ﷺ said: 'Let him drink honey.'" He said: "So he drank it. Then he came and said: 'O Messenger of Allāh! I gave him some more to drink, but it has only made him more worse.'" He said: "The Messenger of Allāh ﷺ said: 'Allāh has told the truth, and your brother's stomach has lied. Give him honey to drink'. So he gave him some more honey to drink, and he was cured.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٠٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْمُثَوَّلِ، عَنْ أَبِي سَعِيدٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَخِي اسْتَطَلَّقَ بَطْنَهُ؟ فَقَالَ: «اسْقِهِ عَسَلًا»، فَسَقَاهُ ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ! قَدْ سَقَيْتُهُ عَسَلًا فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «اسْقِهِ عَسَلًا» قَالَ: فَسَقَاهُ، ثُمَّ جَاءَهُ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ. اسْقِهِ عَسَلًا»، فَسَقَاهُ عَسَلًا فَبُرِّأَ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الطب، باب دواء المبطون، ح: ٥٧١٦ ومسلم،

ح: ٢٢١٧ عن محمد بن بشار به.

Comments:

The Messenger of Allāh ﷺ advised the man to give honey to his brother. But the man gave an insufficient quantity of honey to the patient, which failed to cure the disease. So, time and again, the man came to the Messenger of Allāh

ﷺ with a negative report, but each time the Messenger of Allāh ﷺ advised him to give his brother more of the same. Ultimately, all the filth collected in his stomach was cleared and he was cured by the honey.

Chapter 32. What Is Said When Visiting The Ill

(المعجم ٣٢) - بَابُ [مَا يَقُولُ عِنْدَ عِيَادَةِ الْمَرِيضِ] (التحفة ٣٢)

2083. Ibn ‘Abbās narrated that the Prophet ﷺ said: “There is no Muslim worshipper who visits one who is ill – other than at the time of death – and he says seven times: *As‘alullāh Al-‘Azeem Rabbal ‘Arshil ‘Azeem an yashfik* (‘I ask Allāh the Magnificent, Lord of the Magnificent Throne to cure you’) except that he will be cured.” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of it except from the narration of Al-Minhāl bin ‘Amr.

تخریج: [صحيح] وأخرجه أبو داود، الجناز، باب الدعاء للمريض عند العيادة، ح: ٣١٠٦ من حديث شعبة به وصححه ابن حبان، ح: ٧١٤ والحاكم: ٣٤٢/١، ٣٤٣، ٤/٢١٣ والذهبي وغيرهم * يزيد تابعه عبدربه بن سعيد وغيره والمنهال وثقه الجمهور.

Comments:

Sickness is but from the command of Allāh. It is He alone that bestows health and recovery. Treatments of all kinds and hues shall only show their result by His permission and will. All prayers for health and recovery should, therefore, be directed to Him alone whose writ runs throughout the universe.

Chapter 33. How To Cool Fever With Water

(المعجم ٣٣) - بَابُ [كَيْفِيَّةِ تَبْرِيدِ الْحُمَى بِالْمَاءِ] (التحفة ٣٣)

2084. Thawbān narrated that the Prophet ﷺ said: “When one of you suffers from fever – and indeed fever is a piece of the Fire – let him extinguish it with water. Let him stand in a flowing river facing the direction of its flow and say:

٢٠٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ الْمِنْهَالَ بْنَ عَمْرٍو يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: [مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُودُ مَرِيضًا لَمْ يَحْضُرْ أَجَلُهُ فَيَقُولُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَسْفِيكَ إِلَّا عُوْفِي].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْمِنْهَالِ بْنِ عَمْرٍو.

٢٠٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْأَشَقْرِيُّ الرَّبَّاطِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مَرْزُوقُ أَبُو عَبْدِ اللَّهِ الشَّامِيُّ: حَدَّثَنَا سَعِيدٌ - رَجُلٌ مِنْ أَهْلِ الشَّامِ - أَخْبَرَنَا ثَوْبَانُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَصَابَ أَحَدَكُمْ الْحُمَى،

Allāhummaṣḥfi 'abdaka wa saddik Rasūlak ('In the Name of Allāh. O Allāh! Cure Your slave and testify to Your Messenger.') Doing so after *Ṣalāt Aṣ-Ṣubḥ* (*Fajr*) and before the rising of the sun. Let him submerge himself in it three times, for three days. If he is not cured in three, then five. If he is not cured in five, then seven. If he is not cured in seven, then nine. For indeed it will not remain after nine, with the permission of Allāh." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۲۸۱/۵ عن روح بن عبادة به * سعيد بن زرعة الحمصي الشامي مستور كما في التقريب.

Comments:

Allāh will surely bless and crown with success the task done with absolute trust in Allāh. For details about fever see *Zād Al-Ma'ād* v.4, pp. 23-30.

Chapter 34. Treating With Ashes

2085. Abū Ḥazim said: "While I was listening, Sahl bin Sa'd was asked: 'What were the wounds of the Messenger of Allāh ﷺ treated with?' He said: 'None is alive who is more knowledgeable of it than I. 'Alī would come with water in his shield, and Fāṭimah would use it to wash his blood off, and a mat was burnt for him and his wounds were filled with it (its ashes).'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

فَإِنَّ الْحُمَىٰ قَطْعَةٌ مِنَ النَّارِ، فَلْيُطْفِئْهَا عَنْهُ بِالْمَاءِ فَلْيَسْتَنْقِعْ فِي نَهْرٍ جَارٍ فَلْيَسْتَقْبِلْ جَرِيَّتَهُ فَيَقُولُ: بِسْمِ اللَّهِ اللَّهُمَّ اشْفِ عَبْدَكَ وَصَدِّقْ رَسُولَكَ بَعْدَ صَلَاةِ الصُّبْحِ، وَقَبْلَ طُلُوعِ الشَّمْسِ، فَلْيَغْمِسْ فِيهِ ثَلَاثَ غَمَسَاتٍ ثَلَاثَةَ أَيَّامٍ، فَإِنْ لَمْ يَبْرِأْ فِي ثَلَاثِ فَحْمَسٍ، فَإِنْ لَمْ يَبْرِأْ فِي خَمْسِ فَسْنِعْ، فَإِنْ لَمْ يَبْرِأْ فِي سَبْعِ، فَسْنِعْ، فَإِنَّهَا لَا تَكَادُ تُجَاوِزُ تِسْعًا بِإِذْنِ اللَّهِ.»
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

(المعجم ۳۴) - بَابُ التَّدَاوِيِّ بِالرَّمَادِ

(التحفة ۳۴)

۲۰۸۵ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَازِمٍ، قَالَ: سُئِلَ سَهْلُ بْنُ سَعْدٍ وَأَنَا أَسْمَعُ: بِأَيِّ شَيْءٍ دَوِيَ جُرْحُ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: مَا بَقِيَ أَحَدٌ أَعْلَمُ بِهِ مِنِّي: كَانَ عَلَيَّ يَأْتِي بِالْمَاءِ فِي تُرْسِهِ وَفَاطِمَةُ تَغْسِلُ عَنْهُ الدَّمَ، وَأُحْرِقَ لَهُ حَصِيرٌ فَحُثِيَ بِهِ جُرْحُهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الجهاد، باب غزوة أحد، ح: ۱۷۹۰ عن محمد بن أبي عمر والبخاري، ح: ۲۴۳ من حديث سفيان بن عيينة به.

Comments:

In cases where the wound is not very deep, bleeding can be stopped through the use of the ashes of date-palm leaves or jute or some cotton cloth, since all these objects have the effect of drying out the wounds.

2086. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "The parable of the ill when he is cured and becomes healthy is that of hail that falls from the heavens in its purity and its color." (*Da'if*)

٢٠٨٦ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُحَمَّدٍ الْمُوقِرِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا مَثَلُ الْمَرِيضِ إِذَا بَرَأَ وَصَحَّ كَالْبَرْدَةِ تَقَعُ مِنَ السَّمَاءِ فِي صَفَائِهَا وَلَوْنِهَا».

تخریج: [ضعیف] وأخرجه ابن عدي: ٢٥٣٤/٧ من حديث علي بن حجر به وسنده ضعيف جداً، وأورده ابن الجوزي في الموضوعات: ٣/٢٠٠، ٢٠١، ونقل عن ابن حبان قال: "هذا حديث باطل، إنما هو قول الزهري لم يرفعه عن الزهري إلا الموقري" والموقري كما في التقريب وغيره وللحديث طرق أخرى ضعيفة جداً.

Comments:

Sickness for a believer is like expiation from his sins of omission and commission. In sickness he is most likely to turn to Allāh with repentance and praying for the forgiveness of his sins.

Chapter 35. Comforting The Ill

(المعجم ٣٥) - بَابُ [تَطْيِيبِ نَفْسِ الْمَرِيضِ] (التحفة ٣٥)

2087. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "When one of you visits the ill, then reassure him regarding his lifespan. Indeed that will not repel anything, but it will comfort his soul." (*Da'if*)

٢٠٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدِ السَّكُونِيُّ عَنِ مُوسَى بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ فَتَنَسُّوْا لَهُ فِي أَجَلِهِ فَإِنَّ ذَلِكَ لَا يَرُدُّ شَيْئًا وَيُطَيِّبُ نَفْسَهُ».

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الجناز، باب ما جاء في عيادة المريض، ح: ١٤٣٨ من حديث عقبة بن خالد به * موسى بن محمد: منكر الحديث كما في التقريب وغيره.

Comments:

Visiting the sick and enquiring about their health is an excellent deed meriting reward from Allāh. Its main purpose is to offer comfort and solace to them. That is why the Prophet ﷺ has advised such visitors to speak to the patients in a way that would comfort them, alleviate their suffering and be a source of happiness to them.

2088. Abū Hurairah narrated that the Prophet ﷺ visited a man who was ill, so he said: “Cheer up, for indeed Allāh said: ‘It is My Fire which I impose upon My sinning slave as his portion of the Fire.’” (Hasan)

٢٠٨٨ - حَدَّثَنَا هَنَادٌ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي صَالِحٍ الْأَشْعَرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ عَادَ رَجُلًا مِنْ وَعَاكِ كَانَ بِهِ، فَقَالَ: «أَبَشِرْ فَإِنَّ اللَّهَ يَقُولُ: هِيَ نَارِي أُسَلِّطُهَا عَلَى عَبْدِي الْمُذْنِبِ لِيَتَكُونَ حَظَّهُ مِنَ النَّارِ»

تخریج: [حسن] وأخرجه ابن ماجه، الطب، باب الحمى، ح: ٣٤٧٠ من حديث أبي أسامة به وصححه البوصيري والحاكم: ١/٣٤٥ والذهبي * عبدالرحمن هو ابن يزيد بن تميم كما في تفسير ابن جرير: ٨٣/١٦، ٨٤ وابن السني، ح: ٥٤٢ من رواية الشاميين عنه وقوله: عن ابن جابر خطأ كما حققته في تخریج النهاية في الفتن والملاحم وله شاهد حسن عند البخاري في التاريخ الكبير (٦٣/٧) وبه حسنته والحمد لله.

2089. Al-Hasan said: “They would hope that the fever that occurred at night would atone for any deficiency caused by sins.”

٢٠٨٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنِ الْحَسَنِ قَالَ: كَانُوا يَرْتَجُونَ الْحُمَى لَيْلَةً كَفَّارَةً لِمَا نَقَصَ مِنَ الذُّنُوبِ.

تخریج: [إسناده ضعيف] * سفیان الثوري وهشام بن حسان عننا.

Comments:

Sickness for a believing servant of Allāh is not outright pain and adversity; it could also be a blessing in disguise since it would wipe out some of his sins, and make up for the loss in his rank with Allāh suffered because of his sins, and be a source of salvation from Hellfire.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

27. Chapters On Inheritance From The Messenger Of Allāh ﷺ

(المعجم ٢٧) - أَبْوَابُ الْفَرَائِضِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٢٤)

Chapter 1. What Has Been Related About Whoever Leaves Wealth Then It Is For His Heirs

(المعجم ١) - بَابُ مَا جَاءَ فِي مَنْ تَرَكَ
مَالًا فَلِوَرَثَتِهِ (التحفة ١)

2090. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever leaves wealth then it is for his heirs, and whoever leaves poor dependants then it (the responsibility) is for me." (Hasan)^[1]

٢٠٩٠ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ
الْأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ
عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ،
وَمَنْ تَرَكَ ضَيَاعًا فَإِلَيَّ».

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Az-Zuhrī reported it longer and more complete than this from Abū Salamah from Abū Hurairah from the Prophet ﷺ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رَوَاهُ الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ،
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَطْوَلَ مِنْ هَذَا
وَأَتَمَّ.

There are other narrations on this topic from Jābir and Anas, and his saying: "*Diyā'an*" means wretched, having nothing – then I will take responsibility for him and spend on him.

وَفِي الْبَابِ عَنْ جَابِرٍ وَأَنْسٍ وَمَعْنَى قَوْلِهِ
ضَيَاعًا يَعْنِي ضَائِعًا لَيْسَ لَهُ شَيْءٌ فَأَنَا أَعُولُهُ
وَأُنْفِقُ عَلَيْهِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/٢٨٧ من حديث محمد بن عمرو به وأصله متفق عليه والبخاري، ح: ٢٢٩٨ ومسلم، ح: ١٦١٩ من حديث الزهري عن أبي سلمة به * وفي الباب عن جابر [مسلم، ح: ٨٦٧] وأنس [أحمد: ٣/٢١٥].

Comments:

The *Ḥadīth* makes it the responsibility of the Islamic government to settle the debts of a poor and needy person in the event of his death and take care of the financial needs of his family and children.

^[1] Meaning this chain, while it is recorded through another route by *Al-Bukhārī* (2298 and others) as well as *Muslim* (1619).

Chapter 2. What Has Been Related About Learning The Laws Of Inheritance

(المعجم ٢) - بَابُ مَا جَاءَ فِي تَعْلِيمِ الْفَرَائِضِ (التحفة ٢)

2091. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Learn the laws of inheritance and the Qur'ān, and teach the people, for I am a mortal." (*Da'if*)

[Abū 'Eisā said:] There is *Iḍṭirāb* in this *Ḥadīth*. Abū Usāmah reported this *Ḥadīth* from 'Awf, from a man, from Sulaimān bin Jābir, from Ibn Mas'ūd from the Prophet ﷺ.

That was narrated to us by Al-Ḥusain bin Ḥurāith (who said): "Abū Usāmah informed us [from 'Awf] with this, similar in its meaning. And Muḥamamd bin Al-Qāsim Al-Asadī was graded weak by Aḥmad bin Ḥanbal and others.]

٢٠٩١ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ الْأَسَدِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ دَلْهَمٍ: حَدَّثَنِي عَوْفٌ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَلَّمُوا الْفَرَائِضَ وَالْقُرْآنَ وَعَلَّمُوا النَّاسَ فَإِنِّي مَقْبُوضٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ فِيهِ اضْطِرَابٌ. وَرَوَى أَبُو أُسَامَةَ هَذَا الْحَدِيثَ عَنْ عَوْفٍ، عَنْ رَجُلٍ، عَنْ سُلَيْمَانَ بْنِ جَابِرٍ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ. حَدَّثَنَا بِذَلِكَ الْحُسَيْنُ بْنُ حُرَيْثٍ: أَخْبَرَنَا أَبُو أُسَامَةَ [عَنْ عَوْفٍ بِهَذَا نَحْوَهُ بِمَعْنَاهُ، وَمُحَمَّدُ بْنُ الْقَاسِمِ الْأَسَدِيُّ قَدْ ضَعَفَهُ أَحْمَدُ ابْنُ حَنْبَلٍ وَعَیْرُهُ].

تخریج: [ضعیف] * محمد بن القاسم الأسدي كذبوه (تقريب) والفضل بن دلهم: لين ورمي بالاعتزال (أيضاً) وللحديث شواهد ضعيفة عند ابن ماجه، ح: ٢٧١٩ وغيره * سليمان بن جابر وتلميذه: مجهولان كما في التقريب وغيره.

Comments:

The Arabic word *Al-Farā'id* is the plural of *'Farīdah'* meaning an enjoined ordinance or a duty prescribed (prescribed by Allāh). Since the shares of inheritors are meticulously determined and described in the *Sharī'ah*, the science dealing with these laws is known as *Ilm Al-Farā'id* (Laws of Inheritance). There are numerous *Aḥādīth* concerning the learning and teaching of the laws of inheritance in Islam.

Chapter 3. What Has Been Related About The Inheritance For Daughters

(المعجم ٣) - بَابُ مَا جَاءَ فِي مِيرَاثِ الْبَنَاتِ (التحفة ٣)

2092. Jābir bin 'Abdullāh said: "The wife of Sa'd bin Ar-Rabi'

٢٠٩٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي

came with her two daughters from Sa'd to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! These two are daughters of Sa'd bin Ar-Rabi' who fought along with you on the Day of Uḥud and was martyred. Their uncle took their wealth, without leaving any wealth for them, and they will not be married unless they have wealth.' He said: 'Allāh will decide on that matter.' The *Āyah* about inheritance was revealed, so the Messenger of Allāh ﷺ sent (word) to their uncle saying: 'Give the two daughters of Sa'd two thirds, and give their mother one eighth, and whatever remains; then it is for you.' [1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*, we do not know of it except as a narration of 'Abdullāh bin Muḥammad bin 'Aqīl (a narrator in the chain).

Sharīk also reported it from 'Abdullāh bin Muḥammad bin 'Aqīl.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الفرائض، باب ما جاء في ميراث الصلب، ح: ٢٨٩١ وابن ماجه، ح: ٢٧٢٠ من حديث ابن عقيل به وصححه الحاكم: ٣٣٣/٤، ٣٣٤ ووافقه الذهبي ابن عقيل تقدم: ١٢٨.

Comments:

What the *Hadīth* instructs us is that just as more than two daughters get two thirds of the inherited wealth; two daughters also get the same, viz. two-thirds of the inherited wealth.

This is the view of the vast majority of scholars, which is on the correct side. The mother of course, in the presence of a child or more, gets just one-eighth of the wealth.

زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ: جَاءَتْ امْرَأَةٌ سَعْدِ بْنِ الرَّبِيعِ بِابْنَتَيْهَا مِنْ سَعْدٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! هَاتَانِ ابْنَتَا سَعْدِ بْنِ الرَّبِيعِ قُتِلَ أَبُوهُمَا مَعَكَ يَوْمَ أُحُدٍ شَهِيدًا، وَإِنَّ عَمَّهُمَا أَخَذَ مَالَهُمَا فَلَمْ يَدَعْ لَهُمَا مَالًا، وَلَا تُنْكَحَانِ إِلَّا وَلَهُمَا مَالٌ. قَالَ: «يَقْضِي اللَّهُ فِي ذَلِكَ». فَتَزَلَّتْ آيَةُ الْمِيرَاثِ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ إِلَيْ عَمَّهُمَا فَقَالَ: «أَعْطِ ابْنَتِي سَعْدِ الثُّلُثَيْنِ وَأَعْطِ أُمَّهُمَا الثُّمْنَ وَمَا بَقِيَ فَهُوَ لَكَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ. وَقَدْ رَوَاهُ شَرِيكٌ أَيْضًا عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ.

[1] See the explanation of Ibn Kathīr in his *Tafsīr of An-Nisā'* (4:11), and the narration here in chapter 6. no. 2096.

Chapter 4. What Has Been Related About The Inheritance Of The Daughter Of One's Son Along With One's Own Daughter

2093. Huzail bin Shurahbīl said: "A man came to Abū Musa and Salmān bin Rabī'ah and asked them about a daughter, a son's daughter, a father's sister and a mother's sister. So they said: 'For the daughter is half, for the sister of the father and the mother is what remains.' And they said to him: 'Go to 'Abdullāh (bin Mas'ūd) and ask him, for surely he will concur with us.' So he went to 'Abdullāh mentioning that to him and informing him what they had said. 'Abdullāh said: 'If that were the case, then I would have erred and not been among the rightly-guided (on the matter). Rather, I will judge with what the Messenger of Allāh ﷺ judged: For the daughter is half, for the son's daughter a sixth, totaling two thirds, and for the sister is what remains.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and Abū Qais Al-Awdī's (a narrator) name is 'Abdur-Raḥmān bin Tharwān Al-Kūfī.

Shu'bah also reported it from Abū Qais.

(المعجم ٤) - بَابُ مَا جَاءَ فِي مِيرَاثِ
بِنْتِ الْإِبْنِ مَعَ بِنْتِ الصُّلْبِ (التحفة ٤)

٢٠٩٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا
يَزِيدُ بْنُ هَارُونَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي
قَيْسِ الْأَوْدِيِّ، عَنْ هُزَيْلِ بْنِ شُرْحَبِيلَ قَالَ:
جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى وَسَلْمَانَ بْنِ رَبِيعَةَ
فَسَأَلَهُمَا، عَنِ ابْنَةِ وَأَبْنَةِ ابْنٍ وَأُخْتٍ لِأَبٍ
وَأُمٍّ، فَقَالَا: لِلْإِبْنَةِ النِّصْفُ، وَلِلْأُخْتِ مِنَ
الْأَبِ وَالْأُمِّ مَا بَقِيَ. وَقَالَا لَهُ: انْطَلِقْ إِلَى
عَبْدِ اللَّهِ فَاسْأَلْهُ فَإِنَّهُ سَيُنَابِعُنَا، فَأَتَى عَبْدَ اللَّهِ
فَذَكَرَ لَهُ ذَلِكَ وَأَخْبَرَهُ بِمَا قَالَا. قَالَ عَبْدُ
اللَّهِ: قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ،
وَلَكِنِّي أَقْضِي فِيهَا كَمَا قَضَى رَسُولُ اللَّهِ ﷺ
لِلْإِبْنَةِ النِّصْفَ وَلِابْنَةِ الْإِبْنِ السُّدُسَ تَكْمِلَةً
الثَّلَاثِينَ، وَلِلْأُخْتِ مَا بَقِيَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَأَبُو قَيْسِ الْأَوْدِيِّ اسْمُهُ عَبْدُ
الرَّحْمَنِ بْنُ ثَرْوَانَ الْكُوفِيُّ.
وَقَدْ رَوَاهُ أَيْضًا شُعْبَةُ عَنْ أَبِي قَيْسٍ.

تخریج: وأخرجه البخاري، الفرائض، باب ميراث الأخوات مع البنات عصبة، ح: ٦٧٤٢ من حديث سفیان الثوري به مختصراً وللحديث طرق أخرى عن أبي قيس الأودي.

Comments:

If the deceased person has left behind a single daughter plus one daughter or more from the son, unquestionably the daughter would get half of the

inherited wealth since Allāh himself has decreed one half for the single daughter (*An-Nisā'*, 4:11). In case there is one daughter or more from the son then, in order to make good the share of the daughters, one-sixth of the inherited wealth shall go to her (or them).

Chapter 5. What Has Been Related About The Brothers From (The Same) Father And Mother

2094. Al-Ḥārith narrated that ‘Alī said: “You recite this *Āyah*: After payment of legacies he (or she) may have bequeathed or debts, without causing harm.^[1] And indeed the Messenger of Allāh ﷺ judged the debt before the will, and that the children (sons and daughters) from the same mother and father inherit, not the sons from various mothers. The man inherits from his brother from his father, and his mother, not his brother from his father.”^[2] (*Daʿif*)

(Another chain) from ‘Alī, from the Prophet ﷺ with similar meaning.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الفرائض، باب الدين قبل الوصية، ح: 2715 من حديث سفيان الثوري به مختصراً وسنده ضعيف جداً ولمفهوم الحديث شاهد حسن عند ابن ماجه، ح: 2433 وغيره.

Comments:

Clearing the debts takes precedence over implementation of the will of the deceased person, as we shall see in the ensuing chapter devoted solely to this matter.

2095. Al-Ḥārith narrated that ‘Alī said: “The Messenger of Allāh ﷺ judged that the children (sons and daughters) from the same mother and father inherit, not the sons from various mothers.” (*Hasan*)

(المعجم ٥) - بَابُ مَا جَاءَ فِي مِيرَاثِ الْإِخْوَةِ مِنَ الْأَبِ وَالْأُمِّ (التحفة ٥)

٢٠٩٤ - حَدَّثَنَا بُنْدَارٌ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: إِنَّكُمْ تَقْرَأُونَ هَذِهِ الْآيَةَ: ﴿مَنْ بَعْدَ وَصِيَّتِهِ فُؤُوصَاتٍ يَهَيَأُ أَوْ دَيْنٍ﴾ [النساء: ١٢] وَإِنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالذَّيْنِ قَبْلَ الْوَصِيَّةِ، وَأَنَّ أَعْيَانَ بَنِي الْأُمِّ يَرِثُونَ دُونَ بَنِي الْعَلَاتِ، الرَّجُلُ يَرِثُ أَخَاهُ لِأَبِيهِ وَأُمَّهُ دُونَ أَخِيهِ لِأَبِيهِ.

حَدَّثَنَا بُنْدَارٌ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

٢٠٩٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ أَنَّ أَعْيَانَ بَنِي الْأُمِّ يَتَوَارَثُونَ دُونَ بَنِي الْعَلَاتِ.

[1] *An-Nisā'* 4:12.

[2] For this and the following narration, see no. 2122.

[Abū 'Eisā said:] We do not know of this *Hadīth* except through the narration of Abū Ishāq from Al-Hārith, from 'Alī, and some of the people of knowledge have criticized Al-Hārith. This *Hadīth* is acted upon according to the people of knowledge [in general].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ. وَقَدْ تَكَلَّمْتُ بَعْضَ أَهْلِ الْعِلْمِ فِي الْحَارِثِ، وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ [عَامَّةِ] أَهْلِ الْعِلْمِ. تخريج: [حسن] انظر الحديث السابق.

Chapter 6. Inheritance Of The Sons Along With The Daughters

(المعجم ٦) - بَابُ [مِيرَاثِ الْبَنِينَ مَعَ الْبَنَاتِ] (التحفة ٦)

2096. Jābir bin 'Abdullāh said: "The Messenger of Allāh ﷺ came to visit me while I was ill at Banū Salamah. I said: 'O Prophet of Allāh! How shall I divide my wealth among my children?' But he did not say anything to me, until the following was revealed: Allāh commands you regarding your children's (inheritance): To the male, a portion equal to that of two females."^[1] (*Ṣaḥīḥ*)

٢٠٩٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعِيدٍ: أَخْبَرَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَنِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي وَأَنَا مَرِيضٌ فِي بَيْتِي سَلَمَةَ، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! كَيْفَ أَقْسِمُ مَالِي بَيْنَ وَلَدِي؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا فَتَنَزَّلَتْ: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ﴾ الآية [النساء: ١١].

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. [Shu'bah and] Ibn 'Uyainah and others reported it from Muḥammad bin Al-Munkadir, from Jābir, may Allāh be pleased with him.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ [شُعْبَةُ وَ] ابْنُ عُيَيْنَةَ وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾، ح: ٤٥٧٧ ومسلم، ح: ١٦١٦ من حديث محمد بن المنكدر به.

Comments:

We learn from the *Hadīth* contained in the next chapter as well as from the unanimous *Aḥādīth* reported in both *Al-Bukhārī* and *Muslim*, Jābir ؓ was a *Kalālah* (having neither ascendants nor descendants). As such the term *Walad* (children) attributed to him in the *Hadīth* is used for his under-age sisters.

[1] *An-Nisā'* 4:11.

Chapter 7. The Inheritance Of The Sisters

2097. Jābir bin ‘Abdullāh narrated: “I was ill, so the Messenger of Allāh ﷺ came to visit me and found me unconscious. He came walking while Abū Bakr and ‘Umar were with him. The Messenger of Allāh ﷺ performed *Wudu’*, then poured the remaining water on me, so I came to my senses. I said: ‘O Messenger of Allāh! How shall I dispose of my wealth?’ – or – ‘What shall I do with my wealth?’ He did not reply anything to me” – and he had nine sisters – “until the *Āyah* about inheritance was revealed: They ask you for a legal verdict. Say: “Allāh directs (thus) about *Al-Kalālah*.”^[1] Jābir said: “It was revealed regarding me.” (*Ṣaḥīḥ*) [Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٧) - بَابُ مِيرَاثِ الْأَخَوَاتِ
(التحفة ٧)

٢٠٩٧ - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ
الْبَغْدَادِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ
يَقُولُ: مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ ﷺ
يُعَوِّدُنِي، فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ، فَأَتَانِي
وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَهُمَا مَاشِيَانِ، فَتَوَضَّأَ
رَسُولُ اللَّهِ ﷺ فَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ،
فَأَقْبَتُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! كَيْفَ أَقْضِي
فِي مَالِي؟ أَوْ كَيْفَ أَصْنَعُ فِي مَالِي؟ فَلَمْ
يُجِبْنِي شَيْئًا، وَكَانَ لَهُ تِسْعَ أَخَوَاتٍ حَتَّى
نَزَلَتْ آيَةُ الْمِيرَاثِ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ
فِي الْكَلَالَةِ﴾ [الآية [النساء: ١٧٦]].
قَالَ جَابِرٌ: فِيَّ نَزَلَتْ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، المرض، باب عيادة المغمى عليه، ح: ٥٦٥١ مسلم،
ح: ٧/١٦١٦ من حديث سفیان بن عيينة به.

Comments:

The Qur’ānic Verse makes it clear that if a person dies and leaves behind neither parents nor children, but a single (real) sister, then the sister shall inherit half of his wealth. In case the sisters are more than one, they shall get a share of two-third of his wealth. If there is a brother in addition to the sister as well, the brother shall get twice as much as the sister.

Chapter 8. What Has Been Related About The Inheritance For The ‘Aṣabah

2098. Ibn ‘Abbās narrated that the

(المعجم ٨) - بَابُ مَا جَاءَ فِي مِيرَاثِ
الْعَصَبَةِ (التحفة ٨)

٢٠٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

^[1] *An-Nisā’* 4:176.

Prophet ﷺ said: “Give the shares of inheritance to those who are entitled to them. As for what remains, then it is for the closest male relative.” (*Ṣaḥīḥ*)

(Another chain) with similar meaning.

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan*. Some of them reported it from Ibn Ṭāwus, from his father, from the Prophet ﷺ in *Mursal* form.

الرَّحْمَنِ: أَخْبَرَنَا مُسْلِمٌ بْنُ إِبرَاهِيمَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُفُوَا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرَ».

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَى بَعْضُهُمْ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ.

تخريج: متفق عليه، وأخرجه البخاري، الفرائض، باب ميراث ابن الابن إذا لم يكن ابن، ح: ٦٧٣٥ عن مسلم بن إبراهيم ومسلم، ح: ١٦١٥ من حديث وهيب به.

Comments:

The Qur’an spells out the shares of four male and eight female members of the deceased person’s family. These shares are known as *Farā’id* (prescribed shares). Those entitled to inherit such shares are called *Ashāb’ Al-Furūd* (recipients of prescribed shares). The law also stipulates that if a portion of the deceased person’s wealth remains undistributed among the eligible heirs, it shall go to *‘Ashabah* (the next of kin from the father’s side not otherwise entitled to get it). *‘Ashabah*, by its very definition, is not related to the deceased person through the intervention of any female member between the two. In case there are more members of this category than one, the one nearest in relation to the deceased person would get precedence over others.

Chapter 9. What Has Been Related About The Inheritance For The Grandfather

2099. ‘Imrān bin Ḥuṣain narrated: “A man came to the Prophet ﷺ and said: ‘My son^[1] died, so what do I inherit from him?’ He said: ‘For you is a sixth.’ When he turned to leave, he called him and said: ‘For you is another sixth.’ So when he turned to leave, he called

(المعجم ٩) - بَابُ مَا جَاءَ فِي مِيرَاثِ الْجَدِّ (التحفة ٩)

٢٠٩٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامِ بْنِ يَحْيَى، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ ابْنِي مَاتَ فَمَا لِي مِنْ مِيرَاثِهِ؟ فَقَالَ: «لَكَ

[1] See the following note.

him, saying: ‘The last sixth is consumable for you.’” [1] (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. There is something on this topic from Ma‘qil bin Yasār.

السُّدُسُ، « فَلَمَّا وَلَّى دَعَاَهُ فَقَالَ: «لَكَ سُدُسٌ
آخَرَ» فَلَمَّا وَلَّى دَعَاَهُ قَالَ: «إِنَّ السُّدُسَ
الْآخَرَ لَكَ طُعْمَةٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَفِي الْبَابِ عَنِ مَعْقِلِ بْنِ يَسَارٍ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الفرائض، باب: في ميراث الجد، ح: ٢٨٩٦
من حديث همام به وصححه ابن الجارود، ح: ٩٦١ * قتادة عن عمن والحسن لم يسمع من عمران
كما في نيل المقصود، ح: ٤٤٣ يسر الله لنا طبعه وللحديث طرق أخرى ضعيفة راجع مسند
الحميدي، ح: ٨٣٥، ٨٣٦ (بتحقيقي) إن استطعت إليه سبيلاً * وفي الباب عن معقل بن يسار [أبو
داود، ح: ٢٨٩٧].

Comments:

The fact of the matter in this case was that a certain person died leaving behind just two daughters and no sons. These daughters were, therefore, entitled to inherit two thirds of their father’s wealth. One third share of the wealth still remained. The deceased person’s father (grandfather to the daughters), therefore, inherited one-sixth of the wealth as recipient of the prescribed share, and another one-sixth as ‘sustenance’ from Allāh in his capacity as *‘Asabah* (a term defined above).

Chapter 10. What Has Been Related About The Inheritance For The Grandmother

(المعجم ١٠) - بَابُ مَا جَاءَ فِي مِيرَاثِ
الْجَدَّةِ (التحفة ١٠)

2100. Qabiṣah bin Dhuw’aib said: “A grandmother – the mother of a mother, or the mother of a father – came to Abū Bakr and she said: ‘A son of my son’ – or, ‘A son of my daughter died, and I have been

٢١٠٠ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
شُقَيْبَانُ: حَدَّثَنَا الزُّهْرِيُّ قَالَ مَرَّةً: قَالَ قَبِيصَةُ
وَقَالَ مَرَّةً عَنْ رَجُلٍ، عَنْ قَبِيصَةَ بِنِ دُوَيْبِ
قَالَ: جَاءَتِ الْجَدَّةُ أُمُّ الْأُمِّ أَوْ أُمُّ الْأَبِّ إِلَى

[1] There are three things regarding this *Hadīth* that must be noted. First: In the commentary *Tuḥfat Al-Aḥwadhī*, *Sunan Abū Dāwūd*, and *Tuḥfat Al-Ashrāf* it is “My son’s son died,” and this is in accordance with the chapter heading of the author. However, the *Hadīth* itself appears in the printed copy of *Tuḥfat Al-Aḥwadhī* as it appears here in our copy, so the publishers have retained this wording in any case. Second: In both *‘Awn Al-Ma‘būd* and *Tuḥfat Al-Aḥwadhī* it is indicated that the man who died had two daughters, each of whom deserved a third. Third: In the same references, “The last sixth is consumable for you” is explained to mean that he receives this, not because it is a portion due by his relation, but because it is left over, and he is the one in the position to receive what is left over. However, the narration is weak.

informed that there is a right (from the wealth) for me in the Book.’ So Abū Bakr said: ‘I do not find that there is a right for you in the Book, and I have not heard that the Messenger of Allāh ﷺ judged anything for you. I shall ask the people.’ So, Al-Mughīrah bin Shu‘bah testified that the Messenger of Allāh ﷺ gave her (case) a sixth. He said: ‘And who heard that along with you?’ He said: ‘Muḥammad bin Maslamah.’” He said: “So he gave her a sixth. Then the other grandmother who was left behind came to ‘Umar.” Sufyān said: “And Ma‘mar said to me in addition, ‘from Az-Zuhri’ – and I do not remember it to be from Az-Zuhri, rather I remember it to be from Ma‘mar – that ‘Umar said: ‘If the two of you are together then it is for both of you, and whichever of you is alone with it (the sixth), then it is for her.’” (*Ṣaḥīh*)

أَبِي بَكْرٍ فَقَالَتْ: إِنَّ ابْنَ ابْنِي أَوْ أَنَّ ابْنَ ابْتِي مَاتَ، وَقَدْ أُخِيرْتُ أَنْ لِي فِي الْكِتَابِ حَقًّا، فَقَالَ أَبُو بَكْرٍ: مَا أَجِدُ لَكَ فِي الْكِتَابِ مِنْ حَقٍّ، وَمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ قَضَى لَكَ بِشَيْءٍ. وَسَأَسْأَلُ النَّاسَ، فَشَهِدَ الْمُغْبِرَةُ بِنُ شُعْبَةَ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَاهَا السُّدُسَ. قَالَ: وَمَنْ سَمِعَ ذَلِكَ مَعَكَ؟ قَالَ: مُحَمَّدٌ بِنُ مَسْلَمَةَ. قَالَ: فَأَعْطَاهَا السُّدُسَ. ثُمَّ جَاءَتِ الْجَدَّةُ الْأُخْرَى الَّتِي تُخَالِفُهَا إِلَى عُمَرَ قَالَ سُفْيَانُ: وَرَأَيْتِي فِيهِ مَعْمَرٌ عَنِ الزُّهْرِيِّ، وَلَمْ أَحْفَظْهُ، عَنِ الزُّهْرِيِّ، وَلَكِنْ حَفِظْتُهُ مِنْ مَعْمَرٍ أَنَّ عُمَرَ قَالَ: إِنْ اجْتَمَعْتُمَا فَهَوَ لَكُمَا وَأَيُّكُمَا انْفَرَدَتْ بِهِ فَهَوَ لَهَا.

تخريج: [صحيح] رواه أبو داود، الفرائض، باب: في الجدة، ح: ٢٨٩٤ من حديث قبيصة به وصححه ابن الجارود، ح: ٩٥٩ وابن حبان، ح: ١٢٣٤ والحاكم: ٣٣٨١/٤ على شرط الشيخين ووافقه الذهبي وللحديث شواهد.

Comments:

In case the deceased person's mother is dead but either of the two grandmothers are alive, then she shall get one-sixth. If both grandmothers (one from father's side and the other from mother's side) are alive, then both shall share sixth part of the inheritance. The woman visiting Abū Bakr ﷺ was the mother's mother, while the one going to 'Umar ﷺ was the father's mother (*Tuḥfat Al-Aḥwadhī*, v.3, p.181. For details see *Al-Mughni*, v.9, pp. 54-55).

2101. Qabiṣah bin Dhu'waib said: “A grandmother came to Abū Bakr to ask him about her inheritance. He said to her, ‘There is nothing

٢١٠١ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُمَانَ بْنِ إِسْحَاقَ بْنِ خَرَشَةَ، عَنْ قَبِيصَةَ بِنِ دُوَيْبِ

for you in the Book of Allāh and there is nothing for you in the *Sunnah* of the Messenger of Allāh ﷺ. So, return until I ask the people. So he asked the people and Al-Mughīrah bin Shu‘bah said: ‘I was present when the Messenger of Allāh ﷺ gave her (case) a sixth.’ So he said: ‘Was anyone else with you?’ Muḥammad bin Salamah stood to say the same as what Al-Mughīrah bin Shu‘bah said. So Abū Bakr implemented that for her.” He said: “Then the other grandmother came to ‘Umar bin Al-Khaṭṭāb to ask him about her inheritance. He said: ‘There is nothing in the Book of Allāh for you, but there is that sixth. So if the two of you are together then it is for both of you, and whichever one of you remains, then it is for her.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it is more authentic than the (previous) narration of Ibn ‘Uyainah. There is a narration on this topic from Buraidah.

تخريج: [صحيح] انظر الحديث السابق وهو في الموطأ: ٥١٣/٢ وللحديث شواهد عند أبي داود، ح: ٢٨٩٥ وغيره * وفي الباب عن بريدة [أبو داود، ح: ٢٨٩٥].

Chapter 11. What Has Been Related About The Inheritance For The Grandmother Along With Her Daughter

2102. ‘Abdullāh bin Mas‘ūd said, about the grandmother along with her daughter: “The Messenger of Allāh ﷺ gave the first grandmother,

قَالَ: جَاءَتِ الْجَدَّةُ إِلَى أَبِي بَكْرٍ فَسَأَلَتْهُ مِيرَاثَهَا، قَالَ لَهَا: مَا لَكَ فِي كِتَابِ اللَّهِ شَيْءٌ، وَمَا لَكَ فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ شَيْءٌ فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ، فَسَأَلَ النَّاسَ، فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ أَعْطَاهَا السُّدُسَ، فَقَالَ: هَلْ مَعَكَ غَيْرُكَ؟ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ، فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ. قَالَ: ثُمَّ جَاءَتِ الْجَدَّةُ الْأُخْرَى إِلَى عُمَرَ بْنِ الْخَطَّابِ فَسَأَلَتْهُ مِيرَاثَهَا، فَقَالَ: مَا لَكَ فِي كِتَابِ اللَّهِ شَيْءٌ وَلَكِنْ هُوَ ذَلِكَ السُّدُسُ، فَإِنْ اجْتَمَعْتُمَا فِيهِ فَهُوَ بَيْنَكُمَا، وَأَيُّكُمَا خَلَّتْ بِهِ فَهُوَ لَهَا.

[قَالَ أَبُو عِيسَى: [و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ أَصَحُّ مِنْ حَدِيثِ ابْنِ عُيَيْنَةَ وَفِي الْبَابِ عَنْ بُرَيْدَةَ.]

(المعجم ١١) - بَابُ مَا جَاءَ فِي مِيرَاثِ الْجَدَّةِ مَعَ ابْنَتِهَا (التحفة ١١)

٢١٠٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ

along with her son, a sixth for them to consume while her son was living.” (*Da'if*)

[Abū 'Eisā said:] We do not know of this *Hadīth* to be *Marfū'* except through this route. Some of the Companions of the Prophet ﷺ gave the grandmother, along with her son inheritance, and some of them did not give her inheritance.

مَسْئُودٌ قَالَ فِي الْجَدَّةِ مَعَ ابْنَيْهَا: إِنَّهَا أَوْلُ
جَدَّةٍ أَطْعَمَهَا رَسُولُ اللَّهِ ﷺ سُدْسًا مَعَ ابْنَيْهَا
وَابْنَيْهَا حَيًّا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ
مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ.

وَقَدْ وَرَّثَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ
الْجَدَّةَ مَعَ ابْنَيْهَا، وَلَمْ يُوَرِّثْهَا بَعْضُهُمْ.

تخريج: [إسناده ضعيف] * محمد بن سالم: ضعيف كما في التقريب وغيره.

Comments:

In the opinion of 'Umar, Ibn Mas'ūd, and Abū Mūsā Ash'arī ؓ, even in the presence of the deceased person's father, the grandmother would be the recipient of inheritance. Qādī Shuraih, Hasan and Ibn Sirīn concur with this opinion. 'Uthmān, 'Alī and Zaid bin Thābit ؓ, however, are of the view that in the given situation, the grandmother would not get anything from the deceased person's wealth. Imām Ishāq and Aḥmad Ibn Ḥanbal concur with Ibn Mas'ūd's position while Imām Shāfi'ī, Ath-Thawrī, Al-Awzā'ī and the "People of Opinion" are in agreement with the view held by 'Uthmān ؓ.

Chapter 12. What Has Been Related About The Inheritance For The Maternal Uncle

(المعجم ١٢) - بَابُ مَا جَاءَ فِي مِيرَاثِ
الْخَالِ (التحفة ١٢)

2103. Abū Umāmah bin Sahl bin Ḥunaif said: "Umar bin Al-Khaṭṭāb sent me with a letter to Abū 'Ubaidah (saying) that the Messenger of Allāh ﷺ said: 'Allāh and His Messenger are responsible for the one who has no patron. And the maternal uncle inherits from the one who has no heirs.'" (*Hasan*)

[Abū 'Eisā said:] There are narrations on this topic from 'Āishah and Al-Miqdām bin Ma'dikarib. This *Hadīth* is *Hasan Ṣaḥīh*.

٢١٠٣ - حَدَّثَنَا بُنْدَارٌ: أَخْبَرَنَا أَبُو أَحْمَدَ
الرُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ
الْحَارِثِ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ
حُتَيْبٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُتَيْبٍ
قَالَ: كَتَبَ مَعِيَ عُمَرُ بْنُ الْخَطَّابِ إِلَى أَبِي
عُبَيْدَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُ وَرَسُولُهُ
مَوْلَى مَنْ لَا مَوْلَى لَهُ، وَالْخَالُ وَارِثٌ مَنْ لَا
وَارِثَ لَهُ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَائِشَةَ
وَالْمِقْدَامِ بْنِ مَعْدٍ يَكْرِبُ [وَهَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ].

تخريج: [حسن] وأخرجه ابن ماجه، الفرائض، باب ذوي الأرحام، ح: ٢٧٣٧ من حديث سفیان الثوري به وصححه ابن الجارود، ح: ٩٦٤ وابن حبان، ح: ١٢٢٧ وله شاهد حسن عند ابن حبان، ح: ١٢٢٦ وغيره وانظر نيل المقصود، ح: ٢٨٩٩، ٢٩٠٠ وغيره * وفي الباب عن عائشة [يأتي: ٢١٠٤] والمقدم بن معديكرب [أبو داود، ح: ٢٨٩٩].

Comments:

Dhawil-Arḥām (loosely translated as ‘kin’) are all those relatives of the deceased person, be they from father’s side or mother’s, who are neither entitled to get the prescribed shares (*Farā’id*) nor do they belong to the category of *‘Asabah* (the next of kin from the father’s side). They are either female members themselves, or are related to the deceased person through some female member - maternal grandfather, maternal grandson, maternal uncle and maternal aunt - and so on. They shall only have their share in inheritance if no recipients of *Farā’id* or members belonging to the *‘Asabah* category are alive.

2104. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “The maternal uncle inherits from the one who has no heirs.” (*Ḥasan*)

This *Ḥadīth* is *Ḥasan Gharīb*. Some of them narrated it in *Mursal* form, not mentioning ‘Āishah in it.

The Companions of the Prophet ﷺ differed regarding this. Some of them granted inheritance to the maternal uncle, maternal aunt, and the paternal aunt. Most of the people of knowledge followed this *Ḥadīth* regarding the inheritance of kin, while Zaid bin Thābit did not grant them inheritance, and he placed the inheritance in the *Bait Al-Māl*.

تخريج: [حسن] وأخرجه النسائي في الكبرى، ح: ٦٣٥٢ من حديث ابن جريج به وأعله وسنده ضعيف ولكن الحديث السابق شاهد له.

٢١٠٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَالَ وَارِثٌ مَنْ لَمْ وَارِثَ لَهُ».

[و]هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ أَرْسَلَهُ بَعْضُهُمْ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ. وَاخْتَلَفَ فِيهِ أَصْحَابُ النَّبِيِّ ﷺ فَوَرَّتْ بَعْضُهُمُ الْخَالَ وَالْخَالَاتِ وَالْعَمَّةَ: وَإِلَى هَذَا الْحَدِيثِ ذَهَبَ أَكْثَرُ أَهْلِ الْعِلْمِ فِي تَوْرِيثِ ذَوِي الْأَرْحَامِ وَأَمَّا زَيْدُ بْنُ ثَابِتٍ فَلَمْ يُوَرِّثْهُمْ وَجَعَلَ الْمِيرَاثَ فِي بَيْتِ الْمَالِ.

Chapter 13. What Has Been Related About The One Who Dies And He Has No Heirs

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الذِّي يَمُوتُ وَلَيْسَ لَهُ وَارِثٌ (التحفة ١٣)

2105. ‘Āishah narrated that a freed slave of the Prophet ﷺ fell

٢١٠٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا بَرِيدُ بْنُ

from foilage on a date-palm and died. So the Prophet ﷺ said: "See if he has any heirs." They said: "No." He said: "Pay it to someone among the people of the town." (*Hasan*)

There is a narration on this topic from Buraidah. And this *Hadith* is *Hasan*.

تخريج: [حسن] وأخرجه أبو داود، الفرائض، باب: في ميراث ذوي الأرحام، ح: ٢٩٠٢

Comments:

Since Prophets do not inherit any money or wealth from anyone, the Messenger of Allāh ﷺ took nothing from whatever was left behind by his freed slave, and asked it to be given to some needy person around, although traditionally, the previous master of the deceased person would get the inheritance (*Al-Mughni*, v.9, p.215).

Chapter 14. What Has Been Related About The Inheritance For The Freed Slave

2106. Ibn ‘Abbās narrated that a man died during the time of the Messenger of Allāh ﷺ, and he did not leave any heirs except for a slave that he had freed. So the Prophet ﷺ gave him his inheritance. (*Hasan*)

[Abū ‘Eīsā said:] This *Hadith* is *Hasan*. What is acted upon regarding this topic – according to the people of knowledge – is that when a man dies and he leaves no relatives behind, then his inheritance is placed into the Muslims’ *Bait Al-Māl*.

تخريج: [حسن] وأخرجه ابن ماجه، الفرائض، باب من لا وارث له، ح: ٢٧٤١ من حديث سفيان بن عيينة وأبو داود، ح: ٢٩٠٥ من حديث عمرو بن دينار به وقال النسائي: "عوسجة ليس

هَارُونَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ مُجَاهِدِ بْنِ وَرْدَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ مَوْلَى لِلنَّبِيِّ ﷺ وَقَعَ مِنْ عِدْقِ نَخْلَةٍ فَمَاتَ، فَقَالَ النَّبِيُّ ﷺ: «انظُرُوا هَلْ لَهُ مِنْ وَارِثٍ؟» قَالُوا: لَا، قَالَ: «فَادْفَعُوهُ إِلَى بَعْضِ أَهْلِ الْقَرْيَةِ».

وفي الباب عَنْ بُرَيْدَةَ [و] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه أبو داود، الفرائض، باب: في ميراث ذوي الأرحام، ح: ٢٩٠٢ وابن ماجه، ح: ٢٧٣٣ من حديث سفيان الثوري به.

(المعجم ١٤) - بَابُ: [فِي مِيرَاثِ الْمَوْلَى الْأَسْفَلِ] (التحفة ١٤)

٢١٠٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَوْسَجَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مَاتَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَدَعْ وَارِثًا إِلَّا عَبْدًا هُوَ أَعْتَقَهُ، فَأَعْطَاهُ النَّبِيُّ ﷺ مِيرَاثَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَالْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ فِي هَذَا الْبَابِ: إِذَا مَاتَ الرَّجُلُ وَلَمْ يَتْرُكْ عَصَبَةً أَنْ مِيرَاثَهُ يُجْعَلُ فِي بَيْتِ مَالِ الْمُسْلِمِينَ.

تخريج: [حسن] وأخرجه ابن ماجه، الفرائض، باب من لا وارث له، ح: ٢٧٤١ من حديث سفيان بن عيينة وأبو داود، ح: ٢٩٠٥ من حديث عمرو بن دينار به وقال النسائي: "عوسجة ليس

بالمشهور" ووثقه أبو زرعة وابن حبان والترمذي وتعديله راجح.

Comments:

Qāḍi Shuraih and Tāwūs hold the view that, if the master has not left behind any heir except for a slave whom he had freed, then the freed slave will get his inheritance just as the master inherits the freed slave, if the latter leaves behind no heirs. But the general view among the scholars is that in such a case the inheritance shall go to *Bait Al-Māl* (public treasury of a Muslim state) (*Tuhfat Al-Aḥwadhī*, v.3, p.183).

Chapter 15. What Has Been Related About Invalidating The Inheritance Between The Muslim And The Disbeliever

المعجم (١٥) - بَابُ مَا جَاءَ فِي إِبْطَالِ الْمِيرَاثِ بَيْنَ الْمُسْلِمِ وَالْكَافِرِ (التحفة ١٥)

2107. Usāmah bin Zaid narrated that the Messenger of Allāh ﷺ said: "The Muslim does not inherit from the disbeliever, nor the disbeliever from the Muslim." (*Ṣaḥīḥ*)

٢١٠٧ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ وَعَبْدُ وَاحِدٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ؛ ح: وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا هُشَيْمٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ».

(Another chain) with similar meaning.

[Abū ‘Eisā said:] There are narrations on this topic from Jābir and ‘Abdullāh bin ‘Amr.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ نَحْوَهُ.

This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This is how it was reported by Ma‘mar and other narrators from Az-Zuhrī. Mālik reported it similarly from Az-Zuhrī from ‘Alī bin Ḥusain, from ‘Umar bin ‘Uthmān, from Usāmah bin Zaid from the Prophet ﷺ. The narration from Mālik is faulty. Mālik erred in it. Some of them reported that Mālik said: "From ‘Amr bin ‘Uthmān" while most of the companions of Mālik said: "From Mālik, from ‘Umar bin ‘Uthmān." 'Amr bin ‘Uthmān bin ‘Affān is well-known, he is the son of ‘Uthmān, and we do not know ‘Umar bin ‘Uthmān.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ جَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

[و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. هَكَذَا رَوَاهُ مَعْمَرٌ وَعَبْدُ وَاحِدٍ وَعَنِ الزُّهْرِيِّ نَحْوَهُ هَذَا. وَرَوَى مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَحَدِيثُ مَالِكٍ وَهُمْ، وَهُمْ فِيهِ مَالِكٌ. وَرَوَى بَعْضُهُمْ عَنْ مَالِكٍ فَقَالَ عَنْ عَمْرِو بْنِ عُثْمَانَ. وَأَكْثَرُ

This *Hadīth* is acted upon according to the people of knowledge. The people of knowledge differ over the apostate's inheritance. Some of the people of knowledge among the Companions of the Prophet ﷺ and others held that his wealth is to be inherited by the Muslims, while some of them said that his inheritance is not inherited by the Muslims, they cited as proof, the *Hadīth* of the Prophet ﷺ: "The Muslim does not inherit from the disbeliever." And this is the view of *Ash-Shāfi'i*.

أَصْحَابِ مَالِكٍ قَالُوا عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ
عُثْمَانَ. وَعَمْرُو بْنُ عُثْمَانَ بْنِ عُثْمَانَ هُوَ مَشْهُورٌ
مِنْ وَلَدِ عُثْمَانَ وَلَا نَعْرِفُ عَمَرَ بْنَ عُثْمَانَ.
وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ.
وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي مِيرَاثِ الْمُرْتَدِّ،
فَجَعَلَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ
ﷺ وَغَيْرِهِمُ الْمَالَ لِيُورَثَهُ مِنَ الْمُسْلِمِينَ،
وَقَالَ بَعْضُهُمْ: لَا يَرِثُهُ وَرَثَتُهُ مِنَ الْمُسْلِمِينَ،
وَاحْتَجُّوا بِحَدِيثِ النَّبِيِّ ﷺ: «لَا يَرِثُ
الْمُسْلِمُ الْكَافِرَ» وَهُوَ قَوْلُ الشَّافِعِيِّ.

تخریج: متفق عليه، وأخرجه البخاري، الفرائض، باب: لا يرث المسلم الكافر، ولا الكافر المسلم ... إلخ، ح: ٦٧٦٤ ومسلم، ح: ١٦١٤ من حديث الزهري به * وفي الباب عن جابر [يأتي: ٢١٠٨] وعبد الله بن عمرو [أبو داود، ح: ٢٩١١] * حديث مالك في الموطأ: ٥١٩/٢ (يحيى).

Comments:

The people of knowledge are unanimous in their view that a disbeliever cannot inherit from a Muslim, and the majority of jurists among the Companions also believe that a Muslim as well, cannot inherit from a disbeliever.

Chapter 16. The People Of Two Religions Do Not Inherit From Each Other

(المعجم ١٦) - بَابُ: لَا يَتَوَارَثُ أَهْلُ
مِلَّتَيْنِ (التحفة ١٦)

2108. Jābir narrated that the Prophet ﷺ said: "The people of two religions do not inherit from each other." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know it to be a *Hadīth* from Jābir, except through the narration of Ibn Abi Lailā.

٢١٠٨ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: أَخْبَرَنَا
حُصَيْنُ بْنُ نُمَيْرٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي
الزُّبَيْرِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا
يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ مِنْ حَدِيثِ جَابِرٍ، إِلَّا مِنْ حَدِيثِ ابْنِ
أَبِي لَيْلَى.

تخریج: [صحیح] وسنده ضعيف وله شاهد عند أبي داود، ح: ٢٩١١ وابن ماجه، ح: ٢٧٣١ وغيرهما وإسناده حسن.

Comments:

People of knowledge unanimously hold that disbelievers professing the same faith shall inherit from each other. However, views differ in cases where the disbelievers profess different faiths. But in view of the dictum that says that “All disbelief is one religion”, disbelievers of all hues and denominations can inherit from each other.

Chapter 17. What Has Been Related About Invalidating The Inheritance Of The Murderer

(المعجم ١٧) - بَابُ مَا جَاءَ فِي إِبْطَالِ مِيرَاثِ الْقَاتِلِ (التحفة ١٧)

2109. Abū Hurairah narrated that the Prophet ﷺ said: “The murderer will not inherit.” (*Hasan*) [Abū ‘Eīsā said:] This *Hadīth* is not correct. This is not known except through this route. Ishāq bin ‘Abdullāh bin Abī Farwah was abandoned by some of the people of knowledge, among them Aḥmad bin Ḥanbal.

٢١٠٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْقَاتِلُ لَا يَرِثُ».

This is acted upon according to the people of knowledge, the murderer will not inherit whether the murder was a mistake or on purpose. Some of them said that if the murder was a mistake, then he inherits, and this is the view of Mālik.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا يَصِحُّ، لَا يُعْرَفُ هَذَا إِلَّا مِنْ هَذَا الْوَجْهِ، وَإِسْحَاقُ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ قَدْ تَرَكَ بَعْضُ أَهْلِ الْعِلْمِ، مِنْهُمْ أَحْمَدُ بْنُ حَنْبَلٍ.

وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ، أَنَّ الْقَاتِلَ لَا يَرِثُ، كَانَ الْقَتْلُ خَطَأً أَوْ عَمْدًا. وَقَالَ بَعْضُهُمْ: إِذَا كَانَ الْقَتْلُ خَطَأً، فَإِنَّهُ يَرِثُ، وَهُوَ قَوْلُ مَالِكٍ.

تخريج: [حسن] وأخرجه ابن ماجه، الفرائض، باب ميراث القاتل، ح: ٢٧٣٥ من حديث الليث بن سعد به وله شاهد حسن عند أبي داود، ح: ٤٥٦٤ وغيره.

Comments:

Scholars of religion are unanimous in their view that an intentional murderer will not inherit from the victim. Similarly, most of the scholars hold the view that even the person responsible for manslaughter will not inherit from the victim.

Chapter 18. What Has Been Related About The Inheritance For The Wife From Her Husband’s Blood-Money

(المعجم ١٨) - بَابُ مَا جَاءَ فِي مِيرَاثِ الْمَرْأَةِ مِنْ دِيَةِ زَوْجِهَا (التحفة ١٨)

2110. Sa‘eed bin Al-Musayyab said: “Umar said: ‘The blood-

٢١١٠ - حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ وَعَبْدُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ

money is upon the *‘Āqilah*, and the wife does not inherit anything from the blood-money of her husband.’ So Ad-Ḍaḥḥāk bin Sufyān Al-Kilābī informed him that the Messenger of Allāh ﷺ wrote to him, (saying) to give the wife of Ashyam Ad-Dabābī the inheritance from her husband’s blood-money.”

(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: قَالَ عُمَرُ: الدِّيَةُ عَلَى الْعَاقِلَةِ وَلَا تَرِثُ الْمَرْأَةُ مِنْ دِيَةِ زَوْجِهَا شَيْئًا، فَأَخْبَرَهُ الضُّحَّاكُ بْنُ سُفْيَانَ الْكِلَابِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَيْهِ: أَنْ وَرِثَ امْرَأَةً أَشِيَمَ الضُّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [صحيح] وأخرجه أبو داود، الفرائض، باب: في المرأة ترث من دية زوجها، ح: ٢٩٢٧ وابن ماجه، ح: ٢٦٤٢ من حديث سفيان بن عيينة به وصححه ابن الجارود، ح: ٩٦٦ وله شواهد عند الطبراني: ٢٧٦/٥، ح: ٥٣١٠ وغيره.

Comments:

As already explained in the chapter on ‘blood-money,’ the wife shall be the inheritor of her husband’s blood-money. The term *‘Āqilah* (i. e. members of a clan from the father’s side responsible for the payment of blood-money on behalf of the murderer) has also been explained in some detail there.

Chapter 19. What Has Been Related About ‘The Inheritance Is For The Heir And The ‘Aql (Blood-Money) Is Due From The ‘Aṣabah (Relatives From The Father’s Side)’

(المعجم ١٩) - بَابُ مَا جَاءَ أَنَّ الْمِيرَاثَ لِلْوَرَثَةِ وَالْعَقْلُ عَلَى الْعَصْبَةِ (التحفة ١٩)

2111. Abū Hurairah narrated that the Messenger of Allāh ﷺ judged the payment of a *Gurrah* male or female slave in the case of a woman’s fetus from Banū Liḥyān which miscarried. Then the woman who was required to give the *Gurrah* died, so the Messenger of Allāh ﷺ judged that her inheritance be given to her children and her husband, and that her blood-money be paid by her *‘Aṣabah*. (*Ṣaḥīḥ*)

٢١١١ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لِحْيَانَ سَقَطَ مَيْتًا بِعُرَّةِ عَبْدِ أَوْ أَمَةٍ، ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِعُرَّةٍ تُوَفِّقَتْ، فَقَضَى رَسُولُ اللَّهِ ﷺ أَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا، وَأَنَّ عَقْلَهَا عَلَى عَصَبَتِهَا.

[قَالَ أَبُو عِيسَى:] وَرَوَى يُونُسُ هَذَا

الْحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ

[Abū ‘Eisā said:] Yūnus reported

this *Hadīth* from Az-Zuhri, from Sa'eed bin Al-Musayyab and Abū Salamah, from Abū Hurairah from the Prophet ﷺ, and it is similar. Mālik reported it from Az-Zuhri, from Abū Salamah, from Abū Hurairah and Mālik (reported it) from Az-Zuhri, from Sa'eed bin Al-Musayyab; from the Prophet ﷺ [in *Mursal* form.]

المُسَيَّبِ، وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
وَرَوَاهُ مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. وَمَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنِ النَّبِيِّ ﷺ [مُرْسَلٌ].

تخريج: متفق عليه، وأخرجه البخاري، الفرائض، باب ميراث المرأة والزوج مع الولد وغيره، ح: ٦٧٤٠ ومسلم، ح: ١٦٨١ عن قتيبة به * حديث مالك في الموطأ: ٨٥٥/٢.

Comments:

The *Hadīth* apparently implies that the woman that had killed the fetus of another woman was a murderer in the eye of the law. Therefore, the Prophet ﷺ ordered the blood-money due from her to be paid by her *'Asabah* on her behalf. However, when the woman in question herself died, the Prophet ﷺ ruled that her inheritance be distributed among her husband and daughters to the exclusion of *'Asabah*.

Chapter 20. What Has Been Related About (The Inheritance Of) The Man Who Accepted Islam At The Hand Of Another Man

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي [مِيرَاثِ] الرَّجُلِ الَّذِي يُسْلِمُ عَلَى يَدِي الرَّجُلِ (التحفة ٢٠)

2112. 'Abdullāh bin Mawhab – and some of them said – 'Abdullāh bin Wahb, narrated from Tamīm Ad-Dāri who said: "I asked the Messenger of Allāh ﷺ: 'What is the *Sunnah* regarding a man among the people of *Shirk* who accepts Islam at the hand of a man among the Muslims?' So the Messenger of Allāh ﷺ said: 'He is the closest of the people to him in his life and his death.'" (*Hasan*)

٢١١٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ وَوَكَيْعٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَمْرِو بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ - وَقَالَ بَعْضُهُمْ: عَنْ عَبْدِ اللَّهِ بْنِ وَهَبٍ - عَنْ تَمِيمِ الدَّارِيِّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: مَا السُّنَّةُ فِي الرَّجُلِ مِنْ أَهْلِ الشِّرْكِ يُسْلِمُ عَلَى يَدِ رَجُلٍ مِنَ الْمُسْلِمِينَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ أَوْلَى النَّاسِ بِمَحْيَاةِ وَمَمَاتِهِ».

[Abū 'Eisā said:] We do not know of this *Hadīth* except as a narration of 'Abdullāh bin Wahb – and it is also narrated as Ibn Mawhab –

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ وَهَبٍ، وَيُقَالُ:

from Tamīm Ad-Dārī. Some of them entered Qabiṣah bin Dhuwaib between ‘Abdullāh bin Mawhab and Tamīm Ad-Dārī. Yaḥya bin Hamzah reported it from ‘Abdul-‘Azīz bin ‘Umar, and he added “from Qabiṣah bin Dhuwaib” in it, and it is not connected in my view. This [*Hadīth*] is acted upon according to some of the people of knowledge. Some of them said his inheritance is placed in *Bait Al-Māl*. This is the view of Ash-Shāfi‘ī, and as proof, he cited the *Hadīth* of the Prophet ﷺ: “The *Walā’* is for the one who freed him (or her).”^[1]

ابْنُ مَوْهَبٍ عَنْ تَمِيمِ الدَّارِيِّ . وَقَدْ أَدْخَلَ بَعْضُهُمْ بَيْنَ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ وَبَيْنَ تَمِيمِ الدَّارِيِّ قَبِيصَةَ بْنَ ذُوَيْبٍ ، وَرَوَاهُ يَحْيَى بْنُ حَمْرَةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ ، وَزَادَ فِيهِ عَنْ قَبِيصَةَ بْنِ ذُوَيْبٍ وَهُوَ عِنْدِي لَيْسَ بِمُتَّصِلٍ . وَالْعَمَلُ عَلَى هَذَا [الْحَدِيثِ] عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ . وَقَالَ بَعْضُهُمْ : يُجْعَلُ مِيرَاثُهُ فِي بَيْتِ الْمَالِ ، وَهُوَ قَوْلُ الشَّافِعِيِّ ، وَاحْتَجَّ بِحَدِيثِ النَّبِيِّ ﷺ : « أَنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ » .

تخريج: [حسن] وأخرجه ابن ماجه، الفرائض، باب الرجل يسلم على يدي الرجل، ح: ٢٧٥٢ من حديث وكيع، وأبو داود، ح: ٢٩١٨ من حديث عبدالعزيز بن عمر به وعلقه البخاري في صحيحه بصيغة التمريض (فتح: ٤٥/١٢) وصححه الحاكم فتعقبه الذهبي، وضعفه البخاري وأحمد والشافعي وغيرهم، وقال أبوزرعة الدمشقي: "هذا حديث حسن متصل، لم أر أحداً من أهل العلم يدفعه" راجع النيل ولم أر لمضعفه حجة.

Comments:

Most of the scholars believe that *Walā’* (proximity or relationship established) referred to in this narration, generates cooperation and help, but not the right to inherit. This is the view held by Ḥasan, Sha‘bī, Mālik and most of the people of opinion. As for Imām Aḥmad, both kinds of views have been attributed to him.

Chapter 21. What Has Been Related About Invalidating Inheritance For the Child Of Zinā (Illegitimate Sexual Relations)

(المعجم ٢١) - بَابُ [مَا جَاءَ فِي] إِنْطَالِ مِيرَاثِ وَلَدِ الزَّانَا [(التحفة ٢١)]

2113. ‘Amr bin Shu‘aib narrated

٢١١٣ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا ابْنُ لَهْيَعَةَ

[1] The reasoning behind this proof is that in the case of a slave who accepts Islam, at the hand of other than his master, the above text would indicate that the one at whose hand he accepted Islam is his heir. While the text used by Ash-Shāfi‘ī indicates that if that slave is freed by his master, then the master who freed him is his heir, and this is an ‘agreed upon’ *Hadīth*, while no. 2112 is not, the preference has been given to the more ‘agreed upon’ text.

from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "Any man who fornicates with a free woman, or a slave woman, then the child born from *Zinā* does not inherit, nor is it inherited from." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* has been reported from others besides Ibn Lahī'ah, from 'Amr bin *Shu'aib*, and this is acted upon according to the people of knowledge; the child of *Zinā* does not inherit from his father.

تخریج: [حسن] وأخرجه ابن ماجه، الفرائض، باب: في ادعاء الولد، ح: ٢٧٤٥ من حديث عمرو بن شعيب به وللحديث شواهد عند ابن حبان، ح: ١٦٩٩ وغيره وهو بها حسن.

Comments:

Inheritance between the father and his children is established through lineage. No such relationship is established or recognized between the fornicator and his illegitimate child in Islam. As such, neither of them can inherit from the other.

Chapter 22. What Has Been Related About Who Inherits The *Walā'*

(المعجم ٢٢) - بَابُ [مَا جَاءَ فِي] مَنْ يَرِثُ الْوَلَاءَ (التحفة ٢٢)

2114. 'Amr bin *Shu'aib* narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "The one who inherits the *Walā'* is the one who inherits the wealth." (*Da'if*)

٢١١٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَرِثُ الْوَلَاءَ مَنْ يَرِثُ الْمَالَ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيٍّ.

[Abū 'Eisā said:] The chain of this *Hadīth* is not strong.

تخریج: [إسناده ضعيف] وابن لهيعة حدث به قبل اختلاطه وصرح بالسماع عند أحمد: ١/ ٢٢ وزاد في الأخير: عن عمر رضي الله عنه وسنده ضعيف.

Comments:

When the manumitter dies, then just as his children inherit his wealth, rights of manumission are also transferred to them. By the same token, if a freed slave meets his death and leaves behind neither heirs nor *'Aṣabah*, then his inheritance shall go to the progeny of the manumitter.

Chapter 23. What Has Been Related About What Women Inherit From *Walā'*

(المعجم ٢٣) - بَابُ [مَا جَاءَ مَا يَرِثُ
النِّسَاءُ مِنَ الْوَالِيَةِ] (التحفة ٢٣)

2115. Wāthilah bin Al-Asqa' narrated that the Messenger of Allāh ﷺ said: "The woman collects three inheritances: Whomever she freed, whomever she found, and the child for which she made *Li'ān*."^[1] (*Da'if*)

This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Muḥammad bin Ḥarb from this route.

٢١١٥ - حَدَّثَنَا هَارُونُ أَبُو مُوسَى
الْمُسْتَمْلِيُّ الْبَغْدَادِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ
حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ رُوْبَةَ التَّعْلِيْبِيُّ عَنْ عَبْدِ
الْوَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ بُسْرِ النَّصْرِيِّ، عَنْ
وَائِلَةَ بْنِ الْأَشْعَقِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«الْمَرْأَةُ تَحُوزُ ثَلَاثَةَ مَوَارِيثَ: عَتِيقَهَا وَلَقِيطَهَا
وَوَلَدَهَا الَّذِي لَاعَتَتْ عَنْهُ». هَذَا حَدِيثُ
حَسَنٍ غَرِيبٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ
ابْنِ حَرْبٍ عَلَى هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الفرائض، باب ميراث ابن الملائنة،
ح: ٢٩٠٦ وابن ماجه، ح: ٢٧٤٢ من حديث عمر بن روبة به وحديث عمر بن روبة عن عبد
الواحد: ضعيف كما حققته في نيل المقصود.

Comments:

According to the majority of Companions and jurists, if a woman frees a slave and he dies without leaving behind any legal heir or *'Asabah*, then the woman shall inherit from him. (*Al-Mughnī*, v.9, p.239)

[1] See no 1202 and 1203.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

28. Chapters On *Waṣāyā* (Wills And Testaments) From The Messenger Of Allāh ﷺ

(المعجم ٢٨) - أَبْوَابُ الْوَصَايَا
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٢٥)

Chapter 1. What Has Been Related About Willing One Third

(المعجم ١) - بَابُ مَا جَاءَ فِي الْوَصِيَّةِ
بِالثُّلُثِ (التحفة ١)

2116. ‘Āmir bin Sa’d bin Abī Waqqaṣ narrated from his father who said: “I was ill during the year of the Conquest (of Makkah) with an illness bringing me to the brink of death. So the Messenger of Allāh ﷺ came to visit me, and I said: ‘O Messenger of Allāh! Indeed I have a great deal of wealth and I do not have any heirs except my daughter, so should I will all of my wealth?’ He said: ‘No.’ I said: ‘Then two-thirds of my wealth?’ He said: ‘No.’ I said: ‘Then half?’ He said: ‘No.’ I said: ‘Then a third?’ He said: ‘A third, and a third is too much. If you leave your heirs without need it is better than to leave them in poverty begging from the people. Indeed you do not do any spending (on you family) except that you are rewarded for it, even the morsel of food your raise to your wife’s mouth.” He said: “I said: ‘Will I be left behind from my

٢١١٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: مَرِضْتُ عَامَ الْفَتْحِ مَرَضًا أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، فَأَتَانِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي فَأَوْصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا»، قُلْتُ: فَتُلْتُنِي مَالِي؟ قَالَ: «لَا»، قُلْتُ: فَالْشُّطْرُ؟ قَالَ: «لَا»، قُلْتُ: فَالثُّلُثُ وَالْثُلُثُ كَثِيرٌ، إِنَّكَ إِنْ تَذَرُ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أُجِرْتَ فِيهَا، حَتَّى اللَّفْمَةَ تَرْفَعَهَا إِلَى فِي امْرَأَتِكَ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أُخَلِّفُ عَنْ هِجْرَتِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلِّفَ بَعْدِي فَتَعْمَلُ عَمَلًا تُرِيدُ بِهِ وَجْهَ اللَّهِ إِلَّا أزدَدْتَ بِهِ رِفْعَةً، وَدَرَجَةً، وَلَعَلَّكَ إِنْ نُخَلِّفَ حَتَّى يَنْتَقِعَ بِكَ

emigration?''^[1] He said: 'You will not be left behind after me, and do righteous deeds intending Allāh's Face, except that it will add to your elevation in rank. Perhaps you will remain until some people benefit from you and others will be harmed by you. O Allāh! Complete the emigration of my Companions and do not turn them on their heels. But the case of Sa'd bin Khawlah is sad.'" the Messenger of Allāh ﷺ felt sorry for him dying in Makkah. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There is a narration on this topic from Ibn 'Abbās.

This *Hadīth* is *Hasan Ṣaḥīḥ*, and this *Hadīth* has been reported from Sa'd bin Abī Waqqāṣ through others routes.

This is acted upon according to the people of knowledge: A man is not to will more than a third. Some of the people of knowledge considered it recommended to make it less than a third, due to the saying of the Messenger of Allāh ﷺ: "And a third is too much."

تخریج: متفق علیه، وأخرجه البخاري، الفرائض، باب ميراث البنات، ح: ٦٧٣٣ ومسلم، ح: ١٦٢٨ من حديث سفيان بن عيينة به * وفي الباب عن ابن عباس [البخاري، ح: ٢٧٤٣ ومسلم، ح: ١٦٢٩].

Comments:

Allāh fulfilled the wish and hope expressed by the Prophet ﷺ about Sa'd bin Abī Waqqāṣ ؓ in this *Hadīth*, and he lived long after the death of the Prophet ﷺ. It was under Sa'd's command that victories were achieved against Iraq and Iran. Sa'd ؓ was also instrumental in bringing a large number of disbelievers into the fold of Islam (Nawawi's commentary on *Ṣaḥīḥ Muslim*, v.2, p.40).

أَقْوَامٌ وَيُضَرَّرَ بِكَ آخَرُونَ. اللَّهُمَّ أَفْضِلْ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَيَّ أَعْقَابِيهِمْ لَكِنَّ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ: يَرْتِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ مَاتَ بِمَكَّةَ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ لَيْسَ لِلرَّجُلِ أَنْ يُوَصِيَ بِأَكْثَرَ مِنْ الثُّلُثِ. وَقَدْ اسْتَحَبَّ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يُنْقَصَ مِنَ الثُّلُثِ لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «وَالثُّلُثُ كَثِيرٌ».

[1] Meaning, after having made *Hijrah*, if I die in Makkah, will that reward be lost.

Chapter 2. What Has Been Related About Causing Harm With The Will

(المعجم ٢) - بَابُ [مَا جَاءَ فِي الضَّرَارِ فِي الْوَصِيَّةِ] (التحفة ٢)

2117. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed a man, and a woman, perform deeds in obedience to Allāh for sixty years, then death presents itself to them, and they cause such harm in the will that the Fire becomes warranted for them.” Then he recited: After payment of legacies he (or she) may have bequeathed or debts, without causing harm. This is a Commandment from Allāh... up to His saying: That is the magnificent success.^[1] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*] *Gharīb* from this route, and Naṣr bin ‘Alī (a narrator in the chain) who reported from Al-Ash‘ath bin Jābir is the grandfather of Naṣr bin ‘Alī Al-Jahḍamī.

٢١١٧ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ [الْجَهْضَمِيُّ]: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ [وَهُوَ جَدُّ هَذَا النَّضْرِ]: حَدَّثَنَا الْأَشْعَثُ بْنُ جَابِرٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ حَدَّثَهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ وَالْمَرْأَةُ بِطَاعَةِ اللَّهِ سِتِينَ سَنَةً ثُمَّ يَحْضُرُهُمَا الْمَوْتُ فَيُضَارَانِ فِي الْوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ، ثُمَّ قَرَأَ عَلِيُّ أَبُو هُرَيْرَةَ: ﴿مَنْ بَعَدَ وَصِيَّتِهِ يُوصِي بِهَا أَوْ دَيْنَ عَيْرٍ مُضَاعًا وَصِيَّتَهُ مَنَ اللَّهُ﴾ إِلَى قَوْلِهِ ﴿ذَلِكَ أَفْقَرُ الْعَظِيمِ﴾ [النساء: ١٢، ١٣].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَنَضْرُ بْنُ عَلِيٍّ الَّذِي رَوَى عَنِ الْأَشْعَثِ بْنِ جَابِرٍ هُوَ جَدُّ نَضْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الوصايا، باب ما جاء في كراهية الإضرار في الوصية، ح: ٢٨٦٧ من حديث عبدالصمد وابن ماجه، ح: ٢٧٠٤ من حديث الأشعث به وشهر بن حوشب حسن الحديث على الراجح.

Comments:

The *Hadīth* proves that it is not allowed for a believing man or woman to make a will to the detriment of the legal heirs, or to make a disproportionate will in favor of a certain heir to the detriment of others, or to make a false declaration of a debt upon himself or herself in order to do wrong to the heirs — all these acts amount to committing a sin of a proportion whose only recompense is Hellfire.

[1] *An-Nisā*’ 4:12,13.

Chapter 3. What Has Been Related About Encouraging (To Make) The Will

2118. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “It is not right for a Muslim man to spend two nights, having what he would will, without having his will written with him.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. A similar narration has been reported from Az-Zuhri, from Sālim, from Ibn ‘Umar from the Prophet ﷺ.

تخریج: متفق عليه، وأخرجه مسلم، الوصية، باب وصية الرجل مكتوبة عنده، ح: ٣/١٦٢٧ من حديث أيوب السخيتاني والبخاري، ح: ٢٧٣٨ من حديث نافع به، سفيان هو ابن عيينة.

Comments:

If a man owes some money to someone, or is keeping a trust to be delivered to the rightful owner, then he is duty-bound to make a will in this regard. The will may as well be committed to writing, if necessary.

Chapter 4. What Has Been Related That The Prophet ﷺ Did Not Leave A Will

2119. Ṭalḥah bin Muṣarrif said: “I said to Ibn Abī Awfā: ‘Did the Messenger of Allāh ﷺ leave a will?’ He said: ‘No.’ I said: ‘How is the will written, and how was it enjoined upon the people?’ He said: ‘It was ordered in the Book of Allāh, Most High.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb*]. We do not know of it except through the narration of Mālik bin Mighwal.

(المعجم ٣) - بَابُ مَا جَاءَ فِي الْحَثِّ عَلَى الْوَصِيَّةِ (التحفة ٣)

٢١١٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا حَقُّ امْرِئٍ مُسْلِمٍ يَبِيتُ لَيْلَتَيْنِ وَلَهُ مَا يُوصِي فِيهِ إِلَّا لِأَوْصِيَّتِهِ مَكْتُوبَةً عِنْدَهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

(المعجم ٤) - بَابُ مَا جَاءَ أَنَّ النَّبِيَّ ﷺ لَمْ يُوصِرْ (التحفة ٤)

٢١١٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا أَبُو قَطَرٍ [عَمْرُو بْنُ الْهَيْثَمِ الْبَغْدَادِيُّ]: أَخْبَرَنَا مَالِكُ بْنُ مِغْوَالٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ: قُلْتُ لِابْنِ أَبِي أَوْفَى: أَوْصَى رَسُولُ اللَّهِ ﷺ؟ قَالَ: لَا، قُلْتُ: وَكَيْفَ كُتِبَتِ الْوَصِيَّةُ وَكَيْفَ أَمَرَ النَّاسَ؟ قَالَ: أَوْصَى بِكِتَابِ اللَّهِ تَعَالَى.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ]. لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ

مَالِكِ بْنِ مَعُولٍ .

تخريج: متفق عليه، وأخرجه البخاري، الوصايا، باب الوصايا، ح: ٢٧٤٠ ومسلم، ح: ١٦٣٤ من حديث مالك بن معول به .

Comments:

The *Shi'ah*, taking their cue from 'Abdullāh bin Ṣabā', falsely propagated the story that the Messenger of Allāh ﷺ had appointed 'Alī ؑ his executor and political successor. That is why everytime the Companions were questioned about whether the Messenger of Allāh ﷺ had left any will, they replied in the negative. The Prophet ﷺ in fact did not make any testament, even regarding his property or wealth.

Chapter 5. What Has Been Related About 'There Is No Will For The Heir'

(المعجم ٥) - بَابُ مَا جَاءَ لَا وَصِيَّةَ
لِوَارِثٍ (التحفة ٥)

2120. Abū Umāmah said: "During the year of the Farwell Pilgrimage, I heard the Messenger of Allāh ﷺ saying in his *Khutbah*: 'Indeed Allāh, Most Blessed and Most High, has given the right due to everyone deserving a right. So there is no will for an heir, the child is for the bed, and for the fornicator is the stone,^[1] and their reckoning is for Allāh, Most High. And whoever claims someone other than his father, or an affiliations with other than his *Mawālī*, then upon him is the continued curse of Allāh until the Day of Judgement. The wife is not to spend from her husband's house except with her husband's permission.' They said: 'O Messenger of Allāh! Not even food?' He said: 'That is the most virtuous of our wealth.' And he said: 'The borrowed is to be returned, the endowment is to be

٢١٢٠ - حَدَّثَنَا هَنَّادٌ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ: أَخْبَرَنَا شُرْحِبِيلُ بْنُ مُسْلِمٍ الْحَوْلَانِيُّ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي خُطْبَتِهِ عَامَ حَجَّةِ الْوَدَاعِ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَدْ أَعْطَى لِكُلِّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِوَارِثٍ، الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى، وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ التَّابِعَةُ إِلَى يَوْمِ الْقِيَامَةِ، لَا تُنْفِقُ امْرَأَةٌ مِنْ بَيْتِ زَوْجِهَا إِلَّا بِإِذْنِ زَوْجِهَا»، قِيلَ: يَا رَسُولَ اللَّهِ! وَلَا الطَّعَامُ؟ قَالَ: «ذَلِكَ أَفْضَلُ أَمْوَالِنَا». وَقَالَ: «الْعَارِيَةُ مُؤَدَّاةٌ، وَالْمِنْحَةُ مَرْدُودَةٌ، وَالذَّيْنُ مَقْضِيٌّ، وَالرَّعِيمُ عَارِمٌ» .

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَمْرٍو ابْنِ خَارِجَةَ وَأَنْسِ بْنِ مَالِكٍ هَذَا حَدِيثٌ

[1] See number 1157.

refunded, and the debt is to be repaid, and the guarantor is responsible.”^[1] (*Hasan*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Amr bin Khārijah and Anas bin Mālik. This *Hadīth* is *Hasan* [*Ṣaḥīh*], and it has been reported from Abū Umāmah from the Prophet ﷺ through routes other than this. The narrations of Ismā‘il bin ‘Ayyāsh from the people of Al-‘Irāq and the people of Al-Ḥijāz are not that strong where he is alone in reporting it, because he reported *Munkar* narrations from them. His narrations from the people of Ash-Shām are more reliable. This is what Muḥammad bin Ismā‘il said.

He said: I heard Aḥmad bin Al-Ḥasan saying: “Aḥmad bin Ḥanbal said: ‘The condition of ‘Ismā‘il bin ‘Ayyāsh is better then that of Baqiyyah, and Baqiyyah has *Munkar* narrations from trustworthy narrators.’” And I heard ‘Abdullāh bin ‘Abdur-Raḥmān saying: “I heard Zakariyyā bin ‘Adī saying: ‘Abū Ishāq Al-Fazārī said: “Take what Baqiyyah narrated from trustworthy narrators, and do not take what Ismā‘il bin ‘Ayyāsh narrated from trustworthy narrators, nor [from] those who are not trustworthy.”

حَسَنٌ [صَحِيحٌ]. وَقَدْ رُوِيَ عَنِ أَبِي أَمَامَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هَذَا الْوَجْهِ. وَرِوَايَةُ إِسْمَاعِيلَ بْنِ عِيَّاشٍ عَنِ أَهْلِ الْعِرَاقِ وَأَهْلِ الْحِجَازِ لَيْسَ بِذَلِكَ فِيمَا يَتَرَدَّدُ بِهِ لِأَنَّهُ رَوَى عَنْهُمْ مَنَاصِيرَ. وَرِوَايَتُهُ عَنِ أَهْلِ الشَّامِ أَصَحُّ؛ هَكَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالَ: سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ: قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: إِسْمَاعِيلُ بْنُ عِيَّاشٍ أَصْلَحُ بَدَنًا مِنْ بَقِيَّةٍ، وَلَيْقِيَّةٌ أَحَادِيثُ مَنَاصِيرُ عَنِ الثَّقَاتِ. وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: سَمِعْتُ زَكَرِيَّا بْنَ عَدِيٍّ يَقُولُ: قَالَ أَبُو إِسْحَاقَ الْفَزَارِيُّ: خُذُوا عَنِ بَقِيَّةٍ مَا حَدَّثَ عَنِ الثَّقَاتِ وَلَا تَأْخُذُوا عَنِ إِسْمَاعِيلَ بْنِ عِيَّاشٍ مَا حَدَّثَ عَنِ الثَّقَاتِ وَلَا [عَنْ] غَيْرِ الثَّقَاتِ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الوصايا، باب ما جاء في الوصية للوارث، ح: ٢٨٧٠ مختصرًا وابن ماجه، ح: ٢٧١٣ من حديث إسماعيل بن عياش به * وفي الباب عن عمرو بن خارجه [يأتي: ٢١٢١] وأنس بن مالك [ابن ماجه، ح: ٢٧١٤] * قول أحمد صحيح عنه

[1] This last part appeared previously, see no. 1265.

وكذا قول زكريا بن عدي عن أبي إسحاق الفزاري سنده صحيح .

2121. ‘Amr bin *Khārajah* narrated: “The Prophet ﷺ gave a *Khutbah* upon his she-camel, while I was under the front of her neck, and she was chewing her cud, with her saliva dripping between my shoulders. I heard him saying: ‘Indeed Allāh, Most Blessed and Most High, has given the right due to every one deserving a right. So there is no will for an heir, the child is for the bed, and for the fornicator is the stone.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

٢١٢١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ، عَنْ عَمْرِو بْنِ خَارِجَةَ: أَنَّ النَّبِيَّ ﷺ حَطَبَ عَلَى نَاقَتِهِ وَأَنَا تَحْتَ جِرَانِهَا وَهِيَ تَقْضَعُ بِجِرْتِهَا وَإِنَّ لُعَابَهَا يَسِيلُ بَيْنَ كَتِفَيَّ فَسَمِعْتُهُ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِرَاثٍ. وَالْوَلَدُ لِلْفِرَاسِ وَلِلْعَاهِرِ الْحَجَرُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه النسائي: ٢٤٧/٦، ح: ٣٦٧١ (الوصايا، باب إبطال الوصية للوارث) عن قتيبة، وابن ماجه، ح: ٢٧١٢ من حديث قتادة به ورواه شعبة عن قتادة به (النسائي: ٢٤٧/٦، ح: ٣٦٧٢) * شهر تقدم حاله آنفاً: ٢١١٧.

Comments:

The *Hadīth* conclusively proves that it is prohibited for anyone to make a will or testament in favor of a legal heir, and there is unanimity of opinion among the scholars that no will favoring a particular heir can be made without the consent of all other heirs.

Chapter 6. What Has Been Related About Beginning With The Debt Before The Will

2122. Al-*Hārith* narrated from ‘Alī: “The Prophet ﷺ judged with the debt before the will, and you people recite the will before the debt.” (*Hasan*)

[Abū ‘Eisā said:] This is acted upon according to the people of knowledge in general; the debt is to be (settled) before the will.

(المعجم ٦) - بَابُ مَا جَاءَ يُبَدَأُ بِالذَّيْنِ قَبْلَ الْوَصِيَّةِ (التحفة ٦)

٢١٢٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ قَضَى بِالذَّيْنِ قَبْلَ الْوَصِيَّةِ وَأَنْتُمْ تَقْرَأُونَ الْوَصِيَّةَ قَبْلَ الذَّيْنِ.

[قَالَ أَبُو عِيْسَى:] وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ أَنَّهُ يُبَدَأُ بِالذَّيْنِ قَبْلَ الْوَصِيَّةِ.

تخریج: [حسن] وأخرجه ابن ماجه، الفرائض، باب ميراث العصبه، ح: ٢٧٣٩ من حديث أبي إسحاق السبيعي به وسنده ضعيف جداً ولمفهوم الحديث شاهد حسن عند ابن ماجه، ح: ٢٤٣٣ وغيره.

Comments:

Being meticulous about words and their lexical definition is not the best way to understand the real meaning of the Qur'an. An example of this attitude, as rightly mentioned in this *Hadīth*, would be to suppose that since we find the mention of the execution of the will before the (clearing of) debt, the former should precede the latter, which is a patently wrong notion.

Chapter 7. What Has Been Related About A Man Giving Charity Or Freeing A Slave At The Time Of His Death

(المعجم ٧) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَتَصَدَّقُ أَوْ يُعْتِقُ عِنْدَ الْمَوْتِ (التحفة ٧)

2123. Abū Ḥabībah At-Ṭā'ī said: "My brother willed a portion of his wealth to me. So I met Abū Ad-Dardā' and said: 'My brother has willed a portion of his wealth to me, so where do you suggest that I should give it - to the poor, the needy, or the *Mujāhidīn* in Allāh's Cause?' He said: 'As for me, then I would not consider them equal to the *Mujāhidīn*. I heard the Messenger of Allāh ﷺ saying: "The parable of the one who frees a slave at the time of his death is that of the one who gives a gift when he is satisfied (fulfilled his needs)." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٢١٢٣ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَبِيبَةَ الطَّائِيِّ قَالَ: أَوْصَى إِلَيَّ أَخِي بِطَائِفَةٍ مِنْ مَالِهِ، فَلَقِيتُ أَبَا الدَّرْدَاءِ، فَقُلْتُ: إِنَّ أَخِي أَوْصَى إِلَيَّ بِطَائِفَةٍ مِنْ مَالِهِ فَأَيْنَ تَرَى لِي وَضَعَهُ فِي الْفُقَرَاءِ أَوْ الْمَسَاكِينِ أَوْ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ؟ فَقَالَ: أَمَا أَنَا فَلَوْ كُنْتُ لَمْ أُعْدِلْ بِالْمُجَاهِدِينَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ الَّذِي يُعْتِقُ عِنْدَ الْمَوْتِ كَمَثَلِ الَّذِي يُهْدِي إِذَا سَبَعٌ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: [حسن] وأخرجه أبو داود، العتق، باب: في فضل العتق في الصحة، ح: ٣٩٦٨ من حديث سفیان الثوري، والنسائي، ح: ٣٦٤٤ من حديث أبي إسحاق به ورواه شعبة عن أبي إسحاق: سمع أبا حبيبة به وصححه ابن حبان، ح: ١٢١٩ والحاكم: ٢١٣/٢ الذهبي * أبو حبيبة: وثقه ابن حبان والترمذي والحاكم وغيرهم وحديثه لا ينزل عن درجة الحسن.

Comments:

What we learn from the *Ḥadīth* is that true charity meriting greater reward from Allāh is the one that a man makes during the days of his health of body and greed for wealth. To give away the wealth when one is at the brink of death, and the inheritance is about to go to the heirs, is an act of much less value meriting much less reward in the Hereafter.

Chapter 8.

(المعجم ٨) - بَابُ : (التحفة . . .)

2124. ‘Urwah narrated that ‘Āishah had informed him that Barīrah came to her (‘Āishah) seeking her help for her writ of emancipation, and she had not yet paid anything for her writ of emancipation. So ‘Āishah said to her: “Return to your people, and if they agree to me paying for your writ of emancipation and that your *Walā’* will be for me, then I will do so.” So Barīrah mentioned that to her people and they refused. They said: “If she wants the reward for (freeing) you while the *Walā’* is for us, then let her do it.” So I mentioned that to the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ said: “Buy her, then free her, for the *Walā’* is only for the one who frees.” Then the Messenger of Allāh ﷺ stood and said: “What is the case of people who make conditions that are not in Allāh’s Book? Whoever makes a condition that is not in Allāh’s Book, then it will not be so for him, even if he were to make a condition a hundred times.” (*Ṣaḥīh*)

٢١٢٤ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُ عَائِشَةَ فِي كِتَابَتِهَا وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، فَقَالَتْ لَهَا عَائِشَةُ: ارْجِعِي إِلَى أَهْلِكَ فَإِنْ أَحْبَبُوا أَنْ أَقْضِيَ عَنْكَ كِتَابَتَكَ وَيَكُونَ وَلَاؤُكَ لِي فَعَلْتُ، فَذَكَرْتُ ذَلِكَ بَرِيرَةَ لِأَهْلِهَا فَأَبَوْا وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكَ وَيَكُونَ لَنَا وَلَاؤُكَ فَلتَفْعَلْ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «ابْتَاعِي فَأَعْتِقِي فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ»، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا بَالُ أَقْوَامٍ يَشْتَرُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ؟ مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ وَإِنْ اشْتَرَطَ مِائَةَ مَرَّةٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجَوَّعَ عَنْ عَائِشَةَ وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*, and it has been reported through more than one

route from 'Āishah. This is acted upon according to the people of knowledge, the *Walā'* is for the one who does the freeing.

تخريج: متفق عليه، وأخرجه البخاري، المكاتب، باب ما يجوز من شروط المكاتب ... إلخ، ح: ٢٥٦١ ومسلم، ح: ٦/١٥٠٤ عن قتبية به.

Comments:

The people of knowledge, on the basis of this *Hadīth* unanimously hold that *Walā'* (right of the master to inherit any property the slave freed by him may acquire after emancipation) belongs only to the person that has freed the person concerned. The *Hadīth* tells us that Barirah ؓ had concluded a contract with her masters to secure her emancipation on payment of a certain amount of money payable in instalments. She was at that time trying to raise money for the purpose, and had already collected some money, but had not until then, paid anything. It was for this purpose that she had come to 'Āishah ؓ for help. 'Āishah ؓ agreed to pay the entire amount in one go, and declared that after her manumission the *Walā'* would belong to her.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

29. Chapters On *Walā'* And Gifts From The Messenger Of Allāh ﷺ

(المعجم ٢٩) - أَبْوَابُ الْوَلَاءِ وَالْهَبَةِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٢٦)

Chapter 1. What Has Been Related About The *Walā'* Is For The One Who Frees

(المعجم ١) - بَابُ مَا جَاءَ أَنَّ الْوَلَاءَ
لِمَنْ أَعْتَقَ (التحفة ١)

2125. 'Āishah narrated that she wanted to buy Barīrah but (her owners) stipulated that they should have her *Walā'*, so the Prophet ﷺ said: "The *Walā'* is for the one who gives the price, or for the one who grants the favor." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from Ibn 'Umar and Abū Hurairah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and this is acted upon according to the people of knowledge.

٢١٢٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ فَاشْتَرَطُوا الْوَلَاءَ، فَقَالَ النَّبِيُّ ﷺ: «الْوَلَاءُ لِمَنْ أَعْطَى الثَّمَنَ أَوْ لِمَنْ وَلِيَ النُّعْمَةَ».

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ.

وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: وأخرجه البخاري، الفرائض، باب ما يرث النساء من الولاء، ح: ٦٧٦٠ من حديث سفیان الثوري به ورواه مسلم، ح: ١٥٠٤ من حديث عائشة * وفي الباب عن ابن عمر [البخاري، ح: ٢١٦٩ ومسلم، ح: ٥/١٥٠٤] وأبي هريرة [مسلم، ح: ١٥٠٥].

Comments:

On the basis of this *Ḥadīth* the people of knowledge are unanimous in their view that *Walā'* belongs only to the person that frees the concerned slave or pays money for his freedom. In case the freed slave dies and leaves no heirs, then his emancipator shall inherit his/her property even in the presence of his '*Aṣabah* (*Al-Mughnī*, v.9, p.215).

Chapter 2. What Has Been Related About The Prohibition From Selling The *Walā'* And (From) Conferring It

2126. 'Abdullāh bin 'Umar narrated that the Messenger of Allāh ﷺ prohibited selling the *Walā'* and [from] conferring it. (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*. We do not know of it except as a narration of 'Abdullāh bin Dīnār from Ibn 'Umar from the Prophet ﷺ. *Shu'bah*, *Sufyān Ath-Thawrī*, and *Mālik bin Anas* (also) reported it from 'Abdullāh bin Dīnār. It has been related that *Shu'bah* said: "I so wished that 'Abdullāh bin Dīnār would permit me when he narrated this *Hadīth* that I stand-up, so that I kiss his head."^[1] And *Yaḥya bin Sulaim* reported this *Hadīth* from 'Ubaidullāh bin 'Umar from *Nāfi'*, from Ibn 'Umar from the Prophet ﷺ. But this is mistaken, *Yaḥya bin Sulaim* erred in it, what is correct is: "From 'Ubaidullāh bin 'Umar, from 'Abdullāh bin Dīnār, from Ibn 'Umar from the Prophet ﷺ. This is how it was reported by more than one narrator from 'Ubaidullah bin 'Umar.

[Abū 'Eisā said:] And 'Abdullāh bin Dīnār is alone with this *Hadīth*.

تخريج: متفق عليه، وأخرجه البخاري، الفرائض، باب إثم من تبرأ من مواليه، ح: ٦٧٥٦ ومسلم، ح: ١٥٠٦ من حديث سفيان بن عيينة به.

(المعجم ٢) - بَابُ مَا جَاءَ فِي النَّهْيِ
عَنْ بَيْعِ الْوَلَاءِ وَ[عَنْ] هَبِيَّتِهِ (التحفة ٢)

٢١٢٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ
سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ
نَهَى عَنْ بَيْعِ الْوَلَاءِ وَ[عَنْ] هَبِيَّتِهِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ
دِينَارٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَقَدْ رَوَاهُ
شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ عَنِ
عَبْدِ اللَّهِ بْنِ دِينَارٍ. وَيُرْوَى عَنْ شُعْبَةَ قَالَ:
لَوِ دِدْتُ أَنَّ عَبْدَ اللَّهِ بْنَ دِينَارٍ حِينَ يُحَدِّثُ
بِهَذَا الْحَدِيثِ أَذِنَ لِي حَتَّى كُنْتُ أَقُومُ إِلَيْهِ
فَأَقْبَلُ رَأْسَهُ. وَرَوَى يَحْيَى بْنُ سُلَيْمٍ هَذَا
الْحَدِيثَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، وَهُوَ وَهُمْ وَهُمْ
فِيهِ يَحْيَى بْنُ سُلَيْمٍ. وَالصَّحِيحُ عَنْ عُبَيْدِ اللَّهِ
ابْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ
عُمَرَ عَنِ النَّبِيِّ ﷺ. هَكَذَا رَوَاهُ غَيْرٌ وَاحِدٍ
عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ.

[قَالَ أَبُو عِيْسَى:] وَتَمَرَّدَ عَبْدُ اللَّهِ بْنُ دِينَارٍ
بِهَذَا الْحَدِيثِ.

[1] Because he is the only one who narrates it, so *Shu'bah* considered it of tremendous benefit to hear it from him.

Comments:

This *Hadīth* makes it impermissible to sell *Walā'* or confer it to someone else, or even to allow someone other than the emancipator to establish such a relationship. This is the view held by the vast majority of scholars including the Four *A'immaḥ* of Jurisprudence.

Chapter 3. What Has Been Related About Whoever Claims His *Walā'* to Be For Other Than His *Mawālī*, Or Claims Someone Else Other Than His Father

2127. Ibrāhīm At-Taimī narrated from his father: “Alī delivered a *Khuṭbah* for us in which he said: ‘Whoever claims that we have some book to read other than Allāh’s Book and this paper, which includes camel’s ages and things related to (relatiation for) wounds, then he has lied.’ And he said in it: “The Messenger of Allāh ﷺ said: ‘Al-Madinah is sacred, what is between ‘Aīr to Thawr, so whoever introduces in it any innovation or shelters an innovator^[1] then upon him is the curse of Allāh, the angels, and all people. On the Day of Judgement, Allāh will not accept his compulsory nor optional good deeds.^[2] And whoever claims someone else to be his father, or claims *Walā'* for someone other than his *Mawālī*, then upon him is the curse of Allāh, the angels, and all people; his compulsory and optional good deeds shall not be

(المعجم ٣) - بَابُ مَا جَاءَ فِي مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ أَوْ ادَّعَى إِلَى غَيْرِ أَبِيهِ (التحفة ٣)

٢١٢٧ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ أَبِيهِ قَالَ: خَطَبَنَا عَلِيٌّ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرُؤُهُ إِلَّا كِتَابَ اللَّهِ وَهَذِهِ الصَّحِيفَةُ صَحِيفَةٌ فِيهَا أَسْتَانُ الْإِبِلِ وَأَشْيَاءٌ مِنَ الْجِرَاحَاتِ، فَقَدْ كَذَبَ، وَقَالَ فِيهَا: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ غَيْرِ إِلَى ثَوْرٍ، فَمَنْ أَحَدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحَدِّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا، وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى بَعْضُهُمْ عَنِ الْأَعْمَشِ، عَنِ

[1] The word *Ahādīth* in this narration refers to all sorts of *Munkar* (evil) as well as innovation. And: “Shelters an innovator.”; *Muḥdīth* is one who initiates either the evil or the innovation, it is also recited as *Muḥdath* which refers to the innovation itself. See *Minnat Al-Mun'im*.

[2] *Ṣarf* and '*Adl*, and they say it means Allāh will not accept any repentance (*Ṣarf*) nor ransom (*Adl*).

accepted. The covenants of the Muslims are one, it covers the rest of them.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Some of them reported it similarly from Al-A‘mash, from Ibrāhīm At-Taimī, from Al-Ḥārith bin Suwaid from ‘Alī.

[Abū ‘Eīsā said:] It has been reported through more than one route from ‘Alī [from the Prophet ﷺ].

تخریج: متفق علیه، وأخرجه مسلم، الحج، باب فضل المدينة، ودعاء النبي ﷺ فيها بالبركة... إلخ، ح: ۱۳۷۰ من حديث أبي معاوية الضرير والبخاري، ح: ۳۱۷۹ من حديث الأعمش به.

Comments:

The *Hadīth* proves that the *Haram* (inviolable status) of Al-Madinah extends from ‘Air to Thawr. Innovating things in religion or committing acts against the laws of *Shari‘ah*, especially in Al-Madinah would, therefore, be regarded as acts of great sin which would even deprive the person of the reward of all kinds of his virtuous deeds, whether obligatory or optional, and would attract the curse of Allāh, of angels and of all people. Similarly, misrepresenting one’s father’s parentage and clan, or assuming the clientage (*Walā’*) of someone other than one’s masters (*Mawālī*) is an accursed act.

Chapter 4. What Has Been Related About A Man Negating The Legitimacy Of His Child

2128. Abū Hurairah narrated that a man from [Banū] Fazārah came to the Prophet ﷺ and said: “O Messenger of Allāh! My wife gave birth to a black boy.” So the Prophet ﷺ said: “[Do you have any camels?]” He said: “Yes.” He said: “Then what are their colors?” He said: “Red.” He said: “Is there a grey one among them?” he said: “Yes, there is a grey one among them.” He said: “From where does

إبراهيم التيمي، عن الحارث بن سويد، عن عليّ نحوه.

[قال أبو عيسى:] [وقد روي من غير وجه عن عليّ عن النبي ﷺ].

(المعجم ٤) - بَابُ مَا جَاءَ فِي الرَّجْلِ
بِتَنْفِيٍّ مِنْ وُلْدِهِ (التحفة ٤)

٢١٢٨ - حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنُ عَبْدِ الْجَبَّارِ الْعَطَّارُ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ الرَّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ مِنْ [بَنِي] فَرَازَةَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ امْرَأَتِي وَوَلَدَتْ غُلَامًا أَسْوَدًا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «فَمَا

[1] This last part appeared previously, see the discussion after no. 1579.

that come?" He said: "Perhaps it is hereditary." He said: "Then in the same way, perhaps it is his heredity." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

أَلْوَانُهَا؟ قَالَ: حُمْرٌ، قَالَ: «فَهَلْ فِيهَا أَوْرُقٌ؟» قَالَ: نَعَمْ إِنَّ فِيهَا لَوُرُقًا، قَالَ: «أَنَّى آتَاهَا ذَلِكَ؟» قَالَ: لَعَلَّ عِرْقًا نَزَعَهَا، قَالَ: «فَهَذَا لَعَلَّ عِرْقًا نَزَعَهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، اللعان، ح: ١٥٠٠ من حديث سفيان بن عيينة والبخاري، ح: ٥٣٠٥ من حديث الزهري به.

Comments:

The *Hadīth* proves the fact that it is not necessary for children to take their features and complexion from their father alone, and it is not proper to attribute them to someone else simply on the basis of difference in features or color. A child may take the color of either the family of its father or of its mother.

Chapter 5. What Has Been Related About The *Qā'if* (Those Who Are Experts On Heredity)

(المعجم ٥) - بَابُ مَا جَاءَ فِي الْقَافَةِ

(التحفة ٥)

2129. 'Aishah narrated that the Prophet ﷺ visited her in a very happy mood, his face beaming with joy and said: "Don't you see that the Mujazziz looked just now at Zaid bin Hārithah and Usāmah bin Zaid, and said: 'These feet belong to each other.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Sufyān bin 'Uyainah reported this *Hadīth* from Az-Zuhri, from 'Urwah, from 'Aishah and he added in it: "Don't you see that the Mujazziz passed by Zaid bin Hārithah and Usāmah bin Zaid while their heads were covered, and their feet were exposed, and he said: 'These feet belong to each other.'"

This is how Sa'eed bin 'Abdur-Raḥmān - and more than one

٢١٢٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا مَسْرُورًا تَبَرَّقَ أَسَارِيرُ وَجْهِهِ، فَقَالَ: «أَلَمْ تَرَيِ أَنَّ مُجَزَّزًا نَظَرَ آفِئًا إِلَى زَيْدِ بْنِ حَارِثَةَ وَأَسَامَةَ بْنِ زَيْدٍ فَقَالَ: هَذِهِ الْأَقْدَامُ بَعْضُهَا مِنْ بَعْضٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى سُفْيَانُ بْنُ عُيَيْنَةَ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ وَرَادَ فِيهِ: «أَلَمْ تَرَيِ أَنَّ مُجَزَّزًا مَرَّ عَلَى زَيْدِ ابْنِ حَارِثَةَ وَأَسَامَةَ بْنِ زَيْدٍ وَقَدْ غَطَبَا رُءُوسَهُمَا وَبَدَتْ أَقْدَامُهُمَا فَقَالَ: إِنَّ هَذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ» وَهَكَذَا حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ وَعَبْرٌ وَاحِدٌ، عَنْ

narrator – narrated this *Hadīth* from Sufyān bin ‘Uyainah, from Az-Zuhri [from ‘Urwah, from ‘Āishah. And this *Hadīth* is *Ḥasan Ṣaḥīḥ*].

Some of the people of knowledge used this *Hadīth* to support the case of the *Qā’if*.

سُفْيَانَ بْنِ عُيَيْنَةَ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ وَهَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ اخْتَجَّ بَعْضُ أَهْلِ الْعِلْمِ بِهَذَا
الْحَدِيثِ فِي إِقَامَةِ أَمْرِ الْقَافَةِ.

تخريج: متفق عليه، وأخرجه مسلم، الرضاع، باب العمل بإلحاق القائف الولد، ح: ١٤٥٩
عن قتبية والبخاري، ح: ٣٧٣١ من حديث ابن شهاب الزهري به.

Comments:

Zaid ؓ was a man of fair complexion, while Usāmah ؓ had a very dark complexion. The infidels, therefore, used to scandalize his lineage. But when someone known for his expertise in heredity declared them as from one stock, the disbelievers lost the very basis of their taunt, and had to accept the truth that met their own criterion.

Chapter 6. Regarding The Prophet ﷺ Encouraging Gifts

(المعجم ٦) - بَابُ: فِي حَثِّ النَّبِيِّ
ﷺ عَلَى الْهَدِيَّةِ (التحفة ٦)

2130. Abū Hurairah narrated that the Prophet ﷺ said: “Give gifts, for indeed the gift removes bad feelings from the chest. And let the neighbor not look down upon (the gift of) her neighbor, even if it be the lower shanks of sheep.”^[1] (*Da’if*)

٢١٣٠ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ الْبَصْرِيُّ:
حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ: أَخْبَرَنَا أَبُو مَعْشَرٍ عَنْ
سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
«تَهَادَوْا فَإِنَّ الْهَدِيَّةَ تُذْهِبُ وَحَرَ الصَّدْرِ، وَلَا
تُحْقِرَنَّ جَارَةً لِجَارَتِهَا وَلَوْ شِقَ فَرَسَيْنِ شَاةٍ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ
هَذَا الْوَجْهِ. وَأَبُو مَعْشَرٍ اسْمُهُ نَجِيحٌ مَوْلَى
بَنِي هَاشِمٍ، وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ
مِنْ قَبْلِ حِفْظِهِ.

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route. Abū Ma’shar’s name is Najih, the freed slave of Banū Hāshim. Some of the people of knowledge criticized him due to his poor memory.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤٥٥/٢ من حديث أبي معشر به وهو ضعيف
وحديث: "ولا تحقرن جارة لجارتها ولو شق فرسین شاة" له شاهد عند البخاري، ح: ٦٠١٧
ومسلم، ح: ١٠٣٠.

[1] His ﷺ saying: “Give gifts to spread love (among each other)” was recorded by Al-Bukhārī in *Al-Adab Al-Mufrad* no. 594, and graded *Ḥasan* by Shaikh Al-Albānī. The second half of this *Hadīth*: “Let the neighbor not look down upon...” is recorded by Al-Bukhārī (6017) and Muslim (2379) in their *Ṣaḥīḥ*.

Comments:

It is a social necessity and custom to exchange gifts and presents amongst neighbors and friends since it promotes mutual love and fellow-feeling. Such interactions also have the effect of healing the rifts in relations, if any, and removing mutual ill-feelings and misunderstandings.

Chapter 7. What Has Been Related About It Being Disliked To Take Back Gifts

(المعجم ٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الرَّجُوعِ فِي الْهَبَةِ (التحفة ٧)

2131. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “The parable of the one who gives a gift, and then takes it back, is that of a dog who eats until he is full, and vomits, then he returns to [take back] his vomit.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from Ibn ‘Abbās and ‘Abdullāh bin ‘Amr.

٢١٣١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ: أَخْبَرَنَا حُسَيْنُ الْمُكْبِيِّ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ قَاءَهُ ثُمَّ عَادَ [فَرَجَعَ] فِي قَيْئِهِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

تخریج: [إسناده صحيح] وتقدم مختصراً: ١٢٩٩ * وفي الباب عن ابن عباس [يأتي: ٢١٣٢] وعبدالله بن عمرو [ابن ماجه، ح: ٢٣٧٨].

2132. Ibn ‘Umar and Ibn ‘Abbās narrated the *Marfū’ Hadīth*: “It is not lawful for a man to give a gift and then take it back, except in the case of the father with what he gave to his son. And the parable of the one who gives a gift and then takes it back, is that of the dog who eats until he is full and vomits, then he returns to his vomit.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Ash-Shāfi‘ī said: “It is not lawful for one who confers something to take it back, except in

٢١٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ عَمْرِو ابْنِ شُعَيْبٍ: حَدَّثَنِي طَاوُسٌ عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ يَرْفَعَانِ الْحَدِيثَ قَالَ: «لَا يَجُزُّ لِرَجُلٍ أَنْ يُعْطِيَ عَطِيَّةً ثُمَّ يَرْجِعُ فِيهَا إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ، وَمَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ قَاءَهُ ثُمَّ عَادَ فِي قَيْئِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَالَ الشَّافِعِيُّ: لَا يَجُزُّ لِمَنْ وَهَبَ

the case of the father. He may take back what he gave to his son” and he used this *Hadīth* as proof.

هَبَّةٌ أَنْ يَرْجِعَ فِيهَا إِلَّا الْوَالِدُ فَلَهُ أَنْ يَرْجِعَ
فِيمَا أُعْطِيَ وَلَدَهُ، وَاحْتَجَّ بِهَذَا الْحَدِيثِ.
تخریج: [إسناده صحيح] وانظر الحديث السابق.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

30. Chapters On *Al-Qadar* From The Messenger Of Allāh ﷺ

(المعجم ٣٠) - أَبْوَابُ الْقَدَرِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٢٧)

Chapter 1. What Has Been Related About The Severity Of Engaging In (Debates About) *Al-Qadar*

(المعجم ١) - بَابُ مَا جَاءَ مِنَ التَّشْدِيدِ
فِي الْخَوْضِ فِي الْقَدَرِ (التحفة ١)

2133. Abū Hurairah narrated: “The Messenger of Allāh ﷺ came out to us while we were discussing about *Al-Qadar*. He became angry such that his face became red, as if a pomegranate was bursting through his cheeks. He said: ‘Is this what I ordered you to do?’ – or: ‘Is this what I have been sent to you with? The people before you were only ruined when they differed about this matter. I order you [I order you] to not debate about it.’” (Da‘if)^[1]

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Umar, ‘Aishah, and Anas. And this *Hadīth* is *Gharīb*. We do not know of it from this route except through the narration of Ṣāliḥ Al-Murrī. Ṣāliḥ Al-Murrī has narrated strange narrations (*Gharā’ib*) in

٢١٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ [البصري]: حَدَّثَنَا صَالِحُ الْمُرِّيِّ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سَبْرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَتَنَازَعُ فِي الْقَدَرِ، فَغَضِبَ حَتَّى احْمَرَّتْ وَجْهُهُ حَتَّى كَأَنَّمَا فُقِيَءٌ فِي وَجْتِيهِ الرُّمَّانِ، فَقَالَ: «أَبْهَذَا أُمِرْتُمْ أَمْ بِهَذَا أُرْسِلْتُ إِلَيْكُمْ؟ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِينَ تَنَازَعُوا فِي هَذَا الْأَمْرِ. عَزَمْتُ عَلَيْكُمْ [عَزَمْتُ عَلَيْكُمْ] أَلَّا تَنَازَعُوا فِيهِ».

[قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنْ عُمَرَ وَعَائِشَةَ وَأَنَسٍ وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ صَالِحِ الْمُرِّيِّ. وَصَالِحُ الْمُرِّيِّ، لَهُ غَرَائِبٌ يَتَقَرَّدُ بِهَا [لَا

[1] The story in this *Hadīth* has been reported by ‘Abdullāh bin ‘Amr bin Al-‘Āṣ. It was recorded by Aḥmad (2:178 & 196) with the mention of *Al-Qadar*, and Ibn Mājah (85). Al-Buṣīrī said: “Its chain is *Ṣāḥīḥ*”. And Shaikh Al-Albānī graded the narration of At-Tirmidhī *Ḥasan*. The prohibition of debating about *Al-Qadar* is the established creed of *Ahl As-Sunnah wal-Jamā‘ah*, as clearly indicated in *Usūl As-Sunnah* by Imām Aḥmad as well as others.

which he is alone [no one reported them except him].

يُنَائِعُ عَلَيْهَا].

تخريج: [إسناده ضعيف] وأخرجه ابن حبان في المجروحين: ٣٧٢/١ من حديث صالح المري به وهو ضعيف وشيخه عنن وللحديث شواهد ضعيفة عند أبي يعلى والحارث بن أبي أسامة وغيرهما * وفي الباب عن عمر [أبو داود، ح: ٤٧١٠ بلفظ: 'لا تتجالسوا أهل القدر ولا تفتاحوهم' وسنده ضعيف ومع ذلك صححه ابن حبان، ح: ١٨٢٥] وعائشة [ابن ماجه، ح: ٨٤] وأنس [الطبراني في الأوسط: ٢٥/٨، ح: ٧٠٤٨].

Chapter 2. What Has Been Related About The Argument Between Ādam and Mūsā, Peace Be Upon Them

2134. Abū Hurairah narrated that the Prophet ﷺ said: “Ādam and Mūsā argued, Mūsā said: ‘O Ādam! You are the one that Allāh created with His Hand, and blew into you of His Spirit,^[1] and you misled the people and caused them to be expelled from Paradise.’ So Ādam said: ‘You are Mūsā, the one Allāh selected with His Speech! Are you blaming me for something I did which Allāh had decreed for me, before creating the heavens and the earth?’” He said: “So Ādam confuted Mūsā.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Umar and Jundab.

This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb* from this route, as a narration of Sulaimān At-Taimī from Al-A‘*mash*. Some of the companions of Al-A‘*mash* reported it similarly from Al-A‘*mash* from Abū Ṣāliḥ, from Abū Hurairah

(المعجم ٢) - بَابُ مَا جَاءَ فِي حِجَاكِ
آدَمَ وَمُوسَى عَلَيْهِمَا السَّلَامُ (التحفة ٢)

٢١٣٤ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبِي عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «اِخْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى يَا آدَمُ! أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، أَغْوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ، قَالَ: فَقَالَ آدَمُ: أَنْتَ مُوسَى الَّذِي اضْطَفَاكَ اللَّهُ بِكَلَامِهِ، أَتَلُوْمُنِي عَلَى عَمَلٍ عَمِلْتَهُ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ» قَالَ: «فَحَجَّ آدَمُ مُوسَى».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ عُمَرَ وَجُنْدَبٍ.

[وَأَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ سُلَيْمَانَ التَّيْمِيِّ عَنِ الْأَعْمَشِ. وَقَدْ رَوَاهُ بَعْضُ أَصْحَابِ الْأَعْمَشِ

[1] “Referring to the nobility and specificity of it, that is: ‘From a spirit which is created’ it does not indicate any limitation.” *Tuḥfat Al-Aḥwadhī*.

from the Prophet ﷺ. Some of them said: "From Al-A'mash, from Abū Ṣāliḥ, from Abū Sa'eed from the Prophet ﷺ." This *Hadīth* has been reported through more than one route from Abū Hurairah from the Prophet ﷺ.

عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَقَالَ بَعْضُهُمْ: عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: [صحيح] وأخرجه النسائي في الكبرى كما في تحفة الأشراف: ١٢٣٨٩/٩ عن يحيى ابن حبيب به ورواه أحمد: ٣٩٨/٢ من حديث الأعمش والبخاري، ح: ٣٤٠٩، ومسلم، ح: ٢٦٥٢، من طرق عن أبي هريرة به وهو صحيفة همام بن منبه، ح: ٤٥ * وفي الباب عن عمر [أبو داود، ح: ٤٧٠٢] وجندب [أحمد: ٤٦٤/٢] وابن أبي عاصم في السنة، ح: ١٤٣].

Comments:

Whatever good or bad a man does was written fifty thousand years (a long time) before the creation of the heavens and earth. So, if a man does a bad deed, let him offer his repentance and seek forgiveness from Allāh. Once he has offered his repentance, there is no justification to blame him for the deed in question done by him.

Chapter 3. What Has Been Related About Misery And Happiness

(المعجم ٣) - بَابُ مَا جَاءَ فِي الشَّقَاءِ وَالسَّعَادَةِ (التحفة ٣)

2135. ‘Āṣim bin ‘Ubaidullāh said: "I heard Ṣālim bin ‘Abdullāh narrating a *Hadīth* from his father who said: "‘Umar said: "O Messenger of Allāh! Do you see that what we do is a new matter – or a matter initiated – or it is a matter already concluded?" He ﷺ said: "O Ibn Al-Khaṭṭāb! It is a matter already concluded. For everyone is suited (for that for which he his created). As for one who is among the people of happiness, then he works for happiness, and as for one who is among the people of misery, then he works for his misery." (*Hasan*) [Abū ‘Eīsā said:] There are narrations on this topic from ‘Alī,

٢١٣٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ مَا نَعْمَلُ فِيهِ أَمْرٌ مُبْتَدَعٌ أَوْ مُبْتَدَأٌ أَوْ فِيمَا قَدْ فُرِعَ مِنْهُ؟ قَالَ: «فِيمَا قَدْ فُرِعَ مِنْهُ يَا ابْنَ الْخَطَّابِ وَكُلُّ مَيْسَرٍ، أَمَا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلسَّعَادَةِ، وَأَمَا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَحَدِثَةَ بْنِ أَبِي سَيْدٍ وَأَنْسٍ وَعِمْرَانَ بْنِ حُصَيْنٍ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ḥudhaifah bin Asīd, Anas, and 'Imrān bin Ḥusain. This *Ḥadīth* is *Hasan Sahīh*.

تخریج: [حسن] وأخرجه أحمد: ٥٢ /، ح: ٥١٣٩ عن عبدالرحمن بن مهدي به وسنده ضعيف وللحديث شواهد عند ابن حبان، ح: ١٨٠٧ والبزار (كشف الأستار): ١٨/٣، ١٩، ح: ٢١٣٧ وابن أبي عاصم (السنه)، ح: ١٦٥ وأحمد(٤/٦٧ وسنده حسن) وغيرهم * وفي الباب عن علي [يأتي: ٢١٣٦] وحذيفة بن أسيد [مسلم، ح: ٢٦٤٤] وحذيفة بن اليمان [أبو داود، ح: ٤٦٩٢] وأنس [البخاري، ح: ٣٩٨] ومسلم، ح: ٢٦٤٦] وعمران بن حصين [البخاري، ح: ٦٥٩٦، ٧٥٥١] ومسلم، ح: ٢٦٤٩].

Comments:

The blessed ones among the people are enabled to do things that are virtuous and good. The wretched ones, on the other hand, are enabled to do things that are sinful and evil.

2136. 'Ali narrated: "We were with the Messenger of Allāh ﷺ and he was scraping the ground, when he raised his head to the heavens, then said: 'There is not one of you but (his place) is known' – Waki' said: 'His place has been decreed (be it) in the Fire, and (or) his place in Paradise.' They said: 'Shall we not rely upon this O Messenger of Allāh?' He said: 'No. Work, for everyone is facilitated for what he was created.'" (*Sahīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Hasan Sahīh*.

٢١٣٦ - أَخْبَرَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ يَنْكُثُ فِي الْأَرْضِ إِذْ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ عَلِمَ» - قَالَ وَكَيْعٌ: «إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ» - قَالُوا: أَفَلَا تَتَكَلَّمُ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا، اْعْمَلُوا فَكُلُّ مُبَسَّرٍ لِمَا خُلِقَ لَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى﴾ ح: ٤٩٤٧ ومسلم، ح: ٢٦٤٧ من حديث وكيع به.

Comments:

Every one of us is being enabled to do what is written for him. There is no getting away from those deeds. But since no one knows what is allotted for him, or whether he is destined to do acts of blessedness or of wretchedness, each one of us is obligated to abide by the dictates of the *Shari'ah* and do virtuous deeds, as exhorted to by the Prophets and written in the Holy Books.

Chapter 4. What Has Been Related About 'One's Deeds Depend Upon One's End'

2137. 'Abdullāh bin Mas'ūd said: "The Messenger of Allāh ﷺ narrated to us – and he is the truthful and entrusted one: 'Indeed the creation of one of you is gathered inside his mother in forty days. Then, for a similar period, he is a clot. Then, for a similar period, he is a piece of flesh. Then Allāh sends the angel to him to blow the soul into him, and he is ordered to write four (things): To write his provision, his life-span, his works, and whether he will be wretched or happy. By the One besides Whom there is none other worthy of worship! One of you will do deeds of the people of Paradise, until there is between him and it but a forearm span, then he is overcome by what is written for him, and he is sealed off with the deeds of the people of the Fire, so that he enters it. And indeed one of you will do deeds of the people of the Fire, until there is between him and it but a forearm span, then he is overcome by what is written for him, and he is sealed off with the deeds of the people of Paradise, so that he enters it.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain, but including Yaḥya bin Sa'eed) with similar meaning.

[Abū 'Eisā said:] There are

(المعجم ٤) - بَابُ مَا جَاءَ أَنَّ الْأَعْمَالَ
بِالْخَوَاتِيمِ (التحفة ٤)

٢١٣٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَبْدِ
اللَّهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ
وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ
خَلْقُهُ فِي بَطْنِ أُمِّهِ فِي أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ
عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ،
ثُمَّ يُرْسِلُ اللَّهُ إِلَيْهِ الْمَلَكَ فَيَنْفُخُ فِيهِ الرُّوحَ
وَيُؤَمِّرُ بِأَرْبَعٍ: يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ
وَسَقِيَّ أَوْ سَعِيدًا، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ
أَحَدَكُمْ لَيَعْمَلُ لِيَعْمَلَ أَهْلَ الْجَنَّةِ حَتَّى مَا
يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ثُمَّ يَسْبِقُ عَلَيْهِ
الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا،
وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ لِيَعْمَلَ أَهْلَ النَّارِ حَتَّى مَا
يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، ثُمَّ يَسْبِقُ عَلَيْهِ
الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ
فَيَدْخُلُهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ: أَخْبَرَنَا الْأَعْمَشُ: حَدَّثَنَا زَيْدُ بْنُ
وَهَبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا
رَسُولُ اللَّهِ ﷺ فَذَكَرَ مِثْلَهُ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي
هُرَيْرَةَ وَأَنْسٍ وَسَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ،

narrations on this topic from Abū Hurairah and Anas, and I heard Aḥmad bin Al-Ḥasan say: "I heard Aḥmad bin Ḥanbal saying: 'I have not seen the likes of Yahya bin Sa'eed with my eyes.'"^[1] And this *Hadīth* is *Ḥasan Ṣaḥīḥ*.

Shu'bah and *Ath-Thawrī* reported similar from Al-A'mash.

(Another chain) with similar meaning.

تخریج: متفق علیه، وأخرجه مسلم، القدر، باب كيفية خلق آدمي في بطن أمه . . . الخ، ح: ٢٦٤٣ من حديث أبي معاوية والبخاري، ح: ٦٥٩٤ من حديث الأعمش به * وفي الباب عن أبي هريرة [مسلم، ح: ٢٦٥١] وأنس [البخاري، ح: ٦٥٩٥ ومسلم، ح: ٢٦٤٦] * قول أحمد صحيح عنه.

Comments:

It is necessary that all of us be constantly supplicating to Allāh for a good end to our lives, and salvation from an evil end. It is also necessary that we, on the basis of our seeing a person doing what he does, do not jump to judgement on whether he is destined for Hell or Paradise, since we have no means to know how he will behave towards the end of his life.

Chapter 5. What Has Been Related About 'Every Child Is Born Upon the *Fitrāh*'

2138. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Every child is born upon the *Millah*, then his parents make him a Jew, a Christian, or an idolater." It was said: "O Messenger of Allāh! What about those who die before that?" He said: "Allāh knows best what they would have done." (*Ṣaḥīḥ*)

(Another chain) with similar in meaning, and he ﷺ said: "Born upon the *Fitrāh*."

قَالَ: سَمِعْتُ أَحْمَدَ بْنَ حَبِيبٍ يَقُولُ: مَا رَأَيْتُ بِعَيْنِي مِثْلَ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنِ الْأَعْمَشِ نَحْوَهُ.
حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ نَحْوَهُ.

(المعجم ٥) - بَابُ مَا جَاءَ كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ (التحفة ٥)

٢١٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ [الْبَصْرِيُّ]: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رَبِيعَةَ الْبُنَائِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْإِمْلَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُشْرِكَانِهِ»، قِيلَ: يَا رَسُولَ اللَّهِ! فَمَنْ هَلَكَ قَبْلَ ذَلِكَ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ بِهِ».

[1] He cited this quote because Yahya bin Sa'eed is one of the narrators of the second chain.

Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

It has been reported by *Shu'bah* and others from *Al-A'mash*, from *Abū Ṣāliḥ*, from *Abū Hurairah* from the Prophet ﷺ that he said: "Born upon the *Fitrah*." [And there is a narration on this topic from *Al-Aswad bin Sarī'*].

حَدَّثَنَا أَبُو كُرَيْبٍ وَالْحُسَيْنُ بْنُ حُرَيْثٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ وَقَالَ: «يُولَدُ عَلَى الْفِطْرَةِ».

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ وَعَبْدُ اللَّهِ بْنُ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فَقَالَ: «يُولَدُ عَلَى الْفِطْرَةِ» [وَفِي الْبَابِ عَنِ الْأَسْوَدِ بْنِ سَرِيْعٍ].

تخريج: وأخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة... إلخ، ح: ٢٣/٢٦٥٨ من حديث الأعمش به ورواه البخاري، ح: ١٣٥٨، ١٣٥٩، ٤٧٧٥، ٦٥٩٩، ٦٦٠٠ وغيره من طرق عن أبي هريرة به * وفي الباب عن الأسود بن سريع [أحمد: ٤٣٥/٣].

Comments:

Even if a child dies before attaining the age of maturity, reason and impressionability, Allāh knows perfectly well as to how he would behave if he were to live longer. But since he died before attaining the age of discerning right from wrong, it will be construed that he died on the upright nature i.e., Islam, and shall be admitted to Paradise. (*Tuhfat Al-Aḥwadhī*, v.3, pp.197-198)

Chapter 6. What Has Been Related About 'Nothing Turns Back *Al-Qadar* Except Supplication'

2139. *Salmān* narrated that the Messenger of Allāh ﷺ said: "Nothing turns back the Decree except supplication, and nothing increases the life-span except righteousness." (*Da'if*)

[Abū 'Eīsā said:] There is a narration on this topic from *Abū Asid*.

This *Hadīth* is *Hasan Gharīb* as a narration of *Yaḥya bin Aḍ-Ḍurais*. And there are two persons known as *Abū Mawdūd*, one of them is

(المعجم ٦) - بَابُ مَا جَاءَ لَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ (التحفة ٦)

٢١٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ حَمِيدٍ الرَّازِيُّ وَسَعِيدُ بْنُ يَعْقُوبَ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ الضَّرْسِيِّ عَنْ أَبِي مَوْدُودٍ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَرُدُّ الْقَضَاءَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنِ أَبِي أُسَيْدٍ.

called *Fidḍah*, and the other ‘Abdul-‘Azīz bin Abī Sulaimān. One of them is from Al-Baṣrah, and the other from Al-Madīnah, and they lived during the same era. The Abū Mawdūd who reported this *Hadīth* – his name is *Fidḍah*, from Al-Baṣrah.

[وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ يَحْيَى بْنِ الصَّرِيْسِ. وَأَبُو مَوْدُودٍ اثْنَانِ أَحَدُهُمَا يُقَالُ لَهُ: فِضَّةٌ وَالْآخَرُ عَبْدُ الْعَزِيزِ ابْنُ أَبِي سُلَيْمَانَ، أَحَدُهُمَا بَصْرِيٌّ وَالْآخَرُ مَدَنِيٌّ وَكَانَا فِي عَصْرِ وَاحِدٍ وَأَبُو مَوْدُودٍ الَّذِي رَوَى هَذَا الْحَدِيثَ اسْمُهُ فِضَّةٌ بَصْرِيٌّ.

تخريج: [إسناده ضعيف] وأخرجه الطحاوي في مشكل الآثار: ٤/١٦٩ والطبراني: ٦/٢٥١، ح: ٦١٢٨ من حديث سعيد بن يعقوب به، أبو مودود هو عبدالعزيز بن أبي سليمان وله شاهد عند ابن ماجه، ح: ٩٠، ٤٠٢٢ وصححه ابن حبان، ح: ١٠٩٠ والحاكم: ١/٤٩٣ والذهبي وسنده ضعيف من أجل عنعنة الثوري.

Comments:

Changes wrought in the Divine Decree by Allāh in response to man’s supplication or His granting him extension in the life-span — all this is predetermined. But since we have no knowledge of it, from our perspective it is a change and an extension but not so in Allāh’s knowledge and decree.

Chapter 7. What Has Been Related About ‘The Hearts Are Between The Fingers Of Ar-Rahmān’

2140. Anas narrated: “The Messenger of Allāh ﷺ would often say: *Yā Muqallibal-qulūb, thabbit qalbī ‘alā dīnik* (‘O Changer of the Hearts! Strengthen my heart upon Your religion.)’ So I said: ‘O Prophet of Allāh! We believe in you and what you have come with, but do you fear for us?’ He said: ‘Yes. Indeed the hearts are between two Fingers of Allāh’s Fingers, He changes them as He wills.’” (*Sahīh*)

[Abū ‘Eīsā said:] There are narrations on this topic from An-Nawwās bin Sam‘ān, Umm Salamah, ‘Abdullāh, ‘Āishah, and Abū Dharr.

(المعجم ٧) - بَابُ مَا جَاءَ أَنَّ الْقُلُوبَ بَيْنَ أَصْبُعِي الرَّحْمَنِ (التحفة ٧)

٢١٤٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ: «يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! أَمَّا بِكَ وَبِمَا جِئْتَ بِهِ فَهَلْ تَخَافُ عَلَيْنَا؟ قَالَ: «نَعَمْ، إِنَّ الْقُلُوبَ بَيْنَ أَصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ النَّوَّاسِ ابْنِ سَمْعَانَ وَأُمِّ سَلَمَةَ وَعَبْدِ اللَّهِ وَعَائِشَةَ وَأَبِي ذَرٍّ.

This *Hadīth* is *Hasan Ṣaḥīḥ*. This is how it was reported by more than one narrator from Al-A'mash, from Abū Sufyān, from Anas. And some of them reported it from Al-A'mash, from Abū Sufyān, from Jābir from the Prophet ﷺ. The narration of Abū Sufyān from Anas is more authentic.

[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسٍ. وَرَوَى بَعْضُهُمْ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ أَبِي سُفْيَانَ عَنْ أَنَسٍ أَصَحُّ.]

تخریج: [صحیح] وأخرجه ابن ماجه، الدعاء، باب دعاء رسول الله ﷺ، ح: ۳۸۳۴ من حدیث الأعمش به وصححه الحاكم: ۵۲۶/۱ ووافقه الذهبي وله شواهد عند المؤلف، يأتي: ۳۵۲۲ وابن ماجه، ح: ۱۹۹ وغيرهما * وفي الباب عن النواس بن سميان [ابن ماجه، ح: ۱۹۹ والنسائي في الكبرى، ح: ۷۷۳۸] وأم سلمة [يأتي: ۳۵۲۲ وسنده حسن] وعبدالله بن عمرو [مسلم، ح: ۱۷/۲۶۵۴] وعائشة [أحمد: ۹۱/۶، ۲۵۰، ۴۱۸ والنسائي في الكبرى، ح: ۱۰۱۳۶ وتحفة الأشراف: ۱۱، ح: ۱۶۰۵۹] وأبي ذر وحديث الأعمش عن أبي سفيان عن جابر [يأتي: ۳۵۲۲].

Comments:

Allāh does have Hands and Fingers but not like those of His creatures. They are as befit His grandeur and glory. He is, thus, above all resemblance and similitude. We believe in them as they are mentioned in the Qur'ān and *Hadīth* without coining any similitude, or conjuring up any image, nor denying and explaining them away.

Chapter 8. What Has Been Related About 'Allāh Wrote A List Of The People Of Paradise And The People Of The Fire'

2141. Abdullāh bin 'Amr narrated: "The Messenger of Allāh ﷺ came out to us with two books in hand. And he said: 'Do you know what these two books are?' We said: 'No, O Messenger of Allāh! Unless you inform us.' He said about the one that was in his right hand: 'This is a book from the Lord of the worlds, in it are the names of the people of Paradise, and the names of their fathers and their tribes. Then there is a summary at the end of them, there being no

(المعجم ۸) - بَابُ مَا جَاءَ أَنَّ اللَّهَ كَتَبَ كِتَابًا لِأَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ (التحفة ۸)

۲۱۴۱ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي قَبِيلٍ، عَنْ شُعْبَةَ بْنِ مَاتِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَفِي يَدَيْهِ كِتَابَانِ، فَقَالَ: «أَتَدْرُونَ مَا هَذَانِ الْكِتَابَانِ؟» فَقُلْنَا: لَا، يَا رَسُولَ اللَّهِ إِلَّا أَنْ تُخْبِرَنَا، فَقَالَ لِلَّذِي فِي يَدِهِ الْيُمْنَى: «هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ فَلَا يَزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا».

addition to them nor deduction from them forever.' Then he said about the one that was in his left: 'This is a book from the Lord of the worlds, in it are the names of the people of the Fire and the names of their fathers and their tribes. Then there is a summary at the end of them, there being no addition to them nor deduction from them forever.' The Companions said: 'So why work O Messenger of Allāh! Since the matter is already decided (and over)?' He said: 'Seek to do what is right and draw nearer, for indeed the inhabitant of Paradise shall have his work sealed off with the deeds of the people of Paradise, whichever deeds he did. And indeed the inhabitant of the Fire shall have his work sealed off with the deeds of the people of the Fire, whichever deeds he did.' Then the Messenger of Allāh ﷺ motioned with his hands, casting them down and said: 'Your Lord finished with the slaves, a group in Paradise, and a group in the Blazing Fire.'" (*Hasan*)

(Another chain) with similar narration.

[Abū 'Eisā said:] There is a report on this topic from Ibn 'Umar.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

Abū Qabīl's (a narrator in the chain) name is Huyayy bin Hānī'.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٤٧٣ عن قتبية وأحمد: ١٦٧/٢ من حديث الليث بن سعد به * أبو قبيل هو حبي بن هانيء المعافري * وفي الباب عن ابن عمر (البراز (كشف الأستار): ٢٦/٣، ح: ٢١٥٦).

ثُمَّ قَالَ لِلَّذِي فِي شِمَالِهِ: «هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ النَّارِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أُجْمِلَ عَلَىٰ آخِرِهِمْ فَلَا يَزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا». فَقَالَ أَصْحَابُهُ: فَيَمِمْ الْعَمَلُ يَا رَسُولَ اللَّهِ! إِنْ كَانَ أَمْرٌ قَدْ فُرِعَ مِنْهُ؟ فَقَالَ: «سَدَّدُوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ وَإِنْ عَمِلَ أَيُّ عَمَلٍ وَإِنْ صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ وَإِنْ عَمِلَ أَيُّ عَمَلٍ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ بِيَدَيْهِ فَبَدَّهُمَا ثُمَّ قَالَ: «فَرَعَ رَبُّكُمْ مِنَ الْعِبَادِ، فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ».

حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا بَكْرُ بْنُ مُضَرَ عَنْ أَبِي قَبِيلٍ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

وَأَبُو قَبِيلٍ اسْمُهُ حُبَيْبُ بْنُ هَانِيءٍ.

Comments:

There is no getting away from doing the deeds. Allāh has simply written them because man will do those deeds. Allāh would never write them if man was not to do them. Allāh's act is thus in consonance with what is a fact. The written things are bound to happen even as they are written since the writing reflects the fact. It cannot, therefore, be argued: Why do we need to do the deeds and for what purpose?

2142. Anas narrated that the Messenger of Allāh ﷺ said: "When Allāh wants good for a slave, He puts him in action." It was said: "How does he put him in action O Messenger of Allāh?" He said: "By making him meet up with righteous deeds before death."

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢١٤٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ إِذَا أَرَادَ يَعْْبُدُ خَيْرًا اسْتَعْمَلَهُ»، فَقِيلَ: كَيْفَ يَسْتَعْمَلُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «يُوقِفُهُ لِعَمَلٍ صَالِحٍ قَبْلَ الْمَوْتِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن حبان، ح: ١٨٢١ من حديث علي بن حجر، وأحمد: ٣/ ١٠٦ من حديث حميد الطويل به وصححه الحاكم على شرط الشيخين: ١/ ٣٣٩، ٣٤٠ ووافقه الذهبي وللحديث شواهد عند الحاكم وابن حبان، ح: ١٨٢٢، ١٨٢٣ وغيرهما.

Comments:

Man derives his ability to perform virtuous deeds from Allāh. Then again, it is Allāh who is the final arbiter and judge of those deeds. We must, therefore, keep on praying to Allāh for grant of ability to do such deeds and that He favor them with His approval and acceptance.

Chapter 9. What Has Been Related About 'There Is No *Adwa* Nor *Hāmah*, Nor *Ṣafar*'^[1]

(المعجم ٩) - بَابُ مَا جَاءَ لَا عَدْوَى وَلَا هَامَةَ وَلَا صَفَرَ (التحفة ٩)

2143. Ibn Mas'ūd narrated: "The Messenger of Allāh ﷺ stood among us and said: 'One thing does not infect another.' So a Bedouin said: 'O Messenger of Allāh! If a camel gets mangy glands

٢١٤٣ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عِمَارَةَ ابْنِ الْقَعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ بْنُ عَمْرٍو بْنِ جَرِيرٍ قَالَ: حَدَّثَنَا صَاحِبٌ لَنَا عَنِ ابْنِ

[1] They say it is an ailment that strikes the stomach, or a worm that gets in the stomach of cattle and people, and it is more contagious than mange according to the Arabs, and they say other than that.

and we leave it at the resting place of camels, then all of the camels get mange?' The Messenger of Allāh ﷺ said: 'Who caused the first to get mange? There is no 'Adwa nor *Ṣafar*. Allāh created every soul, so He wrote its life, its provision, and its afflictions.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Hurairah, Ibn 'Abbās, and Anas.

And I heard Muḥammad bin 'Amr bin Ṣafwān Ath-Thaqafī Al-Baṣrī say: "I heard 'Alī bin Al-Madīnī saying: 'If I were to swear between the Corner (of the Black Stone) and the *Maqām*, then I would swear that I have not seen anyone more knowledgeable than 'Abdur-Raḥmān bin Maḥdī.'"^[1]

مَسْمُودٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «لَا يُعْدِي شَيْءٌ شَيْئًا». فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ! الْبَعِيرُ أَجْرَبُ الْحَشْفَةِ نُذْبُهُ فَيَجْرِبُ الْإِبِلَ كُلَّهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ أَجْرَبُ الْأَوَّلُ؟ لَا عَدْوَى وَلَا صَفْرَ، خَلَقَ اللَّهُ كُلَّ نَفْسٍ فَكَتَبَ حَيَاتَهَا وَرِزْقَهَا وَمَصَائِبَهَا».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَنْسٍ قَالَ: وَسَمِعْتُ مُحَمَّدَ بْنَ عَمْرٍو بْنِ صَفْوَانَ التَّقْفِيَّ الْبَصْرِيَّ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْمَدِينِيِّ يَقُولُ: لَوْ حُلِّفْتُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، لَحَلَفْتُ أَنِّي لَمْ أَرْ أَحَدًا أَعْلَمُ مِنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ.

تخريج: [صحيح] وأخرجه أحمد: ٤٤٠/١ عن عبدالرحمن بن مهدي به * سفيان الثوري تابعه سعيد بن مسروق عند الطحاوي في معاني الآثار: ٣٠٨/٤ وللحديث شواهد و"صاحب لنا" صحابي كما عند الطحاوي * وفي الباب عن أبي هريرة [البخاري، ح: ٥٧١٧، ٥٧٥٧، ومسلم، ح: ٢٢٢٠] وابن عباس [ابن ماجه، ح: ٣٥٣٩] وأنس [تقدم: ١٦١٥] * محمد بن عمرو بن صفوان هو محمد بن عثمان بن أبي صفوان التقفي وأثر علي بن عبدالله المدني صحيح عنه.

Comments:

Matters relating to contagious diseases have already been discussed under chapter on nos. 1614&1615. As for *Hāmah*, it means an owl, about which people believed that if it was found sitting over someone's house it meant impending death for someone in the household. Some of the scholars hold the view that the word *Hāmah* refers to the pagan Arab's belief that if someone in the family was murdered and the murder went unrequited, then his skull or spirit or bones hovered over the house demanding blood to satisfy the thirst. The Messenger of Allāh ﷺ declared the falsehood of all these false presumptions.

^[1] Meaning one of the narrators in the chain for this *Hadīth*.

Chapter 10. What Has Been Related About *Imān* Including Belief In The Good And Bad Of *Al-Qadar*

2144. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “A slave (of Allāh) shall not believe until he believes in *Al-Qadar*, its good and its bad, such that he knows that what struck him would not have missed him, and that what missed him would not have struck him.” (*Hasan*)

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Ubādah, Jābir, and ‘Abdullāh bin ‘Amr.

This *Hadīth* is *Gharīb* as a narration of Jābir, we do not know of it except as a narration of ‘Abdullāh bin Maimūn, and ‘Abdullāh bin Maimūn is *Munkar* in *Hadīth*.^[1]

تخریج: [حسن] وأخرجه المزي في تهذيب الكمال: ٥٧٧/١٠ من حديث زياد بن يحيى به وسنده ضعيف وللحديث شواهد حسنة عند ابن أبي عاصم في السنة، ح: ١٣٤ وغيره * وفي الباب عن عبادة [يأتي: ٢١٥٤] وجابر وعبدالله بن عمرو [أحمد: ١٨١/٢، ٢١٢].

Comments:

Whatever is befalling or has befallen a man, he could not have avoided it. Similarly, whatever is passing him by could not have befallen him. This is a patent truth. If one of us does not believe in this, he only puts a seal on his lack of knowledge and understanding and makes himself an impotent and helpless creature.

2145. ‘Alī narrated that the Messenger of Allāh ﷺ said: “A slave (of Allāh) shall not believe until he believes in four: The testimony of *Lā Ilāha Illallāh*, and that I am the Messenger of Allāh

(المعجم ١٠) - بَابُ مَا جَاءَ: أَنْ
الإِيمَانَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ (التحفة ١٠)

٢١٤٤ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبُصْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ، وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ».

[قَالَ أَبُو عِيسَى]: وفي الباب عَنْ عَبَادَةَ وَجَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

[و]هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ جَابِرٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ وَعَبْدِ اللَّهِ بْنِ مَيْمُونٍ مُنْكَرُ الْحَدِيثِ.

٢١٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ، عَنْ عَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ:

[1] Meaning: he was abandoned by them.

whom He sent with the Truth, and he believes in the death, and he believes in the Resurrection after death, and he believes in *Al-Qadar*.” (*Hasan*)

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، باب: في القدر، ح: ٨١ من حديث منصور به وهو في مسند أبي داود الطيالسي، ح: ١٠٦ وصححه ابن حبان (الإحسان): ١٧٨ والحاكم: ١/ ٣٣ والذهبي وغيرهم وللحديث شواهد كثيرة جداً * أثر وكيع صحيح عنه.

Comments:

The *Hadīth* narrated by ‘Alī ؓ is categorical on the point that not to believe in any one of the four things mentioned in the *Hadīth* is indicative of one’s disbelief. A person with this characteristic is not of the party of believers.

2145.b Another chain with similar narration.

[Abū ‘Eisā said:] The narration of Abū Dāwud from Shu’bah (no. 2145) is more authentic in my view than the narration of An-Naḍr. This is how it was reported by more than one narrator from Maṣṣūr, from Ribī‘, from ‘Alī. Al-Jārūd narrated to us, he said: “I heard Wakī‘ saying: ‘It has been conveyed to me that Ribī‘ bin Hīrāsh did not utter even one lie in Islām (i.e., after he professed Islām).”

Chapter 11. What Has Been Related About The Soul Dies Wherever It Is Decreed For It

2146. Matar bin ‘Ukāmīs narrated that the Messenger of Allāh ﷺ said: “When Allāh decrees that a slave (of His) is to die in a land, He makes him have some need from it.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] There is something on this topic from Abū ‘Azzah. And this *Hadīth* is *Ḥasan Gharīb*, we do not know of Maṭar

يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ، وَيُؤْمِنُ بِالْمَوْتِ، وَيُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدْرِ”.

٢١٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ بْنُ شَمَيْلٍ عَنْ شُعْبَةَ نَحْوَهُ، إِلَّا أَنَّهُ قَالَ: رُبَيْعِي عَنْ رَجُلٍ، عَنْ عَلِيٍّ. [قَالَ أَبُو عِيسَى]: حَدِيثُ أَبِي دَاوُدَ عَنْ شُعْبَةَ عِنْدِي أَصَحُّ مِنْ حَدِيثِ النَّضْرِ، وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ مَنْصُورٍ، عَنْ رُبَيْعِي، عَنْ عَلِيٍّ. حَدَّثَنَا الْجَارُودُ قَالَ: سَمِعْتُ وَكَيْعًا يَقُولُ: بَلَغَنِي أَنَّ رُبَيْعِي بْنَ حِرَاشٍ لَمْ يَكْذِبْ فِي الْإِسْلَامِ كَذِبَةً.

(المعجم ١١) - بَابُ مَا جَاءَ أَنَّ النَّفْسَ تَمُوتُ حَيْثُ مَا كُتِبَ لَهَا (التحفة ١١)

٢١٤٦ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانٌ عَنْ أَبِي إِسْحَاقَ، عَنْ مَطَرِ بْنِ عَكَامِسَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَضَى اللَّهُ لِعَبْدٍ أَنْ يَمُوتَ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً».

[قَالَ أَبُو عِيسَى]: فِي الْبَابِ عَنْ أَبِي

bin 'Ukāmis (narrating), from the Prophet ﷺ other than this *Hadīth*.

(Another chain) with similar narration.

عَزَّةَ. [و]هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَلَا نَعْرِفُ لِمَطَرِ بْنِ عَكَاسٍ عَنِ النَّبِيِّ ﷺ غَيْرَ هَذَا الْحَدِيثِ.

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا مُؤَمَّلٌ وَأَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ نَحْوَهُ.

تخریج: [صحیح] وأخرجه أحمد: ۲۲۷/۵ من حديث سفیان الثوري به وتابعه أبو حمزة السكري عند الحاكم: ۱/۴۲، ۳۶۷ وصححه على شرط الشيخين ووافقه الذهبي * وفي الباب عن أبي عزة [يأتي: ۲۱۴۷].

Comments:

How and where a man is to spend the various stages of his life, Allāh knows it all. Moreover, in what land a man will die and how he will reach there, is also pre-determined, even as the Allāh says: “No person knows in what land he will die.” (31:34)

2147. Abū 'Azzah narrated that the Messenger of Allāh ﷺ said: “When Allāh decrees that a slave (of His) is to die in a land, He makes him have some need from it.” Or, he said: “In it.” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ*. Abū 'Azzah was a Companion, and his name is Yasār bin 'Abd. Abū Al-Malīḥ Ibn Usāmah (a narrator in the chain) is 'Āmir bin Usāmah bin 'Umair Al-Hudhalī, and it is said that he is Zaid bin Usāmah.

۲۱۴۷ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَلِيُّ بْنُ حُجْرٍ - الْمَعْنَى وَاحِدٌ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِي عَزَّةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَضَى اللَّهُ لِعَبْدٍ أَنْ يَمُوتَ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً» أَوْ قَالَ: «بِهَا حَاجَةٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَأَبُو عَزَّةَ لَهُ صُحْبَةٌ اسْمُهُ يَسَارُ بْنُ عَبْدِ. وَأَبُو الْمَلِيحِ بْنُ أَسَامَةَ عَامِرُ بْنُ أَسَامَةَ بْنِ عُمَيْرِ الْهُذَلِيُّ وَيُقَالُ: زَيْدُ بْنُ أَسَامَةَ.

تخریج: [إسناده صحیح] وأخرجه أحمد: ۴/۴۲۹ عن إسماعيل ابن عليه به وصححه ابن حبان، ح: ۱۸۱۵ والحاكم: ۱/۴۲ ووافقه الذهبي وللحديث شواهد كثيرة منها الحديث السابق.

Chapter 12. What Has Been Related About *Ar-Ruqya* And Remedies Do Not Turn Back Anything That Allāh Decreed

(المعجم ۱۲) - بَابُ مَا جَاءَ لَا تَرُدُّ الرُّقَى وَلَا الدَّوَاءَ مِنْ قَدْرِ اللَّهِ شَيْئًا (التحفة ۱۲)

2148. Ibn Abī Khizāmah narrated from his father, that a man came to

۲۱۴۸ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ

the Prophet ﷺ and said: “O Messenger of Allāh! Do you think that the *Ruqyah* we use, the treatments we use, and what we seek to protect ourselves with prevent anything from Allāh’s Decree?” He said: “They are from Allāh’s Decree.”^[1] (*Da’if*)

[Abū ‘Eisā said:] We do not know of this *Hadīth* except as a narration of Az-Zuhrī. More than one narrator has reported this from Sufyān, from Az-Zuhrī, from Abū Khizāmah from his father, and this is more correct. This is what was said by more than one narrator, “From Az-Zuhrī, from Abū Khizāmah from his father.”

الْمَخْرُومِي: حَدَّثَنَا سُفْيَانُ [بْنُ عِيْنَةَ] عَنِ الزُّهْرِيِّ، عَنِ ابْنِ أَبِي خِزَامَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رُقَى نَسْتَرُفِيهَا وَدَوَاءً نَتَدَاوَى بِهِ وَتُقَاةً تَنْقِيهَا هَلْ تَرُدُّ مِنْ قَدَرِ اللَّهِ شَيْئًا؟ قَالَ: «هِيَ مِنْ قَدَرِ اللَّهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الزُّهْرِيِّ. وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي خِزَامَةَ، عَنْ أَبِيهِ وَهَذَا أَصَحُّ. وَهَكَذَا قَالَ غَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي خِزَامَةَ، عَنْ أَبِيهِ.

تخریج: [ضعيف] تقدم: ٢٠٦٥.

Comments:

Effectiveness or otherwise of devices like recitation of holy texts over patients, various forms of medication, or taking preventive measures against diseases etc. has already been determined. There is no basis, therefore, to presume that these measures will change the Divine Decree.

Chapter 13. What Has Been Related About The *Qadariyyah*

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْقَدَرِيَّةِ (التحفة ١٣)

2149. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “There are two groups in my *Ummah* for whom there is no share in Islām: The *Murji’ah* and the *Qadariyyah*.” (*Da’if*)

٢١٤٩ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ عَنِ الْقَاسِمِ ابْنِ حَبِيبٍ وَعَلِيُّ بْنُ زِيَارٍ، عَنْ زِيَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ: الْمُرْجِيَّةُ وَالْقَدَرِيَّةُ».

[Abū ‘Eisā said:] There are narrations on this topic from ‘Umar, Ibn ‘Amr, and Rāfi‘ bin Khadij.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ عُمَرَ

This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

[1] See no. 2065.

(Other chains) with similar narrations.

وَابْنُ عَمْرٍو وَرَافِعُ بْنُ خَدِيجٍ .
 [وَأَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ .
 حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ
 بِشْرِ: حَدَّثَنَا سَلَامٌ بْنُ أَبِي عَمْرَةَ عَنْ عِكْرِمَةَ،
 عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ مُحَمَّدُ بْنُ
 رَافِعٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ عَنْ زَيْدِ بْنِ
 عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ
 مُحَمَّدُ بْنُ رَافِعٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ:
 حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ
 عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ .

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب: في الإيمان، ح: ٦٢ من حديث محمد بن فضيل عن علي بن نزار به * نزار ضعيف (تقريب) وللحديث شاهد ضعيف، يأتي بعده في نفس الباب * وفي الباب عن عمر [أبو داود، ح: ٤٧١٠] وابن عمر [أبو داود، ح: ٤٦٩١] ورافع بن خديج [الطبراني في الكبير: ٤/٢٤٥، ح: ٢٤٦، ح: ٤٢٧٠-٤٢٧٢] * حديث سلام بن أبي عمرة: أخرجه الطبراني في الكبير: ١١/٢٦٢، ح: ١١٦٨٢ وسنده ضعيف، سلام: ضعيف (تقريب) وللحديث شواهد ضعيفة .

Comments:

The Prophet’s saying, “There is no share in Islam for *Murji’ah* and *Qadariyyah*” in fact means that these groups have no correct understanding of Islam; they have deviated from the right path. A vast majority of the scholars of religion do not consider these groups outside the pale of Islam; they only regard them as innovators who have gone astray (*Tuhfat Al-Ahwadhī*, v.3, p.202).

Chapter 14. If The Calamities Miss The Son Of Ādam He Is Stricken By Decrepitude

(المعجم ١٤) - بَابُ [الْمَنَائِيَا إِنِ أَخْطَأَتْ
 ابْنَ آدَمَ وَقَعَ فِي الْهَرَمِ] (التحفة ١٤)

2150. Muṭarrif bin ‘Abdullāh bin Ash-Shikh-khīr narrated from his father, from the Prophet ﷺ, who said: “Ibn Ādam was fashioned with ninety-nine calamities surrounding him, if the calamities miss him, he is stricken by decrepitude until he dies.” (*Da’if*)

٢١٥٠ - حَدَّثَنَا أَبُو هُرَيْرَةَ مُحَمَّدُ بْنُ
 فِرَاسِ الْبَصْرِيِّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمٌ بْنُ
 قُتَيْبَةَ: حَدَّثَنَا أَبُو الْعَوَّامِ عَنْ قَتَادَةَ، عَنْ
 مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ أَبِيهِ عَنِ
 النَّبِيِّ ﷺ قَالَ: «مَثَلُ ابْنِ آدَمَ وَإِلَى جَنْبِهِ تِسْعُ

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except through this route.

Abū Al-'Awwām (a narrator in the chain) is 'Imrān [and he is Ibn Dāwud] Al-Qaṭṭān.

وَيَسْمَعُونَ مَنِيَّةً، إِنَّ أَخْطَأْتَهُ الْمَنَائِيَا وَقَعَ فِي
الْهَرَمِ حَتَّى يَمُوتَ».

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

وَأَبُو الْعَوَّامِ هُوَ عِمْرَانُ [وَهُوَ ابْنُ دَاوُدَ]
الْقَطَّانُ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ١٧٤٣/٥ من حديث أبي هريرة البصري به
ويأتي: ٢٤٥٦ * فتادة عنعن.

Comments:

Man has to suffer so many pains, adversities and diseases in life that could potentially lead him to death. In case he is able to outlive all these, then he is caught up in the thrall of decrepitude which would neither relent nor leave him until the last breath of his life. It is, therefore, only proper that we accept these happenings as part of the Divine Decree.

Chapter 15. What Has Been Related About Being Satisfied With The Decree

(المعجم ١٥) - بَابُ مَا جَاءَ فِي الرِّضَا
بِالْقَضَاءِ (التحفة ١٥)

2151. Sa'd narrated that the Messenger of Allāh ﷺ said: "From (the signs of) the son of Ādam's prosperity, is his satisfaction with what Allāh decreed for him, and from the son of Ādam's misery is his avoiding to request guidance from Allāh, and from the son of Ādam's misery is his anger with what Allāh decreed for him."
(*Da'if*)

٢١٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
أَبُو عَامِرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ، عَنْ
إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ،
عَنْ أَبِيهِ، عَنْ سَعْدِ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «مِنْ سَعَادَةِ ابْنِ آدَمَ رِضَاهُ بِمَا قَضَى اللَّهُ
لَهُ، وَمِنْ شَقَاوَةِ ابْنِ آدَمَ تَرَكُهُ اسْتِخَارَةَ اللَّهِ،
وَمِنْ شَقَاوَةِ ابْنِ آدَمَ سُخْطُهُ بِمَا قَضَى اللَّهُ
لَهُ».

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Muḥammad bin Abī Ḥumaid, and he is Abū Ibrāhīm Al-Madanī, and he is not strong (as a narrator) according to the people of *Hadīth*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، لَا
نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ،
وَيُقَالُ لَهُ أَيْضًا: حَمَادُ بْنُ أَبِي حُمَيْدٍ، وَهُوَ
أَبُو إِبْرَاهِيمَ الْمَدَنِيِّ، وَلَيْسَ هُوَ بِالْقَوِيِّ عِنْدَ
أَهْلِ الْحَدِيثِ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۱/۱۶۸ من حديث محمد بن أبي حميد به وهو ضعيف.

Comments:

Whatever is happening in the world, be it good or bad, pain or pleasure, it is happening by Allāh’s will and pleasure. We must, therefore, continue to pray to Him for good and protection from evil. We should, moreover, accept with an open heart whatever He has decided or decreed for us.

Chapter 16. What Has Been Related About The Threats For Those Who Deny *Al-Qadar*

(المعجم ۱۶) - بَابُ [مَا جَاءَ فِي الْمُكَذِّبِينَ بِالْقَدْرِ مِنَ الْوَعِيدِ] (التحفة ۱۶)

2152. Nāfi‘ narrated that a man came to Ibn ‘Umar and said: “So-and-so conveys his *Salām* to you.” So he said: “It has been conveyed to me that he has innovated, so if he has indeed innovated, then do not convey my *Salām* to him, for I heard the Messenger of Allāh ﷺ saying: ‘In this *Ummah*’ or: ‘In my *Ummah*’” – the doubt was his – “a collapse of the earth, or a transformation, or stones shall rain upon the people of *Al-Qadr*.” (Hasan)

۲۱۵۲ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا حَبِوَةُ بْنُ شُرَيْحٍ: أَخْبَرَنِي أَبُو صَخْرٍ، [قَالَ]: حَدَّثَنِي نَافِعٌ أَنَّ ابْنَ عَمَرَ جَاءَهُ رَجُلٌ فَقَالَ: إِنَّ فَلَانًا يُفْرِيءُ عَلَيْكَ السَّلَامَ، فَقَالَ: إِنَّهُ بَلَعَنِي أَنَّهُ قَدْ أَحَدَتْ، فَإِنْ كَانَ قَدْ أَحَدَتْ فَلَا تُقْرِئُهُ مِنِّي السَّلَامَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِي هَذِهِ الْأُمَّةِ أَوْ فِي أُمَّتِي» - الشُّكُّ مِنْهُ - «خَسَفٌ أَوْ مَسْحٌ أَوْ قَذْفٌ فِي أَهْلِ الْقَدْرِ».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*, and Abū Ṣakhr’s (a narrator in the chain) name is Ḥumaid bin Ziyād.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَأَبُو صَخْرٍ اسْمُهُ حُمَيْدُ بْنُ زِيَادٍ.

تخریج: [إسناده حسن] وأخرجه أبو داود، السنة، باب من دعا إلى السنة، ح: ۶۱۱۳ من حديث أبي صخر به وصححه الحاكم على شرط مسلم: ۱/۸۴ ووافقه الذهبي.

Comments:

Denying the truth of the Divine Decree is a serious innovation that could attract punishment by either the collapse of the earth on the culprit or the disfigurement of his face, or the raining of stones over him from above. A man of this characteristic loses the right to receive good wishes or salutations from the believers.

2153. [Ibn ‘Umar narrated from the Prophet ﷺ: “There will be a

۲۱۵۳ - [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ أَبِي صَخْرٍ حُمَيْدِ بْنِ زِيَادٍ، عَنْ

collapse of the earth and transformation^[1] in my *Ummah*, and that is for those who deny *Al-Qadar*.”] (*Hasan*)

نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: «يَكُونُ فِي أُمَّتِي خَسْفٌ وَمَسْخٌ وَذَلِكَ فِي الْمُكَذِّبِينَ بِالْقَدْرِ».

تخریج: [حسن] * رشدین ضعیف والحديث السابق شاهد له.

Chapter 17. Signifying The Importance Of Believing In *Al-Qadar*

(المعجم ١٧) - بَابُ [إِعْظَامِ أَمْرِ] الْإِيمَانِ بِالْقَدْرِ [التحفة ١٧]

2154. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “Six are cursed, being cursed by Allāh and by every Prophet that came: The one who adds to Allāh’s Book, the one who denies Allāh’s *Qadar*, the one who rules with tyranny by which he honors whom Allāh has debased, and he dishonors whom Allāh has honored, and the one who legalizes what Allāh forbade, and the one from my family who legalizes what Allāh forbade, and the abandoner of my *Sunnah*.”] (*Hasan*)

٢١٥٤ - [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَبِي الْمَوَالِي الْمُرِّيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «سِتَّةٌ لَعَنْتُهُمْ لَعْنَهُمُ اللَّهُ وَكُلُّ نَبِيٍّ كَانَ: الرَّائِدُ فِي كِتَابِ اللَّهِ وَالْمُكَذِّبُ بِقَدْرِ اللَّهِ وَالْمَسْلُطُ بِالْجَبْرُوتِ لِيُعَزَّ بِذَلِكَ مَنْ أَدَّلَ اللَّهُ وَيُذَلُّ مَنْ أَعَزَّ اللَّهُ وَالْمُسْتَحِلُّ لِحَرَمِ اللَّهِ، وَالْمُسْتَحِلُّ مِنْ عَثْرَتِي مَا حَرَّمَ اللَّهُ وَالتَّارِكُ لِسُنَّتِي».

[Abū ‘Eisā said:] This is how ‘Abdur-Raḥmān bin Abī Al-Mawālī narrated this *Hadīth*; from ‘Ubaidullāh bin ‘Abdur-Raḥmān bin Mawhab, from ‘Amrah, from ‘Āishah from the Prophet ﷺ. Sufyān Ath-Thawrī, Ḥafṣ bin Ghiyāth and others reported it from ‘Uaidullāh bin ‘Abdur-Raḥmān bin Mawhab, from ‘Alī bin Ḥusain from the Prophet ﷺ in *Mursal* form, and this is more correct.]

[قَالَ أَبُو عِيسَى: هَكَذَا رَوَى عَبْدُ الرَّحْمَنِ ابْنُ أَبِي الْمَوَالِي هَذَا الْحَدِيثَ عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ وَحَفْصُ بْنُ غِيَاثٍ وَعَبْرُ وَاحِدٌ عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا وَهَذَا أَصَحُّ.]

[1] See nos. 2183-2185.

تخریج: [إسناده حسن] وأخرجه ابن حبان، ح: ٥٢ من حديث قتيبة بن سعيد به وصححه الذهبي والحاكم: ٣٦/١ على اختلاف في السند.

Comments:

All the six things mentioned in the *Hadīth* run counter to the teachings of Islam. Anyone perpetrating these shall drive himself away from Allāh's grace and make himself deserving of the curse of His Prophets.

2155. ‘Abdul-Wāhid bin Sulaim narrated: “I arrived in Makkah and met ‘Aṭā’ bin Abī Rabāh. I said to him: ‘O Abū Muḥammad! The people of Al-Baṣrah speak about *Al-Qadar*.’ He said: ‘O my son! Do you recite the Qur’ān?’ I said: ‘Yes.’ He said: ‘Then recite *Az-Zukhruf* to me.’” He said: “So I recited: *Ha Mīm*. By the manifest Book. Verily, We have made it a Qur’ān in Arabic that you may be able to understand. And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.^[1] Then he said: ‘Do you know what the Mother of the Book is?’ I said: ‘Allāh and His Messenger know better.’ He said: ‘It is a book that Allāh wrote before He created the Heavens, and before He created the earth. In it, it is (written): Fir’awn is among the inhabitants of the Fire, and in it is: Perish the two hands of Abū Lahab, and perish he!’^[2]

‘Aṭā’ said: ‘I met Al-Walīd the son of ‘Ubādah bin Aṣ-Ṣāmit the Companion of the Messenger of Allāh ﷺ and asked him: “What was your father’s admonition when he died?” He said: “He called me and

٢١٥٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ سُلَيْمٍ قَالَ: قَدِمْتُ مَكَّةَ فَلَقَيْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ فَقُلْتُ لَهُ: يَا أَبَا مُحَمَّدٍ! إِنَّ أَهْلَ الْبَصْرَةِ يَتَمَلَّوْنَ فِي الْقَدْرِ، قَالَ: يَا بُنَيَّ! أَتَقْرَأُ الْقُرْآنَ؟ قُلْتُ: نَعَمْ، قَالَ: فَأَقْرَأِ الزُّخْرُفَ، قَالَ: فَقَرَأْتُ: ﴿حَمَّ ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝ وَإِنَّهُ فِي أُولَى الْكِتَابِ لَدِينًا لَعَلَّكَ حَكِيمٌ﴾ [الزخرف: ١-٤] فقال: أَتَدْرِي مَا أُمُّ الْكِتَابِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ كِتَابٌ كَتَبَهُ اللَّهُ قَبْلَ أَنْ يَخْلُقَ السَّمَاءَ وَقَبْلَ أَنْ يَخْلُقَ الْأَرْضَ، فِيهِ: إِنَّ فِرْعَوْنَ مِنْ أَهْلِ النَّارِ، وَفِيهِ ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾ [المسد: ١].

قَالَ عَطَاءُ: فَلَقَيْتُ الْوَلِيدَ بْنَ عُبَادَةَ بْنِ الصَّامِتِ صَاحِبِ رَسُولِ اللَّهِ ﷺ، فَسَأَلْتُهُ: مَا كَانَتْ وَصِيَّتُهُ أَيْبُكَ عِنْدَ الْمَوْتِ؟ قَالَ: دَعَانِي فَقَالَ: يَا بُنَيَّ! اتَّقِ اللَّهَ وَاعْلَمْ أَنَّكَ لَنْ تَتَّبِعِي اللَّهَ حَتَّى تُؤْمِنَ بِاللَّهِ وَتُؤْمِنَ بِالْقَدْرِ كُلِّهِ خَيْرِهِ وَسَرِّهِ، فَإِنْ مِتُّ عَلَى غَيْرِ هَذَا دَخَلْتَ النَّارَ، إِنَّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوْلَى

[1] *Az-Zukhruf* 43:1-4.

[2] *Al-Masad* 111:1.

said: ‘O my son! Have *Taqwā* of Allāh, and know that you will never have *Taqwā* of Allāh until you believe in Allāh, and you believe in *Al-Qadar* – all of it – its good and its bad. If you die upon other than this you shall enter the Fire. Indeed I heard the Messenger of Allāh ﷺ saying: “Verily the first of what Allāh created was the Pen. So He said: ‘Write.’ It said: ‘What shall I write?’ He said: ‘Write *Al-Qadar*, what it is, and what shall be, until the end.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb* [from this route].^[1]

تخريج: [صحيح] وسبأتي: ٣٣١٩ وهو في مسند أبي داود الطيالسي، ح: ٥٧٧ مختصراً * عبد الواحد ضعيف (تقريب) وللحديث شواهد عند أحمد: ٣١٧/٥ وابن أبي عاصم في السنة، ح: ١٠٢-١٠٤، ١٠٨-١٠٦ وأبي يعلى وابن حبان في روضة العقلاء، ص: ١٥٧ وغيرهم.

2156. Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “Allāh decreed the measures fifty-thousand years before He created the Heavens and the earth.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ Gharīb*.

٢١٥٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُنْذِرِ الصُّنْعَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا حَبِوَةُ بْنُ شُرَيْحٍ: حَدَّثَنِي أَبُو هَانِيءٍ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبَلِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَدَرَ اللَّهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ.»
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، القدر، باب حجاج آدم وموسى ح: ٢٦٥٣ من حديث عبدالله بن يزيد أبي عبدالرحمن المقرئ به.

Comments:

Allāh had commanded the Pen to write what was going to happen. Thus, whatever has happened, or is happening, or will happen it is in accordance with what has been written, since Allāh’s knowledge could not be contrary to

^[1] It appears again, abridged, in number 3319, and he said: “*Hasan Ṣaḥīḥ Gharīb*”

the fact or to the actual happening. Denying the Divine Decree, thus, amounts to denying both, Allāh's all-pervading knowledge and His perfect dominion.

2157. Abū Hurairah said: "Idolaters from the Quraish came to the Messenger of Allāh ﷺ quarreling about *Al-Qadar*. So this *Ayah* was revealed: The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell." Verily, We have created all things with *Qadar*.^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٢١٥٧ - حَدَّثَنَا [أَبُو كُرَيْبٍ] مُحَمَّدُ بْنُ الْعَلَاءِ وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: أَخْبَرَنَا وَكَيْعٌ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرِ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ إِلَى رَسُولِ اللَّهِ ﷺ يُخَاصِمُونَ فِي الْقَدْرِ فَنَزَلَتْ هَذِهِ الْآيَةُ ﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ دُوفُوا مَسَّ سَقَرَ﴾ وَإِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿[القمر: ٤٨، ٤٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، القدر، باب تصريف الله تعالى القلوب كيف شاء، ح: ٢٦٥٦ عن أبي كريب به.

Comments:

The Qur'anic Verse (54:49) is a clear proof of the fact that each creature's destiny has already been determined, and there is absolutely nothing outside Allāh's fore-knowledge. The next Verse in the cited portion also supports this fact.

[1] *Al-Qamar* 54:48, 49.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

31. Chapters On *Al-Fitan* From The Messenger Of Allāh ﷺ

(المعجم ٣١) - أَبْوَابُ الْفِتَنِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٢٨)

Chapter 1. What Has Been Related About 'The Blood Of A Muslim Is Not Lawful Except For One Of Three'

(المعجم ١) - بَابُ مَا جَاءَ لَا يَحِلُّ دَمُ
امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدِي ثَلَاثٍ (التحفة ١)

2158. Abū Umāmah bin Sahl bin Hunaif narrated that on the day of siege, 'Uthmān bin 'Affān stood overlooking the people, and he said: "I swear to you by Allāh! You know that the Messenger of Allāh ﷺ said: 'The blood of a Muslim man is not lawful, except for one of three (cases): Illegitimate sexual relations after *Iḥṣān* (having been married), or apostasy after Islām, or taking a life without right, for which he is killed.' By Allāh! I have never committed illegitimate sexual relations, not during *Jāhiliyyah* nor during Islām, and I have not committed apostasy since I gave my pledge to the Messenger of Allāh ﷺ, and I have not taken a life that Allāh had made unlawful. So for what do you fight me?" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn Mas'ūd, 'Aishah, and Ibn 'Abbās. This *Ḥadīth* is *Ḥasan*. Ḥammād bin Salamah reported it from Yahya bin Sa'eed in *Marfū'* form. Yahya

٢١٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الضَّيْبِيِّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ أَنَّ عُمَانَ بْنَ عَفَّانَ أَشْرَفَ يَوْمَ الدَّارِ فَقَالَ: أَنْشَدُكُمْ بِاللَّهِ أَنْتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدِي ثَلَاثٍ: زَنَى بَعْدَ إِحْصَانٍ، أَوْ ارْتَدَادٍ بَعْدَ إِسْلَامٍ، أَوْ قَتَلَ نَفْسٍ بَغَيْرِ حَقٍّ فَقَتَلَ بِهِ» فَوَاللَّهِ! مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلَا فِي إِسْلَامٍ، وَلَا ارْتَدَدْتُ مُنْذُ بَايَعْتُ رَسُولَ اللَّهِ ﷺ، وَلَا قَتَلْتُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، فِيمَ تَقْتُلُونِي.

[قَالَ أَبُو عِيْسَى:] فِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَعَائِشَةَ وَابْنَ عَبَّاسٍ. [وَأَهَذَا حَدِيثٌ حَسَنٌ. وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ وَرَفَعَهُ. وَرَوَى يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وَغَيْرُ وَاحِدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ هَذَا الْحَدِيثَ فَوْقَهُوهُ وَلَمْ يَرْفَعُوهُ. وَقَدْ رَوَى هَذَا الْحَدِيثَ مِنْ

bin Sa'eed Al-Qattān and more than one narrator reported this *Hadīth* from Yahya bin Sa'eed in *Mawqūf*, not *Marfū'* form. And this *Hadīth* has been reported through other routes from 'Uthmān from the Prophet ﷺ [in *Marfū'* form].

غَيْرِ وَجْهِ عَنْ عُمَانَ عَنِ النَّبِيِّ ﷺ [مَرْفُوعًا].

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الحدود، باب: لا يحل دم امرئ مسلم إلا في ثلاث، ح: ٢٥٣٣ عن أحمد بن عبدة وأبو داود، ح: ٤٥٠٢ والنسائي، ح: ٤٠٢٤ من حديث حماد بن زيد به وصححه ابن الجارود، ح: ٨٣٦، والحاكم: ٣٥٠/٤ على شرط الشيخين ووافقه الذهبي * وفي الباب عن ابن مسعود [تقدم: ١٤٠٢] وعائشة [أبو داود، ح: ٤٣٥٣] وابن عباس [ابن ماجه، ح: ٢٥٣٩].

Comments:

Islam is a religion of peace. It does not allow the spilling of blood unlawfully. It does provide for killing the person that has wrongfully killed another person. It only allows the killing of a person in cases where the Islamic Law provides for the death sentence.

Chapter 2. What Has Been Related About the Prohibition Of Blood And Wealth

(المعجم ٢) - بَابُ مَا جَاءَ فِي تَحْرِيمِ الدَّمَاءِ وَالْأَمْوَالِ (التحفة ٢)

2159. Sulaimān bin 'Amr bin Al-Ahwās narrated from his father who said: "During the Farewell Pilgrimage, I heard the Messenger of Allāh ﷺ saying: 'Which day is this?' They said: 'The day of *Al-Hajj Al-Akbar*'. He said: 'Indeed your blood, your wealth, your honor is sacred to each other, just as this day of yours is sacred in this city of yours. Indeed, no one commits a crime except against himself. Indeed none commits a crime for which his son is accountable, nor does a child commit a crime for which his father is held accountable. Indeed *Ash-Shaitān* has lost hope of ever being worshipped in this city of

٢١٥٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ شَيْبِ بْنِ عَرْقَدَةَ، عَنْ سُلَيْمَانَ ابْنِ عَمْرِو بْنِ الْأَحْوَصِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي حَجَّةِ الْوَدَاعِ لِلنَّاسِ: «أَيُّ يَوْمٍ هَذَا؟» قَالُوا: يَوْمَ الْحَجِّ الْأَكْبَرِ، قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا، أَلَا لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ، أَلَا لَا يَجْنِي جَانٍ عَلَى وَلَدِهِ وَلَا مَوْلُودٍ عَلَى وَالِدِهِ، أَلَا وَإِنَّ الشَّيْطَانَ قَدْ أَيْسَرَ [مِنْ] أَنْ يُعْبَدَ فِي بِلَادِكُمْ هَذِهِ أَبَدًا، وَلَكِنْ سَتَكُونُ لَهُ طَاعَةٌ فِيمَا تُحْفَرُونَ مِنْ أَعْمَالِكُمْ

yours, but he will have compliance in what deeds of yours you consider insignificant, which he will be content with.” (*Hasan*)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Bakrah, Ibn ‘Abbās, Jābir, and Hidhyam bin ‘Amr As-Sa’dī. This *Hadīth* is *Hasan Ṣaḥīḥ*. Zā’idah reported similarly from *Shabīb* bin Gharqadah, and we do not know of it except as a narration of *Shabīb* bin Gharqadah.

فَسَيَرْضَى بِهِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَابْنِ عَبَّاسٍ وَجَابِرٍ وَحَدِيثِ بْنِ عَمْرٍو السَّعْدِيِّ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى زَائِدَةٌ عَنْ شَيْبِ بْنِ عَرْقَدَةَ نَحْوَهُ. وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَيْبِ بْنِ عَرْقَدَةَ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المناسك، باب الخطبة يوم النحر، ح: ٣٠٥٥ عن هناد بن السري به ورواه أبو داود، ح: ٣٣٣٤ من حديث أبي الأحوص طرفه الآخر * وفي الباب عن أبي بكرة [البخاري، ح: ٦٧ ومسلم، ح: ١٦٧٩] وابن عباس [البخاري، ح: ١٧٣٩] وجابر [مسلم، ح: ١٢١٨] وحذيم بن عمرو السعدي [أحمد: ٣٣٧/٤ وابن خزيمة، ح: ٢٨٠٨].

Comments:

All the *Ahādīth* of this chapter conclusively prove that Islam attaches the highest importance to protecting the life, honor and wealth of all people.

Chapter 3. What Has Been Related About It is Not Lawful To Intimidate A Muslim

(المعجم ٣) - بَابُ مَا جَاءَ لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا (التحفة ٣)

2160. ‘Abdullāh bin As-Sā’ib bin Yazīd narrated from his father, from his grandfather who said: “The Messenger of Allāh ﷺ said: ‘Let one of you not take his brothers staff, neither in play nor seriousness. Whoever took his brother’s staff,^[1] then let him return it to him.” (*Ṣaḥīḥ*)

٢١٦٠ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ السَّائِبِ بْنُ يَزِيدَ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَأْخُذُ أَحَدُكُمْ عَصَا أَخِيهِ لِأَعْبَأٍ أَوْ جَادَأٍ، فَمَنْ أَخَذَ عَصَا أَخِيهِ فَلْيَرُدَّهَا إِلَيْهِ».

[1] “His brother’s belongings...” as is in the report in Abū Dāwūd. “He only cited the staff as an example because it is of the trivial things not considered so important by it’s owner, so that it is known that greater care must be taken concerning what is of importance (to it’s owner).” *Tuhfat Al-Aḥwadhī*.

[Abū ‘Eisā said:] There are narrations on this topic from Ibn ‘Umar, Sulaimān bin Ṣurad, Ja‘dah, and Abū Hurairah.

This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Ibn Abī Dhi’b. As-Sā’ib bin Yazīd was a Companion, he heard *Aḥādīth* from the Prophet ﷺ when he was a boy. The Prophet ﷺ died when As-Sā’ib was seven years old. Yazīd bin As-Sā’ib, his father, was one of the Companions of the Prophet ﷺ, and he reported from the Prophet ﷺ. [As-Sā’ib bin Yazīd is the son of Namir’s sister].

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَسُلَيْمَانَ بْنِ صُرَدٍ وَجَعْدَةَ وَأَبِي هُرَيْرَةَ. [وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي ذُئْبٍ. وَالسَّائِبُ بْنُ يَزِيدَ لَهُ صُحْبَةٌ قَدْ سَمِعَ مِنَ النَّبِيِّ ﷺ أَحَادِيثَ وَهُوَ غُلَامٌ، فُيْضَ النَّبِيِّ ﷺ وَالسَّائِبُ ابْنُ سَمْعٍ سِنِينَ. وَأَبُوهُ يَزِيدُ بْنُ السَّائِبِ هُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ [وَالسَّائِبُ بْنُ يَزِيدَ هُوَ ابْنُ أُحْتِ نَمِرٍ].

تخریج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب من يأخذ الشيء من مزاج، ح: ٥٠٠٣ عن بNDAR به * وفي الباب عن ابن عمر [الجزار (كشف الأستار): ٢/٢٠٢، ح: ١٥٢١] وسليمان بن صرد [الطبراني في الكبير: ٧/٩٩، ح: ٦٤٨٧] وجعدة [أحمد: ٣/٤٧١ والنسائي في عمل اليوم والليلة، ح: ١٠٦٤] وأبي هريرة [ابن عدي: ٧/٢٦٦١ والبغوي في شرح السنة: ١٠/٢٦٤، ح: ٢٥٧١].

Comments:

Not to speak of taking hold of more valuable or substantial things of others for purposes of terrorizing them, Islam does not even allow a Muslim to take in his hand the wooden staff of his brother.

2161. [Muḥammad bin Yūsuf narrated that As-Sā’ib bin Yazīd said: “Yazīd performed *Hajj* in the Farewell Pilgrimage with the Prophet ﷺ when I was seven years old.” So ‘Alī bin Al-Madīnī narrated from Yahya bin Sa’eed Al-Qaṭṭān: “Muḥammad bin Yūsuf was a very reliable narrator of *Hadīth*, and As-Sā’ib bin Yazīd was his grandfather, and Muḥammad bin Yūsuf would say: ‘As-Sā’ib bin Yazīd narrated to me – and he is my grandfather from my mother’s side’”]. (*Ṣaḥīh*)

٢١٦١ - [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنِ السَّائِبِ ابْنِ يَزِيدَ قَالَ: حَجَّ يَزِيدُ مَعَ النَّبِيِّ ﷺ حَجَّةَ الْوَدَاعِ وَأَنَا ابْنُ سَمْعٍ سِنِينَ. فَقَالَ عَلِيُّ بْنُ الْمَدِينِيِّ عَنْ يَحْيَى بْنِ سَعِيدِ الْقَطَّانِ: كَانَ مُحَمَّدُ بْنُ يُوسُفَ ثَبَتًا صَاحِبَ حَدِيثٍ وَكَانَ السَّائِبُ بْنُ يَزِيدَ جَدَّهُ، وَكَانَ مُحَمَّدُ بْنُ يُوسُفَ يَقُولُ: حَدَّثَنِي السَّائِبُ بْنُ يَزِيدَ وَهُوَ جَدِّي، مِنْ قِبَلِ أُمِّي].

تخریج: وأخرجه البخاري، جزء الصيد، باب حج الصبيان، ح: ١٨٥٨ من حديث حاتم بن إسماعيل به.

Chapter 4. What Has Been Related About A Muslim Pointing A Weapon At His Brother

(المعجم ٤) - **بَابُ مَا جَاءَ فِي إِشَارَةِ الْمُسْلِمِ إِلَى أَخِيهِ بِالسَّلَاحِ** (التحفة ٤)

2162. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever points a piece of iron at his brother, the angels curse him.” (Ṣaḥīḥ)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Bakrah, ‘Aīshah, and Jābir.

This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route, is considered strange as a narration of *Khālid Al-Ḥadh-dhā’*. Ayyūb reported a similar narration from Muḥammad bin Sīrīn, from Abū Hurairah, but he did not narrate it in *Marfū’* form, and he added in it: “Even if he was his brother, from his mother or his father.”

(Another chain of narration)

٢١٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ [الْعَطَّارُ] الْهَاشِمِيُّ: حَدَّثَنَا مَجْبُوبُ بْنُ الْحَسَنِ: حَدَّثَنَا خَالِدُ الْحَدَّاءِ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَشَارَ عَلَى أَخِيهِ بِحَدِيدَةٍ لَعَنَتْهُ الْمَلَائِكَةُ». [قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَعَائِشَةَ وَجَابِرٍ.

[و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، يُسْتَعْرَبُ مِنْ حَدِيثِ خَالِدِ الْحَدَّاءِ. وَرَوَى أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعَهُ وَزَادَ فِيهِ: «وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ». [قَالَ]: حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ بِهَذَا.

تخریج: [إسناده صحيح] وأخرجه مسلم، البر والصلة، باب النهي عن الإشارة بالسلاح إلى مسلم، ح: ٢٦١٦ من حديث محمد بن سيرين به * وفي الباب عن أبي بكر [البخاري، ح: ٣١ ومسلم، ح: ٢٨٨٨] وعائشة [أحمد: ٢٦٦/٦] وجابر [البخاري، ح: ٧٠٧٤ ومسلم، ح: ٢٦١٤].

Comments:

Pointing a piece of iron, such as knife, dagger or sword at a Muslim brother, even in play, has the effect of creating discomfort and fear in his mind. That is why angels send their curse on him.

Chapter 5. What Has Been Related About The Prohibition Of Passing An Unsheathed Sword

2163. Jābir narrated: “The Messenger of Allāh ﷺ prohibited passing an unsheathed sword.” (*Da‘īf*)

[Abū ‘Eīsā said:] There is something on this topic from Abū Bakrah.

This *Hadīth* is *Ḥasan Gharīb* as a narration of Ḥammād bin Salamah. Ibn Lahī‘ah reported this *Hadīth* from Abū Az-Zubair, from Jābir, from Bannah Al-Juhanī from the Prophet ﷺ. The narration of Ḥammād bin Salamah is more correct in my view.

تخریج: [سناده ضعيف] وأخرجه أبو داود، الجهاد، باب: في النهي أن يتعاطى السيف مسلولاً، ح: ٢٥٨٨ من حديث حماد بن سلمة به وصححه ابن حبان (الإحسان): ٥٩١٦: والحاكم على شرط مسلم: ٤/٢٩٠ ووافقه الذهبي وسنده ضعيف أبو الزبير عنعن وللحديث شواهد ضعيفة عند الحاكم وغيره * وفي الباب عن أبي بكره [أحمد: ٤٢/٥].

Chapter 6. What Has Been Related About ‘Whoever Prays *Ṣubḥ* Then He Is Under A Covenant Of Allāh The Mighty And Sublime’

2164. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever prays *Ṣubḥ*, then he is under the protection of Allāh’s covenant, so do not infringe at all upon Allāh’s covenant.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There is something on this topic from

(المعجم ٥) - بَابُ [مَا جَاءَ فِي] النَّهْيِ
عَنْ تَعَاطَى السَّيْفِ مَسْلُولًا (التحفة ٥)

٢١٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ
الْجَمْحَرِيُّ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ
عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ
اللَّهِ ﷺ أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولًا.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ.
[و] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ
حَمَّادِ بْنِ سَلَمَةَ. وَرَوَى ابْنُ لَهَيْعَةَ هَذَا
الْحَدِيثَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ بَنَّةِ
الْجُهَنِيِّ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ حَمَّادِ بْنِ
سَلَمَةَ عِنْدِي أَصَحُّ.

(المعجم ٦) - بَابُ مَا جَاءَ مَنْ صَلَّى
الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ عَزَّ وَجَلَّ
(التحفة ٦)

٢١٦٤ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا مَعْدِيُّ بْنُ
سُلَيْمَانَ: حَدَّثَنَا ابْنُ عَجْلَانَ عَنْ أَبِيهِ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى
الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ فَلَا يَتَّعِنُكُمْ اللَّهُ بِشَيْءٍ
مِنْ ذِمَّتِهِ».

[1] See no. 222.

Jundab and Ibn ‘Umar.

This *Ḥadīth* is *Ḥasan Gharīb* from this route.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ جُنْدَبٍ

وَأَبْنِ عُمَرَ.

[وَلِهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [صحيح] وأخرجه ابن ماجه (تحفة الأشراف: ١٠/٢٥٠، ح: ١٤١٣٨) عن بندار به ورواه أبو يعلى: ١١/٣٣٥، ح: ٦٤٥٢ من حديث معدي بن سليمان به وسنده ضعيف وله شواهد عند مسلم، ح: ٦٥٧ وغيره وانظر الحديث المتقدم: ٢٢٢ * وفي الباب عن جندب [تقدم: ٢٢٢] وابن عمر [أحمد: ١١١/٢].

Comments:

Anyone who performs the morning *Ṣalāt* in congregation will surely be able to perform other *Ṣalāt* as well. Such a person will enjoy the protection of Allāh. However, he who does not offer the morning *Ṣalāt* in fact breaks his covenant with Allāh and is liable to be censured for that.

Chapter 7. What Has Been Related About Adhering To The *Jamā’ah*

(المعجم ٧) - بَابُ [مَا جَاءَ] فِي لُزُومِ الْجَمَاعَةِ (التحفة ٧)

2165. Ibn ‘Umar narrated: “ ‘Umar delivered a *Khutbah* to us at Al-Jābiyah.^[1] He said: ‘O you people! Indeed I have stood among you as the Messenger of Allāh ﷺ stood among us, and he said: “I order you (to stick to) my Companions, then those who come after them, then those who come after them. Then lying will spread until a man will take an oath when no oath was sought from him, and a witness will testify when his testimony was not sought. Behold! A man is not alone with a woman but the third of them is *Ash-Shaitān*. Adhere to the *Jamā’ah*, beware of separation, for indeed *Ash-Shaitān* is with one, and he is further away from two. Whoever wants the best place in Paradise,

٢١٦٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا النَّضْرُ بْنُ إِسْمَاعِيلَ أَبُو الْمُغِيرَةِ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: حَطَبْنَا عُمَرَ بِالْجَابِيَةِ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنِّي قُمتُ فِيكُمْ كَمَا قَامَ رَسُولُ اللَّهِ ﷺ فِينَا فَقَالَ: «أَوْصِيكُمْ بِأَصْحَابِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَفْشُو الْكُذْبُ حَتَّى يَخْلِفَ الرَّجُلُ وَلَا يُسْتَحْلَفُ، وَيَشْهَدَ الشَّاهِدُ وَلَا يُسْتَشْهَدُ، أَلَا لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ، عَلَيْكُمْ بِالْجَمَاعَةِ، وَإِيَّاكُمْ وَالْفُرْقَةَ، فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الْاِثْنَيْنِ أَبْعَدُ. مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزِمِ الْجَمَاعَةَ، مَنْ سَرَّتُهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَلْيَلْزِمِ الْمُؤْمِنِينَ».

[1] A village of Damascus.

then let him stick to the *Jamā'ah*. Whoever rejoices with his good deeds and grieves over his evil deeds, then that is the believer among you.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. Ibn Al-Mubārak reported it from Muḥammad bin Sūwqah, and this *Ḥadīth* has been reported through other routes from ‘Umar from the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَقَدْ رَوَاهُ ابْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] وأخرجه الحاكم في المستدرک: ۱/۱۱۴ من حديث أحمد بن منيع والنسائي في الكبرى، ح: ۹۲۲۵ من حديث النضر بن إسماعيل به ولم ينفرد به، تابعه ابن المبارك (أحمد: ۱/۱۸ والحاكم) وصححه ابن حبان (الإحسان): ۷۲۱۰ وله شواهد عند ابن ماجه، ح: ۲۳۶۳ وغيره.

Comments:

1. A person’s love and devotion towards the Messenger of Allāh ﷺ demands that he also keep his bond of love and affinity with the Companions who kept Allāh’s Messenger’s company. Then come in line the Successors and the Followers. They are the people that, should we retain our connection and link with them and abide by their path, we shall earn the title to be lodged in the best part of Paradise.
2. To rejoice at doing a good deed and grieve at doing an evil deed is a sign that the person is a believer with strong faith. As for the hypocrite, neither good nor bad has any value for him; he is simply the prisoner of his own desires and interests.

2166. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Allāh’s Hand is with the *Jamā'ah*.” (*Ṣaḥīḥ*)

This *Ḥadīth* is *Gharīb*, we do not know of it as a narration of Ibn ‘Abbās except through this route.

۲۱۶۶ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ تَمِيمٍ عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَدُ اللَّهِ مَعَ الْجَمَاعَةِ». هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده صحيح] وأخرجه الحاكم: ۱/۱۱۶ من حديث عبدالرزاق به ولفظه: "لا يجمع الله أمتي - أو قال: هذه الأمة على ضلالة أبداً ويد الله على الجماعة".

2167. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh will not gather my *Ummah*” – or he said: “[Muḥammad’s] *Ummah* upon deviation, and Allāh’s Hand is over the *Jamā’ah*, and whoever deviates, he deviates to the Fire.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route. In my view, Sulaimān Al-Madanī is Sulaimān bin Sufyān – there is something on this topic from Ibn ‘Abbās – and Abū Dāwud Aṭ-Ṭayālīsī, Abū ‘Āmir Al-‘Aqadī and more than one of the people of knowledge reported from him (Sulaimān bin Sufyān).

[Abū ‘Eisā said:] The explanation of the *Jamā’ah*, according to the people of knowledge, is the people of *Fiqh*, knowledge, and *Hadīth*. He said: “I heard Al-Jārūd bin Mu‘ādh saying: ‘I heard ‘Alī bin Al-Ḥasan saying: “I asked ‘Abdullāh bin Al-Mubārak: ‘Who is the *Jamā’ah*?’ So he said: ‘Abū Bakr and ‘Umar.’ It was said to him: ‘Abū Bakr and ‘Umar have died.’ He said: ‘So-and-so.’ It was said to him: ‘So-and-so, and so-and-so have died.’ So ‘Abdullāh bin Al-Mubārak said: ‘Abū Ḥamzah As-Sukkarī is a *Jamā’ah*’”

[Abū ‘Eisā said:] Abū Ḥamzah is Muḥammad bin Maimūn, he was a righteous *Shaiikh*, and he only said this about during his life, according to us.

٢١٦٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعِ
الْبَصْرِيُّ: حَدَّثَنِي الْمُعْتَمِرُ بْنُ سُلَيْمَانَ:
حَدَّثَنَا سُلَيْمَانُ الْمَدَنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ،
عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ
اللَّهَ لَا يَجْمَعُ أُمَّتِي» - أَوْ قَالَ: «أُمَّةَ مُحَمَّدٍ
ﷺ - عَلَى ضَلَالَةٍ، وَيَدُ اللَّهِ عَلَى الْجَمَاعَةِ،
وَمَنْ شَدَّ شَدًّا إِلَى النَّارِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ
هَذَا الْوَجْهِ، وَسُلَيْمَانُ الْمَدَنِيُّ هُوَ عِنْدِي
سُلَيْمَانُ بْنُ سُفْيَانَ وَفِي الْبَابِ عَنِ ابْنِ
عَبَّاسٍ.

وَقَدْ رَوَى عَنْهُ أَبُو دَاوُدَ الطَّيَالِسِيُّ وَأَبُو
عَامِرِ الْعَقَدِيُّ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ.
[قَالَ أَبُو عِيْسَى:] وَتَفْسِيرُ الْجَمَاعَةِ عِنْدَ
أَهْلِ الْعِلْمِ هُمْ أَهْلُ الْفِقْهِ وَالْعِلْمِ وَالْحَدِيثِ،
قَالَ: وَسَمِعْتُ الْجَارُودَ بْنَ مُعَاذٍ يَقُولُ:
سَمِعْتُ عَلِيَّ بْنَ الْحَسَنِ يَقُولُ: سَأَلْتُ عَبْدَ
اللَّهِ بْنَ الْمُبَارَكِ: مَنْ الْجَمَاعَةُ؟ فَقَالَ: أَبُو
بَكْرٍ وَعُمَرُ، قِيلَ لَهُ قَدْ مَاتَ أَبُو بَكْرٍ وَعُمَرُ،
قَالَ: فَلَانٌ، قِيلَ لَهُ قَدْ مَاتَ فَلَانٌ وَفَلَانٌ،
فَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَبُو حَمْرَةَ
السُّكْرِيُّ جَمَاعَةٌ.

[قَالَ أَبُو عِيْسَى:] وَأَبُو حَمْرَةَ: هُوَ مُحَمَّدُ
ابْنُ مَيْمُونٍ وَكَانَ شَيْخًا صَالِحًا، وَإِنَّمَا قَالَ
هَذَا فِي حَيَاتِهِ، عِنْدَنَا.

تخریج: [إسناده ضعيف] سليمان بن سفیان بن سفيان ضعيف * أثر ابن المبارك صحيح عنه.

Comments:

Allāh has commanded that those ill-educated or ignorant in religious matters seek guidance from those who are well-read in the Qur'ān and *Sunnah* and related sciences. This by implication means that the people of knowledge in their totality will not unite on a wrong premise. The *Hadīth*, therefore, confirms that any opinion on which the entire community of scholars of an age are agreed would not be misguided or deviant, and it clarifies the meaning of the *Jamā'ah*.

Chapter 8. What Has Been Related About The Descent Of The Punishment When Evil Is Not Changed

2168. Abū Bakr Aṣ-Ṣiddīq said: "O you people! You recite this *Āyah*: Take care of yourselves! If you follow the guidance no harm shall come to you.^[1] I indeed heard the Messenger of Allāh ﷺ saying: 'When the people see the wrongdoer and they do not take him by the hand, then soon Allāh shall envelope you in a punishment from Him.'" (*Ṣaḥīḥ*)

(Another chain of narration)

[Abū 'Eīsā said:] There are narrations on this topic from 'Āishah, Umm Salamah, An-Nu'mān bin Bashīr, 'Abdullāh bin 'Umar, and Hudhaifah. [And this *Hadīth* is *Ṣaḥīḥ*.] More than one narrator reported narrations similar to the narration of Yazid from Ismā'il, some of them narrated it in *Marfū'* form from Ismā'il, and some of them narrated it in *Mawqūf* form.

(المعجم ٨) - بَابُ مَا جَاءَ فِي نَزْوِلِ الْعَذَابِ إِذَا لَمْ يُغَيَّرِ الْمُنْكَرُ (التحفة ٨)

٢١٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّمَا تَقْرَأُونَ هَذِهِ الْآيَةَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ [المائدة: ١٠٥]، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ نَحْوَهُ. [قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ وَالتُّعْمَانَ بْنِ بَشِيرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَحُدَيْفَةَ. [وَهَذَا حَدِيثٌ صَحِيحٌ] هَكَذَا رَوَى غَيْرٌ وَاحِدٌ عَنْ إِسْمَاعِيلَ نَحْوَ حَدِيثِ يَزِيدَ، وَرَفَعَهُ بَعْضُهُمْ عَنْ إِسْمَاعِيلَ، وَأَوْقَفَهُ بَعْضُهُمْ.

[1] *Al-Mā'idah* 5:105.

تخریج: [إسناده صحيح] وأخرجه أبو داود، الملاحم، باب الأمر والنهي، ح: ٤٣٣٨ وابن ماجه، ح: ٤٠٠٥ من حديث إسماعيل بن أبي خالد به وصرح بالسماع عند أحمد: ٥/١ وصححه ابن حبان (الإحسان): ٣٠٤ * وفي الباب عن عائشة [ابن ماجه، ح: ٤٠٠٤ وابن حبان، ح: ١٨٤١] وأم سلمة [أحمد: ٦/٢٩٤، ٤١٨] والنعمان بن بشير [يأتي: ٢١٧٣] وعبدالله بن عمر [الطبراني في الأوسط: ١/٢١٧، ح: ١٣٨٩] وحذيفة [يأتي: ٢١٦٩، ٢١٧٠].

Comments:

A person treading the right path puts an onus on him to direct others also to tread the right path and avoid taking the wrong one. If all people collectively decide to take this course, there shall be nothing to hinder their path. In case the society as a whole fails to fulfill this obligation, and there is an individual person who is capable and does his best to fulfill this duty, he will surely save himself from punishment. If no one performs this duty, then the entire community shall be considered sinning and be punished. The reason being that, as we shall read in the next chapter, stopping the wrongdoer from committing wrong is a collective duty that must be performed by all.

Chapter 9. What Has Been Related About Commanding Good And Forbidding Evil

(المعجم ٩) - **بَابُ مَا جَاءَ فِي الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ** (التحفة ٩)

2169. *Hudhaifah bin Al-Yamān* narrated that the Prophet ﷺ said: “By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allāh will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you.”

(*Hasan*)

(Another route for) this chain, with similar meaning. This *Hadīth* is *Hasan*.

٢١٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، وَعَبْدُ اللَّهِ الْأَنْصَارِيُّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يَسْتَجِيبُ لَكُمْ».

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو بِهِذَا الْإِسْنَادِ نَحْوَهُ هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [حسن] وأخرجه أحمد: ٥/٣٨٨ من حديث عمرو بن أبي عمرو به وللحديث شواهد عند ابن ماجه، ح: ٤٠٠٩ وابن المبارك (الزهدي، ص: ٤٧٦) وغيرهما.

Comments:

Commanding good and forbidding evil is a religious, communal and social obligation. The entire body of the people or society has a duty to fulfill this obligation within their ability and responsibility. If the entire body of the people (or society) fails in performing this duty, the entire community shall suffer punishment and any amount of supplication shall fail to avert

retribution from Allāh. A condition of civil war in the society is but a facet of this retribution.

2170. Ḥudhaifah bin Al-Yamān narrated that the Messenger of Allāh ﷺ said: “By the One in Whose Hand is my soul! The Hour will not be established until you fight your *A'immaḥ*, and you strike each other with your swords, and your world will be inherited by the vilest among you.” (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*. [We only know of it as a narration of 'Amr bin Abī 'Amr].

٢١٧٠ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ عَمْرٍو بْنِ أَبِي عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ الْأَشْهَلِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتُلُوا إِمَامَكُمْ، وَتَجْتَلِدُوا بِأَسْيَافِكُمْ، وَيَرِثَ دُنْيَاكُمْ شِرَارُكُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

[إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَمْرٍو بْنِ أَبِي عَمْرٍو].

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الفتن، باب أشراف الساعة، ح: ٤٠٤٣ من حديث عبدالعزيز الدراوردي به.

Comments:

If the people fail to enjoin good and forbid evil, internal strife shall raise its head and, consequently, the people shall revolt against their rulers. They will also fight each-other, and the worst people shall take control of the national wealth, since the community as a whole shall lose the title of being the “best of the people”.

Chapter 10. The *Ḥadīth* About The Earth Swallowing An Army At *Al-Baidā*^[1]

(المعجم ١٠) - [بَابُ حَدِيثِ الْخَسْفِ بِجَيْشِ الْبَيْدَاءِ] (التحفة ١٠)

2171. Umm Salamah narrated that the Prophet ﷺ mentioned the army that the earth would swallow, so Umm Salamah said: “Perhaps there are those among them who are averse to it.” He said: “They will be resurrected on their intentions.” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is

٢١٧١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ

الْجَهْضَمِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذَكَرَ الْجَيْشَ الَّذِي يُخَسَفُ بِهِمْ، فَقَالَتْ أُمُّ سَلَمَةَ: لَعَلَّ فِيهِمُ الْمُكْرَهُ، قَالَ: «إِنَّهُمْ يُعْتُونَ عَلَى بَيَاتِهِمْ».

[1] “An-Nawawī said: ‘The scholars say that *Al-Baidā*’ is every flat land with nothing in it.” *Tuḥfat Al-Aḥwadhī*. “*Al-Baidā*’ is the name of the flat land between Makkah and Al-Madīnah.” *Mu’jam Al-Buldān*. See no. 2153.

Hasan Gharib from this route. This *Hadith* has also been reported from Nāfi' bin Jubair, from 'Āishah from the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عَائِشَةَ أَيْضًا عَنِ النَّبِيِّ ﷺ.

تخریج: [صحيح] وأخرجه ابن ماجه، الفتن، باب جيش البداء، ح: ٤٠٦٥ عن نصر بن علي به ورواه مسلم، ح: ٢٨٨٢ من حديث أم سلمة به * وحديث عائشة: أخرجه البخاري، ح: ٢١١٨ من حديث نافع بن جبير بن مطعم عنها.

Comments:

The *Hadith* confirms the fact that when evil people are in majority in a society, and some people find themselves compelled to support them, both kinds of people shall suffer punishment in this world, but on the Day of Judgement, they will be dealt with according to what they had intended.

Chapter 11. What Has Been Related About Changing The Evil With The Hand, Or With The Tongue, Or With The Heart

(المعجم ١١) - بَابُ مَا جَاءَ فِي تَغْيِيرِ الْمُنْكَرِ بِالْيَدِ أَوْ بِاللِّسَانِ أَوْ بِالْقَلْبِ (التحفة ١١)

2172. Ṭāriq bin Shihāb said: “The first to advance the *Khutbah* before the *Ṣalāt* was Marwān.^[1] A man stood to say to Marwān: ‘You have contradicted the *Sunnah*.’ So he said: ‘O so-and-so! What was there it has been left.’ So Abū Sa‘eed said: ‘As for this, he has fulfilled what is upon him. I heard the Messenger of Allāh ﷺ saying: ‘Whomever among you sees an evil, then let him stop it with his hand. Whomever is not able, then with his tongue, and whomever is not able, then with his heart. That is the weakest of faith.’” (*Sahih*)

٢١٧٢ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُفْيَانُ عَنْ قَيْسِ ابْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: أَوَّلُ مَنْ قَدَّمَ الْخُطْبَةَ قَبْلَ الصَّلَاةِ مَرْوَانَ، فَقَامَ رَجُلٌ فَقَالَ لِمَرْوَانَ: خَالَفْتَ السُّنَّةَ. فَقَالَ: يَا فَلَانُ تُرِكَ مَا هُنَاكَ. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مُنْكَرًا فَلْيَنْكِرْهُ بِيَدِهِ، وَمَنْ لَمْ يَسْتَطِعْ فِلِسَانِهِ، وَمَنْ لَمْ يَسْتَطِعْ فِقَلْبِهِ، وَذَلِكَ أَوْعَفُ الْإِيمَانِ».

[Abū 'Eisā said:] This *Hadith* is *Hasan Sahih*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الإيمان، باب بيان كون النهي عن المنكر من الإيمان ... إلخ،

[1] Meaning, for the 'Eid prayers, see *Al-Bukhārī*, no. 956.

ح: ٤٩ من حديث سفیان الثوري به .

Comments:

The Messenger of Allāh ﷺ used to perform the ‘*Eid*’ prayer first and then deliver the *Khutbah*. The rightly guided Caliphs also adhered to this order as a normal practice. Marwan, however, made it a habit to deliver the *Khutbah* first, to make the people listen to his *Khutbah*. The Muslims as a whole did not accept this change.

Chapter 12. Something Else About That

(المعجم ١٢) - بَابُ: مِنْهُ (التحفة ١٢)

2173. An-Nu‘mān bin Bashīr narrated that the Messenger of Allāh ﷺ said: “The parable of the one who upholds Allāh’s laws and the one who breaches them, is that of a people who drew lots on a ship at sea. Some of them got the upper part, and some of them the lower part. Those on the lower part ascended to get water, spilling it upon those upper part. So those in the upper part say: ‘We will not leave you to come up here and bother us.’ Then those on the lower part say: ‘We should make a hole in the lower part so we can get water.’ If they take them by the hand and stop them, then they will save all of them, and if they leave them, they will all drown.” (*Ṣaḥīḥ*)

٢١٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْمُدْهِنِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فِي الْبَحْرِ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَأَصَابَ بَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا يَصْعَدُونَ فَيَسْتَقُونَ الْمَاءَ فَيَصُبُّونَ عَلَى الَّذِينَ فِي أَعْلَاهَا، فَقَالَ الَّذِينَ فِي أَعْلَاهَا: لَا نَدْعُكُمْ تَصْعَدُونَ فَتَوَدُّونَنَا، فَقَالَ الَّذِينَ فِي أَسْفَلِهَا: فَإِنَّا نَنْقُبُهَا فِي أَسْفَلِهَا فَنَسْتَقِي، فَإِنِ أَخَذُوا عَلَى أَيْدِيهِمْ فَمَنْعُوهُمْ نَجَّوْا جَمِيعًا، وَإِنِ تَرَكُوهُمْ غَرِقُوا جَمِيعًا».

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الشهادات، باب القرعة في المشكلات، ح: ٢٦٨٦ من حديث الأعمش ومسلم، ح: ١٥٩٩ من حديث عامر الشعبي به .

Comments:

The *Ḥadīth* is explicit on the point that if sinfulness and evil deeds become rampant in a society, and the virtuous people in it fail in their duty to stop it, though they had the power to do it, all the people shall suffer punishment from Allāh.

Chapter 13. What Has Been Related About ‘The Most Virtuous *Jihād* Is A Just Statement Before A Tyrannical Ruler’

(المعجم ١٣) - بَابُ [مَا جَاءَ] أَفْضَلُ الْجِهَادِ كَلِمَةً عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ (التحفة ١٣)

2174. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “Indeed, among the greatest types of *Jihād* is a just statement before a tyrannical ruler.” (*Hasan*)

[Abū ‘Eisā said:] There is something on this topic from Abū Umāmah.

And this *Hadīth* is *Hasan Gharīb* from this route.

٢١٧٤ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُضْعَبِ أَبِي يَزِيدَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ مِنْ أَعْظَمِ الْجِهَادِ كَلِمَةً عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي أَمَامَةَ. وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه ابن ماجه، الفتن، باب الأمر بالمعروف والنهي عن المنكر، ح: ٤٠١١ عن القاسم بن زكريا بن دينار به ورواه أبو داود، ح: ٤٣٤٤ من حديث إسرائيل، وللحديث شواهد عند أبي داود، ح: ٤٣٤٤ وابن ماجه، ح: ٤٠١٢ وغيرهما * وفي الباب عن أبي أمامة [ابن ماجه، ح: ٤٠١٢].

Comments:

The expression ‘*Kalimat Al-‘Adl*’ (just statement) as used here, means commanding what is good and prohibiting what is evil. To enjoin good to a tyrannical ruler or prohibit him from doing wrong is inviting disaster for oneself, nay perhaps signing one’s own death warrant, while going out to face an enemy is not necessarily to court injury or death. That is why admonishing a tyrannical ruler has been described in the *Hadīth* as the highest form of *Jihād*.

Chapter 14. What Has Been Related About The Three Things That The Prophet ﷺ Requested For His *Ummah*

(المعجم ١٤) - بَابُ [مَا جَاءَ] فِي سُؤَالِ النَّبِيِّ ﷺ ثَلَاثًا فِي أُمَّتِهِ (التحفة ١٤)

2175. ‘Abdullāh bin Khabbāb bin Al-Aratt narrated from his father: “The Messenger of Allāh ﷺ performed *Ṣalāt*, making it long. They said: ‘O Messenger of Allāh! You have performed *Ṣalāt* (in a manner) which you do not

٢١٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ رَاشِدٍ [يُحَدِّثُ] عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ

ordinarily perform it.' He said: 'Yes, it was a prayer of hope and fear. In it I asked Allāh for three things. He granted me two, and withheld one from me. I asked Him that my *Ummah* not be destroyed by drought. He granted that. I asked Him that they not be overcome by enemies from other than them. He granted that. And I asked Him that some of them not suffer from the harm of others, and He withheld that.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*. There are narrations on this topic from Sa'd and Ibn 'Umar.

ابن الأَرْتِّ، عَنِ أَبِيهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةً فَأَطَالَهَا فَقَالُوا: يَا رَسُولَ اللَّهِ! صَلَّيْتَ صَلَاةً لَمْ تَكُنْ تُصَلِّيْهَا، قَالَ: «أَجَلُ إِنَّهَا صَلَاةٌ رَغْبَةً وَرَهْبَةً، إِنِّي سَأَلْتُ اللَّهَ فِيهَا ثَلَاثًا فَأَعْطَانِي اثْنَتَيْنِ وَمَنْعَنِي وَاحِدَةً: سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِسَنَةٍ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُذَيِّقَ بَعْضَهُمْ بِأَسَرٍ بَعْضٍ فَمَنْعَنِيهَا».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ سَعْدِ بْنِ عُمَرَ.

تخریج: [إسناده صحيح] وأخرجه النسائي: ٣/٢١٧، ح: ١٦٣٩ (قيام الليل، باب إحياء الليل) من حديث الزهري به وصرح بالسماع وصحه ابن حبان، ح: ١٨٣٠ وللحديث طرق أخرى * وفي الباب عن سعد [مسلم، ح: ٢٨٩٠] وابن عمر [أحمد: ٤/٤٤٥].

Comments:

The *Ḥadīth* proves that:

1. The Muslim nation as a whole shall not fall a prey to famine; partially, however, they might.
2. The entire Muslim population shall not be overcome by the enemy in a way that they are completely wiped out.
3. The community shall suffer internal dissensions and divisions resulting in acts of murder and plunder on a large scale.

2176. *Ṭhawbān* narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh gathered the earth for me so that I saw its east and its west. And surely my *Ummah*'s authority shall reach over all that was shown to me of it. And I have been granted the two treasures; the red and the white. I asked my Lord that my *Ummah* is not to be destroyed by a universal drought,

٢١٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي بَرْزَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ [الرَّحَبِيِّ]، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زَوَى لِي مِنْهَا، وَأَعْطَيْتُ الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَصْفَرَ، وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي

and that He does not overcome them by enemies outside of them, reaching to their heart of power. My Lord said: ‘O Muḥammad! When I issue a decree it is not reversed. I have granted for your *Ummah* that they shall not be destroyed by universal drought. And that they not be overcome by enemies outside of themselves reaching to their heart of power – even if they gather against them from all the regions.’” Or he said: “Among the regions. But some of them will destroy others, and some will capture others.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَنْ لَا يُهْلِكَهَا بِسَنَةِ عَامَّةٍ، وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْبِيحَ بِيَضَّتِهِمْ، وَإِنْ رَبِّي قَالَ: يَا مُحَمَّدُ! إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يُرَدُّ، وَإِنِّي أَعْطَيْتَكَ لِأَمْتِكَ أَنْ لَا أَهْلِكَهُمْ بِسَنَةِ عَامَّةٍ وَلَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْبِيحَ بِيَضَّتِهِمْ، وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا - أَوْ قَالَ - : مِنْ بَيْنِ أَقْطَارِهَا حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الفتن، باب هلاك هذه الأمة بعضهم ببعض، ح: ٢٨٨٩ عن قتبية به.

Comments:

The *Ḥadīth* is explicit on the point that there shall come a time when Muslims will rule over the entire world, since the entire earth was shown gathered up for the Prophet ﷺ.

Chapter 15. What Has Been Related About A Man During The *Fitnah*

1277. Umm Mālik Al-Bahziyyah narrated that the Messenger of Allāh ﷺ mentioned *Fitnah*, such that it was drawing near. She said: “I said: ‘O Messenger of Allāh! Who is the best of people during it?’ He said: ‘A man among his livestock, who pays what is due on them, and worships his Lord. And a man clutching the head of his horse, terrified of the enemy, and they terrified of him.’” (*Ḥasan*)

[Abū ‘Eīsā said:] There are

(المعجم ١٥) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَكُونُ فِي الْفِتْنَةِ (التحفة ١٥)

٢١٧٧ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَحَادَةَ عَنْ رَجُلٍ، عَنْ طَاوُسٍ، عَنْ أُمِّ مَالِكِ الْبَهْزِيَّةِ قَالَتْ: ذَكَرَ رَسُولُ اللَّهِ ﷺ فِتْنَةً فَقَرَّبَهَا، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَنْ خَيْرُ النَّاسِ فِيهَا؟ قَالَ: «رَجُلٌ فِي مَا شِئْتَهُ يُؤَدِّي حَقَّهَا وَيَعْبُدُ رَبَّهُ، وَرَجُلٌ آخِذٌ بِرَأْسِ فَرَسِهِ يُخِيفُ الْعَدُوَّ وَيُخَوِّفُونَهُ».

narrations on this topic from Umm Mubash-shir, Abū Sa‘eed Al-Khudrī and Ibn ‘Abbās.

This *Hadīth* is *Ḥasan Gharīb* from this route. Al-Laiṭh bin Abī Sulaim reported it from Ṭāwus, from Umm Mālik Al-Bahziyyah from the Prophet ﷺ.

[قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنْ أُمِّ مُبَشَّرٍ وَأَبِي سَعِيدِ الْخُدْرِيِّ وَابْنِ عَبَّاسٍ.
[وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.]

وَقَدْ رَوَاهُ اللَّيْثُ بْنُ أَبِي سَلِيمٍ عَنْ طَاوُسٍ، عَنْ أُمِّ مَالِكِ الْبُهَزِيِّ عَنِ النَّبِيِّ ﷺ.

تخريج: [حسن] وله شواهد عند الحاكم: ٤٤٦/٤ والطبراني في مسند الشاميين والكبير: ٢٥/١٥٠، ١٥١ وغيرهما * حديث الليث بن أبي سليم عند أحمد: ٤١٩/٦، ح: ٢٧٨٩٧.

Comments:

The *Hadīth* is explicit on the point that in times of trial and tribulation i.e., in an era when Muslims are in conflict with one another, the best course for a believer is to retire to a place of isolation and spend his time there.

Chapter 16. About Restraining The Tongue During *Fitnah*

(المعجم ١٦) _ بَابُ: [فِي كَفِّ اللِّسَانِ فِي الْفِتْنَةِ] (التحفة ١٦)

2178. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “There shall be a *Fitnah* of extermination of the ‘Arabs. Its fighters are in the Fire. During it, the tongue is stronger than the sword.” (*Da‘if*)

٢١٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمْعِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ زِيَادِ بْنِ سَيْمِينَ كُوشٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَتَكُونَ الْفِتْنَةُ تَسْتَنْظِفُ الْعَرَبَ، فَتَلَاهَا فِي النَّارِ، اللِّسَانُ فِيهَا أَشَدُّ مِنَ السَّيْفِ».

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*.

I heard Muḥammad bin Ismā‘il saying: “We do not know of Ziyād bin Simīn Kūsh (a narrator in the chain) other than in this *Hadīth*.” Hammad bin Salamah reported it from Laiṭh in *Marfū’* form, and Hammad bin Zaid reported it in *Mawqūf* form from Laiṭh.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ. سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: لَا نَعْرِفُ لِزِيَادِ بْنِ سَيْمِينَ كُوشَ غَيْرَ هَذَا الْحَدِيثِ، وَرَوَاهُ حَمَادُ بْنُ سَلَمَةَ، عَنْ لَيْثٍ فَرَفَعَهُ، وَرَوَاهُ حَمَادُ بْنُ زَيْدٍ عَنْ لَيْثٍ فَأَوْفَقَهُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الفتن والملاحم، باب: في كف اللسان، ح: ٤٢٦٥ من حديث ليث بن أبي سليم به وهو ضعيف وزيد مجهول الحال.

Comments:

The fire of mutual quarreling and fighting is usually flared up by the flint of the tongue.

Chapter 17. What Has Been Related About The Disappearance Of Trust

2179. Ḥudhaifah [bin Al-Yamān] said: "The Messenger of Allāh ﷺ narrated two narrations to us, one of which I have seen (happening) and I am waiting for the other. He narrated that (in the beginning) trust was preserved in the roots of the hearts of men, then the Qur'ān was revealed, and they learned it from the Qur'ān, and then they learned it from the *Sunnah*. Then he narrated to us about the disappearance of trust, saying, 'A man will go to sleep whereupon trust will be taken away from his heart, and only its trace will remain, like speckles. He then will sleep, whereupon the remainder of the trust will also be taken away and its trace will remain like a blister, like an ember that you roll on your feet, it causes pain and you see it swollen while it contains nothing.' Then he took a pebble and rolled it over his leg. He said: 'So there will come a day when people will deal in business with each other, but there will hardly be any trustworthy persons among them, such that it will be said that in such and such a tribe, there is such and such person, who is honest, and until a man will be admired for his strength, intelligence, and good manners,

(المعجم ١٧) - بَابُ مَا جَاءَ فِي رَفْعِ
الْأَمَانَةِ (التحفة ١٧)

٢١٧٩ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ
عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حَدِيثِهِ
[ابنِ الْيَمَانِ] قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ
حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ:
حَدَّثَنَا أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَدْرِ قُلُوبِ
الرِّجَالِ ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنَ الْقُرْآنِ
وَعَلِمُوا مِنَ السُّنَّةِ، ثُمَّ حَدَّثَنَا عَنْ رَفْعِ
الْأَمَانَةِ فَقَالَ: «يَتَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ
الْأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرَهَا مِثْلَ الْوَكْتِ، ثُمَّ
يَتَامُ نَوْمَةً فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرَهَا
مِثْلَ أَثَرِ الْمَجْلِ كَجَمْرٍ دَخَرَجْتَهُ عَلَى رِجْلِكَ
فَنَقَطْتَ فِتْرَاهُ مُتَبِّرًا وَلَيْسَ فِيهِ شَيْءٌ»، ثُمَّ أَخَذَ
حَصَاةً فَدَخَرَجَهَا عَلَى رِجْلِهِ، قَالَ: «فَيُضِيحُ
النَّاسُ يَتَبَايَعُونَ لَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ
حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا،
وَحَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجَلَدَهُ وَأَطْرَفَهُ وَأَعْقَلَهُ
وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ
إِيمَانٍ». قَالَ: وَلَقَدْ آتَى عَلِيَّ زَمَانٌ وَمَا أَبَالِي
أَيْكُمْ بَابِعْتُ فِيهِ، لَوْ كَانَ مُسْلِمًا لَيُرِدُّهُ عَلِيٌّ
دِينُهُ، وَلَوْ كَانَ يَهُودِيًّا أَوْ نَصْرَانِيًّا لَيُرِدُّهُ
عَلِيٌّ سَاعِيهِ، فَأَمَّا الْيَوْمَ فَمَا كُنْتُ أَبَايِعُ مِنْكُمْ
إِلَّا فُلَانًا وَفُلَانًا.

although indeed he will not have faith equal to a mustard seed in his heart.” He (Hudhaifah) added: “There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating me, and if he was a Jew or a Christian, his Muslim ruler would prevent him from cheating me; but today I cannot deal except with so-and-so and so-and-so.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب رفع الأمانة والإيمان من بعض القلوب وعرض الفتن على القلوب، ح: ١٤٣ من حديث أبي معاوية الضرير والبخاري، ح: ٦٤٩٧ من حديث الأعمش به.

Comments:

As long as a person remains possessed of a sense of moral responsibility, he keeps fulfilling his obligations towards both Allāh and fellow human beings. But as soon as this quality begins to wane in him, he starts disregarding his obligations towards both the Creator and the creation. The assassination of the third Caliph ‘Uthmān ؓ was the single major event that triggered this decline in the attitude of the people.

Chapter 18. What Has Been Related About You Shall Follow the Ways Of Those Who Were Before You’

2180. Abū Wāqid Al-Laiṭhī narrated that when the Messenger of Allāh ﷺ went out to Ḥunain he passed a tree that the idolaters called *Dhāt Anwāt* upon which they hung their weapons. They (the Companions) said: “O Messenger of Allāh! Make a *Dhāt Anwāt* for us as they have a *Dhāt Anwāt*.” The Prophet ﷺ said: “*Subḥān Allāh!* This is like what Mūsā’s people said: Make for us a god like their

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١٨) - بَابُ مَا جَاءَ لَتَرْكِبَيْنِ
سَنَنْ مَنْ كَانَ قَبْلَكُمْ (التحفة ١٨)

٢١٨٠ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَيَانَ بْنِ أَبِي سَيَانَ، عَنْ أَبِي وَقِيدِ اللَّيْثِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا خَرَجَ إِلَى حُنَيْنٍ مَرَّ بِشَجَرَةٍ لِلْمُشْرِكِينَ يُقَالُ لَهَا: ذَاتُ أَنْوَاطٍ يُعَلِّقُونَ عَلَيْهَا أَسْلِحَتَهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ! اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ، فَقَالَ النَّبِيُّ ﷺ: «سُبْحَانَ اللَّهِ! هَذَا

gods.^[1] By the One in Whose Hand is my soul! You shall follow the ways of those who were before you.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

Abū Wāqid Al-Laithī’s name is Al-Ḥārith bin ‘Awf. And there are narrations on this topic from Abū Sa‘eed and Abū Hurairah.

كَمَا قَالَ قَوْمُ مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ، وَالَّذِي نَفْسِي بِيَدِهِ لَتَرْكَبُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَأَبُو وَقِيدِ اللَّيْثِيُّ اسْمُهُ الْحَارِثُ بْنُ عَوْفٍ.
وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ.

تخريج: [صحيح] وأخرجه الحميدي، ح: ٨٥٠ عن سفيان بن عيينة به وصححه ابن حبان (الإحسان): ٦٦٧ والزهرى صرح بالسماع عنده وعند ابن جرير: ٣١/٩ * وفي الباب عن أبي سعيد [البخاري، ح: ٣٤٥٦ ومسلم، ح: ٢٦٦٩] وأبي هريرة [البخاري، ح: ٧٣١٩ وابن ماجه، ح: ٣٩٩٤].

Comments:

The *Hadīth* makes the point that if a people have an aptitude for thoughtlessly taking up the habits of other nations, they are quick to adopt the evil ways and customs of others, which causes them to go astray.

Chapter 19. What Has Been Related About Predators Speaking

2181. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “By the One in Whose Hand is my soul! The Hour will not be established until predators speak to people, and until the tip of a man’s whip and the straps on his sandal speak to him, and his thigh informs him of what occurred with his family after him.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There is something on this topic from Abū Hurairah.

This *Hadīth* is *Hasan Gharīb*

(المعجم ١٩) - بَابُ مَا جَاءَ فِي كَلَامِ السَّبَاعِ (التحفة ١٩)

٢١٨١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنِ الْقَاسِمِ بْنِ الْفَضْلِ: حَدَّثَنَا أَبُو نَضْرَةَ الْعُبَيْدِيُّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ لَا تَقُومُ السَّاعَةُ حَتَّى تُكَلِّمَ السَّبَاعُ الْإِنْسَانَ، وَحَتَّى يُكَلِّمَ الرَّجُلَ عَدْبَهُ سَوَاطِئَهُ وَشِرَاكُ نَعْلِهِ وَتُخْبِرُهُ فَيَحْذُهُ بِمَا أَحَدَتْ أَهْلُهُ بَعْدَهُ».

قَالَ أَبُو عِيسَى: [وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا

[1] *Al-A‘rāf* 7:138.

Ṣaḥīḥ, we do not know of it except as a narration of Al-Qāsim bin Al-Faḍl, and Al-Qāsim bin Al-Faḍl is trustworthy and reliable according to the people of *Ḥadīth*. Yaḥya bin Sa‘eed Al-Qaṭṭān and ‘Abdur-Raḥmān bin Mahdī said he was trustworthy.

نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْقَاسِمِ بْنِ الْفَضْلِ.
وَالْقَاسِمُ بْنُ الْفَضْلِ ثِقَّةٌ مَأْمُونٌ عِنْدَ أَهْلِ
الْحَدِيثِ، وَتَقَهُ يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ وَعَبْدُ
الرَّحْمَنِ بْنُ مَهْدِيٍّ.

تخريج: [صحيح] وأخرجه الحاكم: ٤/٤٦٧ من حديث وكيع، وأحمد: ٣/٨٣، ٨٤ من حديث القاسم بن الفضل به وصححه ابن حبان، ح: ٢١٠٩ والحاكم على شرط مسلم ووافقه الذهبي * وفي الباب عن أبي هريرة [البخاري، ح: ٣٤٧١ ومسلم، ح: ٢٣٨٨].

Comments:

Scientist in our age have accomplished mind-boggling inventions and made stunning revelations, which could not even have been thought of half a century ago. Allāh the All-Mighty and All-Powerful who is the Master and Creator of these scientists and the bestower of knowledge and intelligence to them is all the more apt to do the kind of things mentioned in the *Ḥadīth*. He is surely able to do all things.

Chapter 20. What Has Been Related About The Moon Splitting

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي
انْشِقَاقِ الْقَمَرِ (التحفة ٢٠)

2182. Ibn ‘Umar said: “The moon split during the time of the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ said: ‘Bear witness.’” (*Ṣaḥīḥ*)

٢١٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ، عَنْ
مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: انْفَلَقَ الْقَمَرُ عَلَى
عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«اشْهَدُوا».

[Abū ‘Eīsā said:] There are narrations on this topic from Ibn Mas‘ūd, Anas, and Jubair bin Mu‘am. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ
مَسْعُودٍ وَأَنَسٍ وَجُبَيْرِ بْنِ مُطْعِمٍ.
[وَأَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخريج: وأخرجه مسلم، صفات المنافقين، باب انشقاق القمر، ح: ٢٨٠١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٨٩١ * وفي الباب عن ابن مسعود [يأتي: ٣٢٨٧] وأنس [يأتي: ٣٢٨٦] وجبير بن مطعم [يأتي: ٣٢٨٩].

Comments:

It so happened, before the Messenger of Allāh’s ﷺ Emigration, that a party of the idolaters who were seated with him ﷺ in Minā, asked him to show

them a sign (miracle). So, Allāh, in His Supreme Might and Power, cleft the moon asunder in two. Chapter 54 of the Qur'an in fact opens with the mention of this miracle. A miracle, by definition, is the demonstration of a Prophet's veracity and of the Supreme Might of Allāh. It would, therefore, be in vain to deny it, and there is absolutely no need for anyone to apologetically explain it or misrepresent it in any way.

Chapter 21. What Has Been Related About The Earth Swallowing

2183. Hudhaifah bin Asīd said: "The Messenger of Allāh ﷺ stood over us on a balcony, and we were discussing the Hour. So the Messenger of Allāh ﷺ said: "The Hour shall not be established until you see ten signs. The sun rising from its setting place, Ya'jūj and Ma'jūj, the beast of the earth, and three collapses of the earth: A collapse in the east, a collapse in the west, and a collapse in the 'Arabian peninsula. And a fire that comes out of a place within 'Adan, driving the people, or gathering the people, camping where they camp, and resting where they rest."

(*Ṣaḥīḥ*)

(Another chain) with similar, but he added in it: "The smoke."

(Another chain) and he added in it: "The Dajjal or the smoke."

(Another chain) and he added in it: "The tenth of them was either a wind that drives them to the sea, or the descent of 'Eisā bin Mariam."

[Abū 'Eisā said:] There are narrations on this topic from 'Alī, Abū Hurairah, Umm Salamah and Safiyyah bint Ḥuyai. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٢١) - بَابُ مَا جَاءَ فِي
الْخَسْفِ (التحفة ٢١)

٢١٨٣ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ فُرَاتِ الْقَرَّازِ، عَنْ أَبِي الطَّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ قَالَ: أَشْرَفَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مِنْ غُرْفَةٍ وَنَحْنُ نَتَذَاكُرُ السَّاعَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَيَأْجُوجُ وَمَأْجُوجُ وَالذَّابَّةُ وَثَلَاثَةُ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنٍ تَسُوقُ النَّاسَ أَوْ تَحْشُرُ النَّاسَ فَنَبِيْتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا».

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، [عَنْ فُرَاتٍ] نَحْوَهُ، وَزَادَ فِيهِ: وَالذَّحَّانَ.

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ فُرَاتِ الْقَرَّازِ نَحْوَ حَدِيثِ وَكَيْعٍ، عَنْ سُفْيَانَ. حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: عَنْ شُعْبَةَ وَالْمَسْعُودِيِّ، سَمِعَا فُرَاتًا الْقَرَّازَ نَحْوَ حَدِيثِ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ فُرَاتٍ وَزَادَ فِيهِ: الذَّجَالُ أَوْ الذَّحَّانَ.

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى:
حَدَّثَنَا أَبُو التُّعْمَانِ الْحَكَمُ بْنُ عَبْدِ اللَّهِ
الْعَجَلِيُّ عَنْ شُعْبَةَ، عَنْ فُرَاتِ نَحْوِ حَدِيثِ
أَبِي دَاوُدَ عَنْ شُعْبَةَ وَزَادَ فِيهِ: [قَالَ:]
وَالْعَاشِرَةُ إِمَّا رِيحٌ تَطْرُقُهُمْ فِي الْبَحْرِ وَإِمَّا
تُرُوقُ عِيسَى ابْنِ مَرْيَمَ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ
وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ وَصَفِيَّةَ بِنْتِ حَمِيٍّ.
وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تحريج: وأخرجه مسلم، الفتن، باب: في الآيات التي تكون قبل الساعة، ح: ٢٩٠١ من
حديث سفيان الثوري به * حديث المسعودي في مسند الطيالسي، ح: ١٠٦٧ * وفي الباب عن
علي [يأتي: ٢٢١٠] وأبي هريرة [يأتي: ٢٢١١] وأم سلمة [تقدم: ٢١٧١] وصفية بنت حبي
[يأتي: ٢١٨٤].

Comments:

Ten signs shall appear before the onset of the Hour. Some of them shall take place just before the approach of the Hour and some much before that. The order of their happening is, however, difficult to tell as we do not know it for sure.

2184. Şafiyah narrated “The Messenger of Allāh ﷺ said: ‘The people will not finish attacking this House until it is attacked by an army which, when they are at Al-Baiḍā’, or a *Baiḍā’* in the land, it will swallow from the first of them to the last of them, and the middle of them shall not be saved.’ I said: ‘O Messenger of Allāh ﷺ! What about those among them who are averse to it?’ He said: ‘Allāh will resurrect them upon what was in their souls (intentions).’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا
أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ،
عَنْ أَبِي إِدْرِيسَ الْمُزَهَّبِيِّ، عَنْ مُسْلِمِ بْنِ
صَفْوَانَ، عَنْ صَفِيَّةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ
ﷺ: «لَا يَنْتَهِي النَّاسُ عَنْ غَزْوِ هَذَا الْبَيْتِ
حَتَّى يَغْزَوْا حَيْشُ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ أَوْ
بِئِبْدَاءِ مِنَ الْأَرْضِ حُسِفَ بِأَوْلِيهِمْ وَأَجْرِهِمْ،
وَلَمْ يَنْجُ أَوْسَطُهُمْ». قُلْتُ: يَا رَسُولَ اللَّهِ!
فَمَنْ كَرِهَ مِنْهُمْ؟ قَالَ: «يَبْعَثُهُمُ اللَّهُ عَلَى مَا
فِي أَنْفُسِهِمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: [صحيح] وأخرجه ابن ماجه، الفتن، باب جيش البيداء، ح: ٤٠٦٤ من حديث أبي نعيم الفضل بن دكين به وللحديث شواهد عند مسلم، ح: ٢٢٨٣ وابن ماجه، ح: ٤٠٦٣ وغيرهما.

Comments:

The *Hadith* tells us, by implication, that no one of us should associate himself with the wrongdoers in their evil deeds. Even those who join them in their nefarious activities under coercion, or as unwilling partners, shall not escape their sorrowful end.

2185. ‘Āishah narrated “The Messenger of Allāh ﷺ said: ‘In the end of this *Ummah* there will be a collapse, transformation, and *Qadhf*.’”^[1] She said: “I said: ‘O Messenger of Allāh! Will they be destroyed while there are righteous among them?’ He said: ‘Yes, when evil is dominant.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadith* is *Gharīb* as a narration of ‘Āishah. We do not know of it except through this route, and ‘Abdullāh bin ‘Umar (one of the narrators) was criticized by Yahya bin Sa‘eed due to his poor memory.

٢١٨٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا صَيْفِيُّ ابْنُ رَبِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ هَذِهِ الْأُمَّةِ خَسْفٌ وَمَسْخٌ وَقَذْفٌ»، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَنْهَلْكَ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ إِذَا ظَهَرَ الْخَبْثُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ عَائِشَةَ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَعَبْدُ اللَّهِ بْنُ عُمَرَ تَكَلَّمَ فِيهِ يَحْيَى بْنُ سَعِيدٍ مِنْ قِبَلِ حِفْظِهِ.

تخریج: [صحيح] وأخرجه أبو يعلى، ح: ١٤٨/٨، ح: ٤٩٩٣ عن أبي كريب به وللحديث شواهد عند ابن حبان، ح: ١٨٩٠ والبخاري، ح: ٣٣٤٦ ومسلم، ح: ٢٨٨٠ وغيرهم وانظر الحديث المتقدم: ٢١٥٢.

Comments:

The *Hadith* is explicit on the point that when sinfulness and moral depravity become rampant in the society, and people of goodness and virtue find themselves powerless to stand up to them, or chose not to resist them, then the people shall suffer Allāh’s retribution, and not even the goodness of the good among them shall save them.

^[1] In *Faidh Al-Qaḍir*, under the *Hadith*: “Indeed in my *Ummah* there will be” it says: “*Maskh*: It is transforming the appearance of some humans, for example, into dogs or monkeys. *Qadhf*: Stones being cast down upon it from the heavens.” And he mentioned that some said it was figurative, referring to a transformation and collapse of the hearts, but his first definition is more appropriate.

Chapter 22. What Has Been Related About The Sun Rising From Its Setting Position

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا (التحفة ٢٢)

2186. Abū Dharr said: “I entered the *Masjid* at sunset, and the Prophet ﷺ was sitting. He said: ‘O Abū Dharr! Do you know where this (sun) goes?’ I said: ‘Allāh and His Messenger know better.’ He said: ‘Indeed it goes to seek permission to prostrate, so it is permitted. And it is as if it has been said to it:^[1] “Rise from whence you came.” So it shall rise from its setting place.’ Then he^[2] recited: ‘That is its fixed course.’”

He^[3] said: “That is the recitation of ‘Abdullāh bin Mas‘ūd.’”^[4] (*Ṣaḥīḥ*)

[Abū ‘Eisā said: There are narrations on this topic from Ṣafwān bin ‘Assāl, Ḥudhaifah bin Asīd, Anas and Abū Mūsā.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، التوحيد، باب: "وكان عرشه على الماء... الخ"، ح: ٧٤٢٤ ومسلم، ح: ١٥٩ من حديث أبي معاوية الضرير به * وفي الباب عن صفوان بن عسال [ابن ماجه، ح: ٤٠٧٠] وحذيفة بن أسيد [تقدم: ٢١٨٣] وأنس [ابن ماجه، ح: ٤٠٥٦] وأبي موسى [مسلم، ح: ٢٧٥٩].

Comments:

The sun, like all things in the universe, is all the time under the Throne of Allāh. And we know it too well that all things in the universe, even the smallest particle in it, is ever-obedient and dutiful to the will and command of Allāh. But since both the rising and the setting of the sun are by Allāh’s permission, when Allāh decides to wrap up this world, He will not accept the sun’s prostration and will not grant it permission to rise again.

[1] Meaning, it shall happen, see *Al-Bukhārī*, nos. 3199 and 4802.

[2] “[The Prophet] ﷺ.” (*Tuḥfat Al-Aḥwadhī*).

[3] “Abū Dharr, as that is what is apparent.” (*Tuḥfat Al-Aḥwadhī*).

[4] Meaning, *Sūrah Yā Sīn* (36:38).

٢١٨٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ حِينَ غَابَتْ الشَّمْسُ وَالتَّيْبِيُّ ﷺ جَالِسٌ فَقَالَ: «يَا أَبَا ذَرٍّ! أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهَا تَذْهَبُ لِتَسْتَأْذِنَ فِي السُّجُودِ فَيُؤْذَنُ لَهَا وَكَأَنَّهَا قَدْ قِيلَ لَهَا: اطْلُعِي مِنْ حَيْثُ جِئْتِ فَتَطْلُعُ مِنْ مَغْرِبِهَا»، قَالَ: ثُمَّ قَرَأَ: (وَذَلِكَ مُسْتَقَرٌّ لَهَا) وَقَالَ: ذَلِكَ قِرَاءَةُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ صَفْوَانَ بْنِ عَسَالٍ وَحَذِيفَةَ بْنِ أَسِيدٍ وَأَنْسٍ وَأَبِي مُوسَى.

[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Chapter 23. What Has Been Related About The Coming Out Of Ya'jūj and Ma'jūj

2187. Zainab bint Jahsh said: "One day, the Messenger of Allāh ﷺ awoke from sleep with a flushed red face, and said: '*Lā ilāha illallāh*. He repeated it thrice. 'Woe to the Arabs from the evil drawn near. Today a gap has been made in the wall of Ya'jūj and Ma'jūj like this.' And he formed ten (with his fingers)." Zainab said: "I said: 'O Messenger of Allāh! Shall we be destroyed while there are righteous among us?' He said: 'Yes, when the evil abounds.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Sufyān has done well with this *Hadīth*. [Al-Ḥumaidī, 'Alī bin Al-Madīnī, and more than one of the *Huffāz* reported it similarly from Sufyān bin 'Uyainah.] Al-Ḥumaidī said: "From Sufyān bin 'Uyainah: 'I remembered that in this chain from Az-Zuhrī there were four women: Zainab bint Abī Salamah, from Ḥabībah – and they are step-daughters of the Prophet ﷺ – from Umm Ḥabībah, from Zainab bint Jahsh – two (of the) wives of the Prophet ﷺ.'" Ma'mar reported [and others] reported this *Hadīth* from Az-Zuhrī, but they did not mention: "From Ḥabībah" in it. [Some of the companions of Ibn 'Uyainah reported this *Hadīth* from Ibn 'Uyainah but they did not mention: "From Umm Ḥabībah" in it].

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي خُرُوجِ
يَأْجُوجَ وَمَأْجُوجَ (التحفة ٢٣)

٢١٨٧ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ
الْمَخْزُومِيُّ [وَأَبُو بَكْرٍ بْنُ نَافِعٍ] وَغَيْرُ وَاحِدٍ
قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ عُرْوَةَ
[ابْنِ الزُّبَيْرِ]، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ
حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبِ بِنْتِ جَحْشِ
قَالَتْ: اسْتَقْبَطَ رَسُولُ اللَّهِ ﷺ مِنْ نَوْمٍ مُحَمَّرًا
وَجْهَهُ وَهُوَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ»، يَرُدُّهَا
ثَلَاثَ مَرَّاتٍ، «وَيُلِّلُ لِلْعَرَبِ، مِنْ شَرِّ قَدِ
اِقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ
مِثْلُ هَذِهِ» وَعَقَدَ عَشْرًا، قَالَتْ زَيْنَبُ: قُلْتُ:
يَا رَسُولَ اللَّهِ! أَفْتَهْلِكُ وَفِينَا الصَّالِحُونَ؟
قَالَ: «نَعَمْ إِذَا كَثُرَ الْخَبْثُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. [وَقَدْ] جَوَّدَ سُفْيَانُ هَذَا الْحَدِيثَ.
[هَكَذَا] رَوَى الْحَمِيدِيُّ وَعَلِيُّ بْنُ الْمَدِينِيِّ
وَغَيْرُ وَاحِدٍ مِنَ الْحَفَاطِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ
نَحْوَ هَذَا] وَقَالَ الْحَمِيدِيُّ عَنْ سُفْيَانَ بْنِ
عُيَيْنَةَ حَفِظْتُ مِنَ الزُّهْرِيِّ فِي هَذَا الْإِسْنَادِ
أَرْبَعَ نِسْوَةٍ: زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ، عَنْ حَبِيبَةَ
وَهُمَا رَبِيبَتَا النَّبِيِّ ﷺ عَنْ أُمِّ حَبِيبَةَ، عَنْ
زَيْنَبِ بِنْتِ جَحْشِ زَوْجِي النَّبِيِّ ﷺ.
[وَهَكَذَا] رَوَى مَعْمَرٌ [وَغَيْرُهُ] هَذَا الْحَدِيثَ
عَنِ الزُّهْرِيِّ وَلَمْ يَذْكُرُوا فِيهِ عَنْ حَبِيبَةَ [وَقَدْ
رَوَى بَعْضُ أَصْحَابِ ابْنِ عُيَيْنَةَ هَذَا الْحَدِيثَ

عَنْ ابْنِ عُيَيْنَةَ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أُمِّ حَبِيبَةَ].

تخریج: متفق عليه، وأخرجه البخاري، الفتن، باب قول النبي ﷺ: "ويل للعرب من شر قد اقترب"، ح: ٧٠٥٩ ومسلم، ح: ٢٨٨٠ من حديث سفيان بن عيينة به.

Comments:

Allāh confirms the appearance of Yājūj and Mājūj (Gog and Magog) close to the Hour (21:96, 97).

Chapter 24. What Has Been Related About The Description Of The Renegades

(المعجم ٢٤) - **بَابُ مَا جَاءَ فِي صِفَةِ الْمَارِقَةِ** (التحفة ٢٤)

2188. ‘Abdullāh [bin Mas‘ūd] narrated that the Messenger of Allāh ﷺ said: “In the end of time there will come a people young in years, foolish in minds, reciting the Qur’ān which will not go beyond their throats, uttering sayings from the best of creatures, going through the religion as an arrow goes through the target.” (*Ṣaḥīh*)

٢١٨٨ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُخْرَجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَخَذَاتُ الْأَسْنَانِ سُفْهَاءَ الْأَحْلَامِ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[Abū ‘Eisā said:] There are narrations on this topic from ‘Alī, Abū Sa‘eed and Abū Dharr. [And] this *Ḥadīth* is *Ḥasan Ṣaḥīh*.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي سَعِيدٍ وَأَبِي ذَرٍّ. [و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

The description of these people – who recite the Qur’ān which will not go beyond their throats, going through the religion as an arrow goes through the target – has been reported from the Prophet ﷺ in other than this *Ḥadīth*, and they are the *Harūriyah Khawārij*, and others from the *Khawārij*.

وَقَدْ رُوِيَ فِي غَيْرِ هَذَا الْحَدِيثِ عَنِ النَّبِيِّ ﷺ وَصُفُّ هَؤُلَاءِ الْقَوْمِ الَّذِينَ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، إِنَّمَا هُمُ الْخَوَارِجُ الْحَرُورِيُّ، وَغَيْرُهُمْ مِنَ الْخَوَارِجِ.

تخریج: [صحيح] وأخرجه ابن ماجه، المقدمة، باب: في ذكر الخوارج، ح: ١٦٨ من حديث أبي بكر بن عياش به وللحديث شواهد عند البخاري، ح: ٣٦١١ ومسلم، ح: ١٠٦٥-١٠٦٧ وغيرهما * وفي الباب عن علي [البخاري، ح: ٣٧١١ ومسلم، ح: ١٠٦٦] وأبي سعيد [مسلم، ح: ١٠٦٥] وأبي ذر [مسلم، ح: ١٠٦٧].

Comments:

The expression '*Ākhir Az-Zamān*' (end of time) as used here means the 'near the end of the best of times' when a large number of Companions were still alive, since the *Khawārij* had only raised their heads and revolted against the established authority as an aftermath of the Battle of Siffin, because of their opposition to the policy of Arbitration. They were a highly hot-headed and emotional people who used the policy of going for Arbitration as a ploy to declare the majority of Muslims as *Kāfir* (unbelievers).

Chapter 25. What Has Been Related About Preferential Treatment

2189. Usaid bin Ḥudair said: "A man from the *Anṣār* said, 'O Messenger of Allāh! You appointed so-and-so and did not appoint me. So, the Prophet ﷺ said, 'After me you will see preferential treatment, so be patient till you meet me at *Al-Ḥawḍ*.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي الْأَثَرَةِ
(التحفة ٢٥)

٢١٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ قَالَ: يَا رَسُولَ اللَّهِ! اسْتَعْمَلْتَ فُلَانًا وَلَمْ تَسْتَعْمِلْنِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةَ فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب قول النبي ﷺ للأنصار: "اصبروا حتى تلقوني على الحوض"، ح: ٣٧٩٢ ومسلم، ح: ١٨٤٥ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٩٦٩ ولم يذكر فيه أسيد بن حضير رضي الله عنه.

Comments:

The Prophet ﷺ means to say that there is no discrimination against anybody in my time. Each person is being utilized in accordance with his worth and ability. This — preferential treatment to some — shall happen after me. But let no one of you make it a reason for dissention and discard. Be patient in life and you will get your reward in the next world.

2190. 'Abdullāh narrated that the Prophet ﷺ said: "Indeed, after me you will see preferential treatment, and matters that you dislike." They said: "Then what do you command us [O Messenger of Allāh!]" He said: "Give them their

٢١٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةَ وَأُمُورًا تُنْكِرُونَهَا،

rights, and ask Allāh for yours.”
(*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالُوا: فَمَا تَأْمُرُنَا يَا رَسُولَ اللَّهِ، قَالَ:
«أَدُّوا إِلَيْهِمْ حَقَّهُمْ وَاسْأَلُوا اللَّهَ الَّذِي لَكُمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الفتن، باب قول النبي ﷺ: "سترون بعدي أمورًا تنكرونها"، ح: ٧٠٥٢ من حديث يحيى القطان ومسلم، ح: ١٨٤٣ من حديث الأعمش به.

Comments:

The *Ḥadīth* confirms that even if the rulers do not deliver the subjects their rights, fail to establish justice in the society, and indulge in unsavory acts (provided they do not openly commit acts of disbelief), let no one try to make a revolt against them. That is to say, no wars be waged against them that could trigger a civil strife in the society.

**Chapter 26. What The Prophet
ﷺ Informed His Companions
Would Occur Until The Day Of
Resurrection**

2191. Abū Sa‘eed Al-*Khudrī* said: “One day, the Messenger of Allāh ﷺ lead us in *Ṣalāt Al-‘Aṣr* while it was still daytime. Then he stood to give us a *Khutbah*. He did not leave anything that would happen until the Hour of Judgement except that he informed us about it. Whoever remembered it remembered it, and whoever forgot it forgot it. Among what he said was: ‘Indeed the world is green and sweet, and indeed Allāh has left you to remain to see how you behave. So beware of the world, and beware of women.’ And among what he said was: ‘The awe (status) of people should not prevent a man from saying the truth when he knows it.’”

He (one of the narrators) said: “Abū Sa‘eed wept, then he said:

(المعجم ٢٦) - بَابُ مَا أَخْبَرَ النَّبِيُّ ﷺ أَصْحَابَهُ بِمَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ
(التحفة ٢٦)

٢١٩١ - حَدَّثَنَا عَمْرَانُ بْنُ مُوسَى الْقَرَارِيُّ
الْبَصْرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا عَلِيُّ
ابْنُ زَيْدٍ [بْنِ جُدْعَانَ الْفَرَسِيِّ] عَنْ أَبِي
نَصْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: صَلَّى
بِنَا رَسُولُ اللَّهِ ﷺ يَوْمَ صَلَاةِ الْعَصْرِ بِنَهَارٍ ثُمَّ
قَامَ خَطِيبًا فَلَمْ يَدْعُ شَيْئًا يَكُونُ إِلَى قِيَامِ
السَّاعَةِ إِلَّا أَخْبَرَنَا بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ
مَنْ نَسِيَهُ، فَكَانَ فِيمَا قَالَ: «إِنَّ الدُّنْيَا خَضِرَةٌ
حُلْوَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَظَرْ كَيْفَ
تَعْمَلُونَ، أَلَا فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النَّسَاءَ»،
وَكَانَ فِيمَا قَالَ: «أَلَا لَا تَمْنَعَنَّ رَجُلًا هَيْبَةُ
النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا عَلِمَهُ». قَالَ: فَبَكَى
أَبُو سَعِيدٍ فَقَالَ: قَدْ وَاللَّهِ! رَأَيْنَا أَشْيَاءَ فَهَبْنَا
وَكَانَ فِيمَا قَالَ: «أَلَا إِنَّهُ يُنْصَبُ لِكُلِّ غَادِرٍ

'By Allāh! We have seen things and we feared.'" "And among what he said in it, was: 'Indeed, for every treacherous person there shall be a banner erected on the Day of Resurrection in proportion to his treachery. And there is no treachery greater than the treachery of a leader to the masses' whose banner shall be positioned at his buttocks.' And among what we remember from that day is: 'Behold! Indeed the children of Ādam were created in various classes. Among them is he who was born a believer, lives as a believer, and dies a believer. Among them, is he who was born a disbeliever, lives as a disbeliever, and dies a disbeliever. Among them, is he who was born a believer, lives as a believer, and dies a disbeliever. Among them, is he who was born a disbeliever, lives as a disbeliever, and dies a believer. Behold! Among them is the slow to get angry, the quick to calm. Among them is the quick anger and the quick to calm, so this is with that.^[1] Behold! Among them is the quick get angry and the slow to calm, and indeed the best of them is the slow get angry and the quick to calm, and the worst of them is the quick get angry and the slow to calm. Behold! Among them is he who pays back well and collects well. Among them is he who is bad with paying back and good when collecting. Among them is he who

لِوَاءِ يَوْمِ الْقِيَامَةِ بِقَدْرِ عَدْرَتِهِ وَلَا عَدْرَةَ أَعْظَمَ مِنْ عَدْرَةِ إِمَامٍ عَامَّةٍ يُرَكِّزُ لِوَاؤُهُ عِنْدَ اسْتِهِ». وَكَانَ فِيهَا حَفِظْنَا يَوْمَئِذٍ: «أَلَا إِنَّ بَنِي آدَمَ خُلِقُوا عَلَى طَبَقَاتٍ شَتَّى، فَمِنْهُمْ مَنْ يُؤَلِّدُ مُؤْمِنًا وَيَحْيَى مُؤْمِنًا وَيَمُوتُ مُؤْمِنًا، وَمِنْهُمْ مَنْ يُؤَلِّدُ كَافِرًا وَيَحْيَى كَافِرًا وَيَمُوتُ كَافِرًا، وَمِنْهُمْ مَنْ يُؤَلِّدُ مُؤْمِنًا وَيَحْيَى مُؤْمِنًا وَيَمُوتُ كَافِرًا، وَمِنْهُمْ مَنْ يُؤَلِّدُ كَافِرًا وَيَحْيَى كَافِرًا وَيَمُوتُ مُؤْمِنًا، أَلَا وَإِنَّ مِنْهُمْ الْبُطِيءَ الْغَضَبِ السَّرِيعِ الْفَيْءِ، وَمِنْهُمْ السَّرِيعُ الْغَضَبِ السَّرِيعِ الْفَيْءِ، فَتِلْكَ بَيْتُكَ، أَلَا وَإِنَّ مِنْهُمْ السَّرِيعَ الْغَضَبِ الْبُطِيءَ الْفَيْءِ، أَلَا وَخَيْرُهُمْ الْبُطِيءَ الْغَضَبِ السَّرِيعِ الْفَيْءِ، أَلَا وَسَرُّهُمْ السَّرِيعَ الْغَضَبِ الْبُطِيءَ الْفَيْءِ، أَلَا وَإِنَّ مِنْهُمْ حَسَنَ الْقَضَاءِ حَسَنَ الطَّلَبِ، وَمِنْهُمْ حَسَنُ الْقَضَاءِ سَيِّئَ الطَّلَبِ، فَتِلْكَ بَيْتُكَ أَلَا وَإِنَّ مِنْهُمْ السَّيِّئَ الْقَضَاءِ السَّيِّئَ الطَّلَبِ، أَلَا وَخَيْرُهُمُ الْحَسَنُ الْقَضَاءِ الْحَسَنُ الطَّلَبِ، أَلَا وَسَرُّهُمُ سَيِّئَ الْقَضَاءِ سَيِّئَ الطَّلَبِ، أَلَا وَإِنَّ الْعَصَبَ جَمْرَةً فِي قَلْبِ ابْنِ آدَمَ أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاحِ أَوْدَاجِهِ، فَمَنْ أَحْسَنَ بِشَيْءٍ مِنْ ذَلِكَ فَلْيَلْصِقْ بِالْأَرْضِ»، قَالَ: وَجَعَلْنَا نَلْتَمِثُ إِلَى الشَّمْسِ هَلْ بَقِيَ مِنْهَا شَيْءٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنَّهُ لَمْ يَبْقَ مِنَ الدُّنْيَا فِيهَا مَضَى

^[1] Meaning, equal. See *Tuhfat Al-Ahwadhī*.

pays back well and is bad with collecting, so this is with that. Behold! Among them is he who is bad with paying back and bad with collecting. Indeed the best of them is the one who is good in paying back and good in collecting. And the worst of them is the one who is bad with paying back and bad with collecting. Behold! Anger is an ember in the heart of the son of Ādam, as you see it in the redness of his eyes and the bulge of his jugular veins. So whoever senses something from that, then let him cling to the ground.”^[1]

He said: “So we began turning toward the sun to see if anything of it remained (meaning whether it has set or not). So the Messenger of Allāh ﷺ said: ‘Behold! The world, in relation to what has passed of it, shall not remain except as what remains of this day of yours, in relation to what has passed of it.’” (*Da‘īf*)

[Abū ‘Eīsā said:] There are narrations on this topic from Al-Mughīrah bin Shu‘bah, Abū Zaid bin Akḥṭab, Ḥudhaifah and Abū Mariam. They mentioned that: “The Prophet ﷺ narrated to them about what would be until the Hour was established.” And this *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

تخریج: [إسناده ضعيف بهذا السياق] وأخرجه ابن ماجه، الفتن، باب فتنة النساء، ح: ٢٨٧٣/٤٠٠٠ عن عمران بن موسى به ورواه المستمر بن الريان وغيره عند مسلم، ح: ١٧٣٨ وغيره مختصراً بلفظ: "لكل غادر لواء يوم القيامة، يرفع له بقدر غدره، ألا ولا غادر أعظم غدرًا

مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى مِنْهُ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ الْمُغِيرَةِ ابْنِ شُعْبَةَ وَأَبِي زَيْدِ بْنِ أَحْطَبَ وَحَدِيثَةَ وَأَبِي مَرْيَمَ [وَأَذْكُرُوا: أَنَّ النَّبِيَّ ﷺ حَدَّثَهُمْ بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ]. [وَهَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

[1] Meaning, abate his anger. See *Tuḥfat Al-Aḥwadhī*.

من أمير عامة" وبقوله: "إن الدنيا خضرة حلوة... واتقوا النساء" شواهد وهو بها صحيح * علي بن زيد بن جدعان ضعيف * وفي الباب عن حذيفة [البخاري، ح: ٦٦٠٤ ومسلم، ح: ٢٨٩١] وأبي مريم (مالك بن ربيعة السلولي) [النسائي: ٢٩٧/١، ح: ٦٢٢] وأبي زيد عمرو بن أخطب [مسلم، ح: ٢٨٩٢] والمغيرة بن شعبة [أحمد: ٤/٢٥٤].

Comments:

1. Anger is like a burning coal. The way to avoid it for man is to remind himself of the fact, and ponder over it, that he is created from dust whose characteristic is submissiveness and humility.
2. The world is bound to perish anyway. A greater part of it has already passed and what is left is very short in comparison. We must, therefore, make the best use of the time at our disposal.

Chapter 27. What Has Been Related About The Inhabitants Of *Ash-Shām*

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي أَهْلِ الشَّامِ (التحفة ٢٧)

2192. Mu'āwiyah bin Qurrah narrated from his father that the Messenger of Allāh ﷺ said: "When the inhabitants of *Ash-Shām* become corrupt, then there is no good in it^[1] for you. There will never cease to be a group in my *Ummah* who will be helped (by Allāh), they will not be harmed by those who forsake them until the Hour is established."

Muḥammad bin Ismā'il said: "Alī bin Al-Madīnī said: "They are the people of *Hadūth*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Abdullāh bin Ḥawālah, Ibn 'Umar, Zaid bin Thābit, and 'Abdullāh bin 'Amr. This *Hadūth* is *Hasan Ṣaḥīḥ*.

(Another chain) Bahz bin Ḥakīm narrated from his father, from his grandfather, who said: "I said: 'O Messenger of Allāh ﷺ! Where do you command me?' He said:

٢١٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَسَدَ أَهْلُ الشَّامِ فَلَا خَيْرَ فِيكُمْ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ» قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ، هُمْ أَصْحَابُ الْحَدِيثِ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ حَوَالَةَ وَابْنِ عَمْرٍو وَزَيْدِ بْنِ ثَابِتٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو. [وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيْنَ تَأْمُرُنِي؟ قَالَ: «هَاهُنَا». وَنَحَا بِيَدِهِ نَحْوَ

[1] See *Tuhfat Al-Ahwadhī*.

‘There.’ And he ﷺ motioned with his hand toward Ash-Shām.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

الشَّامِ .

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ .

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، المقدمة، باب اتباع سنة رسول الله ﷺ، ح: ٦٠ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٠٧٦ وصححه ابن حبان، ح: ٢٣١٣ * وفي الباب عن عبدالله بن حوالة [أحمد: ٣٣/٥] وابن عمر [يأتي: ٣٩٥٣] وزيد بن ثابت [يأتي: ٣٩٥٤] وعبدالله بن عمرو [أبو داود، ح: ٢٤٨٢] * حديث بهز بن حكيم عن أبيه عن جده: سنده حسن، وله طرق أخرى عند الطبراني: ٤٢٠/١٩، ح: ١٠١٥ وغيره.

Comments:

If conditions in religious and spiritual matters deteriorate in a region, one should not feel interested in residing there nor should he wish to live there.

Chapter 28. What Has Been Related About “Do Not Revert To Disbelief After Me, Some Of You Striking The Necks Of Others”

(المعجم ٢٨) - بَابُ [مَا جَاءَ] «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ» (الصحفة ٢٨)

2193. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Do not revert to disbelief^[1] after me, some of you striking the necks of others.” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Jarīr, Ibn ‘Umar, Kurz bin ‘Alqamah, Wāthilah bin Al-Asqa‘, and Aṣ-Ṣunābiḥī. This *Hadīth* is *Hasan Ṣaḥīh*.

٢١٩٣ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ: حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ» .

[قَالَ أَبُو عِيْسَى:] وفي الباب عن عبد الله بن مسعود وجريير وابن عمر وكرز بن علقمة وواثلة بن الأسقع والصابحي. [وهذا حديث حسن صحيح.]

تخریج: وأخرجه البخاري، الحج، باب الخطبة أيام منى، ح: ١٧٣٩ من حديث يحيى القطان به * وفي الباب عن عبدالله بن مسعود [أحمد: ٤٠٢/١] وجريير [البخاري، ح: ٤٤٠٥] ومسلم، ح: ٦٥] وابن عمرو [البخاري، ح: ٤٤٠٣] ومسلم، ح: ٦٦] وكرز بن علقمة [أحمد: ٣/٤٧٧] والحميدي، ح: ٥٧٤] واثلة بن الأسقع [أحمد: ١٠٦/٤] والصابحي [ابن ماجه، ح: ٣٩٤٤].

[1] Being like them in actions. *Tuhfat Al-Aḥwadhī*.

Comments:

Muslims' killing each other is being ungrateful to the favors Allāh bestowed upon them. This is why it is named "*Kufr*" (disbelief) and in this narration the term '*Kuffār*' is used. It would rather be an act becoming the disbelievers. Islam is a religion of brotherhood, togetherness and love. It is in fact the disbeliever who is after the life of believers.

Chapter 29. What Has Been Related About 'There Will Be A *Fitnah* In Which The One Sitting Is Better Than The Standing'

2194. Busr bin Sa'eed said: During the *Fitnah* (in the time) of 'Uthmān bin 'Affān, Sa'd bin Abī Waqqāṣ said: "I testify that the Messenger of Allāh ﷺ said: 'There will be a *Fitnah* during which the sitting person is better than the standing, the standing (person) is better than the walking, and the walking (person) is better than the running.'" He said: "What do you see (I should do) if he entered upon me in my home and extended his hand to kill me? He said: 'Be as Ādam's son.'"^[1] (*Sahih*)

[Abū 'Eisā said:] There are narrations on this topic from Abū Hurairah, *Khabbāb* bin Al-Aratt, Abū Bakrah, Ibn Mas'ūd, Abū Wāqid, Abū Mūsā, and *Kharashah*.

This *Hadith* is *Hasan*. Some of them reported this *Hadith* from Al-Laiṭh bin Sa'd in which he added a narrator (in the chain).

[Abū 'Eisā said:] This *Hadith* has been reported from Sa'd from the Prophet ﷺ, through routes other than this.

(المعجم ٢٩) - بَابُ مَا جَاءَ إِنَّهُ تَكُونُ
فِتْنَةُ الْقَاعِدِ فِيهَا خَيْرٌ مِنَ الْقَائِمِ
(التحفة ٢٩)

٢١٩٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
عِيَّاشِ بْنِ عَبَّاسٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ
الْأَسْحَجِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، أَنَّ سَعْدَ بْنَ أَبِي
وَقَّاصٍ قَالَ عِنْدَ فِتْنَةِ عُثْمَانَ بْنِ عَفَّانَ: أَشْهَدُ
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا سَتَكُونُ فِتْنَةً،
الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ
الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ السَّاعِي»، قَالَ:
أَفَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ بَيْتِي وَبَسَطَ يَدَهُ إِلَيَّ
لِيَقْتُلَنِي، قَالَ: «كُنْ كَابْنَ آدَمَ».

[قَالَ أَبُو عِيْسَى:] فِي الْبَابِ عَنْ أَبِي
هُرَيْرَةَ وَخَبَّابِ بْنِ الْأَرْتِّ وَأَبِي بَكْرَةَ وَابْنِ
مَسْعُودٍ وَأَبِي وَقِيدٍ وَأَبِي مُوسَى وَخَرَّشَةَ.
[و] هَذَا حَدِيثٌ حَسَنٌ. وَرَوَى بَعْضُهُمْ هَذَا
الْحَدِيثَ عَنِ اللَّيْثِ بْنِ سَعْدٍ، وَزَادَ فِي
الْإِسْنَادِ رَجُلًا.

[قَالَ أَبُو عِيْسَى:] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ
عَنْ سَعْدِ بْنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هَذَا الْوَجْهِ.

^[1] See *Al-Mā'idah* 5:28, and *Sunan Abū Dāwūd*: The Book Of *Fitn* and *Malāhim*.

تخریج: [صحیح] وأخرجه أحمد: ١/١٨٥ عن قتيبة به وله شواهد عند مسلم، ح: ٢٨٨٧ وغيره * وفي الباب عن أبي هريرة [البخاري، ح: ٣٦٠٨ ومسلم، ح: ٢٨٨٦] وخباب بن الأرت [أحمد: ٥/١١٠] وأبي بكر [مسلم، ح: ٢٨٨٧] وابن مسعود [أبو داود، ح: ٤٢٥٨] وأبي واقد [الطبراني في الأوسط: ٩/٣٠٨، ح: ٨٦٧٤] وأبي موسى [أبو داود، ح: ٤٢٥٩] وابن ماجه، ح: ٣٩٦] وخرشة [أحمد: ٤/١٠٦، ١١٠].

Comments:

The *Hadith* confirms the fact that if conditions of trial, affliction and conflict in a society become so acute and civil strife appears, then the farther a person remains from all this the better it is for him.

Chapter 30. What Has Been Related About ‘There Will Be A *Fitnah* Like A Portion Of The Dark Night’

(المعجم ٣٠) - بَابُ مَا جَاءَ سَتَكُونُ
فِتْنَةٌ كَقَطْعِ اللَّيْلِ الْمُظْلَمِ (التحفة ٣٠)

2195. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Rush to do good deeds. A *Fitnah* will occur that is like a portion of the dark night, morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning. One of them will sell his religion for goods of the world.” (*Ṣaḥīḥ*)

٢١٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلَمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ أَحَدُهُمْ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا».
[قَالَ أَبُو عَمِيْسٍ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū ‘Eisā said:] This *Hadith* is *Hasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الإيمان، باب الحث على المبادرة بالأعمال قبل تظاهر الفتن، ح: ١١٨ من حديث العلاء به.

Comments:

Man should seize the opportunity given to him and do more and more virtuous deeds. There is no knowing when a time will come when man shall grope in vain but find no way to perform good deeds.

2196. Umm Salamah narrated: “One night the Prophet ﷺ awoke and said, ‘*Subḥān Allāh!* How many *Fitan* (trials and afflictions) have descended tonight, and how many

٢١٩٦ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ

treasures have been disclosed? Who will awaken the women sleeping in these dwellings? O! How many are clothed in this world, yet naked in the Hereafter.” (*Ṣaḥīḥ*)

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، التهجيد، باب تحريض النبي ﷺ على قيام الليل والنوافل من غير إيجاب، ح: ١١٢٦ من حديث ابن المبارك به.

Comments:

The *Hadīth* has three possible interpretations. (1) Passion for glamour and ostentation is generally quite strong among women. Hence the saying that many of them make claims of virtuosity and piety although the claims are hollow. They shall, therefore, rise up on the Day of Judgement shorn of the garment of piety. (ii) They put on fineries in this world but hardly ever give thanks to Allāh for that. They shall, therefore, rise up undressed in the Hereafter. (iii) They don dresses that reveal more than they cover of their bodies. That is why they shall be raised up naked in the Hereafter. And they say it means other than this of what is similar. Allāh knows best.

2197. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Before the Hour there shall be *Fitan* like a portion of the dark night. Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning, people will sell their religion for goods of the world.” (*Ḥasan*)

[Abū ‘Eisā said:] There are narrations on this topic from Abū Hurairah, Jundab, An-Nu‘mān bin Bashīr and Abū Mūsā. This *Hadīth* is *Gharīb* from this route.

تخریج: [إسناده حسن] وأخرجه ابن أبي شيبة: ٣٩/١١ عن الليث بن سعد به * سعد بن سنان حسن الحديث كما تقدم: ٦٤٦ وللحديث شواهد * وفي الباب عن أبي هريرة [تقدم: ٢١٩٥] وجندب [الطبراني في الكبير: ١٧٧/٢، ح: ١٧٢٤] والنعمان بن بشير [أحمد: ٤/٢٧٢، ٢٧٧] وأبي موسى [أبو داود، ح: ٤٢٦٢].

اسْتَيْقَظَ لَيْلَةً فَقَالَ: «سُبْحَانَ اللَّهِ! مَاذَا أُنزِلَ اللَّيْلَةَ مِنَ الْفِتَنِ؟ مَاذَا أُنزِلَ مِنَ الْخَرَائِنِ؟ مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ؟ يَا رَبُّ كَأَسِيَّةٍ فِي الدُّنْيَا، عَارِيَّةٌ فِي الْآخِرَةِ».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٢١٩٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تَكُونُ بَيْنَ يَدَيْ السَّاعَةِ فِتْنٌ كَقَطْعِ اللَّيْلِ الْمُظْلَمِ يُضْحِكُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُسِي كَافِرًا، وَيُسِي مُؤْمِنًا وَيُضْحِكُ كَافِرًا، يَبِيعُ أَقْوَامٌ دِينَهُمْ بِعَرَضٍ [مِنَ الدُّنْيَا].»

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَجُنْدَبٍ وَالتُّعْمَانِ بْنِ بَشِيرٍ وَأَبِي مُوسَى. [وَأَهَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.]

2198. Hishām narrated that Al-Hasan would say about the *Hadīth* “Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning” – he said: “Morning would come [upon a man] while his brother’s blood, honor and wealth was sacred, and when evening would come, he would consider it lawful for him. And evening would come while his brother’s blood, honor and wealth was sacred, and when morning would come, he would consider it lawful for him.” (*Da‘īf*)

٢١٩٨ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ:
حَدَّثَنَا جَعْفَرُ بْنُ سَلِيمَانَ عَنْ هِشَامٍ، عَنْ
الْحَسَنِ قَالَ: كَانَ يَقُولُ فِي هَذَا الْحَدِيثِ:
يُضِيحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي
مُؤْمِنًا وَيُضِيحُ كَافِرًا، قَالَ: يُضِيحُ [الرَّجُلُ]
مُحْرَمًا لِدَمِ أَخِيهِ وَعِزِّهِ وَمَالِهِ وَيُمْسِي
مُسْتَحِلًّا لَهُ، وَيُمْسِي مُحْرَمًا لِدَمِ أَخِيهِ وَعِزِّهِ
وَمَالِهِ وَيُضِيحُ مُسْتَحِلًّا لَهُ.

تخريج: [إسناده ضعيف] * هشام بن حسان عنن ولعله يشير إلى حديث ابن أبي شيبه: ١٩/١١، ح: ١٠٣٩٠ من حديث زائدة عن هشام عن الحسن عن أبي موسى به مختصرًا.

2199. ‘Alqamah bin Wā’il bin Hujr narrated from his father: “I heard the Messenger of Allāh ﷺ while a man was asking him: ‘What do you see that we should do if there are leaders over us who deny our rights, while they seek their rights?’ So the Messenger of Allāh ﷺ said: ‘Listen and obey, for only they are responsible for their burdens, and only you are responsible for your burdens.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٩٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ:
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنْ
سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَاثِلِ بْنِ
حُجْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
وَرَجُلٌ يَسْأَلُهُ فَقَالَ: أَرَأَيْتَ إِنْ كَانَ عَلَيْنَا
أَمْرَاءُ يَمْنَعُونَا حَقَّنَا وَيَسْأَلُونَا حَقَّهُمْ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا فَإِنَّمَا
عَلَيْهِمْ مَا حُلُّوا وَإِنَّمَا عَلَيْكُمْ مَا حُمِّلْتُمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: وأخرجه مسلم، الإمامة، باب: في طاعة الأمراء وإن منعوا الحقوق، ح: ١٨٤٦ من

حديث شعبة به.

Comments:

Islam has a clear-cut policy or principle, which is to exhort each section or group of the society to faithfully do its duty. It does not permit any individual or group to neglect his duty under the plea that others are not fulfilling their

obligation towards him. It is because if each one starts doing his duty, the rights of others will automatically be safeguarded. It is for this reason that Islam commands the rulers to fulfill their obligations and exhorts the subjects to fulfill theirs.

Chapter 31. What Has Been Related About *Al-Harj* (And Performing Worship During It)

(المعجم ٣١) - بَابُ مَا جَاءَ فِي الْهَرْجِ
[وَالْعِبَادَةِ فِيهِ] (التحفة ٣١)

2200. Abū Mūsā narrated that the Messenger of Allāh ﷺ said: “Indeed after you there will be days in which knowledge shall be raised up and *Al-Harj* shall abound.” They said: “O Messenger of Allāh ﷺ! What is *Al-Harj*?” He said: “Killing.” (*Ṣaḥīḥ*)

٢٢٠٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ [بْنِ سَلْمَةَ]، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ وَرَائِكُمْ أَيَّامًا يُرْفَعُ فِيهَا الْعِلْمُ وَيَكْتَثُرُ فِيهَا الْهَرْجُ» قَالُوا: يَا رَسُولَ اللَّهِ! مَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ».

[Abū ‘Eisā said:] There are narrations on this topic from Abū Hurairah, Khālīd bin Al-Walīd and Ma‘qil bin Yasār.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَخَالِدِ بْنِ الْوَلِيدِ وَمَعْقِلِ بْنِ يَسَارٍ. [وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، العلم، باب رفع العلم وقبضه، وظهور الجهل والفتن، في آخر الزمان، ح: ٢٦٧٢ من حديث أبي معاوية الضرير والبخاري، ح: ٧٠٦٤ من حديث الأعمش به * وفي الباب عن أبي هريرة [البخاري، ح: ٨٥ ومسلم، ح: ١٥٧ بعد، ح: ٢٦٧٢] وخالد بن الوليد [أحمد: ٩٠/٤] ومعقل بن يسار [يأتي: ٢٢٠١].

Comments:

Although the means of the diffusion of knowledge will be plentiful before the approach of the Hour, the really competent and true scholars shall gradually depart, and with them shall also depart the soundness and depth of knowledge.

2201. Ma‘qil bin Yasār narrated that the Prophet ﷺ said: “Worship during *Al-Harj* is like *Hijrah* to me.” (*Ṣaḥīḥ*)

٢٢٠١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنِ الْمُعَلَّى بْنِ زِيَادٍ رَدَّهُ إِلَى مُعَاوِيَةَ بْنِ قُرَّةَ فَرَدَّهُ إِلَى مَعْقِلِ بْنِ يَسَارٍ، رَدَّهُ إِلَى النَّبِيِّ ﷺ قَالَ: «الْعِبَادَةُ فِي الْهَرْجِ كَالْهَجْرَةِ إِلَيَّ».

[Abū ‘Eisā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb*, we only know of it as a narration of [Ḥammād bin Zaid], from Al-Mu‘allā bin Ziyād.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ، إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ [حَمَادِ بْنِ

زَيْدًا] عَنِ الْمُعَلَّى بْنِ زِيَادٍ.

تخريج: وأخرجه مسلم، الفتن، باب فضل العبادة في الهرج، ح: ٢٩٤٨ عن قتيبة به.

Comments:

During the days of rampant killing and destruction everyone shall find himself beset by hosts of worries and cares. Contentment of the heart will be a rare commodity. Each person will be worried about his own safety. Acts of worship will no longer be the object of anybody's concern.

Chapter 32. The *Hadīth*: “When The Sword Is Imposed On My *Ummah*, It Shall Not Be Removed From It Until The Day Of Resurrection.”

(المعجم ٣٢) - بَابُ [حَدِيثٍ] إِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يُرْفَعْ عَنْهَا إِلَى يَوْمِ الْقِيَامَةِ] (التحفة ٣٢)

2202. *Thawbān* narrated that the Messenger of Allāh ﷺ said: “When the sword is imposed on my *Ummah*, it shall not be removed from it until the Day of Resurrection.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīh*.

٢٢٠٢ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يُرْفَعْ عَنْهَا إِلَى يَوْمِ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الفتن، والملاحم، باب ذكر الفتن ودلائلها، ح: ٤٢٥٢ من حديث حماد بن زيد به وأصله في صحيح مسلم، ح: ٢٨٨٩.

Comments:

The first use of the sword to settle the scores among the Muslim people was made for the assassination of ‘Uthmān ؓ and the *Ummah* is still suffering from its consequences.

Chapter 33. What Has Been Related About Taking A Sword of Wood (During *Fitnah*)

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي اتِّخَاذِ السَّيْفِ مِنْ خَشَبٍ [فِي الْفِتْنَةِ] (التحفة ٣٣)

2203. ‘Udaisah bint Uhbān bin Ṣafī Al-Ghifārī said: “Alī bin Abī Ṭālib came to my father to call him to go out (to fight) with him. My father said to him: ‘Indeed my

٢٢٠٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عُدَيْسَةَ بِنْتِ أَهْبَانَ بْنِ صَيْفِيٍّ الْغِفَارِيِّ

beloved, the son of your paternal uncle, made a covenant with me, that when the people differ, to take a sword of wood. So I have resigned it, if you wish I will take it out with you.' She said: 'So he left him.'" (*Hasan*)

[Abū 'Eīsā said:] There is something on this topic from Muḥammad bin Maslamah, and this *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of 'Umar bin 'Ubaid.

قَالَتْ: جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى أَبِي فَدَعَاهُ إِلَى الْخُرُوجِ مَعَهُ، فَقَالَ لَهُ أَبِي: إِنَّ خَلِيلِي وَابْنَ عَمِّكَ عَهْدَ إِلَيَّ إِذَا اخْتَلَفَ النَّاسُ أَنْ آتِخِذَ سَيْفًا مِنْ حَشَبٍ فَقَدِ اتَّخَذْتُهُ فَإِنْ شِئْتَ خَرَجْتُ بِهِ مَعَكَ: قَالَتْ: فَتَرَكْتُهُ.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ مُحَمَّدِ ابْنِ مَسْلَمَةَ. وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ.

تخريج: [حسن] وأخرجه ابن ماجه، الفتن، باب التثبت في الفتنة، ح: ٣٩٦٠ عن عبدالله بن عبيد به * وفي الباب عن محمد بن مسلمة [ابن ماجه، ح: ٣٩٦٢].

Comments:

To recommend a wooden sword is to exhort the addressee to keep away from *Fitnah* (conflict) between the Muslims, and the best course in the situation is not to take part in it.

2204. Abū Mūsā narrated that the Prophet ﷺ said, about the *Fitnah*: "Break your bows during it, cut their strings, and stick to the depths of your homes, and be like Ādam's son." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

'Abdur-Raḥmān bin Tharwān (a narrator in the chain) is Abū Qais Al-Awdī.

٢٢٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ جِحَادَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثُرَوَانَ، عَنْ هُرَيْرِ بْنِ شَرْحِبِيلٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الْفِتْنَةِ: «كَسَرُوا فِيهَا قَيْسِيَكُمْ، وَقَطَعُوا فِيهَا أوتَارَكُمْ، وَالزَّمُوا فِيهَا أَجْوَابَ بُيُوتِكُمْ، وَكُونُوا كَابْنِ آدَمَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

وَعَبْدُ الرَّحْمَنِ بْنُ ثُرَوَانَ هُوَ أَبُو قَيْسِ الْأَوْدِيِّ.

تخريج: [حسن] وأخرجه ابن ماجه، الفتن، باب التثبت في الفتنة، ح: ٣٩٦١ وأبو داود، ح: ٤٢٥٩ من حديث محمد بن جحادة به وصححه ابن حبان (الإحسان): ٥٩٣١ والحاكم: ٤/٤٤٠.

Comments:

This *Hadīth* also advises the Muslims to suffer being killed rather than participate in internal strife, thereby following the example of Prophet

Adam's son (Hābil) who preferred getting killed to taking up arms against his brother. (Qur'ān, 6:28,29).

Chapter 34. What Has Been Related About The Signs Of The Hour

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي أَشْرَاطِ السَّاعَةِ (التحفة ٣٤)

2205. Anas bin Mālik said: "I shall narrate a *Hadīth* to you that I heard from the Messenger of Allāh ﷺ, which none after me shall narrate that he heard it from the Messenger of Allāh ﷺ." [He said:] "The Messenger of Allāh ﷺ said: 'Indeed, among the signs of the Hour are that knowledge shall be raised up, ignorance shall be rampant, *Zinā* shall abound, *Khamr* shall be drunk, women shall increase and men shall decrease such that fifty women will be supported by one man.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Mūsā and Abū Hurairah. And this *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٢٢٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: أَخَذْتُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي أَنَّهُ سَمِعَهُ مِنْ رَسُولِ اللَّهِ ﷺ [قَالَ:] قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَفْشُو الزُّنَا وَيُشْرَبَ الْخَمْرُ وَيَكْثُرَ النِّسَاءُ وَيَقَلَّ الرَّجَالُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قِيمٌ وَاحِدٌ».

[قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنْ أَبِي مُوسَى وَأَبِي هُرَيْرَةَ. [وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخریج: متفق عليه، وأخرجه البخاري، العلم، باب رفع العلم وظهور الجهل، ح: ٨١ ومسلم، ح: ٢٦٧١ من حديث شعبة به * وفي الباب عن أبي موسى [البخاري، ح: ٧٠٦٢ ومسلم، ح: ٢٦٧٢] وأبي هريرة [البخاري، ح: ٨٥ ومسلم، ح: ١٥٧ بعد: ٢٦٧٢].

Comments:

This *Hadīth* informs us that the Hour shall only be established when all those matters that are like breath and soul of a man's life shall fall prey to corruption. They are: religion, life, reason, protection of family line and wealth.

Chapter 35. Something Else: There Shall Not Come A Time Except That The One After It Is More Evil Than It

(المعجم ٣٥) - بَابُ: [مِنْهُ لَا يَأْتِي زَمَانٌ إِلَّا الَّذِي بَعْدَهُ شَرٌّ مِنْهُ] (التحفة ٣٥)

2206. Az-Zubair bin 'Adī said: "We entered upon Anas bin Mālik. We complained to him about what

٢٢٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ

we were experiencing from Al-Ḥajjāj. So he said: "There will not be a year, except that the one that is after it will be more evil than it, until you meet your Lord. I heard this from your Prophet ﷺ." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الرُّبَيْرِ بْنِ عَدِيِّ قَالَ: دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ قَالَ: فَشَكُونَا إِلَيْهِ مَا تَلَقَى مِنَ الْحَجَّاجِ، فَقَالَ: مَا مِنْ عَامٍ إِلَّا وَالَّذِي بَعْدَهُ شَرٌّ مِنْهُ حَتَّى تَلْقُوا رَبَّكُمْ. سَمِعْتُ هَذَا مِنْ نَبِيِّكُمْ ﷺ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: وأخرجه البخاري، الفتن، باب: لا يأتي زمان إلا الذي بعده شر منه، ح: ٧٠٦٨ من

حديث سفيان الثوري به.

Comments:

This *Ḥadīth* conveys the idea that each age before the approach of the Hour or the appearance of its signs will, as a whole, be better than the one that will follow it. Each succeeding age will be inferior to the preceding one, in terms of the decreased number of scholars endowed with depth of their scholarship and knowledge, and the uprightness of their actions and deeds.

2207. Anas narrated that the Messenger of Allāh ﷺ said: "The Hour will not be established until: 'Allāh, Allāh' is not said on the earth." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

(Another chain) from Anas which is similar, but it is not *Marfū'*, and this is more correct than the first *Ḥadīth*.

٢٢٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

ابْنُ أَبِي عَدِيِّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى

لَا يُقَالَ فِي الْأَرْضِ: اللَّهُ اللَّهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ

الْحَارِثِ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ نَحْوَهُ وَلَمْ

يَرْفَعَهُ. وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ.

تخریج: [صحيح] وأخرجه أحمد: ١٠٧/٣، ح: ١٢٠٦٦ عن محمد بن أبي عدي به ورواه

مسلم، ح: ١٤٨ من حديث ثابت عن أنس به.

Comments:

There is a lengthy *Ḥadīth* narrated by 'Abdullāh bin 'Amr ؓ in *Ṣaḥīḥ Muslim* (7381). One of the sentences in it runs as follows: After the killing of Ad-Dajjāl Allāh will send a cool breeze from the direction of Ash-Shām that will bring death to anyone in whose heart is even an iota of Imān. The survivors will be the worst people, and the Hour shall only be established upon them. See no. 2240, recorded by *At-Tirmidhī*.

**Chapter 36. Something Else:
The Earth Expelling The
Treasures That Are Inside Of It**

(المعجم ٣٦) - بَابُ: [مِنْهُ فِي طَرَحِ
الْأَرْضِ مَا فِي بَطْنِهَا مِنَ الْكُنُوزِ]
(التحفة ٣٦)

2208. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The earth will throw out pieces of its liver (in sides): liver; gold and silver will come out like columns.” He said: “A thief will come and say: ‘For this my hands were amputated?’ A murderer will come and say: ‘For this I killed?’ One who severed ties of kinship will come and say: ‘For this I severed the ties of kinship?’ Then they will leave it without taking anything from it.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*, we do not know of it except from this route.

٢٢٠٨ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى
[الْكُوفِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ أَبِيهِ،
عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «تَقِيءُ الْأَرْضُ أَفْلاَدًا كَبِدِهَا
أَمْثَالَ الْأَسْطُوانِ مِنَ الذَّهَبِ وَالْفِضَّةِ» قَالَ:
«فَيَجِيءُ السَّارِقُ فَيَقُولُ فِي مِثْلِ هَذَا قُطِعَتْ
يَدِي، وَيَجِيءُ الْقَاتِلُ فَيَقُولُ فِي هَذَا قَتَلْتُ،
وَيَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هَذَا قَطَعْتُ
رَجْوِي، ثُمَّ يَدْعُوهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا» .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
[صَحِيحٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا
الْوَجْهِ .

تخریج: وأخرجه مسلم، الزكاة، باب الترغيب في الصدقة قبل أن لا يوجد من يقبلها،
ح: ١٠١٣ عن واصل بن عبد الأعلى به .

Comments:

One of the signs of the approach of the Hour will be that the earth shall throw out columns and columns of silver and gold for anyone to see. But because of the unprecedented abundance of wealth in those days, valuables like gold and silver would have lost their luster for the people, and they would not care to pick them up. The greedy and avaricious, the thief, the murderer and the severer of the ties of kinship - all shall look at these treasures and regret the acts of stupidity that they had committed for these worthless things. The *Ḥadīth* could also mean that waves of internal dissension and conflict would have occupied their minds so absolutely that they would have no inclination left in their minds for such things.

**Chapter 37. Something Else:
The Happiest Of People Will
Be Luka‘ Bin Luka‘**

2209. Ḥudhaifah bin Al-Yamān narrated that the Messenger of Allāh ﷺ said: “The Hour will not

(المعجم ٣٧) - بَابُ: [مِنْهُ أَسْعَدُ
النَّاسِ لُكْعُ بْنُ لُكْعٍ] (التحفة ٣٧)
٢٢٠٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ
الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو؛ ح:

be established until the happiest of people in the world is Luka‘ bin Luka‘.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*, we only know of it as a narration of ‘Amr bin Abī ‘Amr.

وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرٍو بْنِ أَبِي عَمْرٍو، عَنْ عَبْدِ اللَّهِ - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ الْأَشْهَبِيِّ -، عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ أَسْعَدَ النَّاسِ بِالذَّنْبِا لِكَعِ بْنِ لِكَعِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَمْرٍو ابْنِ أَبِي عَمْرٍو.

تخريج: [إسناده حسن] وأخرجه أحمد: ٣٨٩/٥ من حديث إسماعيل بن جعفر به وأورده الضياء في المختارة وللحديث شواهد ذكرت بعضها في تخريج النهاية، ح: ٤٢٠ * عبدالله بن عبدالرحمن الأنصاري: حسن الحديث على الراجح.

Comments:

The Hour shall only be established when the worst of people would inhabit the earth. They will have an abundance of wealth, and wealth alone shall be considered the hallmark of one’s happiness and good fortune.

Chapter 38. What Has Been Related About The Signs Of The Occurrence Of The Transformation And The Collapse Of The Earth

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي عِلَامَةِ حُلُولِ الْمَسْخِ وَالْخَسْفِ [التحفة ٣٨]

2210. ‘Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: “When my *Ummah* does fifteen things, the afflictions will occur in it.” It was said: “What are they O Messenger of Allāh?” He said: “When *Al-Maghnām* (the spoils of war) are distributed (preferentially), trust is usurped, *Zakāh* is a fine, a man obeys his wife and disobeys his mother, he is kind to his friend and abandons his

٢٢١٠ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ [التِّرْمِذِيُّ]: حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ أَبُو فَضَالَةَ الشَّامِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلِيٍّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَعَلْتُ أُمَّتِي خَمْسَ عَشْرَةَ خَصَلَتْ حَلَّ بِهَا الْبَلَاءُ». قِيلَ: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِذَا كَانَ الْمَعْنَمُ دُولًا، وَالْأَمَانَةُ مَعْنَمًا، وَالزَّكَاةُ

[1] Meaning, “foolish the son of foolish” or, “disgraceful the son of disgraceful” etc.

father, voices are raised in the *Masājid*, the leader of the people is the most despicable among them, the most honored man is the one whose evil the people are afraid of, intoxicants are drunk, silk is worn (by males), there is a fascination for singing slave-girls and music, and the end of this *Ummah* curses its beginning. When that occurs, anticipate a red wind, collapsing of the earth, and transformation.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* we do not know of it as a narration of ‘Alī [bin Abī Ṭālib] except through this route. We do not know anyone who reported this *Hadīth* from Yaḥya bin Sa‘eed Al-Anṣārī other than Al-Faraj bin Faḍālah. [And Al-Faraj bin Faḍālah] was criticized by some of the scholars of *Hadīth* and graded weak, due to his poor memory. Wakī‘ and others among the *A‘immah* reported from him.

مُعْرَمًا، وَأَطَاعَ الرَّجُلُ زَوْجَتَهُ وَعَقَّ أُمَّهُ، وَبَرَّ صَدِيقَهُ وَجَفَأَ أَبَاهُ، وَارْتَفَعَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ، وَكَانَ زَعِيمُ الْقَوْمِ أَرْدَلَهُمْ، وَأُكْرِمَ الرَّجُلُ مَخَافَةَ شَرِّهِ، وَشَرِبَتِ الْخُمُورُ وَلَيْسَ الْحَرِيرُ، وَاتَّخَذَتِ الْفِيَانُ وَالْمَعَارِيفُ، وَلَعَنَّ آخِرُ هَذِهِ الْأُمَّةِ أَوْلَهَا، فَلْيَرْتَقِبُوا عِنْدَ ذَلِكَ رِيحًا حُمْرَاءَ، أَوْ حَسْفًا وَمَسْحًا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيِّ [بْنِ أَبِي طَالِبٍ] إِلَّا مِنْ هَذَا الْوَجْهِ، وَلَا نَعْلَمُ أَحَدًا رَوَى هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ غَيْرَ الْفَرَجِ بْنِ فَضَالَةَ [وَالْفَرَجُ بْنُ فَضَالَةَ]. قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْحَدِيثِ، وَصَعَّفَهُ مِنْ قِبَلِ حِفْظِهِ. وَقَدْ رَوَى عَنْهُ وَكَيْعٌ وَغَيْرٌ وَاحِدٌ مِنَ الْأَئِمَّةِ.

تخريج: [إسناده ضعيف] وأخرجه ابن حبان في المجروحين: ٢٠٧/٢ والخطيب في تاريخه: ١٥٨/٣ من حديث الفرغ بن فضالة به وهو ضعيف كما في التقريب وغيره ورواه ابن الجوزي في العلل: ٣٦٧/٢ من حديث الترمذي به وقال الدارقطني في حديث فرج: باطل (خطيب: ٣٩٦/١٢) ويحيى بن سعيد لم يدرك محمد بن علي كما قال العلائي وغيره.

Comments:

The evil habits and innovations listed in this *Hadīth*, also catalogued in the next *Hadīth*, are already in evidence albeit on a comparatively limited scale but the upward trend in them on a daily basis is clearly discernable.

2211. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When *Al-Fai‘* is distributed (preferentially), trust is a spoil of war, *Zakāt* is a fine, knowledge is sought for other than the (sake of

٢٢١١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ [الْوَاسِطِيُّ] عَنِ الْمُسْتَلِمِ بْنِ سَعِيدٍ، عَنْ رُمَيْحِ الْجُدَامِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُتْخِذَ الْفَيْءُ

the) religion, a man obeys his wife and disobeys his mother, he is close to his friend and far from his father, voices are raised in the *Masājid*, tribes are led by their wicked, the leader of the people is the most despicable among them, the most honored man is the one whose evil the people are afraid of, singing slave-girls and music spread, intoxicants are drunk, and the end of this *Ummah* curses its beginning – then anticipate a red wind, earthquake, collapsing of the earth, transformation, *Qadhf*, and the signs follow in succession like gems of a necklace whose string is cut and so they fall in succession.” (*Da'if*)

[Abū 'Eīsā said:] There is a narration on this topic from 'Alī, and this *Hadīth* is *Gharīb*, we do not know of it except through this route.

تخریج: [إسناده ضعيف] ورواه ابن الجوزي في تلييس إبليس، ص: ٢٣٤ من طريق الترمذي به * رميح مجهول كما في الكاشف: ٢٤٣/١ والتقريب وغيرهما * وفي الباب عن علي [تقدم: ٢٢١٠ واليزار (كشف الأستار): ١٤٧/٤، ح: ٣٤٠٦].

Comments:

All these evil habits shall dominate the society on a wide scale, close to the approach of the Hour. The various signs and the forms of divine retribution, one after the other, as mentioned in the *Hadīth* are bound to happen in those days but a beginning of the same is already in evidence.

2212. Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: “In this *Ummah* there shall be collapsing of the earth, transformation, and *Qadhf*.” A man among the Muslims said: “O Messenger of Allāh! When is that?” He said: “When singing slave-girls, music, and drinking intoxicants spread.” (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is

دُوَلًا، وَالْأَمَانَةُ مَعْنَمًا، وَالرَّكَاءَةُ مَعْرَمًا، وَتُعَلَّمُ لِغَيْرِ الدِّينِ، وَأَطَاعَ الرَّجُلُ امْرَأَتَهُ، وَعَقَّ أُمَّهُ وَأَذْنَى صَدِيقَهُ وَأَفْصَى أَبَاهُ، وَظَهَرَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ، وَسَادَ الْقَبِيلَةَ فَاسْقُهُمْ، وَكَانَ زَعِيمُ الْقَوْمِ أَرْدَلَهُمْ، وَأَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ، وَظَهَرَتِ الْقَيْنَاتُ وَالْمَعَارِيفُ، وَشَرِبَتِ الْخُمُورُ، وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوْلَهَا فَلَيَرْتَبُّوا عِنْدَ ذَلِكَ رِيحًا حَمْرَاءَ وَزَلْزَلَةً وَخَسْفًا وَمَسْحًا وَقَذْفًا، وَآيَاتٍ تَتَابَعُ كِنِظَامِ بَالٍ قَطَعَ سِلْكُهُ فَتَتَابَعُ.

[قَالَ أَبُو عِيسَى:] [وَفِي الْبَابِ عَنْ عَلِيٍّ.]
[و]هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

٢٢١٢ - حَدَّثَنَا عَبَادُ بْنُ يَعْقُوبَ الْكُوفِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْقُدُوسِ عَنِ الْأَعْمَشِ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي هَذِهِ الْأُمَّةِ خَسْفٌ وَمَسْحٌ وَقَذْفٌ»، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ: يَا رَسُولَ اللَّهِ! وَمَتَى ذَلِكَ؟ قَالَ: «إِذَا ظَهَرَتِ الْقَيْنَانُ وَالْمَعَارِيفُ وَشَرِبَتِ

Gharib. This *Hadīth* has been reported from Al-A‘*mash*, from ‘Abdur-Rahmān bin Sābit from the Prophet ﷺ in *Mursal* form.

تخريج: [إسناده ضعيف] * في السند علل، عباد ضعيف رافضي وشيخه ضعيف ضعفه الجمهور والأعمش عنعن إن صح السند إليه والمرسل أيضًا ضعيف.

Chapter 39. What Has Been Related About The Prophet’s ﷺ Saying: “The Hour And I Have Been Dispatched Like These Two” Meaning The Index And Middle Fingers

2213. Al-Mustawrid bin Shaddād Al-Fihri reported that the Messenger of Allāh ﷺ said: “I was sent in advance of the Hour, so that I precede it like this precedes this.” (Indicating) with his index and middle fingers. (*Da‘f*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharib* as a narration of Al-Mustawrid bin Shaddād, we do not know of it except from this route.

الْحُمُورُ». [قَالَ أَبُو عِيسَى:] [وَهَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَى هَذَا الْحَدِيثَ عَنِ الْأَعْمَشِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي قَوْلِ النَّبِيِّ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ يَعْني السَّبَابَةَ وَالْوُسْطَى (التحفة ٣٩)

٢٢١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ هِجَاجِ الْأَسَدِيُّ الْكُوفِيُّ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمَنِ الْأَرْحَبِيِّ: حَدَّثَنَا عُبَيْدَةُ بْنُ الْأَسْوَدِ عَنِ مَجَالِدٍ، عَنِ قَيْسِ بْنِ أَبِي حَارِمٍ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ الْفَهْرِيِّ، رَوَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بُعِثْتُ أَنَا فِي نَفْسِ السَّاعَةِ فَسَبَقْتُهَا كَمَا سَبَقْتُ هَذِهِ هَذِهِ لِأَضْبَعَيْهِ السَّبَابَةَ وَالْوُسْطَى».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ، لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن جرير في تاريخه: ١٥/١ عن محمد بن عمر، والطبراني: ٢٠/٢٠٤، ح: ٧٢٤ من حديث يحيى الأرحبي به وسنده ضعيف وللحديث شاهد حسن عند أحمد: ٣٤٨/٥ بلفظ: "بعثت أنا والساعة جميعًا، إن كادت لتسبقني".

Comments:

The phrase '*Fi nafs as-sā'ah*' (literally, synchronizing in time with each other) used in the *Hadīth* is intended to highlight the idea that there shall be no prophet and no new *Shari'ah* between myself and the Hour, and there is as much proximity and conjoining between myself and the Hour as there is between the index and middle fingers of the hand. In other words, 'I am the last Prophet and my *Ummah* is the last *Ummah*'.

2214. Anas narrated that the Messenger of Allāh ﷺ said: “The Hour and I were dispatched like these two” – and Abū Dāwud (a narrator) indicated with his index and middle fingers – so, how much more (in length) is one then the other. (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahih*.

٢٢١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَبْنَانًا شُعْبَةً عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» - وَأَشَارَ أَبُو دَاوُدَ بِالسَّبَابَةِ وَالْوَسْطَى - فَمَا فَضَّلَ إِحْدَاهُمَا عَلَى الْأُخْرَى.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الرقاق، باب قول النبي ﷺ: "بعثت أنا والساعة كهاتين ... الخ، ح: ٦٥٠٤ ومسلم، ح: ٢٩٥١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٩٨٠ من حديث قتادة وأبي التياح عن أنس به.

Comments:

There is a marginal difference of length between the index and middle fingers of the hand, the middle finger being a shred longer than its companion. The idea is to convey the message to the *Ummah* that there is not much time left between myself and the occurrence of the Hour. Let everybody, therefore, prepare for the Hour, especially because there are is no prophet to come after him ﷺ.

Chapter 40. What Has Been Related About Fighting The Turks

2215. Abū Hurairah narrated that the Prophet ﷺ said: “The Hour shall not be established until you fight a people whose sandals are made of hair, and the Hour shall not be established until you fight a people whose faces will look like shields coated with leather.” (*Sahih*)

[Abū ‘Eisā said:] There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, Buraidah, Abū Sa‘eed, ‘Amr bin Taghlib and Mu‘āwiyah. This *Hadīth* is *Hasan Sahih*.

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي قِتَالِ التُّرْكِ (التحفة ٤٠)

٢٢١٥ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ وَعَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَقَاتِلُوا قَوْمًا يَنْعَالُهُمُ الشَّعْرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تَقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهُهُمْ الْمَجَانُ الْمَطْرُقَةُ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَبُرَيْدَةَ وَأَبِي سَعِيدٍ وَعَمْرٍو بْنِ تَغْلِبٍ وَمُعَاوِيَةَ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب قتال الذين يتعلو الشعر،

ح: ٢٩٢٩ ومسلم، ح: ٢٩١٢ من حديث سفيان بن عيينة به * وفي الباب عن أبي بكر الصديق [لعله يشير إلى الحديث الآتي: ٢٢٣٧] وبريدة [أبو داود، ح: ٤٣٠٥] وأبي سعيد [ابن ماجه، ح: ٤٠٩٩] وعمرو بن تغلب [البخاري، ح: ٢٩٢٧، ٣٥٩٢] ومعاوية [أبو يعلى كما في مجمع الزوائد: ٣١١/٧، ٣١٢] وجامع المسانيد والسنن لابن كثير: ١١/٦٣٠، ح: ٩٠٠٣].

Comments:

As predicted in the *Hadīth*, wars have already taken place with the Turks who used sandals made of hair and of ropes made from hair.

Chapter 41. What Has Been Related About: When Kistrā Is Ruined There Will Be No Kistrā After Him

2216. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When Kistrā is ruined, there will be no Kistrā after him, and when Caesar is ruined, there will be no Caesar after him. By the One in Whose Hand is my soul! You shall spend their treasures in Allāh’s cause.” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٤١) - بَابُ مَا جَاءَ إِذَا ذَهَبَ
كِسْرَى فَلَا كِسْرَى بَعْدَهُ (التحفة ٤١)

٢٢١٦ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ:
حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
الله ﷺ: «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ
وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ، وَالَّذِي
نَفْسِي بِيَدِهِ لَتَنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللهِ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الفتن، باب: لا تقوم الساعة حتى يمر الرجل بقبر الرجل . . . الخ، ح: ٢٩١٨ من حديث سفيان بن عيينة والبخاري، ح: ٣٦١٨ من حديث الزهري به.

Comments:

Kistrā (Khusrau) was the title given to the kings of Iran while Qaisar (Caesar) was the title of the Roman kings. Even as the Prophet ﷺ had foretold, once the incumbent kings Khusrau and Caesar living in those days were vanquished and their treasures fell into the hands of Muslims, no ruler in the world has ever after been given either of these two titles.

Chapter 42. The Hour Will Not Be Established Until A Fire Comes From The Direction Of The Hijāz

2217. Sālim bin ‘Abdullāh [bin

(المعجم ٤٢) - بَابُ: لَا تَقُومُ السَّاعَةُ
حَتَّى تَخْرُجَ نَارٌ مِنْ قِبَلِ الْحِجَازِ
(التحفة ٤٢)

٢٢١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا

‘Umar] narrated from his father, that the Messenger of Allāh ﷺ said: “A Fire is coming from Hadramawt, or from near the sea of Hadramawt – before the Day of Judgement – to gather the people.” They said: “O Messenger of Allāh! What do you order us?” He said: “Stick to *Ash-Shām*.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Ḥudhaifah bin Asīd, Anas, Abū Hurairah and Abū Dharr.

This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ* as a narration of Ibn ‘Umar.

حُسَيْنُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قَلَابَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ [بْنِ عُمَرَ]، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَخْرُجُ نَارٌ مِنْ حَضْرَمَوْتٍ أَوْ مِنْ نَحْوِ بَحْرِ حَضْرَمَوْتٍ قَبْلَ يَوْمِ الْفِيَاةِ تَحْتَسِرُ النَّاسَ». قَالُوا: يَا رَسُولَ اللَّهِ! فَمَا تَأْمُرُنَا؟ قَالَ: «عَلَيْكُمْ بِالشَّامِ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ حَذِيفَةَ ابْنِ أَسِيدٍ وَأَنْسٍ وَأَبِي هُرَيْرَةَ وَأَبِي ذَرٍّ. [وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ ابْنِ عُمَرَ.]

تخریج: [صحیح] وأخرجه أحمد: ٦٩/٢ من حديث حسين بن محمد به وصحه ابن حبان، ح: ٢٣١٢ من حديث يحيى بن أبي كثير وهو صرح بالسماع عند أبي يعلى: ٤٠٥/٩، ح: ٥٥٥١ وللحديث شواهد * وفي الباب عن حذيفة بن أسيد [تقدم: ٢١٨٣] وأنس [البخاري، ح: ٣٩٣٨] وأبي هريرة [البخاري، ح: ٧١١٨ ومسلم، ح: ٢٩٠٢] وأبي ذر [النسائي، ح: ٢٠٨٨].

Comments:

Under this very heading there is a *Hadīth* from Abū Hurairah ؓ included in both *Al-Bukhārī* and *Muslim* to the effect that the Messenger of Allāh ﷺ said: “The Hour will not be established till a fire will come out of the land of Hijāz, and it will throw light on the necks of the camels at Buṣrah.”

Chapter 43. What Has Been Related About ‘The Hour Shall Not Be Established Until The Liars Appear’

2218. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The Hour shall not be established until nearly thirty impostors, *Dajjāl* appear, each of them claiming that he is the Messenger of Allāh.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Jābir bin Samurah and Ibn ‘Umar.

(المعجم ٤٣) - بَابُ مَا جَاءَ لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ كَذَّابُونَ (التحفة ٤٣)

٢٢١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَنْبَعَثَ كَذَّابُونَ دَجَالُونَ قَرِيبٌ مِنْ ثَلَاثِينَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ جَابِرِ ابْنِ سَمُرَةَ وَابْنِ عُمَرَ.

This *Hadīth* is *Hasan Ṣaḥīh*.

[و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٠٩ من حديث عبدالرزاق به * وفي الباب عن جابر بن سمرة [مسلم، ح: ٢٩٢٣] وابن عمر [أحمد: ١٠٤/٢].

Comments:

A great number of people made false claims of prophethood after the Messenger of Allāh ﷺ. Musailimah the Liar and Aswad ‘Ansi came out with such false claims during the Prophet’s ﷺ own lifetime. Then the Tulaiyah bin Khuwailid Asadī and Sajāh bint Al-Hārith Tamimiyah made similar claims during the caliphate of Abū Bakr ﷺ, but they both ultimately died on Islam. In the past century the name of Mirza Gulām Ahmad of Qādiyān also figures in this infamous list of impostors.

2219. Thawbān narrated that the Messenger of Allāh ﷺ said: “The Hour shall not be established until tribes of my *Ummah* unite with the idolaters, and until they worship idols. And indeed there shall be thirty impostors in my *Ummah*, each of them claiming that he is a Prophet. And I am the last of the Prophets, there is no Prophet after me.” (*Ṣaḥīh*)

٢٢١٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي ثَوْبَانَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ [الرَّحَبِيِّ]، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى يَعْبُدُوا الْأَوْثَانَ وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي ثَلَاثُونَ كَذَّابُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي».

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢٧٨/٥ من حديث حماد بن زيد به مطولاً وتابعه سماك بن عطية عند أبي نعيم في أخبار أصبهان: ١٤٤/١.

Comments:

There is no doubt that during the caliphate of Abū Bakr ﷺ, after the death of the Prophet ﷺ, a few tribes had turned apostates and joined hand with the idolaters. As for the worship of the idols, it shall be practiced a little before the Hour so much so that some Yemenite women shall make circuits round their old idol *Dhul-Khalsah* and worship the ancient Arabian idols, *Lāt* and *‘Uzza*.

Chapter 44. What Has Been Related About The Liar And Destroyer From *Thaqif*

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ (التحفة ٤٤)

2220. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “In *Thaqif* there will be a great liar and destroyer.” (*Ṣaḥīh*)

٢٢٢٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ شَرِيكَ [بْنِ عَبْدِ اللَّهِ]،

[Abū ‘Eīsā said:] There is a narration on this topic from Asmā’ bint Abū Bakr.

(Another route with this chain) and this *Hadīth* is *Ḥasan Gharīb* as a narration of Ibn ‘Umar. We do not know of it except through the report of *Sharīk*. And *Sharīk* would say: “‘Abdullāh bin ‘Uṣm, while Isrā‘īl would say: “‘Abdullāh bin ‘Uṣmah.”

[Abū ‘Eīsā said:] It is said that the liar was Al-Mukhtār bin Abī ‘Ubaid, and the destroyer was Al-Ḥajjāj bin Yūsuf.

Abū Dāwud Sulaimān bin Salm Al-Balkhī narrated to us: “An-Naḍr bin *Shumail* narrated to us, from *Hishām* bin *Hassān* who said: ‘They counted how many (people) did Al-Ḥajjāj killed indiscriminately, so it reached one hundred and twenty thousand murders.’”

عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِي تَقْيِيفِ كَذَّابٍ وَمُؤْمِرٍ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَاقِدٍ: حَدَّثَنَا شَرِيكٌ نَحْوَهُ [بِهَذَا الْإِسْنَادِ] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. مِنْ حَدِيثِ ابْنِ عُمَرَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ. وَشَرِيكٌ يَقُولُ: عَبْدُ اللَّهِ بْنُ عُصْمٍ، وَإِسْرَائِيلُ يَقُولُ: عَبْدُ اللَّهِ بْنُ عُصْمَةَ.

[قَالَ أَبُو عِيْسَى:] وَيُقَالُ: الْكَذَّابُ: الْمُخْتَارُ ابْنُ أَبِي عُبَيْدٍ، وَالْمُؤْمِرُ: الْحَجَّاجُ بْنُ يُوْسُفَ.

حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَلْمِ الْبَلْخِيِّ: حَدَّثَنَا النَّضْرُ بْنُ شَمَيْلٍ عَنْ هِشَامِ بْنِ حَسَّانَ قَالَ: أَحْصَوْا مَا قَتَلَ الْحَجَّاجُ صَبْرًا فَبَلَغَ مِائَةَ أَلْفٍ وَعِشْرِينَ أَلْفَ قَتِيلٍ.

تخریج: [صحیح] وأخرجه أحمد: ۲۶/۲، ۸۷، ۹۱، ۹۴ من حدیث شریک القاضي به وعنن وللحدیث شواهد كثيرة عند مسلم وغيره * وفي الباب عن أسماء بنت أبي بكر [مسلم، ح: ۲۵۴۵] وقول هشام بن حسان، سنده صحیح إليه.

Chapter 45. What Has Been Related About The Third Generation

2221. ‘Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: “The best of people are my generation, then those who follow them. Then, after them a people will come who increase in fatness, loving fatness, giving testimony before they are asked for it.” (*Sahīh*)

(المعجم ۴۵) - بَابُ مَا جَاءَ فِي الْقَرْنِ الثَّلَاثِ (التحفة ۴۵)

۲۲۲۱ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنِ الْأَعْمَشِ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَأْتِي مِنْ بَعْدِهِمْ قَوْمٌ يَسْمَنُونَ

[Abū ‘Eisā said:] This is how Muḥammad bin Fuḍail reported this *Hadīth*; from Al-A‘mash, from ‘Alī bin Mudrik from Hilāl bin Yasāf.

Others among the *Huffāz* reported [this *Hadīth*] from Al-A‘mash, from Hilāl bin Yasāf, and they did not mention ‘Alī bin Mudrik in it.

Al-Ḥusain bin Ḥuraith narrated to us: “Wakī narrated to us from Al-A‘mash: ‘Hilāl bin Yasāf narrated to us, from ‘Imrān bin Ḥuṣain from the Prophet ﷺ.’” And he mentioned a similar narration. And this is more correct to me than the narration of Muḥammad bin Fuḍail. This *Hadīth* has been reported through more than one route from ‘Imrān bin Ḥuṣain from the Prophet ﷺ.

وَيُجِبُونَ السَّمْنَ يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوهَا .

[قَالَ أَبُو عِيسَى:] هَكَذَا رَوَى مُحَمَّدُ بْنُ فَضَيْلٍ هَذَا الْحَدِيثَ عَنِ الْأَعْمَشِ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ هِلَالِ بْنِ يَسَافٍ .

وَرَوَى غَيْرُ وَاحِدٍ مِنَ الْحُفَاطِ [هَذَا الْحَدِيثَ] عَنِ الْأَعْمَشِ، عَنْ هِلَالِ بْنِ يَسَافٍ، وَلَمْ يَذْكُرُوا فِيهِ عَلِيَّ بْنَ مُدْرِكٍ .

حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ: حَدَّثَنَا هِلَالُ بْنُ يَسَافٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ فَذَكَرَ نَحْوَهُ .

وَهَذَا أَصَحُّ عِنْدِي مِنْ حَدِيثِ مُحَمَّدِ بْنِ فَضَيْلٍ . وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ .

تخریج: [صحیح] وأخرجه الطبراني: ٢٣٤/١٨، ح: ٥٨٣ من حديث الأعمش به ورواه البخاري، ح: ٣٦٥٠، ومسلم، ح: ٢٥٣٥ من حديث عمران بن حصين به وسياطي: ٢٣٠٢ * حديث وكيع: أخرجه أحمد: ٤٢٦/٤ عنه وصححه ابن حبان، ح: ٢٢٨٥ والحاكم: ٤٧١/٣ على شرط الشيخين ووافقه الذهبي وسنده صحيح .

Comments:

‘Abduliāh bin Mas‘ūd’s version of the *Hadīth* as quoted in *Ṣaḥīḥ Muslim* also contains mention of the ‘third generation’. Anyway, the *Hadīth* is categorical on the point that the best of all generations was that of the Companions and they were superior to all the rest. Second in order of superiority were the Successors, and the third were the Followers. Thereafter, begins the age of people whose integrity cannot be relied upon since they would love eating and will brag about their own superiority or else, they would have a desire to amass more and more wealth, so much so, that they would even be prepared to give false testimony for it.

2222. ‘Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: “The best of my *Ummah* is the generation among whom I was sent, then those who follow them.”

٢٢٢٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ

He (‘Imrān) said: I do not know if he mentioned the third or not. “Then there shall appear people who testify while their testimony was not sought, who are treacherous, not trusted, and fatness shall spread among them.”

(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَلَيْهِ وَسَلَّمَ: «خَيْرُ أُمَّتِي الْقُرُنُ الَّذِي بُعِثْتُ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ»، قَالَ: وَلَا أَعْلَمُ أَذَكَرَ الثَّلَاثَ أَمْ لَا، «ثُمَّ يَنْشَأُ أَقْوَامٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيَفْسُقُوا فِيهِمُ السَّمَنُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب فضل الصحابة ثم الذين يلونهم، ثم الذين يلونهم، ح: ٢٥٣٥ عن قتيبة به.

Chapter 46. What has Been Related About *Al-Khulafā’*

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي

الْخُلَفَاءِ (التحفة ٤٦)

2223. Simāk bin Ḥarb narrated from Jābir bin Samurah who said “The Messenger of Allāh ﷺ said: ‘There will be twelve *Amir* after me.’” He said: “Then he said something that I did not understand. So I asked the one who was next to me, who said that he ﷺ had said: ‘All of them are from Quraish.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it has been reported through more than one route from Jābir bin Samurah.

Abū Kuraib narrated to us: “‘Umar bin ‘Ubaid narrated to us, from his father, from Abū Bakr bin Abī Mūsā, from Jābir bin Samurah from the Prophet ﷺ” and it is similar to this *Ḥadīth*.

[Abū ‘Eisā said:] This *Ḥadīth* is [*Ḥasan Ṣaḥīḥ*] *Gharīb*, it is considered *Gharīb* as a narration of Abū Bakr bin Abī Mūsā from Jābir bin Samurah.

٢٢٢٣ - حَدَّثَنَا أَبُو كُرَيْبٍ [مُحَمَّدُ بْنُ الْعَلَاءِ]: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الطَّلَافِيسِيِّ [عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ مِنْ بَعْدِي اثْنَا عَشَرَ أَمِيرًا»، قَالَ: ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمُهُ، فَسَأَلْتُ الَّذِي يَلِينِي فَقَالَ: قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرِ ابْنِ سَمُرَةَ.

حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ عَنْ أَبِيهِ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى، عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ هَذَا الْحَدِيثِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ

صَحِيحٌ] غَرِيبٌ يُسْتَفْرَبُ مِنْ حَدِيثِ أَبِي بَكْرٍ

There are narrations on this topic from Ibn Mas‘ūd, and ‘Abdullāh bin ‘Amr.

ابْنُ أَبِي مُوسَى عَنْ جَابِرِ بْنِ سَمْرَةَ. وَفِي
الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.

تخريج: [صحيح] وأخرجه أحمد: ٩٩/٥، ١٠٨ من حديث عمر بن عبيد، ومسلم، ح: ٦/١٨٢١ من حديث سماك بن حرب به ورواه البخاري، ح: ٧٢٢٢، ٧٢٢٣ ومسلم من طريق آخر عن جابر بن سمرة به * وفي الباب عن ابن مسعود [أحمد: ١/٣٩٨، ٤٠٦] وعبدالله بن عمرو [الطبراني في الأوسط: ٤/٥٠٨، ح: ٣٨٦٥].

Comments:

Some versions of the *Hadīth* contain the additional words “Islam would continue to be strong, and the *Ummah* would be united on them”. The prediction contained in the *Hadīth* fits the following *Umarā’* (rulers): Abū Bakr, ‘Umar, ‘Uthmān, ‘Ali, Mu‘āwiyah, Yazid bin Mu‘āwiyah, ‘Abd Al-Malik bin Marwān, Walid bin ‘Abdul-Malik, Sulaimān bin ‘Abdul-Malik, ‘Umar bin ‘Abdul-‘Aziz, Yazid bin ‘Abdul-Malik, and Hishām bin ‘Abdul-Malik, and Hāfiz Ibn Hajar has quoted narrations in this regard.

Chapter 47. It Is Disliked To Insult The *Sulṭān*

(المعجم ٤٧) - [بَابُ كِرَاهِيَةِ إِهَانَةِ
السُّلْطَانِ] (التحفة ٤٧)

2224. Ziyād bin Kusaib Al-‘Adawī said: “I was with Abū Bakrah under the *Minbar* of Ibn ‘Āmir^[1] while he was giving a *Khutbah* wearing a fine garment. Abū Bilāl said: ‘Look at our *Amīr* wearing clothes of wickedness!’ So Abū Bakrah said: ‘Be quiet! I heard the Messenger of Allāh ﷺ saying: “Whoever insults Allāh’s *Sulṭān* on the earth, Allāh disgraces him.” (*Hasan*)

٢٢٢٤ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا أَبُو دَاوُدَ:
حَدَّثَنَا حُمَيْدُ بْنُ مِهْرَانَ عَنْ سَعْدِ بْنِ أَوْسٍ،
عَنْ زِيَادِ بْنِ كُسَيْبِ الْعَدَوِيِّ، قَالَ: كُنْتُ مَعَ
أَبِي بَكْرَةَ تَحْتَ مِثْبَرِ ابْنِ عَامِرٍ وَهُوَ يَخْطُبُ
وَعَلَيْهِ ثِيَابٌ رِقَاقٌ، فَقَالَ أَبُو بِلَالٍ: انظُرُوا
إِلَى أَمِيرِنَا يَلْبَسُ ثِيَابَ الْفَسَاقِ، فَقَالَ أَبُو
بَكْرَةَ: اسْكُتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«مَنْ أَهَانَ سُلْطَانَ اللَّهِ فِي الْأَرْضِ أَهَانَهُ
اللَّهُ».

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٢/٥، ٤٨، ٤٩ من حديث حميد بن مهران به وللحديث شاهد عند ابن أبي عاصم في السنة بلفظ: "من أجل سلطان الله أجله الله يوم القيامة".

[1] ‘Abdullāh bin ‘Āmir who was the governor of Al-Baṣrah under ‘Uthmān, and in As-Siyar (3:20 Ar-Risālah) Adh-Dhahabī said: “Abū Bilāl is Mirdās bin Udiyah from the *Khawārij*.”

Chapter 48. What Has Been Related About *Al-Khilāfah*

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي
الْخِلَافَةِ (التحفة ٤٨)

2225. Sālim bin ‘Abdullāh narrated from his father who said: “It was said to ‘Umar bin Al-Khattāb: ‘Perhaps you should endorse your successor.’ He said: ‘If I appoint a successor, then indeed Abū Bakr appointed a successor. And if I do not appoint a successor, the Messenger of Allāh ﷺ did not appoint a successor.’” (*Sahih*)

[Abū ‘Eisā said:] There is a lengthy story in this *Hadith*, and this *Hadith* is *Ṣahīh*, it has been reported through other routes from Ibn ‘Umar.

٢٢٢٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍ، عَنْ أَبِيهِ قَالَ: قِيلَ لِعُمَرَ بْنِ الْخَطَّابِ: لَوْ اسْتَخْلَفْتَ. قَالَ: إِنَّ اسْتَخْلِفَ فَقَدْ اسْتَخْلَفَ أَبُو بَكْرٍ وَإِنْ لَمْ اسْتَخْلِفْ لَمْ يَسْتَخْلِفْ رَسُولُ اللَّهِ ﷺ. [قَالَ أَبُو عِيسَى:] وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ [و]هَذَا حَدِيثٌ صَحِيحٌ، قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ ابْنِ عُمَرَ.

تخریج: متفق عليه، وأخرجه مسلم، الإمامة، باب الاستخلاف وتركه، ح: ١٨٢٣ من حديث عبدالرزاق والبخاري، ح: ٧٢١٨ من حديث عبدالله بن عمر به.

Comments:

The Messenger of Allāh ﷺ did not expressly appoint anyone his successor, although he left broad hints in favor of Abū Bakr ؓ. Abū Bakr ؓ, in his turn, nominated ‘Umar ؓ for the office. ‘Umar ؓ appointed a panel and charged it to elect a caliph from amongst themselves. However, the task of selecting the successor could as well be assigned to the accredited representatives of the community.

2226. Sa‘eed bin Jumhān narrated: “Safīnah narrated to me, he said: ‘The Messenger of Allāh ﷺ said: “*Al-Khilāfah* will be in my *Ummah* for thirty years, then there will be monarchy after that.”’ Then Safīnah said to me: ‘Count the *Khilāfah* of Abū Bakr,’ then he said: ‘Count the *Khilāfah* of ‘Umar and the *Khilāfah* of ‘Uthmān.’ Then he said to me: ‘Count the *Khilāfah* of ‘Alī.’” He said: “So we found that they add up to thirty

٢٢٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا سُرَيْجُ بْنُ التُّعْمَانِ: حَدَّثَنَا حَشْرَجُ بْنُ نُبَاتَةَ عَنْ سَعِيدِ بْنِ جُمَهَانَ، قَالَ: حَدَّثَنِي سَفِينَةُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً، ثُمَّ مَلِكٌ بَعْدَ ذَلِكَ» ثُمَّ قَالَ لِي سَفِينَةُ: أَمْسِكْ [عَلَيْكَ] خِلَافَةَ أَبِي بَكْرٍ، ثُمَّ قَالَ: وَخِلَافَةَ عُمَرَ وَخِلَافَةَ عُثْمَانَ، ثُمَّ قَالَ [لِي]: أَمْسِكْ خِلَافَةَ عَلِيٍّ قَالَ: فَوَجَدْنَاهَا ثَلَاثِينَ سَنَةً. قَالَ سَعِيدٌ: فَقُلْتُ لَهُ: إِنَّ بَنِي

years.” Sa‘eed said: “I said to him: ‘Banū Umayyah claim that the *Khilāfah* is among them.’ He said: ‘Banū Az-Zarqā’ lie, rather they are a monarchy, among the worst of monarchies.” (*Hasan*)

[Abū ‘Eīsā said:] There is a narration on this topic from ‘Umar and ‘Alī saying that the Prophet ﷺ did not order anything regarding the *Khilāfah*. And this *Hadīth* is *Hasan*, more than one narrator reported it from Sa‘eed bin Jumhān, and we do not know of it except from his narration.

أُمِّيَّةٌ يَزْعَمُونَ أَنَّ الْخِلَافَةَ فِيهِمْ، قَالَ: كَذَبُوا
بَنُو الزَّرْقَاءِ بَلْ هُمْ مُلُوكٌ مِنْ سَرِّ الْمُلُوكِ .

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ عَمْرِو
وَعَلِيٍّ قَالَا: لَمْ يَعْهَدْ النَّبِيُّ ﷺ فِي الْخِلَافَةِ
شَيْئًا. [و]لهَذَا حَدِيثٌ حَسَنٌ قَدْ رَوَاهُ غَيْرُ
وَاحِدٍ عَنْ سَعِيدِ بْنِ جُمَهَانَ وَلَا نَعْرِفُهُ إِلَّا مِنْ
حَدِيثِهِ .

تخريج: [إسناده حسن] وأخرجه أحمد: ٢٢١/٥ من حديث حشر، أبو داود، ح: ٤٦٤٦ من حديث سعيد بن جمهان به ومن طريق الترمذي رواه ابن الأثير في أسد الغابة: ٢/٣٢٤ وصححه ابن حبان، ح: ١٥٣٤، ١٥٣٥ والحاكم: ٧١/٣ وأحمد بن حنبل وغيرهم * وفي الباب عن عمر [تقدم: ٢٢٢٥] وعلي [أحمد: ١/١١٤] ويعنيان أن رسول الله ﷺ لم يصرح، باسم الخليفة فلا تعارض بين الأحاديث.

Comments:

Another narration by Safinah appearing in *Sunan Abū Dawūd* contains the words: *Khilāfah An-Nubuwwah* i.e. Prophetic Succession (will last after me for) thirty years, then Allāh will give (power and authority) to whomsoever He wills. The *Hadīth* thus tells us that caliphate after the pattern of the Prophet e.g., in full accord with the principles and methods of the Prophet ﷺ, will continue for thirty years, after that it will become kingship or monarchy.

Chapter 49. What Has Been Related About ‘Al-Khulafā’ Are From Quraish Until The Hour Is Established’

2227. ‘Abdullāh bin Abī Al-Hudhail said: “There were some people from (the tribe of) Rabī‘ah with ‘Amr bin Al-‘As, so a man from (the tribe of) Bakr bin Wā’il said: ‘Either the Quraish will stop, or Allāh will place this matter among the masses of the Arabs

(المعجم ٤٩) - بَابُ مَا جَاءَ أَنَّ الْخُلَفَاءَ
مِنْ قُرَيْشٍ إِلَى أَنْ تَقُومَ السَّاعَةُ (التحفة ٤٩)

٢٢٢٧ - حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ
الْبَصْرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا
شُعْبَةُ عَنْ حَبِيبِ بْنِ الزُّبَيْرِ، قَالَ: سَمِعْتُ
عَبْدَ اللَّهِ بْنَ أَبِي الْهَدَيْلِ يَقُولُ: كَانَ نَاسٌ مِنْ
رَبِيعَةَ عِنْدَ عَمْرِو بْنِ الْعَاصِ فَقَالَ رَجُلٌ مِنْ
بَكْرِ بْنِ وَائِلٍ: لَتَنْتَهِيَنَّ قُرَيْشٌ أَوْ لَيَجْعَلَنَّ اللَّهُ

other than them.' So 'Amr bin Al-'Āṣ said: 'You have lied, I heard the Messenger of Allāh ﷺ saying: "The Quraish are the leaders of the people, in the good and the bad, until the Day of Judgement." (*Sahih*)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn Mas'ūd, Ibn 'Umar and Jābir.

هَذَا الْأَمْرَ فِي جُمُوهٍ مِنَ الْعَرَبِ غَيْرِهِمْ، فَقَالَ عَمْرُو بْنُ الْعَاصِ: كَذَبْتَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قُرَيْشٌ وَأُلاَةُ النَّاسِ فِي الْخَيْرِ وَالشَّرِّ إِلَى يَوْمِ الْقِيَامَةِ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَابْنِ عَمْرٍ وَجَابِرٍ.

[وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢٠٣/٤ من حديث شعبة به * وفي الباب عن ابن مسعود [أحمد: ٤٥٨/١] وابن عمر [البخاري، ح: ٣٥٠١ ومسلم، ح: ١٨٢٠] وجابر (بن عبدالله) [مسلم، ح: ١٨١٩ وجابر ابن سمرة، مسلم، ح: ١٨٢١].

Comments:

The *Hadith* confirms the fact that, just as in the pre-Islamic days the Quraish were the leaders of the Arabs in both political and religious matters, and the common men had waited to see what the Quraish would do before they decided whether or not to enter the fold of Islam, and the moment the Quraish accepted Islam after the Conquest of Makkah, the rest of the people also followed them en masse, and delegates from all sides started to pour in Al-Madīnah to accept Islam. It, therefore, behooves us all even today that we recognize the special status of the Quraish, and accept their right to *Imāmah* and *Khilāfah* until the Day of Judgement.

Chapter 50. The Reign Of A Man Among the *Mawālī* Called Jahjāh

2228. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The night and the day shall not go away until a man called Jahjāh among the *Mawālī* reigns." (*Sahih*)

[Abū 'Eīsā said:] This *Hadith* is *Hasan Gharib*.

(المعجم ٥٠) - [بَابُ مَلِكٍ رَجُلٍ مِنَ الْمَوَالِي يُقَالُ لَهُ: جَهْجَاهُ] (التحفة ٥٠)

٢٢٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ [الْعَبْدِيُّ]: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ عَمْرِ بْنِ الْحَكَمِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّى يَمْلِكَ رَجُلٌ مِنَ الْمَوَالِي يُقَالُ لَهُ: جَهْجَاهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، الفتن، باب: لا تقوم الساعة حتى يمر الرجل بقبر الرجل... إلخ، ح: ٢٩١١ عن محمد بن بشار به.

Comments:

This is a prediction made by the Prophet ﷺ which is bound to happen.

Chapter 51. What Has Been Related About The Misguiding *A'immah*

2229. Thawbān narrated that the Messenger of Allāh ﷺ said: "I only fear for my *Ummah* from the misguiding *A'immah*." He said that the Messenger of Allāh ﷺ said: "There will never cease to be a group from my *Ummah* manifest upon the truth, they will not be harmed by those who forsake them until Allāh's Decree comes." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

(المعجم ٥١) - بَابُ مَا جَاءَ فِي الْأَيْمَةِ الْمُضِلِّينَ (التحفة ٥١)

٢٢٢٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ [الرَّحْبِيِّ]، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَخَافُ عَلَى أُمَّتِي أَيْمَةً مُضِلِّينَ». قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ خَدَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخریج: وأخرجه مسلم، الإمامة، باب قوله ﷺ: "لا تزال طائفة من أمتي ظاهرين على الحق ... إلخ"، ح: ١٩٢٠ عن قتيبة به.

Comments:

It is an undeniable fact that if the rulers begin to tread the path of wickedness and sin and propagate these things among the masses, the people also follow the footsteps of their masters, and this brings spiritual and moral depravity and turpitude in the society.

Chapter 52. What Has Been Related About The *Mahdī*

2230. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "The world shall not pass away until a man from the people of my family rules the Arabs whose name agrees with my name." (*Ḥasan*)

[Abū 'Eisā said:] There are narrations on this topic from 'Alī, Abū Sa'eed, Umm Salamah, and Abū Hurairah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي الْمَهْدِيِّ (التحفة ٥٢)

٢٢٣٠ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ الْفَرَسِيُّ [الْكُوفِيُّ] قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا شَفِيْعَانُ الثَّوْرِيُّ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي». [قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ

وَأَبِي سَعِيدٍ وَأُمِّ سَلَمَةَ وَأَبِي هُرَيْرَةَ.
[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخريج: [إسناده حسن] وأخرجه أبو داود، الفتن، والملاحم، المهدي، ح: ٤٢٨٢ من حديث سفيان الثوري به وصرح بالسماع عند أحمد: ١/٣٧٧، ٤٣٠ وصححه ابن حبان، ح: ١٨٨٧، ١٨٨٦ والذهبي في تلخيص المستدرک: ٤/٤٤٢ * وفي الباب عن علي [أبو داود، ح: ٤٢٨٣] وأبي سعيد [أبو داود، ح: ٤٢٨٥] وأم سلمة [أبو داود، ح: ٤٢٨٤] وأبي هريرة [يأتي: ٢٢٣١].

Comments:

Concerning the version of the *Hadith* contained in *Sunan Abū Dāwūd* the Prophet ﷺ is reported to have said: “He will be my namesake and his father’s name will agree with my father’s name, i.e. his name will be Muḥammad bin ‘Abdullāh”. Therefore, the Shiite claim, that the Mahdī will be the Promised *Imām* as defined by them, could not be true since the name of their Hidden *Imām*, whose re-appearance they are waiting for, is Muḥammad bin Ḥasan ‘Askari (and not Muḥammad bin ‘Abdullāh).

2231. ‘Āṣim narrated from Zirr, from ‘Abdullāh, from the Prophet ﷺ who said: “A man is coming from the people of my family whose name agrees with my name.” ‘Āṣim said: “Abū Ṣāliḥ narrated to us from Abū Hurairah, who said: ‘If there did not remain in the world but one day, then Allāh would extend that day until he comes.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadith* is *Hasan Ṣaḥīḥ*.

٢٢٣١ - حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ [ابْنُ عَبْدِ الْجَبَّارِ] الْعَطَّارُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ، عَنْ زِرِّ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «يَلِي رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَالِيهِ اسْمُهُ اسْمِي»، قَالَ عَاصِمٌ: وَحَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: «لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمًا لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَلِي».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ١/٣٧٦ عن سفيان بن عيينة به وصرح بالسماع وصححه ابن حبان (الإحسان): ٦٧٨٥ وأشار إليه الحاكم: ٤/٤٤٢.

Chapter 53. Regarding The Mahdī’s Life And His Giving

(المعجم ٥٣) - [بَابُ: فِي عَيْشِ الْمَهْدِيِّ وَعَطَائِهِ] (التحفة ٥٣)

2232. Zaid bin Al-‘Ammī said: “I heard Abū Aṣ-Ṣiddīq An-Nājī

٢٢٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ

narrate a *Hadīth* from Abū Sa‘eed Al-Khudrī who said: ‘We feared events to occur after our Prophet, so we asked Allāh’s Prophet ﷺ, and he said: “Indeed there will be a *Mahdī* who comes in my *Ummah* (ruling) living for five, or seven, or nine.” – Zaid was the one in doubt – He said: “We said: What is that?” He said: “Years.” He said: “A man will come to him and say: O *Mahdī*! ‘Give to me, give to me! So he will fill in his garment whatever he is able to carry.’”

(*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan*, it has been reported through other routes from Abū Sa‘eed from the Prophet ﷺ. Abū Aṣ-Ṣiddīq An-Nāǧī’s name is Bakr bin ‘Amr, and it is also said that it is Bakr bin Qais.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب خروج المهدي، ح: ٤٠٨٣ من حديث زيد العمي به وهو ضعيف كما في التقريب وغيره.

Comments:

As per other narrations, the *Mahdī*’s stay in the world will last seven years. Wealth in that age will be bountiful, and so he will give it to the people with an open hand.

Chapter 54. What Has Been Related About The Descent Of ‘Eīsā Bin Mariam (Peace Be Upon Him)

2233. Abū Hurairah narrated that the Prophet ﷺ said: “By the One in Whose Hand is my soul! Ibn Mariam shall soon descend among you, judging justly. He shall break the cross, kill the pig, remove the *Jizyah*, and wealth will be so bountiful that there will be none to accept it.” (*Ṣaḥīh*)

زَيْدًا الْعَمِّيَّ، قَالَ: سَمِعْتُ أَبَا الصَّدِّيقِ النَّاجِيَّ يُحَدِّثُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: خَشِينَا أَنْ يَكُونَ بَعْدَ نَبِيِّنَا حَدَثٌ، فَسَأَلْنَا نَبِيَّ اللَّهِ ﷺ فَقَالَ: «إِنَّ فِي أُمَّتِي الْمَهْدِيَّ يَخْرُجُ يَعْيشُ حَمْسًا أَوْ سَبْعًا أَوْ تِسْعًا» - زَيْدُ الشَّائِكُ - قَالَ: قُلْنَا: وَمَا ذَلِكَ. قَالَ: سِنِينَ، قَالَ: فَيَجِيءُ إِلَيْهِ الرَّجُلُ فَيَقُولُ: يَا مَهْدِيَّ أَعْطِنِي أَعْطِنِي، قَالَ: «فِيْحِي لَهُ فِي ثَوْبِهِ مَا اسْتَطَاعَ أَنْ يَحْمِلَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. وَأَبُو الصَّدِّيقِ النَّاجِيُّ اسْمُهُ بَكْرُ ابْنِ عَمْرٍو، وَيُقَالُ: بَكْرُ بَنِي قَيْسٍ.

(المعجم ٥٤) - بَابُ مَا جَاءَ فِي نُزُولِ

عِيسَى ابْنِ مَرْيَمَ [عَلَيْهِ السَّلَامُ]

(التحفة ٥٤)

٢٢٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ [بْنُ سَعْدٍ] عَنِ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُفْسِطًا فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخَنْزِيرَ وَيَضَعُ الْجُزْيَةَ، وَيَقْبِضُ الْمَالَ

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

حَتَّى لَا يَقْبَلَهُ أَحَدٌ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، البيهقي، باب قتل الخنزير، ح: ٢٢٢٢، ومسلم،

ح: ١٥٥ عن قتيبة به.

Comments:

Both Imām Al-Bukhārī and Imām Muslim have reported it, and it is a clear proof of the descent of the Prophet ‘Eisā عليه السلام. That is why there is unanimity of opinion among the Muslims on his second coming.

Chapter 55. What Has Been Related About The *Dajjāl*

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي

الدَّجَالِ (التحفة ٥٥)

2234. Abū ‘Ubaidah bin Al-Jarrāḥ said: “I heard the Messenger of Allāh ﷺ saying: “There was never a Prophet after Nūḥ but that he warned his people about the *Dajjāl*, and indeed I shall warn you of him.” Then the Messenger of Allāh ﷺ described him for us, and he said: “Perhaps some of you who see me, or hear my words shall live to see him.” They said: “O Messenger of Allāh! How will our hearts be on that day?” He said: “The same – that is, as today – or better.” (*Hasan*)

٢٢٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ

الْجُمَحِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ ابْنِ سُرَّاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ لَمْ يَكُنْ نَبِيًّا بَعْدَ نُوحٍ إِلَّا قَدْ أُنذِرَ قَوْمَهُ الدَّجَالَ وَإِنِّي أُنذِرُكُمْوَهُ»، فَوَصَفَهُ لَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «لَعَلَّهُ سَيُدرِكُهُ بَعْضُ مَنْ رَأَى أَوْ سَمِعَ كَلَامِي»، قَالُوا: يَا رَسُولَ اللَّهِ! فَكَيْفَ قُلُوبُنَا يَوْمَئِذٍ؟ فَقَالَ: «مِثْلَهَا يَعْني الْيَوْمَ أَوْ خَيْرٌ».

[Abū ‘Eisā said:] There are narrations on this topic from [‘Abdullāh bin Busr, ‘Abdullāh bin Al-Hārith bin Juzāi, and] ‘Abdullāh bin Mughaffal and Abū Hurairah.

[قَالَ أَبُو عَيْسَى:] وفي البابِ عن [عَبْدِ

اللَّهِ بْنِ بُسَيْرٍ وَعَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جُرَيْجٍ وَ[عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ وَأَبِي هُرَيْرَةَ].

This *Hadīth* is *Hasan Gharīb* as a narration of Abū ‘Ubaidah bin Al-Jarrāḥ. We do not know of it from him except as a narration of *Khālid Al-Hadh-dhā*. Abū ‘Ubaidah bin Al-Jarrāḥ’s name is ‘Āmir bin ‘Abdullāh bin Al-Jarrāḥ.

[و]هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ

أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ خَالِدِ الْحَدَّاءِ. وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ اسْمُهُ عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الْجَرَّاحِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، السنة، باب: في الدجال، ح: ٤٧٥٦ من حديث

حماد بن سلمة به وصححه ابن حبان، ح: ١٨٩٥ والحاكم: ٥٤٢/٤، ٥٤٣ ووافقه الذهبي * عبدالله بن سراقه وثقه العجلي وابن حبان وغيرهما وصرح بالسماع في رواية علي بن عاصم ولا يبعد سماعه من أبي عبيدالله رضي الله عنه * وفي الباب عن عبد الله بن بسر [أبو داود، ح: ٤٢٩٦] وعبد الله بن الحارث بن جزء [لم أجد] وعبدالله بن مغفل [ابن حبان، ح: ١٨٩٤] وأبي هريرة [البخاري، ح: ٣٣٣٨ ومسلم، ح: ٢٩٣٦].

Comments:

The *Dajjal* (Antichrist) will be an extremely treacherous and deceitful character and will let loose a rein of frightful terror on earth. It is for this reason that, following the *Sunnah* of Nūh the first *Rasūl* sent down by Almighty Allāh, each Prophet that followed him, including the Last Messenger of Allāh ﷺ, informed his people about this horrendous character. And since his emergence shall happen after the time of the Last Prophet of Allāh ﷺ and close to the Doomsday, he ﷺ gave a complete description of *Ad-Dajjal* to the people so that no true believer is duped by him.

Chapter 56. What Has Been Related About The Signs Of The *Dajjal*

(المعجم ٥٦) - [بَابُ مَا جَاءَ فِي عِلْمَةِ الدَّجَالِ] (التحفة ٥٦)

2235. Az-Zuhrī narrated from Sālim, from Ibn ‘Umar who said: “The Messenger of Allāh ﷺ stood among the people, he praised Allāh as is due to Him, then he mentioned the *Dajjal* and he said: ‘Indeed I warn you of him. There has not been a Prophet except that he warned his people, and Nūh indeed warned his people – but I am to say something about him that no Prophet has said to his people: You should know that he is one-eyed, and Allāh is certainly not one-eyed.’” Az-Zuhrī said: “‘Umar bin Thābit Al-Anṣārī informed me that some of the Companions of the Prophet ﷺ informed him, that one day, the Prophet ﷺ was cautioning them against *Fitanah* and he said: ‘You must know that not one of you will ever see his Lord until he dies. And indeed, he (the

٢٢٣٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ: «إِنِّي لَأُنذِرُكُمْوَهُ وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُنذِرَ قَوْمَهُ، وَلَقَدْ أُنذِرَ نُوحٌ قَوْمَهُ وَلَكِنْ سَاقُولُ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرٌ وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ». قَالَ الرَّهْرِيُّ: وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتِ الْأَنْصَارِيِّ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ، قَالَ يَوْمَئِذٍ لِلنَّاسِ وَهُوَ يُحَذِّرُهُمْ فِتْنَتَهُ: «تَعْلَمُونَ أَنَّهُ لَنْ يَرَى أَحَدًا مِنْكُمْ رَبَّهُ حَتَّى يَمُوتَ، وَأَنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَأُهُ مَنْ كَرِهَ عَمَلَهُ». [قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

Dajjāl) has “*Kāfir*” written between his eyes; everyone who is averse to his behavior shall read it.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، الفتن، باب ذکر ابن صیاد، ح: ۹۶/۲۹۳۰ عن عبد بن حمید والبخاری، ح: ۳۰۵۵-۳۰۵۷ من حدیث معمر به.

Comments:

Allāh is free from any kind of defect or blemish and is endowed with only nobleness and perfection. The *Dajjāl* will claim Divinity for himself, but will be imperfect in every respect, and all his defects will be evident to each man of faith. He will claim Lordship for himself, and will be visible to each naked eye like any mortal individual. As for Allāh, no one can see Him with his mortal eyes in this life on earth. Another proof of the *Dajjāl’s* falsity will be the fact that the word “*Kāfir*” shall be inscribed between his two eyes, which every Muslim - literate or illiterate - will be able to read.

2236. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “You shall fight the Jews. You will gain such control over them, that a rock will say: ‘O Muslim! This Jew is behind me so kill him!’” (*Ṣaḥīḥ*)

[He said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاری، المناقب، باب علامات النبوة في الإسلام، ح: ۳۵۹۳ ومسلم، ح: ۲۹۲۱ من حدیث الزهري به.

Comments:

At the emergence of the *Dajjāl*, the Jews will side with him, and fight against the Muslims. Muslims will kill them, and they will seek shelter behind stones and trees. However, each stone and tree except the Gharqad (acacia) tree shall reveal their presence so that the Muslims might kill them.

Chapter 57. What Has Been Related About Where The *Dajjāl* Comes From

2237. Abū Bakr Aṣ-Ṣiddīq said: “The Messenger of Allāh ﷺ narrated to us, saying: “The *Dajjāl*

۲۲۳۶ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عَمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَقَاتِلُكُمْ الْيَهُودُ فَتَسْلُطُونَ عَلَيْهِمْ حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ! هَذَا يَهُودِيٌّ وَرَأَيْي فَأَقْتُلْهُ» [قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

(المعجم ۵۷) - بَابُ مَا جَاءَ مِنْ أَيْنَ يَخْرُجُ الدَّجَالُ (التحفة ۵۷)

۲۲۳۷ - حَدَّثَنَا بُنْدَارٌ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا رَوْحُ بْنُ عَبْدِ: حَدَّثَنَا سَعِيدُ بْنُ

shall emerge from a land in the east called Khurāsān. He is followed by a people whom appear as if their faces are shields coated with leather.” (*Hasan*)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Hurairah and ‘Āishah.

This *Hadīth* is *Ḥasan Gharīb*. ‘Abdullāh bin Shawdhab and more than one other narrator reported it from Abū At-Tayyāh, and we do not know of it except from the narration of Abū At-Tayyāh.

أَبِي عَرُوبَةَ عَنْ أَبِي التِّيَاحِ، عَنِ الْمُعْبِرَةِ بْنِ سُبَيْعٍ، عَنْ عَمْرٍو بْنِ حُرَيْثٍ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ قَالَ: «الدَّجَالُ يَخْرُجُ مِنْ أَرْضِ بِلْمَشْرِقِ يُقَالُ لَهَا: خُرَاسَانُ يَتَّبِعُهُ أَقْوَامٌ كَأَنَّ وُجُوهُهُمْ الْمَجَانُ الْمَطْرَقَةُ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ.

[و]هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رَوَاهُ عَبْدُ اللَّهِ بْنُ شَوْذَبٍ وَعَبْرٌ وَاحِدٌ عَنْ أَبِي التِّيَاحِ وَلَا يُعْرَفُ إِلَّا مِنْ حَدِيثِ أَبِي التِّيَاحِ.

تخریج: [حسن] وأخرجه ابن ماجه، الفتن، باب فتنه الدجال وخروج عيسى ابن مريم وخروج يأجوج ومأجوج، ح: ٤٠٧٢ من حديث روح بن عباد به وصححه الحاكم: ٥٢٧/٤ ووافقه الذهبي ورواه عبدالله بن شوذب عن أبي التياح به عند أبي يعلى، راجع النهاية في الفتن والملاحم (بتحقيق): ٢٢٥ * وفي الباب عن أبي هريرة [مسلم، ح: ١٣٨٠] وعائشة [أحمد: ٦/٧٥].

Comments:

The *Dajjāl* will emerge from Khurāsān and seventy thousand Jews covering themselves with Persian shawls and with faces round and full of flesh will support him (*Tuḥfat Al-Aḥwadhī*, v.3, p.234).

Chapter 58. What Has Been Related About Signs Of The Coming Of The *Dajjāl*

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي
عَلَامَاتِ خُرُوجِ الدَّجَالِ (التحفة ٥٨)

2238. Abū Baḥriyyah, a companion of Mu‘ādh bin Jabal narrated that the Prophet ﷺ said: “The great *Malḥamah*, the conquest of Constantinople, and the coming of the *Dajjāl* occur in (the span of) seven months.” (*Da‘if*)

[Abū ‘Eīsā said:] There are narrations on this topic from Aṣ-Ṣa‘b bin Jath-thāmah, ‘Abdullāh bin Busr, ‘Abdullāh bin Mas‘ūd and

٢٢٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْحَكَمُ بْنُ الْمُبَارَكِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْزَمٍ، عَنِ الْوَلِيدِ بْنِ سُفْيَانَ، عَنْ يَزِيدَ بْنِ قُطَيْبِ السَّكُونِيِّ، عَنْ أَبِي بَحْرِيَّةٍ صَاحِبِ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَلْحَمَةُ الْعُظْمَى وَفَتْحُ الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَالِ فِي سَبْعَةِ أَشْهُرٍ».

Abū Sa'eed Al-Khudrī.

This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except from this route.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ الصَّعْبِ ابْنِ جَثَامَةَ وَعَبْدِ اللَّهِ بْنِ بُسْرِ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي سَعِيدِ الْخُدْرِيِّ. [وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.]

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب الملاحم، ح: ٤٠٩٢ من حديث الوليد وأبو داود، ح: ٤٢٩٥ من حديث أبي بكر بن أبي مریم به وهو ضعيف مشهور والوليد بن سفيان ويزيد السكوني مجهولان * وفي الباب عن الصعب بن جثامة [عبدالله بن أحمد في زوائد المسند: ٧١/٤، ٧٢] وعبدالله بن بسر [أبو داود، ح: ٤٢٩٦] وعبدالله بن مسعود [لعله يشير إلى حديث مسلم، ح: ٢٨٩٩] وأبي سعيد الخدري [لعله يشير إلى حديث مسلم، ح: ٢٩٣٨].

Comments:

It will be a long-drawn bloody war that will last more than six years. The *Dajjāl* shall appear in the remaining seven months of the seventh year.

2239. Anas bin Mālik said:

“Constantinople will be conquered with the coming of the Hour.”

(*Ṣaḥīh*)

(One of the narrators) Maḥmūd said: “This *Hadīth* is *Gharīb*, and Constantinople is a Roman city which will be conquered when the *Dajjāl* comes, and Constantinople was (also) conquered during the time of some of the Companions of the Prophet ﷺ.”

٢٢٣٩ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: فَتَحَ الْقُسْطَنْطِينَةَ مَعَ يَوْمِ السَّاعَةِ، قَالَ مَحْمُودٌ: هَذَا حَدِيثٌ غَرِيبٌ وَالْقُسْطَنْطِينَةُ هِيَ مَدِينَةُ الرُّومِ تُفْتَحُ عِنْدَ خُرُوجِ الدَّجَالِ، وَالْقُسْطَنْطِينَةُ قَدْ فُتِحَتْ فِي زَمَانِ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ. **تخریج:** [إسناده صحيح].

Comments:

Constantinople was conquered by Muslims during the caliphate of Mu'āwiyah ؓ. It was again captured by the Romans. Muslims once again captured it, and it is still under their control. The *Hadīth* indicates that the Muslims shall once again lose control of it. Then, after a great war, Muslims will recapture it. It is after this that the *Dajjāl* will appear, and it will happen just before the Final Hour.

Chapter 59. What Has Been Related About The Turmoil Of The *Dajjāl*

(المعجم ٥٩) - بَابُ مَا جَاءَ فِي فِتْنَةِ الدَّجَالِ (التحفة ٥٩)

2240. It was narrated from An-

٢٢٤٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا

Nawwās bin Sam‘ān, who said: “The Messenger of Allāh ﷺ mentioned the *Dajjāl* one morning, he belittled him and mentioned his importance,^[1] until we thought that he might be amidst a cluster of date-palms.” He said: “We departed from the presence of the Messenger of Allāh ﷺ, then we returned to him, and he noticed that (concern) in us. So he said: ‘What is wrong with you?’” We said: ‘O Messenger of Allāh! You mentioned the *Dajjāl* this morning, belittling him, and mentioning his importance until we thought that he might be amidst a cluster of the date-palms.’ He said: ‘It is not the *Dajjāl* that I fear for you. If he were to appear while I am among you, then I will be his adversary on your behalf. And if he appears and I am not among you, then each man will have to fend for himself. And Allāh will take care of every Muslim after me. He is young, with curly hair, his eye protruding, resembling someone from ‘Abdul-Uzza bin Qaṭan. Whoever among you sees him, then let him recite the beginning of *Sūrah Aṣḥāb Al-Kahf*.’

“He said: ‘He will appear from what is between *Ash-Shām* and *Al-‘Irāq*, causing devastation toward the right and toward the left. O worshippers of Allāh! Hold fast!’” We said: ‘O Messenger of Allāh! How long will he linger on the earth?’ He said: ‘Forty days, a day

الْوَالِدُ بْنُ مُسْلِمٍ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ
يَزِيدَ بْنِ جَابِرٍ دَخَلَ حَدِيثُ أَحَدِهِمَا فِي
حَدِيثِ الْآخَرِ عَنْ عَبْدِ الرَّحْمَنِ [بِنِ] يَزِيدَ بْنِ
جَابِرٍ، عَنْ يَحْيَى أَيْ جَابِرِ الطَّائِفِيِّ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ نَفِيرٍ،
عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ قَالَ: ذَكَرَ
رَسُولُ اللَّهِ ﷺ الدَّجَالَ ذَاتَ عَدَاةٍ فَحَفِصَ فِيهِ
وَرَفَعَ حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ، قَالَ:
فَانْصَرَفْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ رُحْنَا إِلَيْهِ
فَعَرَفَ ذَلِكَ فِينَا، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالَ:
قُلْنَا: يَا رَسُولَ اللَّهِ! ذَكَرْتَ الدَّجَالَ الْعَدَاةَ
فَحَفِصْتَ وَرَفَعْتَ حَتَّى ظَنَّنَاهُ فِي طَائِفَةِ النَّخْلِ
قَالَ: «غَيْرُ الدَّجَالِ أَخَوْفُ لِي عَلَيْكُمْ إِنْ
يَخْرُجُ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ وَإِنْ
يَخْرُجُ وَلَسْتُ فِيكُمْ فَاْمُرُوا حَاجِبَ نَفْسِهِ، وَاللَّهِ
خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ، إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ
قَائِمَةٌ شَبِيهَ بَعْدِ الْعُرَى بْنِ قَطَنِ، فَمَنْ رَأَاهُ
مِنْكُمْ فَلْيَقْرَأْ قَوَاتِحَ سُورَةِ أَصْحَابِ الْكَهْفِ».
قَالَ: «يَخْرُجُ مَا بَيْنَ الشَّامِ وَالْعِرَاقِ فَعَاتَ
يَمِينًا وَشِمَالًا، يَا عِبَادَ اللَّهِ! الْبُتُوَا». قَالَ:
قُلْنَا: يَا رَسُولَ اللَّهِ! وَمَا لَبِئْتُهُ فِي الْأَرْضِ؟
قَالَ: «أَرْبَعِينَ يَوْمًا يَوْمًا كَسَنَةٍ وَيَوْمٌ كَشَهْرٍ
وَيَوْمٌ كَجَمْعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ». قَالَ:
قُلْنَا: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ الْيَوْمَ الَّذِي
كَالَسَنَةِ أَتُكْفِينَا فِيهِ صَلَاةَ يَوْمٍ؟ قَالَ: «لَا،

[1] And it could be: “Speaking so quietly about him, and then loudly.”

like a year, a day like a month, a day like a week, and the remainder of his days are like your days.” We said: ‘O Messenger of Allāh! Do you think that during the day that is like a year, the *Ṣalāt* of one day will be sufficient for us?’ He said: ‘No. You will have to estimate it.’ We said: ‘O Messenger of Allāh! How fast will he move through the earth.’ He said: ‘Like a rain storm driven by the wind. He will come upon a people and call them, and they will deny him, and reject his claims. Then he will leave them, and their wealth will follow him. They will awaken in the morning with nothing left. Then he will come upon a people and call them, and they will respond to him, believing in him. So he will order the heavens to bring rain, and it shall rain, and he will order the land to sprout, and it will sprout. Their cattle will return to them with their coats the longest, their udders the fullest and their stomachs the fattest.’ He said: ‘Then he will come upon some ruins, saying to it: “Bring me your treasures!” He will turn to leave it, and it will follow him, like drone bees. Then he will call a young man, full of youth, and he will strike him with the sword, cutting him into two pieces. Then he will call him, and he will come forward with his face beaming and laughing.

So while he is doing that, ‘Eisā bin Mariam, peace be upon him, will descend in eastern Damascus at the white minaret, between two

وَلَكِنْ اَقْدُرُوا لَهُ». قُلْنَا: يَا رَسُولَ اللَّهِ! فَمَا سُرْعَتُهُ فِي الْأَرْضِ؟ قَالَ: «كَالْعَيْثِ اسْتَدْبِرْتُهُ الرِّيحُ فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَكْذِبُونَهُ وَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ، فَتَبِعُهُ أَمْوَالُهُمْ وَيُضْبِحُونَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ، ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيُصَدِّقُونَهُ فَيَأْمُرُ السَّمَاءَ أَنْ تُمَطِّرَ فَيَمُطِرُ وَيَأْمُرُ الْأَرْضَ أَنْ تُنْبِتَ فَتَنْبِتُ فَتَرْوِحُ عَلَيْهِمْ سَارِحْتُهُمْ كَأَطْوَلِ مَا كَانَتْ ذُرَى وَأَمْدَهُ خَوَاصِرَ وَأَدْرَهُ ضُرُوعًا»، قَالَ: «ثُمَّ يَأْتِي الْحَرَبَةَ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزِكَ فَيَنْصَرِفُ مِنْهَا فَيَتَّبِعُهُ كَيْعَاسِبِ النَّحْلِ، ثُمَّ يَدْعُو رَجُلًا شَابًا مُمْتَلِكًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جِزْلَتَيْنِ، ثُمَّ يَدْعُوهُ فَيَقْبَلُ يَتَهَلَّلُ وَجْهُهُ يَضْحَكُ، فَيَبِينَمَا هُوَ كَذَلِكَ إِذْ هَبَطَ عَيْسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ بِشَرْقِيٍّ دِمَشْقَ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا يَدَيْهِ عَلَى أُجْنِحَةِ مَلَكَيْنِ إِذَا طَأَطَأَ رَأْسُهُ فَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، قَالَ: وَلَا يَجِدُ رِيحَ نَفْسِهِ يَعْنِي أَحَدًا إِلَّا مَاتَ، وَرِيحَ نَفْسِهِ مُتَهَيَّ بِصَرِّهِ»، قَالَ: «فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِيَابِ لُدٍّ فَيَقْتُلُهُ». قَالَ: «فَيَكْلِتُ كَذَلِكَ مَا شَاءَ اللَّهُ؟» قَالَ: «ثُمَّ يُوجِي اللَّهُ إِلَيْهِ أَنْ حَوَّزَ عِبَادِي إِلَى الطُّورِ فَإِنِّي قَدْ أَنْزَلْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ»، قَالَ: «يَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ كَمَا قَالَ اللَّهُ: ﴿وَهُمْ مِنْ كُلِّ حَبِّ يَنْسَلُونَ﴾ [الأنبياء: ٩٦]»، قَالَ: «وَيَمُرُّ

Mahrūd,^[1] with his hands on the wings of two angels. When he lowers his head, drops fall, and when he raises it, gems like pearls drop from him.' He said: 'His (the Dajjal's) breath does not reach anyone but he dies, and his breath reaches as far as his sight.' He said: 'So he pursues him (the *Dajjāl*) until he catches up with him at the gate of Ludd where he kills him.' He said: 'So he remains there as a long as Allāh wills.' He said: "Then Allāh reveals to him: "Take my slaves to *Aṭ-Ṭūr*, for I have sent down some creatures of Mine which no one shall be able to kill.'" He said: 'Allāh dispatches *Ya'jūj* and *Ma'jūj*, and they are as Allāh said: They swoop down from every mount.'^[2]

"He said: 'The first of them pass by the lake of Tiberias, drinking what is in it. Then the last of them pass by it saying: "There was water here at one time." They travel until they reach a mountain at Bait Al-Maqdis. They will say: "We have killed whoever was in the earth. Come! Let us kill whoever is in the skies." They will shoot their arrows into the heavens, so Allāh will return their arrows to them red with blood. 'Eīsā bin Mariam and his companions will be surrounded, until the head of a bull on that day would be better to them than a hundred *Dinār* to one of you today.'

أَوَّلُهُمْ يُبْحِرَةُ الطَّيْرِيَّةِ فَيَشْرَبُ مَا فِيهَا ثُمَّ يَمُرُّ بِهَا آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهِذِهِ مَرَّةً مَاءٌ ثُمَّ يَسِيرُونَ حَتَّى يَبْتَهُوا إِلَى جَبَلِ بَيْتِ الْمَقْدِسِ فَيَقُولُونَ: لَقَدْ قَتَلْنَا مَنْ فِي الْأَرْضِ فَهَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ فَيَرْمُونَ بِشَيْبِهِمْ إِلَى السَّمَاءِ فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَابِهِمْ مُحَمَّرًا دَمًا، وَيُحَاصِرُ عَيْسَى ابْنَ مَرْيَمَ وَأَصْحَابَهُ حَتَّى يَكُونَ رَأْسُ النُّورِ يَوْمَئِذٍ خَيْرًا لَهُمْ مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ». قَالَ: «فَيَرْعَبُ عَيْسَى ابْنَ مَرْيَمَ إِلَى اللَّهِ وَأَصْحَابَهُ» قَالَ: «فَيُرْسِلُ اللَّهُ عَلَيْهِمُ التَّغَفَّ فِي رِقَابِهِمْ فَيَضْبَحُونَ فَرَسَى مَوْتَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ»، قَالَ: «وَيَهْبِطُ عَيْسَى وَأَصْحَابُهُ فَلَا يَجِدُ مَوْضِعَ شِبِيرٍ إِلَّا وَقَدْ مَلَأَتْهُ زَهْمَتُهُمْ وَتَنَّتُهُمْ وَدَمَآؤُهُمْ». قَالَ: «فَيَرْعَبُ عَيْسَى إِلَى اللَّهِ وَأَصْحَابَهُ» قَالَ: فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ الْبُحْتِ» قَالَ: «فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ بِالْمَهْبِلِ وَيَسْتَوِقِدُ الْمُسْلِمُونَ مِنْ قِسِيهِمْ وَنُشَابِهِمْ وَجَعَابِهِمْ سَعَجَ سَنِينٍ» قَالَ: «وَيُرْسِلُ اللَّهُ عَلَيْهِمْ مَطْرًا لَا يُكْنُ مِنْهُ بَيْتٌ وَوَيْرٍ وَلَا مَدِيرٍ، قَالَ: فَيَغْسِلُ الْأَرْضَ فَيَتَرَكُهَا كَالزَّلْفَةِ»، قَالَ: «ثُمَّ يُقَالُ لِلْأَرْضِ: أَخْرِجِي ثَمْرَتَكَ وَرُدِّي بَرَكَتَكَ فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ الرِّمَانَةَ وَيَسْتَظِلُّونَ بِقِحْفِهَا وَيُبَارِكُ فِي الرَّسْلِ

[1] Two garments or cloths. "It is said that the *Mahrūd* garment is the one that is dyed with *Wars*, then saffron, so its color becomes similar to that of a buttercup flower." (*An-Nihāyah*)

[2] *Al-Anbiyā'* 21:96.

“He ﷺ said: “ ‘Eisā will beseech Allāh, as will his companions.’ He said: ‘So Allāh will send *An-Naghaf*^[1] down upon their necks. In the morning they will find that they have all died like the death of a single soul.’ He said: “ ‘Eisā and his companions will come down, and no spot nor hand-span can be found, except that it is filled with their stench, decay and blood. So ‘Eisā will beseech Allāh, as will his companions.’ So Allāh will send upon them birds like the necks of *Bukht* (milch) camels.’ They will carry them off and cast them into an abyss. The Muslims will burn their bows, arrows and quivers for seventy years.’

“He ﷺ said: ‘Allāh will send upon them a rain which no house of hide nor mud will bear. The earth will be washed, leaving it like a mirror. Then it will be said to the earth: “Bring forth your fruits and return your blessings.” So on that day, a whole troop would eat a pomegranate and seek shade under its skin. Milk will be so blessed that a large group of people will be sufficed by one milking of a camel. And that a tribe will be sufficed by one milking of a cow, and that a group will be sufficed by the milking of sheep. While it is like that, Allāh will send a wind which grabs the soul of every believer, leaving the remainder of the people copulating publicly like the copulation of donkeys. Upon them

حَتَّىٰ إِنَّ الْفِتَامَ مِنَ النَّاسِ لَيَكْتُمُونَ بِاللَّفْحَةِ
مِنَ الْإِبِلِ وَأَنَّ الْقَبِيلَةَ لَيَكْتُمُونَ بِاللَّفْحَةِ مِنْ
الْبَقَرِ، وَإِنَّ الْفَحْدَ لَيَكْتُمُونَ بِاللَّفْحَةِ مِنْ
الْعَنَمِ، فَيَبْنِمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا
فَقَبَضَتْ رُوحَ كُلِّ مُؤْمِنٍ وَيَبْقَى سَائِرُ النَّاسِ
يَتَهَارَجُونَ كَمَا يَتَهَارَجُ الْحُمْرُ فَعَلَيْهِمْ تَقَوْمُ
السَّاعَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ
حَسَنٌ صَحِيحٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ
الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ.

[1] A type of worm which usually infests the nose or necks of camels.

the Hour shall begin.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan Ṣaḥīḥ*. We do not know of it except as a narration of ‘Abdur-Raḥmān bin Yazīd bin Jābir.

تخريج: وأخرجه مسلم، الفتن، باب ذكر الدجال، ح: ٢٩٣٧ عن علي بن حجر به.

Comments:

- ‘Fa-khaffada fihī wa raffa‘a’* has two possible interpretations: (i) The Prophet ﷺ lowered his voice and raised it in turns in order that everybody might hear him, and at the same time he would not get tired by speaking loudly all the time, or (ii) He belittled his feats but considered them a big trial for the *Ummah*.
- The *Ḥadīth* confirms that the *Dajjāl* will make his appearance a little before the Last Day, and Allāh will let him perform extraordinary feats, as an inducement or trial for him. The true believers will, however, not be duped by him, since the Messenger of Allāh ﷺ has already given detailed description of these things to the people, in order that they might take steps to safeguard themselves against these things.

Chapter 60. What Has Been Related About The Description Of The *Dajjāl*

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي صِفَةِ
الدَّجَالِ (التحفة ٦٠)

2241. Ibn ‘Umar narrated that the Prophet ﷺ was asked about the *Dajjāl*, so he said: “Lo! Indeed your Lord is not blind in one eye, and indeed he is blind in one eye; his right eye is as if it is a floating grape.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Sa‘d, Ḥudhaifah, Abū Hurairah, Asmā’, Jābir bin ‘Abdullāh, Abū Bakrah, ‘Āishah, Anas, Ibn ‘Abbās, and Al-Faltān bin ‘Āsim.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of ‘Abdullāh bin ‘Umar.

٢٢٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى
الصَّنْعَائِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ
عَبِيدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ
عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ عَنِ الدَّجَالِ فَقَالَ:
«أَلَا إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ أَلَا وَإِنَّهُ أَعْوَرُ عَيْنُهُ
الْيُمْنَى كَأَنَّهَا عَيْنٌ طَافِيَةٌ».

[قَالَ:] [وفي الباب عن سعد وحذيفة وأبي
هريرة وأسماء وجابر بن عبد الله وأبي بكر
وعائشة وأنس وابن عباس والفلتان بن عاصم.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ.

تخريج: وأخرجه مسلم، الفتن، باب ذكر الدجال، ح: ١٠٠/١٦٩ بعد، ح: ٢٩٣٢ من

حديث عبيدالله بن عمر به ورواه البخاري، ح: ٣٤٣٩ من حديث نافع به * وفي الباب عن سعد [أحمد: ١/١٧٦، ١٨٢] وحذيفة [مسلم، ح: ٢٩٣٤] وأبي هريرة [البخاري، ح: ٣٣٣٨ ومسلم، ح: ٢٩٣٦] وأسماء [أحمد: ٦/٤٥٣، ٤٥٦] وجابر بن عبدالله [لعله يشير إلى حديث أحمد: ٣/٣٦٨] وأبي بكرة [يأتي: ٢٢٤٨] وعائشة [أحمد: ٦/٧٥، ٧٦، ١٢٥] وأنس [انظر، ح: ٢٢٤٥] وابن عباس [أحمد: ١/٢٤٠، ٣١٣] وصححه ابن حبان (الإحسان: ٦٧٥٨) والقلتان بن عاصم [الطبراني في الكبير: ٣٣٥/١٨، ح: ٨٦٠].

Comments:

Both eyes of the *Dajjāl* will be defective. The left eye will be effaced and the right eye will be bulging outside like a grape. Thus, there is no contradiction between the narration of Ibn ‘Umar ﷺ that he will be blind in the right eye, and that of Hudhaifah ﷺ that he will be blind in the left eye.

Chapter 61. What Has Been Related About ‘The *Dajjāl* Will Not Enter Al-Madīnah’

(المعجم ٦١) - بَابُ مَا جَاءَ فِي أَنَّ الدَّجَالَ لَا يَدْخُلُ الْمَدِينَةَ (التحفة ٦١)

2242. Anas narrated that the Messenger of Allāh ﷺ said: “The *Dajjāl* will come to Al-Madīnah to find the angels have surrounded it. Neither the plague nor the *Dajjāl* will enter it, if Allāh wills.” (*Sahīh*)

٢٢٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ الْخَزَاعِيُّ [الْبَصْرِيُّ]: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي الدَّجَالُ الْمَدِينَةَ فَيَجِدُ الْمَلَائِكَةَ يَحْرُسُونَهَا، فَلَا يَدْخُلُهَا الطَّاعُونَ وَلَا الدَّجَالُ إِنْ شَاءَ اللَّهُ».

[He said:] There is a narration on this topic from Abū Hurairah, Fāṭimah bint Qais, Mihjan, Usāmah bin Zaid and Samurah bin Jundab.

[قَالَ:] [وفي الباب عن أبي هريرة وفاطمة بنت قيس ومحجن وأسماء بن زيد وسمره بن جندب.

[Abū ‘Eīsā said:] This *Hadīth* is *Sahīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، الفتن، باب: لا يدخل الدجال المدينة، ح: ٧١٣٤ من حديث يزيد بن هارون به * وفي الباب عن أبي هريرة [البخاري، ح: ١٨٨٠، ٥٧٣١، ٧١٣٣] ومسلم، ح: ٤٨٥٠/١٣٧٩] وفاطمة بنت قيس [مسلم، ح: ٢٩٤٢] وأسماء بن زيد [لم أجده] وسمره بن جندب [أحمد: ٥/١٦] وصححه الحاكم على شرط الشيخين: ٣٣١-٣٢٩/١ ووافقه الذهبي وصححه ابن حبان (الإحسان: ٢٨٤٥) وتقدم طرفه: ٥٦٢] ومحجن [أحمد: ٤/٣٣٨] وصححه الحاكم على شرط مسلم: ٥٤٣/٤ ووافقه الذهبي].

Comments:

Due to the constant vigil being maintained by the angels around Al-Madīnah neither plague nor the *Dajjāl* shall enter the city. The proviso *Inshā-Allāh* (If

Allāh wills) used by the Prophet ﷺ, while speaking about the future events was, on the one hand, meant to invoke blessings of Allāh, and on the other, to affirm his trust in Him.

2243. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Faith is Yemeni, and disbelief is from the direction of the east. Tranquility is for the people of sheep, and wickedness and *Riyā* is in those who boast among the people of horses and the people of camels. *Al-Masih* - that is *Ad-Dajjāl* - will come, and when he reaches behind Uḥud, the angels will turn his face to the direction of Ash-Shām, and it is there that he will be destroyed.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الإيمان، باب تفاضل أهل الإيمان فيه ورجحان أهل اليمن فيه، ح: ٥٢ من حديث العلاء به.

Comments:

The *Ḥadīth* contains appreciation by the Prophet ﷺ of the quality of faith in the hearts of the people of Yemen. The appreciation may, however, be taken to belong to the people of his time, or that during these events, Yemen is the only land that faith will remain. The expression ‘direction of the east’ refers to east of Al-Madinah, namely Iraq and Iran which have been described by the Prophet ﷺ as the bastion of conflict and disbelief. History bears witness that all trials and afflictions in religion and politics have initially raised their heads in the lands of Iraq and Iran.

Chapter 62. What Has Been Related About ‘Eisā Bin Mariam Killing The *Dajjāl*

2244. Mujammi‘ bin Jāriyah Al-Anṣārī said: “I heard the Messenger of Allāh ﷺ saying: “Eīsā bin Maryam will kill the *Dajjāl* at the gate of Ludd.” (*Ḥasan*)

٢٢٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْإِيمَانُ يَمَانٍ وَالْكَفْرُ مِنْ قِبَلِ الْمَشْرِقِ، وَالسَّكِينَةُ لِأَهْلِ الْعَنَمِ، وَالْفَخْرُ وَالرِّيَاءُ فِي الْفَدَّادِينَ أَهْلِ الْخَيْلِ وَأَهْلِ الْوَوْرِ، يَأْتِي الْمَسِيحُ - أَيِ الدَّجَالِ - إِذَا جَاءَ ذُبْرَ أُحُدٍ صَرَفَتِ الْمَلَائِكَةُ وَجْهَهُ قِبَلَ الشَّامِ وَهَنَالِكَ يَهْلِكُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي قَتْلِ عِيسَى ابْنِ مَرْيَمَ الدَّجَالِ (التحفة ٦٢)

٢٢٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ ابْنَ نَعْلَبَةَ الْأَنْصَارِيَّ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ الْأَنْصَارِيَّ مِنْ بَنِي عَمْرٍو بْنِ عَوْفٍ قَالَ: سَمِعْتُ عَمِّي مُجَمِّعَ بْنَ جَارِيَةَ

[He said:] There is something on this topic from ‘Imrān bin Ḥuṣain, Nāfi‘ bin ‘Utbah, Abū Barzah, Ḥudhaifah bin Asīd, Abū Hurairah, Kaisān, ‘Uthmān bin Abī Al-‘Āṣ, Jābir, Abū Umāmah, Ibn Mas‘ūd, ‘Abdullāh [bin] ‘Amr, Samurah bin Jundab, An-Nawwās bin Sam‘ān, ‘Amr bin ‘Awf and Ḥudhaifah bin Al-Yamān.

[Abū ‘Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīh*.

الْأَنْصَارِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَقْتُلُ ابْنُ مَرْيَمَ الدَّجَالَ بِيَابِ لُدٍّ». [قَالَ:] وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَنَافِعِ بْنِ عَثْبَةَ وَأَبِي بَرَزَةَ وَحَدِيثَةَ بْنِ أَسِيدٍ وَأَبِي هُرَيْرَةَ وَكَيْسَانَ وَعُثْمَانَ بْنَ أَبِي الْعَاصِ وَجَابِرِ وَأَبِي أَمَامَةَ وَابْنَ مَسْعُودٍ وَعَبْدَ اللَّهِ [ابْنَ] عَمْرٍو وَسَمُرَةَ بْنَ جُنْدَبٍ وَالتَّوَّاسِ بْنَ سَمْعَانَ وَعَمْرٍو بْنَ عَوْفٍ وَحَدِيثَةَ بْنَ الْيَمَانِ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخریج: [حسن] وأخرجه أحمد: ۳/۴۲۰ من حديث الليث بن سعد به ورواه ابن الأثير في أسد الغابة: ۴/۲۹۱ من طريق الترمذي، وصححه ابن حبان، ح: ۱۹۰۱ * وفي الباب عن عمران ابن حصين [لعله يشير إلى حديث أبي داود، ح: ۲۴۸۴، ۴۳۱۹] ونافع بن عتبة [مسلم، ح: ۲۹۰۰] وأبي برزة [النسائي، ح: ۷/۱۱۹-۱۲۱، ح: ۴۱۰۸] وحذيفة بن أسيد [لعله يشير إلى حديث مسلم، ح: ۲۹۰۱] وأبي هريرة [لعله يشير إلى حديث البخاري، ح: ۳۳۳۸] ومسلم، ح: ۲۹۳۶] وكيسان [لعله يشير إلى حديث البخاري في التاريخ الكبير: ۷/۲۳۳، ۲۳۴] وعثمان بن أبي العاص [أحمد: ۴/۲۱۶، ۲۱۷] وجابر [لعله يشير إلى حديث أحمد: ۳/۳۶۷، ۳۶۸] وأبي أمامة [أبو داود، ح: ۴۳۲۲] وابن ماجه، ح: ۴۰۷۷] وابن مسعود [ابن ماجه، ح: ۴۰۸۱] وصححه البوصيري والحاكم: ۲/۳۸۴ ووافقه الذهبي [عبدالله بن عمرو [مسلم، ح: ۲۹۴۰] وسمره بن جندب [أحمد: ۵/۱۳] والتوَّاس بن سمعان [مسلم، ح: ۲۹۳۷] وعمرو بن عوف (بن زيد المزني) [ابن ماجه، ح: ۴۰۹۴] وحذيفة بن اليمان [لعله يشير إلى حديث البخاري، ح: ۳۴۵۰، ۷۱۳۰] ومسلم، ح: ۲۹۳۴].

Comments:

‘Eisā bin Maryam ﷺ will kill the *Dajjal* in order to show to the people that he was not the Eternal Lord or Sustainer, but only a fraud or juggler who could not even save himself from the jaws of death.

Chapter: (...)

(المعجم ...) بَابُ (التحفة ...)

2245. It was narrated that Anas said: “The Messenger of Allāh ﷺ said: ‘There was no Prophet except that he warned his *Ummah* of the liar who is blind in one eye. Lo! He

۲۲۴۵ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا

is blind in one eye, and your Lord is not blind in one eye. Written between his eyes is: *Kāfir*.” (*Ṣaḥīḥ*)

This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

مِنْ نَبِيِّ إِلَّا وَقَدْ أُنذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ .
 إِلَّا إِنَّهُ أَعْوَرُ، وَإِنْ رَبُّكُمْ لَيْسَ بِأَعْوَرَ،
 مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ» .

هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ .

تخريج: متفق عليه، ومسلم، الفتن، باب ذكر الدجال، ح: ٢٩٣٣ عن محمد بن بشار
 والبخاري، ح: ٧١٣١ من حديث شعبة به .

Chapter 63. What Has Been Related About Ibn Ṣayyād

(المعجم ٦٣) - بَابُ مَا جَاءَ فِي ذِكْرِ
 ابْنِ صَيَّادٍ (التحفة ٦٣)

2246. Abū Sa‘eed said: “I was accompanied by Ibn Ṣayyād – either performing *Hajj* or *‘Umrah* – the people departed, and he and I were left. When I was alone with him I trembled and felt frightened of him because of what the people were saying about him. When I halted I said to him: ‘Put your belongings near that tree.’” “He saw a sheep, took out a cup, and went to milk, it. Then he came to me with some milk and said to me: ‘Drink Abū Sa‘eed!’ But I loathed drinking anything from his hand because of what the people were saying about him. So I said to him: ‘It is very hot today, and I would not like to drink milk.’ So he said to me: ‘O Abū Sa‘eed, I think I should take a rope, tie it to the tree, then hang myself because of what the people are saying about me. You see those who may be unaware of some narrations, while you are not unaware of them. You people are the most knowledgeable among the people of the *Aḥādīth* of the Messenger of Allāh, O people

٢٢٤٦ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: صَحِبَنِي ابْنُ صَيَّادٍ إِمَّا حُجَّاجًا وَإِمَّا مُتَمَرِّينَ فَانْطَلَقَ النَّاسُ وَتَرَكْتُ أَنَا وَهُوَ، فَلَمَّا خَلَصْتُ بِهِ أَفْشَعْرَزْتُ مِنْهُ وَاسْتَوْحَشْتُ مِنْهُ وَمِمَّا يَقُولُ النَّاسُ فِيهِ، فَلَمَّا نَزَلْتُ قُلْتُ لَهُ: ضَعْ مَتَاعَكَ حَيْثُ تَلِكَ الشَّجَرَةَ. قَالَ: فَأَبْصَرَ غَنَمًا فَأَخَذَ الْقَدَحَ فَانْطَلَقَ فَاسْتَحَلَبَ ثُمَّ أَتَانِي بِلَبَنٍ فَقَالَ لِي: يَا أَبَا سَعِيدٍ! اشْرَبْ، فَكَرِهْتُ أَنْ أَشْرَبَ عَنْ يَدِهِ شَيْئًا لِمَا يَقُولُ النَّاسُ فِيهِ، فَقُلْتُ لَهُ: هَذَا الْيَوْمَ يَوْمٌ صَائِفٌ وَإِنِّي أَكْرَهُ فِيهِ اللَّبَنَ، فَقَالَ لِي: يَا أَبَا سَعِيدٍ! لَقَدْ هَمَمْتُ أَنْ أَخَذَ حَبْلًا فَأَوْتَقَهُ إِلَى الشَّجَرَةِ ثُمَّ أَخْتَنِقَ لِمَا يَقُولُ النَّاسُ لِي وَفِي، أَرَأَيْتَ مَنْ خَفِيَ عَلَيْهِ حَدِيثِي فَلَنْ يَخْفَى عَلَيْكُمْ، أَنْتُمْ أَعْلَمُ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ: يَا مَعْشَرَ الْأَنْصَارِ! أَلَمْ يَقُلْ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ كَافِرٌ» وَأَنَا مُسْلِمٌ، أَلَمْ يَقُلْ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ عَقِيمٌ لَا يُوَلِّدُ لَهُ»

of the *Anṣār*! Did the Messenger of Allāh ﷺ not say: “He is a disbeliever” while I am a Muslim? Did the Messenger of Allāh ﷺ not say: “He is sterile, having no children” while I have left my children behind in Al-Madīnah? Did the Messenger of Allāh ﷺ not say: “[He will not enter or] Makkah [and Al-Madīnah] are not lawful for him” and am I not from the inhabitants of Al-Madīnah, and who is the one who accompanied you to Makkah?” “By Allāh, he continued talking like this until I said: ‘Perhaps he has been falsely accused’ then he said: ‘O Abū Sa‘eed! By Allāh, I can inform you of some information that is true, by Allāh! Verily, I know him, I know his father, [and I know] where he is at this time in the land.’ So I said: ‘May the rest of your day be but grief.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.]

تخریج: [صحيح] وأخرجه مسلم، الفتن، باب ذكر ابن صياد، ح: ٢٩٢٧ من حديث سعيد

الجزيري به.

Comments:

The real name of Ibn Ṣayyād (or Ibn Ṣā‘id) was Sāf. He was an extremely treacherous and fraudulent soothsayer having in him some of the signs of the one-eyed *Dajjāl*. It was on this basis, that some of the Companions believed him to be the *Dajjāl* and called him as such. Some people believe that he is the very person but had not yet assumed his role, which he will do before the Final Hour.

2247. It was narrated that Abū Sa‘eed said: “The Messenger of Allāh ﷺ met Ibn Ṣā‘id on one of the streets of Al-Madīnah, so he stopped him – and he was a Jewish boy with locks – and Abū Bakr and

وَقَدْ خَلَفْتُ وَلَدِي بِالْمَدِينَةِ، أَلَمْ يَقُلْ رَسُولُ
 اللَّهُ ﷺ: «[لَا يَدْخُلُ أَوْ] لَا تَجُلُّ لَهُ مَكَّةَ،
 [وَالْمَدِينَةَ]» أَلَسْتُ مِنْ أَهْلِ الْمَدِينَةِ، وَهُوَ ذَا
 أَنْطَلِقُ مَعَكَ إِلَى مَكَّةَ، قَالَ: فَوَاللَّهِ مَا زَالَ
 يَجِيءُ بِهَذَا حَتَّى قُلْتُ: فَلَعَلَّهُ مَكْدُوبٌ عَلَيْهِ،
 ثُمَّ قَالَ: يَا أَبَا سَعِيدٍ! وَاللَّهِ لِأَخْبِرَنَّكَ خَبْرًا
 حَقًّا وَاللَّهِ! إِنِّي لِأَعْرِفُهُ وَأَعْرِفُ وَالِدَهُ
 [وَأَعْرِفُ] أَيْنَ هُوَ السَّاعَةَ مِنَ الْأَرْضِ،
 فَقُلْتُ: تَبَّ لَكَ سَائِرَ الْيَوْمِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
 [صَحِيحٌ].

قَالَ عَبْدُ الرَّزَّاقِ: يَعْنِي الدَّجَالَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
 [صَحِيحٌ].

٢٢٤٧ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا
 عَبْدُ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ،
 عَنْ أَبِي سَعِيدٍ قَالَ: لَقِيَ رَسُولُ اللَّهِ ﷺ ابْنَ
 صَائِدٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ فَاحْتَبَسَهُ وَهُوَ

‘Umar were with him. So the Messenger of Allāh ﷺ said to him: ‘Do you testify that I am the Messenger of Allāh?’ So he replied: ‘Do you testify that I am Allāh’s messenger?’ So the Prophet ﷺ said: ‘I believe in Allāh, His Angels, His Books, His Messengers, and the Last Day.’ Then the Prophet ﷺ said to him: ‘What do you see?’ He said: ‘I see a throne above the water.’ So the Prophet ﷺ said: ‘He sees the throne of Iblīs above the sea.’ He said: ‘What else do you see?’ He said: ‘I see a truthful one, and two liars – or two truthful ones and a liar.’ So the Prophet ﷺ said: ‘He has been confounded. So leave him.’” (*Ṣaḥīḥ*)

[He said:] There is a narration on this topic from ‘Umar, Ḥusain bin ‘Alī, Ibn ‘Umar, Abū Dharr, Ibn Mas‘ūd, Jābir and Ḥafṣah.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan*.

غُلَامٌ يَهُودِيٌّ وَلَهُ ذُرَابِيَّةٌ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ: «أَتَشْهَدُ أَنْتَ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ النَّبِيُّ ﷺ: «أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ». فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا تَرَى؟» قَالَ: «أَرَى عَرْشًا فَوْقَ الْمَاءِ.» فَقَالَ النَّبِيُّ ﷺ: «يَرَى عَرْشَ إِبْلِيسَ فَوْقَ الْبَحْرِ». قَالَ: «مَا تَرَى؟» قَالَ: «أَرَى صَادِقًا وَكَاذِبَيْنِ أَوْ صَادِقَيْنِ وَكَاذِبًا.» قَالَ النَّبِيُّ ﷺ: «لُبْسٌ عَلَيْهِ» فَدَعَاهُ.

[قَالَ:] وفي الباب عن عُمَرَ وَحُسَيْنِ بْنِ عَلِيٍّ وَابْنِ عُمَرَ وَأَبِي ذَرٍّ وَابْنِ مَسْعُودٍ وَجَابِرٍ وَحَفْصَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: وأخرجه مسلم، الفتن، باب ذكر الدجال، ح: ٢٩٢٥ من حديث سعيد الجريري به * وفي الباب عن عمر [الطحاوي في مشكل الآثار: ١٠٢/٤] وحسين بن علي [الطبراني في الكبير: ١٣٥/٣، ح: ٢٩٠٨، ٢٩٠٩] وابن عمر [يأتي: ٢٢٤٩] وأبي ذر [أحمد: ١٤٨/٥] وابن مسعود [مسلم، ح: ٢٩٢٤] وجابر [مسلم، ح: ٢٩٢٦] وحفصة [مسلم، ح: ٢٩٣٠].

Comments:

The day the Prophet ﷺ met Ibn Sā'id out on the street, he was a Jewish boy. The Prophet ﷺ had a treaty of peace with the Jews at that time. Hence it is, that when he claimed himself to be a messenger of Allāh, the Prophet ﷺ took no action against him.

2248. It was narrated from ‘Abdur-Raḥmān bin Abī Bakrah from his father who said: “The Messenger of Allāh ﷺ said: ‘The father of the *Dajjal* and his mother, will abide for thirty years without bearing a son. Then a boy shall be born to

٢٢٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَمُكْتُ أَبُو الدَّجَالِ وَأُمُّهُ ثَلَاثِينَ عَامًا لَا يُولَدُ لَهُمَا وَلَدٌ»

them, having one eye in which there is some defect, providing little use. His eyes sleep but his heart does not sleep.’ Then the Messenger of Allāh ﷺ described his parents for us: ‘His father is tall, with little fat, with a nose as if it were a beak. His mother is a bulky woman with long breasts.’” So Abū Bakrah said: “I heard about a child being born to some Jews in Al-Madīnah. So Az-Zubair bin Al-‘Awwām and I went until we entered upon his parents. They appeared as the Messenger of Allāh ﷺ had described them. We said: ‘Do you have any children?’ They said: ‘We remained for thirty years without any children being born to us, then we bore a boy, having one eye in which there is some defect, providing little use. His eyes sleep but his heart does not sleep.’” He said: “So we were leaving them, when he appeared, glittering in the sunlight in a velvet garment, murmuring something. He uncovered his head and said: ‘What were you saying?’ We said: ‘Did you hear what we were saying?’ He said: ‘Yes, that my eyes sleep but my heart does not sleep.’” (*Ḍaḥīf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Ḥammād bin Salamah.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٤٠/٥ من حديث حماد بن سلمة به * علي بن زيد بن جدعان ضعيف مشهور، تقدم مراراً.

Comments:

It is not *Hadīth* for the simple reason that Abū Bakrah ؓ only embraced Islam at the time of the siege of Ṭāif after the conquest of Makkah in the

ثُمَّ يُوَلَّدُ لَهُمَا غُلَامٌ أَعْوَرٌ أَضْرُّ شَيْءٍ وَأَقْلَهُ مَنَفَعَةٍ، تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ». ثُمَّ نَعَتَ لَنَا رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ فَقَالَ: «أَبُوهُ طَوَالٌ صَرَبُ اللَّحْمِ كَأَنَّ أَنْفَهُ مِيقَارٌ، وَأُمُّهُ امْرَأَةٌ فِرْصَاخِيَّةٌ طَوِيلَةُ التَّدْيِينِ». فَقَالَ أَبُو بَكْرَةَ: فَسَمِعْتُ بِمَوْلُودٍ فِي الْيَهُودِ بِالْمَدِينَةِ، فَذَهَبْتُ أَنَا وَالرُّبَيْرِيُّ بْنُ الْعَوَّامِ حَتَّى دَخَلْنَا عَلَى أَبِيهِ فَإِذَا نَعَتْ رَسُولَ اللَّهِ ﷺ فِيهِمَا. قُلْنَا: هَلْ لَكُمَا وَلَدٌ؟ فَقَالَ: مَكُنَّا ثَلَاثِينَ عَامًا لَا يُوَلَّدُ لَنَا وَلَدٌ ثُمَّ وُلِدَ لَنَا غُلَامٌ أَعْوَرٌ أَضْرُّ شَيْءٍ وَأَقْلَهُ مَنَفَعَةٍ، تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ. قَالَ: فَخَرَجْنَا مِنْ عِنْدِهِمَا فَإِذَا هُوَ مُنْجَدِلٌ فِي الشَّمْسِ فِي قَطِيفَةٍ لَهُ وَلَهُ هَمَمَةٌ فَكَشَفَ عَن رَأْسِهِ، فَقَالَ: مَا قُلْتُمَا؟ قُلْنَا: وَهَلْ سَمِعْتَ مَا قُلْنَا؟ قَالَ: نَعَمْ، تَنَامُ عَيْنَايَ وَلَا يَنَامُ قَلْبِي.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ.

year 8 AH. And according to the unanimous *Hādīth* (appearing in both *Ṣaḥīh Muslim* and *Al-Bukhārī*) when the Messenger of Allāh ﷺ met him at the oasis, he had already approached the age of puberty. Abū Bakrah ؓ came and settled in Al-Madinah just two years before the death of the Prophet ﷺ.

Chapter 64. ‘A Hundred Years Shall Not Pass While A Soul Born Upon the Earth Today Survives’

(المعجم ٦٤) بَابُ: [لَا تَأْتِي مِائَةٌ سَنَةً وَعَلَى الْأَرْضِ نَفْسٌ مِّنْفُوسَةَ الْيَوْمِ]
(التحفة ٦٤)

2249. It was narrated from Ibn ‘Umar, that the Messenger of Allāh ﷺ passed by Ibn Ṣayyād with a group of his Companions – among them ‘Umar bin Al-Khaṭṭāb – while he was playing with two boys at the fort of Banū Maghālah, and he was a boy. He did not realize until the Messenger of Allāh ﷺ struck him with his hand on his back, then he said: “Do you testify that I am the Messenger of Allāh?” So Ibn Ṣayyād looked at him, and said: ‘I testify that you are the Messenger to the illiterates.’ He said: “Then Ibn Ṣayyād said to the Prophet ﷺ: ‘Do you testify that I am the Messenger of Allāh?’ So the Prophet ﷺ said: ‘I believe in Allāh and His Messengers.’ Then the Prophet ﷺ said: ‘Who has come to you?’ Ibn Ṣayyād said: ‘A truthful one and a liar came to me.’ So the Prophet ﷺ said: ‘The matter has been confused for you.’ Then the Messenger of Allāh ﷺ said: ‘I have concealed something from you.’ And he had concealed: The day when the sky will bring forth a visible smoke.^[1] Ibn Ṣayyād said: ‘It is, “*Ad-Dukh*.”’ So the

٢٢٤٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِابْنِ صَيَّادٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ يَلْعَبُ مَعَ الْغُلَّامِ عِنْدَ أُطْمِ بَنِي مَعَالَةَ وَهُوَ غُلَامٌ، فَلَمَّ يَشْمُرُ حَتَّى ضَرَبَ رَسُولُ اللَّهِ ﷺ ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَظَنَرَ إِلَيْهِ ابْنُ صَيَّادٍ قَالَ: «أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ». قَالَ: ثُمَّ قَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَ النَّبِيُّ ﷺ: «أَمَنْتُ بِاللَّهِ وَبِرَسُولِهِ»، ثُمَّ قَالَ النَّبِيُّ ﷺ: «مَا يَا بُنَيَّ؟» قَالَ ابْنُ صَيَّادٍ: «خُلِطَ عَلَيْكَ الْأَمْرُ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَيْبَةً» وَخَبَأَ لَهُ ﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ﴾ [الدخان: ١٠]. فَقَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخَانُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِحْسَاءٌ فَلَنْ تَعُدُّوا قَدْرَكَ». قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! الْإِذْنُ لِي فَأَضْرِبْ عُنُقَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ يَكُ حَقًّا فَلَنْ تُسَلِّطَ عَلَيْهِ، وَإِنْ لَا

[1] *Ad-Dukhān* 44:10.

Messenger of Allāh ﷺ said: 'Beat it! You can never surpass your ability.' 'Umar said: 'O Messenger of Allāh! Permit me to chop off his head!' The Messenger of Allāh ﷺ said: 'If he is indeed him, then you will never overpower him, and if he is not, then there is no good in you killing him.'" (*Ṣaḥīḥ*)

'Abdur-Razzāq said: "Meaning: The *Dajjāl*."

[Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.]

يَكُ فَلَآ خَيْرَ لَكَ فِي قَتْلِهِ.
قَالَ عَبْدُ الرَّزَّاقِ : يَعْنِي الدَّجَالَ.

تخریج: [صحيح] متفق عليه، وأخرجه البخاري، الجهاد والسير، باب: كيف يعرض الإسلام على الصبي؟، ح: ٣٠٥٥ من حديث معمر ومسلم، ح: ٢٩٣٠ من حديث الزهري به مطولاً.

Comments:

Ibn Ṣayyād at that time was one of the *Dajjāl*, but not the *Great Dajjāl*, who will claim not Prophethood, but Divinity for himself, and will demonstrate strange feats through his sorcery.

2250. It was narrated from Jābir, that the Prophet ﷺ said: "There is no soul born upon the earth – meaning today – upon whom will come one hundred years." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Ibn 'Umar, Abū Sa'eed, and Buraidah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

٢٢٥٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا عَلَى الْأَرْضِ نَفْسٌ مَثْوُوسَةٌ، يَعْنِي الْيَوْمَ تَأْتِي عَلَيْهَا مِائَةٌ سَنَةً».

[قَالَ:] وفي الباب عن ابن عمر وأبي سعيد وبريدة.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [صحيح] وأخرجه أحمد: ٣١٤/٣ عن أبي معاوية الضرير به ورواه مسلم، ح: ٢٥٣٨ من حديث جابر بن عبد الله رضي الله عنه * وفي الباب عن ابن عمر [يأتي: ٢٢٥١] وأبي سعيد [مسلم، ح: ٢٥٣٩] وبريدة [ينظر فيه].

2251. It was narrated from 'Abdullāh bin 'Umar, that he said: "The Messenger of Allāh ﷺ lead us in *Ṣalāt* one night for *Ṣalāt Al-*

٢٢٥١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ : حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ وَأَبِي بَكْرِ بْنِ سُلَيْمَانَ -

'*Ishā*' during the end of his life. When he said the *Taslim* he stood and said: 'Do you see this night of yours, upon the head of one hundred years from it, there shall not remain anyone who is upon the surface of the earth today.' Ibn 'Umar said: 'So, people misunderstood the saying of the Messenger of Allāh ﷺ, in what they say based on these *Ahādīth* about one hundred years. The Messenger of Allāh ﷺ only said: 'There shall not remain anyone who is upon the surface of the earth today.' Meaning, that generation would end." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Sahīh*.

تخریج: متفق علیه، وأخرجه مسلم، فضائل الصحابة، باب معنى قوله ﷺ: "على رأس مائة سنة لا يبقى نفس منفوسة ممن هو موجود الآن"، ح: ٢٥٣٧ عن عبد بن حميد والبخاري، ح: ١١٦ من حديث الزهري به.

Comments:

As is clearly mentioned in *Sahīh Muslim* on the authority of Jābir ؓ, the Prophet ﷺ made the statement, one month before his death in 11 AH, and the last of his Companions Abū Tufayl 'Amir bin Wāthilah breathed his last in 110 AH.

Chapter 65. What Has Been Related About The Prohibition Of Cursing The Wind

2252. It was narrated from Ubayy bin Ka'b that the Messenger of Allāh ﷺ said: "Do not curse the wind. When you see what you dislike, then say: *Allāhumma innā nas-aluka min khairi hādhihir-rih, wa khairi mā fihā wa khairi mā umirat bihi wa na'udhu bika min sharri hadhihir-rih wa sharri mā fihā wa sharri mā umirat bihi*' ('O Allāh! Indeed we ask you of the good of

وَهُوَ ابْنُ أَبِي حَثْمَةَ - أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ صَلَاةَ الْعِشَاءِ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ فَقَالَ: «أَرَأَيْتَكُمْ لَيْتَكُمْ هَذِهِ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ». قَالَ ابْنُ عُمَرَ: فَوَهَلِ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ ﷺ تِلْكَ فِيمَا يَتَحَدَّثُونَ بِهِ هَذِهِ الْأَحَادِيثُ نَحْوَ مِائَةِ سَنَةٍ، وَإِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ»: يُرِيدُ بِذَلِكَ أَنْ يَنْحَرِمَ ذَلِكَ الْقَرْنُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

(المعجم ٦٥) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنِ سَبِّ الرِّيَّاحِ (التحفة ٦٥)

٢٢٥٢ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ [الْبَصْرِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ دَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَى، عَنْ أَبِيهِ، عَنْ أَبِي بِنِي كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا الرِّيَّاحَ، فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا: اللَّهُمَّ

this wind, and the good of what is in it, and the good of what it has been commanded. And we seek refuge in You from the evil of this wind, and the evil of what is in it, and the evil of what it has been commanded.)” (*Hasan*)

[He said:] There are narrations on this topic from ‘Āishah, Abū Hurairah, ‘Uthmān bin Abī Al-‘Ās, Anas, Ibn ‘Abbās and Jābir.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أَمَرْتَ بِهِ وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أَمَرْتَ بِهِ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ وَعُثْمَانَ بْنِ أَبِي الْعَاصِ وَأَنْسِ وَأَبْنِ عَبَّاسٍ وَجَابِرٍ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٩٣٤ عن إسحاق بن إبراهيم به وصححه الحاكم: ٢/٢٧٢ ووافقه الذهبي وللحديث شواهد، انظر، ح: ١٩٧٨ * وفي الباب عن عائشة [يأتي: ٣٤٤٩] وأبي هريرة [أبو داود، ح: ٥٠٩٧ وابن ماجه، ح: ٣٧٢٧] وعثمان بن أبي العاص [لم أجده] وأنس [البخاري في الأدب المفرد: ٧١٧] وابن عباس [تقدم: ١٩٧٨] وجابر [أبو يعلى في مسنده، ح: ٢١٩٤ والطبراني في الأوسط، ح: ٤٦٩٥، ٦٧٩١].

Comments:

Since the wind only obeys the commands of Allāh and is powerless to do anything of its own, and since its Creator, i.e., Allāh orders it to work good or harm, what we should do is pray and supplicate to Allāh. Cursing the wind is a profitless act, and reviling its Master is sheer impudence and perversity.

Chapter 66. The *Hadīth* Of Tamīm Ad-Dārī About The *Dajjāl*

(المعجم ٦٦) - بَابُ [حَدِيثِ تَمِيمِ الدَّارِيِّ فِي الدَّجَالِ] (التحفة ٦٦)

2253. Fāṭimah bint Qais narrated that Allāh’s Prophet ﷺ ascended the *Minbar*, he laughed, and said: “Verily, Tamīm Ad-Dārī narrated a story to me, and it made me happy, so I wanted to narrate it to you [what he narrated to me]. Some people among the inhabitants of Palestine traveled by boat in the sea, taking them here and there, until it cast them on an island among the islands at sea. There they found a beast, clothed with its

٢٢٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَعَدَ الْمِنْبَرَ فَضَحِكَ فَقَالَ: «إِنَّ تَمِيمًا الدَّارِيَّ حَدَّثَنِي بِحَدِيثٍ فَرَحْتُ فَأَحْبَبْتُ أَنْ أُحَدِّثَكُمْ [بِهِ حَدَّثَنِي] أَنَّ نَاسًا مِنْ أَهْلِ فَلَسْطِينَ رَكِبُوا سَفِينَةً فِي الْبَحْرِ فَجَالَتْ بِهِمْ حَتَّى قَدَفْتَهُمْ فِي جَرِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَإِذَا

hair flowing out. They said: ‘What are you?’ It said: ‘I am Al-Jassāsah.’ They said: ‘Give us some news.’ It said: ‘I shall not give you any news, nor do I want any of your news. But go to the furthest village, for there is someone who will give you news and seek your news.’ So we went to the furthest village, and there was a man fettered with chains. He said: ‘Inform me about the spring of Zughar.’ We said: ‘It is full and flowing.’ He said: ‘Inform me about *Al-Buḥairah*.’^[1] We said, ‘It is full and flowing.’ He said: ‘Inform me about the date groves of Baysān which is between Jordan and Palestine, do they produce food?’ We said: ‘Yes.’ He said: ‘Inform me about the Prophet, has he been sent?’ We said: ‘Yes.’ He said: ‘Inform me how the people came to him.’ We said: ‘Quickly.’ He leaped up to try and escape.’ We said: ‘What are you?’ He said: ‘I am the *Dajjāl*.’” (The Prophet ﷺ said) “He will enter all of the lands except At-Ṭaibah, and At-Ṭaibah is Al-Madīnah.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Qatādah from Ash-Sha‘bī. It has been reported by more than one from Ash-Sha‘bī from Fāṭimah bint Qais.

تخریج: [صحيح] وأخرجه مسلم، الفتن، باب قصة الجساسة، ح: ٢٩٤٢ من حديث

الشعبي به.

Comments:

The *Hadīth* informs us that just now the *Dajjāl* is lying chained in an island.

[1] “The little sea” and in the version of Muslim it is “Tiberias.”

هُم بِدَائِيَّةٍ لَبَّاسَةٍ نَاشِرَةٍ شَعْرَهَا فَقَالُوا: مَا أَنْتَ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ. قَالُوا: فَأَخْبِرِينَا. قَالَتْ: لَا أُخْبِرُكُمْ وَلَا أَسْتَحْبِرُكُمْ وَلَكِنْ ائْتُوا أَقْصَى الْقَرْيَةِ فَإِنَّ ثَمَّ مَنْ يُخْبِرُكُمْ وَيَسْتَحْبِرُكُمْ، فَأَتَيْنَا أَقْصَى الْقَرْيَةِ فِإِذَا رَجُلٌ مُوْتَقٌ بِسِلْسِلَةٍ فَقَالَ: أَخْبِرُونِي عَنْ عَيْنِ زُغَرَ. قُلْنَا: مَلَأَى تَدْفُقُ. قَالَ: أَخْبِرُونِي عَنْ الْبُحَيْرَةِ. قُلْنَا: مَلَأَى تَدْفُقُ. قَالَ: أَخْبِرُونِي عَنْ نَحْلِ بَيْسَانَ الَّذِي بَيْنَ الْأُرْدُنِّ وَفِلَسْطِينَ هَلْ أَطْعَمَ؟ قُلْنَا: نَعَمْ. قَالَ: أَخْبِرُونِي عَنِ النَّبِيِّ هَلْ بَعِثَ؟ قُلْنَا: نَعَمْ. قَالَ: أَخْبِرُونِي كَيْفَ النَّاسُ إِلَيْهِ؟ قُلْنَا: سِرَاعٌ. قَالَ: فَتَرَى نَزْوَةً حَتَّى كَادَ. قُلْنَا: فَمَا أَنْتَ؟ قَالَ: أَنَا الدَّجَالُ وَإِنَّهُ يَدْخُلُ الْأَمْصَارَ كُلَّهَا إِلَّا طَيْبَةَ، وَطَيْبَةُ: الْمَدِينَةُ.

[قَالَ أَبُو عِيسَى: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ قَتَادَةَ عَنِ الشَّعْبِيِّ. وَقَدْ رَوَاهُ غَيْرٌ وَاحِدٍ عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ.]

He will only be released before the Last Hour when he will perform his nefarious acts magic-like tricks.

Chapter 67. Not Taking On A Trial Which One Is Not Able To Bear

(المعجم ٦٧) بَابُ: [لَا يَتَعَرَّضُ مِنْ الْبَلَاءِ لِمَا لَا يُطِيقُ] (التحفة ٦٧)

2254. It was narrated from Hudhaifah, that the Messenger of Allāh ﷺ said: “It is not for the believer to humiliate himself.” They said: “How does he humiliate himself?” He said: “By taking on a trial which he can not bear.”^[1] (*Da'if*)

٢٢٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدُبٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُدَلَّ نَفْسَهُ» قَالُوا: «وَكَيْفَ يُدَلُّ نَفْسَهُ؟» قَالَ: «يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يُطِيقُ». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب قوله تعالى: ﴿يَأْيُهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسِكُمْ﴾، ح: ٤٠١٦ عن محمد بن بشار به * علي بن زيد بن جدعان ضعيف والحسن البصري عن ابن عمر سنده ضعيف، وللحديث شواهد ضعيفة منها مرسل الحسن البصري وحديث مجاهد عن ابن عمر سنده ضعيف، ابن أبي نجیح مدلس وعن ابن صح السنه إليه .

Comments:

Some people try to impress the people of their abstinence and piety by adopting monastic ways and practices and take to doing things that are against human nature: they stop trimming their hair, avoid taking bath, put fetters and chains in their hands and feet, and fast for days on end without letting anything past their throats.

Chapter 68. 'Help Your Brother Whether He Is An Oppressor Or Oppressed'

(المعجم ٦٨) بَابُ: [أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا] (التحفة ٦٨)

2255. It was narrated from Anas bin Mālik, that the Prophet ﷺ said: “Help your brother whether

٢٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدَّبُ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ

^[1] There are numerous chains of narration for it, one of which Al-Iraḳī called: “*Jayyid*,” (see *Musnad Ahmad* 5:405; *Ar-Risālah*) and *Aṣ-Ṣaḥīḥah* no. 613 where *Shāikh* Al-Albānī graded it *Hasan*. The meaning of this *Hadīth*, is that it is part of faith to recognize one’s worth and abilities and lack there of, and that taking a burden one can not bear is a form of injustice and oppression, and Allāh does not oppress His creatures, but they oppress themselves, with the exception of the believer. And it is a fitting prelude and comment on the following *Hadīth*.

he is an oppressor or oppressed.” It was said: “O Messenger of Allāh! I help him when he is oppressed. But how can I help him when he oppresses?” He said: “Prevent him from oppression, that is your help for him.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from ‘Āishah.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الْأَنْصَارِيُّ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَنْصُرُ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا». قِيلَ: يَا رَسُولَ اللَّهِ! نَصْرُهُ مَظْلُومًا فَكَيْفَ أَنْصُرُهُ ظَالِمًا؟ قَالَ: «تَكْفُهُ عَنِ الظُّلْمِ فَذَاكَ نَصْرُكَ إِيَّاهُ».

[قَالَ:] وفي البابِ عَنْ عَائِشَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: [صحيح] وأخرجه البخاري، المظالم، باب: أعن أخاك ظالماً أو مظلوماً، ح: ٢٤٤٤ من حديث حميد الطويل به * وفي الباب عن عائشة [الطبراني في الأوسط: ١/٣٧٧، ح: ٦٥٣].

Comments:

It was part of the pre-Islamic tradition to help and support one’s brother even when he was plainly wrong, but Islam rejects the idea of helping a wrongdoer. The Companions were understandably surprised to hear the Prophet’s advice. As such they asked the real meaning of the admonition but were satisfied when the Prophet ﷺ explained its real purport.

Chapter 69. ‘Whoever Comes To The Door Of The *Sultān* He Will Suffer A *Fitnah*’

(المعجم ٦٩) - بَابُ [مَنْ أَتَى أَبْوَابَ السُّلْطَانِ افْتِتِنًا] (التحفة ٦٩)

2256. It was narrated from Ibn ‘Abbās, that the Prophet ﷺ said: “Whoever resides in the deserts, he becomes ignorant, whoever follows game, he becomes heedless, and whoever comes to the door of the *Sultān*, he will suffer a *Fitnah*.” (*Ḥasan*)

٢٢٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي مُوسَى، عَنْ وَهَبِ بْنِ مُنَبِّهٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَكَنَ الْبَادِيَةَ جَفَا، وَمَنْ اتَّبَعَ الصَّيْدَ غَفَلَ، وَمَنْ أَتَى أَبْوَابَ السُّلْطَانِ افْتِتِنًا». [قَالَ:] وفي البابِ عَنْ أَبِي هُرَيْرَةَ.

[He said:] There is a narration on this topic from Abū Hurairah.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan [Ṣaḥīḥ] Gharīb* as a narration of Ibn ‘Abbās, we do not know of it except from the narration of Ath-Thawrī.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الثَّوْرِيِّ.

تخريج: [إسناده حسن] وأخرجه النسائي: ١٩٥/٧، ١٩٦، ح: ٤٣١٤ (الصيد، باب اتباع الصيد) من حديث ابن مهدي وأبو داود، ح: ٢٨٥٩ من حديث سفيان الثوري به وصرح بالسماع عنده * وفي الباب عن أبي هريرة [أبو داود، ح: ٢٨٦٠].

Comments:

Anyone who takes to residing in a desert remains cut off from a great deal of information and knowledge. Moreover, his lack of interaction with people has the effect of hardening the heart and robbing it of the feeling of tenderness. Such a person will also be devoid of kindness towards his kinsmen.

Chapter 70. Regarding Adhering To *Taqwā* Of Allāh During Victory And Aid

(المعجم ٧٠) بَابُ: [فِي لُزُومِ تَقْوَى اللَّهِ عِنْدَ الْفَتْحِ وَالنَّصْرِ] (التحفة ٧٠)

2257. ‘Abdur-Raḥmān bin ‘Abdullāh bin Mas‘ūd narrated from his father, that he heard the Messenger of Allāh ﷺ said: “Indeed you shall be aided, capturing, and victorious,^[1] so whoever among you sees that, then let him have *Taqwā* of Allāh, and let him command the good and forbid the evil, and whoever lies about me on purpose, then let him take his seat in the Fire.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

٢٢٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنَّ بَنِي شُعْبَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّكُمْ مَنْصُورُونَ وَمُصِيبُونَ وَمَفْتُوحٌ لَكُمْ، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَتَّقِ اللَّهَ وَلْيَأْمُرْ بِالْمَعْرُوفِ وَلْيَنْهَ عَنِ الْمُنْكَرِ وَمَنْ يَكْذِبْ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٤٣٦/١ من حديث شعبة، والنسائي في الكبرى، ح: ٩٨٢٨ من حديث سماك بن حرب به وصرحه ابن حبان، ح: ١٨٤٤ وهو في مسند أبي داود الطيالسي، ح: ٣٣٧ وللحديث شواهد.

Comments:

It is a common sight that people, when they get ascendance or victory over the enemy and capture his land or property, they lose their poise and magnanimity and exult beyond measure. Intoxicated with their triumph, they arrange drink and dance parties and abuse the conquered nations and people. Islam strictly prohibits all such things.

[1] Aided against the enemies, capturing spoils of war, and victorious over many lands. See *Tuḥfat Al-Aḥwadhī*.

Chapter 71. The *Fitnah* That Spreads Like The Waves Of The Sea

(المعجم ٧١) - بَابُ [الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ] (التحفة ٧١)

2258. Abū Wā'il narrated from Ḥudhaifah that 'Umar said: "Which of you remembers what the Messenger of Allāh ﷺ said about the *Fitnah*?" So Ḥudhaifah said: "I do." Ḥudhaifah said: "A man's *Fitnah* is in his family, his wealth, his children, and his neighbors. It is atoned for by the *Ṣalāt*, fasting, charity, and by commanding good and forbidding evil." 'Umar said: "I am not asking you about this. Rather, about the *Fitnah* that spreads like the waves of the sea." He said: "O Commander of the Believers! Between you and it is a closed door." 'Umar said: "Will it be opened or broken?" He said: "It will be broken." He said: "Then it will never be closed until the Day of Judgement." (*Ṣaḥīḥ*)

In the narration of Ḥammād, Abū Wā'il said: "I said to Masrūq: 'Ask Ḥudhaifah about the door.' So he asked him, and he said: "(That door is) 'Umar (himself)."

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٢٢٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أُنْبَأَنَا شُعْبَةُ عَنِ الْأَعْمَشِ وَعَاصِمِ ابْنِ بَهْدَلَةَ وَحَمَادِ سَمِعُوا أَبَا وَائِلٍ، عَنْ حُدَيْفَةَ قَالَ: قَالَ عُمَرُ: أَيُّكُمْ يَحْفَظُ مَا قَالَ رَسُولُ اللَّهِ ﷺ فِي الْفِتْنَةِ، فَقَالَ حُدَيْفَةُ: أَنَا. قَالَ حُدَيْفَةُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكْفَرُهَا الصَّلَاةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ.

قَالَ عُمَرُ: لَسْتُ عَنْ هَذَا أَشَأْلُكَ وَلَكِنْ عَنِ الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ. قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا. قَالَ عُمَرُ: أَيُفْتَحُ أَمْ يُكْسَرُ؟ قَالَ: بَلْ يُكْسَرُ، قَالَ: إِذَا لَا يُغْلَقُ إِلَى يَوْمِ الْقِيَامَةِ. قَالَ أَبُو وَائِلٍ فِي حَدِيثِ حَمَادٍ: فَقُلْتُ لِمَسْرُوقٍ: سَلْ حُدَيْفَةَ عَنِ الْبَابِ، فَسَأَلَهُ فَقَالَ: عُمَرُ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه البخاري، مواقيت الصلاة، باب الصلاة كفارة، ح: ٥٢٥ ومسلم، الفتن: ٢٦/١٤٤ بعد، ح: ٢٨٩٢ من حديث الأعمش عن شقيق أبي وائل به وهو في مسند أبي داود الطيالسي، ح: ٤٠٨ بالاختصار.

Comments:

Man's failure to remedy the situation in the face of afflictions caused by personal shortcomings can be expiated through performing virtuous deeds. Not so the afflictions plaguing a whole nation and community. In that case the entire nation or community has to face the consequences of it. Every

student of Islamic history knows it too well that no major affliction for the Muslims had raised its head until the assassination of ‘Umar رضي الله عنه. His martyrdom, however, opened the floodgate of all sorts of trials and afflictions for the community.

Chapter 72. Regarding The Danger Of Agreeing With Evil Leaders

(المعجم ٧٢) بَابُ: [فِي التَّحْذِيرِ عَنِ مُوَافَقَةِ أُمَرَاءِ الشُّوْءِ] (التحفة ٧٢)

2259. It was narrated from Ka'b bin 'Ujrah who said: "The Messenger of Allāh ﷺ came out to us, we were made up of nine; five and four. The first of the numbers for the Arabs, and the latter for the non-Arabs. He said: 'Listen, have you heard that after me there will be leaders, whoever enters upon them and condones to their lies, and supports them in their oppression, then he is not from me and I am not from him, and he shall not drink with me from the *Hawd*. And whoever does not enter upon them, nor help them in their oppression, nor condones to their lies, then he is from me, and I am from him, and he shall drink with me at the *Hawd*.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb*, we do not know of it as a narration of Mis'ar except from this route.

(Another chain) with similar narration.

(Another chain) with similar narration.

[He said:] There are narrations on this topic from *Ḥudhaifah* and Ibn 'Umar.

٢٢٥٩ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ مِسْعَرٍ، عَنْ أَبِي حَصِينٍ، عَنِ الشَّعْبِيِّ، عَنِ [عَاصِمِ] الْعَدَوِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ تِسْعَةُ خَمْسَةَ وَأَرْبَعَةَ، أَحَدُ الْعَدَدَيْنِ مِنَ الْعَرَبِ وَالْآخَرُ مِنَ الْعَجَمِ، فَقَالَ: «اسْمَعُوا هَلْ سَمِعْتُمْ أَنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ فَمَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بِوَارِدٍ عَلَيَّ الْحَوْضَ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُعَنْهُمْ عَلَى ظُلْمِهِمْ وَلَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ عَلَيَّ الْحَوْضَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ مِسْعَرٍ إِلَّا مِنْ هَذَا الْوَجْهِ. قَالَ هَارُونُ: فَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنِ الشَّعْبِيِّ، عَنْ عَاصِمِ الْعَدَوِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

قَالَ هَارُونُ: وَحَدَّثَنِي مُحَمَّدٌ عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَبِي عَرَبَةَ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي حَسْبٍ، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مِسْعَرٍ

[قَالَ:] وفي البابِ عَنْ حُدَيْفَةَ وَابْنِ عُمَرَ .

تخریج: [إسناده صحيح] وأخرجه النسائي: ١٦١/٧، ح: ٤٢١٣ (البيعة، باب من لم يعن أميرًا على الظلم) عن هارون بن إسحاق به وضححه ابن حبان، ح: ١٥٧١، ورواه جماعة عن مسعر به وللحديث طرق كثيرة جدًا، انظر، ح: ٦١٤ * وفي الباب عن حذيفة [مسلم، ح: ١٨٤٧] وأحمد: ٣٨٤/٥ وابن عمر [أحمد: ٩٥/٢].

Chapter 73. The One Who Is Patient Upon His Religion During *Fitan* Is Like One Holding An Ember

(المعجم ٧٣) - بَابُ [الصَّابِرِ عَلَى دِينِهِ فِي الْفِتَنِ كَالْقَابِضِ عَلَى الْجَمْرِ] (التحفة ٧٣)

2260. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “There shall come upon the people a time in which the one who is patient upon his religion will be like the one holding onto a burning ember.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route. ‘Umar bin Shākir is a *Shaikh* from Al-Baṣrah, and more than one of the people of knowledge reported from him.

٢٢٦٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ ابْنُ ابْنِ السُّدِّيِّ الْكُوفِيِّ: حَدَّثَنَا عُمَرُ ابْنُ شَاكِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَعُمَرُ بْنُ شَاكِرٍ قَدْ رَوَى عَنْهُ غَيْرٌ وَاحِدٌ مِنْ أَهْلِ الْعِلْمِ وَهُوَ شَيْخٌ بَصْرِيٌّ.

تخریج: [حسن] وأخرجه ابن عدي: ١٧١١/٥ من حديث إسماعيل بن موسى به * عمر بن شاكِر ضعيف (تقريب) وللحديث شواهد عند أحمد: ٣٩٠/٥، ٣٩١ وغيره وانظر الحديث الآتي: ٣٠٥٨.

Comments:

The *Hadīth* informs us that the Muslim *Ummah* shall pass through periods of time when wickedness, lewdness and sinfulness will hold sway in the society, and the believers shall find it extremely difficult to preserve their faith, and swim against the surging tide of worldly benefits and gains. Holding on to one’s faith under those conditions would in fact be like holding a live coal in the palms of one’s hands, which will be a highly challenging and trying task.

Chapter 74. When The Evil Among My *Ummah* Will Be Set Over The Best Of Them

2261. It was narrated from ‘Abdullāh bin Dīnār, that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘When my *Ummah* walks in a proud march, and its servants are the children of kings, children of Persians and Romans, the vilest of them will be set over the best of them” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb*, Abū Mu‘āwiyah reported it from Yahya bin Sa‘eed Al-Anṣārī.

(Another chain) from Abū Mu‘āwiyah, from Yahya bin Sa‘eed Al-Anṣārī, from ‘Abdullāh bin Dīnār, from Ibn ‘Umar from the Prophet ﷺ with similar meaning. And there is no basis known for the narration of Abū Mu‘āwiyah from Yahya bin Sa‘eed, from ‘Abdullāh bin Dīnār, from Ibn ‘Umar; what is known is only the narration of Mūsā bin ‘Ubaidah (the chain and narration of no. 2261). And Mālik bin Anas has reported this *Ḥadīth* from Yahya bin Sa‘eed, in *Mursal* form, and he did not mention in it: “‘Abdullāh bin Dīnār, from Ibn ‘Umar.”

(المعجم ٧٤) بَابُ: [مَتَى يَسْلُطُ شِرَارُ أُمَّتِي عَلَى خَيْرِهَا] (التحفة ٧٤)

٢٢٦١ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ [الْكُوفِيُّ]: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: أَخْبَرَنِي مُوسَى بْنُ عُبَيْدَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَشَتْ أُمَّتِي الْمُطِيطِيَاءَ وَخَدَمَهَا أَبْنَاءُ الْمُلُوكِ أَبْنَاءَ فَارِسَ وَالرُّومِ سَلَطَ شِرَارُهَا عَلَى خَيْرِهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَقَدْ رَوَاهُ أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَاسِطِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَا يُعْرَفُ لِحَدِيثِ أَبِي مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَصْلٌ إِنَّمَا الْمَعْرُوفُ حَدِيثُ مُوسَى بْنِ عُبَيْدَةَ، وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ.

تخریج: [صحيح] وأخرجه ابن المبارك في الزهد (زوائد نعيم بن حماد الصدوق: ١٧٨) عن موسى بن عبيدة به وهو ضعيف، وحديث محمد بن إسماعيل الواسطي: أخرجه أبو نعيم في دلائل النبوة: ١٩٦/٢، ح: ٤٦٦ وأبو معاوية الضرير صرح بالسماع عنده وسنده صحيح وللحديث شواهد كثيرة عند ابن حبان، ح: ١٨٦٤ وغيره.

Comments:

When the Persian and Roman empires fell to the Islamic forces during the

caliphate of ‘Uthmān ؓ, and their treasures fell into the hands of Muslims, and the princes of yesterday became the pages of today, the lifestyle of the new entrants to the Islamic faith also started undergoing unwelcome changes. A campaign of unrest was then started by these new converts against the caliphate, which culminated in the assassination of the Caliph himself. This heralded the weakening of the *Ummah* (*Tuhfatul-Aḥwadhī*), v.3, p.245).

Chapter 75. What Has Been Related About “A People Will Never Succeed Who Give Their Leadership To A Woman”

(المعجم ٧٥) - [بَابُ مَا جَاءَ «لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ»] (التحفة ٧٥)

2262. Abū Bakrah said: “Allāh restrained me with something that I heard from the Messenger of Allāh ﷺ. When Kisra was destroyed, he said: ‘Who did they have to succeed him?’ They said: ‘His daughter.’ So the Prophet ﷺ said: ‘A people will never succeed who give their leadership to a woman.’” He said: “So when ‘Āishah arrived – meaning in Al-Baṣrah – I remembered the saying of the Messenger of Allāh ﷺ, so Allāh restrained me by it.” (*Ṣaḥīḥ*)

٢٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: عَصَمَنِي اللَّهُ بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَمَّا هَلَكَ كِسْرَى قَالَ: «مَنْ اسْتَخْلَفُوا؟» قَالُوا: ابْنَتُهُ، فَقَالَ النَّبِيُّ ﷺ: «لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ». قَالَ: فَلَمَّا قَدِمْتُ عَائِشَةَ، يَعْنِي الْبَصْرَةَ، ذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ ﷺ فَعَصَمَنِي اللَّهُ بِهِ.

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخریج: [صحیح] وأخرجه النسائي: ٢٢٧/٨، ح: ٥٣٩٠ (آداب القضاة، باب النهي عن استعمال النساء في الحكم) عن محمد بن المثنى والبخاري، ح: ٤٤٢٥ من حديث الحسن البصري به.

Comments:

What we learn from the *Ḥadīth* is that it is not permissible in Islam to choose a woman as ruler. To do so would be a wasteful bargain leading only to loss. It was for this reason that Abū Bakrah ؓ did not take sides in the conflict known as the Battle of the Camel. He not only kept himself aloof of the civil war, but also did whatever he could to restrain others from taking part in it.

Chapter 76. The *Hadīth* “The Best Of You Is The One Whose Goodness Is Hoped For And Whose Evil People Are Safe From”

(المعجم ٧٦) - بَابُ [حَدِيثِ:] «خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ»
(التحفة ٧٦)

2263. Abū Hurairah narrated that the Messenger of Allāh ﷺ came across some people who were sitting, so he said: ‘Shall I not inform you of the best of you from your worst?’ He said: “They became silent, so he said that three times, then a man said: ‘Of course, O Messenger of Allāh! Inform us of the best among us from our worst.’ He said: ‘The best of you is the one whose goodness is hoped for, and people are safe from his evil. And the worst of you is he whose goodness is not hoped for, and people are not safe from his evil.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٢٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ عَلَى أَنَسِ بْنِ جُلُوسٍ فَقَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ؟» قَالَ: فَسَكَتُوا، فَقَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ رَجُلٌ: بَلَى يَا رَسُولَ اللَّهِ! أُخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا، قَالَ: «خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ، وَشَرُّكُمْ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ.»
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣٧٨/٢ عن قتيبه به وصححه ابن حبان،

ح: ٢٠٦٨.

Comments:

The Companions feared lest any of their characteristics should be named as that of the worst people, and as a result of which the person concerned should appear a sorry figure in the midst of the people. That is why they refrained from speaking initially, and thought it fit to let the Prophet ﷺ speak whatever he thought best. But when the Messenger of Allāh ﷺ persisted with the question, one of them spoke out and requested the Messenger of Allāh ﷺ to tell them about the best and the worst among the people. The Messenger of Allāh ﷺ thereupon only mentioned the golden principle with which to tell the best from the worst.

Chapter 77. Regarding The Best Of Leaders And Their Worst

2264. ‘Umar bin Al-Khattāb narrated that the Prophet ﷺ said: “Shall I not inform you of the best of your leaders and the worst of them: The best of them are those whom you love and they love you, you supplicate for them, and they supplicate for you. And the vilest of your leaders are those who hate you, and you hate them, and they curse you and you curse them.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*, we do not know of it except as a narration of Muḥammad bin Abī Ḥumaid, and Muḥammad was graded weak due to his memory.

تخریج: [صحیح] وأخرجه البزار(البحر الزخار): ١٤/١، ح: ٢٩٠ من حدیث أبي عامر العقدي به وسنده ضعيف وللحديث شواهد عند مسلم، ح: ٦٥/١٨٥٥، ٦٦ وغيره.

Comments:

If the ruler is kind to his subjects, delivers their rights and wins the goodwill of the people by administering justice among them, then naturally both the ruler and the ruled will supplicate for each other.

Chapter 78. When The Surface Of The Earth Is Better Than Its Belly, And When It Is Worse

2265. Umm Salamah narrated that the Prophet ﷺ said: “Indeed there shall come upon you *A’immah* whom you like (what they do) and some (of what they do) you dislike. So whoever rejects, then he is innocent, and whoever loathes, then he is safe. But whoever is pleased and follows.” It was said:

(المعجم ٧٧) بَابُ: [فِي خِيَارِ الْأَمْرَاءِ وَشِرَارِهِمْ] (التحفة ٧٧)

٢٢٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ [العَقْدِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخِيَارِ أَمْرَائِكُمْ وَشِرَارِهِمْ: خِيَارُهُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتَدْعُونَ لَهُمْ وَيَدْعُونَ لَكُمْ، وَشِرَارُ أَمْرَائِكُمُ الَّذِينَ يُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ وَمُحَمَّدٌ بُضْعَفٌ مِنْ قَبْلِ حِفْظِهِ.

تخریج: [صحیح] وأخرجه البزار(البحر الزخار): ١٤/١، ح: ٢٩٠ من حدیث أبي عامر العقدي به وسنده ضعيف وللحديث شواهد عند مسلم، ح: ٦٥/١٨٥٥، ٦٦ وغيره.

(المعجم ٧٨) - [بَابُ: مَتَى يَكُونُ ظَهْرُ الْأَرْضِ خَيْرًا مِنْ بَطْنِهَا، وَمَتَى يَكُونُ شَرًّا] (التحفة ٧٨)

٢٢٦٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنِ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّهُ سَيَكُونُ عَلَيْكُمْ أُمَّةٌ تَعْرِفُونَ وَتُكْرَهُونَ، فَمَنْ أَنْكَرَ فَقَدْ بَرِيَ، وَمَنْ كَرِهَ فَقَدْ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ

“O Messenger of Allāh! Shall we fight them?” He said: “No, as long as they offer *Ṣalāt*.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَتَابِعَ. فَقِيلَ: يَا رَسُولَ اللَّهِ! أَفَلَا نُقَاتِلُهُمْ؟
قَالَ: «لَا، مَا صَلَّوْا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الإمامة، باب وجوب الإنكار على الأمراء فيما يخالف الشرع وترك قتالهم ما صلوا، ونحو ذلك، ح: ١٨٥٤ من حديث هشام بن حسان به.

2266. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When your leaders are the best of you, the richest are the most generous among you, and your affairs are consulted among you, then the surface of the earth is better for you than its belly. And when your leaders are the worst of you, the richest are the stingiest among you, and your affairs are referred to your women, then the belly of the earth is better for you than its surface.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Ṣāliḥ Al-Murrī, and Ṣāliḥ Al-Murrī has some *Gharā’ib* (oddities) in his narrations [which he is alone with], not being followed up in them (by anyone else) and he is a righteous man.

٢٢٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْأَشْمُرِيُّ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ وَهَاشِمُ بْنُ الْقَاسِمِ قَالَا: حَدَّثَنَا صَالِحُ الْمُرِّيِّ عَنِ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي عَثْمَانَ النَّهْدِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَتْ أَمْرَاؤُكُمْ خَيْرًا مِنْكُمْ وَأَعْيَانُكُمْ سُمَحَاءَكُمْ وَأَمْوَالُكُمْ سُورَى بَيْنِكُمْ فَظَهَرَ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا، وَإِذَا كَانَ أَمْرَاؤُكُمْ شِرَارًا مِنْكُمْ وَأَعْيَانُكُمْ بَخَلَاءَكُمْ وَأَمْوَالُكُمْ إِلَى نِسَائِكُمْ، فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَالِحِ الْمُرِّيِّ. وَصَالِحُ الْمُرِّيِّ فِي حَدِيثِهِ غَرَائِبٌ [يَنْفَرِدُ بِهَا] لَا يُتَابِعُ عَلَيْهَا وَهُوَ رَجُلٌ صَالِحٌ.

تخریج: [إسناده ضعيف] وأخرجه أبو نعيم في حلية الأولياء: ١٧٦/٦ من حديث صالح المري به وهو ضعيف وفيه علة أخرى.

Chapter 79. Doing Deeds During *Fitan*, The Land Of *Fitan*, And The Signs Of *Fitan*

2267. Abū Hurairah narrated that the Prophet ﷺ said: “You are in a

(المعجم ٧٩) بَابُ: [فِي الْعَمَلِ فِي الْفِتَنِ وَأَرْضِ الْفِتَنِ، وَعَلَامَةِ الْفِتَنِ] (التحفة ٧٩)

٢٢٦٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجَوْزَجَانِيُّ: حَدَّثَنَا نَعِيمُ بْنُ حَمَادٍ: أَخْبَرَنَا

time when whoever abandons a tenth of what he has been ordered, then he is ruined. Then, there will come a time in which whoever does a tenth of what he has been ordered shall be saved.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Nu‘aim bin Ḥammād from Sufyān bin ‘Uyainah. He said: There are narrations on this topic from Abū Dharr, and Abū Sa‘eed.

سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ فِي زَمَانٍ مَنْ تَرَكَ مِنْكُمْ عَشْرَ مَا أُمِرَ بِهِ هَلَكَ ثُمَّ يَأْتِي زَمَانٌ مَنْ عَمِلَ مِنْهُمْ بِعُشْرِ مَا أُمِرَ بِهِ نَجَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ نُعَيْمِ بْنِ حَمَادٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ: وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَأَبِي سَعِيدٍ.

تخريج: [حسن] وأخرجه ابن عدي: ٢٤٨٣/٧ من حديث نعيم بن حماد به وهو حسن الحديث كما حققته في "إرشاد العباد إلى ترجمة نعيم بن حماد" وهذا الحديث أنكر عليه وكان يدافع عن نفسه ولحديثه شواهد عند أحمد: ١٥٥/٥، والبخاري في التاريخ الكبير: ٣٧٤/٢ وغيرهما * سفيان بن عيينة عن نعيم بن حماد كما حققته في "التأسيس في مسألة التذليل" والحديث حسن بالشواهد * وفي الباب عن أبي ذر [أحمد: ١٥٥/٥] والبخاري في التاريخ الكبير: ٣٧٤/٢] وأبي سعيد [لم أجده].

Comments:

The *Hadīth* confirms that at a time when faith is strong and powerful and practicing it is easy, it is easier for each member of the community to follow its teachings to the maximum level. But in times when the adherents of faith, being powerless and weak, find it difficult to assert themselves and their religious duties difficult to perform, then a comparatively meager amount of that a man can practise, due to the trials he endures, shall be enough for his salvation.

2268. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ stood on the *Minbar* and said: “The land of *Fitan* is there” and he pointed to the east, meaning: “Where the sun rises from the horn of *Shaiṭān*” or he said: “The horn of the sun.” (*Ṣaḥīh*)

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٢٢٦٨ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ فَقَالَ: «هَا هُنَا أَرْضُ الْفِتَنِ» وَأَشَارَ إِلَى الْمَشْرِقِ يَعْنِي «حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ» أَوْ قَالَ: «قَرْنُ الشَّمْسِ». هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الفتن، باب قول النبي ﷺ: "الفتنة من قبل المشرق"، ح: ٧٠٩٢ من حديث معمر ومسلم، ح: ٢٩٠٥ من حديث الزهري به.

Comments:

As pointed out earlier, the lands east of Al-Madīnah are the lands of Iraq and Iran. These lands have been the breeding grounds of all political and religious trials and afflictions that have befallen Islam.

2269. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Black standards will come from Khurāsān, nothing shall turn them back until they are planted in Jerusalem.” (*Ḍaʿīf*)

This *Ḥadīth* is *Gharīb Hasan*.

٢٢٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ الزُّهْرِيِّ، عَنْ قَيْصَةَ بْنِ ذُوَيْبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ مِنْ خُرَاسَانَ رَايَاتٌ سُودٌ لَا يَرُدُّهَا شَيْءٌ حَتَّى تُنْصَبَ بِإِيلِيَاءَ». هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٣٦٥/٢ عن قتيبة به * رشدين بن سعد ضعيف وفيه علة أخرى.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

32. Chapters On Dreams From The Messenger Of Allāh ﷺ

(المعجم ٣٢) - أَبْوَابُ الرُّؤْيَا
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٢٩)

Chapter 1. What Has Been Related About ‘The Believer’s Dreams Are A Portion Among The Forty-Six Portions Of Prophethood’

(المعجم ١) - بَابُ أَنْ رُؤْيَا الْمُؤْمِنِ
جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ
(التحفة ١)

2270. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When time draws near, the dreams of a believer will hardly ever fail to come true, and the most truthful of them in dreams will be the truest in speech among them.^[1] The dream of a Muslim is a portion among the forty-six portions of Prophethood. And dreams are of three types: The righteous dream which is good news from Allāh, dreams in which the *Shaitān* frightens someone, and dreams about something that has happened to the man himself. So when one of you sees what he

٢٢٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّهَّابِ النَّقْفِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَفْتَرَبَ الرَّمَانُ لَمْ تَكْذِبْ رُؤْيَا الْمُؤْمِنِ تَكْذِيبٌ، وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا، وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ، وَالرُّؤْيَا ثَلَاثٌ: فَالرُّؤْيَا الصَّالِحَةَ بُشْرَى مِنَ اللَّهِ، وَالرُّؤْيَا مِنْ تَحْزِينِ الشَّيْطَانِ، وَالرُّؤْيَا مِمَّا يُحَدِّثُ بِهَا الرَّجُلُ نَفْسَهُ، فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُمْ وَلْيَتَّقِلْ وَلَا يُحَدِّثْ بِهِ النَّاسَ - قَالَ: -

[1] In the narration with *Al-Bukhārī* (no. 7013) via the route of ‘Awf from Muḥammad bin Sirīn “the most truthful of them” is not present. Then before proceeding it says: “Muḥammad said” and he is the one narrating it from Abū Hurairah. After the *Hadīth*, *Al-Bukhārī* said (it is not translated in the popular English translation): “Qatādah, Yūnus, Hishām, and Abū Hilāl reported it from Ibn Sirīn, from Abū Hurairah from the Prophet ﷺ. Some of them included all of it in the *Hadīth*, but the *Hadīth* of ‘Awf is clearer. Yūnus said: ‘I am not sure if the part about the fetters is from the Prophet ﷺ.’” Ibn Hajar has a lengthy discussion about which of it is from the Prophet ﷺ and which of it is from the narrators, and he endorses the view of *Al-Bukhārī* in the end.

dislikes, then he should get up and spit, and not tell any of the people – he said: – and I like the fetters in a dream while I dislike the iron collar.” And the interpretation of fetters is being firm in the religion. (Ṣaḥīḥ)

He said: This *Ḥadīth* is [*Hasan*] *Saḥīh*.

تخريج: متفق عليه، وأخرجه مسلم، الرؤيا، باب: في كون الرؤيا من الله وأنها جزء من النبوة، ح: ٢٢٦٣ من حديث عبد الوهاب الثقفي والبخاري، ح: ٧٠١٧ من حديث محمد بن سيرين به.

Comments:

The Prophet’s statement that the dreams of the believers are a portion of the forty-six portions of Prophethood should be taken in the context of the fact that Allāh had endowed His Prophets ﷺ with innumerable qualities and characteristics, some of them of a very high order. In some cases, their followers also bestowed with a shadow of those characteristics by Allāh’s permission. It should not, however, be supposed that by getting the semblance of a certain Prophetic quality one partakes a portion of Prophethood itself. The fact is that, in the case of the Messenger of Allāh ﷺ, he continued to receive Divine Revelations for twenty-three years. He was first shown truthful dreams for six months, which is the forty-sixth portion of the entire tenure of the investiture of Prophethood spent in the world. That is why, true dreams have generally been described as the forty-sixth part of Prophethood. This quality of dreams, i.e., Their truthfulness, is not uniform. It could be more for one person and less for another one. For some the element of truthfulness in dreams is more, while for others it is less. It is not equal for all believers.

2271. ‘Ubādah bin Aṣ-Ṣāmit narrated that the Prophet ﷺ said: “The dreams of the believer are a portion of the forty-six portions of Prophethood.” (Ṣaḥīḥ)

[He said:] There are narrations on this topic from Abū Hurairah, Abū Razīn Al-‘Uqailī, Abū Sa‘eed, ‘Abdullāh bin ‘Amr, ‘Awf bin Mālik, Ibn ‘Umar [and Anas. He said:] The *Ḥadīth* of ‘Ubādah is a *Saḥīḥ Ḥadīth*.

وَأَحَبُّ الْمَيْدِ فِي النَّوْمِ وَأَكْرَهُ الْعُلَّ. الْقَيْدُ: نَبَاتٌ فِي الدِّينِ. قَالَ: [وَهَذَا حَدِيثٌ حَسَنٌ] صَحِيحٌ.

٢٢٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَبْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، [أَنَّهُ] سَمِعَ أَنَسًا يُحَدِّثُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ». [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي رَزِينِ الْعَقِيلِيِّ وَأَبِي سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ وَأَبِي عَمْرٍ [وَأَنَسٍ قَالَ: وَاحِدٌ عُبَادَةَ حَدِيثٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الرؤيا، باب: في كون الرؤيا من الله أنها جزء من النبوة، ح: ٢٢٦٤ من حديث شعبة به والبخاري، ح: ٦٩٨٣ من حديث أنس وهو في مسند أبي داود الطيالسي، ح: ٥٧٥ * وفي الباب عن أبي هريرة [البخاري، ح: ٦٩٨٨ ومسلم، ح: ٢٢٦٣] وأبي رزين العقيلي [يأتي: ٢٢٧٨] وأبي سعيد [يأتي: ٣٤٥٣] وعبدالله بن عمرو [أحمد: ٢١٩/٢] وعوف بن مالك [ابن ماجه، ح: ٣٩٠٧] وابن عمر [مسلم، ح: ٢٢٦٥] وأنس [البخاري، ح: ٦٩٨٣ ومسلم، ح: ٢٢٦٤].

Chapter 2. Prophethood Is Gone And The *Mubashshirāt* Remains

(المعجم ٢) بَابُ: ذَهَبَتِ النَّبُوءَةُ وَبَقِيَتِ الْمُبَشِّرَاتُ (التحفة ٢)

2272. Anas bin Mālik narrated: “The Messenger of Allāh ﷺ said: ‘Indeed Messengership and Prophethood have been terminated, so there shall be no Messenger after me, nor a Prophet.’” He (Anas) said: “The people were concerned about that, so he ﷺ said: ‘But there will be *Mubash-shirāt*.’ So they said: ‘O Messenger of Allāh! What is *Mubash-shirāt*?’ He said: ‘The Muslim’s dreams, for it is a portion of the portions of Prophethood.’” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah, Ḥudhaifah bin Asīd, Ibn ‘Abbās, Umm Kurz [and Abū Asīd].

[He said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ Gharīb* from this route as a narration of Al-Mukhtār bin Fulful.

تخریج: [إسناده صحيح] وأخرجه أحمد: ٢٦٧/٣ عن عفان به وصححه الحاكم على شرط مسلم: ٣٩١/٤ ووافقه الذهبي * وفي الباب عن أبي هريرة [تقدم: ٢٢٧٠ والبخاري، ح: ٦٩٩٠] وحذيفة بن أسيد [الطبراني في الكبير: ٣/١٧٩، ح: ٣٠٥١] وابن عباس [مسلم، ح: ٤٧٩] وأم كرز [ابن ماجه، ح: ٣٨٩٦ وأحمد: ٣٨١/٦ والحميدي، ح: ٣٤٨] وأبي أسيد [لم أجده].

Comments:

The Prophets and Messengers have given the tidings of success and prosperity to the doers of good deeds and warnings of dire consequences to the doers of

٢٢٧٢ - حَدَّثَنَا أَحْسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ [يَعْنِي ابْنَ زِيَادٍ]: حَدَّثَنَا الْمُخْتَارُ ابْنُ فُلْفُلٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الرِّسَالَةَ وَالنَّبُوءَةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيٍّ». قَالَ: فَسَقَّ ذَلِكَ عَلَى النَّاسِ فَقَالَ: «لَكِنَّ الْمُبَشِّرَاتِ». فَقَالُوا: يَا رَسُولَ اللَّهِ! وَمَا الْمُبَشِّرَاتُ؟ قَالَ: «رُؤْيَا الْمُسْلِمِ وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النَّبُوءَةِ».

وفي البابِ عن أبي هريرة وحذيفة بن أسيد وابن عباس وأم كرز [وأبي أسيد].
[قال:] هذا حديث حسن [صحيح غريب] من هذا الوجه من حديث المختار بن فلفل.

evil deeds. Now, it is the responsibility of the religious scholars to perform the Prophetic task of guiding the people to the right path. Sometimes, a pious man is given a glimpse of the future events through a good dream. At other times he is warned in a dream to prevent him from a wrong action, which is also the sign of a good dream.

Chapter 3. Allāh’s Saying “For Them Are Glad Tidings In The Life Of The Present World.”^[1]

(المعجم ٣) - بَابُ قَوْلِهِ: ﴿لَهُمُ الْبَشْرَى فِي الْحَيَاةِ الدُّنْيَا﴾ (التحفة ٣)

2273. ‘Aṭā’ bin Yasār narrated from a man among the inhabitants of Egypt who said: “I asked Abū Ad-Dardā’ about the saying of Allāh, Most High: ‘For them are glad tidings in the life of the present world’ so he said: ‘No one other than you asked me about it, except for one man, since I asked the Messenger of Allāh ﷺ. I asked the Messenger of Allāh ﷺ, he said: “No one other than you has asked me about it since it was revealed: This *Āyah* refers to the righteous dreams which the Muslim sees or which are seen about him.” (Hasan)

٢٢٧٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ الْمُثَنِّدِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ قَالَ: سَأَلْتُ أَبَا الدَّرْدَاءِ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿لَهُمُ الْبَشْرَى فِي الْحَيَاةِ الدُّنْيَا﴾ [يونس: ٦٤] فَقَالَ: مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرَكَ إِلَّا رَجُلٌ وَاحِدٌ مُنْذُ سَأَلْتُ رَسُولَ اللَّهِ ﷺ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرَكَ مُنْذُ أَنْزَلْتُ: هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تَرَى لَهُ».

[He said:] There is something on this topic from ‘Ubādah bin Aṣ-Ṣāmit. [He said:] This *Hadīth* is *Hasan*.

[قَالَ:] وفي الباب عن عُبَادَةَ بْنِ الصَّامِتِ. [قَالَ]: هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [حسن] وأخرجه أحمد: ٤٤٧/٦ عن سفیان بن عیینة به وصرح بالسمع وحسنه ابن عبدالبر وللحديث شواهد كثيرة وهو بها حسن * وفي الباب عن عبادة بن الصامت [يأتي: ٢٢٧٥].

Comments:

Dreams of glad tidings for a believer can take either of the two forms: (i) He may have a pleasing dream about himself and feel happy thereby, or (ii) Another Muslim brother of his is shown a good dream in which he is either seen in a happy state or situation, or engaged in a good work.

2274. Abū Sa‘eed narrated that the Prophet ﷺ said: “The most

٢٢٧٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهْيَعَةَ

[1] *Yūnus* (10:64)

truthful of dreams are in the last hours of the night.” (*Da'if*)

عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ
عَنِ النَّبِيِّ ﷺ قَالَ: «أَصْدَقُ الرُّؤْيَا
بِالْأَسْحَارِ».

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٩/٣ من حديث ابن لهيعة به وصرح بالسمع وتابعه عمرو بن الحارث (ابن حبان، ح: ١٧٩٩ والحاكم: ٤/٣٩٢ وصححه ووافقه الذهبي) * دراج عن أبي الهيثم: ضعيف كما تقدم: ٢٠٣٣.

2275. It is narrated from ‘Ubādah bin Aṣ-Ṣāmit, who said: “[I asked] the Messenger of Allāh ﷺ about For them are glad tidings in the life of the present world. He said: ‘This refers to the righteous dreams which the Muslim sees or which are seen about him.’” (*Ḥasan*)

(Part of another chain with similar meanings.)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*.

٢٢٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
أَبُو دَاوُدَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ وَعِمْرَانُ
الْقَطَّانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ
قَالَ: نُبْتُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ:
[سَأَلْتُ] رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ تَعَالَى: ﴿لَهُمُ
الْبَشْرَى فِي الْحَيَاةِ الدُّنْيَا﴾ قَالَ: «هِيَ الرُّؤْيَا
الصَّالِحَةُ يَرَاهَا الْمُؤْمِنُ أَوْ تَرَى لَهُ». قَالَ حَرْبُ
فِي حَدِيثِهِ: حَدَّثَنَا يَحْيَى [بْنُ أَبِي كَثِيرٍ].

[قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ].

تخريج: [حسن] وأخرجه ابن ماجه، تعبير الرؤيا، باب الرؤيا الصالحة يراها المسلم أو ترى، ح: ٣٨٩٨ من حديث يحيى بن أبي كثير به وصححه الحاكم على شرط الشيخين: ٤/٣٩١ ووافقه الذهبي (!) وسنده ضعيف وهو في مسند أبي داود الطيالسي: ٥٨٣ وللحديث شواهد منها الحديث المتقدم: ٢٢٧٣.

Comments:

The hour before dawn is the hour when the Mercy of Allāh descends to the heaven of this world. It is, therefore, the time for Allāh’s mercy to be especially bountiful and widespread. At that hour man is rather in a state of mental quietude and peace. Pious and righteous people are, therefore, shown truthful dreams at this particular hour.

Chapter 4. What Has Been Related About The Saying Of The Prophet ﷺ “Whoever Saw Me While Sleeping, Then He Has Indeed Seen Me”

2276. ‘Abdullāh narrated that the Prophet ﷺ said: “Whoever saw me (in a dream) while sleeping then he

(المعجم ٤) - بَابُ مَا جَاءَ فِي قَوْلِ
النَّبِيِّ ﷺ: «مَنْ رَأَى فِي الْمَنَامِ فَقَدْ
رَأَى» (التحفة ٤)

٢٢٧٦ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ

has indeed seen me. For indeed the *Shaitān* can not resemble me.”
(*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, Abū Qatādah, Ibn ‘Abbās, Abū Sa‘eed, Jābir, Anas, Abū Mālik Al-*Ashja‘ī* from his father, Abū Bakrah and Abū Juḥaifah.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَمَثُلُ بِي».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي قَتَادَةَ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَجَابِرٍ وَأَنْسٍ وَأَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِيهِ وَأَبِي بَكْرَةَ وَأَبِي جُحَيْفَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، تعبير الرؤيا، باب رؤية النبي ﷺ في المنام، ح: ٣٩٠٠ من حديث سفيان الثوري به وسنده ضعيف وللحديث شواهد كثيرة عند البخاري، ح: ٦٩٩٣ ومسلم، ح: ٢٢٦٦ وغيرهما * وفي الباب عن أبي هريرة [البخاري، ح: ٦٩٩٣ ومسلم، ح: ٢٢٦٦] وأبي قتادة [البخاري، ح: ٦٩٩٥ ومسلم، ح: ٢٢٦٧] وابن عباس [ابن ماجه، ح: ٣٩٠٥] وأبي سعيد [البخاري، ح: ٦٩٩٧] وجابر [مسلم، ح: ٢٢٦٨] وأنس [البخاري، ح: ٦٩٩٤ ومسلم، ح: ٢٢٦٤] وأبي مالك الأشجعي عن أبيه [الترمذي في الشمائل، ح: ٤٠٩] وأبي بكرة [ابن عدي في الكامل: ٦٢٧/٢] وأبي جحيفة [ابن ماجه، ح: ٣٩٠٤].

Chapter 5. What Has Been Related About What One Should Do If He Sees What He Dislikes (In A Dream) While Sleeping

2277. Abū Qatādah narrated that the Messenger of Allāh ﷺ said: “Dreams are from Allāh and *Hulum*^[1] are from *Shaitān*. So when one of you sees something that bothers him, then let him spit on his left three times, and let him seek refuge in Allāh from its evil. Then it will not harm him.” (*Ṣaḥīḥ*)

[He said:] There are narrations on

(المعجم ٥) - بَابُ مَا جَاءَ إِذَا رَأَى فِي الْمَنَامِ مَا يَكْرَهُ مَا يَصْنَعُ (التحفة ٥)

٢٢٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي قَتَادَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الرُّؤْيَا مِنَ اللَّهِ وَالْحُلُمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيُفْتِ عَنْ يَسَارِهِ ثَلَاثَ مَرَّاتٍ، وَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ».

[1] It normally means bad dreams, see *Sūrah Yūsuf* 12:44.

this topic from ‘Abdullāh bin ‘Amr, Abū Sa‘eed, Jābir and Anas. [He said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

[قَالَ:] وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي سَعِيدٍ وَجَابِرٍ وَأَنْسٍ. [قَالَ] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الرؤيا، ح: ٢٢٦١ عن قتيبة والبخاري، ح: ٥٧٤٧ من حديث يحيى بن سعيد الأنصاري به * وفي الباب عن عبدالله بن عمرو [أحمد: ١٢١٩/٢] وأبي سعيد [يأتي: ٣٤٥٣] وجابر [مسلم، ح: ٢٢٦٢] وأنس [الطبراني في الأوسط: ١٢٦/٤، ح: ٣٢٠٤].

Comments:

Allāh is the Creator of all things good and bad. No creature has any say in matters of creation. However, as a rule, all matters pleasing and good are attributed to Allāh, but nothing disliked or hateful is to be attributed to Him. That is why jumbled thoughts and medleys of dreams have been attributed to *Shaitān*.

Chapter 6. What Has Been Related About Interpreting Dreams

(المعجم ٦) - بَابُ مَا جَاءَ فِي تَعْبِيرِ الرُّؤْيَا (التحفة ٦)

2278. Wakī‘ bin ‘Udus narrated that Abū Razīn Al-‘Uqailī said: “The Messenger of Allāh ﷺ said: ‘The believer’s dreams are a portion of the forty portions of Prophethood. And it is (as if it is) on the leg of a bird, as long as it is not spoken of. But when it is spoken of it drops.’” I think he said: “And it should not be discussed except with an intelligent one or a beloved one.” (*Ḥasan*)

٢٢٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو دَاوُدَ [قَالَ]: أَتَانَا شُعْبَةُ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ [قَالَ]: سَمِعْتُ وَكَيْعَ بْنَ عُدُسٍ عَنْ أَبِي رَزِينِ الْعُقَيْلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ أَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ، وَهِيَ عَلَى رِجْلِ طَائِرٍ مَا لَمْ يُحَدَّثْ بِهَا، فَإِذَا تُحَدَّثَ بِهَا سَقَطَتْ». قَالَ وَأَحْسَبُهُ قَالَ: «وَلَا تُحَدَّثْ بِهَا إِلَّا لِنَبِيٍّ أَوْ حَبِيبٍ».

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في الرؤيا، ح: ٥٠٢٠ وابن ماجه، ح: ٣٩١٤ من حديث يعلى بن عطاء به وهو في مسند أبي داود الطيالسي، ح: ١٠٨٨ وصححه ابن حبان، ح: ١٧٩٥-١٧٩٧ وابن دقيق العيد والحاكم: ٤/٣٩٠ ووافقه الذهبي وحسنه الحافظ في الفتح: ٤٣٢/٢.

2279. Wakī‘ bin ‘Udus narrated from Abū Razīn that the Prophet ﷺ said: “The Muslim’s dreams are

٢٢٧٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنْ

a portion of the forty-six portions of Prophethood. And it is (as if it is) on the leg of a bird as long as it is not spoken of. But when it is spoken of it falls.” (*Hasan*)

[He said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Abū Razīn Al-‘Uqailī’s name is Laqīṭ bin ‘Amir. Ḥammād bin Salamah narrated it from Ya‘lā bin ‘Atā’ who said: “From Wakī bin Ḥudus.” *Shu‘bah*, Abū ‘Awānah, and *Hushaim* said: “From Ya‘lā bin ‘Atā’, from Wakī bin ‘Udus.” This is more correct.

يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ عُدْسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ عَنِ النَّبِيِّ ﷺ قَالَ: «رُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ وَهِيَ عَلَى رَجُلٍ طَائِرٍ مَا لَمْ يُحَدِّثْ بِهَا وَإِذَا حَدَّثَ بِهَا وَقَعَتْ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو رَزِينِ الْعُقَيْلِيُّ اسْمُهُ لَقِيطُ بْنُ عَامِرٍ. وَرَوَى حَمَّادُ بْنُ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، فَقَالَ: عَنْ وَكَيْعِ بْنِ حُدْسٍ. وَقَالَ شُعْبَةُ وَأَبُو عَوَانَةَ وَهَشِيمٌ: عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ عُدْسٍ وَهَذَا أَصَحُّ.

تخريج: [إسناده حسن] انظر الحديث السابق.

Comments:

If a man sees a dream his mind will not rest until it is interpreted for him. His mental state is as unstable as of something you try to rest on the leg of a bird. His mind becomes a veritable corridor of different ideas and thoughts. But once it is interpreted to him, the interpretation occupies his mind and heart absolutely. It is this idea that has been expressed by the term ‘*Saqaat*’ (dropped and set at rest).

Chapter 7. About Interpreting Dreams, What Is Recommended Of It And What Is Disliked Of It

2280. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Dreams are of three types: The true dream, dreams about something that has happened to the man himself, and dreams in which the *Shaitān* frightens someone. So whoever sees what he dislikes, then he should get up and perform *Ṣalāt*.” And he would say: “I like fetters and I dislike the iron collar.” And he would say:

(المعجم ٧) بَابُ: [فِي تَأْوِيلِ الرُّؤْيَا مَا يُسْتَحَبُّ مِنْهَا وَمَا يُكْرَهُ] (التحفة ٧)

٢٢٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدِ اللَّهِ السَّلِيمِيُّ الصَّرِي: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سَيْرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرُّؤْيَا ثَلَاثٌ فَرُؤْيَا حَقٌّ وَرُؤْيَا يُحَدِّثُ الرَّجُلَ بِهَا نَفْسَهُ وَرُؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى مَا يُكْرَهُ فَلْيَقُمْ فَلْيَصَلِّ» وَكَانَ يَقُولُ: «يُعْجِبُنِي الْقَيْدُ وَأَكْرَهُ الْغُلَّ، الْقَيْدُ

“Whoever has seen me (in a dream) then it is I, for indeed the *Shaitān* is not able to resemble me.” And he would say: “The dream is not to be narrated except to a knowledgeable person or a sincere advisor.” (*Ṣaḥīḥ*)

There are narrations on this topic from Anas, Abū Bakrah, Umm Al-‘Alā, Ibn ‘Umar, ‘Aishah, Abū Sa‘eed, Jābir, Abū Mūsā, Ibn ‘Abbās and ‘Abdullāh bin ‘Amr.

The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

تخریج: [صحيح] وأخرجه مسلم، الرؤيا، ح: ٦/٢٢٦٣ د من حديث قتادة البخاري، ح: ٧٠١٧ من حديث محمد بن سيرين به * وفي الباب عن أنس [الطبراني في الأوسط: ٤/١٢٦، ح: ٣٢٠٤] وأبي بكرة [يأتي: ٢٢٨٧ وابن عدي: ٢/٦٢٧] وأم العلاء [البخاري، ح: ٧٠١٨] وابن عمر [أحمد: ٢/١٣٧] وعائشة [الدارمي، ح: ٢١٦٩] وأبي سعيد [يأتي: ٣٤٥٣] وجابر [مسلم، ح: ٢٢٦٢] وأبي موسى [مسلم، ح: ٢٢٧٢] وأصله عند البخاري، ح: ٣٦٢٢] وابن عباس [يأتي: ٢٢٩٣] وعبدالله بن عمرو [أحمد: ٢/٢١٩].

Comments:

Various parts of this *Ḥadīth* have already been discussed in previous comments. The term *‘Alīm* (knowledgeable) used in the *Ḥadīth* means a competent person capable of interpreting the dreams. *Nāsīh* (translated as sincere adviser) means a well wisher, also termed as *Ḥabīb* (beloved) under no. 2278.

Chapter 8. What Has Been Related About Lying About His Bad Dream

2281. Abū ‘Abdur-Raḥmān [As-Sulamī] narrated from ‘Alī, and I think he said: ‘From the Prophet ﷺ, who said: “Whoever lies about his dream, he will be required to knot barely kernels on the Day of Judgement.” (*Ḥasan*)

تخریج: [حسن] وأخرجه أحمد: ١/٩١ عن أبي أحمد الزبيري به وسنده ضعيف وللحديث شواهد منها الحديث الآتي برقم: ٢٢٨٣.

2282. (Another chain) from Abū ‘Abdur-Raḥmān As-Sulamī who

ثَبَاتٌ فِي الدِّينِ». وَكَانَ يَقُولُ: «مَنْ رَأَى فَإِنِّي أَنَا هُوَ، فَإِنَّهُ لَيْسَ لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ بِي». وَكَانَ يَقُولُ: «لَا تُقْصُ الرُّؤْيَا إِلَّا عَلَى عَالِمٍ أَوْ نَاصِحٍ».

وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي بَكْرَةَ وَأُمِّ الْعَلَاءِ وَابْنِ عُمَرَ وَعَائِشَةَ وَأَبِي سَعِيدٍ وَجَابِرِ وَأَبِي مُوسَى وَابْنِ عَبَّاسٍ وَعَبْدَ اللَّهِ بْنِ عَمْرٍو. حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٨) - بَابُ مَا جَاءَ فِي الَّذِي

يَكْذِبُ فِي حُلْمِهِ (التحفة ٨)

٢٢٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ [السُّلَمِيِّ]، عَنْ عَلِيٍّ قَالَ: أَرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَذَبَ فِي حُلْمِهِ كَلَّفَ يَوْمَ الْقِيَامَةِ عَقْدَ شَعِيرَةٍ».

٢٢٨٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ

narrated from ‘Alī, from the Prophet ﷺ with similar narration. [He said: This *Hadīth* is *Ḥasan*.]

There are narrations on this topic from Ibn ‘Abbās, Abū Hurairah, Abū Shuraiḥ and Wāṭihlah bin Al-Asqa’. (*Ḥasan*)

[Abū ‘Eīsā said:] This is more correct than the first *Hadīth*.

عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. [قَالَ: هَذَا حَدِيثٌ حَسَنٌ].

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَبِي شُرَيْحٍ وَوَائِلَةَ بِنِ الْأَسْقَعِ. [قَالَ أَبُو عِيسَى:] وَهَذَا أَصْحَحُ مِنَ الْحَدِيثِ الْأَوَّلِ.

تخريج: [حسن] انظر الحديث السابق * وفي الباب عن ابن عباس [يأتي: ٢٢٨٣] وأبي هريرة [أحمد: ٥٠٤/٢] والطبراني في الأوسط: ٢٥١/٩، ح: ٨٥٤٧] وأبي شريح [أحمد: ٣٢/٤] ووائل بن الأسقع [أحمد: ١٠٦/٤].

2283. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Whoever lies about having a dream, he will be required to knot two barely kernals together on the Day of Judgement, and he will never be able to knot them together.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٢٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَحَلَّمَ كَاذِبًا كُلَّفَ يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَعْقِدَ بَيْنَهُمَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: وأخرجه البخاري، التعبير، باب من كذب في حلمه، ح: ٧٠٤٢ من حديث أيوب السخيتاني به.

Comments:

The task mentioned in the *Hadīth* as punishment for the act, is also severe and impossible to perform because no one, however much and however long he may try, can not knot one barley grain with another. The person shall thus be made to suffer perpetual punishment.

The Arabic term ‘*Taḥallama*’ means: somebody claims that he had a dream.

Chapter 9. About The Prophet ﷺ Dreaming About Milk And Shirts

(المعجم ٩) بَابُ: [فِي رُؤْيَا النَّبِيِّ ﷺ] اللَّبَنِ وَالْقُمُصَ (التحفة ٩)

2284. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “While I was sleeping, I was

٢٢٨٤ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ حَمْرَةَ

brought a cup of milk and I drank from it. Then I gave what I had left to ‘Umar bin Al-Khaṭṭāb.” They said: “How did you interpret it O Messenger of Allāh?” He said: “Knowledge.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, Abū Bakrah, Ibn ‘Abbās, ‘Abdullāh bin Salām, *Khuzaimah*, Aṭ-Ṭufail bin *Sakhbarah*, Samurah, Abū Umāmah and Jābir. [He said:] The *Ḥadīth* of Ibn ‘Umar is a *Ṣaḥīḥ Ḥadīth*.

تخریج: متفق عليه، وأخرجه البخاري، التعبير، باب القدح في النوم، ح: ٧٠٣٢ عن قتيبة ومسلم، ح: ٢٣٩١ من حديث الزهري به * وفي الباب عن أبي هريرة [البخاري، ح: ٧٠٢٢ ومسلم، ح: ٢٣٩٢] وأبي بكرة [يأتي: ٢٢٨٧] وابن عباس [يأتي: ٢٢٩٣] وعبدالله بن سلام [البخاري، ح: ٧٠١٠] وخزيمة [أحمد: ٥/٢١٤] والطفيل ابن سخيرة [أحمد: ٥/٧٢] وسمرة [أبو داود، ح: ٤٦٣٧] وأبي أمامة [ابن خزيمة، ح: ١٩٨٦] وجابر [مسلم، ح: ٢٢٦٨] وأحمد: ٣/٣٩٩.

Comments:

Just as milk is the food of man’s physical life and the source of his nourishment, knowledge of religion and Revelation is the spiritual and moral food, and source of his spiritual and moral uplift. The part of the milk that the Prophet ﷺ left and gave to ‘Umar ؓ had the effect that a number of cases Allāh ﷻ decreed in agreement with ‘Umar’s view. Even *Shaitān* avoided the road that ‘Umar trod. Ibn Mas‘ūd ؓ used to say that nine tenths of the knowledge was possessed by ‘Umar.

2285. Abū Umāmah bin Sahl bin Ḥunāif narrated from some of the Companions of the Prophet ﷺ that the Prophet ﷺ said: “While I was sleeping I saw people presented before me, and they were wearing shirts. Some of them (the shirts) reaching their breasts, and some of them reaching below that.” He said: “Then ‘Umar was presented before me and he was wearing a shirt that was dragging.” They said: “How did you interpret that O

ابن عبد الله بن عمر، عن ابن عمر قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ إِذْ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ». قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ».

[قَالَ]: وفي الباب عن أبي هريرة وأبي بكرة وابن عباس وعبد الله بن سلام وخزيمة والطفيل بن سخبرة وسمرة وأبي أمامة وجابر. [قَالَ] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ صَحِيحٌ.

٢٢٨٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْجَرِيرِيُّ الْبَلْخِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ ابْنِ حُنَيْفٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمْصٌ مِنْهَا مَا يَبْلُغُ الثُّدْيَ وَمِنْهَا مَا يَبْلُغُ أَسْفَلَ مِنْ ذَلِكَ». قَالَ: «فَعَرَضَ عَلَيَّ عُمَرُ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ».

Messenger of Allāh?" He said:
"The religion." (*Ṣaḥīḥ*)

قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ:
«الدِّينَ».

تخريج: [صحيح] انظر الحديث: كتي.

Comments:

Man's garment serves the purpose of hiding his nakedness, of protecting him from the element of nature, and of adornment. Similarly, religion is a bulwark against sins and evil deeds. It beautifies man's character and conduct. 'Umar's dragging his shirt until below his feet is an indication that his glorious life his deep knowledge of religion and his character

2286. Abū Umāmah bin Sahl bin Hunaif narrated from Abū Sa'eed Al-Khudri that the Prophet ﷺ said similar in meaning (to no. 2285). (*Ṣaḥīḥ*)

[He said:] This is more correct.

٢٢٨٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي
يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَبِيهِ، عَنْ
صَالِحِ بْنِ كَيْسَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي
أَمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ [قَالَ]:
وَهَذَا أَصْحَحُ.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب من فضائل عمر رضي الله عنه،
ح: ٢٣٩٠ عن عبد بن حميد والبخاري، ح: ٢٣ من حديث إبراهيم ابن سعد به.

Chapter 10. What Has Been Related About The Prophet ﷺ Dreaming About The Scale And The Bucket

(المعجم ١٠) - بَابُ مَا جَاءَ فِي رُؤْيَا
النَّبِيِّ ﷺ فِي الْمِيزَانِ وَالذَّلْوِ (التحفة ١٠)

2287. Abū Bakrah narrated: "One day the Prophet ﷺ said: 'Who among you had a dream?' A man said: 'I did. I saw as if a scale had descended from the Heavens in which you and Abū Bakr were weighed So you outweighed Abū Bakr. Abū Bakr and 'Umar were weighed, and Abū Bakr outweighed ('Umar). 'Umar and 'Uthmān were weighed and 'Umar outweighed ('Uthmān). Then the scale was raised up.' Then I saw dislike in the

٢٢٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
الْأَنْصَارِيُّ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ
أَبِي بَكْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ ذَاتَ يَوْمٍ: «مَنْ
رَأَى مِنْكُمْ رُؤْيَا؟» فَقَالَ رَجُلٌ: أَنَا رَأَيْتُ كَأَنَّ
مِيزَانًا نَزَلَ مِنَ السَّمَاءِ فَوُزِنْتَ أَنْتَ وَأَبُو بَكْرٍ
فَرَجَحْتَ أَنْتَ بِأَبِي بَكْرٍ، وَوُزِنَ أَبُو بَكْرٍ
وَعُمَرُ فَرَجَحَ أَبُو بَكْرٍ، وَوُزِنَ عُمَرُ وَعُثْمَانُ
فَرَجَحَ عُمَرُ، ثُمَّ رُفِعَ الْمِيزَانُ، فَرَأَيْتَا
الْكَرَاهِيَةَ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ.

face of the Messenger of Allāh ﷺ.” (Da‘īf)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عَيْسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، السنة، باب: في الغليظ، ح: ٤٦٣٤ من حديث الأنصاري به ورواه شعبة عن الحسن به وعنن وصححه الحاكم: ٧١/٣، ٣٩٤، ٣٩٤ على شرط الشيخين ووافقه الذهبي وللحديث شواهد ضعيفة عند أبي داود، ح: ٤٦٣٥ وغيره * أشعث هو ابن عبد الملك الحمراني.

Comments:

This is the order of excellence among the Companions of the Prophet ﷺ that was recognized and accepted in those days, namely that Abū Bakr was first in rank, ‘Umar second, and ‘Uthmān third.

2288. ‘Āishah said: “The Messenger of Allāh ﷺ was asked about Warāqah. *Khadijah* said to him: ‘He believed in you, but he died before your advent.’ So the Messenger of Allāh ﷺ said: ‘I saw him in a dream, and upon him were white garments. If he were among the inhabitants of the Fire then he would have been wearing other than that.’” (Da‘īf)

[He said:] This *Ḥadīth* is *Gharīb*. ‘Uthmān bin ‘Abdur-Raḥmān (a narrator in the chain) is not strong according to the people of *Ḥadīth*.

٢٢٨٨ - حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنِي عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ وَرَقَةَ، فَقَالَتْ لَهُ خَدِيجَةُ: إِنَّهُ كَانَ صَدَقَكَ وَأَنْتَ مَاتَ قَبْلَ أَنْ تَظْهَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَيْتُهُ فِي الْمَنَامِ وَعَلَيْهِ تِيَابٌ بَيَاضٌ، وَلَوْ كَانَ مِنْ أَهْلِ النَّارِ لَكَانَ عَلَيْهِ لِيَاسٌ غَيْرُ ذَلِكَ». [قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ. وَعُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ لَيْسَ عِنْدَ أَهْلِ الْحَدِيثِ بِالْقَوِيِّ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٣٩٣/٤ من حديث يونس بن بكير به وقال: "صحیح الإسناد" فقال الذهبي: "عثمان هو الواقصي متروك" وللحديث شواهد ضعيفة عند أحمد: ٦٥/٦ والحاكم: ٦٠٩/٢ وغيرهما.

Comments:

As reported in a *Ḥadīth* in *Al-Bukhārī*, when the Mother of the Believers *Khadijah* ؓ, took the Prophet ﷺ to Warāqah bin Naufal, the latter testified to the Prophethood of the Messenger of Allāh ﷺ and expressed his wish to be with the Prophet ﷺ, and to do his bit to help him at the time when the people would drive him out of his home. This proves that Warāqah had believed in the Prophet ﷺ on hearing of the very first Revelation received by him. Warāqah is, thus, the first person to enter the fold of Islam and, God willing, will have his place in Paradise.

2289. Sālim bin ‘Abdullāh narrated from ‘Abdullāh bin ‘Umar about the dream of the Prophet ﷺ and Abū Bakr and ‘Umar, so he said: “I saw that the people had gathered, so Abū Bakr drew a bucket or two buckets – in him was some weakness – and Allāh forgive him. Then ‘Umar stood to draw and the bucket turned into a very large one, and I have never seen a strong man toiling so hard until it was as if the people had gathered at a (camel) watering hole.” (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Abū Hurairah.

This *Ḥadīth* is *Ṣaḥīḥ Gharīb* as a narration of Ibn ‘Umar.

٢٢٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رُؤْيَا النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ فَقَالَ: «رَأَيْتُ النَّاسَ اجْتَمَعُوا فَفَرَعَ أَبُو بَكْرٍ ذَنْبًا أَوْ ذَنْبَيْنِ فِيهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ قَامَ عُمَرُ فَفَرَعَ فَاسْتَحَالَتْ غَرْبًا، فَلَمْ أَرَ عَبْقَرِيًّا يَمْرِي فَرِيئَهُ حَتَّى ضَرَبَ النَّاسُ بِالْعَطَنِ». [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[وَأَهَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ.

تخریج: متفق عليه، وأخرجه البخاري، التعبير، باب نزع الذنوب والذنوبين من البئر بضعف، ح: ٧٠٢٠ ومسلم، ح: ٢٣٩٣ من حديث موسى بن عقبة به * وفي الباب عن أبي هريرة [البخاري، ح: ٧٠٢٢ ومسلم، ح: ٢٣٩٢].

Comments:

‘Umar ؓ had the good fortune of getting a comparatively long, peaceful climate of work as Caliph which he made use of to speed up military successes for Islam. It is this aspect of his tenure that he has been described in the *Ḥadīth* as drawing a massive bucket of water. Abū Bakr ؓ in his tenure had to contend with several situations of crisis and turbulence. Hence the use of the epithet ‘weak’ for the description of his tenure. There is, however, no denying the fact that bringing peace and stability out of the conditions of conflict and chaos is to be reckoned as Abū Bakr’s great achievement rather than weakness or defect. This explains why the Messenger of Allāh ﷺ supplicated to Allāh for bestowing His forgiveness and mercy upon Abū Bakr ؓ. The tenure of ‘Umar ؓ has, however, been described as ‘peaceful’ since it witnessed the flowering of the Islamic faith and its expansion at a very vast scale.

2290. Sālim bin ‘Abdullāh narrated from his father about the dream of the Prophet ﷺ who said: “I saw a black woman with unkempt hair going out of Al-

٢٢٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ

Madīnah, until she stood in Mahya'ah, and it is Al-Juhfah. So I interpreted that to be an epidemic in Al-Madīnah that would spread to Al-Juhfah.” (*Ṣaḥīḥ*)

[He said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ Gharīb*.

اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رُؤْيَا النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ امْرَأَةً سَوْدَاءَ نَائِرَةَ الرَّأْسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى قَامَتْ بِمَهْيَعَةٍ وَهِيَ الْجُحْفَةُ، فَأَوَّلَتْهَا وَبَاءَ الْمَدِينَةَ يُنْقَلُ إِلَى الْجُحْفَةِ». [قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ غَرِيبٌ.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، تعبير، باب: في تأويل الرؤيا، ح: ٣٩٢٤ عن محمد بن بشار والبخاري، ح: ٧٠٣٨ من حديث موسى بن عقبة به.

Comments:

When the Messenger of Allāh ﷺ emigrated to Al-Madīnah, he found the inhabitants of the place contending with an epidemic-like spread of fever. It was a particularly disturbing phenomenon for the emigrants. The Prophet ﷺ, therefore, supplicated to Allāh to move the epidemic to Juhfah. Allāh ﷻ accepted the supplication. The epidemic was shown to the Prophet ﷺ in the form of a black woman with unkempt hair.

2291. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “In the end of time, the dreams of a believer will hardly ever fail to come true, and the most truthful of them in dreams will be the truest in speech among them. And dreams are three types: The good dream which is glad tidings from Allāh, dreams about something that has happened to the man himself, and dreams in which the *Shaiṭān* frightens someone. So when one of you sees what he dislikes, then he should get up and perform *Ṣalāt*.” Abū Hurairah said: “I like fetters and dislike the iron collar. And fetters refers to being firm in the religion.” He said: “The Prophet ﷺ said: ‘Dreams are a portion among the forty-six portions of Prophethood.’” (*Ṣaḥīḥ*)

٢٢٩١ - أَخْبَرَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «فِي آخِرِ الزَّمَانِ لَا تَكَادُ رُؤْيَا الْمُؤْمِنِ تَكْذِيبٌ وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا، وَالرُّؤْيَا ثَلَاثٌ: الْحَسَنَةُ بُشْرَى مِنَ اللَّهِ، وَالرُّؤْيَا يُحَدِّثُ الرَّجُلُ بِهَا نَفْسَهُ، وَالرُّؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ. فَإِذَا رَأَى أَحَدُكُمْ رُؤْيَا يَكْرَهُهَا فَلَا يُحَدِّثُ بِهَا أَحَدًا وَلَيْقُمْ فَلْيَصِلْ». قَالَ أَبُو هُرَيْرَةَ: يُعْجِبُنِي الْقَيْدُ وَأَكْرَهُ الْعُلَّ، الْقَيْدُ: ثَبَاتٌ فِي الدِّينِ. قَالَ: وَقَالَ النَّبِيُّ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ». [قَالَ أَبُو عِيْسَى:] وَقَدْ رَوَى عَبْدُ الْوَهَّابِ

[Abū 'Eisā said:] 'Abdul-Wahhāb Ath-Thaqafī reported this *Hadīth* from Ayyūb in *Marfū'* form, while Hammād bin Zaid reported it from Ayyūb in *Mawqūf* form.

التَّفَقُّفِيُّ هَذَا الْحَدِيثَ عَنْ أُيُوبَ مَرْفُوعًا،
وَرَوَاهُ حَمَادُ بْنُ زَيْدٍ عَنْ أُيُوبَ وَوَقَفَهُ.

تخریج: وأخرجه مسلم، الرؤيا، باب: في كون الرؤيا من الله وأنها جزء من النبوة، ح: ٢٢٦٣ من حديث عبدالرزاق به.

2292. Ibn 'Abbās narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "I had a dream while sleeping as if there were two gold bracelets in my hands which bothered me very much. So it was revealed to me to blow them off. I blew them off and they flew away. I interpreted them to be two liars who would appear after me. One of them called Maslamah of Yamamah, and (the other) Al-'Ansī of Ṣan'ā'." (*Ṣaḥīḥ*)

He said: This *Hadīth* is *Ṣaḥīḥ [Ḥasan]* *Gharīb*.

٢٢٩٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ
الْجَوْهَرِيُّ الْبَغْدَادِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ عَنْ
شُعَيْبٍ - وَهُوَ ابْنُ أَبِي حَمْرَةَ - ، عَنْ ابْنِ
أَبِي حُسَيْنٍ [وَهُوَ عَبْدِ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ
أَبِي حُسَيْنٍ]، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ ابْنِ
عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدَيَّ سِوَارَيْنِ
مِنْ ذَهَبٍ فَهَمَنِي شَأْنُهُمَا فَأَوْجِحِي إِلَيَّ أَنْ
انْفُخَهُمَا فَتَفْخَهُمَا فَطَارَا، فَأَوْلَتْهُمَا كَأَدْبَيْنِ
يَخْرُجَانِ مِنْ بَعْدِي، يُقَالُ لِأَحَدِهِمَا: مَسْلَمَةٌ
صَاحِبُ الْيَمَامَةِ، وَالْعَنَسِيُّ صَاحِبُ صَنْعَاءَ».

قَالَ: هَذَا حَدِيثٌ صَحِيحٌ [حَسَنٌ] غَرِيبٌ.

تخریج: متفق عليه، وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٢١ عن أبي اليمان ومسلم، ح: ٢٢٧٣ من حديث أبي اليمان الحكم بن نافع به.

Comments:

Man works with his hands, and putting bracelets on hands means preventing a person, in this case the Prophet ﷺ, from his work of spreading the Message of Islam. This was a disturbing situation for him. In order to get rid of it he was commanded to blow the bracelets off since the impediment was not very serious or strong.

2293. Abū Hurairah narrated that a man came to the Prophet ﷺ and said: "I had a dream of a cloud with shade dripping butter and honey. I saw the people scooping it up with their hands, some taking

٢٢٩٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ
الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ: أَنَّ

much and some taking little. I saw a rope extending from the sky to the earth. Then I saw you O Messenger of Allāh! You took hold of it and went up, then a man took hold of it after you to do so, then a man took hold of it after him to do so. Then a man took hold of it and it was severed, and then connected for him, and he did so (i.e., went up).” Abū Bakr said: “May my father and mother be ransomed for you O Messenger of Allāh! Allow me to interpret it.” He said: “Interpret it.” So he said: “As for the cloud with its shade, it is Islām. As for what the butter and honey that dropped from it, this is the Qur’ān and its delicateness and sweetness. It means some of them gathered much of the Qur’ān and some of them a little. As for the rope extending from the sky to the earth, it is the truth which you are upon, you clung to it and Allāh exalted you. Then another man will take hold of it after you and ascend on it, then after him, another man will take hold of it and ascend on it. Then another [man] will take hold of it but it will break, then be connected so he will ascend on it. Inform me O Messenger of Allāh! am I correct or am I mistaken?” The Prophet ﷺ said: “You are correct in some of it and mistaken in some of it.” He (i.e., Abū Bakr) said: “I swear to you by my father and my mother O Messenger of Allāh! Inform me in what I was mistaken?” The Prophet ﷺ said: “Do not swear.” (*Sahih*)

رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي رَأَيْتُ
اللَّيْلَةَ ظُلَّةً يَنْطُفُ مِنْهَا السَّمْنُ وَالْعَسَلُ،
وَرَأَيْتُ النَّاسَ يَسْتَقْبِلُونَ بِأَيْدِيهِمْ، فَالْمُسْتَكْبِرُ
وَالْمُسْتَقْبَلُ وَرَأَيْتُ سَبَبًا وَاصِلًا مِنَ السَّمَاءِ
إِلَى الْأَرْضِ فَأَرَاكَ يَا رَسُولَ اللَّهِ! أَخَذْتَ بِهِ
فَعَلَوْتُ، ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَكَ فَعَلَا، ثُمَّ
أَخَذَهُ رَجُلٌ بَعْدَهُ فَعَلَا، ثُمَّ أَخَذَ بِهِ رَجُلٌ
فَقَطَعَ بِهِ ثُمَّ وُصِلَ لَهُ فَعَلَا بِهِ، فَقَالَ أَبُو
بَكْرٍ: أَيُّ رَسُولِ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي وَاللَّهِ
لَتَدْعُنِي أَعْبُرُهَا، فَقَالَ: «اعْبُرْهَا». فَقَالَ: أَمَا
الظُّلَّةُ فَظُلَّةُ الْإِسْلَامِ، وَأَمَا مَا يَنْطُفُ مِنَ
السَّمْنِ وَالْعَسَلِ فَهَذَا الْقُرْآنُ لِينُهُ وَحَلَاوَتُهُ،
وَأَمَا الْمُسْتَكْبِرُ وَالْمُسْتَقْبَلُ فَهَوَ الْمُسْتَكْبِرُ مِنَ
الْقُرْآنِ وَالْمُسْتَقْبَلُ مِنْهُ، وَأَمَا السَّبَبُ الْوَاصِلُ
مِنَ السَّمَاءِ إِلَى الْأَرْضِ، فَهُوَ الْحَقُّ الَّذِي
أَنْتَ عَلَيْهِ فَأَخَذْتَ بِهِ فِعْلِيكَ اللَّهُ، ثُمَّ يَأْخُذُ
بِهِ بَعْدَكَ رَجُلٌ آخَرَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بَعْدَهُ
رَجُلٌ آخَرَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ [رَجُلٌ] آخَرَ
فَيَنْقَطِعُ بِهِ، ثُمَّ يُوَصَّلُ فَيَعْلُو بِهِ، أَيُّ رَسُولِ
اللَّهِ لَتَحَدِّثُنِي أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ النَّبِيُّ
ﷺ: «أَصَبْتُ بَعْضًا وَأَخْطَأْتُ بَعْضًا». قَالَ:
أَفَمَسْتُ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ
لَتُخْبِرَنِي مَا الَّذِي أَخْطَأْتُ؟ فَقَالَ النَّبِيُّ ﷺ:
«لَا تُقْسِمُ».

[قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

[He said:] This *Hadīth* is [*Hasan*] *Ṣaḥīh*.

تخریج: متفق عليه، وأخرجه مسلم، الرؤيا، باب: في تأويل الرؤيا، ح: ٢٢٦٩ من حديث عبدالرزاق والبخاري، ح: ٧٠٤٦ من حديث الزهري به.

Comments:

Scholars have divergent views on what precisely was the error committed by Abū Bakr رضي الله عنه in interpreting the dream. But when in spite of Abū Bakr's earnest request to apprise him of his error, the Messenger of Allāh ﷺ abstained from divulging it, we have no right to make surmises and conjectures about it. The Messenger of Allāh ﷺ would himself have explained if he considered it expedient or necessary.

2294. Samurah bin Jundub narrated: "When the Messenger of Allāh ﷺ had lead us in *Ṣubh* (*Fajr* prayer), he turned to face the people and said: 'Did any of you have a dream during the night?'"

[He said:] This *Hadīth* is *Hasan Ṣaḥīh*.

This *Hadīth* has been related from 'Awf and Jarīr bin Hāzim, from Abū Rajā', from Samurah from the Prophet ﷺ with the story in its entirety. [He said:] This is how Bundār reported this *Hadīth*, with its brevity, from Wahb bin Jarīr. (*Ṣaḥīh*)

٢٢٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ [بْنِ حَازِمٍ] عَنْ أَبِيهِ، عَنْ أَبِي رَجَاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى بِنَا الصُّبْحِ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ وَقَالَ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا اللَّيْلَةَ». [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُرْوَى [هَذَا الْحَدِيثُ] عَنْ عَوْفٍ وَجَرِيرِ بْنِ حَازِمٍ، عَنْ أَبِي رَجَاءٍ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ فِي قِصَّةٍ طَوِيلَةٍ، [قَالَ:] وَهَكَذَا رَوَى بُنْدَارٌ هَذَا الْحَدِيثَ عَنْ وَهْبِ بْنِ جَرِيرٍ مُخْتَصَرًا.

تخریج: متفق عليه، وأخرجه مسلم، الرؤيا، باب رؤيا النبي ﷺ، ح: ٢٢٧٥ عن محمد بن بشار والبخاري، ح: ١٣٨٦ من حديث جرير بن حازم به مطولاً.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

33. Chapters On Witnesses From The Messenger Of Allāh ﷺ

(المعجم ٣٣) - أَبْوَابُ الشَّهَادَاتِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣٠)

Chapter 1. What Has Been Related About Witnesses And Which Of Them Are Best

(المعجم ١) - بَابُ مَا جَاءَ فِي الشَّهَادَةِ
أَيْهُمْ خَيْرٌ [التحفة ١]

2295. Zaid bin Khālid Al-Juhānī narrated that the Messenger of Allāh ﷺ said: “Shall I not inform you of the best of witnesses? The one who comes with his testimony before being asked for it.”^[1] (Ṣaḥīḥ)

٢٢٩٥ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عُثْمَانَ، عَنْ أَبِي عَمْرَةَ الْأَنْصَارِيِّ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ الشَّهَادَةِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا».

تخريج: وأخرجه مسلم، الأفضية، باب بيان خير الشهود، ح: ١٧١٩ من حديث مالك به

وهو في الموطأ: ٧٢٠/٢.

Comments:

The *Hadīth* gives us the golden criterion to judge the veracity of a witness. According to the *Hadīth*, the best of witnesses is the one who gives testimony without any consideration of greed or self-interest, but with the sole intention of winning the pleasure of Allāh, although the one in whose favor the testimony would ultimately go is not even aware that the person concerned is a witness on his behalf.

2296. (Another chain) from Mālik in which he said: “Ibn Abī ‘Amrah.” (Ṣaḥīḥ)

[He said:] This *Hadīth* is *Hasan*. Most of the people said: “‘Abdur-Rahmān bin Abī ‘Amrah.” They

٢٢٩٦ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ بِهِ. وَقَالَ ابْنُ أَبِي عَمْرَةَ: [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ. وَأَكْثَرُ النَّاسِ يَقُولُونَ: عَبْدُ الرَّحْمَنِ بْنُ أَبِي

[1] See nos. 2302,2303 and comments related after them.

differed over Mālik's narration in this. Some of them reported it from Abū 'Amrah, and some of them reported it from Ibn Abī 'Amrah. And he is 'Abdur-Raḥmān bin Abī 'Amrah Al-Anṣārī.

This is more correct in our view because it has been reported – in other than Mālik's narration – from 'Abdur-Raḥmān bin Abī 'Amrah, from Zaid bin Khālid. And a *Ḥadīth* other than this has been reported from Abū 'Amrah from Zaid bin Khālid and it is a *Ṣaḥīḥ Ḥadīth* as well. Abū 'Amrah is the freed slave of Zaid bin Khālid Al-Juhānī. He is the Abū 'Amrah who narrated the *Ḥadīth* from him about the *Ghulūl*.

2297. Zaid bin Khālid Al-Juhānī narrated that the Messenger of Allāh ﷺ said: "The best of witnesses is the one who gives his testimony before being asked for it." (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

عَمْرَةَ. وَاخْتَلَفُوا عَلَى مَالِكٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ، فَرَوَى بَعْضُهُمْ عَنْ أَبِي عَمْرَةَ. وَرَوَى بَعْضُهُمْ عَنِ ابْنِ أَبِي عَمْرَةَ، وَهُوَ عَبْدُ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ الْأَنْصَارِيُّ؛ وَهَذَا أَصَحُّ عِنْدَنَا لِأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ حَدِيثِ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ وَقَدْ رُوِيَ عَنْ أَبِي عَمْرَةَ عَنْ زَيْدِ بْنِ خَالِدٍ غَيْرَ هَذَا الْحَدِيثِ، وَهُوَ [حَدِيثٌ] صَحِيحٌ أَيْضًا، وَأَبُو عَمْرَةَ هُوَ مَوْلَى زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، وَلَهُ حَدِيثُ الْعُلُولِ لِأَبِي عَمْرَةَ.

تخریج: [صحیح] انظر الحديث السابق.

٢٢٩٧ - حَدَّثَنَا بِشْرُ بْنُ أَدَمَ ابْنُ ابْنَةِ أَزْهَرَ السَّمَّانِ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي أَبِي ابْنُ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، قَالَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ [قَالَ]: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ عُثْمَانَ: حَدَّثَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ أَبِي عَمْرَةَ: حَدَّثَنِي زَيْدُ بْنُ خَالِدِ الْجُهَنِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ الشُّهَدَاءِ مَنْ أَدَّى شَهَادَتَهُ قَبْلَ أَنْ يُسْأَلَهَا».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا

الْوَجْهِ.

تخریج: [صحیح] وأخرجه أحمد: ١٩٣/٥ عن زيد بن الحباب به وسنده حسن * أبي بن عباس بن سهل بن سعد: حسن الحديث كما في الميزان وغيره، والحديث السابق شاهد له.

Chapter 2. What Has Been Related About Whose Testimony Is Not Acceptable

(المعجم ٢) - بَابُ مَا جَاءَ فِيْمَنْ لَا تَجُوزُ شَهَادَتُهُ [(التحفة ٢)

2298. ‘Aishah narrated that the Messenger of Allāh ﷺ said: “The testimony of a treacherous man is not acceptable, nor a treacherous woman, nor a man lashed for the *Hadd*, nor a woman lashed, nor one possessing malice of enmity, nor a rehearsed witness, nor the *Qāni*’ of (one contracted by) the family on their behalf, nor the one associating himself to other than his *Walā*’ or to other than his relatives.”^[1] (*Da’if*)

Al-Fazārī said: “The *Qāni*’ is the subordinant.”

This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Yazīd bin Ziyād Ad-Dimashqī. Yazīd was graded weak in *Hadīth*, and we are not aware of this to be a *Hadīth* of Az-Zuhri except from his narration.

There is a narration on this topic from ‘Abdullāh bin ‘Amr. He said: “We do not know the meaning of this *Hadīth*, and it is not correct in our view due to its chain.”

What the people of knowledge act upon about this, is that the testimony of the near relative is allowed for his near relative. But the people of knowledge differ over the testimony of the father for the son, and the son for the father. Most of the people of knowledge

٢٢٩٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ عَنْ يَزِيدَ بْنِ زِيَادِ الدَّمَشْقِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجُوزُ شَهَادَةُ خَائِنٍ وَلَا خَائِنَةٍ وَلَا مَجْلُودٍ حَدًّا وَلَا مَجْلُودَةٍ وَلَا ذِي غَمْرٍ لِإِخْتِي، وَلَا مُجْرِبٍ شَهَادَةٍ، وَلَا الْقَانِعِ أَهْلَ الْبَيْتِ لَهُمْ، وَلَا ظَنِينٍ فِي وَلَائِهِ وَلَا قَرَابَةٍ» قَالَ الْفَزَارِيُّ: الْقَانِعُ التَّائِبُ. هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَزِيدَ ابْنِ زِيَادِ الدَّمَشْقِيِّ. وَيَزِيدٌ يُضَعَّفُ فِي الْحَدِيثِ، وَلَا يُعْرَفُ هَذَا الْحَدِيثُ مِنْ حَدِيثِ الزُّهْرِيِّ إِلَّا مِنْ حَدِيثِهِ. وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ: وَلَا نَعْرِفُ مَعْنَى هَذَا الْحَدِيثِ وَلَا يَصِحُّ عِنْدَنَا مِنْ قَبْلِ إِسْنَادِهِ وَالْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ فِي هَذَا أَنَّ شَهَادَةَ الْقَرِيبِ جَائِزَةٌ لِقَرَابَتِهِ. وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي شَهَادَةِ الْوَالِدِ لِلْوَلَدِ وَالْوَلَدِ لِلْوَالِدِ فَلَمْ يُجْزِ أَكْثَرُ أَهْلِ الْعِلْمِ شَهَادَةَ الْوَلَدِ لِلْوَالِدِ وَلَا الْوَالِدِ لِلْوَلَدِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا كَانَ عَدْلًا فَشَهَادَةُ الْوَالِدِ لِلْوَلَدِ جَائِزَةٌ وَكَذَلِكَ شَهَادَةُ الْوَلَدِ لِلْوَالِدِ، وَلَمْ يَخْتَلِفُوا فِي شَهَادَةِ الْأَخِ لِأَخِيهِ أَنَّهَا جَائِزَةٌ، وَكَذَلِكَ شَهَادَةُ كُلِّ قَرِيبٍ لِقَرَابَتِهِ. وَقَالَ السَّافِعِيُّ: لَا

[1] See nos. 3600,3601 of *Sunan Abū Dāwūd* which is similar, and graded as *Hasan*.

do not allow the testimony of the son for the father, nor the father for the son. Some of the people of knowledge said that when he is trustworthy then the testimony of the father for the son is acceptable. And similarly, the son's testimony for the father. They did not disagree over the brother's testimony for his brother, that it is acceptable. Similarly with every near relative's testimony for his near relative.

Ash-Shāfi'ī said: "A man's testimony against another – even if he is trustworthy – is not acceptable if there is enmity between them." He followed the *Mursal* narration of 'Abdur-Raḥmān Al-A'raj from the Prophet ﷺ who said: "The testimony of the possessor of resentment is not acceptable." Meaning the possessor of enmity. So the meaning of this *Hadīth* is as if he ﷺ said: "The testimony of the biased person is not allowed [for his brother]." Meaning the possessor of enmity.

تخریج: [إسناده ضعيف] وأخرجه الدارقطني: ٢٤٤/٤ من حديث يزيد بن زياد الدمشقي به وقال: "يزيد هذا ضعيف لا يحتج به" وأخرج أبو داود، ح: ٣٦٠٠، ٣٦٠١ بإسناد حسن: "لا تجوز شهادة خائن ولا خائنة ولا زان ولا زانية ولا ذي غمر على أخيه" * وفي الباب عن عبدالله ابن عمرو [أبو داود، ح: ٣٦٠١].

Comments:

It is imperative that the witness be a person of honorable character. Therefore, no credit must be given to the testimony of a person who (i) has joint financial or other interests with the accused, (ii) leads a life of sinfulness and immorality, or (iii) is suspected of false-witnessing against the accused because of a feeling of ill will or enmity towards him.

تَجُوزُ شَهَادَةُ الرَّجُلِ عَلَى الْآخَرِ وَإِنْ كَانَ عَدْلًا إِذَا كَانَ بَيْنَهُمَا عَدَاوَةٌ. وَذَهَبَ إِلَى حَدِيثِ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا: «لَا تَجُوزُ شَهَادَةُ صَاحِبِ حَنَاءٍ» يَعْنِي صَاحِبِ عَدَاوَةٍ. وَكَذَلِكَ مَعْنَى هَذَا الْحَدِيثِ حَيْثُ قَالَ: «لَا تَجُوزُ شَهَادَةُ صَاحِبِ غَمْرٍ [لَأَخِيهِ]». يَعْنِي صَاحِبِ عَدَاوَةٍ.

Chapter 3. What Has Been Related About Bearing False Witness

(المعجم ٣) - بَابُ مَا جَاءَ فِي شَهَادَةِ الزُّورِ (التحفة ٣)

2299. Ayman bin Khuraim narrated that the Prophet ﷺ stood to give a *Khutbah* and said: “O you people! False witness is tantamount to *Shirk* with Allāh” Then the Messenger of Allāh ﷺ recited: So shun the Rijs of the idols, and shun false speech..^[1] (*Da'if*)

٢٢٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ سُفْيَانَ بْنِ زِيَادِ الْأَسَدِيِّ، عَنْ فَاتِكِ بْنِ فَضَالَةَ، عَنْ أَيْمَانَ بْنِ حُرَيْمٍ أَنَّ النَّبِيَّ ﷺ قَامَ حَطِييًّا فَقَالَ: «أَيُّهَا النَّاسُ عَدَلْتُمْ شَهَادَةَ الزُّورِ إِشْرَاكًا بِاللَّهِ ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾ [الحج: ٣٠].

Abū 'Eīsā said: This *Hadīth* is [*Gharīb*], we only know of it as a narration of Sufyān bin Ziyād. They differed in reporting this *Hadīth* from Sufyān bin Ziyād, and we do not know that Ayman bin Khuraim heard from the Prophet ﷺ.

قَالَ أَبُو عِيْسَى: [وَأَهَذَا حَدِيثٌ [غَرِيبٌ] إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ بْنِ زِيَادٍ. وَقَدْ اخْتَلَفُوا فِي رَوَايَةِ هَذَا الْحَدِيثِ عَنْ سُفْيَانَ ابْنِ زِيَادٍ وَلَا نَعْرِفُ لِأَيْمَانَ بْنِ حُرَيْمٍ سَمَاعًا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٧٨/٤، ٣٢٢ عن مروان بن معاوية به وصرح بالسماع * فاتك مجهول الحال (تقريب) وله شاهد ضعيف، انظر الحديث الآتي.

Comments:

Untruth is common to both, false-witnessing and polytheism. Since, if ascribing partners to Allāh is an act of falsehood, so is false-witnessing. Thus, in essence, both are the same, although polytheism is a falsehood of much greater proportion.

2300. Khuraim bin Fātik Al-Asadi narrated that the Messenger of Allāh ﷺ performed the *Subh* (*Fajr*) prayer. Then when he turned he got up to stand and said: “O you people! False witness is tantamount to *Shirk* with Allāh.” Saying it three times, then he recited this *Āyah*: And shun false

٢٣٠٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا سُفْيَانُ - وَهُوَ ابْنُ زِيَادِ الْعُضْفُرِيِّ - عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ النُّعْمَانِ الْأَسَدِيِّ، عَنْ حُرَيْمِ بْنِ فَاتِكِ الْأَسَدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةَ الصُّبْحِ، فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ:

^[1] *Al-Hajj* (22:30)

speech.^[1] Until the end of the *Āyah. (Da'if)*

Abū 'Eisā said: This is more correct in my view, Khuraim bin Fātik was a Companion, he reported *Ahādūth* from the Prophet ﷺ, and he is well-known.

«عُدِلَتْ شَهَادَةُ الزُّورِ بِالشَّرْكِ بِاللَّهِ» ثَلَاثَ مَرَّاتٍ ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾ إِلَى آخِرِ الْآيَةِ.
 قَالَ أَبُو عِيسَى: هَذَا عِنْدِي أَصْحَحُ، وَخُرَيْمُ بْنُ فَاتِكٍ لَهُ صُحْبَةٌ، وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ وَهُوَ مَشْهُورٌ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، القضاء، باب: في شهادة الزور، ح: ٣٥٩٩ وابن ماجه، ح: ٢٣٧٢ من حديث محمد بن عبيد به، زياد العصفري لا يدري من هو؟ (ميزان الاعتدال) وحبيب مستور وثقه ابن حبان وحده وقال الحافظ في التلخيص: ١٩٠/٤، ح: ٢٠٩٥ "وإسناده مجهول" وله شاهد ضعيف عند ابن كثير في تفسيره: ٢٢٩/٣ وفي نسخة: ٤١٥/٥ * هذا الحديث لم يذكره المزي في تحفة الأشراف.

2301. ‘Abdur-Rahmān bin Abi Bakrah narrated from his father that the Messenger of Allāh ﷺ said: “Shall I not inform you of the greatest of the major sins?” They said: “Of course O Messenger of Allāh!” He said: “*Shirk* with Allāh, disobeying parents, and false testimony.” Or: “False speech” He said: “So the Messenger of Allāh ﷺ would not stop saying it until we said (to ourselves): ‘I wish he would be quiet.’” (*Ṣaḥīḥ*)

٢٣٠١ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟» قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «الإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ» أَوْ «قَوْلُ الزُّورِ». قَالَ: فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يَقُولُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

[Abū 'Eisā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*, and there is a narration on this topic from ‘Abdullāh bin ‘Amr.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

تخریج: متفق عليه، وأخرجه البخاري، الشهادات، باب ما قيل في شهادة الزور، ح: ٢٦٥٤ من حديث بشر بن المفضل ومسلم، ح: ٨٧ من حديث الجريري به وتقدم: ١٩٠١ * وفي الباب عن عبدالله بن عمرو [البخاري، ح: ٥٩٧٣ ومسلم، ح: ٩٠] وعبدالله بن عمر [ابن ماجه، ح: ٢٣٧٣].

Comments:

There is no denying that the Creator of man is Allāh. However, the apparent

[1] *Al-Hajj* (22:30)

sources of his creation are his parents. Hence it is that disobedience to them is a prelude to disobedience to Allāh. And just as polytheism is the denial of Allāh's right over His creatures, disobedience to parents is the denial of their rights over their children. Islam demands fulfilling the rights of parents as well as Allāh.

Chapter 4. Among That, Lying Will Spread Until A Man Will Testify While His Testimony Was Not Requested And A Man Will Take An Oath While His Oath Was Not Sought

2302. 'Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: "The best of people are my generation, then those who follow them, then those who follow them, then those who follow them." (He ﷺ said that) three times. "Then, after them a people will come who increase in fatness, loving fatness, giving testimony before they are asked for it."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb* as a narration of Al-A'mash from 'Alī bin Mudrik. The companions of Al-A'mash only reported it from Al-A'mash, from Hilāl bin Yasāf, from 'Imrān bin Ḥuṣain.

(Another chain) with similar narration. And this is more correct than the narration of Muḥammad bin Fuḍail (a narrator in no. 2302).

[He said:] The meaning of this *Ḥadīth*: "Giving testimony before they are asked for it." – according to some of the people of knowledge – is only false witness, it is said that one of them will give

(المعجم ٤) - [بَابٌ مِنْهُ يُفْشُو الْكُذْبُ حَتَّى يَشْهَدَ الرَّجُلُ وَلَا يُسْتَشْهَدُ وَيَحْلِفُ الرَّجُلُ وَلَا يُسْتَحْلَفُ] (التحفة ٤)

٢٣٠٢ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنِ الْأَعْمَشِ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ» ثَلَاثًا، «ثُمَّ يَجِيءُ قَوْمٌ مِنْ بَعْدِهِمْ يَتَسَمَّنُونَ وَيُحِبُّونَ السَّمَنَ يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوهَا».

[قَالَ أَبُو عَيْسَى: وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الْأَعْمَشِ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، وَأَصْحَابِ الْأَعْمَشِ إِنَّمَا رَوَوْا عَنِ الْأَعْمَشِ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ.]

حَدَّثَنَا أَبُو عَمَارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ

^[1] This appeared earlier, nos. 2221, 2222.

testimony without testimony being requested.

فَضِيلٍ [قَالَ:] وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ «يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوهَا»، إِنَّمَا يَعْنِي شَهَادَةَ الزُّورِ، يَقُولُ: شَهَادَةُ أَحَدِهِمْ مِنْ غَيْرِ أَنْ يُسْتَشْهَدَ.
تخريج: [صحيح] تقدم: ٢٢٢١.

Comments:

The *Hadith* confirms that the best of times is the time of the Prophet's Companions, then of their Successors, then of the Followers of the Successors, and then of the Post-Followers, although falsehood shall start striking its roots in this period. On the whole, however, it will be better than the times that will follow it.

2303. Clarification of this is in the *Hadith* of 'Umar bin Al-Khaṭṭāb, from the Prophet ﷺ who said: "The best of people are my generation, then those who follow them, then those who follow them. Then lying will spread, until a man testifies while his testimony was not requested, and a man will take an oath while an oath was not sought." (*Sahih*)

And the meaning of the *Hadith* of the Prophet ﷺ: "The best witness is the one who comes with his testimony before being asked for it" — according to us — it is when a man's testimony is sought for something, and he gives his testimony without refraining from testifying. This is the meaning of the *Hadith* according to some of the people of knowledge.

٢٣٠٣ - وَبَيَّانُ هَذَا فِي حَدِيثِ عَمْرِ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يُفْشَوُ الْكُذْبَ حَتَّى يَشْهَدَ الرَّجُلُ وَلَا يُسْتَشْهَدُ وَيَحْلِفُ الرَّجُلُ وَلَا يُسْتَحْلَفُ».
وَمَعْنَى حَدِيثِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا» هُوَ [عِنْدَنَا] إِذَا اسْتَشْهَدَ الرَّجُلُ عَلَى الشَّيْءِ، أَنْ يُؤَدِّيَ شَهَادَتَهُ وَلَا يَمْتَنِعَ مِنَ الشَّهَادَةِ. هَكَذَا وَجْهُ الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ.

تخريج: [صحيح] تقدم: ٢١٦٥ وحديث: خير الشهداء، تقدم: ٢٢٩٥-٢٢٩٧.

Comments:

False-witnessing and foreswearing is a crime and a sin. So, the people who are truthful and are asked to offer their testimony should not hesitate to offer their testimony.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

34. Chapters On Zuhd From The Messenger Of Allāh ﷺ

(المعجم ٣٤) - أَبْوَابُ الزُّهْدِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣١)

Chapter 1. Health And Free Time Are Two Favors Squandered By Many Of The People

(المعجم ١) - [بَابُ الصَّحَّةِ وَالْفَرَاغِ
نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ]
(التحفة ١)

2304. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Two favors that many of the people squander are health and free time.” (*Ṣaḥīḥ*)

٢٣٠٤ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ وَسُوَيْدُ
ابْنُ نَصْرِ - قَالَ صَالِحٌ: حَدَّثَنَا، وَقَالَ
سُوَيْدٌ: أَخْبَرَنَا - عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ
عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ، عَنِ
ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصَّحَّةُ
وَالْفَرَاغُ».

(Another chain) with a similar narration.

[He said:] There is something on this topic from Anas bin Mālik.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ،
عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ.
[وَقَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَاهُ
عَبْدُ وَاحِدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي
هِنْدٍ، وَرَفَعُوهُ وَوَقَفَهُ بَعْضُهُمْ عَنْ عَبْدِ اللَّهِ بْنِ
سَعِيدِ بْنِ أَبِي هِنْدٍ.

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. More than one narrator reported it from ‘Abdullāh bin Sa‘eed bin Abī Hind in *Marfū‘* form. Some of them reported it in *Mawqūf* form from ‘Abdullāh bin Sa‘eed bin Abī Hind.

تخريج: وأخرجه البخاري، الرقاق، باب الصحة والفرغ، ولا عيش إلا عيش الآخرة، ح: ٦٤١٢ من حديث عبدالله بن سعيد به وهو في كتاب الزهد لابن المبارك (!) * وفي الباب عن أنس بن مالك [البراز (كشف الأستار): ٢٣٩/٤، ح: ٣٦٢٠].

Comments:

It is a common spectacle that a healthy man has hardly any free time left to himself. He has innumerable occupations on his hands. It also happens that, if he has some leisure or free time, he does not have good health. If he is blessed with both, then in spite of knowing very well that this world is just a sowing field for the Hereafter, he lets go the opportunity to sow the crop of good deeds in this world in order to reap its harvest in the next. He thus suffers great loss in the end and proves his short-sightedness and foolishness.

Chapter 2. Whoever Guards Most Against The Unlawful, Then He Is The Most Worshipping Among The People

2305. Al-Ḥasan narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Who will take these statements from me, so that he may act upon them, or teach one who will act upon them?” So Abū Hurairah said: “I said: ‘I shall O Messenger of Allāh!’ So he ﷺ took my hand and enumerated five (things), he said: “Be on guard against the unlawful and you shall be the most worshipping among the people, be satisfied with what Allāh has allotted for you and you shall be the richest of the people, be kind to your neighbor and you shall be a believer, love for the people what you love for yourself and you shall be a Muslim. And do not laugh too much, for indeed increased laughter kills the heart.”

(Da‘īf)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Ja‘far bin Sulaimān (a narrator in the chain), and Al-Ḥasan did not hear anything from Abū Hurairah.

(المعجم ٢) - بَابُ [مَنْ اتَّقَى الْمَحَارِمَ فَهُوَ أَعْبَدُ النَّاسِ] (التحفة ٢)

٢٣٠٥ - حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ الصَّوَّافُ [الْبَصْرِيُّ]: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي طَارِقٍ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَأْخُذْ عَنِّي هُوَ لَاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ أَوْ يُعَلِّمُ مَنْ يَعْمَلُ بِهِنَّ؟» فَقَالَ أَبُو هُرَيْرَةَ: قُلْتُ: أَنَا يَا رَسُولَ اللَّهِ! فَأَخَذَ بِيَدِي فَعَدَّ خَمْسًا وَقَالَ: «اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ، وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ، وَأَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا، وَأَجِبْ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا، وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ وَالْحَسَنِ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ شَيْئًا، هَكَذَا رَوَى عَنْ أُيُوبَ وَوَيْسَ بْنَ عُبَيْدٍ وَعَلِيَّ ابْنَ زَيْدٍ. قَالَ: لَمْ يَسْمَعْ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ: وَرَوَى أَبُو عُبَيْدَةَ النَّاجِي عَنِ الْحَسَنِ هَذَا الْحَدِيثَ قَوْلَهُ، وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي

This is what was reported from Ayyūb, Yūnus bin ‘Ubaid, and ‘Ali bin Zaid, he said: Al-Ḥasan did not hear from Abū Hurairah. Abū ‘Ubaidah An-Nājī reported this *Ḥadīth* from Al-Ḥasan as his saying, he did not mention: “From Abū Hurairah, from the Prophet ﷺ” in it.

هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣١٠/٢ من حديث جعفر بن سليمان به أبو طارق مجهول (ترتيب والحسن البصري عنعن) ولبعض الحديث شواهد عند ابن ماجه، (ح: ٤١٩٣، ٤٢١٧) وغيره.

Comments:

- a. Every one of us should learn the *Ahādīth* with the intention of acting upon them. In case, due to some reason, he is not able to act upon them, he must teach them to those who would act upon them.
- b. It is an accepted fact that warding off harm and destruction is of greater importance in life than going after gains and profits. It is also a patent truth that a person who has the gut to avoid unlawful acts also has the courage to perform virtuous deeds. It must also be noted that failing to carry out the commanded acts is an act of sin. Therefore, the greatest form of worship and obeisance to Allāh is to avoid all things declared hateful or unlawful by Him.

Chapter 3. What Has Been Related About Racing To Act (To Do Works)

(المعجم ٣) - بَابُ مَا جَاءَ فِي الْمُبَادَرَةِ بِالْعَمَلِ (التحفة ٣)

2306. Abū Hurairah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “Race to do works against seven. Are you waiting but for overwhelming poverty, or distracting richness, or debilitating illness, or babbling senility, or sudden death, or the *Dajjāl*, so that hidden evil is what is awaited, or the Hour? The Hour is more calamitous and more bitter.” (*Da‘īf*)

٢٣٠٦ - حَدَّثَنَا أَبُو مُصْعَبٍ عَنْ مُحَرَّرِ بْنِ هَارُونَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ سَبْعًا، هَلْ تُنْتَظَرُونَ إِلَّا إِلَى فَقْرٍ مُنْسٍ، أَوْ غَيٍّ مُطْعٍ، أَوْ مَرَضٍ مُفْسِدٍ أَوْ هَرَمٍ مُفْنِدٍ أَوْ مَوْتٍ مُجْهِزٍ أَوْ الدَّجَالِ فَسْرًا غَائِبًا يُنْتَظَرُ أَوْ السَّاعَةِ؟ فَالسَّاعَةُ أَدْهَى وَأَمْرٌ».

[He said:] This *Ḥadīth* is *Gharīb Ḥasan*, we do not know of it as a narration of Al-A‘raj from Abū

[قال:] [هذا حديث غريب حسن لا نعرفه من حديث الأعرج عن أبي هريرة إلا من

Hurairah, except through the narration of Muḥriz bin Hārūn. Ma'mar reported this *Hadīth* from someone who heard it from Sa'eed Al-Maqburī, from Abū Hurairah from the Prophet ﷺ, and it is similar to this.

حَدِيثُ مُحْرِزِ بْنِ هَارُونَ، وَقَدْ رَوَى مَعْمَرٌ هَذَا الْحَدِيثَ عَمَّنْ سَمِعَ سَعِيدًا الْمَقْبُرِيَّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٢٤٣٤/٦ من حديث أبي مصعب به وابن هارون: متروك (تقريب).

Comments:

Horrors and pains of the Day of Reckoning will be unspeakable. We, in this world, cannot even imagine their exact nature or intensity. The Plain of Resurrection will not be the place of correcting one's failures and misdeeds. It will rather be the place of requital and recompense. It, therefore, behooves all of us not to let go or waste the opportunity bestowed upon us, but make as good a use of the days of our health and the span of our lives as we can.

Chapter 4. What Has Been Related About Remembering Death

(المعجم ٤) - بَابُ مَا جَاءَ فِي ذِكْرِ الْمَوْتِ (التحفة ٤)

2307. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Increase in remembrance of the severer of pleasures." Meaning death. (*Hasan*)

٢٣٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْثِرُوا ذِكْرَ هَازِمِ اللَّذَاتِ» يَعْنِي الْمَوْتَ.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb Hasan*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

[Abū 'Eisā said:] There is a narration on this topic from Abū Sa'eed.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب ذكر الموت والاستعداد له، ح: ٤٢٥٨ عن محمود بن غيلان به وصححه ابن حبان، ح: ٢٥٥٩-٢٥٦٢ والحاكم على شرط مسلم: ٣٢١/٤ ووافقه الذهبي، وحسنه المنذري * وفي الباب عن أبي سعيد [يأتي: ٢٤٦٠].

Comments:

Engrossed in the luxuries and pleasures of the world, man tends to forget the Hereafter. The best panacea for this disease is the remembrance of death that keeps alive the fear of Allāh and the care of the Last Hour, and thus man is saved from becoming oblivious of his ultimate destiny.

Chapter 5. What Has Been Related About The Grave's Horror And That It Is The First Stage Of The Hereafter

2308. Hāni' the freed slave of 'Uthmān said: "When 'Uthmān would stop at a grave he would cry until his beard was soaked (in tears). It was said to him: 'The Paradise and the Fire were mentioned and you did not cry, yet you cry because of this?' So he said: 'Indeed the Messenger of Allāh ﷺ said: "Indeed the grave is the first stage among the stages of the Hereafter. So if one is saved from it, then what comes after it is easier than it. And if one is not saved from it, then what is comes after it is worse than it." And the Messenger of Allāh ﷺ said: "I have not seen any sight except that the grave is more horrible than it." (*Hasan*)

[He said:] This *Hadīth* is *Hasan Gharib*, we do not know of it except as a narration of Hishām bin Yūsuf.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب ذكر القبر والبي، ح: ٤٢٦٧ من حديث يحيى بن معين به وصححه الذهبي في تلخيص المستدرک: ١/٣٧١.

Comments:

Man's reckoning starts right from his grave, and the punishment, if any, meted out to him in the grave expiates his sins. Thus, whether the punishment of the grave becomes full expiation for him or he is saved from it, other after-life stages become easy for him. If, on the contrary, his sins are not forgiven, then the stages ahead of him are bound to be quite severe and terrifying for him.

(المعجم ٥) - بَابُ [مَا جَاءَ فِي فِطَاعَةِ الْقَبْرِ وَأَنَّهُ أَوَّلُ مَنَازِلِ الْآخِرَةِ] (التحفة ٥)

٢٣٠٨ - حَدَّثَنَا هَنَادٌ: أَخْبَرَنَا يَحْيَى بْنُ مَعِينٍ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جُبَيْرٍ أَنَّهُ سَمِعَ هَانِئًا مَوْلَى عُثْمَانَ قَالَ: كَانَ عُثْمَانُ إِذَا وَقَفَ عَلَى قَبْرِ بَكَى حَتَّى يَبُلَّ لِحْيَتَهُ، فَقِيلَ لَهُ: تُذَكِّرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنَ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ» قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هِشَامِ بْنِ يُوسُفَ.

Chapter 6. Whoever Loves To Meet Allāh, Allāh Loves To Meet Him

2309. ‘Ubādah bin Aṣ-Ṣāmit narrated that the Prophet ﷺ said: “Whoever loves to meet Allāh, Allāh loves to meet him. Whoever is averse to meeting Allāh, Allāh is averse to meeting him.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, ‘Āishah, Abū Mūsā and Anas.

[He said:] The *Ḥadīth* of ‘Ubādah is a [*Ḥasan*] *Ṣaḥīḥ Ḥadīth*.

تخريج: متفق عليه، وأخرجه مسلم، الذكر والدعاء، باب من أحب لقاء الله، أحب الله لقاءه... إلخ، ح: ٢٦٨٣ من حديث شعبة والبخاري، ح: ٦٥٠٧ من حديث قتادة به * وفي الباب عن أبي هريرة [مسلم، ح: ٢٦٨٥] وعائشة [ومسلم، ح: ٢٦٨٤] وأبي موسى [البخاري، ح: ٦٥٠٨] ومسلم، ح: ٢٦٨٦ وأنس [أحمد: ١٠٧/٣].

Comments:

The *Ḥadīth* has already been discussed at some length under the Chapter on Funerals. In fact, the love or aversion mentioned in the *Ḥadīth* happens when man begins to see glimpses of the approaching destiny.

Chapter 7. What Has Been Related About The Prophet ﷺ Warning His People

2310. ‘Āishah narrated: “When this *Āyah* was revealed: And warn your near kindred...,^[1] the Messenger of Allāh ﷺ said: ‘O Ṣafiyah bint ‘Abdul-Muṭṭalib! O Fāṭimah bint Muḥammad! O Bānu ‘Abdul-Muṭṭalib! I have no authority on your behalf over Allāh for anything. Ask me for whatever you want of my wealth.’” (*Ṣaḥīḥ*)

(المعجم ٦) - بَابُ مَنْ أَحَبَّ لِقَاءَ اللَّهِ
أَحَبَّ اللَّهُ لِقَاءَهُ (التحفة ٦)

٢٣٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ عِبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ.» [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ وَأَبِي مُوسَى وَأَنْسٍ. [قَالَ:] حَدِيثُ عِبَادَةَ حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

(المعجم ٧) - بَابُ مَا جَاءَ فِي إِنْذَارِ
النَّبِيِّ ﷺ قَوْمَهُ (التحفة ٧)

٢٣١٠ - حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمُقْدَامِ الْعَجَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطَّفَاوِيُّ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] قَالَ رَسُولُ اللَّهِ ﷺ: «يَا صَفِيَّةُ بِنْتُ عَبْدِ

[1] *Ash-Shu‘arā’* 26:214.

[He said:] There are narrations on this topic from Abū Hurairah, Ibn ‘Abbās, and Abū Mūsā. [He said:] The *Hadīth* of ‘Āishah is a *Ḥasan* [*Gharīb*] *Hadīth*. [This is how some of them reported it, from Hishām bin ‘Urwah, similarly.] Some of them reported the same from Hishām bin ‘Urwah from his father from the Prophet ﷺ.

المُطَلَّبِ، يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ، يَا بَنِي عَبْدِ الْمُطَلَّبِ: إِنِّي لَا أُمَلِّكُ لَكُمْ مِنَ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَبِي مُوسَى، [قَالَ:] حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ [غَرِيبٌ] [هَكَذَا رَوَى بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ نَحْوَهُ]. وَقَدْ رَوَى بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخريج: وأخرجه مسلم، الإيمان، باب: في قوله تعالى: "وأندر عشيرتك الأقربين"، ح: ٢٠٥ من حديث هشام بن عروة به * وفي الباب عن أبي هريرة [يأتي: ٣١٨٥] وابن عباس [البخاري، ح: ٤٧٧٠ ومسلم، ح: ٢٠٨] وأبي موسى [يأتي: ٣١٨٦].

Comments:

The *Hadīth* tells us in no uncertain terms that we cannot depend on the good deeds of our parents or kinsfolk. Success in the Hereafter is linked to our own faith and right actions. Intercession shall only come on the basis of virtuous deeds.

Chapter 8. What Has Been Related About The Virtue Of Crying Out Of Fear Of Allāh, Most High

2311. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “A man who cries out of fearing Allāh, will not be put into the Fire until milk returns to the udder; and dust raised in the cause of Allāh and the smoke of *Jahannam* will not be gathered together.” (*Ṣaḥīh*)

[He said:] There are narrations on this topic from Abū Raiḥānah and Ibn ‘Abbās. [He said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīh*. Muḥammad bin ‘Abdur-Raḥmān is the *Mawlā* of the family of Ṭalḥah, and he is

(المعجم ٨) - بَابُ مَا جَاءَ فِي فَضْلِ الْبُكَاءِ مِنْ خَشْيَةِ اللَّهِ تَعَالَى (التحفة ٨)

٢٣١١ - حَدَّثَنَا هَذَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَيْسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الصَّرْعِ، وَلَا يَجْتَمِعُ عُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانٌ جَهَنَّمَ». [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي رَيْحَانَةَ وَابْنِ عَبَّاسٍ. [قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ]

from Al-Madinah, and trustworthy. Shu'bah and Sufyān Ath-Thawri reported from him.

صَحِيحٌ. وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ مَوْلَى آلِ طَلْحَةَ وَهُوَ مَدَنِيٌّ ثِقَةٌ، رَوَى عَنْهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ.

تخريج: [صحيح] تقدم: ١٦٣٣ عن هناد به * وفي الباب عن أبي ریحانة [أحمد: ١٣٤/٤]

وابن عباس [تقدم: ١٦٣٩].

Comments:

The quality of crying out of the fear of Allāh rests only in a person who: (i) has firm belief in Allāh's Greatness and Majesty, (ii) believes in the reality of reckoning, and (iii) obeys the commands of Allāh and abstains from matters prohibited by Him. Similarly, only a person who realizes the importance of raising high the Word of Allāh will go out fighting in His cause. Such people shall not taste the heat of Hellfire.

Chapter 9. What Has Been Related About The Prophet ﷺ Saying: "If You Knew What I Know, Then You Would Laugh Little"

(المعجم ٩) - بَابُ مَا جَاءَ فِي قَوْلِ النَّبِيِّ ﷺ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا» (التحفة ٩)

2312. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Indeed I see what you do not see, and I hear what you do not hear. The Heavens moan, and they have the right to moan. There is no spot, the size of four fingers in them, except that there is an angel placing his forehead in it, prostrating to Allāh. By Allāh! If you knew what I know, then you would laugh little and you would cry much. And you would not taste the pleasures of your women in the beds, and you would go out beseeching Allāh. And I wish that I was but a felled tree." (*Hasan*)

٢٣١٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ مُورِقٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ، أَطَّتِ السَّمَاءُ وَحَقَّ لَهَا أَنْ تَبْطَأَ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكَ وَاصِعَ جَبْهَتَهُ اللَّهُ سَاجِدًا، وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا، وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ، وَلَخَرَجْتُمْ إِلَى الصُّعْدَاتِ تَجَارُونَ إِلَى اللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ.

[Abū 'Eisā said:] There are narrations on this topic from 'Aishah, Abū Hurairah, Ibn 'Abbās, and Anas.

[قَالَ أَبُو عِيسَى:] [وفي الباب عن عائشة وأبي هريرة وابن عباس وأنس].

[He said:] This *Hadith* is *Hasan*

[قَالَ:] [هذا حديث حسن غريب، ويروى من غير هذا الوجه أن أبا ذرٍّ قال: لَوَدِدْتُ

Gharīb. It has been related through routes other than this, that Abū Dharr said: "I wish that I was a felled tree." And it has been related from Abū Dharr in *Mawqūf* form.

أَنْبِي كُنْتُ شَجَرَةً تُعْضَدُ، وَيُرْوَى عَنْ أَبِي ذَرٍّ مَوْقُوفًا.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب الحزن والبيكاء، ح: ٤١٩٠ من حديث إسرائيل به وصححه الحاكم: ٥١٠/٢، ٥١١، [٤/٥٤٤، ٥٧٩] ووافقه الذهبي وقوله: "لوددت أني كنت شجرة تعضد" مدرج من قول أبي ذر رضي الله عنه، وباقي الحديث حسن له شواهد * وفي الباب عن عائشة [البخاري، ح: ١٠٤٤ مسلم، ح: ٩٠١] وأبي هريرة [يأتي: ٢٣١٣] وابن عباس [لم أجده] وأنس [البخاري، ح: ٦٤٨٦ مسلم، ح: ٢٣٥٩].

Comments:

The scope of the sources of knowledge, hidden and apparent, such as ears, eyes, intellect etc, given by Allāh ﷻ to man, extends only as far as the seen world. The unseen world is beyond its capacity or domain. The way to acquire authentic and dependable knowledge about the unseen is to get it from what the Prophets and Messengers of Allāh inform us, on the basis of what Allāh gives them to see, hear and observe. Allāh lets them see what is unseen to us, in order that they make their people aware of those things who, in their turn, believe in them on the authority of these Prophets and Messengers.

2313. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "If you knew what I know, then you would laugh little and you would cry much." (*Hasan*)
[He said:] This *Hadīth* is *Ṣaḥīh*.

٢٣١٣ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ [الْفَلَّاسُ]: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَعَلَّمُونَ مَا أَعْلَمَ لَصَحَّحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» [هَذَا] حَدِيثٌ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٥٠٢/٢ من حديث محمد بن عمرو الليثي به وللحديث طرق كثيرة عند البخاري، ح: ٦٤٨٥ وغيره.

Comments:

It was due to the nature of the task entrusted to the Messengers that Allāh saw it fit that the reality of things be made manifest to them, so that their first hand observations might give them an absolutely certain knowledge and assured sight of the things needed for the implementation of the sublime duty entrusted to them. Not only this, Allāh in His absolute wisdom, invested the Prophet's mind and heart with an extraordinary strength, so that he could perform the duties assigned to him with extreme poise and composure, that could serve as a living example for all categories of people until the Last Day.

Chapter 10. What Has Been Related About One Who Says Something To Make People Laugh

2314. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed a man may utter a statement that he does not see any harm in, but for which he will fall seventy autumns in the Fire.” (*Sahīh*)

[He said:] This *Hadīth* is *Hasan Gharīb* from this route.

(المعجم ١٠) - بَابُ مَا جَاءَ مَنْ تَكَلَّمَ بِالْكَلِمَةِ لِيُضْحِكَ النَّاسَ (التحفة ١٠)

٢٣١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى بِهَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ».

[قَالَ] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [صحيح] وأخرجه البخاري، الرقاق، باب حفظ اللسان، ح: ٦٤٧٧ من حديث محمد بن إبراهيم به وسند الترمذي حسن.

Comments:

Sometimes a man unwittingly articulates something of a very bad import, he neither realizes the seriousness of what he has said nor sees anything wrong in articulating it. It may, however, have dangerous implications for him such as would throw him into the pit of Hellfire and keep him there for long, long years. It is, therefore, extremely important that we weigh each word before we speak it and be fully aware of what consequences it will have in the next world.

2315. Bahz bin Ḥakīm narrated from his father, from his grandfather, that the Prophet ﷺ said: “Woe to the one who talks about something to make the people laugh, in which he lies. Woe to him! Woe to him!” (*Hasan*)

[He said:] There is something on this topic from Abū Hurairah. [He said:] This *Hadīth* is *Hasan*.

٢٣١٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «وَيْلٌ لِلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ، وَيْلٌ لَهُ وَيْلٌ لَهُ».

[قَالَ:] [وفي الباب عن أبي هريرة.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥/٥ عن يحيى القطان به ورواه أبو داود، ح: ٤٩٩٠ وغيره * وفي الباب عن أبي هريرة [البیهقي في شعب الإيمان، ح: ٤٨٣٢] والبغوي في شرح السنة: ٣١٩/١٤.

Comments:

There is nothing wrong with the display of good humor, happy disposition or delightful talk with the people, as long as it does not hurt anybody's feelings. But to take recourse to lying in order to make the people laugh is a highly disliked and hateful conduct. The man indulging in such activities may momentarily succeed in making the people laugh, but will not escape ruination and perdition in the next world.

Chapter 11. Among The Excellence Of A Person's Islām Is His Leaving What Does Not Concern Him

(المعجم ١١) - بَابُ [حَدِيثُ : «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ» (التحفة ١١)

2316. Anas bin Mālik narrated that a man among his companions was dying so he said – meaning a man said to him: “Glad tidings of Paradise.” To which the Messenger of Allāh ﷺ said: “You do not know. Perhaps he spoke of what did not concern him or he was greedy with that which would not decrease him.” (*Da'if*)

٢٣١٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْجَبَّارِ الْبَغْدَادِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنِي أَبِي عَنِ الْأَعْمَشِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: تُوْفِّي رَجُلٌ مِنْ أَصْحَابِهِ، فَقَالَ - يَعْنِي رَجُلًا -: أَبَشِرْ بِالْجَنَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ لَا تَذْرِي فَلَعَلَّهُ تَكَلَّمَ فِيمَا لَا يَعْنِيهِ أَوْ يَجَلَّ بِمَا لَا يَنْقُصُهُ».

[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ.

[He said:] This *Hadith* is *Gharīb*.

تخريج: [إسناده ضعيف] وأخرجه يحيى بن الحسين الشجري في الأمالي: ١٢٧/١ وأبو نعيم في حلية الأولياء: ٥٥/٥، ٥٦ من حديث عمر بن حفص به ورواه أبو يعلى، ح: ٤٠١٧ من طريق آخر عن الأعمش به * الأعمش عنعن ولم يسمع من أنس رضي الله عنه.

Comments:

Among the commendable traits that a believer must inculcate is to avoid all words and deeds that have no need or benefit for him either in this world or the next. Indulging in such aimless and needless activities is sheer waste of time and self-ruination. As for giving glad tidings of Paradise, it can and should only be extended to a person who is not threatened with hard questioning. As for a person who has indulged in activities that merit severe questioning in the Hereafter, his joy or happiness will only be tainted and incomplete. So, where is the occasion or justification for giving him the glad tidings of a happy future?

2317. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed among the excellence of a person's Islam is that he leaves

٢٣١٧ - حَدَّثَنَا أَحْمَدُ بْنُ نَصْرِ النَّيْسَابُورِيُّ وَغَيْرُهُ وَاجِدٌ قَالُوا: حَدَّثَنَا أَبُو مُسْهِرٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ سَمَاعَةَ، عَنْ

what does not concern him.”
(*Da'if*)

[He said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of Abū Salamah from Abū Hurairah, from the Prophet ﷺ except through this route.

الأَوْزَاعِيُّ، عَنْ قُرَّةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَسُنَ إِسْلَامَ الْمَرْءِ تَرَكُهُ مَا لَا يَبْغِيهِ». [قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب كف اللسان في الفتنة، ح: ٣٩٧٦ من حديث الأوزاعي به والزهري صرح بالسماع عند البغوي في شرح السنة: ١٤/٣٢٠، ح: ٤١٣٢ وصححه ابن حبان (الإحسان): ٢٢٩ وحسنه النووي في الأربعين ضرة ضعفه الجمهور.

2318. Alī bin Al-Ḥusain narrated that: “The Messenger of Allāh ﷺ said, ‘Surely, of the excellence of a person’s Islam is that he leaves what does not concern him.’”
(*Da'if*)

[Abū ‘Eisā said:] This is how more than one of the companions of Az-Zuhrī reported it from Az-Zuhrī, from Al-Ḥusain from the Prophet ﷺ, similar to the narration of Mālik (a narrator in the chain).

٢٣١٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرَكُهُ مَا لَا يَبْغِيهِ». [قَالَ أَبُو عَيْسَى: وَ] هَكَذَا رَوَى غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ الزُّهْرِيِّ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكٍ. تخريج: [ضعيف] انظر الحديث السابق.

Comments:

Lā ya'nihi: That which does not concern him or is not the object of his quest or need. In other words, abstinence from needless talk and meaningless activities is a necessary requirement of good faith and an adornment of personality which lends beauty to the faith of the person concerned.

Chapter 12. What Has Been Related About Speaking Little

2319. Muḥammad bin ‘Amr narrated from his father, from his grandfather who said: “I heard Bilāl bin Al-Ḥārith Al-Muzanī, the Companion of the Messenger of

(المعجم ١٢) - بَابُ مَا جَاءَ فِي قَلْبِهِ الْكَلَامِ (التحفة ١٢) ٢٣١٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدُهُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: سَمِعْتُ بِلَالَ بْنَ الْحَارِثِ الْمُزَنِيِّ

Allāh ﷻ saying: ‘I heard the Messenger of Allāh ﷺ saying: “Indeed one of you says a statement pleasing to Allāh, not realizing that you have achieved what you have achieved. Then for it, Allāh writes for him His pleasure until the Day of Meeting Him. And one of you says a statement angering Allāh, not realizing that you have achieved what you have achieved. Then for it, Allāh writes for him His anger until the Day of Meeting with Him.” (*Hasan*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This was reported similarly by more than one narrator from Muḥammad bin ‘Amr. They said: “From Muḥammad bin ‘Amr, from his father, from his grandfather, from Bilāl bin Al-Ḥārith.” Mālik bin Anas reported this *Ḥadīth* from Muḥammad bin ‘Amr, from his father, from Bilāl bin Al-Ḥārith, and he did not mention in it: “From his grandfather.”

صَاحِبَ رَسُولِ اللَّهِ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبَ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ، وَإِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبَ اللَّهُ عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهُ». [قَالَ:] وَفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَأَهْلُكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو نَحْوَ هَذَا، وَقَالُوا: عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ بِلَالِ بْنِ الْحَارِثِ. وَرَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِيهِ، عَنْ بِلَالِ بْنِ الْحَارِثِ وَلَمْ يَذْكُرْ فِيهِ عَنْ جَدِّهِ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الفتن، باب كف اللسان في الفتنة، ح: ٣٩٦٩ من حديث محمد بن عمرو به وصححه الحاكم: ٤٦/١ وابن حبان (الإحسان): ٢٨٠، ٢٨٧ وحديث مالك: في الموطأ: ٢/٩٨٥ (يحيى).

Comments:

One of us sometimes articulates a statement pleasing to Allāh which, although he does not realize the importance of it, gets a high degree of acceptance with Allāh, and as such becomes a perpetual source of Allāh’s pleasure, until the end of the world, so that it spurs him to do more and more virtuous deeds and achieve deliverance in the next world. On the other hand, one of us sometimes articulates a small word which is highly displeasing to Allāh, and consequently becomes the source of Allāh’s displeasure till the end of time.

Chapter 13. What Has Been Related About The Insignificance Of The World To Allāh, The Mighty And Sublime

2320. Sahl bin Sa'd narrated that the Messenger of Allāh ﷺ said: "If the world to Allāh was equal to a mosquito's wing, then He would not allow the disbeliever to have a sip of water from it."

There is something on this topic from Abū Hurairah. (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ Gharīb* from this route.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب مثل الدنيا، ح: ٤١١٠ من حديث أبي حازم به وصححه الحاكم: ٣٠٦/٤ فتعقبه الذهبي وله شواهد كثيرة.

Comments:

It means that whatever good things of the world Allāh has given to those who deny His own attribute of Oneness, as well as of the Prophethood of His beloved Messenger, He has given those things to them because the world, as a whole, is entirely insignificant and valueless before Allāh.

2321. Al-Mustawrid bin Shaddād said: "I was with the caravan of those who stopped with the Messenger of Allāh ﷺ at a dead lamb. The Messenger of Allāh ﷺ said: 'Do you think that this was insignificant to its owners when they threw it away?' They said: 'Yes!') It is because of its insignificance that they threw it away O Messenger of Allāh!' He said: 'The world is more insignificant to Allāh than this to its owners.'" (*Hasan*)

There are narrations on this topic from Jābir and Ibn 'Umar.

[Abū 'Eisā said:] The *Hadīth* of Al-Mustawrid is a *Hasan Hadīth*.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي هَوَانِ الدُّنْيَا عَلَى اللَّهِ عَزَّ وَجَلَّ (التحفة ١٣)

٢٣٢٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ ابْنُ سَلِيمَانَ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بُعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

٢٣٢١ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مُجَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: كُنْتُ مَعَ الرَّكْبِ الَّذِينَ وَقَفُوا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى السَّخْلَةِ الْمَيْتَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَرُونَ هَذِهِ هَانَتْ عَلَى أَهْلِهَا حِينَ أَلْقَوْهَا؟» قَالُوا: «مِنْ هَوَانِهَا أَلْقَوْهَا يَا رَسُولَ اللَّهِ!» قَالَ: «الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذِهِ عَلَى أَهْلِهَا».

وَفِي الْبَابِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَعَنْ عُمَرَ. [قَالَ أَبُو عِيْسَى:] حَدِيثُ الْمُسْتَوْرِدِ حَدِيثٌ حَسَنٌ.

تخریج: [حسن] وأخرجه ابن ماجه، أيضًا، ح: ٤١١١ من حديث مجالد به وسنده ضعيف وله شواهد كثيرة منها الحديث السابق * وفي الباب عن جابر [مسلم، ح: ٢٩٥٧] وابن عمر [الطبراني في الأوسط: ٣/٤٣٣، ٤٣٤، ح: ٢٩٣٤].

Comments:

When, during one of his journeys the Messenger of Allāh ﷺ came upon the carcass of a lamb then, instead of turning his face away from it, he ﷺ chose to give his Companions a very important and instructive lesson in relation to it, owners that as insignificant and worthless as this dead lamb is to its masters, much more insignificant and worthless than this to Allāh is the world, which makes its inhabitants oblivious of the Hereafter and forgetful of its Lord and Creator.

**Chapter 14. The *Hadīth*:
“Indeed The World Is Cursed”**

(المعجم ١٤) - [بَابُ مِنْهُ حَدِيثٌ: «إِنَّ الدُّنْيَا مَلْعُونَةٌ»] (التحفة ١٤)

2322. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Lo! Indeed the world is cursed. What is in it is cursed, except for remembrance of Allāh, what is conducive to that,^[1] the knowledgeable person and the learning person.” (*Hasan*)

[Abū Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

٢٣٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ
الْمُؤَدَّبُ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ ثَابِتٍ بْنِ ثُوْبَانَ، قَالَ: سَمِعْتُ
عَطَاءَ بْنَ قُرَّةَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ
ضَمْرَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَلَا إِنَّ الدُّنْيَا
مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ
وَعَالِمٌ أَوْ مُتَعَلِّمٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب مثل الدنيا، ح: ٤١١٢ من حديث عبدالرحمن بن ثابت به.

Comments:

The world that makes the people forget their Creator, and out of whose love they tend to forget the Hereafter is, in terms of its real value and ultimate end, so despised and insignificant to Allāh that it fails to get even the smallest place in the all-compassing mercy of Allāh. In fact, only those matters and deeds will be eligible to find a place under the canopy of Allāh’s all-embracing mercy that have some connection with Allāh and with the religion chosen and favored by Allāh.

[1] Meaning those acts which Allāh loves that bring one nearer to Him.

Chapter 15. The *Hadīth*: “The World Compared To The Hereafter Is But Like What One Of You Gets When Placing His Finger Into The Sea”

(المعجم ١٥) - [بَابٌ مِنْهُ حَدِيثٌ: «مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلَ مَا يَجْعَلُ أَحَدُكُمْ إِضْبَعَهُ فِي الْيَمِّ»] (التحفة ١٥)

2323. Qais bin Abī Hāzim said: I heard Mustawrid, a member of Banū Fīhr, saying: The Messenger of Allāh ﷺ said: “The world compared to the Hereafter is but like what one of you gets when placing his finger into the sea, so look at what you draw from it.” (*Ṣaḥīh*)

٢٣٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: أَخْبَرَنِي قَيْسُ بْنُ أَبِي حَارِزٍ، قَالَ: سَمِعْتُ مُسْتَوْرِدًا أَحَا بْنِي فَهَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلَ مَا يَجْعَلُ أَحَدُكُمْ إِضْبَعَهُ فِي الْيَمِّ فَلْيَنْظُرْ بِمَاذَا تَرَجِعُ».

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*. [Ismā‘il bin Abī Khālid’s (a narrator in the chain) *Kunyah* is Abū ‘Abdullāh, and Qais bin Abī Hāzim’s father’s name is ‘Abd bin ‘Awf and he was a Companion.]

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ يُكْنَى أَبَا عَبْدِ اللَّهِ وَوَالِدُ قَيْسِ أَبُو حَارِزٍ اسْمُهُ عَبْدُ بْنُ عَوْفٍ وَهُوَ مِنَ الصَّحَابَةِ].

تخریج: وأخرجه مسلم، الجنة ونعيمها، باب فناء الدنيا، وبيان الحشر يوم القيامة، ح: ٢٨٥٨ من حديث يحيى القطان به.

Comments:

The *Hadīth* is in fact intended to convey the idea that the world, when compared to the Hereafter, is as insignificant as is the drop of water sticking to a man’s finger in comparison with the sea. The parable has just been coined to deliver a message. Otherwise in reality, the world does not weigh even as much as we understand from the parable since the world, along with all its paraphernalia, is at best temporal and limited while the Hereafter is limitless and never-ending. And it is a known fact that the limited and temporal cannot be compared with the never-ending and limitless.

Chapter 16. What Has Been Related About ‘The World Is A Prison For The Believer And A Paradise For The Disbeliever’

(المعجم ١٦) - بَابُ مَا جَاءَ أَنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ (التحفة ١٦)

2324. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The world is a prison for the

٢٣٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ

believer and Paradise for the disbeliever.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

تخريج: وأخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٥٦ عن قتبية به * وفي الباب عن عبدالله بن عمرو [أحمد: ١٩٧/٢].

Comments:

The main characteristic of a prison is that the prisoner in it is not free to lead a life of his choice, but is bound by the laws of the prison and the whims of its officers. He is neither free in eating and drinking, nor in sleeping and awakening, nor in moving about nor in meeting with the people at will. In short, he has no freedom of any kind in a prison house, and has willy-nilly to obey the orders of others. The second thing is that no prisoner loves his prison like home, but is always on the lookout to somehow get out of it. Paradise, on the other hand, is a place where the inhabitants will have no such restrictions. Each person will live a life of his choice, and every desire of his will be fulfilled, and he will never feel the desire to get out of it.

Chapter 17. What Has Been Related About ‘The Parable Of The World Is That Of Four People’

2325. Abū Kabshah Al-Anmāri narrated that the Messenger of Allāh ﷺ said: “There are three things for which I swear and narrate to you about, so remember it.” He said: “The slave (of Allāh) wealth shall not be decreased by charity, no slave (of Allāh) suffers injustice and is patient with it except that Allāh adds to his honor; no slave (of Allāh) opens up a door to begging except that Allāh opens a door for him to poverty” – or a statement similar – “And I shall narrate to you a narration, so remember it.” He said: “The world is only for four persons: A slave whom Allāh

(المعجم ١٧) - بَابُ مَا جَاءَ مَثَلُ الدُّنْيَا
مَثَلُ أَرْبَعَةٍ نَفَرٍ (التحفة ١٧)

٢٣٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عُبَادَةُ بْنُ مُسْلِمٍ: حَدَّثَنَا يُونُسُ بْنُ حَبَّابٍ عَنْ سَعِيدِ الطَّائِبِيِّ أَبِي الْحَخَرِيِّ أَنَّهُ قَالَ: حَدَّثَنِي أَبُو كَيْسَةَ الْأَنْمَارِيُّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثَلَاثٌ أَفْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاخْفَظُوهُ - قَالَ: - مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ، وَلَا ظَلِمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا، وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ - أَوْ كَلِمَةٍ نَحَوْهَا - وَأُحَدِّثُكُمْ حَدِيثًا فَاخْفَظُوهُ - قَالَ: - «إِنَّمَا الدُّنْيَا لِأَرْبَعَةٍ نَفَرٍ: عَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَبْقَى رَبَّهُ فِيهِ وَيَصِلُ بِهِ

provides with wealth and knowledge, so he has *Taqwā* of his Lord with it, nurtures the ties of kinship with it, and he knows that Allāh has a right in it. So this is the most virtuous rank. And a slave whom Allāh provides with knowledge, but He does not provide with wealth. So he has a truthful intent, saying: 'If I had wealth, then I would do the deeds of so-and-so with it.' He has his intention, so their rewards are the same. And a slave whom Allāh provides with wealth, but He does not provide him with knowledge. [So he] spends his wealth rashly without knowledge, nor having *Taqwā* of his Lord, nor nurturing the ties of kinship, and he does not know that Allāh has a right in it. So this is the most despicable rank. And a slave whom Allāh does not provide with wealth nor knowledge, so he says: 'If I had wealth, then I would do the deeds of so-and-so with it.' He has his intention, so their sin is the same." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحيح] وأخرجه أحمد: ٢٣١/٤ من حديث عبادة بن مسلم به وسنده حسن وله شاهد صحيح عند أحمد: ٢٣٠/٤.

Comments:

- a. Giving away one's wealth in charity — be it compulsory or optional — does not decrease the giver's wealth since Allāh declares in the Qur'an: Whatever you spend of anything (in Allāh's cause), He will replace it (34:39). Thus, whatever we spend in the path of Allāh, He will replace it either with worldly goods or through other unseen forms such as investing what we have with His blessing (*Barakah*).
- b. If a man patiently bears the wrongs and injustices done to him, Allāh will increase him in the esteem of the people.
- c. Once a person unnecessarily starts begging from others, his desire or greed is

رَحْمَهُ وَيَعْلَمُ اللهُ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ، وَعَبْدٌ رَزَقَهُ اللهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النَّيِّ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنَيْتِهِ فَأَجْرُهُمَا سَوَاءٌ، وَعَبْدٌ رَزَقَهُ اللهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا [فَهُوَ] يُخْبِطُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَحْمَتُهُ، وَلَا يَعْلَمُ اللهُ فِيهِ حَقًّا فَهَذَا بِأَخْبَثِ الْمَنَازِلِ، وَعَبْدٌ لَمْ يَرْزُقْهُ اللهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنَيْتِهِ فَوَزْرُهُمَا سَوَاءٌ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

never quenched, and mentally he will always remain a needy fellow and a beggar.

Chapter 18. What Has Been Related About Anxiety Over The World And Love For It

2326. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Whoever suffers from destitution and he beseeches the people for it, his destitution shall not end. And whoever suffers from destitution and he beseeches Allāh for it, Allāh will send provisions to him, sooner or later.” (Hasan)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

(المعجم ١٨) - بَابُ مَا جَاءَ فِي الْهَمِّ فِي الدُّنْيَا وَحُبِّهَا (التحفة ١٨)

٢٣٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ بَشِيرِ أَبِي إِسْمَاعِيلَ، عَنْ سَيَّارٍ، عَنْ طَارِقِ ابْنِ شَيْهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدِّ فَاقَتَهُ، وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِاللَّهِ فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه أبو داود، الزكاة، باب الاستعفاف، ح: ١٦٤٥ من حديث بشير بن سلمان أبي إسماعيل به وصححه الحاكم ٤٠٨/١ ووافقه الذهبي * ورواه ابن المبارك وغيره عن بشير به، وسيار هو أبو حمزة.

Comments:

Allāh says in the Qur’ān: ... And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine... (65:2,3). As for the unexpected sources referred to in the Qur’ānic Verse, it could be that one of his near relations passes away and he inherits his wealth or some person unknown to him bequeaths his wealth in his favor, and so on. On the contrary, the person who moans about his poverty before others and begs for assistance from them, his poverty, as mentioned in the foregoing *Hadīth*, is not remedied.

Chapter 19. What Has Been Related About What Suffices A Man From All His Wealth

2327. Abū Wāil narrated: “Mu‘āwiyah came to Abū Hāshim

(المعجم ١٩) - بَابُ [مَا جَاءَ فِيمَا يَكْفِي الْمَرْءَ مِنْ جَمِيعِ مَالِهِ] (التحفة ١٩)

٢٣٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

bin 'Utbah to visit him when he was ill (and dying). He said: 'O uncle! Why do you cry? Is it from the pangs of death or desire for the world?' He said: 'Neither of these. But the Messenger of Allāh ﷺ had commissioned me with an obligation that I did not abide by. He ﷺ said: "It suffices you to gather the wealth of a servant or a rider in the cause of Allāh." And (it is only) today I find that I have gathered it.'" (*Hasan*)

[Abū 'Eīsā said:] Zā'idah and 'Abidah bin Ḥumaid reported it from Maṣṣūr, from Abū Wā'il, from Samurah bin Sahn, he said: "Mu'āwiyah entered upon Abū Hāshim bin 'Utbah." And he mentioned a similar narration. There is a narration on this topic from Buraidah Al-Aslamī from the Prophet ﷺ.

عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ
وَالْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ مُعَاوِيَةَ
إِلَى أَبِي هَاشِمٍ بْنِ عْتَبَةَ وَهُوَ مَرِيضٌ يَعُوْدُهُ،
فَقَالَ: يَا خَالَ مَا يُبْكِيكَ؟ أَوْجَعُ يُشِيرُكَ أَوْ
حِرْصٌ عَلَى الدُّنْيَا؟ قَالَ: كُلُّ لَأ، وَلَكِنْ
رَسُولُ اللَّهِ ﷺ عَهَدَ إِلَيَّ عَهْدًا لَمْ أَخْذُ بِهِ.
قَالَ: «إِنَّمَا يَكْفِيكَ مِنْ جَمْعِ الْمَالِ خَادِمٌ
وَمَرْكَبٌ فِي سَبِيلِ اللَّهِ، وَأَجِدُنِي الْيَوْمَ قَدْ
جَمَعْتُ».

[قَالَ أَبُو عِيْسَى:] وَقَدْ رَوَاهُ زَائِدَةُ وَعَبِيدَةُ
ابْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ
سَمُرَةَ بْنِ سَهْمٍ قَالَ: دَخَلَ مُعَاوِيَةَ عَلَى أَبِي
هَاشِمِ بْنِ عْتَبَةَ. فَذَكَرَ نَحْوَهُ. وَفِي الْبَابِ
عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ عَنِ النَّبِيِّ ﷺ.

تخريج: [حسن] وأخرجه أحمد: ٤٤٤/٣ عن عبدالرزاق به وصححه ابن حبان (الإحسان): ٣١/٢، ح: ٦٦٧ والحافظ ابن حجر في الإصابه، ورواه الحاكم: ٦٣٨/٣ من حديث سفیان الثوري به وتابعه أبو معاوية ثنا الأعمش به (أحمد: ٤٤٣/٣، ٤٤٤) ورواه ابن ماجه، ح: ٤١٠٣ وغيره من حديث الأعمش به وأبو وائل سمعه من سمرة بن سهم وهو مجهول كما في التقريب وغيره وله شاهد ذكره الترمذي رحمه الله * حديث زائدة: أخرجه أحمد: ٢٩٠/٥ والطبراني: ٣٠٢/٧، ح: ٧١٩٩ وعبيدة بن حميد * وفي الباب عن بريدة الأسلمي [أحمد: ٣٦٠/٥ والنسائي في الكبرى: ٥٠٧/٥، ح: ٩٨١٢].

Comments:

Not everybody can make the right use of his wealth, neither can everyone earn it rightfully. There do, however, exist people who love austerity and abstinence from worldly pleasures above anything else. Abū Hāshim belonged to that category. That is why, he was worried at leaving behind as many as thirty Dirham and a cup and thought that he had not fully abided by the exhortation of the Prophet ﷺ.

Chapter 20. The *Hadīth*: “Do Not Take To The Estate Such That You Become Desirous Of The World”

2328. ‘Abdullāh [bin Mas‘ūd] narrated that the Messenger of Allāh ﷺ said: “Do not take to the estate, such that you become desirous of the world.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan*.

(المعجم ٢٠) - [بَابُ مِنْهُ حَدِيثٌ: «لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا»]

(التحفة ٢٠)

٢٣٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ شِمْرِ بْنِ عَطِيَّةَ، عَنِ الْمُغْبِرَةِ بْنِ سَعْدِ بْنِ الْأَخْرَمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه أحمد: ٤٤٣/١ عن وكيع به وصححه ابن حبان، ح: ٧٠٨ والحاكم: ٣٢٢/٤ ووافقه الذهبي، ورواه شعبة عن الأعمش به * سفيان هو الثوري وتابعه جماعة منهم سفيان بن عيينة عند الحميدي، ح: ١٢٣.

Comments:

Real estate items like land, orchard, house, workshop etc., draw all the attention of man towards them. Engrossed in these, man generally becomes forgetful of his religious duties. This eventually spells doom for him. However, if matters of property and real estate do not distract him from his concerns for the Hereafter but are, to the contrary, helpful to him in the better discharge of his religious duties, then no harm will come to him.

Chapter 21. What Has Been Related About The Believer’s Long Life

2329. ‘Abdullāh bin Busr narrated that a Bedouin said: “O Messenger of Allāh! Who is the best of the people?” He said: “He whose life is long and his deeds are good.” There are narrations on this topic from Abū Hurairah and Jābir. (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route.

(المعجم ٢١) - بَابُ مَا جَاءَ فِي طَوْلِ الْعُمْرِ لِلْمُؤْمِنِ (التحفة ٢١)

٢٣٢٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا زَيْدُ ابْنِ حُبَابٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ: أَنَّ أَعْرَابِيًّا قَالَ: يَا رَسُولَ اللَّهِ! مَنْ خَيْرُ النَّاسِ؟ قَالَ: «مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَجَابِرٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ مِنْ هَذَا الرَّجُلِ .

تخريج: [إسناده حسن] وأخرجه أحمد: ٤/١٩٠ من حديث معاوية بن صالح به وسيأتي طرفه: ٣٣٧٥ وللحديث شواهد كثيرة منها الحديث السابق * وفي الباب عن أبي هريرة [أحمد: ٢/٢٣٥، ٤٠٣ وابن حبان، ح: ١٩١٩] وجابر [عبد بن حميد، ح: ١٠٨٦].

Comments:

Man's success and prosperity in the Hereafter is linked to his good deeds. If, alongside long life, he is also enabled to perform virtuous deeds, then it could surely give him ascendance in rank. It is in this situation that long age becomes a desirable proposition for man.

Chapter 22. Which Of The People Is The Best And Which Of Them Is The Worst

(المعجم ٢٢) - [بَابُ مِنْهُ أَيُّ النَّاسِ خَيْرٌ وَأَيُّهُمْ شَرٌّ] (التحفة ٢٢)

2330. ‘Abdur-Raḥmān bin Abī Bakrah narrated from his father that a man said: “O Messenger of Allāh! Which of the people is the best?” He said: “He whose life is long and his deeds are good.” He said: “Then which of the people is the worst?” He said: “He whose life is long and his deeds are bad.”

٢٣٣٠ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيٍّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ». قَالَ: فَأَيُّ النَّاسِ شَرٌّ؟ قَالَ: «مَنْ طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ».

(*Hasan*)
[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه أحمد: ٥/٤٨ من حديث شعبة به ورواه يونس وحميد [أحمد: ٥/٤٤] وثابت [الحاكم: ١/٣٣٩] عن عبدالرحمن بن أبي بكره به والحديث السابق شاهد له.

Comments:

If success and prosperity in the Hereafter is linked to man's good deeds, then the more good deeds a person has performed the better he will be and, by the same token, the more bad deeds a person has accumulated the worse as an individual he will be.

Chapter 23. What Has Been Related About ‘The Lifespan Of (The Individuals) In This Ummah Is Between Sixty And Seventy (Years)

2331. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The lifespan for my *Ummah* is from sixty years to seventy [years].” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Abū Ṣāliḥ from Abū Hurairah. It has been reported through other routes from Abū Hurairah.

تخریج: [إسناده حسن] وأخرجه ابن عدی: ۶/۲۱۰۱ من حدیث محمد بن ربیعة به وله شاهد حسن یأتی: ۳۵۵۰.

Comments:

The lifespan of the Prophet’s *Ummah* is between sixty and seventy years. The lifespan of the Prophet ﷺ as well as of Abū Bakr, ‘Umar and ‘Alī ؓ was between sixty and seventy years, though ‘Uthmān ؓ lived longer than this.

Chapter 24. What Has Been Related About The Constriction Of Time And The Curtailment Of Hope

2332. Anas bin Mālik narrated that Allāh’s Messenger ﷺ said: “The Hour shall not be established until time is constricted, and the year is like a month, a month is like the week, and the week is like the day, and the day is like the hour, and the hour is like the flare of the fire.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route. Sa’d bin Sa’eed (a narrator in the chain) is

(المعجم ۲۳) - بَابُ مَا جَاءَ فِي [فِتْنَاءِ] أَعْمَارِ هَذِهِ الْأُمَّةِ مَا بَيْنَ السَّبْتَيْنِ إِلَى السَّبْعِينَ (التحفة ۲۳)

۲۳۳۱ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ كَامِلِ أَبِي الْعَلَاءِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُمُرُ أُمَّتِي مِنْ سِتِّينَ سَنَةً إِلَى سَبْعِينَ [سَنَةً].»

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ.

(المعجم ۲۴) - بَابُ مَا جَاءَ فِي تَقَارِبِ الزَّمَنِ وَقَصْرِ الْأَمَلِ (التحفة ۲۴)

۲۳۳۲ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ [الْعُمَرِيُّ] عَنْ سَعْدِ بْنِ سَعِيدِ الْأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ وَتَكُونَ السَّنَةُ كَالشَّهْرِ، وَالشَّهْرُ كَالْجُمُعَةِ، وَتَكُونَ الْجُمُعَةُ كَالْيَوْمِ، وَيَكُونَ الْيَوْمُ كَالسَّاعَةِ، وَتَكُونَ السَّاعَةُ

the brother of Yaḥyā bin Sa'eed
Al-Anṣārī.

كَالضَّرْمَةِ بِالنَّارِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ
هَذَا الْوَجْهِ وَسَعْدُ بْنُ سَعِيدٍ هُوَ أَخُو يَحْيَى بْنِ
سَعِيدِ الْأَنْصَارِيِّ.

تخريج: [صحيح] * عبدالله بن عمر العمري ضعيف في غير نافع وسعد بن سعيد حسن الحديث (تسهيل الحاجة، ح: ٣٥٦١) وللحديث شواهد عند ابن حبان، ح: ١٨٨٧ وغيره.

Comments:

Various interpretations have been given to the expression “constriction of time”. They are as follows:

- a. Those will be the joyful days of merry-making and prosperity. Hence the time shall pass unnoticed.
- b. The world shall be devoid of heavenly bliss. As such time shall pass without anybody noticing it.
- c. Governments shall come and go in quick succession, and it would seem as if they lasted but a few days.
- d. People will be battling with calamities, disturbances and dissensions so that they shall lose the sense of the passage of time.

The core of the matter in fact is that the age will be bereft of heavenly bliss. As such the time shall pass at an awfully quick pace. The year, the month and the week shall pass without anyone knowing how they flew away.

Chapter 25. What Has Been Related About The Curtailment Of Hope

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي قِصْرِ الْأَمَلِ (التحفة ٢٥)

2333. Mujāhid narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ grabbed me on part of my body and said: ‘Be in the world like a stranger or a passerby, and count yourself among the inhabitants of the grave.’” Ibn ‘Umar said to me: “When you wake up in the morning, then do not concern yourself with the evening. And when you reach the evening, then do not concern yourself with the morning. Take from your health before your illness, and from your life before your death, for indeed

٢٣٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بَعْضَ جَسَدِي قَالَ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَعَدَّ نَفْسَكَ مِنْ أَهْلِ الْقُبُورِ»، فَقَالَ لِي ابْنُ عُمَرَ: إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالْمَسَاءِ، وَإِذَا أَمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالصَّبَاحِ، وَخُذْ مِنْ صِحَّتِكَ قَبْلَ سَقَمِكَ، وَمِنْ حَيَاتِكَ قَبْلَ مَوْتِكَ، فَإِنَّكَ لَا تَدْرِي يَا عَبْدَ اللَّهِ مَا اسْمُكَ عَدَا.

O slave of Allāh! You do not know what your description shall be tomorrow.” (*Ṣaḥīḥ*)

(Another chain) with similar narration.

This *Hadīth* has been reported by Al-A‘*ma*sh from Mujāhid, from Ibn ‘Umar [from the Prophet ﷺ] similarly.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ البَصْرِيُّ:
حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ،
عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
وَقَدْ رَوَى هَذَا الْحَدِيثُ الْأَعْمَشُ عَنْ
مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ [عَنِ النَّبِيِّ ﷺ] نَحْوَهُ.

تخریج: [صحیح] وأخرجه البخاري، الرقاق، باب قول النبي ﷺ: "كن في الدنيا كأنك غريب أو عابر سبيل"، ح: ٦٤١٦ من حديث مجاهد به * ليث هو ابن أبي سليم ولم ينفرد به.

Comments:

Just as a traveler does not regard the foreign territory or the path that he traverses as his home, and makes no elaborate arrangements for himself there, it behooves the believer residing in this world as well, not to consider it as his permanent abode, but take this worldly life as transient, and prepare himself for the abiding life of the Hereafter as seriously as though he were seeing it before his eyes.

2334. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “This is the son of Ādam, and this is his lifespan.” And he placed his hand at the (height of the) nape of his neck, then he extended it (higher) and said: “From there is what is hoped for, from there is what is hoped for.” (*Ṣaḥīḥ*)

There is a narration on this topic from Abū Sa‘eed.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٢٣٣٤ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا
عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ] عَنْ حَمَادِ بْنِ سَلَمَةَ،
عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسِ
ابْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا
ابْنُ آدَمَ وَهَذَا أَجَلُهُ» وَوَضَعَ يَدَهُ عِنْدَ فِقَاهُ ثُمَّ
بَسَطَهَا فَقَالَ: «وَتَمَّ أَمَلُهُ وَتَمَّ أَمَلُهُ».
وفي البابِ عَنْ أَبِي سَعِيدٍ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: [إسناده صحیح] وأخرجه ابن ماجه، الزهد، باب الأمل والأجل، ح: ٤٢٣٢ من حديث حماد بن سلمة به وهو في كتاب الزهد لابن المبارك، ح: ٢٥٢ وصححه ابن حبان، ح: ٢٥٥٢ ورواه البخاري، ح: ٦٤١٨ من طريق آخر عن أنس به نحو المعنى * وفي الباب عن أبي سعيد [أحمد: ١٨/٣].

Comments:

Man’s lifespan is limited and his death is at hand, but his hopes and desires are extended far beyond, but while he tries to reach there, the ‘appointed hour’ approaches and tolls the end of all his dreams and plans.

2335. Abū As-Safr narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ passed by us while we were repairing a hut of ours, so he said: ‘What is this?’ We said: ‘It has become weak so we are repairing it.’ He said: ‘I do not think but that the matter (of life) is more in fleeting than that.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū As-Safr’s name is Sa‘eed bin Yuḥmid – and it is said that it is Ibn Aḥmad – Ath-Thawrī.

تخريج: [صحيح] وأخرجه أبو داود، الأدب، باب: في البناء، ح: ٥٢٣٦ عن هناد به وصححه ابن حبان، ح: ٢٥٥٥، ٢٥٥٦ وصرح الأعمش بالسمع عند البخاري في الأدب المفرد، ح: ٤٥٦.

Comments:

The idea is that, be it a hut or a building, it has its age, while man’s lifespan is not assured, in the sense that no one knows when it is cut short. It is, therefore, more pertinent that we feel concerned about our deeds rather than the earthly structures.

Chapter 26. What Has Been Related About ‘The *Fitnah* Of This *Ummah* Is Wealth’

2336. Ka‘b bin ‘Iyāḍ narrated that the Prophet ﷺ said: “Indeed there is a *Fitnah* for every *Ummah*, and the *Fitnah* for my *Ummah* is wealth.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we only know of it through the narration of Mu‘āwiyah bin Ṣāliḥ (a narrator in the chain).

٢٣٣٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ أَبِي السَّفَرِ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: مَرَّ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نُعَالِجُ خُصَا لَنَا، فَقَالَ: «مَا هَذَا؟» فَقُلْنَا: قَدْ وَهِيَ فَنَحْنُ نُصَلِّحُهُ، فَقَالَ: «مَا أَرَى الْأَمْرَ إِلَّا أَعْجَلَ مِنْ ذَلِكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو السَّفَرِ [اسْمُهُ] سَعِيدُ بْنُ يُحْمِدَ - وَيُقَالُ ابْنُ أَحْمَدَ - الثَّوْرِيُّ.

(المعجم ٢٦) - بَابُ مَا جَاءَ أَنَّ فِتْنَةَ هَذِهِ الْأُمَّةِ فِي الْمَالِ (التحفة ٢٦)

٢٣٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ ابْنِ نَفْعَانَ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ كَعْبِ بْنِ عِبَاضٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةٌ وَفِتْنَةُ أُمَّتِي الْمَالُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ مُعَاوِيَةَ بْنِ صَالِحٍ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ١٦٠/٤ عن الحسن بن سوار به وصححه ابن حبان، ح: ٢٤٧٠ والحاكم: ٣١٨/٤ ووافقه الذهبي.

Comments:

The more the love and greed of wealth increases, the more upsurge will we find in an attitude of disobedience to the commands of Allāh. Particularly in our present times, we are witnessing an unprecedented spiral in greed for wealth to an extent that it has the entire world in its grip. Consequently, the amassing of wealth has become man's greatest concern. The people aspire to become millionaires overnight through means fair or foul. Allāh and the Hereafter just do not figure in his scheme of things. This is the veritable convulsion that our present generation finds itself caught up in.

Chapter 27. What Has Been Related About "If The Son Of Ādam Had Two Valleys Of Wealth, He Would Desire A Third"

(المعجم ٢٧) - بَابُ مَا جَاءَ «لَوْ كَانَ لَابْنِ آدَمَ وَاثْنَيْنِ مِنْ مَالٍ لَابْتَغَى ثَالِثًا»
(التحفة ٢٧)

2337. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "If the son of Ādam had a valley of gold, then he would still like to have a second. And nothing fills his mouth but dust, Allāh turns to whoever repents." (*Ṣaḥīḥ*)

٢٣٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيَْادٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ لِابْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ لِأَحَبَّ أَنْ يَكُونَ لَهُ ثَانِيًا وَلَا يَمْلَأُ فَاهُ إِلَّا التُّرَابَ وَيَتُوبُ اللَّهُ عَلَيَّ مَنْ تَابَ».

There are narrations on this topic from Ubayy bin Ka'b, Abū Sa'eed, 'Āishah, Ibn Az-Zubair, Abū Wāqid, Jābir, Ibn 'Abbās, and Abū Hurairah.

وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ وَأَبِي سَعِيدٍ وَعَائِشَةَ وَابْنَ الزُّبَيْرِ وَأَبِي وَاقِدٍ وَجَابِرِ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب ما يتقى من فتنة المال... إلخ، ح: ٦٤٣٩ من حديث إبراهيم بن سعد ومسلم، ح: ١٠٤٨ من حديث ابن شهاب الزهري به * وفي الباب عن أبي بن كعب [أحمد: ١١٧/٥] وأبي سعيد [البراز (كشف الأستار): ٤/٢٤٥، ح: ٣٦٣٧] وعائشة [أحمد: ٥٥/٦] وابن الزبير [البخاري، ح: ٦٤٣٨] وأبي واقد [أحمد: ٢/٢١٨] وجابر (بن عبدالله) [أحمد: ٣/٣٤١] وابن عباس [البخاري، ح: ٦٤٣٦ ومسلم، ح: ١٠٤٩] وأبي هريرة [ابن ماجه، ح: ٤٢٣٥].

Comments:

Greed for wealth is so powerful in man, that even if his whole house is filled with bricks of silver and gold, and all the fields and forests around him are plated with precious metals, his thirst for them will not be quenched, and he will still long for more.

Chapter 28. What Has Been Related About: ‘The Heart Of An Old Man Remains Young Because Of Love For Two Things’

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي: قَلْبُ
الشَّيْخِ شَابًّا عَلَى حُبِّ اثْنَتَيْنِ
(التحفة ٢٨)

2338. Abū Huriarah narrated that the Prophet ﷺ said: “The heart of an old man remains young because of love for two things: Long life, and much wealth.” (*Ṣaḥīḥ*)

There is something on this topic from Anas. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ
ابْنِ عَجَلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ
أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ
قَالَ: «قَلْبُ الشَّيْخِ شَابٌّ عَلَى حُبِّ اثْنَتَيْنِ:
طُولِ الْحَيَاةِ وَكَثْرَةِ الْمَالِ».
وَفِي الْبَابِ عَنْ أَنَسٍ هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٢/٣٧٩ عن قتيبة به ورواه مسلم، ح: ١٠٤٦ من حديث أبي هريرة رضي الله عنه.

2339. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The son of Ādam grows old, but two things keep him young: Desire for life and desire for wealth.” (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ
عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: «يَهْرُمُ ابْنُ آدَمَ وَيَسْبُبُ مِنْهُ اثْنَتَانِ:
الْحِرْصُ عَلَى الْعُمُرِ وَالْحِرْصُ عَلَى الْمَالِ».
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الزكاة، باب كراهة الحرص على الدنيا، ح: ١٠٤٧ عن قتيبة والبخاري، ح: ٦٤٢١ من حديث قتادة به.

Comments:

This is a general truth about men that they harbor in their hearts countless vain desires that could only be satisfied if they had lots of wealth and a long and healthy life. It is only the remembrance of Allāh and firm belief in the Hereafter that can save them from the harms and evil consequences of such desires.

Chapter 29. What Has Been Related About Abstinence In The World

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي الزَّهَادَةِ فِي الدُّنْيَا (التحفة ٢٩)

2340. Abū Dharr narrated that the Prophet ﷺ said: “Abstinence in the world is not by prohibiting (oneself) the lawful nor by neglecting wealth, but abstinence in the world is that you not hold more firmly to what is in your hand than to what is in the Hand of Allāh, and that you be more hopeful of the rewards that come with an affliction that you may suffer if it remain with you.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. Abū Idrīs Al-Khawlānī’s name is ‘Āi’dhullāh bin ‘Abdullāh, and ‘Amr bin Wāqid is *Munkar* in *Hadīth*.

٢٣٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ: حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ: حَدَّثَنَا يُونُسُ بْنُ حَلْبَسٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ الْحَلَالِ وَلَا إِضَاعَةِ الْمَالِ وَلَكِنَّ الزَّهَادَةَ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدَيْكَ أَوْثَقَ مِمَّا فِي يَدِ اللَّهِ، وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ إِذَا أَنْتَ أَصِيبْتَ بِهَا أَرْغَبَ فِيهَا لَوْ أَنَّهَا أُبْقِيَتْ لَكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَأَبُو إِدْرِيسَ الْخَوْلَانِيُّ اسْمُهُ عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، وَعَمْرُو بْنُ وَاقِدٍ مُنْكَرُ الْحَدِيثِ.

تخریج: [إسناده ضعيف جداً] وأخرجه ابن ماجه، الزهد، باب الزهد في الدنيا، ح: ٤١٠٠ من حديث عمرو بن واقد به.

Comments:

Practising abstinence in the world means having more faith and reliance on Allāh rather than on what the person himself has come to possess, since it is Allāh who gives whatever He wills and takes back whatever He wishes. In this connection the Qur’ān says: Whatever is with you, will be exhausted, and whatever is with Allāh (of good deeds) will remain (16:96). Thus, if an affliction befalls a man, then instead of bemoaning and crying over it, he had better bear it with patience and awaken within himself a desire to earn a reward from Allāh for bearing the affliction with patience. He should never say to himself: “Would that the affliction had never befallen me” or: “Would that the affliction were removed from me”. Such an attitude would deprive the person concerned of the reward Allāh has in store for those who are uncomplaining and patient.

Chapter 30. The Things For Which The Son Of Ādam Has No Right Over Other Than Them

2341. ‘Uthmān bin ‘Affān narrated that the Prophet ﷺ said: “There is no right for the son of Ādam in other than these things: A house which he lives in, a garment which covers his nakedness, and *Jilf* (a piece of bread) and water.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ*, and it is the *Hadīth* of Al-Ḥurāith bin As-Sā’ib. I heard Abū Dāwūd Sulaimān bin Salm Al-Balkhī saying: “An-Naḍr bin Shumail said: ‘*Jilf* is bread, meaning without any condiment.’”

تخريج: [إسناده حسن] وأخرجه أحمد: ٦٢/١ عن عبد الصمد، وأبو داود الطيالسي، ح: ٨٣ من حديث حرث بن السائب به بالسمع المسلسل وصححه الحاكم: ٣١٢/٤ ووافقه الذهبي * قول النضر صحيح عنه.

Comments:

The *Hadīth* confirms that the basic needs of man are just three: (i) a house to live in, (ii) a garment to cover his nakedness, and (iii) a dry piece of bread and some water to drink. If he gets more than this, then it is a favor from Allāh for which he should be grateful to Him, and he shall be accounted for it on the Day of Judgement.

Chapter 31. The *Hadīth*: “The Son Of Ādam Says: ‘My Wealth, My Wealth’”

2342. Muṭarrif narrated from his father, that he met up with the Prophet ﷺ while he was saying: “The mutual increase diverts

(المعجم ٣٠) - [بَابُ مِنْهُ الْخِصَالُ الَّتِي لَيْسَ لِابْنِ آدَمَ حَقٌّ فِي سِوَاهَا] (التحفة ٣٠)

٢٣٤١ - حَدَّثَنَا عَبْدُ بُنِ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا حُرَيْثُ ابْنُ السَّائِبِ، قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنِي حُمْرَانُ بْنُ أَبَانَ عَنْ عُثْمَانَ بْنِ عَفَّانَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ لِابْنِ آدَمَ حَقٌّ فِي سِوَى هَذِهِ الْخِصَالِ: بَيْتٍ يَسْكُنُهُ، وَتَوْبٍ يُوَارِي عَوْرَتَهُ، وَجِلْفٍ الْخُبْزِ وَالْمَاءِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ وَهُوَ حَدِيثُ الْحُرَيْثِ بْنِ السَّائِبِ. وَسَمِعْتُ أَبَا دَاوُدَ سُلَيْمَانَ بْنَ سَلْمِ الْبَلْخِيِّ يَقُولُ: قَالَ النَّضْرُ بْنُ شُمَيْلٍ: جِلْفُ الْخُبْزِ يَعْنِي لَيْسَ مَعَهُ إِدَامٌ.

(المعجم ٣١) - [بَابُ مِنْهُ حَدِيثُ «يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي . . .»] (التحفة ٣١)

٢٣٤٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ أَنَّهُ أَنْتَهَى إِلَى النَّبِيِّ ﷺ

you.”^[1] He ﷺ said: “The son Ādam says: ‘My wealth, my wealth, but is there something for you from your wealth besides what you give in charity that remains, or you eat which perishes, or what you wear that grows worn?’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٥٨ من

Comments:

The *Ḥadīth* confirms that the actual wealth of a person, from all his earning and amassing that he can call his, is the part of it that he has spent on himself in the world, or stored with Allāh by giving it in charity. Anything else is not really his, but they belong to his heir's, since he will one day leave it for them.

Chapter 32. Regarding The Virtue Of Sufficing With What Is Sufficient And Giving The Surplus

2343. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: “O son of Ādam! If you give your surplus it is better for you, and if you keep it, it is worse for you, but there is no harm with what is sufficient. And begin (the giving) with your dependants, and the upper hand (giving) is better than the lower hand (receiving).” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and *Shaddād bin ‘Abdullāh’s Kunyah* is Abū ‘Ammār.

تخریج: وأخرجه مسلم، الزكاة، باب بيان أن اليد العليا خير من اليد السفلى ... إلخ،

وَهُوَ يَقُولُ: «أَلْهَأَكُمُ التَّكَاثُرُ. قَالَ: يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا تَصَدَّقْتَ فَأَمْضَيْتَ أَوْ أَكَلْتَ فَأَفْتَيْتَ أَوْ لَبَسْتَ فَأَبْلَيْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حديث شعبة به.

(المعجم ٣٢) - [بَابٌ مِنْهُ: فِي فَضْلِ الْاِكْتِفَاءِ بِالْكَفَافِ وَبَدَلِ الْفَضْلِ] (التحفة ٣٢)

٢٣٤٣ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ [هُوَ الْيَمَامِيُّ]: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا شَدَّادُ بْنُ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا ابْنَ آدَمَ إِنَّكَ أَنْ تَبْدَلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَهُ شَرٌّ لَكَ، وَلَا تُلَامَ عَلَى كَفَافٍ وَابْتَدَأَ بِمَنْ تَعُولُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَشَدَّادُ بْنُ عَبْدِ اللَّهِ يُكْنَى أَبُو عَمَّارٍ.

ح: ١٠٣٦٠ من حديث عمر بن يونس به.

[1] *At-Takāthur* 102:1.

Comments:

It means that to spend in charity, whatever surplus wealth remains with a person after spending on the necessities of life, is better than either hoarding it or amassing it by not spending on compulsory and recommendatory items of charity. Amassing wealth through such methods amounts to committing a sin and depriving oneself of the reward promised by Allāh for spending in charity. Safekeeping some money to cover one's essential expenses is, however, not a blameworthy act.

Chapter 33. About Reliance Upon Allāh

(المعجم ٣٣) - بَابُ: فِي التَّوَكُّلِ عَلَى اللَّهِ (النحفة ٣٣)

2344. 'Umar bin Al-Khattāb narrated that the Messenger of Allāh ﷺ said: "If you were to rely upon Allāh with the required reliance, then He would provide for you just as the bird is provided for, it goes out in the morning empty, and returns full." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. We do not know of it except from this route. Abū Tamīm Al-Jaishānī's (a narrator in the chain) name is 'Abdullāh bin Mālik.

٢٣٤٤ - حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَيَوَةَ بْنِ شَرِيحٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ عَمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّكُمْ كُنْتُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقْتُمْ كَمَا تَرُزَقُ الطَّيْرُ تَعْدُو حِمَاصًا وَتَرُوحُ بِطَانًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَأَبُو تَمِيمٍ الْجَيْشَانِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ مَالِكٍ.

تخريج: [إسناده حسن] وأخرجه أبو نعيم في حلية الأولياء: ٦٩/١٠ والنسائي في الكبرى (تحفة الأشراف: ٧٩/٨، ح: ١٠٥٨٦) من حديث ابن المبارك به وهو في الزهد له، ح: ٥٥٩ وصححه ابن حبان، ح: ٢٥٤٨ والحاكم: ٣١٨/٤.

Comments:

The *Hadīth* affirms the fact that *Tawakkal* (reliance upon Allāh) does not mean sitting idle at home, but to engage in earning one's livelihood through lawful means, and then leave the result to Allāh. This is what the birds do. They go out of their nests in the morning in quest of food and pick it from wherever they possibly can and, at the approach of sunset, return to their nests with their bellies full of food. They do not sit in their nests waiting for their food and drink to drop from the heaven.

2345. Anas bin Mālik narrated: "There were two brothers during the time of the Messenger of Allāh ﷺ. One of them used to come to

٢٣٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ [الطَّيَالِسِيُّ]: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ

the Prophet ﷺ, and the other had some business. The businessman among them complained to the Prophet ﷺ about his brother, so he said: 'Perhaps you are provided for because of him.'^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ
أَخْوَانٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَكَانَ
أَحَدُهُمَا يَأْتِي النَّبِيَّ ﷺ وَالْآخَرُ يَخْتَرِفُ،
فَشَكَا الْمُخْتَرِفُ أَخَاهُ إِلَى النَّبِيِّ ﷺ فَقَالَ:
«لَعَلَّكَ تُرْزَقُ بِهِ».

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ].

تخريج: [إسناده صحيح] وأخرجه الحاكم: ٩٣/١، ٩٤ وابن عبد البر في جامع بيان العلم وفضله: ٥٩/١ من حديث الطيالسي به وصححه الحاكم على شرط مسلم ووافقه الذهبي.

Comments:

The *Ḥadīth* confirms the fact that, if two brothers live together and share their hearth, and if one of them devotes his time learning the tenets of religion and preaching them among the people, while the other engages in earning the bread, the latter should believe that perhaps he owes prosperity in his business to the blessing granted by Allāh for the efforts of his religion-loving brother, and hence any objection to his brother's activities is unjustified.

Chapter 34. About The Description Of The One For Whom The World Has Been Gathered

(المعجم ٣٤) - بَابُ: [فِي الوُضْفِ مَنْ حِيَزَتْ لَهُ الدُّنْيَا] (التحفة ٣٤)

2346. Salamah bin 'Ubaidullāh bin Miḥṣan Al-Khaṭmī narrated from his father - and he was a Companion - who said: "The Messenger of Allāh ﷺ said: 'Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the world has been gathered for him.'^(Ḥasan)

٢٣٤٦ - حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ وَمَحْمُودُ
ابْنُ خِدَاشِ البَغْدَادِيُّ، قَالَ: حَدَّثَنَا مَرْوَانُ
ابْنُ مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي
سُمَيْلَةَ الأَنْصَارِيُّ عَنْ سَلَمَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ
مِحْصَنِ الحَطْمِيِّ، عَنْ أَبِيهِ - وَكَانَتْ لَهُ
صُحْبَةٌ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ مُعَافَى فِي جَسَدِهِ،
عِنْدَهُ قُوتٌ يَوْمِهِ، فَكَأَنَّمَا حِيَزَتْ لَهُ الدُّنْيَا».

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Marwān

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] See no. 1702 to understand the meaning of this *Ḥadīth*.

bin Mu'awiyah, and his ﷺ saying: "Hiyzat" means "gathered."

(Another chain) with a similar narration.

[There is a narration on this topic from Abū Ad-Dardā'].

عَرِبْتُ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَرْوَانَ بْنِ مُعَاوِيَةَ. قَوْلُهُ حَيْرَتْ: جُمِعَتْ.

حَدَّثَنَا [بِذَلِكَ] مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا الْمُحَمِّدِيُّ: حَدَّثَنَا مَرْوَانَ بْنُ مُعَاوِيَةَ نَحْوَهُ.

[وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ].

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب القناعة، ح: ٤١٤١ من حديث مروان بن معاوية به وللحديث شواهد * سلمة بن عبيدالله حسن الحديث على الراجح، وحديث الحميدي في مسنده، ح: ٤٣٩ * وفي الباب عن أبي الدرداء [ابن حبان، ح: ٢٥٠٣].

Comments:

Doubtless the three basic necessities of life are (i) peace and security, (ii) health and physical well-being, and (iii) food. So, anyone having these has all that he needs.

Chapter 35. What Has Been Related About What Is Sufficient And Being Patient With It

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي الْكِفَافِ وَالصَّبْرِ عَلَيْهِ (التحفة ٣٥)

2347. Abū Umāmah narrated that the Prophet ﷺ said: "Indeed the best of my friends to me is the one of meager conditions, whose share is in *Ṣalāt*, worshipping his Lord well and obeying him (even) in private. He is obscure among the people such that the fingers are not pointed toward him. His provisions are only what is sufficient and he is patient with that." Then he tapped with his fingers and said: "His death comes quickly, his mourners are few, and his inheritance is little."

With this (the above), chain it is narrated that the Prophet ﷺ said: "My Lord presented to me, that He would make the valley of Makkah into gold for me, I said: 'No O Lord! But being filled for a day and hungry for a day' - or he

٢٣٤٧ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أُبَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ بَرِيدٍ، عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَعْظَمَ أَوْلِيَائِي عِنْدِي لِمُؤْمِنٍ خَفِيفَ الْحَاذِ ذُو حَظٍّ مِنَ الصَّلَاةِ، أَحْسَنَ عِبَادَةِ رَبِّهِ وَأَطَاعَهُ فِي السَّرِّ وَكَانَ غَاطِضًا فِي النَّاسِ لَا يُسَارُّ إِلَيْهِ بِالْأَصَابِعِ، وَكَانَ رِزْقُهُ كِفَافًا فَصَبَرَ عَلَى ذَلِكَ. ثُمَّ نَقَرَ بِإِصْبَعِهِ فَقَالَ: عَجَلْتُ مَنِيَّتَهُ قَلْتُ بَوَاكِيهِ قَلَّ تَرَاهُ». وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «عَرَضَ عَلَيَّ رَبِّي لِيَجْعَلَ لِي بَطْحَاءَ مَكَّةَ دَهَبًا. قُلْتُ: لَا، يَا رَبِّ، وَلَكِنْ أَشْبَعُ يَوْمًا وَأَجُوعُ يَوْمًا، أَوْ قَالَ: ثَلَاثًا، أَوْ نَحْوَ هَذَا،

said: “three days” or something like that – “So when I am hungry I would beseech You and remember You, and when I am full I would be grateful to You and praise You.” (*Daʿīf*)

There is something on this topic from Faḍālah bin ‘Ubaid [Al-Qāsim]. [He said:] This *Hadīth* is *Ḥasan*.

Al-Qāsim is Ibn ‘Abdur-Raḥmān, his *Kunyah* is Abū ‘Abdur-Raḥmān, and he is the freed slave of ‘Abdur-Raḥmān bin Khālīd bin Yazīd bin Mu‘āwiyah. He is from *Ash-Shām* and he is trustworthy. ‘Alī bin Yazīd was graded weak in *Hadīth* and his *Kunyah* is Abū ‘Abdul-Mālīk.

تحريج: [سناده ضعيف] وأخرجه أحمد: ٢٥٢/٥ من حديث عبيد الله بن زحر به وضعفه الجمهور وعلي بن يزيد ضعيف (تقريب) والتمن الثاني: رواه أحمد: ٢٥٤/٢ من حديث ابن المبارك به * وفي الباب عن فضالة بن عبيد [يأتي: ٢٣٤٩].

Comments:

The Prophet ﷺ means to say that although his followers, and others beloved to Allāh are of varied conditions, yet as far as he is concerned, he thinks that the most enviable of all people are those believers who and their family are meager in respect of their supplies, but their share in prayers and obedience to the commands of Allāh is abundant. Yet they are so inconspicuous in the society that, when they are seen moving about, nobody points at them to say: “Look, there is such and such a pious man out there.”

2348. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “He has succeeded who accepts Islam, and is provided with what is sufficient, and is made content by Allāh.” (*Ṣaḥīḥ*)

[He said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

فَإِذَا جُعْتُ تَصَرَّعْتُ إِلَيْكَ وَذَكَرْتُكَ، فَإِذَا شَبِعْتُ شَكَرْتُكَ وَحَمِدْتُكَ»

وفي البابِ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ [الْقَاسِمِ].
[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ.

وَالْقَاسِمُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ وَيُكْنَى أَبَا عَبْدِ الرَّحْمَنِ، وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ، وَهُوَ شَامِيٌّ ثِقَةٌ، وَعَلِيُّ بْنُ يَزِيدَ يُضَعَّفُ فِي الْحَدِيثِ وَيُكْنَى أَبَا عَبْدِ الْمَلِكِ.

٢٣٤٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ سُرْحَيْلِ بْنِ شَرِيكٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرَزَقَ كَفَافًا وَقَفَّعَهُ اللَّهُ». [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تحريج: وأخرجه مسلم، الزكاة، باب: في الكفاف والقناعة، ح: ١٠٥٤ من حديث عبدالله بن يزيد المقرئ به .

2349. Faḍālah bin ‘Ubaid narrated that he heard the Messenger of Allāh ﷺ saying: “Glad tidings to whoever is guided to Islam, his livelihood was sufficient and he was satisfied.” (*Hasan*)

[He said:] Abū Hānī’ Al-Khawlanī’s (a narrator in the chain) name is Ḥumaid bin Hānī’.

Abū ‘Eisā said: This *Hadīth* is [*Hasan*] *Ṣaḥīḥ*.

٢٣٤٩ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ : حَدَّثَنَا حَيُّوَةُ ابْنُ شُرَيْحٍ : أَخْبَرَنِي أَبُو هَانِيءِ الْخَوْلَانِيُّ : أَنَّ أَبَا عَلِيٍّ عَمْرُو بْنَ مَالِكِ الْجَنَابِيِّ ، أَخْبَرَهُ عَنْ فَصَالَةَ بْنِ عُبَيْدٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : « طُوبَى لِمَنْ هُدِيَ لِلْإِسْلَامِ وَكَانَ عَيْشُهُ كَمَا فَاقَا وَقَفَعٌ » [قَالَ :] وَأَبُو هَانِيءِ الْخَوْلَانِيُّ اسْمُهُ حُمَيْدُ بْنُ هَانِيءٍ .

قَالَ أَبُو عِيْسَى : هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ .

تخريج: [إسناده حسن] وأخرجه أحمد: ١٩/٦ عن عبدالله بن يزيد المقرئ به وصححه ابن حبان، ح: ٢٥٤١ والحاكم على شرط مسلم: ٣٤/١ ووافقه الذهبي.

Comments:

The purpose of this *Hadīth* is to emphasize the fact that a person’s success in this world and the next rests in three things, namely that (i) he is an obedient servant of Allāh and treads the path favored by Him, (ii) has as much food as is sufficient for him so that he feels no need of other’s help, and (iii) he is content with what Allāh has provided him with.

Chapter 36. What Has Been Related About The Virtue Of Poverty

2350. ‘Abdullāh bin Mughaffal said: “A man said to the Prophet ﷺ: ‘O Messenger of Allāh! By Allāh! Indeed I love you!’ So he said: ‘Consider what you say.’ He said: ‘By Allāh! I indeed love you!’ Three times. He said: ‘If you do love me, then prepare arm yourself against poverty. For indeed poverty comes faster upon whoever loves me than the flood to its destination.’” (*Da‘īf*)

(Another chain) with a similar narration in meaning.

(المعجم ٣٦) - بَابُ مَا جَاءَ فِي فَضْلِ الْفَقْرِ (التحفة ٣٦)

٢٣٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ نَبْهَانَ ابْنِ صَفْوَانَ الثَّقَفِيُّ البَصْرِيُّ : حَدَّثَنَا رَوْحُ بْنُ أَسْلَمَ : حَدَّثَنَا شَدَّادُ أَبُو طَلْحَةَ الرَّاسِبِيُّ عَنْ أَبِي الْوَانِعِ ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ قَالَ : قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَا رَسُولَ اللَّهِ ! وَاللَّهِ إِنِّي لِأُحِبُّكَ ، فَقَالَ : « انْظُرْ مَا تَقُولُ » ، قَالَ : وَاللَّهِ إِنِّي لِأُحِبُّكَ ثَلَاثَ مَرَّاتٍ ، قَالَ : « إِنْ كُنْتَ تُحِبُّنِي فَأَعِدِّ لِلْفَقْرِ تَجْفَافًا ، فَإِنَّ الْفَقْرَ أَسْرَعُ إِلَيَّ مِنْ يُحِبُّنِي مِنَ السَّبِيلِ إِلَى مُتْنَاهَا » .

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb* Abū Al-Wāzī' Ar-Rāsibī's (a narrator in the chain) name is Jābir bin 'Amr, and he is from Al-Baṣrah.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبِي عَنْ شَدَادِ أَبِي طَلْحَةَ نَحْوَهُ بِمَعْنَاهُ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَأَبُو الْوَازِعِ الرَّاسِبِيُّ اسْمُهُ جَابِرُ بْنُ عَمْرٍو، وَهُوَ بَصْرِيُّ.

تخريج: [إسناده ضعيف] روح بن أسلم ضعيف ورواه البغوي في شرح السنة: ٤/١٤٦٨، ح: ٤٠٦٧ من حديث شداد بن سعيد به وسنده ضعيف وصححه ابن حبان، ح: ٢٥٢٢ وللحديث شواهد ضعيفة عند أحمد: ٣/٤٢ والحاكم: ٤/٣٣١ والهيثمى في مجمع الزوائد: ١٠/٣١٣، ٣١٤ وغيرهم.

Comments:

The *Hadīth* emphasizes the fact that if a person truly loves the Prophet ﷺ, he should prepare himself for a life of austerity and arm himself with the shield of patience and contentment even as the Prophet ﷺ did. In it lies the true test of a person's claim of love for the Messenger of Allāh ﷺ

Chapter 37. What Has Been Related About 'The Poor Among The Muhājirīn Will Enter Paradise Before The Rich Among Them'

(المعجم ٣٧) - بَابُ مَا جَاءَ أَنْ فَقَرَاءَ الْمُهَاجِرِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ (التحفة ٣٧)

2351. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "The poor *Muhājirīn* will enter Paradise before the rich among them by five hundreded years." (*Ṣaḥīḥ*)

٢٣٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ عَنِ الْأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فُقَرَاءُ الْمُهَاجِرِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِخَمْسِمِائَةِ عَامٍ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَجَابِرٍ.

There are narrations on this topic from Abū Hurairah, 'Abdullāh bin 'Amr, and Jābir.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb* from this route.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [صحيح] وأخرجه ابن ماجه، الزهد، باب منزلة الفقراء، ح: ٤١٢٣ من حديث عطية العوفي به وسنده ضعيف لأن عطية ضعيف مدلس وعنن وللحديث شواهد عند مسلم، ح: ٩٧٩ وغيره * وفي الباب عن أبي هريرة [يأتي: ٢٣٥٣] وعبدالله بن عمرو [مسلم، ح: ٢٩٧٩/٣٧] وجابر [يأتي: ٢٣٥٥].

Comments:

The wealthy would have led a life of comfort and plenty in the world. This would keep them busy in rendering their accounts for a long period on the Day of Judgement. The poor, on the other hand, would have spent their lives without such comforts and luxuries, and as such they would not have to be detained long for questioning, and so they will arrive at Paradise a head of the rich.

2352. Anas narrated that the Messenger of Allāh ﷺ said: “O Allāh! Cause me to live needy, and cause me to die needy, and gather me in the group of the needy on the Day of Resurrection.” ‘Aishah said: “Why O Messenger of Allāh?” He said: “Indeed they enter Paradise before their rich by forty autumns. O ‘Aishah! Do not turn away the needy even if with a piece of a date. O ‘Aishah! Love the needy and be near them, for indeed Allāh will make you near on the Day of Judgement.” (*Da‘īf*) [Abū ‘Eisā said:] This *Hadīth* is *Gharīb*.

٢٣٥٢ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ الْكُوفِيُّ: حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ الْعَابِدِ الْكُوفِيُّ: حَدَّثَنَا الْحَارِثُ بْنُ النُّعْمَانَ اللَّيْثِيُّ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ أَحْبِبْنِي مُسْكِينًا وَأَمْتِنِي مُسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ يَوْمَ الْقِيَامَةِ». فَقَالَتْ عَائِشَةُ: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنَّهُمْ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِأَرْبَعِينَ خَرِيفًا، يَا عَائِشَةُ! لَا تَرُدِّي الْمُسْكِينَ وَلَوْ بِشِقِّ تَمْرَةٍ، يَا عَائِشَةُ! أَحْبِبِي الْمَسَاكِينَ وَقَرِّبِيهِمْ فَإِنَّ اللَّهَ يُقَرِّبُكَ يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه البيهقي: ١٢/٧ من حديث ثابت بن محمد الكناني به، الحارث بن النعمان الليثي ضعيف (تقريب) وللحديث شواهد ضعيفة كلها.

Comments:

The *Hadīth* instructs us that, should Allāh endow one with the wealth of patience and contentment, then the best thing for him, as a rule, from the standpoint of both — this world and the next — is the life spent in need and penury since it inculcates in man not only the quality of humility and modesty but also the virtue of oft-turning toward Allāh. Excess of wealth and affluence, which generally breeds pride and arrogance, is highly dangerous and harmful for man.

2353. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The poor are admitted into Paradise before the rich, by five hundred years, (i.e.) half a day.” (*Hasan*)

٢٣٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ

[He said:] This *Ḥadīth* is *Ḥasan* *Ṣaḥīh*.

الْأَغْنِيَاءُ بِخَمْسِمِائَةِ عَامٍ، نِصْفِ يَوْمٍ». [قَالَ]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب منزلة الفقراء، ح: ٤١٢٢ من حديث محمد ابن عمرو اللثبي به وسفيان الثوري صرح بالسمع عند أبي يعلى: ٤١١/١٠، ح: ٦٠١٨ في رواية المؤمل بن إسماعيل عنه والحديث صححه ابن حبان، ح: ٢٥٦٧.

2345. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The poor Muslims are admitted into Paradise before their rich by half a day. And that is five hundred years.” (*Ḥasan*)

This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīh*.

٢٣٥٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ، وَهُوَ خَمْسِمِائَةِ عَامٍ» وَهَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. **تخریج:** [حسن] انظر الحديث السابق.

2355. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “The poor Muslims are admitted into Paradise before their rich by forty autumns.” (*Da‘īf*)

This *Ḥadīth* is *Ḥasan*.

٢٣٥٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ عَمْرٍو بْنِ جَابِرِ الْخَضْرَمِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِأَرْبَعِينَ خَرِيفًا». هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٣/٣٢٤ من حديث عبدالله بن يزيد المقرئ به * عمرو بن جابر: ضعيف (تقريب).

Chapter 38. What Has Been Related About The Subsistence Of The Prophet ﷺ And His Family

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي مَعِيشَةِ النَّبِيِّ ﷺ وَأَهْلِهِ (التحفة ٣٨)

2356. Masrūq said: “I entered upon ‘Aīshah and she invited me to eat. She said: ‘Whenever I eat my fill of food I want to cry and begin crying.’” He said: “I said: ‘Why?’”

٢٣٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبَادُ بْنُ عَبَّادِ الْمُهَلْبِيُّ عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ عَلَى

She said: 'I remember the circumstances under which the Messenger of Allāh ﷺ parted from the world: By Allāh! He would not eat his fill of bread and meat twice in a day.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*].

عَائِشَةُ فَدَعَتْ لِي بِطَعَامٍ وَقَالَتْ: مَا أَشْبِعُ مِنْ طَعَامٍ فَأَشَاءُ أَنْ أَبْكِي إِلَّا بَكَيْتُ. قَالَ: قُلْتُ لِمَ؟ قَالَتْ: أَذْكَرُ الْحَالِ الَّتِي فَارَقَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ الدُّنْيَا، وَاللَّهُ مَا شَبِعَ مِنْ خُبْزٍ وَلَحْمٍ مَرَّتَيْنِ فِي يَوْمٍ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ

[صَحِيحٌ].

تخريج: [إسناده ضعيف] وأخرجه أبو يعلى، ح: ٤٥٣٨ من حديث مجالد بن سعيد به * مجالد ضعيف وروى مسلم، ح: ٢٩٧٤ من حديث عائشة بلفظ: "لقد مات رسول الله ﷺ، وما شبع من خبز وزيت، في يوم واحد، مرتين".

Comments:

The idea is that never, during the lifetime of the Messenger of Allāh ﷺ, did there come a day when his family members had two full meals to eat in a day. Even the bread that they ate was made of barley. But today, she ﷺ said, "Allāh has given us plenty to eat and drink and hence it moves me to tears, but I try to withhold them".

2357. 'Āishah narrated: "The Messenger of Allāh ﷺ did not eat his fill of barley bread on two consecutive days until he was taken (died)." (*Ṣaḥīḥ*)

There is a narration on this topic from Abū Hurairah.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٢٣٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا

أَبُو دَاوُدَ: أَنَّ نَا شُعْبَةَ عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يُحَدِّثُ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ رَسُولُ اللَّهِ ﷺ مِنْ خُبْزٍ شَعِيرٍ يَوْمَيْنِ مُتَابِعَيْنِ حَتَّى قُبِضَ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٧٠ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٣٨٩ وله طريق آخر عند البخاري، ح: ٥٤١٦ عن الأسود به * وفي الباب عن أبي هريرة [يأتي: ٢٣٥٨].

Comments:

The idea is that never did the Messenger of Allāh ﷺ have even barley bread to his fill for two consecutive days. If he had it one day, then went without it the next day.

2358. Abū Hurairah narrated: "Neither the Messenger of Allāh

٢٣٥٨ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ

الْعَلَاءِ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ يَزِيدَ بْنِ كَيْسَانَ،

ﷺ nor his family, ate their fill of wheat bread for three consecutive days until he parted the world.” (Sahih)

This *Hadith* is *Hasan Sahih*. [*Hasan Gharib* from this route].

تخریج: وأخرجه مسلم، أيضاً، ح: ۲۹۷۶ من حديث يزيد بن كيسان به.

Comments:

When he ﷺ himself did not even have barley bread to his fill for two consecutive days, how could he give his family wheat bread for three consecutive days?

2359. Abū Umāmah narrated: “There was never a surplus of barely bread for the inhabitants of the house of the Messenger of Allāh ﷺ.” (Sahih)

[Abū ‘Eisā said:] This *Hadith* is *Hasan Sahih Gharib* from this route. [This Yaḥya bin Abī Bukair (a narrator in the chain) is from Al-Kūfah, and Sufyān Ath-Thawri reported from Yaḥya’s father Abū Bukair. Yaḥya bin ‘Abdullāh bin Bukair from Egypt was the companion of Al-Laith].

عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا شَبِعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ ثَلَاثًا تَبَاعًا مِنْ خُبْزِ الْبُرِّ حَتَّى فَارَقَ الدُّنْيَا. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ].

۲۳۵۹ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ عَنْ سُلَيْمِ بْنِ عَامِرٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: مَا كَانَ يَفْضَلُ، عَنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ خُبْزُ الشَّعِيرِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، [وَيَحْيَى بْنُ أَبِي بُكَيْرٍ هَذَا كُوفِيٌّ، وَأَبُو بُكَيْرٍ وَالِدُ يَحْيَى، رَوَى لَهُ سُفْيَانُ الثَّوْرِيُّ، وَيَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، مِصْرِيُّ صَاحِبُ اللَّيْثِ].

تخریج: [إسناده صحيح] وأخرجه أحمد: ۲۶۰/۵ من حديث حريز بن عثمان به.

Comments:

He ﷺ did not have even surplus barley flour at home. Even the barley bread cooked at home was just enough for the needs of the family members, and no more.

2360. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ would spend many consecutive nights and his family did not have supper, and most of the time their bread was barely bread.” (Sahih)

[Abū ‘Eisā said:] This *Hadith* is *Hasan Sahih*.

۲۳۶۰ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمْعِيُّ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ عَنْ هَلَالِ بْنِ حَبَّابٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَبِيتُ اللَّيَالِي الْمَتَابِعَةَ طَاوِيًا وَأَهْلُهُ لَا يَجِدُونَ عِشَاءً، وَكَانَ أَكْثَرُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الأئمة، باب خبز الشعير، ح: ٣٣٤٧ عن عبدالله بن معاوية به * هلال عن عكرمة صحيح انظر نيل المقصود، ح: ١٤٤٣، ١٧٧٦ والترمذي، ح: ٩٤١ حديث: "اللهم اجعل رزق آل محمد قوتاً" صحيح.

Comments:

The usual meal of the Prophet ﷺ and his family was the barley bread, that too was only available for several days on end for the morning, and they were forced to sleep with empty stomachs for the night.

2361. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "O Allāh! Make the sustenance of Muḥammad's family nourishing." (*Ṣaḥīḥ*)
 [Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.
 ٢٣٦١ - حَدَّثَنَا أَبُو عَمَارٍ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه مسلم، الزكاة، باب: في الكفاف والقناعة، ح: ١٠٥٥ من حديث وكيع والبخاري، ح: ٦٤٦٠ من حديث عمارة بن القعقاع به.

Comments:

The word *Qūt* implies that provision of food be just enough to keep the life going. It should neither be so meager as to lead one to starvation and being forced to beg for it, nor so plenty that one is forced to store it for the next day.

2362. Anas narrated: "The Prophet ﷺ would not store anything for the morrow."^[1] (*Ḥasan*)
 [Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*. Others besides Ja'far bin Sulaimān have reported this *Ḥadīth* from Thābit from the Prophet ﷺ, in *Mursal* form.
 ٢٣٦٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَدَّخِرُ شَيْئًا لِغَدٍ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رَوَى هَذَا [الْحَدِيثُ]، غَيْرُ جَعْفَرِ بْنِ سُلَيْمَانَ، عَنْ ثَابِتٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: [إسناده حسن] وأخرجه البغوي في شرح السنة: ٢٥٣/١٣، ح: ٣٦٩٠ من حديث قتيبة به وصححه ابن حبان، ح: ٢١٣٩.

Comments:

It was customary in the Prophet's household to cook food just enough for the day and leave nothing over for the next day since, after successful military campaigns, especially after victory in *Khaibar*, the Messenger of Allāh ﷺ used to give his wives rations of food grains enough for a whole year.

[1] They say that it means he ﷺ would not worry about keeping something so he could eat tommorrow, because he did store food for a year for his family. See *Tuhfat Al-Ahwadhī*.

2363. Anas said: “The Messenger of Allāh ﷺ never ate on a table, nor did he eat thin bread until he died.”^[1] (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Sa‘eed bin Abī ‘Arūbah.

٢٣٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: مَا أَكَلَ رَسُولُ اللَّهِ ﷺ عَلَى خِوَانٍ وَلَا أَكَلَ خُبْزًا مُرَقًّا حَتَّى مَاتَ. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ سَعِيدِ بْنِ أَبِي عَرُوبَةَ.

تخريج: وأخرجه البخاري، الرقاق، باب فضل الفقر، ح: ٦٤٥٠ عن أبي معمر به.

Comments:

The Messenger of Allāh ﷺ never ate his meals seated comfortably before the dining table with a raised neck held high like rich and carefree people. He only ate simple food sitting on the ground like ordinary poor people.

2364. Abū Ḥāzim narrated that Sahl bin Sa‘d was asked: “Did the Messenger of Allāh ﷺ eat *Naqī* – meaning refined (flour)?” So Sahl said: “The Messenger of Allāh ﷺ did not see *Naqī* until he met Allāh.” It was said to him: “Did you have sifters during the time of the Messenger of Allāh ﷺ?” He said: “There were no sifters for us.” They said: “How did you prepare the barely?” He said: “We would blow it so (the husk) would fly off of it, then we would add water so we could knead it.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Mālik bin Anas has also reported it from Abū Ḥāzim.

٢٣٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنْطِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ - : حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ ابْنِ سَعْدٍ أَنَّهُ قِيلَ لَهُ: أَكَلَ رَسُولُ اللَّهِ ﷺ النَّقِيَّ - يَعْنِي الْحُوَارَى - ؟ فَقَالَ سَهْلٌ: مَا رَأَى رَسُولُ اللَّهِ ﷺ النَّقِيَّ حَتَّى لَقِيَ اللَّهَ، فَقِيلَ لَهُ: هَلْ كَانَتْ لَكُمْ مَنَاخِلَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا كَانَتْ لَنَا مَنَاخِلُ. قِيلَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ بِالسَّعِيرِ؟ قَالَ: كُنَّا نَنْفُخُهُ فَيَطِيرُ مِنْهُ مَا طَارَ ثُمَّ نُثْرِيهِ فَنَعْمِجُهُ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقد رواه مالك بن أنس عن أبي حازم.

تخريج: [إسناده حسن] وأخرجه البخاري، الأطعمة، باب ما كان النبي ﷺ وأصحابه

[1] See no. 1788.

يَأْكُلُونَ، ح: ٥٤١٣، ٥٤١٠ من حديث أبي حازم به مختصراً.

Comments:

In the days following military conquests, Allāh had opened for Muslims the doors of abundance and plenty. The Prophet ﷺ, however, never took to ostentatious ways of living. On the contrary, he spent everything he had on others. As for himself, he chose a life of austerity and ate un-sifted grain flour. He kept no sieves to sift grain flour in the house. It is medically proved that unrefined flour has numerous medical advantages. A number of diseases prevalent in our times would easily be cured if only we followed the life-example of the Prophet ﷺ.

Chapter 39. What Has Been Related About The Subsistence Of The Companions Of The Prophet ﷺ

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي مَعِيشَةِ أَصْحَابِ النَّبِيِّ ﷺ (التحفة ٣٩)

2365. Sa'd bin Abī Waqqāṣ said: "I was among the first men who spilled blood in Allāh's cause, and I was among the first men to shoot an arrow in Allāh's cause. I saw battles with troops of the Companions of Muḥammad ﷺ. We had nothing to eat except leaves of trees and *Al-Hublah*,^[1] such that one of us would leave droppings like the droppings of sheep and camels. Now Banū Asad have appeared wanting to instruct me in religion, (then) I would be a loser and have wasted my efforts." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Bayān.

* تخريج: [صحيح] وأخرجه البغوي في شرح السنة، ح: ٣٩٢٣ من حديث الترمذي به * عمرو بن إسماعيل متروك كما في التهذيب وغيره وللحديث شواهد منها الحديث الآتي.

2366. Sa'd bin Mālik said: "I was the first man among the Arabs to

٢٣٦٥ - حَدَّثَنَا عَمْرُو بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدٍ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي عَنْ بَيَانَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: إِنِّي لَأَوَّلُ رَجُلٍ أَهْرَاقَ دَمًا فِي سَبِيلِ اللَّهِ، وَإِنِّي لَأَوَّلُ رَجُلٍ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَلَقَدْ رَأَيْتُنِي أَغْرُو فِي الْعِصَابَةِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ مَا نَأْكُلُ إِلَّا وَرَقَ الشَّجَرِ وَالْمُحْبَلَةَ، حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ وَالْبَعِيرُ وَأَصْبَحَتْ بَنُو أَسَدٍ يُعَزَّرُونِي فِي الدِّينِ، لَقَدْ خَبْتُ إِذْنًا وَضَلَّ عَمَلِي.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ بَيَانَ.

٢٣٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

[1] "The fruit of an acacia which resembles a legume." (*An-Nihāyah, Tuḥfat Al-Aḥwadhī*).

shoot an arrow in Allāh's cause. I saw that we battled along with the Messenger of Allāh ﷺ and there was no food for us but *Al-Hublāh*, and this *Samur*,^[1] such that one of us would leave droppings like the droppings of a sheep. Then Banū Asad appeared wanting to instruct me in religion. I would be a loser and have wasted my efforts.”

(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

There is something on this topic from 'Utbaḥ bin Ghazwān.

يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي قَيْسٌ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولُ: إِنِّي أَوَّلُ رَجُلٍ مِنَ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَلَقَدْ رَأَيْتُنَا نَعْرُو مَعَ رَسُولِ اللَّهِ ﷺ وَمَا لَنَا طَعَامٌ إِلَّا الْحَبْلَةُ وَهَذَا السَّمُرُ، حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، ثُمَّ أَضْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي فِي الدِّينِ لَقَدْ خَبْتُ إِذَنْ وَضَلَّ عَمَلِي.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنِ عْتَبَةَ بْنِ غَزْوَانَ.

تخریج: متفق عليه، وأخرجه البخاري، الرقاق، باب: كيف كان عيش النبي ﷺ وأصحابه وتخليهم عن الدنيا؟، ح: ٦٤٥٣ من حديث يحيى القطان ومسلم، ح: ٢٩٦٦ من حديث إسماعيل بن أبي خالد به * وفي الباب عن عتبة بن غزوان [مسلم، ح: ٢٩٦٧].

Comments:

Sa'd ؓ was the governor of *Al-Kūfah* during the caliphate of 'Umar ؓ. During that period the people of the tribe of Banū Asad raised complaints against him to the Caliph. One of the complaints was that he (Sa'd) did not know how to lead the *Salāt*. The word *Dīn* used in the *Hadīth* by the Companion is a metonym for *Salāt*. By this he means to say that if, despite being among the earliest converts to Islam, he has not even learned how to perform *Salāt* (for which he needs instruction from such people), then he is surely a loser. In fact, the complaint against him was a pure fabrication that had no relation with truth.

2367. Muḥammad bin Sīrīn said: “We were with Abū Hurairah and he was wearing two linen garments dyed with red ochre. He blew his nose in one of them and said: ‘Excellent! Abū Hurairah blows his nose in linens! I saw a time when I would pass out between the *Minbar* of the Messenger of Allāh ﷺ and

٢٣٦٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنِ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سَبْرِينَ قَالَ: كُنَّا عِنْدَ أَبِي هُرَيْرَةَ وَعَلَيْهِ تَوْبَانِ مُمَشَّقَانِ مِنْ كَتَانٍ فَمَخَطَ فِي أَحَدِهِمَا ثُمَّ قَالَ بَخْ بَخْ يَتَمَخَّطُ أَبُو هُرَيْرَةَ فِي الْكَتَانِ، لَقَدْ رَأَيْتُنِي وَإِنِّي لِأَجْرُ فِيمَا بَيْنَ مِنْبَرِ رَسُولِ اللَّهِ ﷺ

[1] A type of acacia. See *Tuhfat Al-Aḥwadhī* and *An-Nihāyah*.

the dwelling of ‘Āishah from overwhelming hunger. Someone came and placed his foot on my neck thinking that I was a mad man, but I was not crazy, it was nothing but hunger.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* [from this route].

وَحَجْرَةَ عَائِشَةَ مِنَ الْجُوعِ مَعْشِيًّا عَلَيَّ فَيَجِيءُ
الْجَائِي فَيَضَعُ رِجْلَهُ عَلَيَّ عُنُقِي يَرَى أَنَّ بِي
الْجُنُونَ وَمَا بِي جُنُونٌ وَمَا هُوَ إِلَّا الْجُوعُ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ].

تخریج: وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما ذكر النبي ﷺ وحض على اتفاق أهل العلم... إلخ، ح: ٧٣٢٤ من حديث حماد بن زيد به.

Comments:

During the period of the Rightly-Guided Caliphs, military conquests brought abundant wealth, and people were able to live in nice houses and wear fine clothes. They even blew their noses in fine pieces of cloth. This change of fortunes astonished Abū Hurairah ؓ.

2368. Faḍālah bin ‘Ubaid narrated that when the Messenger of Allāh ﷺ would lead the people in *Ṣalāt* some men would collapse among them during the *Ṣalāt* due to hunger – they were among *Aṣḥāb Aṣ-Ṣuffah* – such that a Bedouin would say: ‘These people are mad’ or ‘possessed.’ So when the Messenger of Allāh ﷺ finished the *Ṣalāt* he turned to them and said: ‘If you knew what was in store for you with Allāh then you would love to be increased in poverty and need.’” Faḍālah said: “And on that day, I was with the Messenger of Allāh ﷺ.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٦٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ
[الدُّورِيِّ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ:
حَدَّثَنَا حَيُّوَةُ بْنُ شُرَيْحٍ: حَدَّثَنِي أَبُو هَانِيءٍ
الْحَوْلَانِيُّ أَنَّ أَبَا عَلِيٍّ عَمَرُو بْنُ مَالِكِ الْجَنَابِيِّ
أَخْبَرَهُ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ
كَانَ إِذَا صَلَّى بِالنَّاسِ يَخْرُ رِجَالٌ مِنْ قَامَتِهِمْ
فِي الصَّلَاةِ مِنَ الْخِصَاصَةِ وَهُمْ أَصْحَابُ
الصُّفَّةِ حَتَّى تَقُولَ الْأَعْرَابُ: هَؤُلَاءِ مَجَانِينُ
أَوْ مَجَانُونُ، فَإِذَا صَلَّى رَسُولُ اللَّهِ ﷺ
انْصَرَفَ إِلَيْهِمْ، فَقَالَ: «لَوْ تَعْلَمُونَ مَا لَكُمْ
عِنْدَ اللَّهِ لَأَحْبَبْتُمْ أَنْ تَزْدَادُوا فَاقَةً وَحَاجَةً».
قَالَ فَضَالَةُ: [وَ] أَنَا يَوْمَئِذٍ مَعَ رَسُولِ اللَّهِ ﷺ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أحمد: ١٨/٦ عن عبدالله بن يزيد به وصححه ابن حبان (الإحسان): ٧٢٢.

Comments:

Aṣḥāb Aṣ-Ṣuffah (literally, People of the Bench) were poor Muslims who,

keen as they were to learn the teachings of Islam from the Prophet ﷺ, had taken the Prophet's Masjid as their abode. They often had nothing to eat which was the cause of their passing out during the congregational *Salāt*, so that the new comers among the Bedouin, unaware of their situation, took them to be crazy people because of their apparent condition. In contrast to this devotional attitude of the Companions, the students of today enjoy much greater facilities, but suffer from lack of interest and keenness to acquire religious knowledge.

2369. Abū Hurairah narrated: "The Prophet ﷺ went out during an hour in which he would normally not go out, nor meet with anyone. Then Abū Bakr came to him so he said: "What brought you O Abū Bakr?" He said: "I came to meet the Messenger of Allāh ﷺ and to look at his face, and to make sure he was safe. It was not long before 'Umar came. He said: "What has brought you O 'Umar?" He said: "Hunger O Messenger of Allāh!" He said: "I also experienced some of that." So they went to the home of Abū Al-Haitham At-Taiyyihān Al-Anṣārī. He was a man with many date-palms and sheep, but he had no servants so they did not find him there. They said to his wife: "Where is your companion?" She said: "He has gone to fetch us some good water." It was not long before Abū Al-Haitham came along hauling a large water-skin which he put down. Then he came to hug the Prophet ﷺ and uttered that his father and mother should be ransomed for him. Then they went to a grove of his and he spread out a mat for them. Then he went to a date-palm and returned with a cluster of dates

٢٣٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَّاسٍ : حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ : حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : خَرَجَ النَّبِيُّ ﷺ فِي سَاعَةٍ لَا يَخْرُجُ فِيهَا ، وَلَا يَلْقَاهُ فِيهَا أَحَدٌ ، فَأَتَاهُ أَبُو بَكْرٍ فَقَالَ : « مَا جَاءَ بِكَ يَا أَبَا بَكْرٍ ؟ » فَقَالَ : خَرَجْتُ أَلْقَى رَسُولَ اللَّهِ ﷺ وَأَنْظُرُ فِي وَجْهِهِ وَالسَّلِيمَ عَلَيْهِ ، فَلَمْ يَلْبَثْ أَنْ جَاءَ عُمَرُ ، فَقَالَ : « مَا جَاءَ بِكَ يَا عُمَرُ ؟ » قَالَ : الْجُوعُ يَا رَسُولَ اللَّهِ ! قَالَ : [فَقَالَ رَسُولُ اللَّهِ ﷺ] : « وَأَنَا قَدْ وَجَدْتُ بَعْضَ ذَلِكَ » ، فَأَنْطَلَقُوا إِلَى مَنْزِلِ أَبِي الْهَيْثَمِ بْنِ التَّيَّهَانِ الْأَنْصَارِيِّ ، وَكَانَ رَجُلًا كَثِيرَ النَّخْلِ وَالشَّاءِ وَلَمْ يَكُنْ لَهُ خَدَمٌ فَلَمْ يَجِدُوهُ ، فَقَالُوا لَامْرَأَتِهِ : أَيْنَ صَاحِبُكَ ؟ فَقَالَتْ : انْطَلَقَ يَسْتَعِذُّبُ لَنَا الْمَاءَ ، وَلَمْ يَلْبَثُوا أَنْ جَاءَ أَبُو الْهَيْثَمِ بِقِرْبَةٍ يَزِعُهَا فَوَضَعَهَا ، ثُمَّ جَاءَ يَلْتَرِمُ النَّبِيَّ ﷺ وَيَتَدَبَّعُ بِأَيْمِهِ وَأَمِّهِ ، ثُمَّ انْطَلَقَ بِهِمْ إِلَى حَدِيقَتِهِ فَبَسَطَ لَهُمْ بَسَاطًا ، ثُمَّ انْطَلَقَ إِلَى نَخْلَةٍ فَجَاءَ بِقِنْوٍ فَوَضَعَهُ . فَقَالَ النَّبِيُّ ﷺ : « أَفَلَا تَتَّقِينِ لَنَا مِنْ رُطْبِهِ ؟ » فَقَالَ : يَا رَسُولَ اللَّهِ ! إِنِّي أَرَدْتُ أَنْ تَخْتَارُوا

which he put down. The Prophet ﷺ said: "Why don't you select some ripe dates for us?" He said: "O Messenger of Allāh ﷺ! I wanted you to select from the ripe dates and the unripe dates." So they ate and they drank from that water. The Messenger of Allāh ﷺ said: "By the One in Whose Hand is my soul! This is among the favors which you shall be asked about on the Day of Judgement. Cool shade, tasty ripe dates, and cool water." Abū Al-Haitham left to prepare some food for them. The Prophet ﷺ said: "Do not slaughter one with milk." So he slaughtered a small female or male goat and brought it to them so they could eat it. The Prophet ﷺ said: "Do you have any servants?" He said: "No." So he said: "Then if we get some captives we shall bring them for you." So (later) the Prophet ﷺ came with two males, there was no third among them, and he brought them to Abū Al-Haitham. The Prophet ﷺ said: "Chose from them." He said: "O Prophet of Allāh! Chose for me." So the Prophet ﷺ said: "Indeed the one consulted is entrusted. Take this one for I have seen him praying, and encourage him to do well." So Abū Al-Haitham went to his wife and informed her of what the Messenger of Allāh ﷺ said. So his wife said: "You will not fulfill what the Prophet ﷺ said until you have freed him." So he said: "He is free." So the Prophet ﷺ said: "Indeed Allāh has not sent a

أَوْ قَالَ: تَحَيَّرُوا مِنْ رُطْبِهِ وَبُسْرِهِ، فَأَكَلُوا وَشَرَبُوا مِنْ ذَلِكَ الْمَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا وَالَّذِي نَفْسِي بِيَدِهِ مِنَ التَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ يَوْمَ الْقِيَامَةِ، ظِلٌّ بَارِدٌ وَرُطْبٌ طَيِّبٌ وَمَاءٌ بَارِدٌ». فَاذْطَلَقَ أَبُو الْهَيْثَمِ لِيَصْنَعَ لَهُمْ طَعَامًا، فَقَالَ النَّبِيُّ ﷺ: «لَا تَذَبْحَنَّ ذَاتَ دَرٍّ». [قَالَ:] فَذَبَحَ لَهُمْ عَنَاقًا أَوْ جَدْيًا فَأَاتَاهُمْ بِهَا فَأَكَلُوا. فَقَالَ النَّبِيُّ ﷺ: «هَلْ لَكَ خَادِمٌ؟» قَالَ: لَا، قَالَ: «فَإِذَا أَتَانَا سَبِيٌّ فَأْتِنَا». فَأَتَى النَّبِيُّ ﷺ بِرَأْسَيْنِ لَيْسَ مَعَهُمَا ثَالِثٌ، فَأَتَاهُ أَبُو الْهَيْثَمِ، فَقَالَ النَّبِيُّ ﷺ: «اخْتَرْ مِنْهُمَا». فَقَالَ: يَا نَبِيَّ اللَّهِ! اخْتَرْ لِي، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ، خُذْ هَذَا فَإِنِّي رَأَيْتُهُ يُصَلِّي وَاسْتَوِصَ بِهِ مَعْرُوفًا». فَاذْطَلَقَ أَبُو الْهَيْثَمِ إِلَى امْرَأَتِهِ: فَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ امْرَأَتُهُ مَا أَنْتَ بِبَالِغٍ مَا قَالَ فِيهِ النَّبِيُّ ﷺ إِلَّا أَنْ تُعْتِقَهُ، قَالَ: هُوَ عَتِيقٌ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا وَلَا خَلِيفَةً إِلَّا وَكَهُ بَطَانَتَانِ بَطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ، وَبَطَانَةٌ لَا تَأْكُلُهُ خَبَالًا وَمَنْ يُوقَ بَطَانَةَ السُّوءِ فَقَدْ وُقِيَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

Prophet nor made a *Khalīfah* except that he has two groups of supporters, a group ordering him to do good, and prohibiting him from evil and a group that never ceases spoiling his affairs. So whoever protects himself against the evil supporters, then he shall be protected.”^[1] (*Daʿīf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh Gharīb*.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب في المشورة، ح: ٥١٢٨ وابن ماجه، ح: ٣٧٤٥ من حديث شيبان به مختصراً وأصله عند البخاري، ح: ٧١٩٨ باختصار وكذا عند مسلم، ورواه البخاري في الأدب المفرد، ح: ٢٥٦ عن آدم به مختصراً، وصححه ابن حبان: ١٩٩١ والحاكم على شرط الشيخين: ١٣١/٤ ووافقه الذهبي وللحديث شواهد ويأتي مختصراً عبدالله بن عمير مدلس وعنن وللحديث شواهد ضعيفة.

2370. Abū Salamah bin ‘Abdur-Raḥmān narrated that the Messenger of Allāh ﷺ went out one day accompanied by Abū Bakr and ‘Umar. And he mentioned similar to the *Ḥadīth* (no. 2369) in meaning, but he did not mention “from Abū Hurairah” in it. (*Daʿīf*)

The (previous) narration of [Shaybān] is more complete than (this) narration of Abū ‘Awānah, and it is longer. *Shaybān* is trustworthy according to them (the scholars) and he had written book. [This *Ḥadīth* has been reported from Abū Hurairah through other routes, and it has been reported from Ibn ‘Abbās as well].

تخريج: [ضعيف] انظر الحديث السابق * وروى عن ابن عباس تقدم: ٢٣٦٠.

Comments:

Cool shade, fresh fruit and cool water are great bounties of Allāh. Anyone

٢٣٧٠ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا وَأَبُو بَكْرٍ وَعُمَرُ فَذَكَرَ نَحْوَ [هَذَا] الْحَدِيثِ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي هُرَيْرَةَ، وَحَدِيثِ [شَيْبَانَ] أَلَمْ مِنْ حَدِيثِ أَبِي عَوَانَةَ وَأَطْوَلُ، وَشَيْبَانُ يَفْقَهُ عِنْدَهُمْ صَاحِبُ كِتَابٍ، وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ وَرَوَى عَنِ ابْنِ عَبَّاسٍ أَيْضًا].

^[1] This *Ḥadīth*, its basis is recorded by Al-Bukhārī (who narrated it here to At-Tirmidhī), Muslim and others.

who is fortunate enough to get these must pay his thanks to Allāh. Sincerely offered *Salāt* inculcates in man a sense of responsibility and strength to do his tasks. A good wife is a dependable companion that always gives her husband wise counsel. No one should, however, do the bidding of a wife prone to giving bad counsel for she is a bad companion whose counsel is not worth implementing.

2371. Anas bin Mālik narrated from Abū Ṭalḥah who said: “We complained to the Messenger of Allāh ﷺ of hunger and we raised (our garments) from our stomachs (exposing) a stone (on each of us). So the Messenger of Allāh ﷺ raised (his garment exposing) two stones.”^[1] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except from this route.

٢٣٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ: حَدَّثَنَا سَيَّارُ [بْنُ حَاتِمٍ] عَنْ سَهْلِ بْنِ أَسْلَمَ، عَنْ يَزِيدَ بْنِ أَبِي مَضُورٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي طَلْحَةَ قَالَ: شَكَّوْنَا إِلَى رَسُولِ اللَّهِ ﷺ الْجُوعَ وَرَفَعْنَا عَنْ بَطُونِنَا عَنْ حَجَرٍ حَجْرٍ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ عَنْ حَجْرَيْنِ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده حسن] وأخرجه الطبراني في الأوسط: ١/٤٤٥، ح: ٨٠٣ من حديث سهل ابن أسلم به مطولاً.

Comments:

Stones of right sizes if put on stomachs and firmed up with straps have, thanks to their cool temperature, the effect of alleviating the heat generated by hunger as well as of keeping straight the backs of the people.

2372. Simāk bin Ḥarb said: “I heard An-Nu‘mān bin Bashīr saying: ‘Do you (people) not have what you wish of food and drink?’ I have seen your Prophet and he did not have even enough *Daqal*^[2] to fill his stomach.” (*Ṣaḥīh*)

[He said:] This *Hadīth* is *Hasan Ṣaḥīh*.

Abū ‘Awānah and more than one other narrator narrated to us from Simāk bin Ḥarb similar to the

٢٣٧٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ التَّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَكُمْ وَمَا يَجِدُ مِنَ الدَّقْلِ مَا يَمْلَأُ بِهِ بَطْنَهُ.

[قَالَ:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا أَبُو عَوَانَةَ وَغَيْرُهُ وَاجِدٌ عَنْ سِمَاكِ ابْنِ حَرْبٍ نَحْوَ حَدِيثِ أَبِي الْأَحْوَصِ وَرَوَى

^[1] They would strap stones to their stomachs due to severe hunger since it would help alleviate the suffering.

^[2] Dried out inferior dates. See *Tuhfat Al-Ahwadhī*.

narration of Abū Al-Aḥwaṣ. Shu‘bah narrated this *Ḥadīth* from Simāk from An-Nu‘mān bin Bashīr from ‘Umar.

شُعْبَةُ هَذَا الْحَدِيثِ عَنْ سِمَاكِ، عَنِ التُّعْمَانِ
ابْنِ بَشِيرٍ، عَنْ عُمَرَ.

تخريج: وأخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٧٧ عن قتيبة به.

Chapter 40. What Has Been Related About: Wealth Is Being Content With Oneself

(المعجم ٤٠) - بَابُ مَا جَاءَ أَنَّ الْغِنَى
غِنَى النَّفْسِ (التحفة ٤٠)

2373. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Richness is not having many possessions, but richness is being content with oneself." (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Abū Ḥaṣīn’s (a narrator in the chain) name is ‘Uṯmān bin ‘Aṣim Al-Asadī].

٢٣٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ بَدَلٍ بْنُ قُرَيْشٍ
الْيَامِيُّ الْكُوفِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ عَنْ
أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْغِنَى
عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. [وَأَبُو حَصِينٍ اسْمُهُ عُثْمَانُ بْنُ
عَاصِمِ الْأَسَدِيِّ].

تخريج: وأخرجه البخاري، الرقاق، باب: "الغنى غنى النفس... إلخ، ح: ٦٤٤٦ من حديث أبي بكر بن عياش به ورواه مسلم، ح: ١٠٥١ من طريق آخر عن أبي هريرة به.

Comments:

There is no end to greediness and avarice in a heart that loses self-restraint and self-contentment. A greedy person is constantly in the hunt for more and more wealth through means fair and foul. Contentment of the heart is the only bulwark against the lust of money. Real wealth lies in one’s getting free from avarice and greed and in being contented with what one has.

Chapter 41. What Has Been Related About Taking Wealth Within One’s Right

(المعجم ٤١) - بَابُ مَا جَاءَ فِي أَخَذِ
الْمَالِ بِحَقِّهِ (التحفة ٤١)

2374. Khawlah bint Qais, who was the wife of Ḥamzah bin ‘Abdul-Muṭṭalib narrated that the Messenger of Allāh ﷺ said: "Indeed this wealth is green and

٢٣٧٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي الْوَلِيدِ قَالَ: سَمِعْتُ
خَوْلَةَ بِنْتِ قَيْسٍ وَكَانَتْ تَحْتِ حَمْرَةَ بْنِ عَبْدِ

sweet. Whoever gets what he deserves of it then he shall be blessed in it. And many a person who deals with what he wants for himself, from the wealth of Allāh and His Messenger, gets nothing on the Day of Judgement but the Fire.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Abū Al-Walīd’s (a narrator the chain) name is ‘Ubaid [bin Sanuwṭā].

الْمُطَلَّبِ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ هَذَا الْمَالَ خَصْرَةٌ حُلُوءٌ، مَنْ أَصَابَهُ بِحَقِّهِ بَوْرِكَ لَهُ فِيهِ، وَرَبٌّ مُتَخَوِّصٍ فِيمَا شَاءَتْ بِهِ نَفْسُهُ مِنْ مَالِ اللَّهِ وَرَسُولِهِ لَيْسَ لَهُ يَوْمَ الْقِيَامَةِ إِلَّا النَّارُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الْوَلِيدِ اسْمُهُ عُبَيْدُ [بْنِ سَنُوطًا].

تخريج: [إسناده حسن] وأخرجه أحمد: ٦/٣٧٨ من حديث الليث بن سعد به وصححه ابن حبان، ح: ٨٥٢ وأصله عند البخاري، ح: ٣١١٨ باختصار.

Comments:

- a. *Mutakhawwid* in Arabic is a person who deals with his possessions as he likes without any regret or hesitation, or rashly spends his wealth.
- b. Worldly riches and wealth are things tempting and sweet. The eye and the heart are attracted towards it. The *Sharī‘ah* has, however, put limits to its earning and spending. As such, begging for it needlessly from the people or misappropriating public treasury is absolutely unlawful in Islam. Money taken lawfully and for rightful purposes is blessed by Allāh.

Chapter 42. Regarding What Has Been Related About The Slave Of The Dīnār And The Slave Of The Dirham

2375. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Cursed be the slave of the Dīnār, cursed be the slave of the Dirham.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. This *Hadīth* has also been reported through routes other than this from Abū Hurairah from the Prophet ﷺ in a more complete and longer form than this.

(المعجم ٤٢) - بَابُ: [فِيمَا جَاءَ فِي عَبْدِ الدِّينَارِ وَعَبْدِ الدَّرْهَمِ] (التحفة ٤٢)

٢٣٧٥ - حَدَّثَنَا بَشْرُ بْنُ هَلَالٍ الصَّوْفِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَنَ عَبْدَ الدِّينَارِ، لَعَنَ عَبْدَ الدَّرْهَمِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ [هَذَا الْحَدِيثُ] مِنْ غَيْرِ هَذَا الْوَجْهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَيْضًا أَمَّ مِنْ هَذَا وَأَطْوَلَ.

تخريج: [إسناده ضعيف] وأخرجه الخطيب: ٨/٥٣ من حديث بشر بن هلال به * يونس بن عبيد عن عن وانظر، ح: ٢٤٢٥ لحديث الحسن عن أبي هريرة، وأخرج البخاري، ح: ٢٨٨٦،

٢٨٨٧، ٦٤٣٥ من حديث أبي صالح بلفظ: "تعمس عبدالدينار وعبدالدرهم".

Comments:

Slave of wealth or worship of wealth means getting so much engrossed in its quest and love and avarice as to be forgetful of Allāh's bounds of the prohibited and the permissible, as if his only vocation is to amass Dīnārs and Dirham and serve them like deities. Such a person shall certainly be deprived and removed from Allāh's blessing and mercy.

Chapter 43. The *Hadīth*: "Two Wolves Free Among Sheep"

(المعجم ٤٣) - بَابُ [حَدِيثِ]: «مَا ذُبَابَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ...» [التحفة ٤٣]

2376. Ibn Ka'b bin Mālik Al-Anṣārī narrated from his father, that the Messenger of Allāh ﷺ said: "Two wolves free among sheep are no more destructive to them than a man's desire for wealth and honor is to his religion." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. There is something on this topic reported from Ibn 'Umar from the Prophet ﷺ, but its chain is not correct.

٢٣٧٦ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَّارَةَ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكِ الْأَنْصَارِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا ذُبَابَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ جِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُرْوَى فِي هَذَا الْبَابِ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، وَلَا يَصِحُّ إِسْنَادُهُ.

تخريج: [حسن] وأخرجه النسائي في الكبرى عن سويد بن نصر (تحفة الأشراف: ٣١٦/٨، ح: ١١١٣٦) وأحمد: ٤٦٠/٣ من حديث ابن المبارك به وهو في الزهد له، ح: ١٨١ وصححه ابن حبان، ح: ٢٤٧٢ وللحديث شواهد عند الطبراني في الأوسط (مجمع الزوائد: ٢٥٠/١٠) والحاكم: ٤٢٠/٣ وأبي يعلى: ٣٣١/١١، ح: ٦٤٤٩ وغيرهم * وفي الباب عن ابن عمر [أبو نعيم في حلية الأولياء: ٨٩/٧ والقضاعى في مسند الشهاب: ٢٦/٢، ح: ٨١٣] * ابن كعب بن مالك، اسمه عبدالله.

Comments:

Man's love and infatuation for wealth and his quest for honor and position in life do great damage to his religion and severe his relationship with Allāh the Almighty.

Chapter 44. The *Hadīth*: “What Is The World But Like A Rider Seeking Shade”

(المعجم ٤٤) - بَابُ [حَدِيثِ] «مَا الدُّنْيَا إِلَّا كَرَائِبٍ اسْتَطَلَّ» [(التحفة ٤٤)]

2377. ‘Abdullāh narrated: “The Messenger of Allāh ﷺ was sleeping upon a mat, then he stood, and the mat had left marks on his side. We said: ‘O Messenger of Allāh! We could get a bed for you.’ He said: ‘What do I have to do with the world! I am not in the world but as a rider seeking shade under a tree, then he catches his breath and leaves it.’” (*Hasan*)

٢٣٧٧ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنِي الْمَسْعُودِيُّ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: نَامَ رَسُولُ اللَّهِ ﷺ عَلَى حَصِيرٍ فَقَامَ وَقَدْ أَثَرَ فِي جَنْبِهِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! لَوْ اتَّخَذْنَا لَكَ وِطَاءً، فَقَالَ: «مَالِي وَلِلدُّنْيَا، مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَائِبٍ اسْتَطَلَّ تَحْتَ شَجَرَةٍ، ثُمَّ رَاحَ وَتَرَكَهَا».

[He said:] There are narrations on this topic from Ibn ‘Umar and Ibn ‘Abbās.

[قَالَ:] وفي الباب عن ابن عمر وابن عباس.

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب مثل الدنيا، ح: ٤١٠٩ والحاكم: ٤/٣١٠ من حديث المسعودي به وللحديث شواهد * وفي الباب عن ابن عمر [تقدم: ٢٣٣٣] وابن عباس [أحمد: ٣٠١/١].

Comments:

The *Hadīth* cogently makes out the point that the world, which we feel so very infatuated with and devote all our time and energy in amassing its luxuries and comforts, is not even an inn or a rest house but only a tree standing by the roadside.

Chapter 45. The *Hadīth*: “A Man Is Upon The Religion Of His Friend.”

(المعجم ٤٥) - بَابُ [حَدِيثِ] «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ...» [(التحفة ٤٥)]

2378. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “A man is upon the religion of his friend, so let one of you look at whom he befriends.” (*Hasan*)

٢٣٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ قَالَا: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ: حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ».

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب من يؤمر أن يجالس، ح: ٤٨٣٣ عن محمد بن بشار به وهو في مسند أبي داود الطيالسي، ح: ٢٥٧٣ باختلاف يسير، وللحديث شواهد عند الحاكم: ١٧١/٤ وغيره.

Comments:

As a general rule, man imbibes the habits and manners of the people he mixes with. He would, therefore, be well advised to wisely choose his friends and companions. If he chooses the company of rogues, he would also acquire their evil habits that will only spell his ruination and doom.

Chapter 46. What Has Been Related About The Parable Of The Son Of Ādam, His Family, His Children, His Wealth, And His Deeds

(المعجم ٤٦) - بَابُ [مَا جَاءَ مَثَلُ ابْنِ
آدَمَ وَأَهْلِهِ وَوَلَدِهِ وَمَالِهِ وَعَمَلِهِ
(التحفة ٤٦)]

2379. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Three follow the deceased, two of them return, and one remains. He is followed by his family, his wealth, and his deeds. So his family and his wealth returns, and his deeds remain." (Ṣaḥīḥ)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٧٩ - حَدَّثَنَا سُؤَيْدٌ [بْنُ نَصْرٍ]: حَدَّثَنَا
عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ]: حَدَّثَنَا سُفْيَانُ بْنُ
عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ [هُوَ ابْنُ
مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمِ الْأَنْصَارِيِّ] قَالَ:
سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ
ﷺ: «يَتَّبِعُ الْمَيِّتَ ثَلَاثٌ، فَيَرْجِعُ اثْنَانِ،
وَيَبْقَى وَاحِدٌ: يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ،
فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الرقاق، باب سكرات الموت، ح: ٦٥١٤ من حديث سفیان بن عيينة به وهو في الزهد لابن المبارك، ح: ٦٣٦.

Comments:

Three things connected with man in the world keep him company until he is taken for burial. His children and servants etc. accompany him right up to the grave. All connections with his family and wealth are, however, severed the moment he is buried. What remain with him in the grave are his deeds for which he will be questioned.

Chapter 47. What Has Been Related About It Being Disliked To Eat Much

2380. Miqdām bin Ma’dikarib said: “I heard the Messenger of Allāh ﷺ saying: “The human does not fill any container that is worse than his stomach. It is sufficient for the son of Ādam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and a third for his breath.” (Ṣaḥīh)

(Another chain) “from Al-Miqdām bin Ma’dikarib from the Prophet ﷺ” and he did not mention: “I heard the Prophet ﷺ.”

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ كَثْرَةِ الْأَكْلِ (التحفة ٤٧)

٢٣٨٠ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ: حَدَّثَنِي أَبُو سَلَمَةَ الْجَمْصِيُّ، وَحَبِيبُ ابْنِ صَالِحٍ عَنْ يَحْيَى بْنِ جَابِرِ الطَّائِيِّ، عَنْ مِقْدَامِ بْنِ مَعْدِيكَرِبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَامَلَأَ آدَمِيَّ وَعَاءَ شَرًّا مِنْ بَطْنِي، يَحْسَبُ ابْنُ آدَمَ أَكْلَاتٍ يُقَمِّنُ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَهَ فَتَلَّتْ لِطْعَامِهِ وَتَلَّتْ لِشْرَابِهِ وَتَلَّتْ لِنَفْسِهِ».

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عِيَّاشٍ نَحْوَهُ وَقَالَ الْمِقْدَامُ بْنُ مَعْدِيكَرِبٍ عَنِ النَّبِيِّ ﷺ لَمْ يَذْكُرْ سَمِعْتُ النَّبِيَّ ﷺ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح: ٦٧٦٩ من حديث أبي سلمة الحمصي به ورواه أحمد: ١٣٢/٤ من حديث يحيى بن جابر وصرح بالسماع وصرحه ابن حبان، ح: ١٣٤٩ والذهبي في تلخيص المستدرک: ١٢١/٤ وللحديث شواهد عند ابن حبان، ح: ١٣٤٨ وغيره.

Comments:

Eating and drinking is not the be all and end all of man’s life. The main purpose of his creation is to offer his obeisance and obedience to Allāh. To perform this, he needs health of body, which is only possible if man keeps part of his stomach empty by leaving himself a little hungry after the meals. To constantly keep eating to one’s fill causes the stomach to go bad. Man, therefore, would be well advised to not always eat to his fill but only as much as is absolutely essential.

Chapter 48. What Has Been Related About Showing Off And The Desire To Be Heard Of

2381. Abū Sa’eed narrated that the Messenger of Allāh ﷺ said: “Whoever wants to be seen, Allāh

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي الرِّبَايَةِ وَالسُّمُوعَةِ (التحفة ٤٨)

٢٣٨١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مَعَاوِيَةُ ابْنُ هِشَامٍ عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ

will show him, and whoever wants to be heard of, Allāh will make him heard of.” And he narrated that the Messenger of Allāh ﷺ said: “He who shows no mercy to the people, Allāh shows him no mercy.” (*Ṣaḥīḥ*)

There are narrations on this topic from Jundab and ‘Abdullāh bin ‘Amr.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb* [*Ḥasan Ṣaḥīḥ* from this route].

تَخْرِيجُ: [صَحِيح] وَأَخْرَجَهُ أَحْمَدُ: ٤٠/٣ من حديث معاوية بن هشام وابن ماجه، ح: ٤٢٠٦، من حديث عطية العوفي به وضعفه البوصيري من أجل عطية وللحديث شواهد عند البخاري، ح: ٦٤٩٩، ومسلم، ح: ٢٩٨٧ وغيرهما * وفي الباب عن جندب [البخاري، ح: ٦٤٩٩، ومسلم، ح: ٢٩٨٧] وعبدالله بن عمرو [أحمد: ٢/٢١٢، ٢٢٣].

Comments:

If a man does something good in order to show it off and to make himself famous, so that the people would praise him and honor him, on the Day of Resurrection Allāh will reveal his hypocrisy in the face of the people in order to show to everyone that whatever ‘good’ the man did, he did it not for the sake of Allāh but as a ploy to show off and make himself famous thereby.

2382. Al-Walīd bin Abī Al-Walīd Abū ‘Uthmān Al-Madā’inī narrated that ‘Uqbah bin Muslim narrated to him, that Shufaiy Al-Aṣḥabī narrated that he entered Al-Madīnah and saw a man around whom the people had gathered. He asked: “Who is this?” They said: “Abū Hurairah.” (He said): So I got close to him until I was sitting in front of him as he was narrating to the people. When he was silent and alone, I said to him: “I ask you in absolute truth^[1] if you would

عَطِيَّةً، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ وَمَنْ يُسْمَعُ يُسْمَعُ اللَّهُ بِهِ». وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَا يَرْحَمِ النَّاسَ لَا يَرْحَمُهُ اللَّهُ».

وَفِي الْبَابِ عَنْ جُنْدَبٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ [حَسَنٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ].

٢٣٨٢ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا حَيَّوَةُ بْنُ شُرَيْحٍ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ أَبُو عَثْمَانَ الْمَدَائِنِيُّ، أَنَّ عُمَةَ بْنَ مُسْلِمٍ حَدَّثَهُ أَنَّ شُفَيْيًّا الْأَصْبَحِيَّ حَدَّثَهُ أَنَّهُ دَخَلَ الْمَدِينَةَ فَإِذَا هُوَ بِرَجُلٍ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ: مَنْ هَذَا؟ فَقَالُوا: أَبُو هُرَيْرَةَ، فَدَنَوْتُ مِنْهُ حَتَّى قَعَدْتُ بَيْنَ يَدَيْهِ وَهُوَ يُحَدِّثُ النَّاسَ. فَلَمَّا سَكَتَ وَخَلَا قُلْتُ لَهُ: أَسْأَلُكَ بِحَقِّ وَبِحَقِّ

[1] “In truth, in truth” or “By the right of, by the right of” meaning to stress the truth over falsehood. See *Tuhfat Al-Aḥwadhī*. However some of the manuscripts have a blank spot indicating that the meaning is: “By the right of and by the right of” in which case it means that the narrator did not remember the missing words, yet based on other versions recorded, it is likely to be as it appears here.

narrate to me a *Hadīth* which you heard from the Messenger of Allāh ﷺ, that you understand and know.” So Abū Hurairah said: “You want me to narrate a *Hadīth* to you which the Messenger of Allāh ﷺ narrated to me that I understand and know.” Then Abū Hurairah began sobbing profusely. We sat for a while, then he recovered and said: “I shall narrate to you a *Hadīth* which the Messenger of Allāh ﷺ narrated in this House, while there was no one with us other than he and I.” Then, again, Abū Hurairah began sobbing severely. Then he recovered, and wiped his face, and said: “You want me to narrate to you a *Hadīth* which the Messenger of Allāh ﷺ narrated while he and I were sitting in this House, and no one was with us but he and I.” Then Abū Hurairah began sobbing severely. Then he bent, falling on his face, so I supported him for a long time. Then he recovered and said: “The Messenger of Allāh narrated to me, that on the Day of Judgement, Allāh, Most High, will descend to His slaves to judge between them. Every nation shall be kneeling. The first of those who will be called before him will be a man who memorized the Qur’ān, and a man who was killed in Allāh’s cause, and a wealthy man. Allāh will say to the reciter: ‘Did I not teach you what I revealed to My Messenger?’ He says: ‘Of course O Lord!’ He says: ‘Then what did you do with what you

لَمَا حَدَّثْتَنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ عَقَلْتَهُ وَعَلِمْتَهُ، فَقَالَ أَبُو هُرَيْرَةَ: أَفَعُلُّ لِأَحَدٍ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ عَقَلْتَهُ وَعَلِمْتَهُ، ثُمَّ نَشَعَ أَبُو هُرَيْرَةَ نَشْعَةً، فَمَكَثْنَا قَلِيلًا، ثُمَّ أَفَاقَ فَقَالَ: لِأَحَدٍ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرُهُ، ثُمَّ نَشَعَ أَبُو هُرَيْرَةَ نَشْعَةً شَدِيدَةً، ثُمَّ أَفَاقَ وَوَسَّحَ وَجْهَهُ وَقَالَ: أَفَعُلُّ لِأَحَدٍ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ أَنَا وَهُوَ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرُهُ، ثُمَّ نَشَعَ أَبُو هُرَيْرَةَ نَشْعَةً شَدِيدَةً، ثُمَّ مَالَ خَارًا عَلَى وَجْهِهِ فَأَسْنَدْتُهُ طَوِيلًا، ثُمَّ أَفَاقَ فَقَالَ: حَدَّثَنِي رَسُولُ اللَّهِ ﷺ أَنَّ اللَّهَ [تَبَارَكَ] تَعَالَى إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَنْزِلُ إِلَى الْعِبَادِ لِيُقْضِيَ بَيْنَهُمْ وَكُلُّ أُمَّةٍ جَائِيَةٌ، فَأَوَّلُ مَنْ يَدْعُو بِهِ رَجُلٌ جَمَعَ الْقُرْآنَ، وَرَجُلٌ قُتِلَ فِي سَبِيلِ اللَّهِ، وَرَجُلٌ كَثِيرُ الْمَالِ، فَيَقُولُ اللَّهُ لِلْقَارِيءِ: أَلَمْ أُعَلِّمْكَ مَا أَنْزَلْتُ عَلَى رَسُولِي؟ قَالَ: بَلَى، يَا رَبِّ! قَالَ: فَمَاذَا عَمِلْتَ فِيمَا عَلِمْتَ؟ قَالَ: كُنْتُ أَتُومُّ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ، فَيَقُولُ اللَّهُ لَهُ: كَذَّبْتَ، وَيَقُولُ الْمَلَائِكَةُ لَهُ: كَذَّبْتَ، وَيَقُولُ اللَّهُ لَهُ: بَلْ أَرَدْتُ أَنْ يَقَالَ: فُلَانٌ قَارِيءٌ، فَقَدْ قِيلَ ذَلِكَ. وَيُؤْتَى بِصَاحِبِ الْمَالِ، فَيَقُولُ اللَّهُ: أَلَمْ أُوسِّعْ عَلَيْكَ حَتَّى لَمْ أَدْعُكَ تَحْتَاجَ إِلَيَّ أَحَدٍ؟ قَالَ: بَلَى، يَا رَبِّ! قَالَ: فَمَاذَا عَمِلْتَ فِيمَا آتَيْتُكَ؟ قَالَ: كُنْتُ أَصِلُ الرَّجَمَ

learned?’ He said: ‘I would stand (in prayer reciting) with it during all hours of the night and all hours of the day.’ Then Allāh would say to him: ‘You have lied.’ And the angels will say: ‘You have lied.’ Allāh will say to him: ‘Rather, you wanted it to be said that so-and-so is a reciter. And that was said.’ The person with the wealth will be brought, and Allāh will say to him: ‘Was I not so generous with you, such that I did not leave you having a need from anyone?’ He will say: ‘Of course O Lord!’ He says: ‘Then what did you do with what I gave to you?’ He says: ‘I would nurture the ties of kinship and give charity.’ Then Allāh will say to him: ‘You have lied.’ And the angels will say to him: ‘You have lied.’ Allāh, Most High, will say: ‘Rather, you wanted it to be said that so-and-so is so generous, and that was said.’ Then the one who was killed in Allāh’s cause shall be brought, and Allāh will say to him: ‘For what were you killed?’ So he says: ‘I was commanded to fight in Your cause, so I fought until I was killed.’ Allāh [Most High] will say to him: ‘You have lied.’ And the angels will say to him: ‘You have lied.’ Allāh [Most High] will say: ‘Rather, you wanted it to be said that so-and-so is brave, and that was said.’

“Then the Messenger of Allāh ﷺ hit me on my knees and said: ‘O Abū Hurairah! These first three are the creatures of Allāh with whom the fire will be enflamed on

وَأَتَّصَدَّقُ، فَيَقُولُ اللَّهُ لَهُ: كَذَبْتَ، وَتَقُولُ الْمَلَائِكَةُ لَهُ: كَذَبْتَ، وَيَقُولُ اللَّهُ تَعَالَى: بَلْ أَرَدْتَ أَنْ يُقَالَ: فَلَانَ جَوَادٌ وَقَدْ قِيلَ ذَلِكَ، وَيُؤْتَى بِاللَّذِي قُتِلَ فِي سَبِيلِ اللَّهِ فَيَقُولُ اللَّهُ لَهُ: فِيمَاذَا قُتِلْتَ؟ فَيَقُولُ: أَمَرْتُ بِالْجِهَادِ فِي سَبِيلِكَ فَفَاتَلْتُ حَتَّى قُتِلْتُ. فَيَقُولُ اللَّهُ [تَعَالَى] لَهُ: كَذَبْتَ، وَتَقُولُ لَهُ الْمَلَائِكَةُ: كَذَبْتَ، وَيَقُولُ اللَّهُ [تَعَالَى]: بَلْ أَرَدْتَ أَنْ يُقَالَ: فَلَانَ جَرِيءٌ، فَقَدْ قِيلَ ذَلِكَ، ثُمَّ صَرَبَ رَسُولُ اللَّهِ ﷺ عَلَى رُكْبَتَيْ فَقَالَ: يَا أَبَا هُرَيْرَةَ! «أُولَئِكَ الثَّلَاثَةُ أَوْلَى خَلْقِ اللَّهِ تُسَعَّرُ بِهِمُ النَّارُ يَوْمَ الْقِيَامَةِ». قَالَ الْوَلِيدُ أَبُو عُمَانَ الْمَدَائِنِيُّ: فَأَخْبَرَنِي عُقْبَةُ بْنُ مُسْلِمٍ أَنَّ شَفِيئًا هُوَ الَّذِي دَخَلَ عَلَى مُعَاوِيَةَ فَأَخْبَرَهُ بِهَذَا. قَالَ أَبُو عُمَانَ: وَحَدَّثَنِي الْعَلَاءُ بْنُ أَبِي حَكِيمٍ أَنَّهُ كَانَ سَيِّفًا لِمُعَاوِيَةَ، قَالَ: فَدَخَلَ عَلَيْهِ رَجُلٌ، فَأَخْبَرَهُ بِهَذَا عَنْ أَبِي هُرَيْرَةَ، فَقَالَ مُعَاوِيَةُ: قَدْ فَعَلَ بِهَؤُلَاءِ هَذَا فَكَيْفَ يَمُنُّ بَقِي مِنَ النَّاسِ، ثُمَّ بَكَى مُعَاوِيَةُ بُكَاءً شَدِيدًا حَتَّى ظَنَّنَا أَنَّهُ هَالِكٌ، وَقُلْنَا: قَدْ جَاءَنَا هَذَا الرَّجُلُ بِشَرٍّ، ثُمَّ أَفَاقَ مُعَاوِيَةَ وَمَسَحَ، عَنْ وَجْهِهِ وَقَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ: ﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ﴾ أَوْلَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ﴾ [هود: ١٥، ١٦].

[قال أبو عيسى:] هذا حديث حسن غريب.

the Day of Judgement.”

Al-Walīd Abū ‘Uthmān Al-Madā’inī said: “So ‘Uqbah bin Muslim informed me that Shufaiy, is the one who entered upon Mu‘āwiyah to inform him about this.” Abū ‘Uthmān said: “And Al-‘Alā’ bin Abī Ḥakīm narrated to me that he was the executioner for Mu‘āwiyah, he said: ‘So a man entered upon him, and informed him of this from Abū Hurairah. Then Mu‘āwiyah said: “This has been done with these people, then how about with those who remain among the people?” Then Mu‘āwiyah began weeping so intensely, that we thought that he will kill himself with excessive weeping. We said: “This man came to us to cause evil.” Then Mu‘āwiyah recovered, wiped off his face and said: “Allāh and His Messenger told the truth: Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they shall have no dimunition therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.”^[1] (*Sahīh*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

تخريج: [إسناده صحيح] وأخرجه ابن خزيمة، ح: ٢٤٨٢ وابن حبان، ح: ٢٥٠٢ من حديث ابن المبارك به وصححه الحاكم: ٤١٨/١، ٤١٩ ووافقه الذهبي.

^[1] *Hūd* (11:15,16).

Comments:

Obviously, all the three deeds mentioned in the *Ḥadīth* are acts of great virtuosity. If done with sincerity and purity of intention, they would fetch great reward from Allāh. However, even these acts, if done in order to make a show of them and for publicity, they become so heinous before Allāh that the perpetrators would be the first among the sinners to be consigned to the burning flames of the Fire.

Chapter: (...)

(المعجم . . .) بَابُ (التحفة . . .)

2383. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Seek refuge in Allāh from the Pit of Sorrows.” They said: “O Messenger of Allāh! What is the Pit of Sorrows?” He said: “A gorge in Hell from which Hell seeks Allāh’s refuge a hundred times every day.” It was said: “O Messenger of Allāh! Who shall enter it?” He said: “The reciters who were showing off with their deeds.” (*Da‘īf*)

٢٣٨٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ عَمَارِ بْنِ سَيْفِ الضَّبِّيِّ، عَنْ أَبِي مَعَانَ الْبَصْرِيِّ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَوَّدُوا بِاللَّهِ مِنْ جُبِّ الْحَزَنِ». قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا جُبُّ الْحَزَنِ؟ قَالَ: «وَادٍ فِي جَهَنَّمَ يَتَعَوَّدُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ. قِيلَ: يَا رَسُولَ اللَّهِ! وَمَنْ يَدْخُلُهُ؟ قَالَ: الْقُرَّاءُونَ الْمُرَاءُونَ بِأَعْمَالِهِمْ».

[He said]: This *Ḥadīth* is [*Ḥasan*] *Gharīb*.

[قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب الانتفاع بالعلم والعمل به، ح: ٢٥٦ من حديث المحاربي به * عمار بن سيف ضعيف الحديث وكان غابداً (تقريب) وأبومعان مجهول.

Comments:

The Prophet ﷺ has used the word *Qurā’ūn* which could either mean the people constant in their prayers or those who excel in the recitation and knowledge of the Qur’ān. If they do it in order to make a show of their acts, they would be thrown in those dark pits of Fire from which even Hell repeatedly seeks protection from Allāh. May Allāh keep us from showing off and hypocrisy!

Chapter 49. The Secret Deed

(المعجم ٤٩) - بَابُ [عَمَلِ السِّرِّ]

(التحفة ٤٩)

2384. Abū Hurairah narrated that a man said: “O Messenger of Allāh! A man does a deed and conceals it, but when it is

٢٣٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا أَبُو سَيَانَ الشَّيْبَانِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي صَالِحٍ، عَنْ

discovered that he did it, he is happy about that.” He said: “The Messenger of Allāh ﷺ said: ‘He receives two rewards: A reward in its concealment, and a reward in its publicity.’” (Da‘if)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*. It has been reported from Al-A‘*marsh* and others, from Ḥabīb bin Abī Thābit, from Abī Šālih from the Prophet ﷺ in *Mursal* form. The companions of Al-A‘*marsh* did not mention: “From Abū Hurairah” in it.

[Abū ‘Eisā said:] Some of the people of knowledge explained this *Hadīth* saying: (The words) ‘when it is discovered from him and he is happy with it,’ it only means that he was happy with the people praising him for the good he did, according to the saying of the Prophet ﷺ: “You are the witnesses for Allāh on the earth.” So him being happy with the people praising him is for this reason [if he hopes the people would praise him for it]. As for when he is happy that the people learn of something good about him, and honor and exalt him for that, then this is *Riyā’*. Some of the people of knowledge said: When it is discovered that he did it, and he is happy with that and hopes that his action would be acted upon, then he will receive the same rewards as their rewards. This view (of interpretation) is also followed.

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! الرَّجُلُ يَعْمَلُ الْعَمَلَ فَيَسْرُهُ، فَإِذَا أُطْلِعَ عَلَيْهِ أَعْجَبَهُ ذَلِكَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَهُ أَجْرَانِ: أَجْرُ السِّرِّ وَأَجْرُ الْعَلَانِيَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَقَدْ رَوَى الْأَعْمَشُ وَغَيْرُهُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي صَالِحٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، وَأَصْحَابُ الْأَعْمَشِ لَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] وَقَدْ فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ [فَقَالَ:] إِذَا أُطْلِعَ عَلَيْهِ فَأَعْجَبَهُ، إِنَّمَا مَعْنَاهُ أَنْ يُعْجِبُهُ تَنَاءُ النَّاسِ عَلَيْهِ بِالْخَيْرِ لِقَوْلِ النَّبِيِّ ﷺ: «أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ» فَيُعْجِبُهُ تَنَاءُ النَّاسِ عَلَيْهِ لِهَذَا [لِيَمَا يَرْجُو بِنَاءِ النَّاسِ عَلَيْهِ]، فَأَمَّا إِذَا أَعْجَبَهُ لِيَعْلَمَ النَّاسُ مِنْهُ الْخَيْرَ وَيَكْرَمُ وَيُعْظَمُ عَلَى ذَلِكَ فَهَذَا رِيَاءٌ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا أُطْلِعَ عَلَيْهِ فَأَعْجَبَهُ رَجَاءٌ أَنْ يَعْمَلَ بِعَمَلِهِ، فَتَكُونُ لَهُ مِثْلُ أَجُورِهِمْ، فَهَذَا لَهُ مَذْهَبٌ أَيْضًا.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب الثناء الحسن، ح: ٤٢٢٦ من حديث أبي سنان به وهو في مسند أبي داود الطيالسي، ح: ٢٤٣٠ * حبيب عنعن وباقي السند حسن.

Comments:

The *Hadīth* confirms that if a man does a virtuous act secretly and does it solely for the pleasure of Allāh, and if it pleases Allāh to make it known to the people (without the man's yearning for it which of course pleases the man as well), then this happiness is not of the category of *Riyā'* and hypocrisy; it is rather an instant reward from Allāh.

Chapter 50. What Has Been Related About A Man Shall Be With Whom He Loves

2385. Anas narrated that a man came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! When will the Hour be established?" So the Prophet ﷺ stood to perform *Ṣalāt*, and when he was finished his *Ṣalāt* he said: "Where is the one who asked when the Hour will be established?" The man said: "It was I, O Messenger of Allāh!" He said: "What have you prepared for it?" He said: "O Messenger of Allāh! I have not prepared very much of *Ṣalāt* nor fasting for it, but I love Allāh and His Messenger." So the Messenger of Allāh ﷺ said: "A man shall be with whomever he loves, and you shall be with whomever you love." So after the advent of Islām, I did not see that anything brought the Muslims more happiness than that.

(*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Sahīh*.

تخریج: [صحیح] وأخرجه أحمد: ۱۰۴/۳ من حدیث حمید الطویل به وصححه ابن حبان (الإحسان): ۱۰۵ وللحدیث شواهد عند البخاری، ح: ۳۶۸۸، ۶۱۶۷، ۶۱۷۱، ۷۱۵۳ ومسلم، ح: ۲۶۳۹ وغيرهما.

2386. Anas bin Mālik narrated that the Messenger of Allāh ﷺ

(المعجم ۵۰) - بَابُ [مَا جَاءَ أَنَّ الْمَرْءَ مَعَ مَنْ أَحَبَّ] (التحفة ۵۰)

۲۳۸۵ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَتَى قِيَامُ السَّاعَةِ؟ فَقَامَ النَّبِيُّ ﷺ إِلَى الصَّلَاةِ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «أَيْنَ السَّائِلُ عَنِ قِيَامِ السَّاعَةِ؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ! قَالَ: «مَا أَعَدَدْتَ لَهَا؟» قَالَ: يَا رَسُولَ اللَّهِ! مَا أَعَدَدْتُ لَهَا كَبِيرَ صَلَاةٍ وَلَا صَوْمٍ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ، وَأَنْتَ مَعَ مَنْ أَحْبَبْتَ»، فَمَا رَأَيْتُ فَرَحَ الْمُسْلِمُونَ بَعْدَ الْإِسْلَامِ فَرَحَهُمْ بِهَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

۲۳۸۶ - حَدَّثَنَا أَبُو هِشَامِ الرَّفَاعِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ أَشْعَثَ، عَنِ الْحَسَنِ،

said: "A man shall be with whoever he loves, and for him shall be what he has earned." (*Da'if*)

There are narrations on this topic from 'Alī, 'Abdullāh bin Mas'ūd, Ṣawfān bin 'Assāl, Abū Hurairah, and Abū Mūsā.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of Al-Ḥasan Al-Baṣrī from Anas [bin Mālik from the Prophet ﷺ.] This *Hadīth* has been reported through routes other than this from the Prophet ﷺ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٢٦/٣ من حديث الحسن به وصححه ابن حبان (الإحسان): ٥٦٥ وللحديث شواهد كثيرة جداً دون قوله: "وله ما اكتسب" والقرآن يؤيده فالحديث حسن لغيره * وفي الباب عن علي [البنار (كشف الأستار): ٢٢٩/٤، ح: ٣٥٩٦] وعبدالله بن مسعود [البخاري، ح: ٦١٦٨، مسلم، ح: ٢٦٤٠] وصفوان بن عسال [يأتي: ٢٣٨٧] وأبي هريرة [تقدم: ٢٣٧٨] وأبي موسى [البخاري، ح: ٦١٧٠، مسلم، ح: ٢٦٤١].

Comments:

Those who flagrantly violate the commands of Allāh and the Messenger ﷺ, and yet profess their love for Allāh and His Messenger ﷺ are either lying or suffering from self-deceit. Allāh ﷻ has clearly stated in the Qur'ān: And whoso obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the *Siddiqūn* (the truthful and veracious), the martyrs, and the righteous. And how excellent these companions are! (4:69)

2387. Ṣawfān bin 'Assāl narrated that a Bedouin with a loud voice came and said: "O Muḥammad! A man loves a people but does not catch up to them (in deeds)." So the Messenger of Allāh ﷺ said: "A man shall be with whomever he loves." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

(Another chain) from Ṣawfān bin 'Assāl from the Prophet ﷺ with similar to the (previous) narration of Maḥmūd.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ وَلَهُ مَا اكْتَسَبَ».

وَفِي الْبَابِ عَنْ عَلِيٍّ، وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَصَفْوَانَ بْنِ عَسَّالٍ وَأَبِي هُرَيْرَةَ وَأَبِي مُوسَى.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الْحَسَنِ الْبَصْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنِ النَّبِيِّ ﷺ.

٢٣٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: جَاءَ أَعْرَابِيٌّ جَهْوَرِيٌّ الصُّوْتُ فَقَالَ: يَا مُحَمَّدُ! الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ هُوَ بِهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبَّيِّ: حَدَّثَنَا حَمَّادُ

ابْنُ زَيْدٍ عَنِ عَاصِمٍ، عَنْ زُرِّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَحْمُودٍ.

تخريج: [صحيح] وأخرجه أحمد: ٢٣٩/٤ من حديث يحيى بن آدم به * سفيان الثوري تابعه حماد بن زيد كما سيأتي وللحديث شواهد كثيرة.

Comments:

Whoso loves the people of righteousness and piety and tries to emulate their example, but falls short of the model, then in spite of his failure to come up to their level will, by Allāh's grace, he will be placed with those virtuous men whom he loved and tried to follow.

Chapter 51. What Has Been Related About Having Good Thoughts About Allāh, Most High

(المعجم ٥١) - بَابُ [مَا جَاءَ فِي حُسْنِ الظَّنِّ بِاللَّهِ تَعَالَى] (التحفة ٥١)

2388. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh Most High says: 'I am as My slave thinks of Me, and I am with him when He calls upon Me.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٨٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ زَيْدِ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي».

[قال أبو عيسى:] لهذا حديث حسن صحيح.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب فضل الذكر والدعاء والتقرب إلى الله تعالى وحسن الظن به، ح: ٢٦٧٥ عن أبي كريب به وله طريق آخر عند البخاري، ح: ٧٤٠٥ عن أبي هريرة به.

Comments:

Allāh's response in conduct with his servants will be in consonance with what they think of Allāh. And obviously, only those who perform good deeds can have good thoughts about Allāh. It, therefore, follows that only those who earnestly supplicate to Allāh can expect mercy from Allāh, and those who repent on their misdeeds can expect His mercy and only those who seek pardon for their sins can hope for His forgiveness.

Chapter 52. What Has Been Related About Righteousness And Sin

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي الْبِرِّ وَالْإِيمِ (التحفة ٥٢)

2389. An-Nawwās bin Sam'ān narrated that a man came asking the Messenger of Allāh ﷺ about righteousness and sin. So the

٢٣٨٩ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنِي عَبْدُ

Prophet ﷺ said: "Righteousness is good behavior, and sin is what fluctuates in your chest, and you would hate that the people discovered it about you." (*Ṣaḥīḥ*)

(Another chain) from Mu'āwiyah bin Ṣāliḥ from 'Abdur-Raḥmān with similar in meanings, except that he (An-Nawwās) said in it: "I asked the Prophet ﷺ."

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ Ḥasan*.

تخریج: وأخرجه مسلم، البر والصلة، باب تفسير البر والإثم، ح: ۲۵۵۳ من حديث معاوية ابن صالح به.

Chapter 53. What Has Been Related About Loving For The Sake Of Allāh

2390. Mu'ādh bin Jabal narrated that the Messenger of Allāh ﷺ said: "Allāh, the Mighty and Sublime, said: 'Those who love each other for the sake of My Majesty shall be upon podiums of light, and they will be admired by the Prophets and the martyrs.'" (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Ad-Dardā', Ibn Mas'ūd, 'Ubadah bin Aṣ-Ṣāmit, Abū Mālik Al-Aṣḥārī and Abū Hurairah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Muslim Al-Khawlanī's (a narrator in the chain) name is 'Abdullāh bin Thuwab.

تخریج: [صحيح] وأخرجه أحمد: ۲۳۶/۵، ۲۳۷، ح: ۲۲۴۱۴، ص: ۲۳۹، ح: ۲۲۴۳۱ من

الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نَفِيرِ الْحَضْرَمِيِّ عَنِ أَبِيهِ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ، أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْبِرِّ وَالْإِثْمِ، فَقَالَ النَّبِيُّ ﷺ: «الْبِرُّ: حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ النَّاسُ عَلَيْهِ».

حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ.

(المعجم ۵۳) - بَابُ مَا جَاءَ فِي الْحُبِّ فِي اللَّهِ (التحفة ۵۳)

۲۳۹۰ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي مَرْزُوقٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ، حَدَّثَنِي مُعَاذُ بْنُ جَبَلٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرٌ مِنْ نُورٍ يَغِيظُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ». وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ، وَابْنِ مَسْعُودٍ وَعُبَادَةَ بْنِ الصَّامِتِ، وَأَبِي مَالِكٍ الْأَشْعَرِيِّ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو مُسْلِمٍ الْخَوْلَانِيُّ اسْمُهُ عَبْدُ اللَّهِ ابْنُ نُوبٍ.

تخریج: [صحيح] وأخرجه أحمد: ۲۳۶/۵، ۲۳۷، ح: ۲۲۴۱۴، ص: ۲۳۹، ح: ۲۲۴۳۱ من

حديث جعفر بن برقان به مطولاً وسنده حسن وصححه ابن حبان، ح: ٢٥١٠ ورواه أبو المليح الرقي الحسن بن عمر بن يحيى عن حبيب به * وفي الباب عن أبي الدرداء [الطبراني في الأوسط: ١٩٥/٢، ح: ١٣٥٠] وابن مسعود [لعله يشير إلى حديث الطبراني في الأوسط: ١٠٤/٨، ح: ٧٢١٠] وعبادة بن الصامت [أحمد: ٥/٢٣٦، ٢٣٧، ٢٣٩] وأبي هريرة [يأتي: ٢٣٩١ والبخاري: ٢٢٨/٤، ح: ٣٥٩٣] وأبي مالك الأشعري [أحمد: ٥/٣٤٣].

Comments:

To love someone for no other reason than for the sake of Allāh’s Might and Majesty — a distinctive hallmark of a true believer — is an act that wins the approval and appreciation of Allāh and endears the concerned individuals to Him, so that they will be placed on podiums of light whose enchanting beauty shall even draw the admiration and envy of the Prophets and martyrs, although their own ranks would be much higher and superior to those individuals.

2391. Ḥafṣ bin ‘Āṣim narrated from Abū Hurairah or Abū Sa‘eed that the Messenger of Allāh ﷺ said: “Seven shall be shaded by Allāh under His shade on a day in which there is no shade except His shade: A just *Imām*, a young person raised upon worshipping Allāh, a man whose heart is attached to the *Masjid* when he leaves from it until he returns to it, two men who love each other for Allāh’s sake, coming together upon that, and parting upon that, a man who remembers Allāh in privacy and his eyes swell with tears, a man invited by a woman of status and beauty, but he says: ‘I fear Allāh, Mighty and Sublime is He,’ and a man who conceals the charity he gives such that his left hand does not know what his right hand has spent.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This *Ḥadīth* has been reported from Mālik bin Anas similar in meaning, through other routes, and he had some doubt in it. He said:

٢٣٩١ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ:

حَدَّثَنَا مَالِكٌ عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ - أَوْ عَنْ أَبِي سَعِيدٍ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ بِعِبَادَةِ اللَّهِ، وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ فَاجْتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ [امْرَأَةٌ] ذَاتُ حَسَبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ عَزَّ وَجَلَّ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

وَهَكَذَا رُوِيَ هَذَا الْحَدِيثُ عَنْ مَالِكِ بْنِ

أَنْسٍ مِنْ غَيْرِ وَجْهٍ مِثْلَ هَذَا، وَشَكَ فِيهِ.

وَقَالَ عَنْ أَبِي هُرَيْرَةَ - أَوْ عَنْ أَبِي سَعِيدٍ -

وَعَبِيدُ اللَّهِ بْنِ عُمَرَ رَوَاهُ عَنْ حُبَيْبِ بْنِ عَبْدِ

“From Abū Hurairah or from Abū Sa‘eed.” And ‘Ubaidullāh bin ‘Umar reported it from Khhubaib bin ‘Abdur-Raḥmān, and he did not have any doubt in it, so he said: “From Abū Hurairah.”

Sawwār bin ‘Abdullāh Al-‘Anbarī and Muḥammad bin Al-Muḥanna narrated to us, they both said: “Yaḥya bin Sa‘eed narrated to us from ‘Ubaidullāh bin ‘Umar, from Khhubaib bin ‘Abdur-Raḥmān, from Ḥaḥḥaf bin ‘Āṣim, from Abū Hurairah from the Prophet ﷺ. And it is similar to the narration of Mālik in meaning, except that he said: “(a man) whose heart is attached to the *Masājid*.” And he said: “A woman of nobility and beauty.”

This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخريج: متفق عليه وأخرجه البخاري، الأذان، باب من جلس في المسجد ينتظر الصلاة وفضل المساجد، ح: ٦٦٠ من حديث خبيب به ومسلم: ١٠٣١ من حديث مالك به وهو في الموطأ: ٩٥٢/٢، ٩٥٣ (يحيى) وحديث عبيد الله بن عمر، سنده صحيح.

Comments:

The seven human qualities or attributes recounted in the *Hadīth* are so loved and valued by Allāh that, on the Day of Judgement when there will be no shade, Allāh will provide those faithful servants of His with the shade of *‘Arsh* (Allāh’s Throne). The shade provided by this Throne has been described as Allāh’s own shade in order to bestow honor upon it. It is like the Ka’bah - the first man-made structure on earth raised for the worship of Allāh alone - being called the House of Allāh (*Tuhfat Al-Aḥwadhī*, v.3, p.283).

Chapter (...) What Has Been Related About Making One’s Love Known

2392.b. Al-Miqdām bin Ma’dikarib narrated that the Messenger of Allāh ﷺ said: “When one of you loves his brother, then let him inform him of it.” (*Hasan*)

There are narrations on this topic

الرَّحْمَنِ وَلَمْ يَشْكُ فِيهِ فَقَالَ: عَنْ أَبِي هُرَيْرَةَ.

حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ الْعَنْبَرِيُّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى، قَالَا: وَحَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكِ بْنِ أَنَسٍ بِمَعْنَاهُ إِلَّا أَنَّهُ قَالَ: «كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسَاجِدِ». وَقَالَ: «ذَاتُ مَنْصِبٍ وَجَمَالٍ». هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم . . .) - بَابُ مَا جَاءَ فِي إِغْلَامِ الْحُبِّ (التحفة ٥٤)

٢٣٩٢ (١) - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنِ الْمُقْدَامِ بْنِ مَعْدٍ يَكْرِبُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعْلِمْهُ»

from Abū Dharr and Anas.

[Abū 'Eisā said:] The *Hadīth* of Al-Miqdām is a *Ḥasan Ṣaḥīḥ Gharīb Hadīth*. [Al-Miqdām's *Kunyah* is Abū Karīmah].

إِيَّاهُ». وفي البَابِ عَنْ أَبِي ذَرٍّ وَأَنْسٍ.
[قَالَ أَبُو عِيسَى:] حَدِيثُ الْمُقْدَامِ حَدِيثٌ
حَسَنٌ صَحِيحٌ غَرِيبٌ. [وَالْمُقْدَامُ يُكْنَى أَبَا
كَرِيمَةَ]

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب الرجل يحب الرجل على خير
يراه، ح: ٥١٢٤ من حديث يحيى بن سعيد القطان به وصححه ابن حبان، ح: ٢٥١٤ * وفي الباب
عن أبي ذر [أحمد: ١٤٥/٥، ١٧٣] وأنس [ابن حبان، ح: ٢٥١٣]..

Comments:

Generally speaking, one-sided love is not long-lasting. It stands better chances of enduring if the other party is also informed of it, and it finds roots in his (or her) heart as well.

2392. Yazīd bin Nu‘āmah Aḍ-Ḍabbī narrated that the Messenger of Allāh ﷺ said: “When a man becomes the brother of another man, then let him ask him about his name and his father’s name and who he is, for indeed it shall nurture affection.” (*Ḍa‘īf*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route, and we do not know of Yazīd bin Nu‘āmah hearing from the Prophet ﷺ. Similar to this *Hadīth* has been reported from Ibn ‘Umar from the Prophet ﷺ but its chain is not correct.

٢٣٩٢(ب) - حَدَّثَنَا هَنَادٌ وَقَتَيْبَةُ قَالَا:
حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عِمْرَانَ بْنِ
مُسْلِمِ الْقَصِيرِ، عَنْ سَعِيدِ بْنِ سُلَيْمَانَ، عَنْ
يَزِيدِ بْنِ نِعَامَةَ الضَّبِّيِّ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «إِذَا آخَا الرَّجُلُ الرَّجُلَ فَلْيَسْأَلْهُ عَنِ
اسْمِهِ وَاسْمِ أَبِيهِ وَوَمَنْ هُوَ؟ فَإِنَّهُ أَوْصَلُ
لِلْمَوَدَّةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَلَا نَعْرِفُ لِيَزِيدَ
ابْنَ نِعَامَةَ سَمَاعًا مِنَ النَّبِيِّ ﷺ.
وَيُرَوَّى عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوُ
هَذَا الْحَدِيثِ، وَلَا يَصِحُّ إِسْنَادُهُ.

تخريج: [إسناده ضعيف لإرساله] وفيه علة أخرى وأخرجه ابن أبي شيبة: ١٠٦/٩، ح: ٢٦٦٣٣ عن حاتم بن إسماعيل به.

Comments:

Man, by nature, loves his father, his family and his tribe. Enquiring about a person’s name and the family he belongs to and so on, is to convey the message to him that you attach importance to him, and want to remember him.

Chapter 54. What Has Been Related About Praising Others Is Disliked, And Those Who Praise Others

2393. Abū Ma‘mar said: “A man stood and praised one of the *‘Amīrs* so Al-Miqdād bin Al-Aswad threw dust in his face, and said: ‘The Messenger of Allāh ﷺ ordered us to throw dust in the faces of those who praise others.’” (*Ṣaḥīḥ*)

There is a narration on this topic from Abū Hurairah.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Zā‘idah reported it from Yazīd bin Abī Ziyād, from Mujāhid, from Ibn ‘Abbās [from Al-Miqdād], and the narration of Mujāhid from Abū Ma‘mar is more authentic. Abū Ma‘mar’s name is ‘Abdullāh bin Sakhbarah, and Al-Miqdād bin Al-Aswad is Al-Miqdād the son of ‘Amr Al-Kindī, whose *Kunyah* is Abū Ma‘bad, and he was only attributed to Al-Aswad bin ‘Abd Yaghuth because he adopted him when he was very young.

تخریج: وأخرجه مسلم، الزهد، باب النهي عن المدح إذا كان فيه إفراط... إلخ، ح: ۳۰۰۲ من حدیث ابن مهدي به * وفي الباب عن أبي هريرة [يأتي: ۲۳۹۴].

Comments:

It is not desirable for a person to praise someone or flatter him for his own selfish ends and motives, since such praise or flattery would only breed vanity and pride in him. It is, therefore, our duty to check anyone indulging in such activities and frustrate his efforts. Nevertheless, to praise a person for a commendable act done or achievement made by him and encourage him for that is not an act of flattery.

(المعجم ۵۴) - بَابُ [مَا جَاءَ فِي] كَرَاهِيَةِ الْمُدْحَةِ وَالْمَدْحِينَ (التحفة ۵۵)

۲۳۹۳ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قَامَ رَجُلٌ فَأَثْنَى عَلَى أَمِيرٍ مِنَ الْأَمْرَاءِ، فَجَعَلَ الْمِقْدَادُ بْنُ الْأَسْوَدِ يَحْثُو فِي وَجْهِهِ التُّرَابَ وَقَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَحْثُو فِي وُجُوهِ الْمَدْحِيِّينَ التُّرَابَ.

وفي الباب عن أبي هريرة. [قال أبو عيسى:] هذا حديث حسن صحيح.

وَقَدْ رَوَى زَائِدَةُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، [عَنِ الْمِقْدَادِ] وَحَدِيثُ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ أَصَحُّ. وَأَبُو مَعْمَرٍ اسْمُهُ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ. وَالْمِقْدَادُ بْنُ الْأَسْوَدِ هُوَ الْمِقْدَادُ بْنُ عَمْرِو الْكِنْدِيِّ، وَبُكِنَى أَبَا مَعْبُدٍ، وَإِنَّمَا نُسِبَ إِلَى الْأَسْوَدِ بْنِ عَبْدِ يَغُوثٍ لِأَنَّهُ كَانَ [قَدْ] تَبَنَاهُ وَهُوَ صَغِيرٌ.

2394. Abū Hurairah narrated: “The Messenger of Allāh ﷺ ordered us to throw dust in the mouths of those who praise others.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* as a narration of Abū Hurairah.

٢٣٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْكُوفِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ سَالِمِ الْخَيْطِ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرْنَا رَسُولَ اللَّهِ ﷺ أَنْ نَحْثُوَ فِي أَفْوَاهِ الْمَدَاحِينَ التُّرَابَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ.

تخريج: [صحيح] والحديث السابق شاهد له.

Chapter 55. What Has Been Related About Accompanying The Believer

2395. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “Do not accompany except a believer, and do not serve your food except to one with *Taqwā*.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* [is *Hasan*], we only know of it through this route.

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي صُحْبَةِ الْمُؤْمِنِ (التحفة ٥٦)

٢٣٩٥ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ: أَخْبَرَنَا سَالِمُ بْنُ غَيْلَانَ أَنَّ الْوَلِيدَ بْنَ قَيْسِ التَّجِيبِيِّ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ، قَالَ سَالِمٌ أَوْ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب من يؤمر أن يجالس، ح: ٤٨٣٢ من حديث ابن المبارك به وصححه ابن حبان، ح: ٢٠٤٩، ٢٠٥٠، ٢٥٢٢ والحاكم: ٤/١٢٨ ووافقه الذهبي.

Comments:

A believer’s mixing and socializing should only be limited to the believers. Invitation to share the meals out of the sentiments of love and affection should only be extended to persons of piety and virtue. Nevertheless, feeding the poor and the hungry is another matter, since even the idolaters had sometimes shared the meals with the Prophet ﷺ at his house (*Tuḥfat Al-Aḥwadhī*, v. 3, p.285, *Kawātib Al-Ādāb*, v.3, p.269)

Chapter 56. (What Has Been Related) About Having Patience With Afflictions

(المعجم ٥٦) - بَابُ [مَا جَاءَ] فِي الصَّبْرِ عَلَى الْبَلَاءِ (التحفة ٥٧)

2396. Anas narrated that the Messenger of Allāh ﷺ said: “When Allāh wants good for his slave, He hastens his punishment in the world. And when He wants bad for His slave, He withholds his sins from him until he appears before Him on the Day of Judgement.” (*Hasan*)

And with this (same) chain, (it was reported) from the Prophet ﷺ who said: “Indeed the greater reward comes with the greater trial. And indeed, when Allāh loves a people He tries them, so whoever is pleased, then for him is pleasure, and whoever is angry, then for him is wrath.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الفتن، باب الصبر على البلاء، ح: ٤٠٣١ من حديث الليث بن سعد به وللحديث شواهد عند الحاكم: ١/٣٤٩، ٤/٣٧٦، ٣٧٧ وغيره.

Comments:

When Allāh wishes someone good, He subjects him to some kind of afflictions and trials. Those afflictions and trials become expiation for his sins and provide him with an opportunity to supplicate to Allāh for forgiveness. Allāh, moreover, provides him with the means of contentment and patience, so that he does not indulge in unwelcome outbursts about those afflictions and trials.

2397. ‘Āishah said: “I have not seen ailment effecting anyone worse than upon the Messenger of Allāh ﷺ.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٢٣٩٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا، وَإِذَا أَرَادَ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِدُنْيِهِ حَتَّى يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ». وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

٢٣٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ يَقُولُ: قَالَتْ عَائِشَةُ: مَا رَأَيْتُ الْوَجَعَ عَلَى أَحَدٍ أَشَدَّ مِنْهُ عَلَى رَسُولِ اللَّهِ ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، المرض، باب شدة المرض، ح: ٥٦٤٦، ومسلم، ح: ٢٥٧٠ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٥٣٦.

Comments:

The Prophet ﷺ has been invested with the highest rank among all mortals. His rewards and recompenses, too, are more abundant than anyone else's. By the same token, his sickness as well was more painful than that of others.

2398. Muṣ'ab bin Sa'd narrated from his father that a man said: "O Messenger of Allāh ﷺ! Which of the people is tried most severely?" He said: "The Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is frail in his religion, then he is tried according to the strength of his religion. The servant shall continue to be tried until he is left walking upon the earth without any sins." (*Hasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

[There are narrations on this topic from Abū Hurairah, and the sister of Ḥudhaifah bin Al-Yamān, saying that the Prophet ﷺ was asked: "Which of the people is tried most severely?" He said: "The Prophets, then those nearest to them, then those nearest to them."]

٢٣٩٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا شَرِيكٌ عَنْ

عاصِمِ بْنِ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ: يَبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صُلْبًا اشْتَدَّ بَلَاؤُهُ، وَإِنْ كَانَ فِي دِينِهِ رِقَّةً ابْتَلِيَ عَلَى قَدْرِ دِينِهِ، فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ وَمَا عَلَيْهِ خَطِيئَةٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ. [وفي الباب عن أبي هريرة وأخت حذيفة بن اليمان أن النبي ﷺ سئل أيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ».

تخریج: [حسن] وأخرجه ابن ماجه، الفتن، باب الصبر على البلاء، ح: ٤٠٢٣ من حديث عاصم به وصححه ابن حبان، ح: ٧٠٠ وللحديث طرق كثيرة عند ابن حبان، ح: ٦٩٨، ٦٩٩، والحاكم: ٤١/١ وغيرهما * وفي الباب عن أبي هريرة [يأتي: ٢٣٩٩] وأخت حذيفة [أحمد: ٦/٣٦٩ واسمها فاطمة بنت اليمان].

2399. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Trials will not cease afflicting the believing man and the believing woman in their self, children, and wealth, until they meet Allāh without having any sin." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

There are narrations on this topic from Abū Hurairah and the sister of Ḥudhaifah bin Al-Yamān.

٢٣٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى :

حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ وَمَا عَلَيْهِ خَطِيئَةٌ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأُخْتِ حَدِيثَهُ

ابْنِ الْيَمَانِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٥٠/٢ من حديث محمد بن عمرو به وصححه ابن حبان، ح: ٦٩٧ والحاكم على شرط مسلم: ٣١٤/٤، ٣١٥ ووافقه الذهبي.

Chapter 57. What Has Been Related About Losing One's Sight

2400. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh [Most High] said: 'When I take My slave's sight in the world, then there shall be no reward for him with Me except Paradise.'" (*Ṣaḥīh*)

There are narrations on this topic from Abū Hurairah and Zaid bin Arqam.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route, and Abū Zilāl's (a narrator) name is Hilāl.

تخريج: [صحيح] وأخرجه البخاري في التاريخ الكبير: ٢٠٥/٨، ت: ٢٧٢٣ من حديث عبدالعزيز بن مسلم به ورواه البخاري من طريق آخر، ح: ٥٦٥٣ عن أنس به وعلقه من حديث أبي ظلال به * وفي الباب عن أبي هريرة [يأتي: ٢٤٠١] وزيد بن أرقم [اليزار (كشف الأستار): ١/ ٣٦٦، ح: ٤٧٧٠].

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي ذَهَابِ

الْبَصْرِ (التحفة ٥٨)

٢٤٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ

الْجُمَحِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو ظَلَالٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ [تَعَالَى] يَقُولُ: إِذَا أَخَذْتُ كَرِيمَتِي عَبْدِي فِي الدُّنْيَا لَمْ يَكُنْ لَهُ جَزَاءٌ عِنْدِي إِلَّا الْجَنَّةُ».

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ أَرْقَمٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

مِنْ هَذَا الْوَجْهِ. وَأَبُو ظَلَالٍ اسْمُهُ هِلَالٌ.

2401. Abū Hurairah (narrated from) the Prophet ﷺ who said: “Allāh, Mighty and Sublime is He, said: ‘For whomever I take his sight, and he is patient and seeking a reward, I shall not be satisfied with any reward for him less than Paradise.’” (*Ṣaḥīḥ*)

There is a narration on this topic from ‘Irbād bin Sāriyah.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٤٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ أَذْهَبْتُ حَبِيبَتَيْهِ فَصَبَرَ وَاحْتَسَبَ لَمْ أَرْضَ لَهُ ثَوَابًا دُونَ الْجَنَّةِ».

وَفِي الْبَابِ عَنْ عِرْبَاضِ بْنِ سَارِيَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٢/٢٦٥ عن عبد الرزاق به ورواه النسائي في الكبرى، ح: ١١٤٤٦ من حديث الأعمش به وتابعه سهيل عند ابن حبان، ح: ٧٠٧ وللحديث شواهد عند ابن حبان، ح: ٧٠٥ وغيره وانظر الحديث السابق * وفي الباب عن عرياض بن سارية [ابن حبان، ح: ٧٠٦].

Comments:

For a man eyes are the most precious of all treasures of the world. For a man shorn of the eyesight, the whole world becomes as dark as night, and he becomes dependent on others for all his needs. So, if a man bears this affliction with patience and seeks the pleasure of Allāh under all circumstances, his reward is nothing less than Paradise.

Chapter 58. The Day Of Judgement And The Regrets Of The Good Doer And The Evil Doer On That Day

(المعجم ٥٨) - بَابُ [يَوْمِ الْقِيَامَةِ وَنَدَامَةِ الْمُحْسِنِ وَالْمُسِيءِ يَوْمَئِذٍ] (التحفة ٥٩)

2402. Jābir narrated that the Messenger of Allāh ﷺ said: “On the Day of Judgement, when the people who were tried (in this world) are given their rewards, the people who were pardoned (in life), will wish that their skin had been cut off with scissors while they were in the world.” (*Ḥasan*)

This *Ḥadīth* is *Gharīb*, we do not know of it with this chain except through this route. Some of them

٢٤٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حَمِيدٍ الرَّازِيُّ وَيُوسُفُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَعْرَاءَ أَبُو زُهَيْرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمَ أَهْلُ الْعَافِيَةِ يَوْمَ الْقِيَامَةِ حِينَ يُعْطَى أَهْلُ الْبَلَاءِ الثَّوَابَ لَوْ أَنَّ جُلُودَهُمْ كَانَتْ قُرُوصَ فِي الدُّنْيَا بِالْمَقَارِيطِ». [وَأَبُو هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ بِهَذَا الْإِسْنَادِ إِلَّا مِنْ

have reported something similar to this *Hadīth* from Al-A'mash, from Ṭalḥah bin Muṣarrif from Masrūq.

هَذَا الْوَجْهِ. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنِ الْأَعْمَشِ، عَنِ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ مَسْرُوقٍ شَيْئًا مِنْ هَذَا.

تخريج: [حسن] وأخرجه البيهقي: ٣/٣٧٥ من حديث عبدالرحمن بن مغراء به * الأعمش وأبو الزبير عننا وله شواهد عند الطبراني في الكبير: ١٢/١٨٢، ح: ١٢٨٢٩ وغيره فالحديث بها حسن لغيره.

2403. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “There is no one who dies but he shall regret.” They said: “What shall he regret over O Messenger of Allāh?” He said: “If he was a good doer, he regrets that he did not do more, and if he was an evil doer, he regrets that he did not stop.” (*Da'if*)

٢٤٠٣ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ». قَالُوا: وَمَا نَدَامَتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنْ كَانَ مُحْسِنًا نَدِمَ أَنْ لَا يَكُونَ أَزْدَادًا، وَإِنْ كَانَ مُسِيئًا نَدِمَ أَنْ لَا يَكُونَ نَزْعًا».

[Abū 'Eīsā said:] We only know of this *Hadīth* through this route. Yaḥyā bin 'Ubaidullāh (a narrator in the chain) was criticized by Shu'bah. He is, Yaḥya bin 'Ubaidullāh bin Mawhab from Al-Madīnah.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ، وَيَحْيَى بْنُ عَبْدِ اللَّهِ قَدْ نَكَلَمَ فِيهِ شُعْبَةُ [وَهُوَ] يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ مَدَنِيٌّ.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن عدي في الكامل: ٧/٢٦٦٠ من حديث ابن المبارك به * يحيى بن عبيدالله متروك ولأصل الحديث شواهد عند البخاري، ح: ٥٦٧٣، ٧٢٣٥ والنسائي: ٤/٢، ح: ١٨١٩ وغيرهما.

Comments:

Each person, whether virtuous or evil doer, shall have regrets, albeit for different reasons, in the Hereafter on seeing good rewards being given to the doers of good and punishment being handed down to the doers of evil. The virtuous shall grieve that they had not done more in the world to get more reward, while the evil doers shall regret that they had not abstained from doing evil in the world. It is for this reason that the day has been nicknamed the “Day of Grief”.

Chapter 59. Those Who Try To Swindle The World By Using The Religion, And Their Punishment

2404. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “In the end of time there shall come men who will swindle the world with religion, deceiving the people in soft skins of sheep, their tongues are sweeter than sugar and their hearts are the hearts of wolves. Allāh [Mighty and Sublime is He] says: ‘Is it me you try to delude or is it against me whom you conspire? By Me, I swear to send upon these people, among them, a *Fitnah* that leaves them utterly devoid of reason.’” (*Da'if*)

There is a narration on this topic from Ibn ‘Umar.

50: وانظر الحديث

Comments:

Those who use religion as a ploy in order to earn the benefits of the world are the people who try to delude the world by donning sheep skins, although their hearts are noxious like those of the wolves, and their hearts are brimming with the love and greed of the world. Such people, when ultimately they are caught in the web of trials and retribution, will exercise their brain and wit as much as they would, but find no escape or way out of the vortex of their own making.

2405. Ibn ‘Umar narrated that the Prophet ﷺ said: “Indeed Allāh, Most High, said: ‘I have created creatures whose tongues are sweeter than honey and their hearts are more bitter than aloes. So by Me, I swear to abase them with a *Fitnah*, leaving them utterly devoid of reason. Is it Me whom they try to delude, or it is against Me whom they conspire?’” (*Da'if*)

(المعجم ٥٩) - بَابُ [حَدِيثِ خَاتِلِي الدُّنْيَا بِالَّذِينَ وَعَقُوبَتِهِمْ] (التحفة ٦٠)

٢٤٠٤ - حَدَّثَنَا سُؤَيْدٌ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ عُبَيْدِ اللَّهِ، قَالَ: سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ رِجَالٌ يَخْتَلُونَ الدُّنْيَا بِالَّذِينَ، يَلْبَسُونَ لِلنَّاسِ جُلُودَ الضَّأْنِ مِنَ اللَّيْنِ، أَلْسِنَتُهُمْ أَحْلَى مِنَ الشُّكْرِ وَقُلُوبُهُمْ قُلُوبُ الذَّنَابِ. يَقُولُ اللَّهُ [عَزَّ وَجَلَّ]: أَيْبَى يَعْتَرُونَ أَمْ عَلَيَّ تَجْتَرُونَ؟ فَبِي حَلَفْتُ لِأُبْعَثَنَّ عَلَى أَوْلِيكَ مِنْهُمْ فِتْنَةً تَدْعُ الْحَلِيمَ مِنْهُمْ حَيْرَانًا».

وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

تخريج: [إسناده ضعيف جداً] وهو في كتاب الزهد لابن المبارك، ح: ٥٠ وانظر الحديث السابق لعلته * وفي الباب عن ابن عمر (يأتي: ٢٤٠٥).

٢٤٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمْرَةُ بْنُ أَبِي مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى قَالَ: لَقَدْ خَلَقْتُ خَلْقًا أَلْسِنَتُهُمْ أَحْلَى مِنَ الْعَسَلِ وَقُلُوبُهُمْ أَمْرٌ مِنَ الصَّبْرِ، فَبِي حَلَفْتُ لِأُيَحِّثَنَّهُمْ فِتْنَةً تَدْعُ

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of Ibn 'Umar, we do not know of it except through this route.

الْحَلِيمِ مِنْهُمْ حَيْرَانًا، فَبِي يَغْتَرُونَ أَمْ عَلَيَّ يَجْتَرُونَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] * حمزة بن أبي محمد المدني ضعيف (تقريب).

Comments:

Sycophants and flatterers who, thanks to their gift of the gab, enthrall people by the sweetness of their tongue. However, their hearts, full as they are of false ideas and caught in the vortex of earthly benefits, are bitter to the extreme; they are devoid of all sentiments of compassion and well-wishing for others.

Chapter 60. What Has Been Related About Protecting The Tongue

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي حِفْظِ
اللِّسَانِ (التحفة ٦١)

2406. 'Uqbah bin 'Āmir narrated: "I said: 'O Messenger of Allāh! What is the means to salvation?' He said: 'That you control your tongue, suffice yourself your house, and cry over your sins.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan*.

٢٤٠٦ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ؛ ح: وَحَدَّثَنَا سُؤْدَةُ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يَحْيَى ابْنِ أَيُّوبَ، عَنْ عُبيدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ ابْنِ يَزِيدَ، عَنْ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا النَّجَاهُ؟ قَالَ: «أَمْلِكُ عَلَيْكَ لِسَانَكَ وَلْيَسْعَكَ بَيْتُكَ وَابْنُكَ عَلَى خَطِيئَتِكَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٥٩/٥، ٢٦٠، ح: ٢٢٥٩ من حديث ابن المبارك به وهو في الزهد لابن المبارك، ح: ١٣٤ وله شواهد ضعيفة عند أحمد: ٢٥٨/٤ والطبراني (المعجم الكبير): ٢/١٦٣/١، السلسلة الصحيحة، ح: ٨٩١ وغيرهما * عبيد الله بن زحر: ضعيف، ضعفه الجمهور وعلي بن يزيد: أضعف منه.

Comments:

The *Hadīth* tells us in no uncertain terms that the secret of success in the Hereafter lies (i) in restraining the tongue from idle misdirected talks and in speaking only purposeful things, (ii) in not going out of the houses or

wandering about without a meaningful aim or purpose, and (iii) in shedding tears of repentance and asking for Allāh's forgiveness and mercy for one's sins of omission and commission.

2407. Abū Sa'eed Al-Khudrī narrated (that the Prophet ﷺ) said: "When the son of Ādam wakes up in the morning, all of his body parts bow to the tongue and say: 'Fear Allāh regarding us, we are only part of you. If you are straight we are straight, and if you are crooked we are crooked.'" (*Hasan*)

Hannād narrated to us (he said): "Abū Usāmah narrated to us, from Usāmah bin Zaid" and it is similar, but he did not narrate it in *Marfū'* form. And this is more authentic than the narration of Muḥammad bin Mūsā (no. 2407).

[Abū 'Eisā said:] We do not know of this *Hadīth* except through the narration of Ḥammād bin Zaid. And, it has been reported by others from him, and they did not narrate it in *Marfū'* form.

Ṣāliḥ bin 'Abdullāh narrated to us (he said): Ḥammād bin Zaid narrated to us, from Abū Aṣ-Ṣahbā', from Sa'eed bin Jubair, from Abū Sa'eed Al-Khudrī – and he said: "I think it was from the Prophet ﷺ" – and he mentioned similarly.

٢٤٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى
الْبُصْرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي
الصَّهْبَاءِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ رَفَعَهُ قَالَ: «إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ
الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ فَيَقُولُ: اتَّقِ اللَّهَ
فِينَا فَإِنَّمَا نَحْنُ بِكَ، فَإِنِ اسْتَقَمَّتْ اسْتَقَمَّتْنَا،
وَإِنِ اعْوَجَجَتْ اعْوَجَجْنَا».

حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حَمَادِ
ابْنِ زَيْدٍ نَحْوَهُ وَلَمْ يَرْفَعَهُ. وَهَذَا أَصَحُّ مِنْ
حَدِيثِ مُحَمَّدِ بْنِ مُوسَى.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ
إِلَّا مِنْ حَدِيثِ حَمَادِ بْنِ زَيْدٍ. وَقَدْ رَوَاهُ غَيْرُهُ
وَاحِدٌ عَنْ حَمَادِ بْنِ زَيْدٍ وَلَمْ يَرْفَعُوهُ.

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَادُ
ابْنُ زَيْدٍ عَنْ أَبِي الصَّهْبَاءِ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ - قَالَ أَحْسِبُهُ
عَنِ النَّبِيِّ ﷺ - فَذَكَرَ نَحْوَهُ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٩٥/٣ وابن السني، ح: ١ من حديث حماد بن زيد

Comments:

به * أبو الصهباء: حسن الحديث.

It is an undeniable truth that, of all the apparent parts of a man's body, it is the tongue that is more closely connected with his wrongdoings and acts of sin. As such all the parts of the human body remind it every day with all the humility and submissiveness at their command that all their affairs — their success, their prosperity and their good or bad end — are inalienably linked

to it. They, therefore, entreat it to have compassion on them and keep within the boundaries set by Allāh since any wrongdoing on the part of the tongue could spell doom and ruination for them all.

2408. Sahl bin Sa'd narrated that the Messenger of Allāh ﷺ said: "Whoever guarantees for me what is between his jaws and what is between his legs, I shall guarantee Paradise for him." (*Ṣaḥīḥ*)

There are narrations about this topic from Abū Hurairah and Ibn 'Abbās.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* [as a narration of Sahl bin Sa'd].

تخریج: وأخرجه البخاري، الرقاق، باب حفظ اللسان، ح: ٦٤٧٤ من حديث عمر بن علي المقدمي به * وفي الباب عن أبي هريرة [يأتي: ٢٤٠٩] وابن عباس [لعله يشير إلى حديث الزوار (كشف الأستار): ٣٩١/٢، ح: ١٩٢٦].

Comments:

Of all the body-parts of man, with the exception of the tongue, whose wayward behaviour spells great disaster for him and whose guarding is the paramount need of him is his place of shame. Hence it is that the Prophet ﷺ has declared that anyone who jealously guards his place of shame he ﷺ, on Allāh's behalf, will guarantee his place in Paradise.

2409. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "For whomever Allāh protects against the evil of what is between his jaws and the evil of what is between his legs, he shall enter Paradise." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Ḥāzim, who reports from Sahl bin Sa'd, is Abū Ḥāzim Az-Zāhid from Al-Madinah, and his name is Salamah bin Dīnār.

The Abū Ḥāzim who reported from Abū Hurairah, his name is Salamān Al-Ashja'i, the freed slave of 'Azzah Al-Ashja'iyyah, and he is from Al-Kūfah.

٢٤٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَتَوَكَّلْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَتَوَكَّلْ لَهُ بِالْجَنَّةِ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ].

٢٤٠٩ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ ابْنِ عَجَلَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَقَاهُ اللَّهُ شَرَّ مَا بَيْنَ لَحْيَيْهِ وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو حَازِمٍ الَّذِي رَوَى عَنْ سَهْلِ بْنِ سَعْدٍ، هُوَ أَبُو حَازِمِ الرَّاهِدِيُّ مَدَنِيٌّ وَاسْمُهُ: سَلَمَةُ ابْنُ دِينَارٍ. وَأَبُو حَازِمِ الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ اسْمُهُ سَلْمَانُ الْأَشْجَعِيُّ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ وَهُوَ الْكُوفِيُّ.

تخریج: [حسن] وأخرجه أبو يعلى: ٦٤/١١، ح: ٦٢٠٠ من حديث أبي خالد الأحمر به وصححه ابن حبان، ح: ٢٥٤٦ * ابن عجلان عنعن وللحديث شواهد عند البخاري، ح: ٦٤٧٤ ومالك: ٩٨٨/٢ وغيرهما.

Comments:

Sins committed by the man’s tongue and his place of shame, act as harbingers for other acts of sin. And whoever can guard himself against the sins of these parts can also ward off other acts of sin and make himself deserving of a place in Paradise.

2410. Sufyān bin ‘Abdullāh Ath-Thaqafī said: I said: “O Messenger of Allāh! Inform me about a matter that I may hold fast to.’ He said: ‘Say: My Lord is Allāh, then be steadfast.’ I said: O Messenger of Allāh! What do you fear most for me?” So he took hold of his tongue and said: “This.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from Sufyān bin ‘Abdullāh Ath-Thaqafī.

٢٤١٠ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَاعِزٍ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ التَّقْفِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ. قَالَ: «قُلْ رَبِّي اللَّهُ ثُمَّ اسْتَقِم». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا أَخَوْفُ مَا تَخَافُ عَلَيَّ؟ فَأَخَذَ لِبَاسَانِ نَفْسِهِ ثُمَّ قَالَ: «هَذَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ التَّقْفِيِّ.

تخریج: [صحيح] وأخرجه أحمد: ٤١٣/٣ من حديث ابن المبارك به ورواه مسلم، ح: ٣٨ من حديث سفیان بن عبدالله رضي الله عنه به.

Comments:

The thing most fraught with risk for man is the misuse of the tongue. It, therefore, behooves man to studiously guard it against misuse.

Chapter 61. The Prohibition Of Talking Too Much Without The Remembrance Of Allāh

(المعجم ٦١) - [بَابُ مِنْهُ التَّهْيِيُّ عَنْ كَثْرَةِ الْكَلَامِ إِلَّا بِذِكْرِ اللَّهِ] (التحفة ٦٢)

2411. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Do not talk too much without remembrance of Allāh. Indeed excessive talking without remembrance of Allāh hardens the

٢٤١١ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَبِي نُلَيْجٍ الْبَغْدَادِيُّ صَاحِبُ أَحْمَدَ بْنِ حَنْبَلٍ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاطِبٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ،

heart. And indeed the furthest of people from Allāh is the harsh — hearted.” (*Hasan*)

(Another chain) with a narration similar in meaning.

[Abū ‘Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*, we do not know of it except from the narration of Ibrāhīm bin ‘Abdullāh bin Ḥātib.

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُكْثِرِ الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ، فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ، وَإِنَّ أْبَعْدَ النَّاسِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي».

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي التَّضَرِّ: حَدَّثَنِي أَبُو التَّضَرِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حَاطِبٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حَاطِبٍ.

تخريج: [إسناده حسن] * إبراهيم بن عبدالله بن حاطب وثقه ابن حبان والترمذي وابن حجر كما حققته في السراج المنير في تخريج تفسير ابن كثير، ح: ٨٧٩.

Comments:

Anyone used to talking too much without making the remembrance of Allāh a part of his conversation, will have his heart hardened and devoid of all lustre and tender feelings. Fear of Allāh and submissiveness towards Him will not find a place in his heart. As a result, he will be deprived of Allāh’s mercy and closeness to Him

Chapter 62. The *Hadīth*: “All Of The Son Of Ādam’s Speech Is Against Him Not For Him”

(المعجم ٦٢) - [بَابٌ مِنْهُ حَدِيثٌ «كُلُّ كَلَامِ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ»] (التحفة ٦٣)

2412. Umm Ḥabībah, the wife of the Prophet ﷺ, narrated from the Prophet ﷺ who said: “The son of Ādam’s speech is against him not for him, except for commanding good, or forbidding evil, or remembrance of Allāh.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of Muḥammad bin Yazīd bin *Khunais*.

٢٤١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَعَبْرٌ وَاحِدٌ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ حُنَيْسٍ الْمَكِّيُّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ حَسَّانَ الْمَخْزُومِيَّ قَالَ: حَدَّثَنِي أُمُّ صَالِحٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «كَلَامُ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ إِلَّا أَمْرٌ بِمَعْرُوفٍ أَوْ نَهْيٍ عَنِ الْمُنْكَرِ أَوْ ذِكْرُ اللَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ
يَزِيدَ بْنِ حُنَيْسٍ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب كف اللسان في الفتنة، ح: ٣٩٧٤
عن محمد بن بشار به ورواه الحاكم: ٥١٢/٢، ٥١٣ في المستدرک * أم صالح لا يعرف حالها
(تقريب) لم يوثقها غير الترمذي بتحسين حديثها.

Comments:

Remembrance of Allāh is a general term covering so many activities. Commanding good and forbidding evil is also a form of remembering Allāh. It should not be construed that the *Hadīth* disapproves of any speech made in relation to man's own needs within the bounds of *Sharī'ah*. However, all unnecessary and meaningless talk goes against the interests of man while well-meaning and purposeful talk goes in his favor.

**Chapter 63. Regarding Giving
The Rights To Oneself, The
Lord, The Guest, And The
Family**

2413. Abū Juhaifah narrated from his father who said: "The Messenger of Allāh ﷺ made a bond of brotherhood between Salmān and Abū Ad-Dardā'. Salmān went to visit Abū Ad-Dardā', and saw Umm Ad-Dardā' wearing shabby clothes, so he said: 'Why are you wearing such shabby clothes?' She said: 'Your brother Abū Ad-Dardā' has no interest in the world.' So when Abū Ad-Dardā' arrived, he prepared some food for him (Salmān) and said: 'Eat, for I am fasting.' He said: 'I shall not eat until you eat.'" He said: "So he ate. When night came Abū Ad-Dardā' started to leave and stand (in prayer), but Salmān said to him: 'Sleep.' So he slept. Then he went to stand (in prayer) but he said to him: 'Sleep' so he slept. When the morning (*Fajr*)

(المعجم ٦٣) - بَابُ : [فِي إِعْطَاءِ حُقُوقِ
النَّفْسِ وَالرَّبِّ وَالضَّيْفِ وَالْأَهْلِ]
(التحفة ٦٤)

٢٤١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا أَبُو الْعَمَيْسِ عَنْ عَوْنِ
ابْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَخَى رَسُولُ
الله ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ فَرَارَ سَلْمَانُ
أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً. قَالَ: مَا
شَأْنُكَ مُتَبَدِّلَةً قَالَتْ: إِنَّ أَخَاكَ أَبَا الدَّرْدَاءِ
لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا، قَالَتْ: فَلَمَّا جَاءَ
أَبُو الدَّرْدَاءِ قَرَّبَ [إِلَيْهِ] طَعَامًا فَقَالَ: كُلْ
فَإِنِّي صَائِمٌ. قَالَ: مَا أَنَا بِأَكْلٍ حَتَّى تَأْكُلَ،
قَالَ: فَأَكَلْتُ. فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو
الدَّرْدَاءِ لِيَتَوَمَّ. فَقَالَ لَهُ سَلْمَانُ: نَمْ فَتَأَمَّ. ثُمَّ
ذَهَبَ لِيَتَوَمَّ قَالَ لَهُ: نَمْ فَتَأَمَّ. فَلَمَّا كَانَ عِنْدَ
الصُّبْحِ، فَقَالَ لَهُ سَلْمَانُ: قُمْ الْآنَ، فَقَامَا
فَصَلَّيَا. فَقَالَ: إِنَّ لِيَتَسَبَّكَ عَلَيْكَ حَقًّا،
وَلِرَبِّكَ عَلَيْكَ حَقًّا، وَلِضَيْفِكَ عَلَيْكَ حَقًّا وَإِنَّ

came, Salmān said: 'Get up now.' So he got up to perform *Ṣalāt*. Then he (Salmān) said: 'Indeed your self has a right upon you, your Lord has a right upon you, your guest has a right upon you, and your family has a right upon you. So give each the right they are due. The Prophet ﷺ came, and that was mentioned to him, so he said: 'Salmān has told the truth.'"

(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*. Abū Al-'Umais' (a narrator in the chain) name is 'Utbaḥ bin 'Abdullāh, and he is the brother of 'Abdur-Raḥmān bin 'Abdullāh Al-Mas'ūdī.

لَأَهْلِكَ عَلَيْكَ حَقًّا فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ،
فَأَتَيْتَا النَّبِيَّ ﷺ، فَذَكَرَا ذَلِكَ لَهُ فَقَالَ: «صَدَقَ
سَلْمَانَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ
وَأَبُو الْعَمَيْسِ اسْمُهُ عُتْبَةُ بْنُ عَبْدِ اللَّهِ، وَهُوَ
أَخُو عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيِّ.

تخريج: وأخرجه البخاري، الأدب، باب صنع الطعام والتكلف للضيف، ح: ٦١٣٩ عن محمد بن بشار به.

Comments:

The *Ḥadīth* confirms that man's Master and his Creator alone are not the only ones who have rights upon him; the people he mixes with as well as his own self has rights upon him. It is, therefore, necessary that he not sacrifice or neglect the right of one for the rights of others.

Chapter 64. The Punishment Of The One Who Seeks The People's Pleasure By Allāh's Wrath And The Opposite

2414. 'Abdul-Waḥḥāb bin Al-Ward narrated from a man among the inhabitants of Al-Madīnah who said: "Mu'āwiyah wrote a letter to 'Āishah, that: 'Write a letter to advise me, and do not overburden me.'" He said: "So 'Āishah [may Allāh be pleased with her] wrote to Mu'āwiyah: 'Peace be upon you. As for what follows: Indeed I heard the

(المعجم ٦٤) - [بَابُ مِنْهُ عَاقِبَةُ مَنْ
الْتَمَسَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ وَمَنْ
عَكَسَهُ] (التحفة ٦٥)

٢٤١٤ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرِ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ الْوَهَّابِ بْنِ
الْوَرْدِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: كَتَبَ
مُعَاوِيَةَ إِلَى عَائِشَةَ أَنْ اكْتُبِي إِلَيَّ كِتَابًا تُوصِينِي
فِيهِ وَلَا تُكْثِرِي عَلَيَّ، قَالَ: فَكَتَبَتْ عَائِشَةُ
[رَضِيَ اللَّهُ عَنْهَا] إِلَى مُعَاوِيَةَ: سَلَامٌ عَلَيْكَ
أَمَّا بَعْدُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

Messenger of Allāh ﷺ saying: Whoever seeks Allāh's pleasure by the people's wrath, Allāh will suffice him from the people. And whoever seeks the people's pleasure by Allāh's wrath, Allāh will entrust him to the people. And peace be upon you.” (*Hasan*)

(Another chain) from ‘Urwah, from his father that ‘Āishah wrote to Mu‘āwiyah, and he mentioned the *Hadīth* in meaning, but he did not narrate it in *Marfū‘* form.

«مَنِ التَّمَسَ رِضَا اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مُؤْتَةً النَّاسِ، وَمَنِ التَّمَسَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ» وَالسَّلَامُ عَلَيْكَ .
 حَدَّثَنَا مُحَمَّدُ بْنُ يُحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا كَتَبَتْ إِلَى مُعَاوِيَةَ. فَذَكَرَ الْحَدِيثَ بِمَعْنَاهُ وَلَمْ يَرْفَعَهُ.

تخريج: [حسن] وأخرجه البغوي في شرح السنة، ح: ٤٢١٣ من حديث ابن المبارك به وهو في الزهد له، ح: ١٩٩ وللحديث شواهد كثيرة عند ابن حبان، ح: ١٥٤١، ١٥٤٢ وغيره وأخرج أحمد في الزهد، ح: ١٦٤ بإسناد صحيح عن عائشة موقوفاً وليست بعلقة قاذحة.

Comments:

The *Hadīth* confirms that to earn Allāh's wrath by seeking to please the people is a losing bargain. Anyone who indulges in this kind of activity loses Allāh's support and blessing, which could otherwise be his most dependable bulwark against affliction and pain. Any effort to seek the pleasure of the people by incurring Allāh's wrath is bound to fail because, however much a man may try, he cannot keep the pleasure of the people at his command.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

35. Chapters On The Description Of The Day Of Judgment, And *Ar-Riqāq*,^[1] And *Al-Wara'* From The Messenger Of Allāh ﷺ

(المعجم ٣٥) - أَبْوَابُ صِفَةِ
الْقِيَامَةِ [وَالرَّقَائِقِ وَالْوَرَعِ عَنْ
رَسُولِ اللَّهِ ﷺ] (التحفة ...)

Chapter 1. On The Day Of Judgement

(المعجم ١) - بَابُ: [فِي الْقِيَامَةِ]

(التحفة ٦٦)

2415. 'Adī bin Ḥātim narrated that the Messenger of Allāh ﷺ said: "There is no man among you except that his Lord shall converse with him on the Day of Judgement, there being no interpreter between him and Him (Allāh). Then he looks to the south (his right) and does not see anything except the things he put forward (of good), then he looks to the north (his left) and he does not see anything except the things he put forward (of evil), then he turns to look before him to find he is facing the Fire."

The Messenger of Allāh ﷺ said: "Whoever among you is able to protect his face from [the heat of] the Fire – even with a piece of a date – then let him do so." (*Ṣaḥīḥ*) [Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*].

Abū As-Sā'ib narrated to us: "One

٢٤١٥ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ

عَنِ الْأَعْمَشِ، عَنْ خَيْمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ رَجُلٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ يَوْمَ الْقِيَامَةِ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ ثُمَّ يَنْظُرُ أَيَمَنَ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ، ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ، ثُمَّ يَنْظُرُ يَلْقَاءَ وَجْهِهِ فَتَسْتَقْبِلُهُ النَّارُ».

قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَقِيَ وَجْهَهُ [حَرًّا] النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ».

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

حَدَّثَنَا أَبُو السَّائِبِ: حَدَّثَنَا وَكَيْعٌ يَوْمًا بِهَذَا الْحَدِيثِ عَنِ الْأَعْمَشِ. فَلَمَّا فَرَّغَ وَكَيْعٌ

[1] *Ar-Riqāq* refers to narrations that soften the heart. *Al-Wara'* means cautious piety.

day, Wakī' narrated this *Hadīth* to us from Al-'Amash. When Wakī' was finished with this *Hadīth*, he said: 'Whoever is present from the inhabitants of *Khurāsān*, then let him seek the reward of spreading this *Hadīth* in *Khurāsān*.'

Abū 'Eīsā said: The Jahmiyyah rejected this. [Abū As-Sā'ib's name is Salam bin Junādah bin Khālid bin Jābir bin Samurah Al-Kūfī]. This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، التوحيد، باب كلام الرب تعالى يوم القيامة مع الأنبياء وغيرهم، ح: ٧٥١٢ ومسلم، ح: ١٠١٦ من حديث الأعمش به * قول وكيع: صحيح عنه.

Comments:

The *Hadīth* is intended to remind us all that it is but certain that each one of us shall be presented before Allāh for reckoning on the Day of Judgment. He shall then see all his good and bad deeds in visual form as well as the Hellfire raging in all its fury before his eyes. We should, therefore, take all possible steps to avoid it. And among the best protection against it i. e., the heat of the Fire, is the giving of charity, even if it were as little as the dry piece of a date.

2416. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "The feet of the son of Ādam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: About his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it, and spent it upon, and what he did with what he knew." (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of Ibn Mas'ūd from the Prophet ﷺ except through the narration of Ḥusain bin Qais. Ḥusain [bin Qais] was graded weak in *Hadīth* [due to his memory]. There are narrations on this topic

مِنْ هَذَا الْحَدِيثِ قَالَ: مَنْ كَانَ هَهُنَا مِنْ أَهْلِ خُرَاسَانَ فَلْيَحْتَسِبْ فِي إِظْهَارِ هَذَا الْحَدِيثِ بِخُرَاسَانَ.

قَالَ أَبُو عِيْسَى: لِأَنَّ الْجَهْمِيَّةَ يُنْكِرُونَ هَذَا. [اسْمُ أَبِي السَّائِبِ سَلْمُ بْنُ جُنَادَةَ بْنِ خَالِدِ بْنِ جَابِرِ بْنِ سَمْرَةَ الْكُوفِيِّ]. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٢٤١٦ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ أَبُو مَحْصِنٍ: حَدَّثَنَا حُسَيْنُ ابْنِ قَيْسِ الرَّحْبِيِّ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنِ ابْنِ عُمرَ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ: عَنْ عُمْرِهِ فِيمَا أَفْتَاهُ، وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ حَدِيثِ حُسَيْنِ بْنِ قَيْسٍ. وَحُسَيْنُ بْنُ

from Abū Barzah and Abū Sa‘eed.

قَيْسٍ [يُضَعَّفُ فِي الْحَدِيثِ [مِنْ قِبَلِ حِفْظِهِ].

وَفِي الْبَابِ عَنْ أَبِي بَرزَةَ وَأَبِي سَعِيدٍ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ٨/١٠، ٩، ح: ٩٧٧٢ من حديث حميد بن مسعدة به حسين بن قيس الرحبي متروك (تقريب: ١٣٤٢) وللحديث شواهد كثيرة منها الحديث الآتي * وفي الباب عن أبي برزة [يأتي: ٢٤١٧] وأبي سعيد [قال المباركفوري: "فأخرجه البيهقي في كتاب البعث والنشور، كذا في المشكاة" (تحفة الأحوذى: ٢٩١/٣)].

2417. Abū Barzah Al-Aslamī narrated that the Messenger of Allāh ﷺ said: "The feet of the slave of Allāh shall not move [on the Day of Judgement] until he is asked about five things: About his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned, it and where he spent it on, and about his body and for what did he wear it out." (*Da‘if*)

[He said:] This *Hadīth* is *Hasan Sahīh*. Sa‘eed bin ‘Abdullāh bin Juraij (a narrator in the chain) [is from Al-Baṣrah], and he is the freed slave of Abū Barzah Al-Aslamī, and Abū Barzah Al-Aslamī’s name is Naḍlah bin ‘Ubaid.

٢٤١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ، عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزُولُ قَدَمَا عَبْدٌ [يَوْمَ الْقِيَامَةِ] حَتَّى يُسْأَلَ عَنْ عَمَلِهِ فِيمَا أَفْتَاهُ، وَعَنْ عِلْمِهِ فِيمَا فَعَلَ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ، وَعَنْ جَسْمِهِ فِيمَا أَبْلَاهُ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَسَعِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ [هُوَ بَصْرِيٌّ] وَهُوَ مَوْلَى أَبِي بَرزَةَ الْأَسْلَمِيِّ، وَأَبُو بَرزَةَ الْأَسْلَمِيُّ اسْمُهُ: نَضْلَةُ بْنُ عُبَيْدٍ.

تخريج: [إسناده ضعيف] وأخرجه أبو يعلى، ح: ٧٤٣٤ من حديث أسود بن عامر به وهو في مسند عبدالله بن عبدالرحمن الدارمي: ١/١٣٥، ح: ٥٤٣ وسنده ضعيف أبو بكر بن عياش ضعيف والأعمش عنن وللحديث شواهد عند الخطيب: ٤٤١/١١ وغيره وانظر الحديث السابق.

Comments:

Let each one of us do the soul-searching about his life, his youth, his method of earning his income and the manner of spending it, as well as about the knowledge that he accumulated and what use he made of it. He should ponder over what will happen to him when he shall stand before his Lord on the Day of Resurrection and be questioned about those things in the face of everybody. May Allāh include us among those fortunate souls who make adequate preparations in good time, before the coming of that Hour and spend their lives in such a manner that they emerge happy and successful from that phase of testing and reckoning!

Chapter 2. What Has Been Related About The Matter Of The Reckoning And Requital

2418. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Do you know who the bankrupt is?” They said: “O Messenger of Allāh! The bankrupt among us is the one who has no Dirham nor property.” the Messenger of Allāh ﷺ said: “The bankrupt in my *Ummah* is the one who comes with *Ṣalāt* and fasting and *Zakāt* on the Day of Judgement, but he comes having abused this one, falsely accusing that one, wrongfully consuming the wealth of this one, spilling the blood of that one, and beating this one. So he is seated, and this one is requited from his rewards, and that one from his rewards. If his rewards are exhausted before the sins that he committed are requited, then some of their sins will be taken and cast upon him, then he will be cast into the Fire.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، البر والصلة، باب تحريم الظلم، ح: ٢٥٨١ من حديث العلاء به.

Comments:

The real bankrupt person is the one who has done many virtuous deeds in the world, but at the same time has trampled over the rights of others, and perpetrated all sorts of wrongs over them. The result will be that all his virtuous acts shall be taken away from him, and distributed among the aggrieved parties, and he shall be stripped of all his good deeds. There can be no greater misfortune for a person, than losing all his virtuous deeds at a time of his most pressing need.

2419. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:

(المعجم ٢) - بَابُ مَا جَاءَ فِي شَأْنِ
الْحِسَابِ وَالْقِصَاصِ (التحفة ٦٧)

٢٤١٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «اتَّذَرُونَ مِنَ الْمُفْلِسِ؟» قَالُوا: الْمُفْلِسُ
فِيْنَا يَا رَسُولَ اللَّهِ! مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ.
قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُفْلِسُ مِنْ أُمَّتِي مَنْ
يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي
قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا
وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا، فَيُقْتَصُّ مِنْ هَذَا
مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ
حَسَنَاتُهُ قَبْلَ أَنْ يُقْتَصَّ مَا عَلَيْهِ مِنَ الْخَطَايَا
أُجِدَ مِنْ خَطَايَاهُمْ فَطُرِحَ عَلَيْهِ ثُمَّ طُرِحَ فِي
النَّارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

٢٤١٩ - حَدَّثَنَا هَنَادٌ وَنَصْرُ بْنُ عَبْدِ
الرَّحْمَنِ الْكُوفِيُّ قَالَا: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ

“May Allāh have mercy upon a servant who has wronged his brother in his honor or his wealth, then he comes to him to seek his pardon before (his right) is taken, when he has no Dinār nor Dirham. Then if he has any rewards, it will be taken from his rewards, and if he has no rewards, then some of his (brother's) bad deeds will be levied upon him.” (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ* [*Gharīb* as a narration of Sa'eed Al-Maqbūrī]. Mālik bin Anas also reported it from Sa'eed Al-Maqbūrī, from Abū Hurairah from the Prophet ﷺ, and it is similar in meaning.

تخريج: [صحيح] وحديث مالك: أخرجه البخاري، ح: ٦٥٣٤ وهو شاهد قوي لحديث المحاربي وأبي خالد.

2420. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Rights will be given to their due, such that the hornless sheep would get its claim from the horned sheep.” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Dharr and 'Abdullāh bin Unais.

[Abū 'Eīsā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

تخريج: وأخرجه مسلم، البر والصلة، باب تحريم الظلم، ح: ٢٥٨٢ من حديث العلاء به * وفي الباب عن أبي ذر [أحمد: ٣٦٣/٢، ١٧٢/٥، ١٧٣] وعبدالله بن أنيس [يشير إلى حديث أحمد: ٤٩٥/٣] والبخاري في الأدب المفرد، ح: ٩٧٠.

Comments:

When conditions on the Day of Judgement are such that animals, believed to be shorn of the faculty of rational thinking and not accountable for their actions, even they have their claims against their fellow creatures required, then there is all the more reason for man, who is a responsible and obligated

أَبِي خَالِدٍ بَرِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَحِمَ اللَّهُ عَبْدًا كَانَتْ لِأَخِيهِ عِنْدَهُ مَظْلَمَةٌ فِي عَرْضٍ أَوْ مَالٍ، فَجَاءَهُ فَاسْتَحَلَّهُ قَبْلَ أَنْ يُؤَخَذَ وَلَيْسَ نَمَّ دِينَارًا وَلَا دِرْهَمًا، فَإِنْ كَانَتْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ حَسَنَاتِهِ وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ حَمَلُوا عَلَيْهِ مِنْ سَيِّئَاتِهِمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [عَرِيبٌ مِنْ حَدِيثِ سَعِيدِ الْمَقْبُرِيِّ]. وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

٢٤٢٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَتُؤَدَّنَ الْحُقُوقُ إِلَى أَهْلِهَا حَتَّى تَقَادَ الشَّأَةُ الْجَلْحَاءُ مِنَ الشَّاةِ الْقَرْنَاءِ». وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَعَبْدِ اللَّهِ بْنِ أَنَسٍ. [قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

creature, to ponder over what kind of end is awaiting him in the next world.

Chapter (...)

2421. Sulaim bin ‘Āmir narrated from Al-Miqdād, a Companion of the Messenger of Allāh ﷺ who said: “I heard the Messenger of Allāh ﷺ saying: ‘On the Day of Judgement, the sun will be drawn near the servants, until it has come a mile or two (away).’” Sulaim bin ‘Āmir said: “I do not know if it is miles that refer to distance on the land, or *Al-Mīl* which is used to apply *Kuhl* for the eyes.” He (the Prophet ﷺ said): “The sun will melt them, until they will be in sweat according to their deeds. Among them one will be covered up to his ankles, and among them will be one who is covered up to his knees, and among them will be one who is covered up to his waist, and among them will be one who is bridled with it.” I saw the Messenger of Allāh ﷺ indicating with his hand toward his mouth, meaning that one would be bridled with it.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

There are narrations on this topic from Abū Sa‘eed and Ibn ‘Umar.

تخریج: وأخرجه مسلم، الجنة ونعيمها، باب: في صفة يوم القيامة، أعاننا الله على أهواله، ح: ٢٨٦٤ من حديث عبدالرحمن بن يزيد به * وفي الباب عن أبي سعيد [الحاكم: ٥٧١/٤] وابن عمر [يأتي: ٢٤٢٢].

2422. Ḥammād bin Zaid narrated from Ayyūb, from Nāfi‘, from Ibn ‘Umar – Ḥammād said – “And it is

(المعجم . . .) بَابُ (التحفة . . .)

٢٤٢١ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ: حَدَّثَنَا الْهَمْدَانُ صَاحِبُ رَسُولِ اللَّهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُذِنَتْ الشَّمْسُ مِنَ الْعِبَادِ حَتَّى يَكُونَ قِيدَ مِيلٍ أَوْ اثْنَتَيْنِ»، قَالَ سُلَيْمُ بْنُ عَامِرٍ: لَا أَدْرِي أَيُّ الْمِيلَيْنِ عَنَى أَمْسَافَةَ الْأَرْضِ أَمْ الْمِيلَ الَّذِي يُكْحَلُ بِهِ الْعَيْنُ؟ قَالَ: «فَتَصْهَرُهُمُ الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ بِقَدْرِ أَعْمَالِهِمْ: فَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقْبِهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْجَامَا». فَرَأَيْتَ رَسُولَ اللَّهِ ﷺ يُسِيرُ بِيَدِهِ إِلَى فِيهِ، أَيُّ يُلْجِمُهُ الْجَامَا. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ، وَابْنِ عُمَرَ.

٢٤٢٢ - حَدَّثَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ دُرُسْتَ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ

Marfū' in our view.”^[1] (He said): “The Day when all mankind will stand before the Lord of all that exists..^[2] They will be standing in their sweat up to the middle of their ears.” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from the Prophet ﷺ with similar meaning.

أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ حَمَادٌ: وَهُوَ عِنْدَنَا مَرْفُوعٌ ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّهِمُ الْعَالَمِينَ﴾ [المطففين: ٦] قَالَ: «يَقُومُونَ فِي الرَّشْحِ إِلَى أَنْصَافِ آذَانِهِمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عِيْسَى بْنُ يُونُسَ عَنْ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه مسلم، أيضاً، ح: ٢٨٦٢ من حديث أيوب السخيتي والبخاري، ح: ٤٩٣٨ من حديث نافع به.

Comments:

People's 'standing' before their Lord referred to in the Verse is the same as that has been mentioned in the *Hadīth* which says that the people shall be immersed in sweat up to various heights. It will not be the same for all.

Chapter 3. What Has Been Related About The Matter Of The Gathering

(المعجم ٣) - بَابُ مَا جَاءَ فِي شَأْنِ الْحَشْرِ (التحفة ٦٨)

2423. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: “The people will be gathered on the Day of Resurrection bare-foot, naked and uncircumcised as they were created.” Then he recited: “As We began the first creation, We shall repeat it: A promise binding upon Us. Truly We shall do it.^[3] And the first of people to be clothed will be Ibrāhīm. Among my companions will be some men who are taken to the right and to the left. I will say: ‘O My Lord! My companions!’ It will be said: ‘You

٢٤٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الْمُغِيرَةِ ابْنِ النُّعْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةَ عُرَاةٍ غُرْلًا كَمَا خُلِقُوا» ثُمَّ قَرَأَ: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾ [الأنبياء: ١٠٤] وَأَوَّلُ مَنْ يُكْسَى مِنَ الْخَلَائِقِ إِبْرَاهِيمُ، وَيُؤْخَذُ مِنْ أَصْحَابِي بِرِجَالِ ذَاتِ الْيَمِينِ وَذَاتِ الشَّمَالِ،

[1] That is: *Marfū'* in its ruling while it is not narrated like that. See *Tuhfat Al-Ahwadhī*.

[2] *Al-Muṭaffifin* (83:6).

[3] *Al-Anbiyā'* (21:104).

do not know what they innovated after you, they continued to be apostates since you parted from them.' So I will say as the righteous worshipper said: If you punish them, they are your slaves, and if You forgive them, indeed You, only You are the Almighty, the All-Wise."^[1] (*Ṣaḥīḥ*)

(Another chain) and he mentioned similarly.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿واتخذ الله إبراهيم خليلاً﴾... إلخ، ح: ٣٣٤٩ من حديث سفيان الثوري ومسلم، ح: ٢٨٦٠ من حديث المغيرة بن النعمان به.

Comments:

Just as man comes to the world naked, he will be raised naked on the Day of Judgement. And the Almighty Creator that first created man can do it again. Every human being is clothed at birth. Prophet Ibrāhīm ﷺ will be the first to be clothed after resurrection followed by the Prophet Muḥammad ﷺ. And "my companions" means "followers from my nation."

2424. Bahz bin Ḥakīm narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "You shall be gathered walking, riding, and dragged upon your faces." (*Ḥasan*)

There is a narration on this topic from Abū Hurairah.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan [Ṣaḥīḥ]*.

فَأَقُولُ: يَا رَبِّ أَصْحَابِي قِيَامًا: إِنَّكَ لَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَيَّ أَغْفَابِهِمْ مُنْذُ فَارَقْتَهُمْ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿إِنْ تَعَذَّبْتَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفَرَ لَهُمْ فَإِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ﴾ [المائدة: ١١٨].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُسْتَسْنَدِ، قَالَا: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ [بِهَذَا الْإِسْنَادِ] فَذَكَرَ نَحْوَهُ. [قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

٢٤٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّكُمْ تُحْشَرُونَ رِجَالًا وَرُكْبَانًا وَتُجْرُونَ عَلَى وُجُوهِكُمْ».

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخریج: [إسناده حسن] وأخرجه أحمد: ٥/٥ عن يزيد بن هارون به وهو في السنن الكبرى للنسائي من حديث حكيم بن معاوية * وفي الباب عن أبي هريرة [يأتي: ٣٢٩٠].

^[1] *Al-Mā'idah* (5:118).

Chapter 4. What Has Been Related About The Presentation

2425. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The people will face three presentations on the Day of Judgement. As for (the first) two presentations, they are the arguments and the excuses, as for the third presentation, upon that the records will fly into the hands. Some will take them in their right hand, and some will take them in their left hand.” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is not correct, because Al-Ḥasan did not hear from Abū Hurairah. Some of them reported it from 'Alī bin 'Alī – and he is Ar-Rifā'ī – from Al-Ḥasan, from Abū Mūsā from the Prophet ﷺ.

[Abū 'Eisā said:] This *Hadīth* is not correct, because Al-Ḥasan did not hear from Abū Mūsā].

تخریج: [إسناده ضعيف] * الحسن البصري عن وحديث أبي موسى الأشعري: أخرجه ابن ماجه، ح: ٤٢٧٧ من حديث علي بن علي به وصرح عقبه بن الأحم بسماع الحسن من أبي موسى عند ابن أبي الدنيا(النهاية في الفتن والملاحم: ٤٠/٢، ٤١، ح: ٨٢٢) وعقبه ضعيف وربما دلس (تقريب) فالنصريح خطأ بلا ريب.

Chapter 5. Something Else About That (Whoever Is Questioned He Shall Be Ruined)

2426. Ibn Abī Mulaikah narrated that 'Āishah said: “I heard the Messenger of Allāh ﷺ saying: ‘Whoever his account is questioned

(المعجم ٤) - بَابُ مَا جَاءَ فِي الْعَرَضِ
(التحفة ٦٩)

٢٤٢٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ عَلِيِّ بْنِ عَلِيٍّ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ، فَأَمَّا عَرَضَاتَانِ فَجِدَالٌ وَمَعَاذِيرٌ وَأَمَّا الْعَرَضَةُ الثَّلَاثَةُ فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَأَخِذْ بِيَمِينِهِ وَأَخِذْ بِشِمَالِهِ».

[قَالَ أَبُو عِيسَى:] وَلَا يَصِحُّ هَذَا الْحَدِيثُ مِنْ قِبَلِ أَنَّ الْحَسَنَ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ عَلِيِّ بْنِ عَلِيٍّ، وَهُوَ الرَّفَاعِيُّ عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ.

[قَالَ أَبُو عِيسَى:] وَلَا يَصِحُّ هَذَا الْحَدِيثُ مِنْ قِبَلِ أَنَّ الْحَسَنَ لَمْ يَسْمَعْ مِنْ أَبِي مُوسَى.

(المعجم ٥) - بَابٌ مِنْهُ [مَنْ نُوقِسَ
هَلَكَ] (التحفة ٧٠)

٢٤٢٦ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عُمَانَ بْنِ الْأَسْوَدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ

about, he shall be ruined.' I said: 'O Messenger of Allāh! Indeed Allāh [Most High] has said: Then as for him who shall be given his Record in his right hand. He surely will receive an easy reckoning.'^[1] He said: 'That is the presentation.'
(*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīh Ḥasan*, Ayyūb also reported it from Ibn Abī Mulaikah.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿فسوف يحاسب حسابًا يسيرًا﴾، ح: ٤٩٣٩، ومسلم، ح: ٢٨٧٦، من حديث عثمان بن الأسود به وحديث أيوب أيضًا متفق عليه.

Chapter 6. Something Else About That (The Lord's Questioning Of His Servant About What He Granted Him In The World)

2427. Anas narrated that the Prophet ﷺ said: "The son of Adam will be brought on the Day of Judgement as if he is a goat kid to be stood before Allāh, Most High. Allāh will say to him: 'I gave to you, I granted you, and I bestowed favors upon you. So what did you do?' So he says: 'I collected it, increased it, and left it as more than what it was. So return me and I shall give it all to You.' So He will say to him: 'Show me what you have prepared.' So he says: 'My Lord! I collected it, increased it, and left it as more than it was, so return me and I shall give it all to You.' So when the servant does not present any good he will be entered into the

الله ﷻ يَقُولُ: «مَنْ نُوقِشَ الْحِسَابَ هَلَكَ»، قَلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ [تَعَالَى] يَقُولُ: ﴿فَأَمَّا مَنْ أُوْفَ كِتَابُهُ يَسِيرًا ۝ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٧، ٨] قَالَ: «ذَلِكَ الْعَرَضُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ، وَرَوَاهُ أَيُّوبُ أَيْضًا عَنْ ابْنِ أَبِي مُلَيْكَةَ.

(المعجم ٦) - بَابُ مِنْهُ [سُؤَالُ الرَّبِّ عَبْدَهُ عَمَّا حَوَّلَهُ فِي الدُّنْيَا] (التحفة ٧١)

٢٤٢٧ - حَدَّثَنَا سُؤَيْدٌ [بْنُ نَصْرِ]: حَدَّثَنَا ابْنُ الْمُبَارِكِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ عَنِ الْحَسَنِ وَقَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُجَاءُ بِابْنِ آدَمَ يَوْمَ الْقِيَامَةِ كَأَنَّهُ بَدَجٌ فَيُوقَفُ بَيْنَ يَدَيْ اللَّهِ تَعَالَى فَيَقُولُ اللَّهُ: أَعْطَيْتُكَ، وَخَوَّلْتُكَ، وَأَنْعَمْتُ عَلَيْكَ فَمَاذَا صَنَعْتَ؟ فَيَقُولُ: جَمَعْتُهُ، وَنَمَرْتُهُ، وَتَرَكْتُهُ أَكْثَرَ مَا كَانَ فَأَرْجِعْنِي إِلَيْكَ بِهِ كُلَّهُ. فَيَقُولُ لَهُ: أَرْنِي مَا قَدَّمْتَ. فَيَقُولُ: يَا رَبِّ! جَمَعْتُهُ وَنَمَرْتُهُ فَتَرَكْتُهُ أَكْثَرَ مَا كَانَ فَأَرْجِعْنِي إِلَيْكَ بِهِ كُلَّهُ، فَإِذَا عَبْدٌ لَمْ يَقْدَمْ خَيْرًا فَيَمْضَى بِهِ إِلَى النَّارِ».

قَالَ أَبُو عِيْسَى: وَقَدْ رَوَى هَذَا الْحَدِيثَ غَيْرٌ وَاجِدٌ عَنِ الْحَسَنِ قَوْلُهُ وَلَمْ يُسَيِّدُوهُ

[1] *Al-Inshiqāq* (84:7,8).

Fire.” (*Da'if*)

Abū 'Eisā said: More than one narrator reported this from Al-Ḥasan as his saying. And they did not rely upon Ismā'il bin Muslim who was graded weak in *Ḥadīth* [due to his memory].

There are narrations on this topic from Abū Hurairah and Abū Sa'eed Al-Khudrī.

وَأِسْمَاعِيلُ بْنُ مُسْلِمٍ يُضَعَّفُ فِي الْحَدِيثِ
[مِنْ قِبَلِ حَفْظِهِ].

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدِ
الْخُدْرِيِّ.

تخریج: [إسناده ضعيف] وأخرجه البغوي في شرح السنة، ح: ٤٠٥٨ من حديث ابن المبارك به * إسماعيل بن مسلم ضعيف الحديث (تقريب) وله شاهد عند أبي نعيم في حلية الأولياء: ٦/ ٣١٠ وفيه يزيد الرقاشي ضعيف * وفي الباب عن أبي هريرة [يأتي: ٢٤٢٨] وأبي سعيد الخدري [يأتي: ٢٤٢٨].

Comments:

On questioning, the man will say to Allāh: “Return me to the world and I will come back having spent all that I have in your path”. This will be a patent falsehood, since even if he is sent back (with a clean slate of memory) he will again tread the path he had trodden before. As such his request to be sent back will be rejected. Instead, he will be thrown into the Fire. Thus, the rich of the world have still the chance to spend their wealth in the path of Allāh in order to secure a better life in the next world.

2428. Abū Šālih reported from Abū Hurairah and Abū Sa'eed that the Messenger of Allāh ﷺ said: “The servant will be brought on the Day of Judgement, and He will say to him: ‘Did I not give you hearing, sight, wealth, children, and did I not make the cattle and tillage subservient to you, and did I not leave you as the head of people taking from their wealth? Did you not think that you would have to meet with Me on this Day of yours?’ So he will say: ‘No.’ So it will be said to him: ‘Today you shall be forgotten just as you have forgotten Me.’” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *ʿAdīth* is

٢٤٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
الرُّهْرِيُّ الْبَصْرِيُّ: حَدَّثَنَا مَالِكُ بْنُ سَعْنَانَ أَبُو
مُحَمَّدٍ التَّمِيمِيُّ الْكُوفِيُّ: حَدَّثَنَا الْأَعْمَشُ عَنْ
أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ أَبِي سَعِيدِ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِالْعَبْدِ يَوْمَ
الْقِيَامَةِ فَيَقُولُ لَهُ: أَلَمْ أَجْعَلْ لَكَ سَمْعًا
وَبَصَرًا وَمَالًا وَوَلَدًا وَسَخَّرْتُ لَكَ الْأَنْعَامَ
وَالْحَرَثَ وَتَرَكْتُكَ تَرَأْسُ وَتَرْبِيعُ فَكُنْتَ تَنْظُرُ
أَنَّكَ مُلَاقِيٌّ يَوْمَكَ هَذَا؟ [قَالَ:] فَيَقُولُ: لَا،
فَيَقُولُ لَهُ: الْيَوْمَ أَنْسَاكَ كَمَا نَسَيْتَنِي.»

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ
غَرِيبٌ. وَمَعْنَى قَوْلِهِ: الْيَوْمَ أَنْسَاكَ كَمَا

Ṣaḥīḥ Gharīb and the meaning of His saying: “Today you shall be forgotten just as you have forgotten Me” is: Today I shall leave you in chastisement. [This is how they have explained it].

[Abū ‘Eīsā said:] This is how some of the people of knowledge have explained this *Āyah*: So this Day We shall forget them...^[1] They said that it means: We shall leave them in chastisement.

تخريج: [صحيح] وأخرجه ابن خزيمة في التوحيد، ص: ١٥٥، ح: ٢٢٢ عن عبد الله بن محمد الزهري به، سنده ضعيف وله شاهد عند مسلم، الزهد والرفائق: ١٦/٢٩٦٨ وغيره وبه صح الحديث.

Comments:

The *Hadīth* confirms that there shall come a day when those who have been blessed with manifold bounties by Allāh in this world, and are yet forgetful of Him as well as of the reckoning on the Day of Judgement, shall have to stand before Allāh to render their accounts. When questioned by Him about their misdeeds, they will have no words to offer in their defence. They shall, therefore, face great humiliation and be thrown into Hellfire.

Chapter 7. Something Else About That (The Explanation Of The Most High’s Saying: “That Day It Will Declare Its Information.”)

2429. Abū Hurairah narrated: “The Messenger of Allāh ﷺ recited: That Day it will declare its information.^[2] and said: ‘Do you know what its information is?’ they said: ‘Allāh and His Messenger know best.’ He said: ‘Indeed its information is that it will testify against every servant, male and female, about what they did on its surface. It will say that he did such

نَسِيتِي [يُقُولُ]: [الْيَوْمَ أَتْرُكُكَ فِي الْعَذَابِ هَكَذَا فَسَرَوْهُ].

[قَالَ أَبُو عِيْسَى]: [وَكَذَا فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذِهِ الْآيَةَ: ﴿فَالْيَوْمَ نَنْسَهُمْ﴾ [الأعراف: ٥١] قَالُوا: مَعْنَاهُ الْيَوْمَ نَتْرُكُهُمْ فِي الْعَذَابِ.]

(المعجم ٧) - بَابُ مِنْهُ [تَفْسِيرُ قَوْلِهِ تَعَالَى: ﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾] (التحفة ٧٢)

٢٤٢٩ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارِكِ]: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾ [الزلزلة: ٤] قَالَ: «أَتَذَرُونَ مَا أَخْبَارَهَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ

^[1] *Al-A'rāf* (7:51).

^[2] *Az-Zalzalah* (99:4).

and such, on such and such a day.’ He said: ‘With this it shall be ordered.’” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ١١٦٩٣ عن سويد بن نصر به وصححه ابن حبان، ح: ٢٥٨٦ والحاكم وتعقبه الذهبي وسيأتي: ٣٣٥٣ * يحيى بن أبي سليمان: ضعيف ضعفه الجمهور كما حققته في نيل المقصود، ح: ٨٩٣.

Comments:

The *Hadīth* tells us that on whatever part of the earth man does something it records and preserves that action until the Day of Judgement. It shall then reveal it all on Allāh’s bidding.

Chapter 8. What Has Been Related About (The Matter Of) The *Šūr*

2430. ‘Abdullāh bin ‘Amr bin Al-‘Āṣ said: “A Bedouin came to the Prophet ﷺ and said: ‘What is the *Šūr*?’ He said: ‘A horn that will be blown into.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. It has been reported by more than one narrator from Sulaimān At-Taimī, and we do not know of it except as his narration.

تخریج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب ذكر البعث والصور، ح: ٤٧٤٢ من حديث سليمان التيمي به وصححه ابن حبان، ح: ٢٥٧٠ والحاكم: ٥٠٦/٢، ٥٦٠/٤ ووافقه الذهبي.

2431. Abū Sa‘eed narrated: “The Messenger of Allāh ﷺ said: ‘How can I be comfortable when the one with the horn is holding it to his lips, his ears listening for when he will be ordered to blow, so he can

أَخْبَارَهَا أَنْ تَشْهَدَ عَلَيَّ كُلِّ عَبْدٍ أَوْ أُمَّةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا، أَنْ تَقُولَ: عَمِلَ كَذَا وَكَذَا فِي يَوْمِ كَذَا وَكَذَا»، قَالَ: «بِهَذَا أَمَرَهَا». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(المعجم ٨) - بَابُ مَا جَاءَ فِي [شَأْنِ] الصُّورِ (التحفة ٧٣)

٢٤٣٠ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَسْلَمَ الْعِجْلِيِّ، عَنْ بَشْرِ بْنِ شَعَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا الصُّورُ؟ قَالَ: «قَرْنٌ يُنْفَخُ فِيهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ غَيْرٌ وَاحِدٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ.

٢٤٣١ - حَدَّثَنَا سُؤَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا خَالِدُ أَبُو الْعَلَاءِ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَكَيْفَ أَنْعَمَ وَصَاحِبُ الْقَرْنِ قَدِ اتَّقَمَ الْقَرْنَ وَاسْتَمَعَ

blow.' It was as if that was very hard upon the Companions of the Prophet ﷺ, so he said to them: 'Say: "Allāh is sufficient for us and what a good protector He is, and upon Allāh we rely." (Hasan)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. This *Hadīth* has been reported through other routes from 'Atīyyah, from Abū Sa'eed [Al-Khudrī] from the Prophet ﷺ, similarly.

تخریج: [حسن] يأتي: ٣٢٤٣، وأخرجه أحمد: ٤/٣٧٤ من حديث خالد بن طهمان أبي العلاء به وهو في الزهد لعبدالله بن المبارك، ص: ٥٥٧، ح: ١٥٩٧ وقال الذهبي في تلخيص المستدرک: ٤/٥٥٩ "عطية ضعيف" وللحديث شواهد كثيرة ذكرت بعضها في تخریج النهاية في الفتن والملاحم، ح: ٤٨٩.

Comments:

The Angel Isrāfil, holding the Trumpet near his lips, is standing in wait not knowing when the command will come from Allāh to sound it. This being the situation, man should never for a moment be so lost in the luxuries of the world as to be oblivious of the impending Last Hour.

Chapter 9. What Has Been Related About The Matter Of The *Širāt*

2432. Al-Mughīrah bin Shu'bah narrated that the Messenger of Allāh ﷺ said: "The sign of the believers upon the *Širāt* is: O Lord, protect (us), protect (us)."
(*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* [as a narration of Al-Mughīrah bin Shu'bah] we do not know of it except through the narration of 'Abdur-Raḥmān bin Ishāq [and there is something on this topic from Abū Hurairah].

الأذن متى يُومرُ بالفتح فينفتحُ» فَكَانَ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ لَهُمْ: «قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ هَذَا الْحَدِيثُ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ] عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

(المعجم ٩) - بَابُ مَا جَاءَ فِي شَأْنِ

الصِّرَاطِ (التحفة ٧٤)

٢٤٣٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ التَّعْمَانِ بْنِ سَعْدٍ، عَنِ الْمُغْبِرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شِعَارُ الْمُؤْمِنِينَ عَلَى الصِّرَاطِ: رَبِّ سَلِّمْ سَلِّمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ [مِنْ حَدِيثِ الْمُغْبِرَةِ بْنِ شُعْبَةَ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، [وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ].

تخریج: [إسناده ضعيف] وأخرجه محمد بن فضيل بن غزوان في كتاب الدعاء، ح: ٤ عن عبد الرحمن بن إسحاق الكوفي به وهو ضعيف مشهور ومع ذلك صححه الحاكم على شرط

مسلم: ٣٧٥/٢ ووافقه الذهبي ووقع في المستدرک: عبدالرحمن بن إسحاق القرشي * وهو وهم والصواب: عبدالرحمن بن إسحاق الكوفي، أبو شيبة الواسطي وله شاهد عند مسلم في صحيحه، ح: ١٩٥ بلفظ: "ونبيكم قائم على الصراط يقول: رب سلم سلم" وعند البخاري، ح: ٧٤٣٧ "ودعوى الرسل يومئذ: اللهم! سلم سلم" * وفي الباب عن أبي هريرة [أخرجه البخاري، ح: ٧٤٣٧ ومسلم، ح: ١٨٢].

Comments:

While treading on the *Şirāt* (Bridge across the Infernal Fire) people will be so frightened as to be speechless. It is only the Prophets and people of faith that will have the audacity to repeat audibly the words: "O Allāh, protect us and enable us to safely cross the Bridge".

2433. An-Naḍr bin Anas bin Mālik narrated from his father who said: "I asked the Prophet ﷺ to intercede for me on the Day of Judgement. He said: 'I am the one to do so.'" [He said:] "I said: 'O Messenger of Allāh! Then where shall I seek you?' He said: 'Seek me, the first time you should seek me is on the *Şirāt*.'" [He said:] "I said: 'If I do not meet you upon the *Şirāt*?' He said: 'Then seek me at the *Mizān*.' I said: 'And if I do not meet you at the *Mizān*?' He said: 'Then seek me at the *Hawḍ*, for indeed I will not be missed at these three locations.'" (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* we do not know of it except through this route.

٢٤٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ: حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ: حَدَّثَنَا حَرْبُ بْنُ مَيْمُونِ الْأَنْصَارِيِّ أَبُو الْحَطَّابِ: حَدَّثَنَا النَّضْرُ بْنُ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَامَةِ، فَقَالَ: «أَنَا فَاعِلٌ». [قَالَ:] قُلْتُ: يَا رَسُولَ اللَّهِ! فَأَيَّنَ أَطْلُبُكَ؟ قَالَ: «أَطْلُبُنِي أَوَّلَ مَا تَطْلُبُنِي عَلَى الصِّرَاطِ»، [قَالَ:] قُلْتُ: فَإِنْ لَمْ أَلْقَكَ عَلَى الصِّرَاطِ، قَالَ: «فَأَطْلُبُنِي عِنْدَ الْمِيزَانِ»، قُلْتُ: فَإِنْ لَمْ أَلْقَكَ عِنْدَ الْمِيزَانِ؟ قَالَ: «فَأَطْلُبُنِي عِنْدَ الْحَوْضِ، فَإِنِّي لَا أُحْطِيءُ هَذِهِ الثَّلَاثَ الْمَوَاطِنَ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ١٧٨/٣ من حديث حرب بن ميمون به.

Comments:

One thing is certain, namely that all these three stops are full of great fright and in order to successfully contend with them the people would be in dire need of the Prophet's ﷺ intercession.

Chapter 10. What Has Been Related About The Intercession

(المعجم ١٠) - بَابُ مَا جَاءَ فِي
الشَّفَاعَةِ (التحفة ٧٥)

2434. Abū Hurairah narrated: “Some meat was brought to the Prophet ﷺ and a foreleg was presented to him, and he used to like it, so he bit from it.^[1] Then he said: ‘I will be the ‘Leader’ of the people on the Day of Resurrection. Do you know why that is? Allāh will gather the people, the first and the last, on one level ground where they will (all) be able to hear a caller, and all of them will be visible, and the sun will be brought near such that the people will suffer distress and trouble that they can not tolerate nor bear. Then some people will say: “Don’t you see the state you have reached? Why don’t you look for a person who can intercede for you with your Lord?” Some of them will say to others: “Your should go to Ādam.” So they will go to Ādam and say, “You are the father of all mankind, Allāh created you with His Own Hands, and breathed into you from His spirit (which He created for you) and ordered the angels to prostrate for you. Will you not intercede for us with your Lord? Don’t you see what has happened to us? Don’t you see the state we have reached?” On that Ādam will reply, “Today my Lord has become angry such that He has

٢٤٣٤ - حَدَّثَنَا سُؤَيْدٌ [بُنُ نَصْرٍ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا أَبُو حَيَّانَ التَّمِيمِيُّ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ بِلَحْمٍ فَرَفَعَ إِلَيْهِ الذَّرَاعَ فَأَكَلَهُ وَكَانَ يُعْجِبُهُ فَهَشَّ مِنْهُ نَهْسَةً ثُمَّ قَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ هَلْ تَدْرُونَ لِمَ ذَاكَ؟ يَجْمَعُ اللَّهُ النَّاسَ الْأَوْلَى وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيَسْمِعُهُمُ الدَّاعِيَ وَيَنْفِذُهُمُ الْبَصَرَ وَتَذُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْعَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ، فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ: أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلَا تَنْظُرُونَ مَنْ يَسْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ: عَلَيْكُمْ بِآدَمَ فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَمَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ. نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَيَّ غَيْرِي، اذْهَبُوا إِلَيَّ نُوحَ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ! أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ

[1] This part of it preceded under no. 1837.

never before been angry, and will never be thereafter. He forbade me (to eat from) the tree, but I disobeyed (Him), Myself! Myself! Myself! Go to somebody else; go to Nūḥ.” They will go to Nūḥ and say; “O Nūḥ! You are the first among the Messengers to the people of the earth, and Allāh named you a thankful slave. Will you not intercede for us with your Lord? Don’t you see what has happened to us? Don’t you see the state we have reached?” Nūḥ will say to them: “Today my Lord has become angry as He has never before been angry and will never be thereafter. I had been given one supplication, and I supplicated against my own people. Myself! Myself! Myself! Go to someone else; go to Ibrāhīm.” They will go to Ibrāhīm, and say: “O Ibrāhīm! You are Allāh’s Prophet and His *Khalīl* among the people of the earth, so intercede for us with your Lord, don’t you see what has happened to us?” He will say: “Today my Lord has become angry as He has never before been angry and will never be thereafter. Indeed I uttered three lies.” – Abū Ḥayyān (a narrator) mentioned them in his narration – “Myself! Myself! Myself! Go to someone else, go to Mūsā.” So they will go to Mūsā and say: “O Mūsā! You are the Messenger of Allāh who Allāh distinguished above the people with His Message and His Speech, intercede for us with your Lord. Don’t you see what has happened

الأَرْضِ وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغْنَا؟ فَيَقُولُ لَهُمْ نُوحٌ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُونَ: يَا إِبْرَاهِيمُ! أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ فَاشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ، فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ كَذَبْتُ ثَلَاثَ كَذِبَاتٍ. فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ: نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى فَيَقُولُونَ: يَا مُوسَى! أَنْتَ رَسُولُ اللَّهِ فَصَلِّكَ اللَّهُ بِرِسَالَتِهِ وَكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلَا تَرَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُوْمَرْ بِقَتْلِهَا نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى عِيسَى، فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا عِيسَى! أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوْحُ مِنْهُ وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ. اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ

to us?" So he will say: "Today my Lord has become angry as He has never before been angry and will never be thereafter. Indeed I killed a person whom I was not ordered to kill. Myself! Myself! Myself! Go to someone else; go to 'Eisā!" They will go to 'Eisā and say: "O 'Eisā! You are the Messenger of Allāh and His Word which He placed into Mariam, and a Spirit from Him, and you spoke to the people in the cradle. Intercede for us with your Lord. Don't you see what has happened to us?" Then 'Eisā will say: "Today my Lord has become angry as He has never before been angry and will never be thereafter." He will not mention a sin, but will say: "Myself! Myself! Myself! Go to someone else; go to Muḥammad." He said: 'They will go to Muḥammad ﷺ and they say: "O Muḥammad! You are the Messenger of Allāh and the last of the Prophets, and your past and future sins have been pardoned. Will you not intercede for us with your Lord, don't you see what has happened to us?" Then I will depart until I come to under the Throne to fall prostrating before my Lord. Then Allāh will guide me to such praises and beautiful statements of glorification which He did not guide anyone to before me. Then He will say: "O Muḥammad! Raise your head. Ask, so that you may be granted, and intercede so that your intercession may be accepted." I will raise my head and say: "O Lord! My

يَعْضَبَ بَعْدَهُ مِثْلَهُ وَلَمْ يَذْكُرْ ذَنْبًا نَفْسِي نَفْسِي
نَفْسِي اذْهَبُوا إِلَىٰ غَيْرِي، اذْهَبُوا إِلَىٰ مُحَمَّدٍ
ﷺ قَالَ: فَيَأْتُونَ مُحَمَّدًا ﷺ فَيَقُولُونَ: يَا
مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ: [وَقَدْ]
غُيِّرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ اشْفَعْ
لَنَا إِلَىٰ رَبِّكَ أَلَا تَرَىٰ مَا نَحْنُ فِيهِ؟ فَأَنْطَلِقُ
فَأَتِي تَحْتَ الْعَرْشِ فَأَجِرُ سَاجِدًا لِرَبِّي. ثُمَّ
يُنْفَخُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ
شَيْئًا لَمْ يَنْفَخْهُ عَلَىٰ أَحَدٍ قَبْلِي. ثُمَّ يُقَالُ: يَا
مُحَمَّدُ! ارْزُقْ رَأْسَكَ سَلِّ تَعْطَهُ وَاشْفَعْ تُشْفَعُ.
فَارْزُقْ رَأْسِي فَأَقُولُ: يَا رَبِّ! أُمَّتِي، يَا رَبِّ!
أُمَّتِي، يَا رَبِّ! أُمَّتِي، فَيَقُولُ: يَا مُحَمَّدُ!
أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِ مِنَ
الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ
النَّاسِ فِيمَا سِوَىٰ ذَلِكَ مِنَ الْأَبْوَابِ. ثُمَّ
قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنْ مَا بَيْنَ
الْمِضْرَاعَيْنِ مِنْ مَصَارِيحِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ
وَهَجَرَ وَكَمَا بَيْنَ مَكَّةَ وَبُصْرَىٰ.

وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ،
وَأَنْسِ، وَعُقْبَةَ بْنِ عَامِرٍ، وَأَبِي سَعِيدٍ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. [وَأَبُو حَيَّانَ اسْمُهُ يَحْيَىٰ بْنُ سَعِيدٍ
ابْنِ حَيَّانَ كُوفِيٌّ وَهُوَ يَثَقُّ، وَأَبُو زُرْعَةَ بْنُ
عَمْرٍو بْنُ جَرِيرٍ اسْمُهُ هَرَمٌ.]

Ummah! O Lord! My *Ummah!* O Lord! My *Ummah!*” He will say: “O Muḥammad! Let those of your *Ummah* who have no accounts enter the gate on the right among the gates of Paradise, and they shall share in the gates other than that with the people.” Then he ﷺ said: ‘By the One in Whose Hand is my soul! What is between every two gate-posts in Paradise is as what is between Makkah and Hajar, and what is between Makkah and Buṣra.’” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, Anas, ‘Uqbah bin ‘Āmir, and Abū Sa‘eed.

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. [Abū Ḥayyān’s name is Yahya bin Sa‘eed bin Ḥayyān, and he is from Al-Kūfah, and he is trustworthy. Abū Zur‘ah bin ‘Amr bin Jarīr’s name is Harim.]

تخریج: متفق علیه، وأخرجه البخاري، التفسير، باب: ﴿ذرية من حملنا مع نوح إنه كان عبداً شكوراً﴾، ح: ٤٧١٢ من حديث ابن المبارك ومسلم، ح: ١٩٤ من حديث أبي حيان التيمي به * وفي الباب عن أبي بكر الصديق [أحمد: ٥٤/١ وأبو يعلى: ١، ح: ٥٦] وأنس [الدارمي، ح: ٢٨٠٧ والبخاري في خلق أفعال العباد، ص: ٧٦] وعقبة بن عامر [البخاري، ح: ٤٤٧٦ ومسلم، ح: ١٩٣] وأبي سعيد [البخاري، ح: ٧٤٣٩ ومسلم، ح: ١٨٣].

Comments:

When people will have gathered on the Day of Resurrection and would be waiting for the impending reckoning in a state of fright, pain and helplessness beyond measure, they will look around to see who could intercede with Allāh on their behalf. They will go to Prophet Ādam ﷺ the father of the human race, then to the Prophets Nūh, Ibrāhīm, Mūsā and ‘Eisā عليهم السلام in that order, for help. Through this measure Allāh would in fact show to everyone that the Station of Praise and Glory, and the right to make Grand Intercession, belongs only to the Prophet Muḥammad, ﷺ since it would only be after the Prophet’s intercession that the process of reckoning would start, and the bewildered people would get rid of the traumatic conditions prevailing on the Gathering Plain.

Chapter 11. Something Else About That (The *Hadīth*: “My Intercession Is For The Major Sins In My *Ummah*”)

2435. Anas narrated that the Messenger of Allāh ﷺ said: “My intercession is for the people who committed the major sins in my *Ummah*.” (*Ṣaḥīḥ*)

There is a narration on this topic from Jābir.

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

تخریج: [إسناده صحيح] وأخرجه ابن خزيمة في التوحيد، ص: ٢٧٠ عن العباس بن عبد العظيم العنبري به وصححه ابن حبان، ح: ٢٥٩٦ والحاكم على شرط الشيخين: ٦٩/١ ووافقه الذهبي ورواه أبو داود، ح: ٤٧٣٩ من حديث أنس به وله شواهد كثيرة جدًا * وفي الباب عن جابر [بأني: ٢٤٣٦].

Comments:

The intercession mentioned in this *Hadīth* would be aimed at extricating from Hellfire the people guilty of committing major sins. Two other types of intercession for delivering the sinners of other categories will also be made by the Prophet ﷺ.

2436. Ja‘far bin Muḥammad narrated from his father, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ said: ‘My intercession is for the people who committed major sins in my *Ummah*.’” Muḥammad bin ‘Alī said: “Jābir said to me: ‘O Muḥammad! Whoever is not among the people of major sins, then there is no need in the intercession for him.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is [*Ḥasan*] *Gharīb* from this route. [It was considered *Gharīb* as a narration of Ja‘far bin Muḥammad].

(المعجم ١١) - بَابُ مِنْهُ [حَدِيثٌ :
شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي]
(التحفة ٧٦)

٢٤٣٥ - حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.
[وَفِي الْبَابِ عَنْ جَابِرٍ.]

٢٤٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ مُحَمَّدِ بْنِ ثَابِتِ الْبَنَانِيِّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي».

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ: فَقَالَ لِي جَابِرٌ: يَا مُحَمَّدُ! مَنْ لَمْ يَكُنْ مِنْ أَهْلِ الْكِبَائِرِ فَمَا لَهُ وَلِلشَّفَاعَةِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ [يُسْتَعْرَبُ مِنْ حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ].

تخريج: [صحيح] وأخرجه ابن ماجه، الزهد، باب ذكر الشفاعة، ح: ٤٣١٠ من حديث جعفر بن محمد به وهو في مسند الطيالسي: ١٦٦٩ وسنده ضعيف من أجل محمد بن ثابت لأنه "ضعيف" (تقريب) وللحديث شواهد كثيرة منها الحديث السابق.

Comments:

Punishment for minor sins would be waived by Allāh for the following circumstances: (i) in return for the good deeds done by the people, (ii) as a reward for exercising patience in times of adversity or (iii) for the suffering undergone by Allāh's servants in their graves or while standing in wait before Allāh after Resurrection. The intercession in their case would, therefore, be for the raising of their ranks.

Chapter 12. Something Else About That: Seventy Thousand Are Admitted Without A Reckoning And Some Who Are Interceded For

(المعجم ١٢) - [بَابُ مِنْهُ: دُخُولُ سَبْعِينَ أَلْفًا بِغَيْرِ حِسَابٍ وَبَعْضٍ مَنْ يَشْفَعُ لَهُ] (التحفة ٧٧)

2437. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: "My Lord promised me that seventy thousand of my *Ummah* shall be admitted into Paradise without a reckoning against them, nor any punishment. With every thousand, are seventy thousand and three measures from the measures of my Lord." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

٢٤٣٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ مُحَمَّدِ بْنِ زِيَادِ الْأَلْهَانِيِّ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَعَدَنِي رَبِّي أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ، مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَثَلَاثَ حَبَّاتٍ مِنْ حَبَّاتِ رَبِّي».

[قَالَ أَبُو عِيَّاسٍ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب صفة أمة محمد ﷺ، ح: ٤٢٨٦ من حديث إسماعيل بن عياش به وصرح بالسمع وتابعه بقية بن الوليد وللحديث طرق أخرى عند ابن حبان، ح: ٢٦٤٢ والطبراني وغيرهما.

Comments:

'Allāh's measure' is a measure that befits His Majesty and Glory. And just as we cannot comprehend Allāh's person, we cannot also comprehend the exact nature of His 'measure'. If Allāh wills, He can contain all the virtuous souls in a single measure and admit them into Paradise.

2438. ‘Abdullāh bin Shaqīq narrated: “I was with a troop in Jerusalem, and a man among them said: ‘I heard the Messenger of Allāh ﷺ saying: “From the intercession of one man in my *Ummah* more (people) than Banū Tamīm will be admitted into Paradise.’ It was said: ‘O Messenger of Allāh! Someone other than you?’ He said: ‘Other than me.’ So when he stood, I said: ‘Who is this?’ They said: ‘This is Ibn Abī Al-Jadh‘ā’.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, and Ibn Abī Al-Jadh‘ā’ is ‘Abdullāh, and only this one *Hadīth* is known from him.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، الزهد، باب ذكر الشفاعة، ح: ٤٣١٦ من حديث خالد الحذاء به وصححه ابن حبان، ح: ٢٥٩٨ والحاكم: ٧٠/١، ٧١، ٤٠٨/٣ ووافقه الذهبي.

Comments:

Banū Tamīm is quite a large tribe, but who is the intercessor referred to in the *Hadīth*? There is no clear-cut proof in favor of anyone in this regard in *Hadīth*. Allāh knows best.

2439. Al-Ḥasan Al-Baṣrī said: “The Messenger of Allāh ﷺ said: ‘On the Day of Judgement, ‘Uthmān bin ‘Affān will intercede for (an amount) the likes of Rabī‘ah and Muḍar.’” (*Da‘īf*)

٢٤٣٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: كُنْتُ مَعَ رَهْطٍ بِبَيْلِيَاءَ، فَقَالَ رَجُلٌ مِنْهُمْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَدْخُلُ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ مِنْ أُمَّتِي أَكْثَرَ مِنْ بَنِي تَمِيمٍ» قِيلَ: يَا رَسُولَ اللَّهِ! سِوَاكَ؟ قَالَ: «سِوَايَ». فَلَمَّا قَامَ قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا ابْنُ أَبِي الْجَدْعَاءِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَابْنُ أَبِي الْجَدْعَاءِ هُوَ عَبْدُ اللَّهِ وَإِنَّمَا يُعْرَفُ لَهُ هَذَا الْحَدِيثُ الْوَاحِدُ.

٢٤٣٩ - حَدَّثَنَا أَبُو هِشَامٍ مُحَمَّدُ بْنُ بَزِيدَ الرَّفَاعِيُّ الْكُوفِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ عَنْ حُسَيْنِ بْنِ جَعْفَرٍ، عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَشْفَعُ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ بِمِثْلِ رِبْعَةٍ وَمُضَرَ».

تخریج: [إسناده ضعيف] وأخرجه الآجري في الشريعة، ص: ٣٥١ من حديث أبي هشام الرفاعي الكوفي حدثنا يحيى بن اليمان عن جسر أبي جعفر عن الحسن البصري به * جسر بن فرقد ضعيف ضعفه الجمهور من جهة حفظه، انظر لسان الميزان وغيره * هذا الحديث لم يذكره المزني في تحفة الأشراف.

Comments:

This is a *Mursal Hadīth* which does not constitute a proof. Nor does this *Hadīth* appear in the texts available in most of the manuscripts, nor the early references for this text.

2440. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “Indeed in my *Ummah* are those who intercede for large groups of people, and among them (there are) who intercede for a tribe, and among them (there are) who intercede for a group, and among them (there are) who intercede for a man, until they are admitted to Paradise.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*.

٢٤٤٠ - حَدَّثَنَا [أَبُو عَمَّارٍ] الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ زَكَرِيَّا ابْنِ أَبِي زَائِدَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنْ أُمَّتِي مَنْ يَشْفَعُ لِلْقَوْمِ مِنَ النَّاسِ، مِنْهُمْ مَنْ يَشْفَعُ لِلْقَبِيلَةِ، وَمِنْهُمْ مَنْ يَشْفَعُ لِلْعُصْبَةِ، وَمِنْهُمْ مَنْ يَشْفَعُ لِلرَّجُلِ حَتَّى يَدْخُلُوا الْجَنَّةَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٠/٣ من حديث زكريا به * عطية العوفي ضعيف مدلس والحديث مخرّج في النهاية في الفتن والملاحم، ح: ١٢٣٣.

Comments:

Intercessions shall be done with the express permission of Allāh in each individual case. The right to intercede, to be granted by Allāh, shall be in a measure appropriate to the rank and station of the intercessor, and will be a means to accord honor to him. Therefore, those ahead of others in rank, will be given the right to intercede by Allāh for greater numbers of people.

Chapter 13. Something Else About That: The *Hadīth* About The Prophet ﷺ Choosing Between Half Of His *Ummah* Being Admitted To Paradise, Or Intercession, And That His Choice Was The Second

(المعجم ١٣) - [بَابُ مِنْهُ: حَدِيثٌ تَخْيِيرِ النَّبِيِّ ﷺ بَيْنَ دُخُولِ نِصْفِ أُمَّتِهِ الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ وَاخْتِيَارِهِ الثَّانِي] (التحفة ٧٨)

2441. Abū Al-Maliḥ narrated from ‘Awf bin Mālik Al-Ashja‘ī who said: “The Messenger of Allāh ﷺ said: ‘Someone came to me from my Lord to give me the choice between half of my *Ummah* being admitted into Paradise or

٢٤٤١ - حَدَّثَنَا هَذَا: حَدَّثَنَا عَبْدُهُ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي آتٌ مِنْ عِنْدِ رَبِّي فَخَيَّرَنِي بَيْنَ أَنْ يَدْخُلَ نِصْفَ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ،

intercession. So I chose the intercession, and it is for whoever dies and he did not associate anything with Allāh.” (Hasan)

It has been reported from Abū Al-Maliḥ, from another man among the Companions of the Prophet ﷺ, and he did not mention: “From ‘Awf bin Mālik.” [And the *Ḥadīth* contains a lengthy narration].

[(Another chain) with a similar narration in meaning].

تخریج: [حسن] وأخرجه أحمد: ۲۹/۶ من حدیث سعید بن أبی عروبہ به وصححه ابن حبان، ح: ۲۵۹۳ وللحدیث شواهد عند ابن حبان، ح: ۲۵۹۲ والحاكم: ۱/۶۷ وغيرهما انظر النهاية بتحقيقه، ح: ۱۲۰۲.

Comments:

Idolaters shall have no share in the Prophet’s intercessions.

Chapter 14. What Has Been Related About The Description Of The *Ḥawḍ*

فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا. وَقَدْ رُوِيَ عَنْ أَبِي الْمَلِيحِ، عَنْ رَجُلٍ آخَرَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ: عَنْ عَوْفِ بْنِ مَالِكٍ [وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ].

[حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ].

(المعجم ۱۴) - بَابُ مَا جَاءَ فِي صِفَةِ الْحَوْضِ (التحفة ۷۹)

2442. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Indeed, at my *Ḥawḍ* there are drinking vessels as numerous as the stars in the heavens.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

۲۴۴۲ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا بِشْرُ بْنُ شَعِيبٍ بْنُ أَبِي حَمْرَةَ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي حَوْضِي مِنَ الْأَبَارِقِ بَعْدَ نُجُومِ السَّمَاءِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [صحيح] وأخرجه أحمد: ۳/۲۲۵ عن بشر بن شعيب به ورواه البخاري، ح: ۶۵۸۰ ومسلم، ح: ۲۳۰۳ من حدیث الزهري به.

Comments:

Drinking vessels on the Prophet’s Font of Abundance shall be countless in number, so that no one approaching for drink is inconvenienced. It also indicates how huge will be the number of the Prophet’s followers (his *Ummah*).

2443. Samurah narrated that the Messenger of Allāh ﷺ said: “Indeed there is a *Hawd* for every Prophet, and indeed they compete to see which of them has the most arriving at it. Indeed I hope that mine will be the one with the most arriving.” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

Al-Ash'ath bin 'Abdul-Mālik reported this *Hadīth* from Al-Ḥasan from the Prophet ﷺ in *Mursal* form, and he did not mention: “from Samurah” in it, and this is more correct.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ٢١٢/٧، ح: ٦٨٨١ من حديث محمد بن بكار به * سعيد بن بشير ضعيف وقتادة عن إن صح السند إليه، وللحديث شواهد ضعيفة عند الطبراني: ٢٥٩/٧، ح: ٧٠٥٣ وغيره.

Chapter 15. What Has Been Related About The Description Of The Drinking Vessels Of The *Hawd*

2444. Al-'Abbās narrated from Abū Sallām Al-Ḥabashī who said: “'Umar bin 'Abdul-'Azīz summoned me so I got a ride on a mule.” [He said:] “When he entered upon him, he said: ‘O Commander of the Believers! My riding mule was troublesome for me.’ So he said: ‘O Abū Sallām! I did not want to trouble you, but a *Hadīth* which you narrated – from Thawbān, from the Prophet ﷺ about the *Hawd* – was conveyed to me, and I wanted you to narrate it

٢٤٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ [عَلِيِّ بْنِ] نَيْرِكَ الْبَغْدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ الدَّمَشْقِيُّ: أَخْبَرَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ نَبِيِّ حَوْضًا وَإِنَّهُمْ يَتَبَاهَوْنَ أَيُّهُمْ أَكْثَرُ وَارِدَةٌ وَإِنِّي أَزْجُو أَنْ أَكُونَ أَكْثَرُهُمْ وَارِدَةً».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَقَدْ رَوَى الْأَشْعَثُ بْنُ عَبْدِ الْمَلِكِ هَذَا الْحَدِيثَ عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ، عَنْ سَمُرَةَ وَهُوَ أَصْح.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي صِفَةِ أَوَانِي الْحَوْضِ (التحفة ٨٠)

٢٤٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ عَنِ الْعَبَّاسِ، عَنْ أَبِي سَلَامٍ الْحَبَشِيِّ قَالَ: بَعَثَ إِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَحَمَلْتُ عَلَى الْبَرِيدِ، [قَالَ:] فَلَمَّا دَخَلَ عَلَيْهِ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَقَدْ شَقَّ عَلَيَّ مَرْكَبِي الْبَرِيدُ. فَقَالَ: يَا أَبَا سَلَامٍ! مَا أَرَدْتُ أَنْ أَشُقَّ عَلَيْكَ وَلَكِنْ بَلَّغْتَنِي عَنْكَ حَدِيثٌ تُحَدِّثُهُ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ فِي الْحَوْضِ، فَأَحْبَبْتُ أَنْ

directly to me.” Abū Sallām said: “Thawbān narrated to me from the Messenger of Allāh ﷺ who said: ‘My *Hawḍ* (is as large as) from ‘Adan to ‘Ammān of Al-Balqā’, its water is whiter than milk and sweeter than honey. Its cups are as numerous as the stars, whoever drinks one drink from it, he will never be thirsty after that again. The first people to arrive at it are the poor among the *Muhājirīn* with disheveled heads, dirty clothes, those whom the women of favor would not marry, nor would the doors be opened for them.’ ‘Umar said: ‘But I have married a woman of favor and the doors are opened for me. I married Fāṭimah bint ‘Abdul-Mālik. I shall certainly not wash my head until it is disheveled, nor wash my garment which touches my body until it becomes dirty.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route. This *Hadīth* has been reported from Ma’dān bin Abī Ṭalḥah, from Thawbān from the Prophet ﷺ. Abū Sallām Al-Ḥabashī’s name is Mamṭūr, and he is from Ash-Shām, and he is trustworthy.

تخريج: [صحيح] وأخرجه ابن ماجه، الزهد، باب ذكر الحوض، ح: ٤٣٠٣ من حديث محمد بن المهاجر به وسنده منقطع وللحديث طرق أخرى عند ابن حبان، ح: ٢٦٠١ والطبراني وغيرهما ورواه أبو إسحاق عن عامر بن زيد البكائي عن عتبة بن عبد السلمي به فالحديث بها صحيح ورواه مسلم، ح: ٢٣٠١ من حديث ثوبان به بلفظ آخر.

Comments:

‘Adan is a well-known city and ‘Ammān is a Syrian (now Jordanian) city. Balqā’ was a settlement near ‘Ammān. These destinations have only been named just to give an idea of the length and breadth of the *Hawḍ*. That is why, on different occasions, the Prophet ﷺ has named different distant points.

تُشَاهِنِي [بِهِ]. قَالَ أَبُو سَلَامٍ: حَدَّثَنِي ثَوْبَانُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «حَوْضِي مِنْ عَدَانَ إِلَى عَمَّانَ الْبَلْقَاءِ، مَاءُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ وَأَكْوَابُهُ عَدَدُ نُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهُ شَرْبَةً، لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا، أَوَّلُ النَّاسِ وُرُودًا عَلَيْهِ فَقَرَاءُ الْمُهَاجِرِينَ الشُّعْثُ رُؤُوسًا، الدُّنْسُ نِيَابًا، الَّذِينَ لَا يَنْكِحُونَ الْمُتَنَعِمَاتِ وَلَا يُفْتَحُ لَهُمُ السُّدُودُ». قَالَ عُمَرُ: لَكِنِّي نَكَحْتُ الْمُتَنَعِمَاتِ وَفُتِحَتْ لِي السُّدُودُ. نَكَحْتُ فَاطِمَةَ بِنْتَ عَبْدِ الْمَلِكِ لَا جَرَمَ أَنِّي لَا أَعْسِلُ رَأْسِي حَتَّى يَشَعَتْ، وَلَا أَعْسِلُ ثَوْبِي الَّذِي يَلِي جَسَدِي حَتَّى يَسَّخَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ. وَأَبُو سَلَامٍ الْحَبَشِيُّ اسْمُهُ مَمْطُورٌ وَهُوَ شَامِيٌّ ثِقَّةٌ.

We also know from the *Hadith* that the first group of believers to arrive at the *Hawd* to quench their thirst will be of the poor emigrants, that would have weathered severe conditions on the earth due to their poverty, yet they stood firm by the religion.

2445. Abū Dharr narrated: “I said: ‘O Messenger of Allāh! What about the vessels of the *Hawd*?’ He said: ‘By the One in Whose Hand is my soul! Its vessels number more than the stars of the heavens and the planets on a clear dark night. (They are) among the vessels of Paradise, whoever drinks from them, he will never be thirsty again. Its longest breadth is the same as its length, like that which is between ‘Ammān to Aylah, its water is whiter than milk and sweeter than honey.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadith* is *Hasan Ṣaḥīḥ Gharīb*. There are narrations on this topic from Hudhaifah bin Al-Yamān, ‘Abdullāh bin ‘Amr, Abū Barzah Al-Aslamī, Ibn ‘Umar, Hārithah bin Wahb and Al-Mustawrid bin Shaddād. It has been reported from Ibn ‘Umar that the Prophet ﷺ said: “My *Hawd* (covers a distance) like what is between Al-Kūfah to the Black Stone.”

٢٤٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ الْعَمِّيُّ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا آيَةُ الْحَوْضِ؟ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَأَيَّتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا فِي لَيْلَةٍ مُظْلِمَةٍ مُضْحِيَةٍ، مِنْ آيَةِ الْجَنَّةِ، مَنْ شَرِبَ مِنْهَا لَمْ يَظْمَأْ، آخِرَ مَا عَلَيْهِ عَرَضُهُ مِثْلَ طَوْلِهِ، مَا بَيْنَ عَمَّانَ إِلَى أَيْلَةَ. مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَفِي الْبَابِ عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي بَرزَةَ الْأَسْلَمِيِّ وَأَبْنِ عُمَرَ وَحَارِثَةَ بْنِ وَهْبٍ وَالْمُسْتَوْرِدَ بْنَ شَدَادٍ. وَرَوَى عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «حَوْضِي كَمَا بَيْنَ الْكُوفَةِ إِلَى الْحَجَرِ الْأَسْوَدِ».

تخریج: وأخرجه مسلم، الفضائل، باب إثبات حوض نبينا ﷺ وصفاته، ح: ٢٣٠٠ من حديث عبدالعزيز بن عبدالصمد به * وفي الباب عن حذيفة بن اليمان [مسلم، ح: ٢٤٨] وعلقه البخاري، ح: ٦٥٧٦] وعبدالله بن عمرو [البخاري، ح: ٦٥٧٩] ومسلم، ح: ٢٢٩٢] وأبي برة الأسلمي [أبو داود، ح: ٤٧٤٩] وابن أبي عاصم في السنة ٢/٣٢٣، [٣٢٤] وابن عمر [البخاري، ح: ٦٥٧٧] ومسلم، ح: ٢٢٩٩] وحرارثة بن وهب [البخاري، ح: ٦٥٩١] ومسلم، ح: ٢٢٩٨] والمستورد بن شداد [البخاري، ح: ٦٥٩٢] ومسلم، ح: ٢٢٩٨].

Comments:

Various *Ahādith* read together prove the fact that the *Hawd* has a number of branches spread all over it. The drink shall be whiter than milk, sweeter and

more delicious than honey, and shall have far more and better pleasing odor than that of musk.

Chapter 16. The Description Of Those Who Will Be Admitted Into Paradise Without A Reckoning And The Clarification That 'Ukāshah Has Preceded In That

2446. Ibn 'Abbās narrated: "When the Prophet ﷺ was taken for the Night Journey, he passed by a Prophet, and some Prophets and with them were some people, and a Prophet, and some Prophets and with them was a group of people, and a Prophet, and some Prophets and with them there was no one. Until he passed by a large multitude. (The Prophet ﷺ said:) I said: 'Who is this?' It was said: 'Mūsā and his people. But raise your head and look.' There was a large multitude that covered the horizon, from one side to the other. It was said: 'These people are your *Ummah*, and there are seventy thousand besides these from your *Ummah* that shall enter Paradise without a reckoning.' So he went inside, and they did not question him, and he gave no explanation to them. (Some of them) said: 'We are them.' Others said: 'They are the children who were born upon the *Fitrah* and Islam.' So the Prophet ﷺ came out and said: 'They are those who do not get themselves cauterized, nor seek *Ruqyah*, nor read omens, and upon their Lord they rely.' So 'Ukāshah bin Miḥṣan stood and

(المعجم ١٦) - بَابُ [صِفَةِ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَبَيَانِ سَبْقِ الْعُكَّاشَةِ بِهَا] (التحفة ٨١)

٢٤٤٦ - حَدَّثَنَا أَبُو حَاصِبٍ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ يُونُسَ الْكُوفِيُّ: حَدَّثَنَا عَبَّاسُ بْنُ الْقَاسِمِ عَنْ حُصَيْنٍ - هُوَ ابْنُ عَبْدِ الرَّحْمَنِ - ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أُسْرِيَ بِالنَّبِيِّ ﷺ جَعَلَ يَمُرُّ بِالنَّبِيِّ وَالنَّبِيِّينَ وَمَعَهُمُ الْقَوْمُ وَالنَّبِيُّ وَالنَّبِيِّينَ وَمَعَهُمُ الرَّهْطُ وَالنَّبِيُّ وَالنَّبِيِّينَ وَلَيْسَ مَعَهُمْ أَحَدٌ حَتَّى مَرَّ بِسَوَادٍ عَظِيمٍ ، فَقُلْتُ: مَنْ هَذَا؟ قِيلَ: مُوسَى وَقَوْمُهُ ، وَلَكِنْ ارْفَعْ رَأْسَكَ فَانظُرْ. قَالَ: فَإِذَا هُوَ سَوَادٌ عَظِيمٌ قَدْ سَدَّ الْأَفُقَ مِنْ ذَا الْجَانِبِ وَمِنْ ذَا الْجَانِبِ ، فَقِيلَ: هَؤُلَاءِ أُمَّتُكَ وَسِوَى هَؤُلَاءِ مِنْ أُمَّتِكَ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ، فَدَخَلَ وَلَمْ يَسْأَلُوهُ وَلَمْ يُفَسِّرْ لَهُمْ. فَقَالُوا: نَحْنُ هُمْ ، وَقَالَ قَائِلُونَ: هُمْ أَبْنَاءُ الَّذِينَ وُلِدُوا عَلَى الْفِطْرَةِ وَالْإِسْلَامِ ، فَخَرَجَ النَّبِيُّ ﷺ ، فَقَالَ: «هُمُ الَّذِينَ لَا يَكْتُونُونَ وَلَا يَسْتَرْقُونَ وَلَا يَطَّيِّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَامَ عُكَّاشَةُ ابْنُ مِحْصَنٍ فَقَالَ: أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ»، ثُمَّ جَاءَهُ آخَرُ فَقَالَ: أَنَا مِنْهُمْ؟ فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

said: 'Am I among them O Messenger of Allāh?' He said: 'Yes.' Then another one stood up and said: 'Am I among them?' So he said: "Ukāshah has preceded you to it." (*Ṣaḥīh*)

There are narrations on this topic from Ibn Mas'ūd and Abū Hurairah, may Allāh be pleased with him.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

تخريج: متفق عليه، وأخرجه البخاري، الطب، باب من لم يرق، ح: ٥٧٥٢ ومسلم، ح: ٢٢٠ من حديث حصين به * وفي الباب عن ابن مسعود [أحمد: ٤٠١/١، ٤٠٣، ٤٢٠، ٤٢١] وأبي هريرة [مسلم، ح: ٢١٦، ٢١٧، ٤٥٢ والبخاري في الأدب المفرد، ح: ٩١١].

Comments:

The *Ḥadīth* confirms that among the Prophets there were some who were not able to convert even a single soul to the right faith. No blame for this would, however, devolve on those Prophets; neither would it take away anything away from their rank and position. In this situation there is a message for all those who undertake to call the people to the path of truth. They should not grieve or feel disheartened at the poor response of the people to their pleadings, but persist with enthusiasm with their efforts at inviting the people to the doing of good and to abstain from the doing of evil.

Chapter 17. The *Ḥadīth* About People's Neglect Of The *Ṣalāt* And The *Ḥadīth* About Censure Of The Worshippers

2447. Abū 'Imrān Al-Jawnī narrated: "From Anas bin Mālik who said: 'I do not recognize anything (today) from what we were upon during the time of the Messenger of Allāh ﷺ.' So I said: 'What about the *Ṣalāt*?' He said: 'Have you (people) not done what you know (you have done)?" (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Ḥadīth* is

وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١٧) - [بَابُ حَدِيثِ إِضَاعَةِ

النَّاسِ الصَّلَاةَ وَحَدِيثِ دَمَائِمِ الْعِبَادِ]

(التحفة ٨٢)

٢٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيْعِ الْبَصْرِيِّ: حَدَّثَنَا زِيَادُ بْنُ الرَّيْبِيِّ: حَدَّثَنَا أَبُو عَمْرَانَ الْجَوْنِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا أَعْرِفُ شَيْئًا مِمَّا كُنَّا عَلَيْهِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: أَيْنَ الصَّلَاةُ؟ قَالَ: أَوْ لَمْ تَصْنَعُوا فِي صَلَاتِكُمْ مَا قَدْ عَلِمْتُمْ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

Hasan Gharib from this route, [as a narration of Abū ‘Imrān Al-Jawnī]. And it has been related through other routes from Anas.

غَرِيبٌ مِنْ هَذَا الْوَجْهِ [مِنْ حَدِيثِ أَبِي عِمْرَانَ الْجَوْنِيِّ] وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ .

تخريج: [إسناده صحيح] وأخرجه أحمد: ۱۰۰/۳ عن زياد بن الربيع به ورواه البخاري، ح: ۵۲۹ من طريق آخر عن أنس به.

Comments:

The state of bliss that was there during the lifetime of the Prophet ﷺ, thanks to his benign presence and companionship, gradually started waning away. This was in spite of the fact that all the physical acts of devotion were still there in their original form but the spirit of submissiveness that marked the prayers in the days of the Messenger of Allāh ﷺ and the Four Rightly Guided Caliphs had started weakening in later times.

2448. Asmā’ bint ‘Umais Al-Khath‘amiyyah narrated that the Messenger of Allāh ﷺ said: “What an evil servant is the one who fancies himself and becomes vain, forgetting the Most Great, the Most High. What an evil servant is the one who forces and behaves hostility, forgetting the Compeller, the Most High. What an evil servant is the one who is heedless and diverted, forgetting about the graves and the trials. What an evil servant is the one who is violent and tyrannical, forgetting his beginnings or his end. What an evil servant is the one who seeks the world through the religion. What an evil servant is the one who seeks the religion through his desires. What an evil servant is the one who puts all hope in his own zeal. What an evil servant is the worshipper who is misled by his desire. What an evil servant is the one whose aspirations humiliate him.” (*Da‘if*)

٢٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَاشِمُ بْنُ سَعِيدِ الْكُوفِيِّ: حَدَّثَنِي زَيْدُ الْخُثَعَمِيُّ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسِ الْخُثَعَمِيَّةِ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بِئْسَ الْعَبْدُ عَبْدٌ تَحْتَلَّ وَاحْتَالَ، وَنَسِيَ الْكَبِيرَ الْمُتَعَالَ. وَبِئْسَ الْعَبْدُ عَبْدٌ تَجَبَّرَ وَاعْتَدَى، وَنَسِيَ الْجَبَّارَ الْأَعْلَى. بِئْسَ الْعَبْدُ عَبْدٌ سَهَى وَلَهَى، وَنَسِيَ الْمَقَابِرَ وَالْيَلَى. بِئْسَ الْعَبْدُ عَبْدٌ عَتَا وَطَعَى، وَنَسِيَ الْمُبْتَدَأَ أَوْ الْمُنْتَهَى. بِئْسَ الْعَبْدُ عَبْدٌ يَحْتَلُّ الدُّنْيَا بِالدِّينِ. بِئْسَ الْعَبْدُ عَبْدٌ يَحْتَلُّ الدِّينَ بِالشُّبُهَاتِ. بِئْسَ الْعَبْدُ عَبْدٌ طَمَعَ يَقُودَهُ. بِئْسَ الْعَبْدُ عَبْدٌ هَوَى يُضِلُّهُ. بِئْسَ الْعَبْدُ عَبْدٌ رَغِبَ يُذِلُّهُ».

[Abū 'Eisā said:] We do not know of this *Hadīth* except through this route, and its chain is not strong.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي عاصم في السنة: ١٠/١، ١١، ح: ١٠ من حديث محمد بن يحيى به مختصراً جداً، وصححه الحاكم: ٣١٦/٤ من حديث عبدالصمد فتعقبه الذهبي بقوله: "إسناده مظلّم" * هاشم بن سعيد ضعيف (تقريب) وللحديث شاهد ضعيف جداً عند ابن عدي: ١٤٢٩/٤.

Comments:

The *Hadīth* is doubtless 'weak' as to its chain of transmitters. However, it constitutes a comparison between the right and the wrong, and pinpoints the things that man indulges in because of his love of the world and forgetfulness of the Hereafter, thereby inviting his own ruin and destruction.

Chapter 18. Regarding The Reward For Feeding, Giving Drink, And Clothing Others, And The *Hadīth* About One Who Fears Travels At Night

(المعجم ١٨) - [بَابُ: فِي نَوَابِ الْأَطْعَامِ وَالسَّقْيِ وَالْكِسْوَةِ وَحَدِيثِ مَنْ خَافَ أَدْلَجَ] (التحفة ٨٣)

2449. 'Aṭīyyah Al-'Awfī narrated from Abū Sa'eed Al-Khudrī, that the Messenger of Allāh ﷺ said: "Whichever believer feeds a hungry believer, Allāh feeds him from the fruits of Paradise on the Day of Resurrection. Whichever believer gives drink to a thirsty believer, Allāh gives him to drink from the 'sealed nectar' on the Day of Resurrection. Whichever believer clothes a naked believer, Allāh clothes him from the green garments of Paradise." (*Da'īf*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. This has been reported from 'Aṭīyyah from Abū Sa'eed Al-Khudrī in *Mawqūf* form, and it is more correct and more appropriate.

٢٤٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدَّبُ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ ابْنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ: حَدَّثَنَا أَبُو الْجَارُودِ الْأَعْمَى - وَاسْمُهُ زِيَادُ بْنُ الْمُنْذِرِ الْهَمْدَانِيُّ - عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا مُؤْمِنٍ أَطْعَمَ مُؤْمِنًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ ثَمَارِ الْجَنَّةِ، وَأَيُّمَا مُؤْمِنٍ سَقَى مُؤْمِنًا عَلَى ظَمَأٍ سَقَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنَ الرَّحِيقِ الْمَخْتُومِ، وَأَيُّمَا مُؤْمِنٍ كَسَا مُؤْمِنًا عَلَى عُرْيٍ كَسَاهُ اللَّهُ مِنْ خَضِرِ الْجَنَّةِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رُوِيَ هَذَا، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ مَوْقُوفًا، وَهُوَ أَصَحُّ عِنْدَنَا وَأَشْبَهُ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٣/٣ من حديث عطية العوفي به وهو ضعيف مدلس.

Comments:

Meet requital or fitting recompense is the established *Sunnah* of Allāh. Hence it is, that He has promised the finest sealed wine of Paradise to whoever gives a drink to the thirsty, the finest fruits of Paradise to whoever feeds the hungry, and the finest green garment of Paradise to whoever clothes a naked believer in the world.

2450. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever fears traveling at night – and whoever travels at night reaches his destination – Allāh provides him with the most precious of goods, and indeed Allāh’s goods are but Paradise.” (*Daʿīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Abū An-Nadr.

تخریج: [إسناده ضعيف] وأخرجه البخاري في التاريخ الكبير: ١١١/٢ من حديث أبي النضر هاشم بن القاسم به وصححه الحاكم: ٣٠٧/٤، ٣٠٨ ووافقه الذهبي * أبو فروة يزيد بن سنان ضعيف وللحديث شاهد ضعيف عند الحاكم ويأتي طرفه: ٢٤٦٠.

Comments:

Whoever fears that the enemy is lurking in ambush for him, he sets out in the early hours of the night for a safe place of refuge. Man faces a similar danger from *Shaitān*. It is, therefore, most necessary that he take timely steps to protect himself from him.

Chapter 19. Signs Of *Tawqā* And Leaving What There Is No Harm In Out Of Caution

2451. Rabī‘ah bin Yazīd and ‘Atīyyah bin Qais narrated from ‘Atīyyah As-Sa’dī – and he was one of the Companions of the Prophet ﷺ – that the Messenger of Allāh ﷺ said: “The servant shall not reach the state of being among the *Muttaqīn* until he leaves what there is no harm in out of caution for its harm.” (*Ḥasan*)

٢٤٥٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو عَقِيلٍ التَّمِمْيُّ: حَدَّثَنَا أَبُو فَرَوَةَ يَزِيدُ بْنُ سِنَانِ التَّمِمْيُّ: حَدَّثَنِي بُكَيْرُ بْنُ فَيْرُوزَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَافَ أَدْلَجَ وَمَنْ أَدْلَجَ بَلَغَ الْمَنْزِلَ أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةٌ أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةُ.» [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي النَّضْرِ.

(المعجم ١٩) - [بَابُ عَلَامَةِ التَّقْوَى
وَدَخَ مَا لَا بَأْسَ بِهِ حَذَرًا] (التحفة ٨٤)

٢٤٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو عَقِيلٍ التَّمِمْيُّ [عَبْدُ اللَّهِ بْنُ عَقِيلٍ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ وَعَطِيَّةُ بْنُ قَيْسٍ عَنْ عَطِيَّةِ السَّعْدِيِّ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَبْلُغُ الْعَبْدُ أَنْ

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except through this route.

يَكُونُ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ
حَدَرًا لِمَا بِهِ بَأْسٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب الورع والتقوى، ح: ٤٢١٥ من حديث أبي عقيل به وصححه الحاكم: ٣١٩/٤ ووافقه الذهبي * عبدالله بن يزيد الدمشقي وثقه الجمهور وهو حسن الحديث.

Comments:

The expression "What there is no harm in" means the things allowed and permitted in the *Sharī'ah*. We should not, therefore, take the permissibility aspect of the things as enough justification for doing them but try to do what is most desirable and best.

Chapter 20. The *Hadīth*: "If You Would (Always) Be As You Are With Me"

(المعجم ٢٠) - [بَابُ حَدِيثٍ: لَوْ أَنْكُمْ
تَكُونُونَ كَمَا تَكُونُونَ عِنْدِي] (التحفة ٨٥)

2452. Ḥanzalah Al-Uṣaiyyidī narrated that the Messenger of Allāh ﷺ said: "If you would (always) be as you are with me, then the angels would shade you with their wings." (*Ṣaḥīḥ*)

٢٤٥٢ - حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا
أَبُو دَاوُدَ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ،
عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ حَنْظَلَةَ
الْأَسَدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ
أَنْكُمْ تَكُونُونَ كَمَا تَكُونُونَ عِنْدِي لَأَظَلَّتْكُمْ
الْمَلَائِكَةُ بِأَجْنِحَتِهَا».

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb* from this route. This *Hadīth* has also been related through routes other than this, from Ḥanzalah Al-Uṣaiyyidī from the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ هَذَا
الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضًا عَنْ حَنْظَلَةَ
الْأَسَدِيِّ عَنِ النَّبِيِّ ﷺ.

There is a narration on this topic from Abū Hurairah.

وفي الباب عن أبي هريرة.

تخريج: [صحيح] وأخرجه أحمد: ٣٤٦/٤ عن أبي داود الطيالسي به وهو في مسنده، ح: ١٣٤٥، ورواه مسلم، ح: ٢٧٥٠ من حديث حنظلة به مطولاً * وفي الباب عن أبي هريرة [يأتي ٢٥٢٦].

Comments:

While in the company of the Prophet ﷺ, the Companions were so absolutely occupied with the thought of the happenings of the Hereafter that it seemed

to them as if they were face to face with Paradise and Hell. However, once they were back home and got mixed with their wives and children, they would not feel like the same. This is what gave them anxiety.

**Chapter 21. The *Hadīth*:
“Indeed For Everything There
Is A Zeal”**

2453. Abū Hurairah narrated that the Prophet ﷺ said: “Indeed for everything there is a zeal, and for every zeal there is a slackening. So if its practitioner behaves properly, and is moderate, then hope for him (for his success). But if the fingers are pointed at him,^[1] then do not count him (among the worthy).” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* from this route. It has been related from Anas bin Mālik that the Prophet ﷺ said: “It is sufficient evil for a man that fingers be raised against him, regarding religion or worldly matters, except for one whom Allāh has protected.”

تخريج: [حسن] وأخرجه الطحاوي في مشكل الآثار: ٨٩/٢ من حديث محمد بن عجلان به وصححه ابن حبان، ح: ٦٥٢ * محمد بن عجلان عنن وللحديث شواهد منها الحديث الآتي * حديث أنس: أخرجه البيهقي في شعب الإيمان: ٣٦٦/٥، ٣٦٧، ح: ٦٩٧٧ وسنده حسن كما حققته في جزء خاص ووقع للمناوي وهم فاحش فتبعه بعض العلماء.

**Chapter 22. An Illustration
About The Length Of Life And
A Person’s Aspirations
Increasing As He Becomes Old,
And That He Will Become Old
In The End**

2454. ‘Abdullāh bin Mas‘ūd narrated: “The Messenger of Allāh

(المعجم ٢١) - [بَابُ مِنْهُ: حَدِيثٌ «إِنَّ لِكُلِّ شَيْءٍ شِرَّةً»] (التحفة ٨٦)

٢٤٥٣ - حَدَّثَنَا يُوسُفُ بْنُ سَلْمَانَ أَبُو عَمَرَ الْبَصْرِيُّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِنَّ لِكُلِّ شَيْءٍ شِرَّةً وَلِكُلِّ شِرَّةٍ قُتْرَةٌ، فَإِنْ صَاحِبُهَا سَدَّدَ وَقَارَبَ فَارْجُوهُ وَإِنْ أُشِيرَ إِلَيْهِ بِالْأَصَابِعِ فَلَا تُعَدُّوهُ».

[قَالَ أَبُو عِيسَى:]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «بِحَسْبِ أَمْرِيءٍ مِنَ الشَّرِّ أَنْ يُشَارَ إِلَيْهِ بِالْأَصَابِعِ فِي دِينٍ أَوْ دُنْيَا إِلَّا مَنْ عَصَمَهُ اللَّهُ».

(المعجم ٢٢) - [بَابُ: فِي تَمْثِيلِ طُولِ الْأَمَلِ وَازْدِيَادِ حِرْصِ الْمَرْءِ كُلَّمَا هَرَمَ وَوُقُوعِهِ فِي الْهَرَمِ آخِرَ الْأَمْرِ] (التحفة ٨٧)

٢٤٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

[1] Due to his being known for excessiveness.

ﷺ drew a square line (on the ground) for us, and in the middle of the (square) line he drew another line, and he drew another line going out of the (square) line. Around the one that was in the middle, he drew (various) lines. Then he said: 'This is the son of Ādam, and this is his life-span encircling him, and this one in the middle is the person, and these lines are his obstacles, if he escapes this one, this one ensnares him, and the line extending outside is his hope.'” (*Sahih*)

This *Hadith* is *Sahih*.

يَحْيَىٰ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ، عَنْ أَبِي يَعْلَى، عَنْ الرَّبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: خَطَّ لَنَا رَسُولُ اللَّهِ ﷺ خَطًّا مُرَبَّعًا وَخَطًّا فِي وَسْطِ الْخَطِّ خَطًّا، وَخَطًّا خَارِجًا مِنَ الْخَطِّ خَطًّا، وَحَوْلَ الَّذِي فِي الْوَسْطِ خَطُوطًا، فَقَالَ: «هَذَا ابْنُ آدَمَ وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ، وَهَذَا الَّذِي فِي الْوَسْطِ الْإِنْسَانُ وَهَذِهِ الْخَطُوطُ عُرُوضُهُ إِنْ نَجَا مِنْهُ هَذَا يَنْهَشُهُ هَذَا، وَالْخَطُّ الْخَارِجُ الْأَمَلُ». هَذَا حَدِيثٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، الرقاق، باب: في الأمل وطوله ... إلخ، ح: ٦٤١٧ من حديث يحيى القطان به.

Comments:

- a. Everyman’s lifespan is predetermined and limited to a specific time, which he can never outstrip. In his life, moreover, man has to contend with so many obstacles, unhappy situations and adversities that are so persistent that they outlive his days of life. In any case, the ultimate destiny of man is death. On the one hand there are his hopes and aspirations that outreach the square lines of his life that encompass him from all sides, and on the other there is death that snaps the cord of his life and he has to leave things unfinished.
- b. A teacher would do well to use charts and illustrations in order to drive home his concepts and ideas to the students.

2455. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The son of Ādam grows old but two things keep him young: Desire for life and desire for wealth.”^[1] (*Sahih*)

This *Hadith* is [*Hasan*] *Sahih*.

٢٤٥٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَانِ: الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمْرِ». هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخریج: [صحيح] تقدم: ٢٣٣٩.

Comments:

Man’s desires and aspirations are longer than his life and, in order to fulfill them, he needs both an extended span of life and wealth. On the other hand,

[1] This preceded under no. 2339.

old age brings in its wake the weakening of his bones and limbs. This necessarily weakens his intellect as well. He is not, therefore, able to bridle his hopes and aspirations. Consequently, lust for wealth and longevity grows stronger and stronger inside his heart.

2456. Muṭarrif bin ‘Abdullāh bin Ash-Shikh-khīr narrated from his father from the Prophet ﷺ, who said: “The case of the son of Ādam is such that he is surrounded by ninety-nine calamities, if the calamities miss him, he falls into decrepitude.”^[1] (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb*].

٢٤٥٦ - حَدَّثَنَا أَبُو هُرَيْرَةَ مُحَمَّدُ بْنُ فِرَاسِ الْبَصْرِيِّ: حَدَّثَنَا أَبُو قَتَيْبَةَ سَلْمُ بْنُ قَتَيْبَةَ: حَدَّثَنَا أَبُو الْعَوَّامِ - وَهُوَ عِمْرَانُ الْقَطَّانُ - عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ ابْنِ الشَّخِيرِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ ابْنِ آدَمَ وَإِلَى جَنْبِهِ تِسْعَةٌ وَتِسْعُونَ مِئَةً إِنْ أَخْطَأَتْهُ الْمَنَائِمَا وَقَعَ فِي الْهَرَمِ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ].

تخريج: [ضعيف] تقدم: ٢١٥٠.

Comments:

Man’s whole structure has been so fashioned in the primordial state that he is as if in a camp encircled by ninety-nine calamities and diseases, anyone of which could cause his death at any time or moment. Should he survive all of these, there is last of all the incurable disease of old age which, when it comes, does not part company until death.

Chapter 23. The Exhortation For Remembrance Of Allāh And Remembrance Of Death At The End Of The Night, And The Virtue Of Increased Ṣalāt Upon The Prophet ﷺ

2457. Aṭ-Ṭufail bin Ubayy bin Ka‘b narrated from his father who said: “When a third of the night had passed, the Messenger of Allāh ﷺ stood and said: ‘O you people! Remember Allāh! Remember Allāh! The *Rājifah* is coming,

(المعجم ٢٣) - بَابُ فِي التَّرْغِيبِ فِي ذِكْرِ اللَّهِ وَذِكْرِ الْمَوْتِ آخِرَ اللَّيْلِ وَفَضْلِ إِكْتَارِ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ [التحفة ٨٨]

٢٤٥٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا قَيْصَةُ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أَبِي بْنِ كَعْبٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ: «يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللَّهَ اذْكُرُوا اللَّهَ

^[1] This preceded with similar wording under no. 2150.

followed by the *Rādifah*, death and what it brings is coming, death and what it brings is coming!” Ubayy said: “I said: ‘O Messenger of Allāh! Indeed I say very much *Ṣalāt* for you. How much of my *Ṣalāt* should I make for you?’ He said: ‘As you wish.’” [He said:] “I said: ‘A fourth?’ He said: ‘As you wish. But if you add more it would be better for you.’ I said: ‘Then half?’ He said: ‘As you wish. And if you add more it would be better [for you].’” [He said:] “I said: ‘Then two-thirds?’ He said: ‘As you wish, but if you add more it would be better for you.’ I said: ‘Should I make all of my *Ṣalāt* for you?’ He said: ‘Then your problems would be solved and your sins would be forgiven.’” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*].

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۱۳۶/۵ من حديث سفيان الثوري به وعنن وصححه الحاكم: ۵۱۳/۲ من حديث قبيصة بن عقبة ووافقه الذهبي، وانظر الحديث المتقدم: ۲۴۵۰.

Comments:

Ubayy bin Ka‘b ؓ used to supplicate profusely. He once thought that since he was already making long, long supplications to Allāh; why not set apart some of that time for supplicating to Allāh to send down His special blessings on His Messenger ﷺ? He decided to enquire the Prophet ﷺ about it. When he asked the Prophet ﷺ as to how much time he should set for the purpose, the Prophet ﷺ did not consider it fit to give a time limit for it and left it to the questioner’s own discretion and will. The Prophet ﷺ did, however, made it plain that the more he would do it the more beneficial it would be for him.

Chapter 24. Explaining What Is Implied By Having *Hayā*’ For Allāh As Is His Due

2458. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of

جَاءَتِ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ. قَالَ أُبَيُّ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَكْثُرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟ قَالَ: «مَا شِئْتَ». [قَالَ:] قُلْتُ: الرَّبْعُ؟ قَالَ: «مَا شِئْتَ. فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ». قُلْتُ: فَالْثُلُثُ؟ قَالَ: «مَا شِئْتَ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ». [قَالَ:] قُلْتُ: فَالْثُلُثَيْنِ؟ قَالَ: «مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»، قُلْتُ: أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا؟ قَالَ: «إِذَا تَكْفَى هَمَّكَ وَيُعْفِرُ لَكَ ذَنْبَكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

(المعجم ۲۴) - [بَابُ:] فِي بَيَانِ مَا يَقْتَضِيهِ الْاِسْتِحْيَاءُ مِنَ اللَّهِ حَقَّ الْحَيَاءِ [التحفة ۸۹]

۲۴۵۸ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ أَبِي بَانَ بْنِ إِسْحَاقَ، عَنِ

Allāh ﷻ said: “Have *Hayā*’ for Allāh as is His due.” [He said:] We said: “O Prophet of Allāh! We have *Hayā*’, and all praise is due to Allāh.” He said: “Not that, but having the *Hayā*’ for Allāh which He is due is to protect the head and what it contains, and to protect the insides and what it includes, and to remember death and the trial, and whoever intends the Hereafter, he leaves the adornments of the world. So whoever does that, then he has indeed fulfilled *Hayā*’, meaning the *Hayā*’ which Allāh is due.” (*Ḍaʿīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we only know of it through this route, as a narration of Abān bin Ishāq, from Aṣ-Ṣabbāḥ bin Muḥammad.

الصَّبَّاحِ بْنِ مُحَمَّدٍ، عَنْ مَرَّةَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ». [قَالَ:] قُلْنَا: يَا نَبِيَّ اللَّهِ! إِنَّا لَنَسْتَحْيِي وَالْحَمْدُ لِلَّهِ، قَالَ: «لَيْسَ ذَلِكَ وَلَكِنَّ الْاسْتِحْيَاءَ مِنَ اللَّهِ حَقَّ الْحَيَاءِ أَنْ تَحْفَظَ الرَّأْسَ وَمَا وَعَى، وَتَحْفَظَ الْبَطْنَ وَمَا حَوَى، وَتَتَذَكَّرَ الْمَوْتَ وَالْبَلِيَّ، وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ الدُّنْيَا، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَحْيَى يَعْنِي مِنَ اللَّهِ حَقَّ الْحَيَاءِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبَانَ بْنِ إِسْحَاقَ عَنِ الصَّبَّاحِ بْنِ مُحَمَّدٍ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣٨٧/١ عن محمد بن عبيد به وسنده ضعيف من أجل الصباح بن محمد ومع ذلك صححه الحاكم: ٣٢٣/٤ ووافقه الذهبي ووقع في سند المستدرک: صباح بن محارب وهو وهم، وللحديث شواهد ضعيفة (مردودة) عند الطبراني في الكبير: ٢١٩/٣، ح: ٣١٩٢، ١٨٨/١٠، ح: ١٠٢٩٠ وغيره.

Comments:

A sense of shyness or modesty is a natural human trait that plays an important part in building a person’s character. It is modesty that prevents him from indulging in acts that are lewd and evil. Only those who can guard their minds against evil thoughts, protect their bellies from unlawful food and drink, and are mindful of what conditions await them in their graves after death could truly have shyness. And only those people can have real modesty who put no value on the ostentations and luxuries of the world, and reject the temptations of this world in favor of a happier life in the Hereafter.

Chapter 25. The *Hadīth*: “The Clever Person Is The One Who Subjects His Soul And Works For What Is After Death”

2459. Shaddād bin Aws narrated that the Prophet ﷺ said: “The clever person is the one who subjugates his soul, and works for what is after death. And the incapable is the one who follows his desires and merely hopes in Allāh.” (*Daʿif*)

He said: This *Hadīth* is *Hasan*. [He said:] The meaning of his saying: “Who subjugates his soul”, is to say the one who reckons with his soul in the world, before he is reckoned with, on the Day of Judgement.

It has been related that ‘Umar bin Al-Khattāb said: “Reckon with yourselves before you are reckoned with, and prepare for the Greatest Inquisition. The reckoning of the Day of Judgement is only light for the one who reckoned with himself in the world.”

And, it has been related that Maimūn bin Mihrān said: “The slave (of Allāh) will not be a *Taqī* until he has reckoned himself, just as he would account for where his business partner got his food and clothing.”

(المعجم ٢٥) - [بَابُ حَدِيثٍ: «الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ»]
(التحفة ٩٠)

٢٤٥٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْيَمَ؛
ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْيَمَ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ شَدَادِ بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَتَّى عَلَى اللَّهِ». قَالَ: هَذَا حَدِيثٌ حَسَنٌ [قَالَ:] وَمَعْنَى قَوْلِهِ: مَنْ دَانَ نَفْسَهُ يَقُولُ: يُحَاسِبُ نَفْسَهُ فِي الدُّنْيَا قَبْلَ أَنْ يُحَاسَبَ يَوْمَ الْقِيَامَةِ. وَيُرْوَى عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَتَرْثُوا لِلْعَرَضِ الْأَكْبَرِ وَإِنَّمَا يَخْفُ الْجِسَابُ يَوْمَ الْقِيَامَةِ عَلَى مَنْ حَاسَبَ نَفْسَهُ فِي الدُّنْيَا. وَيُرْوَى عَنْ مَيْمُونِ بْنِ مِهْرَانَ قَالَ: لَا يَكُونُ الْعَبْدُ تَقِيًّا حَتَّى يُحَاسِبَ نَفْسَهُ كَمَا يُحَاسِبُ شَرِيكَهُ مِنْ أَيْنَ مَطْعَمُهُ وَمَلْبَسُهُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب ذكر الموت والاستعداد له، ح: ٤٢٦٠ من حديث أبي بكر بن أبي مريم به وهو ضعيف مختلط * أثر عمر بن الخطاب: رواه ابن أبي الدنيا بإسناد ضعيف عنه، فيه انقطاع وعنعة المدلس، عنعة سفيان بن عيينة، انظر مسند الفاروق لابن كثير: ٦١٨/٢ وأثر ميمون بن مهران.

Comments:

The *Hadith* tells us that a smart person is not he who is smart in amassing wealth with both hands in the world; a truly smart, prudent or clever person is he who subjugates his soul and makes it subservient to the commandments of Allāh and makes good preparation for his Afterlife.

**Chapter 26. The *Hadith*:
“Increase In Remembrance Of
The Severer Of Pleasures”^[1]**

2460. Abū Sa‘eed narrated: “The Messenger of Allāh ﷺ entered his *Musalla* and saw the people who looked as if they were smiling. So he said: ‘Indeed, if you were to increase in remembrance of the severer of pleasures, then you would find yourselves too busy for what I see. So increase in remembrance of death, the severer of pleasures. For indeed there is no day that comes upon the grave except that it speaks, saying: “I am the house of the estranged, I am the house of the solitude, I am the house of dust, and I am the house of the worm-eaten.” When the believing worshipper is buried, the grave says to him: “Welcome, make yourself comfortable. Indeed, to me, you are the most beloved of those who walked upon me. Since you have been entrusted to me and delivered to me today, you shall see what I have arranged for you.” It will then widen for him so that his sight extends, and the door to Paradise is opened for him. And when the wicked worshipper or the disbeliever is buried, the grave says to him: “You are not welcome, do

(المعجم ٢٦) - [بَابُ حَدِيثٍ: «أَكْثِرُوا
مِنْ ذِكْرِ هَاذِمِ اللَّذَاتِ» (التحفة ٩١)

٢٤٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ - وَهُوَ
ابْنُ مَدُوَيْهٍ -: حَدَّثَنَا الْقَاسِمُ بْنُ الْحَكَمِ
الْعُرَيْبِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْوَلِيدِ الْوَصَافِيُّ
عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: دَخَلَ رَسُولُ
اللَّهِ ﷺ مُصَلًّا فَرَأَى نَاسًا كَانَتْهُمْ يَكْتَشِرُونَ،
قَالَ: «أَمَّا إِنَّكُمْ لَوْ أَكْثَرْتُمْ ذِكْرَ هَاذِمِ اللَّذَاتِ
لَسَغَلَكُمُ عَمَّا أَرَى [الْمَوْتِ]، فَأَكْثِرُوا مِنْ
ذِكْرِ هَاذِمِ اللَّذَاتِ الْمَوْتِ، فَإِنَّهُ لَمْ يَأْتِ عَلَى
الْقَبْرِ يَوْمٌ إِلَّا تَكَلَّمَ فَيَقُولُ: أَنَا بَيْتُ الْعُرْبِيَّةِ،
وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ التُّرَابِ وَأَنَا بَيْتُ
الدُّودِ، فَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ:
مَرْحَبًا وَأَهْلًا، أَمَا إِنْ كُنْتَ لِأَحَبَّ مَنْ يَمْشِي
عَلَى ظَهْرِي إِلَيَّ فَإِذَا وُلِّيتُكَ الْيَوْمَ وَصَرْتُ إِلَيَّ
فَسَتْرِي صَنِيعِي بِكَ، [قَالَ:] فَيَتَّسِعُ لَهُ مَدَّ
بَصَرِهِ وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ. وَإِذَا دُفِنَ
الْعَبْدُ الْفَاجِرُ أَوْ الْكَافِرُ قَالَ لَهُ الْقَبْرُ: لَا
مَرْحَبًا وَلَا أَهْلًا أَمَا إِنْ كُنْتَ لِأَبْغَضَ مَنْ
يَمْشِي عَلَى ظَهْرِي إِلَيَّ فَإِذَا وُلِّيتُكَ الْيَوْمَ
وَصَرْتُ إِلَيَّ فَسَتْرِي صَنِيعِي بِكَ. قَالَ: فَيَلْتَمِسُ
عَلَيْهِ حَتَّى يَلْتَمِي عَلَيْهِ وَتَحْتَلِفَ أَضْلَاغُهُ».

[1] This part preceded under no. 2307.

not get comfortable. Indeed, to me, you are the most hated of those who walked upon me. Since you have been entrusted to me and delivered to me today, you shall see what I have arranged for you.” He said: ‘It will begin closing in on him (squeezing him) until his ribs are crushing each other.’” He said: “The Messenger of Allāh ﷺ clasped some of his fingers between others and said: ‘Seventy giant serpents will constrict him, if even one of them were to hiss on the earth, nothing upon it would grow as long as it remained. They will chew on him and bite him until he is brought to the Reckoning.’” He said: “The Messenger of Allāh ﷺ said: ‘The grave is but a garden from the gardens of Paradise, or a pit from the pits of the Fire.’” (Da'if)

[Abū 'Eisā said:] This *Hadīth* is [Hasan] *Gharīb*, we do not know of it except through this route.

تخریج: [إسناده ضعيف] وأخرجه البيهقي في شعب الإيمان: ١/٤٩٨، ٤٩٩، ح: ٨٢٨ من حديث القاسم بن الحكم به مختصراً * عبيد الله بن الوليد: ضعيف (تقريب) وعطية ضعيف مشهور ولبعض الحديث شواهد انظر، ح: ٢٣٠٧.

Comments:

When a believer is put in the grave, it opens its bosom spacious and wide and treats him with extreme love and kindness. It rather becomes a garden from the gardens of Paradise for him. But when a wicked and disbelieving person is interned in it, it squeezes him tight and treats him harshly and severely.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِأَصَابِعِهِ فَأَدْخَلَ بَعْضَهَا فِي جَوْفِ بَعْضٍ قَالَ: «وَيَقْبِضُ [اللَّهُ] لَهُ سَبْعُونَ تَنِينًا لَوْ أَنَّ وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَتَبَتَّ شَيْئًا مَا بَقِيَتِ الدُّنْيَا، فَيَنْهَشُهُ وَيَخْدَشُهُ حَتَّى يُفْضَى بِهِ إِلَى الْحِسَابِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

Chapter 27. The *Hadīth* In Brief: “What Do I Have To Do With The World! I Am Not In The World But As A Rider.”^[1]

2461. Ibn ‘Abbās narrated: “‘Umar bin Al-Khattāb informed me, saying: ‘I entered upon the Messenger of Allāh ﷺ and saw him reclining upon a mat woven from fibers, and I could see the impressions it left upon his side.’”

(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

There is a lengthy story with the *Hadīth*.

(المعجم ٢٧) - [بَابُ حَدِيثٍ مُخْتَصَرٍ :

مَالِي وَلِلدُّنْيَا مَا أَنَا إِلَّا كَرَاجِبٍ]

(التحفة ٩٢)

٢٤٦١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا

عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ

عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ قَالَ:

سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَخْبَرَنِي عُمَرُ بْنُ

الْخَطَّابِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ

فَإِذَا هُوَ مُتَّكِيٌّ عَلَى رَمْلٍ حَصِيرٍ فَرَأَيْتُ أَثَرَهُ

فِي جَنْبِهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

تخريج: متفق عليه، وأخرجه مسلم، الطلاق، باب: في الإيلاء واعتزال النساء وتخييرهن ... إلخ، ح: ١٤٧٩ من حديث عبدالرزاق والبخاري، ح: ٥١٩١ من حديث الزهري به وسيأتي، ح: ٣٣١٨ بطوله.

Comments:

The Messenger of Allāh ﷺ had chosen for himself a life of frugality and austerity, away from the comforts and pleasures of the world. There is a long story connected with this *Hadīth* that appears in *Aḥādīth* relating to the Qur’ān, Chapter 66, titled *At-Tahrīm* (The Prohibition).

Chapter 28. The *Hadīth*: “By Allāh! It Is Not Poverty That I Fear For You”

2462. Al-Mustawrad bin Makhramah narrated that ‘Āmir bin ‘Awf informed him – and he was an ally of Banū ‘Amr bin Lu’ay who had participated with the Messenger of Allāh ﷺ at (the

(المعجم ٢٨) - [بَابُ حَدِيثٍ: وَاللَّهِ مَا

الْفَقْرَ أَخْشَى عَلَيْكُمْ] (التحفة ٩٣)

٢٤٦٢ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا

عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ] عَنْ مَعْمَرٍ وَيُونُسَ، عَنِ

الزُّهْرِيِّ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ أَنَّ الْمِسْوَرَ

ابْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ - وَهُوَ

[1] This part preceded under no. 2377.

battle of) Badr, he said: "The Messenger of Allāh ﷺ had dispatched Abū 'Ubaidah bin Al-Jarrāh, so he arrived with the wealth from Al-Bahrain. When the *Anṣār* had heard of the arrival of Abū 'Ubaidah they were attending *Ṣalāt Al-Fajr*. So the Messenger of Allāh ﷺ performed the *Ṣalāt* and when he finished, they assembled before him. The Messenger of Allāh ﷺ smiled when he saw them, then he said: 'I think that you heard that Abū 'Ubaidah has arrived with something?' They said: 'Yes O Messenger of Allāh!' He said: 'Then receive good news, and hope for what will please you. By Allāh! It is not poverty that I fear for you, but what I fear for you is that the world will be presented for you just as it was presented for those before you, then you will compete for it, just as they competed for it, and it will destroy you, just as it destroyed them.'"

(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه مسلم، الزهد والرفائق، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٦١ من حديث يونس بن يزيد والبخاري، ح: ٣١٥٨ من حديث الزهري به.

Comments:

The Messenger of Allāh ﷺ knew from the history of the past nations as to how, when they came to possess the affluence of wealth and all the fineries of the world, they grew greedier and greedier after worldly possessions and wealth. They, in fact, got so infatuated by the pleasures of the world that they completely forgot the very purpose of their creation and existence on earth. This gave rise to mutual bickering and rivalry, and even ignited open enmity among the people, which led to their final doom and destruction. That was the reason why the Messenger of Allāh ﷺ feared as a loving master, that the same might happen to his own people as well, and he warned them against it.

حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْرًا
مَعَ رَسُولِ اللَّهِ ﷺ - أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ
بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، فَقَدِمَ بِمَالٍ مِنَ
الْبَحْرَيْنِ، فَسَمِعَتْ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ
فَوَافُوا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا
صَلَّى رَسُولُ اللَّهِ ﷺ أَنْصَرَفَ، فَتَعَرَّضُوا لَهُ،
فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُمْ ثُمَّ قَالَ:
«أَظَنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ؟»
قَالُوا: أَجَلْ يَا رَسُولَ اللَّهِ! قَالَ: «فَأَبْشِرُوا
وَأَقْلُوا مَا يَسُرُّكُمْ، فَإِنَّ اللَّهَ! مَا الْفَقْرَ أَحْسَى
عَلَيْكُمْ، وَلَكِنْ أَحْسَى عَلَيْكُمْ أَنْ تُبْسِطَ الدُّنْيَا
عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ فَتَنَافَسُوهَا
كَمَا تَنَافَسُوهَا فَتُهْلِكَكُمْ كَمَا أَهْلَكْتَهُمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

Chapter 29. "Indeed This Wealth Is Green And Sweet"

2463. ‘Urwah bin Az-Zubair and Ibn Musayyab narrated that Ḥakīm bin Ḥizām said: "I (once) asked the Messenger of Allāh ﷺ (for something) and he gave it to me. Then I asked him (again) and he gave it to me. Then I asked him (again), so he gave it to me. Then he said: 'O Ḥakīm! Indeed this wealth is green and sweet, so whoever takes it without asking for it, he will be blessed in it. And whoever takes it, insisting upon it, he will not be blessed in it. He is like the one who eats but does not get satisfied and contended. And the upper hand (giving) is better than the lower hand (receiving).'" So Ḥakīm said: "I said: 'O Messenger of Allāh! By the One who sent you with the Truth! I shall not ask anyone for anything after you until I depart the world.'" So Abū Bakr used to call Ḥakīm to give him something, but he refused to accept it. Then ‘Umar called him to give to him, but he refused to accept it. So ‘Umar said: "O you Muslims! I would like you to bear witness that I presented Ḥakīm with his due of these spoils of war but he refused to accept it." So Ḥakīm never asked anyone of the people for anything after the Messenger of Allāh, until he died. (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ṣaḥīḥ*.

(المعجم ٢٩) - [بَابُ: إِنَّ هَذَا الْمَالَ
خَضِرَةٌ حُلْوَةٌ] (التحفة ٩٤)

٢٤٦٣ - أَخْبَرَنَا سُؤَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ
عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ
وَأَبْنِ الْمُسَيَّبِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ قَالَ:
سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ
فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «يَا
حَكِيمُ! إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ
أَخَذَهُ بِسَخَاوَةٍ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ
بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي
يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ
السُّفْلَى». فَقَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ
اللَّهِ! وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرَزُأُ أَحَدًا بَعْدَكَ
شَيْئًا حَتَّى أَفَارِقَ الدُّنْيَا، فَكَانَ أَبُو بَكْرٍ يَدْعُو
حَكِيمًا إِلَى الْعَطَاءِ، فَيَأْبَى أَنْ يَقْبَلَهُ، ثُمَّ إِنَّ
عُمَرَ دَعَاهُ لِيُعْطِيَهُ، فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا.
فَقَالَ عُمَرُ: إِنِّي أَشْهَدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ
عَلَى حَكِيمٍ أَنِّي أَعْرَضْتُ عَلَيْهِ حَقَّهُ مِنْ هَذَا
النَّفْيِ فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَمْ يَزُرْ حَكِيمٌ أَحَدًا
مِنَ النَّاسِ شَيْئًا بَعْدَ رَسُولِ اللَّهِ ﷺ حَتَّى
تُوفِّيَ. [قَالَ:] هَذَا حَدِيثٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الزكاة، باب الاستعفاف عن المسألة، ح: ١٤٧٢ من حديث ابن المبارك ومسلم، ح: ١٠٣٥ من حديث الزهري به وهو في الزهد لابن المبارك، ص: ١٧٤، ح: ٥٠٣ * يونس هو ابن يزيد الأيلي وابن المسيب وهو سعيد الفقيه المشهور.

Comments:

Greed for wealth and riches in man leads to love of the world which, in turn, generates even greater lust for money and material. But if a person follows the example of Ḥakīm ؓ and spirit out the drives of lust and greed from his heart, he can feel contented even after giving up his rightful dues.

Chapter 30. The *Aḥādīth*: “We Were Tested With Adversity” And: “Whoever Makes The Hereafter His Goal” And: “Son Of Adam, Devote Yourself To My Worship”

2464. ‘Abdur-Raḥmān bin ‘Awf said: “We were tested along with the Messenger of Allāh ﷺ by adversity, so we were patient, then we were tested after him with prosperity, but we were not patient.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ṣaḥīh*.

(المعجم ٣٠) - بَابُ أَحَادِيثَ: ابْتُلِينَا بِالضَّرَّاءِ، وَمَنْ كَانَتْ الْآخِرَةُ هَمَّهُ، وَابْنُ آدَمَ تَفَرَّغَ لِعِبَادَتِي] (التحفة ٩٥)

٢٤٦٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: ابْتُلِينَا مَعَ رَسُولِ اللَّهِ ﷺ بِالضَّرَّاءِ فَصَبَرْنَا، ثُمَّ ابْتُلِينَا بَعْدَهُ بِالسَّرَّاءِ فَلَمْ نَصْبِرْ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده ضعيف] * الزهري عن ابن صفوان الأموي

نقطة.

Comments:

It is easy for man to hold fast to his faith and be mindful of the Hereafter in penury and adversity but difficult to abide by his faith in a life of affluence and luxury.

2465. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Whoever makes the Hereafter his goal, Allāh makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allāh puts his poverty right before

٢٤٦٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنِ الرَّبِيعِ بْنِ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ - وَهُوَ الرَّقَاشِيُّ -، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ، وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ

his eyes, and disorganizes his affairs, and the world does not come to him, except what has been decreed for him.” (*Da'if*)

فَقَرَهُ بَيْنَ عَيْنَيْهِ وَفَرَّقَ عَلَيْهِ سَمَلَهُ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ».

تخریج: [إسناده ضعيف] وأخرجه البغوي في شرح السنة، ح: ٤١٤٢ من حديث الربيع بن صبيح به، يزيد بن أبان ضعيف مشهور وللحديث شواهد ضعيفة.

Comments:

Whoever believes in the Afterlife and makes its success and prosperity his chief purpose and goal, Allāh makes his heart an abode of contentment, peace and satisfaction. He will not find himself bogged down in so many problems of the world nor get jittery. Moreover, whatever is allotted for him from the world, he will get it anyhow.

2466. Abū Hurairah narrated that the Prophet ﷺ said: “Indeed Allāh, Most High, said: ‘O son of Ādam! Devote yourself to My worship, I will fill your chest with riches and alleviate your poverty. And if you do not do so, then I will fill your hands with problems and not alleviate your poverty.’” (*Hasan*)

[He said:] This *Hadīth* is *Hasan Gharīb*. Abū *Khālid* Al-Wālibī’s (a narrator in the chain) name is Hurmuz.

٢٤٦٦ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ عِمْرَانَ بْنِ زَائِدَةَ بْنِ نَشِيطٍ، عَنْ أَبِيهِ، عَنْ أَبِي خَالِدِ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا ابْنَ آدَمَ! تَفَرَّغْ لِعِبَادَتِي أَمْلاً صَدْرَكَ غِنَى وَأَسَدٌ فَفَرِّكَ، وَإِنْ لَا تَفْعَلْ مَلَأْتُ يَدَيْكَ شُغْلًا وَلَمْ أَسُدِّ فَفَرِّكَ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو خَالِدِ الْوَالِبِيِّ اسْمُهُ هُرْمُزٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب الهم بالدنيا، ح: ٤١٠٧ من حديث عمران بن زائدة به وصححه ابن حبان (الإحسان): ٣٩٤: والحاكم: ٤٤٣/٢ ووافقه الذهبي * زائدة ابن نشيط وأبو خالد وثقهما ابن خزيمة وابن حبان والحاكم وغيرهم راجع نيل المقصود، ح: ١٣٢٨.

Comments:

If a man engages himself in worshipping Allāh and in the doing of His commands, Allāh grants him contentment and exemption from wants and drives penury and need away from him. In case the man is heedless of Allāh’s commands and neglects His worship, He divests him of the wealth of contentment and fills his heart with avarice and greed, and robs him of the tranquillity and peace of mind.

Chapter 31. The *Hadīth* Of ‘Aishah: “The Messenger of Allāh ﷺ Died...”

(المعجم ٣١) - [بَابُ حَدِيثِ عَائِشَةَ :
تُوفِّي رَسُولُ اللَّهِ ﷺ . . .] (التحفة ٩٦)

2467. ‘Aishah said: “The Messenger of Allāh ﷺ died and we had a *Shatr* of barely. We ate from it as Allāh willed, then I said to the slave girl: ‘Measure it’ so she measured it, and it was not long before it was gone.” She said: “If we had left it alone then we could have eaten from it more than that.”^[1] (*Sahih*)

٢٤٦٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ
قَالَتْ: تُوفِّي رَسُولُ اللَّهِ ﷺ وَعِنْدَنَا شَطْرٌ مِنْ
شَعِيرٍ فَأَكَلْنَا مِنْهُ مَا شَاءَ اللَّهُ، ثُمَّ قُلْتُ لِلْجَارِيَةِ:
كَيْلِيهِ فَكَأَنَّهُ فَلَمْ يَلْبُثْ أَنْ فَنِي، قَالَتْ: فَلَوْ كُنَّا
تَرَكْنَاهُ لَأَكَلْنَا مِنْهُ أَكْثَرَ مِنْ ذَلِكَ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.
[قَوْلُهَا] شَطْرٌ يَعْنِي شَيْئًا مِنْ شَعِيرٍ.

[Abū ‘Eisā said:] This *Hadīth* is *Sahih* [Her saying]: “*Shatr*” means a small quantity of barley.

تخريج: متفق عليه وأخرجه البخاري، فرض الخمس، باب نفقة نساء النبي ﷺ بعد وفاته، ح: ٣٠٩٧ ومسلم، ح: ٢٩٧٣ من حديث هشام بن عروة به.

Comments:

The Messenger of Allāh ﷺ left nothing in inheritance, except for some food grains in the chambers of his wives.

Chapter 32. His ﷺ Saying About The Curtain: “It Reminds Me Of The World...”

(المعجم ٣٢) - [بَابُ قَوْلِهِ فِي الْقِرَامِ:
إِنَّهُ يُذَكِّرُنِي الدُّنْيَا . . .] (التحفة ٩٧)

2468. ‘Aishah narrated: “We had a cloth which had some pictures on it as a curtain on my door. The messenger of Allāh ﷺ saw it and said: ‘Remove it, for it reminds me of the world.’” She said: “We had a piece of velvet that had patches of silk on it which we used to wear.” (*Sahih*)

٢٤٦٨ - حَدَّثَنَا هَنَادٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ
عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ عَزْرَةَ، عَنْ حُمَيْدِ
ابْنِ عَبْدِ الرَّحْمَنِ الْحُمَيْرِيِّ، عَنْ سَعْدِ بْنِ
هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ لَنَا قِرَامٌ سِتْرٌ
فِيهِ تَمَائِيلُ عَلَى بَابِي، فَرَأَهُ رَسُولُ اللَّهِ ﷺ
فَقَالَ: «انزعيه فإنه يُذَكِّرُنِي الدُّنْيَا» قَالَتْ:
وَكَانَ لَنَا سَمَلٌ قَطِيفَةٌ [تَقُولُ]: عَلِمَهَا حَرِيرٌ

[Abū ‘Eisā said:] This *Hadīth* is

^[1] Indicating — in accord with the narrations in this section — the importance of not devoting oneself to worldly matters, and that the blessing was less after having concern for the measurement left behind.

Hasan [Ṣaḥīḥ Gharīb] from this route.

كُنَّا نَلْبَسُهَا .

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

تخريج: وأخرجه مسلم، اللباس والزينة، باب تحريم تصوير صورة الحيوان ... إلخ،
ح: ٨٨/٢١٠٧ من حديث داود به.

Comments:

A person's putting a decorative cloth as a curtain on the door indicates his love of the world. Hence it was that the Messenger of Allāh's abhorred it.

2469. 'Āishah narrated: "The Messenger of Allāh ﷺ had a leather cushion stuffed with palm fibers which he would lean on." (Ṣaḥīḥ)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٢٤٦٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عُدَّةُ عَنْ
هَشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:
كَانَتْ وَسَادَةٌ رَسُولِ اللَّهِ ﷺ الَّتِي يَضْطَجِعُ
عَلَيْهَا مِنْ أَدَمِ حَشْوُهَا لَيْفٌ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخريج: [إسناده صحيح] وأخرجه مسلم، اللباس والزينة، باب التواضع في اللباس،
والاقتصار على الغليظ منه اليسير ... إلخ، ح: ٢٠٨٢ من حديث عبدة بن سليمان به وله شواهد
عند البخاري، ح: ٢٤٦٨ ومسلم وغيرهما .

Comments:

The Arabic word occurring in this *Hadīth* is *Wisādah*, i.e. a pillow. In *Al-Bukhārī's* version the word used is *Firāsh* (i. e. bedding), which seems more appropriate for lying and stretching one's limbs. Anyhow, his *Wisādah* or *Firāsh* was stuffed with palm fibers which are hard and rough and not soft like cotton.

Chapter 33. His ﷺ Saying About The Sheep...

(المعجم ٣٣) - [بَابُ قَوْلِهِ ﷺ فِي

الشَّاةِ ...] (التحفة ٩٨)

2470. Abū Maisarah narrated from 'Āishah that they had slaughtered a sheep, so the Prophet ﷺ said: "What remains of it?" She said: "Nothing remains of it except its shoulder." He said: "All of it remains except its shoulder." (Ḥasan)

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ*.

(This) Abū Maisarah is Al-

٢٤٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنْ أَبِي
إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عَائِشَةَ أَنَّهُمْ
ذَبَحُوا شَاةً فَقَالَ النَّبِيُّ ﷺ: «مَا بَقِيَ مِنْهَا؟»
قَالَتْ: مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا. قَالَ: «بَقِيَ
كُلُّهَا غَيْرَ كَتِفِهَا» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ .

Hamdānī, his name is ‘Amr bin Shurahbīl.

وَأَبُو مَيْسَرَةَ هُوَ الْهَمْدَانِيُّ اسْمُهُ عَمْرُو بْنُ شُرْحَبِيلَ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥٠/٦ عن يحيى القطان به * أبو إسحاق صرح بالسمع عند البخاري في التاريخ الكبير: ٢٣٠/٤ وللحديث شاهد عند ابن أبي شيبة: ١١٢/٣ وغيره.

Comments:

Whatever food a person consumes is finished and gone, but what he gives in charity is his balance and deposit for the Hereafter. That is why the Prophet ﷺ described the part of mutton given in charity as their balance.

Chapter 34. The *Aḥādīth* Of ‘Aishah, Anas, ‘Alī and Abū Hurairah

(المعجم ٣٤) - [بَابُ أَحَادِيثِ عَائِشَةَ وَأَنْسِ وَعَلِيٍّ وَأَبِي هُرَيْرَةَ . . .] (التحفة ٩٩)

2471. ‘Aishah narrated: “We, the family of Muḥammad, would go for a month without kindling a fire, having only water and dates.” (*Ṣaḥīḥ*)

٢٤٧١ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «إِنْ كُنَّا آلَ مُحَمَّدٍ نَمْكُتُ شَهْرًا مَا نَسْتَوْقُدُ نَارًا إِنْ هُوَ إِلَّا الْمَاءُ وَالتَّمْرُ». [قَالَ:] هَذَا حَدِيثٌ صَحِيحٌ.

[He said:] This *Ḥadīth* is *Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الزهد والرفاق، باب الدنيا سجن للمؤمن وجنة للكافر، ح: ٢٩٧٢ من حديث عبدة بن سليمان به.

Comments:

The family of the Prophet ﷺ even experienced a phase of such hardship and poverty in life when a whole month or, according to another narration, even two months would pass without their having anything to cook on fire in the house; they just lived on water and dates, or else their neighbors from the *Anṣār* of Al-Madinah sent them milk as a gift.

2472. Anas narrated that the Messenger of Allāh ﷺ said: “Indeed I have feared for the sake of Allāh, such that no one has feared, and I have been harmed for the sake of Allāh, such that no one has been harmed. Thirty days and nights have passed over me, and there was no food with Bilāl and I for something with a liver to eat,

٢٤٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنِي رَوْحُ بْنُ أَسْلَمَ أَبُو حَاتِمٍ الْبَصْرِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنْسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ أَخِضْتُ فِي اللَّهِ وَمَا يُخَافُ أَحَدٌ، وَلَقَدْ أُوْذِيتُ فِي اللَّهِ لَمْ يُؤْذَ أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ وَمَالِي وَلَيْلَالِ طَعَامٍ

except what Bilāl could conceal under his armpit.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* refers to when the Prophet ﷺ went out fleeing from Makkah and Bilāl was with him. The only food Bilāl had was what he could carry under his arm.

يَأْكُلُهُ ذُو كَبِدٍ إِلَّا شَيْءٌ يُؤَارِيهِ ابْنُ بِلَالٍ» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَمَعْنَى هَذَا الْحَدِيثِ حِينَ خَرَجَ النَّبِيُّ ﷺ هَارِبًا مِنْ مَكَّةَ وَمَعَهُ بِلَالٌ، إِنَّمَا كَانَ مَعَ بِلَالٍ مِنَ الطَّعَامِ مَا يَحْمِلُ تَحْتِ ابْنِطِهِ .

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، المقدمة، باب فضل سلمان وأبي ذر والمقداد، ح: ١٥١ من حديث حماد بن سلمة به وصححه ابن حبان، ح: ٢٥٢٨.

Comments:

The Messenger of Allāh ﷺ has mentioned these facts of his life for the education of the people, and in order to tell them what trying circumstances he had had to undergo in the cause of Allāh, and that he had been harassed and terrified by his adversaries like no other person. He also pointed out that, when he refused to be cowed down by their oral threats, he was subjected to the kind of persecution that had no parallel in intensity or severity.

2473. Muḥammad bin Ka‘b Al-Qurazī said: “Someone narrated to me that he heard ‘Alī bin Abī Ṭālib saying: ‘I went out on a cold day from the house of the Messenger of Allāh ﷺ. I had taken a tanned skin, so I tore it in the middle, and put it over my neck, and wrapped my mid-section, fastening it with a palm leave. I was severely hungry, and if there was food in the house of the Messenger of Allāh ﷺ I would have eaten some of it. I went in search of something. I passed by a Jew on his property drawing water (from a well) with a pulley. I watched him from a gap in the fence. He said: “What is wrong with you O Arab! Would you like to get a date for every bucket?” I said: “Yes. Open the door so I can come in.” He opened the door, I

٢٤٧٣ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا يُونُسُ بْنُ بَكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي يَزِيدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرْظِيِّ قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: خَرَجْتُ فِي يَوْمٍ شَاتٍ مِنْ بَيْتِ رَسُولِ اللَّهِ ﷺ وَقَدْ أَخَذْتُ إِهَابًا مَعْطُونًا فَجَوَّبْتُ وَسَطَهُ فَأَدْخَلْتُهُ [فِي] عُنُقِي وَشَدَدْتُ وَسْطِي فَحَزَمْتُهُ بِخُوصِ النَّحْلِ، وَإِنِّي لَشَدِيدُ الْجُوعِ وَلَوْ كَانَ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ طَعَامٌ لَطَعِمْتُ مِنْهُ، فَخَرَجْتُ أَلْتَمِسُ شَيْئًا فَمَرَرْتُ بِيهودِي فِي مَالٍ لَهُ وَهُوَ يَسْقِي بِبِكْرَةٍ لَهُ فَاطَّلَعْتُ عَلَيْهِ مِنْ ثَلَمَةٍ فِي الْحَائِطِ، فَقَالَ: مَا لَكَ يَا أَعْرَابِي! هَلْ لَكَ فِي [كُلِّ] ذَلْوٍ بِتَمْرَةٍ؟ قُلْتُ: نَعَمْ فَاتْفَحِ الْبَابَ حَتَّى أَدْخُلَ، فَفَتَحَ فَدَخَلْتُ

entered and he gave me his bucket. Then for every bucket I pulled out, he would give me a date, until when it was enough for me. I put his bucket down and said: "I think I had enough to eat" then I scooped some water to drink it. Then I came to the *Masjid* and found the Messenger of Allāh ﷺ in it." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

فَأَعْطَانِي دَلْوَهُ، فَكُلَّمَا نَزَعْتُ دَلْوًا أَعْطَانِي تَمْرَةً حَتَّى إِذَا امْتَلَأْتُ كَفَيْي أَرْسَلْتُ دَلْوَهُ وَقُلْتُ: حَسْبِي فَأَكَلْتُهَا، ثُمَّ جَرَعْتُ مِنَ الْمَاءِ فَشَرِبْتُ ثُمَّ جِئْتُ الْمَسْجِدَ فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ فِيهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] * "من سمع" لم أعرفه.

Comments:

The *Hadīth* gives us an idea as to how very hard-pressed financially were the Companions in the early years of emigration in Al-Madinah. Prosperity and affluence only came to them after Allāh granted them victories in military campaigns over their enemies. It must, however, be remembered that, even in the days of abject poverty, the Companions led a life of contentment and strove to earn their bread through physical labor and hard work.

2474. Abū 'Uthmān An-Nahdī narrated from Abū Hurairah that they (the Companions) were suffering from hunger so the Messenger of Allāh ﷺ gave them each a date." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ*.

٢٤٧٤ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبَّاسِ الْجَرِيرِيِّ قَالَ: سَمِعْتُ أَبَا عُمَانَ النَّهْدِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُمْ أَصَابَهُمْ جُوعٌ، فَأَعْطَاهُمْ رَسُولُ اللَّهِ ﷺ تَمْرَةً تَمْرَةً. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه البخاري، الأئمة، باب ما كان النبي ﷺ وأصحابه يأكلون، ح: ٥٤١١ من حديث عباس بن فروخ الجريري به بلفظ: "فأعطى كل إنسان سبع تمرات" يعني أنه أعطاهم تمرة تمرة أولاً، ثم أعطاهم ست تمرات لكل واحد، فصارت سبع تمرات لكل إنسان والله أعلم.

Comments:

Abū Hurairah ؓ was one of those who lived at the *Masjid*. These Companions had no hearth or home in Al-Madinah, and at times had nothing at all to eat. Whenever possible, the Prophet ﷺ tried to give them something to eat. It also happened one day that he ﷺ had only one date to give to each of these hungry pupils.

2475. Jābir bin ‘Abdullāh narrated: “The Messenger of Allāh ﷺ dispatched us, and there were three-hundred of us. We were carrying our provisions on our shoulders. Then our provisions ran out such that each man among us could eat only a date per day.” It was said to him: “O Abū ‘Abdullāh! How could one date be enough for a man?” He said: “We realized its value when we did not even have that. Then we came to the sea where we saw a whale that the sea had tossed (on the shore). So we ate as much as we liked from it for eighteen days.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [It has been reported through other routes from Jābir bin ‘Abdullāh, and Mālik bin Anas reported it from Wahab bin Kaisān in a more complete and longer form than this.]

٢٤٧٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ وَهَبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ ثَلَاثُمِائَةٍ نَحْمِلُ زَادَنَا عَلَى رِقَابِنَا فَقَنِي زَادَنَا حَتَّى كَانَتْ تَكُونُ لِلرَّجُلِ مِثْلَ كُلِّ يَوْمٍ تَمْرَةً، فَقِيلَ لَهُ: يَا أَبَا عَبْدِ اللَّهِ! وَأَيْنَ كَانَتْ تَقَعُ التَّمْرَةُ مِنَ الرَّجُلِ؟ قَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقْدِنَاهَا فَأَتَيْنَا الْبَحْرَ فَإِذَا نَحْنُ بِحَوْتٍ قَدْ قَذَفَهُ الْبَحْرُ فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْمًا مَا أَحْبَبْنَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ وَرَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنْ وَهَبِ ابْنِ كَيْسَانَ أْتَمَّ مِنْ هَذَا وَأَطْوَلَ].

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب حمل الزاد على الرقاب، ح: ٢٩٨٣ ومسلم، ح: ١٩٣٥ من حديث عبدة به.

Comments:

The *Ḥadīth* gives us an idea of the exemplary quality of contentment and patience exhibited by the Companions, even in the face of the highly trying conditions. The *Ḥadīth* also tells us, that Allāh bestows upon His servants provisions from sources they would not even have imagined. The *Ḥadīth* also proves that a fish dying of being driven or thrown out of water is a *Ḥalāl* (permissible) food. A detailed *Ḥadīth* on the subject appears in both *Ṣaḥīḥ Al-Bukhārī* and *Muslim*.

Chapter 35. The *Ḥadīth* Of ‘Alī Mentioning Muṣ‘ab Bin ‘Umair

(المعجم ٣٥ - [بَابُ حَدِيثِ عَلِيٍّ فِي ذِكْرِ مُضْعَبِ بْنِ عُمَيْرٍ . . .] (التحفة ١٠٠))

2476. Yazīd bin Ziyād narrated from Muḥammad bin Ka‘b Al-

٢٤٧٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا يُوْسُفُ بْنُ بَكْرِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي

Qurazī who said: "Someone who heard from 'Alī bin Abī Ṭālib narrated that he said: 'I was sitting in a gathering with the Messenger of Allāh ﷺ when Muṣ'ab bin 'Umair appeared before us, wearing nothing but a *Burdah* patched with some animal furs. When the Messenger of Allāh ﷺ saw him he began crying because of the good life he previously had compared to the state that he was in that day. Then the Messenger of Allāh ﷺ said: 'How will you people be, when the late morning comes upon one of you while wearing a *Hullah*, and at the end of the day he is in (another) *Hullah*, when a platter is placed in front of him while another is removed, and you cover your houses just as the *Ka'bah* is covered?' They said: 'O Messenger of Allāh! On that day we will be better than we are today, devoting ourselves to worship, satisfied with our good fortune.' So the Messenger of Allāh ﷺ said: 'No, today you are better than you will be on that day.'" (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

This Yazīd bin Ziyād is [Ibn Maisarah and he is] from Al-Madīnah. Mālik bin Anas and more than one of the people of knowledge other than him reported from him. (As for) Yazīd bin Ziyād Ad-Dimashqī, the one who reported from Az-Zuhrī, Waki' and Marwān bin Mu'āwiyah reported from him. (As for) Yazīd bin Abī Ziyād from Al-Kūfah, Sufyān,

يَزِيدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ كَعْبِ الْفُرْطَيِّ قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّا لَجُلُوسٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ إِذْ طَلَعَ عَلَيْنَا مُضْعَبٌ بِنُ عَمِيرٍ مَا عَلَيْهِ إِلَّا بُرْدَةٌ لَهُ مَرْفُوعَةٌ بِفَرَوٍ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ بَكَى لِلَّذِي كَانَ فِيهِ مِنَ النِّعْمَةِ وَالَّذِي هُوَ فِيهِ الْيَوْمَ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ بِكُمْ إِذَا عَدَا أَحَدُكُمْ فِي حُلَّةٍ وَرَاحَ فِي حُلَّةٍ وَوَضِعَتْ بَيْنَ يَدَيْهِ صَحْفَةٌ وَرُفِعَتْ أُخْرَى وَسَرْتُمْ بِيُوتِكُمْ كَمَا تُسْتَرُّ الْكَعْبَةُ؟» قَالُوا: يَا رَسُولَ اللَّهِ! نَحْنُ يَوْمَئِذٍ خَيْرٌ مِمَّا الْيَوْمَ نَتَفَرَّغُ لِلْعِبَادَةِ وَنُكْفَى الْمُؤَنَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا، أَنْتُمْ الْيَوْمَ خَيْرٌ مِنْكُمْ يَوْمَئِذٍ.»

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَيَزِيدُ بْنُ زِيَادٍ هَذَا هُوَ [ابْنُ مَيْسَرَةَ وَهُوَ] مَدَنِيٌّ. وَقَدْ رَوَى عَنْهُ مَالِكُ بْنُ أَنَسٍ وَعَبْدُ وَاحِدٌ مِنْ أَهْلِ الْعِلْمِ. وَيَزِيدُ بْنُ زِيَادٍ الدِّمَشْقِيُّ الَّذِي رَوَى عَنِ الزُّهْرِيِّ رَوَى عَنْهُ وَكَيْعٌ وَمَرْوَانُ بْنُ مُعَاوِيَةَ، وَيَزِيدُ بْنُ أَبِي زِيَادٍ كُوفِيٌّ رَوَى عَنْهُ سُفْيَانٌ وَشُعْبَةُ وَابْنُ عُيَيْنَةَ وَعَبْدُ وَاحِدٌ مِنَ الْأَيْمَةِ.

Shu'bah, Ibn 'Uyaynah and more than one of the *A'imma* reported from him.

تخریج: [إسناده ضعيف] * من سمع: لم أعرفه كما تقدم: ٢٤٧٣ وله شاهد ضعيف عند أبي يعلى: ٣٨٧/١، ح: ٥٠٢ على ما جاء في المطبوع، وإلا فهو حديث الترمذي، والصواب فيه: ابن إسحاق عن يزيد بن رومان... إلخ.

Comments:

The *Hadīth* tells us that, in general, man would do well to cultivate the quality of disinclination towards a life of worldly affluence, ostentation and luxury, since abundance of wealth and opulence has the effect of driving man into the love of the world and of its attractions, rather than engaging them in doing pious acts of worship and devotion. It is for this reason that the Messenger of Allāh ﷺ declared that the Companions' life of frugality and austerity was better for them since that mode of life would facilitate their release from the hardships of reckoning on the Day of Judgement.

Chapter 36. A Narration About The People Of *As-Suffah*

(المعجم ٣٦) - [بَابُ قِصَّةِ أَصْحَابِ الصُّفَّةِ... (التحفة ١٠١)]

2477. Abū Hurairah narrated: "The people of *As-Suffah* were the guests of the people of Islam, they had nothing of people nor wealth to rely upon. And By Allāh, the One Whom there is none worthy of worship besides Him – I would lay on the ground on my liver (side) due to hunger, and I would fasten a stone to my stomach out of hunger. One day I sat by the way that they (the Companions) use to come out through. Abū Bakr passed and so I asked him about an *Āyah* from Allāh's Book, not asking him except that he might tell me to follow him (for something to eat). But he passed on without doing so. Then 'Umar passed, so I asked him about an *Āyah* from Allāh's Book, not asking him except that he might tell me to follow him. But he passed on without doing so. Then

٢٤٧٧ - حَدَّثَنَا هَذَا: حَدَّثَنَا يُونُسُ بْنُ بَكْرٍ: حَدَّثَنِي عُمَرُ بْنُ ذَرٍّ: حَدَّثَنَا مُجَاهِدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ أَهْلُ الصُّفَّةِ أَضْيَافَ أَهْلِ الْإِسْلَامِ، لَا يَأْوُونَ عَلَى أَهْلِ وَلَا مَالٍ، وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنْ كُنْتُ لِأَعْتَمِدَ بِكَفِّي عَلَى الْأَرْضِ مِنَ الْجُوعِ وَأَشَدُّ الْحَجَرِ عَلَى بَطْنِي مِنَ الْجُوعِ. وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ فِيهِ، فَمَرَّ بِي أَبُو بَكْرٍ فَسَأَلْتُهُ، عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا سَأَلْتُهُ إِلَّا لِيَسْتَجِيبَنِي، فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ عُمَرُ، فَسَأَلْتُهُ، عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا سَأَلْتُهُ إِلَّا لِيَسْتَجِيبَنِي فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ أَبُو الْقَاسِمِ ﷺ، فَتَسَبَّحَ حِينَ رَأَيْتِي وَقَالَ: «أَبُو هُرَيْرَةَ؟» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! قَالَ: «الْحَقُّ» وَمَضَى فَاتَّبَعْتُهُ

Abū-Qāsim رضي الله عنه passed, and he smiled when he saw me, and said: 'Abū Hurairah?' I said: 'I am here O Messenger of Allāh!' He said: 'Come along.' He continued and I followed him, he entered his house, so I sought permission to enter, and he permitted me. He found a bowl of milk and said: 'Where did this milk come from?' It was said: 'It was a gift to us from so-and-so.' So the Messenger of Allāh ﷺ said: 'O Abū Hurairah' I said: 'I am here O Messenger of Allāh!' He said: 'Go to the people of *As-Suffah* to invite them.' — Now, they were the guests of the people of Islam, they had nothing of people nor wealth to rely upon. Whenever some charity was brought to him, he would send it to them without using any of it. And when a gift was given to him (رضي الله عنه), he would send for them to participate and share with him in it. I became upset about that, and I said (to myself): 'What good will this bowl be among the people of *As-Suffah*, and I am the one bringing it to them?' Then he ordered me to circulate it among them (so I wondered) what of it would reach me from it, and I hoped that I would get from it what would satisfy me. But I would certainly not neglect to obey Allāh and obey His Messenger, so I went to them and invited them. When they entered upon him they sat down. He said: 'Abū Hurairah, take the bowl and give it to them.' So I gave it to a man who drank his fill, then

وَدَخَلَ مَنْزِلَهُ فَاسْتَأْذَنْتُ فَأُدِنَ لِي، فَوَجَدَ قَدْحًا مِنَ اللَّبَنِ، قَالَ: «مِنْ أَيْنَ هَذَا اللَّبَنُ لَكُمْ؟» قِيلَ: أَهْدَاهُ لَنَا فُلَانٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبَا هُرَيْرَةَ»: قُلْتُ: لَيْتِكَ قَالَ: «الْحَقُّ إِلَى أَهْلِ الصُّفَّةِ فَأَدْعُهُمْ» وَهُمْ أَصْيَافُ أَهْلِ الْإِسْلَامِ لَا يَأْوُونَ عَلَى أَهْلِ وَلَا مَالٍ. إِذَا أَنْتَهُ الصَّدَقَةُ بَعَثَ بِهَا إِلَيْهِمْ وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا، وَإِذَا أَنْتَهُ هَدِيَّةٌ أُرْسِلَ إِلَيْهِمْ فَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا فَسَأَنِي ذَلِكَ، وَقُلْتُ: مَا هَذَا الْقَدْحُ بَيْنَ أَهْلِ الصُّفَّةِ وَأَنَا رَسُولُهُ إِلَيْهِمْ، فَسَيَأْمُرُنِي أَنْ أُدِيرَهُ عَلَيْهِمْ فَمَا عَسَى أَنْ يُصَيِّبَنِي مِنْهُ؟ وَقَدْ كُنْتُ أَرْجُو أَنْ أُصِيبَ مِنْهُ مَا يُغْنِينِي، وَلَمْ يَكُ بَدٌّ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ، فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ. فَلَمَّا دَخَلُوا عَلَيْهِ فَأَخَذُوا مَجَالِسَهُمْ قَالَ: «أَبَا هُرَيْرَةَ خُذِ الْقَدْحَ فَأَعْطِهِمْ»، فَأَخَذْتُ الْقَدْحَ فَجَعَلْتُ أَنْأَوِلُهُ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرَوِي ثُمَّ يَرُدُّهُ فَأَنَاوِلُهُ الْآخَرَ حَتَّى انْتَهَيْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ، وَقَدْ رَوَى الْقَوْمُ كُلَّهُمْ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ الْقَدْحَ فَوَضَعَهُ عَلَى يَدِهِ ثُمَّ رَفَعَ رَأْسَهُ فَتَبَسَّمَ وَقَالَ: «أَبَا هُرَيْرَةَ اشْرَبْ»، فَشَرِبْتُ، ثُمَّ قَالَ: «اشْرَبْ»، فَلَمْ أَزَلْ أَشْرَبُ وَيَقُولُ: «اشْرَبْ» ثُمَّ قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحَدٌ لَهُ مَسْلَكًا، فَأَخَذَ الْقَدْحَ فَحَمِدَ اللَّهُ وَسَمَى وَشَرِبَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

he gave it to another one, until it ended up with the Messenger of Allāh ﷺ, and all of the people had drunk their fill. The Messenger of Allāh ﷺ took the bowl, put it on his hand, then raised his head. He smiled and said: ‘Abū Hurairah, drink.’ So I drank, then he said: ‘Drink’. I kept drinking and he kept on saying, ‘Drink’. Then I said: ‘By the One Who sent you with the truth! I have no more space for it.’ So he took the bowl and praised Allāh, mentioned His Name, and drank.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، الرقاق، باب: كيف كان عيش النبي ﷺ وأصحابه، وتخليهم عن الدنيا، ح: ٦٤٥٢ من حديث عمر بن ذر به .

Comments:

The *Ḥadīth* throws light on a number of things, for example, it (i) indicates just how trying the circumstances were in those days, under which the People of *As-Suffah* had to sustain themselves, (ii) reveals the tender and loving side of the Prophet’s character, (iii) provides an insight into the psychology of man as to how, first of all, he wants to satisfy his own needs, and (iv) records the miracle of the Prophet of Allāh ﷺ as to how a single cup of milk in his hand satisfied the hunger of several people, and there was enough left in it which the Prophet of Allāh ﷺ himself drank.

Chapter 37. The *Ḥadīth*: “Those Who Are Filled Most In The World...”

2478. Yaḥya Al-Bakkā’ narrated from Ibn ‘Umar who said: “A man belched in the presence of the Prophet ﷺ so he said: ‘Restrain your belching from us. For indeed those who are filled most in the world will be the hungriest on the Day of Judgement.’” (*Da‘if*)

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb* from this route.

(المعجم ٣٧) - [بَابُ حَدِيثٍ: أَكْثَرُهُمْ

شِبَعًا فِي الدُّنْيَا . . .] (التحفة ١٠٢)

٢٤٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ:

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْقُرَشِيُّ:

حَدَّثَنِي يَحْيَى الْبَكَّاءُ عَنِ ابْنِ عُمَرَ قَالَ: تَجَشَّأَ

رَجُلٌ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «كُفَّ عَنَّا جُشَاءَكَ

فَإِنَّ أَكْثَرَهُمْ شِبَعًا فِي الدُّنْيَا أَطْوَلُهُمْ جُوعًا

يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

There is something on this topic from Abū Juhaifah.

مِنْ هَذَا الْوَجْهِ. وَفِي الْبَابِ عَنْ أَبِي جُحَيْفَةَ. **تخریج:** [إسناده ضعيف] وأخرجه ابن ماجه، الأئمة، باب الاقتصاد في الأكل وكراهة الشبع، ح: ٣٣٥٠ من حديث عبدالعزيز به وقال أبو حاتم: "هذا حديث منكر" * يحيى البكاء ضعيف وللحديث شواهد ضعيفة * وفي الباب عن أبي جحيفة [الحاكم: ١٢٢/٤].

Comments:

Overeating causes indolence and inactivity, which affects a person's discharge of religious duties - an ungrateful act. As a consequence, the man concerned shall be left hungry for a long, long time on the Day of Judgement.

Chapter 38. About Wearing Wool

(المعجم ٣٨) - [بَابُ فِي لُبْسِ الصُّوفِ . . .] (التحفة ١٠٣)

2479. Abū Burdah bin Abī Mūsā narrated that his father said: "O my son! If you saw us when we were with the Prophet ﷺ and the sky poured upon us, you would think that our smell was the smell of sheep." (*Da'if*)

٢٤٧٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ قَالَ: يَا بُنَيَّ! لَوْ رَأَيْتَنَا وَنَحْنُ مَعَ النَّبِيِّ ﷺ وَأَصَابَتْنَا السَّمَاءُ لَحَسِبْتِ أَنْ رِيحَنَا رِيحُ الضَّأْنِ.

[Abū 'Eīsā said:] This *Hadīth* is *Ṣaḥīh*. The meaning of this *Hadīth* is that their garments were of wool, so when the rain fell upon them, the smell coming from their clothes was that of sheep.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَمَعْنَى هَذَا الْحَدِيثِ: أَنَّهُ كَانَ ثِيَابَهُمُ الصُّوفُ، فَكَانَ إِذَا أَصَابَهُمُ الْمَطَرُ يَجِيءُ مِنْ ثِيَابِهِمْ رِيحُ الضَّأْنِ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، اللباس، باب: في لبس الصوف والشعر، ح: ٤٠٣٣ من حديث أبي عوانة به * قتادة مدلس وعنعن ومع ذلك صححه ابن حبان (الإحسان): ١٢٣٢.

Comments:

The *Hadīth* confirms that wearing wool, or any garment of a cloth whose value is low to a people is allowed. It is not necessarily a sign of making a false show of one's 'otherworldliness' and piety.

Chapter 39. All Buildings And Concerns For Them...

(المعجم ٣٩) - [بَابُ الْبِنَائِ كُلِّهِ وَبَالَ . . .] (التحفة ١٠٤)

2480. Sufyān Ath-Thawrī narrated: From Abū Ḥamzah, (who said): "From Ibrāhīm An-Nakha'ī who

٢٤٨٠ - حَدَّثَنَا الْجَارُودُ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي

said: ‘All buildings and concerns for them will be against you.’ I said: ‘What do you think about what one can not do without?’ He said: ‘There is no reward for that nor harm.’” (*Da‘īf*)

تخريج: [إسناده ضعيف] * أبو حمزة ميمون الأصور النصاب ضعيف (تقريب) وسفيان الثوري عن.

2481. Sahl bin Mu‘adh bin Anas Al-Juhānī narrated from his father, that the Messenger of Allāh ﷺ said: “Whoever leaves (valuable) dress out of humility to Allāh while he is able to (afford it), Allāh will call him before the heads of creation on the Day of Judgement so that he can chose whichever *Hulal* of faith he wishes to wear.” (*Hasan*)

[This *Hadīth* is *Hasan* and the meaning of his saying: “*Hulal* of faith” is the garments of Paradise which are given to the people of faith.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٣٩/٣ عن عبد الله بن يزيد به وصححه الحاكم: ٤/١٨٣، ١٨٤ ووافقه الذهبي وللحديث شواهد.

Comments:

Allāh loves the act of a Muslim who, though well-to-do and rich, avoids wearing ostentatious garments out of modesty. However, not to wear fine garments because of the fear that those who, thinking him to be rich, would beg money from him, or wearing shabby clothes in order to impress the people with one’s piety and abstinence is plain hypocrisy unbecoming of a true believer.

Chapter 40. All Expenditures Are In Allāh’s Cause, Except For Buildings

2482. Shabīb bin Bashīr narrated from Anas bin Mālik that the

حَمْرَةَ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ: كُلُّ بِنَاءٍ وَبَالٌ عَلَيْكَ، قُلْتُ أَرَأَيْتَ مَا لَا بُدَّ مِنْهُ؟ قَالَ: لَا أَجْرَ وَلَا وَزَرَ.

٢٤٨١ - حَدَّثَنَا عَبَّاسُ [بْنُ مُحَمَّدٍ] الدُّورِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُفْرِيِّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومِ عَبْدِ الرَّحِيمِ بْنِ مَيْمُونٍ، عَنْ سَهْلِ بْنِ مُعَاذِ ابْنِ أَنَسِ الْجُهَيْنِيِّ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَرَكَ اللَّبَاسَ تَوَاضَعًا لِلَّهِ وَهُوَ يَقْدِرُ عَلَيْهِ، دَعَاَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيَّرَهُ مِنْ أَيِّ حُلَلِ الْإِيمَانِ شَاءَ يَنْبَسُهَا» [هَذَا حَدِيثٌ حَسَنٌ وَمَعْنَى قَوْلِهِ: حُلُّ الْإِيمَانِ: يَعْطَى مَا يُعْطَى أَهْلُ الْإِيمَانِ مِنْ حُلَلِ الْجَنَّةِ].

(المعجم ٤٠) - [بَابُ النَّفَقَةِ كُلِّهَا فِي سَبِيلِ اللَّهِ إِلَّا الْبِنَاءَ] (التحفة ١٠٥)

٢٤٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيِّ: حَدَّثَنَا زَافِرُ بْنُ سُلَيْمَانَ عَنْ إِسْرَائِيلَ، عَنْ

Messenger of Allāh ﷺ said: “All expenditures are in Allāh’s Cause, except for buildings, for there is no good in it.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*.

This is what Muḥammad bin Ḥumaid said: “*Shabīb bin Bashīr*” but he is really *Shabīb bin Bishr*.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ١٠٨٧/٣ من حديث زافر بن سليمان به وهو صدوق ضعيف الحديث، ضعفه الجمهور من كثرة أوامه كما حققته في التعليق على تهذيب التهذيب.

2483. Ḥārithah bin Muḍarrib said: “We went to visit *Khabbāb* who had himself cauterised in seven places on his body. He said: ‘I have been ill for so long, and if it was not that I heard the Messenger of Allāh ﷺ saying: “None of you should wish for death” then I would have wished for it, and he said: “A man is rewarded for [all of] his spending except for the dust” – or he said – “in the dust.”’ (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ*.

تخريج: [صحيح] وأخرجه ابن ماجه، ح: ٤١٦٣ من حديث أبي إسحاق به ورواه شعبة عنه والحديث متفق عليه، البخاري، ح: ٥٦٧٢ ومسلم، ح: ٢٦٨١ من حديث خباب به.

Comments:

Gorgeous or over-spacious houses do not invite Allāh’s pleasure or reward. Nevertheless, constructing simple houses for one’s family needs is a natural necessity for man. The *Hadīth* does not target such houses. The Prophet ﷺ himself had chambers made for his family. The Companion, too, had houses of their own.

Chapter 41. What Has Been Related About The Reward For One Who Clothes A Muslim

شَبِيبِ بْنِ بَشِيرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «النَّفَقَةُ كُلُّهَا فِي سَبِيلِ اللَّهِ إِلَّا الْبِنَاءَ فَلَا خَيْرَ فِيهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

هَكَذَا قَالَ مُحَمَّدُ بْنُ حُمَيْدٍ: شَبِيبُ بْنُ

بَشِيرٍ وَإِنَّمَا هُوَ شَبِيبُ بْنُ بَشِيرٍ.

٢٤٨٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا

شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ

مُضَرَّبٍ قَالَ: «أَتَيْنَا حَبَابًا نَعُوذُ، وَقَدْ ائْتَوَى

سَبْعَ كَيَّاتٍ، فَقَالَ: لَقَدْ تَطَاوَلَ مَرَضِي،

وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا

تَمَنُّوا الْمَوْتَ» لَتَمَنَيْتُهُ، وَقَالَ: «يُؤَجَّرُ الرَّجُلُ

فِي نَفَقَتِهِ [كُلُّهَا] إِلَّا التُّرَابَ أَوْ قَالَ: فِي

التُّرَابِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

(المعجم ٤١) - [بَابُ مَا جَاءَ فِي ثَوَابِ

مَنْ كَسَا مُسْلِمًا...] (التحفة ١٠٦)

2484. Ḥuṣāin said: “A beggar

٢٤٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ:

came to Ibn ‘Abbās to beg from him. Ibn ‘Abbās said to the beggar: ‘Do you testify to *Lā Ilāha Illallāh*?’ He said: ‘Yes.’ He said: ‘Do you testify that Muḥammad is the Messenger of Allāh?’ He said: ‘Yes.’ He said: ‘You fast (the month of) Ramaḍān?’ He said: ‘Yes?’ He said: ‘You asked, and the one who asked has a right, so you have a right upon us that we give you.’ So he gave him a garment then said: ‘I heard the Messenger of Allāh ﷺ saying: “No Muslim clothes a Muslim with a garment, except that he is under the protection of Allāh as long as a shred from it remains upon him.”’ (Da‘if)

[He said:] This *Hadīth* is *Ḥasan Gharīb* from this route.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ١٩٦/٤ من حديث أبي أحمد الزبيري به وصححه فقال الذهبي: خالد ضعيف. قلت: خالد خلط قبل موته بعشر سنين وكان قبل ذلك ثقة قاله ابن معين (الكواكب النيرات، ص: ٣٨) والتهديب وغيرهما) * حصين هو ابن مالك البجلي كما في التاريخ الكبير للبخاري: ٩/٣.

Comments:

Ibn ‘Abbās ﷺ questioned the beggar whether he was a Muslim since the *Hadīth* speaks about reward for the one who clothes a Muslim with a garment.

**Chapter 42. The *Hadīth*:
“Spread The *Salām*”**

2485. ‘Abdullāh bin Salām said: “When the Messenger of Allāh ﷺ arrived – meaning in Al-Madīnah – the people came out to meet him. It was said that the Messenger of Allāh ﷺ had arrived, so I went among the people to get a look at him. When I gazed upon the face

أَخْبَرَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا خَالِدُ بْنُ طَهْمَانَ أَبُو الْعَلَاءِ: حَدَّثَنِي حُصَيْنٌ قَالَ: جَاءَ سَائِلٌ فَسَأَلَ ابْنَ عَبَّاسٍ، فَقَالَ ابْنُ عَبَّاسٍ لِلسَّائِلِ: أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ؟ قَالَ: نَعَمْ، قَالَ: أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ؟ قَالَ: نَعَمْ، قَالَ: وَتَصُومُ رَمَضَانَ؟ قَالَ: نَعَمْ، قَالَ: سَأَلْتُ وَلِلسَّائِلِ حَقٌّ إِنَّهُ لِحَقٌّ عَلَيْنَا أَنْ نَصِلَكَ، فَأَعْطَاهُ ثَوْبًا ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِي حِفْظِ اللهِ مَا دَامَ مِنْهُ عَلَيْهِ خِرْقَةٌ».

[قَالَ]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(المعجم ٤٢) - [بَابُ حَدِيثٍ: أَفْسُوا

السَّلَامِ . . .] (التحفة ١٠٧)

٢٤٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَ مُحَمَّدُ بْنُ جَعْفَرٍ وَ ابْنُ أَبِي عَدِيٍّ وَ يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ [الأعرابي]، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عَبْدِ اللهِ بْنِ سَلَامٍ قَالَ: لَمَّا قَدِمَ رَسُولُ

of the Messenger of Allāh ﷺ, I knew that this face was not the face of a liar. The first thing that he spoke about was that he said: 'O you people! Spread the *Salām*, feed (others), and perform *Ṣalāt* while the people are sleeping; you will enter Paradise with (the greeting of) *Salām*.'^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

اللَّهُ ﷻ، يَعْنِي الْمَدِينَةَ، انْجَفَلَ النَّاسُ إِلَيْهِ، وَقِيلَ: قَدِمَ رَسُولُ اللَّهِ ﷺ فَجِئْتُ فِي النَّاسِ لِأَنْظُرَ إِلَيْهِ، فَلَمَّا اسْتَبْتُّ وَجْهَ رَسُولِ اللَّهِ ﷺ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ، وَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمَ بِهِ أَنْ قَالَ: «يَأَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في قيام الليل، ح: ١٣٣٤ عن محمد بن بشار به وصححه الحاكم على شرط الشيخين: ١٣/٣، ١٦٠/٤ ووافقه الذهبي.

Comments:

Meeting the people with love and affection and with feelings of well-wishing and sympathy and worshipping Allāh with the sincerity of heart means unimpeded entry into Paradise.

Chapter 43. The *Ḥadīth*: “The One Who Is Fed And Is Grateful”

2486. Abū Hurairah narrated that the Prophet ﷺ said: “The one who eats and is grateful is like the status of the patient fasting person.” (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

(المعجم ٤٣) - [بَابُ حَدِيثِ: الطَّاعِمُ الشَّاكِرُ...] (التحفة ١٠٨)

٢٤٨٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ الْمَدَنِيُّ الْعِفَارِيُّ: حَدَّثَنِي أَبِي عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٢/٢٨٣ من حديث معن الغفاري به وصححه ابن خزيمة، ح: ١٨٩٨ وابن حبان، ح: ٩٥٢ والحاكم: ٤/١٣٦ ووافقه الذهبي ورواه ابن ماجه، ح: ١٧٦٤ من حديث أبي هريرة نحوه وللحديث شواهد عند ابن حبان وغيره.

Comments:

Just as abstaining from food and drink during fast is an act of obedience to

[1] And it also carries the meaning of “with ease.”

the command of Allāh, paying thanks to Allāh after eating one's food is also an act of obedience to the dictates of Allāh. Therefore, both merit reward from Allāh although the amount of reward for the two would be different.

Chapter 44. The *Muhājirīn* Praising What The *Anṣār* Did For Them

2487. Anas said: “When the Messenger of Allāh ﷺ arrived in Al-Madīnah the *Muhājirūn* came to him and said: ‘O Messenger of Allāh! We have not seen a people more willing to sacrifice when having a lot, nor more patient when having a little than the people whom we are staying among. Our provisions are so sufficient, and we share with them in their produce such that we fear that all of our reward is gone. So the Prophet ﷺ said: “No. As long as you supplicate to Allāh for them and praise (show gratitude to) them (for it).”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb* from this route].

تخريج: [صحيح] وأخرجه أحمد: ٣/٢٠٠، ٢٠١، ٢٠٤ من حديث حميد الطويل به وللحديث شواهد عند أبي داود، ح: ٤٨١٢ وغيره.

Comments:

The Prophet ﷺ told his Companions (the Emigrants) that, if a person feels grateful to his benefactor, praises him and supplicates to his Creator for him, he enlists himself as eligible for reward from Allāh. He, then, told the Companions not to worry about their recompense from Allāh since they gave good praise to their benefactors and prayed to Allāh for them.

(المعجم ٤٤) - [بَابُ ثَنَاءِ الْمُهَاجِرِينَ عَلَى
صَنِيعِ الْأَنْصَارِ مَعَهُمْ . . .] (التحفة ١٠٩)

٢٤٨٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ
الْمَرْوَرِيُّ بِمَكَّةَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا
حُمَيْدٌ عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ
الْمَدِينَةَ أَتَاهُ الْمُهَاجِرُونَ فَقَالُوا: يَا رَسُولَ
اللَّهِ! مَا رَأَيْنَا قَوْمًا أَبْدَلَ مِنْ كَثِيرٍ وَلَا أَحْسَنَ
مُؤَاسَاةً مِنْ قَلِيلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ أَظْهُرِهِمْ
لَقَدْ كَفَوْنَا الْمُؤَنَةَ وَأَشْرَكُونَا فِي الْمَهْنَاءِ، حَتَّى
لَقَدْ خِفْنَا أَنْ يَذْهَبُوا بِالْأَجْرِ كُلِّهِ، فَقَالَ النَّبِيُّ
ﷺ: «لَا مَا دَعَوْتُمْ اللَّهَ لَهُمْ وَأَنْتَيْتُمْ عَلَيْهِمْ» .
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ [غَرِيبٌ مِنْ هَذَا الْوَجْهِ].

[1] See no. 2035.

Chapter 45. The Virtue Of Every Person Who Is Near And Easy To Deal With...

2488. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Shall I not inform you of whom the Fire is unlawful and he is unlawful for the Fire? Every person who is near (to people), amicable, and easy (to deal with).” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*.

تخریج: [إسناده حسن] وأخرجه أبو داود: ٤١٥/١ من حديث موسى بن عقبة به وصححه ابن حبان، ح: ١٠٩٦، ١٠٩٧ وحسنه البغوي في شرح السنة، ح: ٣٥٠٥.

Comments:

The *Hadīth* tells that mellowness of the heart and dignified and courteous manners are the gateway to Paradise. The reason being that anyone barred from Hellfire is also the one for whom Hellfire is out of bounds. He is, therefore, surely, surely, a resident of Paradise.

2489. Aswād bin Yazīd narrated: “I said: ‘O ‘Āishah! What would the Prophet ﷺ do when he entered his house?’ She said: ‘He would busy himself with serving his family, then when (the time) *Ṣalāt* was due he would stand (to go) for it.” (*Ṣahīh*)

[Abū ‘Eīsā said:] This *Hadīth* is [*Hasan*] *Ṣahīh*.

تخریج: وأخرجه البخاري، الأذان، باب من كان في حاجة أهله فأقيمت الصلاة، فخرج، ح: ٦٧٦ من حديث شعبة به.

Comments:

Other *Ahādīth* mention in some detail the nature of work he did at home: he checked his garments for lice, stitched his torn dress, milked his sheep,

(المعجم ٤٥) - [بَابُ فَضْلِ كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ . . .] (التحفة ١١٠)

٢٤٨٨ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الْأَوْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ، وَبِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

٢٤٨٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدٍ قَالَ: قُلْتُ: يَا عَائِشَةُ! أَيُّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَصْنَعُ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: كَانَ يَكُونُ فِي مَهْمَتِهِ أَهْلِهِ فَإِذَا حَضَرَتِ الصَّلَاةُ قَامَ فَصَلَّى.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

mended his shoes and repaired his water bucket, but left everything of the world at the call for prayer. (*Tuhfatul-Aḥwadhī*).

Chapter 46. His ﷺ Humility In His Gatherings

2490. Anas bin Mālik narrated: “When the Prophet ﷺ would receive a man to shake hands with him, he would not remove his hand until he [the man] removed his, and he would not turn his face away from his face until the man turned, and he would not be seen advancing his knees before one sitting with him.” (*Da‘if*)

He said: This *Hadīth* is *Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الأدب، باب إكرام الرجل جليسه، ح: ٣٧١٦ من حديث عمران بن زيد به وهو في الزهد لابن المبارك، ح: ٣٩٢ * زيد العمي: ضعيف وله شواهد ضعيفة عند أبي داود، ح: ٤٧٩٤ وغيره.

Comments:

Being respectful and modest with one’s companions and with those sitting with him, and not to project himself as superior to others in the gathering is surely a proof of a person’s magnanimity and superlative manners. Allāh had even raised him for bringing to perfection moral virtues and seemly behavior.

Chapter 47. What Has Been Related About The Severe Threat For The Arrogant

2491. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “A man among those before you went out arrogantly in a *Hullah* of his. So Allāh ordered the earth to take him. He remains sinking [into it]” – or he said – “He will remain sinking into it until the Day of Judgement.” (*Ṣaḥīḥ*)

(المعجم ٤٦) - [بَابُ تَوَاضُعِهِ ﷺ مَعَ

جَلِيسِهِ] (التحفة ١١١)

٢٤٩٠ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عِمْرَانَ بْنِ زَيْدِ التَّغْلِبِيِّ، عَنْ زَيْدِ الْعَمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا اسْتَقْبَلَهُ الرَّجُلُ فَصَافَحَهُ لَا يَنْزِعُ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ [الَّذِي] يَنْزِعُ، وَلَا يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ يَصْرِفُهُ وَلَمْ يَرِ مَقْدَمًا رُكْبَتَيْهِ بَيْنَ يَدَيْ جَلِيسٍ لَهُ.
قَالَ: هَذَا حَدِيثٌ غَرِيبٌ.

(المعجم ٤٧) - [بَابُ مَا جَاءَ فِي شِدَّةِ

الْوَعِيدِ لِلْمُتَكَبِّرِينَ] (التحفة ١١٢)

٢٤٩١ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَرَجَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فِي حُلَّةٍ لَهُ يَخْتَالُ فِيهَا، فَأَمَرَ اللَّهُ الْأَرْضَ فَأَخَذَتْهُ، فَهُوَ يَتَجَلَجَلُ [فِيهَا]، أَوْ قَالَ: يَتَلَجَلَجُلُ فِيهَا

Abū 'Eisā said: This *Ḥadīth* is *Ṣaḥīh*.

إِلَى يَوْمِ الْقِيَامَةِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٢٢٢/٢ من حديث عطاء بن السائب به وللحديث شواهد عند البخاري، ح: ٥٧٨٩، ٥٧٩٠، ومسلم، ح: ٢٠٨٨ وغيرهما.

Comments:

Pride and greatness are the exclusive attributes of Allāh. Anyone parading himself as great or behaving with pride, in fact tries to pounce on the exclusive domain and preserve of Allāh, and makes himself deserving of humiliation and disrepute. One form of it would be to be sunk deep into the earth.

2492. 'Amr bin *Shu'aib* narrated from his father, from his grandfather from the Prophet ﷺ who said: "The proud will be gathered on the Day of Judgement resembling tiny particles in the image of men. They will be covered with humiliation everywhere, they will be dragged into a prison in Hell called *Būlas*, submerged in Fire of Fires, drinking the drippings of the people of the Fire, filled with derangement." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīh*].

٢٤٩٢ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارِكِ] عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُورِ الرِّجَالِ، يَعْشَاهُمْ الذُّلُّ مِنْ كُلِّ مَكَانٍ، يُسَاقُونَ إِلَى سَجْنٍ فِي جَهَنَّمَ يُسَمَّى بُولَسَ تَعْلُوهُمْ نَارُ الْأَثْيَارِ يُسْقَوْنَ مِنْ عُصَارَةِ أَهْلِ النَّارِ طَيْبَةَ الْخَبَالِ».

قَالَ أَبُو عِيْسَى: [هَذَا حَدِيثٌ حَسَنٌ

[صحيح].

تخريج: [حسن] وأخرجه النسائي في الكبرى عن سويد بن نصر (تحفة الأشراف: ٣٣٧/٦، ح: ٨٨٠٠) والبخاري في الأدب المفرد، ح: ٥٥٧ من حديث ابن المبارك به وهو في الزهد زوائد نعيم، ص: ٥٢، ح: ١٩٧ * محمد بن عجلان تابعه داود بن شابور وللحديث شواهد كثيرة، انظر النهاية، ح: ٦٠٧.

Comments:

Self-pride or arrogance in men is such an abhorrent trait to Allāh that persons tainted with it shall be gathered on the Day of Judgement in forms as small as ants in the image of men to be trampled under feet. They shall then be fed the drippings of human wounds with a stench of rotten mud that shall play havoc with their body systems and stomach.

Chapter 48. In Which There Are Four *Aḥādīth*

(المعجم ٤٨) - [بَابٌ فِيهِ أَرْبَعَةٌ

أَحَادِيثَ . . .] (التحفة ١١٣)

2493. Sahl bin Mu'ādh bin Anas narrated from his father, that the Prophet ﷺ said: "Whoever suppresses his rage, while he is able to exact it, Allāh will call him before the heads of creation [on the Day of Judgement] so that he can chose whichever of the *Hūrīs* he wishes." [1] (*Hasan*)

٢٤٩٣ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ وَعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ [المُثَرِّقِيُّ]: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو مَرْحُومِ عَبْدِ الرَّحِيمِ بْنُ مَيْمُونٍ عَنِ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَتَمَ غَيْظًا، وَهُوَ يَقْدِرُ عَلَى أَنْ يُتَّقِدَهُ، دَعَاهُ اللَّهُ عَلَى رُءُوسِ الْخَلَائِقِ [يَوْمَ الْقِيَامَةِ] حَتَّى يُخَيَّرَهُ فِي أَيِّ الْحُورِ شَاءَ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [حسن] تقدم: ٢٠٢١.

Comments:

It is quite a demanding task to suppress one's emotions, especially at the time of burning rage. Anyone who bridles this angry horse and controls his anger for the sake of Allāh, Allāh will invite him before all His creation on the Day of Judgement and will reward him by giving him the option of choosing anyone of the *Hūrīs* (fair-colored damsels of Paradise).

2494. Abū Bakr bin Al-Munkadir narrated from Jābir that the Messenger of Allāh ﷺ said: "There are three (characteristics) for which whomever has them, Allāh will expose His side, and admit him into Paradise: Being courteous to the guest, kind to parents, and doing good for slaves." (*Ḍa'īf*)

٢٤٩٤ - حَدَّثَنَا سَلَمَةُ بْنُ شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ الْعِفَارِيُّ الْمَدَنِيُّ: حَدَّثَنِي أَبِي عَنْ أَبِي بَكْرٍ بْنِ الْمُتَكَدِّرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ نَشَرَ اللَّهُ عَلَيْهِ كَنَفَهُ وَأَدْخَلَهُ الْجَنَّةَ: رَفُقٌ بِالضَّعِيفِ، وَالشَّفَقَةُ عَلَى الْوَالِدَيْنِ، وَالْإِحْسَانُ إِلَى الْمَمْلُوكِ».

[قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ [وَأَبُو بَكْرٍ بْنُ الْمُتَكَدِّرِ هُوَ أَخُو مُحَمَّدِ بْنِ الْمُتَكَدِّرِ].

[He said:] This *Hadīth* is [*Hasan*] *Gharīb*. [Abū Bakr bin Al-Munkadir is the brother of Muḥammad bin Al-Munkadir].

[1] See no. 2021.

تخریج: [إسناده ضعيف جداً] * عبدالله بن إبراهيم متروك ونسبه ابن حبان إلى الوضع، وأبوه مجهول (تقريب).

Comments:

Allāh loves to give excellent treatment to each person according to the place or rank he enjoys in His sight. A person holding the characteristic mentioned in the *Ḥadīth* entitles himself to receive Allāh's special grace and mercy. 'Exposing His side (or Wing)' is an expression referring to Allāh's special protection and mercy.

2495. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Allāh, Most High said: 'O My slaves! All of you are astray except whom I guide, so ask Me for guidance and I shall guide you. All of you are poor except whom I enrich, so ask of Me and I shall provide you. All of you are sinners except whom I have pardoned, so whoever among you knows that I am the One able to forgive, and seeks My forgiveness, I shall forgive him, without concern for Me (and it will not affect Me). If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among you were to gather together to help the heart with the most *Taqwā* among My slaves, that would not add a mosquito's wing to My sovereignty. If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among you were to gather together to help the worst heart of My slaves, that would not diminish a mosquito's wing to My sovereignty. If the first of you and the last of you, the living among you and the dead among you, the

٢٤٩٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ تَعَالَى: يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُ فَسَلُونِي الْهُدَى أَهْدِيكُمْ، وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَعْطَيْتُ فَسَلُونِي أَرْزُقْكُمْ، وَكُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ، فَمَنْ عَلِمَ مِنْكُمْ أَنِّي ذُو فَدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَعْفَرَنِي غَفَرْتُ لَهُ وَلَا أَبَالِي، وَلَوْ أَنَّ أَوْلَكُمْ وَأَخْرَجْتُمْ وَحَيَّكُمْ وَمَيَّبْتَكُمْ وَرَطَبْتُمْ وَيَابَسْتُمْ اجْتَمَعُوا عَلَى اتَّقَى قَلْبِ عَبْدٍ مِنْ عِبَادِي، مَا زَادَ ذَلِكَ فِي مُلْكِي جَنَاحَ بَعُوضَةٍ، وَلَوْ أَنَّ أَوْلَكُمْ وَأَخْرَجْتُمْ وَحَيَّكُمْ وَمَيَّبْتَكُمْ وَرَطَبْتُمْ وَيَابَسْتُمْ اجْتَمَعُوا عَلَى أَشَقَى قَلْبِ عَبْدٍ مِنْ عِبَادِي مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي جَنَاحَ بَعُوضَةٍ، وَلَوْ أَنَّ أَوْلَكُمْ وَأَخْرَجْتُمْ وَحَيَّكُمْ وَمَيَّبْتَكُمْ وَرَطَبْتُمْ وَيَابَسْتُمْ اجْتَمَعُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلَ كُلُّ إِنْسَانٍ مِنْكُمْ مَا بَلَغَتْ أُمَّيَّتُهُ، فَأَعْطَيْتُ كُلَّ سَائِلٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِالْبَحْرِ فَعَمَسَ فِيهِ إِبْرَةً ثُمَّ رَفَعَهَا

fresh among you and the dry among you were to gather together upon one plateau, and each person among them were to ask for his utmost desire, and I were to give each what he asked for, that would not diminish from My sovereignty, except as if one of you were to pass by an ocean and dip a needle into it then remove it. That is because I am the Most Liberal without need, the Most Generous, doing as I will. I give by My speech and I punish by My speech, whenever I will something I only say: “Be” and it shall be.” (*Hasan*)

[He said:] This *Hadīth* is *Hasan*. Some of them reported this *Hadīth* similarly from *Shahr bin Ḥawshab*, from *Ma’diyakarib*, from *Abū Dharr*, from the Prophet ﷺ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب ذكر التوبة، ح: ٤٢٥٧ من حديث شهر به وسنده حسن وأكثره في صحيح مسلم، ح: ٢٥٧٧ من حديث أبي ذر رضي الله عنه.

Comments:

The *Hadīth* confirms that all that man gets — guidance, provision, wealth, and the capacity to abstain from sins and so on — it is through Allāh’s help and support. It, therefore, behooves us all to ask everything of Allāh alone. Also, when a person, through some evil temptation or infirmity ingrained in human nature, commits a sin, it is Allāh alone that can forgive that sin.

2496. Ibn ‘Umar said: “I heard the Prophet ﷺ narrating a *Hadīth*, not just once or twice, even seven times, but I heard him saying it more than that. I heard him saying: ‘There was a man called Al-Kifl among the children of Isrā’īl who did not restrain himself from sin. A woman came to him and he gave her sixty Dīnār so he could sleep with her. When he sat up from her,

إِلَيْهِ؛ ذَلِكَ بَأْنِي جَوَادٌ وَاجِدٌ مَا جِدُّ أَفْعَلُ مَا أُرِيدُ، عَطَائِي كَلَامٌ وَعَذَابِي كَلَامٌ، إِنَّمَا أَمْرِي لِشَيْءٍ إِذَا أَرَدْتُ أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ مَعْدٍ يَكْرِبُ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

٢٤٩٦ - حَدَّثَنَا عُيَيْدُ بْنُ أَشْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ [الرَّازِي]، عَنْ سَعْدِ مَوْلَى طَلْحَةَ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُحَدِّثُ حَدِيثًا لَوْ لَمْ أَسْمَعُهُ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ حَتَّى عَدَّ سَبْعَ مَرَّاتٍ وَلَكِنِّي سَمِعْتُهُ أَكْثَرَ مِنْ ذَلِكَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

as a man sits up from a woman, she began to tremble and cry, so he said: "Why are you crying, did I do something to harm you?" She said: "No. But it is because of what I did, I only did so out of need." He said: "You did this without having done (it before), so leave me, and it (the money) is for you." And then he said: "By Allāh! I will never disobey Allāh after that." He died during the night and morning came with: "Indeed Allāh has forgiven Al-Kifl" written upon his door." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. *Shaybān* and more than one other narrator reported it [similar to this] from Al-A'mash in *Marfū'* form. Some of them reported it in *Mawqūf* not *Marfū'* form, from Al-A'mash. Abū Bakr bin 'Ayyāsh reported this *Hadīth* from Al-A'mash and made a mistake in it. He said: "From 'Abdullāh bin 'Abdullāh, from Sa'eed bin Jubair from Ibn 'Umar" and it is not preserved. 'Abdullāh bin 'Abdullāh Ar-Rāzī is from Al-Kūfah, and his grandmother was a concubine of 'Alī bin Abī Tālib.

'Ubaid Aḍ-Ḍabbī, Al-Hajjāj bin Arṭāh and more than one [among the major people of knowledge] reported from 'Abdullāh bin 'Abdullāh Ar-Rāzī.

تخریج: [سناده ضعیف] وأخرجه أحمد: ۲۳/۲ عن أسباط بن محمد به * الأعمش عن ابن جبير، وعن ابن عمر، وهو غير محفوظ. وعبد الله بن عبد الله الرازي هو كوفي وكانت جدته سريّة لعلبي بن أبي طالب. وقد روى عن عبد الله بن عبد الله الرازي عبدة الضبي والحجاج بن أرتاة وغير واحد [من كبار أهل العلم].

Comments:

Man's prosperity or otherwise in the Hereafter is determined by the manner of his end. Kifl died doing a virtuous deed. Spurred by the words of a

«كَانَ الْكِفْلُ مِنْ بَنِي إِسْرَائِيلَ لَا يَتَوَرَّعُ مِنْ ذَنْبِ عَمَلِهِ، فَأَتَتْهُ امْرَأَةٌ فَأَغَطَّاهَا سِتْرَيْنِ دِينَارًا عَلَى أَنْ يَطَّأَهَا، فَلَمَّا قَعَدَ مِنْهَا مَقْعَدَ الرَّجُلِ مِنْ امْرَأَتِهِ أُرْعِدَتْ وَنَكَتْ فَقَالَ: مَا يُبْكِيكَ أَكْرَهْتِكِ؟ قَالَتْ: لَا، وَلَكِنَّهُ عَمَلٌ مَا عَمِلْتُهُ قَطُّ وَمَا حَمَلَنِي عَلَيْهِ إِلَّا الْحَاجَةُ، فَقَالَ: تَفْعَلِينَ أَنْتِ هَذَا وَمَا فَعَلْتِهِ أَذْهَبِي فَهِيَ لَكَ وَقَالَ: لَا وَاللَّهِ لَا أَعْصِي اللَّهَ بَعْدَهَا أَبَدًا، فَمَاتَ مِنْ لَيْلَتِهِ فَأُصْحِحَ مَكْتُوبًا عَلَى بَابِهِ أَنَّ اللَّهَ قَدْ غَفَرَ لِلْكَفْلِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَاهُ شَيْبَانٌ وَغَيْرُ وَاحِدٍ عَنِ الْأَعْمَشِ [نَحْوَ هَذَا] وَرَفَعُوهُ، وَرَوَاهُ بَعْضُهُمْ عَنِ الْأَعْمَشِ وَلَمْ يَرْفَعُوهُ. وَرَوَى أَبُو بَكْرٍ بْنُ عِيَّاشٍ هَذَا الْحَدِيثَ عَنِ الْأَعْمَشِ فَأَخْطَأَ فِيهِ وَقَالَ: عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، وَهُوَ غَيْرُ مَحْفُوظٍ. وَعَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ الرَّازِيُّ هُوَ كُوفِيٌّ وَكَانَتْ جَدَّتُهُ سُرِيَّةَ لِعَلْبِيِّ بْنِ أَبِي طَالِبٍ. وَقَدْ رَوَى عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ عُبَيْدَةُ الضَّبِّيِّ وَالْحَجَّاجُ بْنُ أَرْطَاةَ وَغَيْرُ وَاحِدٍ [مِنْ كِبَارِ أَهْلِ الْعِلْمِ].

remorseful woman, he turned to Allāh with sincere repentance before his death. Temptation for fornication is surely a most trying circumstance which no one could resist or repel without Allāh's special guidance and mercy.

Chapter 49. Regarding The Believer Recognizing The Gravity Of His Sins

(المعجم ٤٩) - [بَابُ فِي اسْتِعْظَامِ الْمُؤْمِنِ ذُنُوبَهُ . . .] (التحفة ١١٤)

2497. Al-Hārith bin Suwaid said: " 'Abdullāh [bin Mas'ūd] narrated two *Ahādīth* to us, one of them from himself and the other from the Prophet ﷺ. 'Abdullāh said: 'The believer sees his sins as if he was at the base of a mountain, fearing that it is about to fall upon him. The wicked person sees his sins as if (they are) flies are hitting his nose" he said: "Like this" – motioning with his hand – "to get them to fly away." (*Sahīh*)

٢٤٩٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ مَسْعُودٍ] بِحَدِيثَيْنِ أَحَدُهُمَا عَنْ نَفْسِهِ وَالْآخَرُ عَنِ النَّبِيِّ ﷺ قَالَ عَبْدُ اللَّهِ: إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ فِي أَصْلِ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ وَقَعَ عَلَى أَنْفِهِ قَالَ بِهِ هَكَذَا فَطَارَ.

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب التوبة، ح: ٦٣٠٨ من حديث أبي معاوية الضرير ومسلم، ح: ٢٧٤٤ من حديث الأعمش به.

2498. And the Messenger of Allāh ﷺ said: "Allāh is more pleased with the repentance of one of you than a man in a desolate, barren, destructive wasteland, who has his mount carrying his provisions, his food, and his drink and what he needs with him. Then it wanders away. So he goes to find it until he is on the brink of death. He says: 'I will return to the place where I lost it, to die.' So he returns to his place and his eyes become heavy (falling asleep). Then he awakens to find his mount at his head carrying his food, drink and what he needs." (*Sahīh*)

٢٤٩٨ - قَالَ رَسُولُ اللَّهِ ﷺ: «لِلَّهِ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْ رَجُلٍ بِأَرْضٍ فَلاَ دَوِيَّةٍ مَهْلَكَةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ وَمَا يُضْلِحُهُ فَأَضَلَّهَا، فَخَرَجَ فِي طَلَبِهَا حَتَّى إِذَا أَدْرَكَهُ الْمَوْتُ، قَالَ: أَرْجِعْ إِلَى مَكَانِي الَّذِي أَضَلَّلْتُهَا فِيهِ فَأَمُوتَ فِيهِ، فَرَجَعَ إِلَى مَكَانِهِ فَعَلَبَتْهُ عَيْنُهُ فَاسْتَيْقَظَ فَإِذَا رَاحِلَتُهُ عِنْدَ رَأْسِهِ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَمَا يُضْلِحُهُ.»
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِيهِ عَنْ أَبِي هُرَيْرَةَ وَالتَّعْمَانِ بْنِ بَشِيرٍ وَأَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations about this from Abū Hurairah, An-Nu'mān bin Bashīr, and Anas bin Mālik from the Prophet ﷺ.

تخريج: متفق عليه، انظر الحديث السابق * وفي الباب عن أبي هريرة [البخاري، ح: ٧٤٠٥ ومسلم، ح: ٢٦٧٥ بعد: ٢٧٤٣] والنعمان بن بشير [مسلم، ح: ٢٧٤٥] وأنس بن مالك [يأتي: ٢٤٩٩ والبخاري، ح: ٦٣٠٩ ومسلم، ح: ٢٧٤٧].

Comments:

We learn from no.2497 (a saying of 'Abdullāh bin Mas'ūd) that the commission of a sin by a well-meaning believer is an extremely painful experience for him, and he feels as though he were at the base of a mountain ready to fall upon him any moment. A disbeliever or an arrogant person, on the other hand, does not care about any wrongdoing or act of sin committed by him. He only feels as if it were a fly that had dropped on his nose and he would drive it away by a movement of his hand.

2499. Anas narrated that the Prophet ﷺ said: "Every son of Ādam sins, and the best of the sinners are the repentant." (*Da'īf*) [Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of 'Alī bin Mas'adah from Qatādah.

٢٤٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنَا عَلِيُّ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ ابْنِ آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ مَسْعَدَةَ عَنْ قَتَادَةَ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب ذكر التوبة، ح: ٤٢٥١ عن أحمد ابن منيع به وصححه الحاكم: ٢٤٤/٤ فتعقبه الذهبي بقوله: "علي (بن مسعدة) لين" * قتادة عن.

Comments:

Wittingly or unwittingly, every man, however high or mighty he might be, is likely to commit a mistake or a sin. As for the common man, even deliberately, he commits misdeeds and sins. Allāh, in His unlimited munificence, however, gives each one of us the chance to repent and He accepts our repentance.

**Chapter 50. The *Hadīth*:
“Whoever Believes In Allāh
Then Let Him Honor His
Guest”**

2500. Abū Hurairah narrated that the Prophet ﷺ said: “Whoever believes in Allāh and the Last Day, then let him honor his guest. And whoever believes in Allāh and the Last Day, then let him say what is good or remain silent.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Sahīh*.

There are narrations on this topic from ‘Aīshah, Anas, Abū Shuraih Al-Ka‘bī, and he is Al-‘Adawī [Al-Khuzā‘ī], and his name is Khuwailid bin ‘Amr.

تخریج: متفق عليه، وأخرجه البخاري، الأدب، باب إكرام الضيف وخدمته إياه بنفسه . . . الخ، ح: ٦١٣٨ من حديث معمر ومسلم، ح: ٤٧ من حديث الزهري به * وفي الباب عن عائشة [أحمد: ٦٩/٦] وأنس [إبراهيم بن إسحاق الحربي في إكرام الضيف، ح: ٣٨، ٣٩] وأبي شريح العدوي [تقدم: ١٩٦٧].

Comments:

Generosity towards the guests and giving honorable treatment to them, is a great human virtue and a part of the basic teachings of Islam.

Secondly, silence is a bulwark against many troubles and sinful acts. And avoiding sinful acts and idle talk is a sign of the purity of a person’s faith.

2501. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “Whoever is silent, he is saved.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is [Gharīb], we do not know of it except as a narration of Ibn Lahī‘ah, [and Abū ‘Abdur-Rahmān Al-Ḥubulī (a narrator in the chain) is ‘Abdullāh bin Yazid].

تخریج: [إسناده حسن] وأخرجه أحمد: ١٥٩/٢ وابن المبارك في الزهد، ح: ٣٨٥ من حديث ابن لهيعة به وصرح بالسماع عنده، وللحديث طرق.

(المعجم ٥٠) - بَابُ [حَدِيثُ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ فَلْيُكْرِمْ ضَيْفَهُ . . .] [التحفة (١١٥)]

٢٥٠٠ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَنْسٍ وَأَبِي شُرَيْحِ الْكُعْبِيِّ وَهُوَ الْعَدَوِيُّ [الْخَزَاعِيُّ] وَأَسْمُهُ خُوَيْلِدُ بْنُ عَمْرٍو.

٢٥٠١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ يَزِيدَ بْنِ عَمْرٍو [الْمَعَاوِرِيُّ]، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَمَتَ نَجَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [عَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهَيْعَةَ [وَأَبُو عَبْدِ الرَّحْمَنِ الْحُبُلِيُّ هُوَ عَبْدُ اللَّهِ بْنُ يَزِيدَ].

Comments:

Maintaining silence and quietude, refraining from unnecessary talk, and engaging oneself in reflection and remembrance of Allāh, are sure means of deliverance from impeachment and blame, and they ensure man's protection from numerous trials of the world and tribulations of religious faith.

Chapter 51. The *Hadīth*: "If You Were To Mix It Into The Water Of The Sea..."

(المعجم ٥١) - بَابُ [حَدِيثٍ: لَوْ مُزِجَ بِهَا مَاءَ الْبَحْرِ...] (التحفة ١١٦)

2502. Abū Ḥudhaifah narrated – and he was one of the companions of ‘Abdullāh bin Mas‘ūd – from ‘Āishah who said: “I told the Prophet ﷺ about a man, so he said: ‘I do not like to talk about a man, even if I were to get this or that (for doing so).’” She said: “I said: ‘O Messenger of Allāh! Ṣafiyah is a woman who is’” and she used her hand as if to indicate that she is short – “So he said: ‘You have said a statement which, if it were mixed in with the water of the sea, it would pollute it.’” (*Ṣaḥīḥ*)

٢٥٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي حُدَيْفَةَ - وَكَانَ مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - عَنْ عَائِشَةَ قَالَتْ: حَكَيْتُ لِلنَّبِيِّ ﷺ رَجُلًا فَقَالَ: «مَا يَسُرُّنِي أَنِّي حَكَيْتُ رَجُلًا وَأَنْ لِي كَذَا وَكَذَا». قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ صَفِيَّةَ امْرَأَةً وَقَالَتْ يَدَيْهَا هُكَذَا كَأَنَّهَا تَعْنِي قَصِيرَةً، فَقَالَ: «لَقَدْ مَرَّجَتْ بِكَلِمَةٍ لَوْ مُزِجَ بِهَا مَاءَ الْبَحْرِ لُمَزِجَ».

تخریج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب: في الغيبة، ح: ٤٨٧٥ من حديث يحيى القطان به * رواية يحيى القطان عن سفیان الثوري محمولة على السماع.

2503. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “I do not like to talk about anyone, even if I were to get this or that.” (*Ṣaḥīḥ*)

This *Hadīth* is *Ḥasan Ṣaḥīḥ*. [Abū Ḥudhaifah is from Al-Kūfah, and he is one of the companions of Ibn Mas‘ūd, it is said that his name is Salamah bin Ṣuhaibah].

٢٥٠٣ - حَدَّثَنَا هَنَادٌ: أَخْبَرَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي حُدَيْفَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أُحِبُّ أَنِّي حَكَيْتُ أَحَدًا وَأَنْ لِي كَذَا وَكَذَا»

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، [وَأَبُو حُدَيْفَةَ هُوَ كُوفِيُّ مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ وَيُقَالُ: اسْمُهُ سَلَمَةُ بْنُ صُهَيْبَةَ].

تخریج: [صحیح] انظر الحديث السابق.

Comments:

The *Hadīth* instructs us that it is an absolutely unseemly act to imitate or mimic a person's word or deed with the intention of discrediting him. It hurts the sentiments of the man and injures his heart.

Chapter 52.

(المعجم ٥٢) - بَابُ (التحفة ١١٧)

2504. Abū Mūsā said: "The Messenger of Allāh ﷺ was asked: 'Which of the Muslims is the most virtuous?' He said: "The one whom the Muslims are safe from his tongue and his hand.'" (*Ṣaḥīḥ*)

This *Hadīth* is *Ṣaḥīḥ Gharīb* [from this route] as a narration of Abū Mūsā.

٢٥٠٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدُ ابْنُ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ، وَيَدِهِ».

هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ] مِنْ حَدِيثِ أَبِي مُوسَى.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان تفاضل الإسلام، وأي أموره أفضل، ح: ٤٢ عن إبراهيم بن سعيد والبخاري، ح: ١١ من حديث بريد به.

Comments:

The word *Muslim* is derived from *Silm*, meaning safety and protection. So, a *Muslim* from whose hands and tongue the believers are safe is a *Muslim* worth his name. Since the hands and tongue are the main agents of most of our deeds, they have been expressly mentioned in the *Hadīth*.

Chapter 53. Regarding The Threat For One Who Shames His Brother For A Sin

(المعجم ٥٣) - [بَابُ: فِي وَعِيدِ مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ] (التحفة ١١٨)

2505. Khālid bin Ma'dān narrated from Mu'adh bin Jabal that the Messenger of Allāh ﷺ said: "Whoever shames his brother for a sin, he shall not die until he (himself) commits it." (One of the narrators) Ahmad said: They said: 'From a sin he has repented from.' (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is

٢٥٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَبِي يَزِيدَ الْهَمْدَانِيُّ عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ». قَالَ أَحْمَدُ: قَالُوا: مِنْ ذَنْبٍ قَدْ تَابَ مِنْهُ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

Hasan Gharib, but its chain is not connected. Khālīd bin Ma'dān did not see Mu'ādh bin Jabal. It has been related from Khālīd bin Ma'dān that he saw seventy of the Companions of the Prophet ﷺ. [Mu'ādh died during the *Khilāfah* of 'Umar bin Al-Khattāb. Khālīd bin Ma'dān reported other *Aḥādīth* from more than one of the companions of Mu'ādh.

غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ . وَخَالِدُ بْنُ مَعْدَانَ لَمْ يَدْرِكْ مَعَاذَ بْنَ جَبَلٍ . وَرَوَى عَنْ خَالِدِ بْنِ مَعْدَانَ أَنَّهُ أَدْرَكَ سَبْعِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ [وَمَاتَ مَعَاذُ بْنُ جَبَلٍ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ، وَخَالِدُ بْنُ مَعْدَانَ رَوَى عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ مَعَاذِ عَنْ مَعَاذِ غَيْرِ حَدِيثٍ .

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٢١٨١/٦ من حديث أحمد بن منيع به * محمد بن الحسن بن أبي يزيد ضعيف (تقريب) والخير منقطع .

Comments:

To shame a person for the sin he has already repented from is in itself a shameful act and goes against the norms of decent behaviour

Chapter 54. “Do Not Rejoice Over The Mishap Of Your Brother...”

2506. Wāthilah bin Al-Asqa' narrated that the Messenger of Allāh ﷺ said: “Do not rejoice over the mishaps of your brother so that Allāh has mercy on him and subjects you to trials.” (*Da'if*)

[He said:] This *Hadīth* is *Hasan Gharib*. Makḥūl heard from Wāthilah bin Al-Asqa', Anas bin Mālik and Abi Hind Ad-Dārī. It is said that he did not hear from any of the Companions of the Prophet ﷺ except these three. Makḥūl was from *Ash-Shām* and his *Kunyah* is Abū 'Abdullāh. He was a slave who was freed. Makḥūl Al-Azadi was from *Al-Baṣrah*, he heard from 'Abdullāh bin 'Amr, and 'Ummārah bin Zādhān reported from him.

'Alī bin Hujr narrated to us (he said): “Ism'īl bin 'Ayyāsh narrated

(المعجم ٥٤) - بَابُ: «لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ...» (التحفة ١١٩)

٢٥٠٦ - حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مَجَالِدٍ بْنِ سَعِيدِ الْهَمْدَانِيِّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ؛ ح: وَحَدَّثَنَا سَلْمَةُ بْنُ شَيْبٍ: حَدَّثَنَا أُمَيَّةُ بْنُ الْقَاسِمِ [الْحَدَاءُ الْبُصْرِيُّ] قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ مَكْحُولٍ، عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَيَتَلَبَّكَ» .

[قال:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . وَمَكْحُولٌ قَدْ سَمِعَ مِنْ وَائِلَةَ بْنِ الْأَسْقَعِ وَأَنْسِ بْنِ مَالِكٍ وَأَبِي هِنْدِ الدَّارِيِّ، وَقَالَ: إِنَّهُ لَمْ يَسْمَعْ مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ إِلَّا مِنْ هَؤُلَاءِ الثَّلَاثَةِ . وَمَكْحُولُ الشَّامِيُّ يُكْنَى أَبَا عَبِيدِ اللَّهِ، وَكَانَ عَبْدًا فَأَعْتَقَ .

to us, from Tamīm bin ‘Atiyyah who said: ‘Most of what I heard Makḥūl being asked, he would say: “*Nadānam.*”^[1] (*Da‘īf*)

وَمَكْحُولُ الْأَزْدِيُّ بَصْرِيٌّ سَمِعَ مِنْ عَبْدِ اللَّهِ
ابْنِ عَمْرٍو وَيَزُوي عَنْهُ عَمَارَةُ بْنُ زَادَانَ .
حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ
عِيَّاشٍ عَنْ تَمِيمِ بْنِ عَطِيَّةٍ قَالَ: كَثِيرًا مَا كُنْتُ
أَسْمَعُ مَكْحُولًا يُسْأَلُ فَيَقُولُ: نَدَانَمُ .

تخريج: [إسناده ضعيف] وأخرجه الخطيب في تاريخه: ٩٥/٩، ٩٦ من حديث عمر بن إسماعيل به * مكحول لم يصرح بالسماع في هذا الحديث وقوله: ندانم، سنده ضعيف، إسماعيل ابن عياش عنن.

Comments:

To rejoice on the misery or misfortune of a brother-in-faith is against the principle of Islamic fellow-feeling and fraternity. It is rather inviting the same trouble for oneself.

Chapter 55. Regarding The Virtue Of Mixing With The People While Having Patience With Their Harms

(المعجم ٥٥) - بَابُ: [فِي فَضْلِ الْمُخَالَطَةِ
مَعَ الصَّبْرِ عَلَى أَدَى النَّاسِ] (التحفة ١٢٠)

2507. Yaḥya bin Wath-thāb narrated: “From a Shaikh among the Companions of the Prophet ﷺ, I think it is from the Prophet ﷺ, who said: ‘Indeed when the Muslim mixes with the people and he is patient with their harm, he is better than the Muslim who does not mix with the people and is not patient with their harm.’” (*Sahīḥ*)

٢٥٠٧ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ
الْمُنْثَى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ
سُلَيْمَانَ الْأَعْمَشِ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ
شَيْخٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرَاهُ عَنِ النَّبِيِّ
ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا كَانَ يُخَالِطُ النَّاسَ
وَيَصْبِرُ عَلَى آذَانِهِمْ خَيْرٌ مِنَ الْمُسْلِمِ الَّذِي لَا
يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى آذَانِهِمْ» .
[قَالَ أَبُو عِيْسَى:] قَالَ ابْنُ أَبِي عَدِيٍّ:
كَانَ شُعْبَةُ يَرَى أَنَّهُ ابْنُ عُمَرَ .

[Abū ‘Eisā said:] Ibn Abī ‘Adī said: “Shu‘bah thought it was Ibn ‘Umar.”

تخريج: [صحيح] وأخرجه أحمد: ٤٣/٢ من حديث شعبة، وابن ماجه، ح: ٤٠٣٢ من حديث الأعمش به.

Comments:

Mixing with the people, sharing their problems and being patient at some harm done by them is better than remaining aloof from them. It is because

[1] Which is Persian for “I do not know.” See *Tuḥfat Al-Aḥwadhī*.

both of them — sharing the people's problems and remaining patient at the wrong done — merit good reward from Allāh.

Chapter 56. Regarding the Virtue Of Making Peace Between Each Other

2508. Abū Hurairah narrated that the Prophet ﷺ said: “Beware of evil with each other, for indeed it is the *Hāliqah*.” (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Ṣaḥīḥ Gharīb* from this route. [The meaning of his saying]: “*Sūw'a Dhāt Al-Bain* (evil with each other) is enmity and hatred, and his saying: “The *Hāliqah*” [it is said] that it severs the religion.

2509. Abū Ad-Dardā' narrated that the Messenger of Allāh ﷺ said: “Shall I not inform you of what is more virtuous than the rank of fasting, *Ṣalāt*, and charity?” They said: “But of course!” He said: “Making peace between each other. For indeed spoiling relations with each other is the *Hāliqah*.” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ*. It has been related that the Prophet ﷺ said: “It is the *Hāliqah*, I do not speak of what cuts hair, but it severs the religion.”

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في إصلاح ذات البين،

(المعجم ٥٦) - [باب: في فضل
صَلَاحِ ذَاتِ الْبَيْنِ . . .] (التحفة ١٢١)

٢٥٠٨ - حَدَّثَنَا أَبُو يَحْيَى مُحَمَّدُ بْنُ عَبْدِ
الرَّجِيمِ الْبَغْدَادِيُّ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْمَحْرَمِيُّ - هُوَ مِنْ
وَلَدِ الْمِسْوَرِ بْنِ مَخْرَمَةَ - عَنْ عُثْمَانَ بْنِ
مُحَمَّدِ الْأَخْنَسِيِّ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ
أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِيَّاكُمْ وَسُوءَ
ذَاتِ الْبَيْنِ فَإِنَّهَا الْحَالِقَةُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ صَحِيحٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ. [وَمَعْنَى قَوْلِهِ:] وَسُوءَ
ذَاتِ الْبَيْنِ إِنَّمَا يَعْنِي بِهِ الْعَدَاوَةَ وَالْبَغْضَاءَ.
وَقَوْلُهُ الْحَالِقَةُ [يَقُولُ]: أَنَّهَا تَحْلِقُ الدِّينَ.
تخریج: [إسناده حسن].

٢٥٠٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
عَنِ الْأَعْمَشِ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ سَالِمِ
ابْنِ أَبِي الْجَعْدِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي
الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا
أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ
وَالصَّدَقَةِ؟» قَالُوا: بَلَى. قَالَ: «صَلَاحُ ذَاتِ
الْبَيْنِ، فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.
وَيُرْوَى عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «هِيَ الْحَالِقَةُ
لَا أَقُولُ: تَحْلِقُ الشَّعْرَ وَلَكِنْ تَحْلِقُ الدِّينَ».

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في إصلاح ذات البين،

ح: ٤٩١٩ من حديث أبي معاوية الضرير به وصححه ابن حبان، ح: ١٩٨٢ وابن حجر، وللحديث شواهد ضعيفة * الأعمش عن، وانظر الحديث الآتي.

2510. Az-Zubair bin Al-'Awwām narrated that the Prophet ﷺ said: "The disease of the nations before you is creeping towards you: Envy and hatred, it is the *Hāliqah*. I do not speak of what cuts the hair, but what severs the religion. By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the *Salām* among each other." (*Da'īf*)

Abū 'Eīsā said: They differed in their narration of this *Hadīth* from Yahya bin Abī Kathīr. Some of them reported it from Yahya bin Abī Kathīr, from Ya'īsh bin Al-Wālid, from the freed slave of Az-Zubair from the Prophet ﷺ without mentioning: "From Az-Zubair" in it.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٦٧/٢ عن ابن مهدي به * مولى الزبير: لم أجد من وثقه ولبعض الحديث شواهد وفي السند اختلاف آخر عند البزار.

Comments:

Strengthening the relations and establishing love and amity among the believers are the basic requirement of *Imān*, and *Imān* (faith) is a prerequisite for admittance to Paradise.

Chapter 57. Regarding The Grave Threat Against Tyranny And Severing The Ties Of Kinship

2511. Abū Bakrah narrated that the Messenger of Allāh ﷺ said: "There is no sin more worthy of Allāh hastening the punishment

٢٥١٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَرْبِ بْنِ شَدَادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ أَنَّ مَوْلَى الزُّبَيْرِ حَدَّثَهُ أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «دَبَّ إِلَيْكُمْ دَاءُ الْأُمَّمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُولُ: تَحْلِقُ الشَّعْرَ وَلَكِنْ تَحْلِقُ الدِّينَ، وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أُنبئُكُمْ بِمَا يُثَبِّتُ ذَلِكَ لَكُمْ: أَفْشُوا السَّلَامَ بَيْنَكُمْ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ قَدْ اخْتَلَفُوا فِي رَوَاتِهِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. فَرَوَى بَعْضُهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ، عَنْ مَوْلَى الزُّبَيْرِ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرُوا فِيهِ: عَنِ الزُّبَيْرِ.

(المعجم ٥٧) - بَابُ: [فِي عِظْمِ الْوَعِيدِ عَلَى الْبُنْيِ وَقَطِيعَةِ الرَّحِمِ] (التحفة ١٢٢)

٢٥١١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ

upon its practitioner in the world – along with what is in store for him in the Hereafter – than tyranny and severing the ties of kinship.”

(*Sahih*)

[He said:] This *Hadith* is [*Hasan*] *Sahih*.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب: في النهي عن البغي، ح: ٤٩٠٢ وابن ماجه، ح: ٤٢١١ من حديث إسماعيل بن إبراهيم به وصححه ابن حبان، ح: ٢٠٣٩، ٢٠٤٠، والحاكم ٣٥٦/٢، ١٦٢/٤، ١٦٣، ووافقه الذهبي.

Comments:

Baghy, translated as tyranny, also means disobedience or rebellion against the rulers. *Qat'at Ar-Rahm*, on the other hand, means severing the ties of kinship. These two crimes or sins, if committed by man, are so abhorrent to Allāh that, unless the man repents and renounces them, He would award the punishment for them in this world itself.

Chapter 58. “Look At Those Who Are Below You”

2512. ‘Amr bin Shu‘aib narrated from his grandfather ‘Abdullāh bin ‘Amr, that the Messenger of Allāh ﷺ said: “There are two traits, whoever has them in him, Allāh writes him down as grateful and patient. And whoever does not have them, Allāh does not write him down as grateful, nor patient. Whoever looks to one above him for his religion, and follows him in it, and whoever looks to one who is below him in worldly matters, and praises Allāh for the blessings He has favored the one who is above him with, then Allāh writes him down as grateful and patient. And whoever looks to one who is below him for his religion, and looks to one who is above him for worldly

رَسُولُ اللَّهِ ﷺ: «مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعْجَلَ اللَّهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي الآخِرَةِ مِنَ النَّبِيِّ وَقَطِيعَةَ الرَّحِمِ».

[قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

(المعجم ٥٨) - [بَابُ: انظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ] (التحفة ١٢٣)

٢٥١٢ - حَدَّثَنَا سُؤَيْدُ [بْنُ نَصْرٍ]: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ] عَنِ الْمُتَنَّى بْنِ الصَّبَّاحِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «حَصَلْتَانِ مَنْ كَانَتْ فِيهِ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا، وَمَنْ لَمْ تَكُونَا فِيهِ لَمْ يَكْتُبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا: مَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ فَوْقَهُ فَأَقْتَدَى بِهِ، وَمَنْ نَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ دُونَهُ فَحَمِدَ اللَّهَ عَلَى مَا فَضَّلَهُ بِهِ عَلَيْهِ، كَتَبَهُ اللَّهُ شَاكِرًا وَصَابِرًا، وَمَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ دُونَهُ وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ فَوْقَهُ فَأَيْسَفَ عَلَى مَا فَاتَهُ مِنْهُ لَمْ يَكْتُبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا».

matters, and greives over what missed him of it, Allāh does not write him down as grateful nor as patient.”

(Another chain reaching to) ‘Amr bin Shu’aib, from his father, from his grandfather from the Prophet ﷺ with similar narration. (*Da’if*)

[He said:] This *Hadith* is [*Hasan*] *Gharib*. Suwaid [bin Naṣr] did not mention: “From his father” in his narration.

حَدَّثَنَا مُوسَى بْنُ جَزَامٍ [الرَّجُلُ الصَّالِحُ]:
حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ
الْمُبَارَكِ]: حَدَّثَنَا الْمُثَنَّى بْنُ الصَّبَّاحِ عَنْ
عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ
النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ وَلَمْ
يَذْكُرْ سُوَيْدٌ [بْنَ نَصْرٍ] عَنْ أَبِيهِ فِي حَدِيثِهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن السني، ح: ٣٠٩ من حديث المثني بن الصباح به وهو ضعيف اختلط بأخره وكان عابداً (تقريب) وهو في الزهد لابن المبارك (زوائد نعيم المظلوم، ح: ١٨٠).

Comments:

Gratitude and patience are virtues of the order that, whichever man they combine in, make him a perfect believer and his heart brimful of the wealth of faith. The recipe to cultivate these qualities in religious matters is that man tries to adapt himself to looking at those servants of Allāh who are above him in faith, piety and moral virtues and he makes a pledge to follow their example. In matters of the world, he must make a pledge that as a matter of principle, he will only look at those who are below him in wealth and prosperity, and commit himself to considering that whatever superiority in worldly comforts and prosperity he enjoys are but the gifts of Allāh, for which he has to be grateful to Him and praise Him.

2513. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Look to one who is lower than you, and do not look to one who is above you. For indeed that is more worthy (so that you will) not belittle Allāh’s favors upon you.” (*Ṣaḥīḥ*)

This *Hadith* is *Ṣaḥīḥ*.

٢٥١٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو
مُعَاوِيَةَ وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «انظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا
تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ، فَإِنَّهُ أَجْدَرُ أَنْ لَا
تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ».
هَذَا حَدِيثٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الزهد والرفائق، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٦٣ عن أبي كريب به.

Comments:

An inherent weakness in man is that, when he looks at someone superior to him in worldly status or wealth or physical features, he grieves that Allāh has

not made him such-and-such. In this way, he belittles what Allāh has given him. To such people the Messenger of Allāh ﷺ has given the prescription that they look at and ponder over the condition of those people who are inferior to them in that respect. By doing so, they will not devalue or belittle the favors given to them by Allāh.

Chapter 59. The *Hadīth* Of *Ḥanzalah*

(المعجم ٥٩) - بَابُ [حَدِيثِ] حَنْظَلَةَ . . . (التحفة ١٢٤)

2514. Abū ‘Uthmān narrated from Ḥanzalah Al-Uṣaidī – and he was one of the scribes of the Messenger of Allāh ﷺ – that he passed by Abū Bakr while he was crying, so he (Abū Bakr) said to him: “What is wrong with you, O Ḥanzalah?” He replied: “Ḥanzalah has become a hypocrite O Abū Bakr! When we are with the Messenger of Allāh ﷺ we remember the Fire and Paradise as if we are looking at them with the naked eye. But when we return we busy ourselves with our wives and livelihood and we forget so much.” He (Abū Bakr) said: “By Allāh! The same thing happens to me. Let us go to the Messenger of Allāh ﷺ.” (Ḥanzalah said): “So we went.” When the Messenger of Allāh ﷺ saw him, he said: “What is wrong with you O Ḥanzalah?” He said: “Ḥanzalah has become a hypocrite O Messenger of Allāh! When we are with you we remember the Fire and Paradise as if we can see them with the naked eye. But when we return we are busy with our wives and livelihood, and we forget so much.” He said: “So the Messenger of Allāh ﷺ said: ‘If you were to abide in the state that you are in

٢٥١٤ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الْبُصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ [سَعِيدِ الْجُرَيْرِيِّ؛ ح قَالَ]: وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَرَّازُ: حَدَّثَنَا سَيَّارُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ الْجُرَيْرِيِّ وَالْمَعْنَى وَاجِدٌ عَنْ أَبِي عُثْمَانَ، عَنْ حَنْظَلَةَ الْأُسَيْدِيِّ وَكَانَ مِنْ كُتَابِ رَسُولِ اللَّهِ ﷺ أَنَّهُ مَرَّ بِأَبِي بَكْرٍ وَهُوَ يَبْكِي فَقَالَ: مَا لَكَ يَا حَنْظَلَةَ؟ قَالَ: نَافَقَ حَنْظَلَةَ يَا أَبَا بَكْرٍ! نَكُونُ عِنْدَ رَسُولِ اللَّهِ ﷺ، يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ، فَإِذَا رَجَعْنَا عَافَسْنَا الْأَزْوَاجَ وَالضَّيْعَةَ وَنَسِينَا كَثِيرًا قَالَ: فَوَاللَّهِ! إِنَّا لَكَذَلِكَ أَنْطَلِقُ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَاَنْطَلَقْنَا فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ ﷺ قَالَ: «مَا لَكَ يَا حَنْظَلَةَ؟» قَالَ: نَافَقَ حَنْظَلَةَ يَا رَسُولَ اللَّهِ! نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّا رَأَى عَيْنٍ: فَإِذَا رَجَعْنَا عَافَسْنَا الْأَزْوَاجَ وَالضَّيْعَةَ وَنَسِينَا كَثِيرًا، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَدْوُمُونَ عَلَى الْحَالِ الَّذِي تَقْوُمُونَ بِهَا مِنْ عِنْدِي لَصَافَحْتَكُمْ الْمَلَائِكَةُ فِي مَجَالِسِكُمْ وَعَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ، وَلَكِنْ يَا حَنْظَلَةَ سَاعَةً وَسَاعَةً».

when you are with me, then the Angels would shake hands with you in your gatherings, and upon your bedding, and in your paths. But O Hanzalah! There is a time for this and a time for that.” (Ṣaḥīḥ)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، التوبة، باب فضل دوام الذكر والفكر في أمور الآخرة، والمراقبة... إلخ، ح: ٢٧٥٠ من حديث جعفر بن سليمان به.

Comments:

What keeps man on the path of righteousness and rectitude is his consciousness and concern for Hell, Paradise and the Hereafter. Once back home and busy with family and other affairs of the world, he loses that intensity and concern for the Hereafter. As for the Messenger of Allāh ﷺ, he had a firsthand look at both Hell and Paradise. He, therefore, described them with such surety and exactitude that the listener felt as though he were seeing them before his eyes.

2515. Anas narrated that the Prophet ﷺ said: “None of you believes until he loves for his brother what he loves for himself.” (Ṣaḥīḥ)

[He said:] This *Hadīth* is *Ṣaḥīḥ*.

٢٥١٥ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ] عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ». [قَالَ:] هَذَا حَدِيثٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الإيمان، باب: من الإيمان أن يحب لأخيه ما يحب لنفسه، ح: ١٣ ومسلم، ح: ٤٥ من حديث شعبة به وهو في الزهد لابن المبارك، ح: ٦٧٧.

Comments:

Here the Messenger of Allāh ﷺ makes it clear that only that person will reach the zenith of faith who is so selfless and full of sentiments of well-wishing and sincerity for others that he feels for his brothers just as he would feel for himself. A person of this characteristic will choose the same good for them as for himself, and only do to them as he would have done.

2516. Ibn ‘Abbās narrated: “I was behind the Prophet ﷺ one day when he said: ‘O boy! I will teach you a statement: Be mindful of Allāh and He will protect you. Be mindful of Allāh and you will find Him before you. When you ask, ask

٢٥١٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ]: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ وَابْنُ لَهَيْعَةَ عَنْ قَيْسِ بْنِ الْحَجَّاجِ؛ [ح] قَالَ: وَحَدَّثَنَا عَبْدُ اللَّهِ [بْنُ عَبْدِ

Allāh, and when you seek aid, seek Allāh's aid. Know that if the entire creation were to gather together to do something to benefit you – you would never get any benefit except that Allāh had written for you. And if they were to gather to do something to harm you – you would never be harmed except that Allāh had written for you. The pens are lifted and the pages are dried.” (Hasan)

[He said:] This *Hadīth* is *Hasan Sahīh*.

الرَّحْمَنِ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ: حَدَّثَنِي قَيْسُ بْنُ الْحَجَّاجِ - الْمَعْنَى وَاحِدٌ - عَنْ حَنْشِ الصَّنَعَائِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ يَوْمًا، فَقَالَ: «يَا غُلَامُ! إِنِّي أَعْلَمُكَ كَلِمَاتٍ أَحْفَظُ اللَّهُ يَحْفَظُكَ، أَحْفَظِ اللَّهَ تَجِدَهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنِ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢٩٣/١ من حديث ليث بن سعد به وأورده الضياء في المختارة: ١٠/٢٢-٢٦، ح: ١٢. وللحديث طرق كثيرة.

Comments:

The *Hadīth* confirms that Allāh protects a person from things unseemly and evil if he abides by the commandments of Allāh regarding the prohibited and the permitted, and enables him to do things desirable and good, and saves him from the trials of this world and of the Hereafter.

Chapter 60. The *Hadīth*: “Tie It And Rely (Upon Allāh)”

2517. Anas bin Mālik narrated that a man said: “O Messenger of Allāh! Shall I tie it and rely (upon Allāh), or leave it loose and rely (upon Allāh)?” He said: “Tie it and rely (upon Allāh).” (Hasan)

‘Amr bin ‘Alī said: “Yahya said: ‘To me, this *Hadīth* is *Munkar*.’”

Abū ‘Eīsā said: This *Hadīth* is *Gharīb* as a narration of Anas. It

(المعجم ٦٠) - [بَابُ حَدِيثٍ: اغْقَلْهَا وَتَوَكَّلْ...] (التحفة ١٢٥)

٢٥١٧ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ أَبِي فُرَةَ السَّدُوسِيُّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! اغْقَلْهَا وَتَوَكَّلْ أَوْ أَطْلِقْهَا وَتَوَكَّلْ؟ قَالَ: «اغْقَلْهَا وَتَوَكَّلْ».

قَالَ عَمْرُو بْنُ عَلِيٍّ: قَالَ يَحْيَى: وَهَذَا

has been reported similarly from ‘Amr bin Umayyah Aḍ-Ḍamrī, from the Prophet ﷺ.

عِنْدِي حَدِيثٌ مُنْكَرٌ.
 قَالَ أَبُو عَيْسَى: وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ
 حَدِيثِ أَنَسٍ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.
 وَقَدْ رُوِيَ عَنْ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ عَنِ
 النَّبِيِّ ﷺ نَحْوُ هَذَا.

تخریج: [حسن] وأخرجه أبو نعيم في الحلية: ٣٩٠/٨ من حديث عمرو بن علي الفلاس به * المغيرة بن أبي قرة وثقه ابن حبان وهو مستور وللحديث شواهد عند ابن حبان، ح: ٢٥٤٩ والحاكم: ٦٢٣/٣ وغيرهما.

Comments:

Not only that the *Hadīth* states it but the practice of the Messenger of Allāh ﷺ also confirms that reliance on Allāh in fact means first collecting all the means possible for a thing, and then leaving the result to the Causer of all causes, i.e. Allāh. Reliance on Allāh does not mean giving up the means and just sitting and hoping for Allāh’s munificence and help. Of course, the end result or success in one’s efforts rests only in the Hands of Allāh.

2518. Al-Ḥasan bin ‘Alī said: “I remember that the Messenger of Allāh ﷺ said: ‘Leave what makes you in doubt for what does not make you in doubt. The truth brings tranquility while falsehood sows doubt.’” (*Saḥīh*)

There is a story along with this *Hadīth*. [He said:] Abū Al-Ḥawrā’ [As-Sa’dī’s] (a narrator in the chain) name is Rabī’ah bin Shaibān.

[He said:] This *Hadīth* is [Ḥasan] *Saḥīh*.

(Another chain) with similar.

٢٥١٨ - حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ:
 حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: حَدَّثَنَا شُعْبَةُ عَنْ
 بُرَيْدِ بْنِ أَبِي مَرْزَمٍ، عَنْ أَبِي الْحَوْرَاءِ
 السَّعْدِيِّ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ: مَا
 حَفِظْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: حَفِظْتُ مِنْ
 رَسُولِ اللَّهِ ﷺ: «دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا
 يَرِيْبُكَ، فَإِنَّ الصَّدْقَ أَطْمَأْنِينَةٌ وَإِنَّ الْكُذْبَ
 رَيْبَةٌ» وَفِي الْحَدِيثِ قِصَّةٌ، [قَالَ:] وَأَبُو
 الْحَوْرَاءِ [السَّعْدِيُّ] اسْمُهُ رَبِيعَةُ بْنُ شَيْبَانَ
 [قَالَ:] وَهَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ
 جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ بُرَيْدٍ. [فَدَكَرَ] نَحْوَهُ.

تخریج: [إسناده صحيح] وأخرجه النسائي: ٣٢٧/٨، ٣٢٨، ح: ٥٧١٤ (الأشربة، باب الحث على ترك الشبهات) من حديث ابن إدريس به وصححه ابن خزيمة، ح: ٢٣٤٨ وابن حبان، ح: ٥١٢ والحاكم: ١٣/٢ ووافقه الذهبي.

Comments:

Anything that creates a doubt in the mind also makes the heart feel uneasy. A

believer, therefore, should only do things that make his heart and soul feel tranquil.

2519. Muḥammad bin Al-Munkadir narrated from Jābir, that a man was mentioned in the presence of the Prophet ﷺ for his worship and his striving in it, and another man was mentioned for his cautious piety. So the Prophet ﷺ said: “Nothing is equal to cautious piety.” (*Da‘īf*)

‘Abdullāh bin Ja‘far is one of the children of Al-Miswar bin Makhramah from Al-Madinah, and he is trustworthy according to the people of *Ḥadīth*.

[Abū ‘Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*, we do not know of it except through this route.

٢٥١٩ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِفِيُّ
الْبَصْرِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْمَخْرَمِيُّ عَنْ مُحَمَّدِ
ابْنِ عَبْدِ الرَّحْمَنِ بْنِ نُبَيْهٍ، عَنْ مُحَمَّدِ بْنِ
الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: ذُكِرَ رَجُلٌ عِنْدَ
النَّبِيِّ ﷺ بِعِبَادَةٍ وَاجْتِهَادٍ، وَذُكِرَ آخَرُ بِرِعَاةٍ
فَقَالَ النَّبِيُّ ﷺ: «لَا يُعَدُّلُ بِالرَّعَةِ».

وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ مِنْ وَلَدِ الْمُسَوَّرِ ابْنِ
مَخْرَمَةَ وَهُوَ مَدَنِيٌّ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ]
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] * محمد بن عبدالرحمن بن نبيه لم يوثقه غير الترمذي فهو مجهول الحال.

Comments:

Wara' in Arabic means to be pious or refrain from doubtful matters. There is also a proverb that says: *Prevention is better than cure.*

2520. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “Whoever eats the *Tayyib* and acts in accordance with the *Sunnah*, and the people are safe from his harm, he will enter Paradise.”

So a man said: “O Messenger of Allāh! This is the case with many people today.” So he said: “It shall be so in the generation after me.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route as a narration of Isrā‘īl.

٢٥٢٠ - حَدَّثَنَا هَنَّادٌ وَأَبُو زُرْعَةَ وَغَيْرُ
وَاحِدٍ، قَالُوا: حَدَّثَنَا قَبِيصَةُ عَنْ إِسْرَائِيلَ،
عَنْ هَلَالِ بْنِ مَقْلَاصِ الصَّبْرِيِّ، عَنْ أَبِي
بَشِيرٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ طَيِّبًا
وَعَمِلَ فِي سُنَّتِهِ وَأَمِنَ النَّاسُ بِوَأَيْتِهِ دَخَلَ
الْجَنَّةَ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا
الْيَوْمَ فِي النَّاسِ لَكَثِيرٌ. قَالَ: «فَسَيَكُونُ فِي
قُرُونٍ بَعْدِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا

‘Abbās bin Muḥammad narrated to us (he said): “Yaḥya bin Abi Bukair narrated to us from Isrā’īl.” [similarly with this chain. I asked Muḥammad bin Ismā’īl about this *Hadīth* but he did not know of it except as a narration of Isrā’īl, and he did not know the name of Abū Bishr] from Hilāl bin Miqlāṣ similar to the narration of Qabiṣah from Isrā’īl.

تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ إِسْرَائِيلَ .
 حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ
 أَبِي بُكَيْرٍ عَنْ إِسْرَائِيلَ [بِهَذَا الْإِسْنَادِ نَحْوَهُ
 وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ
 فَلَمْ يَعْرِفْهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ وَلَمْ يَعْرِفْ
 اسْمَ أَبِي بَشْرٍ] عَنْ هِلَالِ بْنِ مِقْلَاصٍ نَحْوَ
 حَدِيثِ قَبِيصَةَ عَنْ إِسْرَائِيلَ .

تخریج: [إسناده حسن] وأخرجه الحاكم: ١٠٤/٤ من حديث إسرائيل به وصححه ووافقه الذهبي وضعفه أحمد وأشار المنذري في تروغيه بأنه حسن (٧٩/١، ٥٤٦/٢) * أبو بشر وثقه الحاكم والذهبي وجهله ابن حجر وغيره فحديثه لا ينزل عن درجة الحسن.

Comments:

Allāh blesses those provisions of life and items of food that are clean and *Halāl* (permissible in the Islamic *Shari’ah*) and are consumed in accordance with the *Sunnah* of the Prophet ﷺ. A man possessing these qualities, more than anyone else, would be expected to refrain from harming and harassing others and earn for himself the title for permanent residence in Paradise.

2521. Sahl bin Mu’ādh [bin Anas] Al-Juhni narrated from his father that the Prophet ﷺ said: “Whoever gives for the sake of Allāh, withholds for the sake of Allāh, loves for the sake of Allāh, and marries for the sake of Allāh, he has indeed perfected his faith.” (*Hasan*)

٢٥٢١ - حَدَّثَنَا عَبَّاسُ الدُّورِيُّ: حَدَّثَنَا
 عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ
 عَنْ أَبِي مَرْحُومٍ عَبْدِ الرَّحِيمِ بْنِ مَيْمُونٍ، عَنْ
 سَهْلِ بْنِ مَعَاذٍ [بْنِ أَنَسٍ] الْجُهَنِيِّ، عَنْ أَبِيهِ:
 أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْطَى اللَّهَ وَمَتَعَ اللَّهَ
 وَأَحَبَّ اللَّهَ وَأَبْغَضَ اللَّهَ وَأَنْكَحَ اللَّهَ، فَقَدْ
 اسْتَكْمَلَ إِيْمَانَهُ» .

[Abū ‘Eisā said:] This *Hadīth* is *Munkar*.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ مُنْكَرٌ .

تخریج: [إسناده حسن] وأخرجه أحمد: ٤٤٠/٣ عن عبد الله بن يزيد به وللحديث شواهد وصححه الحاكم على شرط الشيخين: ١٦٤/٢ ووافقه الذهبي.

Comments:

Whatever a person does — be it his dealings with others, giving a thing to others or withholding it from them, nurturing friendship or harbouring hatred towards others, or even tying the knot of his wedlock — if all this is not motivated by a selfish end or personal likes and dislikes, but done purely for the sake of Allāh, then it is a firm proof of the perfection of his faith.

2522. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “The first batch to enter Paradise will appear like the moon of a night that it is full. The second will appear like the color of the most beautiful star in the sky. Each man among them shall have two wives, each wife wearing seventy bracelets, with the marrow of their shins being visible from behind them.” (*Ṣaḥīḥ*)

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحیح] وأخرجه أحمد: ۱۶/۳ من حدیث عطية العوفي به وهو ضعيف وللحديث شواهد عند البخاري، ح: ۳۲۴۵، ۳۲۴۶، ۳۳۲۷، ومسلم، ح: ۲۸۳۴ والطبراني: ۱۹۸/۱۰، ۱۹۹، وغيرهم وانظر النهاية بتحقيقي، ح: ۱۴۳۷.

Comments:

The *Ḥadīth* is about the description of the women of Paradise and is included in the coming exclusive chapter on the bounties of Paradise. This one is unrelated to that. This *Ḥadīth* is, however, missing in *Tuḥfat Al-Aḥwadhī* and other compilations circulating in countries like Pakistan, as well as most other manuscripts.

۲۵۲۲ - حَدَّثَنَا الْعَبَّاسُ الدُّورِيُّ: حَدَّثَنَا
عُبَيْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا سَيِّبَانُ عَنْ
فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ
عَنِ النَّبِيِّ ﷺ قَالَ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ
عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالثَّانِيَةَ عَلَى لَوْنٍ
أَحْسَنِ كَوَكَبٍ دُرِّيٍّ فِي السَّمَاءِ لِكُلِّ رَجُلٍ
مِنْهُمْ زَوْجَتَانِ عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حُلَّةً
يَبْدُو مِثْلَ مَخِّ سَاقِهَا مِنْ وَرَائِهَا» قَالَ: هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

36. Chapters On The Description Of Paradise From The Messenger Of Allāh ﷺ

(المعجم ٣٦) - أَبْوَابُ صِفَةِ الْجَنَّةِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣٢)

Chapter 1. What Has Been Related About The Description Of The Trees Of Paradise

(المعجم ١) - بَابُ مَا جَاءَ فِي صِفَةِ
شَجَرِ الْجَنَّةِ (التحفة ١)

2523. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Verily, in Paradise there is a tree, a rider will travel in its shade for a hundred years.” (*Ṣaḥīh*)

٢٥٢٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
الَلَيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ [الْخُدْرِيِّ]،
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ
أَنَّهُ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجْرَةً لَيَسِيرُ الرَّابِئُ
فِي ظِلِّهَا مِائَةَ عَامٍ».

There are narrations on this topic from Anas and Abū Sa‘eed.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ṣaḥīh*.

وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي سَعِيدٍ. قَالَ
أَبُو عَيْسَى: [هَذَا حَدِيثٌ صَحِيحٌ].

تخریج: وأخرجه مسلم، الجنة ونعيمها، باب: إن في الجنة شجرة، يسير الراكب في ظلها مائة عام، لا يقطعها، ح: ٢٨٢٦ عن قتيبة به ورواه البخاري، ح: ٤٨٨١ من حديث أبي هريرة به * وفي الباب عن أنس [يأتي: ٣٢٩٣] وأبي سعيد [يأتي: ٧٥٢٤].

Comments:

The description of the bounties, comforts and luxuries of Paradise is meant to create in the minds of the listeners a fondness and urge to win them through practising right faith and righteous deeds.

2524. Abū Sa‘eed Al-Khudri narrated that the Prophet ﷺ said: “In Paradise there is a tree, a rider will travel in its shade for a hundred years without reaching an end.” He said: “And that is the extended shade.”^[1]

٢٥٢٤ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيِّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «فِي الْجَنَّةِ شَجْرَةٌ لَيَسِيرُ الرَّابِئُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَطَّعُهَا - قَالَ: - وَذَلِكَ

[1] Referring to *Al-Wāqi'ah* 56:30.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Abū Sa'eed.

الظَّلِّ الْمَمْدُودُ».

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي سَعِيدٍ].

تخریج: [صحيح] ورواه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٥٤ ومسلم، ح: ٢٨٢٨ من حديث أبي سعيد الخدري به.

2525. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There is not a tree in Paradise except that its trunk is of gold." (*Ḥasan*)

٢٥٢٥ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا زِيَادُ بْنُ الْحَسَنِ بْنِ الْفَرَاتِ الْفَرَّازُ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا فِي الْجَنَّةِ شَجَرَةٌ إِلَّا وَسَاقُهَا مِنْ ذَهَبٍ».

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb Ḥasan* [as a narration of Abū Sa'eed].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ [مِنْ حَدِيثِ أَبِي سَعِيدٍ].

تخریج: [إسناده حسن] وأخرجه أبو يعلى: ٥٧/١١، ح: ٦١٩٥ عن أبي سعيد الأشج به وصححه ابن حبان، ح: ٢٦٢٤.

Chapter 2. What Has Been Related About The Description Of Paradise And Its Bounties

(المعجم ٢) - بَابُ مَا جَاءَ فِي صِفَةِ الْجَنَّةِ وَنَعِيمِهَا (التحفة ٢)

2526. Abū Hurairah narrated: "We said: 'O Messenger of Allāh! What is wrong with us that when we are with you our hearts are softened and we feel free of desire for this world, and we are of the people of the Hereafter. But when we depart from you and socialize with our families and our children, we do not recognize ourselves (i.e., we are changed persons)?" So the Messenger of Allāh ﷺ said: 'If you were to be in that condition when you depart from me, the angels would have surely visited you in your houses. And if you did not sin, Allāh would surely have brought a

٢٥٢٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ فَضِيلٍ عَنْ حَمْرَةَ الزِّيَّاتِ، عَنْ زِيَادِ الطَّائِي، عَنْ أَبِي هُرَيْرَةَ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! مَا لَنَا إِذَا كُنَّا عِنْدَكَ رَقَّتْ قُلُوبُنَا، وَرَهَدْنَا [فِي الدُّنْيَا] وَكُنَّا مِنْ أَهْلِ الْآخِرَةِ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ فَأَنْسَنَّا أَهَالِينَا وَسَمَمْنَا الْأَوْلَادَ أَنْكَرْنَا أَنْفُسَنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنْتُمْ تَكُونُونَ إِذَا خَرَجْتُمْ مِنْ عِنْدِي كُنْتُمْ عَلَى حَالِكُمْ ذَلِكَ لَزَارَتْكُمْ الْمَلَائِكَةُ فِي بُيُوتِكُمْ، وَلَوْ لَمْ تُذْنِبُوا لَجَاءَ اللَّهُ بِخَلْقٍ جَدِيدٍ كَي يُذْنِبُوا فَيَغْفَرَ لَهُمْ». قَالَ: قُلْتُ: يَا

new creation that they may sin, so that then He may forgive them.” He said: “I said: ‘O Messenger of Allāh! From what was the creation created?’ He said: ‘From water.’ We said: ‘Paradise, what is it constructed of?’ He said, ‘Bricks of silver and bricks of gold. Its mortar is musk of a strong fragrance, and its pebbles are pearls and rubies, and its earth is saffron. Whoever enters it shall feel joy and shall not suffer, and he shall live and shall not die, nor shall their clothes wear out, nor shall their youth come to an end.’ Then he said: ‘Three persons, their supplication is not rejected: The just ruler, the fasting person when he breaks his fast, and the supplication of the wronged person. It is raised up above the clouds, and the gates of Heaven are opened up for it, and the Lord, Blessed and Exalted, says: I shall surely come to your aid, even if after a time.’” (*Da'if*)

[Abū 'Eisā said:] The chain for this *Hadīth* is not that strong, and in my view, it is not connected. This *Hadīth* has been related with another chain from Abū Hurairah.

تخریج: [إسناده ضعيف] وسنده ضعيف وللحديث شواهد منها الحديث الآتي: ٣٥٩٨.

Comments:

The text contains three statements (*Ahādīth*). Contents of *Hadīth* (1) have already been discussed under *Hadīth* (no. 2514). As for *Hadīth* (2), it makes out the point that to err is human. It does not mean that man should go on committing mistakes or sins. No; it is his duty to do his utmost to avoid mistakes and sins. However, if a mistake or sin does happen, he must seek forgiveness of Allāh. *Hadīth* (3) states that every living creature is created from water. *Hadīth* (4) answers questions about the composition and construction of Paradise and its soil and floor.

رَسُولَ اللَّهِ! مِمَّ خُلِقَ الْخَلْقُ؟ قَالَ: «مِنَ الْمَاءِ». قُلْنَا: الْجَنَّةُ مَا بِنَاؤُهَا؟ قَالَ: «لَبِنَةٌ مِنْ فِصَّةٍ وَلَبِنَةٌ مِنْ ذَهَبٍ، وَمِلَاطُهَا الْمِسْكَ الْأَذْفَرُ وَحَصْبَاؤُهَا اللَّوْلُؤُ وَالْيَاقُوتُ وَتُرْبَتُهَا الرَّعْفَرَانُ مَنْ يَدْخُلُهَا يَنْعَمُ لَا يَبْأَسُ، وَيَخْلُدُ لَا يَمُوتُ وَلَا تَبْلَى ثِيَابُهُمْ وَلَا يَفْنَى سَبَابُهُمْ». ثُمَّ قَالَ: «ثَلَاثٌ لَا تَرُدُّ دَعْوَتَهُمْ: الْإِمَامُ الْعَادِلُ، وَالصَّائِمُ حِينَ يُفْطِرُ، وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا فَوْقَ الْعَمَامِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، وَيَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى: وَعِزَّتِي لَا أَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَوِيِّ، وَلَيْسَ هُوَ عِنْدِي بِمُتَّصِلٍ. وَقَدْ رَوَيْ هَذَا الْحَدِيثُ بِإِسْنَادٍ آخَرَ عَنْ أَبِي هُرَيْرَةَ.

Chapter 3. What Has Been Related Concerning The Description Of The Chambers Of Paradise

(المعجم ٣) - بَابُ مَا جَاءَ فِي صِفَةِ
عَرَفِ الْجَنَّةِ (التحفة ٣)

2527. ‘Alī narrated that the Messenger of Allāh ﷺ said: “Indeed in Paradise there are chambers whose outside can be seen from their inside, and their inside can be seen from their outside.” A Bedouin stood and said: “Who are they for O Prophet of Allāh?” He said: “For those who speak well, feed others, fast regularly, and perform *Ṣalāt* for Allāh during the night while the people sleep.”^[1] (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*. Some of the people of *Ḥadīth* have criticized this ‘Abdur-Raḥmān bin Ishāq (a narrator in the chain) due to his memory, and he is from Al-Kūfah, and ‘Abdur-Raḥmān bin Ishāq Al-Qurashī is from Al-Madīnah, and he is more reliable than this one.

Comments:

The *Ḥadīth* contains glad tidings of magnificent chambers in Paradise for those who (i) speak nicely and well, (ii) feed the needy, (iii) keep fasts abundantly, and perform optional nightly prayers.

2528. Abū Bakr bin ‘Abdullāh bin Qais narrated from his father that the Prophet ﷺ said: “Indeed, in Paradise, there are two gardens, their vessels and all that are in them are of silver. And, there are two gardens, their vessels and all that are in them are of gold. There

٢٥٢٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ
ابْنُ مُسَهْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ
التُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ لَعُرْقًا يُرَى ظُهُورُهَا مِنْ
بُطُونِهَا وَبُطُونُهَا مِنْ ظُهُورِهَا، فَقَامَ إِلَيْهِ
أَعْرَابِيٌّ، فَقَالَ: لِمَنْ هِيَ يَا نَبِيَّ اللَّهِ؟ قَالَ: «هِيَ
لِمَنْ أَطَابَ الْكَلَامَ وَأَطَعَمَ الطَّعَامَ وَأَدَامَ الصِّيَامَ
وَصَلَّى اللَّهُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.
وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي عَبْدِ
الرَّحْمَنِ بْنِ إِسْحَاقَ هَذَا مِنْ قِبَلِ حِفْظِهِ، وَهُوَ
كُوفِيٌّ، وَعَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ الْقُرَشِيُّ
مَدَنِيٌّ وَهُوَ أَثْبَتُ مِنْ هَذَا.
تخريج: [حسن] تقدم: ١٩٨٤.

٢٥٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ [أَبُو عَبْدِ الصَّمَدِ]
الْعَمِّيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرٍ
ابْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ
قَالَ: «إِنَّ فِي الْجَنَّةِ جَنَّتَيْنِ مِنْ فِضَّةٍ آتَيْتُهُمَا

[1] This preceded under no. 1984.

is nothing between the people and their seeing their Lord except the Cloak of Greatness upon his Face in the Garden of Eternity.”

And from this chain it is reported from the Prophet ﷺ that he said: “Indeed in Paradise there is a great tent of hollowed pearl, its breadth is sixty miles, in every corner of it is a family, they do not see the others, and the believer goes around to them.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*. Abū ‘Imrān Al-Jawnī’s name is ‘Abdul-Mālik bin Ḥabīb. And Abū Bakr is the son of Abū Mūsā. Aḥmad bin Ḥanbal said: “His name is not known.” And Abū Mūsā Al-Ash‘arī’s name is ‘Abdullāh bin Qais, and Abū Mālik Al-Ash‘arī’s name is Sa’d bin Ṭāriq bin Ashaim (they are all narrators in the chain).

تخریج: متفق علیه، وأخرجه البخاري، التفسير، سورة الرحمن، باب قوله: ﴿ومن دونهما جنتان﴾، ح: ٤٨٧٨، ومسلم، ح: ١٨٠ من حديث عبد العزيز به * وحديث: «إن في الجنة لخميمة... إلخ متفق علیه، أخرجه البخاري، ح: ٤٨٧٩، ومسلم، ح: ٢٤/٢٨٣٨ من حديث عبد العزيز به.

Comments:

People will be given exclusive gardens in Paradise. Of these, two gardens and all things in them — lodges, furniture, trees and their branches — will be pure silver. Another two gardens along with all their accessories will be pure gold. To top all these bounties, lodgers in the Garden of Eternity shall have the privilege of seeing their Lord.

Chapter 4. What Has Been Related Concerning The Description Of The Levels Of Paradise

2529. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “In Paradise, there are a hundred

وَمَا فِيهِمَا، وَجَنَّتَيْنِ مِنْ ذَهَبٍ آيْتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءَ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّتِهِ عَذْنٍ» وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَخِمِمَةً مِنْ دُرَّةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُونَ مَيْلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ مَا يَرَوْنَ الْآخِرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. وَأَبُو عِمْرَانَ الْجَوْنِيُّ اسْمُهُ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ، وَأَبُو بَكْرٍ بْنُ أَبِي مُوسَى. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: لَا يَعْرِفُ اسْمَهُ، وَأَبُو مُوسَى الْأَشْعَرِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ قَيْسٍ وَأَبُو مَالِكٍ الْأَشْعَرِيُّ اسْمُهُ سَعْدُ بْنُ طَارِقِ بْنِ أَشَيْمٍ.

(المعجم ٤) - بَابُ مَا جَاءَ فِي صِفَةِ دَرَجَاتِ الْجَنَّةِ (التحفة ٤)

٢٥٢٩ - حَدَّثَنَا عَبَّاسُ الْعَبْرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ

levels, between every two levels is (the distance of) a hundred years.”

(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

جُحَادَةٌ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ مِائَةٌ عَامٌ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [صحيح] وأخرجه أحمد: ۲/۲۹۲ عن يزيد بن هارون به وللحديث شواهد عند البخاري، ح: ۲۷۹۰، ۷۴۲۳ وأحمد: ۵/۳۱۶ وغيرهما وانظر، ح: ۲۵۳۱ * عطاء هو ابن أبي رباح.

2530. Mu‘adh bin Jabal narrated that the Messenger of Allāh ﷺ said: “Whoever fasts Ramaḍān, performs the *Ṣalāt*, performs *Hajj* to the House” – I do not know whether he mentioned *Zakāt* or not^[1] – “except^[2] that it is binding on Allāh that He forgive him, whether he emigrated in the cause of Allāh, or remained in his land in which he was born.” Mu‘adh said: “Should I not inform the people of this?” the Messenger of Allāh said, “Leave the people to do deeds, for verily in Paradise there are a hundred levels, what is between every two levels is like what is between the heavens and the earth. *Al-Firdaus* is the highest of Paradise and its most expansive, and above that is the Throne of *Ar-Raḥmān* (the Most Merciful), and from it the rivers of Paradise are made to flow forth. So when you ask Allāh, ask Him for *Al-Firdaus*.” (*Ṣaḥīḥ*)

۲۵۳۰ - حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَبْدِ الصَّمْبُغِيِّ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاذِ ابْنِ جَبَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ وَصَلَّى الصَّلَاةَ وَحَجَّ النَّبِيتَ، لَا أَذْرِي أَذَكَرَ الرِّكَاعَةَ أَمْ لَا، إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَغْفِرَ لَهُ إِنْ هَاجَرَ فِي سَبِيلِ اللَّهِ أَوْ مَكَتَ بِأَرْضِهِ الَّتِي وُلِدَ بِهَا». قَالَ مُعَاذٌ: أَلَا أُخْبِرُ بِهَذَا النَّاسَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَرِ النَّاسَ يَعْمَلُونَ فَإِنَّ فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالْفِرْدَوْسُ أَعْلَى الْجَنَّةِ وَأَوْسَطُهَا وَفَوْقَ ذَلِكَ عَرْشُ الرَّحْمَنِ، وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ».

[قَالَ أَبُو عِيْسَى:] هَكَذَا رَوِي هَذَا الْحَدِيثُ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاذِ بْنِ

[1] It seems this is the statement of the narrator, ‘Aṭṭā’ bin Yasār and that he is speaking about Mu‘adh bin Jabal. See *Tuḥfat Al-Aḥwadhī*.

[2] The word “except” seems to have been erroneously added here in the narration by one of the narrators. The correct narration of this *Ḥadīth* is without it as indicated by Al-Mubārakpūrī in *Tuḥfat Al-Aḥwadhī*.

[Abū 'Eisā said:] This *Ḥadīth* has been reported in this manner from Hishām bin Sa'd, from Zaid bin Aslam, from 'Aṭā' bin Yasār from Mu'adh bin Jabal, and in my view, this is more correct than the narration of Hammām, from Zaid bin Aslam, from 'Aṭā' bin Yasār, from 'Ubādah bin Aṣ-Ṣāmit. 'Aṭā' did not see Mu'adh bin Jabal since Mu'adh died before him; he died during the *Khilāfah* of 'Umar.

جَبَلٍ، وَهَذَا عِنْدِي أَصْحَحُ مِنْ حَدِيثِ هَمَّامٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. وَعَطَاءٌ لَمْ يُدْرِكْ مُعَاذَ بْنَ جَبَلٍ، وَمُعَاذٌ قَدِيمُ الْمَوْتِ، مَاتَ فِي خِلَافَةِ عُمَرَ.

تخريج: [صحيح] وأخرجه أحمد: ٢٤٠/٥ من حديث عبد العزيز الدراوردي، وابن ماجه، ح: ٤٣٣١ من حديث زيد بن أسلم به وللحديث شواهد منها الحديث الآتي ورواه عطاء بن يسار عن أبي هريرة (البخاري، ح: ٧٤٢٣) وعبدالرحمن بن أبي عمرة عن أبي هريرة (أحمد: ٣٣٥/٢، ٣٣٩).

Comments:

As is natural, narrations concerning the distance between the two levels of Paradise vary because of the variation in the speed of the traveler. Even the speed that we call 'fast' could have various degrees. The same is the case with the 'slow' speed. There is, therefore, no contradiction between the narrations.

2531. 'Ubādah bin Aṣ-Ṣāmit narrated that the Messenger of Allāh ﷺ said: "In Paradise there are a hundred levels, what is between every two levels is like what is between the heavens and the earth. *Al-Firdaus* is its highest level, and from it the four rivers of Paradise are made to flow forth. So when you ask Allāh, ask Him for *Al-Firdaus*." (*Ṣaḥīḥ*)

(Another chain) with similar narration.

٢٥٣١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ، وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ الْأَرْبَعَةُ، وَمِنْ فَوْقِهَا يَكُونُ الْعَرْشُ، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ».

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا هَمَّامٌ عَنْ زَيْدِ بْنِ أَسْلَمَ نَحْوَهُ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣١٦/٥ عن يزيد بن هارون به وصححه الحاكم: ٨٠/١.

2532. Abū Sa‘eed narrated that the Prophet ﷺ said: “Indeed there are a hundred levels in Paradise, if all of the creatures were to be gathered in one of them, it would have sufficed them.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*.

٢٥٣٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَثْمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ لَوْ أَنَّ الْعَالَمِينَ اجْتَمَعُوا فِي إِحْدَاهُنَّ لَوَسِعَتْهُمْ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٢٩/٣ من حديث ابن لهيعة به وعنن وانظر، ح: ٢٠٣٣ لعلته، والحديث مخرج في النهاية بتحقيقي، ح: ١٢٩٨.

Comments:

The *Hadīth* has also been reported by some other Companions. The reason why the Messenger of Allāh ﷺ prevented Mu‘adh from informing the people of the *Hadīth* was none else than letting the people exert more and more effort in doing righteous deeds and entitle themselves for higher and higher levels of Paradise.

Chapter 5. What Has Been Related About The Description Of The Wives Of The People Of Paradise

(المعجم ٥) - بَابُ مَا جَاءَ فِي صِفَةِ نِسَاءِ أَهْلِ الْجَنَّةِ (التحفة ٥)

2533. ‘Abdullāh bin Mas‘ūd narrated that the Prophet ﷺ said: “Indeed, a woman from the wives of the people of Paradise, the whiteness of her shin is visible through seventy garments until her marrow is seen, and that is because Allāh, the Exalted, says: As if they are corundum and *Marjān*.^[1] So, as for the corundum, it is a stone that if you were to enter a wire through it, then you polished its cloudiness away, you would surely be able to see it through it.” (*Da‘if*)

(Another chain) from ‘Abdullāh bin Mas‘ūd from the Prophet ﷺ similar in meaning.

٢٥٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَدِيٍّ الرَّحْمَنِيُّ: حَدَّثَنَا فَرْوَةُ بِنْتُ أَبِي الْمَعْرَاءِ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمَرْأَةَ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ لَيَرَى بَيَاضَ سَاقِهَا مِنْ وَرَاءِ سَبْعِينَ حُلَّةً حَتَّى يَرَى مِخْطَهَا وَذَلِكَ بِأَنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾» [الرحمن: ٥٨] فَأَمَّا الْيَاقُوتُ فَإِنَّهُ حَجَرٌ لَوْ أَدْخَلْتَ فِيهِ سِلْكَاً، ثُمَّ اسْتَضْفَيْتَهُ لِأَرِيْتَهُ مِنْ وَرَائِهِ. حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ

[1] *Ar-Rahmān* 55:58, and see the *Tafsīr* of Ibn Kathīr.

عَبْدُ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [إسناده ضعيف] وأخرجه هناد بن السري في الزهد، ح: ١١ عن عبيدة بن حميد به وصححه ابن حبان، ح: ٢٦٣٢ * عطاء بن السائب اختلط ورواه أبو إسحاق عن عمرو بن ميمون به موقوفاً (عبدالرزاق: ١١/٤١٤، ح: ٢٠٨٦٧ وابن المبارك في الزهد: زوائد نعيم، ح: ٢٦٠) وسنده ضعيف، حديث هناد بن السري أخرجه أبو الشيخ في العظمة: ١٠٨٢/٣، ح: ٥٨٤ وأبو نعيم في صفة الجنة، ح: ٣٧٩ وهو في الزهد له، ح: ١١.

Comments:

The excellence of the beauty of the women of Paradise will be such that even the best clothes of Paradise shall not be able to screen it from view, although the view shall be restricted to their husbands alone.

2534. (Another chain:) From ‘Abdullāh bin Mas‘ūd, similar in meaning, and he did not report it in *Marfū‘* form.

And this is more correct than the narration of ‘Abīdah bin Ḥumaid (a narrator in no. 2533), and it has been reported like this by Jarīr and more than one from ‘Atā’ bin As-Sā’ib, and they did not mention it in *Marfū‘* form.

[Qutaibah reported to us (he said): “Jarīr reported to us, from ‘Atā’ bin As-Sā’ib” and it is similar to the narration of Abū Al-Aḥwas. The companions of ‘Aṭā’ did not narrate it in *Marfū‘* form, and this is more correct.] (*Da‘īf*)

٢٥٣٤ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَمْرِو ابْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَرْفَعَهُ، وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبِيدَةَ بْنِ حُمَيْدٍ. وَهَكَذَا رَوَى جَرِيرٌ وَعَبْرٌ وَاحِدٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، وَلَمْ يَرْفَعُوهُ. [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ نَحْوَ حَدِيثِ أَبِي الْأَحْوَصِ وَلَمْ يَرْفَعَهُ أَصْحَابُ عَطَاءٍ وَهَذَا أَصَحُّ].

تخريج: [إسناده ضعيف] وهو في الزهد لهناد، ح: ١٠ وانظر الحديث السابق لعلته.

2535. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “Indeed the first batch to enter Paradise will appear like the moon of a night that it is full. The second will appear like the color of the most beautiful (brightest) star in the sky. Each man among them shall have two wives, each wife

٢٥٣٥ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ عَلَى مِثْلِ ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالزُّمْرَةُ الثَّانِيَةُ عَلَى مِثْلِ أَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ رَجُلٍ

wearing seventy bracelets, with the marrow of their shins being visible from behind them.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from Abū Sa‘eed Al-Khudrī who narrated that the Prophet ﷺ said: “The first batch to enter Paradise will appear like the moon of a night that it is full. The second will appear like the color of the most beautiful (brightest) star in the sky. Each man among them shall have two wives, each wife wearing seventy bracelets, with the marrow of their shins being visible from behind them.”

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحيح] تقدم: ٢٥٢٢ وأخرجه أحمد: ١٦/٣، أطراف المسند: ٦/٢٩٣ من حديث

Comments:

Wives of the people of Paradise will be extraordinarily beautiful and will be donning the finest garments conceivable. Other narrations on the subject have it that so dazzling will be their beauty that if one of them just takes a peep at the earth, the entire space between the heaven and the earth will be filled with radiation and fragrance.

Chapter 6. What Has Been Related About The Description Of Intercourse For The People Of Paradise

2536. Anas narrated that the Prophet ﷺ said: “The believer shall be given in Paradise such and such strength in intercourse.” It was said: “O Messenger of Allāh! And will he be able to do that?” He said: “He will be given the strength of a hundred.” (*Ḥasan*)

There is a narration on this topic

مِنْهُمْ زَوْجَتَانِ عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حَلَّةً يُرَى مِثْحَ سَاقِهَا مِنْ وَرَائِهَا» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُثَيْدُ اللَّهِ ابْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالثَّانِيَةُ عَلَى لَوْنِ أَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ رَجُلٍ مِنْهُمْ زَوْجَتَانِ، عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حَلَّةً يَبْدُو مِثْحَ سَاقِهَا مِنْ وَرَائِهَا» .

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

(المعجم ٦) - بَابُ مَا جَاءَ فِي صِفَةِ جَمَاعِ أَهْلِ الْجَنَّةِ (التحفة ٦)

٢٥٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ وَمُحَمَّدُ

ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ الطَّبَّالِيُّ عَنْ عِمْرَانَ الْقَطَّانِ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ قَالَ: «يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وَكَذَا مِنَ الْجَمَاعِ» قِيلَ: يَا رَسُولَ اللَّهِ! أَوْ يُطِيقُ ذَلِكَ؟ قَالَ: «يُعْطَى قُوَّةَ مِائَةٍ» .

[1] This preceded with a different chain of narration, see no. 2522.

from Zaid bin Al-Arqam.

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ Gharīb*, we do not know it as a narration of Qatādah from Anas except through the report of 'Imrān Al-Qaṭṭān.

وَفِي الْبَابِ عَنْ زَيْدِ بْنِ أَرْقَمَ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ
غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ إِلَّا
مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ.

تخریج: [حسن] وأخرجه البيهقي في البعث والنشور، ص: ٢٠٤، ح: ٤٠٢ من حديث أبي داود الطيالسي به وهو في مسنده، ح: ٢٠١٢ وصححه ابن حبان، ح: ٢٦٣٥ * قتادة عنين وللحديث شواهد كثيرة عند البيهقي في البعث والنشور والبخاري (كشف الأستار): ١٩٨/٤، ح: ٣٥٢٦ وغيرهما * وفي الباب عن زيد بن أرقم [أحمد: ٤/٣٦٧، ٣٧١].

Comments:

All the bounties bestowed upon the people in Paradise will be endless with no fear of their dwindling or diminishing. No weakness, therefore, shall occur for the male partners after having conjugal relations umpteen times with their consorts.

Chapter 7. What Has Been Related About The Description Of The People Of Paradise

(المعجم ٧) - بَابُ مَا جَاءَ فِي صِفَةِ
أَهْلِ الْجَنَّةِ (التحفة ٧)

2537. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The first batch to enter Paradise will appear like the moon of a night that it is full, they do not spit, nor do their noses run, nor do they defecate. Their vessels are of gold, their combs are of silver and gold, their perfume is of *Aluwwah*, and their sweat is musk. Each one of them has two wives, so beautiful that the marrow of their shins can be seen through the flesh. There is no differing among them nor mutual hatred, and their hearts are like the heart of one man, and they glorify Allāh morning and evening." (*Ṣaḥīḥ*)

٢٥٣٧ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا
[عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ عَنْ
هَمَّامِ بْنِ مُتَبِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ
صُورُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا
يَبْصُقُونَ وَلَا يَمْتَخِطُونَ، وَلَا يَتَعَوَّطُونَ،
أَيْتُهُمْ فِيهَا مِنَ الذَّهَبِ وَأَمْسَاطُهُمْ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَمَجَامِرُهُمْ مِنَ الْأَلْوَةِ وَرَشْحُهُمْ
الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ يُرَى مَخُّ
سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا
اِخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ قُلُوبُهُمْ قَلْبَ رَجُلٍ
وَاحِدٍ يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا».

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.
وَالْأَلْوَةُ: هُوَ الْعُودُ.

And *Aluwwah*: It is 'Ud.

تخریج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ما جاء في صفة الجنة وأنها

مخلوقة، ح: ٣٢٤٥ من حديث ابن المبارك ومسلم، ح: ١٧/٢٨٣٤ من حديث معمر به.

Comments:

People lodged in Paradise will be the paragons of beauty, and each item of food or drink there will be so light, pure and free from adulteration that it will create no waste or refuse in the stomach.

2538. Dāwud bin ‘Āmir bin Sa’d bin Abī Waqqāṣ narrated from his father, from his grandfather that the Prophet ﷺ said: “If as little as what can be placed on a fingernail of what is in Paradise were to become apparent, it would have beautified all the far corners of the heavens and the earth. And if a man among the people of Paradise were to appear and his bracelets were to become apparent, it would have blotted out the light of the sun, as the sun blots out the light of the stars.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, we do not know it with this chain except through the narration of Ibn Lahī‘ah. Yahyā bin Ayyūb reported this *Hadīth* from Yazīd bin Abī Ḥabīb, he said: “From ‘Umar bin Sa’d bin Abī Waqqāṣ from the Prophet ﷺ.”

تخريج: [حسن] وأخرجه أحمد: ١/١٧١ من حديث ابن المبارك به وهو في الزهد لابن المبارك، ح: ٤١٦ وابن لهيعة صرح بالسماع في رواية حسن بن موسى (أحمد: ١/١٦٩) وتابعه ليث بن سعد (العلل للدارقطني: ٤/٣٣٥، ٣٣٦، ح: ٦٠٨) وللحديث شواهد ذكرتها في تخريج النهاية، ح: ١٣٤٦.

Chapter 8. What Has Been Related About The Description Of The Garments Of The People Of Paradise

2539. Abū Hurairah narrated from the Messenger of Allāh ﷺ that he said: “The people of Paradise are

٢٥٣٨ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ دَاوُدَ بْنِ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ مَا يُقَالُ ظُفْرٍ مِمَّا فِي الْجَنَّةِ بَدَأَ لَتَزَحْرَفَتْ لَهُ مَا بَيْنَ خَوَافِقِ السَّمَوَاتِ وَالْأَرْضِ، وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ أَطْلَعَ فَبَدَأَ أَسَاوِرَهُ لَطَمَسَ ضَوْءَ الشَّمْسِ كَمَا تَطْمَسُ الشَّمْسُ ضَوْءَ النُّجُومِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ بِهَذَا الْإِسْنَادِ إِلَّا مِنْ حَدِيثِ ابْنِ لَهَيْعَةَ. وَقَدْ رَوَى يَحْيَى بْنُ أَبِي حَبِيبٍ، وَقَالَ: عَنْ عُمَرَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ.

(المعجم ٨) - بَابُ مَا جَاءَ فِي صِفَةِ نِيَابِ أَهْلِ الْجَنَّةِ (التحفة ٨)

٢٥٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو هِشَامِ الرَّقَاعِيُّ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ

without body hair, *Murd*,^[1] with *Kuhl* (on their eyelids), their youth does not come to an end, and their clothes do not wear out.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*.

عَنْ أَبِيهِ، عَنْ عَامِرِ الْأَحْوَلِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَهْلُ الْجَنَّةِ جُرْدٌ مُرْدٌ كَحَلَى لَا يَفْنَى شَبَابُهُمْ، وَلَا تَبْلَى ثِيَابُهُمْ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه الدارمي، ح: ٢٨٢٩ عن محمد بن يزيد أبي هشام الرفاعي به وللحديث شواهد عند البخاري ومسلم، ح: ٢٨٣٦ وغيرهما.

Comments:

Each object in Paradise will be ageless, and nothing will admit change. The people there will not age. Neither shall their youth diminish, nor shall their garments wear out from use.

2540. Abū Sa‘eed narrated about His (Allāh’s) statement: And couches, elevated...,^[2] that the Prophet ﷺ said: “Their elevation is indeed like what is between the heavens and the earth, a distance of five-hundred years.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of Rishdīn bin Sa‘d. Some of the people of knowledge have said that the interpretation of this *Hadīth* is that the couches are on levels, and between each level is like what is between the heaven and the earth.

٢٥٤٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرٍو بْنِ الْحَارِثِ، عَنْ دَرَّاجِ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: «وَفُرُشٌ مَرْوَعَةٌ» [الواقعة: ٣٤] قَالَ: «ارْتِفَاعُهَا لَكَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ مَسِيرَةَ خَمْسِمِائَةِ عَامٍ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينِ بْنِ سَعْدٍ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذَا الْحَدِيثِ: [إِنَّ] مَعْنَاهُ أَنَّ الْفُرُشَ فِي الدَّرَجَاتِ وَبَيْنَ الدَّرَجَاتِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٧٥/٣ من طريق آخر عن عمرو بن الحارث به * دراج تقدم حاله: ٢٠٣٣ عن أبي الهيثم.

[1] It means a youth without hair on his chin, it can also mean beautiful. See *Tuhfat Al-Ahwadhī*.

[2] *Al-Wāqī‘ah* 56:34.

Chapter 9. What Has Been Related About The Description Of The Fruits Of (The People Of) Paradise

2541. 'Āishah narrated from Asmā' bint Abī Bakr that she said: "I heard the Messenger of Allāh ﷺ while mentioning the Lote-Tree of the Utmost Boundary, saying: 'A rider will travel in the shade of one of its branches for a hundred years,' or 'a hundred riders will seek to shade themselves with its shade' – (one of the narrators) Yahyā was in doubt – 'in it are butterflies of gold, it is as if its fruits are *Qilāl*.'"^[1] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

تخريج: [إسناده حسن] وأخرجه الطبراني: ٨٧/٢٤، ٨٨، ح: ٢٣٤ من حديث يونس بن بكير به وصححه الحاكم على شرط الشيخين: ٤٦٩/٢ ووافقه الذهبي محمد بن إسحاق صرح بالسمع عند هناد بن السري في الزهد (١/٩٨ ح ١١٥).

Chapter 10. What Has Been Related About The Description Of The Birds Of Paradise

2542. Anas bin Mālik narrated that the Messenger of Allāh ﷺ was asked: "What is *Al-Kawthar*?" He said: "That is a river that Allāh has given me" – that is, in Paradise – "whiter than milk and sweeter than honey. In it are birds whose necks are like the necks of camels." 'Umar said: "Indeed this is plump

(المعجم ٩) - بَابُ مَا جَاءَ فِي صِفَةِ ثَمَارِ [أَهْلِ] الْجَنَّةِ (التحفة ٩)

٢٥٤١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يُونُسُ ابْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى ابْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَذَكَرَ سِدْرَةَ الْمُنْتَهَى قَالَ: «يَسِيرُ الرَّكِيبُ فِي ظِلِّ الْفَنْنِ مِنْهَا مِائَةَ سَنَةٍ، أَوْ يَسْتَطِلُّ بِظِلِّهَا مِائَةَ رَاكِبٍ - شَكَ يَحْيَى - فِيهَا فَرَّاشُ الذَّهَبِ كَأَنَّ ثَمَرَهَا الْقِلَالُ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

(المعجم ١٠) - بَابُ مَا جَاءَ فِي صِفَةِ طَيْرِ الْجَنَّةِ (التحفة ١٠)

٢٥٤٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَأَلَ رَسُولَ اللَّهِ ﷺ مَا الْكَوْثَرُ؟ قَالَ: «ذَلِكَ نَهْرٌ أُعْطَانِيهِ اللَّهُ بِعَنِي فِي الْجَنَّةِ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ فِيهِ طَيْرٌ أَعْنَأُفَهَا

^[1] See no. 67. *Qilāl* is plural of *Qullah* which is a large measure. Here, it means that its fruits are like *Qilāl* in size.

and luxurious then.” So the Messenger of Allāh ﷺ said, “Those who consume it are more plump than it.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Gharīb*]. Muḥammad bin ‘Abdullāh bin Muslim (a narrator in the chain) is the son of Ibn Shihāb Az-Zuhri’s brother. [And ‘Abdullāh bin Muslim reported from Ibn ‘Umar and Anas bin Mālik.]

كَأَعْنَاقِ الْجُرُزِ». قَالَ عُمَرُ: إِنَّ هَذِهِ لَنَاعِمَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَكَلْتَهَا أَنْعَمُ مِنْهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ]. وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ هُوَ ابْنُ أُخِيهِ ابْنِ شِهَابِ الزُّهْرِيِّ. [وَعَبْدُ اللَّهِ بْنُ مُسْلِمٍ قَدْ رَوَى عَنِ ابْنِ عُمَرَ وَأَنَسِ بْنِ مَالِكٍ].

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢٣٦/٣ من حديث محمد بن عبدالله، ابن أخي الزهري والنسائي في الكبرى، ح: ١١٧٠٣ من حديث عبدالله بن مسلم بن شهاب به ورواه الزهري (الحاكم: ٥٣٧/٢) وعبد الوهاب بن أبي بكر (أحمد: ٢٣٦/٣، ٢٣٧) عن عبدالله بن مسلم به.

Comments:

If the necks of the birds of Paradise would be like the necks of the camels, the size and bulk of the birds can very well be imagined.

Chapter 11. What Has Been Related About The Description Of The Horses Of Paradise

(المعجم ١١) - بَابُ مَا جَاءَ فِي صِفَةِ خَيْلِ الْجَنَّةِ (التحفة ١١)

2543. Sulaimān bin Buraidah narrated from his father that a man asked the Prophet ﷺ: “O Messenger of Allāh, are there horses in Paradise?” He said, “If Allāh admits you into Paradise, you will not wish to be carried, on a horse of rubies that will fly with you wherever you want in Paradise except that you will do so.” He said: “And a man asked him: ‘O Messenger of Allāh, are there camels in Paradise?’” He said: “So he ﷺ did not say what he said to his companion, rather, he said: ‘If Allāh admits you into Paradise, you will have in it whatever is desired

٢٥٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ [قَالَ]: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلْ فِي الْجَنَّةِ مِنْ خَيْلٍ؟ قَالَ: «إِنَّ اللَّهَ أَدْخَلَكَ الْجَنَّةَ فَلَا تَشَاءُ أَنْ تُحْمَلَ فِيهَا عَلَى فَرَسٍ مِنْ يَاقُوتَةٍ حَمْرَاءَ تَطِيرُ بِكَ فِي الْجَنَّةِ حَيْثُ شِئْتَ إِلَّا فَعَلْتَ». قَالَ: وَسَأَلَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلْ فِي الْجَنَّةِ مِنْ إِبِلٍ؟ قَالَ: فَلَمْ يَقُلْ لَهُ مِثْلَ مَا قَالَ لِصَاحِبِهِ فَقَالَ: «إِنَّ يَدْخُلُكَ اللَّهُ الْجَنَّةَ، يَكُنْ لَكَ فِيهَا مَا

by your soul and pleasing to your eye.” (Da‘īf)

(Another chain) from ‘Abdur-Raḥmān bin Sābiṭ from the Prophet ﷺ and it is similar in meaning. This is more correct than the narration of Al-Mas‘ūdī (a narrator in no. 2543).

تخریج: [إسناده ضعيف] وأخرجه البيهقي في البعث والنشور، ح: ٤٣٦ من حديث عاصم ابن علي به وتابعه يزيد بن هارون (أحمد: ٣٥٢/٥) وأبو داود الطيالسي، ح: ٨٠٦ والمسعودي اختلط وللحديث شواهد ضعيفة * حديث ابن المبارك في الزهد (زوائد نعيم، ح: ٢٧١).

Comments:

Horses of Paradise will be of rubies and will fly to wherever they are taken. In Paradise, each man will get what he desires. When questioned about the camel, the Messenger of Allāh ﷺ gave a comprehensive reply that takes care of all questions pertaining to the animals.

2544. Abū Ayyūb narrated that a Bedouin came to the Prophet ﷺ and said: “O Messenger of Allāh, indeed, I love horses. Are there horses in Paradise?” The Messenger of Allāh ﷺ said: “If you are admitted into Paradise, you shall be brought a horse of rubies with two wings, then you shall be carried on it, then it will fly with you wherever you want.” (Ḥasan)

[Abū ‘Eisā said:] The chain of this *Ḥadīth* is not strong, and we do not know it as a narration of Abū Ayyūb except through this route. Abū Sawrah (a narrator in the chain) is the son of the brother of Abū Ayyūb. He was graded weak in *Ḥadīth*. Yaḥyā bin Ma‘īn regarded him to be ‘extremely weak.’

[He said:] I heard Muḥammad bin Ismā‘īl saying: “This Abū Sawrah is *Munkar* (rejected) in *Ḥadīth*, he

اشتهت نفسك ولذت عينك» .

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ الْمَسْعُودِيِّ.

تخریج: [إسناده ضعيف] وأخرجه البيهقي في البعث والنشور، ح: ٤٣٦ من حديث عاصم ابن علي به وتابعه يزيد بن هارون (أحمد: ٣٥٢/٥) وأبو داود الطيالسي، ح: ٨٠٦ والمسعودي اختلط وللحديث شواهد ضعيفة * حديث ابن المبارك في الزهد (زوائد نعيم، ح: ٢٧١).

٢٥٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ الْأَحْمَسِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ وَاصِلِ بْنِ السَّائِبِ، عَنْ أَبِي سَوْرَةَ، عَنْ أَبِي أَيُّوبَ قَالَ: أَتَى النَّبِيَّ ﷺ أَغْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَحِبُّ الْخَيْلَ أَفِي الْجَنَّةِ خَيْلٌ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ أُدْخِلْتُ الْجَنَّةَ أُتَيْتَ بِفَرَسٍ مِنْ يَاقُوتَةٍ لَهُ جَنَاحَانِ فَحُمِلَتْ عَلَيْهِ، ثُمَّ طَارَ بِكَ حَيْثُ شِئْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَلَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي أَيُّوبَ إِلَّا مِنْ هَذَا الْوَجْهِ. وَأَبُو سَوْرَةَ هُوَ ابْنُ أَخِي أَبِي أَيُّوبَ يُضَعَّفُ فِي الْحَدِيثِ ضَعْفَهُ يَحْيَى بْنُ مَعِينٍ جِدًّا [قَالَ:] وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: أَبُو سَوْرَةَ هَذَا مُنْكَرٌ الْحَدِيثِ يَرْوِي مَنَاقِيرَ عَنْ أَبِي أَيُّوبَ، لَا يُتَابَعُ عَلَيْهَا.

reports *Munkar* narrations from Abū Ayyūb that are not followed up.”

تخريج: [حسن] وأخرجه الطبراني في الكبير: ٤/١٨٠، ح: ٤٠٧٥ من حديث أبي معاوية الضرير به * واصل بن السائب ضعيف (تقريب) وكذا شيخه وله شاهد حسن عند البيهقي في البعث والشور، ح: ٤٣٩ وقال الهيثمي: ١٠/٤١٣ والمنذري: ٤/٤٥٤ "رواه الطبراني ورجاله ثقات".

Chapter 12. What Has Been Related About The Age Of The People Of Paradise

(المعجم ١٢) - بَابُ مَا جَاءَ فِي سِنِّ أَهْلِ الْجَنَّةِ (التحفة ١٢)

2545. Mu‘ādh bin Jabal narrated that the Prophet ﷺ said: “The people of Paradise shall enter Paradise without having body hair, *Murd*,^[1] with *Kuhl* on their eyes, thirty years of age or thirty-three years.” (*Sahih*)

٢٥٤٥ - حَدَّثَنَا أَبُو هُرَيْرَةَ مُحَمَّدُ بْنُ فِرَاسٍ الْبَصْرِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا عِمْرَانُ أَبُو الْعَوَّامِ عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكْحَلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَثَلَاثِينَ سَنَةً».

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*. Some of the companions of Qatādah reported this from Qatādah in *Mursal* form without (the remainder of) its chain.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَيَعْضُ أَصْحَابِ قَتَادَةَ رَوَوْا هَذَا عَنْ قَتَادَةَ مُرْسَلًا وَلَمْ يُسْنِدُوهُ.

تخريج: [صحيح] وأخرجه أحمد: ٥/٢٤٣ عن أبي داود الطيالسي به، قتادة عنعن، وللحديث شواهد عند أحمد: ٢/٢٩٥، ٣٤٣، ٤١٥ وغيره، راجع النهاية بتحقيقي، ح: ١٠١٩.

Comments:

People admitted to Paradise will enjoy full-blooded youth and strong and healthy body parts.

Chapter 13. What Has Been Related About The Number Of Rows Of The People Of Paradise

(المعجم ١٣) - بَابُ مَا جَاءَ فِي كَمِّ صَفِّ أَهْلِ الْجَنَّةِ (التحفة ١٣)

2546. Ibn Buraidah narrated from his father that the Messenger of

٢٥٤٦ - حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الطَّمَّاحُ

[1] See no. 2539.

Allāh ﷺ said: "The people of Paradise are a hundred and twenty rows, eighty of them are from this nation, and forty are from the rest of the nations."^[1] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

This *Hadīth* has been related from 'Alqamah bin Marthad, from Sulaimān bin Buraidah from the Prophet ﷺ in *Mursal* form. There are some who say: "Sulaimān bin Buraidah, from his father." And the narration of Abū Sinān from Muḥārib bin Dithār is *Hasan*. And Abū Sinān's name is Dirār bin Murrah. Abū Sinān *Ash-Shaibānī*'s name is Sa'eed bin Sinān, and he is from Al-Baṣrah. And Abū Sinān *Ash-Shāmi*'s name is 'Eisā bin Sinān, and he Al-Qasmālī.

الْكُوفِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ ضَرَّارِ ابْنِ مَرْةٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بَرِيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةٌ صَفٌّ: ثَمَانُونَ مِنْهَا مِنْ هَذِهِ الْأُمَّةِ، وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَمِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَقْمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بَرِيْدَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، وَمِنْهُمْ مَنْ قَالَ سُلَيْمَانُ بْنُ بَرِيْدَةَ عَنْ أَبِيهِ. وَحَدِيثُ أَبِي سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ حَسَنٌ. وَأَبُو سِنَانٍ اسْمُهُ ضَرَّارُ بْنُ مَرْةٍ. وَأَبُو سِنَانِ الشَّيْبَانِيُّ اسْمُهُ سَعِيدُ بْنُ سِنَانٍ وَهُوَ بَصْرِيٌّ. وَأَبُو سِنَانِ الشَّامِيُّ اسْمُهُ عِيسَى بْنُ سِنَانٍ هُوَ الْقَسْمَلِيُّ.

تخریج: [حسن] وأخرجه أحمد: ۳۴۷/۵ من حديث ضرار بن مرة، وابن ماجه، ح: ۴۲۸۹ من حديث ابن بريدة به وصححه ابن حبان، ح: ۲۶۳۹ والحاكم: ۸۱/۱، ۸۲ على شرط مسلم ووافقه الذهبي.

2547. 'Abdullāh bin Mas'ūd narrated: "We were in a tent with the Prophet ﷺ, about forty of us when the Messenger of Allāh ﷺ said to us: 'Would you be pleased to be a quarter of the people of Paradise?' They said: 'Yes.' He said: 'Would you be pleased to be a third of the people of Paradise?' They said: 'Yes.' He said: 'Would you be pleased to be one half of the people of Paradise? Verily,

۲۵۴۷ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنَّ بَنَانًا شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي قَبَّةٍ نَحْوًا مِنْ أَرْبَعِينَ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟» قَالُوا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالُوا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ

[1] That is, the nations that preceded it.

none shall enter Paradise except a Muslim soul. And you are not with relation to *Shirk*^[1] except like the white hair on the hide of a black bull or like the black hair on the hide of a red bull.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

There are narrations on this topic from ‘Imrān bin Ḥuṣain and Abū Sa‘eed Al-*Khudrī*.

أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ؟ إِنَّ الْجَنَّةَ لَا تَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ مَا أَنْتُمْ فِي الشُّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَأَبِي سَعِيدِ الْخُدْرِيِّ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب الحشر، ح: ٦٥٢٨ ومسلم، ح: ٢٢١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٣٢٤ * وفي الباب عن عمران بن حصين [يأتي: ٣١٦٨، ٣١٦٩] وأبي سعيد الخدري [البخاري، ح: ٦٥٣٠ ومسلم، ح: ٢٢٢].

Comments:

Muḥammad’s ﷺ Prophethood and ministry is for all nations and all times to come. His greatest miracle i.e., the Qur’ān is also there to stay until the end of the world. Hence it is that his followers will be twice the number of all nations, which means that the rest of the people will be one-third while his people will be two-thirds of the entire people, i.e., more than even he ﷺ, expected them to be. He had only hoped them to be half of the number of all people.

In no. 2547 the Messenger of Allāh ﷺ means to say that, as compared to the non-believers, the number of Muslims in the world will be extremely low. The people of Hellfire shall, therefore, be much more in number.

Chapter 14. What Has Been Related About The Description Of The Gates Of Paradise

(المعجم ١٤) - بَابُ مَا جَاءَ فِي صِفَةِ أَبْوَابِ الْجَنَّةِ (التحفة ١٤)

2548. Sālim bin ‘Abdullāh narrated from his father that the Messenger of Allāh ﷺ said: “The breadth of the gate through which my *Ummah* shall enter Paradise is the distance that a good rider covers in three.^[2] Despite that,

٢٥٤٨ - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى الْقَرَارِيُّ عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَابٌ أُمَّتِي الَّذِي يَدْخُلُونَ مِنْهُ الْجَنَّةَ عَرْضُهُ مَسِيرَةٌ

[1] That is, with relation to the people of *Shirk* as mentioned in the narration of *Al-Bukhārī*.

[2] “Meaning three nights or three years, and that (the latter) is more obvious...” *Tuhfat Al-Aḥwadhī*.

they shall be constrained by it until their shoulders are almost crushed completely.”^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*.

[He said:] I asked Muḥammad about this *Hadīth*, but he did not know it. He said: “*Khālīd bin Abī Bakr* reported *Munkar* narrations from *Sālim bin 'Abdullāh*.”

الرَّاكِبِ الْمَجْوَدِ ثَلَاثًا، ثُمَّ إِنَّهُمْ لَيُضْعَطُونَ عَلَيْهِ حَتَّى تَكَادَ مَنَاكِبُهُمْ تَزُولُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

[قَالَ:] وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ

فَلَمْ يَعْرِفْهُ، وَقَالَ: لِخَالِدِ بْنِ أَبِي بَكْرٍ مَنَّاكِرٌ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ.

تخريج: [إسناده ضعيف] وأخرجه يعقوب بن سفيان الفارسي عن الفضل بن الصباح به (النهاية في الفتن: ٢/٢٦٥، ح: ١٢٨٢) ورواه أبو يعلى، ح: ٥٥٥٤ عن الفضل بن الصباح به * خالد بن أبي بكر فيه لين وعدّ الذهبي هذا الحديث من مناكيره.

Comments:

Crowding of the people in a mood of celebration and joy shall not give them the feeling of distress and pain. This is about the narrowest of the gates. Some other gates will be much wider. Some other narrations speak of the distance that would be covered in forty days. (*Tuhfat Al-Ahwadhī*, v.3, p.33).

Chapter 15. What Has Been Related About The Market Of Paradise

2549. Ḥassān bin 'Aṭiyyah narrated from Sa'eed bin Al-Musayyab, that he met Abū Hurairah, and Abū Hurairah said: “I supplicate Allāh to bring you and I together in the market of Paradise.” So Sa'eed said: “Is there a market in it?” He said: “Yes, the Messenger of Allāh ﷺ informed me that: ‘When the people of Paradise enter it, they shall take their places according to the virtue of their deeds. Then permission shall be granted to them to visit their Lord, for the length of a

(المعجم ١٥) - بَابُ مَا جَاءَ فِي سُوقِ الْجَنَّةِ (التحفة ١٥)

٢٥٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعَشْرِينَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّهُ لَقِيَ أَبَا هُرَيْرَةَ، فَقَالَ أَبُو هُرَيْرَةَ: أَسْأَلُ اللَّهَ أَنْ يَجْمَعَ بَيْنِي وَبَيْنَكَ فِي سُوقِ الْجَنَّةِ، فَقَالَ سَعِيدٌ: أَفِيهَا سُوقٌ؟ قَالَ: نَعَمْ، أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ: «أَنَّ أَهْلَ الْجَنَّةِ إِذَا دَخَلُوهَا نَزَلُوا فِيهَا بِفَضْلِ أَعْمَالِهِمْ، ثُمَّ يُؤَدَّنُ فِي مَقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ أَيَّامِ الدُّنْيَا

[1] That appears to be due to their large numbers, meaning although the gate is so wide, their amassing to go through it will constrict them. And Allāh knows best.

Friday from the days of the world. He shall present for them His Throne, and He shall manifest Himself to them in a garden from the gardens of Paradise. Then lofty seats of light shall be erected for them, and lofty seats of pearl, and lofty seats of corundum, and lofty seats of peridots, and lofty seats of gold, and lofty seats of silver. And the lowest of them – and there is none of them that is low – shall sit upon a dune of musk and camphor, and they shall not regard those upon the chairs as having a better sitting place than them.’ Abū Hurairah said: “I said: ‘O Messenger of Allāh, and will we see our Lord?’ He (ﷺ) said: ‘Yes. [He said:] Do you doubt [concerning] seeing the sun, or the moon on a night when it is full?’ We said: ‘No.’ He said: ‘Likewise, you will not doubt concerning seeing your Lord. And there shall not remain in that meeting any man except Allāh shall give him a lecture until he says to a man from among them: “O so-and-so son of so-and-so, do you remember the day when you said such-and-such.” And He will remind him of some of his betrayals in the world, so he will say: “O my Lord, did you not forgive me?” So He will say: “Indeed! It is by the vastness of My Forgiveness that you reached this station of yours.” So while they are engaged in this they shall be covered by a cloud that shall rain upon them a perfume, the like of whose smell they have not smelled,

فَيَرَوْنَ رَبَّهُمْ وَيَبْرُرُّ لَهُمْ عَرْشُهُ وَيَتَبَدَّى لَهُمْ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ، فَتَوَضَّعُ لَهُمْ مَنَابِرُ مِنْ نُورٍ، وَمَنَابِرُ مِنْ لَوْلُؤٍ، وَمَنَابِرُ مِنْ يَاقُوتٍ، وَمَنَابِرُ مِنْ زَبْرَجَدٍ، وَمَنَابِرُ مِنْ ذَهَبٍ، وَمَنَابِرُ مِنْ فِضَّةٍ وَيَجْلِسُ أَدْنَاهُمْ وَمَا فِيهِمْ مِنْ دَنِيٍّ عَلَى كُتُبَانِ الْمِسْكِ وَالْكَافُورِ وَمَا يَرَوْنَ أَنَّ أَصْحَابَ الْكَرَاسِيِّ بِأَفْضَلٍ مِنْهُمْ مَجْلِسًا».

قَالَ أَبُو هُرَيْرَةَ: قُلْتُ: يَا رَسُولَ اللَّهِ! وَهَلْ تَرَى رَبَّنَا؟ قَالَ: «نَعَمْ» [قَالَ: «هَلْ تَتَمَارُونَ [فِي] رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قُلْنَا: لَا، قَالَ: «كَذَلِكَ لَا تَتَمَارُونَ فِي رُؤْيَةِ رَبِّكُمْ، وَلَا يَبْقَى فِي ذَلِكَ الْمَجْلِسِ رَجُلٌ إِلَّا حَاضِرَهُ اللَّهُ مُحَاضِرَةً حَتَّى يَقُولَ لِلرَّجُلِ مِنْهُمْ: يَا فُلَانُ بِنُ فُلَانٍ! أَتَذْكُرُ يَوْمَ قُلْتَ كَذَا وَكَذَا فَيَذْكُرُهُ بِبَعْضِ عَدْرَاتِهِ فِي الدُّنْيَا، فَيَقُولُ: يَا رَبِّ! أَقَلِمَ تَغْفِرُ لِي؟ فَيَقُولُ: بَلَى فَبَسَّعَةَ مَغْفِرَتِي بَلَّغْتَ مَنْرَلَتَكَ هَذِهِ، فَيَيْنَمَا هُمْ عَلَى ذَلِكَ غَشِيَتْهُمْ سَحَابَةٌ مِنْ قُوَّتِهِمْ فَأَمْطَرَتْ عَلَيْهِمْ طَيْبًا لَمْ يَجِدُوا مِثْلَ رِيحِهِ شَيْئًا قَطُّ، وَيَقُولُ رَبَّنَا [بَارَكَ وَتَعَالَى]: قُومُوا إِلَيَّ مَا أَعَدَدْتُ لَكُمْ مِنَ الْكِرَامَةِ فَحُدُوا مَا اشْتَهَيْتُمْ فَتَأْتِي سُوقًا قَدْ حَفَّتْ بِهَا الْمَلَائِكَةُ [فِيهِ] مَا لَمْ تَنْظُرِ الْعُيُونُ إِلَى مِثْلِهِ وَلَمْ تَسْمَعْ الْأَذَانُ، وَلَمْ يَخْطُرْ عَلَى الْقُلُوبِ، فَيُحْمَلُ إِلَيْنَا مَا اشْتَهَيْنَا لَيْسَ بِبِاعٍ فِيهَا وَلَا يُشْتَرَى وَفِي ذَلِكَ السُّوقِ يَلْقَى أَهْلُ

ever. And our Lord [Blessed and Exalted is He] shall say: "Arise to what I have prepared for you of generosity, and take whatever you desire." Then, we will come to a market which the angels will have already surrounded. [In it] shall be what no eyes have seen the like of, nor ears have heard of, nor ever has it occurred in the hearts (of men). And there shall be carried to us whatever we desire. There shall not be anything sold or bought in this market, and, in that market, the people of Paradise shall meet one another.' He said: 'So the person of high rank shall come and meet the one below him in rank – and there is none among them that is low – so he shall be impressed by the clothes he sees on him, their discussion shall not come to an end until he shall imagine upon himself what is more beautiful than it, and that is because it is not fitting for anyone to feel regret therein. Then we will return to our places and our wives shall meet us saying: "Welcome and greetings, you have come, and you have beauty greater than what you parted us with." So we will say: "Indeed we sat today with our Lord, the Powerful, and it is fitting that we should return with what we have returned with."'

(*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. [And Suwaid bin 'Amr has reported part of this *Hadīth* from Al-Awzā'ī.]

الْجَنَّةِ بَعْضُهُمْ بَعْضًا. قَالَ: فَيَقْبَلُ الرَّجُلُ دُرَّ الْمَنْزِلَةِ الْمُرْتَفِعَةِ فَيَلْقَى مَنْ هُوَ دُونَهُ وَمَا فِيهِمْ دَرِيٌّ فَيَرُوعُهُ مَا يَرَى عَلَيْهِ مِنَ اللَّبَاسِ فَمَا يَنْقُضِي آخِرُ حَدِيثِهِ حَتَّى يَتَخَيَّلَ عَلَيْهِ مَا هُوَ أَحْسَنُ مِنْهُ وَذَلِكَ أَنَّهُ لَا يَتَّبِعِي لِأَحَدٍ أَنْ يَحْزَنَ فِيهَا، ثُمَّ نَتَّصِرَفُ إِلَى مَنَازِلِنَا فَتَلْقَانَا أَزْوَاجَنَا فَيَقْلُنَ: مَرَحَبًا وَأَهْلًا لَقَدْ جِئْتَ وَإِنَّ لَكَ مِنَ الْجَمَالِ أَفْضَلَ مِمَّا فَارَقْتَنَا عَلَيْهِ، فَنَقُولُ: إِنَّا جَالَسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارَ، وَيَحْفَنُنَا أَنْ نَتَّقَلَبَ بِمِثْلِ مَا انْقَلَبْنَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الرَّجُلِ. [وَقَدْ رَوَى سُؤَيْدُ ابْنُ عَمْرٍو عَنِ الْأَوْزَاعِيِّ شَيْئًا مِنْ هَذَا الْحَدِيثِ].

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب صفة الجنة، ح: ٤٣٣٦ عن هشام ابن عمار به واختلط فالسند معلل، ومع ذلك صححه ابن حبان (الإحسان): ٧٣٩٥.

Comments:

The *Hadīth* tells us that each person in Paradise shall be given status and rank in accordance with the level of his belief and the virtue of his deeds. The more superior the level of his belief and deeds, the higher his status and rank in Paradise. They will also have the joy of meeting their Lord once every week, on Friday. They shall converse with their Lord, sitting on seats elevated according to their ranks. They shall in the meanwhile be covered by a cloud that shall rain the finest kind of perfume over them. They shall also go to visit a market place where they shall find things the like of which, not to speak of seeing or hearing, they will not have even dreamt in their wildest dreams.

2550. ‘Alī narrated that the Messenger of Allāh ﷺ said: “Indeed in Paradise there is a market in which there is no buying nor selling – except for images of men and women. So whenever a man desires an image, he enters it.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

٢٥٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَهَذَا قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ إِسْحَاقَ عَنِ الثُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ لَسُوقًا مَا فِيهَا شَرِيٌّ وَلَا بَيْعٌ إِلَّا الصُّورَ مِنَ الرِّجَالِ وَالنِّسَاءِ، فَإِذَا اشْتَهَى الرَّجُلُ صُورَةَ دَخَلَ فِيهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٥٦/١ عن أبي معاوية الضرير به وأورده ابن الجوزي في الموضوعات: ٢٥٧/٣ وقال: "هذا حديث لا يصح" وهذا في الزهد لهناد، ح: ٩: * عبدالرحمن بن إسحاق الواسطي: ضعيف مشهور.

Comments:

The *Hadīth* tells us that Paradise will have a ‘market’ of a different type, where nothing shall be bought or sold. It will rather have countless images of handsome men and pretty women on display. Whatever forms or images men will choose for themselves and their wives they will be transformed into the likes of those images.

Chapter 16. What Has Been Related About Seeing The Lord, Blessed And Exalted

2551. Jarīr bin ‘Abdullāh Al-Bajalī narrated: “We were seated with the

(المعجم ١٦) - بَابُ مَا جَاءَ فِي رُؤْيَا الرَّبِّ تَبَارَكَ وَتَعَالَى (التحفة ١٦)

٢٥٥١ - حَدَّثَنَا هَذَا: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي

Prophet ﷺ when he looked towards the moon on the night of a full moon and said, 'Indeed you shall be placed before your Lord and you shall see Him as you see this moon. You will see Him without trouble. So if you are able to keep from becoming overwhelmed from prayer before the rising of the sun and before its setting, then do so.' Then he recited: And glorify the praises of your Lord before the rising of the sun and before the setting."^[1]

(*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، المساجد، باب فضل صلاتي الصبح والعصر والمحافظة عليهما، ح: ٦٣٣ من حديث وكيع والبخاري، ح: ٧٤٣٤ من حديث إسماعيل بن أبي خالد به.

Comments:

A common spectacle about the moon is that, when it rises on the horizon, all men from east to west can see it unhindered at one and the same time. Through this parable of the moon the Prophet ﷺ has in fact brought home to the people the idea that all the inhabitants of Paradise will be able to see the Countenance of their Lord at the same time without any let or hindrance.

2552. Suhaib narrated concerning His (Allāh's) statement: For those who do good is the best (reward) and even more.^[2] – the Prophet ﷺ said: "When the people of Paradise enter Paradise, a caller shall call out: 'Indeed you have a promise from Allāh.' They will say: 'Did He not whiten our faces, save us from the Fire, and admit us into Paradise?' They will say: 'Indeed.' Then the Veil shall be lifted." He

حازم، عن جرير بن عبد الله البجلي قال: كنا جلوساً عند النبي ﷺ فنظر إلى القمر ليلة البدر فقال: «إنكم ستعرضون على ربكم فترونه كما ترون هذا القمر لا تضامون في رؤيته، فإن استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس وصلاة قبل غروبها فافعلوا - ثم قرأ -: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾» [ق: ٣٩].

قال أبو عيسى: [هذا حديث حسن] صحيح.

٢٥٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَائِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبِ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿لِّلَّذِينَ أَحْسَنُوا لِمَسْئَةٍ وَّزِيَادَةٍ﴾ [يونس: ٢٦] قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، نَادَى مُنَادٍ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا، قَالُوا أَلَمْ يَبَيِّنْ وُجُوهَنَا وَبُنَجِّنَا مِنَ النَّارِ

[1] *Qaf* 50:39.

[2] *Yunus* 10:26.

said: “So, by Allāh, He did not grant them anything more beloved to them than looking at Him.” (Sahih)

[Abū ‘Eisā said:] This *Hadīth* was only narrated with a chain in *Marfū’* form by Ḥammād bin Salamah. Sulaimān bin Al-Mughīrah [and Ḥammād bin Zaid] reported this *Hadīth* from Thābit Al-Bunānī from ‘Abdur-Raḥmān bin Abī Lailā as his statement.

وَيُدْخِلُنَا الْجَنَّةَ؟ قَالُوا: بَلَى، فَيُكْشَفُ الْحِجَابُ، قَالَ: فَوَاللَّهِ مَا أَعْطَاهُمْ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ إِنَّمَا أَسْنَدَهُ حَمَّادُ بْنُ سَلَمَةَ وَرَفَعَهُ. وَرَوَى سُلَيْمَانُ بْنُ الْمُغِيرَةِ [وَحَمَّادُ بْنُ زَيْدٍ] هَذَا الْحَدِيثَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَوْلَهُ.

تخریج: وأخرجه مسلم، الإیمان، باب إثبات رؤية المؤمنين في الآخرة ربهم سبحانه وتعالى، ح: ۱۸۱ من حديث عبدالرحمن بن مهدي به وانظر، ح: ۳۱۰۵.

Comments:

Greater than all the bounties of Paradise will be the supreme bliss of seeing the Countenance of Allāh. The simple reason being that all other bounties are things created while the Countenance shall be Allāh’s who is the Creator. And obviously the creation can stand no comparison to the Creator.

Chapter 17. The Explanation Of His ﷺ Statement, “Some Faces That Day Shall Be Radiant...”

2553. Thuwair narrated from Ibn ‘Umar, saying: ‘The Messenger of Allāh ﷺ said: “Indeed the least of the people of Paradise in rank is the one who shall look at his gardens, his wives, his bounties, his servants and his beds for the distance of a thousand years, and the noblest of them with Allāh is the one who shall look at His Face morning and night.” Then the Messenger of Allāh ﷺ recited: Some faces on that day shall be radiant. They shall be looking at their Lord.^[1] (Da’if)

(المعجم ۱۷) - [بَابُ مِنْهُ: تَفْسِيرُ قَوْلِهِ: «وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ...»] (التحفة ۱۷)

۲۵۵۳ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي شَبَابَةُ بْنُ سَوَّارٍ عَنْ إِسْرَائِيلَ، عَنْ ثَوَيْرٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً لَمَنْ يَنْظُرُ إِلَى جَنَانِهِ وَرَوْجَاتِهِ وَتَعِيمِهِ وَخَدَمِهِ وَسُرُرِهِ مَسِيرَةَ أَلْفِ سَنَةٍ، وَأَكْرَمُهُمْ عَلَى اللَّهِ مَنْ يَنْظُرُ إِلَى وَجْهِهِ غُدْوَةً وَعَشِيَّةً، ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: «وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ ۝ إِلَى رَبِّهَا نَاظِرَةٌ» [القيامة: ۲۲، ۲۳].

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ

[1] Al-Qiyamah 75:22-23.

[Abū 'Eisā said:] This *Hadīth* has been reported through more than one route from Isrā'īl, from Thuwair from Ibn 'Umar in *Marfū'* form. 'Abdul-Mālik bin Abjar reported it from Thuwair, from Ibn 'Umar in *Mawqūf* form. 'Ubaidullāh Al-Ashja'ī reported it from Sufyān, from Thuwair, from Mujāhid, from Ibn 'Umar as his statement without it being *Marfū'*.

This was narrated to us by Abū Kuraib Muḥammad bin Al-'Alā' (he said): " 'Ubaidullāh Al-Ashja'ī reported to us: 'From Sufyān, from Thuwair, from Mujāhid, from Ibn 'Umar'" similarly, and he did not narrate it in *Marfū'* form.

مِنْ غَيْرِ وَجْهِ عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرٍ، عَنِ ابْنِ عُمَرَ مَرْفُوعًا. وَرَوَاهُ عَبْدُ الْمَلِكِ بْنُ أَبَجَرَ عَنْ ثُوَيْرٍ، عَنِ ابْنِ عُمَرَ مَوْقُوفًا. وَرَوَاهُ عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ ثُوَيْرٍ، عَنِ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَوْلَهُ وَلَمْ يَرْفَعَهُ.

حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ ثُوَيْرٍ، عَنِ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ نَحْوَهُ وَلَمْ يَرْفَعَهُ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٦٤/٢ من حديث إسرائيل به وقال الذهبي في تلخيص المستدرک: ٥٠٩/٢ في ثوير بن أبي فاختة: واهي الحديث وقال الهيثمي: مجمع على ضعفه (مجمع الزوائد: ٤٠١/١٠) * حديث ابن أجز رواه اللالكائي موقوفًا وأحمد: ١٣/٢ وغيره مرفوعًا * حديث عبدالله الأشجعي يأتي بعده وانظر، ح: ٣٣٣٠.

2554. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Do you crowd one another in order to see the moon on the night of a full moon? Do you crowd one another in order to see the sun?" They said: "No." He said: "So verily, you shall see your Lord as you see the moon on the night of a full moon, you shall not crowd one another to see Him." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*] *Gharīb*. It was reported in this manner by Yahyā bin 'Eisā Ar-Ramlī, and more than one, from Al-A'mash, from Abū Ṣāliḥ, from Abū Hurairah from the

٢٥٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفِ الْكُوفِيِّ: حَدَّثَنَا جَابِرُ بْنُ نُوحٍ الْحِمَايِيُّ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُضَامُونَ فِي رُؤْيَاةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ؟ وَتُضَامُونَ فِي رُؤْيَاةِ الشَّمْسِ؟» قَالُوا: لَا، قَالَ: «فَإِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ الْقَمَرَ لَيْلَةَ الْبَدْرِ، لَا تُضَامُونَ فِي رُؤْيَاةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَهَكَذَا رَوَى يَحْيَى بْنُ عِيسَى الرَّامِلِيُّ، وَعَبْدُ وَاحِدٍ عَنِ الْأَعْمَشِ،

Prophet ﷺ. And ‘Abdullāh bin Idrīs reported it from Al-A‘mash, from Abū Sāliḥ, from Abū Sa‘eed from the Prophet ﷺ. [And the narration of Ibn Idrīs from Al-A‘mash is not preserved; the *Hadīth* of Abū Sāliḥ, from Abū Hurairah from the Prophet ﷺ is more correct. It was reported in this manner by Suhail bin Abī Sāliḥ from his father, from Abū Hurairah from the Prophet ﷺ, and it has also been reported from Abū Sa‘eed from the Prophet ﷺ] similar to this *Hadīth* from more than one route and it is a *Ṣaḥīḥ Hadīth* as well.

عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَى عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. [وَوَحَّدِيْتُ ابْنَ إِدْرِيسَ عَنِ الْأَعْمَشِ غَيْرَ مَحْفُوظٍ. وَحَدِيثُ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَصَحُّ. وَهَكَذَا رَوَاهُ سَهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، وَقَدْ رُوِيَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ] مِنْ غَيْرِ وَجْهِ مِثْلُ هَذَا الْحَدِيثِ وَهُوَ حَدِيثٌ صَحِيحٌ أَيْضًا.

تخريج: [صحيح] وأخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح: ١٧٨ من حديث الأعمش ومسلم، ح: ٢٩٦٨ من حديث أبي صالح به.

Chapter 18. The Dialogue Of The Lord With The People Of Paradise

(المعجم ١٨) - بَابُ [مُحَاوَرَةِ الرَّبِّ أَهْلِ الْجَنَّةِ] . . . [التحفة ١٨]

2555. Abū Sa‘eed Al-Khudri narrated that the Messenger of Allāh ﷺ said: “Indeed, Allāh will say to the people of Paradise: ‘O people of Paradise!’ They will say: ‘We respond to You, O our Lord, and we are at Your service.’ Then He will say: ‘Are you pleased?’ They will say: ‘Why should we not be pleased when You have given us what you have not given anyone from Your creation.’ So He will say: ‘I shall give you what is greater than that.’ They will say: ‘And what is greater than that?’ He will say: ‘I shall cover you in My Pleasure and I shall not become angry with you ever.’” (*Ṣaḥīḥ*)

٢٥٥٥ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ! فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: مَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَا مَا لَمْ نُعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ، قَالُوا: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ قَالَ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

عَلَيْكُمْ أَبَدًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٤٩ ومسلم، ح: ٢٨٢٩ من حديث ابن المبارك به وهو في الزهد له (رواية نعيم بن حماد وهو حسن الحديث)، ح: ٤٣٠.

Comments:

Allāh Himself says: The greatest bliss is the good pleasure of Allāh (Qur'an, 9:72). It is because all happiness, success or prosperity depends on Allāh's good pleasure and hence the greatest bliss for the people of Paradise will be the good pleasure of Allāh.

Chapter 19. What Has Been Related About How The People Of Paradise In The Upper-Chambers Shall Seem To Others

2556. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed, the people of Paradise shall see the upper chamber like they see the eastern star, or the western star, disappearing in the far edge of the sky, or ascending due to the differences in levels." They said: "Are those the Prophets?" He said: "Yes. By the One in Whose Hand is my soul, and groups who had faith in Allāh and His Messenger, and believed in the Messengers." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ*.

(المعجم ١٩) - بَابُ مَا جَاءَ فِي تَرَائِيِ أَهْلِ الْجَنَّةِ فِي الْعُرْفِ (التحفة ١٩)

٢٥٥٦ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ]: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَبْتَاعُونَ فِي الْعُرْفَةِ كَمَا يَبْتَاعُونَ الْكُوكَبَ الشَّرْقِيَّ أَوْ الْكُوكَبَ الْغَرْبِيَّ الْعَارِبَ فِي الْأَفُقِ أَوْ الطَّالِعَ فِي تَفَاضِلِ الدَّرَجَاتِ فَقَالُوا: يَا رَسُولَ اللَّهِ! أُولَئِكَ النَّبِيُّونَ؟ قَالَ: «بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ! وَأَقْوَامٌ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَصَدَّقُوا الْمُرْسَلِينَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٣٣٥/٢ من حديث فليح به وهو في الزهد لابن المبارك (رواية نعيم)، ح: ٤١٨ وأخرجه البخاري، ح: ٣٢٥٦ ومسلم، ح: ٢٨٣١ من حديث أبي سعيد الخدري به.

Comments:

In order to drive home the idea of differences in the ranks of the people of Paradise, the Prophet ﷺ told them that some of the believers will be given mansions at such great heights that they would appear like stars to those living in lower chambers.

Chapter 20. What Has Been Related About The Everlasting Life Of The People Of Paradise And The People Of The Fire

2557. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Allāh will gather mankind on the Day of Resurrection on a single plain, then the Lord of the Worlds will come to them and say: ‘Let every person follow what they used to worship.’ So to the worshipper of the cross, his cross shall be symbolised to him, and to the worshipper of images his images, and to the worshipper of fire his fire. They will follow what they used to worship, and the Muslims will remain. Then the Lord of the Worlds will come to them and say: ‘Do you not follow the people?’ So they will say: ‘We seek refuge in Allāh from you, we seek refuge in Allāh from you, Allāh is our Lord, and we shall remain here until we see our Lord.’ And He orders them and makes them firm.”

They said: “And will we see Him, O Messenger of Allāh?” He said: “Are you harmed in seeing the moon on the night of a full moon?” They said: “No, O Messenger of Allāh.” He said: “So you will not be harmed in seeing Him at that hour. Then He will conceal Himself, then He will

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي خُلُودِ
أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ (التحفة ٢٠)

٢٥٥٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ
وَاحِدٍ، ثُمَّ يَطَّلِعُ عَلَيْهِمْ رَبُّ الْعَالَمِينَ فَيَقُولُ:
أَلَا يَتَّبِعُ كُلُّ إِنْسَانٍ مَا كَانُوا يَعْبُدُونَ فَيَمَثُلُ
لِصَاحِبِ الصَّلِيبِ صَلِيبُهُ، وَلِصَاحِبِ
التَّصَاوِيرِ تَصَاوِيرُهُ، وَلِصَاحِبِ النَّارِ نَارُهُ،
فَيَتَّبِعُونَ مَا كَانُوا يَعْبُدُونَ، وَيَبْقَى الْمُسْلِمُونَ
فَيَطَّلِعُ عَلَيْهِمْ رَبُّ الْعَالَمِينَ فَيَقُولُ: أَلَا
تَتَّبِعُونَ النَّاسَ؟ فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ،
نَعُوذُ بِاللَّهِ مِنْكَ، اللَّهُ رَبُّنَا، وَهَذَا مَكَانُنَا حَتَّى
نَرَى رَبَّنَا، وَهُوَ يَأْمُرُهُمْ وَيَنْهَاهُمْ»، قَالُوا:
وَهَلْ نَرَاهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَهَلْ
تُضَارُونَ فِي رُؤْيَا الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا:
لَا، يَا رَسُولَ اللَّهِ، قَالَ: «فَأَنْتُمْ لَا تُضَارُونَ
فِي رُؤْيَا تِلْكَ السَّاعَةِ، ثُمَّ يَتَوَارَى ثُمَّ يَطَّلِعُ
فَيَعْرِفُهُمْ نَفْسُهُ ثُمَّ يَقُولُ: أَنَا رَبُّكُمْ فَأَتَّبِعُونِي،
فَيَقُومُ الْمُسْلِمُونَ وَيُوضَعُ الصِّرَاطُ فَيَمُرُّ عَلَيْهِ
مِثْلَ حِيَادِ الْخَيْلِ وَالرَّكَابِ وَقَوْلُهُمْ عَلَيْهِ:
سَلِّمْ سَلِّمْ، وَيَبْقَى أَهْلُ النَّارِ فَيَطْرَحُ مِنْهُمْ

come, and He will make them recognize Him, then He will say: "I am your Lord, so follow Me." So the Muslims will arise and the *Shirāt* shall be placed, and they shall pass by it the like of excellent horses and camels and their statement^[1] upon it shall be, "Grant them safety, grant them safety." And the people of the Fire shall remain, then a party of them shall be cast down into it, and it shall be said (to the Fire): 'Have you become full?' So it shall say: Is there more?^[2] Then a party shall be cast down into it, and it shall be said: 'Have you become full?' So it shall say: Is there more?^[3] Until when they are all included in it, *Ar-Rahmān* (the Most-Merciful) shall place His Foot in it and its sides shall be all brought together, then He will say: 'Enough.' It will say, 'Enough, enough.' So when Allāh, the Exalted, has admitted the people of Paradise into Paradise and the people of the Fire into the Fire" - [He said:] - "Death shall be brought in by the collar and stood on the wall that is between the people of Paradise and the people of the Fire, then it will be said: 'O people of Paradise!' They will come near, afraid. Then it will be said: 'O people of the Fire!' They will come rejoicing, hoping for intercession. Then it will be said to the people of Paradise and the

فِيهَا فَوْجٌ، قِيْلَ: هَلِ امْتَلَأْتَ، فَتَقُولُ: ﴿هَلْ مِنْ مَزِيدٍ﴾ [ق: 30] ثُمَّ يُطْرَحُ فِيهَا فَوْجٌ قِيْلَ: هَلِ امْتَلَأْتَ، فَتَقُولُ: ﴿هَلْ مِنْ مَزِيدٍ﴾ حَتَّى إِذَا أَوْعِبُوا فِيهَا وَصَحَ الرَّحْمَنُ قَدَمَهُ فِيهَا، وَأَزْوِي بَعْضَهَا إِلَى بَعْضٍ، ثُمَّ قَالَ: قَطْ، قَالَتْ: قَطْ قَطْ، فَإِذَا أَدْخَلَ اللَّهُ تَعَالَى أَهْلَ الْجَنَّةِ الْجَنَّةَ وَأَهْلَ النَّارِ النَّارَ [قَالَ]: أُتِيَ بِالْمَوْتِ مُلَبَّأً فَيُوقَفُ عَلَى السُّورِ الَّذِي بَيْنَ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ! فَيَطْلَعُونَ حَافِيَيْنَ، ثُمَّ يُقَالُ: يَا أَهْلَ النَّارِ! فَيَطْلَعُونَ مُسْتَبْشِرِينَ يَرْجُونَ الشَّفَاعَةَ، فَيُقَالُ لِأَهْلِ الْجَنَّةِ وَلِأَهْلِ النَّارِ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ هُوَ لَاءٌ وَهُوَ لَاءٌ: قَدْ عَرَفْنَاهُ هُوَ الْمَوْتُ الَّذِي وَكَّلَ بِنَا، فَيَضْجَعُ فَيَذْبَحُ ذَبْحًا عَلَى السُّورِ [الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ]، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ لَا مَوْتَ، وَيَا أَهْلَ النَّارِ! خُلُودٌ لَا مَوْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] That is, the statement of the Prophets and Messengers. See *Tuhfat Al-Ahwardi*.

[2] *Qāf* 50:30.

[3] *Qāf* 50:30.

people of the Fire: ‘Do you recognize this?’ So they will – both of them – say: ‘We recognize it. It is Death which was given charge of us,’ so it will be laid down and slaughtered upon the wall [the one that is between Paradise and the Fire], then it will be said: ‘O people of Paradise! Everlasting life without death!’ And ‘O people of the Fire! Everlasting life without death!’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣٦٨/٢ والنسائي في الكبرى، ح: ١١٥٦٩ عن

قتيبة به.

Comments:

Death, couched in the form of a ram shall be made to stand on the wall dividing the people of Paradise and the people of the Fire, and both groups shall be asked whether they recognize it. The people of Paradise shall come forward fearing lest they should fall into the jaws of Death and thus lose their blessed living in Paradise. The people of Fire, on the other hand, will come forward rejoicing in the hope of finding some chance of intercession. Both the groups shall recognize it to be Death. It shall then be slaughtered in full view of both in order that the people of Paradise have added joy and the people of Fire added grief.

2558. ‘Atiyyah narrated from Abū Sa‘eed in *Marfū’* form: “When it is the Day of Resurrection, Death shall be brought as a mixed black-white ram. It shall be stood between Paradise and the Fire, and then slaughtered while they watch. If anyone were to die of joy, then surely the people of Paradise would die, and if anyone were to die of grief, then surely the people of the Fire would die.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan [Ṣaḥīḥ]*.

There are many narrations such as

٢٥٥٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ يَرْفَعُهُ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُتِيَ بِالْمَوْتِ كَالْكَبْشِ الْأَمْلَحِ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَذْبَحُ وَهُمْ يَنْظُرُونَ، فَلَوْ أَنَّ أَحَدًا مَاتَ فَرَحًا لَمَاتَ أَهْلُ الْجَنَّةِ، وَلَوْ أَنَّ أَحَدًا مَاتَ حُزْنًا لَمَاتَ أَهْلُ النَّارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ رَوَايَاتٌ كَثِيرَةٌ

this reported from the Prophet ﷺ mentioning *Ar-Ru'yah* (seeing Allāh) and that the people will see their Lord, and mentioning the Foot and similar to these things. And the chosen approach concerning this with the people of knowledge from the *A'imma* such as Sufyān Ath-Thawrī, Mālik bin Anas, Sufyān bin 'Uyainah, Ibn Al-Mubārak, Wakī' and other than them, is that they report these narrations then say: "We report these *Ahādīth* as they are, and we believe in them, and it is not to be said, 'how?'"

This is the path and approach which the people of *Hadīth* have chosen – that they report these narrations as they have come, they are believed in, they are not explained,^[1] doubts are not to be cast upon them, and it is not to be said "how?" – This is the order of the people of knowledge which they chose and took as their approach.

The meaning of his statement in the *Hadīth*: "And He will make them recognize Him" is "He manifests Himself to them in His Glory."

تخریج: [إسناده ضعيف] * عطية العوفي وسفيان بن وكيع ضعيفان.

Comments:

Death, in relation to us mortals on earth, is a contingent or dependent entity that can only manifest itself through some living organism. In relation to Almighty Allāh or in the Hereafter, where the essence and reality of everything shall be laid bare, it would be transformed into a substantive being, and for Allāh ﷻ it is no problem changing a contingent into a substantive entity. He is All-Powerful and, therefore, Death's conversion in the Hereafter into a ram would be no allegorical or symbolic phenomenon but a real and physical transformation.

مِثْلُ هَذَا مَا يُذَكَّرُ فِيهِ أَمْرُ الرُّؤْيَةِ: أَنَّ النَّاسَ يَرَوْنَ رَبَّهُمْ، وَذِكْرُ الْقَدَمِ وَمَا أَشْبَهَ هَذِهِ الْأَشْيَاءَ. وَالْمَذْهَبُ فِي هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنَ الْأَيْمَةِ مِثْلِ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَسُفْيَانَ بْنِ عُيَيْنَةَ وَابْنَ الْمُبَارَكِ وَوَكِيعَ وَعَبْرَهُمْ أَنَّهُمْ رَوَوْا هَذِهِ الْأَشْيَاءَ ثُمَّ قَالُوا: تُرَوَى هَذِهِ الْأَحَادِيثُ وَتُؤْمِنُ بِهَا وَلَا يُقَالُ: كَيْفَ؟، وَهَذَا الَّذِي اخْتَارَهُ أَهْلُ الْحَدِيثِ أَنْ يَرَوْا هَذِهِ الْأَشْيَاءَ كَمَا جَاءَتْ وَتُؤْمِنُ بِهَا وَلَا تُفَسَّرُ وَلَا يَتَوَهَّمُ وَلَا يُقَالُ: كَيْفَ، وَهَذَا أَمْرُ أَهْلِ الْعِلْمِ الَّذِي اخْتَارُوهُ وَذَهَبُوا إِلَيْهِ. وَمَعْنَى قَوْلِهِ فِي الْحَدِيثِ: فَيُعْرِفُهُمْ نَفْسُهُ يَعْنِي يَتَجَلَّى لَهُمْ.

[1] That is, their "how" is not to be brought in question.

Chapter 21. What Has Been Related That “Paradise Is Surrounded With Hardships And The Fire Is Surrounded By Desires”

2559. Anas narrated that the Messenger of Allāh ﷺ said: “Paradise is surrounded by hardships, and the Fire is surrounded by desires.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route.

تخریج: وأخرجه مسلم، الجنة وصفة نعيمها وأهلها، باب صفة الجنة، ح: ٢٨٢٢ من حديث حماد بن سلمة به.

Comments:

Only those who can follow the commands of the *Shari‘ah* and bear the difficulties and hardships in its way would be admitted to Paradise. As for Hell, one just has to follow his whims and desires. Admission to Paradise demands compliance with a strict code of conduct and behavior while simply following the desires of one’s heart is enough for entry into the Hellfire.

2560. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When Allāh created Paradise and the Fire, He sent Jibrīl to Paradise, saying: ‘Look at it and at what I have prepared in it for its inhabitants.’” He (ﷺ) said: “So he came to it and looked at it, and at what Allāh had prepared in it. He (Jibrīl) said: ‘Indeed, by Your Might, none shall hear of it except that he shall enter it.’ Then He gave the order for it to be surrounded with hardships. He said: ‘Return to it and look at it, and at what I have prepared in it for its inhabitants.’” He ﷺ said: “So he returned to it and found it

(المعجم ٢١) - بَابُ مَا جَاءَ حُفَّتِ
الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ
(التحفة ٢١)

٢٥٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ وَثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الرَّجُلِ.

٢٥٦٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ وَالنَّارَ أَرْسَلَ جِبْرِيلَ إِلَى الْجَنَّةِ، فَقَالَ: انظُرْ إِلَيْهَا وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا، قَالَ: فَجَاءَهَا فَظَنَرَ إِلَيْهَا وَإِلَى مَا أَعَدَّ اللَّهُ لِأَهْلِهَا فِيهَا، قَالَ: فَرَجَعَ إِلَيْهِ، قَالَ: فَوَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، فَأَمَرَ بِهَا فَحُفَّتْ بِالْمَكَارِهِ، فَقَالَ: ارْجِعْ إِلَيْهَا فَانظُرْ إِلَيْهَا وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا، قَالَ: فَرَجَعَ إِلَيْهَا فإِذَا

surrounded with hardships. He returned to Him and said: 'Indeed, by Your Might, I fear that none shall enter it.' He ﷺ said: 'Go to the Fire and look at it and at what I have prepared in it for its inhabitants.' So he found it, one part of it riding the other. So he returned to Him and said: 'Indeed, by Your Might, none shall hear of it and then enter it.' So He gave the order for it to be surrounded with desires, then He said: 'Return to it,' so he (Jibrīl) returned to it, then he said: 'Indeed, by Your Might, I fear that none shall be saved from it except that he shall enter it.'" (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخريج: [إسناده حسن] وأخرجه أبو داود، السنة، باب: في خلق الجنة والنار، ح: ٤٧٤٤ والنسائي: ٣/٧، ح: ٣٧٩٤ من حديث محمد بن عمرو الليثي به وصححه ابن حبان (الإحسان): ٧٣٥١: والحاكم على شرط مسلم: ٢٦/١، ٢٧ ووافقه الذهبي.

Comments:

The *Hadīth* gives us an idea of the fact that the kind of moral courage, self-control and willingness to conduct oneself under the divinely ordained limitations so very essential for admission to Paradise requires undergoing difficulties. On the other hand, a lifestyle of merry-making after the desires of one's own heart, where a person feels free to do whatever he likes but which ultimately leads to Hellfire, is a path that all men, except the rarest few, would willingly wish to adopt.

Chapter 22. What Has Been Related About The Debate Between Paradise And The Fire

2561. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Paradise and the Fire debated. Paradise said: 'The weak and the poor shall enter me,' and the Fire said: 'The tyrants and the proud shall enter me.' So He said to the

هِيَ قَدْ حُفَّتْ بِالْمَكَارِهِ، فَرَجَعَ إِلَيْهِ. فَقَالَ: فَوَعَزَّتِكَ لَقَدْ خِفْتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، قَالَ: أَذْهَبُ إِلَى النَّارِ فَأَنْظُرُ إِلَيْهَا وَإِلَى مَا أَغْدَدْتُ لِأَهْلِهَا فِيهَا، فَإِذَا هِيَ يَرْكَبُ بَعْضُهَا بَعْضًا، فَرَجَعَ إِلَيْهِ، فَقَالَ: فَوَعَزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا، فَأَمَرَ بِهَا فَحُفَّتْ بِالشَّهَوَاتِ، فَقَالَ: ارْجِعْ إِلَيْهَا فَرَجَعَ إِلَيْهَا، فَقَالَ: فَوَعَزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَنْجُو مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي
اِحْتِجَاجِ الْجَنَّةِ وَالنَّارِ (التحفة ٢٢)

٢٥٦١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَيْدَةُ ابْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِحْتَجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ الْجَنَّةُ: يَدْخُلُنِي الضُّعَفَاءُ وَالْمَسَاكِينُ، وَقَالَتِ النَّارُ:

Fire: ‘You are My Punishment, I take vengeance through you from whom I will,’ and He said to Paradise: ‘You are My Mercy I show mercy through you to whom I will.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

يَدْخُلُنِي الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ، فَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أَنْتُمْ بِكِ مِمَّنْ شِئْتُ، وَقَالَ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ شِئْتُ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٢/٤٥٠ من حديث محمد بن عمرو به.

Comments:

Paradise is the symbol of Allāh’s Beauty and Mercy, which is its distinctive feature. Hell’s distinctive feature, on the other hand, is that it is the symbol of Allāh’s Majesty and Wrath. Thus, both can claim their distinctiveness and superiority in their respective areas.

Chapter 23. What Has Been Related About What Bounties There Are For The Lowest Inhabitants Of Paradise

(المعجم ٢٣) - بَابُ مَا جَاءَ مَا لِأَذْنَى أَهْلِ الْجَنَّةِ مِنَ الْكِرَامَةِ (التحفة ٢٣)

2562. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “The least of the people of Paradise in position is the one with eighty thousand servants and seventy-two wives. He shall have a tent of pearl, peridot, and corundum set up for him, (the size of which is) like that which is between Al-Jābiyyah^[1] and Şan‘ā.”

And with this chain, it is narrated from the Prophet ﷺ that he said: “Whoever of the people of (destined to enter) Paradise dies, young or old, they shall be brought back in Paradise thirty years old, they will not increase in that ever, and likewise the people of the Fire.”

And with this chain, it is narrated

٢٥٦٢ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَذْنَى أَهْلِ الْجَنَّةِ مَثَرَةٌ الْذِي لَهُ ثَمَانُونَ أَلْفَ خَادِمٍ وَاثْنَتَانِ وَسَبْعُونَ زَوْجَةً وَتُنْصَبُ لَهُ قَبَّةٌ مِنْ لَوْلُؤٍ وَزَبَرْجَدٍ وَيَأْفُوتُ كَمَا بَيْنَ الْجَابِيَةِ إِلَى صَنْعَاءَ». وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَاتَ مِنْ أَهْلِ الْجَنَّةِ مِنْ صَغِيرٍ أَوْ كَبِيرٍ يُرَدُّونَ بَنِي ثَلَاثِينَ فِي الْجَنَّةِ لَا يَزِيدُونَ عَلَيْهَا أَبَدًا، وَكَذَلِكَ أَهْلُ النَّارِ» وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ عَلَيْهِمُ التَّيَّجَانَ إِنْ أَذْنَى

[1] A city in Ash-Shām.

from the Prophet ﷺ that he said: "There are upon them crowns, the least of its pearls would illuminate what is between the East and the West." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know it except from the narration of Rishdīn bin Sa'd.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٧٥/٣ من حديث دراج به وانظر، ح: ٢٠٣٣

Comments:

Everything in Paradise would be matchless and everlasting and nothing of the world could compete with it. And every resident of Paradise would enjoy esteem and honor that would be beyond human imagination.

2563. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "The believer, when he desires a child in Paradise, he shall be carried (in pregnancy), born, and complete his aging in an hour as he desires." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

The people of knowledge disagreed concerning this, so some of them said that in Paradise there is intercourse but no births. It has been reported like this from Ṭawūs, Mujāhid and Ibrāhīm An-Nakha'ī. Muḥammad said: "Concerning the *Hadīth* of the Prophet ﷺ: 'When the believer desires a child in Paradise, it shall be in an hour as he desires' Ishāq bin Ibrāhīm said: 'But he will not desire.'"

Muḥammad said: "And it has been reported from Abū Razīn Al-'Uqailī from the Prophet ﷺ that he said: 'Indeed the people of

أُولُوهُ مِنْهَا لَتُضِيءُ مَا بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا

نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ بْنِ سَعْدٍ.

٢٥٦٣ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ بَشَّارٍ:

حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ عَامِرِ
الْأَحْوَلِ، عَنْ أَبِي الصَّدِّيقِ النَّجَّحِيِّ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«الْمُؤْمِنُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ كَانَ
حَمَلُهُ وَوَضَعُهُ وَسِنُّهُ فِي سَاعَةٍ كَمَا يَشْتَهِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ. وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا،
فَقَالَ بَعْضُهُمْ: فِي الْجَنَّةِ جِمَاعٌ وَلَا يَكُونُ
وَلَدٌ، هَكَذَا يُرَوَى عَنْ طَاوُسٍ وَمُجَاهِدٍ
وَإِبْرَاهِيمَ النَّحَعِيِّ. وَقَالَ مُحَمَّدٌ: قَالَ إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ فِي حَدِيثِ النَّبِيِّ ﷺ: إِذَا اشْتَهَى
الْمُؤْمِنُ الْوَلَدَ فِي الْجَنَّةِ كَانَ فِي سَاعَةٍ كَمَا
يَشْتَهِي وَلَكِنْ لَا يَشْتَهِي. قَالَ مُحَمَّدٌ: وَقَدْ

رَوَى عَنْ أَبِي رَزِينِ الْعُقَيْلِيِّ عَنِ النَّبِيِّ ﷺ
قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَا يَكُونُونَ لَهُمْ فِيهَا
وَلَدٌ». وَأَبُو صَدِّيقِ النَّجَّحِيِّ اسْمُهُ بَكْرُ بْنُ

Paradise shall not have children therein.” And Abū Ṣiddīq An-Nājī’s name is Bakr bin ‘Amr, and it is [also] said that he is Bakr bin Qais.

عَمْرٍو وَيُقَالُ: بَكْرُ بْنُ قَيْسٍ [أَيْضًا].

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب صفة الجنة، ح: ٤٣٣٨ عن محمد ابن بشار به وصححه ابن حبان (الإحسان): ٧٣٦١.

Chapter 24. What Has Been Related About The Speech Of *Al-Hūr Al-‘Eīn*

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي كَلَامِ الْحُورِ الْعَيْنِ (التحفة ٢٤)

2564. ‘Alī narrated that the Messenger of Allāh ﷺ said: “Indeed in Paradise there is a gathering for *Al-Hūr Al-‘Eīn* wherein they raise their voices. The creatures have not heard the likes of them.” [He said:] “They say: ‘We are the eternal ones, we shall not die. We are the ones who live in joy and comfort, we have no needs. We are the pleased ones, we do not get angry. *Tūba* (good news) to the one who belongs to us and we to him.’” (*Da‘īf*)

٢٥٦٤ - حَدَّثَنَا هَنَادٌ وَ أَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ [قَالَ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ النَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ لُمُجْتَمَعًا لِلْحُورِ الْعَيْنِ يَرْفَعْنَ بِأَصْوَاتٍ لَمْ يَسْمَعْ الْخَلَائِقُ مِثْلَهَا [قَالَ]: يَقُلْنَ: نَحْنُ الْخَالِدَاتُ فَلَا نَبِيدُ، وَنَحْنُ النَّاعِمَاتُ فَلَا نَبَأْسُ، وَنَحْنُ الرَّاغِبَاتُ فَلَا نَسْخَطُ، طُوبَى لِمَنْ كَانَ لَنَا وَكُنَّا لَهُ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَأَنْسٍ.

There are narrations on this topic from Abū Hurairah, Abū Sa‘eed and Anas.

[قَالَ أَبُو عِيسَى]: حَدِيثٌ عَلِيٍّ حَدِيثٌ غَرِيبٌ.

[Abū ‘Eisā said:] The *Ḥadīth* of ‘Alī is a *Gharīb Ḥadīth*.

تخریج: [ضعيف] تقدم: ٢٥٥٠ * وفي الباب عن أبي هريرة [جعفر الفريابي/ النهاية في الفتن والملاحم: ٣٠١/٢، ح: ١٦٢٥] وأبي سعيد [لم أجده] وأنس [البخاري في التاريخ الكبير: ١٦٧/٧].

Comments:

Everything about Paradise is superlative in texture and beauty. These things will neither be withdrawn from the occupants nor will they stale nor decay. Even the voices of the women of Paradise will be matchless in their sweetness and melody.

2565. [From Yahya bin Abī Kathīr, concerning His (Allāh's), the Mighty and Glorious, statement: "Then they shall be in gardens living luxuriously" He said: "Listening."

And the meaning of listening is similar to what has been mentioned in the *Hadīth* that *Al-Ḥūr Al-'Ein* raise their voices]. (*Sahīh*)

Chapter 25. What Has Been Related About The Description Of The Three Whom Allāh Loves

2566. [‘Abdullāh] Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: "Three shall be on dunes of musk" – it seems to me that he said: – "on the Day of Resurrection. The first and the last of peoples shall envy them: A man who calls to the five [prayers] every day and night; a man who leads a group of people and they are pleased with him, and a slave who fulfills the right of Allāh and the right of his masters." (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know it except through the narration of Sufyān Ath-Thawrī. And Abū Al-Yaqzān's (a narrator in the chain) name is ‘Uthmān bin ‘Umair, and it is said that he is Ibn Qais.

Comments:

All the three functions mentioned in the *Hadīth* are extremely nerve-racking and difficult. Their status, therefore, will also be enviable.

٢٥٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ﴾ [الروم: ١٥] قَالَ: السَّمَاعُ وَمَعْنَى السَّمَاعِ مِثْلُ مَا وَرَدَ فِي الْحَدِيثِ أَنَّ الْحُورَ الْعَيْنَ يَرْفَعْنَ بِأَصْوَاتِهِنَّ].
تخريج: [إسناده صحيح].

(المعجم ٢٥) - [بَابُ أَحَادِيثِ فِي صِفَةِ الثَّلَاثَةِ الَّذِينَ يُحِبُّهُمْ اللَّهُ] (التحفة ٢٥)

٢٥٦٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الْيَقْطَانِ، عَنْ زَادَانَ، عَنْ [عَبْدِ اللَّهِ] بْنِ عَمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ عَلَى كُتُبَانِ الْمِسْكِ - أَرَاهُ قَالَ: - يَوْمَ الْقِيَامَةِ يُغَطُّهُمْ الْأَوْلُونَ وَالْآخِرُونَ: رَجُلٌ يُنَادِي [بِالصَّلَوَاتِ] الْخَمْسِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ وَرَجُلٌ يُؤْمُ قَوْمًا وَهُمْ بِهِ رَاضُونَ، وَعَبْدٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا عَنْ سُفْيَانَ الثَّوْرِيِّ. وَأَبُو الْيَقْطَانِ اسْمُهُ عُثْمَانُ بْنُ عُمَيْرٍ، وَيُقَالُ: ابْنُ قَيْسٍ.

تخريج: [ضعيف] تقدم: ١٩٨٦.

2567. Abdullāh bin Mas'ūd narrated a *Marfū'* narration: "There are three whom Allāh, the Mighty and Glorious, loves: A man who stood at night reciting the Book of Allāh; a man who spent in charity with his right hand, concealing it" – it seems to me he said "from his left hand" – "and a man who was in a small expedition while his companions were decimated, yet he faced the enemy." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* [from this route and it is] not preserved. What is correct is what *Shu'bah* and others reported from *Manṣūr*, from *Rib'i bin Hīrāsh*, from *Zaid bin Zibyan*, from *Abū Dharr* from the Prophet ﷺ. *Abū Bakr bin 'Ayyāsh* (a narrator in the chain) makes many mistakes.

تحريج: [حسن] وأخرجه الشجري في الأمالي: ٢١٦/١ والطبراني في الكبير: ١٠/٢٥٦، ح: ١٠٤٨٦ من حديث أبي كريب به وسنده ضعيف والحديث الآتي شاهد له.

Comments:

All the three types of people mentioned in the *Hadīth* are much loved by Allāh. He will therefore, love anyone who performs these deeds.

2568. *Abū Dharr* narrated that the Prophet ﷺ said: "There are three whom Allāh loves and three whom Allāh hates. As for those whom Allāh loves: Then a man who came to a people and asked them by Allāh, and he did not ask them due to any relation between him and them, but they did not give him. So a man stayed behind them and gave him secretly, none knew about what he gave except Allāh and the one he gave. And, a group of people who traveled the night until

٢٥٦٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى
ابْنُ آدَمَ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ، عَنِ
الْأَعْمَشِ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ
خِرَاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَرْفَعُهُ قَالَ:
«ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ عَزَّ وَجَلَّ: رَجُلٌ قَامَ مِنَ
الَّيْلِ يَتْلُو كِتَابَ اللَّهِ، وَرَجُلٌ تَصَدَّقَ صَدَقَةً
بِجَنِينِهِ يُخْفِيهَا، قَالَ: أَرَاهُ مِنْ شِمَالِهِ، وَرَجُلٌ
كَانَ فِي سَرِيَّةٍ فَأَنْهَزَمَ أَصْحَابُهُ فَاسْتَقْبَلَ
الْعَدُوَّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ [مِنْ
هَذَا الْوَجْهِ وَهُوَ] غَيْرُ مَحْفُوظٍ. وَالصَّحِيحُ مَا
رَوَى شُعْبَةُ وَغَيْرُهُ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ
خِرَاشٍ، عَنْ زَيْدِ بْنِ ظَبْيَانَ، عَنْ أَبِي ذَرٍّ عَنِ
النَّبِيِّ ﷺ. وَأَبُو بَكْرٍ بْنُ عَيَّاشٍ كَثِيرُ الْعَلَطِ.

٢٥٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ
ابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ قَالَ:
سَمِعْتُ رَبِيعِيَّ بْنَ خِرَاشٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ
ظَبْيَانَ رَفَعَهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ:
«ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ وَثَلَاثَةٌ يُبْغِضُهُمْ اللَّهُ، فَأَمَّا
الَّذِينَ يُحِبُّهُمْ اللَّهُ فَرَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ
بِاللَّهِ، وَلَمْ يَسْأَلْهُمْ لِإِرَابَةِ بَيْنِهِ وَبَيْنَهُمْ فَمَنْعُوهُ
فَتَخَلَّفَ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ

when sleep became more beloved to them than all the things that equal it and they lay their heads down, but a man stoop up humbling himself to Me and reciting My *Āyāt*. And a man who was in a small expedition and met the enemy and they were vanquished, yet he faced them until he was killed or victory was granted to him. And the three whom Allāh hates are, the old man who commits adultery, the arrogant poor man, and the oppressive rich man.” (*Hasan*)

(Another chain) with similar narration.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ṣaḥīh*.

Similar was reported by *Shaybān* like this from *Manṣūr*. And this is more authentic than the narration of *Abū Bakr bin ‘Ayyāsh*.

بِعَطِيَّتِهِ إِلَّا اللَّهَ وَالَّذِي أَعْطَاهُ وَقَوْمَ سَارُوا
لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا
يُعَدُّ بِهِ فَوَضَعُوا رُؤُوسَهُمْ قَامَ رَجُلٌ يَتَمَلَّقُنِي
وَيَتْلُو آيَاتِي، وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقِي
الْعَدُوَّ فَهَزِمُوا، فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ
يُفْتَحَ لَهُ، وَالثَّلَاثَةُ الَّذِينَ يُبْغِضُهُمُ اللَّهُ: الشَّيْخُ
الرَّانِي، وَالْفَقِيرُ الْمُحْتَالُ، وَالغَنِيِّ الظُّلُومُ.”
حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ
ابْنُ شَمِيلٍ عَنِ شُعْبَةَ نَحْوَهُ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ.
وَهَكَذَا رَوَى شَيْبَانُ عَنْ مَنْصُورٍ نَحْوَ هَذَا.
وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي بَكْرٍ بْنِ عِيَّاشٍ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٢٠٧/٣، ٢٠٨، ح: ١٦١٦، ٢٥٧١ عن محمد بن
المثنى به وصححه ابن خزيمة، ح: ٢٤٥٦، ٢٥٦٤ وابن حبان، ح: ٨١٣، ١٦٠٢، ١٦٠٣
والحاكم ١١٣/٢ ووافقه الذهبي وله شاهد عند ابن أبي شيبة: ٣٠٢/٥، ٣٠٣.

Comments:

The three persons Allāh loves are those who parted company with their own people and performed deeds pleasing to Allāh. Allāh also loves them because they chose not to support their people but rather win His pleasure through their praiseworthy acts.

Chapter 26. Regarding The *Ḥadīth*: “The Euphrates Shall Soon Uncover A Treasure Of Gold”

(المعجم ٢٦) - [بَابُ حَدِيثٍ: يُوشِكُ
الْفَرَاتُ يَحْسِرُ، عَنْ كَنْزٍ مِنْ ذَهَبٍ]
(التحفة ٢٦)

2569. *Abū Hurairah* narrated that the Messenger of Allāh ﷺ said: “The Euphrates shall soon uncover a treasure of gold, so whoever witnesses it, let him not take

٢٥٦٩ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا
عُقْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ
حَبِيبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَدِّهِ حَفْصِ بْنِ

anything from it.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

عَاصِمٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفَرَاتُ يَحْسِرُ عَنْ كَنْزٍ مِنْ الذَّهَبِ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذُ مِنْهُ شَيْئًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الفتن، باب خروج النار، ح: ٧١١٩ عن أبي سعيد الأشج ومسلم، ح: ٣٠/٢٨٩٤ من حديث عقبة بن خالد به.

Comments:

During that time, conflicts and wars of such intensity shall break out in order to grab the treasure that ninety-nine out of each hundred persons shall lose their lives in them. That is why the Prophet ﷺ has advised the people not to take anything from that treasure.

2570. Abū Hurairah narrated that the Prophet ﷺ said similar to it, except that he said, “uncover a mountain of gold.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٥٧٠ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ:

حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ إِلَّا أَنَّهُ قَالَ: «يَحْسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، انظر الحديث السابق.

Chapter 27. What Has Been Related About The Description Of The Rivers Of Paradise

2571. Ḥakīm bin Mu‘āwiyah narrated from his father, that the Prophet ﷺ said: “Indeed in Paradise there is a sea of water, and a sea of honey, and a sea of milk, and a sea of wine, then the rivers shall split off afterwards.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*. Ḥakīm bin Mu‘āwiyah is the father of Bahz

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي صِفَةِ

أَنْهَارِ الْجَنَّةِ (التحفة ٢٧)

٢٥٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

بَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ حَكِيمِ ابْنِ مُعَاوِيَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ بَحْرَ الْمَاءِ، وَبَحْرَ الْعَسَلِ، وَبَحْرَ اللَّبَنِ، وَبَحْرَ الْحَمْرِ، ثُمَّ تُشْفَقُ الْأَنْهَارُ بَعْدَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ. وَحَكِيمُ بْنُ مُعَاوِيَةَ هُوَ وَالِدُ بَهْزِ بْنِ

[bin Ḥakīm, and Al-Juraiirī's (a narrator in the chain) *Kunyah* is Abū Mas'ūd, and his name is Sa'eed bin Iyās.]

حَكِيم، وَالْجُرَيْرِيُّ يُكْنَى أَبَا مَسْعُودٍ وَاسْمُهُ سَعِيدُ بْنُ إِيَاسٍ.]

تخریج: [حسن] وأخرجه أحمد: ۵/۵ عن يزيد بن هارون به وصححه ابن حبان، ح: ۲۶۲۳، ورواه خالد بن عبدالله عن الجريري به وحديثه عنه قبل اختلاطه انظر لدليله: الكواكب النيرات، ص: ۳۶.

Comments:

A description of these rivers may be seen in Chapter 47:15 of the Noble Qur'an.

2572. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Whoever asks Allāh for Paradise three times, Paradise says: 'O Allāh, admit him into Paradise,' and whoever seeks refuge from the Fire three times, the Fire says: 'O Allāh, save him from the Fire.'" (*Ṣaḥīḥ*)

[He said:] Yūnus bin Abū Ishāq reported similar to this *Ḥadīth* from Abū Ishāq, from Buraid bin Abū Mariam, from Anas bin Mālik from the Prophet ﷺ. And it has been related from Abū Ishāq, from Buraid bin Abū Mariam, from Anas bin Mālik, as his statement [in *Mawqūf* form as well].

۲۵۷۲ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتِ الْجَنَّةُ: اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ، وَمَنْ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ، قَالَتِ النَّارُ: اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ» [قَالَ:] هَكَذَا رَوَى يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ هَذَا الْحَدِيثَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَقَدْ رَوَى عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَوْلُهُ [مَوْقُوفًا أَيْضًا].

تخریج: [صحيح] وأخرجه ابن ماجه، الزهد، باب صفة الجنة، ح: ۴۳۴۰ عن هناد به وصححه ابن حبان، ح: ۲۴۳، والحاكم: ۵۳۵/۱ والذهبي وله شواهد * قول أنس: رواه ابن حبان (الإحسان): ۱۷۸/۲، ح: ۱۰۱۰ من حديث أبي إسحاق عن بريد عنه.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

37. Chapters On The Description Of Hell From The Messenger Of Allāh ﷺ

(المعجم ٣٧) - أَبْوَابُ صِفَةِ جَهَنَّمَ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣٣)

Chapter 1. What Has Been Related About The Description Of The Fire

(المعجم ١) - بَابُ مَا جَاءَ فِي صِفَةِ
النَّارِ (التحفة ١)

2573. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Hell will be brought forth on that Day (of Resurrection) having seventy thousand bridles, and with every handle will be seventy thousand angels dragging it.” (*Ṣaḥīḥ*)

٢٥٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنِ الْعَلَاءِ بْنِ خَالِدِ الْكَاهِلِيِّ، عَنْ شَقِيقِ [بْنِ سَلَمَةَ]، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُؤْنَهَا».

‘Abdullāh bin ‘Abdur-Raḥmān said: “Ath-Thawrī did not narrate it in *Marfū‘* form.”

قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: وَالثَّوْرِيُّ لَا يَرْفَعُهُ.

‘Abd bin Ḥumaid narrated to us (he said): “‘Abdul-Malik bin ‘Umar and Abū ‘Āmir Al-‘Aqadi narrated to us, from Sufyān, from Al-‘Alā’ bin Khālīd” similarly with this chain, and he did not narrate it in *Marfū‘* form.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَرَ وَأَبُو عَامِرٍ الْعَقَدِيُّ عَنْ سُفْيَانَ، عَنِ الْعَلَاءِ ابْنِ خَالِدٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَلَمْ يَرْفَعُهُ.

تخريج: وأخرجه مسلم، الجنة ونعيمها، باب جهنم أعادنا الله منها، ح: ٢٨٤٢ عن عمر بن

حفص به.

Comments:

Hell shall be brought forth from its resting place to the Plains of Resurrection before the people. The Qur’ān says: And Hell will be brought near that Day (89:23). The *Ḥadīth* informs us that hundreds of thousands of angels shall be commissioned to drag Hell and bring it face to face with the people so that (i) those granted deliverance from it shall know from the jaws of what scary and fearful thing they have escaped, and (ii) exceeding awe and fear shall take grip over the people of the Fire from that very moment.

2574. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Some of the Fire (in the shape of a long neck) will come out of the Fire on the Day of Judgement. It will have two eyes which can see, two ears which can hear, and a tongue which can speak. It will say: 'I have been left in charge of three: Every obstinate oppressor, everyone who called upon a deity besides Allāh, and the image makers.'" (*Hasan*)

[There is a narration on this topic from Abū Sa'eed].

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*. [And some of them have narrated similar to this from Al-A'mash, from 'Aṭīyah, from Abū Sa'eed from the Prophet ﷺ].

Al-Asha'th bin Sawwār narrated similarly from 'Aṭīyah, from Abū Sa'eed Al-Khudrī from the Prophet ﷺ.

تخریج: [حسن] وأخرجه أحمد: ۲/۳۳۶ من حديث عبد العزيز به وسنده ضعيف وللحديث شواهد عند أحمد: ۶/۱۱۰ وغيره وانظر النهاية، ح: ۷۷۷ * وفي الباب عن أبي سعيد [أحمد: ۳/۴۰].

Comments:

The *Hadīth* is explicit on the point that just as oppression, obstinacy, stubborn opposition to truth and sticking to disbelief are reprehensive acts of sin, image making is also a serious crime against Allāh. The perpetrators of these crimes shall, therefore, be made to suffer humiliation before everybody and then consigned to the flames of Fire.

Chapter 2. What Has Been Related About The Description Of The Depth Of Hell

2575. Al-Ḥasan said: "While he was on this pulpit – the pulpit of Al-Başrah – 'Utbaḥ bin Ghazwān narrated that the Prophet ﷺ said: "Indeed a giant rock can be thrown

۲۵۷۴ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ عُنُقٌ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ تُبْصِرَانِ وَأُذُنَانِ تَسْمَعَانِ وَلِسَانٌ يَنْطِقُ يَقُولُ: إِنِّي وَكُلْتُ بِثَلَاثَةٍ: بِكُلِّ جَبَّارٍ عَنِيدٍ، وَبِكُلِّ مَنْ دَعَا مَعَ اللَّهِ إِلَهًا آخَرَ، وَبِالْمُصَوِّرِينَ».

[وفي الباب عن أبي سعيد].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. [وَقَدْ رَوَاهُ بَعْضُهُمْ عَنِ الْأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا. وَرَوَى أَشْعَثُ بْنُ سَوَّارٍ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ].

(المعجم ۲) - بَابُ مَا جَاءَ فِي صِفَةِ قَعْرِ جَهَنَّمَ (التحفة ۲)

۲۵۷۵ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ فَضِيلِ بْنِ عِيَّاضٍ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ قَالَ: قَالَ

from the brink of Hell and it will continue to fall into it for seventy years without reaching the bottom of it.” He said: “‘Umar used to say: ‘Increase in your remembrance of the Fire, for its heat is extreme, its bottom is distant, and its whips are of iron.’” (*Ṣaḥīḥ*)

Abū ‘Eisā said: We do not know of Al-Ḥasan hearing from ‘Utba bin Ghazwān. ‘Utba bin Ghazwān only went to Al-Baṣrah during the time of ‘Umar, and Al-Ḥasan was born during the last two years of ‘Umar’s *Khilāfah*.

تخریج: [صحيح] وأخرجه مسلم، الزهد والرقائق، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٦٧ من طريق آخر عن عتبة به مطولاً.

Comments:

It is a sound *Hadīth*, also reported in *Ṣaḥīḥ Muslim* through another chain. If something weighty is dropped down it travels fast downwards. The depth of Hell, however, is so great that even a heavy rock will travel for seventy years and will not reach the bottom of the pit.

2576. Abū Sa‘eed narrated that the Prophet ﷺ said: “*Aṣ-Ṣa‘ūd* is a mountain in the Fire, a disbeliever will be raised upon it for seventy autumns and then similarly he will fall down it, forever.” (*Da‘īf*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb*, we do not know it to be *Marfū‘* except through the narration of Ibn Lahī ‘ah.

عُتْبَةُ بْنُ عَزْوَانَ عَلَى مِثْرِنَا هَذَا، مِثْرِ الْبَصْرَةِ
عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الصَّخْرَةَ الْعَظِيمَةَ لَتُنْفَى
مِنْ شَفِيرِ جَهَنَّمَ فَتَهْوِي فِيهَا سَبْعِينَ عَامًا مَا
تُفْضِي إِلَى قَرَارِهَا». قَالَ: وَكَانَ عُمَرُ يَقُولُ:
أَكْثَرُوا ذِكْرَ النَّارِ، فَإِنَّ حَرَّهَا شَدِيدٌ، وَإِنَّ
قَعْرَهَا بَعِيدٌ، وَإِنَّ مَقَامِعَهَا حَدِيدٌ.

[قَالَ أَبُو عِيْسَى:] لَا نَعْرِفُ لِلْحَسَنِ
سَمَاعًا عَنْ عُتْبَةَ بْنِ عَزْوَانَ، وَإِنَّمَا قَدِمَ عُتْبَةُ
بُنُّ عَزْوَانَ الْبَصْرَةَ فِي زَمَنِ عُمَرَ، وَوُلِدَ
الْحَسَنُ لِسِتِّينَ بَقِيَّتًا مِنْ خِلَافَةِ عُمَرَ.

٢٥٧٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا
حَسَنُ بْنُ مُوسَى عَنْ ابْنِ لَهِيْعَةَ، عَنْ دَرَّاجٍ،
عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ
قَالَ: «الصَّعُوْدُ جَبَلٌ مِنْ نَارٍ يُتَّصَعَدُ فِيهِ الْكَافِرُ
سَبْعِينَ خَرِيْفًا وَيَهْوِي فِيهِ كَذَلِكَ أَبَدًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيْثٌ غَرِيْبٌ لَا
نَعْرِفُهُ مَرْفُوْعًا إِلَّا مِنْ حَدِيْثِ ابْنِ لَهِيْعَةَ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٧٥/٣ عن الحسن بن موسى به وسيأتي: ٣١٦٤، ٣٣٢٦ * انظر، ح: ٢٠٣٣ لحال دراج، ورواه عمرو بن الحارث عن دراج به ابن حبان (الإحسان): ٧٤٢٤، والحاكم: ٥٠٧/٢، ٥٣٤، ٥٩٦/٤ وصححه ووافقه الذهبي (!).

Comments:

Allāh says in the Qur‘ān: I shall constrain him to endure a painful uphill climb (74:17). The *Hadīth* informs us that the ‘uphill climb’ in fact refers to climbing a ‘mountain of fire’ in Hell.

Chapter 3. What Has Been Related About The Size Of The Inhabitants Of The Fire

(المعجم ٣) - بَابُ مَا جَاءَ فِي عِظَمِ
أَهْلِ النَّارِ (التحفة ٣)

2577. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed a disbeliever's skin will be forty-two forearm lengths thick, his molar teeth will be like Uḥud (mountain), and his sitting place in Hell will be like what is between Makkah and Al-Madīnah." (*Da'if*)

This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ* as a narration of Al-A'mash.

٢٥٧٧ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ
الدُّورِيِّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا
شَيْبَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ غَلْظَ جِلْدِ
الْكَافِرِ اثْنَانِ وَأَرْبَعُونَ ذِرَاعًا، وَإِنَّ صِرْسَهُ
مِثْلُ أُحُدٍ، وَإِنَّ مَجْلِسَهُ مِنْ جَهَنَّمَ كَمَا بَيْنَ
مَكَّةَ وَالْمَدِينَةَ».

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ
حَدِيثِ الْأَعْمَشِ.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي عاصم في السنة، ح: ٦١٠ من حديث عبيد الله بن موسى به وصححه ابن حبان، ح: ٢٦١٦ والحاكم على شرط الشيخين: ٥٩٥/٤ ووافقه الذهبي الأعمش مدلس وعن ابن حبان، ح: ٢٥٧٩ وللحديث شواهد عند أحمد: ٣٢٨/٢، ٣٣٤ وغيره دون قوله: "مكة والمدينة" وهذه اللفظة منكرا والحديث الآتي يغني عنه.

Comments:

The case of all the disbelievers shall not be at par with one another as to the degree of their disbelief and evil deeds. Accordingly, the bulk and size of their body parts shall also be of different proportions. Apparent disparity in the description of these parts reflects the difference in the kind and degree of evil.

2578. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The molar teeth of the disbeliever on the Day of Judgement will be like Uḥud (mountain), his thigh will be like Al-Baiḍā', and his seat in the Fire will be like the distance of three the likes of Ar-Rabadḥah." (*Hasan*)

His (ﷺ) statement: "The likes of Ar-Rabadḥah means: like what is between Al-Madīnah and Ar-Rabadḥah. And Al-Baiḍā' is a mountain like Uḥud. [Abū 'Eīsā

٢٥٧٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ عَمَّارٍ: حَدَّثَنِي جَدِّي مُحَمَّدُ بْنُ
عَمَّارٍ وَصَالِحُ مَوْلَى التَّوَّامَةِ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِرْسُ الْكَافِرِ
يَوْمَ الْقِيَامَةِ مِثْلُ أُحُدٍ وَفَخْدُهُ مِثْلُ الْبَيْضَاءِ
وَمَقْعَدُهُ مِنَ النَّارِ مَسِيرَةَ ثَلَاثِ مِثْلِ الرَّبْدَةِ».

قَوْلُهُ مِثْلُ الرَّبْدَةِ يَعْنِي بِهِ كَمَا بَيْنَ الْمَدِينَةِ
وَالرَّبْدَةِ. وَالْبَيْضَاءُ: جَبَلٌ مِثْلُ أُحُدٍ [قَالَ أَبُو

said:] This *Ḥadīth* is *Ḥasan Gharīb*.

عيسى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .
تخريج: [إسناده حسن] وانظر الحديث السابق * محمد بن عمار هو ابن حفص بن عمر بن سعد القرظ: "حسن الحديث".

2579. Abū Hurairah narrated a *Marfū‘* narration: “The molar teeth of the disbeliever will be like Uḥūd (mountain).” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*. This Abū Ḥāzim (a narrator in the chain) is Al-Ashja‘ī, and his name is Salmān, the freed slave of ‘Azzah Al-Ashja‘īyah.

٢٥٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُضْعَبُ بْنُ الْمُقْدَامِ عَنْ فَضَيْلِ بْنِ عَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ قَالَ: «زِيْرُسُ الْكَافِرِ مِثْلُ أُحُدٍ» .
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ، وَأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ وَاسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ .

تخريج: [صحيح] وأخرجه مسلم، الجنة ونعيمها، باب النار يدخلها الجبارون، والجنة يدخلها الضعفاء، ح: ٢٨٥١ من طريق آخر عن أبي حازم به.

Comments:

Hereafter is a world altogether different from this world. It has its own laws, rules and parameters that cannot be gauged on the pattern of this world. We should not, therefore, feel surprised at the description of the size and bulk of the bodies of the disbelievers and their parts as contained in the Prophetic traditions. Nor should we doubt or deny those descriptions.

2580. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Indeed the disbeliever’s tongue will be stretched a *Farsakh* or two *Farsakh*, such that the people will walk upon it.” (*Ḥasan*)

Abū ‘Eisā said: This *Ḥadīth* is *Gharīb*, we only know it through this route. Al-Faḍl bin Yazīd is from Al-Kūfah, and more than one of the *A‘immah* have reported from him. Abū Al-Mukhāriq is not known (narrator in the chain).

٢٥٨٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْفَضْلِ بْنِ يَزِيدٍ، عَنْ أَبِي الْمُخَارِقِ، عَنِ ابْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْكَافِرَ لَيَسْحَبُ لِسَانَهُ الْفَرْسَخَ وَالْفَرْسَخَيْنِ يَتَوَطَّأُهُ النَّاسُ» .
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ . وَالْفَضْلُ بْنُ يَزِيدٍ كُوفِيٌّ قَدْ رَوَى عَنْهُ غَيْرٌ وَاحِدٍ مِنَ الْأَيْمَةِ .
وَأَبُو الْمُخَارِقِ لَيْسَ بِمَعْرُوفٍ .

تخريج: [حسن] * أبو المخارق مجهول (تقريب) وأخرج أحمد: ٩٢/٢ وعبد بن حميد بإسناد حسن عن أبي العجلان المخاريبي عن ابن عمر به وهو الصواب كما في تهذيب الكمال وغيره، وأبو العجلان وثقه العجلي المعتدل، فالحديث حسن.

Chapter 4. What Has Been Related About The Description Of The Drink Of The Inhabitants Of The Fire

2581. Abū Sa‘eed narrated regarding His (Allāh’s) statement: *Kal Muhl*,^[1] the Prophet ﷺ said: “Like boiling oil, such that when it is brought close to his face, the skin of his face will fall off into it.” (*Da‘īf*)

[Abū ‘Eisā said:] We do not know this *Hadīth* except through the narration of Rishdīn bin Sa’d and he has been criticized due to his memory.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۳/۷۰ من حديث دراج به وانظر، ح: ۲۰۳۳.

2582. Abū Hurairah narrated that the Prophet ﷺ said: “Indeed *Ḥamīm* will be poured over their heads. The *Ḥamīm* will penetrate until it finds its way to his insides. Then whatever is inside him will fall out until it pours over his feet while it melts away. Then he will be returned to how he was.” (*Ḥasan*)

[Sa‘eed bin Yazīd’s *Kunyah* is Abū Shujā‘, he is from Al-Miṣr, and Al-Laith bin Sa’d reported from him]. Ibn Ḥujairah is ‘Abdur-Raḥmān bin Ḥujairah Al-Miṣrī.

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

تخریج: [إسناده حسن] وأخرجه أحمد: ۲/۲۷۴ من حديث ابن المبارك به وهو في الزهد له

(المعجم ۴) - بَابُ مَا جَاءَ فِي صِفَةِ شَرَابِ أَهْلِ النَّارِ (التحفة ۴)

۲۵۸۱ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا

رِشْدِينَ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿كَالْمُهْلِ﴾ [الكهف: ۲۹] قَالَ: «كَعَكَرِ الزَّيْتِ، فَإِذَا قَرَّبَهُ إِلَى وَجْهِهِ سَقَطَتْ فَرَوْهُ وَجْهَهُ فِيهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ

إِلَّا مِنْ حَدِيثِ رِشْدِينَ بْنِ سَعْدٍ وَرِشْدِينَ قَدْ تَكَلَّمَ فِيهِ مِنْ قَبْلِ حَفْظِهِ.

۲۵۸۲ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا

[عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي السَّمْحِ، عَنِ ابْنِ حُجَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْحَمِيمَ لِيَصُبُّ عَلَى رُؤُوسِهِمْ فَيَنْفُذُ الْحَمِيمُ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ فَيَسْلِتُ مَا فِي جَوْفِهِ حَتَّى يَمْرُقَ مِنْ قَدَمَيْهِ وَهُوَ الصَّهْرُ، ثُمَّ يُعَادُ كَمَا كَانَ» [وسعيد بن يزيد يكنى أبا شجاع وهو مصري وقد روى عنه الليث بن سعد]. وابن حجية هو عبد الرحمن بن حجية المصري.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ صَحِيحٌ.

^[1] *Al-Kahf* 18:29.

(زوائد نعيم)، ح: ٣١٣ وصححه الحاكم: ٣٨٧/٢ ووافقه الذهبي * أبو السمح دراج ضعيف عن أبي الهيثم وحسن الحديث عن غيره.

2583. Abū Umāmah narrated regarding His (Allāh's) statement: "He will be given water of *Ṣadīd* to drink, he will swallow it..."^[1] that the Prophet ﷺ said: "It will be brought toward his mouth and he will dislike it, so whenever it is brought closer to him it will melt his face and the skin of his head will fall into it. Then whenever he drinks from it his bowels will be severed until it comes out from his anus. Allāh, the Blessed and Exalted says: "And they will be given water of *Ḥamīm* to drink such that it cuts up their bowels..."^[2] and He says: "And if they call for drink they will be given water of *Muhl* which melts the faces, the worst of drinks and the worst of abodes."^[3] (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, this is how Muḥammad bin Ismā'il said it: "From 'Ubaidullāh bin Busr. 'Ubaidullāh bin Busr is not known except in this *Ḥadīth*."

Ṣafwān bin 'Amr narrated a different *Ḥadīth* from 'Abdullāh bin Busr, the Companion of the Prophet ﷺ. 'Abdullāh bin Busr has a brother who heard from the Prophet ﷺ and his sister (also) heard from the Prophet ﷺ. Perhaps this 'Ubaidullāh bin Busr – the one from whom Ṣafwān bin

٢٥٨٣ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ ﴿وَسُقَىٰ مِنْ مَّاءٍ صَدِيدٍ ۖ يَتَجَرَّعُهُ﴾ [إبراهيم: ١٦، ١٧] قَالَ: «يَقْرُبُ إِلَىٰ فِيهِ فَيَكْرَهُهُ، فَإِذَا أُذِيَّتْ مِنْهُ سَوَىٰ وَجْهَهُ وَوَقَعَتْ فَرْوَةُ رَأْسِهِ، فَإِذَا شَرِبَهُ قَطَعَ أَمْعَاءَهُ حَتَّىٰ يَخْرُجَ مِنْ دُبُرِهِ. يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَىٰ: ﴿وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾ [محمد: ١٥]، وَيَقُولُ: ﴿وَإِنْ بَسْتَيْسُوا بَعَانُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾ [الكهف: ٢٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ [وَأَهَكَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ، وَلَا يُعْرَفُ عَبْدُ اللَّهِ بْنُ بُسْرِ إِلَّا فِي هَذَا الْحَدِيثِ. وَقَدْ رَوَى صَفْوَانُ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ صَاحِبِ النَّبِيِّ ﷺ غَيْرَ هَذَا الْحَدِيثِ. وَعَبْدُ اللَّهِ بْنُ بُسْرِ لَهُ أَخٌ قَدْ سَمِعَ مِنَ النَّبِيِّ ﷺ وَأُخْتُهُ قَدْ سَمِعَتْ مِنَ النَّبِيِّ ﷺ، وَعَبِيدُ اللَّهِ بْنُ بُسْرِ الَّذِي رَوَى عَنْهُ صَفْوَانُ بْنُ عَمْرٍو حَدِيثُ أَبِي أُمَامَةَ لَعَلَّهُ أَنْ يَكُونَ أَخَا عَبْدِ اللَّهِ بْنِ بُسْرِ.]

[1] *Ibrāhīm* 14:16,17.

[2] *Muḥammad* 47:15.

[3] *Al-Kahf* 18:29.

'Amr narrated the *Hadīth* of Abū Umāmah – is the brother of 'Abdullāh bin Busr.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٢٦٣ عن سويد بن نصر، وأحمد: ٢٨٥/٥ من حديث ابن المبارك به وهو في الزهد له (زوائد نعيم، ح: ٣١٤) وصححه الحاكم على شرط مسلم: ٣٥١/٢ ووافقه الذهبي * عبيدالله بن بسر جهله الحافظ ابن حجر وغيره ووثقه ابن حبان والحاكم واختلفوا في صحابيته فحديثه حسن.

2584. Abū Sa'eed Al-Khudrī narrated that about: *Kal Muhl*,^[1] the Prophet ﷺ said: "Like boiling oil, such that whenever it is brought near him the skin of his face falls into it." (*Ḍa'īf*)

And with this chain, from the Prophet ﷺ, that he said: "The enclosure of the Fire is made up of four walls, the *Kithaf* of every wall is like the distance traveled in forty years."

And also with this chain, from the Prophet ﷺ, that he said: "If a bucket of *Ghassāq* were poured out in the world, the people of the world would rot." (*Ḍa'īf*)

[Abū 'Eisā said:] We only know this *Hadīth* through the narration of Rishdīn bin Sa'd. There is some disparagement regarding Rishdīn bin Sa'd. [He has been criticized due to his memory. And the meaning of his statement: "The *Kithaf* of each wall" is its thickness].

Comments:

So foul and strong will be the smell of *Ghassāq* (wound discharges or pus) that even if a bucketful of it were thrown into the world, the entire earth would be filled with its stench. Thus, the plight of those that will be made to drink it can very well be imagined.

٢٥٨٤ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ﴿كَأَلْمُهْلِ﴾ قَالَ: «كَعَكْرِ الزَّيْتِ فَإِذَا قُرِبَ إِلَيْهِ سَقَطَتْ قَرْوَةٌ وَجِهَهُ فِيهِ».

وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَسُرَادِقُ النَّارِ أَرْبَعَةٌ جُدْرٌ، كَيْفُ كُلِّ جِدَارٍ [مِثْلُ] مَسِيرَةِ أَرْبَعِينَ سَنَةً».

وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ دَلْوًا مِنْ عَسَاقٍ يُهْرَاقُ فِي الدُّنْيَا لَأَتَتْ أَهْلَ الدُّنْيَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ رِشْدِينِ بْنِ سَعْدٍ. وَفِي رِشْدِينِ بْنِ سَعْدٍ مَقَالٌ [وَقَدْ تَكَلَّمَ فِيهِ مِنْ قِبَلِ حِفْظِهِ وَمَعْنَى قَوْلِهِ: «كَيْفُ كُلِّ جِدَارٍ»: يَعْني غَلْظُهُ].

تخريج: [ضعيف] تقدم: ٢٥٨١.

[1] *Al-Kahf* 18:29.

2585. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ recited this *Āyah*: Have the Taqwā of Allāh as is His due, and do not die except as Muslims.^[1] And the Messenger of Allāh ﷺ said: “If only a drop of *Az-Zaqqūm* were to drip into the abode of the world, it would spoil the peoples’ livelihood, so how about the person for whom it is his food?” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٥٨٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ:
حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ،
عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ
ﷺ قَرَأَ هَذِهِ الْآيَةَ: ﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا
تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [آل عمران: ١٠٢]
قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ
قُطِرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ
الدُّنْيَا مَعَايِشَهُمْ، فَكَيْفَ بِمَنْ يَكُونُ طَعَامَهُ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الزهد، باب صفة النار، ح: ٤٣٢٥ من حديث
شعبة به وصححه ابن حبان (الإحسان): ٧٤٢٧ والحاكم: ٢/٢٩٤، ٤٥١ على شرط الشيخين
ووافقه الذهبي وهو في مسند أبي داود الطيالسي (٢٦٤٣).

Comments:

‘Have *Taqwā* of Allāh as is His due’ means: Keep in mind the Greatness of Allāh and His Exaltedness as well as being the Creator and Lord of the universe. Obey His Exaltedness commands and be watchful of the bounds (prohibitions) set by Him. And since nobody knows the time and manner of his death, let everyone spend each moment of his life in obedience of Allāh so that he but dies in a state of Islam.

Chapter 5. What Has Been Related About The Descriptions Of The Food Of The People Of The Fire

2586. Abū Ad-Dardā’ narrated that the Messenger of Allāh ﷺ said: “The inhabitants of the Fire will suffer from a hunger equal to the punishment they experience, so they will seek relief, and be given to eat of *Darī’*; which will neither nourish nor avail against hunger.^[2]

(المعجم ٥) - بَابُ مَا جَاءَ فِي صِفَةِ
طَعَامِ أَهْلِ النَّارِ (التحفة ٥)

٢٥٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الرَّحْمَنِ: حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ: حَدَّثَنَا
قُطَيْبَةُ بْنُ عَبْدِ الْعَزِيزِ عَنِ الْأَعْمَشِ، عَنْ شِمْرِ
ابْنِ عَطِيَّةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ
الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ

[1] *Āl ‘Imrān* 3:102.

[2] *Al-Ghāshiah* 88:7.

So they will (again) seek food to relieve (their hunger), and they will be given to eat of a food that causes one to choke. Then they will remember that they used remedy for choking in the world by drinking something. So they will seek relief from drink. Then they will be given *Hamim* with meat hooks, so when it comes toward their faces it melts their faces, and when it enters their insides it cuts up what is inside of them. So (some of them) say: 'Call the keepers of Hell' so they say: Did there not come to you your Messengers with clear signs? They say: 'Yes!' They say: 'Then call as you like.' And the invocation of the disbelievers is nothing but in vain."^[1] He said: "They will say: 'Call Mālik.' So they say: O Mālik! Let your Lord make an end of us!" He said: "So he answers them: Verily you shall abide forever."^[2] Al-A'mash said: "I was informed that there is a thousand years between their calling him, and Mālik's answering them." He said: "They say: 'Call your Lord, for there is none better than your Lord.' So they will say: Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If we ever return (to evil), then indeed we shall be wrongdoers." He said: "So the reply to them is: You remain in it in ignominy! And

اللَّهُ ﷻ: «يُلْقَى عَلَى أَهْلِ النَّارِ الْجُوعُ فَيَعْدِلُ مَا هُمْ فِيهِ مِنَ الْعَذَابِ فَيَسْتَعِيثُونَ فَيَعَاثُونَ بِطَعَامٍ مِنْ ضَرِيعٍ، لَا يُسِينُونَ وَلَا يُغْنِي مِنْ جُوعٍ، فَيَسْتَعِيثُونَ بِالطَّعَامِ فَيَعَاثُونَ بِطَعَامِ ذِي عُصْبَةٍ، فَيَذْكُرُونَ أَنَّهُمْ كَانُوا يُجِيرُونَ الْغُصَصَ فِي الدُّنْيَا بِالشَّرَابِ فَيَسْتَعِيثُونَ بِالشَّرَابِ فَيُدْفَعُ إِلَيْهِمُ الْحَمِيمُ بِكَلَالِبِ الْحَدِيدِ فَإِذَا دَخَلَتْ مِنْ وُجُوهِهِمْ شَوْتٌ وَجُوهِهِمْ، فَإِذَا دَخَلَتْ بُطُونَهُمْ قَطَعَتْ مَا فِي بُطُونِهِمْ، فَيَقُولُونَ: ادْعُوا خَزَنَةَ جَهَنَّمَ، فَيَقُولُونَ: «أَوَلَمْ نَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دَعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ» [عافر: ٥٠] قَالَ: فَيَقُولُونَ: ادْعُوا مَالِكًا، فَيَقُولُونَ «يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ» قَالَ: فَيَجِيبُهُمْ «إِنَّكُمْ مَبْكُوتُونَ» [الزخرف: ٧٧] قَالَ الْأَعْمَشُ: بُنِيتُ أَنَّ بَيْنَ دُعَائِهِمْ، وَبَيْنَ إِجَابَةِ مَالِكِ إِيَّاهُمْ أَلْفَ عَامٍ، قَالَ: فَيَقُولُونَ: ادْعُوا رَبَّكُمْ فَلَا أَحَدَ خَيْرٍ مِنْ رَبِّكُمْ، فَيَقُولُونَ: «رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ۝ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِن عُدْنَا فَإِنَّا ظَالِمُونَ» قَالَ: فَيَجِيبُهُمْ «أَحْسِنُوا فِيهَا وَلَا تُكَلِّمُون» [المؤمنون: ١٠٦-١٠٨] قَالَ: فَعِنْدَ ذَلِكَ يَسُؤُوا مِنْ كُلِّ خَيْرٍ وَعِنْدَ ذَلِكَ يَأْخُذُونَ فِي الرِّفِيرِ وَالْحَسْرَةِ وَالْوَيْلِ «قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ

^[1] Ghāfir 40:50.

^[2] Az-Zukhruf 43:77.

do not speak to Me.”^[1] He said: “So with that, they lose hope of any good, and with that they are taken to moaning, despair and severe ruin.” (*Da‘if*)

‘Abdullāh bin ‘Abdur-Raḥmān said: “The people do not narrate this *Ḥadīth* in *Marfū’* form.”

[Abū ‘Eīsā said:] This *Ḥadīth* has only been reported from Al-A‘mash, from Shimr bin ‘Aṭīyah, from Shahr bin Ḥawshab, from Umm Ad-Dardā’, from Abū Ad-Dardā’ as his statement, not in *Marfū’* form. And Quṭbah bin ‘Abdul-‘Azīz (a narrator in the chain) is trustworthy according to the people of *Ḥadīth*.

الرَّحْمَنِ: وَالنَّاسُ لَا يَرْفَعُونَ هَذَا الْحَدِيثَ.
[قَالَ أَبُو عِيسَى:] إِنَّمَا رُوِيَ هَذَا الْحَدِيثُ
عَنِ الْأَعْمَشِ، عَنْ شِمْرِ بْنِ عَطِيَّةَ، عَنْ شَهْرِ
ابْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي
الدَّرْدَاءِ قَوْلُهُ وَيَسَّرَ بِمَرْفُوعٍ وَقُطْبَةُ بْنُ عَبْدِ
الْعَزِيزِ هُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

تخریج: [إسناده ضعيف] وأخرجه البيهقي في البعث والنشور، ح: ٦٠٠ من حديث عاصم ابن يوسف به * الأعمش عنن وقال أحمد: الأعمش لم يسمع من شمر بن عطية (المراسيل لابن أبي حاتم، ص ٨٢) وله شاهد ضعيف عند ابن جرير الطبري في تفسيره (النهاية، ح: ١١٠٥).

2587. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “And therein they will grimace with displaced lips.^[2] – He will be grilled by the fire until his upper lip is folded up, reaching the middle of his head, and his bottom lip hangs down, until it hits his navel.” (*Da‘if*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ Gharīb*.

Abū Al-Haitham’s (a narrator in the chain) name is Sulaimān bin ‘Amr bin ‘Abd Al-‘Utwārī, and he was an orphan under the care of Abū Sa‘eed.

٢٥٨٧ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا
[عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ يَزِيدِ أَبِي
شُجَاعٍ، عَنْ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ،
عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ:
﴿وَهُمْ فِيهَا كَالْحُوتِ﴾ [المؤمنون: ١٠٤] قَالَ:
تَشْوِيهِ النَّارِ فَتَقْلُصُ شَفْتَهُ الْعُلْيَا حَتَّى تَبْلُغَ
وَسَطَ رَأْسِهِ وَتَسْتَرُجِي شَفْتَهُ السُّفْلَى حَتَّى
تَضْرِبَ سُرَّتَهُ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

[1] *Al-Mu‘minūn* 23:106-108.

[2] *Al-Mu‘minūn* 23:104.

وَأَبُو الْهَيْثَمِ اسْمُهُ سُلَيْمَانُ بْنُ عَمْرٍو بْنِ عَبْدِ
الْعُتَوَارِيِّ، وَكَانَ يَتِيمًا فِي حِجْرِ أَبِي سَعِيدٍ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۳/۸۸ من حديث ابن المبارك به وهو في الزهد له (زوائد نعيم)، ح: ۲۹۲ وصححه الحاكم: ۲/۳۹۵ وحسنه البغوي في شرح السنة: ۱۵/۲۵۲ * دراج أبو السمح تقدم: ۲۵۸۲ وغيره.

Comments:

Burning fire shall distort the figure of the inmates of Hell so that they will look absolutely scary and ugly.

Chapter 6. The Distance To The Bottom Of Hell

(المعجم ۶) - بَابُ: فِي بُعْدِ قَعْرِ
جَهَنَّمَ (التحفة ۶)

2588. ‘Abdullāh bin ‘Amr bin Al-‘Ās narrated that the Messenger of Allāh ﷺ said: “If a pellet like this one, and he pointed to one like *Al-Jumjumah*^[1] were to be dropped from the heavens to the earth – and it is the distance of traveling five hundred years – it would reach the earth before night-fall. But if it were dropped from the top of the chain^[2] it would travel for forty years, day and night, before it would reach its foundation or bottom.” (*Hasan*)

[Abū ‘Eisā said:] The chain for this *Hadīth*’ is *Hasan Ṣaḥīḥ*. Sa‘eed bin Yazid is from Al-Miṣr; Al-Laith bin Sa‘d and more than one of the *A‘immah* reported from him.

۲۵۸۸ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي السَّمْحِ، عَنْ عَيْسَى بْنِ هِلَالِ الصَّدْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ رَصَاصَةً مِثْلَ هَذِهِ، وَأَشَارَ إِلَى مِثْلِ الْجُمْجُمَةِ، أُرْسِلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَهِيَ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ لَبَلَّغَتْ الْأَرْضَ قَبْلَ اللَّيْلِ، وَلَوْ أَنَّهَا أُرْسِلَتْ مِنْ رَأْسِ السَّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ خَرِيفًا اللَّيْلِ وَالتَّهَارَ قَبْلَ أَنْ تَبْلُغَ أَصْلَهَا أَوْ قَعْرَهَا».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ إِسْنَادُهُ حَسَنٌ صَحِيحٌ [وَسَعِيدُ بْنُ يَزِيدَ هُوَ مِصْرِيٌّ وَقَدْ رَوَى عَنْهُ اللَّيْثُ بْنُ سَعْدٍ وَعَبْرٌ وَاجِدٌ مِنَ الْأَيْمَةِ].

تخریج: [إسناده حسن] وأخرجه أحمد: ۲/۱۹۷ من حديث عبد الله بن المبارك به وهو في الزهد (له زوائد نعيم)، ح: ۲۹۰ وصححه الحاكم: ۳/۴۳۸، ۴۳۹ ووافقه الذهبي.

[1] It is a small yellow seed, and the name comes from the word for the cranial cavity. Some interpreted it to refer to that. See *Tuhfat Al-Ahwadhī*.

[2] See *Al-Hāqqah* 69:32.

Comments:

It means that so colossal is the depth of Hell that if a ball or pellet capable of covering the distance of five hundred years in a day is hurled into it, it will not reach its bottom even in forty years.

Chapter 7. What Has Been Related About: "This Fire Of Yours Is One Part Of The Seventy Parts Of The Fire Of Hell

(المعجم ٧) - بَابُ مَا جَاءَ أَنَّ نَارَكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ (التحفة ٧)

2589. Abū Hurairah narrated that the Prophet ﷺ said: "This Fire of yours, which the sons of Ādam kindle, is one part from seventy parts of the heat of Hell." They said: "By Allāh! Would it not have been enough O Messenger of Allāh?!" He said: "It is sixty-nine parts more – all of them similar in heat." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Hammām bin Munabbih (a narrator in the chain) is the brother of Wahb bin Munabbih, and Wahb reported from him.

٢٥٨٩ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «نَارَكُمْ هَذِهِ الَّتِي يُوقِدُ بَنُو آدَمَ جُزْءٌ وَاحِدٌ مِنْ سَبْعِينَ جُزْءًا مِنْ حَرِّ جَهَنَّمَ» قَالُوا: وَاللَّهِ! إِنْ كَانَتْ لِكَافِيَةٍ يَا رَسُولَ اللَّهِ!، قَالَ: «فَإِنَّهَا فَضَّلَتْ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهُنَّ مِثْلُ حَرِّهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَمَّامُ بْنُ مُنَبِّهٍ هُوَ أَخُو وَهْبِ بْنِ مُنَبِّهٍ وَقَدْ رَوَى عَنْهُ وَهْبٌ.

تخريج: وأخرجه مسلم، الجنة ونعيمها، باب جهنم أعادنا الله منها، ح: ٢٨٤٣ من حديث معمر به وهو في صحيفة همام بن منبه، ح: ١٢.

Comments:

We know different kinds of fire in the world where the degree of heat varies one from other. For instance, grass on fire emits less heat than burning wood. Burning coal, on the other hand, is much hotter than burning wood. Similar is the case of the heat generated by welding and electricity. Far more intense than all these, is the heat generated by the killer bombs. Hellfire, however, generates more heat i.e., sixty-nine times more than the normal fire. The main purpose behind the description of the Hellfire is to kindle in the hearts of the audience the urge to take measures of righteous deeds to avoid that fire.

Chapter 8. Something Else (Regarding the Description of The Fire, That It Is Dark Black)

2590. Abū Sa‘eed narrated that the Prophet ﷺ said: “This fire of yours is one part from seventy parts of the fire of Hell, each part of it is like the heat of this one.” (*Hasan*)
[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib* as a narration of Abū Sa‘eed.

تخریج: [حسن] وأخرجه البزار (النهاية في الفتن والملاحم: ١٥٢/٢، ح: ١٠٣٦) وأبو يعلى، ح: ١٣٣٤ من حديث عبيد الله بن موسى به وله شواهد كثيرة منها الحديث السابق.

2591. Abū Hurairah narrated that the Prophet ﷺ said: “The Fire was kindled for one thousand years until it reddened, then it was kindled for one thousand years until it whitened, then it was kindled for one thousand years until it became blackened, so it is dark black.” (*Da‘if*)

(Another chain) similarly from Abū Hurairah, but he did not narrate it in *Marfū’* form.

[Abū ‘Eisā said:] The *Hadīth* of Abū Hurairah about this is more authentic as *Mawqūf*, and I do not know anyone who narrated it in *Marfū’* form other than Yahya bin Abī Bukair from *Sharik* (narrators in the chain).

(المعجم ٨) - بَابُ مِنْهُ: [فِي صِفَةِ النَّارِ أَنَّهَا سَوْدَاءٌ مُظْلِمَةٌ] (التحفة ٨)

٢٥٩٠ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيِّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «تَارُكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ لِكُلِّ جُزْءٍ مِنْهَا حَرُّهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي سَعِيدٍ.

٢٥٩١ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيِّ البَغْدَادِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ [هُوَ ابْنُ بَهْدَلَةَ]، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أُوقِدَ عَلَى النَّارِ أَلْفَ سَنَةٍ حَتَّى احْمَرَّتْ ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى ابْيَضَّتْ، ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى اسْوَدَّتْ فَهِيَ سَوْدَاءٌ مُظْلِمَةٌ».

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ [ابْنُ الْمُبَارَكِ] عَنْ شَرِيكٍ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ أَوْ رَجُلٍ آخَرَ، عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعُهُ.

[قَالَ أَبُو عِيسَى:] وَحَدِيثُ أَبِي هُرَيْرَةَ فِي هَذَا مَوْقُوفٌ أَصَحُّ وَلَا أَعْلَمُ أَحَدًا رَفَعَهُ غَيْرَ

يَحْيَىٰ بْنِ أَبِي بُكَيْرٍ عَنْ شَرِيكَ .

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب صفة النار، ح: ٤٣٢٠ عن عباس ابن محمد الدوري به شريك مدلس وعن ابن ماجه وقال أبو هريرة رضي الله عنه: "أتزونها حمراء كناركم هذه؟ لهي أسود بن القار والقار الزفت" أخرجه مالك: ٩٩٤/٢ بإسناد صحيح عنه وحكمه الرفع كما قال الباجي، وللحديث شواهد.

Comments:

It goes without saying that the more firewood we put in a blazing oven the more intense becomes its heat. Hellfire was also kept ablaze for long, long periods until it reached the peak of its blackness and heat. This shall naturally increase the pain and agony of those hurled into it.

Chapter 9. What Has Been Related About 'The Fire Has Two Breaths,' And What Has Been Mentioned About Those Who Will Exit The Fire From The People Of *Tawhīd*

(المعجم ٩) - بَابُ مَا جَاءَ أَنَّ لِلنَّارِ
نَفْسَيْنِ وَمَا ذُكِرَ مَنْ يَخْرُجُ مِنَ النَّارِ
مِنَ أَهْلِ التَّوْحِيدِ (التحفة ٩)

2592. Abū Hurairah narrated that said the Messenger of Allāh ﷺ said: "The Fire complained to its Lord. It said: 'Some parts of me consume other parts.' So He allowed it to take two breaths; one during the winter, and one during the summer. As for the breath in the winter then it is *Zamharīr*, and as for the breath in the summer then it is *Samūm*." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported from Abū Hurairah [from the Prophet ﷺ] through other routes. Al-Mufaḍḍal bin Ṣāliḥ (a narrator) is not of a very sound memory according to the people of *Ḥadīth*.

٢٥٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمَرَ بْنِ الْوَلِيدِ
الْكِنْدِيُّ الْكُوفِيُّ: حَدَّثَنَا الْمُفَضَّلُ بْنُ صَالِحٍ
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَكَّتِ
النَّارُ إِلَى رَبِّهَا وَقَالَتْ: أَكَلْتُ بَعْضِي بَعْضًا
فَجَعَلَ لَهَا نَفْسَيْنِ: نَفْسًا فِي الشِّتَاءِ، وَنَفْسًا
فِي الصَّيْفِ. فَأَمَّا نَفْسُهَا فِي الشِّتَاءِ فَرَمَهْرِيرٌ،
وَأَمَّا نَفْسُهَا فِي الصَّيْفِ فَسَمُومٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ [عَنِ النَّبِيِّ
ﷺ] مِنْ غَيْرِ وَجْهِ. وَالْمُفَضَّلُ بْنُ صَالِحٍ لَيْسَ
عِنْدَ أَهْلِ الْحَدِيثِ بِذَلِكَ الْحَافِظِ.

تخریج: [صحيح] وأخرجه ابن ماجه، الزهد، باب صفة النار، ح: ٤٣١٩ من حديث الأعمش به وتابعه عاصم بن بهدلة عند الدارمي: ٣٤٠/٢، ح: ٢٨٤٩ وغيره وروى البخاري، ح: ٥٣٧ ومسلم، ح: ٦١٧ من حديث أبي هريرة به.

Comments:

Allāh ﷻ can grant power of speech to whomever He wills from His creatures. Accordingly, on the Day of Resurrection not only the different parts of the human body, but also the Earth, shall be allowed to describe what man has been doing all along the period of his life. There is, therefore, nothing surprising if the Fire is given the faculty of speech on that day.

2593. From Anas, that the Messenger of Allāh ﷺ said – Hishām (one of the narrators) narrated it: “Some will exit the Fire,” Shu‘bah (another narrator) narrated it: “Remove from the Fire – anyone who said *Lā Ilaha Ill-Allāh* and who had good in his heart equal to the weight of a grain of barely. Remove from the Fire whoever said *Lā Ilāha illallāh* and had good in his heart equal to the weight of a grain of wheat. Remove from the Fire anyone who said *Lā Ilāha illallāh* and had good in his heart equal to the weight of a speck.” And Shu‘bah said: “What is equal to the weight of a light piece of corn.” (*Ṣaḥīḥ*)

There are narrations on this topic from Jābir, [Abū Sa‘eed,] and ‘Imrān bin Ḥuṣain.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

تخریج: متفق علیه، وأخرجه البخاري، الإیمان، باب زيادة الإیمان ونقصانه، ح: ٤٤ ومسلم، ح: ٣٢٥/١٩٣ من حديث هشام به وهو في مسند أبي داود الطيالسي، ح: ١٩٦٦ * وفي الباب عن جابر [البخاري، ح: ٦٥٥٨ ومسلم، ح: ١٩١ وأحمد: ٣/٣٢٥] وأبي سعيد [يأتي: ٢٥٩٨] وعمران بن حصين [يأتي: ٢٦٠٠].

Comments:

Saying *Lā Ilāha illallāh* means embracing the religion of Islam and believing in it from the core of one’s heart. The glad tiding contained in the *Ḥadīth* in fact applies to those who (i) articulate the Islamic formula of monotheism viz. *Lā Ilāha illallāh*, and abide by their commitment to the religion of Islam.

٢٥٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ وَهِيَامُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ - قَالَ هِشَامُ: «يُخْرَجُ مِنَ النَّارِ» وَقَالَ شُعْبَةُ: «أَخْرَجُوا مِنَ النَّارِ - مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، أَخْرَجُوا مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ [مِنَ الْخَيْرِ] مَا يَزِنُ بُرَّةً، أَخْرَجُوا مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً». وَقَالَ شُعْبَةُ: مَا يَزِنُ ذَرَّةً مُخَفَّفَةً. وَفِي الْبَابِ عَنْ جَابِرٍ [وَأَبِي سَعِيدٍ] وَعِمْرَانَ بْنِ حُصَيْنٍ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

2594. Anas narrated that the Prophet ﷺ said: "Allāh will say: 'Remove from the Fire whoever remembered Me one day, or feared Me while in a state of sinning.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

٢٥٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ مُبَارَكِ بْنِ فَضَالَةَ، عَنْ عُبَيْدِ اللَّهِ ابْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ: أَخْرِجُوا مِنَ النَّارِ مَنْ ذَكَرَنِي يَوْمًا أَوْ خَافَنِي فِي مَقَامٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه عبد الله بن أحمد في زوائد الزهد، ص: ٣٦٩، ح: ٢١٦٢ من حديث مبارك بن فضالة به وصرح بالسماع في رواية مؤمل بن إسماعيل وصرحه الحاكم: ٧٠/١ ووافقه الذهبي وسنده حسن، ومبارك بن فضالة بريء من تدليس السوية والحمد لله.

Comments:

Remembering Allāh and fearing Him is the sign of one's faith. The *Hadīth* confirms that even those persons who have no good in their Register of Deeds except the weakest form of Faith (*Imān*) will ultimately get deliverance from Fire through Allāh's benevolence and mercy.

Chapter 10. Something Else Regarding The Story Of The Last Of The People Of The Fire To Leave It

(المعجم ١٠) - بَابُ مِنْهُ: قِصَّةُ آخِرِ أَهْلِ النَّارِ خُرُوجًا... [(التحفة ١٠)]

2595. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "I know the last of the people of the Fire to depart from it. A man will exit it crawling, and he will say: 'O Lord! The people have taken all the places.'" He said: "So it will be said to him: 'Go to Paradise to enter Paradise.' So he will go to enter, but he will see that the people have taken all the places. He will return and say: 'O Lord! The people have taken all of the places.' So it will be said to him: 'Do you remember the times you used to live in?' And he will say: 'Yes.' So it will be said to him:

٢٥٩٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ عَمِيْدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا رَجُلٌ يَخْرُجُ مِنْهَا زَحْفًا فَيَقُولُ: يَا رَبِّ! قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ». قَالَ: «فَيَقَالُ لَهُ: انْطَلِقْ إِلَى الْجَنَّةِ فَادْخُلِ الْجَنَّةَ»، قَالَ: «فَيَذْهَبُ لِيَدْخُلَ فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ! قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ» قَالَ: «فَيَقَالُ لَهُ أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ؟ فَيَقُولُ: نَعَمْ، فَيَقَالُ لَهُ:

‘Wish, He will wish for something, and it will be said to him: ‘For you is whatever you wished for, and ten times the world.’ He will say: ‘Do you mock me while you are the King?’” He (Ibn Mas‘ūd) said: “I saw the Messenger of Allāh ﷺ laugh until his molars were visible.”

(*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه مسلم، الإیمان، باب آخر أهل النار خروجا، ح: ۱۸۶ من حديث أبي معاوية والبخاري، ح: ۶۵۷۱ من حديث إبراهيم النخعي به.

Comments:

The *Ḥadīth* is a part of a longer *Ḥadīth* that narrates the story of the said person’s repeated breach of promises he makes to Allāh. Anyhow, the *Ḥadīth* says that when he goes to visit Paradise and reports back to Allāh that it is fully occupied, Allāh will offer to give him ten times of what he had in the world. Bewildered at this he will say: “Where can I find ten times of the world in this fully occupied Paradise?” Then, in a style he was wont to in the world he will say: “Are you mocking me, O my Lord?”.

Now, on learning that the last of the people to be admitted to Paradise are given ten times what he had in the world, consider how much more the first person admitted to Paradise will receive from his Lord.

2596. Abū Dharr narrated that the Messenger of Allāh ﷺ said: “I know the last of the people of the Fire to depart from the Fire and the last of the people of Paradise to enter Paradise. A man will be brought forth and He ﷻ will say: ‘Ask about his small sins and hide his large sins.’ So it will be said to him: ‘Did you do this and that on such and such a day, did you do this and that on such-and-such a day?’” He said: “Then it will be said to him: ‘For each of your sins you shall have a reward.’” He (ﷺ) said: “So he will say: ‘O Lord! I have done things that I do not see

تَمَنَّ» قَالَ: «فَيَتَمَنَّى، فَيَقَالُ لَهُ: فَإِنَّ لَكَ الَّذِي تَمَنَيْتَ وَعَشْرَةَ أَضْعَافِ الدُّنْيَا» قَالَ: «فَيَقُولُ: أَتَسْخَرُ بِي وَأَنْتَ الْمَلِكُ» قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

۲۵۹۶ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنِ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةِ، يُؤْتَى بِرَجُلٍ، فَيَقُولُ: سَلُوا عَن صِغَارِ ذُنُوبِهِ وَأَخْبِرُوا كِبَارَهَا، فَيَقَالُ لَهُ: عَمِلْتَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، عَمِلْتَ كَذَا وَكَذَا فِي يَوْمٍ كَذَا وَكَذَا، قَالَ: فَيَقَالُ لَهُ: فَإِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ حَسَنَةً، قَالَ: فَيَقُولُ: يَا رَبِّ! لَقَدْ عَمِلْتُ أَشْيَاءَ مَا أَرَاهَا هَاهُنَا»، قَالَ: فَلَقَدْ

here.” He (Abū Dharr) said: “I saw the Messenger of Allāh ﷺ laugh until his molars were visible. (Ṣaḥīḥ)

Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الإیمان، باب أدنى أهل الجنة منزلة فيها، ح: ١٩٠ من حديث أبي معاوية الضرير به.

Comments:

Allāh’s benevolence and mercy are boundless. No rules or laws can bind Him, since He is for Whom it is said in the Qur’ān: He cannot be questioned as to what He does. (21:23) He will, therefore, change the sins into virtuous deeds for whomever He wills.

2597. Jābir narrated that the Messenger of Allāh ﷺ said: “Some of the people of *Tawḥīd* will be punished in the Fire until they are coals. Then the Mercy (of Allāh) will reach them, they will be taken out and tossed at the doors of Paradise.” He said: “The people of Paradise will pour water over them, and they will sprout as the debris carried by the flood sprouts, then they will enter Paradise.” (Ṣaḥīḥ)

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported through other routes from Jābir.

تخریج: [صحیح] وأخرجه أحمد: ٣/٣٩١ عن أبي معاوية الضرير به وللحديث شواهد كثيرة عند البخاري ومسلم وأحمد: ٣/٣٢٥، ٣٣٠، ٣٧٩ وغيرهم.

Comments:

Those from among the believers in Islamic Monotheism that will be thrown into Hell shall be punished in the Fire until they turn into coals. Eventually, through Allāh’s mercy, they shall be tossed on to the doors of Paradise so that the people of Paradise sprinkle water over them and they sprout speedily and enter their coveted place, Paradise.

2598. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “Whoever had the weight of a speck of faith in his heart will depart from the Fire.” Abū Sa‘eed

رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضْحَكُ حَتَّى بَدَتْ نَوَاجِذُهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٢٥٩٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُعَذَّبُ نَاسٌ مِنْ أَهْلِ التَّوْحِيدِ فِي النَّارِ حَتَّى يَكُونُوا فِيهَا حُمَمًا، ثُمَّ تُدْرِكُهُمُ الرَّحْمَةُ فَيُخْرَجُونَ وَيَطْرَحُونَ عَلَى أَبْوَابِ الْجَنَّةِ. قَالَ: فَيَرْسُ عَلَيْهِمُ أَهْلُ الْجَنَّةِ الْمَاءَ، فَيَنْبُتُونَ كَمَا يَنْبُتُ الْعُثَاءُ فِي حِمَالَةِ السَّيْلِ، ثُمَّ يَدْخُلُونَ الْجَنَّةَ.» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرٍ.

٢٥٩٨ - حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ:

said: "Whoever has doubt then let him recite: Indeed Allāh does not deal unjustly with even the weight of a speck."^[1] (*Sahih*)

He said: This *Hadith* is *Hasan Sahih*.

أَنَّ النَّبِيَّ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْإِيمَانِ» قَالَ أَبُو سَعِيدٍ: فَمَنْ شَكَّ فَلْيَقْرَأْ ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾ [النساء: ٤٠].

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، التوحيد، باب قول الله تعالى: ﴿وجوه يومئذ ناضرة ۝ إلي ربها ناظرة﴾، ح: ٧٤٣٩ من حديث زيد بن أسلم به مطولاً وهو في مصنف عبدالرزاق: ٢٠٨٥٧.

Comments:

Since Allāh does not deal unjustly with anyone, with even the weight of a speck, then sooner or later a person's Faith (*Imān*) is bound to be of benefit to him. Such a person will thus certainly come out of the Hellfire and enter Paradise one day. It is because just as unbelief's, final destiny is Hell; *Imān*'s ultimate abode is Paradise.

2599. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed two men among those who entered the Fire will be screaming violently. So the Lord, Blessed and Exalted, will say: 'Take them out.' Then when they are taken out He will say: 'What caused you to scream so violently?' They will say: 'We did that so You would have mercy on us.' He will say: 'My mercy for you is that you both go and throw yourselves where you were in the Fire.' So they will go. One of them will throw himself in, and He will make it cool and peaceful for him. And the other will stand there and not throw himself in, so the Lord, Mighty and Majestic, will say to him: 'What prevented you from throwing yourself in as your companion did?' He will say: 'O Lord! I hope that

٢٥٩٩ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: حَدَّثَنَا رَشِيدُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي ابْنُ أُنْعَمٍ عَنْ أَبِي عُثْمَانَ أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ رَجُلَيْنِ مِمَّنْ دَخَلَا النَّارَ اشْتَدَّ صِيَاحُهُمَا فَقَالَ الرَّبُّ تَبَارَكَ وَتَعَالَى: أَخْرِجُوهُمَا، فَلَمَّا أُخْرِجَا، قَالَ لَهُمَا: لِأَيِّ شَيْءٍ اشْتَدَّ صِيَاحُكُمَا؟ قَالَا: فَعَلْنَا ذَلِكَ لِتَرْحَمَنَا، قَالَ: رَحْمَتِي لَكُمْ أَنْ تَتَطَلَّقَا فَتُلْقِيَا أَنْفُسَكُمْ حَيْثُ كُنْتُمَا مِنَ النَّارِ، فَيُتَلَقَانِ، فَيُلْقِي أَحَدُهُمَا نَفْسَهُ فَيَجْعَلُهَا عَلَيْهِ بَرْدًا وَسَلَامًا، وَيَقُومُ الْآخَرُ فَلَا يُلْقِي نَفْسَهُ، فَيَقُولُ لَهُ الرَّبُّ عَزَّ وَجَلَّ: مَا مَنَعَكَ أَنْ تُلْقِي نَفْسَكَ كَمَا أَلْقَى صَاحِبُكَ؟ فَيَقُولُ: يَا رَبِّ! إِنِّي لِأَرْجُو أَنْ لَا تُعِيدَنِي فِيهَا بَعْدَ مَا

[1] *An-Nisā'* 4:40.

you will not return me to it after You have taken me out.' So the Lord, Blessed and Exalted, will say to him: 'For you is what you hoped for,' and so they will both enter Paradise together by the mercy of Allāh." (*Da'if*)

[Abū 'Eisā said:] The chain of this *Hadīth* is weak because it is from Rishdīn bin Sa'd. Rishdīn bin Sa'd is weak according to the people of *Hadīth*, (and) from An'um, who is Al-Ifriqī. And Ibn Al-Ifriqī is weak according to the people of *Hadīth*.

أَخْرَجْتَنِي، فَيَقُولُ لَهُ الرَّبُّ تَبَارَكَ وَتَعَالَى: لَكَ رَجَاؤُكَ فَيَدْخُلَانِ الْجَنَّةَ جَمِيعًا بِرَحْمَةِ اللَّهِ.

[قَالَ أَبُو عِيسَى:] [إِسْنَادُ هَذَا الْحَدِيثِ ضَعِيفٌ لِأَنَّهُ عَنْ رِشْدِينَ بْنِ سَعْدٍ، وَرِشْدِينَ ابْنِ سَعْدٍ هُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ عَنِ ابْنِ أَنْعَمٍ وَهُوَ الْإِفْرِيقِيُّ، وَالْإِفْرِيقِيُّ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ.]

تخریج: [إسناده ضعيف] وأخرجه البغوي في شرح السنة، ح: ٤٣٦٣ من حديث ابن المبارك به * رشدين وابن أنعم: ضعيفان.

Comments:

Although, as to the chain of narration, the *Hadīth* is rated as 'Weak', considering the vastness of Allāh's mercy, the report should not be considered without basis.

2600. 'Imrān bin Ḥuṣain narrated that the Prophet ﷺ said: "A group from my *Ummah* will depart from the Fire through my intercession, and they will be called the *Jahannamiyyin*." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Abū Rajā' Al-'Uṭāridī's name is 'Imrān bin Taim, and he is also called Ibn Miḥān.

٢٦٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا الْحَسَنُ بْنُ ذَكْوَانَ عَنْ أَبِي رَجَاءِ الْعَطَّارِ دِي، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيُخْرَجَنَّ قَوْمٌ مِنْ أُمَّتِي مِنَ النَّارِ بِشَفَاعَتِي يُسَمَّوْنَ الْجَهَنَّمِيِّينَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو رَجَاءِ الْعَطَّارِ دِي اسْمُهُ عِمْرَانُ ابْنُ تَيْمٍ، وَيُقَالُ: ابْنُ مِلْحَانَ.

تخریج: وأخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٦٦ من حديث يحيى القطان به.

Comments:

The nickname given to those delivered from Hellfire will not be construed as having insulting overtones but just a reminder of the benevolence and mercy shown to them by Allāh. He will, therefore, give them the name '*Utaqā'u-Allāh* (Manumitted Bondmen Of Allāh).

2601. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “I have not seen the likes of the Fire in which the one who runs from it sleeps, nor the likes of Paradise in which the one who seeks it sleeps.” (*Da‘if*)

[Abū ‘Eisā said:] We only know this *Hadīth* from the narration of Yahyā bin ‘Ubaidullāh. Yahyā bin ‘Ubaidullāh is weak according to [most of] the people of *Hadīth*. *Shu‘bah* criticized him. [And Yahyā bin ‘Ubaidullāh is Ibn Mawhab, and he is from Al-Madīnah.

٢٦٠١ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ هَارِبُهَا، وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ وَإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ يَحْيَى بْنِ عُبَيْدِ اللَّهِ، وَيَحْيَى بْنُ عُبَيْدِ اللَّهِ ضَعِيفٌ عِنْدَ [أَكْثَرِ] أَهْلِ الْحَدِيثِ، تَكَلَّمَ فِيهِ شُعْبَةُ [وَيَحْيَى بْنُ عُبَيْدِ اللَّهِ هُوَ ابْنُ مَوْهَبٍ وَهُوَ مَدَنِيٌّ].

تخريج: [إسناده ضعيف] وأخرجه أبو نعيم في حلية الأولياء: ١٧٨/٨ من حديث ابن المبارك به وهو في الزهد له، ح: ٢٧ وسنده ضعيف وللحديث شواهد ضعيفة عند الطبراني في الأوسط: ٣٧٨/٢، ح: ١٦٥٩ وغيره.

Comments:

It is a part of human nature that when a person flees from something scary or calamitous he runs on and on without rest or sleep until he feels secure from it. Similarly, when someone strives to get a thing he loves and prizes above everything, he neither rests nor sleeps until he attains it. In the same way, we must do our best to ward off Hellfire and win our place in Paradise.

Chapter 11. What Has Been Related About Most Of The Inhabitants Of The Fire Are Women

2602. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “I looked into Paradise and I saw that most of its people were the poor; and I looked into the Fire and I saw that most of its people were women.” (*Ṣaḥīh*)

(المعجم ١١) - بَابُ مَا جَاءَ أَنَّ أَكْثَرَ أَهْلِ النَّارِ النِّسَاءُ (التحفة ١١)

٢٦٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو بَرٍّ عَنْ أَبِي رَجَاءِ الْعَطَّارِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ».

تخريج: وأخرجه مسلم، الذكر والدعاء، باب أكثر أهل الجنة الفقراء، ح: ٢٧٣٧ من حديث إسماعيل ابن علية به.

Comments:

Ibn Hajar رحمه الله says that the *Hadith* is either a part of the Prophet's صلى الله عليه وسلم observations during his Ascension to the Heavens or a vision seen in a dream. And since the poor have historically been more numerous than the rich, and are also more religious-minded and upright, they will be the first to be lodged in Paradise.

2603. ‘Imrān bin Ḥuṣain narrated that the Messenger of Allāh صلى الله عليه وسلم said: “I looked into the Fire and I saw that most of its people are women, and I looked into Paradise and I saw that most of its people were the poor.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadith* is *Ḥasan Ṣaḥīḥ*. This is what ‘Awf said: “From Abū Rajā’, from ‘Imrān bin Ḥuṣain.” But Ayyūb said: “From Abū Rajā’ from Ibn ‘Abbās.” There is not criticism of either of those two chains. It is possible that Abū Rajā’ heard from both of them. Others besides ‘Awf have also reported this *Hadith* from Abū Rajā’ from ‘Imrān bin Ḥuṣain.

٢٦٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
ابْنُ أَبِي عَدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الْوَهَّابِ
[التَّقْفِي]، قَالُوا: حَدَّثَنَا عَوْفٌ [هُوَ ابْنُ أَبِي
جَبِيلَةَ] عَنْ أَبِي رَجَاءِ الْعَطَارِدِيِّ، عَنْ عِمْرَانَ
بْنِ حُصَيْنٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«اطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ،
وَاطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ».
[قَالَ أَبُو عَمِيصٍ:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. [وَأَهْلُكَذَا يَقُولُ عَوْفٌ عَنْ أَبِي
رَجَاءِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، وَيَقُولُ أَبُو بَرٍّ
عَنْ أَبِي رَجَاءِ، عَنْ ابْنِ عَبَّاسٍ: وَكِلَا
الْإِسْنَادَيْنِ لَيْسَ فِيهِمَا مَقَالٌ، وَيَحْتَمِلُ أَنْ
يَكُونَ أَبُو رَجَاءِ سَمِعَ مِنْهُمَا جَمِيعًا. وَقَدْ
رَوَى غَيْرُ عَوْفٍ أَيْضًا هَذَا الْحَدِيثَ عَنْ أَبِي
رَجَاءِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ.

كفران العشير، وهو الزوج، هو الخليط من

تخريج: وأخرجه البخاري، النكاح، باب
المعاشرة، ح: ٥١٩٨ من حديث عوف به.

Chapter 12. The Description Of The Least Punished For The People Of The Fire On The Day Of Judgement

2604. An-Nu‘mān bin Bashīr narrated that the Messenger of Allāh صلى الله عليه وسلم said: “Indeed the person among the inhabitants of the Fire

(المعجم ١٢) - بَابُ [صِفَةِ أَهْوَنِ أَهْلِ
النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ] (التحفة ١٢)

٢٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا
وَهْبُ بْنُ جَرِيرٍ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ،
عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ

punished least [on the Day of Judgement] is a man who has two coals beneath his feet, which cause his brain to boil.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Abū Hurairah, ‘Abbās bin ‘Abdul-Muṭṭalib and Abū Sa‘eed [Al-*Khudrī*].

تخریج: متفق عليه، وأخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٦١ ومسلم، ح: ٢١٣ من حديث شعبة به * وفي الباب عن أبي هريرة [أحمد: ٤٣٢/٢، ٤٣٨، والدارمي، ح: ٢٨٥١] والعباس بن عبدالمطلب [البخاري، ح: ٣٨٨٣ ومسلم، ح: ٢٠٩] وأبي سعيد الخدري [البخاري، ح: ٣٨٨٥ ومسلم، ح: ٢١٠].

Comments:

It is an ‘Agreed upon’ *Ḥadīth*. The least punished person on the Day of Judgement will be the one whose sandals and the straps thereof shall be of fire, which shall cause his brain to boil like a cauldron. He will be under the false notion that he is getting the severest punishment although his punishment will be the lightest of all the inmates of Hell.

Chapter 13. About Who The People Of Paradise Are, And Who The People Of The Fire Are

(المعجم ١٣) - بَابُ مَنْ هُمْ أَهْلُ الْجَنَّةِ وَمَنْ هُمْ أَهْلُ النَّارِ (التحفة ١٣)

2605. *Hārithah* bin *Wahb* Al-*Khuzā‘ī* narrated that the Messenger of Allāh ﷺ said: “Should I not inform you about the people of Paradise: They are every humble and weak person, who if he were to make an oath by Allāh, He would fulfill it. Should I not inform you about the people of the Fire: They are every prideful swaggering ill-speaking person.” (*Ṣaḥīḥ*)

[Abū *Ḥadīth* said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٦٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو نُعَيْمٍ: أَخْبَرَنَا سُفْيَانُ عَنْ مَعْبُدِ بْنِ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ: كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ: كُلُّ عُتُلٍّ جَوَاطِئٍ مُتَكَبِّرٍ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير سورة ن والقلم، باب: ﴿عتل بعد ذلك زنيم﴾، ح: ٤٩١٨ عن أبي نعيم الفضل بن دكين ومسلم، ح: ٢٨٥٣ من حديث سفیان الثوري به.

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Translation of

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the Most Gracious, the Most Merciful*

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In the Name of Allāh the Most
Beneficent the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

38. The Chapters On Faith From The Messenger Of Allāh ﷺ

(المعجم ٣٨) - أَبْوَابُ الْإِيمَانِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣٤)

Chapter 1. What Has Been Related About "I Have Been Ordered To Fight The People Until They Say: *Lā Ilāha Illallāh*"

(المعجم ١) - بَابُ مَا جَاءَ أَمْرُتُ
أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا:
لَا إِلَهَ إِلَّا اللَّهُ (التحفة ١)

2606. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "I have been ordered to fight the people until they say *Lā Ilāha Illallāh*," and if they say that, then their blood and wealth will be protected from me, except what it makes obligatory upon them, and their reckoning is up to Allāh." (Ṣaḥīḥ)

There are narrations on this topic from Jābir, Abū Sa'eed and Ibn 'Umar.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الإيمان، باب الأمر بقتال الناس حتى يقولوا: لا إله إلا الله محمد رسول الله... إلخ، ح: ٢١ من حديث الأعمش به ورواه البخاري، ح: ١٣٩٩ من حديث أبي هريرة رضي الله عنه * وفي الباب عن جابر [يأتي: ٣٣٤١] وأبي سعيد [لم أجده] وابن عمر [البخاري، ح: ٢٥٠، ومسلم، ح: ٢٢].

Comments:

Illā bi-Haqqiha: Translated as 'Except what it makes it obligatory upon them' is that if a crime is committed after embracing Islam which is financially and physically punishable according to Islamic Law, he will get punished accordingly, and he cannot escape the legal punishment just by being a Muslim.

٢٦٠٦ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمْرْتُ أَنْ
أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ،
فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا
بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ».

وفي الباب عن جابر وأبي سعيد وابن
عمر.

[قال أبو عيسى:] هذا حديث حسن
صحيح.

2607. Abū Hurairah said: "When the Messenger of Allāh ﷺ died and Abū Bakr became the *Khalīfah* after him, whoever disbelieved from the Arabs disbelieved, so 'Umar bin Al-Khattāb said to Abū Bakr: 'How will you fight the people while the Messenger of Allāh has said: 'I have been ordered to fight the people until they say *Lā Ilāha Illallāh*, and if they say that, then their blood and wealth will be protected from me, except what it makes obligatory upon them, and their reckoning is up to Allāh?' So Abū Bakr said: 'By Allāh I will fight whoever differentiates between *Ṣalāt* and *Zakāt*. For indeed, *Zakāt* is the right due upon wealth. And by Allāh! If they withhold even (camel) tethers which they used to give to the Messenger of Allāh ﷺ I will fight them for withholding it.' So 'Umar bin Al-Khattāb said: 'By Allāh! I saw that Allāh had opened Abū Bakr's chest to fighting, so I knew that it was correct.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

Shu'aib bin Abū Ḥamzah reported it similarly from Az-Zuhri, from 'Ubaidullāh bin 'Abdullāh bin 'Utbah from Abū Hurairah. 'Imrān Al-Qaṭṭān reported this *Hadīth* from Ma'mar from Az-Zuhri, from Anas bin Mālik, from Abū Bakr, but this narration is mistaken; 'Imrān has been contradicted in narrating from Ma'mar.

٢٦٠٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوْفِيَ رَسُولُ اللَّهِ ﷺ وَاسْتُخْلِيفَ أَبُو بَكْرٍ بَعْدَهُ كَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، وَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ؟» فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ! لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزُّكَاةِ، فَإِنَّ الزُّكَاةَ حَقُّ الْمَالِ. وَاللَّهُ لَوْ مَنَعُونِي عَقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهَكَذَا رَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ. وَرَوَى عِمْرَانُ الْقَطَّانُ هَذَا الْحَدِيثَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي بَكْرٍ، وَهُوَ حَدِيثٌ خَطَأٌ، وَقَدْ حُوْلِفَ عِمْرَانٌ فِي رِوَايَتِهِ عَنْ مَعْمَرٍ.

تخريج: متفق عليه، وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب الاقتداء بسنن رسول الله ﷺ، ح: ٧٢٨٤، ٧٢٨٥، ومسلم، ح: ٢٠ عن قتبية به.

Comments:

After the demise of the Noble Prophet ﷺ, three types of people appeared among the tribes from Al-Madinah.

1. Those who became apostates and believed in a new false prophet or deviated from Islam and returned to the time of pre-Islamic era and waited for the Muslims way of life and strategies after the Prophet's demise.
2. Some remained on *Tawhīd* (the Oneness of Allāh) and on regular prayers but they denied the obligation of *Zakāt*.
3. Some maintained *Tawhīd*, regular prayers and *Zakāt* but they denied paying *Zakāt* to the Caliph. There was no disagreement in fighting against the apostates, as the first two groups were disbelievers, therefore collectively they all were called disbelievers.

Chapter 2. What Has Been Related About The Statement Of The Prophet ﷺ: "I Have Been Ordered To Fight The People Until They Say: *Lā Ilāha Illallāh* And Establish The *Ṣalāt*."

2608. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "I have been ordered to fight the people until they bear witness to *Lā Ilāha Illallāh*, and that Muḥammad is His servant and Messenger, and they face our *Qiblah*, eat our slaughtered (meat), and perform our *Ṣalāt*. And if they do that, then their blood and wealth will be unlawful for us, except with its due right. For them shall be whatever is for the Muslims, and they shall be obliged with that with which the Muslims are obliged." (*Ṣaḥīḥ*)

There are narrations on this topic from from Mu'ādh bin Jabal and Abū Hurairah.

[Abū 'Eisā said:] This *Ḥadīth* is

(المعجم ٢) - بَابُ مَا جَاءَ فِي قَوْلِ النَّبِيِّ ﷺ: «أَمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ وَيُقِيمُوا الصَّلَاةَ» (التحفة ٢)

٢٦٠٨ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّلِقَانِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا حَمِيدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنْ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَأَنْ يَسْتَقْبِلُوا قِبَلَتَنَا، وَيَأْكُلُوا ذَيْبِحَتَنَا، وَأَنْ يُصَلُّوا صَلَاتَنَا، فَإِذَا فَعَلُوا ذَلِكَ حَرَّمَتْ عَلَيْنَا دِمَاؤَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَى الْمُسْلِمِينَ».

وفي البابِ عَنْ مُعَاذِ بْنِ جَبَلٍ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

Hasan Ṣaḥīḥ Gharīb from this route. Yaḥya bin Ayyūb reported it similarly from Ḥumaid from Anas.

صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ نَحْوَهُ.

تخريج: وأخرجه البخاري، الصلاة، باب فضل استقبال القبلة، ح: ٣٩٢ من حديث ابن المبارك به وهو في مسنده، ح: ٢٥٥ ورواه أبو داود، ح: ٢٦٤١ عن سعيد بن يعقوب به * وفي الباب عن معاذ بن جبل [ابن ماجه، ح: ٧٢] وأبي هريرة [ابن ماجه، ح: ٧١].

Comments:

This *Ḥadīth* also explains the same purpose just like the previous ones that whomever we fight it is just for the sake of religion and guiding the people to the Truth by bringing them out of disbelief, polytheism and ignorance. As these were the apparent symbols of Faith and Islam in that time and atmosphere that a person bore witness of the Word of Islam, offered prayers according to way of Muslims, directed his face towards Ka'bah in prayer and ate of meat slaughtered according to the way of the Muslims; therefore the Messenger of Allāh mentioned these acts. It does not mean at all that Islam consists of only these few things; and that whoever follows only these few acts but still wants to deny *Zakāt* or *Hajj* and wants to believe in a new prophet, he will still be treated as a Muslim!

Chapter 3. What Has Been Related About "Islām Is Based Upon Five."

(المعجم ٣) - بَابُ مَا جَاءَ بُنَى الْإِسْلَامِ عَلَى خَمْسٍ (التحفة ٣)

2609. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Islām is based upon five: the testimony of *Lā Ilāha Illallāh*, and that Muḥammad is the Messenger of Allāh, the establishment of the *Ṣalāt*, giving the *Zakāt*, fasting (the month of) Ramaḍān, and performing *Hajj* to the House." (*Ṣaḥīḥ*)

٢٦٠٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سَعِيدِ بْنِ الْخُمْسِ التَّمِيمِيِّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ وَصَوْمَ رَمَضَانَ، وَحَجَّ الْبَيْتِ».

There is something on this topic from Jarīr bin 'Abdullāh.

وَفِي الْبَابِ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

Similar to this has been reported through other routes from Ibn 'Umar from the Prophet ﷺ. Su'air bin Al-Khims is trustworthy

وَقَدْ رَوَاهُ مِنْ غَيْرِ وَجْهِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا. وَسَعِيدُ بْنُ الْخُمْسِ

according to the people of *Hadīth*.

(Another chain with similar narration) from 'Ikrimah bin Khālid Al-Makhzūmī from Ibn 'Umar from the Prophet ﷺ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

تَقَّةٌ عِنْدَ أَهْلِ الْحَدِيثِ .
 حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ: عَنْ حَنْظَلَةَ
 ابْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ، عَنْ عِكْرَمَةَ بِنِ خَالِدِ
 الْمَخْزُومِيِّ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ .
 [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .
 تخریج: [صحيح] وانظر الحديث الآتي في نفس الرقم * وفي الباب عن جرير بن عبدالله
 [أحمد: ٤/٣٦٣، ٣٦٤] * حديث حنظلة بن أبي سفیان: متفق عليه، البخاري، ح: ٨، مسلم،
 ح: ١٦/٢٢.

Comments:

The real meaning of Islam is to surrender oneself to someone and to obey him by all means. The Religion sent by and brought by His messenger i.e., Islamic Code of Life and Way of Living is named Islam because by following this a servant surrenders himself fully to Allāh, and he accepts His obedience and total submission.

Chapter 4. What Has Been Related About Jibril Describing *Imān* and *Islām* to the Prophet ﷺ

ﷺ

2610. 'Abdullāh bin Buraidah narrated from Yahyā bin Ya'mur who said: "The first person to speak about *Al-Qadr* was Ma'bad Al-Juhānī." He said: "Humaid bin 'Abdur-Raḥmān Al-Ḥimyarī and I went out until we reached Al-Madīnah, and we said: 'If we could only meet someone among the Companions of the Prophet ﷺ so we could ask him about what those people have innovated.'" [He said:] "So we met him – meaning 'Abdullāh bin 'Umar – while he was leaving the *Masjid*." [He said:] "My companion and I were on either side of him." [He said:] "I thought my companion was going to leave the speaking to me so I

(المعجم ٤) - بَابُ مَا جَاءَ فِي وَصْفِ
 جِبْرِيلَ لِلنَّبِيِّ ﷺ الْإِيمَانَ وَالْإِسْلَامَ
 (التحفة ٤)

٢٦١٠ - حَدَّثَنَا أَبُو عَمَارٍ الْحُسَيْنِيُّ بْنُ
 حُرَيْثِ الْخُرَاعِيِّ: حَدَّثَنَا وَكَيْعٌ عَنْ كَهْمَسِ بْنِ
 الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى
 ابْنِ يَعْمَرَ قَالَ: أَوَّلُ مَنْ تَكَلَّمَ فِي الْقَدْرِ مَعْبُدُ
 الْجُهَنِيِّ قَالَ: خَرَجْتُ أَنَا وَحَمِيدُ بْنُ عَبْدِ
 الرَّحْمَنِ الْجَمِيرِيِّ حَتَّى أَتَيْنَا الْمَدِينَةَ، فَقَلْنَا:
 لَوْ لَقِينَا رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَسَأَلْنَاهُ
 عَمَّا أَحَدَتْ هَؤُلَاءِ الْقَوْمُ [قَالَ:] فَلَقِينَاهُ،
 يَعْنِي عَبْدَ اللَّهِ بْنَ عُمَرَ وَهُوَ خَارِجٌ مِنَ
 الْمَسْجِدِ، [قَالَ:] فَاکْتَفَيْتُهُ أَنَا وَصَاحِبِي
 [قَالَ:] فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكُلُّ الْكَلَامَ
 إِلَيَّ، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ قَوْمًا

said: ‘O Abū ‘Abdur-Raḥmān! There is a group of people who recite the Qur’ān and seek knowledge, and they claim that there is no *Al-Qadar*, and that the affair is left to chance.’ He said: “Whenever you meet those people, then tell them that I am not of them and they are not of me. By the One Whom ‘Abdullāh swears by! If one of them were to spend gold the like of Uḥud (mountain) in charity, it would not be accepted from him until he believes in *Al-Qadr*, the good of it and the bad of it.” He said: “Then he began to narrate, he said: “‘Umar bin Al-Khaṭṭāb said: “We were with the Messenger of Allāh when a man came with extremely white garments, and extremely black hair. He had no appearance of traveling visible on him, yet none of us recognized him. He came until he reached the Prophet ﷺ. He put his knees up against his knees, and then said: ‘O Muḥammad! What is *Imān*?’ He said: ‘To believe in Allāh, His Angels, His Books, His Messengers, the Day of Judgement, and *Al-Qadar*, the good of it and the bad of it.’ He said: ‘Then what is Islam?’ He said: ‘Testifying to *Lā Ilāha Illallāh*, and that Muḥammad is His servant and Messenger; establishing the *Ṣalāt*, giving the *Zakāt*, performing *Hajj* to the House, and fasting (the month of) Ramaḍān.’ He said: ‘Then what is *Iḥsān*?’ He said ‘That (is) you worship Allāh as if you see Him, and although you do not see Him,

يَقْرُونَ الْقُرْآنَ وَيَتَقَرَّرُونَ الْعِلْمَ، وَيَزْعُمُونَ أَنْ لَا قَدَرَ، وَأَنَّ الْأَمْرَ أُتِفَ قَالَ: فَإِذَا لَقَيْتَ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي مِنْهُمْ بَرِيءٌ، وَأَنَّهُمْ مِنِّي بَرَاءَةٌ. وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ لَوْ أَنَّ أَحَدَهُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا قُبِلَ ذَلِكَ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. قَالَ: ثُمَّ أَنْشَأَ يُحَدِّثُ، فَقَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَجَاءَ رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَتْرُ الشَّعْرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى أَتَى النَّبِيَّ ﷺ، فَأَلْزَقَ رُكْبَتَهُ بِرُكْبَتِي، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَا الْإِيمَانُ؟ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ. قَالَ: فَمَا الْإِسْلَامُ، قَالَ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحُجُّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ. قَالَ: فَمَا الْإِحْسَانُ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فِي كُلِّ ذَلِكَ يَقُولُ لَهُ: صَدَقْتَ. قَالَ: فَتَعَجَّبْنَا مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَمَتَى السَّاعَةُ؟ قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: فَمَا أَمَارَتُهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَنْطَاوِلُونَ فِي الْبُنْيَانِ» قَالَ عُمَرُ: فَلَقَيْتَنِي النَّبِيَّ ﷺ بَعْدَ ذَلِكَ بِثَلَاثِ، فَقَالَ: «يَا عُمَرُ! هَلْ تَدْرِي مِنَ السَّائِلِ؟ ذَاكَ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ».

He certainly sees you.’ He said: “For all of those he replied to him: ‘You have told the truth.’” He said: “So we were amazed at him, he would ask, and then tell him that he is telling the truth. He said: ‘Then when is the Hour?’ He ﷺ said: ‘The one being asked knows no more than the questioner.’ He said: ‘Then what are its signs?’ He said: ‘That the slave woman gives birth to her master, and that the naked, poor, and bare-footed shepherds rival each other in the height of the buildings.’” ‘Umar said: “Then the Prophet ﷺ met me three days after that and said: ‘O ‘Umar! Do you know who the questioner was? It was Jibril. He came to teach you about the matters of your religion.’” (*Ṣaḥīḥ*)

(Another chain) with similar in meaning.

(Another chain) with similar in meaning.

There are narrations on this topic from Ṭaḥḥah bin ‘Ubadullāh, Anas bin Mālik and Abū Hurairah.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ṣaḥīḥ Ḥasan*. Similar to this has been reported through other routes [from ‘Umar]. And this *Ḥadīth* has been reported from Ibn ‘Umar from the Prophet ﷺ; but what is correct is that it is from Ibn ‘Umar, from ‘Umar from the Prophet ﷺ.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ [مُعَاذٍ] عَنْ كَهْمَسِ بْنِ هَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

وَفِي الْبَابِ عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَأَنْسِ بْنِ مَالِكٍ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ نَحْوُ هَذَا [عَنْ عُمَرَ]. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَالصَّحِيحُ هُوَ عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه مسلم، الإيمان، باب بيان الإيمان والإسلام والإحسان ووجوب الإيمان بإثبات قدر الله سبحانه وتعالى... إلخ، ح: ٨ من حديث وكيع به * وفي الباب عن طلحة بن عبيدالله [البخاري، ح: ٤٦، ومسلم، ح: ١١] وأنس بن مالك [مسلم، ح: ١٢] وأبي هريرة [البخاري، ح: ٥٠، مسلم، ح: ٩].

Comments:

The Noble Prophet stated five things in answer to the questioner, in this *Hadīth*; and one of these is *Īmān* (Faith). The literal meaning of *Īmān* is to believe someone's words to be true relying on his trust; and in Islamic terminology it means: whatever the Messenger of Allāh told us about the realities which are beyond the limits of our senses, instrumental approach, comprehension and perception, and what he brought to us from Allāh as knowledge and guidance, to confirm him in these matters and to accept them to be true is called *Īmān*.

Chapter 5. What Has Been Related Linking The Obligations To *Īmān*

(المعجم ٥) - بَابُ مَا جَاءَ فِي إِضَافَةِ الْفَرَائِضِ إِلَى الْإِيمَانِ (التحفة ٥)

2611. Ibn ‘Abbās said: “A delegation of ‘Abdul-Qais came to the Messenger of Allāh ﷺ and said: ‘We are a tribe from Rabī‘ah, and we cannot come to you except during the sacred months. So order us with something that we can take from you, and then we call those who are behind us to it.’ So he ﷺ said: ‘I order you with four things: To believe in Allāh,’ then he explained it to them: ‘To testify to *Lā Ilāha Illallāh*, and that I am the Messenger of Allāh; to establish the *Ṣalāt*, to give the *Zakāt*, and to give the *Khumus* from the spoils of war that you gain.’” (*Ṣaḥīh*)

(Another chain) with similar narration from the Prophet ﷺ.

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

Abū Jamrah Aḍ-Ḍuba‘ī’s (a narrator in the chain) name is Naṣr bin ‘Imrān. *Shu‘bah* also reported it from Abū Jamrah but he added: “Do you know what *Īmān* is? To testify to *Lā Ilāha Illallāh*, and that I am the Messenger of Allāh,” and

٢٦١١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادِ الْمُهَلَّبِيِّ عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ وَقَدْ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: إِنَّا هَذَا الْحَيِّ مِنْ رَبِيعَةَ وَلَسْنَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمَرْنَا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا، فَقَالَ: أَمَرَكُمُ بِأَرْبَعٍ: الْإِيمَانَ بِاللَّهِ، ثُمَّ فَسَّرَهَا لَهُمْ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤَدُّوا خُمْسَ مَا غَنِمْتُمْ.”

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو جَمْرَةَ الصُّبُعِيُّ اسْمُهُ نَصْرُ بْنُ عِمْرَانَ. وَقَدْ رَوَى شُعْبَةُ عَنْ أَبِي جَمْرَةَ أَيْضًا، وَرَادَ فِيهِ. أَتَدْرُونَ مَا الْإِيمَانُ؟ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، فَذَكَرَ الْحَدِيثَ. سَمِعْتُ قُتَيْبَةَ بْنَ سَعِيدٍ يَقُولُ: مَا

then he mentioned the *Hadīth*.

I heard Qutaibah bin Sa'eed say: "I have not seen the likes of these four great *Fuqahā'*: Mālik bin Anas, Laith bin Sa'd, 'Abbād bin 'Abbād Al-Muhallabī and 'Abdul-Wahhāb Ath-Thaqafī." Qutaibah said: "We used to be happy to return every day from 'Abbād bin 'Abbād with two *Hadīth*." 'Abbād bin 'Abbād is among the sons of Al-Muhallab bin Abī Šufrah.

رَأَيْتُ مِثْلَ هَؤُلَاءِ الْمُفْهَاءِ الْأَشْرَافِ الْأَرْبَعَةِ:
مَالِكِ بْنِ أَنَسٍ وَاللَّيْثِ بْنِ سَعْدٍ وَعَبَّادِ بْنِ
عَبَّادِ الْمُهَلَّبِيِّ وَعَبْدِ الْوَهَّابِ الثَّقَفِيِّ. قَالَ
قُتَيْبَةُ: كُنَّا نَرْضَى أَنْ نَرْجِعَ كُلَّ يَوْمٍ مِنْ عِنْدِ
عَبَّادِ بْنِ عَبَّادٍ بِحَدِيثَيْنِ. وَعَبَّادُ بْنُ عَبَّادٍ هُوَ
مِنْ وَلَدِ الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ.

تخریج: متفق عليه، وأخرجه البخاري، مواقيت الصلاة، باب قول الله تعالى: ﴿مبينين إليه وأتقوه وأقيموا الصلاة ولا تكونوا من المشركين﴾، ح: ٥٢٣ عن قتبية ومسلم، ح: ١٧ من حديث عباد به.

Comments:

The Messenger of Allāh ﷺ, while explaining the reality of *Īmān*, also mentioned the practical deeds along with the declaration of *Īmān* and Messenger-hood, which is a proof that the compulsory duties are also the part of *Īmān* and they are included in it. No one can have perfect *Īmān* without practical deeds. Imām At-Tirmidhī reported this *Hadīth* briefly and its full version is in *Šaḥīḥ Al-Bukhārī*.

Chapter 6. Regarding The Completion Of Faith, Its Increasing And Decreasing

(المعجم ٦) - بَابُ: فِي اسْتِكْمَالِ
الْإِيمَانِ وَالرِّبَاةِ وَالتَّقْصَانِ (التحفة ٦)

2612. 'Āishah narrated that the Messenger of Allāh ﷺ said: "Indeed among the believers with the most complete faith is the one who is best in conduct, and the most kind to his family." (*Da'if*)

٢٦١٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ الْبَغْدَادِيُّ:
أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ: حَدَّثَنَا خَالِدُ
الْحَدَّاءُ عَنْ أَبِي قِلَابَةَ، عَنْ عَائِشَةَ قَالَتْ:
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ
إِيمَانًا أَحْسَنَهُمْ خُلُقًا وَأَلَطْفَهُمْ بِأَهْلِهِ».
وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنْسِ بْنِ
مَالِكٍ.

There are narrations on this topic from Abū Hurairah and Anas bin Mālik.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan* [*Šaḥīḥ*]; we do not know of Abū Qilābah hearing from 'Āishah. Abū Qilābah reported *Aḥādīth* other than this one from 'Abdullāh bin Yazīd - 'Āishah's foster son -

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
[صَحِيحٌ] وَلَا نَعْرِفُ لِأَبِي قِلَابَةَ سَمَاعًا مِنْ
عَائِشَةَ. وَقَدْ رَوَى أَبُو قِلَابَةَ عَنْ عَبْدِ اللَّهِ بْنِ

from 'Āishah.

Abū Qilābah's name is 'Abdullāh bin Zaid Al-Jarmī.

Ibn Abī 'Umar narrated to us (he said): "Ṣufyān bin 'Uyainah narrated to us, he said: 'Ayyūb As-Sakhtiyānī mentioned Abū Qilābah, then said: "By Allāh! He was among the insightful *Fuqahā*.'"

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤٧/٢ عن إسماعيل ابن عليّة، والنسائي في الكبرى، ح: ٩١٥٤ من حديث خالد الحذاء به وأبو قلابة لم يسمع من عائشة وللحديث شواهد كثيرة دون قوله: "وألفهم" وانظر، ح: ١١٦٢، ٣٨٩٥ * وفي الباب عن أبي هريرة [تقدم: ١١٦٢] وأنس بن مالك [تقدم: ٢٥٩٣] * أثر أيوب السختياني: لم أجده.

Comments:

It is known from this *Hadīth* that as much are the good manners of a Muslim, his generosity and kindness towards his family, his *Īmān* will be perfect and increases to the same extent; and as much as there is a shortcoming and deficiency to the same extent his *Īmān* will be imperfect. It proves the increase and decrease in *Īmān*, and the *Īmān* of all people is not equal.

2613. Abū Hurairah narrated that the Messenger of Allāh ﷺ delivered a *Khutbah* in which he exhorted them, then he said: "O women! Give charity for you are the majority of the people of the Fire." A woman among them said: "And why is that O Messenger of Allāh?" He said: "Because of your cursing so much," – meaning your ungratefulness towards your husbands. He said: "And I have not seen any among those lacking in intellect and religion who are more difficult upon people possessing reason and insight than you." A woman among them said: "And what is the deficiency of her intellect and religion?" He said: "The testimony of two women among you is like the testimony of

بَرِيدَ - رَضِيعٍ لِعَائِشَةَ - عَنْ عَائِشَةَ غَيْرِ هَذَا الْحَدِيثِ .

وَأَبُو قِلَابَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ زَيْدِ الْجَرْمِيِّ .
حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ ذَكَرَ أَيُّوبُ السَّخْتِيَانِيُّ أَبَا قِلَابَةَ فَقَالَ: كَانَ وَاللَّهِ مِنَ الْفُقَهَاءِ ذَوِي الْأَلْبَابِ .

٢٦١٣ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ هُرَيْرٌ بْنُ مِسْعَرٍ الْأَزْدِيُّ التَّمِيمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ حَطَبَ النَّاسَ فَوَعظَهُمْ ثُمَّ قَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنَّكُمْ أَكْثَرُ أَهْلِ النَّارِ»، فَقَالَتْ امْرَأَةٌ مِنْهُنَّ: وَلِمَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِكثرة لعنكن»، يَعْنِي وَكُفْرِكُنَّ الْعَشِيرَ قَالَ: «وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَغْلَبَ لِدَوِي الْأَلْبَابِ وَدَوِي الرَّأْيِ مِنْكُمْ». قَالَتْ امْرَأَةٌ مِنْهُنَّ: وَمَا نَقِصَانُ عَقْلِهَا وَدِينِهَا؟ قَالَ: «شَهَادَةُ امْرَأَتَيْنِ مِنْكُمْ بِشَهَادَةِ رَجُلٍ، وَنَقِصَانُ دِينِكُنَّ الْحَيْضَةُ، فَتَمَكُّتُ إِخْدَاكُنَّ الثَّلَاثَ وَالْأَرْبَعَ لَا تُصَلِّي». وَفِي الْبَابِ عَنْ

a man, and the deficiency in your religion is menstruation, because one of you will go three or four days without performing *Ṣalāt*.” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Sa‘eed and Ibn ‘Umar.

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ* [from this route].

تخريج: [إسناده صحيح] وأخرجه ابن خزيمة، ح: ١٠٠٠ من حديث عبدالعزیز الدروردي به ورواه مسلم، ح: ١٣٢/٨٠ من طريق آخر عن أبي هريرة به معلقاً * وفي الباب عن أبي سعيد [مسلم، ح: ١٣٢/٨٠] وابن عمر [مسلم، ح: ١٣٢/٧٩].

Comments:

A woman in the state of menses cannot perform prayer nor can she observe fasting. After passing the menstruation period she makes up the missed fasts but the missed prayers are not required to be made up. Prayer is a good deed, due to the reason of the prayers being missed, *Īmān* of a woman remains deficient. This proves that the *Īmān* increases by performing good deeds and acts of obedience abundantly, and it decreases due to the acts of disobedience.

2614. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Faith has seventy-some doors, the lowest of which is removing something harmful from the road, and its highest is the statement ‘*Lā Ilāha Illallāh*.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Suhail bin Abī Ṣāliḥ narrated it this way, “from ‘Abdullāh bin Dīnār, from Abū Ṣāliḥ from Abū Hurairah.

‘Umārah bin Ghaziyyah narrated this *Hadīth* from Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ, that he said: “Faith has sixty-four doors.”

This was narrated to us by Qutaibah (he said): “Bakr bin Muḍar narrated to us from

أَبِي سَعِيدٍ وَابْنِ عُمَرَ .
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ [مِنْ هَذَا الْوَجْهِ].

٢٦١٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ
عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ
عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِيمَانُ
بِضْعٌ وَسَبْعُونَ بَابًا فَأَدْنَاهَا إِمَامَةٌ الْأَدَى عَنِ
الطَّرِيقِ، وَأَرْفَعُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ» .
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ . وَهَكَذَا رَوَى سُهَيْلُ بْنُ أَبِي صَالِحٍ
عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي هُرَيْرَةَ . وَرَوَى عُمَارَةُ بْنُ غَزِيَّةَ هَذَا
الْحَدِيثَ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ قَالَ: «الْإِيمَانُ أَرْبَعَةٌ وَسِتُّونَ بَابًا» .
حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ

‘Umārah bin Ghaziyyah, from Abū Sāliḥ, from Abū Hurairah from the Prophet ﷺ.

عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه مسلم، الإيمان، باب بيان عدد شعب الإيمان وأفضلها وأدناها . . . الخ، ح: ۳۵ من حديث سهل، والبخاري، ح: ۹، من حديث عبدالله بن دينار به * حديث عمارة بن غزية: أخرجه أحمد: ۳۷۹/۲ وسنده صحيح.

Comments:

The narration agreed by *Al-Bukhārī* and *Muslim* has the word ‘branch’ instead of ‘door’; it tells that the likeness of *Īmān* is like a tree, it has a various big and small parts, it is the root and trunk on which it stands, in case of cutting the trunk the life of the tree will come to an end.

Chapter 7. What Has Been Related About “*Al-Hayā*” (Modesty) Is Part Of Faith”

(المعجم ۷) - بَابُ مَا جَاءَ: «أَنَّ

الْحَيَاءُ مِنَ الْإِيمَانِ» (التحفة ۷)

2615. Ibn ‘Umar narrated that the Messenger of Allāh passed by a man and he was chastising his brother about modesty, so the Messenger of Allāh said: “*Al-Hayā*’ is part of faith.” (*Saḥīḥ*)

۲۶۱۵ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ مَنِيعٍ الْمَعْنَى وَاحِدٌ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِرَجُلٍ وَهُوَ يَعْطُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ مِنَ الْإِيمَانِ» قَالَ أَحْمَدُ بْنُ مَنِيعٍ فِي حَدِيثِهِ: إِنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلًا يَعْطُ أَخَاهُ فِي الْحَيَاءِ.

In his narration of it, Ahmad bin Manī‘ said: “The Prophet ﷺ heard a man chastising his brother about modesty.”

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ [وَأَبِي بَكْرَةَ وَأَبِي أُمَامَةَ].

[He said:] This *Hadīth* is *Ḥasan Saḥīḥ*.

There are narrations on this topic from Abū Hurairah, [Abū Bakrah and Abū Umāmah].

تخریج: متفق عليه، وأخرجه مسلم، أيضًا، ح: ۳۶ من حديث سفیان بن عيينة والبخاري، ح: ۲۴ من حديث الزهري به * وفي الباب عن أبي هريرة [تقدم: ۲۰۰۹] وأبي بكره [ابن ماجه، ح: ۴۱۸۴] وأبي أمامة [تقدم: ۲۰۲۷].

Comments:

Al-Hayā’, translated as bashfulness, shyness and modesty, is a great branch of *Īmān*, it is a means to strengthen and support *Īmān*; because bashfulness means “the soul gets strained or the nature gets stressed for Committing a sin”. Therefore the Prophet prevented a companion from rebuking his brother concerning bashfulness and modesty.

Chapter 8. What Has Been Related About The Sacredness Of *Ṣalāt*

2616. Mu'adh bin Jabal narrated: "I accompanied the Prophet ﷺ on a journey. One day I was near him while we were moving so I said: 'O Messenger of Allāh! Inform me about an action by which I will be admitted into Paradise, and which will keep me far from the Fire.' He said: 'You have asked me about something great, but it is easy for whomever Allāh makes it easy: Worship Allāh and do not associate any partners with him, establish the *Ṣalāt*, give the *Zakāt*, fast *Ramaḍān* and perform *Hajj* to the House.' Then he said: 'Shall I not guide you to the doors of good? Fasting is a shield, and charity extinguishes sins like water extinguishes fire – and a man's praying in the depths of the night.'" He said: "Then he recited: 'Their sides forsake their beds to call upon their Lord.' Until he reached: 'What they used to do.'^[1] Then he said: 'Shall I not inform you about the head of the entire matter, and its pillar, and its hump.' I said: 'Of course O Messenger of Allāh!' He said: 'The head of the matter is Islām, its pillar is the *Ṣalāt*, and its hump is *Jihād*.' Then he said: 'Shall I not inform you about what governs all of that?' I said: 'Of course O Messenger of Allāh!'" He ﷺ said:

(المعجم ٨) - بَابُ مَا جَاءَ فِي حُرْمَةِ الصَّلَاةِ (التحفة ٨)

٢٦١٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذِ الصَّنْعَانِيِّ عَنْ مَعْمَرٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ، قَالَ: «لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَرَّهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ»، ثُمَّ قَالَ: «أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ: الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْحَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ» قَالَ: ثُمَّ تَلَا «تَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ حَتَّىٰ بَلَغَ ﴿يَعْمَلُونَ﴾ [السجدة: ١٦، ١٧] ثُمَّ قَالَ: «أَلَا أَخْبِرُكُمْ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ»: قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذُرْوَةُ سَنَامِهِ الْجِهَادُ». ثُمَّ قَالَ: «أَلَا أَخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ» قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «فَأَخَذَ بِلِسَانِهِ» قَالَ: «كُفَّ عَلَيْكَ هَذَا». قُلْتُ: يَا نَبِيَّ اللَّهِ! وَإِنَّا

^[1] *As-Sajdah* 32:16,17.

“So he grabbed his tongue. He said: ‘Restrain this.’ I said: ‘O Prophet of Allāh! Will we be taken to account for what we say?’ He said: ‘May your mother grieve your loss O Mu‘ādh! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought?’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

تخریج: [حسن] وأخرجه ابن ماجه، الفتن، باب كف اللسان في الفتنة، ح: ٣٩٧٣ عن محمد بن أبي عمر به وللحديث شواهد.

Comments:

The Noble Prophet ﷺ told us in this *Hadīth* about the status and virtues of the important and fundamental principles, and about their good effects and results, that the deeds that will be a means to enter paradise are hard, but they are easy for whom Allāh makes them easy and bestows ability to perform them, because no deed is possible without the assistance of Allāh.

2617. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “If you see a man who comes to the *Masjid* then bear witness to his faith. Because Allāh, the Exalted, says: Only those who believe in Allāh, and the Last Day, and establish the *Ṣalāt*, and give the *Zakāt* (should) maintain the *Masājid* until the end of the *Āyah*.^[1] (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

لَمَوْأَخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: «تُكَلِّمَكَ أُمَّكَ يَا مُعَاذُ! وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ، أَوْ عَلَى مَنَآخِرِهِمْ، إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٢٦١٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجِ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الرَّجُلَ يَتَعَاهَدُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ» فَإِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿إِنَّمَا يَصْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ﴾ الآية (التوبة: ١٨).

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ١٥٠٢ من حديث ابن وهب وابن ماجه، ح: ٨٠٢ من طريق آخر عن عمرو بن الحارث به كما سيأتي: ٣٠٩٣ وصححه ابن حبان، ح: ٣١٠ والحاكم ٣٣٢/٢ ووافقه الذهبي * وانظر، ح: ٢٠٣٣ لعلته.

[1] *At-Tawbah* 9:18.

Comments:

Looking after a mosque is apparently its construction and participating actively in its maintenance. But the real care of a mosque is performing prayers in congregation; and love for a mosque, close ties and contact with it is a symbol and sign of *Īmān*, and these tasks cannot take place without *Īmān*.

Chapter 9. What Has Been Related About Abandoning The *Ṣalāt*

(المعجم ٩) - بَابُ مَا جَاءَ فِي تَرْكِ الصَّلَاةِ (التحفة ٩)

2618. Jābir narrated that the Prophet ﷺ said: “Between disbelief and faith is abandoning the *Ṣalāt*.” (*Ṣaḥīḥ*)

٢٦١٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَ الْكُفْرِ وَالْإِيمَانِ تَرْكُ الصَّلَاةِ».

تخریج: وأخرجه مسلم، الإيمان، باب بيان إطلاق اسم الكفر على من ترك الصلاة، ح: ٨٢ من حديث جرير به.

Comments:

Ṣalāt (prayer) is such a symbol and fundamental deed of religion and it is connected with the reality of *Īmān* to such a depth that a Muslim who abandons it enters the fold of disbelief. So the prayer is a deed that makes a distinction between disbelief and *Īmān*, and he who abandons the prayer goes out of the fold of *Īmān*.

2619. Al-A'mash narrated similar to the previous chain and said: “Between a slave (of Allāh) and *Shirk* or disbelief is abandoning the *Ṣalāt*.” (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Ṣufyān's name is Talḥah bin Nāfi'.

٢٦١٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ نَحْوَهُ [وَأَقَالَ: «بَيْنَ الْعُبْدِ وَبَيْنَ الشَّرِكِ أَوْ الْكُفْرِ تَرْكُ الصَّلَاةِ»].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو سُفْيَانَ اسْمُهُ طَلْحَةُ بْنُ نَافِعٍ. تخریج: [صحيح] انظر الحديث السابق.

2620. Jābir narrated that the Messenger of Allāh ﷺ said: “Between a slave (of Allāh) and disbelief is abandoning the *Ṣalāt*.” (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Az-Zubair's (a narrator in the chain) name is

٢٦٢٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ الْعُبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

Muḥammad bin Muslim bin Tadrus.

صَحِيحٌ، وَأَبُو الزُّبَيْرِ اسْمُهُ مُحَمَّدُ بْنُ مُسْلِمِ
ابْنِ تَدْرُسٍ.

تخريج: [صحيح] وأخرجه أبو داود، السنة، باب: في رد الإرجاء، ح: ٤٦٧٨ من حديث
وكيع ومسلم، ح: ٨٢ من حديث أبي الزبير به.

2621. ‘Abdullāh bin Buraidah narrated from his father, that the Messenger of Allāh ﷺ said: “The covenant between us and them is the *Ṣalāt*, so whoever abandons it he has committed disbelief.”

٢٦٢١ - حَدَّثَنَا أَبُو عَمَّارِ الْحُسَيْنُ بْنُ
حُرَيْثٍ وَيُوسُفُ بْنُ عَيْسَى قَالَا: حَدَّثَنَا
الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ؛
ح:

(*Ṣaḥīḥ*)

There are narrations on this topic from Anas and Ibn ‘Abbās.

وَحَدَّثَنَا أَبُو عَمَّارٍ [الْحُسَيْنُ بْنُ حُرَيْثٍ]
وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ
الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ [قَالَ:] ح.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ
الشَّقِيقِيُّ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا
عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ عَنِ الْحُسَيْنِ بْنِ
وَاقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ
الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ». وَفِي الْبَابِ
عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ١/٢٣١، ٢٣٢، ح: ٤٦٤ (الصلاة)، باب الحكم
في تارك الصلاة) عن الحسين بن حريث به ورواه ابن ماجه، ح: ١٠٧٩ من حديث علي بن الحسن
ابن شقيق به وصححه ابن حبان، ح: ٢٥٥ والحاكم: ٦/١، ٧ ووافقه الذهبي * وفي الباب عن
أنس [ابن ماجه، ح: ١٠٨٠] وابن عباس [أبو يعلى: ٤/٢٣٦، ح: ٢٣٤٩].

Comments:

This *Ḥadīth* tells that he who embraces Islam, is as if he signs a treaty that he will perform prayers regularly and consciously, therefore whoever abandons the prayer, he violates this treaty and promise, and he follows a path of disbelief.

2622. ‘Abdullāh bin Shaqīq Al-‘Uqaylī said: “The Companions of Muḥammad ﷺ didn’t consider leaving anything to be disbelief except for *Ṣalāt*. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] I heard Abū Muṣ‘ab Al-Madanī say: “Whoever said: ‘Faith is merely statements’ then he should be told to repent, and he either repents or his neck should be severed.”

٢٦٢٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقِ الْعُقَيْلِيِّ قَالَ: كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ لَا يَرَوْنَ شَيْئًا مِنَ الْأَعْمَالِ تَرْكُهُ كُفْرٌ غَيْرَ الصَّلَاةِ.

[قَالَ أَبُو عِيسَى:] سَمِعْتُ أَبَا مُضْعَبِ الْمَدَنِيِّ يَقُولُ: مَنْ قَالَ: الْإِيمَانُ قَوْلٌ يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا ضُرِبَتْ عُنُقُهُ.

تخریج: [إسناده صحيح] وله طريق آخر عند الحاكم: ٧/١.

Comments:

If one denies the legality and obligation of the prayer, according to the consensus of the *Ummah* he/she is a disbeliever; and if one believes the legality of the prayer but he does not pray merely because of slackness and negligence, he is in disbelief too. Yet this is not such a disbelief, according to the majority, due to which he/she will dwell in the Hell forever and he will not enter paradise even after bearing the chastisement; according to Imām Al-Bukhārī this is a minor disbelief as opposed to the real disbelief, i.e., it is lesser than the real disbelief due to which a person will dwell in the Hell forever.

Chapter 10. The *Hadīth*: “He Has Tasted The Sweetness Of Faith” And The *Hadīth*: “There Are Three Things For Which Whomever Has Them Then He Has Tasted The Sweetness Of Faith”

2623. Al-‘Abbās bin ‘Abdul-Muṭṭalib narrated that he heard the Messenger of Allāh ﷺ say: “Whoever is pleased with Allāh as (his) Lord, and Islam as (his) religion, and Muḥammad as (his) Prophet, then he has tasted the sweetness of faith.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ١٠) - بَابُ [حَدِيثِ] «ذَاقَ طَعْمَ الْإِيمَانِ» وَحَدِيثِ «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ طَعْمَ الْإِيمَانِ» [التحفة ١٠]

٢٦٢٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الإيمان، باب الدليل على أن من رضي بالله رباً وبالإسلام ديناً . . . إلخ، ح: ٣٤ من حديث يزيد بن عبدالله بن الهاد به.

Comments:

Inclining not to anyone’s lordship except Allāh’s, not to accept any other way of life except that of Islam, and to accept the Prophet hood and Messenger ship of Muḥammad ﷺ from the depth of the heart is such a deed that it is tasty and delicious like the nourishing food, similarly the result of a good deed also has the same taste. If a Muslim does not realise the taste of *Īmān*, it then means that his relation with Allāh, the Messenger and Islam is merely customary and by birth, or just intellectual and theological, the heart is not adhering to it.

2624. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “There are three things for which whomever has them, then he has tasted the sweetness of faith: The one for whom Allāh and His Messenger are more beloved to than anything else; whoever loves someone and he does not love him except for the sake of Allāh, and whoever hates to return to disbelief after Allāh has saved him from it, just as he hates to be thrown into fire.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Qatādah reported it from Anas bin Mālik from the Prophet ﷺ.

٢٦٢٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ
الْوَهَّابِ الثَّقَفِيُّ عَنْ أَبِي بَرْزَةَ، عَنْ أَبِي قِلَابَةَ،
عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ طَعْمَ الْإِيمَانِ:
مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا،
وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ
أَنْ يَكْفُرَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ، كَمَا
يَكْرَهُ أَنْ يُقَذَفَ فِي النَّارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ
عَنِ النَّبِيِّ ﷺ.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان خصال من اتصف بهن وجد حلاوة الإيمان، ح: ٤٣ عن محمد بن أبي عمر والبخاري، ح: ١٦ من حديث عبدالوهاب الثقفي به وحديث قتادة: متفق عليه والبخاري، ح: ٢١ ومسلم، ح: ٤٣.

Comments:

One’s being pleased and delighted by performing good deeds and abandoning evil deeds is a taste and sweetness of *Īmān*. Such desire and interest in the matters of religion, as a hunger is cured from food and thirst from cool water, only that person will gain who has absorbed in himself the love of Allāh and the Messenger and he loves Allāh and His Messenger more than anything that is dearer to him.

Chapter 11. What Has Been Related About 'The Adulterer Does Not Commit Adultery While He Is A Believer'

2625. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The adulterer is not a believer while he is committing adultery, and the thief is not a believer while he is stealing, but there is a chance for repentance; (if he repents, Allāh will accept the repentance)." (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn 'Abbās, 'Āishah, 'Abdullāh bin Abī Awfā.

[Abū 'Eīsā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth* from this route.

It has been reported from Abū Hurairah from the Prophet ﷺ that he said: "If a worshipper commits adultery then faith leaves him, so it remains above his head like a shadow, then if he leaves that action the faith returns to him."

It was reported that Abū Ja'far Muḥammad bin 'Alī said: "In this is a departure from faith to Islām."

Through other routes, it has been reported that the Prophet ﷺ said about adultery and theft: "Whoever does any of that then the penalty (for the crime) is implemented upon him, that will be an atonement for his sin. And whoever does any of that, and Allāh covers it for him then, it is up to Allāh, the Exalted – if He wishes, He punishes him on the Day of Judgement, and if He

(المعجم ١١) - بَابُ [مَا جَاءَ] لَا يَزْنِي
الرَّانِي وَهُوَ مُؤْمِنٌ (التحفة ١١)

٢٦٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَيْدَةُ بْنُ حُمَيْدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزْنِي الرَّانِي [جِنِّ يَزْنِي] وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ [جِنِّ يَسْرِقُ] وَهُوَ مُؤْمِنٌ وَلَكِنَّ التَّوْبَةَ مَعْرُوضَةٌ».

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَعَائِشَةَ وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى.

[قَالَ أَبُو عِيْسَى]: حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا زَنَى الْعَبْدُ خَرَجَ مِنْهُ الْإِيمَانُ فَكَانَ فَوْقَ رَأْسِهِ كَالظِّلَّةِ، فَإِذَا خَرَجَ مِنْ ذَلِكَ الْعَمَلِ عَادَ إِلَيْهِ الْإِيمَانُ».

رُوِيَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ قَالَ: فِي هَذَا خُرُوجٌ عَنِ الْإِيمَانِ إِلَى الْإِسْلَامِ.

وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الرُّنَا وَالسَّرِقَةِ: «مَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَأُقِيمَ عَلَيْهِ الْحَدُّ، فَهُوَ كَفَّارَةٌ ذَنْبِهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسَتَرَهُ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ تَعَالَى، إِنْ شَاءَ عَذَّبَهُ يَوْمَ الْقِيَامَةِ وَإِنْ شَاءَ غَفَرَ لَهُ». رَوَى ذَلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَعَبَادَةُ بْنُ الصَّامِتِ وَخُرَيْمَةُ بْنُ نَابِتٍ عَنِ النَّبِيِّ ﷺ.

wishes, He forgives him.” This was narrated by ‘Alī bin Abī Ṭālib, ‘Ubādah bin Aṣ-Ṣāmit and Khuzaymah bin Thābit from the Prophet ﷺ.

تخریج: متفق عليه، وأخرجه البخاري، الحدود، باب إثم الزناة وقول الله تعالى: ﴿وَلَا يَزْنُونَ﴾، ح: ٦٨١٠ ومسلم، ح: ١٠٤/٥٧ من حديث الأعمش به * وفي الباب عن ابن عباس [البخاري، ح: ٦٧٨٢] وعائشة [أحمد: ١٣٩/٦] وعبد الله بن أبي أوفى [أحمد: ٤/٣٥٢] * حديث: "إذا زنى العبد... إلخ" وأخرجه أبو داود، ح: ٤٦٩٠ باختلاف يسير وسنده صحيح وصححه الحاكم على شرط الشيخين: ٢٢/١ ووافقه الذهبي وأثر أبي جعفر محمد بن علي * وحديث علي [يأتي: ٢٦٢٦] وعبادة بن الصامت [تقدم: ١٤٣٩] وخزيمة بن ثابت [أحمد: ٥/٢١٥]، [٢١٥].

Comments:

Adultery, stealing — and in the light of other narrations — alcoholism, killing, manslaughter, looting, robbery, dishonesty, illegal killing are such bad and evil deeds that their perpetrator remains deprived of perfect and real *Īmān*; there is a saying in every language that if one has a low and small quality, it is regarded next to nothing and it is negated totally.

2626. ‘Alī bin Abū Ṭālib narrated that the Prophet ﷺ said: “Whoever is penalized (for a crime) then his punishment has been hastened for him in the world, for Allāh is more just than to double the punishment upon His slave in the Hereafter. And whoever does a punishable act and then Allāh covers it for him and forgives him, then Allāh is more kind than to recount something which He has already forgiven.” (*Da’if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* [*Sahīh*]. This is the saying of the people of knowledge, and I do not know anyone who made *Takfīr* of anyone for adultery, theft or drinking intoxicants.

٢٦٢٦ - حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ [وَأَسْمُهُ]: أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ [الْكُوفِيُّ قَالَ]: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ [عَنْ] يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَصَابَ حَدًّا فَعَجَّلَ عُقُوبَتَهُ فِي الدُّنْيَا، فَاللَّهُ أَعْدَلُ مِنْ أَنْ يُنَيِّيَ عَلَيَّ عَبْدِهِ الْعُقُوبَةَ فِي الْآخِرَةِ، وَمَنْ أَصَابَ حَدًّا فَسَتَرَهُ اللَّهُ عَلَيْهِ وَعَمَّا عَنْهُ، فَاللَّهُ أَكْرَمُ مِنْ أَنْ يُعَوِّدَ فِي شَيْءٍ قَدْ عَمَّا عَنْهُ».

[قَالَ أَبُو عَيْسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صَحِيحٌ]. وَهَذَا قَوْلُ أَهْلِ الْعِلْمِ لَا نَعْلَمُ أَحَدًا كَفَرَ أَحَدًا بِالزَّوْنِ وَالسَّرِقَةِ وَشُرْبِ الْخَمْرِ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الحدود، باب الحد كفارة، ح: ٢٦٠٤ من

حديث الحجاج بن محمد به وصححه الحاكم: ٧/١ ووافقه الذهبي * أبو إسحاق عنن.

Comments:

Committing sins and evils one does not become a disbeliever. If a person is out of the fold of Islam and joins the disbelievers because of committing these disobediences and sins, then there is no need to inflict the prescribed punishment, and so he will be the dweller of Hell forever.

Chapter 12. What Has Been Related [About] “The Muslim Is The One From (The Harm Of) Whose Tongue And Hand (Other) Muslims Are Safe.”

(المعجم ١٢) - بَابُ مَا جَاءَ [فِي أَنْ] «الْمُسْلِمِ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ» (التحفة ١٢)

2627. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The Muslim is the one from (the harm of) whose tongue and hand (other) Muslims are safe, and the believer is the one with whom the people trust their blood and their wealth.” (*Ṣaḥīḥ*)

٢٦٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجَلَانَ، عَنِ الْقَعْقَاعِ [بْنِ حَكِيمٍ]، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ».

[Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*].

It has been related that the Prophet ﷺ was asked: “Which of the Muslims is the most virtuous?” He said: “From (the harm of) whose tongue and hand (other) Muslims are safe.” [There are narrations on this topic from Jābir, Abū Mūsā and ‘Abdulāh bin ‘Amr regarding this topic].

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ]. وَيُرْوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ» [وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي مُوسَى وَعَبْدِ اللَّهِ بْنِ عَمْرٍو].

تخريج: [صحيح] وأخرجه النسائي: ١٠٤/٨، ١٠٥، ح: ٤٩٩٨ (الإيمان، باب صفة المؤمن) عن قتيبة به وصححه ابن حبان (الإحسان): ١٨٠ والحاكم: ١٠/١ على شرط مسلم ووافقه الذهبي * ابن عجلان عنن وللحديث شواهد كثيرة وهو بها صحيح * وفي الباب عن جابر [مسلم، ح: ٤١] وأبي موسى [يأتي: ٢٦٢٨] وعبدالله بن عمرو [البخاري، ح: ١٠ ومسلم، ح: ٤٠].

Comments:

An adjective made of the root of the verb is a proof that the person had this adjective, name or title, because of performing the act of the verb; i.e., only that person has the right to be called a Muslim if other Muslims are safe from

his tongue and hand. The tongue and hand are named exceptionally because the troubles and harms are mostly relevant to these two, and the believer is one above that, since it is not everyone that feels safe from his tongue and hand, that they trust.

2628. Abū Mūsā Al-Ash‘arī narrated that the Prophet ﷺ was asked: “Which of the Muslims is most virtuous?” He said: “The one from (the harm of) whose tongue and hand (other) Muslims are safe.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb* [*Ḥasan*] as a narration of Abū Mūsā Al-Ash‘arī from the Prophet ﷺ.

There are narrations on this topic from Jābir, Abū Mūsā, and ‘Abdullāh bin ‘Amr. The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

٢٦٢٨ - حَدَّثَنَا بِذَلِكَ إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ [حَسَنٌ] مِنْ حَدِيثِ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ. وَفِي الْبَابِ عَنْ جَابِرٍ وَأَبِي مُوسَى وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.
تخریج: متفق عليه، تقدم: ٢٥٠٤ عن الجوهری به.

Chapter 13. What Has Been Related About “Islām Began As Something Strange And It Will Return To Being Something Strange”

2629. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Indeed Islām began as something strange and it will return to being strange as it began. So *Tūba* is for the strangers.” (*Ṣaḥīḥ*)

There are narrations on this topic from Sa’d, Ibn ‘Umar, Jābir, Anas and ‘Abdullāh bin ‘Amr.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* as a narration of Ibn Mas‘ūd, and we only know of it as a narration of Ḥafṣ bin Ghiyāth from Al-‘Amaṣh. And Abū

(المعجم ١٣) - بَابُ مَا جَاءَ أَنَّ
الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا
(التحفة ١٣)

٢٦٢٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَفْصُ ابْنِ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ».

وَفِي الْبَابِ عَنْ سَعْدِ بْنِ عُمَرَ وَجَابِرٍ وَأَنْسِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ، وَإِنَّمَا

Al-Aḥwas's name is 'Awf bin Mālik bin Naḍlah Al-Juḥamī (narrators in the chain), and Ḥafṣ was the only one who narrated it.

نَعْرِفُهُ مِنْ حَدِيثِ حَفْصِ بْنِ غِيَاثٍ عَنِ الْأَعْمَشِ. وَأَبُو الْأَخْوَصِ اسْمُهُ عَوْفُ بْنُ مَالِكِ بْنِ نَضَلَةَ الْجُشَمِيِّ، تَفَرَّدَ بِهِ حَفْصٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، الفتن، باب بدأ الإسلام غريباً، ح: ٣٩٨٨ من حديث حفص بن غياث به وتابعه أبو خالد سليمان بن حيان وصححه البغوي في شرح السنة: ١١٨/١ وللحديث شواهد كثيرة عند مسلم، ح: ٢٣٢/١٤٥ وغيره * وفي الباب عن سعد [أحمد: ١/١٨٤] وابن عمر [مسلم، ح: ١٤٦] وجابر [الطحاوي في مشكل الآثار: ١/٣٩٨] والبيهقي في الزهد الكبير، ح: ١٩٨] وأنس [ابن ماجه، ح: ٣٩٨٧] وعبد الله بن عمرو [أحمد: ٢/١٢٢، ١٧٧].

2630. Kathīr bin 'Abdullāh bin 'Amr bin 'Awf bin Zaid bin Milḥah narrated from his father, from his grandfather that the Messenger of Allāh ﷺ said: "Indeed the religion will creep into the Ḥijāz just like a snake creeps into its hole, and the religion will cling to the Ḥijāz just like the female mountain goat cling, to the peak of a mountain. Indeed the religion began as something strange and it will return to being strange. So *Tūba* is for the strangers who correct what the people have corrupted from my *Sunnah* after me." (*Da'if*)

٢٦٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفِ ابْنِ زَيْدِ بْنِ مِلْحَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الدِّينَ لَيَأْرُزُ إِلَى الْحِجَازِ كَمَا تَأْرُزُ الْحَيَّةُ إِلَى جُحْرِهَا، وَلَيَعْقِلَنَّ الدِّينُ فِي الْحِجَازِ مَعْقِلَ الْأَرْوِيَةِ مِنْ رَأْسِ الْجَبَلِ، إِنَّ الدِّينَ بَدَأَ غَرِيبًا وَيَرْجِعُ غَرِيبًا فَطَوَّبَى لِلْغُرَبَاءِ الَّذِينَ يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُتَيِّئٍ».

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan* [*Sahīh*].

[قال أبو عيسى:] هذا حديث حسن [صحيح].

تخريج: [إسناده ضعيف جداً] وأخرجه ابن عدي: ٦/٢٠٨٠ من حديث إسماعيل بن أبي أويس به * كثير بن عبد الله: ضعيف جداً متهم بالكذب.

Chapter 14. What Has Been Related About The Signs Of The Hypocrite

2631. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The sign of a hypocrite is that whenever he speaks he lies, and

(المعجم ١٤) - بَابُ [مَا جَاءَ] فِي
عَلَامَةِ الْمُنَافِقِ (التحفة ١٤)

٢٦٣١ - حَدَّثَنَا أَبُو حَفْصِ عَمْرٍو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ قَيْسٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي

whenever he makes a promise he does not fulfill it, and if he is entrusted he betrays.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Al-‘Alā’. It has been reported through other routes from Abū Hurairah from the Prophet ﷺ.

There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Anas and Jābir.

(Another chain) from Abū Hurairah that the Prophet ﷺ said similarly with the same meaning.

[Abū ‘Eisā said: This is a *Ṣaḥīḥ Ḥadīth*]. Abū Suhail is the paternal uncle of Mālik bin Anas, and his name is Nāfi‘ bin Mālik bin Abī ‘Āmir Al-Aṣḥabī Al-Khawlanī.

هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّهُ الْمُنَافِقُ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِيَ خَانَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الْعَلَاءِ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَنْسٍ وَجَابِرِ.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ أَبِي سَهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ [بِمَعْنَاهُ].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَأَبُو سَهَيْلٍ هُوَ عَمُّ مَالِكِ بْنِ أَنْسٍ وَأَسْمُهُ نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ الْأَصْبَحِيُّ الْخَوْلَانِيُّ.

تخريج: وأخرجه مسلم، الإيمان، باب خصال المنافق، ح: ٥٩ من حديث يحيى بن محمد ابن قيس به ورواه البخاري، ح: ٣٣ ومسلم من طريق آخر عن أبي هريرة رضي الله عنه كما سيأتي * وفي الباب عن عبدالله بن مسعود [جعفر الفريابي في صفة المنافق، ح: ٧ وسنده صحيح] وأنس [أبو يعلى: ١٣٦/٧، ح: ٤٠٩٨] وجابر [ابن حبان، ح: ٦١ والبخاري في التاريخ الكبير: ٣٨٥/٨، ٣٨٦] * حديث إسماعيل بن جعفر: متفق عليه، البخاري، ح: ٣٣، ومسلم، ح: ١٠٧/٥٩.

Comments:

Hypocrisy is of two types:

1. Hypocrisy in Faith, it is a real and actual hypocrisy and this is the one that the Qur’an makes mention of. Its meaning is that Islam is uttered verbally only, while the heart denies its truth and opposes it. This hypocrisy is the worst and meanest type of disbelief. Allāh Almighty says regarding this state of hypocrisy: “Verily, the hypocrites will be in the lowest depth of the Fire” (4:145).
2. A practical hypocrisy where bad habits and evil characteristics are named hypocrisy, the objective of giving them such names is to urge their avoidance and deterrence.

2632. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “There are four things that whoever has them, then he is a hypocrite, and

٢٦٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عُثَيْدُ اللَّهِ بْنُ مُوسَى عَنْ سُفْيَانَ، عَنْ

whoever has one attribute from among them, then he has an attribute of hypocrisy, until he leaves it: Whoever lies whenever he speaks, he does not fulfill whenever he promises, he is vulgar whenever he argues, and whenever he makes an agreement he proves treacherous.” (*Sahih*)

He said: This *Hadith* is *Hasan Sahih*.

According to the people of knowledge, this only means the hypocrisy of action, and during the time of the Messenger of Allāh ﷺ there was only hypocrisy of rejection (in the hearts). Similar to this has been narrated from Al-Ḥasan Al-Baṣrī regarding this, he said: “Hypocrisy is of two types: the hypocrisy of action and the hypocrisy of rejection.”

(Another chain) with similar narration.

[Abū ‘Eisā said:] This *Hadith* is *Hasan Sahih*.

الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَشْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُدْفِقًا وَإِنْ كَانَتْ فِيهِ خِصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خِصْلَةٌ مِنَ التَّفَاقُ حَتَّى يَدَعَهَا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ عَدَرَ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَأِنَّمَا مَعْنَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ نِفَاقُ الْعَمَلِ، وَإِنَّمَا كَانَ نِفَاقُ التَّكْذِيبِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. هَكَذَا رُوِيَ عَنِ الْحَسَنِ الْبَصْرِيِّ شَيْءٌ مِنْ هَذَا [أَنَّهُ قَالَ: التَّفَاقُ نِفَاقَانِ نِفَاقُ الْعَمَلِ وَنِفَاقُ التَّكْذِيبِ].
حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو الْخَلَّالُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ ابْنِ مُرَّةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ.
[قَالَ أَبُو عَمْرٍو:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الإيمان، باب علامات المنافق، ح: ٣٤، ومسلم، ح: ٥٨ من حديث سفيان الثوري به.

Comments:

Three characteristics are proof of real [practical] hypocrisy, if the fourth one is present too, it will then be the sign of complete hypocrisy, and such a person will be a real hypocrite. Both *Ahādith* prove five characteristics of a hypocrite: 1. telling lies, 2. dishonesty, 3. breaking a treaty, 4. breaking a promise and 5. swearing and the use of abusive language. Breaking a promise and breaking a treaty is one thing, therefore some narrations have the version ‘breaking a treaty’ and some have ‘breaking a promise’. ‘Swearing and abusive language’ is included in ‘telling lies’. If these characteristics become a daily habit, it will then be hypocrisy, and if committed occasionally it will be sin and disobedience.

2633. Zaid bin Arqam narrated that the Messenger of Allāh ﷺ said: “Whenever a man makes a promise and he intends to fulfill it, but he does not fulfill it, then there is no burden upon him.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, its chain is not strong. ‘Alī bin ‘Abdul-‘Alā’ is trustworthy, Abū An-Nu‘mān is unknown and Abū Waqqāṣ is unknown.

٢٦٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى، عَنْ أَبِي الثَّعْمَانِ، عَنْ أَبِي وَقَّاصٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَعَدَ الرَّجُلُ وَيَتَوَيَّ أَنْ يَفِي بِهِ فَلَمْ يَفِ بِهِ فَلَا جُنَاحَ عَلَيْهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ. عَلِيُّ بْنُ عَبْدِ الْأَعْلَى ثِقَةٌ وَأَبُو الثَّعْمَانِ مَجْهُولٌ وَأَبُو وَقَّاصٍ مَجْهُولٌ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب في العدة، ح: ٤٩٩٥ من حديث أبي عامر به.

Chapter 15. What Has Been Related That ‘Verbally Abusing A Muslim Is Disobedience’

(المعجم ١٥) - بَابُ مَا جَاءَ سَبَابُ الْمُسْلِمِ فَسُوقٌ (التحفة ١٥)

2634. Ibn Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “A Muslim’s fighting his brother is disbelief, and verbally abusing him is disobedience.” (*Ṣaḥīh*)

There are narrations on this topic from Sa‘d and ‘Abdullāh bin Mughaffal.

[Abū ‘Eisā said:] The *Hadīth* of Ibn Mas‘ūd is a *Hasan Ṣaḥīh Hadīth*. It has been reported from ‘Abdullāh bin Mas‘ūd from other routes.

٢٦٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيعٍ: حَدَّثَنَا عَبْدُ الْحَكِيمِ بْنُ مَنْصُورٍ الْوَأَسْطِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَتَالَ الْمُسْلِمِ أَخَاهُ كُفْرٌ وَسَبَابُهُ فَسُوقٌ». وَفِي الْبَابِ عَنْ سَعْدِ وَعَبْدِ اللَّهِ بْنِ مَعْقِلٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ مَسْعُودٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ مِنْ غَيْرِ وَجْهٍ.

تخریج: [صحيح] وأخرجه النسائي: ١٢٢/٧، ح: ٤١١٣ (تحريم الدم، باب قتال المسلم) من حديث عبدالمملك بن عمير به وللحديث شواهد كثيرة منها الحديث الآتي * وفي الباب عن سعد (بن أبي وقاص) [ابن ماجه، ح: ٣٩٤١] وعبد الله بن مغفل [الطبراني في الاوسط: ١/٤١٣، ح: ٧٣٨].

Comments:

Even fighting with a Muslim is disbelief, but not such a disbelief that ousts one from the fold of Islam; Muslims' fighting with each other is against Islam and *Īmān* and it is an act of disbelief. Therefore avoiding it is an essential demand of *Īmān*.

2635. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Verbally abusing a Muslim is disobedience and fighting him is disbelief." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. [And the meaning of this *Hadīth*: "Fighting him is disbelief" does not refer to the disbelief that is equal to apostasy from Islām. The proof for this is that it has been reported that the Prophet ﷺ said: "Whoever is killed on purpose, then those responsible for the one killed have a choice, if they want, they can kill him, and if they want, they can forgive him."]

While if killing was disbelief, it would be obligatory. It has been reported from Ibn 'Abbās, Ṭawūs, 'Aṭā' and others among the people of knowledge that they said: "It is a disbelief below disbelief, and a sin below sin."]

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان قول النبي ﷺ: "سباب المسلم فسوق وقتاله كفر"، ح: ٦٤ من حديث سفيان الثوري والبخاري، ح: ٤٨ من حديث زيد به * حديث: "من قتل متعمداً... إلخ"، تقدم: ١٣٨٧ وهو حديث حسن.

Chapter 16. What Has Been Related About The One Who Accuses His Brother Of Disbelief

2636. Ad-Dḥaḥāk narrated that the Prophet ﷺ said: "It is not for a slave (of Allāh) to vow about

٢٦٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ:

حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ زَيْدٍ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَمَعْنَى هَذَا الْحَدِيثِ: «قِتَالُهُ كُفْرٌ» لَيْسَ بِهِ كُفْرًا مِثْلَ الْإِزْتِدَادِ عَنِ الْإِسْلَامِ وَالْحُجَّةُ فِي ذَلِكَ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قَتَلَ مُتَعَمِّدًا فَأَوْلِيَاءُ الْمَقْتُولِ بِالْخِيَارِ إِنْ شَاءُوا قَتَلُوا وَإِنْ شَاءُوا عَفَوْا» وَلَوْ كَانَ الْقَتْلُ كُفْرًا لَوَجَبَ، وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ وَطَاوُسٍ وَعَطَاءٍ وَعَبْدِ بْنِ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ قَالُوا: كُفْرٌ دُونَ كُفْرٍ وَفُسُوقٌ دُونَ فُسُوقٍ.]

(المعجم ١٦) - بَابُ مَا جَاءَ فِيْمَنْ رَمَى أَخَاهُ بِكُفْرٍ (التحفة ١٦)

٢٦٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ:

إِسْحَاقُ بْنُ يُوْسُفَ الْأَرْرُقِيِّ عَنْ هِشَامِ

something he does not possess, and cursing a believer is like killing him, and whoever accuses a believer of disbelief, then it is like he has killed him, and whoever kills himself with something, then Allāh will punish him with whatever he killed himself with on the Day of Judgement.” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Dharr and Ibn ‘Umar.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الدُّسْتَوَائِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قَلَابَةَ، عَنْ ثَابِتِ بْنِ الصَّحَّاحِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى الْعَبْدِ نَذْرٌ فِيمَا لَا يَمْلِكُ، وَلَا عَيْنَ الْمُؤْمِنِ كَقَاتِلِهِ، وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَاتِلِهِ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَبَهُ اللَّهُ بِمَا قَتَلَ بِهِ نَفْسَهُ يَوْمَ الْقِيَامَةِ».

وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان غلظ تحريم قتل الإنسان نفسه... إلخ، ح: ۱۱۰ من حديث هشام الدستوائي والبخاري، ح: ۶۰۴۷ من حديث يحيى بن أبي كثير به * وفي الباب عن أبي ذر [البخاري، ح: ۶۰۴۵ ومسلم، ح: ۶۱] وابن عمر [يأتي: ۲۶۳۷].

Comments:

As killing someone is a crime and offence, likewise is cursing and criticising someone, so calling a Muslim ‘disbeliever’ is a crime like killing; committing suicide is also a sin, and a person who does so will be punished with the same weapon that he had used to commit suicide.

2637. Ibn ‘Umar narrated that the Prophet ﷺ said: “Whoever says to his brother ‘disbeliever’ then it will have settled upon one of them.” (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* and the meaning of ‘(Bā)’ is settled.

۲۶۳۷ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ،

عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ كَافِرٌ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ].

وَمَعْنَى قَوْلِهِ بَاءٌ: يَعْني أَقْرَبٌ.

تخریج: متفق عليه، وأخرجه البخاري، الأدب، باب من أکفر أخاه بغير تأويل فهو كما قال، ح: ۶۱۰۴ من حديث مالك ومسلم، ح: ۶۰ من حديث عبدالله بن دينار به وهو في الموطأ للإمام مالك رحمه الله: ۹۸۴/۲ نحو المعنى.

Comments:

It is an extreme criminal offence to call a Muslim ‘disbeliever’; and one of the two definitely fall victim to it, either the addressed person will certainly become a disbeliever, or the caller is not safe from the bad consequence of what he said.

Chapter 17. What Has Been Related About Whoever Dies While He Bears Witness To *Lā Ilāha Illallāh*

2638. Aṣ-Ṣunābiḥī narrated from ‘Ubādah bin Aṣ-Ṣāmit, he said: “I entered upon him while he was dying, so I cried, and he said: ‘There now, why are you crying? For by Allāh, if I am a martyr, then I will bear witness for you, and if I am granted intercession I will intercede for you, and if I can I will benefit you,’ then he said: ‘By Allāh! There is no *Hadīth* which I heard from the Messenger of Allāh ﷺ which is good for you but I narrated it to you, except for one – and I shall narrate it to you today, while I am near death. I heard the Messenger of Allāh ﷺ say: “Whoever testifies to *Lā Ilāha Illallāh* and that Muḥammad is the Messenger of Allāh, then Allāh has forbidden the Fire to him.” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī, Ṭalḥah, Jābir, Ibn ‘Umar and Zaid bin Khālid.

[He said: I heard Ibn Abī ‘Umar say: “I heard Ibn ‘Uyainah say: ‘Muḥammad bin ‘Ajlān (a narrator in the chain) was trustworthy and reliable in *Hadīth*].

Aṣ-Ṣunābiḥī is ‘Abdur-Raḥmān bin ‘Usailah, Abū ‘Abdullāh.

Abū ‘Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

It has been related from Az-Zuhrī

(المعجم ١٧) - بَابُ [مَا جَاءَ] فِيمَنْ يَمُوتُ وَهُوَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

(التحفة ١٧)

٢٦٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجَلَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ ابْنِ مُحَيْرِيزٍ عَنِ الصَّنَابِجِيِّ، عَنْ عُبَادَةَ ابْنِ الصَّامِتِ أَنَّهُ قَالَ: دَخَلْتُ عَلَيْهِ وَهُوَ فِي الْمَوْتِ فَبَكَيْتُ فَقَالَ: مَهْلًا لِمَ تَبْكِي، فَوَاللَّهِ! لَئِنْ اسْتَشْهِدْتُ لَأَشْهَدَنَّ لَكَ، وَلَئِنْ شَفَعْتُ لَأَشْفَعَنَّ لَكَ، وَلَئِنْ اسْتَطَعْتُ لَأَنْفَعَنَّكَ، ثُمَّ قَالَ: وَاللَّهِ! مَا مِنْ حَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَكُمْ فِيهِ خَيْرٌ إِلَّا حَدَّثْتُكُمْوَهُ إِلَّا حَدِيثَنَا وَاحِدًا وَسَأُحَدِّثُكُمْوَهُ الْيَوْمَ، وَقَدْ أُحِيطَ بِنَفْسِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ».

وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ وَطَلْحَةَ وَجَابِرٍ وَابْنِ عُمَرَ وَزَيْدِ بْنِ خَالِدٍ. [قَالَ: سَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ: سَمِعْتُ ابْنَ عَيْنَةَ يَقُولُ: مُحَمَّدُ بْنُ عَجَلَانَ كَانَ ثِقَةً مَأْمُونًا فِي الْحَدِيثِ].

وَالصَّنَابِجِيُّ هُوَ عَبْدُ الرَّحْمَنِ بْنُ عَسِيلَةَ أَبُو عَبْدِ اللَّهِ. [قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

وَقَدْ رَوَى عَنِ الزُّهْرِيِّ أَنَّهُ سُئِلَ عَنْ قَوْلِ النَّبِيِّ ﷺ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ»، فَقَالَ: إِنَّمَا كَانَ هَذَا فِي أَوَّلِ

that he was asked about the statement of the Prophet ﷺ: “Whoever says *Lā Ilāha Illallāh*, will enter paradise,” so he said: “That was only in the beginning of Islam before the revelation of the obligations, and the commands and prohibitions.”

[Abū ‘Eisā said:] According to some of the people of knowledge, the meaning of this *Hadīth* is that the people of *Tawhīd* will enter Paradise, even if they are punished in the Fire because of their sins, so they will not dwell eternally in the Fire.

It has been related from [‘Abdullāh] bin Mas‘ūd, Abū Dharr, ‘Imrān bin Huṣain, Jābir bin ‘Abdullāh, Ibn ‘Abbās, Abū Sa‘eed Al-Khudrī and Anas bin Mālīk that the Prophet ﷺ said: “A group of people from the people of *Tawhīd* will come out of the Fire and enter Paradise.”

This is what has been reported from Sa‘eed bin Jubair, Ibrāhīm An-Nakha‘ī, and others among the *Tābi‘īn* – and it has been reported through other routes from Abū Hurairah, from the Prophet ﷺ – regarding the explanation of the *Āyah*: And those who disbelieve will wish that they were Muslims.^[1] They said: “When the people of *Tawhīd* are taken out from the Fire and admitted into Paradise, those who disbelieved will wish that they had been Muslims.”

الإِسْلَامَ قَبْلَ نَزْوِلِ الْفَرَائِضِ وَالْأَمْرِ وَالنَّهْيِ .
[قَالَ أَبُو عِيْسَى:] وَوَجْهٌ هَذَا الْحَدِيثِ
عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ، أَنَّ أَهْلَ التَّوْحِيدِ
سَيَدْخُلُونَ الْجَنَّةَ، وَإِنْ عُذِّبُوا بِالنَّارِ بِذُنُوبِهِمْ
فَيَأْتِيهِمْ لَا يُخَلَّدُونَ فِي النَّارِ .

وَقَدْ رُوِيَ عَنِ [عَبْدِ اللَّهِ] بْنِ مَسْعُودٍ وَأَبِي
دَرٍّ وَعِمْرَانَ بْنِ حُصَيْنٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ
وَأَبْنِ عَبَّاسٍ وَأَبِي سَعِيدِ الْخُدْرِيِّ وَأَنَسِ [بْنِ
مَالِكٍ] عَنِ النَّبِيِّ ﷺ [أَنَّهُ] قَالَ: «سَيَخْرُجُ
قَوْمٌ مِنَ النَّارِ مِنْ أَهْلِ التَّوْحِيدِ وَيَدْخُلُونَ
الْجَنَّةَ» .

وَهَكَذَا رُوِيَ عَنِ سَعِيدِ بْنِ جُبَيْرٍ وَإِبْرَاهِيمَ
النَّخَعِيِّ وَعَبْرِ وَاحِدٍ مِنَ التَّابِعِينَ [وَقَدْ رُوِيَ
مِنْ غَيْرِ وَجْهٍ عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ]
فِي تَفْسِيرِ هَذِهِ الْآيَةِ: ﴿رُبَّمَا يَوَدُّ الَّذِينَ
كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾ [الحجر: ٢]
قَالُوا: إِذَا أُخْرِجَ أَهْلُ التَّوْحِيدِ مِنَ النَّارِ
وَأَدْخِلُوا الْجَنَّةَ يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا
مُسْلِمِينَ .

[1] *Al-Hijr* 15:2.

تخریج: وأخرجه مسلم، الإيمان، باب الدليل على أن من مات على التوحيد دخل الجنة قطعاً، ح: ٢٩ عن قتيبة به * وفي الباب عن أبي بكر [أحمد: ٦/١] وعمر [أحمد: ١/٦٣] وعثمان [مسلم، ح: ٢٦] وعلي [الطبراني في الأوسط: ١/٣٤٢، ح: ٥٧٨] وطلحة [ابن ماجه، ح: ٣٧٩٥] وجابر [مسلم، ح: ٩٣] وابن عمر [الطبراني في الأوسط: ٢/٣٤٨، ح: ١٦٠٤] وزيد بن خالد [النسائي في عمل اليوم والليلة، ح: ١١١٠، ١١١١] * قول ابن عيينة صحيح عنه * وروى عن عبد الله بن مسعود [تقدم: ٢٥٩٥] وأبي ذر [تقدم: ٢٥٩٦] وعمران بن حصين [تقدم: ٢٦٠٠] وجابر ابن عبدالله [البخاري، ح: ٦٥٥٨] ومسلم، ح: ١٩١ وأحمد: ٣/٣٢٥] وابن عباس [أحمد: ١/٢٨١] وأبي سعيد الخدري [تقدم: ٢٥٩٨] وأنس بن مالك [تقدم: ٢٥٩٣].

Comments:

In this *Hadith*, the meaning of declaration of *Tawhīd* and the truth of the Messenger is to accept the call of Islam fully from the heart and to follow it; in other words, it may be said thus that the declaration of *Tawhīd* and Messengerhood include the complete religion of Islam. Doubtlessly, he who embraces the religion of *Tawhīd* from the heart truly, he will enter paradise.

2639. ‘Abdullāh bin ‘Amr bin Al-‘Āṣ narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh will distinguish a man from my *Ummah* before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, then He will say: ‘Do you deny any of this? Have those who recorded this wronged you?’ He will say: ‘No, O Lord!’ He will say: ‘Do you have an excuse?’ He will say: ‘No, O Lord!’ So He will say: ‘Rather you have a good deed with us, so you shall not be wronged today.’ Then He will bring out a card (*Bitāqah*); on it will be: “I testify to *Lā Ilāha Illallāh*, and I testify that Muḥammad is His servant and Messenger.” He will say: ‘Bring your scales.’ He will say: ‘O Lord! What good is this card next to these scrolls?’ He will say: ‘You shall not be wronged.’ He said: ‘The scrolls will be put on a pan (of

٢٦٣٩ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ عَنْ لَيْثِ بْنِ سَعْدٍ: حَدَّثَنِي عَامِرُ بْنُ يَحْيَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمَعَاذِيِّ ثُمَّ الْحَبْلِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ عَمْرٍو بْنِ الْعَاصِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ سَيُخَلِّصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةَ وَتِسْعِينَ سَجَلًا، كُلُّ سَجَلٍ مِثْلُ مَدِّ الْبَصْرِ ثُمَّ يَقُولُ: أَتَنْكِرُ مِنْ هَذَا شَيْئًا؟ أَظَلَمَكَ كِتَابِي الْحَافِظُونَ؟ يَقُولُ: لَا، يَا رَبِّ! فَيَقُولُ: أَفَلَمْ تُعْذِرْ؟ فَيَقُولُ: لَا، يَا رَبِّ! فَيَقُولُ: بَلَى، إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظَلَمَ عَلَيْكَ الْيَوْمَ، فَيَخْرُجُ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ: احْضُرْ وَرَنُوكَ، فَيَقُولُ: يَا رَبِّ! مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ

the scale), and the card on (the other) pan; the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allāh.” (Ṣaḥīḥ)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*.

(Another chain) with similar in meaning. The *Biṭāqah* is a small piece (of paper).

السَّجَلَاتِ؟ فَقَالَ: فَإِنَّكَ لَا تُظَلِّمُ. قَالَ: فَتَوْضَعُ السَّجَلَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السَّجَلَاتُ وَتَقَلَّتِ الْبِطَاقَةُ، وَلَا يَنْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ عَامِرِ ابْنِ يَحْيَى بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ، وَالْبِطَاقَةُ: الْقِطْعَةُ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢/٢١٣ من حديث ابن المبارك به وهو في الزهد له (زوائد نعيم)، ح: ٣٧١، وصححه الحاكم: ٦/١، ٥٢٩، ووافقه الذهبي، ورواه ابن ماجه، ح: ٤٣٠٠ من حديث الليث بن سعد به.

Comments:

If a person embraces Islam out of sincerity of the heart, all his sins are forgiven because of it; the phrase of declaration of Faith is the phrase that is declared on the tongue along with the sincerity of the heart at the very first time to come out of disbelief and polytheism to enter the fold of Islam. On the Day of Judgement, the person will be shown, at the time of weighing the deeds, the result of the ‘Phrase of Oneness’ that the previous sins of his entire life will become weightless and ineffective.

Chapter 18. What Has Been Related About The Splitting That Will Occur In This *Ummah*

(المعجم ١٨) - بَابُ [مَا جَاءَ فِي] اِفْتِرَاقِ هَذِهِ الْأُمَّةِ (التحفة ١٨)

2640. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The Jews split into seventy-one sects, or seventy-two sects, and the Christians similarly, and my *Ummah* will split into seventy-three sects.” (Ḥasan)

There are narrations on this topic from Sa’d, and ‘Abdullāh bin ‘Amr and ‘Awf bin Mālik.

[Abū ‘Eīsā said:] The *Hadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Hadīth*.

٢٦٤٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ ابْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَفَرَّقَتِ الْيَهُودُ عَلَى إِخْدَى وَسَبْعِينَ فِرْقَةً، أَوْ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَالنَّصَارَى مِثْلَ ذَلِكَ، وَتَفَرَّقَتِ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً».

وَفِي الْبَابِ عَنْ سَعْدِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ

حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، السنة، باب شرح السنة، ح: ٤٥٩٦ وابن ماجه، ح: ٣٩٩١ من حديث محمد بن عمرو به وصححه ابن حبان، ح: ١٨٣٤ والحاكم: ١/١٢٨ على شرط مسلم ووافقه الذهبي (!) * وفي الباب عن سعد [عبد بن حميد، ح: ١٤٨] وعبد الله بن عمرو [يأتي: ٢٦٤١] وعوف بن مالك [ابن ماجه، ح: ٣٩٩٢].

2641. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “What befell the children of Isrā’īl will befall my *Ummah*, step by step, such that if there was one who had intercourse with his mother in the open, then there would be someone from my *Ummah* who would do that. Indeed the children of Isrā’īl split into seventy-two sects, and my *Ummah* will split into seventy-three sects. All of them are in the Fire except one sect.” He said: “And which is it O Messenger of Allāh?” He said: “What I am upon and my Companions.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*, and explanative, and we do not know of its like except through this route.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ١/١٢٩ من حديث سفيان الثوري به، ابن أنعم الإفريقي ضعيف مشهور وللحديث شواهد ضعيفة.

2642. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh said: “Indeed Allāh, the Blessed and Exalted, created His creation in darkness, then He cast His Light upon them, so whoever is touched by that light he is guided, and whoever is not, he goes astray. It is

٢٦٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ [الثَّوْرِيِّ]، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ بْنِ أَنْعَمِ الْإِفْرِيقِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذْوَ النَّعْلِ بِالنَّعْلِ حَتَّىٰ إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عَلَانِيَةً لَكَانَ فِي أُمَّتِي مَنْ يَضَعُ ذَلِكَ وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَتَفَرَّقَتْ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً»، قَالَ: وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا أَنَا عَلَيْهِ وَأَصْحَابِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ،

مُفَسَّرٌ لَا نَعْرِفُهُ بِمِثْلِ هَذَا إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ١/١٢٩ من حديث سفيان الثوري به، ابن أنعم الإفريقي ضعيف مشهور وللحديث شواهد ضعيفة.

٢٦٤٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا

إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ يَحْيَىٰ بْنِ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّبَلَمِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَىٰ

for this reason that I say that the pens have dried with Allāh's knowledge." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ، فَأَلْقَى عَلَيْهِمْ مِنْ نُورِهِ،
فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى، وَمَنْ
أَخْطَأَهُ ضَلَّ، فَلِذَلِكَ أَقُولُ: جَفَّ الْقَلَمُ عَلَى
عِلْمِ اللَّهِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [صحيح] * إسماعیل بن عیاش تابعه الأوزاعي، عند الحاكم: ۳۰/۱ وصححه
ووافقه الذهبي ورواه أحمد: ۱۷۶/۲ من حديث عبد الله بن الدليمي وللحديث طرق عند ابن حبان،
ح: ۱۸۱۲ والحاكم وغيرهما * هذا الحديث لم يذكره المزني في تحفة الأشراف.

2643. Mu'adh bin Jabal narrated that the Messenger of Allāh ﷺ said: "Do you know what Allāh's right upon His slaves is?" I said: "Allāh and His Messenger know best." He said: "His right upon them is that they worship Him alone and do not associate any partners with Him." He said: "And do you know what their right over Allāh is if they do that?" I said: "Allāh and His Messenger know best." He said: "That He will not punish them." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It has been reported through other routes from Mu'adh bin Jabal.

۲۶۴۳ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ:
حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي
إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذِ بْنِ
جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرِي مَا
حَقُّ اللَّهِ عَلَى الْعِبَادِ؟ فَقُلْتُ: اللَّهُ وَرَسُولُهُ
أَعْلَمُ. قَالَ: «فَإِنْ حَقَّهُ عَلَيْهِمْ أَنْ يَعْبُدُوهُ وَلَا
يُشْرِكُوا بِهِ شَيْئًا»: قَالَ: «أَتَدْرِي مَا حَقُّهُمْ
عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ
أَعْلَمُ، قَالَ: «أَنْ لَا يُعَذِّبَهُمْ».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ مُعَاذِ بْنِ
جَبَلٍ.

تخریج: متفق عليه وأخرجه البخاري، الجهاد والسير، باب اسم الفرس والحمار، ح: ۲۸۵۶
ومسلم، ح: ۳۰ من حديث أبي إسحاق به وهو في مسند أبي داود الطيالسي، ح: ۵۶۵ عن شعبة
وسلام عن أبي إسحاق به.

Comments:

To worship Allāh and to abandon polytheism is in fact to accept the Islamic life and adhere to it, because the greatest and clearest difference between Islam and disbelief is *Tawḥīd* (the servitude to Allāh) and the abandonment of *Shirk*. So those who perform these deeds will fulfill the rights due to Allāh and consequently escape punishment.

2644. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Jibril came to me and gave me glad tidings, that whoever dies without associating anything with Allāh, then he will enter Paradise." I said: "Even if he commits adultery and theft?" He said: "Yes." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

There is something on this topic from Abū Ad-Dardā'.

٢٦٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَبَانَا شُعْبَةُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ وَعَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ وَالْأَعْمَشِ. كُلُّهُمْ سَمِعُوا زَيْدَ بْنَ وَهَبٍ، عَنْ أَبِي دَرٍّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَانِي جِبْرِيلُ فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ. قُلْتُ: وَإِنْ رَزَى وَإِنْ سَرَقَ؟ قَالَ: نَعَمْ.» [قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ.

تخريج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح: ٣٢٢٢ من حديث شعبة ومسلم، الزكاة، باب الترغيب في الصدقة، ح: ٣٣/٩٤ من حديث عبدالعزيز بن ربيع به وهو في مسند أبي داود الطيالسي، ح: ٤٤٤ بلفظ: "يا أبا ذر بشر الناس أنه من قال: لا إله إلا الله دخل الجنة" * وفي الباب عن أبي الدرداء [أحمد: ٤٤٢/٦ والنسائي في عمل اليوم والليلة، ح: ١١٢٤].

Comments:

The meaning of not committing *Shirk* is the confession of *Tawḥīd* and its practice, and he who believes in the religion of *Tawḥīd* from the heart, will enter paradise; as its detail has previously passed.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

39. The Chapters On Knowledge From The Messenger Of Allāh ﷺ

(المعجم ٣٩) - أَبْوَابِ الْعِلْمِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣٥)

Chapter 1. When Allāh Wants Good For A Slave, He Gives Him Understanding In The Religion

(المعجم ١) - بَابُ: إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ
خَيْرًا فَقَّهَهُ فِي الدِّينِ (التحفة ١)

2645. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “For whomever Allāh wants good, he gives him understanding in the religion.” (*Sahih*)

٢٦٤٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ
سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ:
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا
يُقَفِّهُهُ فِي الدِّينِ».

There are narrations on this topic from ‘Umar, Abū Hurairah and Mu‘āwiyah. This *Hadith* is *Hasan Sahih*.

وَفِي الْبَابِ عَنْ عُمَرَ وَأَبِي هُرَيْرَةَ
وَمُعَاوِيَةَ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ١/٣٠٦ من حديث إسماعيل بن جعفر به * وفي الباب عن عمر [الطبراني في الأوسط: ٤/١٧٥، ح: ٣٣١٢] وأبي هريرة [ابن ماجه، ح: ٢٢٠] ومعاوية [البخاري، ح: ٧١ ومسلم، ح: ١٠٣٧/٩٨].

Comments:

Deep understanding and quick comprehension is called ‘*Fiqh*’, through which a person reaches the goal and core of a matter. A believer’s comprehension and deep understanding is a grant and favor of Allāh, and only that person gets it with whom Allāh promises abundant good.

Chapter 2. The Virtue Of Seeking Knowledge

(المعجم ٢) - بَابُ فَضْلِ طَلَبِ الْعِلْمِ
(التحفة ٢)

2646. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever takes a path upon which

٢٦٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،

to obtain knowledge, Allāh makes the path to Paradise easy for him.”

(*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن، وعلى الذكر، ح: ٢٦٩٩ من حديث أبي أسامة به.

Comments:

The means and sources of entering Paradise are correct belief and good deeds, and the authenticity of belief and deeds dependent on correct knowledge; therefore the knowledge mentioned in this *Hadīth* is that of the Book and *Sunnah*, and to achieve this one has to leave one’s home.

2647. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Whoever goes out seeking knowledge, then he is in Allāh’s cause until he returns.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* Some of them reported it without it being *Marfū‘*.

٢٦٤٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ الْعَتَكِيُّ عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَاهُ بَعْضُهُمْ فَلَمْ يَرْفَعُوهُ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الصغير: ١/١٣٦ من حديث نصر بن علي به وأشار المنذري إلى أنه حسن (الترغيب والترهيب: ١/١٠٥) * الربيع وأبو جعفر وخالد: كلهم حسن الحديث في غيره أنكر عليه ولكن قال ابن حبان في ترجمة الربيع بن أنس: والناس يتقون حديثه ما كان من رواية أبي جعفر عنه لأن فيها اضطراب كثير (الثقات/٤/٢٢٨)*.

Comments:

The means of preaching and spreading the religion of Islam, protecting and defending it is knowledge. So working and striving hard to achieve it, bearing hardship and adversity for its sake is also a form of *Jihād* in the path of Allāh.

2648. ‘Abdullāh bin Sakhbarah narrated from Sakhbarah, that the Prophet ﷺ said: “Whoever seeks knowledge, he is atoning for what has passed (of sins while doing so).” (*Da‘if*)

[Abū ‘Eisā said:] The chain of

٢٦٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُعَلَّى: حَدَّثَنَا زِيَادُ بْنُ خَيْثَمَةَ عَنْ أَبِي دَاوُدَ، عَنْ عَبْدِ اللَّهِ ابْنِ سَخْبَرَةَ، عَنْ سَخْبَرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ طَلَبَ الْعِلْمَ كَانَ كَفَّارَةً لِمَا مَضَى».

narration of this *Hadīth* is weak. Abū Dāwud's (a narrator in the chain) name is Nufai Al-A'mā, he was graded weak in *Hadīth*, and we do not know of much from 'Abdullāh bin Sakhbarah nor from his father.

تخريج: [إسناده ضعيف جدًا] وأخرجه الدارمي: ١٣٩/١، ح: ٥٦٧ عن محمد بن حميد به

Comments:

True knowledge is a means of getting rid of the mistakes and sins committed in the previous days of life, and knowledge urges for repentance and to seek forgiveness by creating fear of Allāh regarding one's evil deeds; repenting and seeking forgiveness is a channel of pardon and forgiveness for all types of sins.

Chapter 3. What Has Been Related About Concealing Knowledge

2649. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever is asked about some knowledge that he knows, then he conceals it, he will be bridled with bridle of fire." (*Hasan*)

There is something on this topic from Jābir and 'Abdullāh bin 'Amr.

[Abū 'Eisā said:] The *Hadīth* of Abū Hurairah is *Hasan*.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ ضَعِيفُ
الإِسْنَادِ. أَبُو دَاوُدَ اسْمُهُ نَفْعُ الْأَعْمَى،
يُضَعَّفُ فِي الْحَدِيثِ وَلَا نَعْرِفُ لِعَبْدِ اللَّهِ بْنِ
سَخْبَرَةَ كَثِيرَ شَيْءٍ وَلَا لِأَبِيهِ.

* أبو داود ضعيف جدًا متهم ومحمد بن حميد ضعيف.

(المعجم ٣) - بَابُ مَا جَاءَ فِي كِتْمَانِ
الْعِلْمِ (التحفة ٣)

٢٦٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلٍ بْنِ قُرَيْشٍ
الْيَامِيُّ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ
عُمَارَةَ بْنِ زَادَانَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ
عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «مَنْ سُئِلَ عَنْ عِلْمٍ عَلِمَهُ ثُمَّ كَتَمَهُ أُلْجِمَ
يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ».

وَفِي الْبَابِ عَنْ جَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو.
[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ
حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب من سئل عن علم فكتمه، ح: ٢٦١ من حديث عمارة بن زاذان به وصححه ابن حبان، ح: ٩٥ وللحديث شواهد كثيرة * وفي الباب عن جابر [ابن ماجه، ح: ٢٦٣] وعبد الله بن عمرو [ابن حبان، ح: ٩٦ والحاكم: ١٠٢/١].

Comments:

The true objective of seeking knowledge is to propagate and spread it and to make the unmindful aware of it, and a knowledgeable person who keeps quiet at an opportunity where he should speak and he does not tell the truth, he deserves such punishment that his tongue is to be reined, because he bridled himself with the rein of silence and quietness.

Chapter 4. What Has Been Related About Exhortation Regarding One Who Seeks Knowledge

2650. Abū Hārūn [Al-'Abdī] said: "We went to Abū Sa'eed and he said: 'Welcome with the exhortation of the Messenger of Allāh ﷺ.^[1] Indeed the Prophet ﷺ said: "Surely, the people are followers of you, and men will certainly come to you from the regions of the earth to gain understanding in the religion. So when they come to you exhort them with good." (*Da'if*)

[Abū 'Eisā said:] 'Alī bin 'Abdullāh said: "Yaḥya bin Sa'eed said: 'Shu'bah considered Abū Hārūn [Al-'Abdī] to be weak.'" Yaḥya [bin Sa'eed] said: "And Ibn 'Awn did not stop reporting from Abū Hārūn Al-'Abdī until he died."

Abū Hārūn's name is 'Ummārah bin Juwain.

تخریج: [إسناده ضعيف جدًا] وأخرجه ابن ماجه، المقدمة، باب الوصاة بطلبة العلم، ح: ٢٤٩ من حديث سفیان الثوري به * أبو هارون ضعيف جدًا متهم.

Comments:

Students should be treated kindly and affectionately, they should be educated lovingly and by dedicated hard work, and they should get full supervision and care.

2651. Abū Hārūn [Al-'Abdī] narrated from Abū Sa'eed Al-Khudrī that the Prophet ﷺ said: "Men will come to you from the direction of the east to learn. So when they come to you then exhort them to good." He said: "When

(المعجم ٤) - بَابُ مَا جَاءَ فِي
الاسْتِيصَاءِ بِمَنْ يَطْلُبُ الْعِلْمَ (التحفة ٤)

٢٦٥٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنْ أَبِي هَارُونَ [الْعَبْدِيِّ] قَالَ: كُنَّا نَأْتِي أَبَا سَعِيدٍ فَيَقُولُ: مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللَّهِ ﷺ إِنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ النَّاسَ لَكُمُ بَنِعَ وَإِنَّ رِجَالًا يَأْتُونَكُمْ مِنْ أَفْطَارِ الْأَرْضِ يَتَفَقَّهُونَ فِي الدِّينِ، فَإِذَا أَتَوْكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا».

[قَالَ أَبُو عِيسَى:] قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ: قَالَ يَحْيَى بْنُ سَعِيدٍ: كَانَ شُعْبَةُ يُضَعِّفُ أَبَا هَارُونَ الْعَبْدِيَّ. قَالَ يَحْيَى [بْنُ سَعِيدٍ]: وَمَا زَالَ ابْنُ عَوْنٍ يَزُوي عَنْ أَبِي هَارُونَ الْعَبْدِيِّ حَتَّى مَاتَ.

وَأَبُو هَارُونَ اسْمُهُ عُمَارَةُ بْنُ جُوَيْنٍ.

٢٦٥١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ ﷺ قَالَ: «يَأْتِيكُمْ رِجَالٌ مِنْ قِبَلِ الْمَشْرِقِ يَتَعَلَّمُونَ، فَإِذَا جَاءُوكُمْ فَاسْتَوْصُوا بِهِمْ خَيْرًا». قَالَ: فَكَانَ أَبُو سَعِيدٍ

[1] *Wasayyah* has been given a general translation, while the implication is "the will of Allāh's Messenger ﷺ" that is, he does not leave any inheritance, but rather knowledge, and those who came to the Companions to seek that legacy are its heirs.

Abū Sa‘eed saw us he would say: ‘Welcome with the exhortation of the Messenger of Allāh, may the peace and blessings of Allāh be upon him and his family.’” (*Da‘if*)

He said: We do not know of this *Hadīth* except as a narration of Abū Hārūn Al-‘Abdī from Abū Sa‘eed Al-Khudrī.

تخریج: [إسناده ضعيف جداً] وأخرجه الخطيب: ٣٨٧/١٤ من حديث أبي هارون العبدي به وانظر الحديث السابق لعلته.

Chapter 5. What Has Been Related About Knowledge Leaving

2652. ‘Abdullāh bin ‘Amr bin Al-‘Ās narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh does not take away knowledge by removing it from the people, but He takes away knowledge by taking the scholars, until there remains no scholar and the people begin to ask ignorant leaders, so they give their verdict without knowledge. They will go astray and lead the people astray.” (*Ṣaḥīḥ*)

There are narrations on this topic from ‘Āishah and Ziyād bin Labīd.

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Az-Zuhrī has reported this *Hadīth* from ‘Urwah, from ‘Abdullāh bin ‘Amr, and (also) from ‘Urwah from ‘Āishah from the Prophet ﷺ, and it is similar to this.

تخریج: متفق عليه، وأخرجه مسلم، العلم، باب رفع العلم وقبضه، وظهور الجهل والفتن في آخر الزمان، ح: ٢٧٣ من حديث عبدة البخاري، ح: ١٠٠ من حديث هشام بن عروة به * وفي الباب عن عائشة [يأتي بعده: ٢٦٥٢] ب [زياد بن ليبيد [ابن ماجه، ح: ٤٠٤٨] والترمذي، ح: ٢٦٥٣] * حديث الزهري: أخرجه النسائي في الكبرى، ح: ٥٩٠٨.

إِذَا رَأَى قَالَ: مَرْحَبًا بِوَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

قَالَ: وَهَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ.

(المعجم ٥) - بَابُ مَا جَاءَ فِي ذَهَابِ الْعِلْمِ (التحفة ٥)

٢٦٥٢ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يَبْقَ عَالِمًا اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا فَسُئِلُوا فَأَمَّتُوا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا».

وفي البابِ عَنْ عَائِشَةَ وَزِيَادِ بْنِ لَيْبِيدٍ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى هَذَا الْحَدِيثَ الزُّهْرِيُّ عَنْ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَعَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ هَذَا.

Comments:

In this *Ḥadīth*, there is a great urge and advocacy for the Muslims that they should value and honor their God-conscious scholars, the people should get maximum benefit from them, otherwise the time may be near that they will be deprived of this favor.

2653. Jubair bin Nufair narrated from Abū Ad-Dardā' who said: "We were with the Prophet ﷺ when he raised his sight to the sky, then he said: 'This is the time when knowledge is to be taken from the people, until what remains of it shall not amount to anything.' So Ziyād bin Labīd Al-Anṣārī said: 'How will it be taken from us while we recite the Qur'an. By Allāh we recite it, and our women and children recite it?' He (ﷺ) said: 'May you be bereaved of your mother O Ziyād! I used to consider you among the *Fuqahā'* of the people of Al-Madīnah. The Tawrah and Injīl are with the Jews and the Christians, but what do they avail of them?'" Jubair said: "So I met 'Ubādah bin Aṣ-Ṣāmit and said to him: 'Have you not heard what your brother Abū Ad-Dardā' said?' Then I informed him of what Abū Ad-Dardā' said. He said: 'Abū Ad-Dardā' spoke the truth. If you wish, we shall narrate to you about the first knowledge to be removed from the people: It is *Khushū'*, soon you will enter the congregational *Masjid*, but not see any man in it with *Khushū'*.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Mu'āwiyah bin Ṣāliḥ (a narrator in the chain) is

٢٦٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ ابْنِ نُفَيْرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَشَخَّصَ بِبَصَرِهِ إِلَى السَّمَاءِ، ثُمَّ قَالَ: «هَذَا أَوْانُ يُخْتَلَسُ الْعِلْمُ مِنَ النَّاسِ حَتَّى لَا يَثْدُرُوا مِنْهُ عَلَى شَيْءٍ». فَقَالَ زِيَادُ بْنُ لَبِيدِ الْأَنْصَارِيِّ: كَيْفَ يُخْتَلَسُ مِنَّا، وَقَدْ قَرَأْنَا الْقُرْآنَ فَوَاللَّهِ لَنُقْرَأَنَّهُ، وَلَنُقَرِّئَنَّهُ نِسَاءَنَا وَأَبْنَاؤَنَا؟ قَالَ: «تَكِلْتُكَ أُمُّكَ يَا زِيَادُ! إِنْ كُنْتُ لَأَعُدُّكَ مِنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ: هَذِهِ التَّوْرَةُ وَالْإِنْجِيلُ عِنْدَ الْيَهُودِ وَالنَّصَارَى فَمَاذَا تُغْنِي عَنْهُمْ؟» قَالَ جُبَيْرٌ: فَلَقِيْتُ عِبَادَةَ بْنَ الصَّامِتِ فَقُلْتُ: أَلَا تَسْمَعُ [إِلَى] مَا يَقُولُ أَخُوكَ أَبُو الدَّرْدَاءِ؟ فَأَخْبَرْتُهُ بِالَّذِي قَالَ أَبُو الدَّرْدَاءِ: قَالَ: صَدَقَ أَبُو الدَّرْدَاءِ إِنْ شِئْتَ لِأَحَدْتَنِكَ بِأَوَّلِ عِلْمٍ يُرْفَعُ مِنَ النَّاسِ: الْخُشُوعُ، يُوشِكُ أَنْ تَدْخَلَ مَسْجِدَ الْجَامِعِ فَلَا تَرَى فِيهِ رَجُلًا خَاشِعًا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَمُعَاوِيَةُ بْنُ صَالِحٍ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ. وَلَا نَعْلَمُ أَحَدًا تَكَلَّمَ فِيهِ غَيْرَ يَحْيَى ابْنِ سَعِيدِ الْقَطَّانِ. وَقَدْ رَوَى عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ نَحْوُ هَذَا، وَرَوَى بَعْضُهُمْ هَذَا

trustworthy according to the people of *Ḥadīth*, and we do not know of anyone who criticized him except for Yaḥyā bin Sa'eed Al-Qaṭṭān. Similar to this has been reported (by others) from Mu'āwiyah bin Ṣāliḥ, and some of them reported this *Ḥadīth* from 'Abdur-Raḥmān bin Jubair bin Nufair, from his father, from 'Awf bin Mālik from the Prophet ﷺ.

الْحَدِيثَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نَفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكِ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده صحيح] وأخرجه الحاكم: ٩٩/١ من حديث عبد الله بن صالح به وصححه ووافقه الذهبي وهو في مسند الدارمي، ح: ٢٩٤ * حديث عبد الرحمن بن جبير عن أبيه عن عوف: أخرجه أحمد: ٢٦/٦، ٢٧ والنسائي في الكبرى، ح: ٥٩٠٩ وابن حبان، ح: ١١٥ وصححه الحاكم: ٩٨/١، ٩٩ ووافقه الذهبي.

Comments:

Religious knowledge will gradually come to an end by the death of religions scholars, even though the Qur'ān will yet exist, but the people will not act upon it. The real and true purpose of knowledge is to act accordingly, when knowledge is not practised, as if it is ignorance instead of knowledge. Were knowledge true and firm it would be practised. Knowledge brings fear and consciousness to a man regarding Allāh and the result of fear is humbleness and humility i.e. lowliness and submission.

Chapter 6. About One Who Seeks The World With His Knowledge

2654. Ibn Ka'b bin Mālik narrated from his father that he heard the Messenger of Allāh ﷺ saying: "Whoever seeks knowledge to contend with the scholars, or to use it to argue with the fools, and to have the people's faces turn towards him, then he shall be admitted to the Fire." (*Ḍa'īf*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except from this route. Ishāq bin Yaḥyā bin Ṭalḥah is not that strong according to them (the scholars of *Ḥadīth*), he was criticized due to

(المعجم ٦) - بَابُ: فِيمَنْ يَطْلُبُ
بِعِلْمِهِ الدُّنْيَا (التحفة ٦)

٢٦٥٤ - حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمُقَدَّامِ الْعَجَلِيُّ الْبُصْرِيُّ: حَدَّثَنَا أُمِيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يَحْيَى بْنِ طَلْحَةَ: حَدَّثَنِي ابْنُ كَعْبِ بْنِ مَالِكِ عَنْ أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ وَبَصْرَفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ النَّارَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَإِسْحَاقُ بْنُ يَحْيَى

his memory.

ابْنُ طَلْحَةَ لَيْسَ بِذَلِكَ الْقَوِيِّ عِنْدَهُمْ، تُكَلِّمُ فِيهِ مِنْ قَبْلِ حِفْظِهِ.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ٣٢٦/١ من حديث أبي الأشعث به * إسحاق ابن يحيى: ضعيف (تقريب) وللحديث شواهد ضعيفة عند ابن ماجه، ح: ٢٥٣ وغيره.

Comments:

True purpose of religious knowledge is its spread and preaching, and to achieve the pleasure and bliss of Allāh by acting upon it, so that a person secures salvation and success in the Hereafter.

2655. Ibn ‘Umar narrated that the Prophet ﷺ said: “Whoever learns knowledge for other than (the sake of) Allāh, or intends by it other than Allāh, then let him take his seat in the Fire.” (*Ḍa‘īf*)

[There is something on this topic from Jābir].

[Abū ‘Eīsā said: This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it as a narration of Ayyūb except through this route.]

٢٦٥٥ - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادِ الْهَنَائِيِّ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ خَالِدِ بْنِ دُرَيْلِكَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَعَلَّمَ عِلْمًا لِعَیْرِ اللَّهِ أَوْ أَرَادَ بِهِ غَيْرَ اللَّهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ» [وَفِي الْبَابِ عَنْ جَابِرٍ].
[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَيُّوبَ إِلَّا مِنْ هَذَا الْوَجْهِ].

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، باب الانتفاع بالعلم والعمل به، ح: ٢٥٨ من حديث محمد بن عباد به * وفي الباب عن جابر [ابن ماجه، ح: ٢٥٤] * خالد بن دريك لم يدرك ابن عمر.

Chapter 7. What Has Been Related About The Encouragement To Convey What Is Heard

(المعجم ٧) - بَابُ [مَا جَاءَ] فِي الْحَدِّثِ عَلَى تَبْلِيغِ السَّمَاعِ (التحفة ٧)

2656. ‘Abdur-Raḥmān bin Abān bin ‘Uthmān narrated from his father who said: “Zaid bin Thābit left to go to Marwān during the middle of the day. We said: ‘He did not send for him [during] this hour except to ask him about something.’ So we got up to ask him, and he said: ‘Yes, he asked us

٢٦٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عُمَرُ بْنُ سُلَيْمَانَ مِنْ وَلَدِ عُمَرَ بْنِ الْخَطَّابِ. قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبَانَ بْنَ عُثْمَانَ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: خَرَجَ زَيْدُ بْنُ ثَابِتٍ مِنْ عِنْدِ مَرْوَانَ نِصْفَ النَّهَارِ، فَلْنَا: مَا بَعَثَ إِلَيْهِ

about something we heard from the Messenger of Allāh ﷺ. I heard the Messenger of Allāh ﷺ saying: “May Allāh gladden a man who hears a *Ḥadīth* from us, so he memorizes it until he conveys it to someone else. Perhaps he carries the *Fiqh* to one who is more understanding than him, and perhaps the one who carries the *Fiqh* is not a *Faqīh*.” (*Ṣaḥīh*)

There is something on this topic from ‘Abdullāh bin Mas‘ūd, Mu‘ādh bin Jabal, Jubair bin Mu‘im Abū Ad-Dardā’, and Anas.

[Abū ‘Eīsā said:] The *Ḥadīth* of Zaid bin Thābit is a *Ḥasan Ḥadīth*.

تخریج: [إسناده صحيح] وأخرجه أبو داود السجستاني، العلم، باب فضل نشر العلم، ح: ٣٦٦٠ من حديث شعبة به وصححه ابن حبان، ح: ٧٢ والبوصيري وله شواهد عند الحاكم: ١/ ٨٧، ٨٨ وغيره * وفي الباب عن عبدالله بن مسعود [بأني: ٢٦٥٧، ٢٦٥٨] ومعاذ بن جبل [الطبراني في الأوسط: ٤٠٠/٧، ح: ٦٧٧٧] وجبير بن مطعم [ابن ماجه، ح: ٢٣١] وأبي الدرداء [الدارمي، ح: ٢٣٦] وأنس [ابن ماجه، ح: ٢٣٦].

Comments:

Preaching about *Ḥadīth* and its spread is a source of its revival, prosperity and life, therefore he who preaches, transmits and spreads it, has the right that Allāh will keep him delighted and pleased.

2657. Simāk bin Ḥarb said: “I heard ‘Abdur-Raḥmān bin ‘Abdullāh bin Mas‘ūd narrating from his father who said: ‘I heard the Messenger of Allāh ﷺ saying: ‘May Allāh gladden a man who hears something from us, so he conveys it as he heard it. Perhaps the one it is conveyed to is more understanding than the one who heard it.’” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*. [It has been reported from ‘Abdul-Mālik bin ‘Umair

[في] هَذِهِ السَّاعَةِ إِلَّا لِسَيِّءٍ يَسْأَلُهُ عَنْهُ، فَقَمْنَا فَسَأَلْنَا، فَقَالَ: نَعَمْ، سَأَلْنَا عَنْ أَشْيَاءَ سَمِعْنَاهَا مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَضَّرَ اللَّهُ امْرَأًا سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ غَيْرَهُ، فَرُبَّ حَامِلٍ فِقْهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلٍ فِقْهِ لَيْسَ بِفِقِيهٍ». وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَمُعَاذِ بْنِ جَبَلٍ وَجُبَيْرِ بْنِ مُطْعِمٍ وَأَبِي الدَّرْدَاءِ وَأَنْسٍ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ زَيْدِ بْنِ ثَابِتٍ حَدِيثٌ حَسَنٌ.

٢٦٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنَّكَ شُعْبَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَضَّرَ اللَّهُ امْرَأًا سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَهُ فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَقَدْ رَوَاهُ عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ

from ‘Abdur-Raḥmān bin ‘Abdullāh].

عَبْدُ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المقدمة، باب من بلغ علماً، ح: ٢٣٢ من حديث شعبة به وصححه ابن حبان، ح: ٧٦٤-٧٧٤.

Comments:

Hadīth is to be narrated exactly in its true version without any omission and addition, making an addition into it by oneself and attributing it to the Prophet is an illegal act and a heinous crime.

2658. [‘Abdul-Mālik bin ‘Umar narrated from ‘Abdur-Raḥmān bin ‘Abdullāh bin Mas‘ūd that he narrated from his father, from the Prophet ﷺ who said: “May Allāh beautify a man who hears a saying of mine, so he understands it, remembers it, and conveys it. Perhaps he carries the *Fiqh* to one who has more understanding than him. There are three with which the heart of a Muslim shall not be deceived: Sincerity in deeds for Allāh, giving *Naṣīḥah* to the *A‘immah* of the Muslims, and sticking to the *Jamā‘ah*. For indeed the call is protected from behind them.”] (*Ṣaḥīḥ*)

٢٦٥٨ - [حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «نَضَّرَ اللَّهُ امْرَأَةً سَمِعَ مَقَالَتِي فَوَاعَاهَا وَحَفِظَهَا وَبَلَّغَهَا، فَرُبَّ حَامِلٍ فِئِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ. ثَلَاثٌ لَا يُعْلَمُ عَلَيْهِنَّ قَلْبٌ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ، وَمَنَاصَحَةُ أَيْمَةِ الْمُسْلِمِينَ، وَلِزُومُ جَمَاعَتِهِمْ، فَإِنَّ الدَّعْوَةَ تُحِيطُ مِنْ وَرَائِهِمْ».

تخريج: [صحيح] وأخرجه البيهقي في دلائل النبوة: ١/٢٣ من حديث سفيان (بن عيينة) به وانظر الحديث السابق.

Chapter 8. What Has Been Related About The Gravity Of Lying Against The Messenger Of Allāh ﷺ

(المعجم ٨) - بَابُ [مَا جَاءَ] فِي تَعْظِيمِ الْكُذْبِ عَلَى رَسُولِ اللَّهِ ﷺ (التحفة ٨)

2659. ‘Abdullāh [bin Mas‘ūd] narrated that the Messenger of Allāh ﷺ said: “Whoever lies upon me, then let him take his seat in the Fire.” (*Ṣaḥīḥ*)

٢٦٥٩ - حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ: حَدَّثَنَا عَاصِمٌ عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلَيْتَبَوْا مَقْعَدَهُ مِنَ النَّارِ».

تخريج: [صحيح] وله شاهد تقدم: ٢٢٥٧.

2660. ‘Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: “Do not lie upon me, for indeed whoever lies upon me, he will be admitted into the Fire.”

There are narrations on this topic from Abū Bakr, ‘Umar, ‘Uthmān, Az-Zubair, Sa‘eed bin Zaid, ‘Abdullāh bin ‘Amr, Anas, Jābir, Ibn ‘Abbās, Abū Sa‘eed, ‘Amr bin ‘Anbasah, ‘Uqbah bin ‘Āmir, Mu‘āwiyah, Buraidah, Abū Mūsā, Abū Umāmah, ‘Abdullāh bin ‘Umar, Al-Munqa‘ and Aws Ath-Thaqafi. (*Ṣaḥīh*)

[Abū ‘Eisā said:] The *Ḥadīth* of ‘Alī bin Abī Ṭālib is *Hasan Ṣaḥīh*. ‘Abdur-Raḥmān bin Mahdī said: “Manṣūr bin Al-Mu‘tamir is the most trustworthy of the people of Al-Kūfah.” Wakf‘ said: “Ribī‘ī bin *Khīrāsh* did not utter any lie in Islām.”

٢٦٦٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ ابْنُ ابْنَةِ الشُّدِّيِّ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنِ مَنصُورِ بْنِ الْمُعْتَمِرِ، عَنِ رَبِيعِ بْنِ جِرَاشٍ، عَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ يَلِجُ النَّارَ».

وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَالزُّبَيْرِ وَسَعِيدِ بْنِ زَيْدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَنْسٍ وَجَابِرٍ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَعَمْرٍو ابْنِ عَبْسَةَ وَعُقْبَةَ بْنَ عَامِرٍ وَمُعَاوِيَةَ وَرَبِيعَةَ وَأَبِي مُوسَى وَأَبِي أَمَامَةَ وَعَبْدَ اللَّهِ بْنَ عُمَرَ وَالْمُنْتَفِعَ وَأَوْسَ الثَّقَفِيَّ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ عَلِيِّ بْنِ أَبِي طَالِبٍ، حَدِيثٌ حَسَنٌ صَحِيحٌ. قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: مَنْصُورُ بْنُ الْمُعْتَمِرِ أَثْبَتَ أَهْلَ الْكُوفَةِ. وَقَالَ وَكِيعٌ: لَمْ يَكْذِبْ رَبِيعِيُّ ابْنُ جِرَاشٍ فِي الْإِسْلَامِ كَذْبَةً.

تخريج: [صحيح] وهو متفق عليه، وأخرجه البخاري، العلم، باب إثم من كذب على النبي ﷺ، ح: ١٠٦، ومسلم، ح: ١، من حديث منصور به * وفي الباب عن أبي بكر [أبو يعلى: ٧٥/١، ح: ٧٣] وعمر [أحمد: ٤٦/١] وعثمان [أحمد: ٦٥/١، ٧٠] والزبير [البخاري، ح: ١٠٧] وسعيد ابن زيد [أبو يعلى: ٢/٢٥٧، ح: ٩٦٦] وعبدالله بن عمرو [يأتي: ٢٦٦٩] وأنس [يأتي: ٦٦١] وجابر [ابن ماجه، ح: ٣٣] وابن عباس [يأتي: ٢٩٥١] وأبي سعيد [ابن ماجه، ح: ٣٧] وعمرو بن عبسة [ابن الجوزي في مقدمة الموضوعات: ٧٠/١] وعقبة بن عامر [أحمد: ٤/١٥٩، ٢٠١] ومعاوية [أحمد: ٤/١٠٠] وبريدة [ابن عدي: ٤/١٣٧١، ١٣٧٢] وأبي موسى (الغافقي مالك بن عبادة) [أحمد: ٤/٣٣٤] وأبي أمامة [ابن الجوزي في مقدمة الموضوعات: ٨٦/١، ٨٧] وعبدالله بن عمر المقنع [البخاري في التاريخ الكبير: ٨/٥٣ وابن سعد: ٧/٦٣ وغيرهما] وأوس الثقفي [ابن عدي: ١/٢٤].

2661. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Whoever lies upon me” – I think he said – “purposely, then let him take his seat in the Fire.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route, as a narration of Az-Zuhri from Anas bin Mālik. This *Hadīth* has been reported through other routes from Anas from the Prophet ﷺ.

تخریج: [صحيح] وأخرجه ابن ماجه، المقدمة، باب التغليظ في تعمد الكذب على رسول الله ﷺ، ح: ٣٢ من حديث الليث بن سعد به.

Comments:

Something attributed to the Prophet becomes a part of religion, and when he did not utter that, it is as if a saying of a person or that of others was made part of religion, mixing non-religious acts into the religion is unlawful and a heinous offence. Therefore its punishment is severe, i.e., it will cause the person to dwell in Hell.

Chapter 9. What Has Been Related About Whoever Reports A *Hadīth* Which He Knows Is A Lie

2662. Al-Mughīrah bin Shu‘bah narrated that the Prophet ﷺ said: “Whoever narrates a *Hadīth* from me which he knows is a lie, then he is one of the liars.”^[1] (*Ṣaḥīḥ*)

There are narrations on this topic from ‘Alī bin Abī Ṭālib and Samurah.

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

Shu‘bah reported this *Hadīth* from

٢٦٦١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ - حَسِبْتُ أَنَّهُ قَالَ: مُتَعَمِّدًا - فَلْيَتَبَرَّأْ بَيْتَهُ مِنَ النَّارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

(المعجم ٩) - بَابُ [مَا جَاءَ] فِي مَنْ رَوَى حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ (الصحفة ٩)

٢٦٦٢ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ مِمُونِ بْنِ أَبِي شَيْبٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ».

وَفِي الْبَابِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَسَمُرَةَ.

[1] ‘Liars’ is recited in the plural form in this version, while in others it is in the dual, meaning “two liars,” that is one who initiated it and one who spread it.

Al-Hakam, from ‘Abdur-Rahmān bin Abī Lailā, from Samurah from the Prophet ﷺ. Al-A‘mash and Ibn Abī Lailā reported it from Al-Hakam, from ‘Abdur-Rahmān bin Abī Lailā, from ‘Alī, from the Prophet ﷺ. It is as if the *Hadīth* of ‘Abdur-Rahmān bin Abī Lailā, from Samurah is more correct according to the people of *Hadīth*.

He said: I asked ‘Abdullāh bin ‘Abdur-Rahmān, Abū Muḥammad^[1] about the *Hadīth* of the Prophet ﷺ: “Whoever narrates a *Hadīth* from me which he knows is a lie, then he is one of the liars.” I said to him: “If someone reports a *Hadīth* and he knows that its chain of narration is mistaken, do you fear that he falls under this *Hadīth* of the Prophet ﷺ, or when people report a *Mursal Hadīth*, and some of them mention a chain for it, or alter its chain, does this case fall under this *Hadīth*?” He said: “No. This *Hadīth* only refers to when a man reports a *Hadīth* and that *Hadīth* is not known to have any source from the Prophet ﷺ, yet he narrates it. In this case I fear that he falls under this *Hadīth*.” (*Sahīh*)

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .
 وَرَوَى شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ هَذَا الْحَدِيثَ، وَرَوَى الْأَعْمَشُ وَابْنُ أَبِي لَيْلَى عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ. وَكَأَنَّ حَدِيثَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ سَمُرَةَ عِنْدَ أَهْلِ الْحَدِيثِ أَصَحُّ. قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ أَبَا مُحَمَّدٍ، عَنْ حَدِيثِ النَّبِيِّ ﷺ: «مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يُرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبِينَ» قُلْتُ لَهُ: مَنْ رَوَى حَدِيثًا وَهُوَ يَعْلَمُ أَنَّ إِسْنَادَهُ خَطَأٌ أَيُخَافُ أَنْ يَكُونَ قَدْ دَخَلَ فِي حَدِيثِ النَّبِيِّ ﷺ، أَوْ إِذَا رَوَى النَّاسُ حَدِيثًا مُرْسَلًا، فَاسْتَدَّهُ بَعْضُهُمْ أَوْ قَلَبَ إِسْنَادَهُ يَكُونُ قَدْ دَخَلَ فِي هَذَا الْحَدِيثِ؟ فَقَالَ: لَا، إِنَّمَا مَعْنَى هَذَا الْحَدِيثِ إِذَا رَوَى الرَّجُلُ حَدِيثًا وَلَا يُعْرِفُ لِذَلِكَ الْحَدِيثِ عَنِ النَّبِيِّ ﷺ أَصْلًا فَحَدَّثَ بِهِ فَأَخَافُ أَنْ يَكُونَ قَدْ دَخَلَ فِي هَذَا الْحَدِيثِ .

تخریج: وأخرجه مسلم، مقدمة، باب: ١، قبل، ح: ١ وابن ماجه، ح: ٤١ من حديث سفيان الثوري به وتابعه شعبة * وفي الباب عن علي بن أبي طالب [ابن ماجه، ح: ٣٨] وسمره [مسلم، مقدمة، باب: ١ من حديث شعبة عن الحكم عن عبد الرحمن بن أبي ليلى عنه به] * حديث الأعمش عن الحكم: [أخرجه ابن ماجه، ح: ٤٠] وابن أبي ليلى عنه [ابن ماجه، ح: ٣٨].

[1] Ad-Dārimī.

Chapter 10. What Saying Has Been Prohibited Regarding The *Hadīth* Of The Prophet ﷺ

2663. ‘Ubaidullāh bin Abū Rāfi‘ narrated from Abū Rāfi‘ and others, from the Prophet ﷺ who said: “Let me not find one of you reclining on his couch when a command I ordered, or a prohibition from me comes to him, and he says: ‘I do not know. What we find in the Book of Allāh, we follow it.’” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Ṣaḥīh*]. Some of them reported it from Sufyān from Ibn Al-Munkadir, from the Prophet ﷺ in *Mursal* form. And, (also from) Sālim Abū An-Naḍr, from ‘Ubaidullāh bin Abū Rāfi‘, from his father from the Prophet ﷺ. When Ibn ‘Uyainah reported this *Hadīth* from them separately, he would distinguish between the narrations of Muḥammad bin Al-Munkadir and Sālim Abū An-Naḍr, and when he combined them, he would narrate it like this.

Abū Rāfi‘ is the freed slave of the Prophet ﷺ, and his name is Aslam.

تخريج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب: في لزوم السنة، ح: ٤٦٠٥ وابن ماجه، ح: ١٣ من حديث سفيان بن عيينة به وصرح بالسماع وصححه ابن حبان، ح: ٩٨ والحاكم: ١٠٨/١، ١٠٩ على شرط الشيخين ووافقه الذهبي.

Comments:

This *Hadīth* tells us that turning away from an authentic *Hadīth* with a claim that its order is not found in the Qur’ān is unlawful; how can it then be right to ignore the authentic *Aḥādīth* just for the sake of opinions and views of the *A‘immah*.

2664. Al-Miqdām bin Ma’dikarib narrated that the Messenger of

(المعجم ١٠) - بَابُ مَا نُهِيَ عَنْهُ أَنْ يُقَالَ
عِنْدَ حَدِيثِ رَسُولِ اللَّهِ ﷺ (التحفة ١٠)

٢٦٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ
عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُكَدَّرِ وَسَالِمِ أَبِي
النَّضْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِي
رَافِعٍ وَعَظِيمِ رَفَعَهُ قَالَ: «لَا أَلْفِينَنَّ أَحَدَكُمْ
مُتَكِنًا عَلَى أَرِيكَتِهِ يَأْتِيهِ أَمْرٌ مِمَّا أَمَرْتُ بِهِ أَوْ
نَهَيْتُ عَنْهُ فَيَقُولُ: لَا أَدْرِي، مَا وَجَدْنَا فِي
كِتَابِ اللَّهِ اتَّبَعْنَاهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
[صَحِيحٌ]. وَرَوَى بَعْضُهُمْ عَنْ سُفْيَانَ عَنِ ابْنِ
الْمُنْكَدَرِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا؛ وَسَالِمِ أَبِي
النَّضْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ
عَنِ النَّبِيِّ ﷺ. وَكَانَ ابْنُ عُيَيْنَةَ إِذَا رَوَى هَذَا
الْحَدِيثَ عَلَى الْإِنْفِرَادِ بَيْنَ حَدِيثِ مُحَمَّدِ بْنِ
الْمُنْكَدَرِ مِنْ حَدِيثِ سَالِمِ أَبِي النَّضْرِ، وَإِذَا
جَمَعَهُمَا رَوَى هَكَذَا.
وَأَبُو رَافِعٍ مَوْلَى النَّبِيِّ ﷺ اسْمُهُ أَسْلَمٌ.

٢٦٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ

Allāh ﷺ said: “Lo! Soon a *Hadīth* from me will be conveyed to a man, while he is reclining on his couch, and he says: ‘Between us and you is Allāh’s Book. So whatever we find in it that is lawful, we consider it lawful, and whatever we find in it that is unlawful, we consider it unlawful.’ Indeed whatever the Messenger of Allāh ﷺ made unlawful, it is the same as what Allāh made unlawful.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb* from this route.

صَالِحٍ عَنِ الْحَسَنِ بْنِ جَابِرِ اللَّخْمِيِّ، عَنِ الْمُقَدَّمِ بْنِ مَعْدٍ يَكْرَبُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا هَلْ عَسَى رَجُلٌ يَبْلُغُهُ الْحَدِيثُ عَنِّي وَهُوَ مُتَكَيِّئٌ عَلَى أَرِيكْتِهِ، فَيَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ، فَمَا وَجَدْنَا فِيهِ حَلَالًا وَاسْتَحْلَلْنَاهُ، وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَاهُ. وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ ﷺ كَمَا حَرَّمَ اللَّهُ.» [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب تعظيم حديث رسول الله ﷺ والتغليب على من عارضه، ح: ١٢ من حديث معاوية بن صالح به وصححه الحاكم: ١٠٩/١.

Comments:

It is necessary to research and investigate to find out about a narration, whether it is a saying of the Prophet or not, as the scholars of *Hadīth* used to do, but once it has been proven to be a saying of the Messenger of Allāh ﷺ, it will be disbelief to criticize it or to reject it.

Chapter 11. What Has Been Related About It Being Disliked To Write Down Knowledge

2665. Abū Sa‘eed Al-Khudrī said: “We sought permission from the Messenger of Allāh ﷺ for writing but he did not permit us.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* has been reported from Zaid bin Aslam via other routes as well. Hammām reported it from Zaid bin Aslam.

(المعجم ١١) - بَابُ [مَا جَاءَ] فِي كَرَاهِيَةِ كِتَابَةِ الْعِلْمِ (التحفة ١١)

٢٦٦٥ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا [سُفْيَانُ] بْنُ عُيَيْنَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: اسْتَأْذَنَّا النَّبِيَّ ﷺ فِي الْكِتَابَةِ فَلَمْ يَأْذَنْ لَنَا. [قَالَ أَبُو عَيْسَى:] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضًا عَنْ زَيْدِ بْنِ أَسْلَمَ. رَوَاهُ هَمَّامٌ عَنْ زَيْدِ بْنِ أَسْلَمَ.

تخريج: وأخرجه مسلم، الزهد، باب الثبت في الحديث، وحكم كتابة العلم، ح: ٣٠٤ من حديث زيد بن أسلم به.

Comments:

(1) In the beginning, the number of the scribes was very few, so the Prophet ﷺ wanted them to pay their full attention to write the Qur'an and not to be engaged in any other writing. (2) As the number of scribes increased and they had well-versed training, the distinction between the Qur'an and the *Hadith* became possible, he ﷺ then gave permission to write the *Hadith* as well; as it will be mentioned in the following chapter.

Chapter 12. What Has Been Related About Permitting That

(المعجم ١٢) - بَابُ مَا جَاءَ فِي

الرُّخْصَةِ فِيهِ (التحفة ١٢)

2666. Abū Hurairah said: "There was a man among the *Anṣār* who would sit with the Messenger of Allāh ﷺ, and he would listen to the *Aḥādīth* of the Prophet ﷺ and he was amazed with them but he could not remember them. So he complained about that to the Messenger of Allāh ﷺ. He said: 'O Messenger of Allāh! I listen to your *Aḥādīth* and I am amazed but I can not remember them.' So the Messenger of Allāh ﷺ said: 'Help yourself with your right hand' and he motioned with his hand as if writing." (*Da'if*)

There is something on this topic from 'Abdullāh bin 'Amr.

[Abū 'Eisā said:] The chain for this *Hadith* is not that strong. I heard Muḥammad bin Ismā'il saying: "Al-Khalīl bin Murrah (a narrator in the chain) is *Munkar* in *Hadith*."

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ٣٦/١ من حديث الخليل بن مرة به وهو ضعيف (تقريب) ويحيى بن أبي صالح مجهول (أيضاً) * وفي الباب عن عبدالله بن عمرو [أبو داود، ح: ٣٦٤٦].

2667. Abū Hurairah narrated that the Messenger of Allāh gave an address. So he mentioned a story in

٢٦٦٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ

الْخَلِيلِ بْنِ مَرَّةٍ، عَنْ يَحْيَى بْنِ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يَجْلِسُ إِلَى رَسُولِ اللَّهِ ﷺ، فَيَسْمَعُ مِنَ النَّبِيِّ ﷺ الْحَدِيثَ فَيَعْجَبُهُ وَلَا يَحْفَظُهُ، فَشَكَى ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي لَأَسْمَعُ مِنْكَ الْحَدِيثَ فَيَعْجِبُنِي وَلَا أَحْفَظُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَعِنْ بِيَمِينِكَ» وَأَوْمَأَ بِيَدِهِ الْخَطَّ.

وفي الباب عن عبد الله بن عمرو.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَيْسَ

إِسْنَادُهُ بِذَلِكَ الْقَائِمِ. وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: الْخَلِيلُ بْنُ مَرَّةٍ مُنْكَرُ الْحَدِيثِ.

٢٦٦٧ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَمَحْمُودُ

ابْنُ غِيْلَانَ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ

the *Hadīth*, and Abū Shāh said: 'Have it written for me O Messenger of Allāh!' So the Messenger of Allāh ﷺ said: 'Write it for Abū Shāh.'" (*Ṣaḥīḥ*)

There is a story along with the *Hadīth*.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Shaibān has narrated a similar narration from Yahyā bin Abī Kathīr.

الأوزاعي، عن يحيى بن أبي كثير، عن أبي سلمة، عن أبي هريرة أن النبي ﷺ خطب. فذكر قصة في الحديث فقال أبو شاه: اكتبوا لي يا رسول الله! فقال له رسول الله ﷺ: «اكتبوا لأبي شاه».

وفي الحديث قصة.

[قال أبو عيسى:] هذا حديث حسن

صحيح. وقد روى شيبان عن يحيى بن أبي كثير مثل هذا.

تخريج: متفق عليه، وأخرجه البخاري، اللقطة، باب: كيف تعرف لقطة أهل مكة، ح: ٢٤٣٤ عن يحيى بن موسى ومسلم، ح: ١٣٥٥ من حديث الوليد بن مسلم به.

Comments:

Banū *Khuzā'ah* killed a man of Banū *Laith* in retaliation to take the revenge of their man whom Banū *Laith* had killed. So on the occasion of the conquest of Makkah, the Prophet delivered a sermon concerning this, its detail is in the chapter, "The writing of knowledge" of *Ṣaḥīḥ Al-Bukhārī* (no. 112).

2668. Hammām bin Munabbih narrated that he heard Abū Hurairah say: "None of the Companions of the Messenger of Allāh ﷺ narrated more *Aḥādīth* from him than me, except 'Abdullāh bin 'Amr. For, he used to write them down and I did not write." (*Ṣaḥīḥ*)

٢٦٦٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ

عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ وَهُوَ هَمَّامُ بْنُ مُنَبِّهٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: «لَيْسَ أَحَدٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ أَكْثَرَ حَدِيثًا عَنْ رَسُولِ اللَّهِ ﷺ مِنِّي إِلَّا عَبْدَ اللَّهِ بْنُ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَكُنْتُ لَا أَكْتُبُ».

[قال أبو عيسى:] هذا حديث حسن

صحيح. ووهب بن منبه عن أخيه، هو همّام ابن منبه.

تخريج: وأخرجه البخاري، العلم، باب كتابة العلم، ح: ١١٣ من حديث سفيان بن عيينة به.

Chapter 13. What Has Been Related About Narrations From The Children Of Isrā'il

2669. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “Convey from me, even if it be an *Āyah*, and narrate from the Children of Isrā'il, and there is no harm. And whoever lies upon me purposely, then let him take his seat in the Fire.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from the Prophet ﷺ with similar. This *Ḥadīth* is *Ṣaḥīḥ*.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْحَدِيثِ عَنْ بَنِي إِسْرَائِيلَ (التحفة ١٣)

٢٦٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَابِتِ بْنِ ثَوْبَانَ الْعَابِدِ الشَّامِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَن بَنِي إِسْرَائِيلَ وَلَا حَرَجَ. وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَهَذَا حَدِيثٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، ح: ٣٤٦١ من حديث حسان بن عطية به، ورواه عن أبي عاصم الضحاك بن مخلد عن الأوزاعي به.

Comments:

Reporting from the Children of Israel such incidents and stories for the purpose of good advice and admonition that are not contrary to the reason and Islamic texts, and also to tell about it being an Israelite narration, there is no harm in it; but there is no need to derive rules and laws from these narrations.

Chapter 14. What Has Been Related About ‘The One Who Leads To Good Is Like The One Who Does It’

2670. Anas bin Mālik narrated: “A man came to the Prophet ﷺ to get a mount, but he ﷺ did not have anything to mount him on with

(المعجم ١٤) - بَابُ مَا جَاءَ أَنَّ الدَّالَّ عَلَى الْخَيْرِ كَمَا عَلَيْهِ (التحفة ١٤)

٢٦٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ شَيْبِ بْنِ بَشِيرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَى النَّبِيَّ ﷺ

him. So he was lead to another person to give him a mount. He came to the Prophet ﷺ to inform him about that and he said: ‘Whoever leads to good, he is like the one who does it.’” (*Sahih*)

There is something on this topic from Abū Mas‘ūd [Al-Badrī] and Buraidah.

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route, as a narration of Anas from the Prophet ﷺ.

رَجُلٌ يَسْتَحْمِلُهُ، فَلَمْ يَجِدْ عِنْدَهُ مَا يَحْمِلُهُ
فَدَلَّهُ عَلَى آخَرَ فَحَمَلَهُ فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ
فَقَالَ: «إِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِ».

وَفِي الْبَابِ عَنْ أَبِي مَسْعُودٍ [الْبَدْرِيِّ]
وَبُرَيْدَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ
هَذَا الْوَجْهِ مِنْ حَدِيثِ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] سنده حسن وللحديث شواهد كثيرة منها الحديث الآتي * شبيب بن بشر
حسن الحديث، انظر تسهيل الحاجة، ح: ٢٧٧٥ * وفي الباب عن أبي مسعود البدري
[يأتي: ٢٦٧١] وبريدة [أحمد: ٣٥٧/٥].

Comments:

The performance of good deeds is a result of knowledge and acquaintance, so a person guiding to a good deed shares equal reward to the one who practises it.

2671. Abū Mas‘ūd Al-Badrī narrated that a man came to the Prophet ﷺ looking for a mount, he said: ‘Mine has been ruined.’ So the Messenger of Allāh ﷺ said: ‘Go to so-and-so.’ So he went to him and he gave him a mount. The Messenger of Allāh ﷺ said: ‘Whoever leads to good, then for him is the same reward as the one who does it – or – who acts upon it.’” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahih*.

Abū ‘Amr Ash-Shaibānī’s (a narrator in the chain) name is Sa’d bin Iyās. Abū Mas‘ūd Al-Badrī’s name is ‘Uqbah bin ‘Amr.

(Another chain) from the Prophet ﷺ with similar. He said: “The

٢٦٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ:
حَدَّثَنَا أَبُو دَاوُدَ: أَنَّ بَنَانًا شُعْبَةَ عَنِ الْأَعْمَشِ
قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ، يُحَدِّثُ عَنْ
أَبِي مَسْعُودِ الْبَدْرِيِّ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ
يَسْتَحْمِلُهُ، فَقَالَ: إِنَّهُ قَدْ أُبْدِعَ بِي. فَقَالَ
رَسُولُ اللَّهِ ﷺ: «إِئْتِ فُلَانًا»، فَأَتَاهُ فَحَمَلَهُ،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ
مِثْلُ أَجْرِ فَاعِلِهِ - أَوْ قَالَ: - عَامِلِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَأَبُو عَمْرٍو الشَّيْبَانِيُّ اسْمُهُ سَعْدُ بْنُ
إِيَّاسٍ، وَأَبُو مَسْعُودِ الْبَدْرِيِّ اسْمُهُ عُقْبَةُ بْنُ
عَمْرٍو.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ

same reward as the one who does it.” And the narrator did not had any doubt in it.

اللَّهُ بْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمْرٍو
السَّيِّبَانِيِّ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ
وَقَالَ: «مِثْلُ أَجْرٍ فَاعِلِهِ» وَلَمْ يَشْكُ فِيهِ.

تخريج: وأخرجه مسلم، الإمارة، باب فضل إعانة الغازي في سبيل الله بمركوب وغيره ...
الإخ، ح: ١٨٩٣ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٦١١.

2672. Abū Mūsā Al-Ash‘arī narrated that the Prophet ﷺ said: “Intercede, and you will be rewarded, and Allāh will fulfill what He wills upon the tongue of His Prophet.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. As for Buraid bin ‘Abdullāh bin Abī Burdah bin Abī Mūsā (a narrator in the chain), *Ath-Thwari* and Sufyān bin ‘Uyainah reported from him. Buraid’s *Kunyah* is Abū Burdah [also, and he is from Al-Kūfah and is trustworthy in *Hadīth*; *Shu‘bah*, *Ath-Thawri*, and Ibn ‘Uyainah reported from him] he is Ibn Abī Mūsā Al-Asha‘ri.

٢٦٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ،
وَالْحَسَنُ بْنُ عَلِيٍّ وَغَيْرٌ وَاحِدٍ، قَالُوا: حَدَّثَنَا
أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ،
عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ
عَنِ النَّبِيِّ ﷺ قَالَ: «اشْفَعُوا وَلْتَوَجَّرُوا
وَلْيَقْضِيَ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ وَبُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ بْنِ
أَبِي مُوسَى قَدْ رَوَى عَنْهُ الثَّوْرِيُّ وَسُفْيَانُ بْنُ
عُيَيْنَةَ. وَبُرَيْدٌ يُكْنَى أَبَا بُرْدَةَ [أَيْضًا وَهُوَ كُوفِيٌّ
ثِقَّةٌ فِي الْحَدِيثِ رَوَى عَنْهُ شُعْبَةُ وَالثَّوْرِيُّ
وَإِبْنُ عُيَيْنَةَ] هُوَ ابْنُ أَبِي مُوسَى الْأَشْعَرِيِّ.

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب قول الله تعالى: ﴿مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا﴾، ح: ٦٠٢٨ من حديث أبي أسامة ومسلم، ح: ٢٦٢٧ من حديث برید ابن عبدالله به.

Comments:

Interceding for a needy person is a matter of reward and virtuousness, whether the intercession is granted or not, thus he ﷺ advised about it being a source of good deed. This *Hadīth* also tells us that the Messenger of Allāh would always act according to the Will and desire of Allāh, and only the lawful intercession should be accepted.

2673. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “No soul is wrongfully taken except that some of the burden of its blood is upon the son of Ādam, because he was

٢٦٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
وَكَيْعٌ وَعَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ،
عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ
ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ

the first to institute murder.”

‘Abdur-Razzāq said: “The first to commit murder.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another route) with this chain and it is similar in meaning, he said: “To commit murder.”

نَفْسٍ تُقْتَلُ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ كِفْلٌ مِنْ دِمَهِهَا وَذَلِكَ لِأَنَّهُ أَوَّلُ مَنْ أَسَنَّ الْقَتْلَ، وَقَالَ عَبْدُ الرَّزَّاقِ: سَنَّ الْقَتْلَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ قَالَ: سَنَّ الْقَتْلَ.

تخريج: متفق عليه، وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب إثم من دعا إلى ضلالة، أوسن سنة سيئة... إلخ، ح: ٧٣٢١ ومسلم، ح: ١٦٧٧ من حديث سفیان الثوري به.

Comments:

The two sons of Adam, Hābīl and Qābīl, offered sacrifice in the Name of Allāh, Hābīl’s sacrifice was accepted due to his sincerity and good intention, whereas Qābīl burnt in the fire of jealousy and he killed Hābīl; thus he introduced a wrong act for the people to come, consequently he also shares the burden of crime and sin of any murder.

Chapter 15. Whoever Calls To Guidance And Is Followed, Or To Misguidance

2674. [Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever calls to guidance, then he receives the reward similar to the reward of whoever follows him, without that diminishing anything from their rewards. And whoever calls to misguidance, then he receives of sin similar to the sins of those who followed him, without that diminishing anything from their sins.”] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ١٥) - بَابُ: فِيمَنْ دَعَا إِلَى هُدًى فَاتَّبَعَ أَوْ إِلَى ضَلَالَةٍ (التحفة ١٥)

٢٦٧٤ - [حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ يَتَّبِعُهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ يَتَّبِعُهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا».]

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، العلم، باب من سن سنة حسنة أو سيئة، ومن دعا إلى هدى أو ضلالة، ح: ٢٦٧٤ عن علي بن حجر به.

Comments:

He who works actively for good and betterment, i.e., he who calls for the practice of the Qur'an and the *Sunnah* by means of writing, literature, compilation, publication, its spread and propagation, preaching and exhortation, education and teaching, as long as these objects will remain and serve the purpose and the people will keep benefiting from it, the person who initiated and performed such activities will also gain the reward. A person who calls for the activities contrary to the Book, the *Sunnah* and the *Shari'ah* by any means, and he who works actively for innovation and error, so long as these evils are practised, the introducer will be equally responsible for this crime and sin, like Qābil.

2675. Ibn Jarīr bin 'Abdullāh narrated from his father that the Messenger of Allāh ﷺ said: "Whoever starts a good tradition which is followed, then for him is a reward, and the likes of the rewards of whoever follows him, there being nothing diminished from their rewards. And whoever starts a bad tradition which is followed, then for him is the sin, and the likes of the sins of whoever follows him, there being nothing diminished from their sins."

(*Ṣaḥīḥ*)

There is something on this topic from Ḥudhaifah.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It has been related similar to this narration through other routes from Jarīr bin 'Abdullāh, from his father from the Prophet ﷺ. It has also been related from 'Ubaidullāh bin Jarīr, from his father from the Prophet ﷺ.

٢٦٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْبَعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ جَرِيرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ سُنَّةً خَيْرٍ فَاتَّبَعَ عَلَيْهَا فَلَهُ أَجْرُهَا وَمِثْلُ أُجُورِ مَنْ اتَّبَعَهُ غَيْرَ مَقْصُوصٍ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ سَنَّ سُنَّةً شَرًّا فَاتَّبَعَ عَلَيْهَا، كَانَ عَلَيْهِ وِزْرَةٌ وَمِثْلُ أَوْزَارِ مَنْ اتَّبَعَهُ غَيْرَ مَقْصُوصٍ مِنْ أَوْزَارِهِمْ شَيْئًا». وَفِي الْبَابِ عَنْ حُدَيْفَةَ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنِ الْمُنْذِرِ بْنِ جَرِيرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. وَقَدْ رُوِيَ عَنْ عُبَيْدِ اللَّهِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ أَيْضًا.

تخريج: [صحيح] وأخرجه مسلم، ح: ١٠١٧/٧٠ من حديث عبد الملك بن عمير به * وفي الباب عن حذيفة [أحمد: ٣٨٧/٥].

Comments:

A good practice and better way is only that which is according to the Book

and *Sunnah*, he who performs good deeds first will also share the reward of those who performed it after seeing him. Evil way and wrong practice is that which is contrary to the teachings and laws of religion. The first performer of sin, evil and innovation will be responsible for the sins of those after him, who adopted his evil practice.

Chapter 16. What Has Been Related About Adhering To The *Sunnah* And Staying Away From Innovation

2676. Al-'Irbād bin Sāriyah narrated: "One day after the morning *Ṣalāt*, the Messenger of Allāh ﷺ exhorted us to the extent that the eyes wept and the hearts shuddered with fear. A man said: 'Indeed this is a farewell exhortation. [So what] do you order us O Messenger of Allāh?' He said: 'I order you to have *Taqwā* of Allāh, and to listen and obey, even in the case of a Ethiopian slave. Indeed, whomever among you lives, he will see much differences. Beware of the newly invented matters, for indeed they are astray. Whoever among you sees that, then he must stick to my *Sunnah* and the *Sunnah* of the rightly guided *Khulafā*,' cling to it with the molars.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Similar to this was reported by Thawr bin Yazīd, from Khālīd bin Ma'dān, from 'Abdur-Raḥmān bin 'Amr As-Sulamī, from Al-'Irbād bin Sāriyah from the Prophet ﷺ. That was narrated to us by Al-Ḥasan bin 'Alī Al-Khallāl and more than one, they said: (And he mentioned the same).

Al-'Irbād bin Sāriyah's *Kunyah* is

(المعجم ١٦) - بَابُ [مَا جَاءَ فِي] الْأَخْذِ
بِالسُّنَنِ وَاجْتِنَابِ الْبِدْعَةِ (التحفة ١٦)

٢٦٧٦ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا
بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَجِيرِ بْنِ [سَعْدِ], عَنْ
خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو
السُّلَمِيِّ، عَنِ الْعُرْبَاضِ بْنِ سَارِيَةَ قَالَ:
وَعَظَّنَا رَسُولُ اللَّهِ ﷺ يَوْمًا بَعْدَ صَلَاةِ الْعَدَاةِ
مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا
الْقُلُوبُ فَقَالَ رَجُلٌ: إِنَّ هَذِهِ مَوْعِظَةٌ مُوَدَّعٌ
[فِيمَاذَا] تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ؟ قَالَ:
«أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ
عَبُدَ حَبِيبِي فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرِ اخْتِلَافًا
كَثِيرًا، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّهَا
صَلَاةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْكُمْ بِسُنَّتِي
وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُوا
عَلَيْهَا بِالنَّوَاجِذِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رَوَى ثَوْرُ بْنُ يَزِيدَ عَنْ خَالِدِ بْنِ
مَعْدَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ،
عَنِ الْعُرْبَاضِ بْنِ سَارِيَةَ عَنِ النَّبِيِّ ﷺ نَحْوُ
هَذَا. حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّلُ
وَعَبْرٌ وَاحِدٌ قَالُوا: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ثَوْرِ
ابْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ

Abū Nājīh. Similar to this *Hadīth* has been related from Hujr bin Hujr, from 'Irbād bin Sāriyah from the Prophet ﷺ.

الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيِّ، عَنِ الْعِرْبَاضِ
ابْنِ سَارِيَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
وَالْعِرْبَاضُ بْنُ سَارِيَةَ يُكْنَى أَبَا نَجِيحٍ.
وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ حُجْرِ بْنِ حُجْرٍ،
عَنْ عِرْبَاضِ بْنِ سَارِيَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: [صحيح] وأخرجه أبو داود، السنة، باب في لزوم السنة، ح: ٤٦٠٧ من حديث ثور ابن يزيد عن خالد بن معدان به وسنده صحيح وصححه ابن حبان، ح: ١٠٢ والحاكم ٩٥/١، ٩٦ والذهبي وغيرهم.

Comments:

When the disputes and disagreements are rife, at that time adhere to my practice which is the Book and the *Sunnah*; hold fast unto the rightly guided caliph who will follow only my practice and footsteps, and the ground of his way of life will be the texts of the Book and the *Sunnah*, wherefrom he will get the *Shari'ah* law.' This also proves that the practice and way of life of the rightly guided caliphs particularly the first four caliphs: Abū Bakr, 'Umar, 'Uthmān and 'Alī ﷺ was according to the good example of the Prophet ﷺ.

2677. Kathīr bin 'Abdullāh [and he is Ibn 'Amr bin 'Awf Al-Muzanī], narrated from his father, from his grandfather that the Prophet ﷺ said to Bilāl bin Al-Hārith: "Know." He said: "I am ready to know O Messenger of Allāh." He ﷺ said: "That indeed whoever revives a *Sunnah* from my *Sunnah* which has died after me, then for him is a reward similar to whoever acts upon it without diminishing anything from their rewards. And whoever introduces an erroneous innovation which Allāh is not pleased with, nor His Messenger, then he shall receive sins similar to whoever acts upon it, without that diminishing anything from the sins of the people." (*Da'if*)

٢٦٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْنَةَ عَنْ مَرْوَانَ
ابْنِ مَعَاوِيَةَ [الْفَزَارِيِّ]، عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ
[هُوَ ابْنُ عَمْرٍو بْنِ عَوْفِ الْمُرَزِيِّ]، عَنْ أَبِيهِ،
عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ لِبِلَالِ بْنِ
الْحَارِثِ: «اعْلَمْ». قَالَ: «أَعْلَمُ يَا رَسُولَ اللَّهِ
قَالَ: «إِنَّهُ مَنْ أَحْيَا سُنَّةً مِنْ سُنَّتِي فَدَأْمَتَتْ
بَعْدِي فَإِنَّ لَهُ مِنْ الْأَجْرِ مِثْلَ مَنْ عَمِلَ بِهَا مِنْ
غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْئًا، وَمَنْ ابْتَدَعَ
بِدْعَةً ضَلَالَةً لَا يَرْضَاهَا اللَّهُ وَرَسُولُهُ كَانَ عَلَيْهِ
مِثْلُ آثَامِ مَنْ عَمِلَ بِهَا لَا يَنْقُصُ ذَلِكَ مِنْ
أَوْزَارِ النَّاسِ شَيْئًا».

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. Muḥammad bin 'Uyainah is

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
وَمُحَمَّدُ بْنُ عُيَيْنَةَ، هُوَ مِصْبِيئِي شَامِيٌّ، وَكَثِيرٌ

Al-Miṣṣīṣī, from Ash-Shām, and Kathīr bin ‘Abdullāh is Ibn ‘Amr bin ‘Awf Al-Muzanī.

بُنْ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرٍو بْنِ عَوْفِ الْمُرَيْيِ .

تخریج: [إسناده ضعيف جدًا] وأخرجه ابن ماجه، المقدمة، باب من أحيا سنة قد أميتت، ح: ٢٠٩ من حديث كثير بن عبدالله به وهو ضعيف جدًا كما تقدم: ٢٦٣٠ .

2678. Anas bin Mālik narrated: “The Messenger of Allāh ﷺ said to me: ‘O my son! If you are capable of (waking up in) the morning and (ending) the evening, while there is nothing of deception in your heart for anyone, then do so.’ Then he said to me: ‘O my son! That is from my *Sunnah*. Whoever revives my *Sunnah* then he has loved me. And whoever loved me, he shall be with me in Paradise.” (Da‘if)

And there is a lengthy story along with the *Hadīth*.

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb* from this route. Muḥammad bin ‘Abdullāh Al-Anṣārī is trustworthy, and his father is trustworthy. ‘Alī bin Zaid (narrators in the chain) is truthful, but he sometimes narrates something in *Marfū‘* form when others narrate it in *Mawqūf* form. I heard Muḥammad bin Bash-shār saying: “Abū Al-Walid said: ‘Shu‘bah said: ‘Alī bin Zaid narrated to us – and he would narrate in *Marfū‘* form – and we do not know any narration of Sa‘eed bin Al-Musayyab from Anas except this *Hadīth* in its entirety.

‘Abbād [bin Maisarah] Al-Minqarī reported this *Hadīth* from ‘Alī bin Zaid from Anas, and he did not

٢٦٧٨ - حَدَّثَنَا مُسْلِمٌ بْنُ حَاتِمِ الْأَنْصَارِيِّ الْبُصْرِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا بُنَيَّ إِنْ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِشٌّ لِأَحَدٍ فَافْعَلْ»، ثُمَّ قَالَ لِي: «يَا بُنَيَّ وَذَلِكَ مِنْ سُنَّتِي، وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحْبَبَنِي وَمَنْ أَحْبَبَنِي كَانَ مَعِي فِي الْجَنَّةِ». وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ ثِقَةٌ وَأَبُوهُ ثِقَةٌ. وَعَلِيُّ بْنُ زَيْدٍ صَدُوقٌ إِلَّا أَنَّهُ رُبَّمَا يَرْفَعُ الشَّيْءَ الَّذِي يُوقِفُهُ غَيْرُهُ وَسَمِعْتُ مُحَمَّدَ بْنَ بَشَّارٍ يَقُولُ: قَالَ أَبُو الْوَلِيدِ: قَالَ شُعْبَةُ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ، وَكَانَ رَفَاعًا وَلَا نَعْرِفُ لِسَعِيدِ بْنِ الْمُسَيْبِ عَنْ أَنَسِ رِوَايَةً إِلَّا هَذَا الْحَدِيثَ بِطَوِيلِهِ. وَقَدْ رَوَى عَبَّادُ [بْنُ مَيْسَرَةَ] الْمِنْقَرِيُّ هَذَا الْحَدِيثَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَنَسٍ وَلَمْ يَذْكَرْ فِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ.

[قَالَ أَبُو عِيسَى:] وَذَكَرْتُ بِهِ مُحَمَّدَ بْنَ إِسْمَاعِيلَ، فَلَمْ يَعْرِفْهُ وَلَمْ يَعْرِفْ لِسَعِيدِ بْنِ

mention "from Sa'eed bin Al-Musayyab" in it.

[Abū 'Eisā said:] I conferred with Muḥammad bin Ismā'il about it, but he did not know it, nor did he know of Sa'eed bin Al-Musayyab reporting this *Ḥadīth*, or any other *Ḥadīth* from Anas bin Mālik. Anas bin Mālik died during the year ninety-three, and Sa'eed bin Al-Musayyab died two years after him, in the year ninety-five.

المُسَيَّبِ عَنْ أَنَسٍ هَذَا الْحَدِيثَ وَلَا غَيْرَهُ
وَمَاتَ أَنَسُ بِنُ مَالِكٍ سَنَةَ ثَلَاثٍ وَتِسْعِينَ،
وَمَاتَ سَعِيدُ بْنُ الْمُسَيَّبِ بَعْدَهُ بِسِتِّينَ مَاتَ
سَنَةَ خَمْسٍ وَتِسْعِينَ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الصغير: ٣٢/٢، ٣٣ من حديث مسلم بن حاتم الأنصاري به مطولاً وقال: "تفرد به مسلم الأنصاري وكان ثقة" ويأتي طرفه: ٢٦٩٨ * علي ابن زيد بن جدعان: ضعيف مشهور.

Chapter 17. Regarding Refraining From What Was Prohibited By The Messenger Of Allāh ﷺ

2679. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Leave me with what I left you. When I narrate a *Ḥadīth* to you, then take it from me. The people before you were only destroyed by their excessive questioning and disagreeing with their Prophets." (Ṣaḥīḥ)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ١٧) - بَابُ: فِي الْإِنْتِهَاءِ عَمَّا
نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ (التحفة ١٧)

٢٦٧٩ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ
عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اتْرُكُونِي
مَا تَرَكْتُكُمْ، فَإِذَا حَدَّثْتُكُمْ فَخُذُوا عَنِّي، فَإِنَّمَا
هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ
وَإِخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: وأخرجه مسلم، الفضائل، باب توقيره ﷺ، وترك إكثار سؤاله عما لا ضرورة إليه ... إلخ، ح: ١٣٣٧/١٣١ بعد، ح: ٢٣٥٧ من حديث أبي معاوية الضرير به ورواه البخاري، ح: ٧٢٨٨ من طريق آخر عن أبي هريرة.

Comments:

This *Ḥadīth* proves that opposing the saying of the Messenger of Allāh ﷺ after having knowledge of it is a reason of *Ummah's* destruction and devastation. In these days, we see with our open eyes that the Muslim nation has fallen into a deep pit of regret because of ignoring their religion.

Chapter 18. What Has Been Related About The Scholar Of Al-Madīnah

2680. Abū Šāliḥ reported a narration from Abū Hurairah: “It shall soon be that people are beating the livers of camels^[1] seeking knowledge. But they will not find anyone more knowledgeable than a scholar of Al-Madīnah.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Šāḥiḥ*, it is a narration of Ibn ‘Uyainah. It has been reported that Ibn ‘Uyainah said about this when he was asked about the scholar of Al-Madīnah, he said that it is Mālik bin Anas.

Ishāq bin Mūsā said: “I heard Ibn ‘Uyainah say: ‘He is Al-‘Umarī, Az-Zāhid.’” His name is ‘Abdul-‘Azīz bin ‘Abdullāh. I heard Yahya bin Mūsā saying: “Abdur-Razzāq said: ‘He is Mālik bin Anas.’” [As for Al-‘Umarī, his name is ‘Abdul-‘Azīz bin ‘Abdullāh of the children of ‘Umar bin Al-Khaṭṭāb].^[2]

تخريج: [إسناده ضعيف] وأخرجه الحميدي، ح: ١١٥٥ وأحمد: ٢/٢٩٩ عن سفيان بن عيينة به وصرح بالسمع وصححه ابن حبان، ح: ٢٣٠٨ والحاكم: ١/٩٠، ٩١ على شرط مسلم، ووافقه الذهبي * ابن جريج وأبو الزبير عننا وله شواهد متقطع عند ابن عبد البر في الانتقاء، ص: ٢٠.

Comments:

The city of Al-Madīnah was a central and focal point for the knowledge of the Book and the *Sunnah* during the time of the noble Companions and the

(المعجم ١٨) - بَابُ مَا جَاءَ فِي عَالِمِ

الْمَدِينَةِ (التحفة ١٨)

٢٦٨٠ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الرَّزَّازُ، وَإِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَوَايَةً: يُوشِكُ أَنْ يَضْرِبَ النَّاسُ أَكْبَادَ الْإِبِلِ يَطْلُبُونَ الْعِلْمَ فَلَا يَجِدُونَ أَحَدًا أَعْلَمَ مِنْ عَالِمِ الْمَدِينَةِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ حَدِيثُ ابْنِ عُيَيْنَةَ. وَقَدْ رُوِيَ عَنِ ابْنِ عُيَيْنَةَ أَنَّهُ قَالَ فِي هَذَا: [سُئِلَ] مَنْ عَالِمِ الْمَدِينَةِ؟ فَقَالَ: إِنَّهُ مَالِكُ بْنُ أَنَسٍ.

[وَقَالَ إِسْحَاقُ بْنُ مُوسَى:] وَسَمِعْتُ ابْنَ عُيَيْنَةَ قَالَ: هُوَ الْعَمْرِيُّ الرَّاهِدُ وَاسْمُهُ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ وَسَمِعْتُ يَحْيَى بْنَ مُوسَى يَقُولُ: قَالَ عَبْدُ الرَّزَّاقِ: هُوَ مَالِكُ بْنُ أَنَسٍ [وَالْعَمْرِيُّ:] هُوَ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ مِنْ وَلَدِ عُمَرَ بْنِ الْخَطَّابِ.]

[1] Meaning that they are hastening and traveling upon them.

[2] *Hāfiẓ* Ibn Ḥajar considered it incorrect that it refers to ‘Abdul-‘Azīz, saving in the biography of ‘Abdullāh the son of this ‘Abdul-‘Azīz, that he - ‘Abdullāh is this Al-‘Umarī Az-Zāhid. See *At-Taqrīb* and *At-Tahdhīb*, and the narration from Ishāq bin Mūsā from Ibn ‘Uyainah; its chain is *Šāḥiḥ*. So take note, and the same is the case of what he narrated from ‘Abdur-Razzāq.

great Successors. Imām Mālik was such a personality in his time that he attracted people from all across the Muslim world.

Chapter 19. What Has Been Related About the Superiority Of Fiqh Over Worship

(المعجم ١٩) - بَابُ [مَا جَاءَ] فِي فَضْلِ الْفِقْهِ عَلَى الْعِبَادَةِ (التحفة ١٩)

2681. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “The *Faqīh* is harder on *Ash-Shaitān* than a thousand worshippers.” (Da‘īf)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route, as a narration of Al-Walīd bin Muslim.

٢٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا الْوَلِيدُ - هُوَ ابْنُ مُسْلِمٍ - : حَدَّثَنَا رَوْحُ بْنُ جِنَاحٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَقِيهٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَلَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. مِنْ حَدِيثِ الْوَلِيدِ ابْنِ مُسْلِمٍ.

تخريج: [إسناده ضعيف جداً] وأخرجه ابن ماجه، المقدمة، باب فضل العلماء والحث على طلب العلم، ح: ٢٢٢ من حديث الوليد بن مسلم به * روح بن جناح ضعفه الجمهور واتهمه ابن حبان وغيره.

Comments:

A dedicated worshipper who does not have firm knowledge, the benefit of his worship is restricted to his own self, and also it is easy for the Satan to misguide him; while a learned jurist does not only correct himself and is safe from the illusion of the Satan, but also he protects others against the plots, conspiracy and errors of the devil, and he guides them correctly by teaching the issues of religion.

2682. Qais bin Kathīr said: “A man from Al-Madīnah came to Abū Ad-Dardā’ when he was in Dimashq. So he said: ‘What brings you O my nephew?’ He replied: ‘A *Hadīth* has reached me which you have narrated from the Messenger of Allāh ﷺ.’ He said: ‘You did not come for some need?’ He said: ‘No.’ He said: ‘Did you come for trade?’ He said: ‘No.’ ‘I did not come except seeking this *Hadīth*.’ So he said: ‘Indeed, I heard the

٢٦٨٢ - حَدَّثَنَا مَحْمُودُ بْنُ خِدَاشٍ الْبُغْدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ: حَدَّثَنَا عَاصِمُ بْنُ رَجَاءِ بْنِ حَيَّوَةَ، عَنْ قَيْسِ ابْنِ كَثِيرٍ قَالَ: قَدِمَ رَجُلٌ مِنَ الْمَدِينَةِ عَلَى أَبِي الدَّرْدَاءِ وَهُوَ بِدِمَشْقَ فَقَالَ: مَا أَقْدَمَكَ يَا أَحْيَى؟ فَقَالَ: حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: أَمَا جِئْتَ لِحَاجَةٍ؟ قَالَ: لَا. قَالَ: أَمَا قَدِمْتَ لِتِجَارَةٍ؟ قَالَ:

Messenger of Allāh ﷺ saying: “Whoever takes a path upon which he seeks knowledge, then Allāh makes a path to Paradise easy for him. And indeed the angels lower their wings in approval to the one seeking knowledge, Indeed forgiveness is sought for the knowledgeable one by whomever is in the heavens and whomever is in the earth, even the fish in the waters. And superiority of the scholar over the worshipper is like the superiority of the moon over the rest of the celestial bodies. Indeed the scholars are the heirs of the Prophets, and the Prophets do not leave behind *Dīnār* or *Dirham*. The only legacy of the scholars is knowledge, so whoever takes from it, then he has indeed taken the most able share.”^[1] (*Da‘īf*)

[Abū ‘Eisā said:] We do not know of this *Ḥadīth* except through the narration of ‘*Āṣim bin Rajā’* bin *Ḥaiwah*, and to me, its chain is not connected. This is how *Maḥmūd bin Khidāsh* narrated this *Ḥadīth* to us. While this *Ḥadīth* has only been related from ‘*Āṣim bin Rajā’* bin *Ḥaiwah*, from *Dāwud bin Jamīl*, from *Kathīr bin Qais*, from *Abū Ad-Dardā’* from the Prophet ﷺ. This is more correct than the narration of *Maḥmūd bin Khidāsh*. [Muḥammad bin *Ismā‘il* saw this as more correct].

لَا، قَالَ: مَا جِئْتُ إِلَّا فِي طَلَبِ هَذَا الْحَدِيثِ. قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَلَكَ طَرِيقًا يَتَّبِعِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضَى لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالَمَ لَيَسْتَنْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْوَحْيَاتُ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ، كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، إِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ فَقَدْ أَخَذَ بِحِطِّ وَافِرٍ».

[قَالَ أَبُو عِيسَى:] وَلَا نَعْرِفُ هَذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ عَاصِمِ بْنِ رَجَاءِ بْنِ حَبِوَةَ، وَلَيْسَ إِسْنَادُهُ عِنْدِي بِمُتَّصِلٍ، هَكَذَا حَدَّثَنَا مُحَمَّدُ بْنُ خِدَاشٍ هَذَا الْحَدِيثَ وَإِنَّمَا يُرَوَى هَذَا الْحَدِيثُ عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَبِوَةَ، عَنْ دَاوُدَ بْنِ جَمِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ خِدَاشٍ [وَرَأَيْ مُحَمَّدَ بْنَ إِسْمَاعِيلَ هَذَا أَصَحَّ].

[1] Whatever it contains is also narrated in other authentic *Aḥādīth*. See Chapter 10 in the Book of Knowledge of *Ṣaḥīḥ Al-Bukhārī*, no. 2685 which follows, 2856 *Al-Bukhārī*, 2643 of *At-Tirmidhī*, and this *Ḥadīth* - *Al-Ḥāfiẓ* said there are chains to strengthen it - in *Fath Al-Bārī*, chapter 10 of the Book of Knowledge, and it was graded *Ṣaḥīḥ* by *Shaiḫh Al-Albānī*.

تخريج: [إسناده ضعيف] وصححه ابن حبان (الإحسان): ٨٨ وللحديث شواهد ضعيفة * حديث عاصم بن رجاء عن داود بن جميل: رواه ابن ماجه، ح: ٢٢٣ وأبو داود، ح: ٣٦٤١، داود وكثير ضعيفان.

Comments:

Although the light of stars is dim in the presence of the moon light, yet the light of the moon is not its own, it is the reflected light from the sun; similarly the knowledge of the scholars is extracted from the light of Prophethood (i.e. Qur'an and the *Sunnah*) due to it being radiant and glittering.

2683. Ibn Ashwa' narrated from Yazid bin Salamah Al-Ju'fi, he said: "Yazid bin Salamah said: 'O Messenger of Allāh! I heard so many narrations from you that I am afraid the last of them will cause me to forget the first of them. So narrate a statement to me that will encompass them.' So he said: 'Have *Taqwā* of Allāh with what you learn.'" (*Da'if*)

٢٦٨٣ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنِ ابْنِ أَشْوَعٍ، عَنْ يَزِيدِ بْنِ سَلَمَةَ الْجُعْفِيِّ قَالَ: قَالَ يَزِيدُ بْنُ سَلَمَةَ: يَا رَسُولَ اللَّهِ! إِنِّي [قَدْ] سَمِعْتُ مِنْكَ حَدِيثًا كَثِيرًا أَخَافُ أَنْ يَنْسِيَ أَوَّلُهُ آخِرُهُ. فَحَدَّثَنِي بِكَلِمَةٍ تَكُونُ جَمَاعًا، قَالَ: «اتَّقِ اللَّهَ فِيمَا تَعَلَّمُ».

[Abū 'Eisā said:] The chain for this *Hadīth* is not connected, it is *Mursal* in my view. To me, Ibn Ashwa' did not see Yazid bin Salamah. Ibn Ashwa's name is Sa'eed bin Ashwa'

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ [وَهُوَ عِنْدِي مُرْسَلٌ، وَلَمْ يُذْرِكْ عِنْدِي ابْنُ أَشْوَعٍ يَزِيدُ بْنُ سَلَمَةَ، وَابْنُ أَشْوَعٍ اسْمُهُ سَعِيدُ بْنُ أَشْوَعٍ].

تخريج: [إسناده ضعيف لانقطاعه] وأخرجه الطبراني في الكبير: ٢٢/٢٤٢، ح: ٦٣٣ من حديث هناد بن السري به وهو في الزهد له: ٤٦٦/٢، ح: ٩٣٦ * ابن أشوع هو سعيد بن عمرو بن أشوع.

Comments:

The extract and a full outcome of the whole religion is *Taqwā*, for this objective the Prophets, Messengers and the Books were sent; and *Taqwā* is to refrain from any kind of major and minor sins, it big and small.

2684. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Two things will not be together in a hypocrite: Good manners, and *Fiqh* in the religion." (*Da'if*)

٢٦٨٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا خَلْفُ ابْنِ أَبِي يُوَيْبِ الْعَامِرِيِّ عَنْ عَوْفٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَضَلَتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ: حُسْنُ سَمْتٍ، وَلَا فِقْهُ فِي الدِّينِ».

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. We do not know of this

Hadīth as a narration of ‘Awf except through the narration of this Shaikh, Khalaf bin Ayyūb Al-‘Āmirī. I have not seen anyone reporting from him other than [Abū Kuraib] Muḥammad bin Al-‘Alā’, and I do not know how he is.^[1]

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَلَا نَعْرِفُ هَذَا الْحَدِيثَ مِنْ حَدِيثِ عَوْفٍ إِلَّا مِنْ حَدِيثِ هَذَا الشَّيْخِ خَلْفِ بْنِ أَيُّوبَ الْعَامِرِيِّ، وَلَمْ أَرَأْ أَحَدًا يَزُورِي عَنْهُ غَيْرَ [أَبِي كُرَيْبٍ] مُحَمَّدَ بْنِ الْعَلَاءِ، وَلَا أَدْرِي كَيْفَ هُوَ؟

تخريج: [إسناده ضعيف] وأخرجه العقيلي في الضعفاء: ٢٤/٢ من حديث أبي كريب محمد ابن العلاء به وله شواهد ضعيفة عند ابن المبارك (الزهدي، ح: ٤٥٩) والقضاعي وغيرهما * خلف ابن أيوب روى عنه أحمد بن حنبل وجماعة وهو صدوق مبتدع حدث عن عوف وقيس بمنالكير.

Comments:

The Noble Prophet ﷺ meant that a believer should develop these two characteristics in himself, the heart and the tongue of a hypocrite do not agree and tally with each other; therefore these characteristics are not found in a hypocrite.

2685. Abū Umāmah Al-Bāhili narrated: “Two men were mentioned before the Messenger of Allāh ﷺ. One of them a worshipper, and the other a scholar. So the Messenger of Allāh ﷺ said: ‘The superiority of the scholar over the worshipper is like my superiority over the least of you.’ Then the Messenger of Allāh ﷺ said: ‘Indeed Allāh, His Angels, the inhabitants of the heavens and the earths – even the ant in his hole, even the fish – say *Ṣalāt* upon the one who teaches the people to do good.’” (*Ḥasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ*. [He said:] I heard Abū ‘Ammār Al-Ḥusain bin Ḥuraith Al-Khuzā’i saying: “I heard Al-Fuḍail bin ‘Iyāḍ saying:

٢٦٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى [الصَّنْعَانِيُّ]: حَدَّثَنَا سَلْمَةُ بْنُ رَجَاءٍ: حَدَّثَنَا الْوَلِيدُ بْنُ جَبْرِ: حَدَّثَنَا الْقَاسِمُ أَبُو عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: ذَكَرَ لِرَسُولِ اللَّهِ ﷺ رَجُلَانِ أَحَدُهُمَا: عَابِدٌ وَالْآخَرُ عَالِمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَضَّلْتُ الْعَالِمَ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ حَتَّى النَّمْلَةِ فِي جُحْرِهَا وَحَتَّى الْحُوتِ لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ».

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ. [قَالَ:] سَمِعْتُ أَبَا عَمَّارِ الْحُسَيْنِ بْنَ حُرَيْثِ الْخُرَازِيِّ يَقُولُ: سَمِعْتُ

[1] See *Aṣ-Ṣaḥīḥah* no. 278 where it was graded *Ṣaḥīḥ*.

‘The scholar who works in teaching is regarded a great man in the domain of the heavens.’”

الْفَضِيلَ بْنَ عِيَاضٍ يَقُولُ: عَالِمٌ عَامِلٌ مُعَلِّمٌ يُدْعَى كَبِيرًا فِي مَلَكُوتِ السَّمَوَاتِ.

تخريج: [إسناده حسن] وأخرجه الطبراني في الكبير: ٢٧٨/٨، ح: ٧٩١١ من حديث سلمة ابن رجاء به * الوليد بن جميل: حسن الحديث، تسهيل الحاجة، ح: ٣٧٢٥ وأثر فضيل بن عياض: صحيح عنه.

Comments:

It is proven from these *Ahādīth* that the knowledge of which the virtues and merits are mentioned in the *Ahādīth* is the knowledge of the Book, the *Sunnah* and Islam.

2686. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “The believer will never be satisfied with the good he hears, until he ends up in Paradise.” (Da‘īf)

٢٦٨٦ - حَدَّثَنَا عَمْرُ بْنُ حَفْصِ الشَّيْبَانِيِّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرٍو ابْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَنْ يَشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ حَتَّى يَكُونَ مِنْتَهَاهُ الْجَنَّةُ» هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

This *Hadīth* is *Hasan Gharīb*.

تخريج: [إسناده ضعيف] وأخرجه الحاكم وأبو نعيم في أخبار أصبهان: ٢٣٦/١ من حديث ابن وهب به وصححه ابن حبان، ح: ٣٨٥ والحاكم: ١٣٠/٤ ووافقه الذهبي * انظر، ح: ٢٠٣٣ لعلته.

Comments:

A believer remains a student of knowledge until his death, and he is never full with the struggle and desire for the knowledge of religion; his end is Paradise, Allāh Willing!

2687. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The wise statement is the lost property of the believer, so wherever he finds it, then he is more worthy of it.” (Da‘īf)

٢٦٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمَرَ بْنِ الْوَلِيدِ الْكِنْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ إِبْرَاهِيمَ ابْنِ الْفَضْلِ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَلِمَةُ الْحِكْمَةُ صَالَةٌ الْمُؤْمِنِ، فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا».

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. Ibrāhīm bin Al-Faḍl [Al-Madani] Al-Makhzūmī is weak in *Hadīth* [due to his memory].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَإِبْرَاهِيمُ بْنُ الْفَضْلِ [الْمَدَنِيُّ] الْمَخْزُومِيُّ ضَعِيفٌ فِي الْحَدِيثِ [مِنْ قَبْلِ حِفْظِهِ].

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب الحكمة، ح: ٤١٦٩ من حديث ابن نمير به.

Comments:

In the creation and nature of human, the passion of obedience and submission is planted, which is the origin and source of every good and righteousness; but because of worldly benefits, objectives and lusts it becomes neglectful of good and righteousness, whereas the demand of its nature and habit is to accept everything that is good and perfect.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

23. The Chapters On Seeking Permission And On Manners From The Messenger Of Allāh ﷺ

(المعجم ٤٠) - أَبْوَابُ الْأَسْتِئْذَانِ
وَالْأَدَابِ عَنِ رَسُولِ اللَّهِ ﷺ
(التحفة ٣٦)

Chapter 1. What Has Been Reported About Spreading The *Salām*

(المعجم ١) - بَابُ مَا جَاءَ فِي إِفْشَاءِ
السَّلَامِ (التحفة ١)

2688. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I inform you about a matter which if you do it, then you will love one another? Spread the *Salām* among each other." (*Ṣaḥīḥ*)

٢٦٨٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَلَا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا أَنْتُمْ فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ».

There are narrations on this topic from 'Abdullāh bin Salām, Shuraiḥ bin Hānī from his father, 'Abdullāh bin 'Amr, Al-Barā', Anas and Ibn 'Umar.

وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ وَشُرَيْحِ بْنِ هَانِيٍّ، عَنْ أَبِيهِ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَالْبَرَاءِ وَأَنْسِ وَإِبْنِ عُمَرَ.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: وأخرجه مسلم، الإيمان، باب بيان أنه لا يدخل الجنة إلا المؤمنون ... إلخ، ح: ٥٤ من حديث أبي معاوية الضرير به * وفي الباب عن عبدالله بن سلام [تقدم: ٢٤٨٥] وشريح ابن هانئ عن أبيه [البخاري في الأدب المفرد، ح: ٨١١] وعبدالله بن عمرو [تقدم: ١٨٥٥] والبراء [يأتي: ٢٧٢٦] وأنس [البيهقي في شعب الإيمان، ح: ٣٣٦٧] وابن عمر [ابن ماجه، ح: ٣٢٥٢].

Comments:

It is proven from this *Hadīth* that the Faith, for which is the good news and promise of entry to Paradise, is not merely the utterance of this phrase, it is in fact so comprehensive that the mutual love and compassion of the people of Faith is also a part of it.

Chapter 2. What Has Been Mentioned About The Virtue Of The *Salām*

2689. ‘Imrān bin Ḥuṣain narrated: “A man came to the Prophet ﷺ and said: ‘*As-Salāmu ‘Alaikum* (Peace be upon you).’” [He said:] “So the Prophet ﷺ said: ‘Ten.’ Then another came and he said: ‘*As-Salāmu ‘Alaikum Wa Raḥmatullāh* (Peace be upon you, and the mercy of Allāh).’ So the Prophet ﷺ said: ‘Twenty.’ Then another came and said: ‘*As-Salāmu ‘Alaikum Wa Raḥmatullāhi Wa Barakātuh* (Peace be upon you, and the mercy of Allāh, and His blessings).’ So the Prophet ﷺ said: ‘Thirty.’” (*Ḥasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan* [*Saḥīḥ*] *Gharīb* from this route, as a narration of ‘Imrān bin Ḥuṣain.

There is something on this topic from Abū Sa‘eed, ‘Alī and Sahl bin Ḥunayf.

(المعجم ٢) - بَابُ مَا ذُكِرَ فِي فَضْلِ
السَّلَامِ (التحفة ٢)

٢٦٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ
وَالْحُسَيْنُ بْنُ مُحَمَّدٍ الْجُرَيْرِيُّ الْبَلْخِيُّ،
قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ جَعْفَرِ بْنِ
سُلَيْمَانَ الصُّبُعِيِّ، عَنْ عَوْفٍ، عَنْ أَبِي
رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا جَاءَ
إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، [قَالَ:]
فَقَالَ النَّبِيُّ ﷺ: «عَشْرٌ»، ثُمَّ جَاءَ آخَرَ فَقَالَ:
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ:
«عِشْرُونَ»، ثُمَّ جَاءَ آخَرَ فَقَالَ: السَّلَامُ
عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَقَالَ النَّبِيُّ ﷺ:
«ثَلَاثُونَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
[صَحِيحٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ
عِمْرَانَ بْنِ حُصَيْنٍ.

وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَعَلِيِّ وَسَهْلِ
ابْنِ حُنَيْفٍ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: كيف السلام، ح: ٥١٩٥ عن محمد بن كثير به وقواه الحافظ في فتح الباري: ٦/١١ وله شاهد عند ابن حبان (الإحسان): ٤٩٣ * وفي الباب عن أبي سعيد [لم أجده] وعلي [اليزار (كشف الأستار): ٤١٨/٢]، ح: ٢٠٠١ وابن السني، ح: [٢٣٢] وسهل بن حنيف [عبد بن حميد، ح: ٤٧٠ والطبراني في الكبير: ٧٦/٦، ح: ٥٥٦٣].

Comments:

All civilised and well-mannered nations of the world have particular customary words which they use to express love, kindness, emotion, honor

and good wishes, as they meet and encounter each other; and also to entertain, familiarise and please the person. For example: the Hindus say, 'Namaste' or 'Ram Ram'; the people of Europe in the morning say 'Good Morning' and in the evening 'Good Evening' etc. But the special phrase that Islam chose and assigned for the purpose '*As-Salāmu 'Alaikum*' is a phrase of love, kindness, honor and greatness, better than this cannot ever be imagined.

Chapter 3. What Has Been Related About That Seeking Permission Is Three Times

(المعجم ٣) - بَابُ مَا جَاءَ فِي
الْأَسْتِئْذَانِ ثَلَاثَ (التحفة ٣)

2690. Abū Sa'eed narrated: "Abū Mūsā sought permission to enter upon 'Umar. He said: '*As-Salāmu 'Alaikum* (Peace be upon you). May I enter?' 'Umar said: 'Once.' Then he was silent for some time. Then he said: '*As-Salāmu 'Alaikum* (Peace be upon you). May I enter?' 'Umar said: 'Twice.' Then he was silent for some time. Then he said: '*As-Salāmu 'Alaikum* (Peace be upon you). May I enter?' So 'Umar said: 'Three times.' Then he (Abū Mūsā) left. 'Umar said to the gate-keeper: 'What did he do?' He replied: 'He left.' He said: 'Bring him to me.' So when he came, 'Umar said to him: 'What is this that you have done?' He said: 'The *Sunnah*.' He said: 'The *Sunnah*? By Allāh! You had better bring me proof or a witness to clarify this, or I will do this or that to you.'" He said: "So he came to us while we were sitting with the *Anṣār*. He said: 'O people of the *Anṣār*! Are you not the most knowledgeable people about the *Aḥādīth* of the Messenger of Allāh ﷺ? Did the Messenger of Allāh ﷺ not say: "Seeking permission is to be done

٢٦٩٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ. فَقَالَ: السَّلَامُ عَلَيْكُمْ أَدْخُلْ؟ فَقَالَ عُمَرُ: وَاحِدَةٌ، ثُمَّ سَكَتَ سَاعَةً، ثُمَّ قَالَ: السَّلَامُ عَلَيْكُمْ أَدْخُلْ؟ فَقَالَ عُمَرُ: اثْنَتَانِ، ثُمَّ سَكَتَ سَاعَةً، فَقَالَ: السَّلَامُ عَلَيْكُمْ أَدْخُلْ؟ فَقَالَ عُمَرُ: ثَلَاثٌ، ثُمَّ رَجَعَ، فَقَالَ عُمَرُ لِلْبَوَّابِ: مَا صَنَعَ؟ قَالَ: رَجَعَ، قَالَ: عَلَيَّ بِهِ. فَلَمَّا جَاءَهُ قَالَ: مَا هَذَا الَّذِي صَنَعْتَ، قَالَ: السُّنَّةُ. قَالَ: السُّنَّةُ؟ وَاللَّهِ لَتَأْتِيَنِي عَلَى هَذَا بِيْرَهَانَ [أَوْ بَيِّنَةٌ أَوْ لَأَفْعَلَنَّ بِكَ، قَالَ: فَأَتَانَا وَنَحْنُ رُقُقَةٌ مِنَ الْأَنْصَارِ، فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ! أَلَسْتُمْ أَعْلَمَ النَّاسِ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ؟ أَلَمْ يَقُلْ رَسُولُ اللَّهِ ﷺ: «الْأَسْتِئْذَانُ ثَلَاثٌ، فَإِنْ أَدِنَ لَكَ وَإِلَّا فَارْجِعْ»؟ فَجَعَلَ الْقَوْمُ يُمَارِضُونَهُ، قَالَ أَبُو سَعِيدٍ: ثُمَّ رَفَعْتُ رَأْسِي إِلَيْهِ فَقُلْتُ: مَا أَصَابَكَ فِي هَذَا مِنَ الْعُقُوبَةِ فَأَنَا شَرِيكَكَ قَالَ: فَأَتَى عُمَرَ فَأَخْبَرَهُ بِذَلِكَ،

three times. Either you are permitted, or otherwise leave.”? The people began joking.” Abū Sa‘eed said: “Then I raised my head toward him and said: ‘Whatever punishment you are afflicted with because of this, then I shall be your partner in it.’” So he went to ‘Umar to inform him about it, and ‘Umar said: “I did not know about this.” (*Ṣaḥīḥ*)

There are narrations on this topic from ‘Alī and Umm Ṭāriq the freed slave of Sa‘d.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Al-Jurairī’s name is Sa‘eed bin Iyās, his *Kunyaḥ* is Abū Mas‘ūd. Others besides him also reported this from Abū Naḍrah. Abū Naḍrah Al-‘Abdī’s name is Al-Mundhir bin Mālik bin Quṭa‘ah.

فَقَالَ عُمَرُ: مَا كُنْتُ عَلِمْتُ بِهَذَا.
وَفِي الْبَابِ عَنْ عَلِيٍّ وَأُمِّ طَارِقِ مَوْلَاةِ
سَعْدِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَالْجُرَيْرِيُّ اسْمُهُ سَعِيدُ بْنُ إِيَّاسٍ
يُكْنَى أَبَا مَسْعُودٍ وَقَدْ رَوَى هَذَا غَيْرُهُ أَيْضًا
عَنْ أَبِي نَضْرَةَ، وَأَبُو نَضْرَةَ الْعَبْدِيُّ اسْمُهُ
الْمُنْدِرِيُّ بْنُ مَالِكِ بْنِ قُطَعَةَ.

تخريج: وأخرجه مسلم، الآداب، باب الاستئذان، ح: ٢١٥٣/٣٥ ب من حديث سعيد بن إياس الجريري به وأصله عند البخاري، ح: ٦٢٤٥ من حديث أبي سعيد * وفي الباب عن علي (لم أجده) [وأم طارق مولاة سعد [أحمد: ٦/٣٧٨].

Comments:

It is known through various *Aḥādīth* that the right procedure to seek permission of entry to meet one is that first he should say ‘*Assalāmu Alaikum*’, thereafter he should ask for entry. If he did not get an answer, he should do so a second time, in case of not receiving a reply he should say ‘*Assalāmu Alaikum*’ a third time and seek permission; if there is no reply even the third time, then he should go back.

2691. Ibn ‘Abbās narrated that ‘Umar bin Al-Khaṭṭāb said: “I sought permission (to enter) from the Messenger of Allāh ﷺ three times, then he permitted me.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Abū Zumail’s (a

٢٦٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
عُمَرُ بْنُ يُوسُفَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ:
حَدَّثَنِي أَبُو زُمَيْلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ:
حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: اسْتَأْذَنْتُ عَلَى
رَسُولِ اللَّهِ ﷺ ثَلَاثًا فَأَذِنَ لِي.

narrator) name is Simāk Al-Ḥanafī.

To us, ‘Umar only rebuked Abū Mūsā, when he reported (from the Prophet ﷺ) that he ﷺ said: “Seeking permission is to be done three times. Either you are permitted, or otherwise leave,” for ‘Umar had sought permission from the Prophet ﷺ three times, and he admitted him, and he did not know about what Abū Mūsā narrated from the Prophet ﷺ saying: “Either you are permitted, or otherwise leave.”

تخریج: وأخرجه مسلم، ح: ۱۴۷۹ من حدیث عمر بن یونس مطولاً وهذا مختصر منه جداً، ورواه البخاري، ح: ۸۹ من حدیث ابن عباس.

Comments:

‘Umar ﷺ, following his own incident, wanted to grant him permission after the third time but he went back; the incident of ‘Umar is of the time when the Prophet ﷺ had *Iylā* with his wives, and he ﷺ stayed on his own on the balcony.

Chapter 4. What Has Been Related About How To Return The *Salām*

2692. Abū Hurairah narrated: “A man entered the *Masjid* and performed *Ṣalāt* while the Messenger of Allāh ﷺ was sitting at the back of the *Masjid*. Then he came to greet him, so the Messenger of Allāh ﷺ said: ‘*Wa ‘Alaikum* (and upon you); go back and pray for indeed you have not prayed.’” And he mentioned the *Hadīth* in its entirety. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan*. Yaḥya bin Sa‘eed Al-Qaṭṭān reported this *Hadīth* from ‘Ubaidullāh bin ‘Umar from Sa‘eed Al-Maqburī. So he said: “From his father, from Abū Hurairah.” [And

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكُ الْحَنَفِيُّ، وَإِنَّمَا أَنْكَرَ عُمَرُ، عِنْدَنَا، عَلَى أَبِي مُوسَى جِئِنَ رَوَى [عَنِ النَّبِيِّ ﷺ] أَنَّهُ قَالَ: «الاسْتِثْنَاءُ ثَلَاثٌ فَإِذَا أُذِنَ لَكَ وَإِلَّا فَارْجِعْ»، وَقَدْ كَانَ عُمَرُ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ ثَلَاثًا فَأُذِنَ لَهُ، وَلَمْ يَكُنْ عَلِيمًا هَذَا الَّذِي رَوَاهُ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «فَإِنْ أُذِنَ لَكَ وَإِلَّا فَارْجِعْ».

(المعجم ۴) - بَابُ [مَا جَاءَ] كَيْفَ رَدُّ السَّلَامِ (التحفة ۴)

۲۶۹۲ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلَ رَجُلٌ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ، ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ وَرَوَى يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ هَذَا عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ الْمُقْبَرِيِّ فَقَالَ: عَنْ

he did not mention, “to greet him” in it and he said: ‘And upon you.’ The narration of Yahyā bin Sa‘eed is more correct.

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [وَلَمْ يَذْكُرْ فِيهِ فَسَلَّمَ عَلَيْهِ وَقَالَ: «وَعَلَيْكَ». قَالَ:] وَحَدِيثُ يَحْيَى ابْنِ سَعِيدٍ أَصَحُّ.

تخریج: وأخرجه البخاري، الاستئذان، باب من رد فقال: عليك السلام، ح: ٦٢٥١ عن إسحاق بن منصور به وله طريق آخر عند مسلم، ح: ٣٩٧ والبخاري، ح: ٧٥٧.

Comments:

The version of *Al-Bukhārī* and *Muslim* is ‘*Wa ‘Alaikas-Salām*’ which tells that the reply to salutation begins with ‘Wa’ (and). Saying *Salām* is *Sunnah* and answering it is compulsory.

Chapter 5. What Has Been Related About Conveying The Salām

(المعجم ٥) - بَابُ [مَا جَاءَ] فِي تَبْلِيغِ السَّلَامِ (التحفة ٥)

2693. Abū Salamah narrated that ‘Āishah narrated to him that the Messenger of Allāh ﷺ said to her: “Indeed Jibrīl has sent *Salām* to you.” She said: “And upon him be peace and the mercy of Allāh and His blessings.” (*Sahīh*)

٢٦٩٣ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ عَامِرِ [الشَّعْبِيِّ]: حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ عَائِشَةَ حَدَّثَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا: «إِنَّ جِبْرِيلَ يَقْرئُكَ السَّلَامَ»، قَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. وَفِي الْبَابِ عَنْ رَجُلٍ مِنْ بَنِي نُمَيْرٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ.

There is something on this topic from a man from Banū Numair from his father, from his grandfather.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣahīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Az-Zuhri also reported it from Abū Salamah from ‘Āishah.

وَقَدْ رَوَاهُ الزُّهْرِيُّ أَيْضًا عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ.

تخریج: وأخرجه البخاري، الاستئذان، باب: إذا قال: فلان يقرئك السلام، ح: ٦٢٥٣ ومسلم، ح: ٢٤٤٧ من حديث زكريا به * وفي الباب عن رجل من بني نمير عن أبيه عن جده [أبو داود، ح: ٢٩٣٤].

Comments:

If one sends *Salām* to an absent person, this *Salām* should be conveyed and it should be answered too. The answer to *Salām* should be given in the best form and it is better if the conveyer is also included in response to *Salām*. [*Tuhfat Al-Aḥwadhī*, vol. 3, p. 386]

Chapter 6. What Has Been Related About The Superiority Of The One Who Initiates The *Salām*

2694. Abū Umāmah said: “They said: ‘O Messenger of Allāh! When two men meet, which of them initiates the *Salām*?’ He said: ‘The nearest of them to Allāh.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan*. He said: Muḥammad said: “Abū Farwah Ar-Rahāwī is *Muqārib* (average) in *Hadīth*, except that his son Muḥammad bin Yazīd reports *Munkar* narrations from him.”

(المعجم ٦) - بَابُ [مَا جَاءَ] فِي فَضْلِ الَّذِي يَبْدَأُ بِالسَّلَامِ (التحفة ٦)

٢٦٩٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا قُرْآنُ بْنُ تَمَّامٍ الْأَسَدِيُّ عَنْ أَبِي فَرَوَةَ الرَّهَاطِيِّ يَزِيدُ بْنُ سِتَّانٍ، عَنْ سُلَيْمِ بْنِ عَامِرٍ، عَنْ أَبِي أُمَامَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! الرَّجُلَانِ يَلْتَقِيَانِ أَيُّهُمَا يَبْدَأُ بِالسَّلَامِ؟ فَقَالَ: «أَوْلَاهُمَا بِاللَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. قَالَ: مُحَمَّدٌ أَبُو فَرَوَةَ الرَّهَاطِيُّ مُقَارِبُ الْحَدِيثِ إِلَّا أَنَّ ابْنَهُ مُحَمَّدَ بْنَ يَزِيدٍ يَرَوِي عَنْهُ مَنَاقِبًا.

تخريج: [صحيح] ورواه أبو داود، الأدب، باب: في فضل من بدأ بالسلام، ح: ٥١٩٧ من طريق آخر عن أبي أمامة به.

Comments:

Saying *Salām* first is a symbol of a heart being pure of the iniquity of pride and arrogance. Only that person tries to be first in saying *Salām* who is a seeker of Allāh’s Nearness and Mercy.

Chapter 7. What Has Been Related About It Being Disliked To Gesture With The Hand When Giving The *Salām*

2695. ‘Amr bin Shu‘aib narrated from his father, from his grandfather that the Messenger of Allāh ﷺ said: “He is not one of us who resembles other than us, nor who resembles the Jews nor the Christians. For indeed greeting of the Jews is the pointing of the finger, and the greeting of the Christians is waving with the hand.” (*Da‘if*)

[Abū ‘Eīsā said:] The chain for

(المعجم ٧) - بَابُ [مَا جَاءَ] فِي كَرَاهِيَةِ إِشَارَةِ الْيَدِ فِي السَّلَامِ (التحفة ٧)

٢٦٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ تَشَبَهَ بِغَيْرِنَا لَا تَشَبَّهُوا بِالْيَهُودِ وَلَا بِالنَّصَارَى، فَإِنَّ تَسْلِيمَ الْيَهُودِ الْإِشَارَةُ بِالْأَصَابِعِ، وَتَسْلِيمَ النَّصَارَى الْإِشَارَةُ بِالْأَكْفُفِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ إِسْنَادُهُ ضَعِيفٌ، وَرَوَى ابْنُ الْمُبَارَكِ هَذَا الْحَدِيثَ

this *Hadīth* is weak. Ibn Al-Mubārak reported this *Hadīth* from Ibn Lahī'ah but he did not narrate it in *Marfū'* form.

عَنِ ابْنِ لَهَيْعَةَ فَلَمْ يَرْفَعْهُ.

تخریج: [إسناده ضعيف] ورواه ابن الجوزي في العلل المتناهية: ٢/٢٣٤، ح: ١٢٠١ من طريق الترمذي به ابن لهيعة مدلس وعنن وللحديث شواهد ضعيفة عند الطبراني في الأوسط: ٨/١٨٤، ١٨٥، ح: ٧٣٧٦ والنسائي في الكبرى، ح: ١٠١٧٢ وغيرهما.

Comments:

Making a gesture of *Salām* merely with fingers, palm, or nodding with the head is not right, but if the hand is sometimes waved along with the wording '*Assalāmu Alaikum*', it will be right and it will not be regarded as imitation; or making gesture is also allowed if verbal response is impossible, for example: if one is unable to speak or one is offering prayer etc. [*Tuhfat Al-Ahwadhī*, vol. 3 p. 386]

Chapter 8. What Has Been Related About Giving The *Salām* To The Young

(المعجم ٨) - بَابُ مَا جَاءَ فِي التَّسْلِيمِ عَلَى الصَّبِيَّانِ (التحفة ٨)

2696. Sayyār said: "I was walking with Thābit Al-Bunānī. He passed by some boys, so he said *Salām* to them. Then Thābit said: 'I was with Anas when he passed by some boys and gave the *Salām* to them, and Anas said: I was with the Prophet ﷺ when he passed by some boys and he gave the *Salām* to them.'" (*Saḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Saḥīḥ*. More than one narrator reported it from Thābit Al-Bunānī, and it has been reported through other routes from Anas.

(Another chain) from Anas, from the Prophet ﷺ with similar meaning.

٢٦٩٦ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَتَّابٍ سَهْلُ بْنُ حَمَّادٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارٍ قَالَ: كُنْتُ أَمْشِي مَعَ ثَابِتِ الْبُنَّانِيِّ فَمَرَّ عَلَيَّ صَبِيَّانِ فَسَلَّمَ عَلَيْهِمْ، فَقَالَ ثَابِتٌ: كُنْتُ مَعَ أَنَسٍ فَمَرَّ عَلَيَّ صَبِيَّانِ فَسَلَّمَ عَلَيْهِمْ، فَقَالَ أَنَسٌ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَمَرَّ عَلَيَّ صَبِيَّانِ فَسَلَّمَ عَلَيْهِمْ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَرَوَاهُ غَيْرٌ وَاحِدٌ عَنْ ثَابِتٍ، وَرَوَى مِنْ غَيْرِهِ وَجْهٌ عَنْ أَنَسٍ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: متفق عليه، وأخرجه البخاري، الاستذنان، باب التسليم على الصبيان، ح: ٦٢٤٧ ومسلم، ح: ٢١٦٨ من حديث شعبة به وحديث قتيبة رواه النسائي في عمل اليوم والليلة، ح: ٣٢٩ وسنده حسن.

Comments:

Saying *Salām* to someone who is younger than oneself is a sign of love, affection, kindness, benevolence and compassion for them, and it is a proof of a person's humbleness and gentleness; and thus they also learn the etiquettes of Islamic meeting and greeting.

Chapter 9. What Has Been Related About Giving The *Salām* To Women

2697. Asmā' bint Yazīd narrated that the Messenger of Allāh ﷺ passed through the *Masjid* one day, and a group of women were sitting, so he motioned his hand with the *Salām* – 'Abdul-Ḥamīd (one of the narrators) gestured with his hand. (*Hasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. Aḥmad bin Ḥanbal said: "There is nothing wrong with the narration of 'Abdul-Ḥamīd bin Bahrām from *Shahr* bin Ḥawshab." Muḥammad [bin Ismā'il] said: "*Shahr* is *Hasan* in *Ḥadīth*." And he strengthened his case, he said: "Only Ibn 'Awn criticized him. Then he reported from Hilāl bin Abī Zainab from *Shahr* bin Ḥashab."

Abū Dāwud [Al-Maṣāḥifī Al-Balkhī] narrated to us (he said): "An-Naḍr bin *Shumail* narrated to us that Ibn 'Awn said: 'They stabbed *Sharh*.'" Abū Dāwud said: "An-Naḍr said: 'They stabbed him – meaning they reviled him.'" And they only reviled him because he worked for the *Sulṭān*.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في السلام على النساء، ح: ٥٢٠٤ وابن ماجه، ح: ٣٧٠١ من حديث شهر بن حوشب به وتابعه مهاجر الأنصاري عند البخاري في الأدب المفرد * قول ابن عون: صحيح عنه والصواب في شهر أنه حسن الحديث.

(المعجم ٩) - بَابُ مَا جَاءَ فِي التَّسْلِيمِ عَلَى النِّسَاءِ (التحفة ٩)

٢٦٩٧ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ أَنَّهُ سَمِعَ شَهْرَ بْنَ حَوْشَبٍ يَقُولُ: سَمِعْتُ أَسْمَاءَ بِنْتِ يَزِيدٍ تَحَدَّثُ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ فِي الْمَسْجِدِ يَوْمًا وَعُضْبَةٌ مِنَ النِّسَاءِ قَعُودٌ فَأَلْوَى بِيَدِهِ بِالتَّسْلِيمِ. وَأَشَارَ عَبْدُ الْحَمِيدِ بِيَدِهِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: لَا بَأْسَ بِحَدِيثِ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ عَنِ شَهْرِ بْنِ حَوْشَبٍ وَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ:] شَهْرٌ حَسَنُ الْحَدِيثِ. وَقَوَى أَمْرَهُ، وَقَالَ: إِنَّمَا تَكَلَّمَ فِيهِ ابْنُ عَوْنٍ. ثُمَّ رَوَى عَنِ هِلَالِ بْنِ أَبِي زَيْنَبٍ عَنِ شَهْرِ بْنِ حَوْشَبٍ.

حَدَّثَنَا أَبُو دَاوُدَ [المصاحفي بلخي]: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنِ ابْنِ عَوْنٍ، قَالَ: إِنَّ شَهْرًا نَزَّكُوهُ. قَالَ أَبُو دَاوُدَ: قَالَ النَّضْرُ: نَزَّكُوهُ أَي طَعَنُوا فِيهِ. وَإِنَّمَا طَعَنُوا فِيهِ لِأَنَّهُ وَلِيَ أَمْرَ السُّلْطَانِ.

Comments:

The Prophet ﷺ gestured along with the words of *Salām*. It is proven through various *Ahādīth* that if there is no danger of *Fitnah* (temptation, ill-doubt, slander etc.), then a man may say *Salām* to a woman, or to say *Salām* to a group of women, or a woman saying *Salām* to a group of men, provided there is no danger of *Fitnah* and a risk of being accused.

Chapter 10. What Has Been Related About Giving The *Salām* When Entering The House

2698. Anas narrated: “The Messenger of Allāh ﷺ said to me: ‘O my little son! When you enter upon your family then give the *Salām*, it will be a blessing for you and upon the inhabitants of your house.’” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

(المعجم ١٠) - بَابُ [مَا جَاءَ] فِي التَّسْلِيمِ إِذَا دَخَلَ بَيْتَهُ (التحفة ١٠)

٢٦٩٨ - حَدَّثَنَا أَبُو حَاتِمٍ الْأَنْصَارِيُّ الْبَصْرِيُّ مُسْلِمُ بْنُ حَاتِمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: قَالَ أَنَسٌ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا بُنَيَّ! إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُونُ بَرَكَهَ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وتقدم طرفه: ٢٦٧٨.

Comments:

Allāh stated teaching about the etiquettes of entering houses: “But when you enter the houses, greet one another with a greeting from Allāh, blessed and good.” [*Sūrah An-Nūr* 24:61]

Chapter 11. What Has Been Related About The *Salām* Before Talking

2699. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “The *Salām* is before talking.”

With this chain it has been reported that the Prophet ﷺ said: “Do not invite anyone to the food until the *Salām* is given.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Munkar*, we do not know of it except through this route. I heard

(المعجم ١١) - بَابُ [مَا جَاءَ] فِي السَّلَامِ قَبْلَ الْكَلَامِ (التحفة ١١)

٢٦٩٩ - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ: حَدَّثَنَا سَعِيدُ بْنُ زَكَرِيَّا عَنْ عُبَيْسَةَ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ زَادَانَ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «السَّلَامُ قَبْلَ الْكَلَامِ». وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ:

Muḥammad saying: “Anbasah bin ‘Abdur-Raḥmān is weak in *Ḥadīth*, gone, and Muḥammad bin Zādhān is *Munkar* in *Ḥadīth*.”

«لَا تَدْعُوا أَحَدًا إِلَى الطَّعَامِ حَتَّى يُسَلِّمَ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ مُنْكَرٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ [وَأَسْمَعْتُ مُحَمَّدًا يَقُولُ: عَبْسَةُ بِنْتُ عَبْدِ الرَّحْمَنِ ضَعِيفٌ فِي الْحَدِيثِ ذَاهِبٌ وَمُحَمَّدُ بْنُ زَادَانَ مُنْكَرُ الْحَدِيثِ.

تخريج: [إسناده ضعيف جداً] وأخرجه ابن عدي: ٢١٠/٦ من حديث الفضل بن الصباح به * عنيسة تقدم حاله: ١٨٥٦، ومحمد بن زاذان: متروك (تقريب) والسلام قبل الكلام صحيح بأدلة كثيرة، انظر سنن أبي داود، ح: ٥١٧٦، ٥١٧٧ والترمذي، ح: ٢٧١٠ وغيرهما.

Comments:

This is the requirement of Islamic manners of meeting, that the supplication of peace (*Salām*) is made right in the beginning, mutual love and affection is expressed, and the blessing is gained by making mention of the Name of Allāh in the beginning.

Chapter 12. What Has Been Related About It Being Disliked To Give The *Salām* To The *Dhimmi*

(المعجم ١٢) - بَابُ مَا جَاءَ فِي التَّسْلِيمِ عَلَى أَهْلِ الذِّمَّةِ (التحفة ١٢)

2700. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Do not precede the Jews and the Christians with the *Salām*. And if one of you meets them in the path, then force them to its narrow portion.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٠٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبْدَأُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ فَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام، وكيف يرد عليهم، ح: ٢١٦٧ عن قتيبة به.

Comments:

Saying *Salām* is a means to express honor and respect to others and paying respect and honor to the non-believers, thus, is not correct; if a disbeliever comes across a path, he should not be given the right of way rather he should be forced to walk on the side of the road so that he does not regard himself honorable and respectable.

[1] See no. 1602 and 1603.

2701. ‘Āishah narrated that a group of Jews entered upon the Prophet ﷺ and they said: “*As-Sāmu ‘Alaik*” (death be upon you). So the Prophet ﷺ said: “*Wa ‘Alaik* And upon you.” So ‘Āishah said: “I said: [Rather] upon you be death and the curse.” So the Prophet ﷺ said: “O ‘Āishah! Indeed Allāh loves gentleness in every matter.” ‘Āishah said: “Did you not hear what they said?” He said: “And I replied: ‘And upon you.’”^[1] (Ṣaḥīḥ)

There are narrations on this topic from Abū Baṣrah Al-Ghifārī, Ibn ‘Umar, Anas and Abū ‘Abdur-Raḥmān Al-Juhanī.

[Abū ‘Eīsā said:] The *Ḥadīth* of ‘Āishah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

تخريج: متفق عليه، وأخرجه البخاري، استتابة المرتدين والمعاندين وقتالهم، باب: إذا عرض الذمي أو غيره بسب النبي ﷺ ولم يصرح... إلخ، ح: ٦٩٢٧ ومسلم، ح: ٢١٦٥ من حديث سفيان بن عيينة به * وفي الباب عن أبي بصرة الغفاري [أحمد: ٣٩٨/٦] والبخاري في الأدب المفرد، ح: ١١٠٢ والنسائي في عمل اليوم والليلة، ح: ٣٨٨ وابن عمر [تقدم: ١٦٠٣] وأنس [يأتي: ٣٣١٠ وابن ماجه، ح: ٣٦٩٧ وأبي عبد الرحمن الجهني [ابن ماجه، ح: ٣٦٩٩].

Comments:

When the people of the Book would say *Salām* to the Prophet they would say ‘*Sām*’ in stead *Salām*. So he would respond with ‘*Alaikum*’ [upon you] or he said: ‘*Wa Alaikum*’ [and upon you].

Chapter 13. What Has Been Related About Giving The *Salām* To A Gathering In Which There Are Muslims And Others

2702. Usāmah bin Zaid narrated that the Prophet ﷺ passed by a gathering in which the Muslims and

٢٧٠١ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْرُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَهْطًا مِنَ الْيَهُودِ دَخَلُوا عَلَى النَّبِيِّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ»، فَقَالَتْ عَائِشَةُ: فَقُلْتُ: [بَلْ] عَلَيْكُمْ السَّامُ وَاللَّعْنَةُ، فَقَالَ النَّبِيُّ ﷺ: «يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرُّفْقَ فِي الْأَمْرِ كُلِّهِ». قَالَتْ عَائِشَةُ: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «قَدْ قُلْتُ: عَلَيْكُمْ».

وفي الباب عن أبي بصرة الغفاري وابن عمر وأنس وأبي عبد الرحمن الجهني.

[قال أبو عيسى:] حديث عائشة حديث حسن صحيح.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي السَّلَامِ عَلَى مَجْلِسٍ فِيهِ الْمُسْلِمُونَ وَغَيْرُهُمْ (التحفة ١٣)

٢٧٠٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ

[1] Meaning if they said this or that, I have returned with its like.

the Jews were mixed, so he gave the *Salām* to them. (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

عُرْوَةَ أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ
مَرَّ بِمَجْلِسٍ وَفِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ
وَالْيَهُودِ فَسَلَّمَ عَلَيْهِمْ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، الجهاد، باب: في دعاء النبي ﷺ، وصبره على أذى المنافقين، ح: ١٧٩٨ من حديث عبدالرزاق والبخاري، ح: ٦٢٥٤ من حديث معمر به.

Comments:

In a mixed gathering of Muslims and disbelievers, *Salām* will be given for the respect of Muslims.

Chapter 14. What Has Been Related About The Rider Giving The *Salām* To The One Walking

2703. Al-Ḥasan narrated from Abū Hurairah that the Prophet ﷺ said: "The rider gives the *Salām* to the walking person, and the walking person to the sitting person and the few to the many."

Ibn Al-Muthanna added in his narration: "And the young one gives the *Salām* to the elder." (*Ṣaḥīh*)

There are narrations on this topic from 'Abdur-Raḥmān bin Shibl, Faḍālah bin 'Ubaid and Jābir.

[Abū 'Eīsā said:] This *Hadīth* has been reported through other routes from Abū Hurairah. Ayyūb As-Sikhtiyānī, Yūnus bin 'Ubaid and 'Alī bin Zaid said: "Al-Ḥasan did not hear from Abū Hurairah."

(المعجم ١٤) - بَابُ مَا جَاءَ فِي تَسْلِيمِ
الرَّاكِبِ عَلَى الْمَاشِي (التحفة ١٤)

٢٧٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَ
إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَا: حَدَّثَنَا رَوْحُ بْنُ
عَبَادَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ الْحَسَنِ،
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُسَلِّمُ
الرَّاكِبُ عَلَى الْمَاشِي وَالْمَاشِي عَلَى الْقَاعِدِ
وَالْقَلِيلُ عَلَى الْكَثِيرِ». وَزَادَ ابْنُ الْمُثَنَّى فِي
حَدِيثِهِ: «وَيُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ» وَفِي
الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْبَلٍ وَفَضَّالَةَ بْنِ
عُبَيْدٍ وَجَابِرٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ قَدْ رُوِيَ
مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ. وَقَالَ أَيُّوبُ
السَّخْتِيَّانِيُّ وَيُونُسُ بْنُ عُبَيْدٍ، وَعَلِيُّ بْنُ زَيْدٍ:
إِنَّ الْحَسَنَ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ.

تخریج: [صحیح] وأخرجه أحمد: ٥١٠/٢ عن روح به ورواه البخاري، ح: ٦٢٣٢، ومسلم، ح: ٢١٦٠ من حديث أبي هريرة به * وفي الباب عن عبدالرحمن بن شبل [أحمد: ٤٤٤/٣، ٤٢٨ والبخاري في الأدب المفرد، ح: ٩٩٢] وفضالة بن عبيد [يأتي: ٢٧٠٥] وجابر [البخاري في الأدب المفرد، ح: ٩٨٣ وابن حبان، ح: ١٩٣٥].

Comments:

This *Hadīth* specifies the people and establishes a rule, who should say *Salām* first; a rider will say *Salām* to the walking one, it will create the sense of humbleness and humility, a walking person will say *Salām* to the sitting one because he is the one who is coming, a smaller number of people will say *Salām* to the larger number of people in their respect, and the young would demonstrate politeness and respect by saying *Salām* to an elder.

2704. Hammām bin Munabbih narrated from Abū Hurairah that the Prophet ﷺ said: “The young one gives the *Salām* to the elder, the one passing by to the one sitting and the few to the many.” (*Ṣaḥīḥ*)

[He said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، الاستئذان، باب تسليم القليل على الكثير، ح: ٦٢٣١ من حديث

ابن المبارك به .

2705. Faḍālah bin ‘Ubaid narrated that the Messenger of Allāh ﷺ said: “The horseman gives *Salām* to the walking person, the walking person to the one standing and the few to the many.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Abū ‘Alī Al-Janbī’s (a narrator in the chain) name is ‘Amr bin Mālik.

تخریج: [إسناده حسن] وأخرجه أحمد: ١٩/٦ من حديث حيوة بن شريح، والنسائي في عمل اليوم والليلة، ح: ٣٣٨ من حديث أبي هانئ به وصححه ابن حبان، ح: ١٩٣٦ * عبدالله هو ابن المبارك.

Chapter 15. What Has Been Related About Giving The *Salām* When Standing And [When] Sitting

2706. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:

٢٧٠٤ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ».

[قَالَ:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٢٧٠٥ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا حَيُّوَةُ بْنُ شَرِيحٍ: أَخْبَرَنِي أَبُو هَانِئٍ [اسْمُهُ حُمَيْدُ بْنُ هَانِئٍ] الْخَوْلَانِيُّ عَنْ أَبِي عَلِيٍّ الْجَنْبِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسَلِّمُ الْفَارِسُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَائِمِ، وَالْقَائِمُ عَلَى الْكَثِيرِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو عَلِيٍّ الْجَنْبِيُّ اسْمُهُ عَمْرُو بْنُ مَالِكٍ.

(المعجم ١٥) - بَابُ [مَا جَاءَ فِي]

التَّسْلِيمِ عِنْدَ الْقِيَامِ وَعِنْدَ الْقُعُودِ

(التحفة ١٥)

٢٧٠٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجَلَانَ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي

“When one of you arrives at the gathering, then give the *Salām*, and if he is given a place to sit, then let him sit. Then when he stands, let him give the *Salām*, the first is not more worthy than the last.”

(*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. This *Hadīth* has also been reported from Ibn ‘Ajlan from Sa‘eed Al-Maqbūrī, from his father, from Abū Hurairah from the Prophet ﷺ.

هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَنْتَهَى أَحَدُكُمْ إِلَى مَجْلِسٍ فَلْيُسَلِّمْ، فَإِنْ بَدَأَ لَهُ أَنْ يَجْلِسَ فَلْيَجْلِسْ، ثُمَّ إِذَا قَامَ فَلْيُسَلِّمْ فَلْيَسْتِ الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَى هَذَا الْحَدِيثُ أَيْضًا عَنْ ابْنِ عَجْلَانَ أَيْضًا عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٣٦٩ عن قتيبة وأبو داود، ح: ٥٢٠٨ من حديث ابن عجلان به وصرح بالسماع عند أحمد: ٢٣٠/٢ وصححه ابن حبان (الإحسان): ٤٩٤ وهو مخرج في مسند الحميدي بتحقيقي، ح: ١١٧١.

Comments:

The *Salām* should be said both when joining and leaving a meeting, both are important and essential; it has reward and righteousness and also the supplication for good and peace.

Chapter 16. What Has Been Related About Seeking Permission To Enter From In Front Of The House.

(المعجم ١٦) - بَابُ [مَا جَاءَ فِي] الْاِسْتِئْذَانِ قُبَالَةَ الْبَيْتِ (التحفة ١٦)

2707. Abū Dharr narrated that the Messenger of Allāh ﷺ said: “Whoever lifts the curtain so that his sight enters the house before he was given permission, and he sees the nakedness of its inhabitants, then he has done something punishable which was not lawful for him to do. If it were that when he gazed into it, he was facing a man who lanced his eyes, there would be nothing wrong with him doing so. But if a man passes by a door that has no cover over it, and it is not closed and he looks, then there

٢٧٠٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبَلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَشَفَ سِتْرًا فَأَدْخَلَ بَصْرَهُ فِي الْبَيْتِ قَبْلَ أَنْ يُؤَدَّنَ لَهُ فَرَأَى عَوْرَةَ أَهْلِهِ، فَقَدْ أَتَى حَدًّا لَا يَجِلُّ لَهُ أَنْ يَأْتِيَهُ: لَوْ أَنَّهُ حِينَ أَدْخَلَ بَصْرَهُ اسْتَقْبَلَهُ رَجُلٌ فَقَفَأَ عَيْنَيْهِ مَا عَزَيْتُ عَلَيْهِ، وَإِنْ مَرَّ رَجُلٌ عَلَى بَابٍ لَا سِتْرَ لَهُ غَيْرِ مُغْلَقٍ فَظَنَرَ فَلَا حَظِيئَةَ عَلَيْهِ، إِنَّمَا الْحَظِيئَةُ عَلَى أَهْلِ الْبَيْتِ». وَفِي الْبَابِ

is no sin on him, the sin is only on the inhabitants of the house.”

(*Da'if*)

There are narrations on this topic from Abū Hurairah and Abū Umāmah.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it like this except as a narration of Ibn Lahī'ah. Abū 'Abdur-Rahmān Al-Ḥubulī's name is 'Abdullāh bin Yazīd.

عَنْ أَبِي هُرَيْرَةَ وَأَبِي أُمَامَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيْعَةَ. وَأَبُو عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ اسْمُهُ عَبْدُ اللَّهِ بْنُ يَزِيدَ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٥٣/٥ من حديث ابن لهيعة به وعنن * وفي الباب عن أبي هريرة [البخاري، ح: ٦٩٠٢، ومسلم، ح: ٢١٥٨، وأبو داود، ح: ٥١٧٢، ٥١٧٣] وأبي أمامة [أحمد: ٢٥٠/٥، ٢٦٠، ٢٦١].

Comments:

The inhabitants of the house should keep their door closed and the door should have a curtain hung down; the person seeking permission should not stand in front of the door, he should seek permission rather standing on a side, he should not open the door or lift the curtain away before having been given the permission, lest he should see the household.

Chapter 17. Whoever Gazed Into A People's Home Without Their Permission

(المعجم ١٧) - بَابُ مَنْ اطَّلَعَ فِي دَارِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ (التحفة ١٧)

2708. Anas narrated that the Prophet ﷺ was in his house when a man looked in at him, so he lunged toward him with an arrow head, so the man backed up. (*Ṣaḥīḥ*)

٢٧٠٨ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي بَيْتِهِ فَاطَّلَعَ عَلَيْهِ رَجُلٌ فَأَهْوَى إِلَيْهِ بِمَشْقَصٍ فَتَأَخَّرَ الرَّجُلُ.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، الديات، باب من أخذ حقه أو اقتص دون السلطان، ح: ٦٨٨٩

من حديث حميد الطويل به وصرح بالسمع.

2709. Sahl bin Sa'd As-Sā'idī narrated that a man peeked in on the Messenger of Allāh ﷺ, in one

٢٧٠٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ

of the apartments of the Prophet ﷺ, while the Prophet ﷺ had a *Midrāh* (an iron comb) with which he was scratching his head. So the Prophet ﷺ said: "If I knew that you were looking then I would have poked your eyes with it. Seeking permission has only been enjoined because of the sight."

(*Ṣaḥīḥ*)

There is something on this topic from Abū Hurairah.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الأدب، باب تحريم النظر في بيت غيره، ح: ٢١٥٦ عن محمد بن أبي عمر والبخاري، ح: ٦٢٤١ من حديث سفيان بن عيينة به * وفي الباب عن أبي هريرة [البخاري، ح: ٦٩٠٢ ومسلم، ح: ٢١٥٨].

Comments:

A person, whether a male or female, is sometimes in such a position at home that it is not allowed for anybody to look at him/her in that position; therefore the *Sharī'ah* imposed this rule on every person, to ask permission before entering one's own house and also that of others.

Chapter 18. What Has Been Related About Giving The *Salām* Before Seeking Permission To Enter

2710. 'Amr bin Abī Sufyān narrated that 'Amr bin 'Abdullāh bin Ṣafwān informed him, that Kaladah bin Ḥanbal had informed him, that Ṣafwān bin Umayyah sent him to bring some milk, colostrum, and *Ḍaghābīs*^[1] to the Prophet ﷺ while he was in the upper valley. (He said): "I entered upon him without seeking permission nor giving *Salām*. The Prophet ﷺ said: 'Go back and say: *As-Salāmu*

السَّاعِدِيِّ أَنْ رَجُلًا أَطَّلَعَ عَلَى رَسُولِ اللَّهِ ﷺ مِنْ جُحْرِ فِي حُجْرَةِ النَّبِيِّ ﷺ وَمَعَ النَّبِيِّ ﷺ مِدْرَاهَ يَحْكُ بِهَا رَأْسَهُ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُ لَطَعَنْتُ بِهَا فِي عَيْنِكَ، إِنَّمَا جُعِلَ الْأَسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ».

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

(المعجم ١٨) - بَابُ [مَا جَاءَ فِي]

التَّسْلِيمِ قَبْلَ الْأَسْتِئْذَانِ (التحفة ١٨)

٢٧١٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا

رَوْحُ بْنُ عُبَادَةَ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ أَنَّ عَمْرُو بْنَ عَبْدِ اللَّهِ بْنَ صَفْوَانَ أَخْبَرَهُ أَنَّ كَلْدَةَ بْنَ حَنْبَلٍ أَخْبَرَهُ: أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ بَعَثَهُ بِلَبَنٍ وَلَبَاءٍ وَصَعَايِسَ إِلَى النَّبِيِّ ﷺ وَالنَّبِيِّ ﷺ بِأَعْلَى الْوَادِي، قَالَ: فَدَخَلْتُ عَلَيْهِ وَلَمْ أَسْتَأْذِنْ، وَلَمْ أَسْلَمْ، فَقَالَ النَّبِيُّ ﷺ: «ارْجِعْ فَقُلْ: السَّلَامُ عَلَيْكُمْ

[1] *Ḍaghābīs* is the plural of *Ḍaghbūs*. They say it is the small snake-cucumber, or, an herb resembling asparagus with a base like grass which is drizzled with vinegar and oil when eaten.

‘*Alaikum*, may I enter?’” And that was after Şafwān had accepted Islam.” (*Hasan*)

‘Amr said: “Umayyah bin Şafwān (also) informed me of this *Hadīth*, but he did not mention that he actually heard it from Kaladah.”

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of Ibn Juraij. Abū ‘Āsim also reported it from Ibn Juraij similarly. [And *Daghābīs* refers to herbs which are eaten.]

أَأَدْخُلُ؟ وَذَلِكَ بَعْدَ مَا أَسْلَمَ صَفْوَانُ. قَالَ عَمْرُو: وَأَخْبَرَنِي بِهَذَا الْحَدِيثِ أُمِيَّةُ بِنْتُ صَفْوَانَ. وَلَمْ يَقُلْ سَمِعْتُهُ مِنْ كَلَدَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ جُرَيْجٍ. وَرَوَاهُ أَبُو عَاصِمٍ أَيْضًا عَنِ ابْنِ جُرَيْجٍ مِثْلَ هَذَا [وَضَعَايِسُ: هُوَ حَشِيشٌ يُؤْكَلُ].

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: كيف الاستئذان، ح: ٥١٧٦ من حديث روح به.

Comments:

Safwān bin Umayyah was the brother of Kaladah bin Hanbal from the mother’s side, and he was also the son of a notorious enemy of Islam and of the Messenger ﷺ, Umayyah bin Khalaf, who eventually embraced Islam on the occasion of the conquest of Makkah, then he sent a gift to the Prophet, and he told of a practical way of meeting to the gift bringer, in accordance to Islam.

2711. Jābir narrated: “I sought permission to enter upon the Prophet ﷺ regarding a debt my father owed, so he said: ‘Who is this?’ I said: ‘Me.’ He said: ‘Me, me.’ As if he disliked that.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٢٧١١ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ فِي دَيْنٍ كَانَ عَلَى أَبِي، فَقَالَ: «مَنْ هَذَا؟» فَقُلْتُ: أَنَا، فَقَالَ: «أَنَا أَنَا!» كَأَنَّهُ كَرِهَ ذَلِكَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الاستئذان، باب: إذا قال: من ذا؟ فقال: أنا، ح: ٦٢٥٠ ومسلم، ح: ٢١٥٥ من حديث شعبة به.

Comments:

If a visitor cannot be recognised by the voice, and he is asked about identification, he should tell his name, because saying ‘me’ is not an identification or an introduction.

Chapter 19. What Has Been Related About It Being Disliked To Return From A Journey To Ones Family At Night

2712. Jābir narrated that the Prophet ﷺ prohibited them from returning to the women from a journey during the night. (*Ṣaḥīḥ*)

There are narrations on this topic from Anas, Ibn ‘Umar and Ibn ‘Abbās.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from Jābir from the Prophet ﷺ. It has been reported that Ibn ‘Abbās said: “The Prophet ﷺ prohibited them from returning to the women from a journey at night.” He said: “So two men returned (during the night) after the Messenger of Allāh ﷺ had prohibited it, and each of them found a man with his wife.”

(المعجم ١٩) - بَابُ [مَا جَاءَ] فِي كِرَاهِيَةِ طُرُقِ الرَّجُلِ أَهْلَهُ لَيْلًا (التحفة ١٩)

٢٧١٢ - أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحِ الْعَتَرِيِّ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَاهُمْ أَنْ يَطْرُقُوا النِّسَاءَ لَيْلًا.

وَفِي الْبَابِ عَنْ أَنَسِ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ. وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَهَاهُمْ أَنْ يَطْرُقُوا النِّسَاءَ لَيْلًا. قَالَ: فَطَرَقَ رَجُلَانِ بَعْدَ نَهْيِ رَسُولِ اللَّهِ ﷺ، فَوَجَدَ كُلُّ وَاحِدٍ مِنْهُمَا مَعَ امْرَأَتِهِ رَجُلًا.

تخريج: [صحيح] وأخرجه أحمد: ٣/٣٠٨ عن سفیان بن عيينة به وتابعه شعبة وجماعة وصححه ابن حبان (الإحسان): ٢٧٠٢ ورواه البخاري، ح: ٥٢٤٣ ومسلم، الإمارة، ح: ٧١٥ بعد، ح: ١٩٢٨ من حديث جابر بن عبد الله الأنصاري به * وفي الباب عن أنس [البخاري، ح: ١٨٠٠ ومسلم، ح: ١٩٢٨] وابن عمر [أحمد: ٢/١٠٤] وابن عباس [الدارمي، ح: ٤٥٠] وابن خزيمة [فتح الباري: ٩/٣٤١].

Comments:

If a person is returning from a long journey and the wife is not aware of his return, he should then not come home at night, because righteous ladies do not adorn and beautify themselves while the husband is on a journey. If the husband arrives suddenly and the wife is untidy, her clothes are unclean, hair is dishevelled it might create dislike in his heart, but if the arrival is known then there is no harm.

Chapter 20. What Has Been Related About *Tatrib* When Writing

2713. Jābir narrated that the Messenger of Allāh ﷺ said: “When one of you writes something, then let him *Yutarrib* it, for that is more conducive to the need.” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Munkar*, we do not know of it to be from Abū Az-Zubair except through this route. [He said:] To me, Ḥamzah is Ibn 'Amr An-Nuṣaybi (a narrator in the chain), and he is weak in *Hadīth*.

تخریج: [إسناده ضعيف جدًا] * حمزة بن عمرو النصبی متروك متهم وله طريق آخر عند ابن ماجه، ح: ٣٧٧٤ وسنده ضعيف جدًا.

Comments:

The purpose is that the letter should be smeared with dust to dry the ink after having been written, lest the words should get effaced by folding or rolling and reading it will be hard. If the reading of a letter is impossible, how can it then be replied to?

Chapter 21. The *Hadīth*: “Put The Pen On Your Ear”

2714. Zaid bin Thābit narrated: “I entered upon the Messenger of Allāh ﷺ while there was a scribe in front of him, and I heard him saying: ‘Put the pen on your ear, for that is more conducive to the scribe remembering.’” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route, and it is a weak chain. Muḥammad bin Zadhān and 'Anbasah bin 'Abdur-Raḥmān (narrators in the chain)

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي تَتْرِيْبِ الْكِتَابِ (التحفة ٢٠)

٢٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا شَبَابَةُ عَنْ حَمَزَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَتَبَ أَحَدُكُمْ كِتَابًا فَلْيَتْرِبْهُ فَإِنَّهُ أَنْجَحٌ لِلْحَاجَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ مُنْكَرٌ لَا نَعْرِفُهُ عَنْ أَبِي الزُّبَيْرِ إِلَّا مِنْ هَذَا الْوَجْهِ. [قَالَ:] وَحَمَزَةُ هُوَ عِنْدِي ابْنُ عَمْرِو النَّصْبِيِّ وَهُوَ ضَعِيفٌ فِي الْحَدِيثِ.

(المعجم ٢١) - بَابُ [حَدِيثِ] «ضَعِ الْقَلَمَ عَلَى أُذُنِكَ» (التحفة ٢١)

٢٧١٤ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنْ عَبْسَةَ، عَنْ مُحَمَّدِ بْنِ زَادَانَ، عَنْ أُمِّ سَعْدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَبَيْنَ يَدَيْهِ كَاتِبٌ فَسَمِعْتُهُ يَقُولُ: «ضَعِ الْقَلَمَ عَلَى أُذُنِكَ فَإِنَّهُ أَذْكَرُ لِلْمَمْلُوعِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَهُوَ إِسْنَادٌ ضَعِيفٌ، وَمُحَمَّدُ بْنُ زَادَانَ وَعَبْسَةُ ابْنُ عَبْدِ الرَّحْمَنِ

are both weak in *Hadīth*.

يُضَعَّفَانِ فِي الْحَدِيثِ.

تخریج: [إسناده ضعيف جداً] وأخرجه ابن سعد: ٣٥٩/٢ من حديث عنبسة بن عبد الرحمن القرشي به ومن طريق الترمذي أورده ابن الجوزي في الموضوعات: ٢٥٩/١ وانظر، ح: ٢٦٩٩ لحال عنبسة ومحمد بن زاذان وللحديث شاهدان ضعيفان جداً عند أبي نعيم في أخبار أصبهان: ٢/٣٣٧ والدليلمي وغيرهما في سندهما متهمان.

Chapter 22. What Has Been Related About Learning Syrian

(المعجم ٢٢) - بَابُ [مَا جَاءَ] فِي

تَعْلِيمِ السُّرْيَانِيَّةِ (التحفة ٢٢)

2715. Zaid bin *Thābit* narrated: “The Messenger of Allāh ﷺ ordered me to learn some statements from the writings of the Jews for him, and he said: ‘For indeed by Allāh! I do not trust the Jews with my letters.’” He said: “Half of a month did not pass before I learned it for him.” He said: “After I learned it, when he ﷺ wanted to write to the Jews I would write it to them, and when they wrote to him I would read their letters to him.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

It has been reported through other routes from Zaid bin *Thābit*. Al-A‘*maṣh* reported it from *Thābit* bin ‘Ubaid [Al-Anṣārī], from Zaid bin *Thābit*, who said: “The Messenger of Allāh ﷺ ordered me to learn Syrian.”

تخریج: [إسناده حسن] وأخرجه أبو داود، العلم، باب رواية حديث أهل الكتاب، ح: ٣٦٤٥ من حديث عبد الرحمن بن أبي الزناد به وعلقه البخاري، ح: ٧١٩٥.

Comments:

This *Hadīth* proves that it is permissible to learn the language of the non-Muslims to understand their letters, messages and writings, and such type of individuals should be educated, trained and financed for the national cause and benefits; non-Muslims cannot be trusted at all, regardless of how they seem to be well-wishers!

٢٧١٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ حَارِجَةَ بِنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ زَيْدِ بْنِ ثَابِتٍ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَعَلَّمَ لَهُ كَلِمَاتٍ مِنْ كِتَابِ يَهُودَ وَقَالَ: «إِنِّي وَاللَّهِ مَا أَمُنُ يَهُودَ عَلَى كِتَابِي»، قَالَ: فَمَا مَرَّ بِي نِصْفُ شَهْرٍ حَتَّى تَعَلَّمْتُهُ لَهُ، قَالَ: فَلَمَّا تَعَلَّمْتُهُ كَانَ إِذَا كَتَبُوا إِلَيْهِ قَرَأْتُ لَهُ كِتَابَهُمْ. وَإِذَا كَتَبُوا إِلَيْهِ قَرَأْتُ لَهُ كِتَابَهُمْ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

وَقَدْ رَوَى مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ زَيْدِ بْنِ ثَابِتٍ، وَقَدْ رَوَاهُ الْأَعْمَشُ عَنْ ثَابِتِ بْنِ عُبَيْدِ الْأَنْصَارِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَعَلَّمَ السُّرْيَانِيَّةَ.

Chapter 23. Regarding The Letters To The Idolaters

2716. Anas bin Mālik narrated: “Before he died, the Messenger of Allāh ﷺ had written to *Kisra*, Caesar, An-Najāshī, and to every tyrant calling them to Allāh. This An-Najāshī is not the one that the Prophet ﷺ performed the funeral *Ṣalāt* for.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

(المعجم ٢٣) - بَابُ: فِي مُكَاتِبَةِ

الْمُشْرِكِينَ (التحفة ٢٣)

٢٧١٦ - حَدَّثَنَا يُوسُفُ بْنُ حَمَّادٍ
الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ
قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
كَتَبَ قَبْلَ مَوْتِهِ إِلَى كِسْرَى وَإِلَى قَيْصَرَ، وَإِلَى
النَّجَاشِيِّ وَإِلَى كُلِّ جَبَّارٍ يَدْعُوهُمْ إِلَى اللَّهِ،
وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ ﷺ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ.

تخریج: وأخرجه مسلم، الجهاد، باب: كتب النبي ﷺ إلى ملوك الكفار يدعوهم إلى الإسلام، ح: ١٧٧٤ عن يوسف بن حماد به.

Comments:

It is known from this *Ḥadīth* that the disbelievers should be invited to Islam by writing as well. The Muslim rulers should invite the non-Muslim rulers to Islam, not necessarily on a one to one basis. This work may be performed by sending them authentic Islamic literature as a gift.

Chapter 24. What Has Been Related About How One Is To Write To The People Of *Shirk*

2717. Ibn ‘Abbās narrated that Abū Sufyān bin Ḥarb informed him that Hiraql had sent for him while he was with a party of the Quraish, and they were trading in Ash-Shām, so they went to him.” And he mentioned the *Ḥadīth* and said: “Then he called for the letter of the Messenger of Allāh ﷺ to be read, and it said in it: ‘In the Name of Allāh, the Merciful, the Beneficent. From Muḥammad, Allāh’s slave and His Messenger, to Hiraql the leader of Rome. Peace be upon whoever follows the

(المعجم ٢٤) - بَابُ [مَا جَاءَ] كَيْفَ

يُكْتَبُ إِلَى أَهْلِ الشِّرْكِ (التحفة ٢٤)

٢٧١٧ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا يُوسُفُ بْنُ
الرُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ
ابْنِ عُتْبَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ: أَنَّ أَبَا
سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ
فِي نَقْرِ مِنْ قُرَيْشٍ، وَكَانُوا تُجَارًا بِالشَّامِ
فَأَتَوْهُ. وَذَكَرَ الْحَدِيثَ قَالَ: ثُمَّ دَعَا بِكِتَابِ
رَسُولِ اللَّهِ ﷺ، فَقَرَأَ فَإِذَا فِيهِ: «بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ
إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، السَّلَامُ عَلَى مَنْ اتَّبَعَ

guidance. To proceed:” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Sufyān’s name is *Ṣakhr bin Ḥarb*.

الْهُدَى، أَمَّا بَعْدُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ. وَأَبُو سُفْيَانَ اسْمُهُ صَخْرُ بْنُ حَرْبٍ.

تخريج: متفق عليه، وأخرجه البخاري، الاستذنان، باب: كيف يكتب الكتاب إلى أهل الكتاب، ح: ٦٢٦٠ من حديث ابن المبارك ومسلم، ح: ١٧٧٣ من حديث الزهري به.

Comments:

This *Ḥadīth* is a guide that when writing a letter to a disbeliever, his position and status is to be considered, but the Islamic greeting ‘*As-Salāmu Alaikum*’ will not be written for him, rather ‘peace be upon whoever follows the guidance’ will be written.

Chapter 25. What Has Been Related About Putting A Seal On A Letter

2718. Anas bin Mālik narrated: “When the Prophet of Allāh ﷺ wanted to write to the foreigners it was said to him: “The foreigners do not accept a letter unless it has a seal. So he had a ring made.” He said: “It is as if I am now looking at its whiteness in his hand.”

(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي خَتْمِ

الْكِتَابِ (التحفة ٢٥)

٢٧١٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:

أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ،

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَرَادَ نَبِيُّ اللَّهِ ﷺ

أَنْ يَكْتُبَ إِلَى الْعَجَمِ، قِيلَ لَهُ: إِنَّ الْعَجَمَ لَا

يَقْبَلُونَ إِلَّا كِتَابًا عَلَيْهِ خَاتَمٌ فَاصْطَنَعَ خَاتَمًا.

قَالَ: «فَكَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي كَفِّهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: وأخرجه مسلم، اللباس والزينة، باب: في اتخاذ النبي ﷺ خاتمًا، لما أراد أن يكتب إلى العجم، ح: ٥٧/٢٠٩٢ من حديث معاذ بن هشام به ورواه البخاري، ح: ٦٥ من حديث قتادة به.

Comments:

For making a letter trustworthy, any reliable method may be adopted that can be trusted and relied upon; the methods of this reliability and trust may vary during various eras.

Chapter 26. How To Give the Salām

2719. Al-Miqdād bin Al-Aswad said: “Two of my companions and I went and presented ourselves to

(المعجم ٢٦) - بَابُ: كَيْفَ السَّلَامِ

(التحفة ٢٦)

٢٧١٩ - حَدَّثَنَا سُؤَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

الْمُبَارَكِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا

the Companions of the Prophet ﷺ, for our hearing and sight had gone from suffering (hunger and thirst). But there was no one who would accept us. So we went to the Prophet ﷺ and he brought us to his family where there were three goats. The Prophet ﷺ said: 'Milk these.' We milked them, and each person drank his share, and we put aside a share for the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ came during the night and gave the *Salām* such that it would not wake the sleeping person, and the one who was awake could hear it. Then he went to the *Masjid* to perform *Salāt*. Then he went for his drink and drank it." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

ثَابِتُ الْبُنَائِي: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ
الْمِقْدَادِ بْنِ الْأَسْوَدِ قَالَ: أَقْبَلْتُ أَنَا
وَصَاحِبَانِ لِي قَدْ ذَهَبَتْ أَسْمَاعُنَا وَأَبْصَارُنَا
مِنَ الْجَهْدِ، فَجَعَلْنَا نَعْرِضُ عَلَى أَصْحَابِ
النَّبِيِّ ﷺ فَلَيْسَ أَحَدٌ يَقْبَلُنَا، فَأَتَيْنَا النَّبِيَّ ﷺ
فَأَتَى بِنَا أَهْلُهُ فَإِذَا ثَلَاثَةٌ أَعْتَزَ فَقَالَ النَّبِيُّ ﷺ:
«اِخْتَلَبُوا هَذَا اللَّبَنَ» وَكُنَّا نَحْتَلِبُهُ فَيَشْرَبُ كُلُّ
إِنْسَانٍ نَصِيبَهُ وَتَرْفَعُ لِرَسُولِ اللَّهِ ﷺ نَصِيبَهُ،
فَيَجِيءُ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ فَيَسْلِمُ تَسْلِيمًا
لَا يُوقِظُ النَّائِمَ، وَيُسْمِعُ الْيَقْظَانَ ثُمَّ يَأْتِي
الْمَسْجِدَ فَيُصَلِّي، ثُمَّ يَأْتِي شَرَابَهُ فَيَشْرَبُهُ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: وأخرجه مسلم، الأشربة، باب إكرام الضيف وفضل إيثاره، ح: ٢٠٥٥ من حديث سليمان بن المغيرة به.

Comments:

This *Ḥadīth* tells about the Prophet's hospitality, etiquettes of night prayer and the way of saying *Salām*, it should not be so aloud that it awakens the sleeping ones and not so low that an awake person cannot hear.

Chapter 27. What Has Been Related About It Being Disliked To Give The *Salām* To The One Who Is Urinating

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّسْلِيمِ عَلَى مَنْ يَبُولُ (التحفة ٢٧)

2720. Ibn 'Umar narrated that a man gave the *Salām* to the Prophet ﷺ while he was urinating, but the Prophet ﷺ did not return the *Salām* to him." (*Ṣaḥīḥ*)

٢٧٢٠ - حَدَّثَنَا بُنْدَارٌ وَنَصْرُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ الرَّبِيعِيُّ عَنْ سُفْيَانَ، عَنِ الصَّحَّاحِ بْنِ عُمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَجُلًا سَلَّمَ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ ﷺ يَعْنِي السَّلَامَ.

(Another chain) with similar meaning.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّيْسَابُورِيُّ:

There are narrations on this topic from 'Alqamah bin Al-Faghwā',

Jābir, Al-Barā' and Al-Muhājir bin Qunfudh.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ، عَنِ الصَّحَّاحِ بْنِ عُثْمَانَ بِهَذَا الْإِسْنَادِ نَحْوَهُ. وَفِي الْبَابِ عَنْ عَلْقَمَةَ بْنِ الْفَعْوَاءِ وَجَابِرِ وَالْبَرَاءِ وَالْمُهَاجِرِ بْنِ قُنْفُذٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الحيف، باب التيمم، ح: ١١٥/٣٧٠ من حديث سفيان الثوري به وتقدم: ٩٠ * وفي الباب عن علقمة بن الفعواء [الطحاوي في معاني الآثار: ٤٥/١] وجابر [ابن ماجه، ح: ٣٥٢] والبراء [مجمع الزوائد: ٢٧٦/١] والمهاجر بن قنفذ [أبو داود، ح: ١٧].

Comments:

This *Hadīth* is evidence that a urinating person should not say *Salām*, and if someone else says *Salām* he should not reply in this position; the same *Hadīth* is also reported in the Book of Purification.

Chapter 28. What Has Been Related About It Being Disliked To Say: “*Alaikas-Salām*” When Initiating The Greeting

2721. Abū Tamīmah Al-Hujaimī narrated from a man among his people, who said: “I went looking for the Prophet ﷺ but I was not able to find him. So I sat down, and then I saw a group of people, and he was among them, but I did not recognize him. He was settling some matter between them so when he was finished, some of them stood up with him and they were saying: ‘O Messenger of Allāh.’ When I saw that, I said: ‘*Alaikas-Salām* (upon you be peace) O Messenger of Allāh! *Alaikas-Salām* (upon you be peace) O Messenger of Allāh! *Alaikas-Salām* (upon you be peace) O Messenger of Allāh!’ He replied: ‘Indeed “*Alaikas-Salām* (upon you be peace)” is the

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يَقُولَ عَلَيْكَ السَّلَامُ مُبْتَدِئًا (التحفة ٢٨)

٢٧٢١ - حَدَّثَنَا سُؤَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا خَالِدُ الْحَدَّادُ عَنْ أَبِي تَمِيمَةَ الْهَجِيمِيِّ، عَنْ رَجُلٍ مِنْ قَوْمِهِ قَالَ: طَلَبْتُ النَّبِيَّ ﷺ فَلَمْ أَقْبِرْ عَلَيْهِ فَجَلَسْتُ فَإِذَا نَفَرَّ هُوَ فِيهِمْ، وَلَا أَعْرِفُهُ وَهُوَ يُصَلِّحُ بَيْنَهُمْ فَلَمَّا فَرَغَ قَامَ مَعَهُ بَعْضُهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ! فَلَمَّا رَأَيْتُ ذَلِكَ، قُلْتُ: عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ، عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ، قَالَ: «إِنَّ عَلَيْكَ السَّلَامَ تَحِيَّةَ الْمَيِّتِ»، ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ: «إِذَا لَقِيَ الرَّجُلُ أَخَاهُ الْمُسْلِمَ فَلْيُقَبِّلْ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»، ثُمَّ رَدَّ عَلَيَّ النَّبِيُّ ﷺ قَالَ: «وَعَلَيْكَ وَرَحْمَةُ اللَّهِ، وَعَلَيْكَ

greeting for the dead.' Then he came toward me and said: 'When a man meets his Muslim brother then he should say: "As-Salāmu 'Alaikum Wa Raḥmatullāhi Wa Barakātuh (peace be upon you, and the mercy and blessings of Allāh)." Then the Prophet ﷺ responded to my greeting, he said: 'And may Allāh's mercy be upon you, and may Allāh's mercy be upon you, and may Allāh's mercy be upon you.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] Abū Ghifār reported this *Ḥadīth* from Abū Tamīmah Al-Hujaimī, from Abū Juraī Jābir bin Sulaim Al-Hujaimī, who said: "I went to the Prophet ﷺ" and he mentioned the rest of the *Ḥadīth*.

Abū Tamīmah's name is Ṭarīf bin Mujālid.

تخريج: [إسناده صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٣١٩ من حديث خالد الحذاء مختصراً، وأبو داود، ح: ٤٠٨٤ من حديث أبي تيممة به واسمه طريف بن مجالد وصححه الحافظ في الفتح: ٥/١١ وله طريق آخر عند ابن حبان، ح: ٨٦٦ وغيره.

Comments:

In the light of *Sharī'ah*, 'Assalāmu Alaikum' is said to both, alive and dead alike; as the Prophet would say 'may peace be upon you, O the people of the house of the believing nation!'

2722. Abū Ghifār Al-Muthanna bin Sa'eed Aṭ-Ṭā'ī narrated from Abū Tamīmah Al-Hujaimī from Jābir bin Sulaim who said: "I went to the Prophet ﷺ and I said: 'Alaikas-Salām (upon you be peace)' so he replied: 'Do not say "Alaikas-Salām" rather say As-Salāmu 'Alaik.'" And he mentioned the story in its entirety. (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَرَحْمَةُ اللَّهِ، وَعَلَيْكَ وَرَحْمَةُ اللَّهِ» .

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى هَذَا الْحَدِيثَ أَبُو غِفَارٍ عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ أَبِي جُرَيْرِ جَابِرِ بْنِ سُلَيْمِ الْهُجَيْمِيِّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ. فَذَكَرَ الْحَدِيثَ، وَأَبُو تَمِيمَةَ اسْمُهُ طَرِيفُ بْنُ مُجَالِدٍ .

٢٧٢٢ - حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا أَبُو أَسَمَةَ عَنْ أَبِي غِفَارِ الْمُثَنَّى بْنِ سَعِيدِ الطَّائِي، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ جَابِرِ بْنِ سُلَيْمِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: عَلَيْكَ السَّلَامُ فَقَالَ: «لَا تُقُلْ عَلَيْكَ السَّلَامُ، وَلَكِنْ قُلْ: السَّلَامُ عَلَيْكَ» وَذَكَرَ قِصَّةً طَوِيلَةً .

وهذا حديث حسن صحيح.

تخريج: [إسناده صحيح] وأخرجه أبو داود، اللباس، باب ما جاء في إسبال الإزار، ح: ٤٠٨٤ من حديث أبي غفار به مطولاً وانظر الحديث السابق وله طريق آخر عن أبي تميمة، صححه الحاكم: ١٨٦/٤ ووافقه الذهبي.

Comments:

This long incident is mentioned in chapter 'lowering the lower garment' in *Sunan Abū Dāwūd*, in which he told Jābir bin Sulaim many instructions and manners.

2723. Anas bin Mālik narrated: "When the Messenger of Allāh ﷺ would give the *Salām* he would do so three times, and when he would say a statement, he would say it three times." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٢٧٢٣ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى: حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ [ابْنِ أَنَسِ بْنِ مَالِكٍ]، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الاستذنان، باب التسليم والاستذنان ثلاثاً، ح: ٦٢٤٤ عن إسحاق بن منصور عنه.

Comments:

Saying the *Salām* three times is a *Salām* for seeking permission, when he ﷺ would ask someone's permission and he could not hear the *Salām* the first time, or he did not answer for some reason, he ﷺ would then say the *Salām* a second time, in case of not getting an answer for the second time, he would say the *Salām* third time, if still there was no answer he would go back and he did not say the *Salām* more than that.

Chapter 29. Regarding The Three Who Came To The Sitting Of The Prophet ﷺ And The *Hadīth* That They Would Sit In The Gathering Wherever They Wound Up At

(المعجم ٢٩) - بَابُ: [فِي الثَّلَاثَةِ الَّذِينَ أَقْبَلُوا فِي مَجْلِسِ النَّبِيِّ ﷺ وَحَدِيثِ جُلُوسِهِمْ فِي الْمَجْلِسِ حَيْثُ أَنْتَهَوْا] (التحفة ٢٩)

2724. Abū Wāqid Al-Laithī narrated: "The Messenger of Allāh ﷺ was sitting in the *Masjid* and the people were with him when three people came. Two of them came near the Messenger of Allāh ﷺ

٢٧٢٤ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي مُرَّةَ [مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ]، عَنْ أَبِي وَاقِدِ اللَّيْثِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ

and one went away. When the two stopped at the Messenger of Allāh ﷺ they said the *Salām*. One of them saw an opening in the circle so he sat there. As for the other one, he sat behind them, and the other one went way in the rear. When the Messenger of Allāh ﷺ had finished, he said: ‘Shall I inform you about the three people? As for one of them, he took himself to Allāh so Allāh took to him. The other, he was shy so Allāh (had mercy) on him. As for the other one, he turned away, so Allāh turned away from him.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Abū Wāqid Al-Laithī’s name is Al-Ḥārith bin ‘Awf, and Abū Murrāh is the freed slave of Umm Hāni’ bint Abī Ṭālib. His name is Yazīd and it is said that he was actually the freed slave of ‘Aqīl bin Abī Ṭālib.

ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ، وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ: وَذَهَبَ وَاحِدٌ، فَلَمَّا وَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ سَلَمَا، فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْفَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الْآخَرُ فَأَذْبَرَ ذَاهِبًا، فَلَمَّا فَرَعَ رَسُولُ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ فَأَوَاهُ اللَّهُ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو وَاقِدٍ اللَّيْثِيُّ اسْمُهُ الْحَارِثُ بْنُ عَوْفٍ وَأَبُو مَرَّةٍ مَوْلَى أُمِّ هَانِيَةَ بِنْتِ أَبِي طَالِبٍ، وَاسْمُهُ يَزِيدٌ وَيُقَالُ: مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ.

تخريج: متفق عليه، وأخرجه البخاري، العلم، باب من قعد حيث ينتهي به المجلس ... إلخ، ح: ٦٦، ومسلم، ح: ٢١٧٦، من حديث مالك به وهو في الموطأ: ٩٦٠/٢، ٩٦١ (يحيى).

Comments:

This *Ḥadīth* tells us that sitting in the religious gatherings is a means of nearness to Allāh and it yields abundant rewards and virtuousness. The one of the three, who saw some space in the circle and filled it and sat nearer to the person in charge of the gathering, he achieved more nearness to Allāh; as for the second person, when he saw no space in the circle, he felt ashamed for bothering people and creating disturbance in the gathering, or he was ashamed of leaving the meeting, or he walked away a little and then came back; but as for the third person, he went away and he did not join the gathering at all, so he became deprived of the reward and good.

2725. Jābir bin Samurah narrated: “When we went to the Prophet ﷺ,

٢٧٢٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ

each of us would sit wherever he wound up at.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*] *Gharīb*. Zuhair bin Mu‘awiyah has [also] reported it from Simāk.

سَمْرَةَ قَالَتْ: كُنَّا إِذَا أَتَيْتَنَا النَّبِيُّ ﷺ جَلَسَ أَحَدَنَا حَيْثُ يَنْتَهِي.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَقَدْ رَوَاهُ زُهَيْرُ بْنُ مُعَاوِيَةَ عَنِ سِمَاكٍ [أَيْضًا].

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في التحلق، ح: ٤٨٢٥ من حديث شريك القاضي به عنعن وحديث زهير بن معاوية لم أجده وللحديث شواهد، وحديث شريك وصححه ابن حبان (الإحسان): ٦٣٩٩.

Comments:

It is known from this *Hadīth* that one should sit in a gathering wherever a place is available; unnecessarily stepping over the people’s necks or making someone get up from his place or to bother others is not right.

Chapter 30. What Has Been Related About What Is Required For Gatherings In The Road

(المعجم ٣٠) - بَابُ مَا جَاءَ مَا عَلَى الْجَالِسِ فِي الطَّرِيقِ (التحفة ٣٠)

2726. *Shu‘bah* narrated: “From Abū Ishāq, from Al-Barā’ – and he did not hear it from him – the Messenger of Allāh ﷺ passed by some people from the *Anṣār* while they were sitting in the road. He said: ‘If you people must do this, then return the *Salām*, assist the wronged, and give directions to the one who is on the route.’” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah and Abū *Shuraiḥ* Al-*Khuzā‘ī*.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan* [*Gharīb*].

٢٧٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ وَلَمْ يَسْمَعْهُ مِنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِنَاسٍ مِنَ الْأَنْصَارِ وَهُمْ جُلُوسٌ فِي الطَّرِيقِ، فَقَالَ: «إِنْ كُنْتُمْ لَا بُدَّ فَاعْلَيْنَ فَرُدُّوا السَّلَامَ وَأَعِينُوا الْمَظْلُومَ وَاهْدُوا السَّبِيلَ».

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي شُرَيْحِ الْخَزَاعِيِّ.

[قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ].

تخريج: [صحيح] وأخرجه أحمد: ٢٨٢/٤، ٢٩١، ٣٠١ من حديث شعبة به وتابعه إسرائيل وصححه ابن حبان، ح: ١٩٥٣ وللحديث شواهد عند البخاري، ح: ٦٢٢٩، ١٤٢١ وغيره * وفي الباب عن أبي هريرة [أبو داود، ح: ٤٨١٦ مختصراً والبخاري في الأدب المفرد، ح: ١٠١٤] وأبي شريح الخزاعي [أحمد: ٦/٣٨٥].

Comments:

This *Hadīth* guides that sitting on the pathways unnecessarily is not allowed,

but if it is unavoidable, due to some reason, then it demands some manners, of which only three are mentioned here: a: Answering those who say *Salām*; b: If any wrongdoing is noticed against someone, it should be stopped and the victim should be helped; c: If one asks for directions or one is lost, he should be guided and told the route.

Chapter 31. What Has Been Related About Hand Shaking

(المعجم ٣١) - بَابُ مَا جَاءَ فِي

المُصَافِحَةِ (التحفة ٣١)

2727. Al-Barā' bin 'Āzib narrated that the Messenger of Allāh ﷺ said: "No two Muslims meet each other and shake hands, except that Allāh forgives them before they part." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of Abū Ishāq from Al-Barā'. This *Hadīth* has been reported from Al-Barā' through other routes. [Al-Ajlah (a narrator in the chain) is Ibn 'Abdullāh bin Hujayyah bin 'Adī Al-Kindī].

٢٧٢٧ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، وَ إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ عَنِ الْأَجْلَحِ، عَنِ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافِحَانِ إِلَّا غَفَرَ اللَّهُ لَهُمَا قَبْلَ أَنْ يَتَفَرَّقَا».

[قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ، وَقَدْ رَوَى هَذَا الْحَدِيثَ مِنْ غَيْرِ وَجْهِ عَنِ الْبَرَاءِ [وَالْأَجْلَحُ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ حُجَيْبَةَ ابْنِ عَدِيٍّ الْكِنْدِيِّ].

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في المصافحة، ح: ٥٢١٢ وابن ماجه، ح: ٣٧٠٣ من حديث ابن نمير به وللحديث شواهد كثيرة أبو إسحاق عنن.

Comments:

Musāfahah is derived from *Safhah* which means 'palm of hand'; Islamically it means joining or touching two palms with each other. This is also a way to express love, delight, respect and honor at the time of meeting, that hands are shaken warmly when offering the Islamic greeting, and it fulfills the mentioned objectives of the Islamic greeting.

2728. Anas bin Mālik narrated that a man said: "O Messenger of Allāh! When a man among us meets his brother or his friend should he bow to him?" He said: "No." He said: "Should he embrace him and kiss him?" He said: "No." He said: "Should he

٢٧٢٨ - حَدَّثَنَا سُؤَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا حَنْظَلَةُ بْنُ عُبَيْدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! الرَّجُلُ مِمَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ أَيَنْحَنِي لَهُ؟ قَالَ: «لَا»، قَالَ: فَيَلْتَرِمُهُ وَيُقَبِّلُهُ قَالَ: «لَا»، قَالَ: فَيَأْخُذُ

take his hand and shake it?" He said: "Yes." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الأدب، باب المصافحة، ح: ٣٧٠٢ من حديث حنظلة بن عبيدالله به وهو ضعيف كما في التقريب وغيره ولبعض الحديث شواهد ولكنها ضعيفة.

Comments:

This *Hadīth* proves that bowing is not allowed when meeting, and if bowing when greeting is not allowed, how then can it be permissible to touch the knees and feet.

2729 Qatādah narrated that he asked Anas bin Mālik: "Did the Companions of the Messenger of Allāh ﷺ use to shake each other's hand?" He said, "Yes."

[Abu 'Eisā said:] "This *Hadīth* is *Hasan Ṣaḥīh*."

تخریج: وأخرجه البخاري، الاستئذان، باب المصافحة، ح: ٦٢٦٣ من حديث همام به.

Comments:

The *Hadīth* of Abu Dāwūd informs that the people of Yemen particularly had the good habit of shaking hands, from which the Companions learnt and the Prophet ﷺ also commanded to do so; hands may be shaken at every meeting.

2730. Ibn Mas'ūd narrated that the Prophet ﷺ said: "Taking hold of the hand is from the completeness of the greeting." (*Da'if*)

[There are narrations on this topic from Al-Barā' and Ibn 'Umar].

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. We do not know of it except as a narration of Yaḥyā bin Sulaim from Sufyān. I asked Muḥammad bin Ismā'il about this *Hadīth* and he did not consider it to be preserved. He (Abū 'Eisā) said: "To me, he only meant the *Hadīth* of Sufyān, from Manṣūr from Khaithamah, from someone who

بِيَدِهِ وَيُصَافِحُهُ، قَالَ: «نَعَمْ».

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ.

٢٧٢٩ - حَدَّثَنَا سُؤَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ:

حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: هَلْ كَانَتْ الْمُصَافِحَةُ فِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٢٧٣٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيّ:

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ خَيْثَمَةَ، عَنْ رَجُلٍ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مِنْ تَمَامِ التَّحِيَّةِ الْأَخْذُ بِالْيَدِ».

[وَفِي الْبَابِ عَنِ الْبَرَاءِ وَابْنِ عُمَرَ].

[قَالَ أَبُو عِيْسَى]: وَهَذَا حَدِيثٌ غَرِيبٌ.

وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ سُلَيْمٍ، عَنْ سُفْيَانَ. وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ، فَلَمْ يَعُدَّهُ مَحْفُوظًا، وَقَالَ: إِنَّمَا أَرَادَ عِنْدِي حَدِيثُ سُفْيَانَ، عَنْ مَنْصُورٍ،

heard from Ibn Mas‘ūd, from the Prophet ﷺ who said: ‘There is no conversing at night except for the one who has performed *Ṣalāt* or the traveler.’” Muḥammad said: The *Ḥadīth*: “Taking hold of the hand is from the completeness of the greeting’ was only related from Mansūr, from Abū Ishāq, from ‘Abdur-Raḥmān bin Yazīd or someone else.”

تخریج: [إسناده ضعيف] وأخرجه ابن عدي في الكامل: ٢٦٧٦/٧ من حديث أحمد بن عبدة به * رجل مجهول * وفي الباب عن البراء [يشير إلى حديث أحمد: ٢٨٩/٤ وغيره] وابن عمر [لم أجده] * حديث: "لا سمر إلا لمصل أو مسافر... إلخ": تقدم تحت، ح: ١٦٩، وأثر عبدالرحمن بن يزيد وغيره: ضعيف، أبو إسحاق عنن.

2731. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: “From the completeness of visiting the ill is that one of you place his hand on his forehead” – or he said – “on his hand, and ask him how he is. And shaking hands completes your greetings among each other.” (*Da‘īf*)

[Abū ‘Eīsā said:] This chain is not strong. Muḥammad said: “‘Ubaidullāh bin Zaḥr is trustworthy, and ‘Alī bin Yazīd is weak.” Al-Qāsim is Ibn ‘Abdur-Raḥmān and his *Kunya* is Abū ‘Abdur-Raḥmān. He is trustworthy. He was the freed slave of ‘Abdur-Raḥmān bin Khālid bin Yazīd bin Mu‘āwiyah, and Al-Qāsim was from *Ash-Shām*.

عَنْ حَيْثَمَةَ، عَمَّنْ سَمِعَ ابْنَ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا سَمَرَ إِلَّا لِمُصَلٍّ أَوْ مُسَافِرٍ». قَالَ مُحَمَّدٌ: وَإِنَّمَا يُرَوَّى عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ أَوْ غَيْرِهِ قَالَ: مِنْ تَمَامِ التَّحِيَّةِ الْأَخْذُ بِالْيَدِ.

٢٧٣١ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ ابْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أَمَامَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنْ تَمَامِ عِيَادَةِ الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَى جَبْهَتِهِ - أَوْ قَالَ: عَلَى يَدِهِ - فَيَسْأَلُهُ كَيْفَ هُوَ، وَتَمَامُ تَحِيَّتِكُمْ بَيْنَكُمْ الْمُصَافَحَةُ».

[قَالَ أَبُو عِيسَى] هَذَا إِسْنَادٌ لَيْسَ بِالْقَوِي. قَالَ مُحَمَّدٌ: وَعُبَيْدُ اللَّهِ بْنُ زَحْرٍ ثِقَةٌ، وَعَلِيُّ بْنُ يَزِيدَ ضَعِيفٌ، وَالْقَاسِمُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ، وَيُكْنَى أَبَا عَبْدِ الرَّحْمَنِ وَهُوَ ثِقَةٌ وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ، وَالْقَاسِمُ الشَّامِيُّ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٢٦٠/٥ من حديث عبدالله بن المبارك به * عبيد الله بن زحر وعلي بن يزيد: ضعيفان كما تقدم.

Comments:

Placing the hand on the forehead of a patient or holding his hand, is an

expression of love, kindness, affection and warm feeling; and asking the patient about his health and illness is a sign of encouraging him.

Chapter 32. What Has Been Related About Hugging And Kissing

2732. ‘Aīshah said: “Zaid bin Hārithah arrived in Al-Madīnah while the Messenger of Allāh ﷺ was in his house. So he went and knocked at the door, so the Messenger of Allāh ﷺ stood naked,^[1] dragging his garment – and by Allāh! I did not see him naked before nor afterwards – and he hugged him and kissed him.” (Da‘if)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan Gharīb*, we do not know of it as a narration of Az-Zuhri except from this route.

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي
الْمُعَانَقَةِ وَالْقَبْلَةِ (التحفة ٣٢)

٢٧٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَحْيَى بْنِ مُحَمَّدِ بْنِ عَبَّادِ
[الْمَدَنِيُّ]: حَدَّثَنِي أَبِي يَحْيَى بْنُ مُحَمَّدٍ عَنْ
مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمِ
الرُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ
قَالَتْ: قَدِمَ زَيْدُ بْنُ حَارِثَةَ الْمَدِينَةَ وَرَسُولُ
اللَّهِ ﷺ فِي بَيْتِي فَأَتَاهُ فَفَرَعَ الْبَابَ، فَقَامَ إِلَيْهِ
رَسُولُ اللَّهِ ﷺ غُرْيَانًا يَجْرُؤُوبُهُ وَاللَّهُ مَا رَأَيْتُهُ
غُرْيَانًا قَبْلَهُ وَلَا بَعْدَهُ فَاعْتَنَقَهُ وَقَبَّلَهُ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الزُّهْرِيِّ إِلَّا مِنْ
هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه العقيلي: ٤٢٨/٤ من حديث إبراهيم بن يحيى به *
إبراهيم بن يحيى: لين الحديث، وأبوه ضعيف وكان ضريراً يتلقن (تقريب) وابن إسحاق عنعن.

Comments:

Embracing one another after returning from a journey is permissible and the forehead may be kissed out of love, kindness and affection.

Chapter 33. What Has Been Related About Kissing The Hand And The Feet

2733. Şafwān bin ‘Assāl said: “A Jew said to his companion: ‘Accompany us to this Prophet.’ So

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي قَبْلَةِ
الْيَدِ وَالرَّجْلِ (التحفة ٣٣)

٢٧٣٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ
اللَّهِ بْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ عَنْ شُعْبَةَ، عَنْ

[1] They say that the meaning of naked here is that he was not wearing his *Ridā'* or upper wrap and it was that which he was dragging. So the area between the navel and knees was covered. See *Tuḥfat Al-Aḥwadhī*.

his companion said: ‘Do not say: “Prophet”. For if he hears you (say that) then he will be very happy.’ So they went to the Messenger of Allāh ﷺ to question him about nine clear signs. So he said to them: ‘Do not associate anything with Allāh, nor steal, nor commit unlawful intercourse, nor take a life which Allāh has made prohibited, except for what is required (in the law), nor hasten to damage the reputation of one of power so that he will be killed, nor practise magic, nor consume *Ribā*, nor falsely accuse the chaste woman, nor turn to flee on the day of the march, and for you Jews particularly, to not violate the Sabbath.’” He said: “So they kissed his hands and his feet, and they said: ‘We bear witness that you are a Prophet.’ So he (ﷺ) said: “Then what prevents you from following me?” They said: ‘Because Dāwud supplicated to his Lord that his offspring never be devoid of Prophets and we feared that if we follow you then the Jews will kill us.’” (*Hasan*)

There are narrations on this topic from Yazīd bin Al-Aswad, Ibn ‘Umar and Ka‘b bin Mālik.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

عَمْرُو بْنُ مَرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: قَالَ يَهُودِيٌّ لِصَاحِبِهِ: أَذْهَبُ بِنَا إِلَى هَذَا النَّبِيِّ. فَقَالَ صَاحِبُهُ: لَا تَقُلْ: نَبِيِّ إِنَّهُ لَوْ سَمِعَكَ كَانَ لَهُ أَرْبَعَةُ أُعْيُنٍ، فَآتَى رَسُولَ اللَّهِ ﷺ فَسَأَلَاهُ، عَنْ تِسْعِ آيَاتٍ بَيِّنَاتٍ، فَقَالَ لَهُمْ: «لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَلَا تَمْسُوا بِيَرِيءٍ إِلَى ذِي سُلْطَانٍ لِيَقْتُلَهُ، وَلَا تَسْحَرُوا، وَلَا تَأْكُلُوا الرِّبَا، وَلَا تَقْدِفُوا مُحْصَنَةً، وَلَا تُؤَلُّوا الْفِرَارَ يَوْمَ الرَّحْفِ وَعَلَيْكُمْ خَاصَّةً الْيَهُودَ إِلَّا تَعْتَدُوا فِي السَّبْتِ». قَالَ: فَقَبَّلُوا يَدَيْهِ وَرِجْلَيْهِ، فَقَالَ: نَشْهَدُ أَنَّكَ نَبِيٌّ. قَالَ: «فَمَا يَمْنَعُكُمْ أَنْ تَتَّبِعُونِي؟» قَالَ: قَالُوا: إِنَّ دَاوُدَ دَعَا رَبَّهُ أَنْ لَا يَزَالَ مِنْ ذُرِّيَّتِهِ نَبِيٌّ، وَإِنَّا نَخَافُ أَنْ يَتَّبِعَنَا يَهُودٌ.

وَفِي الْبَابِ عَنْ يَزِيدَ بْنِ الْأَسْوَدِ وَابْنِ عَمَرَ وَكَعْبِ بْنِ مَالِكٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه النسائي: ١١١/٧، ح: ٤٠٨٣ (تحريم الدم، باب السحر) عن أبي كريب وابن ماجه، ح: ٣٧٠٥ من حديث ابن إدريس به * وفي الباب عن يزيد بن الأسود [أحمد: ٤/١٦١] وابن عمر [تقدم: ١٧١٦] وهو طرف من حديث أبي داود، ح: ٣٦٤٧ وفيه التقييل [وكعب بن مالك] أخرجه ابن المقرئ كما في تحفة الأحوذى].

Comments:

The Jews mentioned two reasons for not believing in the Messenger of Allāh ﷺ and both are false. Because the Torah and Zabūr (Psalms) both made mention of the back and the seal of finality of the Prophet ﷺ. Numerous Jews believed in the Prophet followed him and they were not killed.

Chapter 34. What Has Been Related About “Welcome”

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي مَرْحَبَا
(التحفة ٣٤)

2734. Umm Hāni’ said: I went to the Messenger of Allāh ﷺ during the Year of the Conquest, and I found him performing *Ghusl*, while Fāṭimah was screening him with a garment. She said: “So I gave *Salām* and he said: ‘Who is this?’ I said: ‘I am Umm Hāni.’ He said: ‘Welcome Umm Hāni’” (*Ṣaḥīḥ*)

٢٧٣٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ: أَنَّ أَبَا مُرَّةَ مَوْلَى أُمِّ هَانِيَةَ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِيَةَ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وَقَاطِمَةُ تَسْتُرُهُ بِثَوْبٍ، قَالَتْ: فَسَلَّمْتُ، فَقَالَ: «مَنْ هَذِهِ؟» قُلْتُ: أَنَا أُمُّ هَانِيَةَ، فَقَالَ: «مَرْحَبًا بِأُمِّ هَانِيَةَ». قَالَ: فَذَكَرَ فِي الْحَدِيثِ قِصَّةَ طَوِيلَةً. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

He said: So he (the sub narrator) mentioned the story in its entirety in his narration.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه البخاري، الصلاة، باب الصلاة في الثوب الواحد ملتحفًا، ح: ٣٥٧، ومسلم، ح: ٣٣٦، من حديث مالك به وهو في الموطأ: ١٥٢/١ (يحيى) وانظر، ح: ١٥٧٩ ب.

Comments:

When a visitor comes, *Ahlan wa sahan wa marhabā* (most welcome) is said to express love, compassion, respect, honor, delight and joy. Therefore different words are used in various languages. It is a proof that it is a natural and social custom upon which all the people act.

2735. ‘Ikrimah bin Abī Jahl narrated: “The day that I came to him, the Messenger of Allāh ﷺ said: ‘Welcome to the riding emigrant.’”

٢٧٣٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَعَبْرٌ وَاحِدٌ، قَالُوا: حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ عِكْرِمَةَ بْنِ أَبِي جَهْلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ جِثَّةَ: «مَرْحَبًا بِالرَّاكِبِ الْمُهَاجِرِ».

There are narrations on this topic from Buraidah, Ibn ‘Abbās, and Abū Juḥaifah. (*Da‘īf*)

[Abū ‘Eisā said:] The chain for

this *Hadīth* is not correct. We do not know of its like except [from this route] as a narration of Mūsā bin Mas'ūd from Sufyān. Mūsā bin Mas'ūd is weak in *Hadīth*. [This *Hadīth* has been related by 'Abdur-Rahmān bin Mahdī from Sufyān from Abū Ishāq in *Mursal* form, and he did not mention "from Mus'ab bin Sa'd" in it. This is more correct. I heard Muḥammad bin Bash-shār saying: "Mūsā bin Mas'ūd is weak in *Hadīth*." Muḥammad bin Bash-shār said: "I wrote very much from Mūsā bin Mas'ūd, then I abandoned him."

وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَابْنِ عَبَّاسٍ وَأَبِي جُحَيْفَةَ.

[قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِصَحِيحٍ لَا نَعْرِفُهُ مِثْلَ هَذَا إِلَّا [مِنْ هَذَا الْوَجْهِ] مِنْ حَدِيثِ مُوسَى بْنِ مَسْعُودٍ عَنْ سُفْيَانَ. وَمُوسَى بْنُ مَسْعُودٍ ضَعِيفٌ فِي الْحَدِيثِ، وَرَوَى [هَذَا الْحَدِيثَ] عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ مُرْسَلًا، وَلَمْ يَذْكُرْ فِيهِ عَنْ مُضْعَبِ بْنِ سَعْدٍ. وَهَذَا أَصَحُّ. سَمِعْتُ مُحَمَّدَ بْنَ بَشَّارٍ يَقُولُ: مُوسَى بْنُ مَسْعُودٍ ضَعِيفٌ فِي الْحَدِيثِ. قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: وَكَتَبْتُ كَثِيرًا عَنْ مُوسَى بْنِ مَسْعُودٍ ثُمَّ تَرَكْتُهُ.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ٢٤٢/٣ من حديث موسى بن مسعود به وصححه فقال الذهبي: "لكنه منقطع" يعني مصعب بن سعد أرسل عن عكرمة بن أبي جهل كما في التقريب وغيره، وفيه علل أخرى * وفي الباب عن بريدة [النسائي في الكبرى، ح: ١٠٠٨٨ وعمل اليوم والليلة، ح: ٢٥٨] وابن عباس [البخاري، ح: ٥٣، ١٣٩٨ ومسلم، ح: ١٧] وأبي جحيفة [الطبراني في الكبير: ١٠٦/٢٢، ح: ٢٦٤، ٢٦٥ وأصله عند ابن ماجه، ح: ٧١١].

Comments:

The Prophet ﷺ called 'Ikrimah 'an emigrant' while the victory over Makkah had been achieved, because due to the enmity to Islam on the occasion of the conquest he fled to Yemen, which was an infidel country. His wife went after him, she made him understand and brought him back to the Prophet. As he arrived, the Prophet ﷺ expressed his delight and joy saying 'welcome to a riding emigrant'; because he embraced Islam and emigrated back to the land of Islam.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

41. The Chapters On Manners From The Messenger Of Allāh ﷺ

(المعجم ٤١) - أَبْوَابُ الْأَدَبِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ...)

Chapter 1. What Has Been Related About Replying To The One Who Sneezes

(المعجم ١) - بَابُ مَا جَاءَ فِي تَشْمِيتِ
الْعَاطِسِ (التحفة ٣٥)

2736. ‘Alī narrated that the Messenger of Allāh ﷺ said: “There are six courtesies due from a Muslim to another Muslim: To give *Salām* to him when he meets him, to accept his invitation when he invites him, to reply to him when he sneezes, to visit him when he is ill, to follow his funeral when he dies, and to love for him what he loves for himself.” (*Da‘if*)

٢٧٣٦ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ بِالْمَعْرُوفِ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيُسَمِّتُهُ إِذَا عَطَسَ وَيَعُودُهُ إِذَا مَرَضَ، وَيَتَّبِعُ جَنَازَتَهُ إِذَا مَاتَ، وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ».

There are narrations on this topic from Abū Hurairah, Abū Ayyūb, Al-Barā’ and Abū Mas‘ūd.

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَأَبِي أَيُّوبَ وَالْبَرَاءِ، وَأَبِي مَسْعُودٍ.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*, it has been related from the Prophet ﷺ through other routes, and some of them (scholars) have criticized Al-Hārith Al-‘Awar (a narrator in the chain).

[قَالَ أَبُو عِيسَى:] فَهَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنِ النَّبِيِّ ﷺ وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي الْحَارِثِ الْأَعْوَرِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الجناز، باب ما جاء في عيادة المريض، ح: ١٤٣٣ عن هناد به وسنده ضعيف وحديث مسلم، ح: ٢١٦٢ يغني عنه وانظر الحديث الآتي * وفي الباب عن أبي هريرة [يأتي: ٢٧٣٧] وأبي أيوب [يأتي: ٢٧٤١] والبراء [يأتي: ٢٨٠٩] وابن مسعود [النسائي في عمل اليوم والليلة، ح: ٢٢٤] وأبي مسعود عقبة بن عمرو، ابن ماجه، ح: ١٤٣٤].

Comments:

There are some matters that take place in the daily life of Muslims, and they are a means to express a Muslims' mutual relation, love, compassion and affection and due to the performance of these matters, the mentioned characteristics also increase and flourish. Therefore such matters should be cared for extraordinarily.

2737. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There are six things due from the believer to another believer: Visiting him when he is ill, attending (his funeral) to him when he dies, accepting his invitation when he invites him, giving him *Salām* when he meets him, replying to him when he sneezes, and wishing him well when he is absent and when he is present." (*Hasan*)

[He said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ*. Muḥammad bin Mūsā Al-Makḥzūmī [is from Al-Madīnah] and he is trustworthy, 'Abdul-'Azīz bin Mūhammad and Ibn Abī Fudaik reported from him.

تخریج: [إسناده حسن] وأخرجه النسائي: ٥٣/٤، ح: ١٩٤٠ (الجنائز، باب النهي عن سب الأموات) عن قتبية به وللحديث شواهد (راجع مجمع الزوائد: ١٨٥/٨ وغيره).

Chapter 2. What The Sneezing Person Says When He Sneezes

2738. Ḥaḍramī, the freed slave of the family of Al-Jārūd narrated from Nāfi': "A man sneezed beside Ibn 'Umar and said: '*Al-Hamdulillāh Was-Salāmu 'Alā Rasūlillāh*. (All praise is due to Allāh, and peace upon the Messenger of Allāh)'. So Ibn 'Umar said: 'I too say *Al-Hamdulillāh Was-Salāmu 'Alā*

٢٧٣٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْمَخْزُومِيُّ [الْمَدَنِيُّ] عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتُّ خِصَالٍ: يَعُودُهُ إِذَا مَرِضَ، وَيَشْهَدُهُ إِذَا مَاتَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُسَمِّتُهُ إِذَا عَطَسَ، وَيَنْصَحُ لَهُ إِذَا غَابَ أَوْ شَهِدَ».

[قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. وَمُحَمَّدُ بْنُ مُوسَى الْمَخْزُومِيُّ [مَدَنِيٌّ] ثِقَةٌ، رَوَى عَنْهُ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ وَابْنُ أَبِي فُدَيْكٍ.

(المعجم ٢) - بَابُ مَا يَقُولُ الْعَاطِسُ إِذَا عَطَسَ (التحفة ٣٦)

٢٧٣٨ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَضْرَمِيُّ مَوْلَى [مِنْ] آلِ الْجَارُودِ عَنْ نَافِعٍ: أَنَّ رَجُلًا عَطَسَ إِلَى جَنْبِ ابْنِ عُمَرَ، فَقَالَ: الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، فَقَالَ ابْنُ عُمَرَ: وَأَنَا أَقُولُ: الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَلَيْسَ هَكَذَا عَلَّمَنَا رَسُولُ اللَّهِ ﷺ، عَلَّمَنَا أَنْ نَقُولَ

Rasūlillāh, but this is not what the Messenger of Allāh ﷺ taught us. He taught us to say: “*Al-Ḥadmullāh ‘Alā Kulli Ḥāl*. (All praise is due to Allāh in every circumstance)” (*Hasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Ziyād bin Ar-Rabi’.

تخريج: [إسناده حسن] وصححه الحاكم: ٢٦٥/٤، ٢٦٦ ووافقه الذهبي وللحديث شواهد

Comments:

It is proven from this *Ḥadīth* that the Companions ﷺ would consider this supplication adequate for an occasion with the same words as taught by the Prophet, they would never allow an addition into the supplication even though it may have been something good and admirable.

Chapter 3. What Has Been Related About How To Reply To the Sneezing Person

2739. Abū Mūsā narrated: “The Jews used to sneeze in the presence of the Prophet ﷺ hoping that he would say: ‘*Yarhamukumullāh* (May Allāh have mercy upon you).’ So he said: ‘*Yahdikumullāhu Wa Yuṣlihu Bālakum* (May Allāh guide you and rectify your affairs).’” (*Ṣaḥīḥ*)

There are narrations on this topic from ‘Alī, Abū Ayyūb, Sālim bin ‘Ubaid, ‘Abdullāh bin Ja’far and Abū Hurairah.

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زِيَادِ بْنِ الرَّبِيعِ.

(المعجم ٣) - بَابُ مَا جَاءَ كَيْفَ يُشَمَّتُ الْعَاطِسُ (التحفة ٣٧)

٢٧٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ دَيْلَمٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى قَالَ: كَانَ الْيَهُودُ يَتَعَاطِسُونَ عِنْدَ النَّبِيِّ ﷺ يَرْجُونَ أَنْ يَقُولَ لَهُمْ: يَرْحَمُكُمُ اللَّهُ، فَيَقُولُ: «يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ».

وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي أَيُّوبَ وَسَالِمِ ابْنِ عُبَيْدٍ وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَأَبِي هُرَيْرَةَ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب: كيف يشمت الذمي، ح: ٥٠٣٨ من حديث سفیان الثوري به وصرح بالسماع عند الحاكم: ٢٦٨/٤ وصححه النووي وغيره * وفي الباب عن علي [يأتي: ٢٧٤١] وابن ماجه، ح: ٣٧١٥] وأبي أيوب [يأتي: ٢٧٤١] وسالم بن عبيد [يأتي: ٢٧٤٠] وعبدالله بن جعفر [أحمد: ١/٢٠٤] وأبي هريرة [البخاري، ح: ٦٢٢٤].

Comments:

This *Hadīth* guides that if a non-believer sneezes in the presence of a believer, the believer should not say *'Yarhamukallāh'* (may Allāh have mercy on you). Instead, the supplication for his guidance and Faith may be made.

2740. Sālim bin 'Ubaid narrated that he was with some people on a journey, and a man among the people sneezed and he said: "*As-Salāmu 'Alaikum* (peace be upon you)." So he (Sālim) said: "*Alaika Wa 'Alā Ummik.* (Upon you and upon your mother)." It seemed as if that bothered the man, so he said: "Indeed I have not said except what the Prophet ﷺ said; a man sneezed in the presence of the Prophet ﷺ and said: '*As-Salāmu 'Alaikum* (peace be upon you)' so the Prophet ﷺ said: '*Alaika Wa 'Alā Ummik.* (Upon you and upon your mother). When one of you sneezes then let him say: "*Al-Hamdulillāhi Rabbil-'Ālamīn* (All praise is due to the Lord of all that exists)" and let the one responding to him say: *Yarhamukallāh* (May Allāh have mercy upon you)" and let him reply: *Yaghfirullāh Lī Walakum* (May Allāh forgive me and you both)." (*Ḍa'īf*)

[Abū 'Eīsā said:] They differed in reporting this *Hadīth* from Mansūr, and they have entered a man between Hilāl bin Yasāf and Sālim.

٢٧٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ [الرُّبَيْرِيُّ]: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَالِمِ بْنِ عُبَيْدٍ: أَنَّهُ كَانَ مَعَ الْقَوْمِ فِي سَفَرٍ، فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالَ: عَلَيْكَ وَعَلَى أُمَّكَ. فَكَانَ الرَّجُلُ وَجَدَ فِي نَفْسِهِ، فَقَالَ: أَمَا إِنِّي لَمْ أَقُلْ إِلَّا مَا قَالَ النَّبِيُّ ﷺ عَطَسَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكَ وَعَلَى أُمَّكَ، إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَلْيَقُلْ لَهُ مَنْ يَرُدُّ عَلَيْهِ: يَرْحَمُكَ اللَّهُ، وَلْيَقُلْ: يَغْفِرُ اللَّهُ [لِي] وَلَكُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ اخْتَلَفُوا فِي رِوَايَتِهِ عَنْ مَنْصُورٍ، وَقَدْ أَدْخَلُوا بَيْنَ هِلَالِ بْنِ يَسَافٍ وَبَيْنَ سَالِمِ رَجُلًا.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: كيف تسميت العاطس، ح: ٥٠٣١ من حديث منصور به * هلال بن يساف لم يدرك سالم بن عبيد ولم يره وبينهما رجل مجهول، قاله الحاكم: ٤/٢٦٧.

Comments:

Hāfiẓ Ibn Al-Qayyim said, the Prophet indicated towards two things by saying 'and upon your mother': the person uttered '*Assalaamu Alaikum*' for an

inappropriate occasion, as the saying of the Prophet ‘upon your mother’ does not agree with the circumstance; or he ﷺ indicated towards the person that you are unfamiliar, you were not taught and trained; and also according to the saying of some people, ‘did your mother teach you this!?’

2741. Abū Ayyūb narrated that the Messenger of Allāh ﷺ said: “When one of you sneezes let him say: ‘*Al-Ḥamdulillāhi ‘Alā Kulli Hāl* (All praise is due to Allāh in every circumstance).’ And let the one replying to him say: ‘*Yarḥamukallāh* (May Allāh have mercy upon you).’ And let him say to him: ‘*Yahdīkumullāh Wa Yuṣlihu Bālakum* (May Allāh guide you and rectify your affairs).’” (*Da‘īf*)

(Another chain) with similar narration.

[He said:] This is how Shu‘bah reported this *Ḥadīth* from Ibn Abī Lailā, and he said: “From Abū Ayyūb from the Prophet ﷺ.” Ibn Abī Lailā was confused in this narration, sometimes he would say: “From Abū Ayyūb from the Prophet ﷺ” and sometimes he would say: “From ‘Alī from the Prophet ﷺ” similarly meaning.

(Another chain) from ‘Alī from the Prophet ﷺ with similar meaning.

٢٧٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي ابْنُ أَبِي لَيْلَى عَنْ أَحِيهِ عَيْسَى [ابْنِ عَبْدِ الرَّحْمَنِ]، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُّوبَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيَقُلِ الَّذِي يَرُدُّ عَلَيْهِ يَرْحَمُكَ [اللَّهُ]، وَلْيَقُلْ: هُوَ يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بِأَلْسِنَتِكُمْ».

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ ابْنِ أَبِي لَيْلَى بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[قَالَ:] هَكَذَا رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ ابْنِ أَبِي لَيْلَى وَقَالَ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ. وَكَانَ ابْنُ أَبِي لَيْلَى يَضْطَرِبُ فِي هَذَا الْحَدِيثِ، يَقُولُ أحيانًا: عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ، وَيَقُولُ أحيانًا: عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ يَحْيَى التَّمِيمِيُّ المَرُورِيُّ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ القَطَّانُ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَحِيهِ عَيْسَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٢١٣ من حديث شعبة به وهو في مسند الطيالسي، ح: ٥٩١ ورواه ابن ماجه، ح: ٣٧١٥ من حديث ابن أبي ليلى وهو ضعيف وحديث البخاري (٦٢٢٤) يعني عنه * وفي الباب عن علي [ابن ماجه، ح: ٣٧١٥ من حديث ابن أبي ليلى به].

Chapter 4. What Has Been Related About The Obligation Of Responding To The One Who Sneezes And Says “*Al-Hamdulillah*”

2742. Anas bin Mālik narrated that two men sneezed in the presence of the Prophet ﷺ; he responded to one of them and did not respond to the other. The one who was not responded to said: “O Messenger of Allāh! You responded to this person and did not respond to me?” So the Messenger of Allāh ﷺ said: “He praised Allāh while you did not praise Him.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ* [And it has been reported from Abū Hurairah from the Prophet ﷺ].

(المعجم ٤) - بَابُ مَا جَاءَ فِي إِيْجَابِ التَّسْمِيَةِ بِحَمْدِ الْعَاطِسِ (التحفة ٣٨)

٢٧٤٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلَيْنِ عَطَسَا عِنْدَ النَّبِيِّ ﷺ فَسَمَّتْ أَحَدَهُمَا وَلَمْ يُسَمِّتِ الْآخَرَ، فَقَالَ الَّذِي لَمْ يُسَمِّتْهُ: يَا رَسُولَ اللَّهِ! شَمَّتْ هَذَا وَلَمْ تُسَمِّتْنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ حَمِدَ اللَّهَ وَإِنَّكَ لَمْ تَحْمَدْ».

[قَالَ أَبُو عِيْسَى:]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ].

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب الحمد للعاطس، ح: ٦٢٢١ من حديث سفیان بن عیینة ومسلم، ح: ٢٩٩١ من حديث سليمان التيمي به * وقد روي عن أبي هريرة [أحمد: ٣٢٨/٢ والبخاري في الأدب المفرد، ح: ٩٣٢].

Comments:

He who thanks and praises Allāh after sneezing acting upon the saying of the Prophet ﷺ should be given a supplication of good according to the *Sunnah*. He does not deserve the supplication, if he does not say ‘*Al-Hamdulillah*’ (all praise and thanks are due to Allāh); if he is ignorant he should be taught.

Chapter 5. What Has Been Related About How Much Response Is Given To The Sneezing Person

2743. Iyās bin Salamah narrated from his father: “A man sneezed in the presence of the Messenger of Allāh ﷺ while I was present, so the Messenger of Allāh ﷺ said:

(المعجم ٥) - بَابُ مَا جَاءَ كَمْ يُسَمِّتُ الْعَاطِسِ (التحفة ٣٩)

٢٧٤٣ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ إِيَّاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: عَطَسَ رَجُلٌ عِنْدَ رَسُولِ اللَّهِ ﷺ وَأَنَا شَاهِدٌ، فَقَالَ رَسُولُ اللَّهِ

'*Yarhamukallāh* (May Allāh have mercy upon you).' Then he sneezed a second and third time. So the Messenger of Allāh ﷺ said: 'This man is suffering from a cold.'

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from Iyās bin Salamah from his father, from the Prophet ﷺ with similar narration, except that he said to him the third time: "You are suffering from a cold."

[He said:] And this is more correct than the narration of Ibn Al-Mubāarak. *Shu'bah* reported this *Ḥadīth* from 'Ikrimah bin 'Ammār and it is similar to the narration of Yaḥyā bin Sa'eed. (A chain to support that).

[And 'Abdur-Raḥmān bin Mahdī reported it from 'Ikrimah bin 'Ammār and it is similar to the narration of Ibn Al-Mubāarak, but he said to him the third time: "You are suffering from a cold." (A chain to support that).

ﷺ: «يَرْحَمُكَ اللَّهُ، ثُمَّ عَطَسَ الثَّانِيَةَ وَالثَّلَاثَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا رَجُلٌ مَرْكُومٌ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِبْرَاهِيمَ بْنِ سَلَمَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، إِلَّا أَنَّهُ قَالَ [لَهُ] فِي الثَّلَاثَةِ: «أَنْتَ مَرْكُومٌ».

[قَالَ:] هَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ الْمُبَارَكِ، وَقَدْ رَوَى شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ هَذَا الْحَدِيثَ نَحْوَ رِوَايَةِ يَحْيَى بْنِ سَعِيدٍ: حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ الْحَكَمِ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ بِهَذَا.

[وَرَوَى عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ نَحْوَ رِوَايَةِ ابْنِ الْمُبَارَكِ وَقَالَ لَهُ فِي الثَّلَاثَةِ: «أَنْتَ مَرْكُومٌ». حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ.]

تخريج: وأخرجه مسلم، الزهد، باب تسميت العاطس، وكراهة التثاؤب، ح: ٢٩٩٣ من حديث عكرمة بن عمار به.

Comments:

Natural, reasonable sneezing for the state of health is a mercy and grace of Allāh, so the sneezing person should praise Allāh saying '*Al-Ḥamdulillāh*' and the person listening to him should make a supplication of good and blessing for him saying '*Yarhamukallāh*' (may Allāh be merciful with you).

2744. ‘Umar bin Ishāq bin Abī Ṭalhah narrated from his mother, from her father, who said: “The Messenger of Allāh ﷺ said: ‘Reply three times to the sneezing person. If he (sneezes) more, then if you wish reply and if you do not then do not.’” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* and its chain is unknown.^[1]

٢٧٤٤ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورِ السَّلُولِيِّ الْكُوفِيُّ، عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ أَبِي خَالِدِ الدَّلَائِنِيِّ، عَنْ عُمَرَ بْنِ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ، عَنْ أُمِّهِ، عَنْ أَبِيهَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَمِتِ الْعَاطِسَ ثَلَاثًا، فَإِذَا زَادَ فَإِنْ شِئْتَ فَسَمْتِيهِ وَإِنْ شِئْتَ فَلَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَإِسْنَادُهُ مَجْهُولٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب من يشمت العاطس، ح: ٥٠٣٦ من حديث عبدالسلام به * أبو خالد عن عمر بن إسحاق: حميدة أو عبيدة، لم يوثقها غير ابن حبان فهي مجهولة الحال.

Chapter 6. What Has Been Related About Keeping The Sound Low And Covering The Face When Sneezing

(المعجم ٦) - بَابُ مَا جَاءَ فِي خَفْضِ الصَّوْتِ وَتَخْمِيرِ الْوَجْهِ عِنْدَ الْعَطَاسِ (التحفة ٤٠)

2745. Abū Hurairah narrated that when the Prophet ﷺ would sneeze, he would cover his face with his hand or with his garment, and muffle the sound with it. (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

٢٧٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرِ الوَاسِطِيِّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ ابْنِ عَجَلَانَ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا عَطَسَ عَطَى وَجْهَهُ بِيَدِهِ أَوْ بِثَوْبِهِ وَعَضَّ بِهَا صَوْتَهُ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في العطاس، ح: ٥٠٢٩ من حديث يحيى القطان به * ابن عجلان صرح بالسماع عند أحمد: ٤٣٩/٢ وصححه الحاكم: ٤/٢٩٣ ووافقه الذهبي.

Comments:

The good habit and example of the Messenger of Allāh ﷺ teaches that a

^[1] Meaning it contains a narrator who is unknown, which is the case of ‘Umar bin Ishāq’s mother.

person should keep the sound minimal and suppressed whilst sneezing, particularly when he is in a gathering he should cover his face with a hand or a cloth.

Chapter 7. What Has Been Related About 'Indeed Allāh Loves Sneezing And He Dislikes Yawning'

(المعجم ٧) - بَابُ مَا جَاءَ أَنَّ اللَّهَ يُحِبُّ
الْعُطَّاسَ وَيَكْرَهُ التَّأَوُّبَ (التحفة ٤١)

2746. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The sneeze is from Allāh and the yawn is from *Ash-Shaitān*. So when one of you yawns let him cover his mouth with his hand. For when he says *Āh, Āh* *Ash-Shaitān* laughs from inside his opening." [And indeed Allāh loves the sneeze and He dislikes the yawn, so when a man says *Āh, Āh* when yawning, indeed *Ash-Shaitān* laughs from inside his opening."] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

٢٧٤٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ عَبَّاسٍ، عَنِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعُطَّاسُ مِنَ اللَّهِ وَالتَّأَوُّبُ مِنَ الشَّيْطَانِ فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ وَإِذَا قَالَ: آه آه؛ فَإِنَّ الشَّيْطَانَ يَضْحَكُ مِنْ جَوْفِهِ. [وَإِنَّ اللَّهَ يُحِبُّ الْعُطَّاسَ وَيَكْرَهُ التَّأَوُّبَ، فَإِذَا قَالَ الرَّجُلُ: آه آه إِذَا تَنَاءَبَ، فَإِنَّ الشَّيْطَانَ يَضْحَكُ مِنْ جَوْفِهِ»].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[صَحِيحٌ].

تخریج: [صحيح] وأخرجه البخاري، الأدب، باب ما يستحب من العطاس، وما يكره من التأوب، ح: ٦٢٢٣ من حديث المقبري به.

Comments:

Sneezing for the state of health and joy is a mercy and grace of Allāh, because it lightens the brain and it feels comfortable; if the mists of the nose are not released and the wetness remains stuck, the person will experience discomfort and sickness. So Allāh likes sneezing, that is why saying '*Al-Hamdulillah*' is commanded for it, whereas yawning is a sign of slackness and boredom, therefore Allāh dislikes it.

2747. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh loves sneezing and He dislikes the yawn. So when one of you sneezes and says '*Al-Hamdulillah* (All praise is due to Allāh),' then it is a right due from every one who hears him to say: '*Yarḥamukallāh* (May Allāh have

٢٧٤٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبِرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحِبُّ الْعُطَّاسَ وَيَكْرَهُ التَّأَوُّبَ، فَإِذَا عَطَسَ أَحَدُكُمْ فَقَالَ: الْحَمْدُ لِلَّهِ، فَحَقُّ عَلَى

mercy upon you)' As for yawning, then when one of you yawns let him suppress it as much as possible and not say: 'Hāh Hāh' for that is only from *Ash-Shaitān* laughing at him." (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Sahih*. This is more correct than the narration of Ibn 'Ajlān, and Ibn Abī *Dhi'b* is better at preserving the narrations of Sa'eed Al-Maqburī and more reliable than Ibn 'Ajlān. [He said:] I heard Abū Bakr Al-'Aṭṭār Al-Baṣrī mentioning from 'Alī bin Al-Madīnī (that he reported) from Yaḥyā bin Sa'eed, who said: "Muḥammad bin 'Ajlān said: '(As for) the narrations of Sa'eed Al-Maqburī; some of them were reported by Sa'eed from Abū Hurairah, and some of them were reported by Sa'eed from a man, from Abū Hurairah, so that caused some confusion for me, so I made them: 'From Sa'eed, from Abū Hurairah.'"

كُلُّ مَنْ سَمِعَهُ أَنْ يَقُولَ: يَرْحَمَكَ اللهُ. وَأَمَّا التَّأَوُّبُ، فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ وَلَا يَقُولُ: هَاهُ هَاهُ، فَإِنَّمَا ذَلِكَ مِنَ الشَّيْطَانِ يَضْحَكُ مِنْهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ ابْنِ عَجَلَانَ، وَابْنُ أَبِي ذَنْبٍ أَحْفَظُ لِحَدِيثِ سَعِيدِ الْمَقْبُرِيِّ وَأَثْبَتُ مِنَ ابْنِ عَجَلَانَ، [قَالَ:] وَسَمِعْتُ أَبَا بَكْرٍ الْعَطَّارَ الْبَصْرِيَّ يَذْكُرُ عَنْ عَلِيِّ بْنِ الْمَدِينِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: قَالَ مُحَمَّدُ بْنُ عَجَلَانَ: أَحَادِيثُ سَعِيدِ الْمَقْبُرِيِّ رَوَى بَعْضُهَا سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ؛ وَرَوَى بَعْضُهَا سَعِيدٌ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ، فَأَخْتَلَطْتُ عَلَيَّ فَجَعَلْتُهَا، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ.

تخریج: [إسناده صحيح] وأخرجه البخاري، أيضاً، ح: ٦٢٢٣ من حديث محمد بن عبدالرحمن بن أبي ذنب به * قول ابن عجلان: صحيح عنه.

Chapter 8. What Has Been Related About 'Sneezing During *Ṣalāt* Is From *Ash-Shaitān*'

2748. Abū Yaqzān narrated from 'Adī – and he is Ibn Thābit – from his father, from his grandfather – (from the Prophet ﷺ): "Sneezing, dozing and yawning during *Ṣalāt*, and menstruation, regurgitation and nosebleeds are from *Ash-Shaitān*." (*Da'if*)

(المعجم ٨) - بَابُ مَا جَاءَ إِنَّ الْعَطَّاسُ فِي الصَّلَاةِ مِنَ الشَّيْطَانِ (التحفة ٤٢)

٢٧٤٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي الْيَقْظَانِ، عَنْ عَدِيِّ - وَهُوَ ابْنُ ثَابِتٍ -، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَفَعَهُ قَالَ: «الْعَطَّاسُ وَالْتِمَاسُ وَالتَّأَوُّبُ فِي الصَّلَاةِ، وَالْحَيْضُ وَالْقَيْءُ وَالرُّعَافُ مِنَ الشَّيْطَانِ».

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of *Sharik* from Abū Yaḳẓān. [He said:] I asked Muḥammad bin Ismā'īl about 'Adī bin Thābit, from his father, from his grandfather, I said to him: "What is 'Adī's grandfather's name?" he said: "I do not know." It has been mentioned that Yaḥyā bin Ma'īn said: "His name is Dīnār."

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ عَنْ أَبِي الْيَقْظَانَ. [قَالَ]: وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: قُلْتُ لَهُ: مَا اسْمُ جَدِّ عَدِيِّ؟ قَالَ: لَا أَدْرِي. وَذَكَرَ عَنْ يَحْيَى بْنِ مَعِينٍ. قَالَ: اسْمُهُ دِينَارٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب ما يكره في الصلاة، ح: ٩٦٩ من حديث شريك القاضي به * أبو اليقظان عثمان بن عمير: ضعيف مشهور.

Comments:

The first three things mentioned in the *Ḥadīth* make a person neglectful of prayer and the latter three things break the prayer, this is what Satan likes and wishes that a Muslim remains unmindful of the prayer, and the acts of worship are disrupted, due to this, these things are referred to Satan.

Chapter 9. What Has Been Related About It Being Disliked To Have A Man Stand From His Seat Then Sit In It

(المعجم ٩) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ أَنْ يَقَامَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ يُجْلِسُ فِيهِ (التحفة ٤٣)

2749. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Let one of you not have his brother stand from his seat then sit in it." (*Ṣaḥīḥ*)

٢٧٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُقِمُّ أَحَدُكُمْ أَخَاهُ مِنْ مَجْلِسِهِ، ثُمَّ يُجْلِسُ فِيهِ».

[Abū 'Eisā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، السلام، باب تحريم إقامة الإنسان من موضعه المباح الذي سبق إليه، ح: ٢١٧٧ من حديث حماد بن زيد والبخاري، ح: ٦٢٦٩، ٦٢٧٠، من حديث نافع به.

Comments:

General gatherings that are for everybody, not personalised with anybody who has a right of superiority in them, whoever joins such gatherings first, he has the right to his place and none is allowed to make him get up and occupy his place.

2750. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Let one of you not have his brother stand from his seat then sit in it.” (*Ṣaḥīh*)

[Abū ‘Eīsā said: This *Ḥadīth* is *Ṣaḥīh*.] He said: A man stood for Ibn ‘Umar but he did not sit there.

[Abū ‘Eīsā said: This *Ḥadīth* is *Ṣaḥīh*.]

٢٧٥٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحَلَالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُومُ أَحَدُكُمْ أَخَاهُ مِنْ مَجْلِسِهِ، ثُمَّ يَجْلِسُ فِيهِ». [قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ صَحِيحٌ]. قَالَ: وَكَانَ الرَّجُلُ يَقُومُ لِابْنِ عُمَرَ فَمَا يَجْلِسُ فِيهِ.

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ صَحِيحٌ].

تخريج: وأخرجه مسلم، أيضاً، ح: ٢٩/٢١٧٧ من حديث عبدالرزاق به وهو في المصنف له: ٥٥٩٣، ١٩٧٩٣.

Comments:

If one has to talk to someone or needs his help, then there is no harm in making him get up, but playing a trick to occupy his place is incorrect. If a person already sitting offers him his own seat but dislikes it for some reason, for example: he is not doing so from the heart or doing so due to some sort of pressure, he should not then sit in his place.

Chapter 10. When A Man Stands From His Seat Then Returns [To It] Then He Has More Right to It

2751. Wahb bin Ḥudhaifah narrated that the Messenger of Allāh ﷺ said: “A man has more right to his seat. If he leaves for some need of his, then he returns, then he has more right to his seat.” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīh Gharīb*.

There are narrations on this topic from Abū Bakrah, Abū Sa‘eed and Abū Hurairah.

(المعجم ١٠) - بَابُ مَا جَاءَ إِذَا قَامَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ [إِلَيْهِ] فَهُوَ أَحَقُّ بِهِ (التحفة ٤٤)

٢٧٥١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ وَهْبِ بْنِ حُدَيْفَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الرَّجُلُ أَحَقُّ بِمَجْلِسِهِ، وَإِنْ خَرَجَ لِحَاجَتِهِ، ثُمَّ عَادَ فَهُوَ أَحَقُّ بِمَجْلِسِهِ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ غَرِيبٌ.

وَفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَأَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٤٢٢/٣ من حديث خالد بن عبد الله به * وفي الباب عن أبي بكر [أبو داود، ح: ٤٨٢٧] وأبي سعيد [أحمد: ٣/٣٢] وأبي هريرة [مسلم: ٢١٧٩].

Comments:

The scholars derived the following rule from this *Hadith* that if a person sits, every day, at a place for educating and teaching or for giving *Fatwā* (verdicts) or he sits at a place for business dealings, then others should not sit at his place, lest a disagreement and dispute should erupt.

Chapter 11. What Has Been Related About It Being Disliked To Sit Between Two Men Without Their Permission

(المعجم ١١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْجُلُوسِ بَيْنَ الرَّجُلَيْنِ بغيرِ إِذْنِهِمَا (التحفة ٤٥)

2752. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “It is not lawful for a man to separate two people except with their permission.” (*Hasan*)

٢٧٥٢ - حَدَّثَنَا سُؤَيْدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا أُسَامَةُ بْنُ زَيْدٍ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجِلُّ لِرَجُلٍ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا».

[Abū ‘Eīsā said:] This *Hadith* is *Hasan* [*Ṣaḥīḥ*]. ‘Āmir Al-Aḥwal has also reported it from ‘Amr bin Shu’aib.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] وَقَدْ رَوَاهُ عَامِرٌ الْأَحْوَلُ عَنْ عَمْرٍو ابْنِ شُعَيْبٍ أَيْضًا.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في الرجل يجلس بين الرجلين بغير إذنهما، ح: ٤٨٤٥ من حديث أسامة بن زيد به.

Comments:

When two persons are sitting together without leaving any gap between them, it is not allowed to sit in the middle by separating them without their consent.

Chapter 12. What Has Been Related About It Being Disliked To Sit In The Middle Of A Circle

(المعجم ١٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْقُعُودِ وَسَطَ الْحَلْقَةِ (التحفة ٤٦)

2753. Abū Mijlaz narrated that a man sat in the middle of a circle so Hudhaifah said: “Cursed upon the tongue of Muḥammad – or – Cursed, by Allāh upon the tongue of Muḥammad ﷺ, is he who sits in

٢٧٥٣ - حَدَّثَنَا سُؤَيْدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعَيْبُ عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ: أَنَّ رَجُلًا قَعَدَ وَسَطَ الْحَلْقَةِ، فَقَالَ حُذَيْفَةُ: «مَلْعُونٌ عَلَى لِسَانِ مُحَمَّدٍ أَوْ لَعَنَ اللَّهُ عَلَى

the middle of the circle.” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Abū Mijlaz's name is Lāḥiq bin Ḥumaid.

لِسَانِ مُحَمَّدٍ ﷺ مَنْ قَعَدَ وَسَطَ الْحَلْقَةِ .

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ، وَأَبُو مِجْلَازٍ اسْمُهُ لَاحِقُ بْنُ حُمَيْدٍ .

تخریج: [إسناده ضعيف لانقطاعه] وأخرجه أبو داود، الأدب، باب الجلوس وسط الحلقة، ح: ٤٨٢٦ من حديث قتادة به "وأبو مجلز لم يدرك حذيفة" قاله شعبة (جامع التحصيل، ص: ٢٩٦).

Comments:

In a general gathering, if a person comes stepping over the people's necks, causing them trouble and annoyance, and sits in the circle thrusting himself in, and he does not like to sit at the end of circle, or he blocks people's view and makes their view miserable, or he thrusts himself in to make the people laugh and for jesting, such a person is cursed. [*Tuhfat Al-Ahwadhī*, vol. 4, p. 7]

Chapter 13. What Has Been Related About It Being Disliked For A Man To Stand For Another Man

(المعجم ١٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ

قِيَامِ الرَّجُلِ لِلرَّجُلِ (التحفة ٤٧)

2754. Anas said: "There was no person more beloved to them than the Messenger of Allāh ﷺ." [He said:] "And they would not stand when they saw him because they knew that he disliked that." (*Ṣaḥīḥ*) [Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* [from this route].

٢٧٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

الرَّحْمَنِ: أَخْبَرَنَا عَفَانٌ: أَخْبَرَنَا حَمَادُ بْنُ

سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: لَمْ يَكُنْ

شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ ﷺ،

[قَالَ:] وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا

يَعْلَمُونَ مِنْ كَرَاهِيَتِهِ لِذَلِكَ .

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ] .

تخریج: [صحيح] وأخرجه أحمد: ٢٥٠/٣ عن عفان به وللحديث شواهد كثيرة منها الحديث الآتي حميد الطويل تابعه ثابت عند أحمد: ١٣٤/٣ .

Comments:

In the era of ignorance, and unfortunately these days too, people in authority are in the habit, and they want for their authority, position and honor, that the people should remain standing still without making any movements just like a statue upon their arrival. Nevertheless, if a coming person does not want people to stand for him at all, but the people stand wholeheartedly and go forward to welcome him for the respect of his knowledge, righteousness, nobility and honor, there is no harm in it.

2755. Abū Mijlaz narrated that Mu'āwiyah came out and 'Abdullāh bin Az-Zubair and Ibn Ṣafwān stood for him when they saw him, so he said: "Sit, I heard the Messenger of Allāh ﷺ saying: 'Whoever wishes that he be received by men standing, then let him take his seat in the Fire.'" (*Hasan*)

There is something on this topic from Abū Umāmah.

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

(Another chain) with similar in meaning.

٢٧٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ أَبِي مِجْلَزٍ قَالَ: خَرَجَ مُعَاوِيَةُ فَقَامَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَأَبْنُ صَفْوَانَ حِينَ رَأَوْهُ فَقَالَ: اجْلِسْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَهُ أَنْ يَتَمَثَّلَ لَهُ الرَّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.
حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حَبِيبِ ابْنِ الشَّهِيدِ، عَنْ أَبِي مِجْلَزٍ، عَنْ مُعَاوِيَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: [حسن] وأخرجه أبو داود، الأدب، باب الرجل يقوم للرجل يعظمه بذلك، ح: ٥٢٢٩ من حديث حبيب بن الشهيد به وللحديث شواهد عند الطبراني: ٣٦٢/١٩ والطحاوي في مشكل الآثار: ٣٩، ٣٨/٢ وغيرهما * وفي الباب عن أبي أمامة [أبو داود، ح: ٥٢٣٠].

Comments:

This *Hadīth* informs us that to remain standing at one's place like a statue for the fulfillment of another's desire and lust is a means of punishment for him who desires this.

Chapter 14. What Has Been Related About Trimming The Fingernails

2756. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Five are from the *Fītrah*: Cutting the pubic hair, circumcision, paring the moustache, plucking the underarm hair and trimming the fingernails." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(المعجم ١٤) - بَابُ مَا جَاءَ فِي تَقْلِيمِ الْأَظْفَارِ (التحفة ٤٨)

٢٧٥٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ [الْخَلَّالُ] وَعَبْرُ وَاحِدٌ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مِنَ الْفِطْرَةِ: الْأَشْتِخَادُ وَالْخِتَانُ وَقَصُّ الشَّارِبِ وَتَنْفُ الْإِبْطِ وَتَقْلِيمُ الْأَظْفَارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، اللباس، باب قص الشارب، ح: ٥٨٨٩، ومسلم، ح: ٢٥٧ من حديث الزهري به.

Comments:

There are some manners of human society that every civilised and well-mannered person likes, so these manners remained part of human society since the ancient times, which were also explained in the teachings of all the Prophets; in this *Hadīth*, such five things have been highlighted and they are counted up to ten in the following *Hadīth*.

2757. 'Āishah narrated that the Prophet ﷺ said: "Ten are from the *Fiṭrah*: Paring the moustache, leaving the beard to grow, *Siwāk*, cleaning the nose with water, paring the fingernails, washing the knuckles, plucking the underarm hair, shaving the pubic hairs, and *Intiqāsh* with water." (*Ṣaḥīḥ*)

Zakariyyā said: "Muṣ'ab said: 'I forgot if the tenth is washing out the mouth.'"

There are narrations on this topic from 'Ammār bin Yāsir, Ibn 'Umar, [and Abū Hurairah].

Abū 'Eīsā said: This *Hadīth* is *Hasan*.

Abū 'Eīsā said: *Intiqāsh* with water means using water for *Istinjā*'.

٢٧٥٧ - حَدَّثَنَا قُتَيْبَةُ وَ هَنَادُ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُضْعَبِ ابْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ وَإِعْفَاءُ اللَّحْيَةِ وَالسَّوَاكِ وَالِاسْتِنْشَاقُ وَقَصُّ الْأَطْفَارِ وَعَسَلُ الْبُرَاجِمِ وَتَنْفُؤُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ»

قَالَ زَكَرِيَّا: قَالَ مُضْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ.

وَفِي الْبَابِ عَنْ عَمَّارِ بْنِ يَاسِرٍ وَابْنِ عُمَرَ [وَأَبِي هُرَيْرَةَ].

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ.

قَالَ أَبُو عِيسَى: انْتِقَاصُ الْمَاءِ: هُوَ الِاسْتِنْجَاءُ بِالْمَاءِ.

تخریج: وأخرجه مسلم، الطهارة، باب خصال الفطرة، ح: ٢٦١ عن قتيبة به * وفي الباب عن عمار بن ياسر [أبو داود، ح: ٥٤ وابن ماجه، ح: ٢٩٤] وابن عمر [البخاري، ح: ٥٨٩٠] وأبي هريرة [تقدم: ٢٧٥٦].

Comments:

According to the abovementioned *Hadīth*, the tenth tradition is to circumcise; to remove the hair under the armpit may be through any method, but plucking or pulling out is preferred. The real aim is to remove the hair which may be achieved through any other method.

Chapter 15. What Has Been Related About The Time Limit For Trimming The Fingernails And Taking From The Moustache

2758. Anas bin Mālik narrated from the Prophet ﷺ, that he (ﷺ) fixed the time as every forty nights for them to triming the fingernails, taking from the moustache, and shaving the pubic hairs. (*Da'if*)

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الترمذی، باب: في أخذ الشارب، ح: ٤٢٠٠ من حديث صدقة بن موسى به وهو ضعيف ضعفه الجمهور والحديث الآتي يعني عنه.

2759. Anas bin Mālik said: “[The Messenger of Allāh ﷺ] fixed the time for us for paring the moustache, trimming the fingernails, shaving the pubic hairs and plucking the underarm hairs – that we not leave it for more than forty days.” (*Ṣaḥīḥ*)

[He said:] This is more correct than the first narration. Ṣadaqah bin Mūsā (a narrator in the chain) is not a *Hāfiẓ* according to them.

تخریج: وأخرجه مسلم، الطهارة، باب خصال الفطرة، ح: ٢٥٨ عن قتبية به.

Comments:

When the nails or the hair of a person that are trimmed or cut grow long, and their removal seems necessary, they should be cut, shaved or plucked; and the maximum period for doing so is within forty days; letting the nails and extra hair on the body grow for more than forty days is not allowed. According to a narration in *Shu'b Al-Īmān*, the Prophet would clip his nails and trim his moustaches every Friday before leaving for Friday prayer.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي تَوْقِيتِ
تَقْلِيمِ الْأَظْفَارِ وَأَخْذِ الشَّارِبِ
(التحفة ٤٩)

٢٧٥٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا
عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا صَدَقَةُ بْنُ
مُوسَى أَبُو مُحَمَّدٍ صَاحِبُ الدَّقِيقِ: أَخْبَرَنَا أَبُو
عِمْرَانَ الْجَوْنِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ
ﷺ: أَنَّهُ وَقَّتَ لَهُمْ فِي كُلِّ أَرْبَعِينَ لَيْلَةً تَقْلِيمَ
الْأَظْفَارِ وَأَخْذَ الشَّارِبِ وَحَلَقَ الْعَانَةَ.

٢٧٥٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ
سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ
ابْنِ مَالِكٍ قَالَ: وَقَّتَ لَنَا [رَسُولُ اللَّهِ ﷺ]
فِي قَصِّ الشَّارِبِ وَتَقْلِيمِ الْأَظْفَارِ وَحَلَقِ
الْعَانَةَ وَتَنْفِ الْإِبْطِ أَنْ لَا نَتْرَكَ أَكْثَرَ مِنْ
أَرْبَعِينَ يَوْمًا.

[قَالَ:] هَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ
وَصَدَقَةُ بْنُ مُوسَى لَيْسَ عِنْدَهُمْ بِالْحَافِظِ.

Chapter 16. What Has Been Related About Paring The Moustache

2760. Ibn ‘Abbās said: “The Prophet ﷺ would pare, or take from his moustache, and Ibrāhīm Khalīlur-Rahmān would do it (as well).” (*Da‘if*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۱/۳۰۱ من حديث سماك به * سلسلة سماك عن عكرمة ضعيفة راجع التهذيب وغيره.

2761. Zaid bin Arqam narrated that the Messenger of Allāh ﷺ said: “Whoever does not take from his moustache, then he is not from us.” (*Ṣaḥīh*)

There is something on this topic from Al-Mughīrah bin Shu‘bah.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

(Another chain) with similar narration.

تخریج: [صحیح] وأخرجه النسائي: ۱/۱۵، ح: ۱۳ من حديث عبيدة بن حميد به وتابعه يحيى القطان وصححه ابن حبان (الإحسان): ۵۴۵۳ * وفي الباب عن المغيرة بن شعبة [أبو داود، ح: ۱۸۸ والترمذي في الشمائل، ح: ۱۶۵].

Comments:

Various *Ahādīth* mentioned various wording about cutting, shortening and trimming the moustaches. Numerous predecessors were in favor of shaving the moustaches and many were in favor of shortening only.

(المعجم ۱۶) - بَابُ مَا جَاءَ فِي قِصِّ

الشَّارِبِ (التحفة ۵۰)

۲۷۶۰ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الْوَلِيدِ

الْكُوفِيُّ الْكِنْدِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ عَنْ

إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ

عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُقْصُّ أَوْ يَأْخُذُ

مِنْ شَارِبِهِ، وَكَانَ خَلِيلُ الرَّحْمَنِ إِبْرَاهِيمُ

يُفْعَلُهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ.

۲۷۶۱ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعٍ: حَدَّثَنَا

عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ يُونُسَ بْنِ صُهَيْبٍ، عَنْ

حَبِيبِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ أَرْقَمٍ: أَنَّ

رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ

فَلَيْسَ مِنَّا».

وَفِي الْبَابِ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ

عَنْ يُونُسَ بْنِ صُهَيْبٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

Chapter 17. What Has Been Related About Taking From The Beard

2762. ‘Amr bin Shu‘aib narrated from his father, from his grandfather that the Prophet ﷺ would take from his beard; from its breadth and its length. (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. I heard Muḥammad bin Ismā‘il saying: “‘Umar bin Hārūn is *Muqārib* (average) in *Hadīth*. I do not know of a *Hadīth* of his that has no basis – or he said – which he is alone with, except this *Hadīth*: ‘The Prophet ﷺ would take from his beard; from its breadth and its length.’” And we do not know of it except as a narration of ‘Umar bin Hārūn, and I saw that he held a good view of ‘Umar bin Hārūn.

[Abū ‘Eisā said:] I heard Qutaibah saying: “‘Umar bin Hārūn was a person of *Hadīth*, and he would say: ‘Faith is saying and action.’” He said: [I heard] Qutaibah (say): “Wakī‘ bin Al-Jarrāh narrated to us from a man, from Thawr bin Yazīd that the Prophet ﷺ erected a catapult against the inhabitants of Aṭ-Ṭā‘if.” Qutaibah said: “I said to Wakī‘: ‘Who is this (man)?’ He said: ‘Your companion ‘Umar bin Hārūn.’”

(المعجم ١٧) - بَابُ مَا جَاءَ فِي الْأَخْذِ مِنَ اللَّحْيَةِ (التحفة ٥١)

٢٧٦٢ - حَدَّثَنَا هَنَادٌ: أَخْبَرَنَا عُمَرُ بْنُ هَارُونَ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: عُمَرُ بْنُ هَارُونَ مُقَارِبٌ الْحَدِيثِ لَا أَعْرِفُ لَهُ حَدِيثًا لَيْسَ لَهُ أَضَلُّ - أَوْ قَالَ: يَتَفَرَّدُ بِهِ - إِلَّا هَذَا الْحَدِيثَ: كَانَ النَّبِيُّ ﷺ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا. وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُمَرَ بْنِ هَارُونَ، وَرَأَيْتُهُ حَسَنَ الرَّأْيِ فِي عُمَرَ بْنِ هَارُونَ.

[قَالَ أَبُو عِيسَى:] وَسَمِعْتُ قُتَيْبَةَ يَقُولُ: عُمَرُ بْنُ هَارُونَ وَكَانَ صَاحِبَ حَدِيثٍ، وَكَانَ يَقُولُ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ قَالَ: [سَمِعْتُ] قُتَيْبَةَ: حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ عَنْ رَجُلٍ عَنْ ثَوْرِ بْنِ يَزِيدَ أَنَّ النَّبِيَّ ﷺ نَصَبَ الْمَنْجَنِيْقَ عَلَى أَهْلِ الطَّائِفِ.

قَالَ قُتَيْبَةُ: قُلْتُ لَوْكَيْعٍ: مَنْ هَذَا؟ قَالَ: صَاحِبُكُمْ عُمَرُ بْنُ هَارُونَ.

تخريج: [إسناده ضعيف جداً] وأخرجه ابن عدي: ١٦٨٩/٥ من حديث عمر بن هارون به وهو متروك وكان حافظاً (تقريب) * حديث: "أن النبي ﷺ نصب المنجنيق ... إلخ" سنده ضعيف جداً مع إرساله.

Comments:

According to Imām Mubārakpurī, this narration is Extremely Weak. [Tuhfat Al-Ahwadhī, vol. 4, p. 1] It is also contradictory to the Prophet’s authentic *Aḥādīth*, because he ﷺ stated that letting the beard grow is human nature and an ancient tradition, all the Prophets followed the tradition of trimming the moustaches.

Chapter 18. What Has Been Related About Leaving The Beard To Grow

(المعجم ١٨) - بَابُ مَا جَاءَ فِي إِغْفَاءِ
اللَّحْيَةِ (التحفة ٥٢)

2763. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Trim the moustache and leave the beard to grow.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٢٧٦٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ :
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ ،
عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ قَالَ : قَالَ رَسُولُ اللَّهِ
ﷺ : « أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللَّحْيَ » .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ صَحِيحٌ .

تخريج: وأخرجه مسلم، الطهارة، باب خصال الفطرة، ح: ٢٥٩ من حديث ابن نمير به ورواه البخاري، ح: ٥٨٩٣ من حديث عبيدالله بن عمر.

2764. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ ordered trimming the moustache and leaving the beard to grow. (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Bakr bin Nāfi‘ – the freed slave of Ibn ‘Umar – is trustworthy, and ‘Umar bin Nāfi‘ is trustworthy, and ‘Abdullāh bin Nāfi‘ the freed slave of Ibn ‘Umar was graded weak.

٢٧٦٤ - حَدَّثَنَا الْأَنْصَارِيُّ : حَدَّثَنَا مَعْنٌ :
حَدَّثَنَا مَالِكٌ عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ ، عَنْ أَبِيهِ ،
عَنِ ابْنِ عُمَرَ : أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِإِخْفَاءِ
الشَّوَارِبِ وَإِغْفَاءِ اللَّحْيِ .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ ، وَأَبُو بَكْرٍ بْنُ نَافِعٍ - هُوَ مَوْلَى ابْنِ
عُمَرَ - ثِقَّةٌ ، وَعُمَرُ بْنُ نَافِعٍ ثِقَّةٌ وَعَبْدُ اللَّهِ بْنُ
نَافِعٍ مَوْلَى ابْنِ عُمَرَ يُضَعَّفُ .

تخريج: وأخرجه مسلم، أيضًا، ح: ٢٥٩ من حديث مالك به وهو في الموطأ: ٩٤٧/٢ (يحيى) ورواه البخاري، ح: ٥٨٩٢ من حديث نافع به.

Comments:

Since the order to grow beard is authentic from the Prophet ﷺ then narrations from the Companions to the contrary can not be used to establish proof against it, this is the view of Imām Mubārakpurī . [Tuhfat Al-Ahwadhī, vol. 4, p. 11]

Chapter 19. What Has Been Related About Placing One Foot Atop Another While Reclining

2765. ‘Abbād bin Tamīm narrated from his paternal uncle, that he saw the Prophet ﷺ reclining in the *Masjid*, and placing one of his feet atop another. (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. The paternal uncle of ‘Abbād bin Tamīm – he is ‘Abdullāh bin Zaid bin ‘Aṣim Al-Māzinī.

ح: ٢١٠٠ من حديث سفيان بن عيينة به.

Comments:

Lying flat on the back placing one foot on the other poses no risk of nakedness, but if a person is wearing an unsown garment around the waists and he places one of his feet on the knee of his other leg, it may cause nakedness or exposure of the private parts. Therefore the Prophet did not like this type of lying down, as it is narrated in the following chapter.

Chapter 20. What has been Related About It Being Disliked To Do That

2766. Jābir narrated: “The Messenger of Allāh ﷺ prohibited *Ishtimāl Aṣ-Ṣammā’*, *Al-Iḥtibā’* in one garment, and that a man raise one of his feet atop the other while he is reclining on his back.”^[1] (*Ṣaḥīḥ*)

More than one (narrator) has reported this *Hadīth* from Sulaimān At-Taimī, and we do not know who this *Khidāsh* (a narrator in the

(المعجم ١٩) - بَابُ مَا جَاءَ فِي وَضْعِ إِحْدَى الرَّجْلَيْنِ عَلَى الْأُخْرَى مُسْتَلْقِيًا

(التحفة ٥٣)

٢٧٦٥ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْرُومِيُّ وَغَيْرُهُ وَاجِدٌ قَالُوا: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنِ الزُّهْرِيِّ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ أَنَّهُ رَأَى النَّبِيَّ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَعَمُّ عَبَادِ بْنِ تَمِيمٍ - هُوَ عَبْدُ اللَّهِ ابْنُ زَيْدِ بْنِ عَاصِمِ الْمَازِنِيِّ - .

تخریج: متفق عليه، وأخرجه البخاري، الاستئذان، باب الاستلقاء، ح: ٦٢٨٧ ومسلم، ح: ٢١٠٠ من حديث سفيان بن عيينة به.

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ فِي ذَلِكَ (التحفة ٥٤)

٢٧٦٦ - حَدَّثَنَا عُبَيْدُ بْنُ أَنْبَاطِ بْنِ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ عَنْ خِدَاشِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ اسْتِمَالِ الصَّمَاءِ وَالْإِحْتِبَاءِ فِي ثَوْبٍ وَاجِدٍ، وَأَنْ يَرْفَعَ الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَهُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ.

[1] Something about that preceded, see no. 1758.

chain) is, and Sulaimān At-Taimī has reported other narrations from him.

هَذَا حَدِيثٌ رَوَاهُ غَيْرٌ وَاحِدٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، وَلَا نَعْرِفُ خِدَاشًا هَذَا مَنْ هُوَ وَقَدْ رَوَى لَهُ سُلَيْمَانُ التَّيْمِيُّ غَيْرَ حَدِيثٍ.

تخریج: [صحيح] ورواه مسلم، اللباس والزينة، باب النهي عن اشتغال الصماء والاحتباء في ثوب واحد... إلخ، ح: ٢٠٩٩ من حديث أبي الزبير به كما سيأتي بعده: ٢٧٦٧.

2767. Jābir narrated: “The Messenger of Allāh ﷺ prohibited *Ishṭimāl Aṣ-Sammā’*, *Al-Ihtibā’* in one garment, and that a man raise one of his feet atop the other while he is reclining on his back.” (*Ṣaḥīḥ*) [Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٦٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ اسْتِمَالِ الصَّمَاءِ وَالْإِحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ وَأَنْ يَرْفَعَ الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَهُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، أيضًا، ح: ٢٠٩٩/٧٢ عن قتيبة به.

Chapter 21. What Has Been Related About It Being Disliked To Lie Down On The Stomach

2768. Abū Hurairah narrated that the Messenger of Allāh ﷺ saw a man laying on his stomach so he said: “Indeed such laying is not loved by Allāh.” (*Ḥasan*)

There are narrations on this topic from Ṭihfah and Ibn ‘Umar.

[Abū ‘Eisā said:] Yaḥyā bin Abī Kathīr reported this *Ḥadīth* from Abū Salamah, from Ya‘īsh bin Ṭihfah, from his father, and it is also said: “*Tikhfah*” but Ṭihfah is what is correct. He is also called Ṭihfah, and some of the *Huffāz* said that what is correct is *Ṭikhfah*.

(المعجم ٢١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْأَضْطِجَاعِ عَلَى الْبَطْنِ (التحفة ٥٥)

٢٧٦٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا عَبْدُ ابْنِ سُلَيْمَانَ وَعَبْدُ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَى رَسُولَ اللَّهِ ﷺ رَجُلًا مُضْطَجِعًا عَلَى بَطْنِهِ، فَقَالَ: «إِنَّ هَذِهِ ضِجْعَةٌ لَا يُجِبُّهَا اللَّهُ». وَفِي الْبَابِ عَنْ طُهْفَةَ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] [وَرَوَى يَحْيَى بْنُ أَبِي كَثِيرٍ هَذَا الْحَدِيثَ عَنْ أَبِي سَلَمَةَ، عَنْ يَعِيشِ ابْنِ طُهْفَةَ، عَنْ أَبِيهِ، وَيُقَالُ: طِخْفَةُ، وَالصَّحِيحُ طُهْفَةُ، وَيُقَالُ: طِغْفَةُ وَقَالَ بَعْضُ الْحَفَاطِ: الصَّحِيحُ طِخْفَةُ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢٨٧/٢ من حديث محمد بن عمرو الليثي به وصححه ابن حبان (الإحسان): ٥٥٢٣ والحاكم على شرط مسلم: ٤/٢٧١ ووافقه الذهبي * وفي الباب عن طهفة [أبو داود، ح: ٥٠٤٠] وابن عمر [الخطيب في موضع أوهام الجمع والتفريق: ١/١٧].

Comments:

Lying on the stomach it is told to be a way or a habit of the dwellers of the Hell, in a narration of *Sunan Ibn Mājah*.

Chapter 22. What Has Been Related About Protecting The 'Awrah

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي حِفْظِ الْعَوْرَةِ (التحفة ٥٦)

2769. Bahz bin Ḥakīm said: "My father narrated to me from my grandfather, who said: 'I said: "O Messenger of Allāh! Regarding our 'Awrah, what of it must we cover and what of it may we leave?" He said: "Protect your 'Awrah except from your wife or what your right hand possesses.'" He said: "What about a man with another man?" He said: "If you are able to not let anyone see it, then do so." I said: "What about a man when he is alone?" He said: "Allāh is most deserving of being shy from Him." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. Bahz's grandfather's name is Mu'āwiyah bin Ḥaidah Al-Qushairī. Al-Jurairī reported from Ḥakīm bin Mu'āwiyah - and he is the father of Bahz.

٢٧٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا بِهِزُ بْنُ حَكِيمٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذَرُ؟ قَالَ: «اخْفِظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ»، فَقَالَ: الرَّجُلُ يَكُونُ مَعَ الرَّجُلِ؟ قَالَ: «إِنْ اسْتَطَعْتَ أَنْ لَا يَرَاهَا أَحَدٌ فَافْعَلْ»، قُلْتُ: فَالرَّجُلُ يَكُونُ خَالِيًا، قَالَ: «فَاللَّهِ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ، وَجَدُّ بِهِزِ اسْمُهُ مُعَاوِيَةُ بْنُ حَيْدَةَ الْقُشَيْرِيُّ. وَقَدْ رَوَى الْجُرَيْرِيُّ عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ - وَهُوَ وَالِدُ بِهِزٍ -

تخريج: [إسناده حسن] وأخرجه أبو داود، الحمام، باب: في التعري، ح: ٤٠١٧ عن محمد بن بشار به وعلقه البخاري في صحيحه قبل، ح: ٢٧٨ وصححه الحاكم: ٤/١٧٩، ١٨٠ ووافقه الذهبي.

Comments:

'Awrah is a part of the body that in case of its being naked a person is ashamed and embarrassed, as for the 'Awrah of a man it is from below the naval down to the knees; the whole body of a free woman, except her hands

and face, is her 'Awrah which must remain covered all the times before others.

Chapter 23. What Has Been Related About Reclining

2770. Jābir bin Samurah said: "I saw the Messenger of Allāh ﷺ reclining upon as pillow, on his left side." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

More than one narrator has reported this *Ḥadīth* from Isrā'īl from Simāk, from Jābir bin Samurah, who said: "I saw the Prophet ﷺ reclining upon a pillow" and they did not mention "on his left side."

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي
الِاتِّكَاءِ (التحفة ٥٧)

٢٧٧٠ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ
الْبَغْدَادِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورِ الكُوفِيُّ:
حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ [بِنِ حَرْبٍ]، عَنْ
جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ
مُتَّكِئًا عَلَى وَسَادَةٍ عَلَى يَسَارِهِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ. وَرَوَى غَيْرُهُ وَاحِدٌ هَذَا الْحَدِيثَ عَنْ
إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ
قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مُتَّكِئًا عَلَى وَسَادَةٍ،
وَلَمْ يَذْكُرُوا عَلَى يَسَارِهِ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، اللباس، باب: في الفرش، ح: ٤١٤٣ من
حديث إسرائيل به وصححه ابن حبان (الإحسان): ٥٨٨.

Comments:

A person may lean against anything for relaxation, rest, comfort and ease; left or right side is not specific for this.

2771. Jābir bin Samurah said: "I saw the Prophet ﷺ reclining upon a pillow." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ṣaḥīḥ*.

٢٧٧١ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا
وَكَيْعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ بْنِ حَرْبٍ،
عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ
مُتَّكِئًا عَلَى وَسَادَةٍ.
هَذَا حَدِيثٌ صَحِيحٌ.
تخریج: [صحيح] انظر الحديث السابق.

Chapter 24. The *Ḥadīth*: A Man Is Not To Be Lead In His *Sulṭānah*

2772. Abū Mas'ūd narrated that

(المعجم ٢٤) - بَابُ [حَدِيثِ] «لَا يُؤْمُ
الرَّجُلُ فِي سُلْطَانِهِ» [التحفة ٥٨]

٢٧٧٢ - حَدَّثَنَا هَنَادٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ

the Messenger of Allāh ﷺ said: “A man is not lead in his *Sultānah*, and his seat of honor in his house is not sat in without his permission.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Sahih*].

عَنِ الْأَعْمَشِ، عَنِ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُؤْمَرُ الرَّجُلُ فِي سُلْطَانِهِ، وَلَا يُجْلَسُ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[صَحِيحٌ].

تخريج: وأخرجه مسلم، المساجد، باب من أحق بالإمامة؟، ح: ٦٧٣ من حديث أبي معاوية الضرير به.

Comments:

Leading prayer at someone else’s place, and sitting at one’s special seat is forbidden.

Chapter 25. What Has Been Related About ‘A Man Has More Right To The Front Of His Beast’

2773. ‘Abdullāh bin Buraidah said: “I heard my father Buraidah saying: ‘I was walking with the Prophet ﷺ when a man came to him with a donkey, so he said: “O Messenger of Allāh! Ride” and the man moved toward the back. The Messenger of Allāh ﷺ said: “No, you have more right to the front of your beast, unless you allot it for me.” He said: “I have allotted it for you.”” He said: “So he rode.”” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib* [from this route, and there is something on this topic from Qais bin Sa’d Ibn ‘Ubādah].

(المعجم ٢٥) - بَابُ مَا جَاءَ أَنَّ الرَّجُلَ أَحَقُّ بِصَدْرِ دَابَّتِهِ (التحفة ٥٩)

٢٧٧٣ - حَدَّثَنَا أَبُو عَمَارٍ الْحُسَيْنِيُّ بْنُ حُرَيْثٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ: حَدَّثَنِي أَبِي: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، قَالَ: سَمِعْتُ أَبِي بُرَيْدَةَ يَقُولُ: بَيْنَمَا النَّبِيُّ ﷺ يَمْشِي إِذْ جَاءَهُ رَجُلٌ وَمَعَهُ حِمَارٌ، فَقَالَ: يَا رَسُولَ اللَّهِ! ارْكَبْ، وَتَأَخَّرَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا، أَنْتَ أَحَقُّ بِصَدْرِ دَابَّتِكَ إِلَّا أَنْ تَجْعَلَهُ لِي»، قَالَ: فَذَجَعَلْتُهُ لَكَ، قَالَ: فَوَكِّبْ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ [مِنْ هَذَا الرَّجْوِ وَفِي الْبَابِ عَنْ قَيْسِ

ابْنِ سَعْدِ بْنِ عُبَادَةَ].

تخريج: [إسناده حسن] وأخرجه أبو داود، الجهاد، باب رب الدابة أحق بصدرها، ح: ٢٥٧٢ من حديث علي بن الحسين به وصححه ابن حبان، ح: ٢٠٠١ والحاكم على شرط مسلم: ٦٤/٢ ووافقه الذهبي وللحديث شواهد كثيرة * وفي الباب عن قيس بن سعد بن عبادة [أحمد: ٦/٦].

Comments:

The front of a ride is considered comfortable and a seat of honor and dignity, therefore only the owner has the right to it, except if he offers it to someone because of his love, reverence and respect.

Chapter 26. What Has Been Related About The Permission Regarding Using *Anmāt* [1]

2774. Jābir narrated that the Messenger of Allāh ﷺ said: “Do you have *Anmāt*?” I said: “Where would we get *Anmāt*. from?” He said: “Soon you will have *Anmāt*” He said: “I would say to my wife: ‘Remove your *Anmāt* from my sight.’ But she would say: ‘Did not the Messenger of Allāh ﷺ say: “Indeed you shall soon have *Anmāt*?” He said: “So I left it.” (Ṣahīh)

[Abū ‘Eisā said:] This *Hadīth* is *Ṣahīh Ḥasan*.

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي اتِّخَاذِ الْأَنْمَاطِ (التحفة ٦٠)

٢٧٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ لَكُمْ أَنْمَاطٌ؟» قُلْتُ: وَأَنْتَى تَكُونُ لَنَا أَنْمَاطٌ؟ قَالَ: «أَمَا إِنَّهَا سَتَكُونُ لَكُمْ أَنْمَاطٌ»، قَالَ: فَأَنَا أَقُولُ لِامْرَأَتِي: أَخْرِي عَنِّي أَنْمَاطِكَ، فَتَقُولُ: أَلَمْ يَقُلْ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ لَكُمْ أَنْمَاطٌ؟» قَالَ: فَأَدْعُهَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ.

تخریج: متفق عليه، وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٣١ ومسلم، ح: ٢٠٨٣ من حديث عبدالرحمن بن مهدي به.

Comments:

The Prophet ﷺ gave good news regarding the prosperity of his *Ummah* and the abundance of wealth and property, which was fulfilled to perfection. The abundance of wealth and property is a favor of Allāh so long as it does not create in man the sense of pride, boastfulness, arrogance and conceit, and it does not arouse the feeling of self-superiority and highness, rather he accepts it as a grace and bounty from Allāh and pays gratitude.

Chapter 27. What Has Been Related About Three Riding On A Beast

2775. Iyās bin Salamah narrated from his father who said: “I guided Allāh’s Prophet ﷺ Al-Ḥasan and

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي رُكُوبِ ثَلَاثَةٍ عَلَى دَابَّةٍ (التحفة ٦١)

٢٧٧٥ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ [هُوَ

[1] Curtains, drapes, sheets, etc.

Al-Ḥusain, on his gray mule until I brought him to the apartment of the Prophet ﷺ, this one was in front of him, and this one behind him.” (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn ‘Abbās and ‘Abdullāh bin Ja‘far.

[Abū ‘Eisā said:] This *Hadūth* is *Ḥasan Ṣaḥīḥ Gharīb* [from this route].

الْجُرَيْشِيُّ الِيمَامِيُّ]: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ عَنْ إِيَّاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: لَقَدْ قُدْتُ بِبَنِي اللَّهِ ﷺ وَالْحَسَنِ وَالْحُسَيْنِ عَلَى بَعْلَتِهِ الشَّهْبَاءِ حَتَّى أَدْخَلْتُهُ حُجْرَةَ النَّبِيِّ ﷺ، هَذَا قُدَامُهُ وَهَذَا خَلْفُهُ.

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَعَبْدِ اللَّهِ بْنِ جَعْفَرٍ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ].

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل الحسن والحسين رضي الله عنهما، ح: ٢٤٢٣ عن عباس بن عبد العظيم به * وفي الباب عن ابن عباس [البخاري، ح: ١٧٩٨] وعبد الله بن جعفر [مسلم، ح: ٢٤٢٨].

Comments:

If a riding animal is strong and healthy and it can easily carry three riders, or the weight of the riders is less, then there is no harm in riding an animal by three riders. If the mount is weak, then it will be ridden only according to its capability; if it is capable to carry more riders, then more than three riders may ride it.

Chapter 28. What Has Been Related About The Unintentional Glance

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي نَظْرَةِ الْفُجَاءَةِ (النحفة ٦٢)

2776. Jarīr bin ‘Abdullāh narrated: “I asked the Messenger of Allāh ﷺ about the unintentional glance, so he ordered me that I divert my sight.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadūth* is *Ḥasan Ṣaḥīḥ*. Abū Zur‘ah (a narrator in the chain) [bin ‘Amr’s] name is Harim.

٢٧٧٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا هُشَيْمٌ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ نَظْرَةِ الْفُجَاءَةِ، فَأَمَرَنِي أَنْ أَضْرِفَ بَصْرِي. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو زُرْعَةَ [بْنُ عَمْرِو] اسْمُهُ هَرِمٌ.

تخريج: وأخرجه مسلم، الأدب، باب نظر الفجاءة، ح: ٢١٥٩ من حديث هشيم به.

Comments:

A person will not be held accountable and responsible if a stranger woman or someone’s private part comes into view suddenly, accidentally and unintentionally, but casting a gaze again or to keep the gaze fixed upon and not to turn away is a sin and subject to accountability.

2777. Ibn Buraidah narrated from his father (from the Prophet ﷺ) who said: "O 'Ali! Do not follow a look with a look, the first is for you, but the next is not for you." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of *Sharik*.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، النكاح، باب: في ما يؤمر به من غض البصر، ح: ٢١٤٩ من حديث شريك به وصححه الحاكم على شرط مسلم: ١٩٤/٢ ووافقه الذهبي (١) شريك عن عن وللحديث شاهد ضعيف عند أحمد والحاكم: ١٢٣/٣ وغيرهما.

Chapter 29. What Has Been Related About Women Veiling From Men

2878. Nabhān the freed slave of Umm Salamah, narrated to Ibn *Shihāb*, that Umm Salamah narrated to him, that she and Maimūnah were with the Messenger of Allāh ﷺ, she said: "So when we were with him, Ibn Umm Maktūm came, and he entered upon him, and that was after veiling had been ordered for us. So the Messenger of Allāh ﷺ said: 'Veil yourselves from him.' So I said: 'O Messenger of Allāh! Is he not blind such that he can not see us nor recognize us?' So the Messenger of Allāh ﷺ said: 'Are you two blind such that you can not see him?'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: [إسناده حسن] وأخرجه أبو داود، اللباس، باب: في قوله تعالى: ﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ﴾ ح: ٤١١٢ من حديث عبدالله بن المبارك به وصححه ابن حبان

٢٧٧٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي رَبِيعَةَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رَفَعَهُ قَالَ: «يَا عَلِيُّ! لَا تَتَّبِعِ النَّظْرَةَ النَّظْرَةَ، فَإِنَّ لَكَ الْأُولَى، وَلَيْسَتْ لَكَ الْآخِرَةُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ.

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي اخْتِجَابِ النِّسَاءِ مِنَ الرِّجَالِ (التحفة ٦٣)

٢٧٧٨ - حَدَّثَنَا سُؤَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ، عَنْ نَبْهَانَ مَوْلَى أُمِّ سَلَمَةَ أَنَّهُ حَدَّثَهُ: أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهُ: أَنَّهَا كَانَتْ عِنْدَ رَسُولِ اللَّهِ ﷺ وَمَيْمُونَةَ، قَالَتْ: فَبَيْنَمَا نَحْنُ عِنْدَهُ أَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ، فَدَخَلَ عَلَيْهِ وَذَلِكَ بَعْدَ مَا أُمِرْنَا بِالْحِجَابِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اِخْتَجِبَا مِنْهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَلَيْسَ هُوَ أَعْمَى لَا يُبْصِرُنَا، وَلَا يَعْرِفُنَا؟» فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَعَمَّيَا وَإِنْ أَنْتُمَا، أَلَسْتُمَا تُبْصِرَانِي؟».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(الإحسان): ٥٥٤٩ * ابن شهاب الزهري صرح بالسمع ونبهان حسن الحديث كما في نيل المقصود، ح: ٣٩٢٨.

Comments:

This *Hadith* proves that it is not allowed for women to look at men's beauty and to have a thorough look, just as men are not allowed to look at women, therefore both are commanded to lower their gaze alike.

Chapter 30. What Has Been Related About The Prohibition Of Entering Upon Women Without The Permission Of Their Husbands

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي النَّهْيِ،
عَنِ الدُّخُولِ عَلَى النِّسَاءِ إِلَّا بِإِذْنِ
أَزْوَاجِهِنَّ (التحفة ٦٤)

2779. *Dhakwān* narrated from the freed slave of 'Amr bin Al-'Āṣ that 'Amr bin Al-'Āṣ sent him to 'Alī, seeking his permission to enter upon Asmā' bint 'Umais, so he permitted him. When he was finished from what he needed, the freed slave of 'Amr bin Al-'Āṣ asked about that, so he said: "Indeed the Prophet ﷺ prohibited us - or - prohibited that we enter upon women, without the permission of their husbands." (*Hasan*)

There are narrations on this topic from 'Uqbah bin 'Āmir, 'Abdullāh bin 'Amr and Jābir.

[Abū 'Eisā said:] This *Hadith* is *Hasan Ṣaḥīḥ*.

٢٧٧٩ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ ذَكْوَانَ، عَنْ مَوْلَى عَمْرِو بْنِ الْعَاصِ: أَنَّ عَمْرَو بْنَ الْعَاصِ أَرْسَلَهُ إِلَى عَلِيٍّ يَسْتَأْذِنُهُ عَلَى أَسْمَاءِ ابْنَةِ عَمَيْسٍ فَأَذِنَ لَهُ، حَتَّى إِذَا فَرَغَ مِنْ حَاجَتِهِ سَأَلَ الْمَوْلَى عَمْرَو بْنَ الْعَاصِ عَنْ ذَلِكَ، فَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَانَا - أَوْ نَهَى - أَنْ نَدْخُلَ عَلَى النِّسَاءِ بِغَيْرِ إِذْنِ أَزْوَاجِهِنَّ.

وَفِي الْبَابِ عَنْ عُقْبَةَ بْنِ عَامِرٍ [وَأَبْنِ عَبْدِ اللَّهِ ابْنِ عَمْرِو وَجَابِرٍ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه أحمد: ١٩٧/٤ من حديث شعبة به * الحكم بن عتيبة صرح بالسمع ومولى عمرو بن العاص غير سمي، وللحديث شواهد عند مسلم، ح: ٢١٧٣ وابن أبي شيبة: ٤١٠/٤ وغيرهما، أخرج ابن أبي شيبة بإسناد صحيح عن تميم بن سلمة (ثقة) قال: قال عمرو بن العاص: "نهينا أن ندخل على المغيبات إلا بإذن أزواجهن" * وفي الباب عن عقبة بن عامر [البخاري، ح: ٥٢٣٢، ومسلم، ح: ٢١٧٢] وعبدالله بن عمرو [مسلم، ح: ٢١٧٣] وجابر [مسلم، ح: ٢١٧١].

Comments:

Meeting and talking to women freely, in public and in secret, causes danger and temptation, Satan tries to trap them in a calamity; if the husband comes to know of this, it will create doubts and suspicions in his heart.

Chapter 31. What Has Been Related About The Danger Of The *Fitnah* Of Women

(المعجم ٣١) - بَابُ مَا جَاءَ فِي تَحْذِيرِ
فِتْنَةِ النِّسَاءِ (التحفة ٦٥)

2780. Usāmah bin Zaid, and Sa‘eed bin Zaid bin ‘Amr bin Nufail narrated that the Prophet ﷺ said: “I have not left among the people after me, a *Fitnah* more harmful upon men than women.” (*Ṣaḥīh*)

٢٧٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَائِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي عُمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ وَسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلِ بْنِ النَّبِيِّ ﷺ قَالَ: «مَا تَرَكْتُ بَعْدِي فِي النَّاسِ فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ».

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى هَذَا الْحَدِيثَ غَيْرُ وَاحِدٍ مِنَ الثَّقَاتِ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي عُمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرُوا فِيهِ عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلِ، وَلَا نَعْلَمُ أَحَدًا قَالَ عَنْ أُسَامَةَ بْنِ زَيْدٍ، وَسَعِيدِ بْنِ زَيْدِ غَيْرِ الْمُعْتَمِرِ.

More than one of the trustworthy narrators have reported this *Hadīth* from Sulaimān At-Taimī, from Abū ‘Uthmān, from Usāmah bin Zaid from the Prophet ﷺ, and they did not mention in it “From Sa‘eed bin Zaid bin ‘Amr bin Nufail,” and we do not know anyone who said: “From Usāmah bin Zaid and Sa‘eed bin Zaid” other than Al-Mu‘tamir.

وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ. [حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَبِي عُمَانَ، عَنْ أُسَامَةَ ابْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ].

There is something on this topic from Abū Sa‘eed.

[(Another chain) with similar narration].

تخريج: وأخرجه مسلم، الذكر والدعاء، باب أكثر أهل الجنة الفقراء، وأكثر أهل النار النساء، وبيان الفتنة بالنساء، ح: ٢٧٤١ عن محمد بن عبد الأعلى به ورواه البخاري، ح: ٥٠٩٦ من حديث سليمان التيمي * وفي الباب عن أبي سعيد [مسلم، ح: ٢٧٤٢].

Comments:

Men are naturally inclined towards women, when a man meets a woman in secret, Satan tries his best to trap him in sinning, and sometimes a sudden look at a woman creates lustful desire leading to evil consequences due to the Satanic deviation.

Chapter 32. What Has Been Related About Using Locks Of Hair^[1]

2781. Ḥumaid bin ‘Abdur-Raḥmān narrated that he heard Mu‘āwiyah giving a *Khuṭbah* in Al-Madīnah, and saying: “Where are your scholars. O people of Al-Madīnah? [Indeed] I heard the Messenger of Allāh ﷺ forbidding from these locks (of hair), and saying: “The Children of Isrā’īl were only ruined when their women used them.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported through other routes from Mu‘āwiyah.

تخریج: متفق علیه، وأخرجه مسلم، اللباس والزينة، باب تحريم فعل الواصلة والمستوصلة والواشمة والمستوشمة ... إلخ، ح: ٢١٢٧ من حديث يونس بن يزيد الأيلي والبحاري، ح: ٣٤٦٨ من حديث الزهري به.

Comments:

Mu‘āwiyah ﷺ performed his last *Hajj* in 51 A.H. in the reign of his caliphate, he visited Al-Madīnah on his return where he saw a bunch of artificial hair with the women who used it as an extension to their hair. So he delivered a sermon to the people concerning this issue and objected on the extension of hair, and he also drew the attention of the scholars to it.

Chapter 33. What Has Been Related About Lengthening One’s Hair, Seeking To Have Ones Hair Lengthened, Tattooing, And Seeking To Be Tattooed

2782. ‘Abdullāh narrated that the Prophet ﷺ cursed the women who practice tattooing and those who seek to be tattooed, the women who remove hair from their faces

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ اتِّخَاذِ الْقَصَّةِ (التحفة ٦٦)

٢٧٨١ - حَدَّثَنَا سُؤَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ مُعَاوِيَةَ خَطَبَ بِالْمَدِينَةِ يَقُولُ: أَيْنَ عُلَمَاؤِكُمْ يَا أَهْلَ الْمَدِينَةِ؟ [إِنِّي] سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَنْهَى عَنْ هَذِهِ الْقَصَّةِ وَيَقُولُ: «إِنَّمَا هَلَكْتَ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَهَا نِسَاؤُهُمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ مُعَاوِيَةَ.

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي الْوَاصِلَةِ وَالْمُسْتَوْصِلَةِ وَالْوَاشِمَةِ وَالْمُسْتَوْشِمَةِ (التحفة ٦٧)

٢٧٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَيْدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ لَعَنَ

[1] That is, to lengthen one’s hair with some type of extensions that are made of hair.

seeking beautification by changing the creation of Allāh. (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Shu'bah and more than one of the *A'imma* have reported it from Maṣū'ir (a narrator in the chain)].

الْوَأَشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَمَمِّصَاتِ
مُبْتَغِيَاتٍ لِلْحُسْنِ مُعَيَّرَاتٍ خَلَقَ اللَّهُ .

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، [وَقَدْ
رَوَاهُ شُعْبَةُ وَعَبْدُ وَاحِدٌ مِنَ الْأَيْمَةِ عَنْ
مَنْصُورٍ].

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿وما آتاكم الرسول فخذوه﴾

ح: ٤٨٨٦ ومسلم، ح: ٢١٢٥ من حديث منصور به.

Comments:

Presently, these types of fashions are very much rife among women for which the ladies try to beautify and adorn themselves by distorting the creation of Allāh; and extravagant beauty parlors are open for it. The parlors have taken the place of art and profession and the new fashions in the name of modernism are being introduced day by day, they are the result of being away from religion, and the bashfulness and shyness is drifting away day by day.

2783. Ibn 'Umar narrated that the Prophet ﷺ said: "Allāh's curse is upon the woman who lengthens hair and the woman who seeks to have her hair lengthened, and the woman who tattoos and the woman who seeks to have herself tattooed."^[1] (*Ṣaḥīḥ*)

Nāfi' (one of the narrators) said: "Tattooing was on the gums."

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] There are narrations on this topic from 'Aishah, Ma'qil bin Yasār, Asmā' bint Abī Bakr and Ibn 'Abbās.

(Another chain) with similar narration but they did not mention the saying of Nāfi' in it.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٧٨٣ - حَدَّثَنَا سُؤَيْدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ
الْمُبَارَكِ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَعَنَ اللَّهُ الْوَاصِلَةَ
وَالْمُسْتَوْصِلَةَ وَالْوَأَشِمَةَ وَالْمُسْتَوْشِمَةَ» .

وَقَالَ نَافِعٌ: الْوَشْمُ فِي اللِّثَةِ .

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَفِي
الْبَابِ عَنْ عَائِشَةَ وَمَعْقِلِ بْنِ يَسَارٍ وَأَسْمَاءَ
بِنْتِ أَبِي بَكْرٍ وَابْنِ عَبَّاسٍ .

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ .

وَلَمْ يَذْكُرُوا فِيهِ قَوْلَ نَافِعٍ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ .

[1] This preceded under no. 1759.

تخریج: متفق عليه، وأخرجه البخاري، اللباس، باب وصل الشعر، ح: ٥٩٣٧ من حديث ابن المبارك ومسلم، ح: ٢١٢٤ من حديث عبيد الله بن عمر به * وفي الباب عن عائشة [البخاري، ح: ٥٢٠٥ ومسلم، ح: ٢١٢٣] ومعتقل بن يسار [أحمد: ٢٥٠/٥] وأسماء بنت أبي بكر [البخاري، ح: ٥٩٤١ ومسلم، ح: ٢١٢٢] وابن عباس [أبو داود، ح: ٤١٧٠].

Comments:

These artificial hairs are named wigs or toupees nowadays, the beauty parlors are encouraging these, and moreover there are many other shameless and indecent acts committed, which are unlawful and strictly illegal according to Islamic traditions and Islamic culture, for example, the growing of fingernails to extraordinary lengths, or using fake nails in order for them to appear longer and to then adorn the nails with thick, rich and brightly colored polishes. These tasks are all performed in imitation to the non-believers while a very clear prohibition of imitating the disbelievers exists in the *Shari'ah*.

Chapter 34. What Has Been Related About Women Who Imitate Men ^[1]

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي
الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ
(التحفة ٦٨)

2784. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ cursed the women who imitate men and the men who imitate women." (*Sahih*)
[Abū 'Eisā said:] This *Hadith* is *Hasan Sahih*.

٢٧٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّبَالِسِيُّ: حَدَّثَنَا شُعْبَةُ وَهَمَّامٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَالْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الرِّجَالِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، اللباس، باب المتشبهين بالنساء والمتشبهات بالرجال، ح: ٥٨٨٥

من حديث شعبة به.

2785. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ cursed those men who behave effeminately and those women whose behavior is masculine." (*Sahih*)

[He said:] This *Hadith* is *Hasan Sahih*. There is something on this topic from 'Aishah.

٢٧٨٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ وَأَبُو بٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُحْسَنِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّجَاتِ مِنَ النِّسَاءِ. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَفِي الْبَابِ عَنْ عَائِشَةَ.

[1] The meaning is not to impersonate, but rather to resemble in one's dress or other manners.

تخريج: متفق عليه، وأخرجه البخاري، اللباس، باب إخراج المتشبهين بالنساء من البيوت، ح: ٥٨٨٦ ومسلم، ح: ٦٨٣٤ من حديث يحيى بن أبي كثير به وانظر الحديث السابق * وفي الباب عن عائشة [أبو داود، ح: ٤٠٩٩].

Comments:

Allāh ﷻ created men and women on separate nature and qualities, so the men who adopt a feminine look, guise, behavior and manner of talking or they wear feminine dress are cursed, likewise the women who adopt the look and behavior of men are cursed.

Mukhannath is a man who adopts feminine behavior and talks like them and while wearing a feminine dress he behaves like women in body movements; and the *Mutarajil* is a woman who follows masculinity in manners of dress, behavior, movements, look and guise etc.

Chapter 35. What Has Been Related About It Being Disliked For Women To Go Out Perfumed

2786. Abū Mūsā narrated that the Prophet ﷺ said: "Every eye commits adultery, and when the woman uses perfume and she passes by a gathering, then she is like this and that." Meaning an adulteress. (*Hasan*)

There is something on this topic from Abū Hurairah.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*.

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ خُرُوجِ الْمَرْأَةِ مُتَعَطَّرَةً (التحفة ٦٩)

٢٧٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ ثَابِتِ بْنِ عُمَارَةَ الْحَنْفِيِّ، عَنْ عُثَيْمِ بْنِ قَيْسٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعَطَّرَتْ فَمَرَّتْ بِالْمَجْلِسِ، فَهِيَ كَذَا وَكَذَا»، - يَعْنِي زَانِيَةً.

وفي الباب عن أبي هريرة.

[قَالَ أَبُو عِيْسَى]: وَهَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الترجل، باب: في طيب المرأة للخروج، ح: ٤١٧٣ من حديث يحيى القطان والنسائي: ١٥٣/٨، ح: ٥١٢٩ من حديث ثابت بن عمارة به ووثقه الجمهور وقال الذهبي في الكاشف: "صدوق" وصححه ابن خزيمة، ح: ١٦٨١ وابن حبان، ح: ١٤٧٤ والحاكم: ٣٩٦/٢ ووافقه الذهبي * وفي الباب عن أبي هريرة [أبو داود، ح: ٤١٧٤].

Comments:

Any gaze that is cast at someone out of lust and carnal desire is an act of fornication. When a woman goes out of her house while adorned and beautified, it is as if she provokes others to look at herself and she incites their lust and carnal desire, so she invites adultery and only an adulteress would do so.

Chapter 36. What Has Been Related About Fragrance For Men And Women

(المعجم ٣٦) - بَابُ مَا جَاءَ فِي طِيبِ الرِّجَالِ وَالنِّسَاءِ (التحفة ٧٠)

2787. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Fragrance for men is that which its scent is apparent and its color is hidden, and fragrance for women is that which its color is visible and its scent is hidden."^[1] (*Da'if*)

(Another chain of narration) with similar in meaning.

[Abū 'Eisā said:] This *Hadīth* is *Hasan*, except that we do not know Aṭ-Ṭufāwī (a narrator in the chain) except by this *Hadīth*, and we do not know his name. The narration of Ismā'il bin Ibrāhīm is more complete and longer, and there is something on this topic from 'Imrān bin Ḥuṣain.

٢٧٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ».

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنِ الطُّفَاوِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ، [قَالَ أَبُو عَيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ إِلَّا أَنَّ الطُّفَاوِيَّ لَا نَعْرِفُهُ إِلَّا فِي هَذَا الْحَدِيثِ وَلَا نَعْرِفُ اسْمَهُ، وَحَدِيثُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ أَتَمُّ وَأَطْوَلُ وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ.

تخریج: [إسناده ضعيف] وأخرجه النسائي: ١٥١/٨، ح: ٥١٢٠ من حديث أبي داود الحفري به * رجل: مجهول وللحديث شواهد ضعيفة * وفي الباب عن عمران بن حصين [يأتي: ٢٧٨٨].

2788. 'Imrān bin Ḥuṣain said: "The Prophet ﷺ said [to me]: 'Indeed the best fragrance for men is what's scent is apparent and its color is hidden, and the best fragrance for women is what's color is visible and its scent is hidden.' And he prohibited *Mitharatil-*

٢٧٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا أَبُو بَكْرِ الْحَفَرِيُّ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ [لِي] النَّبِيُّ ﷺ: «إِنَّ خَيْرَ طِيبِ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ، وَخَيْرَ طِيبِ النِّسَاءِ مَا

^[1] Meaning, when leaving the home as indicated by the previous chapter. As far as in the presence of the husband, then the woman may wear fragrant perfume.

Urjawān.”^[1] (Ḍaʿīf)

This Ḥadīth is Ḥasan Gharīb from this route.

ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ» وَنَهَى عَنْ مِثْرَةَ الْأُرْجُوَانِ.

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، اللباس، باب من كرهه، ح: ٤٠٤٨ من حديث سعيد بن أبي عروبة به وسنده ضعيف لعلل ومع ذلك صححه الحاكم: ٤/١٩١ ووافقه الذهبي وللحديث شواهد ضعيفة منها الحديث السابق.

Comments:

This Ḥadīth teaches that women are not allowed to apply fragrant substance, perfume etc., when leaving the home, and the men are not allowed to use a fragrance that leaves color because it resembles women.

Chapter 37. What Has Been Related About It Being Disliked To Refuse Perfume

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ رَدِّ الطَّيِّبِ (التحفة ٧١)

2789. Ṭhumāmah bin ‘Abdullāh said: “Anas would not refuse perfume, and Anas said: ‘Indeed the Prophet ﷺ would not refuse perfume.’” (Ṣaḥīḥ)

There is something on this topic from Abū Hurairah.

[Abū ‘Eisā said:] This Ḥadīth is Ḥasan Ṣaḥīḥ.

٢٧٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ ثُمَامَةَ بِنْتِ عَبْدِ اللَّهِ قَالَ: كَانَ أَنَسٌ لَا يَرُدُّ الطَّيِّبَ، وَقَالَ أَنَسٌ: إِنَّ النَّبِيَّ ﷺ كَانَ لَا يَرُدُّ الطَّيِّبَ.

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، اللباس، باب من لم يرد الطيب، ح: ٥٩٢٩ من حديث عذرة بن ثابت به * وفي الباب عن أبي هريرة [مسلم، ح: ٢٢٥٣ وأبو داود، ح: ٤١٧٢].

Comments:

The exchange of gifts is a means of increasing mutual love and kindness, and love and kindness is a goal of the *Shari’ah*; therefore giving a present of something that is not very precious and burdensome is a liked deed, so the gift of such things should not be refused, rather be accepted, because it is not difficult to offer a present in exchange.

^[1] *Mitharah* was some type of saddle cloth. Some of the people of knowledge say it was a certain kind of cloth made of silk, and it preceded earlier under no. 1760. They disagree over *Al-Urjawān*, and perhaps it means whatever is red, meaning the red *Mitharah*, see *Tuhfat Al-Aḥwadhī*.

2790. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “There are three that are not refused: Cushions, oils (*Duhn*), and milk.” (*Hasan*)

[*Duhn* means fragrance.]

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, ‘Abdullāh bin Muslim is Ibn Jundab and he is from Al-Madīnah.

تخریج: [إسناده حسن] وأخرجه الطبراني في الكبير: ١٢/٣٣٦، ح: ١٣٢٧٩ من حديث إسماعيل بن أبي فديك به وحسنه بعض العلماء كما نقل المناوي في فيض القدير: ٣/٤١٠، ح: ٣٤٧٩.

٢٧٩٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ أَبِي فَدَيْكٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ لَا تَرُدُّ: الْوَسَائِدُ وَالذَّهْنُ وَاللَّبَنُ» [الذَّهْنُ: يَعْني بِهِ الطَّيْبُ].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَعَبْدُ اللَّهِ بْنُ مُسْلِمٍ - هُوَ ابْنُ جُنْدَبٍ وَهُوَ مَدَنِيٌّ - .

2791. Abū ‘Uthmān An-Nahdī said: “The Messenger of Allāh ﷺ said: ‘When one of you is given some fragrance then do not refuse it, for indeed it comes from Paradise.’” (*Da‘īf*)

[He said:] This *Hadīth* is *Gharīb Hasan*, we do not know of other than this narration from Hanān (a narrator in the chain). Abū ‘Uthmān An-Nahdī’s name is ‘Abdur-Rahmān bin Mall, he lived during the time of the Prophet ﷺ but he did not see him, nor did he hear from him.

تخریج: [إسناده ضعيف] وأخرجه أبو داود في المراسيل، ح: ٥٠١ من حديث يزيد بن زريع به * حنان الأسدي: مستور لم يوثقه غير ابن حبان.

٢٧٩١ - أَخْبَرَنَا عُثْمَانُ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ خَلِيفَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ حَجَّاجِ الصَّوَّافِ، عَنْ حَنَانِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُعْطِيَ أَحَدُكُمْ الرَّيْحَانَ فَلَا يَرُدُّهُ فَإِنَّهُ خَرَجَ مِنَ الْجَنَّةِ».

[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ، وَلَا نَعْرِفُ لِحَنَانَ غَيْرَ هَذَا الْحَدِيثِ، وَأَبُو عُثْمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مَلٍّ وَقَدْ أَدْرَكَ زَمَنَ النَّبِيِّ ﷺ. وَلَمْ يَرَهُ، وَلَمْ يَسْمَعْ مِنْهُ.

Chapter 38. What Has Been Related About It Being Disliked For A Man’s Skin To Touch A Man’s Skin And A Woman’s Skin To Touch A Woman’s Skin

2792. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “A

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ مُبَاشَرَةِ الرَّجُلِ الرَّجُلَ وَالْمَرْأَةَ الْمَرْأَةَ (التحفة ٧٢)

٢٧٩٢ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ

woman is not to touch a woman such that she can describe her to her husband as if he is looking at her.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُبَايِسُ الْمَرْأَةُ الْمَرْأَةَ حَتَّى تَصِفَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، النكاح، باب: لا تباشر المرأة المرأة فتنتعها لزوجها، ح: ٥٢٤١ من حديث الأعمش به.

Comments:

The aim of this *Ḥadīth* is that a woman is not allowed to describe to her husband the features of another woman, be it the facial appearance, physical build, and or any other physical feature by such a way as if he may be able to picture her. Because it is possible he may fall in love with her; her features, her beauty and appearance will occupy his heart, or perhaps he will look down at her.

2793. ‘Abdur-Raḥmān bin Abī Sa‘eed [Al-Khudrī] narrated from his father who said: “The Messenger of Allāh ﷺ said: ‘A man is not to look at the *‘Awrāh* of a man, and a woman is not to look at the *‘Awrāh* of a woman. A man is not to be alone with a man under one garment, and a woman is not to be alone with a woman under one garment.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* [*Ṣaḥīḥ*].

٢٧٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: أَخْبَرَنِي الضَّحَّاكُ - يَعْنِي ابْنَ عُثْمَانَ - : أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ [الْخُدْرِيِّ]، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلَا تَنْظُرُ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي الثَّوْبِ الْوَاحِدِ، وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صَحِيحٌ].

تخریج: وأخرجه مسلم، الحیض، باب تحريم النظر إلى العورات، ح: ٣٣٨ من حديث زيد ابن حباب به.

Comments:

A man looking at the private parts of another man and a woman looking at the private parts of another woman or lying naked under one cloth is against the dignity of human civilisation and it can trigger a danger of sinning, because it can be a means of inciting carnal desire; therefore it is unlawful.

Chapter 39. What Has Been Related About Protecting The 'Awrah

2794. Bahz bin Ḥakīm narrated from his father, from his grandfather, who said: "I said: 'O Prophet of Allāh! Regarding our 'Awrah, what of it must we cover and what of it may we leave?' He said: 'Protect your 'Awrah except from your wife or what your right hand possesses.' He said: "I said: 'O Messenger of Allāh! What about when some people are with others?' He said: 'If you are able to not let anyone see it then do not let them see it.'" He said: "I said: 'O Prophet of Allāh! What about when one of us is alone?' He said: 'Allāh is more deserving of being shy from Him than the people.'"^[1]

(*Hasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

Comments:

The issue of covering one's private parts has been quoted in this 'chapter on manners' for the second time; one should not expose the private parts even when one is alone. Allāh has more right to be shown modesty and bashfulness; the aim is that His order should be obeyed even when one is alone and in privacy.

Chapter 40. What Has Been Related About The Thigh Being Part Of The 'Awrah

2795. Zur'ah bin Muslim bin Jarhad Al-Aslamī narrated about his grandfather Jarhad, he said: "The Prophet ﷺ passed by Jarhad

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي حِفْظِ

الْعَوْرَةِ (التحفة ٧٣)

٢٧٩٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

مُعَاذُ بْنُ مُعَاذٍ وَزَيْدُ بْنُ هَارُونَ قَالَا: أَخْبَرَنَا

بَهْرُ بْنُ حَكِيمٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ:

قُلْتُ: يَا نَبِيَّ اللَّهِ! عَوْرَاتِنَا مَا نَأْتِي مِنْهَا وَمَا

نَذُرُ؟ قَالَ: «احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ

أَوْ مَا مَلَكَتْ يَمِينُكَ». قَالَ: قُلْتُ: يَا رَسُولَ

اللَّهِ! إِذَا كَانَ الْقَوْمُ بَعْضُهُمْ فِي بَعْضٍ؟ قَالَ:

«إِنْ اسْتَطَعْتَ أَنْ لَا يَرَاهَا أَحَدٌ فَلَا تُرِيئَهَا»

قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ! إِذَا كَانَ أَحَدُنَا

حَالِيًا؟ قَالَ: «فَاللَّهِ أَحَقُّ أَنْ يُسْتَحْيَى مِنْهُ مِنَ

النَّاسِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] تقدم: ٢٧٦٩.

(المعجم ٤٠) - بَابُ مَا جَاءَ أَنَّ الْفَخْدَ

عَوْرَةٌ (التحفة ٧٤)

٢٧٩٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

سُفْيَانُ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ

اللَّهِ، عَنْ زُرْعَةَ بْنِ مُسْلِمٍ بْنِ جَرْهَدٍ

[1] Similar preceded under on. 2769

in the *Masjid* and his thigh was exposed, so he said: 'Indeed the thigh is *'Awrah.*'” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*, I do not think that its chain is connected.

الْأَسْلَمِيِّ، عَنْ جَدِّهِ جَرَهْدٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِجَرْهَدٍ فِي الْمَسْجِدِ، وَقَدْ انْكَشَفَ فَخْذُهُ فَقَالَ: «إِنَّ الْفَخْذَ عَوْرَةٌ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ مَا أَرَى إِسْنَادَهُ بِمُتَّصِلٍ.

تخریج: [حسن] وأخرجه الحميدي، ح: ٨٥٩ عن سفيان بن عيينة وأبو داود، ح: ٤٠١٤ من حديث أبي النضر به وعلقه البخاري، الصلاة، باب: ١٢ وصححه ابن حبان، ح: ٣٥٣ والحاكم ٤/١٨٠ ووافقه الذهبي وضعفه البخاري وغيره وللحديث شواهد منها الحديث الآتي (٢٧٩٢).

Comments:

The particular part of the human body which is named the private part, every noble and sensible person, without making a distinction between a Muslim and non-Muslim, has the view that it must be covered; but according to the saying of the Prophet ﷺ it is not only the private part of the human body and its surrounding area that is to be covered, but the thigh is also included in the area which must be covered.

2796. ‘Abdullāh bin Jarhad Al-Aslamī narrated from his father, from the Prophet ﷺ who said: “The thigh is *'Awrah.*” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

٢٧٩٦ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى [الْكُوفِيُّ]: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ الْحَسَنِ ابْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَرْهَدٍ الْأَسْلَمِيِّ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْفَخْذُ عَوْرَةٌ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه أحمد: ٣/٤٧٨ عن عبدالرزاق به، ابن جرهد حسن له الترمذي.

2797. Ibn ‘Abbās narrated that the Prophet ﷺ said: “The thigh is *'Awrah.*”

There are narrations on this topic from ‘Alī and Muḥammad bin ‘Abdullāh bin Jaḥsh. (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, ‘Abdullāh bin Jaḥsh was a Companion and his son

٢٧٩٧ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْفَخْذُ عَوْرَةٌ» وَفِي الْبَابِ عَنْ عَلِيٍّ وَمُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَحْشٍ.

Muhammad was a Companion.

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَلِعَبْدِ اللَّهِ بْنِ جَحْشٍ [صُحْبَةً] وَلِابْنِهِ مُحَمَّدٍ صُحْبَةً.

تخریج: [حسن] وأخرجه الطحاوي في معاني الآثار: ٤٧٥/١ والمزي في تهذيب الكمال: ٥٥/١٠ من حديث الحسن بن صالح به ورواه أحمد: ٤٧٨/٣ من حديث بن عقيل به وهو ضعيف وللحديث شواهد كثيرة جدًا * عبدالله بن جرهد وثقه الترمذي وابن حبان.

2798. Abū Az-Zinād narrated: "Ibn Jarhad informed me from his father, that the Prophet ﷺ passed by him while his thigh was exposed, so the Prophet ﷺ said: 'Cover your thigh, for indeed it is *'Awrāh*.'" (*Hasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Hasan*.

تخریج: [حسن] وأخرجه أحمد: ٢٧٥/١ من حديث إسرائيل به وسنده ضعيف وللحديث شواهد * وفي الباب عن علي [أبو داود، ح: ٤٠١٥، ٣١٤٠] ومحمد بن عبدالله ابن جحش [أحمد: ٢٩٠/٥].

٢٧٩٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي الزِّنَادِ قَالَ: أَخْبَرَنِي ابْنُ جَرْهَدٍ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ كَاشِفٌ عَنْ فَخْذِهِ، فَقَالَ النَّبِيُّ ﷺ: «غَطِّ فَخْذَكَ فَإِنَّهَا مِنَ الْعَوْرَةِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

Chapter 41. What Has Been Related About Cleanliness

(المعجم ٤١) - بَابُ مَا جَاءَ فِي النَّظَافَةِ

(التحفة ٧٥)

2799. Ṣāliḥ bin Abī Ḥassān said: "I heard Sa'eed bin Al-Musayyab saying: 'Indeed Allāh is *Tayyib* (good) and he loves *Tayyib* (what is good), and He is *Nazīf* (clean) and He loves cleanliness, He is *Karīm* (kind) and He loves kindness, He *Jawād* (generous) and He loves generosity. So clean' - I think he said - 'your courtyards, and do not resemble the Jews.'" He said: "I mentioned that to Muhājir bin Mismār, and he said: "Āmir bin Sa'd [bin Abī Waqqāṣ] narrated it to me from his father from the Prophet ﷺ, similarly, except that

٢٧٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ [العَقْدِيُّ]: حَدَّثَنَا خَالِدُ بْنُ الْيَاسِرِ عَنْ صَالِحِ بْنِ أَبِي حَسَّانَ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ الْمُسَيَّبِ يَقُولُ: إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظِيفٌ يُحِبُّ النَّظَافَةَ، كَرِيمٌ يُحِبُّ الْكَرَمَ جَوَادٌ يُحِبُّ الْجُودَ، فَتَنظَّفُوا - أَرَاهُ قَالَ - أَفَنَيْتِكُمْ، وَلَا تَشَبَّهُوا بِالْيَهُودِ، قَالَ: فَذَكَرْتُ ذَلِكَ لِمُهَاجِرِ بْنِ مِسْمَارٍ، فَقَالَ: حَدَّثَنِي عَامِرُ بْنُ سَعِيدٍ [بْنِ أَبِي وَقَّاصٍ]، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ إِلَّا أَنَّهُ قَالَ: «نَظَّفُوا

he did not say: "Clean your courtyards." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. *Khālid bin Ilyās* (a narrator in the chain) was graded weak, and he is also called Ibn Iyās.

تخريج: [إسناده ضعيف جدًا] وأخرجه أبو يعلى، ح: ٧٩١ من حديث أبي عامر العقدي عبد الملك بن عمرو به * خالد بن إلياس، إمام المسجد النبوي "متروك الحديث" كما في التقريب وغيره.

Comments:

The aim is exhortation that the internal and external being of a human should be pure and the household should also be kept clean and tidy. The Jews would not keep their front courtyards clean, so their imitation must be avoided; while adhering to good character and manners, one should also give away wealth and property generously; because these characteristics are dear to Allāh, and Allāh has the best and the dearest Qualities and Attributes.

Chapter 42. What Has Been Related About Screening Oneself During Sexual Intercourse

2800. Abū Muḥayyāh narrated from *Laith*, from *Nāfi'*, from Ibn 'Umar that the Messenger of Allāh ﷺ said: "Beware of nakedness! For indeed there are with you, those who do not part from you except at the place of defecation, and when a man goes into his wife. So be shy of them and honor them." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route, and Abū Muḥayyāh's name is *Yahyā bin Ya'lā*.

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي
الاسْتِتَارِ عِنْدَ الْجَمَاعِ (التحفة ٧٦)

٢٨٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ نَيْرِكَ الْبَغْدَادِيُّ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو مُحَيَّيَّةَ عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالتَّعَرِّيَّ، فَإِنَّ مَعَكُمْ مَنْ لَا يُفَارِقُكُمْ إِلَّا عِنْدَ الْعَائِطِ وَحِينَ يُفْضِي الرَّجُلُ إِلَى أَهْلِهِ، فَاسْتَحْيُوهُمْ وَأَكْرِمُوهُمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَأَبُو مُحَيَّيَّةَ اسْمُهُ يَحْيَى بْنُ يَعْلَى.

تخريج: [إسناده ضعيف] * ليث بن أبي سليم ضعيف مدلس.

Comments:

When a person is naked, the angels go away from him, while a person is in need of the honorable scribes all the time, so nakedness should be avoided to the maximum.

Chapter 43. What Has Been Related About Entering The Hammām^[1]

2801. Jābir narrated that the Prophet ﷺ said: “Whoever believes in Allāh and the Last Day, then he is not to let his wife enter the Hammām, and whoever believes in Allāh and the Last Day, then he is not to enter the Hammām without an Izār. And whoever believes in Allāh and the Last Day, then he is not to sit at a spread in which *Khamr* is circulated.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it as a narration of Ṭāwus from Jābir, except through this route.

Muḥammad bin Ismā‘īl said: “*Laith* bin Abī Sulaim is truthful and sometimes he is mistaken about something.” Muḥammad [bin Ismā‘īl] said: “Aḥmad bin Ḥanbal said: ‘*Laith* is such that one is not happy with his narrations. [*Laith* would narrate something in *Marfū‘* form, while others would not narrate it in *Marfū‘* form. So for this reason they considered him weak.’”]

تخریج: [حسن] وأخرجه الطبراني في الأوسط، ح: ٥٩٢ من حديث الحسن بن صالح به ورواه النسائي ١/١٩٨، ح: ٤٠١ من طريق آخر عن جابر به وصححه الحاكم على شرط مسلم: ٢٨٨/٤ ووافقه الذهبي وللحديث شواهد كثيرة منها الحديث الآتي.

Comments:

Due to baths or showers, in communal areas, being taken without putting on any clothes, the Prophet did not allow the women to go to public baths, because her whole body is to be covered, whereas the body of a man as a whole is not required to be covered, from the navel down to the knee is

(المعجم ٤٣) - بَابُ مَا جَاءَ فِي دُخُولِ الْحَمَّامِ (التحفة ٧٧)

٢٨٠١ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ: حَدَّثَنَا مُضْعَبُ بْنُ الْمُقَدَّامِ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ طَاوُسٍ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْخُلُ حَلِيلَتَهُ الْحَمَّامَ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَدْخُلُ الْحَمَّامَ بِغَيْرِ إِزَارٍ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ عَلَى مَائِدَةٍ يُدَارُ عَلَيْهِمُ الْحَمْرُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ طَاوُسٍ عَنْ جَابِرٍ إِلَّا مِنْ هَذَا الْوَجْهِ.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: لَيْثُ بْنُ أَبِي سُلَيْمٍ صَدُوقٌ وَرَبَّمَا يَهْمُ فِي الشَّيْءِ وَقَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: لَيْثٌ لَا يُفْرَحُ بِحَدِيثِهِ [كَانَ لَيْثٌ يَرْفَعُ أَشْيَاءَ لَا يَرْفَعُهَا غَيْرُهُ فَلِذَلِكَ ضَعَّفُوهُ].

[1] The public bath.

compulsorily to be covered but. He is allowed to enter the bath with a cloth or a pair of shorts around the waist.

2802. Abū ‘Udhrah – and he lived during the time of the Prophet ﷺ – narrated from ‘Āishah, that the Prophet ﷺ prohibited the men and the women from the *Ḥammamāt*,^[1] then he permitted it for the men in *Izār*.” (*Ḥasan*)

[Abū ‘Eisā said:] We do not know of this *Ḥadīth* except as a narration of Ḥammād bin Salamah (a narrator in the chain) and its chain is not that strong.

تخریج: [إسناده حسن] وأخرجه أبو داود، الحمام، باب الدخول في الحمام، ح: ٤٠٠٩ وابن ماجه، ح: ٣٧٤٩ من حديث حماد بن سلمة به ولبعض الحديث شاهد عند أبي داود، ح: ٤٠١١ وغيره * أبو عذرة: حسن الحديث على الراجح.

2803. Abū Al-Maliḥ Al-Hudhālī narrated that some women from the inhabitants of Ḥimṣ, or from the inhabitants of Ash-Shām entered upon ‘Āishah, so she said: “Are you those whose women enter the *Ḥammamāt*? I heard the Messenger of Allāh ﷺ saying: ‘No woman removes her garments in other than the house of her husband except that she has torn the screen between herself and her Lord.’” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*.

تخریج: [إسناده حسن] وأخرجه أبو داود، أيضًا، ح: ٤٠١٠ من حديث شعبة به وابن ماجه، ح: ٣٧٥٠ من حديث منصور به وهو في مسند أبي داود الطيالسي، ح: ١٥١٨ وصححه الذهبي على شرط البخاري ومسلم (تلخيص المستدرک: ٤/٢٨٨).

٢٨٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ الْأَعْرَجِ، عَنْ أَبِي عُدْرَةَ - وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ -، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى الرَّجَالَ وَالنِّسَاءَ عَنِ الْحَمَّامَاتِ، ثُمَّ رَخَّصَ لِلرِّجَالِ فِي الْمَيَازِرِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَادِ بْنِ سَلَمَةَ وَإِسْنَادُهُ لَيْسَ بِذَلِكَ الْقَائِمِ.

٢٨٠٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ يُحَدِّثُ عَنْ أَبِي الْمَلِيحِ الْهَذَلِيِّ: أَنَّ نِسَاءً مِنْ أَهْلِ حِمَصَ أَوْ مِنْ أَهْلِ الشَّامِ دَخَلْنَ عَلَى عَائِشَةَ، فَقَالَتْ: أَنْتُنَّ اللَّاتِي بَدْخُلْنَ نِسَاؤُكُنَّ الْحَمَّامَاتِ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ امْرَأَةٍ تَضَعُ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا إِلَّا هَتَكَتِ السِّرَّ بَيْنَهَا وَبَيْنَ رَبِّهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

[1] Plural of *Ḥammām*, see the previous *Ḥadīth*.

Comments:

Allāh did not allow a woman to expose herself and her modesty to anyone other than her husband; therefore if she takes off her clothes at any other place she will break the law of Allāh. In the case of a woman taking a bath in a bathroom, if it does not have a proper and decent arrangement of privacy, then she is not allowed to take a bath in the state of nakedness.

Chapter 44. What Has Been Related About Angels Do Not Enter The House That Contains An Image Or A Dog

(المعجم ٤٤) - بَابُ مَا جَاءَ أَنَّ
الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا
كَلْبٌ (التحفة ٧٨)

2804. Ibn ‘Abbās narrated: “I heard Abū Talḥah saying: ‘I heard the Messenger of Allāh ﷺ saying: ‘The angels do not enter a house in which there is a dog or an object of images.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٠٤ - حَدَّثَنَا سَلْمَةُ بْنُ شَيْبٍ وَالْحَسَنُ
ابْنُ عَلِيٍّ الْخَلَّالُ وَعَبْدُ بْنُ حُمَيْدٍ وَعَمِيرٌ وَاحِدٌ
- وَاللَّفْظُ لِلْحَسَنِ [بْنِ عَلِيٍّ] - قَالُوا: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ
عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّهُ سَمِعَ ابْنَ
عَبَّاسٍ يَقُولُ: سَمِعْتُ أَبَا طَلْحَةَ يَقُولُ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَدْخُلُ
الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ تَمَائِيلٌ».
[قَالَ أَبُو عِيسَى]: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، اللباس والزينة، باب تحريم تصوير صورة الحيوان، وتحريم اتخاذ ما فيه صور... إلخ، ح: ٢١٠٦ عن عبد بن حميد والبخاري، ح: ٣٢٢٥ من حديث معمر به.

Comments:

The taking or drawing of a picture is not allowed, keeping it is also not permissible, and whoever does so is deprived of the blessed and merciful supplications of the angels; while a person is in need of mercy and blessing at every moment. Likewise, a dog is an impure animal and some are of a satanic nature and the angels despise the devil.

2805. Iṣḥāq bin ‘Abdullāh bin Abī Talḥah narrated that Rāfi‘ bin Iṣḥāq informed him, saying: “I and ‘Abdullāh bin Abī Talḥah entered upon Abū Sa‘eed Al-*Khudrī* to visit him. So Abū Sa‘eed said: ‘The Messenger of Allāh ﷺ informed us: ‘The angels do not enter a

٢٨٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ
إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّ رَافِعَ
ابْنَ إِسْحَاقَ أَخْبَرَهُ قَالَ: دَخَلْتُ أَنَا وَعَبْدُ اللَّهِ
ابْنُ أَبِي طَلْحَةَ عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ

house in which there is an image or a picture.” (*Ṣaḥīḥ*)

Ishāq expressed doubt saying: “I do not know which of them he said.”

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

نَعُوذُهُ، فَقَالَ أَبُو سَعِيدٍ: أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ: «أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ تَمَائِيلُ أَوْ صُورَةٌ».

شَكَ إِسْحَاقُ لَا يَدْرِي أَيَّهُمَا قَالَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٩٠/٣، ح: ١١٨٨٠ من حديث مالك به وهو في الموطأ: ٩٦٥/٢ وصححه ابن حبان، ح: ١٤٨٦ وللحديث طرق كثيرة.

2806. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Jibra’īl came to me and said: ‘Indeed I had come to you last night, and nothing prevented me from entering upon you at the house you were in, except that there were images of men at the door of the house, and there was a curtain screen with images on it, and there was a dog in the house. So go and sever the head of the image that is at the door so that it will become like a tree stump, and go and cut the screen and make two throw-cushions to be sat upon, and go and expel the dog.’” So the Messenger of Allāh ﷺ did so, and the dog was a puppy belonging to Al-Ḥusain or Al-Ḥasan which was under his belongings, so he ordered him to expel it. (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from ‘Āishah [and Abū Ṭalḥah].

٢٨٠٦ - حَدَّثَنَا سُؤَيْدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ: حَدَّثَنَا مُجَاهِدٌ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي جِبْرَائِيلُ فَقَالَ: إِنِّي كُنْتُ أَتَيْتُكَ الْبَارِحَةَ فَلَمْ يَمْتَعْنِي أَنْ أَكُونَ دَخَلْتُ عَلَيْكَ الْبَيْتَ الَّذِي كُنْتُ فِيهِ إِلَّا أَنَّهُ كَانَ فِي بَابِ الْبَيْتِ تَمَائِلُ الرِّجَالِ، وَكَانَ فِي الْبَيْتِ قِرَامٌ سِتْرٌ فِيهِ تَمَائِيلُ، وَكَانَ فِي الْبَيْتِ كَلْبٌ. فَمَرُّ بِرَأْسِ التَّمَائِلِ الَّذِي بِالْبَابِ فَلْيَقْطَعْ فَيَصِيرُ كَهَيْئَةِ الشَّجَرَةِ، وَمُرٌّ بِالسِّتْرِ فَلْيَقْطَعْ وَيُجْعَلْ مِنْهُ وَسَادَتَيْنِ مُتَبَدِّلَتَيْنِ تُوْطَأَانِ، وَمُرٌّ بِالْكَلْبِ فَيُخْرِجْ». فَقَعَلَ رَسُولُ اللَّهِ ﷺ، وَكَانَ ذَلِكَ الْكَلْبُ جِرْوًا لِلْحُسَيْنِ أَوْ لِلْحَسَنِ تَحْتَ نَصْدِ لَهْ، فَأَمَرَ بِهِ فَأُخْرِجَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَفِي الْبَابِ عَنْ عَائِشَةَ [وَأَبِي طَلْحَةَ].

تخريج: [إسناده صحيح] وأخرجه أبو داود، اللباس، باب: في الصور، ح: ٤١٥٨ من حديث يونس به وصححه ابن حبان، ح: ١٤٨٧ * وفي الباب عن عائشة [البخاري، ح: ٣٢٢٤ ومسلم، ح: ٢١٠٤] وأبي طلحة [البخاري، ح: ٣٢٢٥ ومسلم، ح: ٢١٠٦].

Chapter 45. What Has Been Related About It Being Disliked To Wear Garments Dyed With 'Uṣṣūr (Safflower) For Men [And Al-Qassī]

(المعجم ٤٥) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
لُبْسِ الْمُعْضَفِرِ لِلرِّجَالِ [وَالْقَسِيِّ]
(التحفة ٧٩)

2807. 'Abdullāh bin 'Amr said: "A man passed by while wearing two red garments. He gave *Salām* to the Prophet ﷺ but he did not return the *Salām*." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. And the meaning of this *Hadīth*, according to the people of knowledge, is that they disliked wearing garments dyed with safflower, and they considered that whatever was dyed red with clay or other than that, then there was no harm in it, as long as it was not dyed with safflower.

٢٨٠٧ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ
الْبَغْدَادِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا
إِسْرَائِيلُ عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ، عَنْ
عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: مَرَّ رَجُلٌ وَعَلَيْهِ ثَوْبَانِ
أَحْمَرَانِ فَسَلَّمَ عَلَيَّ النَّبِيِّ ﷺ فَلَمْ يَرُدَّ عَلَيَّ
النَّبِيُّ ﷺ السَّلَامَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ،
غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَمَعْنَى هَذَا الْحَدِيثِ
عِنْدَ أَهْلِ الْعِلْمِ: أَنَّهُ كَرِهُوا لُبْسَ الْمُعْضَفِرِ،
وَرَأَوْا أَنَّ مَا صُبِغَ بِالْحُمْرَةِ بِالْمَدْرِ أَوْ غَيْرِ
ذَلِكَ فَلَا بَأْسَ بِهِ إِذَا لَمْ يَكُنْ مُعْضَفِرًا.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، ح: ٤٠٦٩ من حديث إسحاق بن منصور به * أبو يحيى القتات: لين الحديث روى عنه إسرائيل أحاديث كثيرة مناكير جدًا.

Comments:

Mu'asfar is a cloth dyed with yellow color made of safflower, so according to Imām At-Tirmidhī the red clothes were only disliked due to the safflower.

2808. 'Alī bin Abī Ṭālib narrated: "The Messenger of Allāh ﷺ prohibited the gold ring, *Al-Qassī*, *Al-Mūtharah*, and *Al-Ji'ah* (beer)." (*Hasan*)

Abū Al-Aḥwās said: "It is a drink used in Egypt which is made from barley."

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٢٨٠٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو
الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ
يَرِيمَ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: نَهَى
رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْقَسِيِّ
وَعَنِ الْمِيثِرَةِ وَعَنِ الْجِعَةِ.

قَالَ أَبُو الْأَحْوَصِ: وَهُوَ شَرَابٌ يُتَّخَذُ
بِمِصْرَ مِنَ الشَّعِيرِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: [حسن] وأخرجه النسائي: ١٦٥/٨، ح: ٥١٦٨ (الزينة، باب خاتم الذهب) عن قتيبة وابن ماجه، ح: ٣٦٥٤ من حديث أبي الأحوص، وأبو داود، ح: ٤٠٥١ من حديث أبي إسحاق به وصرح بالسماع وصرحه ابن حبان (الإحسان): ٥٤١٤.

2809. Al-Barā' bin 'Azib said: "The Messenger of Allāh ﷺ ordered us with seven things and he forbade us from seven. He ordered us to follow the funeral, visit the ill, reply to the sneezing person, accept the invitation, assist the oppressed, to help one who made an oath, and to return the *Salām*. And he forbade us from seven things: From the gold ring, or ringlets of gold, silver vessels, wearing silk, *Ad-Dibāj*, *Al-Istabraq*, and *Al-Qassī*." (*Ṣaḥīḥ*)

This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Ash'ath bin Sulaim (a narrator in the chain) is Ash'ath bin Abī Ash-Sha'thā' whose name is Sulaim bin Al-Aswad.

٢٨٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْأَشْعَثِ بْنِ سُلَيْمٍ، عَنْ مُعَاوِيَةَ بْنِ سُؤَيْدِ بْنِ مِقْرَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِاتِّبَاعِ الْجَنَائِزِ، وَعِيَادَةِ الْمَرِيضِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَنَضْرِ الْمَظْلُومِ، وَإِزْرَارِ الْمُقْسِمِ، وَرَدِّ السَّلَامِ. وَنَهَانَا عَنْ سَبْعٍ: عَنْ خَاتَمِ الذَّهَبِ أَوْ حَلَقَةِ الذَّهَبِ، وَأَيَّةِ الْفِضَّةِ، وَلُبْسِ الْحَرِيرِ، وَالذَّبْيَاجِ، وَالْإِسْتَبْرَقِ، وَالْقَسِيِّ.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، أَشْعَثُ بْنُ سُلَيْمٍ هُوَ أَشْعَثُ بْنُ أَبِي الشَّعَثَاءِ اسْمُهُ سُلَيْمٌ ابْنُ الْأَسْوَدِ.

تخريج: متفق عليه، وأخرجه مسلم، اللباس والزينة، باب تحريم استعمال إناء الذهب والفضة على الرجال والنساء... إلخ، ح: ٢٠٦٦ عن محمد بن بشار والبخاري، ح: ١٢٣٩ من حديث شعبة به.

Comments:

If someone swears of doing something which he is unable to do, provided that it is permissible, without the support of others, he should then be helped so that he can do it and his oath is fulfilled. Or if he takes an oath about a cause related to you, that you will do this for him, while the performance of this cause is not a sin, you should then do it.

Chapter 46. What Has Been Related About Wearing White

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي لُبْسِ الْبَيَاضِ (التحفة ٨٠)

2810. Samurah bin Jundab said: "The Messenger of Allāh ﷺ said:

٢٨١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

‘Wear white, for indeed it is very pure and cleaner, and shroud your dead in it.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Ibn ‘Abbās and Ibn ‘Umar.

عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ [بْنِ أَبِي حَبِيبٍ] بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبُسُوءُ الْبَيَاضُ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفَّمْنَا فِيهَا مَوْتَاكُمُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ وَابْنِ عُمَرَ.

تخریج: [صحيح] وأخرجه ابن ماجه، اللباس، باب البياض من الثياب، ح: ٣٥٦٧ من حديث سفیان الثوري به وصرح بالسماع عند الحاكم: ١٨٥/٤ وصححه على شرط الشيخين ووافقه الذهبي وللحديث شاهد حسن عند النسائي: ٣٤/٤، ح: ١٨٩٧، ٢٠٥/٨، ح: ٥٣٢٤ * وفي الباب عن ابن عباس [تقدم: ٩٩٤] وابن عمر [ابن عدي في الكامل: ٧/٢٥٣٥].

Comments:

Marks and stains of dirt look distinctive on a white cloth, so it requires to be washed immediately, thus a person remains safe from dirt and stains and he looks neat, tidy, delightful and charming. Therefore it is better to wear white dress and its use for a shroud is preferred.

Chapter 47. What Has Been Related About Permitting The Wearing Of Red For Men

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي بُسِّ الْحُمْرَةِ لِلرِّجَالِ (التحفة ٨١)

2811. Jabir bin Samurah said: “I saw the Prophet ﷺ on a clear night, so I looked at the Messenger of Allāh ﷺ and at the moon, and he was wearing a red *Hullah*, he looked better than the moon to me.” (*Da‘if*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Al-Ash‘ath. *Shu‘bah* and *Ath-Thawrī* reported it from Abū Ishāq from Al-Barā’ bin ‘Azīb who said: “I saw a red *Hullah* on the Messenger of Allāh.”

(Another chain of narration.)

There is a lot of criticism about

٢٨١١ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبَّزُ بْنُ الْقَاسِمِ عَنِ الْأَشْعَثِ - وَهُوَ ابْنُ سَوَّارٍ -، عَنْ أَبِي إِسْحَاقَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فِي لَيْلَةٍ إِضْحِيَانٍ، فَجَعَلْتُ أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ وَإِلَى الْقَمَرِ وَعَلَيْهِ حُلَّةٌ حُمْرَاءُ فَإِذَا هُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْأَشْعَثِ وَرَوَاهُ شُعْبَةُ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ عَلِيَّ رَسُولِ اللَّهِ ﷺ حُلَّةً حُمْرَاءَ.

this (chain of) *Hadīth*. [He said:] I asked Muḥammad, I said to him: “Is the *Hadīth* of Abū Ishāq from Al-Barā’ more correct or the *Hadīth* of Jābir bin Samurah?” So he considered both of the *Aḥādīth* to be *Ṣaḥīḥ*. There is something on this topic from Al-Barā’ and Abū Juḥaifah. (See no. 197 and 1724).

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانٌ عَنْ أَبِي إِسْحَاقَ؛ ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ بِهَذَا. وَفِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا. [قَالَ:] سَأَلْتُ مُحَمَّدًا فَقُلْتُ لَهُ: حَدِيثُ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ أَصْحَحُ أَوْ حَدِيثُ جَابِرِ بْنِ سَمُرَةَ؟ فَرَأَى كِلَا الْحَدِيثَيْنِ صَحِيحًا. وَفِي الْبَابِ عَنِ الْبَرَاءِ وَأَبِي جُحَيْفَةَ.

تخريج: [إسناده ضعيف] والحديث الثاني يعني عنه وأخرجه النسائي في الكبرى، ح: ٩٦٤٠ عن هناد به والأشعث بن سوار ضعيف ومع ذلك صححه الحاكم: ١٨٦/٤ ووافقه الذهبي (!) * حديث شعبة (والثوري) متفق عليه، البخاري، ح: ٣٥٥١، ٥٨٤٨ وغيره ومسلم، ح: ٢٣٣٧ * حديث وكيع رواه مسلم، ح: ٩٢/٢٣٣٧ ورواه أيضًا، ح: ٩١/٣٣٧ عن محمد بن بشار به * وفي الباب عن البراء [البخاري، ح: ٣٥٥١ ومسلم، ح: ٢٣٣٧] وأبي جحيفة [تقدم: ١٩٧].

Comments:

The discussion about wearing red dress has been mentioned in ‘the chapters on clothing’.

Chapter 48. What Has Been Related About The Green Garment

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي الثَّوْبِ الْأَخْضَرِ (التحفة ٨٢)

2812. Abū Rimthah said: “I saw the Messenger of Allāh wearing two green *Burud*.” (*Ṣaḥīḥ*) [Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of ‘Ubaidullāh bin Iyād. It is said that Abū Rimthah At-Taimī’s name is Ḥabīb bin Ḥayyān, and it is said that his name is Rifā’ah bin Yathribī.

٢٨١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ إِيَادِ بْنِ لَقِيطٍ عَنْ أَبِيهِ، عَنْ أَبِي رَمْثَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ إِيَادٍ. وَأَبُو رَمْثَةَ التَّيْمِيُّ يُقَالُ: اسْمُهُ حَبِيبُ ابْنِ حَيَّانَ، وَيُقَالُ: اسْمُهُ رِفَاعَةُ بْنُ يَثْرِبِيِّ.

تخريج: [إسناده صحيح] وأخرجه النسائي: ١٨٥/٣، ح: ١٥٧٣ (صلاة العيدين، باب الزينة للخطبة للعيدين) عن محمد بن بشار وأبو داود، ح: ٤٢٠٦ من حديث عبيدالله بن إياد به وصححه

ابن خزيمة (الإصابة: ٧٠/٤) وابن حبان، ح: ١٥٢٢ وابن الجارود، ح: ٧٧٠ والحاكم: ٤٢٦/٢، ٦٠٧ ووافقه الذهبي.

Comments:

The green color is good for eyesight, looks good and charming to the viewers, and the dress of the dwellers of the Paradise will be green.

Chapter 49. What Has Been Related About The Black Garment

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي

الثَّوْبِ الْأَسْوَدِ (التحفة ٨٣)

2813. 'Āishah narrated: "The Messenger of Allāh ﷺ went out during the morning wearing a *Mirt* made of black hair." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٢٨١٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ: أَخْبَرَنِي أَبِي عَنْ مُضْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةِ ابْنَةِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجَ النَّبِيُّ ﷺ ذَاتَ عَدَاةٍ وَعَلَيْهِ مِرْطٌ مِنْ شَعْرِ أَسْوَدَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ.

تخریج: وأخرجه مسلم، اللباس والزينة، باب التواضع في اللباس، والاختصار على الغليظ منه واليسير... إلخ، ح: ٢٠٨١ من طريق يحيى بن زكريا به.

Comments:

A *Mirt* is a cloak made of wool or silk.

Chapter 50. What Has Been Related About The Yellow Garment

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي الثَّوْبِ

الْأَصْفَرِ (التحفة ٨٤)

2814. 'Abdullāh bin Ḥassān narrated that his grandmothers Ṣafīyyah bint 'Ulaibah and Duḥāibah bint 'Ulaibah narrated to him, from Qailah bint Makhramah - and they were her wet nurses and Qailah was the grandmother of their father - his mother's mother - she said: "We came to the Messenger of Allāh ﷺ and she mentioned the *Ḥadīth* in its entirety; "until a man came when the sun had rose up, so he said: '*As-Salāmu 'Alaika* O Messenger of

٢٨١٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ الصَّفَّارُ أَبُو عُثْمَانَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَسَّانَ أَنَّهُ حَدَّثَهُ جَدَّتَاهُ صَفِيَّةُ بِنْتُ عَلِيَّةٍ وَدُحَيْبَةُ بِنْتُ عَلِيَّةٍ: حَدَّثَتَاهُ عَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ، - وَكَانَتَا رَيْبَتَيْهَا وَقَيْلَةُ جَدَّةُ أَبِيهِمَا - أُمُّ أُمِّهِ - أَنَّهَا قَالَتْ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرَتِ الْحَدِيثَ بِطَوِيلِهِ حَتَّى جَاءَ رَجُلٌ وَقَدْ ارْتَفَعَتِ الشَّمْسُ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ

Allāh!' So the Messenger of Allāh ﷺ said: 'Wa 'Alaikas-Salāmu Wa Raḥmatullāh' and upon him – meaning the Prophet ﷺ – were two tattered cloths, which had been dyed with saffron and had faded, and he had a small date-palm branch with him." (*Da'īf*)

We do not know of the *Hadīth* of Qailah except through the narration of 'Abdullāh bin Ḥassān.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الخراج، باب: في أقطاع الأرضين، ح: ٣٠٧٠ من حديث عبدالله بن حسان به ولم يوثقه غير الفردوسي الذي وثقه ابن حبان وصفية ودحيبة لم يوثقهما غير ابن حبان.

Comments:

Saffron is a fragrant flower, which is a compound of red and yellow colors; because the men are not allowed to use colorful fragrance, so he ﷺ wore a worn out cloth as its color had faded.

Chapter 51. What Has Been Related About It Being Disliked For Men To Use Saffron And *Khalūq*^[1]

2815. Anas bin Mālik narrated that the Messenger of Allāh ﷺ prohibited saffron for men. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. *Shu'bah* reported this *Hadīth* from Ismā'il bin 'Ulayyah, from 'Abdul-'Azīz bin Ṣuhaib from Anas: "The Prophet ﷺ forbade from using saffron."

'Abdullāh bin 'Abdur-Raḥmān narrated that to us (he said): "Ādam narrated to us from *Shu'bah* who said: 'The meaning of it being disliked for the men to use saffron, is for the men to have

ﷺ: «وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ»، وَعَلَيْهِ - تَعْنِي النَّبِيَّ ﷺ - أَشْمَالٌ مُلَيَّنِينَ كَانَتَا بِرِزْعِ غُرَابٍ وَقَدْ نَفَضَتَا وَمَعَهُ عُسَيْبٌ نَخْلَةٌ. حَدِيثٌ قِيلَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ حَسَّانَ.

(المعجم ٥١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّرَعْفْرِ وَالْخُلُوقِ لِلرِّجَالِ (التحفة ٨٥)

٢٨١٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ [قَالَ]: ح: وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُهْدِيٍّ عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّرَعْفْرِ لِلرِّجَالِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ إِسْمَاعِيلَ بْنِ عُلَيْيَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّرَعْفْرِ.

[1] A fragrance made from saffron and other fragrances which is mostly red and yellow. See *Tuhfat Al-Aḥwadhī* and *An-Nihāyah*.

saffron applied, that is to perfume with it.”

حَدَّثَنَا بِذَلِكَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ :
حَدَّثَنَا آدَمُ عَنْ شُعْبَةَ قَالَ :

وَمَعْنَى كَرَاهِيَةِ التَّرَعْفْرِ لِلرِّجَالِ : أَنْ
يَتَرَعَّفَرَ الرَّجُلُ - يَعْنِي - أَنْ يَتَطَيَّبَ بِهِ .

تخريج : وأخرجه مسلم، اللباس والزينة، باب نهي الرجل عن التزعفر، ح: ٢١٠١ عن قتيبة به ورواه البخاري، ح: ٥٨٤٦ من حديث عبدالعزيز بن صهيب به .

2816. Ya'la bin Murrah narrated: "The Prophet ﷺ saw a man wearing *Khulūq* and said: 'Go and wash it, then wash it, then do not use it again.'" (*Da'if*)

This *Hadīth* is *Hasan*. Some of them differed in this chain from 'Aṭā' bin As-Sā'ib. 'Alī said: "Yaḥyā bin Sa'eed said: 'Whoever heard from 'Aṭā' bin As-Sā'ib earlier; then his hearing from him is correct. *Shu'bah* and *Sufyān*'s hearing from 'Aṭā' bin As-Sā'ib is correct except regarding two *Hadīth* from 'Aṭā' bin As-Sā'ib, from *Zādhān*. *Shu'bah* said: "I heard them both from him later."

[Abū 'Eisā said:] It is said that in his latter life 'Aṭā' bin As-Sā'ib had a bad memory.

There are narrations on this topic from 'Ammār, Abū Mūsā and Anas. [And Abū Ḥafṣ is Abū Ḥafṣ bin 'Umar].

٢٨١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ : حَدَّثَنَا

أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ : سَمِعْتُ أَبَا حَفْصِ بْنِ عُمَرَ يُحَدِّثُ عَنْ يَعْلَى بْنِ مَرَّةَ : أَنَّ النَّبِيَّ ﷺ أَبْصَرَ رَجُلًا مُتَحَلِّقًا، [وَأ] قَالَ : «أَذْهَبْ فَأَغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ» .

هَذَا حَدِيثٌ حَسَنٌ، وَقَدْ اخْتَلَفَ بَعْضُهُمْ فِي هَذَا الْإِسْنَادِ عَنْ عَطَاءِ بْنِ السَّائِبِ . قَالَ عَلِيُّ : قَالَ يَحْيَى بْنُ سَعِيدٍ : مَنْ سَمِعَ مِنْ عَطَاءِ بْنِ السَّائِبِ قَدِيمًا فَسَمَاعُهُ صَحِيحٌ، وَسَمَاعُ شُعْبَةَ وَسُفْيَانَ مِنْ عَطَاءِ بْنِ السَّائِبِ صَحِيحٌ إِلَّا حَدِيثَيْنِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ زَادَانَ . قَالَ شُعْبَةُ : سَمِعْتُهُمَا مِنْهُ بَأَخْرَهُ .

[قَالَ أَبُو عِيسَى :] يُقَالُ : إِنَّ عَطَاءَ بْنَ السَّائِبِ كَانَ فِي آخِرِ أَمْرِهِ قَدْ سَاءَ حِفْظُهُ، وَفِي الْبَابِ عَنْ عَمَّارٍ وَأَبِي مُوسَى وَأَنْسٍ . [وَأَبُو حَفْصٍ - هُوَ أَبُو حَفْصِ بْنِ عُمَرَ -] .

تخريج : [إسناده ضعيف] وأخرجه النسائي: ١٥٢/٨، ح: ٥١٢٥، (الزينة، باب التزعفر والخلوق) من حديث محمود بن غيلان به * أبو حفص بن عمر مجهول لم يرو عنه غير عطاء بن السائب (تقريب) * وفي الباب عن عمار [أبو داود، ح: ٤١٧٦] وأبي موسى [أبو داود، ح: ٤١٧٨] وأنس [تقدم: ٢٨١٥] .

Comments:

Khalūq is a fragrance in which saffron is mixed for its red color which looks outstanding in it, and the colorful fragrance is unlawful for men.

Chapter 52. What Has Been Related About It Being Disliked To Use Silk And *Ad-Dibāj*

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْحَرِيرِ وَالذَّبِيَّاجِ (التحفة ٨٦)

2817. The freed slave of Asmā' narrated from Ibn 'Umar who said: "I heard 'Umar mentioning that the Prophet ﷺ said: 'Whoever wears silk in the world he shall not wear it in the Hereafter.'" (*Sahih*)

There are narrations on this topic from 'Alī, Ḥudhaifah, Anas and others. We have mentioned it in the Book of Clothing.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahih*.

It has been reported through other routes from 'Amr, the freed slave of Asmā' bint Abī Bakr Aṣ-Ṣiddīq – and his name is 'Abdullāh and his *Kunyah* is Abū 'Umar. 'Aṭā' bin Abī Rabāḥ and 'Amr bin Dīnār reported from him.

٢٨١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقُ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ: حَدَّثَنِي مَوْلَى أَسْمَاءَ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ يَذْكُرُ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ.

وَفِي الْبَابِ عَنْ عَلِيٍّ وَحَدِيثَةَ وَأَنْسٍ وَغَيْرِ وَاحِدٍ وَقَدْ ذَكَرْنَاهُ فِي كِتَابِ اللَّبَاسِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنْ عَمْرٍو مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ - وَاسْمُهُ عَبْدُ اللَّهِ وَيُكْنَى أَبَا عُمَرَ - وَقَدْ رَوَى عَنْهُ عَطَاءُ بْنُ أَبِي رَبَاحٍ وَعَمْرُو بْنُ دِينَارٍ.

تخريج: وأخرجه مسلم، اللباس والزينة، باب تحريم لبس الحرير وغيره ذلك للرجال، ح: ٢٠٦٩ من حديث عبدالمملك به * وفي الباب عن علي [البخاري، ح: ٢٦١٤ ومسلم، ح: ٢٠٧١] وحذيفة [البخاري، ح: ٥٤٢٦، ٥٤٣٢ ومسلم، ح: ٢٠٦٧] وأنس [مسلم، ح: ٢٠٧٣].

Comments:

Silk is unlawful for men because therein is a clear aspect of beauty and adornment which is a special feature of femininity; it is contrary to men's quality of bravery and courage. It is also an imitation of the disbelievers and polytheists which is unlawful according to the *Shari'ah*.

Chapter 53. The Story Of The Prophet ﷺ Keeping A Cloak For Makhramah And His Courteousness With Him

2818. Al-Miswar bin Makhramah narrated: “The Messenger of Allāh ﷺ distributed some cloaks but he did not give anything to Makhramah. Makhramah said: ‘O my son! Let us go to the Messenger of Allāh ﷺ.’ So I went with him. He said: ‘Enter and call him for me.’ So I called the Prophet ﷺ for him, then the Prophet ﷺ came out wearing one of the cloaks. He (ﷺ) said: ‘I kept this one for you.’” He said: “So he looked at him and said: ‘Makhramah is pleased.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Ibn Abī Mulaikah’s name is ‘Abdullāh bin ‘Ubaidullāh bin Abī Mulaikah.

تخریج: متفق علیه، وأخرجه البخاري، الهبة وفضلها والتحرير عليها، باب: كيف يقبض العبد والمتاع، ح: ٢٥٩٩، ومسلم، ح: ١٠٥٨، عن قتبية به.

Comments:

This *Ḥadīth* tells that politeness, gentleness, love and kindness should be expressed to others.

Chapter 54. What Has Been Related About ‘Allāh Most High Loves To See The Results Of His Favors Upon His Slaves’

2819. ‘Amr bin Shu‘aib narrated from his father, from his grandfather who said: “The Messenger of Allāh ﷺ said: ‘Indeed Allāh loves to see the results of his favors upon His

(المعجم ٥٣) - بَابُ [قِصَّةِ خَبِيئَةَ] (التحفة ٨٧)

٢٨١٨ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَسَمَ أَقْبِيَةَ وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا، فَقَالَ مَخْرَمَةُ: يَا بُنَيَّ! انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَنْطَلَقْتُ مَعَهُ، قَالَ: ادْخُلْ فَادْعُهُ لِي، فَدَعَوْتُهُ لَهُ، فَخَرَجَ النَّبِيُّ ﷺ وَعَلَيْهِ قَبَاءٌ مِنْهَا، فَقَالَ: «خَبَأْتُ لَكَ هَذَا»، قَالَ: فَنَظَرُ إِلَيْهِ فَقَالَ: رَضِيَ مَخْرَمَةُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وابنُ أبي مُلَيْكَةَ - اسْمُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ -

(المعجم ٥٤) - بَابُ مَا جَاءَ أَنَّ اللَّهَ تَعَالَى يُحِبُّ أَنْ يَرَى أَثْرَ نِعْمَتِهِ عَلَى عَبْدِهِ (التحفة ٨٨)

٢٨١٩ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ

Slaves.” (Ṣaḥīḥ)

There is something on this topic from Abū Al-Aḥwaṣ from his father, and ‘Imrān bin Ḥuṣain and Ibn Mas‘ūd.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan*.

أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحِبُّ أَنْ يُرَى أَثَرُ نِعْمَتِهِ عَلَى عَبْدِهِ».

وَفِي الْبَابِ عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِيهِ وَعِمْرَانَ بْنِ حُصَيْنٍ وَأَبْنِ مَسْعُودٍ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، اللباس، باب: البس ما شئت، ما أخطأك سرف أو مخيلة، ح: ٣٦٠٥ والنسائي: ٧٩/٥، ح: ٢٥٦٠ من حديث همام به وصححه الحاكم: ١٣٥/٤ ووافقه الذهبي وسنده ضعيف وعلقه البخاري في أول كتاب اللباس وله شواهد كثيرة منها ما رواه أحمد: ٤٣٨/٤ وسنده صحيح * وفي الباب عن أبي الأحوص عن أبيه [تقدم: ٢٠٠٦] وعمران بن حصين [أحمد: ٤٣٨/٤] وابن مسعود [الطحاوي في مشكل الآثار: ١٥١/٤].

Comments:

When Allāh blesses someone with His generosity and mercy by bestowing wealth upon him, he should utilize that and show gratitude.

Chapter 55. What Has Been Related About Black *Khuff*

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي الْخُفِّ
الْأَسْوَدِ (التحفة ٨٩)

2820. Ibn Buraidah narrated from his father: “An-Najāshī gave the Prophet ﷺ two black plain *Khuff*. So he wore them, then performed *Wuḍū’* and wiped over them.” (Ḍa‘īf)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan*, we only know of it as a narration of Dalham (a narrator in the chain), and Muḥammad bin Rabī‘ah reported it from Dalham.

٢٨٢٠ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ دَلْهَمِ بْنِ صَالِحٍ، عَنْ حُجَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّجَاشِيَّ أَهْدَى لِلنَّبِيِّ ﷺ خُفَّيْنِ أَسْوَدَيْنِ سَادَجَيْنِ، فَلَبَسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ إِنْ مَا نَعَرَفَهُ مِنْ حَدِيثِ دَلْهَمٍ. [وَقَدْ] رَوَاهُ مُحَمَّدُ ابْنُ رَبِيعَةَ عَنْ دَلْهَمٍ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطهارة، باب المسح على الخفين، ح: ١٥٥ وابن ماجه، ح: ٥٤٩ من حديث وكيع به * دلهم ضعيف ولبعض الحديث شواهد كثيرة والمسح على الخفين متواتر.

Comments:

Leather socks are to be put on after the ablution have been made, thereafter if ablution is required, the socks will be wiped over.

Chapter 56. What Has Been Related About The Prohibition Of Plucking Gray Hair

2821. ‘Amr bin Shu‘aib narrated from his father, from his grandfather: “The Prophet ﷺ prohibited plucking gray hair. And he said: ‘It is the Muslim’s light.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. ‘Abdur-Raḥmān bin Al-Hārith and others have reported it from ‘Amr bin Shu‘aib, from his father from his grandfather.

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي النَّهْيِ
عَنْ نَتْفِ الشَّيْبِ (التحفة ٩٠)

٢٨٢١ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ
الْهَمْدَانِيُّ: أَخْبَرَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ
إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ،
عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ نَتْفِ الشَّيْبِ
وَقَالَ: «إِنَّهُ نُورُ الْمُسْلِمِ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ،
وَقَدْ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ وَغَيْرُ
وَاحِدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ
جَدِّهِ.

تخريج: [حسن] وأخرجه ابن ماجه، الأدب، باب نتف الشيب، ح: ٣٧٢١ من حديث
عبد، وأبو داود، ح: ٤٢٠٢، والنسائي ١٣٦/٨، ح: ٥٠٧١ من حديث عمرو بن شعيب به
وللحديث شواهد.

Comments:

Generally, gray hairs grow in a mature age, which are symbols of seriousness, wisdom, dignity and nobility in a person and they enlighten with the light of good deeds, and also create thoughts about the Hereafter; therefore the Prophet ﷺ called them a light of a Muslim.

Chaper 57. What Has Been Related About ‘The One Whose Counsel Is Sought Is Entrusted’

2822. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The one whose counsel is sought is entrusted.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*]. More than one narrator reported it from Shaibān bin ‘Abdur-Raḥmān An-Naḥwī. Shaibān had books, and he is *Ṣaḥīh* in *Hadīth*, his *Kunya*h is Abū Mu‘āwiyah.

(المعجم ٥٧) - بَابُ مَا جَاءَ أَنَّ
الْمُسْتَشَارَ مُؤْتَمَنًا (التحفة ٩١)

٢٨٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ عَبْدِ
الْمَلِكِ بْنِ عَمْرِو بْنِ أَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «الْمُسْتَشَارُ مُؤْتَمَنٌ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ].
قَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ شَيْبَانَ بْنِ عَبْدِ

الرَّحْمَنِ النَّحْوِيِّ، وَشَيْبَانُ هُوَ صَاحِبُ كِتَابٍ، وَهُوَ صَحِيحُ الْحَدِيثِ، وَيُكْنَى أَبَا مُعَاوِيَةَ.

تخريج: [إسناده ضعيف] تقدم، مطولاً: ٢٣٦٩ وأخرجه أبو داود، ح: ٥١٢٨ وابن ماجه، ح: ٣٧٤٥ من حديث شيبان به وصححه ابن حبان، ح: ١٩٩١ والحاكم: ١٣١/٤ على شرط الشيخين ووافقه الذهبي وللحديث شواهد ضعيفة عند ابن ماجه، ح: ٣٧٤٦ وغيره.

Comments:

A person whose advice is sought; his sincerity, honesty and trustworthiness are trusted. So he should give good advice with full trustworthiness and honesty. If it is something secret it should not be disclosed. Carelessness about these two things is regarded as dishonesty.

2823. Umm Salamah said: “The Messenger of Allāh ﷺ said: “The one whose council is sought is entrusted.” (*Da'if*)

There are narrations on this topic from Ibn Mas'ūd, Abū Hurairah and Ibn 'Umar.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* as a narration of Umm Salamah.

(Another chain to the narrator) 'Abdul-Mālik bin 'Umair who said: “I will narrate a *Hadīth* without altering a letter from it.”

٢٨٢٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ دَاوُدَ بْنِ أَبِي عَبْدِ اللَّهِ، عَنِ ابْنِ جُدَعَانَ، عَنْ جَدَّتِهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْتَشَارُ مُؤْتَمَنٌ» .

وفي البابِ عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أُمِّ سَلَمَةَ.

حَدَّثَنَا عَبْدُ الْجُبَّارِ بْنُ الْعَلَاءِ الْعَطَّارُ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ: قَالَ عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ: إِنِّي لَأُحَدِّثُ بِالْحَدِيثِ فَمَا أَخْرَمَ مِنْهُ حَرْفًا.

تخريج: [إسناده ضعيف] ابن جدعان ضعيف وله شواهد منها الحديث السابق * وفي الباب عن ابن مسعود [ابن عدي: ١٣٣٥/٤] وأبي هريرة [تقدم: ٢٨٢٢] وابن عمر [ابن عدي: ٤٧٨/٢].

Comments:

The *Hadīth* of the Prophet is a trust, and any careless and neglectful dealing with it will be regarded as dishonesty. Therefore it should be transmitted with full responsibility.

Chapter 58. What Has Been Related About Omens

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي الشُّؤْمِ : (التحفة ٩٢)

2824. Sālim and Ḥamzah, the sons of ‘Abdullāh bin ‘Umar, narrated from their father that the Messenger of Allāh ﷺ said: “An omen is in three: A woman, a dwelling, and a (riding) beast.” (Ṣaḥīḥ)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Some of Az-Zuhri’s companions did not mention “from Ḥamzah” in it, they only said: “from Sālim, from his father from the Prophet ﷺ.” [Mālik bin Anas reported this *Hadīth* from Az-Zuhri and he said: “From Sālim and Ḥamzah the sons of ‘Abdullāh bin ‘Umar from their father].

This is how Ibn Abī ‘Umar reported this *Hadīth* for us (and he mentioned the chain again).

(Another chain) from Sālim, from his father from the Prophet ﷺ, but Sa‘eed bin ‘Abdur-Raḥmān did not mention “from Ḥamzah” in it and Sa‘eed’s narration is more correct because ‘Alī bin Al-Madīnī and Al-Ḥumaidī reported it from Sufyān, [from Az-Zuhri, from Sālim and they mentioned that Sufyān said:] “Az-Zuhri did not report this *Hadīth* to us except from Sālim from Ibn ‘Umar.”

Mālik bin Anas reported this *Hadīth* from Az-Zuhri and he said: “From Sālim and Ḥamzah, the sons of ‘Abdullāh bin ‘Umar, from their father.”

٢٨٢٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ وَحَمْرَةَ ابْنِي عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشُّؤْمُ فِي ثَلَاثَةٍ: فِي الْمَرْأَةِ وَالْمَسْكَنِ وَالذَّابَّةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَبَعْضُ أَصْحَابِ الزُّهْرِيِّ لَا يَذْكُرُونَ فِيهِ عَنْ حَمْرَةَ، وَإِنَّمَا يَقُولُونَ عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ. [رَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ فَقَالَ: عَنْ سَالِمٍ وَحَمْرَةَ ابْنِي عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ أَبِيهِمَا]. وَهَكَذَا رَوَى لَنَا ابْنُ أَبِي عُمَرَ هَذَا الْحَدِيثَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ وَحَمْرَةَ ابْنِي عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِمَا عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ سَعِيدُ ابْنُ عَبْدِ الرَّحْمَنِ: عَنْ حَمْرَةَ وَرِوَايَةَ سَعِيدِ أَصْحَحَ لِأَنَّ عَلِيَّ بْنَ الْمَدِينِيِّ وَالْحُمَيْدِيَّ، رَوَى عَنْ سُفْيَانَ، [عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ وَذَكَرَا عَنْ سُفْيَانَ قَالَ:] وَلَمْ يَرَوْا لَنَا الزُّهْرِيَّ هَذَا الْحَدِيثَ إِلَّا عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ.

رَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ وَقَالَ: عَنْ سَالِمٍ وَحَمْرَةَ ابْنِي عَبْدِ اللَّهِ

There are narrations on this topic from Sahl bin Sa'd, 'Aishah, and Anas. It has been related that the Prophet ﷺ said: "If there was an omen in anything it would be in a woman, a (riding) beast, and a dwelling."

And it has been reported from Ḥakīm bin Mu'āwiyah who said: "I heard the Prophet ﷺ saying: 'There are no omens, but there is a sense of security in a home, a woman, and a horse.'"

(A chain) with that narration.

تخریج: [صحیح] متفق علیه، وأخرجه مسلم، السلام، باب الطيرة والفأل، وما يكون فيه الشؤم، ح: ٢٢٢٥ عن محمد بن أبي عمر والبخاري، ح: ٥٠٩٣ من حديث الزهري به * وفي الباب عن سهل بن سعد [البخاري، ح: ٢٨٥٩ ومسلم، ح: ٢٢٢٦] وعائشة [أحمد: ٨٥/٦] وأنس [أبو داود، ح: ٣٩٢٤] * حديث: "إن كان الشؤم في شيء... إلخ" متفق عليه والبخاري، ح: ٢٨٥٩ ومسلم، ح: ٢٢٢٦ وحديث حكيم بن معاوية: أخرجه الطبراني: ٢٠٨/٣، ح: ٣١٤٨ من حديث إسماعيل بن عياش به وللحديث شواهد عند ابن ماجه، ح: ١٩٩٣ وغيره فهو حسن.

Comments:

Shu'm [bad omen/pessimism] applies to two meanings, a: nothing is ominous; b: but if it exists, it may be in these three when it does not exist in them, how can it then be in anything else.

Chapter 59. What Has Been Related About 'Two Do Not Converse In Exclusion Of The Third'

2825. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "When there are three of you, then let two not converse in exclusion of their companion." (*Ṣaḥīḥ*)

In Sufyān's narration he said: "Two are not to converse in

بْنِ عُمَرَ، عَنْ أَبِيهِمَا .
 وَفِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ وَعَائِشَةَ وَأَنْسٍ، وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ فَفِي الْمَرْأَةِ وَالذَّائِبَةِ وَالْمَسْكَنِ». وَقَدْ رُوِيَ [عَنْ] حَكِيمِ بْنِ مُعَاوِيَةَ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا شُؤْمَ، وَقَدْ يَكُونُ الْيُمْنُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ» .
 حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عِيَّاشٍ، عَنْ سُلَيْمَانَ بْنِ سَلِيمٍ، عَنْ يَحْيَى ابْنِ جَابِرِ الطَّائِبِيِّ، عَنْ مُعَاوِيَةَ بْنِ حَكِيمٍ، عَنْ عَمِّهِ حَكِيمِ بْنِ مُعَاوِيَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا .

(المعجم ٥٩) - بَابُ مَا جَاءَ لَا يَتَنَاجَى
 اثْنَانِ دُونَ الثَّالِثِ (التحفة ٩٣)

٢٨٢٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ؛ ح: وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبِهِمَا» .

exclusion of the third, for indeed that will worry him.”

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

It has been related that the Prophet ﷺ said: “Two are not to converse in exclusion of one, for indeed that harms the believer, and Allāh [Mighty and Sublime is He] does not like harming the believer.”

There are narrations on this topic from Ibn ‘Umar, Abū Hurairah, and Ibn ‘Abbās.

تخریج: متفق عليه، وأخرجه مسلم، السلام، باب تحريم مناجاة الاثنین دون الثالث، بغير رضاه، ح: ۲۱۸۴ عن محمد بن أبي عمر والبخاري، ح: ۶۲۹۰ من حديث شقيق به، حديث: "لا يتناجى اثنان دون واحد... إلخ" رواه البخاري في التاريخ الكبير: ۳۰۴/۲، ۳۰۵ وأبو يعلى، ح: ۲۴۴۴ وغيرهما، وقال البوصيري: "رواته ثقات وذكر البخاري له علة" * وفي الباب عن ابن عمر [البخاري، ح: ۶۲۸۸ ومسلم، ح: ۲۱۸۳] وأبي هريرة [أحمد: ۳۵۱/۲] وابن عباس [أبو يعلى في مسنده: ۳۳۲/۴، ح: ۲۴۴۴].

Comments:

When two individuals talk to each other while ignoring the third person in their company, it causes him to worry, and creates sorrow and grief; he thinks they do not trust him and they are hiding the matter from him considering him unreliable.

Chapter 60. What Has Been Related About The Promise

(المعجم ۶۰) - بَابُ مَا جَاءَ فِي الْعِدَّةِ

(التحفة ۹۴)

2826. Ismā‘īl bin Abī Khālid narrated that Abū Juhaifah said: “I saw the Messenger of Allāh ﷺ (he was) white and turning grey. Al-Ḥasan bin ‘Alī resembles him most. He had promised thirteen young she-camels for us, so we went to get them. When we arrived he had died without giving us anything. So when Abū Bakr (became the *Khalīfah*) he said: ‘If there is anyone to whom the Messenger of

۲۸۲۶ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَيْضًا قَدْ شَابَ، وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشَبِّهُهُ، وَأَمَرَ لَنَا بِثَلَاثَةِ عَشَرَ قَلْوَصًا فَدَهَبْنَا نَقِضُهَا فَأَتَانَا مَوْتُهُ فَلَمْ يُعْطُونَا شَيْئًا، فَلَمَّا قَامَ أَبُو بَكْرٍ قَالَ: مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللَّهِ ﷺ عِدَّةٌ فَلْيَجِئْ،

Allāh ﷺ made a promise, then let him come forth.' I stood to inform him about it, and he ordered that they be given to us." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

Marwān bin Mu'āwiyah reported this *Ḥadīth* with a chain from Abū Juḥaifah and it is similar to this. More than one narrator reported it from Ismā'il bin Abī Khālid, from Abū Juḥaifah who said: "I saw the Prophet ﷺ and Al-Ḥasan bin 'Alī resembles him the most." And they did not add anything more than that.

تخریج: متفق علیه، وأخرجه مسلم، الفضائل، باب شبيهه ﷺ، ح: ۲۳۴۳ عن واصل البخاري، ح: ۳۵۴۴ من حديث محمد بن فضيل به.

Comments:

Al-Hasan's ﷺ upper part of the body, from chest up to his head, was like that of the Messenger of Allāh ﷺ, and the lower part of the body of Ḥussain bin 'Alī ﷺ was like that of the Messenger. This *Ḥadīth* points out that if a person promises someone to give a specific thing and he dies, then the successor should fulfill the promise.

2827. Ismā'il bin Abī Khālid narrated that Abū Juḥaifah said: "I saw the Prophet ﷺ, and Al-Ḥasan bin 'Alī resembles him the most." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This is how more than one narrator reported it from Ismā'il bin Khālid, similarly.

There is something on this topic from Jābir, and Abū Juḥaifah's name is Wahb As-Suwā'ī.

فَقُمْتُ إِلَيْهِ فَأَخْبَرْتُهُ فَأَمَرَ لَنَا بِهَا .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ .

وَقَدْ رَوَى مَرْوَانُ بْنُ مُعَاوِيَةَ هَذَا الْحَدِيثَ

بِإِسْنَادٍ لَهُ عَنْ أَبِي جُحَيْفَةَ نَحْوَ هَذَا، وَقَدْ

رَوَى غَيْرٌ وَاحِدٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ،

عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَكَانَ

الْحَسَنُ بْنُ عَلِيٍّ يُشَبِّهُهُ وَلَمْ يَزِيدُوا عَلَيَّ هَذَا .

۲۸۲۷ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ:

حَدَّثَنَا أَبُو جُحَيْفَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ

وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشَبِّهُهُ .

[قَالَ أَبُو عِيسَى:] وَهَكَذَا رَوَى غَيْرٌ وَاحِدٌ

عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ نَحْوَ هَذَا .

وَفِي الْبَابِ عَنْ جَابِرٍ . وَأَبُو جُحَيْفَةَ

[اسْمُهُ] وَهَبُ السُّوَّائِي .

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ۸۱۶۲ من حديث يحيى القطان به * وفي الباب عن جابر [البخاري، ح: ۲۲۹۶، ۴۳۸۳، ومسلم، ح: ۲۳۱۴].

Chapter 61. What Has Been Related About Saying “May My Father And Mother Be Ransomed For You”

2828. ‘Alī narrated: “I did not hear the Prophet ﷺ mentioning both of his parents^[1] for anyone other than Sa’d bin Abī Waqqās.” (*Ṣaḥīḥ*)

(المعجم ٦١) - بَابُ مَا جَاءَ فِي فِدَاكَ أَبِي وَأُمِّي (التحفة ٩٥)

٢٨٢٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَلِيِّ قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ جَمَعَ أَبُوهُ لِأَحَدٍ غَيْرِ سَعْدِ بْنِ أَبِي وَقَّاصٍ.

تخريج: [صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٩٤ والكبرى، ح: ١٠٠٢٢. عن إبراهيم الجوهري به وللحديث شواهد كثيرة، انظر، ح: ٢٨٣٠.

Comments:

The aim of mentioning the ransom of one’s parents for someone is to express love, affection, honor and respect for him; after having been impressed by the service of Sa’d bin Abī Waqqās in the battle of Uḥud, the Prophet ﷺ uttered the wording of ransoming his parents for paying him tributes and for the acknowledgment of his service, the Prophet said the same words for Az-Zubair bin Awwām in the Battle of the Trench.

2829. ‘Alī narrated: “The Messenger of Allāh ﷺ did not mention both of his parents for anyone except Sa’d bin Abī Waqqās. On the Day of Uḥud he said: ‘Shoot, may my father and mother be ransomed for you.’ And he said to him: ‘Shoot! O young man.’” (*Da’if*)

٢٨٢٩ - أَخْبَرَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَرْزَارُ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ جُدْعَانَ وَيَحْيَى ابْنِ سَعِيدٍ سَمِعَا سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ عَلِيُّ: مَا جَمَعَ رَسُولُ اللَّهِ ﷺ أَبَاهُ وَأُمَّهُ لِأَحَدٍ إِلَّا لِسَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ لَهُ يَوْمَ أُحُدٍ: «ارْمِ، فِدَاكَ أَبِي وَأُمِّي، وَقَالَ لَهُ: ارْمِ أَيُّهَا الْعُلَامُ الْحَزْرَوِيُّ».

There are narrations on this topic from Az-Zubair and Jābir.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from ‘Alī. More than one narrator reported this *Ḥadīth* from Yahyā bin Sa‘eed, from Sa‘eed bin Al-Musayyab, from Sa’d bin Abī Waqqās, who said:

وفي الباب عن الزبير وجابر. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ [عَنْ] عَلِيٍّ. وَقَدْ رَوَى غَيْرٌ وَاحِدٌ هَذَا الْحَدِيثَ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ

[1] That is, including both in the saying: “May my father and mother be ransomed for you.”

“The Messenger of Allāh ﷺ mentioned both of his parents to me on the Day of Uhud. [He said: ‘Shoot! May my father and mother be ransomed for you.’”]

ابْنُ أَبِي وَقَّاصٍ قَالَ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبُوهُ يَوْمَ أُحُدٍ قَالَ: «ارْمِ فِدَاكَ أَبِي وَأُمِّي».

تخریج: [إسناده ضعيف] وسيأتي: ٣٧٥٣ * سفيان بن عيينة عن عنان وكان يدلس عن ثقات المدلسين والضعفاء وغيرهم كما حققته في تخریج النهاية في الفتن والملاحم * قوله: "ارم أيها الغلام الحزور" * وفي الباب عن الزبير [يأتي: ٣٧٤٣] وجابر [لم أجده].

Comments:

Hazawwar, translated here as young man’ is a powerful and strong youth approaching adulthood.

2830. Sa’d bin Abī Waqqāṣ said: “The Messenger of Allāh ﷺ mentioned both of his parents to me on the Day of Uhud.” (*Ṣaḥīh*)
This *Ḥadīth* is *Ḥasan Ṣaḥīh* and both of the narrations are *Ṣaḥīh*.

٢٨٣٠ - حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ وَعَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبُوهُ يَوْمَ أُحُدٍ.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَكِلَا الْحَدِيثَيْنِ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، المغازي، باب: ﴿إذ همت طائفتان منكم أن تفشلا والله وليهما﴾، ح: ٤٠٥٧، ومسلم، ح: ٢٤١٢ عن قتيبة به.

Chapter 62. What Has Been Related About Saying “O My Little Son”

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي يَا بُنَيَّ (التحفة ٩٦)

2831. Anas narrated that the Prophet ﷺ said to him: “O my little son.” (*Ṣaḥīh*)

٢٨٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَّارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو عَثْمَانَ - شَيْخٌ لَهُ - عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا بُنَيَّ».

There are narrations on this topic from Al-Mughīrah and ‘Umar bin Abī Salamah.

وفي البابِ عَنِ الْمُغْبِرَةِ وَعُمَرَ بْنِ أَبِي سَلَمَةَ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَنَسٍ. وَأَبُو عَثْمَانَ هَذَا

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh Gharīb* from this route, and it has been related through routes other than this one from Anas. This *Shaiikh*, Abū ‘Uthmān (a narrator in the chain) is trustworthy, he is Al-Ja’d bin

'Uthmān, and it is also said that he is Ibn Dīnār, and he is from Al-Baṣrah. Yūnus bin 'Ubaid, Shu'bah and more than one of the *A'imma* reported from him.

شَيْخُ ثِقَّةٌ، - وَهُوَ الْجَعْدُ بْنُ عُثْمَانَ - وَيُقَالُ: ابْنُ دِينَارٍ - وَهُوَ بَصْرِيٌّ - وَقَدْ رَوَى عَنْهُ يُونُسُ بْنُ عُبَيْدٍ وَسُعْبَةُ، وَغَيْرُ وَاحِدٍ مِنَ الْأَيْمَةِ.

تخریج: وأخرجه مسلم، الأدب، باب جواز قوله لغير ابنه: يا بني، واستحبابه للملاطفة، ح: ٢١٥١ من حديث أبي عوانة به * وفي الباب عن المغيرة [مسلم، ح: ٢١٥٢] وعمر بن أبي سلمة [تقدم: ١٨٥٧].

Chapter 63. What Has Been Related About Hastening To Name The Child

(المعجم ٦٣) - **بَابُ مَا جَاءَ فِي تَعْجِيلِ اسْمِ الْمَوْلُودِ** (التحفة ٩٧)

2832. 'Amr bin Shu'aib narrated from his father, from his grandfather that the Prophet ﷺ ordered naming the child on the seventh day, removing the harm from him, and *Al-'Aqq*.^[1] (*Ṣaḥīḥ*)
[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٢٨٣٢ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ: حَدَّثَنِي عَمِّي يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِتَسْمِيَةِ الْمَوْلُودِ يَوْمَ سَابِعِهِ وَوَضَعَ الْأَذَى عَنْهُ وَالْعَقَّ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [صحيح] * شريك القاضي، تابعه عبدالرحمن بن مغراء عند ابن المنذر (تحفة المودود بأحكام المولود لابن القيم) وللحديث شواهد، انظر، ح: ١٥٢٢.

Comments:

If a person is unable to perform '*Aqiqah* due to incapable financial circumstances, then the baby may be given a name soon after the birth; if '*Aqiqah* is to be performed then the head will be shaved on the seventh day, and then the name will be given.

Chapter 64. What Has Been Related About What Names Are Recommended

(المعجم ٦٤) - **بَابُ [مَا جَاءَ] مَا يُسْتَحَبُّ مِنَ الْأَسْمَاءِ** (التحفة ٩٨)

2833. Ibn 'Umar narrated that the Prophet ﷺ said: "The most loved

٢٨٣٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرٍو الْوَرَّاقُ الْبَصْرِيُّ: حَدَّثَنَا مَعْمَرُ بْنُ

[1] Removing the hair and slaughtering the animal for the '*Aqiqah*.

names to Allāh are ‘Abdullāh and ‘Abdur-Rahmān.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

سَلِيمَانَ الرَّقِيِّ عَنْ عَلِيِّ بْنِ صَالِحِ الرَّنَجِيِّ
[الْمَكِّيِّ]، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحَبُّ
الْأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] * عبدالله بن عثمان بن خثيم حسن الحديث وانظر الحديث الآتي.

Comments:

These two names express the servitude to Allāh, and an open announcement of a human’s servitude to Allāh is loved by Him.

2834. [Ibn ‘Umar narrated that the Prophet ﷺ said: “The most loved names to Allāh are ‘Abdullāh and ‘Abdur-Rahmān.” (*Sahīh*)

This *Hadīth* is *Gharīb* from this route].

٢٨٣٤ - [حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمِ الْعُمَيْ
الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ
قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ أَحَبَّ الْأَسْمَاءِ
إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ».
هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.]

تخريج: وأخرجه مسلم، الآداب، باب النهي عن التكني بأبي القاسم، وبيان ما يستحب من الأسماء، ح: ٢١٣٢ من حديث العمري به.

Chapter 65. What Has Been Related About What Names Are Disliked

2835. ‘Umar [bin Al-Khattāb] narrated that the Messenger of Allāh ﷺ said: “I forbid naming with Rāfi‘, Barakah and Yasār.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. This is how Abū Aḥmad reported it from Sufyān, from Abū Az-Zubair, from Jābir, from ‘Umar. [Others reported it from Sufyān, from Abū Az-Zubair, from

(المعجم ٦٥) - بَابُ مَا جَاءَ مَا يُكْرَهُ
مِنَ الْأَسْمَاءِ (التحفة ٩٩)

٢٨٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ
جَابِرٍ، عَنْ عُمَرَ [بْنِ الْخَطَّابِ] قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَأَنْهَيْنَّ أَنْ يُسْمَى رَافِعٌ
وَبَرَكَهٌ وَيَسَارٌ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ
هَكَذَا رَوَاهُ أَبُو أَحْمَدَ عَنْ سُفْيَانَ، عَنْ أَبِي
الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ. [وَرَوَاهُ غَيْرُهُ

Jābir from the Prophet ﷺ].

Abū Aḥmad is trustworthy, a *Hāfiẓ*. What is popular among the people (of knowledge) is that this is a narration of Jābir from the Prophet ﷺ, and that it is not from ‘Umar.

عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ].

وَأَبُو أَحْمَدَ ثِقَّةٌ حَافِظٌ. وَالْمَشْهُورُ عِنْدَ النَّاسِ هَذَا الْحَدِيثُ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، [وَأَلَيْسَ فِيهِ] عُمَرُ.

تخريج: [صحيح] وأخرجه ابن ماجه، الأدب، باب ما يكره من الأسماء، ح: ٣٧٢٩ من حديث أبي أحمد الزبيرى به وصححه الحاكم على شرط مسلم: ٤/٢٧٤ ووافقه الذهبي وله شواهد عند مسلم، ح: ٢١٣٦ وأبي داود، ح: ٤٩٦٠ وغيرهما ورواه مسلم، ح: ٢١٣٨ من حديث أبي الزبير أنه سمع جابر بن عبدالله به إرادة النهي مطولاً.

Comments:

The people normally take good omens from the names; therefore the Prophet did not like such names, because saying ‘no’ in answer to these names is disliked and detested. So answering ‘no’ to a person who calls someone named ‘Nāfi’ (profitable), Barakah (blessed) and Yasār (easy)’ is not a good impression.

2836. Samurah bin Jundab narrated that the Messenger of Allāh ﷺ said: “Do not name your boy Rabāḥ, nor Aflāḥ, nor Yasār, nor Najīḥ, so that it may be said: ‘Is he there?’ and it may be said: ‘No.’”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنِ الرَّبِيعِ بْنِ عُمَيْلَةَ الْفَزَارِيِّ، عَنْ سُمْرَةَ بْنِ جُنْدُبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُسَمِّ عَلَامَكَ: رَبَاحٌ وَلَا أَفْلَحٌ وَلَا [يَسَارٌ] وَلَا نَجِيحٌ يُقَالُ: أَنْتُمْ هُوَ؟ فَيَقَالُ: لَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الآداب، باب كراهة التسمية بالأسماء القبيحة، وبنافع ونحوه، ح: ٢١٣٧ من حديث شعبة به وهو في مسند الطيالسي، ح: ٨٩٣.

2837. Al-A‘raj narrated that Abū Hurairah conveyed to him that the Prophet ﷺ said: “The most despicable (*Akhna*) name to Allāh on the Day of Judgement is that of a man named King of Kings. (*Malikil-Amlāk*)” (*Ṣaḥīḥ*)

٢٨٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونِ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «أَخْتَعُ اسْمَهُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ رَجُلٌ نَسَمَى [بِ]مَلِكِ الْأَمْلَاقِ».

[1] For example : “Is Aflāḥ there?” “No.” Which would mean there is no prosperity here.

Sufyān said: “(Like) ‘*Shāhāni Shāh*’ (Shah of Shah’s).” And the meaning of *Akhna*’ is most despicable. And this *Hadīth* is *Hasan Sahīh*.

قَالَ سُفْيَانُ: شَاهَانِ شَاهٍ وَأَخْنَعُ يَعْنِي
[وَأَفْبَحُ، هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخریج: متفق عليه، وأخرجه البخاري، الأدب، باب أبغض الأسماء إلى الله، ح: ٦٢٠٦ ومسلم، ح: ٢١٤٢ من حديث سفیان بن عیینة به.

Comments:

Akhna (most disgraced) according to some it means ‘ugliest’. The names that denote pride, insolence and arrogance; it is disliked to be named such names, like: ruler of the rulers, king of the kings etc, because complete sovereignty is Allāh’s.

Chapter 66. What Has Been Related About Changing Names

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي تَغْيِيرِ
الْأَسْمَاءِ (التحفة ١٠٠)

2838. Ibn ‘Umar narrated that the Prophet ﷺ changed the name of ‘Āshyah, he said: “You are Jamilah.” (*Sahīh*)

٢٨٣٨ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ
الدَّوْرَقِيِّ: وَأَبُو بَكْرِ [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ
وَعَبْرٌ وَاحِدٌ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ
الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ
ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ غَيَّرَ اسْمَ عَاصِيَةَ
وَقَالَ: «أَنْتِ جَمِيلَةٌ».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharib*, only Yaḥyā bin Sa‘eed Al-Qaṭṭān narrated the chain from ‘Ubaidullāh from Nāfi’ from Ibn ‘Umar. Some of them reported this from ‘Ubaidullāh from Nāfi’, from ‘Umar in *Mursal* form.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ، وَإِنَّمَا أَسْنَدَهُ يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ
عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ.
وَرَوَى بَعْضُهُمْ هَذَا عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ
أَنَّ عُمَرَ مَرَّسَلًا.

There are narrations on this topic from ‘Abdur-Raḥmān bin ‘Awf, ‘Abdullāh bin Salām, ‘Abdullāh bin Muṭī’, ‘Āishah, Al-Ḥakam bin Sa‘eed, Muslim and Usāmah bin Akhdarī, Shuraiḥ bin Hāni’ from his father and Khaithamah bin ‘Abdur-Raḥmān from his father.

وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ
وَعَبْدِ اللَّهِ بْنِ سَلَامٍ وَعَبْدِ اللَّهِ بْنِ مُطِيعٍ
وَعَائِشَةَ وَالْحَكَمَ بْنَ سَعِيدٍ وَمُسْلِمٍ وَأَسَامَةَ بْنَ
أَخْدَرِيِّ، وَشُرَيْحَ بْنَ هَانِيءٍ عَنْ أَبِيهِ،
وَخَيْثَمَةَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ.

تخریج: وأخرجه مسلم، الأدب، باب استحباب تغيير الاسم القبيح إلى حسن . . . إلخ،

ح: ٢١٣٩ عن بندار به * وفي الباب عن عبدالرحمن بن عوف [الحاكم: ٣٠٦/٣، ٢٧٦/٤] وعبدالله بن سلام [يأتي: ٣٢٥٦، ٣٨٠٣] وعبدالله بن مطيع [عن أبيه، مسلم، ح: ١٧٨٢] وعائشة [يأتي: ٢٨٣٩] والحكم بن سعيد [البخاري في التاريخ الكبير: ٢/٣٣٠، ٣٣١] ومسلم [البخاري في الأدب المفرد، ح: ٨٢٤] وأسامة بن أخدري [أبو داود، ح: ٤٩٥٤] وشريح بن هانئ، عن أبيه [أبو داود، ح: ٤٩٥٥] وخثيمة بن عبدالرحمن عن أبيه [أحمد: ٤/١٧٨].

Comments:

'Āṣiyah means 'disobedient'; therefore it is not suitable for a Muslim; such names that point out ugly and disliked meanings or are polytheistic should be changed.

2839. 'Āishah narrated that the Prophet ﷺ would change offensive names.

Abū Bakr bin Nāfi' said: "Sometimes 'Umar bin 'Alī would narrate this *Ḥadīth*: 'Hishām bin 'Urwah from his father, from the Prophet ﷺ,' in *Mursal* form, and he would not mention 'from 'Āishah' in it." (*Ṣaḥīḥ*)

٢٨٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبُضْرِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يُغَيِّرُ الْأَسْمَاءَ الْقَبِيحَ. وَقَالَ أَبُو بَكْرِ بْنُ نَافِعٍ: وَرَبَّمَا قَالَ عُمَرُ ابْنُ عَلِيٍّ فِي هَذَا الْحَدِيثِ: هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، وَلَمْ يَذْكَرْ فِيهِ عَنْ عَائِشَةَ.

تخريج: [صحيح] ورواه البغوي في شرح السنة: ٣٤٢/١٢ وأبو الشيخ في أخلاق النبي ﷺ، ص: ٢٥٣ من حديث عمر بن علي المقدمي سمعت هشام بن عروة عن أبيه عن أبي هريرة به وسنده صحيح وللحديث شواهد.

Chapter 67. What Has Been Related About The Names Of The Prophet ﷺ

2840. Muḥammad bin Jubair bin Muṭ'im narrated from his father that the Messenger of Allāh ﷺ said: "I have some names: I am Muḥammad, I am Aḥmad, I am Al-Māhī, the one by whom Allāh wipes out disbelief, I am Al-Ḥāshir, the one whom the people are gathered at his feet, and I am Al-'Āqib, the one after whom there is no Prophet." (*Ṣaḥīḥ*)

[There is something on this topic

(المعجم ٦٧) - بَابُ مَا جَاءَ فِي أَسْمَاءِ النَّبِيِّ ﷺ (التحفة ١٠١)

٢٨٤٠ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِي أَسْمَاءَ: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشِرُ النَّاسَ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ».

from Hudhaifah].

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

[وَفِي الْبَابِ عَنْ حُدَيْفَةَ].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الفضائل، باب: في أسمائه ﷺ، ح: ٢٣٥٤ من حديث سفيان ابن عيينة والبخاري، ح: ٣٥٣٢ من حديث الزهري به * وفي الباب عن حذيفة [تقدم: ٣٦٦، ٣٦٧].

Comments:

These five names express the Prophet's special qualities and distinctive characteristics; *Muhammad*, he who has unaccountable praiseworthy characteristics, and admired abundantly; *Aḥmad*, the foremost in admiring; he ﷺ himself explained the remaining three. He is the first to be raised from the grave and he is the final Prophet. There is no true Prophet after him. Only the Prophet's teachings have this unique status that uproots disbelief and polytheism; and he is the one who eliminated disbelief from the Arab land.

Chapter 68. What Has Been Related About It Being Disliked To Use Both The Name Of The Prophet ﷺ And His *Kunyah*

(المعجم ٦٨) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ

الْجَمْعِ بَيْنَ اسْمِ النَّبِيِّ ﷺ وَكُنْيَتِهِ

(التحفة ١٠٢)

2841. Abū Hurairah narrated that the Prophet ﷺ prohibited that one use his name and his *Kunyah*; naming themselves Muḥammad Abul-Qāsim. (*Ṣaḥīḥ*)

٢٨٤١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ

ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ

النَّبِيَّ ﷺ نَهَى أَنْ يَجْمَعَ أَحَدٌ بَيْنَ اسْمِهِ

وَكُنْيَتِهِ، وَيُسَمِّي مُحَمَّدًا أَبَا الْقَاسِمِ.

There is something on this topic from Jābir.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

وَفِي الْبَابِ عَنْ جَابِرٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(Another chain of narration)

And in this *Hadīth* there is what proves that it is disliked to use the *Kunyah* Abul-Qāsim.

تخريج: [صحيح] وأخرجه أحمد: ٤٣٣/٢ من حديث محمد بن عجلان به وعلقه أبو داود، ح: ٤٩٦٦ وصححه ابن حبان (الإحسان): ٥٧٨٤ وللحديث شواهد كثيرة منها الحديث الآتي * وفي الباب عن جابر [يأتي: ٢٨٤٢].

Comments:

It was the custom of the Arabs that due to honor and respect they would call a person by his *Kunyah* (saying: O father of so-and-so; O mother of so-and-so) instead of his/her proper name. Therefore if one has the *Kunyah* 'Abul-

Qāsim' he would be called by it; it could create confusion in the life of the Messenger of Allāh, as mentioned in the following *Hadīth*; so the Prophet ﷺ disliked the use of his *Kunyah* by others.

2842. Jābir narrated that the Messenger of Allāh ﷺ said: "When you name yourself after me, then do not use my *Kunyah*." (*Da'īf*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb* [from this route]. Some of the people of knowledge disliked for a man to use both the name of the Prophet ﷺ and his *Kunyah*, while some of them did that.

It has been related that the Prophet ﷺ heard a man in the market calling: "O Abul-Qāsim!" So the Prophet ﷺ turned and the man said: "Not you." So the Prophet ﷺ said: "Do not use my *Kunyah*."

And in this *Hadīth* there is what proves that it is disliked to use the *Kunyah* Abū Al-Qāsim.

تخريج: [إسناده ضعيف] ورواه أبو داود، الأدب، باب: فيمن رأى أن لا يجمع بينهما، ح: ٤٩٦٦ من حديث أبي الزبير به وعن حديث البخاري، ح: ٣٥٣٨ ومسلم، ح: ٢١٣٣ من حديث جابر بن عبد الله الأنصاري يعني عنه * حديث: "أنه سمع رجلاً في السوق ينادي ... الخ" متفق عليه وأخرجه البخاري، ح: ٢٢٢٠، ٢٢٢١، ٣٥٣٧ ومسلم، ح: ٢١٣١.

2843. 'Alī bin Abī Ṭālib narrated that he said: "O Messenger of Allāh ﷺ! If I have a son after you do you think I could name him Muḥammad and give him your *Kunyah*?" He said: "Yes." So he said: "So that was permitted for me." (*Ḥasan*)

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٤٢ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْبٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَسَمَّيْتُمْ بِي فَلَا تَكُونُوا بِي». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ]. وَقَدْ كَرِهَ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يَجْمَعَ الرَّجُلُ بَيْنَ اسْمِ النَّبِيِّ ﷺ وَكُنْيَتِهِ وَقَدْ فَعَلَ ذَلِكَ بَعْضُهُمْ. وَرَوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ سَمِعَ رَجُلًا فِي السُّوقِ يُنَادِي يَا أَبَا الْقَاسِمِ فَاتَّقَتِ النَّبِيَّ ﷺ، فَقَالَ: لَمْ أَغْنِكَ، فَقَالَ النَّبِيُّ ﷺ: «لَا تَكُونُوا بِكُنْيَتِي». حَدَّثَنَا بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ حُمَيْدٍ، عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ بِهَذَا. وَفِي [هَذَا] الْحَدِيثِ مَا يُدُلُّ عَلَى كَرَاهِيَةِ أَنْ يُكْتَبَ أَبَا الْقَاسِمِ.

٢٨٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ: حَدَّثَنَا فِطْرُ بْنُ خَلِيفَةَ: حَدَّثَنِي مُنْذِرٌ - وَهُوَ الثَّوْرِيُّ - عَنْ مُحَمَّدٍ - وَهُوَ ابْنُ الْحَنَفِيَّةِ -، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! إِنْ وُلِدَ لِي بَعْدَكَ أَسْمِي مُحَمَّدًا وَأَكْنِيهِ بِكُنْيَتِكَ؟ قَالَ:

«نَعَمْ»، قَالَ: فَكَانَتْ رُحْصَةً لِي .

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في الرخصة في الجمع بينهما، ح: ٤٩٦٧ من حديث فطر به وصححه الحاكم على شرط الشيخين: ٢٧٨/٤ ووافقه الذهبي .

Comments:

According to the view of ‘Alī رضي الله عنه, the permission of having both (the name and the *Kunya*) together was specifically for ‘Alī رضي الله عنه.

Chapter 69. What Has Been Related About ‘Indeed There Is Wisdom In Poetry’

2844. ‘Abdullāh narrated that the Messenger of Allāh صلى الله عليه وسلم said: “Indeed there is wisdom in (some) poetry.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb* from this route, Abū Sa‘eed Al-Ashajj is the only one who narrated it in *Marfū‘* form from Ibn Abī Ghaniyyah. Others reported this *Hadīth* from Ibn Abī Ghaniyyah in *Mawqūf* form. This *Hadīth* has been reported from other routes from ‘Abdullāh bin Mas‘ūd from the Prophet صلى الله عليه وسلم. There are narrations on this topic from Ubayy bin Ka‘b, Ibn ‘Abbās, ‘Āishah, Buraidah and Kathīr bin ‘Abdullāh from his father, from his grandfather.

تخريج: [إسناده حسن] وأخرجه أبو يعلى، ح: ٥١٠٤ من حديث يحيى بن عبد الملك بن أبي غنية به وهو من الأحاديث المتواترة، انظر قطف الأزهار المتناثرة في الأخبار المتواترة، ح: ٧٠ لقط اللآلي: ٣٧ نظم المتناثر، ح: ٢٠٩ * وفي الباب عن أبي بن كعب [البخاري، ح: ٦١٤٥] وابن عباس [يأتي: ٢٨٤٥] وعائشة [الطبراني في الأوسط، ح: ١٤٩٨، ٢٥٠٢، ٩٠١٧] وبريدة [أبو داود، ح: ٥٠١٢] وكثير بن عبدالله عن أبيه عن جده [الطبراني في الكبير: ١٧/١٩، ح: ٢١].

2845. Ibn ‘Abbās narrated that the Messenger of Allāh صلى الله عليه وسلم said: “Indeed there is wisdom in (some)

(المعجم ٦٩) - بَابُ مَا جَاءَ أَنْ مِنْ الشُّعْرِ حِكْمَةً (التحفة ١٠٣)

٢٨٤٤ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي غَنِيَةَ: حَدَّثَنِي أَبِي عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «إِنَّ مِنَ الشُّعْرِ حِكْمَةً». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ إِنَّمَا رَفَعَهُ أَبُو سَعِيدٍ الْأَشَجُّ عَنِ ابْنِ أَبِي غَنِيَةَ، وَرَوَى غَيْرُهُ عَنِ [ابْنِ] أَبِي غَنِيَةَ هَذَا الْحَدِيثَ مَوْقُوفًا، وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ [هَذَا] الْوَجْهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَفِي الْبَابِ عَنْ أَبِي ابْنِ كَعْبٍ وَابْنِ عَبَّاسٍ وَعَائِشَةَ وَبُرَيْدَةَ وَكَثِيرَ ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ.

٢٨٤٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ

poetry.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ الشَّعْرِ حِكْمًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه أبو داود، الأدب، باب ما جاء في الشعر، ح: ٥٠١١ من حديث

Comments:

أبي عوانة به وللحديث شواهد.

Some poetic verses are full of wisdom and good sense that keeps a person away from ignorance and foolishness; people perform good deeds and abandon bad deeds due to the influence of wise poetry, because it is impressive and effective and can occupy the heart of a listener.

Chapter 70. What Has Been Related About Melodic Poetry

(المعجم ٧٠) - بَابُ مَا جَاءَ فِي إِنْشَادِ

الشَّعْرِ (التحفة ١٠٤)

2846. ‘Āishah said: “The Messenger of Allāh ﷺ had a *Minbar* placed in the *Masjid* for Ḥassān to stand to boast (poetically) about the Messenger of Allāh ﷺ” – or she said: “to defend the Messenger of Allāh ﷺ. And the Messenger of Allāh ﷺ said: ‘Indeed Allāh has aided Ḥassān with the holy spirit (*Jibrīl*) as he boasts about – or – defends the Messenger of Allāh ﷺ.’” (*Hasan*)

٢٨٤٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ وَعَلِيُّ بْنُ حُجْرٍ - الْمَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا ابْنُ أَبِي الزَّنَادِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَضَعُ لِحَسَّانَ مِنبْرًا فِي الْمَسْجِدِ يَقُومُ عَلَيْهِ فَأَتَمَّا يُفَاخِرُ عَنْ رَسُولِ اللَّهِ ﷺ أَوْ قَالَتْ: يُنَافِحُ عَنْ رَسُولِ اللَّهِ ﷺ، وَيَقُولُ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُؤَيِّدُ حَسَّانَ بِرُوحِ الْقُدْسِ مَا يُفَاخِرُ أَوْ يُنَافِحُ عَنْ رَسُولِ اللَّهِ ﷺ».

(Another chain) from ‘Āishah with similar narration.

There are narrations on this topic from Abū Hurairah and Al-Bar‘ā’.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ* – and it is a narration of Ibn Abī Az-Zinād.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي الزَّنَادِ عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَالْبَرَاءِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

صَحِيحٌ - وَهُوَ حَدِيثُ ابْنِ أَبِي الزَّنَادِ - .

تخريج: [إسناده حسن] وأخرجه أبو داود، أيضًا، ح: ٥٠١٥ من حديث عبدالرحمن بن أبي الزناد به وعلقه البخاري، ح: ٣٥٣١ وصححه الحاكم: ٤٨٧/٣ ووافقه الذهبي * وفي الباب عن أبي هريرة [يأتي: ٢٨٤٩] والبراء [البخاري، ح: ٢٨٣٧ ومسلم، ح: ١٨٠٣].

Comments:

The mosque is a centre of religion, the *Minbar* of a mosque is a means of preaching, spreading, protecting and defending the religion. Extolling the Prophet's praise and matters of dignity or defending him is 'Religion'. Therefore reading religious poetry in the mosque is allowed, and such a person is assisted by the holy spirit, Gabriel عليه السلام.

2847. Anas narrated that the Prophet ﷺ entered Makkah during 'Umratil-Qadā' and 'Abdullāh bin Rawāḥah was walking in front of him reciting verses of poetry.

"O tribes of disbelievers get out of his way – today we will strike you about its revelation; a strike that removes the heads from the shoulders – and makes the friend not concerned about his friend."

'Umar said to him: "O Ibn Rawāḥah! Before the Messenger of Allāh ﷺ, and in the sanctuary of Allāh you utter poetry?" the Messenger of Allāh ﷺ said: "Leave him O 'Umar! For it is quicker upon them than the raining arrow." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route. 'Abdur-Razzāq reported this *Hadīth* similarly from Ma'mar, from Az-Zuhrī from Anas.

It has been related in other narrations that when the Prophet ﷺ entered Makkah during 'Umratil-Qadā' Ka'b bin Mālik was in front of him, and this is more correct according to some of the people of *Hadīth* because 'Abdullāh bin Rawāḥah was killed on the Day of Mu'tah and 'Umratil-Qadā' was after that.

٢٨٤٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا جَعْفَرُ بْنُ
سُلَيْمَانَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ
دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَعَبْدُ اللَّهِ بْنُ
رَوَاحَةَ بَيْنَ يَدَيْهِ يَمْشِي وَهُوَ يَقُولُ:

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ
الْيَوْمَ نَضْرِبُكُمْ عَلَى تَنْزِيلِهِ
ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ
وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ
فَقَالَ لَهُ عُمَرُ: يَا ابْنَ رَوَاحَةَ! بَيْنَ يَدَيْ
رَسُولِ اللَّهِ ﷺ وَفِي حَرَمِ اللَّهِ تَقُولُ الشُّعْرَ؟
فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَلَّ عَنْهُ يَا عُمَرُ!
فَلَيْهِ أَسْرَعُ فِيهِمْ مِنْ نَضْحِ النَّبْلِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رَوَى
عَبْدُ الرَّزَّاقِ هَذَا الْحَدِيثَ أَيْضًا عَنْ مَعْمَرٍ عَنِ
الرُّهْرِيِّ، عَنْ أَنَسٍ نَحْوَ هَذَا. وَرَوَى فِي غَيْرِ
هَذَا الْحَدِيثِ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ فِي
عُمْرَةِ الْقَضَاءِ وَكَعْبُ بْنُ مَالِكٍ بَيْنَ يَدَيْهِ وَهَذَا
أَصْحَحُ عِنْدَ بَعْضِ أَهْلِ الْحَدِيثِ لِأَنَّ عَبْدَ اللَّهِ
ابْنَ رَوَاحَةَ قُتِلَ يَوْمَ مُوتَةَ، وَإِنَّمَا كَانَتْ عُمْرَةُ
الْقَضَاءِ بَعْدَ ذَلِكَ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٢٠٢/٥، ح: ٢٨٧٦ (مناسك الحج، باب إنشاد الشعر في الحرم والمشى بين يدي الإمام) من حديث عبدالرزاق به وصححه ابن حبان، ح: ٢٠٢٠ وحسنه البيهقي في شرح السنة: ٣٧٥/١٢، ح: ٣٤٠٤ وله طريق آخر عند ابن حبان، ح: ٢٠٢١ وغيره وسنده حسن * قوله: لأن عبدالله بن رواحة قتل يوم مؤتة ... إلخ قال ابن حجر في الفتح: ٣٨٢/٧ "هو ذهول شديد وغلط مردود وما أدري كيف وقع الترمذي في ذلك مع وفور معرفته ... إلخ".

Comments:

The 'Umrah performed in result of the Hudaybiyah Truce was called 'Umratul-Qadā. So this 'Umrah took place in Dhul-Qa'dah 7 A.H.; whereas the battle of Mu'tah took place in Jamādi-ul-Ulā 8 A.H. It is unknown how Imām At-Tirmidhī made the mistake regarding this issue that *Umratul-Qadā* was performed after the battle of *Mu'tah*.

2848. Al-Miqdām bin Shurāih narrated from his father, that 'Aishah was asked: "Did the Prophet ﷺ used to say any poetry?" She said: "He would say parables with the poetry of Ibn Rawāḥah, saying: 'News shall come to you from where you did not expect it.'" (*Da'if*)

There is something on this topic from Ibn 'Abbās.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

٢٨٤٨ - [حَدَّثَنَا] عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنِ الْمُقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - قَالَتْ - : قِيلَ لَهَا هَلْ كَانَ النَّبِيُّ ﷺ يَتَمَثَّلُ بِشَيْءٍ مِنَ الشُّعْرِ؟ قَالَتْ: كَانَ يَتَمَثَّلُ بِشُعْرِ ابْنِ رَوَاحَةَ، [وَيَتَمَثَّلُ] وَيَقُولُ: «وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ لَمْ تَزُودِ».

وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم واللييلة، ح: ٩٩٧ عن علي بن حجر به وتابعه جماعة وللحديث طرق كثيرة وشواهد وكلها ضعيفة * وفي الباب عن ابن عباس [البخاري في الأدب المفرد، ح: ٧٩٢، ٧٩٣ وابن أبي شيبة: ٥٠٦/٨ وسنده ضعيف].

Comments:

'The secrets do not remain hidden; they appear gradually day by day by the passing of time.' In fact this is a verse of Ṭarafah bin 'Eid, which 'Aishah quoted as an example. She did not mean that it was a verse of Ibn Rawāḥah, as 'Aishah herself sometimes referred it to Ṭarafah.

2849. Abū Hurairah narrated that the Prophet ﷺ said: "The best statement spoken by the Arab is the saying of Labīd: 'Everything aside from Allāh perishes.'" (*Ṣaḥīh*)

٢٨٤٩ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَشْعُرُ كَلِمَةٍ تَكَلَّمْتُ بِهَا الْعَرَبُ قَوْلَ لَبِيدٍ:

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Ath-Thawrī and others reported it from 'Abdul-Mālik bin 'Umair.

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَقَدْ رَوَاهُ الثَّوْرِيُّ وَغَيْرُهُ عَنْ عَبْدِ
الْمَلِكِ بْنِ عُمَيْرٍ.

تخريج: [صحيح] رواه مسلم، ح: ٢٢٥٦ عن علي بن حجر والبخاري، ح: ٦٤٨٩ من حديث عبد الملك به.

Comments:

The Prophet stated this poetic verse as the best of all and the truest because the true reality of the world is exposed in it.

2850. Jābir bin Samurah said: "I sat with the Prophet ﷺ more than one-hundred times. His Companions used to recite poetry and talk about things that occurred during *Jāhiliyyah*, and he would remain silent, and sometimes he would smile along with them." (*Ṣaḥīḥ*)

This *Hadīth* is *Hasan Ṣaḥīḥ*. Zuhair also reported it from Simāk.

٢٨٥٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا
شَرِيكٌ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ:
جَالَسْتُ النَّبِيَّ ﷺ أَكْثَرَ مِنْ مِائَةِ مَرَّةٍ، فَكَانَ
أَصْحَابُهُ يَتَنَاشِدُونَ الشُّعْرَ وَيَتَذَكَّرُونَ أَشْيَاءَ مِنْ
أَمْرِ الْجَاهِلِيَّةِ، وَهُوَ سَاكِتٌ فَرُبَّمَا يَبَسُّمُ مَعَهُمْ.
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ
زُهَيْرٌ عَنْ سِمَاكٍ أَيْضًا.

تخريج: وأخرجه مسلم، الفضائل، باب تبسمه ﷺ وحسن عشرته، ح: ٢٣٢٢ من حديث سமாக به.

Comments:

The noble Companions would sometimes read the poetry of pre-Islamic period and remember the events, and they would also remember the favors and bounties of Islam achieved through the Messenger of Allāh, they would laugh at their pre-Islamic ignorant life and at how they used to live.

Chapter 71. What Has Been Related About 'It Is Better That One Of You Fill His Insides With Puss Than To Fill It With Poetry'

2851. Muḥammad bin Sa'd bin Abi Waqqāṣ narrated from his father that the Messenger of Allāh ﷺ said: "It is better that one of you fill his insides with puss than to fill

(المعجم ٧١) - بَابُ مَا جَاءَ: لِأَنَّ
يَمْتَلِئُ جَوْفَ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ
أَنْ يَمْتَلِئَ شِعْرًا (التحفة ١٠٥)

٢٨٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ
يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي

it with poetry.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَقَاصٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَمْتَلِيءَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِيءَ شِعْرًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الشعر، باب: في إنشاد الأشعار وبيان أشعر الكلمة وذم الشعر، ح: ٦١٥٥ ومسلم، ح: ٢٢٥٧ من حديث الأعمش به.

Comments:

This *Ḥadīth* tells that it is disliked to adopt poetry to an excessive limit and to be extremely zealous about it, that a person becomes unmindful of his religious and worldly commitments.

2852. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “It is better that one of you fill his insides with puss than to fill it with poetry.” (*Ṣaḥīḥ*)

There are narrations on this topic from Sa‘d, Abū Sa‘eed, Ibn ‘Umar and Abū Ad-Dardā’.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٥٢ - حَدَّثَنَا عِيسَى بْنُ عُمَانَ بْنِ عِيسَى بْنِ عَبْدِ الرَّحْمَنِ الرُّمَلِيُّ: حَدَّثَنَا عَمِّي يَحْيَى بْنُ عِيسَى عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَمْتَلِيءَ جَوْفُ أَحَدِكُمْ قَيْحًا يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْتَلِيءَ شِعْرًا».

وَفِي الْبَابِ عَنْ سَعْدِ وَأَبِي سَعِيدٍ وَابْنِ عُمَرَ وَأَبِي الدَّرْدَاءِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الأدب، باب ما يكره أن يكون الغالب على الإنسان الشعر حتى يصدده عن ذكر الله والعلم والقرآن، ح: ٢٢٥٨ من حديث شعبة به * [وفي الباب عن سعد في نفس الباب: ٢٨٥١] وأبي سعيد [مسلم، ح: ٢٢٥٩] وابن عمر [البخاري، ح: ٦١٥٤] وأبي الدرداء [ابن عدي: ٤٠٦/١].

Comments:

A stomach full of puss causes destruction to the stomach or lungs and ruins a person; filling the stomach with dirty, indecent and immoral poetry is a means of destruction of a person’s religion and morals.

Chapter 72. What Has Been Related About Eloquence And Elucidation

2853. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh detests the

(المعجم ٧٢) - بَابُ مَا جَاءَ فِي

الْفَصَاحَةِ وَالْبَيَانِ (التحفة ١٠٦)

٢٨٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

الصَّنَعَانِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ:

excessive among men, who slaps his tongue around like the cow slaps his tongue.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route. There is something on this topic from Sa’d.

حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجَمَحِيُّ عَنْ بَشْرِ بْنِ عَاصِمٍ، سَمِعَهُ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ يُبْغِضُ الْبَلْبِغَ مِنَ الرِّجَالِ الَّذِي يَتَخَلَّلُ بِلسَانِهِ كَمَا [تَتَخَلَّلُ] الْبَقْرَةُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَفِي الْبَابِ عَنْ سَعْدِ بْنِ

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب ماجاء في التشدق في الكلام، ح: ٥٠٠٥ من حديث نافع بن عمر به * بشر هو ابن عاصم بن سفيان الثقفي الطائفي * وفي الباب عن سعد بن أبي وقاص [أحمد: ١/١٨٤].

Comments:

The cow rolls in everything with the tongue i.e., grass, thorns, palatable and unpalatable things and makes no difference; so the people who are talkative and eloquent and they transmit everything confirmed and unconfirmed, right and wrong to dominate the people, and they use it a source of income; such people are disliked and hated by Allāh ﷻ.

Chapter (...)

(المعجم ...) - بَابُ (التحفة ...)

2854. Jābir narrated: “The Messenger of Allāh ﷺ prohibited that a man sleep on a terrace without something to obstruct him.”^[1] (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of Muḥammad bin Al-Munkadir (a narrator in the chain) from Jābir except through this route and ‘Abdul-Jabbār bin ‘Umar Al-Ailī was graded weak.

٢٨٥٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَبْدِ الْجَبَّارِ بْنِ عُمَرَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَنَامَ الرَّجُلُ عَلَى سَطْحٍ لَيْسَ بِمَحْجُورٍ عَلَيْهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ إِلَّا مِنْ هَذَا الْوَجْهِ، وَعَبْدُ الْجَبَّارِ بْنُ عُمَرَ الْأَيْلِيُّ يُضَعَّفُ.

تخريج: [حسن] وله شواهد عند أبي داود، ح: ٥٠٤١ وأحمد: ٥/٧٩، ٢٧١ وغيرهما.

Comments:

If a person sleeps on a roof that does not have fence or barrier, it poses a

[1] So that he will not roll off and fall.

danger that the person may fall down if he starts walking unknowingly while asleep; therefore sleeping on a fenceless roof is not allowed.

2855. ‘Abdullāh narrated: “The Messenger of Allāh ﷺ used to take care of us by preaching during the days fearing that we may get bored.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) with similar in meaning.

٢٨٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا شَفِيَّانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَإِثْلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ مَخَافَةَ السَّامَةِ عَلَيْنَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا [شَفِيَّانُ] عَنْ سُلَيْمَانَ الْأَعْمَشِ: حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ نَحْوَهُ.

تخریج: متفق عليه، وأخرجه البخاري، العلم، باب ما كان النبي ﷺ يتحولهم بالموعظة والعلم كي لا ينفروا، ح: ٦٨ ومسلم، ح: ٢٨٢١ من حديث سفیان الثوري به.

Comments:

Education and teaching is different than exhortation and admonition, there is sometimes rebuke and reproach in exhortation and admonition, so daily exhortation and admonition causes boredom; and prolonging the session of exhortation and admonition also causes boredom.

Chapter 73. The Best Deed Is That Which Is Done Continuously Even If It Is Little

2856. Abū Ṣāliḥ said: “I asked ‘Āishah and Umm Salamah about which deed did the Messenger of Allāh ﷺ like to do most. They said: ‘Whatever he could do regularly, even if it was little.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharib* from this route.

It has been reported from Hishām bin ‘Urwah from his father, that

(المعجم ٧٣) - بَابُ [أَحَبِّ الْعَمَلِ مَا دِيمَ عَلَيْهِ وَإِنْ قَلَّ] (التحفة ١٠٧)

٢٨٥٦ - حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ قَالَ: سَأَلْتُ عَائِشَةَ وَأُمَّ سَلَمَةَ: أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ قَالَتَا: مَا دِيمَ عَلَيْهِ وَإِنْ قَلَّ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ عَنْ هِشَامِ بْنِ عُزْوَةَ عَنْ أَبِيهِ،

‘Āishah said: “The most loved deed to the Messenger of Allāh ﷺ was what he could do regularly.”

(Another chain) with similar in meaning.

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīh*.

عَنْ عَائِشَةَ قَالَتْ: كَانَ أَحَبُّ الْعَمَلِ إِلَيَّ رَسُولُ اللَّهِ ﷺ مَا دِيمَ عَلَيْهِ.

حَدَّثَنَا [بِذَلِكَ] هَارُونُ بْنُ إِسْحَاقَ الهمداني: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

تخریج: [صحيح] وأخرجه أحمد: ٣٢/٦، ٢٨٩ عن محمد بن فضيل به وللحديث شواهد كثيرة منها الحديث الآتي في نفس الباب * حديث هشام بن عروة: رواه البخاري، ح: ٦٤٦٢ وغيره.

Comments:

It is known that drops make a river and the pebbles make a mountain; so a perpetually performed deed grows bigger than a deed performed for a few days even if it is much more in quantity.

Chapter 74. ‘Cover The Vessels And Tie The Water-Skins’

(المعجم ٧٤) - بَابُ: [حَمَرُوا الْآيَةَ وَأَوْكُوا الْأَسْقِيَةَ] (التحفة ١٠٨)

2857. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Cover the vessels, tie the water-skins, close the doors and extinguish the torches, for indeed the vermin may drag away the wick, causing a fire for the inhabitants of the house.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*, and it has been reported through other routes from Jābir from the Prophet ﷺ.

٢٨٥٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ كَثِيرِ بْنِ شَنْظِيرٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَمَرُوا الْآيَةَ، وَأَوْكُوا الْأَسْقِيَةَ، وَأَجِفُّوا الْأَبْوَابَ وَأَطْفِئُوا الْمَصَابِيحَ، فَإِنَّ الْفُؤَيْسِمَةَ رَبُّمَا جَرَّتِ الْفَيْلَةَ، فَأَحْرَقَتْ أَهْلَ الْبَيْتِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وَأَقْدَرُ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ].

تخریج: متفق عليه، وأخرجه البخاري، الاستئذان، باب: لا تترك النار في البيت عند النوم، ح: ٦٢٩٥ عن قتيبة ومسلم، ح: ٢٠١٢ من حديث عطاء به.

Comments:

It is known from other narrations that the above mentioned deeds should be started with the Name of Allāh. If the utensils of eating and drinking are not covered, there is a risk of a poisonous substance, at least a fly or mosquito, and dust falling in.

Chapter 75. Taking Care Of The Camels In Both Fertile And Barren Land

(المعجم ٧٥) - بَابُ [مُرَاعَاةِ الْإِبِلِ فِي الْخِصْبِ وَالسَّنَةِ فِي السَّفَرِ] (التحفة ١٠٩)

2858. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When you travel through fertile land, then give the camels their fill of the land, and when you travel through drought, then hasten while they are fresh, and when you camp late, then stay away from the road, for indeed it is the route of beasts and the abode of poisonous vermin in the night." (*Sahih*)

٢٨٥٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَافَرْتُمْ فِي الْخِصْبِ، فَأَعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ فَبَادِرُوا بِنِقِيهَا، وَإِذَا عَرَّسْتُمْ فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابِّ وَمَأْوَى الْهُوَامِّ بِاللَّيْلِ».

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ أَنَسٍ وَجَابِرٍ.

There is something on this topic from Anas and Jābir.

تخريج: وأخرجه مسلم، الإمامة، باب مراعاة مصلحة الدواب في السير... إلخ، ح: ١٩٢٦ عن قتيبة به * وفي الباب عن أنس [يشير إلى حديث أبي داود، ح: ٢٥٧١] وجابر [أبو داود، ح: ٢٥٧٠].

Comments:

The power and ability of the riding animal is needed in journey, so the riding animal needs grazing, eating and drinking to keep and maintain the power and ability. This need can easily be fulfilled in areas of grass and vegetation; therefore the riding animal should get its chance. If it is the area of drought, the grass and greenery is not available easily; in this case marching hastily and caring for the power and ability of the riding animal, it should get a chance to reach such a place.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Chapters On Parables From The Messenger Of Allāh ﷺ

(المعجم . . .) أَبْوَابُ الْأَمْثَالِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣٧)

Chapter 76. What Has Been Related About Allāh's Parable About Worshipping Him

(المعجم ٧٦) - بَابُ مَا جَاءَ فِي مَثَلِ
اللَّهِ عَزَّ وَجَلَّ لِعِبَادِهِ (التحفة ١)

2859. An-Nawwās bin Sam‘ān Al-Kilābī narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh has made a parable of the straight path: At the sides of the path there are walls with open doors, each door having a curtain. There is a caller at the head of the path calling, and a caller above it calling. And Allāh invites to the abode of peace and guides whomever He wills to the straight path. The doors which are on the sides of the path are the *Hudūd* (legal limitations) of Allāh; no one breaches the *Hudūd* of Allāh except that curtain is lifted, and the one calling from above it is his Lord.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. I heard ‘Abdullāh bin ‘Abdur-Rahmān saying: “I heard Zakariyyā bin ‘Adī saying: ‘Abū Ishāq Al-Fazārī said: “Take from Baqiyyah what he narrates to you from the trustworthy, and do not take from Ismā‘il bin ‘Ayyāsh what he narrates to you from the

٢٨٥٩ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَجِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ النَّوَاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ ضَرَبَ مَثَلًا صِرَاطًا مُسْتَقِيمًا، عَلَى كَتْفِي الصِّرَاطِ زُورَانِ لَهُمَا أَبْوَابٌ مُفْتَحَتُهُ، عَلَى الْأَبْوَابِ سُتُورٌ، وَدَاعٌ يَدْعُو عَلَى رَأْسِ الصِّرَاطِ، وَدَاعٌ يَدْعُو فَوْقَهُ، وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَالْأَبْوَابِ الَّتِي عَلَى كَتْفِي الصِّرَاطِ حُدُودُ اللَّهِ، فَلَا يَقَعُ أَحَدٌ فِي حُدُودِ اللَّهِ حَتَّى يُكْشَفَ السُّتْرُ، وَالَّذِي يَدْعُو مِنْ فَوْقِهِ وَاعِظُ رَبِّي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. [قَالَ:] سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: سَمِعْتُ زَكَرِيَّا بْنَ عَدِيٍّ يَقُولُ، قَالَ أَبُو إِشْحَاقَ الْفَزَارِيُّ: خُذُوا عَنْ بَقِيَّةٍ مَا حَدَّثَكُمْ عَنِ الثَّقَاتِ، وَلَا تَأْخُذُوا عَنْ

trustworthy, nor those who are not trustworthy.”

إِسْمَاعِيلَ بْنِ عِيَّاشٍ مَا حَدَّثَكُمْ عَنِ الثَّقَاتِ،
وَلَا غَيْرِ الثَّقَاتِ .

تخریج: [صحيح] وأخرجه النسائي في الكبرى، ح: ١١٢٣٣ عن علي بن حجر وأحمد: ٤/ ١٨٤ من حديث بقیة به وصرح بالسماع ورواه أحمد: ٤/ ١٨٢ بإسناد صحيح عن جبیر بن نفیر به * قول الفزاري صحيح عنه .

Comments:

In the Noble Qur’ān and the *Sunnah*, many, intellectual and spiritual points are explained through parables and examples to represent them like the objects of sense, so that the mind can absorb them understandably and also that the human being would be impressed with the given examples. In this *Hadīth*, the Straight Path means Islam.

2860. Sa’eed bin Hilāl narrated that Jābir bin ‘Abdullāh Al-Anṣārī said: “One day the Messenger of Allāh ﷺ came out to us and said: ‘While I was sleeping I had a vision as if Jibra’īl was at my head and Mikā’īl was at my feet. One of them said to his companion: ‘Make a parable for him’ so he said: ‘Listen so that your ears may hear. Hearken so that your heart may understand! The parable of you and your *Ummah* is but the parable of a king who conquers a land, then he constructs a house in it. Then he places a table-spread in it, then he sends a messenger to call the people to eat from it. Among them are those who answer the call of the messenger, and among them are those who forsake it. So Allāh is the king and the land is Islam, and the house is Paradise, and you O Muḥammad! You are the Messenger, so whoever responds to you he enters Islam, and whoever enters Islam he enters Paradise, and whoever enters Paradise, he shall eat of what is in it.’” (*Sahīh*)

٢٨٦٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ أَنَّ
جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ: خَرَجَ عَلَيْنَا
رَسُولُ اللَّهِ ﷺ يَوْمًا، فَقَالَ: «إِنِّي رَأَيْتُ فِي
الْمَنَامِ كَأَنَّ جِبْرَائِيلَ عِنْدَ رَأْسِي وَمِيكَائِيلَ عِنْدَ
رِجْلِي، يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: اضْرِبْ لَهُ
مَتَلًا، فَقَالَ: اسْمَعْ، سَمِعْتَ أذُنَكَ، وَاعْقِلْ،
عَقَلْ قَلْبَكَ، إِنَّمَا مَثَلُكَ وَمَثَلُ أُمَّتِكَ، كَمَثَلِ
مَلِكٍ اتَّخَذَ دَارًا، ثُمَّ بَنَى فِيهَا بَيْتًا، ثُمَّ جَعَلَ
فِيهَا مَائِدَةً، ثُمَّ بَعَثَ رَسُولًا يَدْعُو النَّاسَ إِلَى
طَعَامِهِ، فَمِنْهُمْ مَنْ أَجَابَ الرَّسُولَ، وَمِنْهُمْ
مَنْ تَرَكَهُ، فَاللَّهُ هُوَ الْمَلِكُ وَالِدَارُ الْإِسْلَامُ،
وَالْبَيْتُ الْجَنَّةُ، وَأَنْتَ يَا مُحَمَّدُ! رَسُولٌ فَمَنْ
أَجَابَكَ دَخَلَ الْإِسْلَامَ، وَمَنْ دَخَلَ الْإِسْلَامَ
دَخَلَ الْجَنَّةَ، وَمَنْ دَخَلَ الْجَنَّةَ أَكَلَ مَا فِيهَا» .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ مُرْسَلٌ .
سَعِيدُ بْنُ أَبِي هِلَالٍ لَمْ يُدْرِكْ جَابِرَ بْنَ عَبْدِ
اللَّهِ. وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَقَدْ رُوِيَ
هَذَا الْحَدِيثُ عَنِ النَّبِيِّ ﷺ عَنْ غَيْرِ هَذَا

الْوَجْهِ بِإِسْنَادٍ أَصَحَّ مِنْ هَذَا .

[Abū ‘Eīsā said:] This *Hadīth* is *Mursal*. Sa‘eed bin Hilāl did not see Jābir bin ‘Abdullāh. There is something on this topic from Ibn Mas‘ūd, and this *Hadīth* has been reported through other routes from the Prophet ﷺ with a chain that is more authentic than this.

تخریج: [صحيح] ورواه البخاري، في عقب، ح: ٧٢٨١ عن قتيبة به مختصراً، وللحدیث شواهد عند البخاري، ح: ٧٢٨١ ومسلم، ح: ٢٢٨٧ وغيرهما * وفي الباب عن ابن مسعود [يأتي: ٢٨٦١].

2861. Abū ‘Uthmān An-Nahdī narrated from Ibn Mas‘ūd who said: “The Messenger of Allāh ﷺ performed *Ishā*’, then he turned and took the hand of ‘Abdullāh bin Mas‘ūd until he went with him to the wide valley of Makkah. He sat him down, then drew a line around him. Then he said: ‘Do not go beyond your line, for indeed there shall come some men to you, but do not speak to them for they shall not speak to you.’” He said: “Then the Messenger of Allāh ﷺ went to where he wanted to go, and while I was sitting within the line, some men came to me that appeared as if they were from Az-Zuṭ,^[1] both their hair and their bodies. I did not see nakedness nor covering. They ended up before me but they did not pass the line. Then they returned toward the Messenger of Allāh ﷺ and when it was near the end of the night, the Messenger of Allāh ﷺ came to me while I was sitting, and he said: ‘I have been

٢٨٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ جَعْفَرِ بْنِ مَيْمُونٍ، عَنْ أَبِي تَيْمَةَ الْهُجَيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ ثُمَّ انصَرَفَ فَأَخَذَ بِيَدِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حَتَّى خَرَجَ بِهِ إِلَى بَطْحَاءِ مَكَّةَ فَأَجْلَسَهُ ثُمَّ خَطَّ عَلَيْهِ خَطًّا، ثُمَّ قَالَ: «لَا تَبْرَحَنَّ خَطِّكَ فَإِنَّهُ سَيَنْتَهِي إِلَيْكَ رِجَالٌ فَلَا تُكَلِّمُهُمْ فَإِنَّهُمْ لَنْ يُكَلِّمُوكَ»، قَالَ: ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ حَيْثُ أَرَادَ، فَبَيْنَا أَنَا جَالِسٌ فِي خَطِّي إِذْ أَتَانِي رِجَالٌ كَانَتْهُمْ الرُّطُّ: أَشْعَارُهُمْ وَأَجْسَامُهُمْ. لَا أَرَى عَوْرَةَ وَلَا أَرَى قِشْرًا، وَيَنْتَهُونَ إِلَيَّ وَلَا يُجَاوِزُونَ الْخَطَّ، ثُمَّ يَصْدُرُونَ إِلَى رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ، لَكِنِ رَسُولُ اللَّهِ ﷺ قَدْ جَاءَنِي وَأَنَا جَالِسٌ - فَقَالَ: «لَقَدْ أَرَانِي مُنذُ اللَّيْلَةِ»، ثُمَّ دَخَلَ عَلَيَّ فِي خَطِّي فَتَوَسَّدَ

[1] A dark people, either from North Africa or India. See *Tuhfat Al-Ahwadhī* and *An-Nihāyah*.

awake watching all night' then he entered into the line with me and lay down on my thigh to sleep. And the Messenger of Allāh ﷺ would snore when he slept. So while I was sitting there, and the Messenger of Allāh ﷺ was sleeping (with his head resting) on my thigh, there appeared some men wearing white garments, and Allāh knows best just how handsome they were. They came towards me, and a group of them sat at the head of the Messenger of Allāh ﷺ, and a group of them at his feet. Then they said to each other: 'We have not ever seen a slave (of Allāh) who was given the likes of what this Prophet has been given. Indeed his eyes sleep but his heart remains awake. His parable is that of a chief who built a castle, then he placed a table-spread in it, and invited the people to eat and drink. So whoever answers his invitation, he eats from his food and drinks from his drink. Whoever does not answer, he is punished – or he said – he is chastised.' Then they alighted and the Messenger of Allāh ﷺ awoke at that time, and said: 'I heard what they were saying. Do you know who they were?' I said: 'Allāh and His Messenger know better.' He said: 'They were the angels. Do you know the meaning of the parable they stated?' I said: 'Allāh and His Messenger know better.' He said: 'The meaning of the parable they stated is that Ar-Rahmān [Most Blessed And Most High] built

فَخِذْيِ وَرَفَدَ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَدَ نَفَخَ، فَبَيْنَا أَنَا قَاعِدٌ وَرَسُولُ اللَّهِ ﷺ مُتَوَسِّدٌ فَخِذْيِ، إِذَا أَنَا بِرِجَالِ عَلَيْهِمْ ثِيَابٌ بِيضٌ. اللَّهُ أَعْلَمُ مَا بِهِمْ مِنَ الْجَمَالِ فَانْتَهَوْا إِلَيَّ، فَجَلَسَ طَائِفَةٌ مِنْهُمْ عِنْدَ رَأْسِ رَسُولِ اللَّهِ ﷺ وَطَائِفَةٌ مِنْهُمْ عِنْدَ رِجْلَيْهِ، ثُمَّ قَالُوا بَيْنَهُمْ: مَا رَأَيْنَا عَبْدًا قَطُّ أُوتِيَ مِثْلَ مَا أُوتِيَ هَذَا النَّبِيُّ ﷺ، إِنَّ عَيْنَيْهِ تَنَامَانِ وَقَلْبُهُ يَقْضَانُ، اضْرِبُوا لَهُ مَثَلًا: مِثْلَ سَيِّدِ بَنِي قَصْرًا ثُمَّ جَعَلَ مَائِدَةً فَدَعَا النَّاسَ إِلَى طَعَامِهِ وَشَرَابِهِ، فَمَنْ أَجَابَهُ أَكَلَ مِنَ طَعَامِهِ وَشَرِبَ مِنْ شَرَابِهِ، وَمَنْ لَمْ يُجِبْهُ عَاقَبَهُ، أَوْ قَالَ: عَذَّبَهُ. ثُمَّ ازْتَفَعُوا وَاسْتَيْقِظَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ، فَقَالَ: «سَمِعْتُ مَا قَالَ هَؤُلَاءِ، وَهَلْ تَدْرِي مَنْ هُمْ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «هُمْ الْمَلَائِكَةُ، فَتَدْرِي مَا الْمَثَلُ الَّذِي ضَرَبُوهُ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «الْمَثَلُ الَّذِي ضَرَبُوهُ: الرَّحْمَنُ [تَبَارَكَ وَتَعَالَى] بَنَى الْجَنَّةَ وَدَعَا إِلَيْهَا عِبَادَهُ، فَمَنْ أَجَابَهُ دَخَلَ الْجَنَّةَ، وَمَنْ لَمْ يُجِبْهُ عَاقَبَهُ أَوْ عَذَّبَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ.

وَأَبُو تَمِيمَةَ [هُوَ الْهَجَمِيُّ] اسْمُهُ طَرِيفُ ابْنِ مُجَالِدٍ، وَأَبُو عُمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنِ مَلٍّ، وَسَلِيمَانُ التَّمِيمِيُّ [قَدْ رَوَى هَذَا الْحَدِيثَ عَنْهُ مُعْتَمِرٌ] وَهُوَ [سَلِيمَانُ] بْنُ طَرْحَانَ، [وَلَمْ يَكُنْ تَمِيمًا] إِنَّمَا كَانَ يَنْزِلُ بَنِي

Paradise, and He invited His slaves to it. Whoever replies he shall enter Paradise, and whoever does not reply, he shall be punished or chastised.” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib Ṣaḥīḥ* from this route.

Abū Tamīmah's [he is Al-Hujaimī] name is Ṭarīf bin Mujālid, and Abū 'Uthmān An-Nahdī's name is 'Abdur-Raḥmān bin Mall, and Sulaimān At-Taimī [reported this *Hadīth* from Mu'tamir] – he [Sulaimān] is Ibn Ṭarkhān [and he is not (really from Taim)] he only lived among the tribe of Taim and was ascribed to them. 'Alī said: "Yaḥyā bin Sa'eed said: 'I have not seen anyone more fearful of Allāh [Most High] than Sulaimān At-Taimī.'"

تخریج: [إسناده ضعيف] * جعفر بن میمون ضعيف ضعفه الجمهور وللحديث شواهد ضعيفة عند أحمد: ۱/۳۹۹، ح: ۳۷۸۷ وغيره.

Comments:

This *Hadīth* tells us that the entry to Paradise is based on Islam i.e., obedience and submission to its law and order. The people who obey the teachings of the Messenger of Allāh and act accordingly will enter Paradise. In this *Hadīth*, due to the status of the Last Prophet, only his mention was made, otherwise the message of every Prophet is the same and its result is also the same.

Chapter 77. What Has Been Related About The Parable Of The Prophet ﷺ And The Other Prophets, Peace Be Upon Them

2862. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "The parable of myself and the Prophets [before myself] is that of a man who constructed a house. He completed it and made it well,

تَمَّيْمٌ فَتَسِبُّ إِلَيْهِمْ. قَالَ عَلِيٌّ: قَالَ يَحْيَى بْنُ سَعِيدٍ: مَا رَأَيْتُ أَحْوَفَ لِلَّهِ [تَعَالَى] مِنْ سُلَيْمَانَ التَّيْمِيِّ.

(المعجم ۷۷) - بَابُ مَا جَاءَ [فِي] مَثَلِ النَّبِيِّ ﷺ وَالْأَنْبِيَاءِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ وَسَلَّمَ (التحفة ۲)

۲۸۶۲ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَيَّانٍ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانٍ بَصْرِيُّ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا

except for the space of one brick. So the people enter it and marvel at it saying: 'If not for the space of this brick.'" (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah and Ubayy bin Ka'b.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ [قَبْلِي] كَرَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبْتَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا وَيَقُولُونَ: لَوْلَا مَوْضِعُ اللَّبْتَةِ.

وفي الباب عن أبي هريرة وأبي بن كعب. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: متفق عليه، وأخرجه البخاري، المناقب، باب خاتم النبيين ﷺ، ح: ٣٥٣٤ عن محمد بن سنان ومسلم، ح: ٢٢٨٧ من حديث سليم بن حيان به * وفي الباب عن أبي هريرة [مسلم، ح: ٢٢٨٦] وأبي بن كعب [أي: ٣٦١٣].

Comments:

The construction of the Palace and the Building of Islam began from Ādam; all the Prophets contributed and participated in its construction and structure; this palace came to perfection with the Mission of the Prophet Muḥammad ﷺ and the teachings and creeds of Islam reached perfection.

Chapter 78. What Has Been Related About The Parable Of *Ṣalāt*, Fasting, And Charity

2863. Al-Ḥārith Al-Ash'arī narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh commanded Yaḥyā bin Zakariyyā with five commandments to abide by, and to command the Children of Isrā'īl to abide by them. But he was slow in doing so. So 'Eisā said: 'Indeed Allāh commanded you with five commandments to abide by and to command the Children of Isrā'īl to abide by. Either you command them, or I shall command them.' So Yaḥyā said: 'I fear that if you precede me in this, then the earth may swallow me, or I shall be punished.' So he gathered the people in Jerusalem,

(المعجم ٧٨) - بَابُ مَا جَاءَ [فِي] مَثَلِ الصَّلَاةِ وَالصِّيَامِ وَالصَّدَقَةِ (التحفة ٣)

٢٨٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدِ بْنِ سَلَامٍ: أَنَّ أَبَا سَلَامٍ حَدَّثَهُ أَنَّ الْحَارِثَ الْأَشْعَرِيَّ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَيَأْمُرَ بِنِيبِيِّ إِسْرَائِيلَ أَنْ يَعْمَلَ بِهَا، وَإِنَّهُ كَادَ أَنْ يُبْطِئَ بِهَا. [فَلَقَالَ عِيسَى:] إِنَّ اللَّهَ أَمَرَكَ بِخَمْسِ كَلِمَاتٍ لِتَعْمَلَ بِهَا وَتَأْمُرَ بِنِيبِيِّ إِسْرَائِيلَ أَنْ يَعْمَلَ بِهَا، فَإِنَّمَا أَنْ تَأْمُرَهُمْ وَإِنَّمَا أَنْ أَمْرَهُمْ، فَقَالَ يَحْيَى أَخْشَى أَنْ سَبَقْتَنِي بِهَا أَنْ يُخَسَفَ بِي أَوْ أُعَذَّبَ، فَجَمَعَ

and they filled [the *Masjid*] and sat upon its balconies. So he said: 'Indeed Allāh has commanded me with five commandments to abide by, and to command you to abide by. The first of them is that you worship Allāh and not associate anything with Him. The parable of the one who associates others with Allāh is that of a man who buys a servant with his own gold or silver, then he says to him: "This is my home and this is my business so take care of it and give me the profits." So he takes care of it and gives the profits to someone other than his master. Which of you would like to have a servant like that? And Allāh commands you to perform *Ṣalāt*, and when you perform *Ṣalāt* then do not turn away, for Allāh is facing the face of His worshippers as long as he does not turn away. And He commands you with fasting. For indeed the parable of fasting, is that of a man in a group with a satchel containing musk. All of them enjoy its fragrance. Indeed the breath of the fasting person is more pleasant to Allāh than the scent of musk. And He commands you to give charity. The parable of that, is a man captured by his enemies, tying his hands to his neck, and they come to him to beat his neck. Then he said: "I can ransom myself from you with a little or a lot" so he ransoms himself from them. And He commands you to remember Allāh. For indeed the parable of that, is a man whose enemy quickly

النَّاسَ فِي بَيْتِ الْمَقْدِسِ فَأَمْتَلًا [الْمَسْجِدُ] وَقَعَدُوا عَلَى الشَّرَفِ، فَقَالَ: إِنَّ اللَّهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَأُمَرُّكُمْ أَنْ تَعْمَلُوا بِهِنَّ: أَوْلَهُنَّ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَإِنَّ مَثَلَ مَنْ أَشْرَكَ بِاللَّهِ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ يَذْهَبُ أَوْ وَرِقٍ فَقَالَ: هَذِهِ دَارِي وَهَذَا عَمَلِي فَأَعْمَلْ وَأَدِّ إِلَيَّ، فَكَانَ يَعْمَلُ وَيُؤَدِّي إِلَيَّ غَيْرِ سَيِّدِهِ، فَأَيُّكُمْ يَرْضَى أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ؟ وَإِنَّ [اللَّهُ أَمَرُّكُمْ بِالصَّلَاةِ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَمِثُوا فَإِنَّ اللَّهَ يَنْصُبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ فِي صَلَاتِهِ مَا لَمْ يَلْتَمِثْ، وَأَمَرُّكُمْ بِالصِّيَامِ، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ فِي عِصَابَةٍ مَعَهُ صُرَّةٌ فِيهَا مِسْكٌ فَكَلَّهْمُ يُعْجَبُ أَوْ يُعْجِبُهُ رِيحُهَا، وَإِنَّ رِيحَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، وَأَمَرُّكُمْ بِالصَّدَقَةِ، فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوُّ فَأَوْثَقُوا يَدَهُ إِلَى عُنُقِهِ وَقَدَمُوهُ لِيَضْرِبُوا عُنُقَهُ، فَقَالَ: أَنَا أَفْدِيهِ مِنْكُمْ بِالْقَلِيلِ وَالكَثِيرِ فَقَدَا نَفْسَهُ مِنْهُمْ. وَأَمَرُّكُمْ أَنْ تَذْكُرُوا اللَّهَ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ الْعَدُوُّ فِي أَثَرِهِ سِرَاعًا حَتَّى إِذَا أَتَى عَلَى حِصْنٍ حَصِينٍ فَأَخْرَزَ نَفْسَهُ مِنْهُمْ كَذَلِكَ الْعَبْدُ لَا يُخْرِزُ نَفْسَهُ مِنَ السُّبْطَانِ إِلَّا بِذِكْرِ اللَّهِ. قَالَ النَّبِيُّ ﷺ: «وَأَنَا أَمَرُّكُمْ بِخَمْسِ اللَّهِ أَمَرَنِي بِهِنَّ: السَّمْعَ وَالطَّاعَةَ وَالْجِهَادَ وَالْهَجْرَةَ وَالْجَمَاعَةَ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ، فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ

tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshipper is; he does not protect himself from *Ash-Shaiṭān* except by the remembrance of Allāh.” The Prophet ﷺ said: “And I command you with five that Allāh commanded me: Listening and obeying, *Jihād*, *Hijrah*, and the *Jamā’ah*. For indeed whoever parts from the *Jamā’ah* the measure of a hand-span, then he has cast off the yoke of Islam from his neck, unless he returns. And whoever calls with the call of *Jāhiliyyah* then he is from the coals of Hell.” A man said: “O Messenger of Allāh! Even if he performs *Ṣalāt* and fasts?” So he (ﷺ) said: “Even if he performs *Ṣalāt* and fasts. So call with the call that Allāh named you with: Muslims, believers, worshippers of Allāh.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

Muḥammad bin Ismā’il said: “Al-Ḥārith Al-Ash’arī (a narrator in the chain) was a Companion and there are *Aḥādīth* other than this from him.”

تخریج: [إسناده صحيح] وأخرجه ابن خزيمة: ٣/١٩٥، ١٩٦، ح: ١٨٩٥ من حديث أبان العطار، وأحمد: ٤/١٣٠ من حديث يحيى بن أبي كثير والنسائي في الكبرى، ح: ١٣٤٩ مختصراً من حديث زيد بن سلام به وصححه ابن حبان، ح: ١٢٢٤، ١٥٥٠ والحاكم: ١/١١٧، ١١٨، ٢٣٦، ٤٢١، ٤٢٢ ووافقه الذهبي.

2864. (Another chain) with similar in meaning. (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan [Ṣaḥīḥ] Gharīb*. Abū Sallām [Al-Ḥabashī]’s name is Mamṭūr.

إِلَّا أَنْ يَرْجِعَ. وَمَنْ أَدْعَى الْجَاهِلِيَّةَ، فَإِنَّهُ مِنْ جُنَا جَهَنَّمَ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ؟ فَقَالَ: وَإِنْ صَلَّى وَصَامَ. فَادْعُوا بِدَعْوَى اللَّهِ، الَّذِي سَمَّاكُمْ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: الْحَارِثُ الْأَشْعَرِيُّ لَهُ صُحْبَةٌ وَلَهُ غَيْرُ هَذَا الْحَدِيثِ.

٢٨٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ زَيْدِ بْنِ سَلَامٍ، عَنْ

‘Alī bin Al-Mubārak has reported it from Yaḥyā bin Abi Kathīr.

أَبِي سَلَامٍ، عَنِ الْحَارِثِ الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَأَبُو سَلَامٍ [الْحَبَشِيُّ] اسْمُهُ مَمْطُورٌ.

وَقَدْ رَوَاهُ عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ.

تخريج: [صحيح] انظر الحديث السابق وهو في مسند أبي داود الطيالسي، ح: ١١٦١، ١١٦٢.

Comments:

It is known from this *Hadīth*:

1. Delay in conveying the Message of Allāh is not to be, and one can be held accountable for this mistake. In case of overcrowding and excessive numbers, people may go up to the balconies of a mosque and sit.
2. Assigning someone as an associate to Allāh, Who is Lord, Creator and Master is such a heinous, hateful and ugly deed as a slave giving his earning to someone else other than his master, which is hateful and detestable.
3. Following the customs, traditions, habits and morals of the time of ignorance is like joining the group of Hell-Dwellers. The servants of Allāh who are obedient, submissive and fearlessly oppose the matters of sinning and disobedience, He named them Muslims and Believers, therefore it does not suit them to abandon the practice of the Companions and to follow the customary life of the era of ignorance. Prayer and fasting alone, are not enough to be a Muslim and a Believer, rather the complete Religion has to be practised.

Chapter 79. What Has Been Related About The Parable Of The Believer Who Recites The Qur’ān And The One Who Does Not Recite

2865. Abū Mūsā Al-Ash‘arī narrated that the Messenger of Allāh ﷺ narrated: “The parable of the believer who recites the Qur’ān is that of a citron, its fragrance is nice and its taste is nice. The parable of the believer who does not recite the Qur’ān is that of a date, it has no smell but its taste is

(المعجم ٧٩) - بَابُ مَا جَاءَ فِي مَثَلِ الْمُؤْمِنِ الْقَارِئِ لِلْقُرْآنِ وَغَيْرِ الْقَارِئِ (التحفة ٤)

٢٨٦٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرُجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ لَا رِيحَ لَهَا

sweet. The parable of the hypocrite who recites the Qur'an is that of basil, its fragrance is nice but its taste is bitter. The parable of the hypocrite who does not recite the Qur'an is that of the colocynth, its smell is bitter and its taste is bitter." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. *Shu'bah* also reported it from *Qatādah*.

وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ رِيحُهَا مُرٌّ وَطَعْمُهَا مُرٌّ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ أَيْضًا.

تخريج: متفق عليه، وأخرجه البخاري، الأئمة، باب ذكر الطعام، ح ٥٤٢٧ ومسلم،

Comments:

ح: ٧٩٧ عن تيبة به.

Imān (Faith) is such a quality due to which the inner beings of humans become fragrant and enlightened. When a believer recites the Qur'an and acts upon it, his appearance is also enlightened and fragrant and it creates the atmosphere of light upon light; he is useful for himself as well as for others; he is important to Allāh as well as among the people; he is like a palatable and sweet-smelling fruit.

2866. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The parable of the believer is like the plant; the wind does not stop causing it to sway, and the believer does not stop suffering trials. The parable of the hypocrite is that of a cedar tree, it does not give in until it is cut down." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٦٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَغَيْرَ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ لَا تَزَالُ الرِّيَّاحُ تَفِيئُهُ وَلَا يَزَالُ الْمُؤْمِنُ يُصِيبُهُ بَلَاءٌ، وَمَثَلُ الْمُنَافِقِ كَمَثَلِ شَجَرَةِ الْأَرْزِ لَا تَهْتَرُ حَتَّى تُشْتَحَصَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صفات المنافقين، باب مثل المؤمن كالزرع، والمنافق والكافر كالأرز، ح: ٢٨٠٩ من حديث عبدالرزاق والبخاري، ح: ٥٦٤٤ من حديث أبي هريرة به.

Comments:

A true believer always faces problems, difficulties and calamities for practising his religion; he gives up lots of benefits just for the sake of the religion and bears losses, because he abides by Religious Law and Order. But a hypocrite does not consider himself loyal to the practice of Religious Law and Order, therefore he keeps securing his personal benefits and avoids the losses. Sins of a Muslim are erased due to the worldly problems and difficulties; while the

sins of a hypocrite keep increasing and he faces death along with the sins.

2867. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Indeed there is a tree that does not shed its foliage, and it is similar to the believer. Can any of you tell me what it is?” ‘Abdullāh said: “The people started thinking about the trees of the desert. And it occurred to me that it may be the date-palm.” Then the Prophet ﷺ said: “It is the date-palm.” But I was shy – meaning to say anything.” ‘Abdullāh said: “So I informed ‘Umar about what I had thought of, and he said: ‘If you had said it, that would be more beloved to me than this or that.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, There is something on this topic from Abū Hurairah [may Allāh be pleased with him].

تحريج: متفق عليه، وأخرجه البخاري، العلم، باب الحياء في العلم، ح: ١٣١ من حديث مالك ومسلم، ح: ٢٨١١ من حديث عبدالله بن دينار به * وفي الباب عن أبي هريرة [تقدم: ٢٨٦٦].

Comments:

This *Ḥadīth* tells that sometimes older people cannot remember something, but the mind of a younger person recalls it; so if a younger person knows something he should not hesitate to say it out of shyness and hesitation.

Chapter 80. What Has Been Related About The Parable Of The Five Prayers

2868. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Do you think that if there was a river by the gate of one of you, and he bathed in it five times each day that there would remain any filth

٢٨٦٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى [الأنصاري]: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا وَهِيَ مِثْلُ الْمُؤْمِنِ. حَدَّثُونِي مَا هِيَ؟» قَالَ عَبْدُ اللَّهِ: فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. فَقَالَ النَّبِيُّ ﷺ: «هِيَ النَّخْلَةُ»، فَاسْتَحْيَيْتُ يَعْنِي أَنْ أَقُولَ، قَالَ عَبْدُ اللَّهِ: فَحَدَّثْتُ عُمَرَ بِالَّذِي وَقَعَ فِي نَفْسِي فَقَالَ: لِأَنْ تَكُونَ قُلَّتَهَا أَحَبَّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذَا وَكَذَا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ لِرَضِي اللَّهِ عَنْهُ.

(المعجم ٨٠) - بَابُ مَا جَاءَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ (التحفة ٥)

٢٨٦٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا يَبِابِ

on him?” They said: “No filth would stay on him.” He said: “That is the parable of the five prayers, Allāh wipes out the sins with them.”

There is something on this topic from Jābir.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(Another chain) with similar in meaning.

أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟ قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا».

وَفِي الْبَابِ عَنْ جَابِرٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ الْقُرَشِيُّ

عَنْ ابْنِ الْهَادِ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب المشي إلى الصلاة تمحي به الخطايا وترفع به الدرجات، ح: ٦٦٧ عن قتيبة والبخاري، ح: ٥٢٨ من حديث يزيد بن عبدالله بن الهاد به * وفي الباب عن جابر [مسلم، ح: ٦٦٨].

Comments:

Minor sins due to which a person’s heart does not get rusty and black remain forgiven because of prayers. But the major sins owing to which the heart gets black, a prayer of seeking forgiveness and repentance is to be offered sincerely and attentively in order to seek forgiveness, and the supplication concerning repentance and forgiveness are to be made out of sincerity.

Chapter 81. ‘The Parable Of My Ummah Is That Of Rain...’

(المعجم ٨١) - بَابُ [مَثَلِ أُمَّتِي مَثَلُ الْمَطْرِ] (التحفة ٦)

2869. Anas narrated that the Messenger of Allāh ﷺ said: “The parable of my *Ummah* is that of a rain; it is not known if its beginning is better or its end.” (*Da’if*)

[He said:] There are narrations on this topic from ‘Ammār, ‘Abdullāh bin ‘Amr, and Ibn ‘Umar. This *Hadīth* is *Hasan Gharīb* from this route. It has been related that ‘Abdur-Raḥmān bin Mahdī considered Ḥammād bin Yaḥyā Al-Abahḥ reliable, and that he would say: “He is among our *Shaikh*.”

٢٨٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ يَحْيَى الْأَبْحَعُ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ أُمَّتِي مَثَلُ الْمَطْرِ لَا يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَمَّارٍ وَعَبْدِ اللَّهِ ابْنِ عَمْرٍو وَابْنِ عُمَرَ. وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَيُرْوَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ أَنَّهُ كَانَ يَثْبُتُ حَمَّادَ بْنَ يَحْيَى الْأَبْحَعِ، وَكَانَ يَقُولُ هُوَ مِنْ شُيُوخِنَا.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٣٠/٣ من حديث حماد بن يحيى به وضعفه الجمهور وللحديث شواهد ضعيفة عند البزار والطبراني في الأوسط وغيرهما (انظر مجمع الزوائد: ٦٨/١٠ وغيره) * وفي الباب عن عمار [البزار (كشف الأستار): ٣/٣١٩، ٣٢٠، ح: ٢٨٤٣] وصححه ابن حبان، ح: ٣٠٧ وله طريق آخر عند أحمد: ٣١٩/٤ وعبدالله بن عمرو بن عمر [الطبراني، مجمع الزوائد: ٦٨/١٠].

Chapter 82. What Has Been Related About The Parable Of The Son Of Ādam, His Lifespan And His Wealth

(المعجم ٨٢) - بَابُ مَا جَاءَ [فِي] مَثَلِ
ابْنِ آدَمَ وَأَجَلِهِ وَأَمَلِهِ (التحفة ٧)

2870. ‘Abdullāh bin Buraidah narrated from his father that the Prophet ﷺ said: “Do you know what the parable of this and this is?” – and he tossed two pebbles. They said: “Allāh and His Messenger ﷺ know better.” He said: “This (the farther) one is the hope, and this closer) one is death.” (*Hasan*)

٢٨٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا بَشِيرُ بْنُ
المُهَاجِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ
قَالَ: قَالَ النَّبِيُّ ﷺ: «هَلْ تَذَرُونَ مَا مَثَلُ
هَذِهِ وَهَذِهِ؟ وَرَمَى بِحَصَايَيْنِ». قَالُوا: اللَّهُ
وَرَسُولُهُ أَعْلَمُ. قَالَ: «هُذَاكَ الْأَمَلُ وَهُذَاكَ
الْأَجَلُ».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] * بشير بن المهاجر: حسن الحديث (تسهيل الحاجة، ح: ٣٧٨١).

Comments:

A person determines long-lasting desires and wishes, which have no possibility to be fulfilled in his life. While carrying wishes and desires in his heart, he leaves for the next life.

2871. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Your period in comparison to the periods of the previous nations, is like the period between *Ṣalāt Al-‘Aṣr* until sunset. And you are in comparison to the Jews and the Christians, like a man who employed some workers and he said: ‘Who will work for me until midday for a *Qirāṭ* each?’ So the

٢٨٧١ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى
الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ
عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «إِنَّمَا أَجَلُكُمْ فِيمَا خَلَا مِنْ
الْأُمَّمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى مَعَارِبِ
الشَّمْسِ، وَإِنَّمَا مَثَلُكُمْ وَمَثَلُ الْيَهُودِ
وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عُمَّالًا، فَقَالَ: مَنْ

Jews worked for half a day for a *Qirāṭ* each. Then he said: 'Who will work for me from the middle of the day until *Ṣalāt Al-'Aṣr* for a *Qirāṭ* each?' So the Christians worked for a *Qirāṭ* each. Then it is you who are doing the work from *Ṣalāt Al-'Aṣr* until the setting of the sun for two *Qirāṭs* each. So the Jews and the Christians got angry and said: 'We did more work but were given less?' So He (Allāh) says: 'Have I wronged you in any of your rights?' They said: 'No.' He says: 'Then it is my blessing that I give to whomever I wish.'" (*Ṣaḥīḥ*)

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، الإجارة، باب الإجارة إلى صلاة العصر، ح: ٢٢٦٩ من حديث

مالك به.

Comments:

The Nation of Muḥammad ﷺ is the last nation. As the time from 'Aṣr prayer until the setting of the sun is the last part of the day, and the workers working in the last part of the day get more wages; the ages of this nation, individually and personally, are short comparing to the earlier generations. As the time from 'Aṣr until evening is less than the first two times, likewise the practising deeds of this nation are not hard and difficult, as it was hard and difficult for the previous generations.

2872. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "People are but like a hundred camels, a man can not find a mount (suitable to ride upon) among them." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

يَعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ فَعَمِلَتِ الْيَهُودُ عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ، فَعَمِلَتِ النَّصَارَى عَلَى قِيرَاطٍ قِيرَاطٍ، ثُمَّ أَنْتُمْ تَعْمَلُونَ مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغَارِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ، فَعَضَبَتِ الْيَهُودُ وَالنَّصَارَى وَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَأَقَلُّ عَطَاءً؟ فَقَالَ: هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا، قَالُوا: لَا، قَالَ: فَإِنَّهُ فَضَّلِي أَوْتِيهِ مَنْ أَشَاءُ.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٢٨٧٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وَعَبِيدُ بْنُ وَائِلٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا النَّاسُ كِكَابِلٍ مِائَةٌ لَا يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب قوله ﷺ: "الناس كإبل مائة لا تجد فيها راحلة"، ح: ٢٥٤٧ من حديث عبدالرزاق به ورواه البخاري، ح: ٦٤٩٨ من حديث الزهري وهو في مصنف عبدالرزاق، ح: ٢٠٤٤٧.

Comments:

Rāhīlah is a female camel which is young, strong and can be used for riding; there are very few among the people who have all the best characteristics, so a person for company, friendship and trust should be selected carefully; behold, if a person keeps looking for someone who is with the most perfect character, then he cannot live with any person.

2873. (Another route) from Az-Zuhrī with this chain, and it is similar, but he said: “You can not find a mount among them.” – from Sālim, from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “People are but like one hundred camels, you can not find a mount among them – or he said – you can not find but one mount among them.” (*Ṣaḥīḥ*)

٢٨٧٣ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ
الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ
الرُّهْرِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَقَالَ: «لَا تَجِدُ
فِيهَا رَاحِلَةً» عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا النَّاسُ كَأَيْلٍ مِائَةٍ
لَا تَجِدُ فِيهَا رَاحِلَةً أَوْ [قَالَ:] لَا تَجِدُ فِيهَا
إِلَّا رَاحِلَةً».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

The Prophet lit the candle of Religion and the *Shari’ah* so that the people may walk in its light and be protected from the Fire of the Hereafter. But the people, opposing the *Shari’ah* by following their lust and desires, contrary to the Prophet’s hard work, are preparing for their own destruction and devastation.

2874. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The parable of myself and that of my *Ummah* is that of a man who kindled a fire, and the flies and moths began flying into it – and I am trying to prevent you from diving into it.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. [And it has been reported through other routes].

٢٨٧٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
الْمُغْبِرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ
اسْتَوْقَدَ نَارًا فَجَعَلَتِ الدَّوَابُّ وَالْفَرَاشُ يَقَعْنَ
فِيهَا وَأَنَا آخِذٌ بِحُجْرَتِكُمْ وَأَنْتُمْ تَقْحَمُونَ فِيهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ [وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ].

تخريج: متفق عليه، وأخرجه مسلم، الفضائل، باب شفقتة ﷺ على أمته، ومبالغته في تحذيرهم مما يضرهم، ح: ٢٢٨٤ عن قتيبه والبخاري، ح: ٣٤٢٦ من حديث أبي الزناد به.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

42. The Chapters On Virtues Of The Qur'an From The Messenger Of Allāh ﷺ

(المعجم ٤٢) - أَبْوَابُ فَضَائِلِ

الْقُرْآنِ عَنِ رَسُولِ اللَّهِ ﷺ (التحفة ٣٨)

Chapter 1. What Has Been Related About The Virtues Of *Fātiḥatil-Kitāb* (*Sūrat Al-Fātiḥah*)

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ

فَاتِحَةِ الْكِتَابِ (التحفة ١)

2875. Abū Hurairah narrated that the Messenger of Allāh ﷺ came out to Ubayy bin Ka'b, and the Messenger of Allāh ﷺ said: "O Ubayy!" And he was performing *Ṣalāt*, so Ubayy turned around but he did not respond to him, so Ubayy finished his *Ṣalāt* quickly. Then he turned to the Messenger of Allāh ﷺ and said: '*As-Salāmu 'Alaikum*, O Messenger of Allāh!' The Messenger of Allāh ﷺ said: '*Wa 'Alaikum As-Salām* - what prevented you from responding to me when I called you Ubayy?' He said: 'O Messenger of Allāh! I was performing *Ṣalāt*.' So he said: 'Do you not find among what Allāh revealed to me: Respond to Allāh and to the Messenger when they call you to what gives you life?' He said: 'Of course, I shall not repeat that, if Allāh wills.' He said: 'Would you like for me to teach you a *Sūrah* the likes of which has neither been revealed in the *Tawrah*, nor the *Injil*, nor the

٢٨٧٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى أَبِي أُبَيِّ بْنِ كَعْبٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أُبَيُّ» - وَهُوَ يُصَلِّي - فَانْتَمَتْ أُبَيٌّ فَلَمْ يُجِبْهُ، وَصَلَّى أُبَيٌّ فَحَقَفَ. ثُمَّ انْصَرَفَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ السَّلَامُ مَا مَنَعَكَ يَا أُبَيُّ أَنْ تُجِيبَنِي إِذْ دَعَوْتُكَ؟» فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ فِي الصَّلَاةِ، قَالَ: «أَفَلَمْ تَجِدْ فِيمَا أَوْحَى اللَّهُ إِلَيَّ أَنْ: ﴿أَسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾» قَالَ: بَلَى وَلَا أَعُودُ إِنْ شَاءَ اللَّهُ. قَالَ: «أَتُحِبُّ أَنْ أَعْلَمَكَ سُورَةً لَمْ يُنَزَّلْ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْآنِ مِثْلُهَا؟» قَالَ: نَعَمْ، يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ تَقْرَأُ فِي الصَّلَاةِ؟» قَالَ: فَقَرَأْتُ أُمَّ الْقُرْآنِ، فَقَالَ رَسُولُ

Zabūr, nor in the entire Qur'ān?" He said: 'Yes, O Messenger of Allāh!' The Messenger of Allāh ﷺ said: 'What do you recite in your *Ṣalāt*?' He said: 'I recite *Umm Al-Qur'ān*.' So the Messenger of Allāh ﷺ said: 'By the One in Whose Hand is my soul! The like of it has neither been revealed in the *Tawrah*, nor the *Injil* nor the *Zabūr*, nor in the *Furqān*. It is the seven oft-repeated, and the Magnificent Qur'ān which I was given.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Anas bin Mālik [and also from Abū Sa'eed bin Al-Mu'allā].

اللَّهُ ﷻ: «وَالَّذِي نَفْسِي بِيَدِهِ مَا أُنزِلَتْ فِي التَّوْرَةِ، وَلَا فِي الْإِنْجِيلِ، وَلَا فِي الزَّبُورِ، وَلَا فِي الْفُرْقَانِ مِثْلَهَا. وَإِنَّهَا سَبْعٌ مِنَ الْمَثَانِي، وَالْقُرْآنَ الْعَظِيمَ الَّذِي أُعْطِيْتُهُ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ [وَفِيهِ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى].

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢/٣٥٧ من حديث العلاء به وصححه ابن خزيمة، ح: ١/٢٥٢، ح: ٥٠٠، ٥٠١، ٨٦١ وابن حبان، ح: ١٧١٤ والحاكم على شرط مسلم: ٢/٢٥٨، ١/٥٥٧ ووافقه الذهبي * وفي الباب عن أنس بن مالك [النسائي في عمل اليوم والليلة، ح: ٧٢٣ وابن حبان، ح: ١٧١٣ والحاكم: ١/٥٦٠] وأبي سعيد بن المعلى [البخاري، ح: ٤٤٧٤].

Comments:

It is proven through this *Ḥadīth*:

1. The saying of the Messenger of Allāh ﷺ is the revival of the life and makes the life delightful and joyful; it should be accepted wholeheartedly, warmly and actively without making any excuse or apology.
2. *Sūrat Al-Fāṭīḥah* is the foundation of the Qur'ān and it consists of all the subjects of it.

Chapter 2. What Has Been Related About *Sūrat Al-Baqarah* And *Āyat Al-Kursī*

2876. Abū Hurairah narrated: "The Messenger of Allāh ﷺ sent an expedition force [comprised] of many, and he asked each what he could recite, so each one of them mentioned what he could recite – meaning what he had memorized

(المعجم ٢) - بَابُ مَا جَاءَ فِي سُورَةِ الْبَقَرَةِ وَآيَةِ الْكُرْسِيِّ (التحفة ٢)

٢٨٧٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ [الْحُلَوَانِيُّ] أَبُو أُسَامَةَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ ابْنُ جَعْفَرٍ عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ عَطَاءِ مَوْلَى أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ

of the Qur'an. He came to one of the youngest men among them and said: 'What have you memorized O so-and-so?' He said: 'I memorized this and that and *Sūrat Al-Baqarah*.' He said: 'You memorized *Sūrat Al-Baqarah*?' He said: 'Yes.' He said: 'Then go, for you are their commander.' A man among their chief said: 'By Allāh [O Messenger of Allāh!] Nothing prevented me from learning *Sūrat Al-Baqarah* except fearing that I would not be able to stand with (in voluntary night prayer).' The Messenger of Allāh ﷺ said: 'Learn the Qur'an to recite it, for indeed the parable of the Qur'an for the one who recites it and stands with it (in prayer) is that of a bag full of musk whose scent fills the air all around. And the parable of the one who learns it then sleeps while it is in his memory is that of a bag containing musk that is tied shut.'" (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*. [Al-Laith bin Sa'd] reported similar to this *Hadīth* from Sa'eed Al-Maqburī, from 'Aṭā' the freed slave of Abū Aḥmad from the Prophet ﷺ in *Mursal* form.

(Another chain) from 'Aṭā' the freed slave of Abū Aḥmad, from the Prophet ﷺ in *Mursal* form and it is similar in meaning, and he did not mention: "From Abū Hurairah" in it. There is something on this topic from Ubayy bin Ka'b.

رَسُولُ اللَّهِ ﷺ بَعَثَنَا وَهُمْ [ذَوُوا] عَدَدٍ فَاسْتَفَرَّاهُمْ فَاسْتَفَرَّ كُلُّ رَجُلٍ مِنْهُمْ - يَعْنِي مَا مَعَهُ مِنَ الْقُرْآنِ - فَأَتَى عَلَيَّ رَجُلٌ مِنْهُمْ مِنْ أَحَدِيهِمْ سَيِّئًا، فَقَالَ: «مَا مَعَكَ يَا فُلَانٌ؟» فَقَالَ: مَعِيَ كَذَا وَكَذَا وَسُورَةُ الْبَقَرَةِ، فَقَالَ: «أَمَعَكَ سُورَةُ الْبَقَرَةِ؟» [فَلَقَالَ: نَعَمْ، قَالَ: «فَمَا ذَهَبَ فَأَنْتَ أَمِيرُهُمْ»، فَقَالَ رَجُلٌ مِنْ أَشْرَافِهِمْ: وَاللَّهِ [يَا رَسُولَ اللَّهِ] مَا مَنَعَنِي أَنْ أَتَعَلَّمَ سُورَةَ الْبَقَرَةِ إِلَّا خَشْيَةَ أَنْ لَا أَقُومَ بِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَعَلَّمُوا الْقُرْآنَ، فَاقْرَأُوهُ فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ قَرَأَهُ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكًَا يَبُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أَوْكِيَ عَلَى مِسْكِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَى هَذَا الْحَدِيثَ [الَلَيْثُ بْنُ سَعْدٍ] عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عَطَاءِ مَوْلَى أَبِي أَحْمَدَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا نَحْوَهُ.

حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عَطَاءِ مَوْلَى أَبِي أَحْمَدَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا نَحْوَهُ بِمَعْنَاهُ، وَلَمْ يَذْكُرْ فِيهِ، عَنْ أَبِي هُرَيْرَةَ. وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب فضل من تعلم القرآن وعلمه، ح: ٢١٧

من حديث أبي أسامة به وصححه ابن خزيمة: ٥/٣، ح: ١٥٠٩، وابن حبان، ح: ١٧٨٩، والحاكم على شرط الشيخين: ١/٤٤٣، ووافقه الذهبي * وفي الباب عن أبي بن كعب [مسلم، ح: ٨١٠].

Comments:

Learning the words of the Qur'an and its meaning, reading and reciting it, reciting it in the night prayer (*Tahajjud*) and to act upon it is like filling fragrance into one's heart and mind with such a musk, that a person's own heart and mind gets fragranced, and the person's behavior, character and manners and his surrounding reflect this.

2877. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Do not turn your houses into graves. Indeed *Ash-Shaitān* does not enter the house in which *Sūrat Al-Baqarah* is recited." (*Ṣaḥīḥ*)

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٢٨٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، وَإِنَّ الْبَيْتَ الَّذِي
تُقْرَأُ الْبَقْرَةُ فِيهِ لَا يَدْخُلُهُ الشَّيْطَانُ».
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب استحباب صلاة النافلة في بيته وجوازها في المسجد وسواء في هذا الرتبة وغيرها... إلخ، ح: ٧٨٠ من حديث سهيل به.

Comments:

The dead in the graveyard do not make any remembrance, recitation of the Qur'an or any other deed, due to which the atmosphere of the graveyards remains deprived of the effects of remembrance, recitation and of their blessings; likewise the human must not turn their homes into graveyards and make themselves like the dead.

2878. Abū Hurairah narrated that the Messenger of Allāh ﷺ: "For everything there is a hump (pinnacle) and the hump (pinnacle) of the Qur'an is *Sūrat Al-Baqarah*, in it there is an *Āyah* which is the master of the *Āyāt* in the Qur'an; [it is] *Āyat Al-Kursi*." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of *Hakīm bin Jubair*. *Shu'bah* criticized him and graded him weak.

٢٨٧٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا
حُسَيْنُ الْجَعْفِيُّ عَنْ زَائِدَةَ، عَنْ حَكِيمِ بْنِ
جُبَيْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ
سَنَامَ الْقُرْآنِ سُورَةُ الْبَقْرَةِ، وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ
آيِ الْقُرْآنِ [هِيَ] آيَةُ الْكُرْسِيِّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
تَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَكِيمِ بْنِ جُبَيْرٍ. وَقَدْ
تَكَلَّمَ فِيهِ شُعْبَةُ وَضَعَفَهُ.

تخریج: [إسناده ضعيف] وأخرجه الحميدي، ح: ٩٩٤ من حديث حكيم بن جبیر به وصححه الحاكم: ٥٦٠/١، ٥٦١، ٢٥٩/٢ ووافقه الذهبي * حكيم بن جبیر: ضعيف وحديث: "لكل شيء سنام وإن سنام القرآن سورة البقرة" حسن، له شواهد عند الحاكم: ٥٦١/١ وغيره

وصححه الحاكم ووافقه الذهبي، وفي صحيح: "هي أعظم آية في القرآن" وحديث: "سيدة آي القرآن...". وله شواهد ضعيفة عند البيهقي (شعب الإيمان: ٤٥٩/٢، ح: ٢٣٩٧) وغيره.

Comments:

Sūrat Al-Baqarah is the longest *Sūrah* of the Qur'an. The fundamental rules, beliefs and the principles of the *Shari'ah* mentioned in this *Sūrah* are not found in any other *Sūrah* of the Qur'an with such detail; due to this speciality and distinction this *Sūrat* has been placed, after *Sūrat Al-Fātihah* which is the foundation of Qur'an. Also because of this distinction it is named the Hump of the Qur'an.

2879. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever recites *Hā Mim Al-Mu'min* – up to – To Him is the return^[1] and *Āyat Al-Kursī* when he reaches (gets up in) the morning, he will be protected by them until the evening. And whoever recites them when he reaches the evening, he will be protected by them until the morning." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. Some of the people of knowledge criticized 'Abdur-Raḥmān bin Abī Bakr bin Abī Mulaikah Al-Mulaikī (a narrator in the chain) due to his memory. [Zuwārah bin Muṣ'ab is Ibn 'Abdur-Raḥmān bin 'Awf, and he is the grandfather of Abū Muṣ'ab Al-Madanī].

٢٨٧٩ - حَدَّثَنَا يَحْيَى بْنُ الْمُغِيرَةَ أَبُو سَلَمَةَ الْمَخْزُومِيُّ الْمَدَنِيُّ: حَدَّثَنَا بْنُ أَبِي فُذَيْكٍ عَنْ عَبْدِ الرَّحْمَنِ [بْنِ أَبِي بَكْرٍ] الْمُلَيْكِيِّ عَنْ زُرَّارَةَ بْنِ مُضَعَبٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ حَمَّ الْمُؤْمِنِ إِلَى الْإِيْتِهِ الْمَصْدُورِ» [عافر: ١-٣] وَآيَةَ الْكُرْسِيِّ حِينَ يُضْبِحُ، حُفِظَ بِهِمَا حَتَّى يُمْسِيَ، وَمَنْ قَرَأَهُمَا حِينَ يُمْسِي حُفِظَ بِهِمَا حَتَّى يُضْبِحَ».

[قال أبو عيسى:] هذا حديث غريب. وقد تكلم بعض أهل العلم في عبد الرحمن بن أبي بكر بن أبي مليكة المليكى من قبل حفظه [وزرارة بن مضعب هو ابن عبد الرحمن بن عوف وهو جد أبي مضعب المدني].

تخریج: [إسناده ضعيف] وأخرجه الدارمي، ح: ٣٣٨٩ من حديث عبد الرحمن المليكي به * عبد الرحمن المليكي: ضعيف.

Comments:

In the first three Verses of *Sūrah*, '*Hā Mim Al-Mu'min*', the Attributes of Allāh Almighty are mentioned, and the case of *Āyat Al-Kursī* is the same; Allāh Almighty granted quality and speciality to these Verses, that if a person follows the torch of the great qualities and contemplates on the meaning and

[1] *Ghāfir* 40:3.

messages of these verses, then the attack of Satan on this person will never prove effective, and he will be preserved from satanic doubts and illusions.

Chapter 3. The *Hadīth* Of Abū Ayyūb Regarding The Ghoul

2880. ‘Abdur-Raḥmān bin Abī Lailā narrated that Abū Ayyūb Al-Anṣārī had a store house in which he kept dates. A ghoul would come and take from it, so he complained about that to the Prophet ﷺ. So he said: “Go, and when you see her say: ‘In the Name of Allāh, answer to the Messenger of Allāh ﷺ.’” He said: “So I caught her, and she swore that she would not return, so I released her.” He went to the Prophet ﷺ and he said: “What did your captive do?” He said: “She swore not to return.” He said: “She has lied, and she will come again to lie.” He said: “I caught her another time and she swore that she would not return, so I released her, and went to the Prophet ﷺ.” He said: “What did your captive do?” He said: “She swore that she would not return.” So he said: “She lied and she will come again to lie.” So he caught her and said: “I shall not let you go until you accompany me to the Prophet ﷺ.” She said: “I shall tell you something: If you recite *Āyat Al-Kursī* in your home, then no *Shaitān*, nor any other shall come near you.” So he went to the Prophet ﷺ and he said: “What did your captive do?” He said: “I informed him of what she said, and he said: ‘She told the truth and she

(المعجم ٣) - بَابُ [حَدِيثِ أَبِي أَيُّوبَ فِي الْعُؤْلِ . . .] (التحفة ٣)

٢٨٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَخِيهِ [عَيْسَى]، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ: أَنَّهُ كَانَتْ لَهُ سَهْوَةٌ فِيهَا تَمْرٌ، فَكَانَتْ تَجِيءُ الْعُؤْلُ، فَتَأْخُذُ مِنْهُ، فَشَكَى ذَلِكَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «أَذْهَبْ [فَإِذَا رَأَيْتَهَا فَقُلْ: بِسْمِ اللَّهِ أَجِيبِي رَسُولَ اللَّهِ ﷺ]»، قَالَ: فَأَخَذَهَا فَحَلَفْتُ أَنْ لَا تَعُودَ فَأَرْسَلَهَا، فَجَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: «مَا فَعَلَ أُسَيْرُكَ؟» قَالَ: حَلَفْتُ أَنْ لَا تَعُودَ قَالَ: «كَذَبْتَ وَهِيَ مُعَاوِدَةٌ لِلْكَذِبِ»، قَالَ: فَأَخَذَهَا مَرَّةً أُخْرَى، فَحَلَفْتُ أَنْ لَا تَعُودَ، فَأَرْسَلَهَا فَجَاءَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «مَا فَعَلَ أُسَيْرُكَ؟» قَالَ: فَحَلَفْتُ أَنْ لَا تَعُودَ، فَقَالَ: «كَذَبْتَ، وَهِيَ مُعَاوِدَةٌ لِلْكَذِبِ». فَأَخَذَهَا فَقَالَ: «مَا أَنَا بِتَارِكِكَ، حَتَّى أَذْهَبَ بِكَ إِلَى النَّبِيِّ ﷺ»، فَقَالَتْ: إِنِّي ذَاكِرَةٌ لَكَ شَيْئًا، آيَةُ الْكُرْسِيِّ اقْرَأْهَا فِي بَيْتِكَ، فَلَا يَقْرُبُكَ شَيْطَانٌ، وَلَا غَيْرُهُ، [قَالَ:] فَجَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: «مَا فَعَلَ أُسَيْرُكَ؟» قَالَ: فَأَخْبَرَهُ بِمَا قَالَتْ. قَالَ: «صَدَقَتْ وَهِيَ كَذُوبٌ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

is a continuous liar.” (Hasan)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

تخريج: [حسن] وأخرجه أحمد: ٤٢٣/٥ عن أبي أحمد به وسنده ضعيف وللحديث شواهد عند البخاري، ح: ٢٣١١ والبيهقي في دلائل النبوة: ١٠٩/٧-١١١ وغيرهما * وفي الباب عن أبي ابن كعب [البيهقي في دلائل النبوة: ١٠٩/٧].

Comments:

This *Hadīth* proves, and the *Hadīth* of Abū Hurairah also supports it, that the regular recitation of *Āyat Al-Kursī* in the house is a means of protection and refuge against the Satan, it should be recited regularly.

Chapter 4. What Has Been Related About The End Of *Sūrat Al-Baqarah*

(المعجم ٤) - بَابُ مَا جَاءَ فِي آخِرِ
سُورَةِ الْبَقَرَةِ (التحفة ٤)

2881. Abū Mas'ūd Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: “Whoever recites the last two *Āyāt* of *Sūrat Al-Baqarah* during the night, they shall suffice him.” (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

٢٨٨١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنُصُورِ بْنِ الْمُعْتَمِرِ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل القرآن، باب فضل سورة البقرة، ح: ٥٠٠٩

من حديث منصور ومسلم، ح: ٨٠٨ من حديث إبراهيم به.

Comments:

These Verses have concise mention of beliefs, creed and good deeds, therefore bearing in mind their reflection and meaning is such a great source of goodness and blessings, that because of regular reading of these Verses a person escapes the evils of Satan.

2882. An-Nu'mān bin Baṣhīr narrated that the Prophet ﷺ said: “Indeed Allāh wrote in a book two thousand years before He created the heavens and the earth, and He sent down two *Āyāt* from it to end *Sūrat Al-Baqarah* with. If they are recited for three nights in a home,

٢٨٨٢ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَشْعَثِ بْنِ عَبْدِ الرَّحْمَنِ الْجَرَمِيِّ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الْجَرَمِيِّ، عَنْ الثُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ

no *Shaitān* shall come near it.”
(*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is
[*Hasan*] *Gharīb*.

اللَّهُ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ
وَالْأَرْضَ بِالْقَمِيِّ عَامٍ أَنْزَلَ مِنْهُ آيَاتٍ خَتَمَ بِهِمَا
سُورَةَ الْبَقَرَةِ، وَلَا يُقْرَأُ فِي دَارٍ ثَلَاثَ لَيَالٍ
فَيَقْرُبَهَا شَيْطَانٌ.»

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٩٦٧ من حديث حماد
ابن سلمة به وصححه ابن حبان، ح: ١٧٢٦ والحاكم: ٥٦٢/١، ٢٦٠/٢ ووافقه الذهبي وللحديث
علة غير قاذحة.

Chapter 5. What Has Been Related About *Sūrat Āl 'Imrān*

(المعجم ٥) - بَابُ مَا جَاءَ فِي سُورَةِ
آلِ عِمْرَانَ (التحفة ٥)

2883. An-Nawwās bin Sam'ān narrated that the Prophet ﷺ said: "The Qur'an shall come, and its people who acted according to it in the world. *Sūrat Al-Baqarah* and *Āl 'Imrān* shall be in front of it." An-Nawwās said: "The Messenger of Allāh ﷺ stated three parables about them which I have not since forgotten, he said: "They will come as if they are two shades between which there is illumination, or as if they are two shady clouds, or as if they are shadows of lines of birds arguing on behalf of their people." (*Sahīh*)

There is something on this topic from Buraidah and Abū Umāmah.

[Abū 'Eīsā said:] This *Hadīth* is
Hasan Gharīb [from this route].

According to the people of knowledge, the meaning of this *Hadīth* is that the rewards of having recited them shall come. This is how some of the people of knowledge explained this *Hadīth*

٢٨٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا هِشَامُ بْنُ إِسْمَاعِيلَ أَبُو عَبْدِ الْمَلِكِ
الْعَطَّارُ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ: حَدَّثَنَا
إِبْرَاهِيمُ بْنُ سُلَيْمَانَ عَنِ الْوَلِيدِ بْنِ عَبْدِ
الرَّحْمَنِ أَنَّهُ حَدَّثَهُمْ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ
نَوَاسِ بْنِ سَمْعَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَأْتِي
الْقُرْآنُ، وَأَهْلُهُ الَّذِينَ يَعْمَلُونَ بِهِ فِي الدُّنْيَا،
تَقْدُمُهُ سُورَةُ الْبَقَرَةِ، وَآلِ عِمْرَانَ»، قَالَ
نَوَاسٌ: وَضَرَبَ لَهُمَا رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ
أَمْثَالٍ مَا نَسِيْتُهُنَّ بَعْدُ. قَالَ: «يَأْتِيَانِ كَأَنْهُمَا
غَيَابَتَانِ وَبَيْنَهُمَا شَرْقٌ، أَوْ كَأَنْهُمَا عَمَامَتَانِ
سَوْدَاوَانِ، أَوْ كَأَنْهُمَا ظِلَّةٌ مِنْ طَيْرٍ صَوَافٍ
تُجَادِلَانِ عَنْ صَاحِبَيْهِمَا.»

وفي الباب عن بُرَيْدَةَ وَأَبِي أَمَامَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ [مِنْ هَذَا الْوَجْهِ] وَمَعْنَى هَذَا الْحَدِيثِ
عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ يَجِيءُ ثَوَابُ قِرَاءَتِهِ. كَذَا

and similar *Ahādith* regarding the coming of the rewards for reciting the Qur'an. And in the *Hadith* of An-Nawwās bin Sam'an from the Prophet ﷺ is what proves what they explained since the Prophet ﷺ said: "And its people who acted according to it in the world." So in this there is proof that it refers to the coming of the reward for the actions.'

فَسَرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ، وَمَا يُشْبِهُهُ هَذَا مِنَ الْأَحَادِيثِ أَنَّهُ يَجِيءُ ثَوَابُ قِرَاءَةِ الْقُرْآنِ. وَفِي حَدِيثِ نَوَاسِ بْنِ سَمْعَانَ عَنِ النَّبِيِّ ﷺ مَا يَدُلُّ عَلَى مَا فَسَّرُوا إِذْ قَالَ النَّبِيُّ ﷺ: «وَأَهْلُهُ الَّذِينَ يَعْمَلُونَ بِهِ فِي الدُّنْيَا». فَفِي هَذَا دَلَالَةٌ أَنَّهُ يَجِيءُ ثَوَابُ الْعَمَلِ.

تخریج: [صحیح] وأخرجه مسلم، صلاة المسافرين، باب فضل قراءة القرآن وسورة البقرة، ح: ۸۰۵ من حديث الوليد بن عبد الرحمن به * وفي الباب عن بريدة [أحمد: ۳۴۸/۵ والدارمي، ح: ۳۳۹۴] وأبي أمامة [مسلم، ح: ۸۰۴].

Comments:

According to this *Hadith*, these particular two *Sūrah* will argue in favor of a person and defend him and get their reward for reciting them; they also have the distinction and quality that on the Day of Judgement, when a person will be in extreme need of shade, the reward for reciting these two *Sūrah* will provide shade in the form of a canopy, cloud or like the wings of the birds to those who acted accordingly.

2884. 'Abdullāh bin Mas'ūd said: "Allāh has not created in the heavens nor in the earth what is more magnificent than *Āyat Al-Kursī*." Sufyān said: "Because *Āyat Al-Kursī* is the Speech of Allāh, and Allāh's Speech is greater than Allāh's creation of the heavens and the earth." (*Ṣaḥīh*)

۲۸۸۴ - وَأَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ فِي تَفْسِيرِ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: مَا خَلَقَ اللَّهُ مِنْ سَمَاءٍ، وَلَا أَرْضٍ أَعْظَمَ مِنْ آيَةِ الْكُرْسِيِّ. قَالَ سُفْيَانُ: لِأَنَّ آيَةَ الْكُرْسِيِّ هُوَ كَلَامُ اللَّهِ وَكَلَامُ اللَّهِ أَعْظَمُ مِنْ خَلْقِ اللَّهِ مِنَ السَّمَاءِ وَالْأَرْضِ.

تخریج: [إسناده صحیح].

Comments:

Āyat Al-Kursī consists of the Fundamental and Principle Attributes from among the Names and Attributes of Allāh Almighty, like: Life, Authority, the Sustainer of the Universe, Oneness, Intention and Knowledge. And there is no comparison between the Creator and the creation.

Chapter 6. What Has Been Related About [The Virtue] Of *Sūrat Al-Kahf*

2885. Abū Ishāq narrated hearing Al-Barā' say: "There was a man reciting [*Sūrat*] *Al-Kahf* when he saw his riding animal stamping his feet, so he looked and there was something like a shadow or cloud, so he went to the Messenger of Allāh ﷺ and mentioned that to him. The Prophet ﷺ said: "That was the tranquility which descends with the Qur'an, or descends because of the Qur'an." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. There is something on this topic from Usaid bin Ḥudair.

تخریج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب نزول السكينة لقراءة القرآن، ح: ۷۹۵ من حديث أبي داود الطيالسي والبخاري، ح: ۳۶۱۴ من حديث شعبة به وهو في مسند الطيالسي، ح: ۷۱۴ * وفي الباب عن أسيد بن حضير [البخاري، ح: ۵۰۱۸ ومسلم، ح: ۷۹۶].

Comments:

It is known from this *Hadīth* that the recitation of the Qur'an brings down the tranquility and peace from Allāh Almighty, and sometimes this tranquility appears in a visible form.

2886. Abū Ad-Dardā' narrated that the Prophet ﷺ said: "Whoever recites three *Āyāt* from the beginning of *Al-Kahf* he is protected from the turmoil of the *Dajjāl*."^[1] (*Ṣaḥīḥ*)

(Another route) with this chain and similar in meaning.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٦) - بَابُ مَا جَاءَ فِي [فَضْلِ] سُورَةِ الْكَهْفِ (التحفة ٦)

٢٨٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبِرَاءَ يَقُولُ: يَتِيمًا رَجُلٌ يَقْرَأُ [سُورَةَ] الْكَهْفِ إِذْ رَأَى دَابَّةً تَرْكُضُ فَظَنَرَ، فَإِذَا مِثْلُ الْعُمَامَةِ أَوْ السَّحَابَةِ فَأَتَى رَسُولَ اللَّهِ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ النَّبِيُّ ﷺ: «تِلْكَ السَّكِينَةُ نَزَلَتْ مَعَ الْقُرْآنِ أَوْ نَزَلَتْ عَلَى الْقُرْآنِ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ أَسِيدِ بْنِ حُضَيْرٍ.

٢٨٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ». قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ:

[1] Meaning it contains something which does not belong—either in its wording or its chain of narration—while the narrators are truthful or trustworthy, for the correct wording see *Muslim* no. 1883 where it is "ten" instead of "three".

أَخْبَرَنِي أَبِي عَنْ قَتَادَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [شاذ] ورواه مسلم، صلاة المسافرين، باب فضل سورة الكهف وآية الكرسي، ح: ٨٠٩ عن محمد بن بشار به بلفظ: "من حفظ عشر آيات... إلخ" وهو الصواب * اختلف الرواة في قولهم: "في أول سورة الكهف وفي آخر سورة الكهف وهو الراجح".

Comments:

The power of the Dajjāl (antichrist) will be temporary and perishable, it will not have stability and steadiness, his anger will be unsustainable and his favor will be for short term. He who bears in mind consciously the meanings and the objectives of the first ten or last ten Verses of *Sūrat Al-Kahf*, and he memorises them; due to their good and blessings he will remain safe from the tribulations of the *Dajjāl*.

Chapter 7. What Has Been Related About [The Virtue] Of *Yā Sīn*

(المعجم ٧) - بَابُ مَا جَاءَ فِي [فَضْلِ]

يُس (التحفة ٧)

2887. Anas narrated that the Messenger of Allāh ﷺ said: "Indeed for everything there is a heart, and the Qur'an's heart is *Yā Sīn*. Whoever recites *Yā Sīn*, then for its recitation, Allāh writes for him that he recited the Qur'an ten times." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Ḥumaid bin 'Abdur-Raḥmān. And in Al-Baṣrah, they did not know it as a narration from Qatādah except through this route. Hārūn Abū Muḥammad is a *Shaiḥh* who is unknown.

(Another chain) with this.

There is something on this topic from Abū Bakr Aṣ-Ṣiddīq, but the *Hadīth* of Abū Bakr is not correct because its chain is weak.

There is something on this topic from Abū Hurairah.

٢٨٨٧ - حَدَّثَنَا قُتَيْبَةُ وَسُفْيَانُ بْنُ وَكَيْعٍ،

قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّوَّاسِيُّ

عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ هَارُونَ أَبِي

مُحَمَّدٍ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ، عَنْ قَتَادَةَ، عَنْ

أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ

شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يُس، وَمَنْ قَرَأَ يُسَ

كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّاتٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حُمَيْدِ بْنِ عَبْدِ

الرَّحْمَنِ. وَبِالْبَصْرَةِ لَا يَعْرِفُونُ مِنْ حَدِيثِ

قَتَادَةَ إِلَّا مِنْ هَذَا الْوَجْهِ. وَهَارُونُ أَبُو مُحَمَّدٍ

شَيْخٌ مَجْهُولٌ.

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى:

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدِ الدَّارِمِيِّ: حَدَّثَنَا قُتَيْبَةُ

عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بِهَذَا.

وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ. وَلَا يَصِحُّ حَدِيثُ أَبِي بَكْرٍ مِنْ قِبَلِ إِسْنَادِهِ وَإِسْنَادُهُ ضَعِيفٌ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

تخریج: [إسناده ضعيف] وأخرجه الدارمي: ٤٥٦/٢، ح: ٣٤١٩ من حديث حميد به * هارون أبو محمد: مجهول (تقريب) * وفي الباب عن أبي بكر الصديق [الحكيم الترمذي كما في تحفة الأحوذى] وأبي هريرة [البيزار (كشف الأستار): ٨٧/٣، ح: ٢٣٠٤].

Comments:

The subjects and contents of the Qur'an may be summed up under three topics: Oneness, Hereafter and the Messenger hood; and these are the principle and fundamental subjects. *Sūrat Al-Fātihah* consists of these, and these subjects have been explained comprehensively in *Sūrat Yāsīn*. This is how it is the heart of the Qur'an, i.e. the extract, abridgement and the spirit.

Chapter 8. What Has Been Related About [The Virtue Of] *Hā Mīm Ad-Dukhān*

(المعجم ٨) - بَابُ مَا جَاءَ فِي [فَضْلِ] حَمِّ الدُّخَانِ (التحفة ٨)

2888. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever recites *Hā Mīm Ad-Dukhān* during the night, in the morning seventy thousand angels seek forgiveness for him.” (*Ḍa'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. 'Umar bin Abī *Khath'am* (a narrator in the chain) was graded weak, Muḥammad said: “He is *Munkar* in *Hadīth*.”

٢٨٨٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ حُبَابٍ عَنْ عُمَرَ بْنِ أَبِي خَنْعَمٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ حَمَّ الدُّخَانِ فِي لَيْلَةٍ أَصْبَحَ يَسْتَغْفِرُ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَعُمَرُ بْنُ أَبِي خَنْعَمٍ يُضَعَّفُ. قَالَ مُحَمَّدٌ: هُوَ مُنْكَرٌ الْحَدِيثِ.

تخریج: [إسناده ضعيف جدًا] وأخرجه ابن عدي: ١٧٢٠/٥ من حديث عمر بن أبي خثعم به وأورده ابن الجوزي في الموضوعات: ٢٤٨/١.

2889. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever recites *Hā Mīm Ad-Dukhān* during Friday night, he

٢٨٨٩ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ هِشَامِ أَبِي الْمُقْدَامِ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ:

shall be forgiven.” (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* [is *Gharīb*] we do not know of it except through this route. Hishām Abū Al-Miqdām was graded weak, and Al-Hasan did not hear from Abū Hurairah. This is what Ayyūb, Yūnus bin 'Ubaid and 'Alī bin Zaid said.

تخریج: [إسناده ضعيف جداً] وأخرجه أبو يعلى، ح: ٦٢٢٤، ٦٢٣٢ من حديث هشام بن زياد أبي المقدم به * هشام أبوالمقدم متروك (تقريب) وله شاهد ضعيف عند الطبراني: ٣١٦/٨، ح: ٨٠٢٦ بلفظ "من قرأ حم الدخان في ليلة الجمعة أو يوم جمعة، بنى الله له بيتاً في الجنة" فيه فضال بن جبير ضعيف.

Chapter 9. What Has Been Related About [The Virtue Of] *Sūrat Al-Mulk*

2890. Ibn 'Abbās narrated: “One of the Companions of the Prophet ﷺ put up a tent upon a grave without knowing that it was a grave. When he realized that it was a person's grave, he recited *Sūrat Al-Mulk* until its completion. Then he went to the Prophet ﷺ and said: ‘O Messenger of Allāh ﷺ [Indeed] I erected my tent without realizing that it was upon a grave. So when I realized there was a person in it I recited *Sūrat Al-Mulk* until its completion.’ So the Prophet ﷺ said: ‘It is a prevention, it is a salvation delivering from the punishment of the grave.’” (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb* from this route, and there is something on this topic from Abū Hurairah.

تخریج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ١٧٥/١٢، ح: ١٢٨٠١ من حديث

قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ حَمَّ الدُّخَانِ فِي لَيْلَةِ الْجُمُعَةِ عُفِّرَ لَهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [غَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَهَشَامٌ أَبُو الْمَقْدَامِ يُضَعَّفُ، وَلَمْ يَسْمَعْ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ، هَكَذَا، قَالَ أَيُّوبُ وَيُونُسُ بْنُ عَبِيدٍ وَعَلِيُّ بْنُ زَيْدٍ.

(المعجم ٩) - بَابُ مَا جَاءَ فِي [فَضْلِ] سُورَةِ الْمُلْكِ (التحفة ٩)

٢٨٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَحْيَى بْنُ عَمْرٍو بْنِ مَالِكِ التُّكْرِييِّ عَنْ أَبِيهِ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ خِبَاءَهُ عَلَى قَبْرِ وَهُوَ لَا يَحْسَبُ أَنَّهُ قَبْرٌ، فَإِذَا فِيهِ قَبْرُ إِنْسَانٍ يَفْرَأُ سُورَةَ الْمُلْكِ حَتَّى خَتَمَهَا، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ [إِنِّي] ضَرَبْتُ خِبَائِي وَأَنَا لَا أَحْسَبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَفْرَأُ سُورَةَ الْمُلْكِ حَتَّى خَتَمَهَا. فَقَالَ النَّبِيُّ ﷺ: «هِيَ الْمَانِعَةُ، هِيَ الْمُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ الْقَبْرِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

محمد بن عبد الملك بن أبي الشوارب والبيهقي في إثبات عذاب القبر (بتحقيقي، ح: ١٤٦) من حديث يحيى بن عمرو بن مالك به وقال: "تفرد به يحيى بن عمرو بن مالك وهو ضعيف" * وفي الباب عن أبي هريرة [انظر الحديث الآتي].

Comments:

The Qur'anic subjects and all the principles of its mission 'Oneness, Messenger hood and Life in the Hereafter' are discussed in *Sūrat Al-Mulk*; and the principle of warning about the Hereafter is overwhelming, due to which the Day of Judgement and its conditions are pictured in this *Sūrah*. Therefore, he who contemplates and reflects upon its subjects and contents, and he bases his life on its principles and fundamentals, he in fact prepares and cares for the Hereafter; so he is safe from the punishment in the grave.

2891. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed there is a *Sūrah* in the Qur'an of thrity *Āyāt*, which intercedes for a man until he is forgiven. It is [*Sūrah*] *Tabārah Alladhī Biyadihil-Mulk*." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

٢٨٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عَبَّاسِ الْجُسَمِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ سُورَةَ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ [سُورَةُ] تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، شهر رمضان، باب: في عدد الآي، ح: ١٤٠٠ وابن ماجه، ح: ٣٧٨٦ من حديث شعبة به وصححه ابن حبان، ح: ١٧٦٦ والحاكم: ٤٩٧/٢، ٤٩٨ ووافقه الذهبي وله شواهد.

2892. Jābir narrated: The Prophet ﷺ would not sleep until he recited *Alif Lām Mīm Tanzīl* and: *Tabārah Alladhī Biyadihil-Mulk*."

This *Ḥadīth* was reported similarly by more than one from Laith bin Abī Sulaim. Mughīrah bin Muslim reported it from Abū Az-Zubair, from Jābir from the Prophet ﷺ and it is similar to this.

Zuhair reported it and said: "I said to Abū Az-Zubair: 'Did you hear Jābir mentioning this *Ḥadīth*?' He said: 'Ṣafwān or Ibn Ṣafwān informed me of it.'" It is as if

٢٨٩٢ - حَدَّثَنَا هُرَيْمُ بْنُ مَسْعَرٍ: حَدَّثَنَا الْفَضِيلُ بْنُ عِيَّاضٍ عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ، أَلَمْ تَنْزِيلًا، وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

هَذَا حَدِيثٌ رَوَاهُ غَيْرٌ وَاحِدٌ عَنْ لَيْثِ بْنِ أَبِي سَلِيمٍ مِثْلَ هَذَا. وَرَوَاهُ مُغِيرَةُ بْنُ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا. وَرَوَى زُهَيْرٌ قَالَ: قُلْتُ لِأَبِي الزُّبَيْرِ سَمِعْتُ مِنْ جَابِرٍ يَذْكُرُ هَذَا الْحَدِيثَ؟ فَقَالَ أَبُو الزُّبَيْرِ: إِنَّمَا أَخْبَرَنِيهِ صَفْوَانٌ أَوْ ابْنُ

Zuhair rejected the idea that this *Hadith* was from Abū Az-Zubair from Jābir.

(Another chain) with similar in meaning.

(Another chain) that Ṭāwūs said: "They are seventy good merits more of virtue in it than every *Sūrah* in the Qur'an." (*Da'if*)

صَفْوَانَ وَكَأَنَّ زُهَيْرًا أَنْكَرَ أَنْ يَكُونَ هَذَا الْحَدِيثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ.

حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ لَيْثٍ،

عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

قَالَ: حَدَّثَنَا هُرَيْمُ بْنُ مِسْعَرٍ: حَدَّثَنَا

الْفَضِيلُ عَنْ لَيْثٍ، عَنْ طَاوُسٍ قَالَ: تَفْضُلَانِ

عَلَى كُلِّ سُورَةٍ فِي الْقُرْآنِ بِسَبْعِينَ حَسَنَةً.

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٧٠٨ من حديث ليث

ابن أبي سليم به ولم ينفرد به ويأتي: ٣٤٠٤ بسند آخر عن أبي الزبير * حديث مغيرة بن مسلم رواه النسائي في عمل اليوم والليلة، ح: ٧٠٦ أبو الزبير عنمن * فضيل هو ابن عياض وأثر طاوس سنده ضعيف من أجل ضعف ليث بن أبي سليم.

Comments:

Alif Lām Mim Tanzil Al-Kitāb i.e., Sūrat As-Sajdah, no. 32, speaks of the truth about the Qur'an, the creation of the heavens and the earth, creation of humans and the purpose of his life, the end of the one who bears its teachings in mind and acts accordingly, punishment for those who oppose its teachings, the mention of the Torah and the character of some people among the children of Israel; as if it consists of all the lessons for the Hereafter.

Chapter 10. 'What Has Been Related About *Idhā Zulzilāt*'

(المعجم ١٠) - بَابُ مَا جَاءَ فِي إِذَا

زُلْزِلَتْ (التحفة ١٠)

2893. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Whoever recites *Idhā Zulzilāt*, it equals half of the Qur'an for him. Whoever recites: *Qul Yā Ayyuhā-Kāfirūn* it equals a fourth of the Qur'an for him. And whoever recites: *Qul Huwa Allāhu Aḥad* it equals a third of the Qur'an for him." (*Da'if*)

[Abū 'Eīsā said:] This *Hadith* is *Gharīb*, we do not know of it except as a narration of this *Shaiḫ* Al-Ḥasan bin Salm. And there is something on this topic from Ibn 'Abbās.

٢٨٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى

الْجُرَشِيُّ الْبَصْرِيُّ: حَدَّثَنَا الْحَسَنُ بْنُ سَلْمِ بْنِ

صَالِحِ الْعِجْلِيُّ: حَدَّثَنَا ثَابِتُ الْبُنَائِي عَنْ أَنَسِ

ابْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ

قَرَأَ: إِذَا زُلْزِلَتْ عُدِلَتْ لَهُ بِنِصْفِ الْقُرْآنِ.

وَمَنْ قَرَأَ: قُلْ يَا أَيُّهَا الْكَافِرُونَ. عُدِلَتْ لَهُ

بِرُبُعِ الْقُرْآنِ، وَمَنْ قَرَأَ: قُلْ هُوَ اللَّهُ أَحَدٌ.

عُدِلَتْ لَهُ بِثُلُثِ الْقُرْآنِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ لَا

نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هَذَا الشَّيْخِ الْحَسَنِ بْنِ

سَلَّمَ. وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

تخریج: [إسناده ضعيف] وأخرجه العقيلي في الضعفاء: ١/٢٤٣ من حديث محمد بن موسى به وقال: "مجهول في النقل وحديثه غير محفوظ" يعني الحسن بن سلم وهو مجهول كما قال في التقريب أيضًا وشيخ الترمذي فيه لين * وفي الباب عن ابن عباس [يأتي: ٢٨٩٤].

Comments:

We have said that the fundamental principles of the mission of the Qur'ān are Oneness, Messenger hood and the Hereafter. In *Sūrat Az-Zalzalah*, the circumstances of the Last Day are mentioned very comprehensively with effectiveness and its scene is pictured; and the information about the reward and recompense has been mentioned effectively and very briefly in the last Verses.

2894. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "*Idhā Zulzilāt* is equal to half of the Qur'ān, *Qul Huwa Allāhu Aḥad* is equal to a third of the Qur'ān, *Qul Yā Ayyuhāl-Kāfirūn* is equal to a fourth of the Qur'ān." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb* we do not know of it except from the narration of Yamān bin Al-Mughīrah.

٢٨٩٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا يَمَانُ بْنُ الْمُغِيرَةَ الْعَتَرِيُّ: حَدَّثَنَا عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْآنِ، وَقُلُّهُ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ، وَقُلُّهُ يَا أَيُّهَا الْكَافِرُونَ تَعْدِلُ رُبْعَ الْقُرْآنِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَمَانِ بْنِ الْمُغِيرَةَ.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ١/٥٦٦ من حديث يزيد بن هارون به وصححه فتعقبه الذهبي بقوله: "بل يمان (بن المغيرة) ضعفوه" وهو ضعيف كما في التقريب وغيره.

2895. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said to a man among his Companions: "Have you married O so-and-so?" He said: "No by Allāh O Messenger of Allāh! And I do not have anything to marry with." He said: "Do you not know: *Qul Huwa Allāhu Aḥad*?" He said: "Of course." He said: "It is a third of the Qur'ān." He said: "Do you not know *Idhā Jā' Naṣrullāhi Wal-Faṭḥ*?" He said: "Of course." He said: "It is a fourth of the Qur'ān."

٢٨٩٥ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمِ الْعَمِّيِّ الْبَصْرِيُّ: حَدَّثَنِي ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنِي سَلْمَةُ بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ: «هَلْ تَزَوَّجْتَ يَا فُلَانُ؟» قَالَ: لَا، وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا عِنْدِي مَا أَتَزَوَّجُ [بِهِ]. قَالَ: «أَلَيْسَ مَعَكَ قُلُّهُ هُوَ اللَّهُ أَحَدٌ؟» قَالَ: بَلَى. قَالَ: «ثُلُثُ الْقُرْآنِ». قَالَ: «أَلَيْسَ مَعَكَ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ؟» قَالَ: بَلَى، قَالَ: «رُبْعُ

He said: "Do you not know *Qul Yā Ayyuhāl-Kāfirūn*?" He said: "Of course." He said: "It is a fourth of the Qur'an." He said: "Do you not know *Idhā Zulzilāt Al-Ard*?" He said: "Of course." He said: "It is a fourth of the Qur'an." He said: "Marry, marry." (*Da'īf*)

[Abū 'Eisā said:] This *Ḥadīth* is *Hasan*.

الْقُرْآنِ»، قَالَ: «أَلَيْسَ مَعَكَ قُلُوبًا أَيُّهَا الْكَافِرُونَ؟» قَالَ: بَلَى. قَالَ: «رُبُّعُ الْقُرْآنِ»، قَالَ: «أَلَيْسَ مَعَكَ إِذَا زُلْزِلَتْ الْأَرْضُ؟» قَالَ: بَلَى، قَالَ: «رُبُّعُ الْقُرْآنِ». قَالَ: «تَزَوَّجْ تَزَوَّجْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۱۴۶/۳، ۲۲۱ من حديث سلمة بن وردان به وهو ضعيف (تقريب وتسهيل الحاجة، ح: ۵۱).

Comments:

The explanation of the aforementioned *Sūrah* has previously been mentioned; as for *Sūrat An-Naṣr*, it speaks of the good news for the noble Prophet ﷺ that the time for the appearance of the heavenly help has come. The conquest of Makkah was soon going to happen; the mission that Allāh has assigned to him, he would fulfill it and succeed in it; the people would enter to Islam in groups and flocks. You, therefore, praise your Lord with extolling the Glory and seek His forgiveness. According to Ibn 'Abbās, it also indicates the death of the Messenger of Allāh.

Chapter 11. What Has Been Related About *Sūrat Al-Ikhlāṣ*

(المعجم ۱۱) - بَابُ مَا جَاءَ فِي سُورَةِ الْإِخْلَاصِ (التحفة ۱۱)

2896. Abū Ayyūb narrated that the Messenger of Allāh ﷺ said: "Would one of you like to recite a third of the Qur'an during a night? Whoever recited: *Allāhu Al-Wāḥid Aṣ-Ṣamad* then he has recited a third of the Qur'an." (*Ṣaḥīḥ*)

۲۸۹۶ - حَدَّثَنَا بُنْدَارٌ [قُتَيْبَةُ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ رَبِيعِ بْنِ حُثَيْمٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ امْرَأَةٍ [وَهِيَ امْرَأَةٌ] أَبِي أَيُّوبَ [وَرَوَى بَعْضُهُمْ عَنْ امْرَأَةِ أَبِي أَيُّوبَ]، عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟ مَنْ قَرَأَ: اللَّهُ الْوَاحِدُ الصَّمَدُ فَقَدْ قَرَأَ ثُلُثَ الْقُرْآنِ».

There are narrations on this topic from Abū Ad-Dardā', Abū Sa'eed, Qatādah bin An-Nu'mān, Abū Hurairah, Anas, Ibn 'Umar and Abū Mas'ūd.

[Abū 'Eisā said:] This *Ḥadīth* is *Hasan*, and we do not know of anyone who reported this *Ḥadīth* better than the narration of

وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ وَأَبِي سَعِيدٍ

Zā'idah, and Isrā'īl and Al-Fuḍail bin 'Iyāḍ followed up on it (reporting similarly).

Shu'bah and more than one of the trustworthy narrators reported this *Hadīth* from Maṣṣūr with *Iḍṭirāb* in it^[1].

وَقَتَادَةَ بْنِ التُّعْمَانِ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَابْنِ عُمَرَ وَأَبِي مَسْعُودٍ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ وَلَا نَعْرِفُ أَحَدًا رَوَى هَذَا الْحَدِيثَ أَحْسَنَ مِنْ رِوَايَةِ زَائِدَةَ . وَتَابَعَهُ عَلَى رِوَايَتِهِ إِسْرَائِيلُ وَالْفَضِيلُ بْنُ عِيَاضٍ .

وَقَدْ رَوَى شُعْبَةُ وَعَمِيرٌ وَاحِدٌ مِنَ الثَّقَاتِ هَذَا الْحَدِيثَ عَنْ مَنصُورٍ وَاضْطَرَبُوا فِيهِ .

تخريج: [صحيح] وأخرجه النسائي: ١٧٢/٢، ح: ٩٩٧ (الافتتاح، الفضل في قراءة "قل هو الله" عن محمد بن بشار به وللحديث شواهد كثيرة) * وفي الباب عن أبي الدرداء [مسلم، ح: ٨١١] وأبي سعيد [البخاري، ح: ٥٠١٣] وقتادة بن النعمان [البخاري، ح: ٥٠١٤] وأبي هريرة [يأتي: ٢٨٩٩] وأنس [يأتي: ٢٨٩٨] وابن عمر [الطبراني في الأوسط: ١٥١/١، ح: ١٨٨] وأبي مسعود [ابن ماجه، ح: ٣٧٨٩] * عبدالله بن عمرو [مجمع الزوائد: ٢/٢٦٩].

2897. Abū Hurairah said: "I went out with the Messenger of Allāh and heard a man reciting *Qul Huwa Allāhu Ahad* [*Allāhuṣ-Ṣamad*] so the Messenger of Allāh ﷺ said: 'It is obligatory.' I said: 'What is obligatory?' He said: 'Paradise.'" (*Ḥasan*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know of it except as a narration of Mālik bin Anas. Ibn Ḥunain (a narrator in the chain) is 'Ubaid bin Ḥunain.

٢٨٩٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْحَاقُ ابْنُ سُلَيْمَانَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ حُنَيْنٍ مَوْلَى لَالِ زَيْدِ ابْنِ الْحَطَّابِ أَوْ مَوْلَى زَيْدِ بْنِ الْحَطَّابِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَقْبَلْتُ مَعَ النَّبِيِّ ﷺ فَسَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ [اللَّهُ الصَّمَدُ]. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَجِبَتْ». قُلْتُ: [وَمَا وَجِبَتْ؟ قَالَ:] «الْجَنَّةُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَالِكِ ابْنِ أَنَسٍ . وَابْنُ حُنَيْنٍ هُوَ عُبَيْدُ بْنُ حُنَيْنٍ .

تخريج: [إسناده حسن] وأخرجه النسائي: ١٧١/٢، ح: ٩٩٥ (الافتتاح، باب الفضل في قراءة "قل هو الله أحد") من حديث مالك به وهو في الموطأ: ٢٠٨/١ وصححه الحاكم: ٥٦٦/١ ووافقه الذهبي.

[1] Meaning that there is some confusion in it.

Comments:

The spirit and core of the religion is “*Tauhid*” Oneness of Allāh, a perfect and comprehensive reality of Oneness has been mentioned in this *Sūrah* that has blocked all avenues towards polytheism. This *Sūrah* leaves no doubt regarding Allāh’s Self, His Attributes and allows no one to share the essential meanings of these Attributes. The fruit and end of the Oneness is Paradise; Love for this *Sūrah* and reading it repeatedly is an evidence of the love for “*Tauhid*”, steadfastness and consistency upon it. Therefore the destination of such a person will be Paradise; may Allāh Almighty make us punctual and habitual readers of it. Amen!

2898. Anas bin Mālik narrated that the Prophet ﷺ said: “Whoever recited *Qul Huwa Allāhu Aḥad* two hundred times every day, fifty years worth of his sins will be removed – unless he owes a debt.” (*Da‘if*)

And another narration with this chain, from the Prophet ﷺ that he said: “Whoever wants to sleep upon his bed and sleeps on his right side, then he recites *Qul Huwa Allāhu Aḥad* one hundred times, then on the Day of Judgement the Lord, Blessed and Most High shall say: ‘O My slave! Enter Paradise on your right.’”

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb* as a narration of *Thābit* from Anas. This *Ḥadīth* has also been reported through routes other than this, from *Thābit*.

* **تخریج:** [إسناده ضعيف] وأخرجه ابن عدي: ٢/٨٤٥ من حديث محمد بن مرزوق به

Comments:

Reading *Sūrat Al-Ikhlās* while lying on one’s right side is a sign of being from the People of the Right Side. Also this person will enter Paradise from the right side; it also tells that the right side of the Paradise is better and more excellent than the left side.

2899. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “*Qul Huwa Allāhu Aḥad* is equal to

٢٨٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ

الْبَصْرِيُّ: حَدَّثَنَا حَاتِمُ بْنُ مَيْمُونٍ أَبُو سَهْلٍ، عَنِ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَرَأَ كُلَّ يَوْمٍ مِائَتِي مَرَّةً: قُلْ هُوَ اللَّهُ أَحَدٌ. مُجِبِي عَنْهُ ذُنُوبَ خَمْسِينَ سَنَةً إِلَّا أَنْ يَكُونَ عَلَيْهِ دَيْنٌ» وبهذا الإسناد عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَرَادَ أَنْ يَنَامَ عَلَى فِرَاشِهِ فَنَامَ عَلَى يَمِينِهِ ثُمَّ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةً مَرَّةً فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ يَقُولُ لَهُ الرَّبُّ تَبَارَكَ وَتَعَالَى: يَا عَبْدِي ادْخُلْ عَلَيَّ يَمِينِكَ الْجَنَّةَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ

حَدِيثِ ثَابِتٍ عَنْ أَنَسٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضًا عَنْ ثَابِتٍ.

* **تخریج:** [إسناده ضعيف] وأخرجه ابن عدي: ٢/٨٤٥ من حديث محمد بن مرزوق به

حاتم بن ميمون ضعيف (تقريب).

٢٨٩٩ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ

الدُّورِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا

a third of the Qur'ān.” (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ» .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الأدب، باب ثواب القرآن، ح: ٣٧٨٧ من حديث خالد بن مخلد به .

2900. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Gather and I shall recite to you one third of the Qur'ān.” He said: “So whoever was to gather did so, then the Messenger of Allāh ﷺ came out and recited *Qul Huwa Allāhu Aḥad*. The he went back in. Some of them said to each other: “The Messenger of Allāh ﷺ said: ‘I shall recite to you one third of the Qur'ān’ I thought that this was news from the Heavens. Allāh’s Prophet ﷺ came out and said: “Indeed I said that I would recite to you one third of the Qur'ān, and it is indeed equal to one third of the Qur'ān.” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. Abū Ḥāzim Al-Ashj'āi's (a narrator in the chain) name is Salmān.

٢٩٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحْشُدُوا فَإِنِّي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ»، قَالَ: فَحَشَدَ مَنْ حَشَدَ ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ فَقَرَأَ: قُلْ هُوَ اللَّهُ أَحَدٌ. ثُمَّ دَخَلَ فَقَالَ بَعْضًا لِبَعْضٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ» إِنِّي لَأَرَى هَذَا خَبْرٌ جَاءَهُ مِنَ السَّمَاءِ، ثُمَّ خَرَجَ نَبِيُّ اللَّهِ ﷺ فَقَالَ: «إِنِّي قُلْتُ: سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ أَلَا وَإِنَّهَا تَعْدِلُ بِثُلُثِ الْقُرْآنِ» .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . وَأَبُو حَازِمٍ الْأَشْجَعِيُّ اسْمُهُ سَلْمَانَ .

تخریج: وأخرجه مسلم، صلاة المسافرين، باب فضل قراءة: 'قل هو الله هو'، ح: ٨١٢ من حديث يحيى القطان به .

Comments:

Ishudū means: be together, gather the household people too. For the purpose of creating an interest amongst the people, the Prophet did not tell them straightway that he was going to read *Sūrat Al-Ikhlāṣ* and it was equal to one third of the Qur'ān.

2901. Anas bin Mālik said: "There was a man from the *Anṣār* who led them (in *Ṣalāt*) at *Masjid Qubā'*. Every time he was to recite a *Sūrah* for them during *Ṣalāt*, he would begin by reciting *Qul Huwa Allāhu Aḥad* until he finished, then he would recite another *Sūrah* with it. He did that in each *Rak'ah*. His companions talked to him and said: 'You recite this *Sūrah*, then you do not think that it is sufficient until you recite another *Sūrah*. You should either recite it or leave it and recite another *Sūrah*.'" He said: "I shall not leave it, if you would like me to lead you with it then I shall do so, and if you do not like it then I shall leave you." And they considered him the best among them, and they did not like the idea of someone else leading them. So when the Prophet ﷺ came to them they informed him about what had happened and he (ﷺ) said: "O so-and-so! What prevents you from doing what your companions told you to do, why do you recite this *Sūrah* in every *Rak'ah*?" He said: "O Messenger of Allāh! Indeed I love it!" So the Messenger of Allāh ﷺ said: "Your love for it shall have you admitted into Paradise." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb* [*Ṣaḥīḥ*] from this route, as a narration of 'Ubaidullāh bin 'Umar from Thābit Al-Bunānī.

Mubārak bin Faḍālah has reported from Thābit Al-Bunānī, from Anas that a man said: "O Messenger of Allāh! I love this

٢٩٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُؤْمَهُمْ فِي مَسْجِدِ قُبَاءَ فَكَانَ كُلَّمَا افْتَتِحَ سُورَةٌ يَقْرَأُ لَهُمْ فِي الصَّلَاةِ يَقْرَأُ بِهَا، افْتَتَحَ يَقُولُ هُوَ اللَّهُ أَحَدٌ. حَتَّى يَقْرَعَ مِنْهَا ثُمَّ يَقْرَأُ بِسُورَةٍ أُخْرَى مَعَهَا وَكَانَ يَصْنَعُ ذَلِكَ فِي كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحَابُهُ فَقَالُوا: إِنَّكَ تَقْرَأُ بِهَذِهِ السُّورَةِ ثُمَّ لَا تَرَى أَنَّهَا تُجْزِيكَ حَتَّى تَقْرَأَ بِسُورَةٍ أُخْرَى فِيمَا أَنْ تَقْرَأَ بِهَا وَإِنَّمَا أَنْ تَدْعَهَا وَتَقْرَأَ بِسُورَةٍ أُخْرَى، قَالَ: مَا أَنَا بِتَارِكِهَا إِنْ أَحْبَبْتُمْ أَنْ أُوْمَكُمْ بِهَا فَعَلْتُ وَإِنْ كَرِهْتُمْ تَرَكْتُكُمْ. وَكَانُوا يَرَوْنَهُ أَفْضَلَهُمْ وَكَرِهُوا أَنْ يُؤْمَهُمْ غَيْرُهُ، فَلَمَّا أَنَا هُمْ النَّبِيُّ ﷺ أَخْبِرُوهُ الْخَبْرَ فَقَالَ: «يَا فَلَانُ! مَا يَمْنَعُكَ مِمَّا يَأْمُرُ بِهِ أَصْحَابُكَ، وَمَا يَحْمِلُكَ أَنْ تَقْرَأَ هَذِهِ السُّورَةَ فِي كُلِّ رَكْعَةٍ؟» فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُحِبُّهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ حُبَّهَا أَدْخَلَكَ الْجَنَّةَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صَحِيحٌ] مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ ثَابِتِ الْبُنَانِيِّ. وَقَدْ رَوَى مُبَارَكُ بْنُ فَضَالَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُحِبُّ هَذِهِ السُّورَةَ: قُلْ هُوَ اللَّهُ أَحَدٌ، [فَلَقَالَ:] «إِنَّ حُبَّكَ إِيَّاهَا يُدْخِلُكَ الْجَنَّةَ».

Sūrah; Qul Huwa Allāhu Aḥad". So he said: "Your love for it shall have you admitted into Paradise."

تخريج: [صحيح] ورواه البخاري عن إسماعيل بن أبي أويس (فتح الباري: ٢/٢٥٧ وابن خزيمة، ح: ٥٣٧ من حديث عبدالعزيز الدراوردي به وعلقه البخاري في صحيحه، ح: ٧٧٤* حديث مبارك بن فضاله: رواه ابن عدي: ٦/٢٣٢٢ وهو في حديث صحيح.

Comments:

This *Hadīth* proves that reading two *Sūrah* in one *Rak'ah* without caring for the sequential order is allowed; were it not allowed the Prophet would have prohibited it.

Chapter 12. What Has Been Related About *Al-Mu'awwidhatain*

(المعجم ١٢) - بَابُ مَا جَاءَ فِي
المُعَوِّذَتَيْنِ (التحفة ١٢)

2902. 'Uqbah bin 'Āmir Al-Juhānī narrated that the Prophet ﷺ said: "Some *Āyāt* have been revealed to me the likes of which have not been seen: *Qul A'ūdhu Birabbin-Nās* until the end of the *Sūrah* and *Qul A'ūdhu Birabibil-Falaq* until the end of the *Sūrah*." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٢٩٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي
خَالِدٍ: أَخْبَرَنِي قَيْسُ بْنُ أَبِي حَازِمٍ عَنْ عُقْبَةَ
ابْنِ غَامِرِ الْجُهَنِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «قَدْ
أَنْزَلَ اللَّهُ عَلَيَّ آيَاتٍ لَمْ يَرِ مِثْلُهُنَّ» ﴿قُلْ أَعُوذُ
بِرَبِّ النَّاسِ﴾ إِلَى آخِرِ السُّورَةِ، وَ ﴿قُلْ أَعُوذُ
بِرَبِّ الْفَلَقِ﴾ إِلَى آخِرِ السُّورَةِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب فضل قراءة المعوذتين، ح: ٨١٤ من حديث إسماعيل بن أبي خالد به.

Comments:

Tauḥīd is the spirit, foundation and base of Islam. These two *Sūrah* are the Guardians and Protectors of the treasure of Oneness; because the first very important principle mentioned in these two *Sūrah* is that the only way of being protected from a crafty and cunning enemy like Satan is that a person should seek the refuge only with his Lord. The second rule mentioned in these *Sūrah* is about the Attributes of Allāh by which a person seeks refuge, and these Attributes make the person protected and guarded against the trials of devil; and the third highlighted point is about the power of Satan's struggle to make a person go astray.

2903. 'Uqbah bin 'Āmir said: "The Messenger of Allāh ﷺ ordered me to recite *Al-Mu'awwidhatain* at the end of every *Ṣalāt*." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٢٩٠٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ
عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَلِيِّ بْنِ رَبِيعٍ،
عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ
أَنْ أَقْرَأَ بِالْمُعَوَّذَتَيْنِ فِي دُبُرِ كُلِّ صَلَاةٍ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ.

تخريج: [حسن] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح: ١٥٢٣ وغيره من
حديث علي بن رباح به وصححه ابن خزيمة، ح: ٧٥٥ وابن حبان، ح: ٢٣٤٧ والحاكم على شرط
مسلم: ٢٥٣/١ ووافقه الذهبي وللحديث طرق أخرى.

Chapter 13. What Has Been Related About The Virtue Of Reciting the Qur'an

(المعجم ١٣) - بَابُ مَا جَاءَ فِي فَضْلِ قَارِيءِ الْقُرْآنِ (التحفة ١٣)

2904. 'Āishah narrated that the Messenger of Allāh ﷺ said: "The one who recites the Qur'an and he is proficient with it, then he is with the noble and blessed Angels,^[1] and the one who recites it" – *Hishām* said: "And it is hard for him" — *Shu'bah* said: "And it is difficult for him, — then he gets two rewards." (*Sahīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Sahīh*.

٢٩٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ وَهِيْثَامٌ عَنْ
قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ
هِيْثَامٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ
ﷺ: «الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ
السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُهُ» - قَالَ
هِيْثَامٌ: - «وَهُوَ شَدِيدٌ عَلَيْهِ» - قَالَ شُعْبَةُ: -
«وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيْحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، سورة عبس، ح: ٤٩٣٧ من حديث شعبة
ومسلم، ح: ٧٩٨ من حديث قتادة به وهو في مسند أبي داود الطيالسي، ح: ١٤٩٩.

Comments:

The believers who are not so well-versed in the reading of the Qur'an, and it is hard for them to read it easily and fluently; so they read the Qur'an with difficulty, slowly, making a effort, they bear this difficulty happily and joyfully, hoping for the reward and righteousness, such people will have extra reward

[1] "As-Safaratil-Kirāmil-Bararah" refers to the noble and blessed Angels who journey to the people to deliver the message. See *Tuhfat Al-Ahwadhī*.

for their effort and hardship, they should not be disheartened. But it is apparent that they will not have the same reward and virtuousness as that of those who are well-versed and more knowledgeable, therefore they will be honored with the company and friendship of the honored, loyal, obedient and well-versed angels; because their contact, relation, love and care for the Qur'an is very much, so their reward and recompense is much, too.

2905. 'Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: "Whoever recites the Qur'an and memorizes it, making lawful what it makes lawful, and unlawful what it makes unlawful, Allāh will admit him to Paradise due to it, and grant him intercession for ten of his family members who were to be consigned to the Fire." (*Da'if*)

This *Hadīth* is *Gharib*, we do not know of it except through this route, and its chain is not *Ṣaḥīḥ*. Ḥaḥṣ bin Sulaimān (a narrator in the chain) is Abū 'Umar Bazzār from Al-Kūfah who was graded weak in *Hadīth*.

تخريج: [إسناده ضعيف جداً] وأخرجه ابن ماجه، المقدمة، باب فضل من تعلم القرآن وعلمه، ح: ٢١٦ من حديث أبي عمر حفص بن سليمان القارىء به وهو: "متروك الحديث مع إمامته في القراءة" (تقريب) وكثير بن زاذان مجهول (أيضاً).

Comments:

The intercession regarding a disbeliever and a polytheist to let them out of Hell cannot be granted; the intercession will be granted in favor of sinful Muslims and they will come out of the Hell owing to the intercession.

Chapter 14. What Has Been Related About The Virtues Of The Qur'an

2906. Al-Ḥārith Al-A'war said: "I passed by the *Masjid* when the people were absorbed in story-telling. So I entered upon 'Alī and said: 'O Commander of the believers! Do you not see the people are becoming engrossed in

٢٩٠٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا حَفْصُ بْنُ سُلَيْمَانَ عَنْ كَثِيرِ بْنِ زَادَانَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ الْقُرْآنَ وَاسْتَظْهَرَهُ فَأَحْلَلَ حَلَالَهُ، وَحَرَّمَ حَرَامَهُ أَدْخَلَهُ اللَّهُ بِهِ الْجَنَّةَ، وَشَفَعَهُ فِي عَشْرَةِ مِنْ أَهْلِ بَيْتِهِ كُلِّهِمْ وَجَبَتْ لَهُ النَّارُ».

هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَلَيْسَ لَهُ إِسْنَادٌ صَحِيحٌ. وَحَفْصُ بْنُ سُلَيْمَانَ أَبُو عُمَرَ بَزَّازٌ كُوفِيٌّ يُضَعَّفُ فِي الْحَدِيثِ.

(المعجم ١٤) - بَابُ مَا جَاءَ فِي فَضْلِ الْقُرْآنِ (التحفة ١٤)

٢٩٠٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ قَالَ: حَدَّثَنَا حَمْرَةَ الزَّيَّاتُ عَنْ أَبِي الْمُخْتَارِ الطَّائِيِّ، عَنِ ابْنِ أَحْيَى الْحَارِثِ الْأَعْوَرِ، عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ: مَرَرْتُ فِي الْمَسْجِدِ فَإِذَا النَّاسُ

story-telling?' He said: 'They have been consumed with it?' I said: 'Yes.' He said: 'As for me, I heard the Messenger of Allāh ﷺ saying: "Indeed there comes a *Fitnah*" So I said: "What is the way out from it O Messenger of Allāh?" He said: "Allāh's Book. In it is news of what happened before you, and information about what comes after you, and judgment for what happens between you. It is the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allāh crushes him, and whoever seeks guidance from other than it, then Allāh leaves him to stray. It is the firm rope of Allāh, it is the wise remembrance, it is the straight path, and it is the one that the desires can not distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. It is the one that when the Jinns heard it, they did not hesitate to say about it: 'Verily, we have heard a wonderful Recitation (this Qur'an)! 'It guides to the Right Path, and we have believed therein.' Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he guides to the straight path.'" Take this O A'war!'" (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is

يَحُوضُونَ فِي الْأَحَادِيثِ فَدَخَلْتُ عَلَى عَلِيٍّ،
فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا تَرَى النَّاسَ قَدْ
خَاضُوا فِي الْأَحَادِيثِ؟ قَالَ: أَوْقَدْ فَعَلُوهَا؟
قُلْتُ: نَعَمْ، قَالَ: أَمَا إِنِّي قَدْ سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «أَلَا إِنَّهَا سَتَكُونُ فِتْنَةً»،
فَقُلْتُ: مَا الْمَخْرَجُ مِنْهَا يَا رَسُولَ اللَّهِ؟ قَالَ:
«كِتَابُ اللَّهِ فِيهِ نَبَأٌ مَا كَانَ قَبْلَكُمْ، وَخَبْرٌ مَا
بَعْدَكُمْ وَحُكْمٌ مَا بَيْنَكُمْ، وَهُوَ الْفَضْلُ لَيْسَ
بِالْهَزْلِ مَنْ تَرَكَهُ مِنْ جِبَارٍ قَصَمَهُ اللَّهُ، وَمَنْ
أُبْتِنَى الْهُدَى فِي غَيْرِهِ أَضَلَّهُ اللَّهُ، وَهُوَ حَبْلُ
اللَّهِ الْمَتِينِ، وَهُوَ الذِّكْرُ الْحَكِيمِ، وَهُوَ
الصِّرَاطُ الْمُسْتَقِيمُ، هُوَ الَّذِي لَا تَزِيغُ بِهِ
الْأَهْوَاءُ، وَلَا تَلْتَبِسُ بِهِ الْأَلْسِنَةُ، وَلَا يَشْبَعُ
مِنْهُ الْعُلَمَاءُ، وَلَا يَخْلُقُ عَلَى كَثْرَةِ الرَّدِّ، وَلَا
تَنْقُضِي عَجَائِبُهُ، هُوَ الَّذِي لَمْ تَنْتَهُ الْجِحْرُ إِذْ
سَمِعْتُهُ حَتَّى قَالُوا: ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝
يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ﴾، مَنْ قَالَ بِهِ
صَدَقَ، وَمَنْ عَمِلَ بِهِ أُجِرَ، وَمَنْ حَكَمَ بِهِ
عَدَلَ، وَمَنْ دَعَا إِلَيْهِ هَدَى إِلَى صِرَاطِ
مُسْتَقِيمٍ خُذْهَا إِلَيْكَ يَا أَعْوَزُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمْرَةَ الرِّيَّاتِ وَإِسْنَادُهُ
مَجْهُولٌ. وَفِي حَدِيثِ الْحَارِثِ مَقَالٌ.

Gharīb, we do not know of it except through the narration of Ḥamzah Az-Zayyāt, and in its chain there is an unknown person. There is also criticism about the narrations of Al-Ḥārith.

تخريج: [إسناده ضعيف] وأخرجه الدارمي، ح: ٣٣٣٤ من حديث حسين بن علي الجعفي به، ورواه البغوي في شرح السنة: ٤/٤٣٧-٤٣٩، ح: ١١٨١ من حديث أبي المختار * ابن أخي الحارث الأعور، تابعه محمد بن كعب القرظي (أحمد: ١/٩١) وأبو البخترى (الدارمي، ح: ٣٣٣٥) عن الحارث الأعور به وهو ضعيف مشهور.

Comments:

This is without a doubt a very comprehensive *Ḥadīth* regarding the significance and virtues of the Qur'an, regarding its merit and status, its importance and need; and the Qur'an is defined with the exact qualities and merits mentioned in this *Ḥadīth*, but this narration is not authentic due to the defect in its chain.

Chapter 15. What Has Been Related About Teaching The Qur'an

(المعجم ١٥) - بَابُ مَا جَاءَ فِي تَعْلِيمِ الْقُرْآنِ (التحفة ١٥)

2907. Abū 'Abdur-Raḥmān narrated from 'Uthmān bin 'Affān that the Messenger of Allāh ﷺ said: "The best of you is he who learns the Qur'an and teaches it." Abū 'Abdur-Raḥmān said: "So that is why I sit at this seat of mine." And he taught the Qur'an during the time of 'Uthmān until Al-Ḥajjāj bin Yūsuf came. (*Ṣaḥīḥ*)

٢٩٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَبْنَانَا شُعْبَةُ: أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ يُحَدِّثُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُمَانَ بْنِ عَفَّانَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ» قَالَ أَبُو عَبْدِ الرَّحْمَنِ: فَذَلِكَ الَّذِي أَفَعَدَنِي مَعْدِي هَذَا، وَعَلَّمَ الْقُرْآنَ فِي زَمَانِ عُمَانَ حَتَّى بَلَغَ الْحَجَّاجَ بْنَ يُوْسُفَ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eisā said:] This *Ḥadīth* is: *Ḥasan Ṣaḥīh*.

تخريج: وأخرجه البخاري، فضائل القرآن، باب خيركم من تعلم القرآن وعلمه، ح: ٥٠٢٧ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٧٣.

Comments:

The Qur'an is the Speech of Allāh, and Allāh's Speech has superiority over the speech of humans just as the Creator has superiority and excellence over His creation; therefore learning and teaching is better and more virtuous than all other good and virtuous deeds.

2908. ‘Uthmān [bin ‘Affān] narrated that the Messenger of Allāh ﷺ said: “The best of you – or the most virtuous of you – is he who learns the Qur’an and teaches it.” (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is how ‘Abdur-Raḥmān bin Maḥdī and others reported it from Sufyān Ath-Thawrī: “From ‘Alqamah, from Marthad, from Abū ‘Abdur-Raḥmān, from ‘Uthmān from the Prophet ﷺ.” And Sufyān did not mention “from Sa’d bin ‘Ubaidah” in it. Yaḥyā bin Sa‘eed Al-Qaṭṭān reported this *Ḥadīth* from Sufyān and Shu‘bah, from ‘Alqamah bin Marthad, from Sa’d bin ‘Ubaidah, from Abū ‘Abdur-Raḥmān, from ‘Uthmān, from the Prophet ﷺ.

(Another chain of narration)

Muḥammad bin Bash-shār said: “Sufyān’s companions did not mention in it from Sufyān: ‘From Sa’d bin ‘Ubaidah.’” Muḥammad bin Bash-shār said: “And it is more correct.”

[Abū ‘Eisā said:] Shu‘bah added “Sa’d bin ‘Ubaidah” to the chain of this *Ḥadīth*, and it appears that the narration of Sufyān is more appropriate.

‘Alī bin ‘Abdullāh said: “Yaḥyā bin Sa‘eed said: ‘No one is equal to Shu‘bah to me, but when Sufyān contradicts him, then take the saying of Sufyān.’”

[Abū ‘Eisā said:] I heard ‘Ammār mentioning that Wakī‘ said: “Shu‘bah said: ‘Sufyān has a better memory than me, there is nothing

۲۹۰۸ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا يَشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ [السُّلَمِيِّ]، عَنْ عُثْمَانَ [بْنِ عَفَّانَ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُكُمْ أَوْ أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَكَذَا رَوَى عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، وَغَيْرُ وَاحِدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ، وَسُفْيَانَ لَا يَذْكُرُ فِيهِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ. وَقَدْ رَوَى يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ هَذَا الْحَدِيثَ عَنْ سُفْيَانَ وَشُعْبَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَشُعْبَةَ، قَالَ مُحَمَّدُ بْنُ بَشَّارٍ، وَهَكَذَا ذَكَرَهُ يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَشُعْبَةَ غَيْرَ مَرَّةٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ.

قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: وَأَصْحَابُ سُفْيَانَ لَا يَذْكُرُونَ فِيهِ عَنْ سُفْيَانَ: عَنْ سَعْدِ بْنِ عُبَيْدَةَ. قَالَ مُحَمَّدُ بْنُ بَشَّارٍ وَهُوَ أَصْحَبٌ.

[قَالَ أَبُو عِيْسَى:] وَقَدْ زَادَ شُعْبَةُ فِي إِسْنَادِ هَذَا الْحَدِيثِ سَعْدَ بْنَ عُبَيْدَةَ، وَكَأَنَّ حَدِيثَ سُفْيَانَ أَشْبَهُ.

قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ: قَالَ يَحْيَى بْنُ

that Sufyān narrated to me from anyone, and then I later asked him about it, except that I found it just as he had narrated it to me.” There are narrations on this topic from ‘Alī and Sa’d.

سَعِيدٌ: مَا أَحَدٌ يَعْدِلُ عِنْدِي شُعْبَةَ، وَإِذَا خَالَفَهُ سُفْيَانٌ أَخَذْتُ بِقَوْلِ سُفْيَانَ.

[قَالَ أَبُو عِيسَى:] سَمِعْتُ أَبَا عَمَّارٍ يَذْكُرُ عَنْ وَكَيْعٍ، [قَالَ:] قَالَ شُعْبَةُ: سُفْيَانٌ أَحْفَظُ مِنِّي، وَمَا حَدَّثَنِي سُفْيَانٌ عَنْ أَحَدٍ بِشَيْءٍ فَسَأَلْتُهُ إِلَّا وَجَدْتُهُ كَمَا حَدَّثَنِي. وَفِي الْبَابِ عَنْ عَلِيِّ وَسَعِيدٍ.

تخريج: وأخرجه البخاري، أيضًا، ح: ٥٠٢٨ من حديث سفيان الثوري به ورواه أحمد: ١/ ٦٩ عن يحيى القطان عن سفيان وشعبة به * قول شعبة، صحيح عنه * وفي الباب عن علي [يأتي: ٢٩٠٩] وسعد.

2909. ‘Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: “The best of you is he who learns the Qur’an and teaches it.” (*Sahih*)

[Abū ‘Eisā said:] We do not know this to be a *Hadith* of ‘Alī from the Prophet ﷺ, except through the narration of ‘Abdur-Raḥmān bin Ishāq.

٢٩٠٩ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الثُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيِّ بْنِ النَّبِيِّ ﷺ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ.

تخريج: [صحيح] وأخرجه عبد الله بن أحمد: ١/ ١٥٣، والدارمي، ح: ٣٣٤٠ من حديث عبدالواحد بن زياد به وسنده ضعيف والحديث السابق شاهد له.

Chapter 16. What Has Been Related Regarding Reciting A Letter Of the Qur'an And The Reward For That

2910. Muḥammad bin Ka'b Al-Qurazī said: “I heard ‘Abdullāh bin Mas'ūd saying: “The Messenger of Allāh ﷺ said: “[Whoever recites a letter] from Allāh’s Book, then he receives the reward for it, and the reward of ten the like of it. I do not

(المعجم ١٦) - بَابُ مَا جَاءَ فِي مَنْ قَرَأَ حَرْفًا مِنَ الْقُرْآنِ مَا لَهُ مِنَ الْأَجْرِ (التحفة ١٦)

٢٩١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ أَيُّوبَ بْنِ مُوسَى، قَالَ: سَمِعْتُ مُحَمَّدَ ابْنَ كَعْبِ الْقُرْظِيِّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «[مَنْ قَرَأَ

say that *Alif Lām Mīm* is a letter, but *Alif* is a letter, *Lām* is a letter, and *Mīm* is a letter.” (*Hasan*)

[Abū 'Eisā siad]: This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* from this route. I heard Qutaibah bin Sa'eed saying: “It has reached me that Muḥammad bin Ka'b Al-Quraḏī was born during the life of the Prophet ﷺ.” This *Hadīth* was reported through routes other than this from Ibn Mas'ūd, it was reported by Abū Al-Aḥṣas from 'Abdullāh bin Mas'ūd, and some of them reported it in *Marfū'* form, while some of them reported it in *Mawqūf* form from Ibn Mas'ūd. Muḥammad bin Ka'b Al-Quraḏī's *Kunya* is Abū Ḥamzah.

حَرَفًا] مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ أَلَمْ حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مَ حَرْفٌ وَمِيمٌ حَرْفٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. سَمِعْتُ قُتَيْبَةَ ابْنَ سَعِيدٍ، يَقُولُ: بَلَغَنِي أَنَّ مُحَمَّدَ بْنَ كَعْبِ الْقُرْظِيِّ وُلِدَ فِي حَيَاةِ النَّبِيِّ ﷺ وَيُرْوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ، عَنِ ابْنِ مَسْعُودٍ رَوَاهُ أَبُو الْأَحْوَصِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَرَقَعَهُ بَعْضُهُمْ، وَوَقَفَهُ بَعْضُهُمْ عَنِ ابْنِ مَسْعُودٍ وَمُحَمَّدِ بْنِ كَعْبٍ يُكْنَى أَبُو حَمْرَةَ.

تخريج: [إسناده حسن] وأخرجه البخاري في التاريخ الكبير: ١/٢١٦ ت ٢٧٩ عن محمد بن بشار به وللحديث شواهد كثيرة.

Comments:

This *Hadīth* informs that whoever recites the Qur'an out of sincerity, each alphabetic letter will be regarded as one good deed, which is equal to ten good deeds in reward and recompense; and as for the reward of reciting the Qur'an it is not necessary to be recited with the full understanding of its meaning and message, because the Individual Letters (*Hurūf Al-Muqaṭṭa'at*) [like: *Alif, Lām, Mīm*] are recited without an understanding of the meanings. For more related to this, see the *Tafsīr* of Ibn Kathīr; *Sūrat Al-Baqarah*.

Chapter 17. The Worshipers Shall Not Draw Nearer To Allāh With Similar To What Came From Him

2911. Zaid bin Arṭāh narrated from Abū Umāmah, that the Prophet ﷺ said: “Allāh does not listen to anything more virtuous from the worshipper than the two *Rak'ahs* of *Ṣalāt* he performs. And the righteousness spreads over the head of the worshipper as long as

(المعجم ١٧) - بَابُ [مَا تَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ بِمِثْلِ مَا خَرَجَ مِنْهُ] (التحفة ١٧)

٢٩١١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا بَكْرُ بْنُ حُنَيْسٍ عَنْ أَبِي بَكْرِ بْنِ أَبِي سُلَيْمٍ، عَنْ زَيْدِ بْنِ أَرْطَاةَ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا أَدْنُ اللَّهُ لِعَبْدٍ فِي شَيْءٍ أَفْضَلَ مِنْ رَكَعَتَيْنِ يُصَلِّيَهُمَا، وَإِنَّ

he remains in his *Ṣalāt*. And the worshippers shall not draw nearer to Allāh, Mighty and Sublime is He, with similar to what came from Him.” (*Da'if*)

Abū An-Naḍr said: “Meaning the Qur'an.” This *Ḥadīth* has been reported from Zaid bin Artāh from Jubair bin Nufair from the Prophet ﷺ in *Mursal* form.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۲۶۸/۵ عن أبي النضر هاشم بن القاسم به * ليث ابن أبي سليم ضعيف وانظر الحديث الآتي.

2912. Jubair bin Nufair narrated that the Prophet ﷺ said: “You shall not return to Allāh with what is more virtuous than what came from Him.” Meaning the Qur'an. (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. Bakr bin Khunais was criticized by Ibn Al-Mubārah and he later abandoned him.

تخریج: [إسناده ضعيف لإرساله] وأخرجه أبو داود في المراسيل، ح: ۵۳۸ من حديث ابن مهدي به ووصله الحاكم: ۱/۵۵۵ والبيهقي في الأسماء والصفات، ص: ۲۳۶ وهو وهم ومع ذلك صححه الحاكم ووافقه الذهبي * معاوية هو ابن صالح، وللحديث شاهد ضعيف شاذ عند الحاكم: ۲/۴۴۱ وصححه ووافقه الذهبي فيه كاتب الليث ضعيف والراوي عنه ضعيف.

Comments:

The Qur'an is the Speech of Allāh and the prayer is the best of all forms of worship, the virtues of the prayer becomes increasingly more virtuous as the Qur'an is recited in it, and it becomes a means of being nearer to Allāh Almighty.

الْبِرِّ لِيَذُرَّ عَلَى رَأْسِ الْعَبْدِ مَا دَامَ فِي صَلَاتِهِ،
وَمَا تَقَرَّبَ الْعِبَادُ إِلَى اللَّهِ عَزَّ وَجَلَّ بِمِثْلِ مَا
خَرَجَ مِنْهُ».

قَالَ أَبُو النَّضْرِ: يَعْنِي الْقُرْآنَ وَقَدْ رُوِيَ
هَذَا الْحَدِيثُ عَنْ زَيْدِ بْنِ أَرْطَاةَ، عَنْ جُبَيْرِ
ابْنِ نُفَيْرٍ عَنِ النَّبِيِّ ﷺ مَرْسَلًا.

۲۹۱۲ - حَدَّثَنَا بِذَلِكَ إِسْحَاقُ بْنُ
مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ
مُعَاوِيَةَ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ
أَرْطَاةَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: قَالَ النَّبِيُّ
ﷺ: «إِنَّكُمْ لَنْ تَرْجِعُوا إِلَى اللَّهِ بِأَفْضَلَ مِمَّا
خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ».

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَبَكَرُ بْنُ خُبَيْسٍ قَدْ
تَكَلَّمَ فِيهِ ابْنُ الْمُبَارَكِ وَتَرَكَهُ فِي آخِرِ أَمْرِهِ.

Chapter 18. 'Indeed, The One Who Does Not Have The Qur'an Inside Him (His Heart), Is Like The Ruined House'

2913. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "Indeed, the one who does not have the Qur'an inside him (his heart), is like the ruined house." (*Da'if*)

This *Hadith* is *Hasan Sahih*.

(المعجم ١٨) - بَابُ [إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ]

(التحفة ١٨)

٢٩١٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بْنِ أَبِي طَبِيَّانَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٢٣/١ عن جرير بن عبد الحميد به * قابوس فيه لين (تقريب).

Comments:

He who does not know any part of the Qur'an, his heart is empty of goodness, blessings and spirituality; because the inhabitation of the heart with life, beauty and freshness is with *Imān* and the Qur'an, the same way as the inhabitation of a house is with its dwellers and its beauty and adornment is because of the household things in it.

2914. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "It shall be said – meaning to the one who memorized the Qur'an – 'Recite, and rise up, recite (melodiously) as you would recite in the world. For indeed your rank shall be at the last *Āyah* you recited.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadith* is *Hasan Sahih*.

٢٩١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، وَأَبُو نَعِيمٍ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ أَبِي الْجُودِ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «يُقَالُ - يَعْنِي لِصَاحِبِ الْقُرْآنِ أَقْرَأَ وَارْقَ وَرَتَّلَ كَمَا كُنْتَ تُرْتَلُ فِي الدُّنْيَا، فَإِنَّ مَنَزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه أبو داود، الوتر، باب: كيف يستحب الترتيل في القراءة، ح: ١٤٦٤ من حديث سفیان الثوري به وصححه ابن حبان، ح: ١٧٩٠ والذهبي في تلخيص المستدرک: ٥٥٣/١ وله شاهد عند ابن ماجه، ح: ٣٧٨٠.

Comments:

This *Hadith* speaks of the significance of a person who knows the Qur'an by heart, as he normally reads it most frequently and slowly; as much as the portion of the Qur'an that he knows by heart according to that extent he will

be asked to recite it, following its recital rules, and he will be ascending in degrees of Paradise.

2915. Abū Hurairah narrated that the Prophet ﷺ said: “The one who memorized the Qur’ān shall come on the Day of Judgement and (the reward for reciting the Qur’ān)^[1] says: ‘O Lord! Decorate him.’ So he is donned with a crown of nobility. Then it says: ‘O Lord! Give him more!’ So he is donned with a suit of nobility. Then it says: ‘O Lord! Be pleased with him.’ So He is pleased with him and says: ‘Recite and rise up, and be increased in reward with every *Āyah*.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Sahīh*].

(Another chain) from Abū Hurairah with similar, but he did not narrate it in *Marfū‘* form.

[Abū ‘Eisā said:] This is more correct to us than the narration of ‘Abduṣ-Ṣamad from *Shu‘bah* (no. 2915).

(Another chain) with similar in meaning.

تخريج: [إسناده حسن] وأخرجه الحاكم: ٥٥٢/١ من حديث عبد الصمد به وصححه ووافقه الذهبي ورواه أحمد: ٤٧١/٢ من حديث أبي صالح به مختصراً.

Comments:

It is proven from this *Hadīth* that he who knows the Qur’ān by heart will get beauty and astonishing adornment, high ranks, an increase in the good deeds, also he will achieve the everlasting pleasure of Allāh Almighty.

٢٩١٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَجِيءُ صَاحِبَ الْقُرْآنِ يَوْمَ الْقِيَامَةِ يَقُولُ: يَا رَبِّ! حَلِّهِ فَيَلْبَسَ تَاجَ الْكِرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ! زِدْهُ، فَيَلْبَسَ حُلَّةَ الْكِرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ! ارْضَ عَنْهُ، فَيَرْضَى عَنْهُ فَيُقَالُ [لَهُ]: اقْرَأْ وَارْقَأْ وَيَزَادُ بِكُلِّ آيَةٍ حَسَنَةً».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرَفَعَهُ. [قَالَ أَبُو عِيسَى:] وَهَذَا أَصَحُّ عِنْدَنَا مِنْ حَدِيثِ عَبْدِ الصَّمَدِ عَنْ شُعْبَةَ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَاصِمٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[1] This is in accord with the various versions, among which the authorities after it, and he considers it more correct, and it was narrated like that by Ahmad (2:471), and in it, the wording is that it is said about him.

Chapter 19. 'I Have Not Seen A Sin Worse Than A *Sūrah* Which A Man Learned And Then Forgot'

2916. Al-Muṭṭalib bin 'Abdullāh bin Ḥaṭṭab narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "The rewards for my *Ummah* were displayed before me, even (the reward for) the dust that a man comes out of the *Masjid* with. The sins of my *Ummah* were displayed before me, and I have not seen a sin worse than a *Sūrah* or *Āyah* of the Qur'an which a man learned and then forgot." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. I mentioned it to Muḥammad bin Ismā'il, and he did not know it and considered it *Gharīb*. Muḥammad said: "I do not know of Al-Muṭṭalib bin 'Abdullāh bin Ḥaṭṭab hearing from any one of the Companions of the Prophet ﷺ, except for his saying: 'Someone who attended a *Khutbah* of the Prophet ﷺ narrated to me.'"

And I heard 'Abdullāh bin 'Abdur-Raḥmān saying: "We do not know of Al-Muṭṭalib hearing from any one of the Companions of the Prophet ﷺ." 'Abdullāh said: "Alī bin Al-Madīnī rejected the idea that Al-Muṭṭalib heard from Anas."

(المعجم ١٩) - بَابُ [لَمْ أَرْ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ أَوْ يَتِيهَا رَجُلٌ ثُمَّ نَسِيَهَا] (التحفة ١٩)

٢٩١٦ - حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ الْبَغْدَادِيُّ: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ عَنِ ابْنِ جُرَيْجٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَرِضَتْ عَلَيَّ أُجُورُ أُمَّتِي حَتَّى الْقَدَاءُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ، وَعَرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي فَلَمْ أَرْ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ أَوْ آيَةٍ أَوْ يَتِيهَا رَجُلٌ ثُمَّ نَسِيَهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ [قَالَ:] وَذَاكَرْتُ بِهِ مُحَمَّدَ بْنَ إِسْمَاعِيلَ: فَلَمْ يَعْرِفْهُ وَاسْتَعْرَبَهُ. قَالَ مُحَمَّدٌ: وَلَا أَعْرِفُ لِلْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ ابْنَ حَنْطَبٍ سَمَاعًا مَنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ إِلَّا قَوْلَهُ حَدَّثَنِي مَنْ شَهِدَ خُطْبَةَ النَّبِيِّ ﷺ [قَالَ:] وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ يَقُولُ: لَا نَعْرِفُ لِلْمُطَّلِبِ سَمَاعًا مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ. قَالَ عَبْدُ اللَّهِ: وَأَنْكَرَ عَلَيَّ بِنُ الْمَدِينِيِّ أَنْ يَكُونَ الْمُطَّلِبُ سَمِعَ مِنْ أَنَسٍ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب كنس المسجد، ح: ٤٦١ عن عبد الوهاب بن عبد الحكم به * ابن جريج عن عن ولم يسمع من المطلب شيئاً، والمطلب بن عبد الله لا يعرف له سماع عن أنس كما قال البخاري وغيره ومع ذلك صححه ابن خزيمة، ح: ١٢٩٧ فقال الحافظ في التكت: ٤٠٧/١ "غفل ابن خزيمة عن علته فأخرجه في المساجد من صحيحه" وله

شاهد ضعيف عند عبدالرحمن بن أحمد بن الحسن الرازي في فضائل القرآن وتلاوته، ح: ٥ فيه من لم أعرفه وعنعة الثوري.

Comments:

Although this *Hadith* is not authentic, yet forgetting the Words of Allāh intentionally and neglectfully, turning away from the blessed and virtuous Speech of Allāh is a very disliked act.

Chapter 20. 'Whoever Recites the Qur'an, Then Let Him Ask Allāh By It'

(المعجم ٢٠) - بَابُ (مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللَّهَ بِهِ) (التحفة ٢٠)

2917. Al-Ḥasan narrated that 'Imrān bin Ḥuṣain passed by a reciter reciting then he began begging. So he ('Imrān) said: 'Indeed we are from Allāh and to Him shall we return.' Then he said: 'I heard the Messenger of Allāh ﷺ saying: 'Whoever recites the Qur'an, then let him ask Allāh by it. For indeed there will come a people, who will recite the Qur'an, asking from the people because of it.'" (*Ḥasan*)

Maḥmūd said: "This is *Khaithamah* (a narrator in the chain) Al-Baṣrī, the one that Jābir Al-Ju'fī reported from. It is not *Khaithamah* bin 'Abdur-Raḥmān."

[Abū 'Eīsā said:] This *Hadith* is *Ḥasan* and this *Khaithamah* is from Al-Baṣrah, and his *Kunyah* is Abū Naṣr. He reported narrations from Anas bin Mālik, and Jābir Al-Ju'fī reported from this *Khaithamah* as well.

٢٩١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ مَرَّ عَلَى قَارِيءٍ يَفْرَأُ ثُمَّ سَأَلَ فَاسْتَرْجَعَ ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللَّهَ بِهِ فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ يَفْرَأُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ» .

وَقَالَ مُحَمَّدٌ: وَهَذَا خَيْثَمَةُ الْبَصْرِيُّ الَّذِي رَوَى عَنْهُ جَابِرُ الْجُعْفِيُّ وَلَيْسَ هُوَ خَيْثَمَةُ بْنُ عَبْدِ الرَّحْمَنِ .

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ وَخَيْثَمَةُ هَذَا شَيْخٌ بَصْرِيُّ يُكْنَى أَبَا نَصْرِ قَدْ رَوَى عَنْ أَنَسِ بْنِ مَالِكٍ أَحَادِيثَ، وَقَدْ رَوَى جَابِرُ الْجُعْفِيُّ عَنْ خَيْثَمَةَ هَذَا أَيْضًا .

تخريج: [حسن] وأخرجه أحمد: ٤/٤٣٩ عن أبي أحمد الزبيرى به وسنده ضعيف وللحديث شواهد عند أبي عبيد والحاكم: ٤/٥٤٧ وأبي داود، ح: ٨٣٠ وغيرهم.

Comments:

The Qur'an is the Words spoken by Allāh; it should be recited for the sake of Allāh's pleasure, one should only beg of Allāh alone. Reciting the Qur'an just

for the sake of amusing people and to make it a means of begging of people is incorrect, because thus it will be a test and create corruption in matters of spirituality.

2918. Ṣuhaib narrated that the Messenger of Allāh ﷺ said: "He does not believe in the Qur'an who makes lawful what it prohibits." (*Da'if*)

[Abū 'Eisā said:] This chain for this *Hadīth* is not that strong. Waki' was contradicted in his narration. Muḥammad said: "There is no harm in (taking) the narrations of Abū Farwah Yazid bin Sinān Ar-Rahāwī, except what his son Muḥammad reported from him, for he reported *Munkar* narrations from him."

[Abū 'Eisā said:] Muḥammad bin Sinān reported this *Hadīth* from his father, and added in this chain: "From Mujāhid, from Sa'eed bin Al-Musayyab, from Ṣuhaib." And no one corroborated Muḥammad bin Yazid in his narration, and he is weak. Abū Al-Mubārak is an unknown narrator.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي شيبة: ٥٣٧/١٠، ح: ١٠٢٥٠ عن وكيع به * يزيد ابن سنان: ضعيف وأبو المبارك: مجهول * حديث محمد بن يزيد بن سنان: أخرجه الطبراني في الكبير: ٣٦/٨، ح: ٧٢٩٥.

Comments:

The demand of acknowledging the Qur'an as Words of Allāh is that its prohibitions must not be committed; and he who carelessly violates its prohibition, this is a proof that his *Imān* in the Qur'an is false; and if he considers the prohibition of the Qur'an as lawful, then this is a proof that he does not believe it as the Words of Allāh Almighty.

2919. 'Uqbah bin 'Āmir narrated that the Messenger of Allāh ﷺ said: "The one who recites the Qur'an aloud is like the one who

٢٩١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَاسِطِيُّ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا أَبُو فَرْوَةَ يَزِيدُ ابْنُ سِنَانٍ عَنْ أَبِي الْمُبَارَكِ عَنْ صُهَيْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا آمَنَ بِالْقُرْآنِ مَنْ اسْتَحَلَّ مَحَارِمَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ. وَقَدْ خُولِفَ وَكَيْعٌ فِي رِوَايَتِهِ. وَقَالَ مُحَمَّدٌ: أَبُو فَرْوَةَ يَزِيدُ بْنُ سِنَانٍ الرَّهَآوِيُّ لَيْسَ بِحَدِيثِهِ بَأْسٌ إِلَّا رِوَايَةَ ابْنِهِ مُحَمَّدٍ عَنْهُ فَإِنَّهُ يَزُوي عَنْهُ مَنَآكِبِرَ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى مُحَمَّدُ بْنُ سِنَانٍ عَنْ أَبِيهِ هَذَا الْحَدِيثَ فَرَادَ فِي هَذَا الْإِسْنَادِ عَنْ مُجَاهِدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ صُهَيْبٍ، وَلَا يُتَابِعُ مُحَمَّدُ بْنُ يَزِيدَ عَلَى رِوَايَتِهِ وَهُوَ ضَعِيفٌ وَأَبُو الْمُبَارَكِ رَجُلٌ مَجْهُولٌ.

٢٩١٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ

gives charity publicly, and the one who recites the Qur'an quietly is like the one who gives charity secretly." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. The meaning of this *Hadīth* is that the one who is quiet with his recitation of the Qur'an is better than the one who is loud with his recitation of the Qur'an, because secret charity is more virtuous according to the people of knowledge than public charity. The meaning of this, according to the people of knowledge, is only for the sake of keeping a man safe from arrogance, because it is not feared that the one who does his deeds in secret would suffer from arrogance, as it is feared he would when doing so publicly.

خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مَرَّةَ الْحَضْرَمِيِّ، عَنْ عُثْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَمَعْنَى هَذَا الْحَدِيثِ أَنَّ الَّذِي يُسِرُّ بِقِرَاءَةِ الْقُرْآنِ أَفْضَلُ مِنَ الَّذِي يَجْهَرُ بِقِرَاءَةِ الْقُرْآنِ لِأَنَّ صَدَقَةَ السِّرِّ أَفْضَلُ عِنْدَ أَهْلِ الْعِلْمِ مِنْ صَدَقَةِ الْعَلَانِيَةِ. وَإِنَّمَا مَعْنَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لِكَيْ يَأْمَنَ الرَّجُلُ مِنَ الْعُجْبِ لِأَنَّ الَّذِي يُسِرُّ بِالْعَمَلِ لَا يُخَافُ عَلَيْهِ بِالْعُجْبِ مَا يُخَافُ عَلَيْهِ فِي الْعَلَانِيَةِ.

تخریج: [حسن] وأخرجه أبو داود، التطوع، باب رفع الصوت بالقراءة في صلاة الليل، ح: ١٣٣٣ من حديث إسماعيل بن عياش به وتابعه معاوية بن صالح عند النسائي وغيره ورواه سليمان بن موسى عن كثير بن مرة به وصححه ابن حبان، ح: ٦٥٨، ١٧٩١ وللحديث شواهد كثيرة عند الحاكم: ٥٥٥/١ وغيره.

Comments:

If recitation aloud and giving of charity openly poses the danger of doing so for the sake of showing off or for pride, then it is better to perform these deeds secretly; where there is no risk of showing off and it is rather a source of urging others for it, performing it then publicly is better. The risk of showing off or having pride is involved in both the obligatory and voluntary charity.

Chapter 21. Reciting *Sūrah Banī Isrā'īl* And *Az-Zumar* Prior To Sleeping

(المعجم ٢١) - بَابُ [قِرَاءَةِ سُورَةِ بَنِي إِسْرَائِيلَ وَالزُّمَرِ قَبْلَ النَّوْمِ]
(التحفة ٢١)

2920. 'Āishah narrated: "The Prophet ﷺ would not sleep until he recited *Sūrat Banī Isrā'īl* and *Az-Zumar*." (*Hasan*)

٢٩٢٠ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي لُبَابَةَ قَالَ: قَالَتْ عَائِشَةُ: كَانَ النَّبِيُّ ﷺ لَا يَنَامُ حَتَّى يَقْرَأَ بَنِي

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. Abū Lubābah (a narrator in the chain) is a *Shaikh* from Al-Baṣrah, Ḥammād bin Zaid reported other narrations from him, and it is said that his name is Marwān. Muḥammad bin Ismā'il reported that to us in *Kitāb At-Tārikh*.

إِسْرَائِيلَ وَالزُّمَرَ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو لُبَابَةَ شَيْخٌ بَصْرِيٌّ قَدْ رَوَى عَنْهُ حَمَادُ بْنُ زَيْدٍ غَيْرَ حَدِيثٍ وَيُقَالُ اسْمُهُ: مَرْوَانٌ. حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ فِي كِتَابِ التَّارِيخِ.

تخریج: [إسناده حسن] وأخرجه النسائي: ١٩٩/٤، ح: ٢٣٤٩ (الصيام، باب صوم النبي ﷺ بأبي هو وأمي ... (البخ) وأحمد: ٦٨/٦ والحاكم: ٤٣٤/٢ من حديث حماد بن زيد به وصححه ابن خزيمة، ح: ١١٦٣ * أبو لبابة هو مروان العقيلي البصري، وقول البخاري في التاريخ الكبير: ٣٧٢/٧، ت: ١٥٩٣.

2921. 'Irbād bin Sāriyah narrated that the Prophet ﷺ would recite the *Musabbiḥāt*^[1] before sleep and say: "Indeed there is an *Āyah* in them that is better than one thousand *Āyāt*." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

٢٩٢١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَجِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ ابْنِ مَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بِلَالٍ، عَنْ عَزْبَابِ بْنِ سَارِيَةَ أَنَّهُ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْتَدَّ [وَأَيْ يَقُولُ: «إِنَّ فِيهِنَّ آيَةً خَيْرٌ مِنْ أَلْفِ آيَةٍ»].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [حسن] وأخرجه أبو داود، الأدب، باب ما يقول عند النوم، ح: ٥٠٥٧ من حديث بقیة به وصرح بالسمع عند أحمد: ١٢٨/٤ وله طريق آخر في مسند الشاميين للطبراني: ٣/٣٩١، ح: ٢٥٣١.

Comments:

The Messenger of Allāh would recite various *Sūrah* prior to sleep, sometimes all the routine *Sūrah* and sometimes some of them; therefore the narrations are not contradictory.

Chapter 22. Regarding The Virtues Of Reciting The End of *Sūrat Al-Hashr*

(المعجم ٢٢) - بَابُ: [فِي فَضْلِ قِرَاءَةِ آخِرِ سُورَةِ الْحَشْرِ] (التحفة ٢٢)

2922. Ma'qil bin Yasār narrated

٢٩٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا

[1] Those that begins with 'Sabbih (Glorified is) or a form of it in them. "They are seven: *Subhān Alladhī Asrā, Al-Hadīd, Al-Hashr, As-Ṣaff, Al-Jumu'ah, At-Tāghābun, and Al-'A'la*." (*Tuhfat Al-Ahwadhī*).

that the Prophet ﷺ said: "Whoever says three times when he gets up in the morning: 'A'ūdhu Billāhis-Samī' Al-'Alīm Min Ash-Shaiṭānir-Rajīm' and he recites three *Āyāt* from the end of *Sūrat Al-Hashr* – Allāh appoints seventy-thousand angels who say *Ṣalāt* upon him until the evening. If he dies on that day, he dies a martyr, and whoever says them when he reaches the evening, he holds the same status." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through this route.

أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا خَالِدُ بْنُ طَهْمَانَ
أَبُو الْعَلَاءِ الْخَقَّافُ: حَدَّثَنِي نَافِعُ بْنُ أَبِي
نَافِعٍ عَنْ مَعْقِلِ بْنِ يَسَارٍ عَنِ النَّبِيِّ ﷺ قَالَ:
«مَنْ قَالَ حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ: أَعُوذُ بِاللَّهِ
السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ. وَقَرَأَ
ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحَشْرِ وَكَلَّمَ اللَّهُ بِهِ
سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى يُمِيسِيَ،
وَإِنْ مَاتَ فِي ذَلِكَ الْيَوْمِ مَاتَ شَهِيدًا، وَمَنْ
قَالَهَا حِينَ يُمِيسِيَ كَانَ يَنْتَكِ الْمَنْزِلَةَ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٦/٥ عن أبي أحمد الزبيرى به * خالد بن طهمان صدوق ضعيف من جهة حفظه ولم يثبت أنه حدث بهذا الحديث قبل الاختلاط.

Comments:

The Last three Verses of *Sūrat Al-Hashr* are about the Majestic Attributes and Irresistible Power of Allāh Almighty, so the recitation of these Verses is virtuous; but the narration is not authentic.

Chapter 23. What Has Been Related About How The Prophet ﷺ Recited

(المعجم ٢٣) - بَابُ مَا جَاءَ كَيْفَ
كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ (التحفة ٢٣)

2923. Ya'lā bin Mamlak narrated that he asked Umm Salamah, the wife of the Prophet ﷺ, about the recitation of the Prophet ﷺ and his *Ṣalāt*. She said: "What can you do compared to his *Ṣalāt*? He would pray and then sleep as long as he had prayed. Then he would pray as long as he had slept. Then he slept as long as he had prayed until the morning.' Then she described his recitation. So she described his recitation as word by word." (*Hasan*)

٢٩٢٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ
يَعْلَى بْنِ مَمْلَكٍ: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ زَوْجَ
النَّبِيِّ ﷺ عَنْ قِرَاءَةِ النَّبِيِّ ﷺ وَصَلَاتِهِ،
فَقَالَتْ: مَا لَكُمْ وَصَلَاتِهِ؟ وَكَانَ يُصَلِّي ثُمَّ
يَنَامُ قَدْرَ مَا صَلَّى، ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ، ثُمَّ
يَنَامُ قَدْرَ مَا صَلَّى حَتَّى يُصْبِحَ، ثُمَّ نَعَتْ
قِرَاءَتَهُ، فَإِذَا هِيَ تَنْعَتُ قِرَاءَةَ مَفْسَّرَةً حَرْفًا
حَرْفًا.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. We do not know of it except as a narration of *Laith bin Sa'd*, from *Ibn Abī Mulaikah*, from *Ya'lā bin Mamlak*, from *Umm Salamah*.

Ibn Juraij reported this *Hadīth* from *Ibn Abī Mulaikah*, from *Umm Salamah*, that the Prophet ﷺ would separate (word from word in) his recitation, and the narration, of *Al-Laith* is more correct.

تخريج: [إسناده حسن] وأخرجه أبو داود، الوتر، باب: كيف يستحب الترتيل في القراءة، ح: ١٤٦٦ من حديث الليث بن سعد به وصححه ابن خزيمة، ح: ١١٥٨ * يعلى بن مملك وثقه الترمذي وابن حبان فحديثه لا ينزل عن درجة الحسن وانظر، ح: ٢٩٢٧.

Comments:

The Prophet would perform the night prayer in various forms, in order to make it easy and light for those who would follow him in the night prayer. They might follow whatever way they like. He would recite slowly and word for word, each word and letter would be heard and understood.

2924. 'Abdullāh bin Abī Qais [a man from Al-Baṣrah] narrated: "I asked 'Āishah about the *Witr* of the Messenger of Allāh ﷺ, how would he perform *Witr*, was it during the first part of the night or the end of it? She said: 'All of that. Sometimes he would perform *Witr* during the first part of the night, and sometimes he would perform *Witr* during the end of it.' So I said: 'All praise is due to Allāh who made the matter accommodating.' I said: 'How was his recitation, was he quite with his recitation or loud?' She said: 'He would do all of that. Sometimes he would recite quietly and sometimes aloud.' I said: 'All praise is due to Allāh who made the matter

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ لَيْثِ بْنِ سَعْدٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ، عَنْ أُمِّ سَلَمَةَ.

وَقَدْ رَوَى ابْنُ جُرَيْجٍ هَذَا الْحَدِيثَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْطَعُ قِرَاءَتَهُ وَحَدِيثُ اللَّيْثِ أَصَحُّ.

٢٩٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ مَعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ [هُوَ رَجُلٌ بَصْرِيٌّ] قَالَ: سَأَلْتُ عَائِشَةَ عَنْ وَتْرِ رَسُولِ اللَّهِ ﷺ كَيْفَ كَانَ يُوتِرُ، مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ؟ فَقَالَتْ: كُلُّ ذَلِكَ قَدْ كَانَ يَصْنَعُ رُبَّمَا أَوْتَرَ مِنْ أَوَّلِ اللَّيْلِ، وَرُبَّمَا أَوْتَرَ مِنْ آخِرِهِ، فَقُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً. فَقُلْتُ: كَيْفَ كَانَتْ قِرَاءَتُهُ أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ؟ قَالَتْ: كُلُّ ذَلِكَ [قَدْ] كَانَ يَفْعَلُ، قَدْ كَانَ رُبَّمَا أَسْرًا، وَرُبَّمَا جَهْرًا، قَالَ: فَقُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً. قَالَ: قُلْتُ: فَكَيْفَ كَانَ يَصْنَعُ فِي الْجَنَابَةِ؟ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَمْ يَنَامُ قَبْلَ

accommodating. He said: 'I said: 'How would he deal with sexual impurity? Would he perform *Ghusl* prior to sleeping or would he sleep prior to *Ghusl*?' She said: 'He would do all of that. Sometimes he would perform *Ghusl* then sleep, and sometimes he would perform *Wudu'* and then sleep.' I said: 'All praise is due to Allāh who made the matter accommodating.'"

(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

تخریج: وأخرجه مسلم، الحیض، باب جواز نوم الجنب واستحباب الوضوء له... إلخ، ح: ۳۰۷ عن قتیبة به.

Comments:

The night prayer of the Prophet, which is called *Witr* prayer too, he performed it in all parts of the night, in the beginning, middle and in the end; and he ﷺ would normally sleep after the night prayer except during the month of Ramaḍan, he would then get up for the morning prayer. As for the last days of his life, he would perform the night prayer in the last part of the night.

Chapter 24. 'Which Man Will Bring Me To His People To Convey The Speech Of My Lord'

2925. Jābir bin 'Abdullāh said: "During the *Mawqif*,^[1] the Prophet ﷺ would present himself and say: 'Which man will bring me to his people? For indeed the Quraish have prevented me from conveying the Speech of my Lord.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ رَبِّمَا اغْتَسَلَ فَنَامَ، وَرَبِّمَا تَوَضَّأَ فَنَامَ. قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(المعجم ۲۴) بَابُ: «أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ لِأُبَلِّغَ كَلَامَ رَبِّي» [التحفة ۲۵]

۲۹۲۵ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: أَخْبَرَنَا عُثْمَانُ بْنُ الْمُغِيرَةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ قَدْ يَعْزُضُ نَفْسَهُ بِالْمَوْقِفِ، فَقَالَ: «أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ، فَإِنَّ قُرَيْشًا قَدْ مَنَعُونِي أَنْ أُبَلِّغَ كَلَامَ رَبِّي».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

[1] Meaning during the *Hajj* season. See *Tuḥfat Al-Aḥwadhī*.

تخریج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب: في القرآن، ح: ٤٧٣٤ عن محمد ابن كثير به * سالم بن أبي الجعد المذكور في المدلسين ولا يثبت هذا عنه والله أعلم.

Comments:

Since Allāh commanded the Prophet ﷺ to preach and spread the message of Islam openly; in the season of *Hajj*, he would visit the tents and dwellings of the various Arab tribes in the very well known Arab markets: 'Ukaz, Majannah and *Dhul-Majāz*; and he would call them to Islam. These markets would be held one after another until the 8th of *Dhul-Hijjah*, thereafter the people would be free for performing the rituals of *Hajj*; and on the 9th of *Dhul-Hijjah*, he would call to Islam in the valley of 'Arafāt. He would keep it continuing during the days of *Minā*, however eventually the people of *Yathrib* (now *Al-Madīnah*) became determined to take him, so he migrated to *Al-Madīnah* and settled there.

Chapter 25.

(المعجم ٢٥) - بَابُ (التحفة . . .)

2926. 'Aṭīyyah narrated from Abū Sa'eed, that the Messenger of Allāh ﷺ said: "The Lord, Blessed and Most High is He, has said: 'Whoever is too busy with the Qur'an for remembering Me and asking Me, then I shall give him more than what I give to those who ask.' And the virtue of Allāh's Speech over the speech of others is like the virtue of Allāh over His creation." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*.

٢٩٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا شِهَابُ بْنُ عَبَّادِ الْعَبْدِيِّ: أَخْبَرَنَا مُحَمَّدُ
ابْنُ الْحَسَنِ بْنِ أَبِي يَزِيدَ الْهَمْدَانِيُّ عَنْ عَمْرِو بْنِ
قَيْسٍ، عَنْ عَطِيَّةٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى:
مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِي، وَمَسْأَلَتِي أُعْطِيَتْهُ
أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ، وَفَضَّلُ كَلَامِ اللَّهِ
عَلَى سَائِرِ الْكَلَامِ كَفَضَّلَ اللَّهُ عَلَيَّ خَلْقِهِ».
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه عبدالرحمن بن أحمد بن الحسن الرازي في فضائل القرآن وتلاوته، ح: ٧٦ من حديث شهاب بن عباد والدارمي: ٤٤١/٢، ح: ٣٣٥٩ من حديث محمد بن الحسن بن أبي يزيد به وهو ضعيف (تقريب) وعطية العوفي ضعيف مدلس مشهور وللحديث شواهد عند البخاري في التاريخ الكبير: ١١٥/٢ وخلق أفعال العباد: ٥٤٤ وغيره.

Comments:

The person who has dedication and relation with the Words of Allāh to the extent that he is engaged out of sincerity and with undivided attention, by day and night, in its recitation, memorization, reflecting and contemplating on it, learning and teaching it, preaching and spreading it, due to this permanent busy commitment, he does not get the opportunity for Allāh's remembrance, glory and praise or to beg of Allāh anything for himself; Allāh grants him better than those who beg of Him.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

43. The Chapters On Recitation From The Messenger Of Allāh ﷺ

(المعجم ٤٣) - أَبْوَابُ الْقِرَاءَاتِ عَنْ
رَسُولِ اللَّهِ ﷺ (التحفة ٣٩)

Chapter 1. Regarding *Fātihatil-Kitāb*

(المعجم ١) [بَابُ: فِي فَاتِحَةِ الْكِتَابِ]
(التحفة ١)

2927. Ibn Abī Mulaikah narrated that Umm Salamah said: "The Messenger of Allāh ﷺ would separate his recitation reciting: '*Al-Hamdulillāhi Rabbil-'Ālamīn*' then he would stop. '*Ar-Rahmānir-Rahmīm*' then he would stop. And he would recite it: '*Maliki Yawmid-Dīn*.'" (Ḍa'īf)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*. Abū 'Ubaid recited accordingly and preferred it.^[1] This is how it was reported by Yahyā bin Sa'eed Al-Awawī and others from Ibn Juraij, from Ibn Abī Mulaikah from Umm Salamah. But its chain is not connected because Al-Laith bin Sa'd reported this *Ḥadīth* from Ibn Abī Mulaikah, from Ya'lā bin Mamlak from Umm Salamah; that she described the recitation of the Prophet ﷺ as word by word. The narration of Al-Laith is more correct and Al-Laith's narration does not contain: "He would recite it: '*Maliki Yawmid-Dīn*'."

٢٩٢٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ عَنِ ابْنِ جُرَيْجٍ، عَنِ
ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ
رَسُولُ اللَّهِ ﷺ يُقَطِّعُ قِرَاءَتَهُ يَقْرَأُ: الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ. ثُمَّ يَقِفُ. الرَّحْمَنِ الرَّحِيمِ.
ثُمَّ يَقِفُ. وَكَانَ يَقْرَأُهَا: (مَلِكِ يَوْمِ الدِّينِ).
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ.
وَبِهِ يَقْرَأُ أَبُو عُبَيْدٍ وَيَخْتَارُهُ، هَكَذَا رَوَى يَحْيَى
ابْنُ سَعِيدٍ الْأُمَوِيُّ، وَغَيْرُهُ عَنِ ابْنِ جُرَيْجٍ،
عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ، وَلَيْسَ
إِسْنَادُهُ بِمُتَّصِلٍ لِأَنَّ اللَّيْثَ بْنَ سَعْدٍ رَوَى هَذَا
الْحَدِيثَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلى بْنِ
مَمْلَكٍ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا وَصَفَتْ قِرَاءَةَ النَّبِيِّ
ﷺ حَرْفًا حَرْفًا. وَحَدِيثُ اللَّيْثِ أَصَحُّ وَلَيْسَ
فِي حَدِيثِ اللَّيْثِ: وَكَانَ يَقْرَأُ مَلِكِ يَوْمِ
الدِّينِ.

[1] That is Al-Qāsim Ibn Sallām.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣٠٢/٦، ح: ٢٧١١٨ عن يحيى بن سعيد الأموي به وصححه ابن خزيمة، ح: ٤٩٣ والنووي والحاكم: ٢٣٢/٢ على شرط الشيخين ووافقه الذهبي وله شاهد تقدم: ٢٩٢٣ وللحديث لون آخر عند أبي داود، ح: ٤٠٠١، ابن جريج عنن وحديث أحمد ٢٨٨/٦ يعني عنه.

2928. Anas narrated that the Prophet ﷺ, Abū Bakr, and ‘Umar – and I think he said – and ‘Uthmān would recite: “*Māliki Yawmid-Dīn.*”^[1] (*Ḍa‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*. We do not know of it as a narration of Az-Zuhrī from Anas bin Mālik except through the narration of this *Shāikh* Ayyūb bin Suwaid Ar-Ramlī. Some of the companions of Az-Zuhrī reported this *Ḥadīth* from Az-Zuhrī: “That the Prophet ﷺ, Abū Bakr, and ‘Umar would recite: ‘*Māliki Yawmid-Dīn*’”

And ‘Abdur-Razzāq reported from Ma‘mar, from Az-Zuhrī from Sa‘eed bin Al-Musayyab: “The Prophet ﷺ, Abū Bakr, and ‘Umar would recite: ‘*Māliki Yawmid-Dīn*’”

تخريج: [إسناده ضعيف] وأخرجه الطحاوي في مشكل الآثار تحفة الأختيار: ٢٠٣/٨، ح: ٥٨٦٦ من حديث أيوب بن سويد به * أيوب بن سويد ضعيف وحديث الزهري عن سالم عن أبيه أخرجه ابن أبي داود في المصاحف، ص: ١٠٣ وغيره وفيه "مخير" مجهول، وحديث عبدالرزاق رواه أبو داود، ح: ٤٠٠٠ وهو ضعيف لإرساله.

2929. Anas bin Mālik narrated: “The Prophet ﷺ would recite: ‘*Anin-Nafsu Bin-Nafsi Wal-‘Aīnu Bil-‘Aīn*’”^[2] (*Ḍa‘īf*)

٢٩٢٨ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدِ الرَّمْلِيِّ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ، وَأَرَاهُ قَالَ: وَعُثْمَانَ كَانُوا يَقْرَأُونَ: مَالِكِ يَوْمَ الدِّينِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ إِلَّا مِنْ حَدِيثِ هَذَا الشَّيْخِ أَيُّوبَ بْنِ سُوَيْدِ الرَّمْلِيِّ. وَقَدْ رَوَى بَعْضُ أَصْحَابِ الزُّهْرِيِّ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ: أَنَّ النَّبِيَّ ﷺ، وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَقْرَأُونَ ﴿مَالِكِ يَوْمَ الدِّينِ﴾ [الفاحة: ٤] وَقَدْ رَوَى عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ: أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَقْرَأُونَ: ﴿مَالِكِ يَوْمَ الدِّينِ﴾.

٢٩٢٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ أَبِي عَلِيٍّ ابْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ:

[1] Referring to *Al-Fātihah* 1:4.

[2] See *Al-Mā'idah* no. 5:45, "...life for a life and an eye for an eye."

(Another chain) with similar. And Abū ‘Alī bin Yazīd is the brother of Yūnus bin Yazīd. This *Hadīth* is *Ḥasan Gharīb*. Muḥammad said: “Ibn Al-Mubārak is alone with this *Hadīth* from Yūnus bin Yazīd.” And this is how Abū ‘Ubaid recited it: “*Al-‘Aīnu Bil-‘Aīn*” following this *Hadīth*.

أَنَّ النَّبِيَّ ﷺ قَرَأَ: (أَنَّ النَّفْسُ بِالنَّفْسِ وَالْعَيْنُ بِالْعَيْنِ).

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا [عَبْدُ اللَّهِ] ابْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ بِهَذَا الْإِسْنَادِ نَحْوَهُ. وَأَبُو عَلِيٍّ بْنُ يَزِيدَ هُوَ أَخُو يُونُسَ بْنِ يَزِيدَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. قَالَ مُحَمَّدٌ: تَفَرَّدَ ابْنُ الْمُبَارَكِ بِهَذَا الْحَدِيثِ عَنْ يُونُسَ بْنِ يَزِيدَ، وَهَكَذَا قَرَأَ أَبُو عُبَيْدٍ: الْعَيْنُ بِالْعَيْنِ اتِّبَاعًا لِهَذَا الْحَدِيثِ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٧٧ من حديث ابن المبارك به وتفرد به يونس كما قال الطبراني في الأوسط، ح: ١٥٣ * الزهري عنن.

Comments:

The noun of *Anna ‘Al-Nafs’* is originally at a place to be read with *Dhammah* at the last letter, though it is with *Fathah* because of it being a noun of *Anna*. Therefore some of the reciters read ‘*Al-‘Aīn*’ with *Dhammah* due to the original place of *Nafs*.

2930. Mu‘ādh bin Jabal narrated: “The Prophet ﷺ would recite: ‘*Hal Tastaū‘u Rabbak*’” (*Ḍa‘īf*) [Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of Rishdīn bin Sa‘d, and its chain is not strong. Rishdīn bin Sa‘d and ‘Abdur-Raḥmān bin Ziyād bin An‘am Al-Afriqī were both graded weak in *Hadīth*.

٢٩٣٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادِ بْنِ أَنْعَمٍ، عَنْ عُبَيْدِ بْنِ حُمَيْدٍ، عَنْ عَبَادَةَ بْنِ نُسَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ، عَنْ مُعَاذِ ابْنِ جَبَلٍ: أَنَّ النَّبِيَّ ﷺ قَرَأَ: «هَلْ تَسْتَطِيعُ رَبَّكَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينِ بْنِ سَعْدٍ، وَلَيْسَ إِسْنَادُهُ بِالْقَوِيٍّ. وَرِشْدِينُ بْنُ سَعْدٍ، وَعَبْدُ الرَّحْمَنِ بْنُ زِيَادِ بْنِ أَنْعَمٍ الْإِفْرِيقِيُّ يُضَعَّفَانِ فِي الْحَدِيثِ.

تخریج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ٦٩/٢٠، ح: ١٢٨ من حديث رشدين ابن سعد به * عبدالرحمن بن زياد ضعيف ورشدين مثله.

Comments:

Meaning; *Āyat* 112 of *Sūrat Al-Mā'idah*, what is popular is "*Hal yastaṭī' rabbuka*" with *Yā* and with *Dhammah* on the *Bā* of *Rabbuka*.

Chapter 2. Regarding *Sūrat Hūd*

(المعجم ٢) - [بَابُ: وَمِنْ سُورَةِ هُودِ]
(التحفة ٢)

2931. Umm Salamah narrated: "The Prophet ﷺ would recite: '*Innahu 'Amila Ghaira Ṣāliḥ*'" (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* was reported by more than one narrator from *Thābit Al-Bunānī*, similar to this.

This *Ḥadīth* was also reported by *Shahr bin Ḥawshab*, from *Asmā' bint Yazīd*. [He said:] I heard 'Abd bin *Ḥumaid* saying: "Asmā' bint *Yazīd* is Umm Salamah *Al-Anṣāriyyah*."

[Abū 'Eisā said: To me, both of them are the same *Ḥadīth*. *Shahr bin Ḥawshab* has reported other *Aḥādīth* from Umm Salamah *Al-Anṣāriyyah* - and she is *Asmā' bint Yazīd*. Similar to this has been reported from 'Aishah from the Prophet ﷺ.

٢٩٣١ - حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ حَفْصٍ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرُؤُهَا (إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ).

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ قَدْ رَوَاهُ غَيْرٌ وَاحِدٌ عَنْ ثَابِتِ الْبُنَانِيِّ نَحْوُ هَذَا، وَهُوَ حَدِيثٌ ثَابِتِ الْبُنَانِيِّ. وَقَدْ رَوَى هَذَا الْحَدِيثُ أَيْضًا عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءِ بِنْتِ يَزِيدٍ [قَالَ:] وَسَمِعْتُ عَبْدَ بْنَ حُمَيْدٍ، يَقُولُ: أَسْمَاءُ بِنْتُ يَزِيدٍ هِيَ أُمُّ سَلَمَةَ الْأَنْصَارِيَّةُ.

[قَالَ أَبُو عِيسَى:] كِلَا الْحَدِيثَيْنِ عِنْدِي وَاحِدٌ، وَقَدْ رَوَى شَهْرُ بْنُ حَوْشَبٍ، غَيْرَ حَدِيثٍ، عَنْ أُمِّ سَلَمَةَ الْأَنْصَارِيَّةِ، وَهِيَ أَسْمَاءُ بِنْتُ يَزِيدٍ، وَقَدْ رَوَى عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا.

تخريج: [إسناده حسن] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٨٢، ٣٩٨٣ من حديث ثابت به.

Comments:

According to this method, recital of the word '*Amila*' (he did) is a past verb and '*ghayra Ṣāliḥ*' [unrighteous deed] is its object; but according to our recital pronunciation '*Amalun*' is an infinitive verb and '*Ṣāliḥ*' is its adjective due to which it ends with *Dhammah*; as incoming in the following *Ḥadīth*.

2932. [Umm Salamah narrated: “The Messenger of Allāh ﷺ recited this *Āyah*: ‘*Innahu ‘Amalun Ghairu Ṣāliḥ*’”^[1]] (*Ḥasan*)

٢٩٣٢ - [حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا وَكَيْعٌ وَحَبَّانُ بْنُ هِلَالٍ، قَالَ: حَدَّثَنَا هَارُونُ النَّحْوِيُّ عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ هَذِهِ الْآيَةَ ﴿إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٌ﴾ [هود: ٤٦].

تخريج: [إسناده حسن] وأخرجه أحمد: ٦/٢٩٤ عن وكيع به.

Chapter .3 Regarding *Sūrat Al-Kahf*

(المعجم ٣) - [بَابُ: وَمِنْ سُورَةِ الْكَهْفِ] (التحفة ٣)

2933. Ibn ‘Abbās narrated from ‘Ubayy bin Ka’b, that the Prophet ﷺ would recite: “*Qad Balaghta Min Lladunni ‘Udhra*”^[2] with heaviness (*Muthaqqalah*).^[3] (*Da’if*)

٢٩٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبَصْرِيُّ: أَخْبَرَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو الْجَارِيَةِ الْعَبْدِيُّ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ: ﴿قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا﴾ [الكهف: ٧٦] مُثَقَّلَةً.

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. Umayyah bin Khālid is trustworthy, Abū Al-Jāriyah Al-‘Abdī is an unknown *Shaikh*. [I do not know who he is] and we do not know his name.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَأُمَيَّةُ بْنُ خَالِدٍ ثِقَةٌ، وَأَبُو الْجَارِيَةِ الْعَبْدِيُّ شَيْخٌ مَجْهُولٌ [لَا أَدْرِي مَنْ هُوَ] وَلَا نَعْرِفُ اسْمَهُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٨٥ من

حديث أمية بن خالد به.

Comments:

Ladunni is read with *Tashdīd* at *Nūn* and without *Tashdīd* ‘*Ladunī*’.

2934. Ibn ‘Abbās narrated from Ubayy bin Ka’b that the Prophet ﷺ recited: “*Fī ‘Aīnin Ḥami’ah*.”^[4] (*Da’if*)

٢٩٣٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا مُعَلَّى بْنُ مَثُورٍ: حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ عَنْ

[1] Referring to *Hūd* 11:46.

[2] Referring to *Al-Kahf* 18:76.

[3] Meaning with *Tashdīd* on the *Nūn* in “*Lladunni*”

[4] Referring to *Al-Kahf* 18:86.

[Abū 'Eīsā said:] This *Hadūth* is *Gharīb* we do not know of it except through this route. What is correct is what has been reported about Ibn 'Abbās' recitation. It has been reported that Ibn 'Abbās and 'Amr bin Al-'Āṣ disagreed over the recitation of this *Āyah* and they went to ask Ka'b Al-Aḥbār about that. So if he had a narration about that from the Prophet ﷺ, then there would be no need for his narration, nor to ask Ka'b.

سَعْدُ بْنُ أَوْسٍ، عَنْ مِصْدَعِ أَبِي يَحْيَى، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ: أَنَّ النَّبِيَّ ﷺ قَرَأَ: ﴿فِي عَرَبٍ حَمِيَّةٍ﴾ [الكهف: ٨٦].
[قَالَ أَبُو عَمِيصٍ:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَالصَّحِيحُ مَا رُوِيَ عَنِ ابْنِ عَبَّاسٍ قِرَاءَتَهُ، وَيُرْوَى أَنَّ ابْنَ عَبَّاسٍ وَعَمْرُو بْنُ الْعَاصِ اخْتَلَفَا فِي قِرَاءَةِ هَذِهِ الْآيَةِ وَارْتَفَعَا إِلَى كَعْبِ الْأَحْبَارِ فِي ذَلِكَ. فَلَوْ كَانَتْ عِنْدَهُ رِوَايَةٌ عَنِ النَّبِيِّ ﷺ لَأَسْتَعْنَى بِرِوَايَتِهِ، وَلَمْ يَخْتَجِ إِلَى كَعْبٍ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، أيضًا، ح: ٣٩٨٦ من حديث محمد بن دينار به واختلط في آخر عمره ونيل المقصود، ح: ٢٣٨٦ وباقي السند حسن وللحديث شواهد ضعيفة عند الحاكم: ٢٤٤/٢ وغيره.

Comments:

One pronunciation of this word is 'Ain nin Hā-mi-yah' and the other 'Ain-nin Hāmī'ah'; *Hā-mi-yah* means hot, and *Hāmī'ah* is black mud. Ka'b was a great and prominent successor, who was very knowledgeable in the Torah.

Chapter 4. Regarding *Sūrat Ar-Rūm*

(المعجم ٤) - [بَابُ: وَمِنْ سُورَةِ الرُّومِ] (التحفة ٤)

2935. Abū Sa'eed narrated: "On the Day of (the battle of) Badr, the Romans had a victory over the Persians. So the believers were pleased with that, then the following was revealed: *Alif Lām Mīm*. The Romans have been defeated..." up to His saying: "...the believers will rejoice."^[1] He said: "So the believers were happy with the victory of the Romans over the Persians." (*Hasan*)

٢٩٣٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ ظَهَرَتْ الرُّومُ عَلَى فَارِسَ فَأَعْجَبَ ذَلِكَ الْمُؤْمِنِينَ فَتَنَزَّلَتْ ﴿الَّذِينَ هُمْ يُؤْمِنُونَ﴾ إِلَى قَوْلِهِ ﴿يَفْرَحُ الْمُؤْمِنُونَ﴾ [الروم: ١-٤] قال: فَفَرِحَ الْمُؤْمِنُونَ بِظُهُورِ الرُّومِ عَلَى فَارِسَ.

[1] Referring to *Ar-Rūm* 30:1-4.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. It is recited: “*Ghalabat*” and “*Ghulibat*” and it is said: “They were defeated then victorious.” This is how Naṣr bn ‘Alī recited it: “*Ghalabat*.” (See nos. 3191, 3194.)

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَيُقْرَأُ: غَلَبْتُ، وَغَلِبْتُ، يَقُولُ: كَانَتْ غَلِبْتُ ثُمَّ غَلَبْتُ. هَكَذَا قَرَأَ نَصْرُ بْنُ عَلِيٍّ غَلَبْتُ.

تخریج: [حسن] وأخرجه الطبراني في تفسيره: ١٥/٢١ من حديث سليمان الأعمش به وسنده ضعيف وللحديث شواهد كثيرة، انظر: ٣١٩٣، ٣١٩٤ وغيرهما.

Comments:

Sūrat Ar-Rūm was revealed in Makkah before *Hijrah*, the Romans were the people of the book and were defeated at that time. So the polytheists of Makkah rejoiced because the Persians were the idol worshippers like the people of Makkah, but it aggrieved the Muslims. Thereafter this prophesy was revealed in the Qur’ān that the Romans, the people of the book, would eventually overcome and the Muslims would rejoice their victory; this victory coincided with the victory at the battle of Badr, so the Muslims rejoiced dually. See any book of commentary for further details of the background of its revelation. The meaning of it having been revealed at the time of victory at Badr is not that it was regarding Badr, but in fact it was revealed concerning the defeat of Romans and thereafter about their victory over the Persians.

2936. Ibn ‘Umar narrated that he recited the following to the Prophet ﷺ: “Who created you in weakness (*Min Ḍa’f*)” So he said: “*Min Ḍu’f*” (*Ḍa’f*) (Another chain) with similar in meaning.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of Fuḍail bin Marzūq.

٢٩٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا نُعَيْمُ بْنُ مَيْسَرَةَ النَّحْوِيُّ عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنِ ابْنِ عَمَرَ: أَنَّهُ قَرَأَ عَلَى النَّبِيِّ ﷺ ﴿خَلَقَكُمْ مِنْ ضَعْفٍ﴾ (الرُّوم: ٥٤) فَقَالَ: (مِنْ ضَعْفٍ).

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا بَرِيدُ بْنُ هَارُونَ عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنِ ابْنِ عَمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ فَضِيلِ بْنِ مَرْزُوقٍ.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ٢٤٧/٢ من حديث فضيل بن مرزوق به وسنده ضعيف وهو في القراءة المتواترة عطية ضعيف.

Comments:

The word ‘*Dha’f*’ is pronounced both with *Faṭḥah* at *Ḍād* and *Dhammah* as well.

Chapter (...) Regarding *Sūrat Al-Qamar*

(المعجم ...) [بَابٌ: وَمِنْ سُورَةِ الْقَمَرِ] (التحفة ٥)

2937. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ would recite: Then is there anyone who would remember?^[1] (*Ṣaḥīh*)

٢٩٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ. حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ ﴿فَهَلْ مِنْ مُدْرِكٍ﴾ [القمر: ١٧].

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله عزوجل: ﴿ولقد أرسلنا نوحًا إلى قومه﴾، ح: ٣٣٤١ من حديث أبي أحمد ومسلم، ح: ٨٢٣ من حديث أبي إسحاق به.

Comments:

Muddakir originally is *Muddakir*, letter *Tā* was changed into *Dāl* and it became *Muddakir*, then letter *Dhāl* was changed into *Dāl* and both *Dāl* immersed into each other, so it became *Muddakir*. This is the known pronunciation of Imām Ḥafṣ.

Chapter (...) Regarding *Sūrat Al-Wāqī‘ah*

(المعجم ...) [بَابٌ: وَمِنْ سُورَةِ الْوَاقِعَةِ] (التحفة ٦)

2938. ‘Aīshah narrated that the Prophet ﷺ would recite: “*Furūḥun Wa Raiḥānun Wa Jannatu Na‘īm*”^[2] (*Ḥasan*)

٢٩٣٨ - حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ الصَّوَّافِ الْبَصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضَّبْعِيُّ عَنْ هَارُونَ الْأَعْوَرِ، عَنْ بُدَيْلِ [بْنِ مَيْسَرَةَ]، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ (فُرُوحٌ وَرَيْحَانٌ وَجَنَّةٌ نَعِيمٌ).

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Ḥarūn Al-A‘war.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هَارُونَ الْأَعْوَرِ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٩١ من حديث هارون الأعور به وصححه الحاكم على شرط الشيخين ٢/٢٣٦، ٢٥٠ ووافقه الذهبي.

[1] *Al-Qamar* 54:17.

[2] Referring to *Al-Wāqī‘ah* 56:89.

Chapter 5. Regarding *Sūrat Al-Lail*

2939. ‘Alqamah said: “We arrived in *Ash-Shām* and we went to Abū Ad-Dardā’. So he said: ‘Is there any among you who can recite for me according to the recitation of ‘Abdullāh?’” He said: “They pointed to me, so I said: ‘Yes, [I (can recite)].’ He said: ‘How did you hear ‘Abdullāh recite this *Āyah*: By the night as it envelopes?’” He said: “I said: ‘I heard him recite it: “*Wal-Laili Idhā Yaghshā, Wadh-Dhakari Wal-Unthā*” Abū Ad-Dardā’ said: ‘Me too. By Allāh, this is how I heard the Messenger of Allāh ﷺ reciting it. But these people want me to recite it: *Wa Mā Khalaqa* but I will not follow them.” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Hadūth* is *Hasan Ṣaḥīh*. This is how ‘Abdullāh bin Mas‘ūd recited it: *Wal-Laili Idhā Yaghshā. Wan-Nahāri Idhā Tajalla. Wadh-Dhakari Wal-Unthā*.

تخريج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب ما يتعلق بالقراءات، ح: ٨٢٤ من حديث أبي معاوية والبخاري، ح: ٤٩٤٣، ٤٩٤٤ من حديث الأعمش به.

Comments:

Wa mā Khalaqa before ‘*Wadh-Dhakari wal-Unthā*’ is not recited in the reading of ‘Abdullāh bin Mas‘ūd, and the people of Al-Kūfah read according to ‘Abdullāh bin Mas‘ūd. The Syrians learned their recitation from Abū Ad-Dardā’, despite that the people of Al-Kūfah and the Syrian read ‘*Wa mā Khalaqadh-Dhakara wal Unthā*’; and are all agreed on this recital pronunciation. ‘Abdullāh bin Mas‘ūd and Abū Ad-Dardā’ did not know so they kept reading as they heard the Messenger of Allāh.

(المعجم ٥) - [بَاب: وَمِنْ سُورَةِ

اللَّيْلِ] (التحفة ٧)

٢٩٣٩ - حَدَّثَنَا هَذَا: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ قَالَ: قَدِمْنَا الشَّامَ فَأَتَانَا أَبُو الدَّرْدَاءِ، فَقَالَ: أَفِيكُمْ أَحَدٌ يَقْرَأُ عَلَيَّ قِرَاءَةَ عَبْدِ اللَّهِ؟ قَالَ: فَأَشَارُوا إِلَيَّ، فَقُلْتُ: نَعَمْ [أَنَا]، قَالَ: كَيْفَ سَمِعْتَ عَبْدَ اللَّهِ يَقْرَأُ هَذِهِ الْآيَةَ؟ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ [الليل: ١] قَالَ: قُلْتُ: سَمِعْتُهُ يَقْرُؤُهَا. (وَاللَّيْلِ إِذَا يَغْشَى وَالذِّكْرِ وَالْأُنثَى) فَقَالَ أَبُو الدَّرْدَاءِ: وَأَنَا وَاللَّهِ هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقْرُؤُهَا، وَهَؤُلَاءِ يُرِيدُونَنِي أَنْ أَقْرَأَهَا: وَمَا خَلَقَ، فَلَا أَتَابِعُهُمْ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَكَذَا قِرَاءَةُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: (وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى وَالذِّكْرِ وَالْأُنثَى).

Chapter 6. Regarding *Sūrat Adh-Dhāriyāt*

(المعجم ٦) - [بَابُ: وَمِنْ سُورَةِ
الذَّارِيَّاتِ] (التحفة ٨)

2940. ‘Abdullāh narrated: “The Messenger of Allāh ﷺ recited to me: Indeed Allāh is the Provider, the Possessor of power, the Firm.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٢٩٤٠ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا عُبَيْدُ
اللَّهِ [بْنُ مُوسَى] عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: ﴿إِنَّ اللَّهَ
هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ [الذاريات: ٥٨].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٩٣ من حديث
إسرائيل به وله طريق صحيح عند ابن حبان، ح: ١٧٦٢ وغيره.

Comments:

The reading of ‘Abdullāh bin Mas‘ūd is ‘*Innī Anar-Razzāqu Dhul Quwwatil-Matīn*’.

Chapter 7. Regarding *Sūrat Al-Hajj*

(المعجم ٧) - [بَابُ: وَمِنْ سُورَةِ
الْحَجِّ] (التحفة ٩)

2941. ‘Imrān bin Ḥuṣain narrated: “The Prophet ﷺ recited: You shall see mankind as if in a drunken state, yet they will not be in a drunken state.”^[2] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan*. This is how Al-Ḥakam bin ‘Abdul-Malik reported it from Qatādah. And we do not know that Qatādah heard from any of the Companions of the Prophet ﷺ except from Anas and Abū Aṭṭufail. To me, this *Hadīth* is abridged. It was actually only reported from Qatādah, from Al-Ḥasan from ‘Imrān bin Ḥuṣain who said: “We were with the Prophet

٢٩٤١ - حَدَّثَنَا أَبُو زُرْعَةَ وَ الْقَضْلُ بْنُ
أَبِي طَالِبٍ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا
الْحَسَنُ بْنُ بَشِيرٍ عَنِ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ،
عَنْ قَتَادَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ
ﷺ قَرَأَ ﴿وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ
بِسُكَرَىٰ﴾ [الحج: ٢٢].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ،
وَهَكَذَا رَوَى الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ عَنْ قَتَادَةَ
وَلَا نَعْرِفُ لِقَتَادَةَ سَمَاعًا مِنْ أَحَدٍ مِنْ
أَصْحَابِ النَّبِيِّ ﷺ إِلَّا مِنْ أَنَسٍ وَأَبِي
الطُّفَيْلِ، وَهَذَا عِنْدِي حَدِيثٌ مُخْتَصَرٌ إِنَّمَا

[1] Referring to *Adh-Dhāriyāt* 51:58.

[2] *Al-Hajj* 22:2

ﷺ on a journey and he recited: O you people! Have *Taqwā* of your Lord,^[1] and he mentioned the *Hadīth* in its entirety. So to me, the narration of Al-Ḥakam bin ‘Abdul-Mālik is an abbreviation of this *Hadīth*.

يُرْوَى عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ عِمْرَانَ
ابْنِ حُصَيْنٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ
فَقَرَأَ ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ﴾ [الحج: ٢٢]
الْحَدِيثَ بِطَوِيلِهِ، وَحَدِيثَ الْحَكَمِ بْنِ عَبْدِ
الْمَلِكِ عِنْدِي مَخْتَصَرٌ مِنْ هَذَا الْحَدِيثِ .

تخريج: [صحيح] رواه النسائي في الكبرى: ٤١٠/٦، ح: ١١٣٤٠ من حديث قتادة عن الحسن عن عمران بن حصين به وله شاهد عند البخاري، ح: ٤٧٤١ وغيره.

Comments:

Some of the reciters read ‘*Sakra*’ and some ‘*Sukāra*’ (drunk).

Chapter 8. ‘Be Mindful Of The Qur’ān’

(المعجم ٨) - [باب: فَاسْتَذَكِرُوا
الْقُرْآنَ] (التحفة ١٠)

2942. ‘Abdullāh narrated that the Prophet ﷺ said: “How horrible it is for one of them – or – one of you to say: ‘I have forgotten such and such *Āyah*,’ rather he was made to forget. So be mindful of the Qur’ān, for – by the One in Whose Hand is my soul – it escapes from men’s hearts faster than a camel from its fetter.” (*Ṣaḥīh*)

٢٩٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ: حَدَّثَنَا
أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ:
سَمِعْتُ أَبَا وَائِلَ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ
قَالَ: «بِئْسَمَا لِأَحَدِهِمْ أَوْ لِأَحَدِكُمْ أَنْ يَقُولَ:
نَسِيتُ آيَةَ كَيْتٍ وَكَيْتٍ بَلْ هُوَ نَسِيَ فَاسْتَذَكِرُوا
الْقُرْآنَ، فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفْصِيًّا
مِنْ صُدُورِ الرَّجَالِ مِنَ النَّعَمِ مِنْ عَقْلِهِ» .
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

This *Hadīth* is *Ḥasan Ṣaḥīh*.

تخريج: متفق عليه، وأخرجه البخاري، فضائل القرآن، باب استذكار القرآن وتعاوده، ح: ٥٠٣٢ من حديث شعبة ومسلم، ح: ٧٩٠ من حديث منصور به.

Comments:

A person saying, ‘I have forgotten such and such Verse’ points out that he was neglectful in remembering the Qur’ān; due to his negligence and laziness he forgot those Verses. Any Muslim’s way of treating the Qur’ān like this is incorrect; he should be mindful and regular in reciting the Qur’ān.

[1] *Al-Hajj* 22:1.

Chapter 9. What Has Been Related About ‘The Qur’ān Was Revealed In Seven Modes Of Recitation’

2943. ‘Umar bin Al-Khaṭṭāb narrated: “I passed by Hishām bin Ḥakīm bin Hizām while he was reciting *Sūrat Al-Furqān* during the lifetime of the Messenger of Allāh ﷺ. I listened to his recitation and noticed that he recited it in several different ways, which the Messenger of Allāh ﷺ had not taught me. I was about to jump over him during his *Ṣalāt*, but waited until he said the *Salām*. When he had said the *Salām*, I strangled him with his upper-garment and said: ‘Who taught you this *Sūrah* which I heard you reciting?’ He said: ‘The Messenger of Allāh ﷺ taught it to me.’ I said to him: ‘You lie! By Allāh! The Messenger of Allāh ﷺ taught me this *Sūrah* which you were reciting.’ I dragged him to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh! I heard this one reciting *Sūrat Al-Furqān* in a manner different from how you taught me, and you taught me *Sūrat Al-Furqān*.’ The Prophet ﷺ said: ‘Release him O ‘Umar! Recite O Hishām.’ So he recited it for him as I had heard him reciting. Then the Prophet ﷺ said to me: ‘This is how it was revealed.’ Then the Prophet ﷺ said to me, ‘Recite O ‘Umar.’ So I recited the recitation which the Prophet ﷺ taught me. The Prophet ﷺ said: ‘This is how it was revealed.’ Then the Prophet ﷺ

(المعجم ٩) - بَابُ مَا جَاءَ أَنَّ الْقُرْآنَ
أُنزِلَ عَلَى سَبْعَةِ أَحْرُفٍ (التحفة ١١)

٢٩٤٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ
وَعَبْدُ الرَّزَّاقِ: قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ
الزُّبَيْرِ، عَنِ الْمُسَوِّدِ بْنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمَنِ
ابْنِ عَبْدِ الْقَارِيِّ أَخْبَرَاهُ أَنَّهُمَا سَمِعَا عُمَرَ بْنَ
الْخَطَّابِ يَقُولُ: مَرَرْتُ بِهَيْشَامِ بْنِ حَكِيمِ بْنِ
حِزَامٍ، وَهُوَ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ
رَسُولِ اللَّهِ ﷺ فَاسْتَمَعْتُ قِرَاءَتَهُ، فَإِذَا هُوَ
يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُفَرِّقْنِيهَا رَسُولُ اللَّهِ
ﷺ فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ فَظَنَرْتُ حَتَّى
سَلِمْتُ، فَلَمَّا سَلِمْتُ لَبِيتُهُ بِرِدَائِهِ، فَقُلْتُ: مَنْ
أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرؤها؟
فَقَالَ: أَقْرَأَهَا رَسُولُ اللَّهِ ﷺ فَلْتُ لَهُ:
كَذَبْتَ وَاللَّهِ إِنَّ رَسُولَ اللَّهِ ﷺ لَهُوَ أَقْرَأَنِي
هَذِهِ السُّورَةَ الَّتِي تَقْرؤها، فَاَنْطَلَقْتُ أَقُوْدُهُ
إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ
إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى
حُرُوفٍ لَمْ تُفَرِّقْنِيهَا، وَأَنْتَ أَقْرَأْتَنِي سُورَةَ
الْفُرْقَانِ، فَقَالَ النَّبِيُّ ﷺ: «أَرْسَلُهُ يَا عُمَرُ،
اقْرَأْ يَا هَيْشَامُ» فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي
سَمِعْتُ، فَقَالَ النَّبِيُّ ﷺ: «هَكَذَا أُنزِلَتْ».
ثُمَّ قَالَ لِي النَّبِيُّ ﷺ: «اقْرَأْ يَا عُمَرُ».
فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي النَّبِيُّ ﷺ، فَقَالَ
النَّبِيُّ ﷺ: «هَكَذَا أُنزِلَتْ»، ثُمَّ قَالَ النَّبِيُّ

said: ‘Indeed this Qur’ān was revealed in seven modes, so recite of it what is easier for you.’”

(*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

Mālik bin Anas reported it similarly with this chain, from Az-Zuhri, except that he did not mention Al-Miswar bin Makhramah in it.

عَلَى سَبْعَةِ أَحْرَفٍ
فَأَقْرَأُوا مَا تيسَّرَ مِنْهُ» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ .
وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ
بِهَذَا الْإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ لَمْ يَذْكُرْ فِيهِ
الْمِسْوَرَ بْنَ مَخْرَمَةَ .

تخریج: متفق عليه، وأخرجه مسلم، صلاة المسافرين، باب بيان أن القرآن أنزل على سبعة أحرف وبيان معناها، ح: ٨١٨ من حديث عبدالرزاق والبخاري، ح: ٧٥٥٠ من حديث الزهري به * حديث مالك في الموطأ: ٢٠١/١ ومن طريقه أخرجه البخاري، ح: ٢٤١٩ ومسلم، ح: ٢٧٠/٨١٨ .

Comments:

What is the meaning that the Qur’ān was revealed in seven *Hurūf* (dialects)? The best interpretation and explanation is that seven *Hurūf* are the seven different forms or types of pronunciations.

2944. Ubayy bin Ka’b said: “The Messenger of Allāh ﷺ met Jibra’īl and said: ‘O Jibra’īl! I have been sent to an illiterate nation among whom are the elderly woman, the old man, the boy and the girl, and the man who cannot read a book at all.’ He said: ‘O Muḥammad! Indeed the Qur’ān was revealed in seven modes.’” (*Ḥasan*)

There is something on this topic from ‘Umar, Ḥudhaifah bin Al-Yamān, Abū Hurairah, Umm Ayyūb – and she was the wife of Abū Ayyūb Al-Anṣārī – Samurah, Ibn ‘Abbās, Abū Juhaim bin Al-Ḥārith bin Aṣ-Ṣimmah, [‘Amr bin Al-‘Āṣ and Abū Bakrah].

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported from Ubayy bin Ka’b through other routes.

٢٩٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ،
عَنْ زَيْدِ بْنِ حُنَيْنٍ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ:
لَقِيَ رَسُولُ اللَّهِ ﷺ جِبْرِيْلَ، فَقَالَ: «يَا
جِبْرِيْلُ إِنِّي بُعِثْتُ إِلَى أُمَّةٍ أُمِّيئِينَ مِنْهُمْ
الْعَجُوزُ، وَالشَّيْخُ الْكَبِيرُ، وَالغُلَامُ وَالْجَارِيَةُ،
وَالرَّجُلُ الَّذِي لَمْ يَقْرَأْ كِتَابًا قَطُّ» قَالَ: يَا
مُحَمَّدُ! إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ .

وفي الباب عن عُمَرَ وَحَدِيْفَةَ بْنِ الْيَمَانِ
وَأَبِي هُرَيْرَةَ وَأُمِّ أَيْوُبَ وَهِيَ امْرَأَةُ أَبِي أَيْوُبَ
الْأَنْصَارِيِّ وَسَمْرَةَ، وَابْنِ عَبَّاسٍ وَأَبِي جُهَيْمٍ
ابْنِ الْحَارِثِ بْنِ الصَّمَّةِ [وَعَمْرُو بْنُ الْعَاصِ
وَأَبِي بَكْرَةَ] .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

وَقَدَرُوِي عَنْ أَبِي بِنِ كَعْبٍ مِنْ غَيْرِ وَجْهِ .

تخريج: [إسناده حسن] وأخرجه أحمد: ١٣٢/٥ من حديث عاصم بن أبي النجود به وصححه ابن حبان (الإحسان): ٧٣٦ * وفي الباب عن عمر [تقدم: ٢٩٤٣] وحذيفة بن اليمان [أحمد: ١٣٢/٥، ٣٨٥، ٣٩١، ٤٠٠، ٤٠٥] وأبي هريرة [أحمد: ٣٠٠/٢، ٣٣٢] وأم أيوب [أحمد: ٤٣٣/٦، والحميدي، ح: ٣٤١] وسمرة [أحمد: ١٦/٥] وابن عباس [البخاري، ح: ٤٩٩١] ومسلم، ح: ٨١٩ [وأبي جهيم بن الحارث بن الصمة [أحمد: ١٦٩/٤] وعمرو بن العاص [أحمد: ٢٠٤/٤] وأبي بكرة [أحمد: ٤١/٥، ٥١].

Comments:

This *Hadith* proves that the real purpose and objective of seven types of pronunciations, is that the Prophet ﷺ was sent to an illiterate nation that included all types of people. If the recitation of the Qur'an was defined just with one pronunciation, then the *Ummah* would suffer from hardship.

Chapter 10. 'No People Sit In A Masjid Reciting Allāh's Book, Except That Tranquility Descends Upon Them'

(المعجم ١٠) - بَابُ: [مَا قَعَدَ قَوْمٌ فِي مَسْجِدٍ يَتْلُونَ كِتَابَ اللَّهِ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ] (التحفة ١٢)

2945. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever alleviates a burden among the burdens of the world for his brother, Allāh alleviates a burden among the burdens of the Day of Judgement for him. And whoever covers (the faults) of a Muslim, Allāh covers him in the world and in the Hereafter. And whoever makes things easy for one in dire straits, Allāh makes things easy for him in the world and the Hereafter. Allāh is helping as long as the (His) Slave is helping his brother. And whoever takes a path to gain knowledge, Allāh makes a path to Paradise easy for him. And no people sit in a *Masjid* reciting Allāh's Book, studying it among themselves, except that the tranquility descends upon them and

٢٩٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَفَسَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا قَعَدَ قَوْمٌ فِي مَسْجِدٍ يَتْلُونَ كِتَابَ اللَّهِ، وَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرَعْ بِهِ نَسْبُهُ».

they are enveloped in the mercy, and surrounded by the angels. And whoever is slow in his deeds, his lineage shall not speed him up.”^[1] (*Ṣaḥih*)

[Abū ‘Eīsā said:] This is how it was reported by more than one narrator from Al-A‘mash, from Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ, and it is similar to this *Ḥadīth*. Asbāṭ bin Muḥammad reported from Al-A‘mash, that he said: “It has been narrated to me, from Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ” and he mentioned part of this *Ḥadīth*.

تخریج: وأخرجه مسلم، الذكر والدعاء باب فضل الاجتماع على تلاوة القرآن، وعلى الذكر، ح: ٢٦٩٩ من حديث أبي أسامة به والأعمش صرح بالسمع عنده.

Comments:

Many good results of many deeds and lots of worldly and religious benefits have been mentioned in this *Ḥadīth*. (1) All humans are Allāh’s creation. Therefore, removing any calamity and difficulty from them is a means of warding off one’s own troubles on the Last Day; because Allāh will recompense a Muslim according to his deeds. (2) He who keeps hidden the sins of a good, noble and simple person, that he has done neglectfully, mistakenly or forgetfully, due to his human weakness, and he is ashamed of the sins, he is afraid of the sins being disclosed; whoever knows about all this, he does not disgrace and debase his brother by disclosing and revealing his mistakes and sins.

Chapter 11. In How Much Time May One Recite The Qur’ān?

2946. ‘Abdullāh bin ‘Amr said: “I said: ‘O Messenger of Allāh! In how much time may I recite the Qur’ān?’ He said: ‘Complete it in one month.’ I said: ‘I am able to do more than that.’ He said: ‘Then

[قَالَ أَبُو عَيْسَى:] هَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ هَذَا الْحَدِيثِ، وَرَوَى أَسْبَاطُ بْنُ مُحَمَّدٍ عَنِ الْأَعْمَشِ، قَالَ: حَدَّثْتُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فَذَكَرَ بَعْضَ هَذَا الْحَدِيثِ.

(المعجم ١١) - بَابُ: [فِي:] كَمْ أَقْرَأُ
(القرآن؟) (التحفة ١٣)

٢٩٤٦ - حَدَّثَنَا عَيْبُدُ بْنُ أَسْبَاطِ بْنِ مُحَمَّدٍ الْقُرَشِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! فِي كَمْ

^[1] See nos. 1425, 2646.

complete it in twenty (days).’ I said: ‘I am able to do more than that.’ He said: ‘Then finish it in fifteen (days).’ I said: ‘I am able to do more than that.’ He said: ‘Finish it in ten (days).’ I said: ‘I am able to do more than that.’ He said: ‘Finish it in five (days).’ I said: ‘I am able to do more than that.’” He (‘Abdullāh bin ‘Amr) said: “But he did not permit me.” (*Da‘f*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* [from this route], it is considered *Gharīb* as a narration of Abū Burdah from ‘Abdullāh bin ‘Amr.

This *Hadīth* has been reported through other routes from ‘Abdullāh bin ‘Amr. And it has been reported from ‘Abdullāh bin ‘Amr from the Prophet ﷺ that he said: “He who recites the Qur’ān in less than three (days), he does not understand it.”

And it has been reported from ‘Abdullāh bin ‘Amr that the Prophet ﷺ said: “Recite the Qur’ān in forty (days).” Iṣḥāq bin Ibrāhīm said: “We do not like more than forty days to pass upon a man and he has not recited the Qur’ān due to this *Hadīth*.” Some of the people of knowledge said that the Qur’ān is not to be recited in less than three (days), due to the *Hadīth* reported from the Prophet ﷺ, and some of the people of knowledge permitted it. It has been related that ‘Uṯmān bin ‘Affān would recite the Qur’ān in the *Rak‘ah* which he performed in *Witr*. And it has been reported that Sa‘eed bin Jubair would recite

أَقْرَأَ الْقُرْآنَ؟ قَالَ: «اخْتِمُهُ فِي شَهْرٍ»، قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «اخْتِمُهُ فِي عِشْرِينَ»، قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «اخْتِمُهُ فِي خَمْسَةَ عَشَرَ»، قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «اخْتِمُهُ فِي عَشْرٍ»، قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: «اخْتِمُهُ فِي خَمْسٍ»، قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ: فَمَا رَخَّصَ لِي.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ] يُسْتَعْرَبُ مِنْ حَدِيثِ أَبِي بُرْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «لَمْ يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ» وَرَوَى عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «اقْرَأِ الْقُرْآنَ فِي أَرْبَعِينَ» وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: وَلَا نُحِبُّ لِلرَّجُلِ أَنْ يَأْتِيَ عَلَيْهِ أَكْثَرُ مِنْ أَرْبَعِينَ يَوْمًا، وَلَمْ يَقْرَأِ الْقُرْآنَ بِهَذَا الْحَدِيثِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: لَا يَقْرَأُ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ. لِلْحَدِيثِ الَّذِي رَوَى عَنِ النَّبِيِّ ﷺ وَرَخَّصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ. وَرَوَى عَنْ عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ كَانَ يَقْرَأُ الْقُرْآنَ فِي رَكْعَةٍ يُوتِرُ بِهَا. وَرَوَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ قَرَأَ الْقُرْآنَ فِي رَكْعَةٍ فِي الْكَعْبَةِ. وَالتَّرْتِيلُ فِي الْقِرَاءَةِ أَحَبُّ إِلَى أَهْلِ الْعِلْمِ.

the Qur'an in a *Rak'ah* in the *Ka'bah*. And reciting the Qur'an with *Tartil* (a slow and pleasant style) is more recommended to the people of knowledge.

تخریج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ٨٠٦٥ من حديث أسباط بن محمد به * أبو إسحاق عن عن وحديث: "لم يفقه من قرأ القرآن في أقل من ثلاث"، يأتي: ٢٩٤٩ وحديث: "اقرأ القرآن في أربعين" يأتي: ٢٩٤٧.

Comments:

Islamic teachings and laws have been defined taking the majority of the people into consideration, and no such deed or task has been legislated that the majority of people cannot perform easily and flexibly. Therefore, taking care for the people's worldly and religious needs, no minimal period is specified to complete the reading of the whole Qur'an; because a large number of people would not be able to do so due to their struggle for their livelihood.

2947. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "Recite the Qur'an in forty (days)." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. Some of them have reported from Ma'mar, from Simāk bin Al-Faḍl, from Wahb bin Munabbih, that the Prophet ﷺ ordered 'Abdullāh bin 'Amr to recite the Qur'an in forty (days).

٢٩٤٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ
الْبَغْدَادِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ [وَهُوَ ابْنُ
شَقِيقٍ] عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ،
عَنْ سِمَاكِ بْنِ الْفَضْلِ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ:
«اقْرَأِ الْقُرْآنَ فِي أَرْبَعِينَ».

[فَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ. وَقَدْ رَوَى بَعْضُهُمْ عَنْ مَعْمَرٍ، عَنْ
سِمَاكِ بْنِ الْفَضْلِ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ: أَنَّ
النَّبِيَّ ﷺ أَمَرَ عَبْدَ اللَّهِ بْنَ عَمْرٍو أَنْ يَقْرَأَ
الْقُرْآنَ فِي أَرْبَعِينَ.

تخریج: [إسناده حسن] وأخرجه أبو داود، شهر رمضان، باب تخریب القرآن، ح: ١٣٩٥ من حديث معمر به مطولاً وللحديث طرق.

2948. Ibn 'Abbās said: "A man said: 'O Messenger of Allāh! Which deed is most virtuous to Allāh?' He said: '*Al-Hāllul-Murtahil*' [He said: 'What is *Al-Hāllul-Murtahil*?'] He said: 'The one

٢٩٤٨ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ:
حَدَّثَنَا الْهَيْثَمُ بْنُ الرَّبِيعِ: حَدَّثَنَا صَالِحُ الْمُرِّي
عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنِ ابْنِ عَبَّاسٍ
قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ! أَيُّ الْعَمَلِ أَحَبُّ

who recites from the beginning of the Qur'an to the end of it, every time he sets out (on a trip).” (Da'if)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of Ibn 'Abbās except from this route. [And its chain is not strong].

(Another chain) Zurārah bin Awfā from the Prophet ﷺ, with similar in meaning, and he did not mention in it: “From Ibn 'Abbās.”

[Abū 'Eisā said:] This is more correct to me than the narration of Naṣr bin 'Alī from Al-Haiṭham bin Ar-Rabī' (no. 2940).

إِلَى اللَّهِ؟ قَالَ: «الْحَالُ الْمُرْتَحِلُ» [قَالَ: وَمَا الْحَالُ الْمُرْتَحِلُ؟ قَالَ: «الَّذِي يَضْرِبُ مِنْ أَوَّلِ الْقُرْآنِ إِلَى آخِرِهِ كُلَّمَا حَلَّ ارْتَحَلَ»].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ [حَدِيثِ] ابْنِ عَبَّاسٍ إِلَّا مِنْ هَذَا الْوَجْهِ [وإِسْنَادُهُ لَيْسَ بِالْقَوِي].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُسْلِمُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا صَالِحُ الْمُرِّيُّ عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيْسَى:] وَهَذَا عِنْدِي أَصَحُّ مِنْ حَدِيثِ نَصْرِ بْنِ عَلِيٍّ عَنِ الْهَيْثَمِ بْنِ الرَّبِيعِ.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ٥٦٨/١ من حديث صالح المري به وهو ضعيف (تقريب) وقال الذهبي في تلخيص المستدرک: "صالح متروك" وله شاهد ضعيف جدًا عند الحاكم لا يستشهد به * مرسل زرارة، أخرجه الدارمي: ٤٦٩/٢، ح: ٣٤٧٩ من حديث صالح المري به.

2949. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: “He who recites the Qur'an in less than three (days), he does not understand it.” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) with similar in meaning.

٢٩٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ قَالَ: «لَمْ يَقْفَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب في كم يستحب يختم القرآن، ح: ١٣٤٧ من حديث شعبة وأبو داود، ح: ١٣٩٤ من حديث قتادة به وصححه ابن حبان (الإحسان): ٧٥٥.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**44. The Chapters On The
Tafsir Of The Qur'ān From
The Messenger Of Allāh ﷺ**

(المعجم ٤٤) - أَبْوَابُ تَفْسِيرِ
الْقُرْآنِ عَنِ رَسُولِ اللَّهِ ﷺ (التحفة ٤٠)

Comments:

According to the definition of Allāmah Ālūsī: ‘The knowledge of the commentary of the Qur’ān is such knowledge in which the pronunciation of the words of the Qur’ān and the methods of reading, their meanings and messages, of words individually, and their grammatical composition and structure, and to define their meaning according to the structural forms are discussed. Also the completion of their meanings, i.e., knowledge of abrogating Verses and the abrogated ones, background of the Revelation, and the ambiguous stories and events are clarified.’ [*Rūh Al-Ma’ānī*, vol. 1, p. 1]. Now this knowledge has expanded further. But to say something according to one’s own intellect and opinion while ignoring the Qur’ān, the *Sunnah* and the Principles of Commentary is to make oneself the fuel of Hell.

**Chapter (...) What Has Been
Related About The One Who
Interprets The Qur’ān
According To His Own Opinion**

(المعجم ...) - بَابُ مَا جَاءَ فِي الَّذِي
يُفَسِّرُ الْقُرْآنَ بِرَأْيِهِ (التحفة ١)

2950. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Whoever says (something) about the Qur’ān without knowledge, then let him take his seat in the Fire.” (*Da‘if*)

٢٩٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا
بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ
الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي
الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَبْئُوهُ مَقْعَدَهُ مِنَ النَّارِ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ٨٠٨٥ من حديث سفيان الثوري به * عبد الأعلى الثعلبي ضعيف مشهور.

2951. Ibn ‘Abbās narrated that the Prophet ﷺ said: “Beware of

٢٩٥١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا
سُوَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ

narrating from me except what I taught you, for whoever lies about me on purpose, then let him take his seat in the Fire. And whoever says (something) about the Qur'ān according to his (own) opinion, then let him take his seat in the Fire.” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

عَبْدُ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تَخْرِيجٌ: [إِسْنَادُهُ ضَعِيفٌ] انظر الحديث السابق لعلته.

Comments:

Without the vast and deep knowledge of the Qur'ān and the *Sunnah* and the expertise in the Islamic *Shari'ah*, ignoring the understanding of the people of the language and the understanding of the native Arab people, overlooking the rules of commentary of the scholars; explaining the meaning of the Qur'ān merely relying on one's intellect and opinion is called *Tafsir* according to one's (own) views. [For detail see: *Tuhfat Al-Ahwadhī*, vol. 4, p. 56]

2952. Jundab bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: “Whoever says (something) about the Qur'ān according to his opinion and he is correct, yet he has committed a mistake.” (*Da'if*)

This *Hadīth* is *Gharīb*. Some of the people of *Hadīth* have criticized Suhail bin Abi Hazm.

[Abū 'Eisā said:] This is how it has been reported from some of the people of knowledge among the Companions of the Prophet ﷺ, and others. They were very stern about this – about explaining the Qur'ān without knowledge. As for what has been related from Mujāhid, Qatādah and others, among the people of knowledge, that they would interpret the Qur'ān, then it should not be thought about them that they

٢٩٥٢ - حَدَّثَنَا عَبْدُ بَنِي حُمَيْدٍ: حَدَّثَنِي

حَبَّانُ بْنُ هَلَالٍ: حَدَّثَنَا سُهَيْلُ بْنُ عَبْدِ اللَّهِ - وَهُوَ ابْنُ أَبِي حَزْمٍ أَخُو حَزْمِ الْفُطَيْحِيِّ -: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ».

هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ

الْحَدِيثِ فِي سُهَيْلِ بْنِ أَبِي حَزْمٍ.

[قَالَ أَبُو عِيْسَى:] وَهَكَذَا رُوِيَ عَنْ بَعْضِ

أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمْ أَنَّهُمْ شَدَّدُوا فِي هَذَا فِي أَنْ يُفَسِّرَ الْقُرْآنَ بِغَيْرِ عِلْمٍ، وَأَمَّا الَّذِي رُوِيَ عَنْ مُجَاهِدٍ وَقَتَادَةَ وَغَيْرِهِمَا مِنْ أَهْلِ الْعِلْمِ أَنَّهُمْ فَسَّرُوا الْقُرْآنَ فَلَيْسَ الظَّنُّ بِهِمْ أَنَّهُمْ قَالُوا فِي الْقُرْآنِ أَوْ فَسَّرُوهُ بِغَيْرِ عِلْمٍ أَوْ مِنْ قِبَلِ أَنْفُسِهِمْ، وَقَدْ

would say something about the Qur'an, or interpret it without knowledge, or according to their own intellect. Rather that which proves what we have said has been reported from them, that they would say something from themselves without knowledge. Husain bin Mahdi Al-Basri narrated to us (he said: "Abdur-Razzāq narrated to us, from Ma'mar, from Qatādah who said: "There is no *Āyah* in the Qur'an except that I have heard something about it."

Ibn Abī 'Umar narrated to us (he said): "Sufyān bin 'Uyainah narrated to us, from Al-A'mash who said: 'Mujāhid said: If you recited the recitation of Ibn Mas'ūd, you would not need to ask Ibn 'Abbās about much of what you ask him regarding the Qur'an."

تخریج: [إسناده ضعيف] وأخرجه أبو داود، العلم، باب الكلام في كتاب الله بلا علم، ح: ٣٦٥٢ من حديث سهيل بن عبد الله به وهو ضعيف (تقريب) ولبعض الحديث شواهد ضعيفة * قول قتادة، صحيح عنه وهو في تفسير عبدالرزاق: ٦٠/١، ح: ٨ وقول الأعمش، سنده ضعيف، سفيان بن عيينة والأعمش لم يصرحا بالسماع.

رُوي عَنْهُمْ مَا يَدُلُّ عَلَى مَا قُلْنَا، أَنَّهُمْ لَمْ يَقُولُوا مِنْ قِبَلِ أَنْفُسِهِمْ بِغَيْرِ عِلْمٍ .
 حَدَّثَنَا حُسَيْنُ بْنُ مَهْدِيٍّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ قَالَ: مَا فِي الْقُرْآنِ آيَةٌ إِلَّا وَقَدْ سَمِعْتُ فِيهَا بِشَيْءٍ .
 حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْأَعْمَشِ قَالَ: قَالَ مُجَاهِدٌ: لَوْ كُنْتُ قَرَأْتُ قِرَاءَةَ ابْنِ مَسْعُودٍ لَمْ أَحْتِجْ إِلَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ كَثِيرٍ مِنَ الْقُرْآنِ مِمَّا سَأَلْتُ .

Chapter 1. Regarding *Sūrah Fātiḥatil-Kitāb*

*In the Name of Allāh,
 the Merciful, the Beneficent*

1-2953. Al-'Alā' bin 'Abdur-Rahmān narrated from his father, from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever performs a *Ṣalāt* in which he does not recite *Umm Al-Qur'an* in it, then it is aborted, it is

(المعجم ١) - [باب:] وَمِنْ سُورَةِ فَاتِحَةِ الْكِتَابِ (التحفة ٢)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٢٩٥٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا

aborted, not complete.” He said: “I said: ‘O Abū Hurairah! Sometimes I am behind an *Imām*.’ He said: ‘O Ibn Al-Fārisi! Then recite it to yourself. For indeed I heard the Messenger of Allāh ﷺ saying: Allāh, the Most High said: “I have divided the *Ṣalāt* between Myself and My slaves into two halves. Half of it is for Me, and half of it is for My slave, and My slave shall have what he asks for. My slave stands and says: All praise is due to Allāh, the Lord of all that exists.” So Allāh, Blessed is He and Most High says: “My slave has expressed his gratitude to Me.” He says: The Merciful, the Beneficent. So He says: “My slave has praised Me.” He says: Owner of the Day of Reckoning. He says: “My slave has glorified Me. And this is for Me, and between Me and My slave is: It is You alone whom we worship and it is You alone from whom we seek aid” until the end of the *Sūrah* “This is for My slave and My slave shall have what he asks for.” So he says: Guide us to the straight path. The path of those upon whom You have bestowed your favor, not those with whom is Your wrath, nor those who are astray.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*.

(Other chains of narrations)

(Another chain) from Abū Hurairah that the Prophet ﷺ said: “Whoever performs a *Ṣalāt* in which he does not recite *Umm Al-Qur’an* in it, then it is aborted, [it is aborted,] then it is aborted, not

بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ فِيهِ خِدَاجٌ غَيْرُ تَمَامٍ
قَالَ: قُلْتُ: يَا أَبَا هُرَيْرَةَ إِنِّي أَحْيَانًا أَكُونُ
وَرَاءَ الْإِمَامِ قَالَ: يَا ابْنَ الْفَارِسِيِّ فَأَقْرَأْهَا فِي
نَفْسِكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«قَالَ اللَّهُ تَعَالَى: فَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ
عَبْدِي يَضْفَيْنِ فَيَضْفُهَا لِي وَيَضْفُهَا لِعَبْدِي
وَلِعَبْدِي مَا سَأَلَ، يَقُومُ الْعَبْدُ فَيَقُولُ:
«الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»، فَيَقُولُ اللَّهُ
تَبَارَكَ وَتَعَالَى: حَمِدَنِي عَبْدِي، فَيَقُولُ:
«الرَّحْمَنُ الرَّحِيمُ». فَيَقُولُ اللَّهُ: أَتْنَى عَلَيَّ
عَبْدِي، فَيَقُولُ: «مَلِكِ يَوْمِ الدِّينِ»،
فَيَقُولُ: مَجَدَّنِي عَبْدِي، وَهَذَا لِي، وَبَيْنِي
وَبَيْنَ عَبْدِي «إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ». وَأَجْرُ السُّورَةِ لِعَبْدِي وَلِعَبْدِي مَا
سَأَلَ، يَقُولُ: «أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ» [٢-٧].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.
وَقَدْ رَوَى شُعْبَةُ وَإِسْمَاعِيلُ بْنُ جَعْفَرٍ وَغَيْرُ
وَاحِدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا
الْحَدِيثِ. وَرَوَى ابْنُ جُرَيْجٍ وَمَالِكُ بْنُ أَنَسٍ
عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي السَّائِبِ
مَوْلَى هِشَامِ بْنِ زُهْرَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ نَحْوَ هَذَا، وَرَوَى ابْنُ أَبِي أُوَيْسٍ
عَنْ أَبِيهِ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ:
حَدَّثَنِي أَبِي وَأَبُو السَّائِبِ عَنْ أَبِي هُرَيْرَةَ عَنْ

complete.”

And in Ismā'il bin Abī Uwais' *Hadīth* there is no more than this. I asked Abū Zur'ah about this *Hadīth*, he said: “Both of the *Hadīth* are *Ṣaḥīḥ*.” And he argued this with the narrations of Ibn Abī Uwais from his father from Al-'Alā'.

النَّبِيِّ ﷺ نَحْوَ هَذَا.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ يَحْيَى وَيَعْقُوبُ بْنُ سُفْيَانَ الْفَارِسِيُّ قَالَا: حَدَّثَنَا [إِسْمَاعِيلُ] بْنُ أَبِي أُوَيْسٍ عَنْ أَبِيهِ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي أَبِي وَأَبُو السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ وَكَانَا جَلِيسَيْنِ لِأَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى صَلَاةً لَمْ يَتَقَرَّ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ [فَهِيَ خِدَاجٌ] فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ» وَلَيْسَ فِي حَدِيثِ إِسْمَاعِيلَ بْنِ أَبِي أُوَيْسٍ أَكْثَرُ مِنْ هَذَا. وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ هَذَا الْحَدِيثِ، فَقَالَ: كِلَا الْحَدِيثَيْنِ صَحِيحٌ وَاحْتَجَّ بِحَدِيثِ ابْنِ أَبِي أُوَيْسٍ عَنْ أَبِيهِ، عَنِ الْعَلَاءِ.

تخريج: وأخرجه مسلم، الصلاة، باب وجوب قراءة الفاتحة في كل ركعة ... إلخ، ح: ٣٩٥ من حديث العلاء به.

2-2953. (Another chain) from 'Adī bin Hātim who said: “I went to the Prophet ﷺ while he was sitting in the *Masjid*, the people said: ‘This is ‘Adī bin Hātim.’ And I came without having a treaty nor a writ. When I was brought to him, he took my hand. Prior to that he had said: ‘I hope that Allāh will place his hand in my hand.’” He said: “He stood with me, and a woman and a boy met him and said: ‘We have a need from you.’ He stood with them, until he was finished dealing with what they wanted. Then he took me by the hand until he brought me to his house. A slave girl brought him a cushion to

(٢) - ٢٩٥٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ: أَخْبَرَنَا عَمْرُو ابْنُ أَبِي قَيْسٍ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبَّادِ ابْنِ حُبَيْشٍ، عَنْ عَبْدِ بْنِ حَاتِمٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فَقَالَ الْقَوْمُ: هَذَا عِدِّيُّ بْنُ حَاتِمٍ، وَجِئْتُ بِغَيْرِ أَمَانٍ وَلَا كِتَابٍ. فَلَمَّا دُعِيتُ إِلَيْهِ أَخَذَ بِيَدِي وَقَدْ كَانَ قَالَ قَبْلَ ذَلِكَ: «إِنِّي لَأَرْجُو أَنْ يَجْعَلَ اللَّهُ يَدَهُ فِي يَدِي»، قَالَ: فَقَامَ بِي فَلَقِيَتْهُ امْرَأَةٌ وَصَبِيٌّ مَعَهَا فَقَالَا: إِنَّ لَنَا عَلَيْكَ حَاجَةً. فَقَامَ مَعَهُمَا حَتَّى قَضَى حَاجَتَهُمَا، ثُمَّ أَخَذَ بِيَدِي حَتَّى أَتَى بِي دَارَهُ فَأَلْقَتْ لَهُ

sit on, and I sat in front of him. He expressed thanks and praise for Allāh then said: 'What has caused you to flee from saying *Lā Ilāha illallāh*? Do you know of another god other than Him?' He said: "I said: 'No.'" He said: "Then he talked for some time, and then said: 'You refuse to say *Allāhu Akbar* because you know that there is something greater than Allāh?'" He said: "I said: 'No.'" He said: "Indeed the Jews are those who Allāh is wrath with, and the Christians have strayed." He said: "I said: 'Indeed I am a Muslim, *Hanīf*.'" He said: "I saw his face smiling with happiness." He said: "Then he ordered that I stop with him at the home of man from the *Anṣār*, whom he would frequently visit in the mornings and the evenings. When I was with him at night, a people in woolen garments of these *Nimār*^[1] came. Then he performed *Ṣalāt* and stood to encourage them (the people) to give (charity) to them. Then he said: 'Even if with a *Ṣā'* or half a *Ṣā'*, or a handful or part of a handful, to save the face of one of you from the heat of Hell, or the Fire. And even if it be by a date or part of a date – for indeed one of you shall meet Allāh and it shall be said to him what I say to you: "Have I not given hearing and seeing to you?" He shall say: "Of course." It will be said: "Have I not given you wealth and children?"

الْوَالِدَةُ وَسَادَةٌ فَجَلَسَ عَلَيْهَا وَجَلَسْتُ بَيْنَ يَدَيْهِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «مَا يُفِرُّكَ أَنْ تَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ، فَهَلْ تَعْلَمُ مِنْ إِلَهٍ سِوَى اللَّهِ؟» قَالَ: «قُلْتُ: لَا.» قَالَ: «ثُمَّ تَكَلَّمْتُ سَاعَةً ثُمَّ قَالَ: «إِنَّمَا تَفِرُّ أَنْ تَقُولَ: اللَّهُ أَكْبَرُ، وَتَعْلَمُ [أَنْ] شَيْئًا أَكْبَرَ مِنَ اللَّهِ؟» قَالَ: «قُلْتُ: لَا، فَإِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَإِنَّ النَّصَارَى ضَلَالٌ»، قَالَ: «قُلْتُ: فَإِنِّي حَنِيفٌ مُسْلِمٌ.» قَالَ: «فَرَأَيْتَ وَجْهَهُ تَبَسَّطَ فَرَحًا.» قَالَ: «ثُمَّ أَمَرَ بِي فَأَنْزَلْتُ عِنْدَ رَجُلٍ مِنَ الْأَنْصَارِ جَعَلْتُ أَغْشَاهُ طَرْفِي النَّهَارِ، قَالَ: «فَبَيْنَمَا أَنَا عِنْدَهُ عَشِيَّةً إِذْ جَاءَهُ قَوْمٌ فِي ثِيَابٍ مِنَ الصُّوفِ مِنْ هَذِهِ النَّمَارِ.» قَالَ: «فَصَلَّى وَقَامَ فَحَثَّ عَلَيْهِمْ.» ثُمَّ قَالَ: «وَلَوْ صَاعٌ وَلَوْ بِنَصْفِ صَاعٍ وَلَوْ قُبْضَةً وَلَوْ بِيَعْضِ قُبْضَةٍ يَبْقَى أَحَدُكُمْ وَجْهَهُ حَرًّا جَهَنَّمَ أَوْ النَّارِ وَلَوْ بِتَمْرَةٍ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنَّ أَحَدَكُمْ لَأَفِي اللَّهُ وَقَائِلٌ لَهُ مَا أَقُولُ لَكُمْ: أَلَمْ أَجْعَلْ لَكَ سَمْعًا وَبَصَرًا فَيَقُولُ: بَلَى. فَيَقُولُ: أَلَمْ أَجْعَلْ لَكَ مَالًا وَوَلَدًا؟ فَيَقُولُ: بَلَى، فَيَقُولُ: أَيَّنَ مَا قَدَّمْتَ لِنَفْسِكَ؟ فَيَنْظُرُ قَدَامَهُ وَيَعْدَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ.» ثُمَّ لَا يَجِدُ شَيْئًا يَبْقَى بِهِ وَجْهَهُ حَرًّا جَهَنَّمَ. لِيَقِ أَحَدُكُمْ وَجْهَهُ النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فِكَلِمَةٍ طَيِّبَةٍ فَإِنِّي لَا أَخَافُ عَلَيْكُمُ الْفَاقَةَ فَإِنَّ اللَّهَ نَاصِرُكُمْ

[1] A cloth with certain patterns, and the word appeared before.

He shall say: "Of course." It will be said: "So where is what you have sent forth for yourself?" He will look before him and behind him, on his right and on his left, but he shall not find anything to protect his face from the heat of Hell. Let one of you protect his face from the Fire, even if with part of a date, and if he does not find that, then with a good statement. For indeed I do not fear poverty for you – Allāh will aid you and grant you, such that a woman can travel on her camel *howda* from Yathrib to Al-Ḥīrah, or further, without fear of being robbed.' I began thinking to myself: 'Where would the thieves of Ṭaiy' be then?'"

(*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of Simāk bin Ḥarb. Shu'bah reported the *Hadīth* from Simāk bin Ḥarb, from 'Abbād bin Hubaish, from 'Adī bin Ḥātim from the Prophet ﷺ in its entirety.

تخريج: [إسناده حسن] وأخرجه البغوي في الأنوار من الشمائل النبي المختار، ح: ٢٠٠ من حديث عبد بن حميد به وسماك بن حرب حدث به قبل اختلاطه، وحديث شعبة في المسند لأحمد: ٤/٣٧٨، ٣٧٩، وصححه ابن حبان، ح: ٢٢٧٩.

Comments:

This *Hadīth* proves:

1. The Messenger of Allāh ﷺ desired that the chiefs of the various tribes should accept Islam in order to make it easy for the tribesmen to embrace Islam. 'Adī was a son of a known generous scholar, Ḥātim Aṭ-Ṭāi'. He was chief of his people. So the Prophet ﷺ desired for him to accept Islam; and Allāh Almighty fulfilled his desire.
2. The Prophet ﷺ talked to 'Adī in privacy in order to avoid any disruption, it was impossible to clarify his doubt and uncertainty in the gathering.

وَمُعْطِيكُمْ حَتَّى تَسِيرَ الطَّعِينَةُ فِيمَا بَيْنَ يَثْرِبَ
وَالْحِيرَةَ أَوْ أَكْثَرَ، مَا يُخَافُ عَلَى مَطِيئَتِهَا
السَّرْقُ»، [قَالَ]: فَجَعَلْتُ أَقُولُ فِي نَفْسِي
فَأَيْنَ لُصُوصُ طَيِّءٍ.

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سِمَاكِ بْنِ
حَرْبٍ وَرَوَى شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ
عَبَادِ بْنِ حُبَيْشٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ
النَّبِيِّ ﷺ الْمَحْدِيثِ بِطَوْلِهِ.

2954. 'Adiyy bin Hātim narrated that the Prophet ﷺ said: "The Jews are those who Allāh is wrath with, and the Christians have strayed." (*Hasan*)

He then mentioned the *Hadīth* in its entirety.

٢٩٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبَّادِ ابْنِ حُبَيْشٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْيَهُودُ مَعْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى ضَلَالٌ».

فَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ.

تخريج: [إسناده حسن] وانظر الحديث السابق.

Chapter 2. Regarding *Sūrat Al-Baqarah*

(المعجم ٢) - [بَابُ:] وَمِنْ سُورَةِ

الْبَقَرَةِ (التحفة ٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 2955. Abū Mūsā Al-Ash'arī narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh Most High created Ādam from a handful that He took from all of the earth. So the children of Ādam come in accordance with the earth, some of them come red, and white and black, and between that, and the thin, the thick, the filthy and the clean." (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

(١) - ٢٩٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَابْنُ أَبِي عَدِيٍّ وَمُحَمَّدُ ابْنُ جَعْفَرٍ وَعَبْدُ الْوَهَّابِ قَالُوا: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ الْأَعْرَابِيُّ عَنْ قَسَامَةَ بْنِ زُهَيْرٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ مِنْ قُبْضَةٍ قَبِضَهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، فَجَاءَ مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْخَبِيثُ وَالطَّيِّبُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب: في القدر، ح: ٤٦٩٣ من حديث يحيى القطان به وصححه ابن حبان، ح: ٢٠٨٣ وابن الجوزي والحاكم: ٢/٢٦١، ٢٦٢ ووافقه الذهبي.

Comments:

Ādam ﷺ was created with an extract of soil from the whole earth. The various parts of the earth are different in color, nature and reality, and the effect of the various colors and natures exist distinctively in the human created from them. Basic colors are only red, white and black. Other colors are made of their mixture and combination.

(2). 2956. Abū Hurairah narrated, that the Messenger of Allāh ﷺ said, regarding Allāh's saying: Enter the gate in prostration:^[1] "They entered dragging their behinds" meaning they distorted it, and with this chain, from the Prophet ﷺ: But those who did wrong changed the word from that which had been told to them for another.^[2] – "They said: *Habbah* (a seed) in *Sha'irah* (in barely)." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - ٢٩٥٦ - حَدَّثَنَا عَبْدُ بَنٍ حُمَيْدٍ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ
مُنِيَّةٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ فِي قَوْلِهِ تَعَالَى: ﴿ادْخُلُوا الْبَابَ سُجَّدًا﴾
[٥٨] قَالَ: «دَخَلُوا مُتْرَحِّفِينَ عَلَى أَوْرَاقِهِمْ»
أَي مُنْحَرِفِينَ وَبِهَذَا الْإِسْنَادِ، عَنِ النَّبِيِّ ﷺ
﴿قَدَلِ الذُّبَابُ طَلَسُوا قَوْلًا غَيْرَ الَّذِي قِيلَ
لَهُمْ﴾ [٥٩] قَالَ: «قَالُوا: حَبَّةٌ فِي شَعِيرَةٍ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: متفق علیه، وأخرجه البخاري، أحاديث الأنبياء، باب: ١، ح: ٣٤٠٣، ومسلم، ح: ٣٠١٥ من حديث عبدالرزاق به.

Comments:

The stubbornness of the Jews is mentioned in this *Ḥadīth*, they opposed both verbally and physically, they entered the holy land with pride, crawling on their buttocks instead of prostrating with humility and humbleness; they distorted the words of pardon and seeking forgiveness into mockery saying, 'a grain in barely'.

(3). 2957. 'Abdullāh bin 'Āmir bin Rabī'ah narrated from his father who said: "We were with the Messenger of Allāh ﷺ on a journey on a very dark night and we did not know where the *Qiblah* was. So each man among us prayed in his own direction. In the morning when we mentioned that

(٣) - ٢٩٥٧ - حَدَّثَنَا مَحْمُودُ بْنُ
غِيَّالَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا أَشْعَثُ السَّمَانُ
عَنْ عَاصِمِ بْنِ عُثَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ
عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ النَّبِيِّ
ﷺ فِي سَفَرٍ فِي لَيْلَةٍ مُظْلِمَةٍ فَلَمْ نَدْرِ أَيْنَ
الْقِبْلَةُ فَصَلَّى كُلُّ رَجُلٍ مِمَّا عَلَى حِيَالِهِ، فَلَمَّا

[1] *Al-Baqarah* 2:58.

[2] *Al-Baqarah* 2:59.

to the Messenger of Allāh ﷺ, then the following was revealed: "So wherever you turn, there is the Face of Allāh."^[1] (*Da'if*)

Abū 'Eisā said: This *Hadīth* is [*Hasan*] *Gharīb*. We do not know of it except as a narration of Ash'ath As-Sammān Abū Ar-Rabī'ah from 'Āshim bin 'Ubaidullāh. And Ash'ath is weak in *Hadīth*.

أَصْحَنَّا ذَكَرْنَا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَتَرَكْتُ
﴿فَأَيْنَمَا تُولُوْا فَوَجْهَ اللَّهِ﴾ [١١٥].

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ [حَسَنٌ]
عَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَشْعَثِ
السَّمَانِ أَبِي الرَّبِيعِ، عَنِ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ.
وَأَشْعَثٌ يُضَعَّفُ فِي الْحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب من يصلي لغير القبلة وهو لا يعلم، ح: ١٠٢٠ من حديث أشعث السمان به وتابعه عمرو بن قيس عند الطيالسي، ح: ١١٤٥ * عاصم بن عبيدالله: ضعيف وله شاهد ضعيف عند البيهقي وغيره.

Comments:

This *Hadīth* proves that if due to darkness, and it being overcast, or because of clouds, the prayer is performed unknowingly to a direction other than the *Qiblah*, then this prayer will be valid.

(4). 2958. Ibn 'Umar said: "The Messenger of Allāh ﷺ would perform voluntary *Ṣalāt* upon his mount facing whichever direction he was headed, while he was coming from Makkah to Al-Madīnah." Then Ibn 'Umar recited: To Allāh belong both the east and the west."^[2]

And Ibn 'Umar said: "It was about this that the *Āyah* was revealed." (*Ṣahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣahīh*.

It has been reported from Qatādah that he said about this *Āyah*: To Allāh belong both the east and the west, so wherever you turn, there is the Face of Allāh. [Qatādah said:] "It is abrogated, it was abrogated by [His saying]: So

(٤) - ٢٩٥٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ
أَبِي سُلَيْمَانَ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ
يُحَدِّثُ عَنِ ابْنِ عُمَرَ، قَالَ: كَانَ النَّبِيُّ ﷺ
يُصَلِّي عَلَى رَاحِلَتِهِ تَطَوُّعًا حَيْثُمَا تَوَجَّهَتْ بِهِ
وَهُوَ جَاءٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، ثُمَّ قرَأَ ابْنُ عُمَرَ
هَذِهِ الْآيَةَ ﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ﴾ الْآيَةَ [١١٥].
وقال ابنُ عمرَ: في هذا أنزلت هذه الآية.

قَالَ أَبُو عِيْسَى: [هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَيُرْوَى عَنْ قَتَادَةَ أَنَّهُ قَالَ فِي هَذِهِ
الْآيَةِ: ﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ﴾ فَأَيْنَمَا تُولُوْا فَوَجْهَ اللَّهِ
وَوَجْهَ اللَّهِ ﴿قَالَ قَتَادَةَ: [هِيَ مَنْسُوخَةٌ نَسَخَهَا
قَوْلُهُ: ﴿قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ﴾ [١٤٤] أَيْ تِلْقَاءَهُ.

[1] *Al-Baqarah* 2:115. This preceded under no. 345.

[2] *Al-Baqarah* 2:115.

turn your face in the direction of *Al-Masjid Al-Harām*.^[1] Meaning: facing it.”

تخريج: وأخرجه مسلم، صلاة المسافرين، باب جواز صلاة النافلة على الدابة في السفر حيث توجهت، ح: ٧٠٠ من حديث عبدالمكك به * أثر قتادة: ضعيف عنه، سعيد بن أبي عروبة عن، وأثر مجاهد، سنده حسن.

Comments:

The aim of the first verse is that no direction or side from among the directions is specified with Allāh Almighty, the real purpose is to obey and follow Allāh's command. The second Verse abrogates the rule of directing the face to the House in Jerusalem in prayer, instead it commands to turn the face in prayer to the Sacred Mosque in Makkah.

(5). (A chain for that) from Qatādah. (*Da'if*)

And it has been reported that Mujāhid said about this *Āyah*: “So wherever you turn, there is the Face of Allāh”^[2]: “So there is the direction of Allāh.” (*Hasan*)

(A chain for the above narration).

(٥) - حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ. وَبُرْوَى عَنْ مُجَاهِدٍ فِي هَذِهِ الْآيَةِ ﴿فَأَيْنَمَا تُوَلُّوا فَوَجْهُ اللَّهِ﴾ قَالَ: فَتَمَّ تَبَلُّهُ اللَّهِ. حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكَيْعٌ عَنِ النَّضْرِ بْنِ عَرَبِيٍّ، عَنْ مُجَاهِدٍ بِهَذَا.

(6). 2959. Anas narrated that ‘Umar bin Al-Khattāb said: “O Messenger of Allāh ﷺ! I wish that we could perform *Ṣalāt* behind the *Maqām*. So the following was revealed: And take you the *Maqām* of Ibrāhīm as a place of *Ṣalāt*.”^[3] (*Ṣahih*)

This *Hadīth* is *Hasan Ṣahih*.

(٦) - ٢٩٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: يَا رَسُولَ اللَّهِ! لَوْ صَلَّيْنَا خَلْفَ الْمَقَامِ، فَتَرَكْتُ ﴿وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [١٢٥].

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الصلاة، باب ما جاء في القبلة، ومن لم ير الإعادة على من سها فصلى إلى غير القبلة، ح: ٤٠٢ من حديث حميد الطويل به.

[1] *Al-Baqarah* 2:144.

[2] *Al-Baqarah* 2:115.

[3] *Al-Baqarah* 2:125.

Comments:

The Station of Ibrāhīm is a stone, on which Prophet Ibrāhīm ﷺ stood when building the House of Allāh; the two *Rak'ah* after *Tawāf* should be performed behind it facing the *Qiblah*.

(7). 2960. Anas narrated that 'Umar bin Al-Khattāb [may Allāh be pleased with him] said: "I said: 'O Messenger of Allāh ﷺ! I wish that you could perform *Ṣalāt* behind the *Maqām* of Ibrāhīm.' So the following was revealed: And take you the *Maqām* of Ibrāhīm as a place of *Ṣalāt*."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And there is something on this topic from Ibn 'Umar.

(٧) - ٢٩٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ]: قُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ اتَّخَذْتُ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًى فَتَزَلْتُ ﴿وَأَتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًى﴾.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

تخریج: وأخرجه البخاري، أيضًا، ح: ٤٠٢ من حديث هشيم به * وفي الباب عن ابن عمر [الطبراني في الكبير: ١٢/٤٠٠، ح: ١٣٤٧٥].

(8). 2961. Abū Sa'eed narrated that about Allāh's saying: Thus we have made you a *Wasāṭa* nation – the Prophet said ﷺ: "The meaning of *Wasāṭa* is just." (*Ṣaḥīḥ*)

[Abū 'Eisā said: This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

(Another chain) From Abū Sa'eed who narrated that: "The Messenger of Allāh ﷺ said: 'Nūh will be called and it will be said: "Did you deliver (the Message)?" "He will say: "Yes" and his people will be called and it will be said: "Did he call you?" They will say: "No warner came to us. No one came to us.' It will be said: "Who will testify for you?" So it is said: "Muḥammad and his

(٨) - ٢٩٦١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ [١٤٣] قَالَ: عَدَلًا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُدْعَى نُوحٌ فَيَقَالُ: هَلْ بَلَغْتَ؟ فَيَقُولُ: نَعَمْ، فَيُدْعَى قَوْمُهُ فَيَقَالُ: هَلْ بَلَغْتُمْ؟ فَيَقُولُونَ: مَا أَتَانَا

[1] *Al-Baqarah* 2:125.

Ummah (community).” He ﷺ said: You will be brought to testify that he delivered (the Message) and that is His saying: Thus, we have made you a *Wasāta* nation that you will be witnesses over mankind and the Messenger (Muḥammad) will be a witness over you.^[1] And *Al-Wasat* is “Just.” (*Ṣaḥīḥ*)

Abu ‘Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

(Another chain) with a similar narration.

مِنْ نَذِيرٍ وَمَا أَنَا مِنْ أَحَدٍ. فَيَقَالُ: مَنْ شَهِدْتُكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، قَالَ: فَيُؤْتَى بِكُمْ تَشْهَدُونَ أَنَّهُ قَدْ بَلَغَ فَذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ وَالْوَسَطُ: الْعَدْلُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنِ الْأَعْمَشِ نَحْوَهُ.

تخریج: وأخرجه البخاري، أحاديث الأنبياء، باب: الأرواح جنود مجندة، ح: ٣٣٣٩، ٤٤٨٧، ٧٣٤٩ من حديث الأعمش به وهو في نسخة وكيع عن الأعمش، ح: ٢٦.

Comments:

The Muslim *Ummah* is in between the negligence of the Jews and the exaggeration and immoderation of the Christians. Therefore it is called the Middle *Ummah*, and that which is in the middle, it will be on the middle course and the path of moderation.

(9). 2962. Al-Barā’ bin ‘Āzib said: “When the Messenger of Allāh ﷺ arrived in Al-Madīnah, he performed *Ṣalāt* facing the direction of Bait Al-Maqdis (Jerusalem) for sixteen or seventeen months. The Messenger of Allāh ﷺ longed to face toward the Ka’bah, so Allāh, Mighty and Sublime is He revealed: Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a *Qiblah* that shall please you, so turn your face in the direction of *Al-Masjid Al-Ḥarām*.^[2] So he faced the direction of the Ka’bah and he had longed for that. (One day) a

(٩) - ٢٩٦٢ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ [ابْنِ عَازِبٍ] قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةً أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ أَنْ يُوجَّهَ إِلَى الْكَعْبَةِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَوَلَيْتَكَ قِبْلَةً رَضْنَاهَا قَوْلٌ وَجْهِكَ سَطَرَ الْمَسْجِدِ الْحَرَامِ﴾ [١٤٤] فَوُجَّهَ نَحْوَ الْكَعْبَةِ وَكَانَ يُحِبُّ ذَلِكَ، فَصَلَّى رَجُلٌ مَعَهُ الْعَضْرَ قَالَ: تُمْ مَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْعَضْرِ

[1] *Al-Baqarah* 2:143.

[2] *Al-Baqarah* 2:144.

man performed *Ṣalāt Al-ʿAṣr* along with him.” He said: “Then he passed by some people from the *Anṣār* performing *Ṣalāt Al-ʿAṣr*, while they were bowing toward Bait Al-Maqdis. He told them that he testifies that he performed *Ṣalāt* with the Messenger of Allāh ﷺ, and he had faced the direction of the Ka‘bah.” He said: “So they turned while they were bowing.”^[1]

(*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Sufyān Ath-Thawrī has reported it from Abū Ishāq.

تخریج: متفق عليه، وأخرجه البخاري، أخبار الأحاد، باب ما جاء في إجازة الواحد الصدوق في الأذان والصلاة والصوم والفرائض والأحكام، ح: ٧٢٥٢ من حديث وكيع ومسلم، ح: ٥٢٥ من حديث أبي إسحاق به.

Comments:

The Prophet ﷺ was sent to follow the Monotheism of Prophet Ibrāhīm عليه السلام, the *Qiblah* of Ibrāhīm was that of his. Ibrāhīm prayed for the advent of the Prophet Muḥammad ﷺ, so he remained waiting for the direction of the *Qiblah* to be changed; when someone’s arrival is awaited, the gaze follows his path of arrival again and again; so the Prophet ﷺ would look up towards the heaven again and again, eventually the direction changed on 15th Rajab 2 AH.

(10). 2963. Ibn ‘Umar said: “They were bowing during *Ṣalāt Al-Fajr*.”^[2] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] The *Ḥadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

(١٠) - ٢٩٦٣ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانُوا رُكُوعًا فِي صَلَاةِ الْفَجْرِ. وَفِي الْبَابِ عَنْ عَمْرِو بْنِ عَوْفٍ الْمُرَزِيِّ وَابْنِ عُمَرَ وَعُمَارَةَ بْنِ أَوْسٍ وَأَنْسِ بْنِ مَالِكٍ. [قَالَ أَبُو عِيْسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري ح: ٤٤٨٨ من حديث سفیان الثوري ومسلم، ح: ٥٢٦ من حديث عبدالله بن دينار به * وفي الباب عن عمرو بن عوف المزني [البخاري في التاريخ

[1] This preceded under no. 340.

[2] This preceded under no. 341.

الكبير [٣٠٧/٦] وابن عمر [تقدم: ٢٩٦٢] وعمارة بن أوس [أبو نعيم في معرفة الصحابة: ٤/٢٠٧٩، ح: ٥٢٢٩] وأنس بن مالك [مسلم، ح: ٥٢٧].

Comments:

People of a mosque got this news in the *‘Asr* prayer while the people of the other mosque were told in the morning prayer, its detail has already passed.

(11). 2964. Ibn ‘Abbās narrated: “When the Prophet ﷺ began facing the Ka’bah they said: ‘O Messenger of Allāh! How about our brothers who died while they were praying toward Bait Al-Maqdis?’ So Allāh Most High revealed: Allāh would not allow your faith to be wasted.”^[1] (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: [حسن] وأخرجه أبو داود، السنة، باب الدليل على زيادة الإيمان ونقصانه، ح: ٤٦٨٠ من حديث سماك به وصححه الحاكم: ٢/٢٦٩ والذهبي: ٢/٢٦٩ وسنده ضعيف وللحديث شواهد عند البخاري (٤٤٨٦) وغيره.

Comments:

The prayer, here, is called *Īmān*, which proves that the deeds are part and *Īmān*.

(12). 2965. Az-Zuhri narrated that ‘Urwah said: “I said to ‘Āishah: ‘I do not see anything wrong if someone does not go between As-Ṣafā and Al-Marwah, nor any harm if I do not go between them.’ She said: ‘How horrible is what you have said O my nephew! The Messenger of Allāh ﷺ would go between them, and the Muslims go between them. It was only that the people who asumed *Ihrām* in the name of the false deity Mannāh, which was in Al-Mushallal, would

(١١) - ٢٩٦٤ - حَدَّثَنَا هَنَادٌ وَأَبُو عَمَّارٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا وُجِّهَ النَّبِيُّ ﷺ إِلَى الْكَعْبَةِ قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ بِإِخْوَانِنَا الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ﴾ الْآيَةَ [١٤٣].

[قَالَ أَبُو عِيسَى:] حَدِيثٌ حَسَنٌ صَحِيحٌ. تخریج: [حسن] وأخرجه أبو داود، السنة، باب الدليل على زيادة الإيمان ونقصانه، ح: ٤٦٨٠ من حديث سماك به وصححه الحاكم: ٢/٢٦٩ والذهبي: ٢/٢٦٩ وسنده ضعيف وللحديث شواهد عند البخاري (٤٤٨٦) وغيره.

(١٢) - ٢٩٦٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الرَّهْرِيَّ يُحَدِّثُ عَنْ عُرْوَةَ قَالَ: قُلْتُ لِعَائِشَةَ: مَا أَرَى عَلَى أَحَدٍ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ شَيْئًا وَمَا أَبَالِي أَنْ لَا أَطُوفَ بَيْنَهُمَا، فَقَالَتْ: بَشِّرْ مَا قُلْتَ يَا ابْنَ أُخْتِي، طَافَ رَسُولُ اللَّهِ ﷺ وَطَافَ الْمُسْلِمُونَ، وَإِنَّمَا كَانَ مِنْ أَهْلِ لِمَنَاءَ الطَّاعِيَةِ الَّتِي بِالْمَشَلَلِ لَا يَطُوفُونَ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿فَمَنْ حَجَّ

^[1] *Al-Baqarah* 2:143.

not go between Aş-Şafā and Al-Marwah. So, Allāh Blessed and Most High revealed: So it is not a sin for those who perform *Hajj* or 'Umrah to the House to go between them.^[1] And if it were as you say, then it would be: "Then there is no harm on him if he does not go between them."

Az-Zuhri said: "I mentioned that to Abū Bakr bin 'Abdur-Raḥmān bin Al-Hārith bin Hishām. He was surprised at that and he said: 'Indeed this is knowledge. I had heard some men among the people of knowledge saying that those Arabs who would not go between Aş-Şafā and Al-Marwah said, that going between these two rocks is a matter from *Jāhiliyyah*. And others among the *Anṣār* said: "We have only been ordered with going around the House, we were not ordered to do so with Aş-Şafā and Al-Marwah." So Allāh Most High revealed: Indeed Aş-Şafā and Al-Marwah are of the symbols of Allāh.'^[2] Abū Bakr bin 'Abdur-Raḥmān said: 'So I thought that it was revealed about these people, and those people.'" (*Saḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Saḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، الحج، باب بیان أن السعي بين الصفا والمروة ركن لا يصح الحج إلا به، ح: ١٢٧٧ عن محمد بن أبي عمر والبخاري، ح: ٤٨٦١ من حديث سفيان بن عيينة به.

Comments:

Sa'i is a pillar of *Hajj* according to the majority, *Hajj* is not valid without it. Imām Ash-Shāfi'i has the same opinion, and also a known statement of Imām

الْبَيْتِ أَوْ ائْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ﴿١٥٨﴾ وَلَوْ كَانَتْ كَمَا تَقُولُ لَكَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا.

قَالَ الرَّهْرِيُّ: فَذَكَرْتُ ذَلِكَ لِأَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ فَأَعْجَبَهُ ذَلِكَ وَقَالَ: إِنَّ هَذَا لِعِلْمٍ، وَلَقَدْ سَمِعْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ يَقُولُونَ: إِنَّمَا كَانَ مَنْ لَا يَطَّوَّفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ مِنَ الْعَرَبِ يَقُولُونَ: إِنَّ طَوَافَنَا بَيْنَ هَذَيْنِ الْحَجَرَيْنِ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَقَالَ آخَرُونَ مِنَ الْأَنْصَارِ: إِنَّمَا أُمِرْنَا بِالطَّوَافِ بِالْبَيْتِ وَلَمْ نُؤْمَرْ بِهِ بَيْنَ الصَّفَا وَالْمَرْوَةِ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ﴾ قَالَ أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ: فَأَرَاهَا قَدْ نَزَلَتْ فِي هَؤُلَاءِ وَهَؤُلَاءِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Al-Baqarah* 2:158.

[2] *Al-Baqarah* 2:158.

Mālik, the most authentic saying of Imām Aḥmad, Imām Iṣḥāq and Abū Thawr hold exactly the same opinion. According to Imām Abū Ḥanifah and Ath-Thawrī, *Sa'i* is *Wājib*, if missed it can be expiated by offering a sacrifice.

(13). 2966. 'Āṣim Al-Aḥwal narrated: "I asked Anas bin Mālik about Aṣ-Ṣafā and Al-Marwah, and he said: 'They were among the rites of *Jāhiliyyah*.' He said: 'So during Islam, we refrained from them, then Allāh, Blessed and Most High, revealed: Indeed Aṣ-Ṣafā and Al-Marwah are of the symbols of Allāh. So it is not a sin for those who perform *Hajj* or '*Umrah* to the House to go between them.'^[1] He said: 'So it is voluntary to do so: And whoever does good voluntarily then verily, Allāh is the All-Recogniser, the All-Knowing.'^[2] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(۱۳) - ۲۹۶۶ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ عَنْ سُفْيَانَ، عَنْ عَاصِمِ الْأَحْوَلِ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ، عَنِ الصَّفَا وَالْمَرْوَةِ فَقَالَ: كَانَا مِنْ شَعَائِرِ الْجَاهِلِيَّةِ، قَالَ: فَلَمَّا كَانَ الْإِسْلَامُ أَمْسَكْنَا عَنْهُمَا فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ قَالَ: هُمَا تَطَوُّعٌ ﴿وَمَنْ تَطَوَّعَ حَيْرًا فَإِنَّ اللَّهَ سَارِكٌ عَلَيْهِ﴾ [۱۵۸].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله تعالى: ﴿إِنَّ الصفا والمروة من شعائر الله﴾، ح: ۴۴۹۶ من حديث سفیان الثوري ومسلم، ح: ۱۲۷۸ من حديث عاصم الأحول به.

Comments:

This *Hadīth* informs about a group of *Ansār*, who, in the pre-Islamic period, used to make *Sa'i* between of Aṣ-Ṣafā and Al-Marwah for the sake of idols, Isāf and Nā'ilah.

(14). 2967. Jābir bin 'Abdullāh narrated: "When the Messenger of Allāh ﷺ arrived in Makkah, performing *Tawāf* around the House seven times, I heard him reciting: And take the *Maqām* of Ibrāhīm as a place of prayer.^[3] So he performed *Ṣalāt* behind the *Maqām*, then he came to the

(۱۴) - ۲۹۶۷ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ حِينَ قَدِمَ مَكَّةَ طَافَ بِالْبَيْتِ سَبْعًا فَقَرَأَ ﴿وَأَخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلِّينَ﴾ [۱۲۵] فَصَلَّى خَلْفَ الْمَقَامِ، ثُمَّ أَتَى الْحَجَرَ

[1] *Al-Baqarah* 2:158.

[2] *Al-Baqarah* 2:158.

[3] *Al-Baqarah* 2:125.

(Black) Stone, then he said: 'We begin with what Allāh began with.' So he began at Aṣ-Ṣafā and recited: Indeed Aṣ-Ṣafā and Al-Marwah are among the Symbols of Allāh."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحیح] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٦٩ وابن ماجه، ح: ١٠٠٨ والنسائي، ح: ٢٩٦٤ من حديث جعفر بن محمد به وأصله في صحيح مسلم، ح: ١٢١٨ بطوله.

Comments:

The *Sa'i* between Aṣ-Ṣafā and Al-Marwah will begin from Aṣ-Ṣafā, because Allāh Almighty named Aṣ-Ṣafā first in the Qur'an.

(15). 2968. Al-Barā' bin 'Āzib said: "It was the custom among the Companions of Muḥammad ﷺ, that if any of them was fasting and the food was presented but he had slept before eating, he would not eat that night, nor the following day until the evening. Qais bin Ṣirmah Al-Anṣārī fasted and came to his wife at the time of *Iftār*, and said to her: 'Do you have any food?' She said: 'No, but I will go and bring something for you.' He worked during the day, so his eyes (sleep) overcame him. Then his wife came, and when she saw him she said: 'You shall be disappointed.' About the middle of the next day he fainted. That was mentioned to the Prophet ﷺ, so this *Āyah* was revealed: 'It is made lawful for you to have sexual relations with your women on the night of the fasts. So they were very happy about that. 'And eat and

فَأَسْتَلَمَهُ، ثُمَّ قَالَ: «بَدَأَ بِمَا بَدَأَ اللَّهُ بِهِ» وَقَرَأَ ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ﴾.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(١٥) ٢٩٦٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ بْنِ يُونُسَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كَانَ أَصْحَابُ النَّبِيِّ ﷺ إِذَا كَانَ الرَّجُلُ صَائِمًا فَحَضَرَ الْإِفْطَارَ فَنَامَ قَبْلَ أَنْ يُفْطَرَ لَمْ يَأْكُلْ لَيْلَتَهُ وَلَا يَوْمَهُ حَتَّى يُمْسِيَ، وَإِنْ قَيْسَ ابْنِ صِرْمَةَ الْأَنْصَارِيِّ كَانَ صَائِمًا فَلَمَّا حَضَرَهُ الْإِفْطَارُ أَتَى امْرَأَتَهُ فَقَالَ: هَلْ عِنْدِكَ طَعَامٌ؟ فَقَالَتْ: لَا، وَلَكِنْ أَنْطَلِقُ فَأَطْلُبُ لَكَ - وَكَانَ يَوْمَهُ يَعْمَلُ - فَعَلَيْتُهُ عَيْنُهُ وَجَاءَتْهُ امْرَأَتُهُ فَلَمَّا رَأَتْهُ قَالَتْ: خِيْبَةٌ لَكَ، فَلَمَّا انْتَصَفَ النَّهَارُ غَشِيَ عَلَيْهِ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَتَرَلَتْ هَذِهِ الْآيَةُ: ﴿أَلَمْ لَكُمْ لَيْلَةٌ اللَّيْلِ وَالصَّيَامِ الرَّفْتِ إِلَيْكُمْ سَائِمًا﴾ فَفَرَحُوا بِهَا فَرَحًا شَدِيدًا ﴿وَكُلُوا وَأَشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾ [١٨٧].

[1] *Al-Baqarah* 2:158. This narration preceded under no. 862.

drink until the white thread (light) of dawn appears distinct to you from the black thread (of night).”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، التفسير، باب: ﴿أحل لكم ليلة الصيام الرفث إلى نسائكم . . ﴾ الخ، ح: ٤٥٠٨ عن عبيدالله بن موسى به.

Comments:

When Qays bin Sirmah was home, there was nothing at home other than the dates. He asked his wife for food other than the dates; so his wife went to get food from someone in exchange for dates. He had slept because of fatigue and weariness before she came. Now eating food was impossible. Due to this incident, these Verses were revealed to make it easy and flexible for the Companions, and then this routine principle came to existence which we follow to this days. [*Tuḥfat Al-Aḥwadhī*: vol. 4, p. 1]

(16). 2969. An-Nu‘mān bin Bashīr narrated from the Prophet ﷺ, regarding Allāh’s saying: Your Lord said: Invoke Me, I shall respond to you.^[2] – he said: “The supplication is the worship.” And he recited: ‘Your Lord said: Invoke Me, I shall respond to you.’ up to His saying: ‘in humiliation.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*, [Manṣūr (also) reported it].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(١٦) - ٢٩٦٩ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ ذَرٍّ، عَنْ يُسَعِبِ الْكِنْدِيِّ، عَنِ النَّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر: ٦٠] وَقَالَ: «الدُّعَاءُ هُوَ الْعِبَادَةُ وَقَرَأَ ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ إِلَى قَوْلِهِ ﴿دَخِرِينَ﴾».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [رَوَاهُ مَنْصُورًا].

تخریج: [صحيح] وأخرجه ابن ماجه، الدعاء، باب فضل الدعاء، ح: ٣٨٢٨ من حديث الأعمش، وأبو داود، ح: ١٤٧٩ من حديث ذر به وصححه ابن حبان، ح: ٢٣٩٦ والحاكم: ١/٤٩٠، ٤٩١ ووافقه الذهبي.

Comments:

It is a part of a Verse of *Sūrah Ghāfir*: “Those who scorn My worship they will surely enter Hell in humiliation...” thus not invoking is interpreted with scorning worship; so the Prophet said, ‘The supplication is worship’.

^[1] *Al-Baqarah* 2:187.

^[2] *Ghāfir* 40:60. It appears that the author intended to apply it to *Al-Baqarah* 2:186. See *Tuḥfat Al-Aḥwadhī*.

(17).2970. 'Adī bin Ḥātim narrated: When 'Until the white (light) thread of dawn appears distinct to you from the black thread (of night)' was revealed, the Prophet ﷺ said to me: "That only refers to the whiteness of the day from the blackness of the night."

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) similar to that.

(١٧) - ٢٩٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ، حَدَّثَنَا عَدِيُّ بْنُ حَاتِمٍ، قَالَ: لَمَّا نَزَلَتْ ﴿حَتَّىٰ يَبَيِّنَ لَكَمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾ [١٨٧] قَالَ لِي النَّبِيُّ ﷺ: «إِنَّمَا ذَلِكَ بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ.

تخریج: متفق عليه، وأخرجه البخاري، الصوم، باب قول الله تعالى: ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ...﴾ إِنْخ: ١٩١٦ من حديث هشيم ومسلم، ح: ١٠٩٠ من حديث حصين به.

(18). 2971. 'Adī bin Ḥātim narrated: "I asked the Messenger of Allāh ﷺ about the fast, he said: 'Until the white (light) thread of dawn appears distinct to you from the black thread (of night)' - he said: "So I took two ropes, one white and the other black to look at them. So the Messenger of Allāh ﷺ said to me" - it was something that Sufyān (a sub narrator) did not remember - so he said: "It is only the night and the day."

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١٨) - ٢٩٧١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّوْمِ فَقَالَ: ﴿حَتَّىٰ يَبَيِّنَ لَكَمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ قَالَ: فَأَخَذْتُ عِقَالَيْنِ أَحَدُهُمَا أَبْيَضٌ وَالْآخَرُ أَسْوَدٌ فَجَعَلْتُ أَنْظُرُ إِلَيْهِمَا، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَحْفَظْهُ سُفْيَانُ، فَقَالَ: «إِنَّمَا هُوَ اللَّيْلُ وَالنَّهَارُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وأخرجه البخاري، التفسير، باب: ﴿كُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾، ح: ٤٥١٠ ومسلم، ح: ١٠٩٠ من حديث الشعبي به انظر الحديث السابق.

Comments:

When 'Adī bin Ḥātim embraced Islam, the Prophet ﷺ recited to him the Qur'anic Verse mentioned in this *Ḥadīth*, who understood its literal meaning.

He put a black string and a white one under his pillow at night, and slept. He kept looking at both strings to find out the time to end the predawn meal. What a long and wide pillow was it that hid the darkness of night and the whiteness under itself! The Prophet ﷺ then explained, 'This Verse means the darkness of night and the glow of morning'.

(19). 2972. Aslam bin 'Imrān At-Tujībī said: "We were in a Roman city, when a large column of Romans came out to us. So about the same number or more of the Muslims went towards them. The commander of the people of Egypt was 'Uqbah bin 'Āmir, and the commander of the (our) group was Faḍālah bin 'Ubaid. One man among the Muslims reached the Roman line until he entered amidst them, so the people started screaming: 'Subḥān Allāh! He has thrown himself into destruction!' Abū Ayyūb Al-Anṣārī said: 'O you people! You give this interpretation for this *Āyah*, while this *Āyah* was only revealed about us, the people among the *Anṣār*, when Allāh made Islam mighty, and increased its supporters. Some of us secretly said to each other, outside of the presence of the Messenger of Allāh ﷺ: "Our wealth has been ruined, and Allāh has strengthened Islam, and increased its supporters, so if we tend to our wealth then what we lost of it shall be revitalized for us." So Allāh, Blessed and Most High, revealed to His Prophet ﷺ, rebuking what we said: 'And spend in the cause of Allāh, and do not throw yourselves into destruction.'^[1] So the destruction

(١٩) - ٢٩٧٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ أَبُو عَاصِمِ النَّبِيلُ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَسْلَمَ أَبِي عِمْرَانَ التَّجِيبِيِّ قَالَ: كُنَّا بِمَدِينَةِ الرُّومِ فَأَخْرَجُوا إِلَيْنَا صَفًّا عَظِيمًا مِنَ الرُّومِ فَخَرَجَ إِلَيْهِمْ مِنَ الْمُسْلِمِينَ مِثْلُهُمْ أَوْ أَكْثَرُ، وَعَلَى أَهْلِ مِصْرَ عُقْبَةُ بْنُ عَامِرٍ وَعَلَى الْجَمَاعَةِ فَصَالَةُ بْنُ عُبَيْدٍ فَحَمَلَ رَجُلٌ مِنَ الْمُسْلِمِينَ عَلَى صَفِّ الرُّومِ حَتَّى دَخَلَ عَلَيْهِمْ فَصَاحَ النَّاسَ وَقَالُوا: سُبْحَانَ اللَّهِ يُلْقِي بِيَدَيْهِ إِلَى التَّهْلُكَةِ، فَقَامَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ لَتَأْوُلُونَ هَذِهِ الْآيَةَ هَذَا التَّأْوِيلَ، وَإِنَّمَا نَزَلَتْ هَذِهِ الْآيَةَ فِيْنَا مَعْشَرَ الْأَنْصَارِ لَمَّا أَعَزَّ اللَّهُ الْإِسْلَامَ وَكَثُرَ نَاصِرُوهُ. فَقَالَ بَعْضُنَا لِبَعْضٍ سِرًّا دُونَ رَسُولِ اللَّهِ ﷺ: إِنَّ أَمْوَالَنَا قَدْ ضَاعَتْ وَإِنَّ اللَّهَ قَدْ أَعَزَّ الْإِسْلَامَ وَكَثُرَ نَاصِرُوهُ فَلَوْ أَقْمْنَا فِي أَمْوَالِنَا فَأَصْلَحْنَا مَا ضَاعَ مِنْهَا، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى نَبِيِّهِ ﷺ يَرُدُّ عَلَيْنَا مَا قُلْنَا ﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ [١٩٥] فَكَانَتِ التَّهْلُكَةُ الْإِقَامَةُ عَلَى الْأَمْوَالِ وَإِضْلَاحُهَا وَتَرْكُنَا الْعَزْوُ. فَمَا زَالَ أَبُو أَيُّوبَ شَاخِصًا فِي سَبِيلِ اللَّهِ حَتَّى دُونَ

[1] *Al-Baqarah* 2:195.

was tending to the wealth and maintaining it.' Abū Ayyūb did not cease traveling in Allāh's cause, until he was buried in the land of the Romans." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

بِأَرْضِ الرُّومِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الجهاد، باب في قوله عزوجل: ﴿ولا تلقوا بأيديكم إلى التهلكة﴾، ح: ٢٥١٢ من حديث حيوة بن شريح به وصححه ابن حبان، ح: ١٦٦٧ والحاكم على شرط الشيخين: ٢٧٥/٢ ووافقه الذهبي وللحديث طرق كثيرة في تاريخ دمشق لابن عساكر وغيره * قوله: "وعلى الجماعة فضالة بن عبيد" كذا في رواية الترمذي والصواب: "وعلى الجماعة عبدالرحمن بن خالد بن الوليد" أو هذه حملة أخرى غير حملة عبدالرحمن والله أعلم.

Comments:

This *Hadīth* proves that a person showing courage, bravery and boldness, making the enemies fearful and scared, breaking through the rows of the enemy, is correct. But it will be regarded incorrect if done so merely for the purpose to ignite the fire of war and to fuel it needlessly. Being engaged for the betterment of one's wealth and business by giving up *Jihād* and military expedition is to provide opportunity to the enemy to overcome; therefore it leads to destruction, devastation and helplessness, which is totally wrong.

(20). 2973. Mujāhid narrated that Ka'b bin 'Ujrah said: "By the One in Whose Hand is my soul! This *Āyah* was revealed referring to my case: 'And whosoever of you is ill or has an ailment on his scalp (necessitating shaving) he must pay a *Fidyah* of either fasting, or giving charity, or a sacrifice.'"^[1]

He said: "We were with the Messenger of Allāh ﷺ at Al-Ḥudaibiyah and we were in a state of *Ihrām*. The idolaters had held us back, and I had a good deal of hair, and the lice were falling on my face. The Prophet ﷺ passed by me and said: 'The lice on your

(٢٠) - ٢٩٧٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ :
أَخْبَرَنَا هُشَيْمٌ : أَخْبَرَنَا مُغْبِرَةُ عَنْ مُجَاهِدٍ قَالَ :
قَالَ كَعْبُ بْنُ عُجْرَةَ : وَالَّذِي نَفْسِي بِيَدِهِ لَفِي
أُنزِلَتْ هَذِهِ الْآيَةُ وَإِلَّا يَأِي عَنَى بِهَا ﴿فَمَنْ كَانَ مِنْكُمْ
مَرِيضًا أَوْ يَدٌ أَوْ رَأْسٌ مِنْ رَأْسِهِ فَعَدْيَةٌ مِنْ صِيَامٍ أَوْ
صَدَقَةٌ أَوْ سُلْكٌ﴾ [١٩٦] قَالَ : كُنَّا مَعَ النَّبِيِّ ﷺ
بِالْحُدَيْبِيَّةِ وَنَحْنُ مُحْرِمُونَ، وَقَدْ حَصَرْنَا
الْمُشْرِكُونَ وَكَانَتْ لِي وَفْرَةٌ فَجَعَلَتِ الْهُوَامُ
تَسْقُطُ عَلَيَّ وَجْهِي فَمَرَّ بِي النَّبِيُّ ﷺ فَقَالَ لِي :
«كَأَنَّ هَوَامَ رَأْسِكَ تُؤْذِيكَ» قَالَ : قُلْتُ : نَعَمْ ،
قَالَ : «فَاخْلِقْ» . وَنَزَلَتْ هَذِهِ الْآيَةُ .

[1] *Al-Baqarah* 2:196.

head are bothering you?” He said: “I said: ‘Yes.’ He said: ‘Then shave.’ And this *Āyah* was revealed.”

Mujāhid said: “The fasting is for three days, the feeding is six needy people, and the sacrifice is a sheep or more.” (*Ṣaḥīḥ*)

(Another chain) from ‘Abdur-Raḥmān bin Abī Lailā, from Ka’b bin ‘Ujrah from the Prophet ﷺ with similar.

Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from ‘Abdullāh bin Ma’qil as well, from Ka’b bin ‘Ujrah from the Prophet ﷺ with similar to this.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

‘Abdur-Raḥmān bin Al-Aṣbahānī reported [similar to this] from ‘Abdullāh bin Ma’qil.

تخریج: [صحيح] متفق عليه، وأخرجه البخاري، المغازي، باب غزوة الحديبية، ح: ٤١٩١ من حديث هشيم عن أبي بشر، ومسلم، ح: ١٢٠١ من حديث مجاهد به * حديث عبدالله بن معقل: رواه البخاري، ح: ١٨١٦ ومسلم، ح: ٨٥/١٢٠١ من حديث عبدالرحمن بن الأصهباني عنه.

(21). 2974. ‘Abdur-Raḥmān bin Abī Lailā reported from Ka’b bin ‘Ujrah who said: “The Messenger of Allāh ﷺ came to me while I was lighting a fire under a pot, and lice were falling on my face, or on my eye-brows. He said: ‘Are your lice bothering you?’” [He said:] “I said: ‘Yes.’ He said: ‘Then shave your head and offer a sacrifice, or fast three days, or feed six needy people.”

Ayyub said: “I do not know which of them he started with.” (*Ṣaḥīḥ*)

قَالَ مُجَاهِدٌ: الصَّيَامُ ثَلَاثَةَ أَيَّامٍ وَالطَّعَامُ لِسِتَّةِ مَسَاكِينَ وَالنُّسْكَ شَاةٌ فَصَاعِدًا.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِ ذَلِكَ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا هُشَيْمٌ عَنْ أَشْعَثِ بْنِ سَوَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ مَعْقِلٍ أَيْضًا، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِ هَذَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ الْأَصْبَهَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ [نَحْوَ هَذَا].

(٢١) - ٢٩٧٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: أَتَى عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَوْقُدُ تَحْتَ فِذْرِ وَالْقُمَّلُ يَتَنَازَرُ عَلَيَّ جَبْهَتِي - أَوْ قَالَ: حَاجِبِي - فَقَالَ: «أَتُوذِيكَ هَوَامُكَ؟» [قَالَ:] قُلْتُ: نَعَمْ، قَالَ: «فَاخْلِقْ رَأْسَكَ وَانْسُكْ نَسِيكَ أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ» قَالَ أَيُّوبُ: لَا أَدْرِي

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

بِأَيْتِهِنَّ بَدَأَ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة الحديبية، ح: ٤١٩٠ ومسلم، ح: ٨٣/١٢٠١ من حديث أيوب السخيتاني به .

Comments:

It is proven from this *Hadīth*, if the head has to be shaved due to a reason, in the state of *Ihrām*, then the expiation has to be carried out, which is: fasting for three days or feeding six poor persons, or to sacrifice a goat. The person carrying out the expiation has the choice to choose any of the three.

(22). 2975. 'Abdur-Raḥmān bin Ya'mar narrated that the Messenger of Allāh ﷺ said: "The *Hajj* is 'Arafāt, the *Hajj* is 'Arafāt, the *Hajj* is 'Arafāt. The days of Minā are three: But whoever hastens to leave in two days, there is no sin on him, and whoever stays on, there is no sin on him.^[1] And whoever sees (attends) 'Arafah before the rising of *Fajr*, then he has performed the *Hajj*."

(٢٢) - ٢٩٧٥ - حَدَّثَنَا ابْنُ أَبِي عَمَرَ:

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَمْرَمَرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَجُّ عَرَفَاتٍ، الْحَجُّ عَرَفَاتٍ، الْحَجُّ عَرَفَاتٍ. أَيْامٌ مِنِّي ثَلَاثٌ ﴿فَمَنْ تَعَلَّكَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ﴾ [٢٠٣] وَمَنْ أَدْرَكَ عَرَفَةَ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ الْحَجَّ» .

Ibn Abī 'Umar said: "Sufyān bin 'Uyainah said: "This is the best *Hadīth* that Ath-Thawrī reported." (*Ṣaḥīh*)

قَالَ ابْنُ أَبِي عَمَرَ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ:

وَهَذَا أَجْوَدُ حَدِيثٍ رَوَاهُ الثَّوْرِيُّ .

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Shu'bah also reported it from Bukair bin 'Aṭā', and we do not know of it except as a narration of Bukair bin 'Aṭā'.

وَرَوَاهُ شُعْبَةُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ وَلَا نَعْرِفُهُ

إِلَّا مِنْ حَدِيثِ بُكَيْرِ بْنِ عَطَاءٍ .

تخریج: [صحيح] تقدم: ٨٨٩، ٨٩٠ .

Comments:

This *Hadīth* proves that if a pilgrim does not arrive at the valley of 'Arafah before the dawn of the 10th of *Dhul-Hijjah*, his *Hajj* will be invalid. The stay at Minā after the 10th of *Dhul-Hijjah* is three days. If a person stays at Minā for the 11th and 12th of *Dhul-Hijjah*, and leaves after two days without staying on the 13th for stoning the *Jamarāt*, his *Hajj* will have no disruption, though staying until the 13th is better.

[1] *Al-Baqarah* 2:203.

(23). 2976. 'Āishah narrated that the Messenger of Allāh ﷺ said: "The most hated man to Allāh is the most quarrelsome." (*Ṣaḥīḥ*) [Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

(٢٣) - ٢٩٧٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ الْأَلْدُ الْخَصْمُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: "وهو ألد الخصام"، ح: ٤٥٢٣ من حديث سفيان بن عيينة ومسلم، ح: ٢٦٦٨ من حديث ابن جريج به.

Comments:

According to Imām *At-Tirmidhī*, this *Ḥadīth* is the explanation of *Sūrat Al-Baqarah's* Verse: '...he is most quarrelsome of the opponents'; i.e. arguing without a reason and need, and to prolong it is an extremely detestable behaviour.

(24). 2977. Anas said: "When the women among the Jews menstruated, they would not eat with them, nor drink with them, nor mingle with them in their homes. The Prophet ﷺ was asked about that, so Allāh, Blessed and Most High, revealed: 'They ask you about menstruation. Say: It is a *Adha* (harmful matter).'^[1] So the Messenger of Allāh ﷺ told them to eat with them, drink with them and to remain in the houses with them, and to do everything besides intercourse with them. The Jews said: 'He does not want to leave any matter of ours without opposing us in it.'" He said: "Then 'Abbād bin Bishr and Usaid bin Ḥudair came to the Messenger of Allāh ﷺ to inform him about that. They said: 'O Messenger of Allāh! Should we not (then) have intercourse with them during their menstruation?' The face of the

(٢٤) - ٢٩٧٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: كَانَتْ الْيَهُودُ إِذَا حَاضَتْ امْرَأَةٌ مِنْهُمْ لَمْ يُؤَاكِلُوهَا وَلَمْ يُشَارِبُوهَا وَلَمْ يُجَامِعُوهَا فِي الْبُيُوتِ، فَسُئِلَ النَّبِيُّ ﷺ، عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿وَسْتَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَى﴾ [٢٢٢] فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يُؤَاكِلُوهِنَّ وَيُشَارِبُوهِنَّ وَأَنْ يَكُونُوا مَعَهُنَّ فِي الْبُيُوتِ وَأَنْ يَفْعَلُوا كُلَّ شَيْءٍ مَا خَلَا التَّكَاخَ. فَقَالَتْ الْيَهُودُ: مَا يُرِيدُ أَنْ يَدَعَ شَيْئًا مِنْ أَمْرِنَا إِلَّا خَالَفَنَا فِيهِ. قَالَ: فَجَاءَ عَبَادُ بْنُ بَشِيرٍ وَأُسَيْدُ ابْنُ حُضَيْرٍ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَاهُ بِذَلِكَ. وَقَالَا: يَا رَسُولَ اللَّهِ! أَفَلَا نَنْكِحُهُنَّ فِي الْمَحِيضِ فَتَمَرَّ وَجْهَ رَسُولِ اللَّهِ ﷺ حَتَّى ظَنَّنَا أَنَّهُ قَدْ غَضِبَ عَلَيْنَا، فَقَامَا فَاسْتَقْبَلْتُهُمَا

[1] *Al-Baqarah* 2:222.

Messenger of Allāh ﷺ changed color, until they thought that he was angry with them. So they left, and afterwards the Prophet ﷺ was given some milk as a gift, so he sent some of it to them to drink. Then they knew that he was not angry with them.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

هَدِيَّةٌ مِنْ لَبَنٍ فَأَرْسَلَ النَّبِيُّ ﷺ فِي أَثَرِهِمَا فَسَقَاهُمَا فَعَلِمْنَا أَنَّهُ لَمْ يَغْضَبْ عَلَيْهِمَا .
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخريج: وأخرجه مسلم، الحيف، باب جواز غسل الحائض رأس زوجها وترجيله وطهارة سؤرها... إلخ، ح: ٣٠٢ من حديث حماد بن سلمة به.

Comments:

This *Hadīth* is a proof that crossing the limits of the *Sharī'ah* to oppose someone in anger of being criticised and abused is incorrect. As, according to the *Sharī'ah*, sexual intercourse with the wife is prohibited during the menstruation period; but having sexual intercourse just for the sake of opposing the Jews is unlawful.

(25). 2978. (Another chain) with similar in meaning.

(Another chain) from Jābir who said: “The Jews would say: ‘Whoever goes into his wife’s vagina from behind her, then his child will be cross-eyed.’ So Allāh revealed: Your wives are a tilth for you, so go to your tilth when or how you will.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(٢٥) - ٢٩٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ نَحْوَهُ بِمَعْنَاهُ .
حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ الْمُثَنِّكِدِرِ سَمِعَ جَابِرًا يَقُولُ: كَانَتْ الْيَهُودُ تَقُولُ: مَنْ أَتَى امْرَأَتَهُ فِي قُبْلِهَا مِنْ دُبْرِهَا كَانَ الْوَلَدُ أَحْوَلَ، فَتَزَلْتُ ﴿يَسْأَلُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ [٢٢٣].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخريج: [صحيح] وانظر الحديث السابق، وأخرجه البخاري، التفسير، باب: ﴿نساؤكم حرت لكم فاتوا حرتكم أنى شئتم﴾، ح: ٤٥٢٨ ومسلم، ح: ١٤٣٥ من حديث سفیان بن عيينة به.

Comments:

The wife of a person is a means of having children, the place of sowing the

[1] *Al-Baqarah* 2:223.

seed (for children) is a woman's vagina, her front private part. So this is the intended place for intercourse, but no form and style is specified for it. Sexual intercourse may be made making her lie on her back, and may be from behind, but nevertheless the place of entering for intercourse is particular, which is only the vagina.

(26). 2979. Umm Salamah narrated from the Prophet ﷺ, regarding: Your wives are a tilth for you, so go to your tilth when or how you will.^[1] (He ﷺ said): "Meaning one valve." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Ibn Khuthaim is 'Abdullāh bin 'Uthmān bin Khuthaim. Ibn Sābiṭ is 'Abdur-Raḥmān bin 'Abdullāh bin Sābiṭ Al-Jumaḥī Al-Makkī, and Ḥaḥṣah is the daughter of 'Abdur-Raḥmān bin Abī Bakr Aṣ-Ṣiddīq (narrators in the chain). And it has been reported as: "In one hole."

(٢٦) - ٢٩٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ خُثَيْمٍ، عَنِ ابْنِ سَابِطٍ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿يَسْأَلُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ شِئْتُمْ﴾ يَعْنِي صِمَامًا وَاحِدًا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَابْنُ خُثَيْمٍ هُوَ عَبْدُ اللَّهِ بْنُ عَثْمَانَ ابْنِ خُثَيْمٍ. وَابْنُ سَابِطٍ هُوَ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَابِطِ الْجُمَحِيِّ الْمَكِّيِّ وَحَفْصَةُ هِيَ بِنْتُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، وَوَرَوَى فِي صِمَامٍ وَاحِدٍ.

تخریج: [صحيح] وأخرجه أحمد: ٣١٨/٦ عن ابن مهدي به ورواه وهيب عن عبدالله بن عثمان بن خثيم (أحمد: ٣٠٥/٦) وسنده حسن وللحديث شواهد كثيرة.

(27). 2980. Ibn 'Abbās narrated: "Umar came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! I am ruined!' He said: 'Why are you ruined?' He said: 'I turned my mount during the night.'"^[2] He said: "So the Messenger of Allāh ﷺ did not say anything in reply to him. Then Allāh revealed this *Ayah* to the Messenger of Allāh ﷺ: 'Your wives are a tilth for you, so go to your tilth when or how you

(٢٧) - ٢٩٨٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكْتُ، قَالَ: «وَمَا أَهْلَكَ؟» قَالَ: حَوَّلْتُ رَحْلِي اللَّيْلَةَ، قَالَ: فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ شَيْئًا، قَالَ: فَأَنْزَلَتْ عَلَيَّ

[1] *Al-Baqarah* 2:223.

[2] Meaning that he went into his wife from behind her.

will.^[1] From the front, the back, avoiding the anus, and menstruation.”
(*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, Ya'qūb bin 'Abdullāh Al-Ashā'ri (a narrator in the chain) is Ya'qūb Al-Qummī.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٨٩٧٧ من حديث يعقوب بن

Comments:

This *Hadīth* proves that having intercourse from the behind through the vagina and from the front is allowed, but doing so in the back side (anus) is unlawful.

(28). 2981. Al-Ḥasan reported from Ma'qil bin Yasār that he married his sister to a man among the Muslims during the time of the Messenger of Allāh ﷺ. She remained with him as long as she did, then he divorced her once without taking her back until her *'Iddah* elapsed, but they desired each other again. Then he proposed again. He (Ma'qil) said to him: 'You ingrate! I honored you by marrying her to you, then you divorced her. By Allāh! She will never be returned to you again.' Allāh knew of his need for her and her need for a husband, so Allāh, Blessed and Most High, revealed: 'And when you have divorced women and they have fulfilled the term of their prescribed period...' up to His saying: '...and you do not know.'^[2] So when Ma'qil heard that he said:

رَسُولِ اللَّهِ ﷺ هَذِهِ الْآيَةُ ﴿سَأَوَّكُم حَرْثَ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ [٢٢٣] أَقِيلَ وَأَذْبِرِ وَأَتَى الدُّبْرَ وَالْحَيْضَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَيَعْقُوبُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ هُوَ يَعْقُوبُ الْقُمِّيُّ.

عبدالله به وصححه ابن حبان (الإحسان): ٤١٩٠.

(٢٨) - ٢٩٨١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا هِشَامُ بْنُ الْقَاسِمِ عَنِ الْمُبَارَكِ بْنِ فَضَالَةَ، عَنِ الْحَسَنِ، عَنِ مَعْقِلِ بْنِ يَسَارٍ أَنَّهُ زَوَّجَ أُخْتَهُ رَجُلًا مِنَ الْمُسْلِمِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَكَانَتْ عِنْدَهُ مَا كَانَتْ، ثُمَّ طَلَّقَهَا تَطْلِيفًا لَمْ يُرَاجِعْهَا حَتَّى انْقَضَتِ الْعِدَّةُ فَهَوِيَهَا وَهَوَيْتُهُ، ثُمَّ حَطَبَهَا مَعَ الْخُطَّابِ فَقَالَ لَهُ: يَا لُكْعُ أَكْرَمْتُكَ بِهَا وَزَوَّجْتُكَهَا فَطَلَّقْتَهَا، وَاللَّهِ لَا تَرْجِعْ إِلَيْكَ أَبَدًا آخِرُ مَا عَلَيْكَ، قَالَ: فَعَلِمَ اللَّهُ حَاجَتَهُ إِلَيْهَا وَحَاجَتَهَا إِلَيْ بَعْلِهَا، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ﴾ إِلَى قَوْلِهِ ﴿وَأَنْتُمْ لَا تَعْلَمُونَ﴾ [٢٣٢] فَلَمَّا سَمِعَهَا مَعْقِلٌ قَالَ: سَمِعًا لِرَبِّي وَطَاعَةً، ثُمَّ دَعَاَهُ فَقَالَ: أَرْوِّجَكَ وَأُكْرِمِكَ.

[1] *Al-Baqarah* 2:223.

[2] *Al-Baqarah* 2:232.

'I heard my Lord and obey.' Then he called for him and said: 'I marry you, and honor you.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from Al-Ḥasan, and that is reported from Hasan is *Gharīb*. And in this *Ḥadīth*, there is proof that marriage is not allowed without a *Walī*, because Ma'qil bin Yasār's sister was not a virgin, so if the matter was up to her, not her *Walī*, then she could have married herself, and she would have had no need for Ma'qil bin Yasār to act as the *Walī* for her. And Allāh only addressed the *Walī* in this *Āyah*, saying: Do not prevent them from marrying their (former) husbands. – so in this *Āyah* is the evidence that the authority is with the *Walī* in marrying (women) with their consent.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ الْحَسَنِ، وَهُوَ عَنِ الْحَسَنِ غَرِيبٌ. وَفِي هَذَا الْحَدِيثِ دَلَالَةٌ عَلَى أَنَّهُ لَا يَجُوزُ النِّكَاحُ بِغَيْرِ وَلِيٍّ لِأَنَّ أُخْتَ مَعْقِلِ بْنِ يَسَارٍ كَانَتْ نَيْبًا، فَلَوْ كَانَ الْأَمْرُ إِلَيْهَا دُونَ وَلِيِّهَا لَرَوَّجَتْ نَفْسَهَا وَلَمْ تَحْتَجْ إِلَى وَلِيِّهَا مَعْقِلِ بْنِ يَسَارٍ. وَإِنَّمَا خَاطَبَ اللَّهُ فِي هَذِهِ الْآيَةِ الْأَوْلِيَاءَ فَقَالَ: ﴿فَلَا تَعْضُلُوهُمْ أَنْ يَنْكَحُوا أَرْوَاجَهُمْ﴾ فَبَيَّنَّ هَذِهِ الْآيَةُ دَلَالَةً عَلَى أَنَّ الْأَمْرَ إِلَى الْأَوْلِيَاءِ فِي التَّرْوِجِ مَعَ رِضَاهُمْ.

تخریج: [صحیح] وأخرجه البخاري، التفسير، باب: ﴿وإذا طلقتم النساء فبلغهن أجلهن فلا تعضلوهن أن ينكحن أزواجهن﴾، ح: ٤٥٢٩ من حديث الحسن البصري به.

Comments:

In case of the marriage of a widow or divorced woman, the guardian and the woman both are commanded to decide the matter of marriage by mutual consent and agreement. None of the two parties is allowed to do so without the consent of the other party. That is why, sometimes the matter of marriage is referred to the guardians and sometimes to the women in order to make both participate and they should not look to ignore each other.

(29). 2982. Abū Yūnus, the freed slave of 'Āishah, said: "Āishah ordered me to write a *Muṣḥaf* for her, and she said: 'When you get to this *Āyah* then tell me: Guard strictly (the five obligatory) prayers, and the middle *Ṣalāt*.^[1] So when I

(٢٩) - ٢٩٨٢ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ ابْنِ أَنَسٍ؛ ح: وَحَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ قَالَ: أَمَرْتَنِي عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]

[1] *Al-Baqarah* 2:238.

reached it, I told her and she dictated to me: 'Guard strictly (the five obligatory) prayers, and the middle *Ṣalāt*, and *Ṣalāt Al-'Aṣr*. And stand before Allāh with obedience.' She said: 'I heard that from the Messenger of Allāh ﷺ.' (*Ṣaḥīḥ*)

There is something on this topic from Ḥaḥṣah.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، المساجد، باب الدليل لمن قال: الصلاة الوسطى هي صلاة العصر، ح: ٦٢٩ من حديث مالك به وهو في الموطأ: ١/١٣٨ (يحيى) * وفي الباب عن حفصة [مالك: ١/١٣٩].

Comments:

This topic preceded under chapter 19 in the chapters on *Ṣalāt*, and in it that the view of 'Aishah is that *Al-Wuṣṭā* refers to the *Zuhr* prayer, and this narration indicates her reason for that.

(30). 2983. Samurah bin Jundab narrated: "The Prophet of Allāh ﷺ said: 'The middle *Ṣalāt* is *Ṣalāt Al-'Aṣr*.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَنَّ أَكْتُبَ لَهَا مُصْحَفًا فَقَالَتْ: إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَأَذِّنِي ﴿حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ [٢٣٨] فَلَمَّا بَلَغْتَهَا أَذِنْتُهَا فَأَمَلْتُ عَلَيَّ: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ وَقَوْمُوا لِلَّهِ قَانِتِينَ). وَقَالَتْ: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

وَفِي الْبَابِ عَنْ حَفْصَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٣٠) - ٢٩٨٣ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ عَنْ سُمْرَةَ بْنِ جُنْدَبٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] تقدم: ١٨٢.

(31). 2984. 'Ubaidah As-Salmānī narrated that 'Alī narrated to him that on the Day of Al-Aḥzāb the Prophet ﷺ said: "O Allāh! Fill their graves and their homes with fire as they have kept us busy from *Ṣalāt Al-Wuṣṭā* (the middle prayer) until the sun set." (*Ṣaḥīḥ*)

(٣١) - ٢٩٨٤ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنْ عَيْدَةَ السَّلْمَانِيِّ أَنَّ عَلِيًّا حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْأَحْزَابِ: «اللَّهُمَّ امْلَأْ قُبُورَهُمْ وَبُيُوتَهُمْ نَارًا كَمَا شَغَلُونَا، عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from 'Alī, and Abū Ḥassān Al-A'raj's name is Muslim.

صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عَلِيٍّ.
وَأَبُو حَسَّانَ الْأَعْرَجُ اسْمُهُ مُسْلِمٌ.

تخريج: وأخرجه مسلم، المساجد، باب الدليل لمن قال: "الصلاة الوسطى هي صلاة العصر"، ح: ٦٢٧ من حديث سعيد بن أبي عروبة به.

Comments:

The sun sets after 'Aṣr prayer, this is a clear evidence that the middle prayer is 'Aṣr prayer. The Prophet was so cautious of it being missed, that he made the supplication against those who caused him to miss it. This is the correct opinion, that the middle prayer is 'Aṣr prayer.

(32). 2985. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Ṣalāt Al-Wuṣṭa is Ṣalāt Al-'Aṣr." (Ṣaḥīḥ)

There are narrations on this topic from Zaid bin Thābit, Abū Ḥashim bin 'Utbah and Abū Hurairah.

(٣٢) - ٢٩٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو النَّضْرِ وَأَبُو دَاوُدَ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ زَيْدِ بْنِ مَرْثَدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ».

وفي الباب عن زيد بن ثابت وأبي هاشم ابن عتبة وأبي هريرة.

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخريج: وأخرجه مسلم، أيضاً، ح: ٦٢٨ من حديث محمد بن طلحة به * وفي الباب عن زيد بن ثابت [أبو داود، ح: ٤١١] وأبي هاشم بن عتبة [ابن جرير: ٣٤٦/٢] وأبي هريرة [ابن حزيمة، ح: ١٣٣٨] وابن جرير في تفسيره: ٣٤٦/٢].

(33). 2986. Zaid bin Arqam said: "During the time of the Messenger of Allāh ﷺ, we would talk during Ṣalāt, so 'And stand before Allāh with obedience'^[1] was revealed, ordering us to be silent." (Ṣaḥīḥ)

(٣٣) - ٢٩٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ وَزَيْدُ بْنُ هَارُونَ وَمُحَمَّدُ بْنُ عُبَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كُنَّا نَتَكَلَّمُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ فَتَرَكْتُ ﴿وَقَوْمُوا لِلَّهِ قَلْبَيْنِ﴾ [٢٣٨] فَأَمَرْنَا بِالسُّكُوتِ.

[1] Al-Baqarah 2:238.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿وقوموا لله قانتين﴾، ح: ٤٥٣٤،
ومسلم، ح: ٥٣٩ من حديث إسماعيل بن أبي خالد به.

Comments:

This *Hadīth* tells us that making conversation in the prayer was allowed until this Verse was revealed; and *Sūrat Al-Baqarah* was revealed in Al-Madinah, according to the consensus. Zaid bin Arqam is also an *Anṣārī* and Madenite Companion.

(34). (Another chain) with similar, but he aded: “And we were forbidden from talking.”

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Abū 'Amr Ash-Shaibānī's name is Sa'd bin Iyās.

(35). 2987. Abū Mālik narrated from Al-Barā' (regarding): And do not aim at that which is bad to spend from it^[1] – he said: “It was revealed about us, the people of the *Anṣār* who were date-palm owners. A man would bring the amount of dates that he could from his date-palms, either a lot or a little. A man would bring a cluster or two and hang it in the *Masjid*. The people of *Aṣ-Ṣuffah* did not have food, so one of them would go up to the cluster and hit it with his stick, and unripe and ripe dates would fall, and he would eat. Some people did not hope for good, so a man would bring a cluster with pitless and hard dates, and a cluster with damaged dates, and hang it. So Allāh, Blessed and Most High, revealed: O you who believe! Spend of the good things

(٣٤) - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ نَحْوَهُ وَزَادَ فِيهِ: «وَنُهَيْتَا عَنِ الْكَلَامِ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو عَمْرٍو الشَّيْبَانِيُّ اسْمُهُ سَعْدُ بْنُ إِيَّاسٍ.

(٣٥) - ٢٩٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنْ أَبِي مَالِكٍ، عَنِ الْبَرَاءِ: «وَلَا تَمَمُّوا الْحَيْثُ مِنْهُ تُنْفِقُونَ» [٢٦٧] قَالَ: نَزَلَتْ فِينَا مَعْشَرَ الْأَنْصَارِ كُنَّا أَصْحَابَ نَخْلٍ، فَكَانَ الرَّجُلُ يَأْتِي مِنْ نَخْلِهِ عَلَى قَدْرِ كَثْرَتِهِ وَقِلَّتِهِ وَكَانَ الرَّجُلُ يَأْتِي بِالْقِنُوِّ وَالْقِنُونِ فَيَعْلَقُهُ فِي الْمَسْجِدِ، وَكَانَ أَهْلُ الصَّفَةِ لَيْسَ لَهُمْ طَعَامٌ فَكَانَ أَحَدُهُمْ إِذَا جَاءَ أَتَى الْقِنُوَّ فَضْرَبَهُ بِعَصَاهُ فَيَسْقُطُ الْبُسْرُ وَالْتَمَرُ فَيَأْكُلُ، وَكَانَ نَاسٌ مِمَّنْ لَا يَرْعَبُ فِي الْحَيْثِ يَأْتِي الرَّجُلُ، بِالْقِنُوِّ فِيهِ الشَّيْصُ وَالْحَشْفُ وَيَأْقِنُو قَدِ انْكَسَرَ فَيَعْلَقُهُ، فَأَنْزَلَ اللَّهُ تَبَارَكَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ مَلَائِكَتِ مَا كَسَبْتُمْ وَمِمَّا أَرْجَمْنَا لَكُمْ مِنَ

[1] *Al-Baqarah* 2:267.

which you have earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it.^[1] They said: 'If one of you were given similar to what he gave, he would not take it except bashfully with your eyes closed.' So after that, one of us would bring the best that we had." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*. Abū Mālik is Al-Ghifārī, and it is said that his name is Ghazwān. Sufyan Ath-Thawrī reported something similar to this from As-Suddī.

تخریج: [إسناده حسن] وأخرجه ابن أبي شيبة: ٢٢٦/٣، ح: ١٠٧٨٧ عن عبد الله بن موسى به ورواه ابن ماجه، ح: ١٨٢٢ من حديث البراء بن عازب به وصححه الحاكم: ٢/٢٨٥ والذهبي والبوصيري.

Comments:

This Qur'ānic Verse and the *Hadīth* prove that such best and valuable things should be given in the path of Allāh, that a person will accept for himself willfully, happily and without hesitation. The bunches being hung in the mosque also prove that, for the general benefit of the public and for the people's need, hanging electric fans, tube-lights, bulbs and clocks are allowed; such other necessities as well.

(36). 2988. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Indeed the *Shaitān* has an effect on the son of Ādam, and the angel also has an effect. As for the *Shaitān*, it is by threatening evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the turth. Whoever finds that, let him know that it is from Allāh, and let him praise Allāh for it. Whoever finds the

الْأَرْضِ وَلَا تَبْتَغُوا الْخَيْرَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِبَاخِذِيهِ إِلَّا أَنْ تُنْفِقُوا فِيهِ» قَالُوا: لَوْ أَنَّ أَحَدَكُمْ أَهْدِيَ إِلَيْهِ مِثْلَ مَا أُعْطِيَ لَمْ يَأْخُذْهُ إِلَّا عَلَى إِعْمَاضٍ أَوْ حَيَاءٍ. قَالَ: فَكُنَّا بَعْدَ ذَلِكَ يَأْتِي أَحَدُنَا بِصَالِحٍ مَا عِنْدَهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَأَبُو مَالِكٍ هُوَ الْغِفَارِيُّ وَيُقَالُ اسْمُهُ: غَزْوَانٌ وَقَدْ رَوَى [سُفْيَانُ] الثَّوْرِيُّ عَنِ السُّدِّيِّ شَيْئًا مِنْ هَذَا.

(٣٦) - ٢٩٨٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُرَّةِ الْهَمْدَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ وَلِلْمَلَكِ لَمَّةً، فَأَمَّا لَمَّةُ الشَّيْطَانِ فإِيعَادٌ بِالشَّرِّ وَتَكْذِيبٌ بِالحَقِّ، وَأَمَّا لَمَّةُ الْمَلَكِ فإِيعَادٌ بِالحَيْرِ وَتَصْدِيقٌ بِالحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ فَلْيُحْمَدِ اللَّهَ، وَمَنْ وَجَدَ

[1] Al-Baqarah 2:267.

other than let him seek regue with Allāh from the *Shaiṭān* [the outcast] then recite: *Shaiṭān* threatens you with poverty and orders you to commit *Fahīshā*.”^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*. It is a narration of Abū Al-Aḥwās, we do not know of it being *Marfū'* except through the narration of Abū Al-Aḥwās.

تخریج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ١١٠٥١ عن هناد به وصححه ابن حبان، ح: ٤٠ * عطاء بن السائب اختلط والراوي عنه سمع منه بعد اختلاطه.

Comments:

This *Hadīth* informs that Satan creates illusions of fear, of poverty and starvation for a person in case of spending in the path of good, but urges for spending on the causes of evil and immorality. Therefore a person needs to be cautious and mindful of satanic whispering and illusions.

(37). 2989. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “O you people! Indeed Allāh is *Tayyib* (good) and he does not accept but what is good. And indeed Allāh ordered the believers with what He ordered the Messengers. He ﷺ said: ‘O you Messengers! Eat of the good things and do righteous deeds. Verily I am well acquainted with what you do.’^[2] And He said: ‘O you who believe! Eat from the good things We have provided for you.’^[3]” He said: “And he mentioned a man: ‘Who is undertaking a long journey, whose hair is dishevelled and he is covered with dust. He raises his hands to the heavens and says: “O Lord! O Lord!” Yet his

الْأُخْرَى فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ] ثُمَّ قَرَأَ: ﴿الشَّيْطَانُ يُعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ﴾ [الآيَةُ ٢٦٨].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَهُوَ حَدِيثٌ أَبِي الْأَحْوَصِ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ أَبِي الْأَحْوَصِ.

(٣٧) - ٢٩٨٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ عَنْ عَبْدِ بْنِ ثَابِتٍ، عَنْ أَبِي حَارِثٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ طَيِّبٌ [وَلَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَتَأَيَّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: ٢٣] وَقَالَ: ﴿يَتَأَيَّهَا الَّذِينَ ءَامَنُوا كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ [١٧٢] قَالَ: «وَذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَهُ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ وَعُدْيَتِي بِالْحَرَامِ فَأَنَّى

[1] *Al-Baqarah* 2:268.
 [2] *Al-Mu'minun* 23:51.
 [3] *Al-Baqarah* 2:172.

food is from the unlawful, his drink is from the unlawful, his clothing is from the unlawful, and he was nourished by the unlawful. So how can that be accepted?” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We only know of it as a narration of Fuḍail bin Marzūq, and Abū Ḥāzim is Al-*Ashja'i* – his name is Salmān, the freed slave of 'Azzah Al-*Ashjaiyyah*.

تخریج: وأخرجه مسلم، الزكاة، باب قبول الصدقة من الكسب الطيب وتربيتها، ح: ١٠١٥
من حديث فضيل بن مرزوق به.

Comments:

When the lawful earning is not in consumption at all, and a person is nourished with unlawful earnings, his eating, drinking and dressing all are of unlawful wealth, in this case the person's humbleness, dishevelled hair, body covered with dust, and even being in the state of a journey, cannot be a means of the acceptance of the supplication. Because the condition for the definite acceptance is, 'let them obey Me'; when they do not accept and obey His Command, how will He then respond to their requests and invocations.

(38). 2990. Isrā'īl narrated from As-Suddī who said: "Someone who heard from 'Alī, narrated about him saying: 'When this *Āyah* was revealed: "And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and He punishes whom He wills."^[1] – we were very distressed about it.' He said: 'We said: "Something occurs in ourselves to one of us, and he will be taken to account for it, and we do not know what of it he will be pardoned for, and what of it he will not be pardoned for." So this *Āyah* was revealed: Allāh does not burden a

يُسْتَجَابُ لِذَلِكَ». [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ فَضَيْلِ بْنِ مَرْزُوقٍ. وَأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ اسْمُهُ سَلْمَانَ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ.

(٣٨) - ٢٩٩٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبِيدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ الشُّدِّيِّ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَلِيًّا يَقُولُ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَلَنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ﴾ الْآيَةُ [٢٨٤]، أَحْزَنْتَنَا. قَالَ: قُلْنَا: يُحَدِّثُ أَحَدَنَا نَفْسَهُ فَيَحَاسِبُ بِهِ لَا نَدْرِي مَا يُغْفِرُ مِنْهُ وَمَا لَا يُغْفِرُ مِنْهُ فَتَزَلَّتْ هَذِهِ الْآيَةُ بَعْدَهَا فَتَسَخَّرَهَا: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ [٢٨٦].

[1] *Al-Baqarah* 2:284.

soul beyond what it can bear, for it,
is what it has earned, and against it,
is what it has wrought.^[1] (*Da'if*)^[2]

تخريج: [إسناده ضعيف] * "من سمع" مجهول، وحديث مسلم، ح: ١٢٥/١٩٩ (الإيمان)

وغيره يغني عنه.

Comments:

The revelation of this Verse and its apparent meaning demonstrated the fear of accountability of all types of thoughts, whims and imaginations, whether they were provoked or they came to the mind through oneself; so the noble Companions became worried, and the following Verse made a clear explanation. According to Hāfiẓ Ibn Al-Qayyim, the companion would implement the meaning of *Nasakh* (abrogation) for explanation as well; so 'Alī ؑ interpreted the meaning of the abrogation in the explanation and description.

(39). 2991. Umayyah narrated that she asked 'Āishah about the saying of Allāh, Blessed and Most High: And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it.^[3] And about His saying: And whoever does evil, he will be recompensed for it.^[4] She said: "No one has asked me about it since I asked the Messenger of Allāh ﷺ, he said: 'This is Allāh's admonition for His slave regarding whatever he is stricken with, of fever and problems, even the item that he has in the pocket of his shirt which he loses and worries about, until the slave's sins are removed, just as the red ore is removed from the bellows.'" (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* as a narration of 'Āishah, we do not know of it

(٣٩) - ٢٩٩١ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ:
حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى وَرَوْحُ بْنُ عُبَادَةَ،
عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ
أُمِّيَّةَ أَنَّهَا سَأَلَتْ عَائِشَةَ، عَنْ قَوْلِ اللَّهِ تَبَارَكَ
وَتَعَالَى: ﴿وَإِنْ تُبَدُّوْا مَا فِي أَنْفُسِكُمْ أَوْ
تُخْفَوْهُ يُحَاسِبِكُمْ بِهِ اللَّهُ﴾ وَعَنْ قَوْلِهِ: ﴿مَنْ
يَعْمَلْ سُوءًا يَمْحُرْ بِهِ﴾ [النساء: ١٢٣] فَقَالَتْ:
مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ سَأَلْتُ رَسُولَ اللَّهِ
ﷺ فَقَالَ: «هَذِهِ مُعَاتِبَةُ اللَّهِ الْعَبْدَ فِيمَا يُصِيبُهُ
مِنَ الْحُمَى وَالنَّكْبَةِ حَتَّى الْبِضَاعَةَ يَضَعُهَا فِي
يَدِ قَمِيصِهِ فَيَقْدُمُهَا فَيَفْرَعُ لَهَا، حَتَّى إِنْ الْعَبْدَ
لَيَخْرُجُ مِنْ ذَنْبِهِ كَمَا يَخْرُجُ التَّبْرُ الْأَحْمَرُ مِنَ
الْكَبِيرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ حَدِيثِ عَائِشَةَ لَا نَعْرِفُهُ إِلَّا مِنْ

[1] *Al-Baqarah* 2:286.

[2] Its meaning is recorded by Muslim, while the chain for this version is weak.

[3] *Al-Baqarah* 2:284.

[4] *An-Nisā'* 4:123.

except through the narration of Hammād bin Salamah.

حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۶/۲۱۸ من حديث حماد بن سلمة به * علي بن زيد بن جدعان: ضعيف وأمية مجهولة.

Comments:

‘Aishah meant that the reckoning and punishment mentioned in these two Verses, it is not the reckoning and punishment in the Hereafter; instead it is worldly hardships and trials, so that a believer may become pure gold after passing through the furnace of worldly hardships and tests, and his sins will be forgiven. But this is all about the deeds that are in control of human.

(40). 2992. Ibn ‘Abbās narrated: “When this *Āyah* was revealed: And whether you disclose what is in yourselves or conceal it, Allāh will call you to account for it.^[1] Some things entered their hearts that had not entered them before. So they mentioned that to the Prophet ﷺ and he said: ‘Say: “We hear and we obey.” So Allāh put faith into their hearts and Allāh Blessed and Most High revealed the *Āyah*: The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers (and) Allāh does not burden a soul beyond what it can bear, for it is what it has earned and against it is what it has wrought. “Our Lord! Punish us not if we forget or fall into error.”^[2] He said: ‘I have done so (as requested).’ Our Lord! Lay not upon us a burden like that which You did upon those before us. He said: [‘I have done so (as requested).’] Our Lord! Put not a burden upon us greater than we

(٤٠) - ٢٩٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ آدَمَ ابْنِ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَلِيْنِ تَدْعُوا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخَفُوْهُ يُحَاسِبِكُمْ بِهٖ اللّٰهُ﴾ قَالَ: دَخَلَ قُلُوْبُهُمْ مِنْهُ شَيْءٌ لَّمْ يَدْخُلْ مِنْ شَيْءٍ، فَقَالُوْا لِلنَّبِيِّ ﷺ: فَقَالَ: ﴿قُولُوْا: سَمِعْنَا وَاَطَعْنَا﴾ فَأَلْقَى اللّٰهُ الْاِيْمَانَ فِيْ قُلُوْبِهِمْ فَاَنْزَلَ اللّٰهُ تَبَارَكَ وَتَعَالٰى: ﴿مَّا مِّنْ اَرْسُوْلٍ مِّمَّا اَنْزَلَ اِلَيْهِ مِنْ رَّبِّهٖ وَاَلْمُؤْمِنُوْنَ﴾ الْاِيَةُ [٢٨٥] ﴿لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اَكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَسِينَا اَوْ اَخْطَاْنَا﴾ قَالَ: ﴿قَدْ فَعَلْتُ﴾ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتُمْ عَلٰى الْاَلْبَانِ مِنْ قَبْلِنَا﴾ قَالَ: ﴿قَدْ فَعَلْتُ﴾ ﴿رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ وَاَعْفُ عَنَّا وَاغْفِرْ لَنَا وَاَرْحَمْنَا﴾ الْاِيَةُ [٢٨٦]، قَالَ: ﴿قَدْ فَعَلْتُ﴾. [قَالَ أَبُو عِيْسَى]: هَذَا حَدِيْثٌ حَسَنٌ.

[1] *Al-Baqarah* 2:284.

[2] *Al-Baqarah* 2:286.

have strength for. Pardon us and grant us forgiveness. Have mercy on us.^[1] He said: 'I have done so (as requested).'" (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan*. This has been reported through routes other than this from Ibn 'Abbās.

There is something on this topic from Abū Hurairah. As for Ādam bin Sulaimān (a narrator in the chain), it is said that he is the father of Yaḥyā bin Ādam.

وَقَدْ رُوِيَ هَذَا مِنْ غَيْرِ هَذَا الْوَجْهِ عَنِ ابْنِ عَبَّاسٍ.

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ. وَأَدَمُ بْنُ سُلَيْمَانَ يُقَالُ: هُوَ وَالِدُ يَحْيَى بْنِ آدَمَ.

تخريج: وأخرجه مسلم، الإيمان، باب بيان تجاوز الله تعالى عن حديث النفس والخواطر بالقلب إذا لم تستقر... إلخ، ح: ١٢٦ من حديث وكيع به * وفي الباب عن أبي هريرة [مسلم، ح: ١٢٥].

Comments:

The Prophet ﷺ taught his Companions the rule of 'we hear and obey'; because he ﷺ knew that only those thoughts and views would be held accountable that are in human control and the person intended and tried to practise them; therefore, there is no need to worry about the thoughts occurring in the mind, so long as they are not uttered or practised.

Chapter 3. Regarding *Sūrah Āl Imrān*

(المعجم ٣) - [بَابُ:] وَمِنْ سُورَةِ آلِ عِمْرَانَ (التحفة ٤)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1).2993. 'Āishah narrated: "I asked the Messenger of Allāh ﷺ about Allāh's saying: So, as for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking *Al-Fitnah* and seeking its *Ta'wīl*."^[2]

(١) - ٢٩٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا أَبُو عَامِرٍ وَهُوَ الْخَزَّازُ وَيَزِيدُ بْنُ إِبْرَاهِيمَ كِلَاهُمَا عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ يَزِيدُ عَنِ ابْنِ أَبِي

[1] *Al-Baqarah* 2:286.

[2] *Āl Imrān* 3:7.

He said: 'When you see them, be aware of them.'" Yazīd (one of the narrators in one chain) said: "When you see them, be aware of them" – she said it two or three times." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، وَلَمْ يَذْكُرْ أَبُو عَامِرٍ الْقَاسِمَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ ﴿فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ﴾ [V] قَالَ: «إِذَا رَأَيْتَهُمْ فَاعْرِفِهِمْ»، وَقَالَ يَزِيدُ: «إِذَا رَأَيْتُمُوهُمْ فَاعْرِفُوهُمْ»، قَالَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وانظر الحديث الآتي وهو في مسند أبي داود الطيالسي، ح: ١٤٣٣ عن يزيد بن إبراهيم به * عند الكل: "فاحذروهم" بدل "فاعرفوهم".

(2). 2994. 'Āishah said: "The Messenger of Allāh ﷺ was asked about this *Āyah*: 'It is He who sent down to you the Book. In it are *Āyāt* that are entirely clear...' [1] until the end of the *Āyah*. So the Messenger of Allāh ﷺ said: 'When you see those who seek what is not entirely clear thereof, then it is they whom Allāh has described, so beware of them.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been related from Ayyūb, from Ibn Abī Mulaikah from 'Āishah. This is how more than one narrator reported this *Ḥadīth*; from Ibn Abī Mulaikah from 'Āishah and they did not mention in it: "From Al-Qāsim bin Muḥammad." Only Yazīd bin Ibrāhīm [At-Tustarī] mentioned: "From Al-Qāsim bin

(٢) - ٢٩٩٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو الْوَلِيدِ [الطَّيَالِسِيُّ]: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: سِئِلَ رَسُولُ اللَّهِ ﷺ عَنْ هَذِهِ الْآيَةِ: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ﴾ إِلَى آخِرِ الْآيَةِ [V] فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَّاهُمْ اللَّهُ فَأَحْذَرُوهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ عَائِشَةَ. هَكَذَا رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، وَلَمْ يَذْكُرُوا فِيهِ، عَنِ الْقَاسِمِ بْنِ

[1] *Al 'Imrān* 3:7.

Muhammad" in this *Hadith*. Ibn Abi Mulaikah is 'Abdullah bin 'Ubaidullah bin Abi Mulaikah, and he heard from 'Aishah as well.

مُحَمَّدٍ وَإِنَّمَا ذَكَرَ يَزِيدُ بْنُ إِبْرَاهِيمَ [التُّسْتَرِيُّ] عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ فِي هَذَا الْحَدِيثِ. وَابْنُ أَبِي مُلَيْكَةَ هُوَ عَبْدُ اللَّهِ بْنُ عُيَيْدٍ اللَّهُ بْنُ أَبِي مُلَيْكَةَ وَقَدْ سَمِعَ مِنْ عَائِشَةَ أَيْضًا.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، سورة آل عمران، باب: ﴿منه آيات محكمات﴾: ٤٥٤٧: ٤٥٤٧: ح: ٢٦٦٥ من حديث يزيد بن إبراهيم به * حديث أبيوب السخستاني: رواه ابن حبان (الإحسان): ١٤٧/١، ح: ٧٦.

Comments:

Muhkamāt are those verses of the Qur'an which are very clear and manifest in meaning, such Verses are called the Mother of the Book. These Verses have the status of being the central referral points for the rest of the Book. In case of any dispute or disagreement, it is decided in the light of the scale of these Verses. The people are invited to the Religion in these Verses; also in them are explained the fundamentals of Faith, worships and the Laws of *Shari'ah*. *Mutashābihāt* are the Verses of the Holy Qur'an that are beyond our observances and knowledge, or about matters which may be interpreted differently, and these Verses are mentioned for the matters of similitudes, parables and other lessons.

(٣) ٢٩٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ وُلاةً مِنَ النَّبِيِّينَ، وَإِنَّ وَلِيَّيَّ أَبِي وَخَلِيلَ رَبِّي، ثُمَّ قَرَأَ: ﴿إِنَّكَ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ﴾» [٦٨].

(3). 2995. 'Abdullah narrated that the Messenger of Allāh ﷺ said: "Every Prophet had a *Walī* among the Prophets. My *Walī* is my father Ibrāhīm the *Khalīl* of my Lord." Then he recited: Verily among mankind who have the best claim to Ibrāhīm, are those who followed him, and this Prophet and those who have believed. And Allāh is the *Walī* (protector) of the believers.^[1] (*Da'if*)

(Another chain) from the Prophet ﷺ with similar, but he (the narrator) did not say: "from Masrūq."

حَدَّثَنَا مُحَمَّدُ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ، عَنْ أَبِي الضُّحَى، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ وَلَمْ يَقُلْ فِيهِ عَنْ مَسْرُوقٍ.

[Abū 'Eisā said:] This is more correct than the narration of Abū Ad-Duḥa from Masrūq (narrators

[1] *Āl 'Imrān* 3:68.

in the chain). Abū Aḍ-Ḍuḥa's name is Muslim bin Ṣubaiḥ.

(Another chain) from the Prophet ﷺ with similar to the narration of Abū Nu'aim, and "from Masrūq" is not in it.

[قَالَ أَبُو عِيسَى:] هَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي الضُّحَى عَنْ مَسْرُوقٍ. وَأَبُو الضُّحَى اسْمُهُ مُسْلِمٌ بْنُ صُبَيْحٍ. حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ أَبِي الضُّحَى، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ أَبِي نُعَيْمٍ وَلَيْسَ فِيهِ عَنْ مَسْرُوقٍ.

تخريج: [إسناده ضعيف] وأخرجه الطحاوي في مشكل الآثار: ٤٤٤/١ من حديث أبي أحمد الزبيرى محمد بن عبدالله بن الزبير به وصححه الحاكم على شرط الشيخين: ٢/٢٩٢ ووافقه الذهبي سفيان الثوري عنعن.

Comments:

This *Āyah* tells that the relationship and connection with the Messengers is not merely on the basis of family relations and family lineage; instead, this relationship is achieved with obedience and loyalty to their mission. Accordingly, the nearest to the Prophet Ibrāhīm is Muḥammad ﷺ and those who believed in him.

(4). 2996. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Whoever takes a false oath to deprive a Muslim of his property, he will meet Allāh while He is angry with him.” So Al-Ash’ath bin Qais said: “By Allāh! This was about me. There was a dispute between myself and a Jewish man who denied my right, and I complained against him to the Prophet ﷺ. So the Messenger of Allāh ﷺ said to me: ‘Do you have any proof?’ I said: ‘No.’ So he said to the Jew: ‘Take an oath.’ I said: ‘O Messenger of Allāh!’ If he takes an oath then I will lose my property.’ So Allāh, Blessed and Most High, revealed: Verily, those who purchase a small gain at the cost of Allāh’s covenant and their

(٤) - ٢٩٩٦ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ» فَقَالَ الْأَشْعَثُ بْنُ قَيْسٍ: فِيَّ وَاللَّهِ كَانَ ذَلِكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَيْكَ بَيْتُهُ؟» قُلْتُ: لَا، فَقَالَ لِلْيَهُودِيِّ: «اخْلِفْ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِذَنْ يَحْلِفُ فَيَذْهَبَ بِمَالِي، فَأَنْزَلَ اللَّهُ بَارَكَ وَتَعَالَى: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا قَلِيلًا﴾ إِلَى آخِرِ الْآيَةِ [٧٧].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

oaths... until the end of the *Āyah*.”^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There is something on this topic from Ibn Abī Awfā.

صَحِيحٌ. وَفِي الْبَابِ عَنِ ابْنِ أَبِي أَوْفَى.

تخريج: وأخرجه البخاري، الخصومات، باب كلام الخصوم بعضهم في بعض، ح: ٢٤١٦، ٢٤١٧ من حديث أبي معاوية الضرير به * وفي الباب عن ابن أبي أوفى [البخاري، ح: ٢٠٨٨، ٢٦٧٥، ٤٥٥١].

Comments:

This *Ḥadīth* proves that if the plaintiff does not bring witnesses to prove his claim, the decision will then be made by relying on the defendant's oath; irrespective of whether his oath is true or false.

(5). 2997. Anas said: “When this *Āyah* was revealed: By no means shall you attain *Al-Birr* unless you spend of that which you love.^[2] Or, ‘...Who is he that will lend to Allāh a goodly loan...’^[3] Abū Ṭalḥah – who had a garden – said: ‘O Messenger of Allāh! My garden is for Allāh, and if I was able to keep it secret I would not make it public.’ So he said: ‘Keep it for your relatives’ or ‘your close relatives.’” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Mālik bin Anas reported it from Ishāq bin 'Abdullāh bin Abī Ṭalḥah from Anas bin Mālik.

(٥) - ٢٩٩٧ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [٩٢] أَوْ ﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾ [البقرة: ٢٤٥] قَالَ أَبُو طَلْحَةَ، وَكَانَ لَهُ حَائِطٌ: [فَقَالَ:] يَا رَسُولَ اللَّهِ! حَائِطِي لِلَّهِ وَلَوْ اسْتَطَعْتُ أَنْ أُسِرَّهُ لَمْ أُغْلِبْهُ، فَقَالَ: «اجْعَلْهُ فِي قَرَابَتِكَ أَوْ أَقْرَبِكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَاقَ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ.

تخريج: [صحيح] وأخرجه أحمد: ٢٦٢/٣ عن عبدالله بن بكر به ورواه البخاري، ح: ١٤٦١، ١٤٦٢، ١٤٦٣، ١٤٦٤، ١٤٦٥، ١٤٦٦، ١٤٦٧، ١٤٦٨، ١٤٦٩، ١٤٧٠، ١٤٧١، ١٤٧٢، ١٤٧٣، ١٤٧٤، ١٤٧٥، ١٤٧٦، ١٤٧٧، ١٤٧٨، ١٤٧٩، ١٤٨٠، ١٤٨١، ١٤٨٢، ١٤٨٣، ١٤٨٤، ١٤٨٥، ١٤٨٦، ١٤٨٧، ١٤٨٨، ١٤٨٩، ١٤٩٠، ١٤٩١، ١٤٩٢، ١٤٩٣، ١٤٩٤، ١٤٩٥، ١٤٩٦، ١٤٩٧، ١٤٩٨، ١٤٩٩، ١٥٠٠، ١٥٠١، ١٥٠٢، ١٥٠٣، ١٥٠٤، ١٥٠٥، ١٥٠٦، ١٥٠٧، ١٥٠٨، ١٥٠٩، ١٥١٠، ١٥١١، ١٥١٢، ١٥١٣، ١٥١٤، ١٥١٥، ١٥١٦، ١٥١٧، ١٥١٨، ١٥١٩، ١٥٢٠، ١٥٢١، ١٥٢٢، ١٥٢٣، ١٥٢٤، ١٥٢٥، ١٥٢٦، ١٥٢٧، ١٥٢٨، ١٥٢٩، ١٥٣٠، ١٥٣١، ١٥٣٢، ١٥٣٣، ١٥٣٤، ١٥٣٥، ١٥٣٦، ١٥٣٧، ١٥٣٨، ١٥٣٩، ١٥٤٠، ١٥٤١، ١٥٤٢، ١٥٤٣، ١٥٤٤، ١٥٤٥، ١٥٤٦، ١٥٤٧، ١٥٤٨، ١٥٤٩، ١٥٥٠، ١٥٥١، ١٥٥٢، ١٥٥٣، ١٥٥٤، ١٥٥٥، ١٥٥٦، ١٥٥٧، ١٥٥٨، ١٥٥٩، ١٥٦٠، ١٥٦١، ١٥٦٢، ١٥٦٣، ١٥٦٤، ١٥٦٥، ١٥٦٦، ١٥٦٧، ١٥٦٨، ١٥٦٩، ١٥٧٠، ١٥٧١، ١٥٧٢، ١٥٧٣، ١٥٧٤، ١٥٧٥، ١٥٧٦، ١٥٧٧، ١٥٧٨، ١٥٧٩، ١٥٨٠، ١٥٨١، ١٥٨٢، ١٥٨٣، ١٥٨٤، ١٥٨٥، ١٥٨٦، ١٥٨٧، ١٥٨٨، ١٥٨٩، ١٥٩٠، ١٥٩١، ١٥٩٢، ١٥٩٣، ١٥٩٤، ١٥٩٥، ١٥٩٦، ١٥٩٧، ١٥٩٨، ١٥٩٩، ١٦٠٠، ١٦٠١، ١٦٠٢، ١٦٠٣، ١٦٠٤، ١٦٠٥، ١٦٠٦، ١٦٠٧، ١٦٠٨، ١٦٠٩، ١٦١٠، ١٦١١، ١٦١٢، ١٦١٣، ١٦١٤، 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almost impossible to make a secret charity from the orchard's produce, though the secret charity is much better. It is proven from this Verse that the best charity is of something that is dearer and more valuable to the owner.

(6). 2998. Ibn 'Umar said: "A man stood before the Prophet ﷺ and said: 'Who is the (real) *Hajj* pilgrim, O Messenger of Allāh!' He said: 'The one with dishevelled hair who smells bad.' So another man stood and said: 'Which *Hajj* is most virtuous, O Messenger of Allāh?' He said: 'The one with loud voices and blood (of the sacrifice).' Another man stood and said: 'What is 'the means', O Messenger of Allāh?'^[1] He said: 'Provisions and a mount.'" (*Da'if*)

[Abū 'Eisā said:] We do not know of this *Hadīth* [as a narration of Ibn 'Umar] except through the narration of Ibrāhīm bin Yazīd Al-Khūzī Al-Makkī (a narrator in the chain). Some of the people of knowledge criticized Ibrāhīm bin Yazīd due to his memory.

(٦) - ٢٩٩٨ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرِ الْمَخْزُومِيِّ يُحَدِّثُ عَنِ ابْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: مَنْ الْحَاجُّ يَا رَسُولَ اللَّهِ؟ قَالَ: «السَّعِيْتُ التَّيْلُ»، فَقَامَ رَجُلٌ آخَرَ، فَقَالَ: أَيُّ الْحَجِّ أَفْضَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعَجُّ وَالشُّجُّ» فَقَامَ رَجُلٌ آخَرَ، فَقَالَ: مَا السَّبِيلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الرَّادُ وَالرَّاحِلَةُ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ [مِنْ حَدِيثِ ابْنِ عُمَرَ] إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ ابْنِ يَزِيدَ الْخَوْزِيِّ الْمَكِّيِّ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي إِبْرَاهِيمَ بْنِ يَزِيدَ مِنْ قَبْلِ حِفْظِهِ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب ما يوجب الحج، ح: ٢٨٩٦ من حديث إبراهيم بن يزيد الخوزي به وهو ضعيف وللحديث طرق عن أنس وعائشة وغيرهما وأسانيدها ضعيفة وانظر، ح: ٨١٣.

Comments:

Allāh stated about *Hajj*: 'And *Hajj* to the House is a duty that mankind owes to Allāh, those who can afford the expenses'. Imām At-Tirmidhī reported this *Hadīth* as the commentary of this Verse that these things are to be cared for greatly in *Hajj*: away from beautification and adornment, calling *Talbiyah* aloud very often, offering sacrifice, the expense to reach the House of Allāh and the ride, one's own or hired.

(7). 2999. 'Āmir bin Sa'd bin Abī Waqqāṣ narrated from his father who said: "When this *Āyah* was

(٧) - ٢٩٩٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ [هُوَ مَدَنِيٌّ]

[1] Meaning the means by which *Hajj* is required.

revealed: 'Come, let us call our sons and your sons, our women and your women...' [1] the Messenger of Allāh ﷺ called 'Alī, Fātimah, Ḥasan and Ḥusain and said: 'O Allāh! This is my family.'" (*Ṣaḥīḥ*) [Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

[ثِقَّةٌ]، عَنْ غَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿تَمَّائُوا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَ كُرٍّ وَبَنَاتَنَا وَبَنَاتَ كُرٍّ﴾ الْآيَةُ [٦١] دَعَا رَسُولُ اللَّهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا، فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلِي».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب، رضي الله عنه، ح: ٢٤٠٤ عن قتبية به.

Comments:

The delegation of the Christians from Najrān came in 9AH. Only Fātimah from among the Prophet's daughters was alive then, his closest family member, as son-in-law, from the offspring of Banū Hāshim was only 'Alī. Therefore the Prophet sent for 'Alī along with the children of Fātimah for *Mubāhalah*.

(8). 3000. Abū Ghālib said: "Abū Umāmah saw heads (of the *Khawārij*) hanging on the streets of Damascus. He said: 'The dogs of the Fire and the worst dead people under the canopy of the heavens. The best dead men are those whom these have killed.' He then recited: On the Day when some faces will become white and some faces will become black... [2] until the end of the *Āyah*. I said to Abū Umāmah: 'Did you hear it from the Messenger of Allāh ﷺ?' He said: 'If I had not heard it but one time, or two times, or three times, or four times – until he reached seven – I would not have narrated it to you.'" (*Ḥasan*)

(٨) - ٣٠٠٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ رَبِيعٍ - وَهُوَ ابْنُ صَبِيحٍ - وَحَمَادُ ابْنُ سَلَمَةَ، عَنْ أَبِي غَالِبٍ، قَالَ: رَأَى أَبُو أُمَامَةَ رُءُوسًا مَنْصُوبَةً عَلَى دَرَجٍ [مَسْجِدِ] دِمَشْقَ، فَقَالَ أَبُو أُمَامَةَ: كِلَابُ النَّارِ شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ خَيْرٌ قَتْلَى مَنْ قَتَلُوهُ، ثُمَّ قَرَأَ: ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾ إِلَى آخِرِ الْآيَةِ [١٠٦]. قُلْتُ لِأَبِي أُمَامَةَ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: لَوْ لَمْ أَسْمَعَهُ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا أَوْ أَرْبَعًا حَتَّى عَدَّ سَبْعًا مَا حَدَّثْتُكُمْوَهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ وَأَبُو غَالِبٍ يُقَالُ اسْمُهُ: حَزْوَرٌ. وَأَبُو أُمَامَةَ

[1] *Al Imrān* 3:61.
[2] *Al Imrān* 3:106.

Hasan. Abū Ghālib's name is said to be Ḥazawwar. Abū Umāmah Al-Bahlī's name is Ṣudaī bin 'Ajlān, and he was a chief of Bāhilah.

الْبَاهِلِيُّ اسْمُهُ صُدِّيُّ بْنُ عَجْلَانَ وَهُوَ سَيِّدُ
بَاهِلَةَ .

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب: في ذكر الخوارج، ح: ١٧٦ من حديث أبي غالب به.

Comments:

These people belong to a group of *Khawārij* called 'Azāriqah', who were referred to Nāfi' bin Azraq *Khārījī*. The Prophet ﷺ said this regarding the *Khawārij*. [*Tuhfat Al-Ahwadhī*: vol. 4, p. 82]

(9). 3001. Bahz bin Ḥakīm narrated from his father, from his grandfather that he heard the Prophet ﷺ saying about Allāh, Most High saying: 'You are the best of peoples ever raised up for mankind...^[1] He said: "You are the completion of seventy nations, you are the best of them, and the most honorable of them to Allāh." (*Hasan*)

(٩) - ٣٠٠١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ بَهْزِ بْنِ
حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّهُ سَمِعَ النَّبِيَّ
ﷺ يَقُولُ فِي قَوْلِهِ تَعَالَى: ﴿كُنْتُمْ خَيْرَ أُمَّةٍ
أُخْرِجَتْ لِلنَّاسِ﴾ [١١٠] قَالَ: «أَنْتُمْ تَتِمُّونَ
سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللَّهِ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

[Abū 'Eisā said:] This *Ḥadīth* is *Hasan*. More than one narrator reported this *Ḥadīth* from Bahz bin Ḥakīm similarly, but they did not mention 'You are the best of peoples ever raised up for mankind in it.'

وَقَدْ رَوَى غَيْرٌ وَاحِدٌ هَذَا الْحَدِيثَ عَنْ بَهْزِ
ابْنِ حَكِيمٍ نَحْوَ هَذَا وَلَمْ يَذْكُرُوا فِيهِ ﴿كُنْتُمْ
خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ .

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب صفة أمة محمد ﷺ، ح: ٤٢٨٧، ٤٢٨٨ من حديث بهز به مختصراً وهو في تفسير عبدالرزاق: ١/١٣٥، ح: ٤٤٥.

Comments:

Meaning: You are the moderate nation and the followers of the middle course; you will guide the people to the truth and will bear witness against them regarding Allāh's Religion, and only you are on the Right Path of Religion.

(10). 3002. Anas said: "On the Day of Uḥud, the incisors of the

(١٠) - ٣٠٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ:

[1] *Al 'Imrān* 3:110.

Prophet ﷺ were broken, and he had a facial wound in the area of the forehead, such that the blood flowed over his face. He said: 'How can a people that do this to their Prophet succeed, while he is calling them to Allāh?' So the following was revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them...^[1] until its end." (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَسِرَتْ رَبَاعِيَتُهُ يَوْمَ أُحُدٍ وَشَجَّ وَجْهُهُ شَجَّةً فِي جَبْهِهِ حَتَّى سَالَ الدَّمُ عَلَى وَجْهِهِ، فَقَالَ: «كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟ فَتَرَلْتُ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ﴾ إِلَى آخِرِهَا [١٢٨].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٩٩/٣، ح: ١١٩٧٨ عن هشيم به ورواه البخاري (المغازي، باب: ٢٢ تعليقاً) من حديث حميد الطويل، قبل، ح: ٤٠٦٩، ومسلم، ح: ١٧٩١ من حديث أنس به.

(11). 3003. Anas said: "The face of the Messenger of Allāh ﷺ was wounded, his incisors were broken, and he was struck by an arrow on his shoulder. While blood was flowing over his face and he was wiping it, he said: 'How can a nation succeed while they are doing this to their Prophet and he is calling them to Allāh?' So Allāh, Most High revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them; verily they are the wrongdoers."^[2] (*Ṣaḥīh*)

I heard 'Abd bin Ḥumaid saying: "Yazid bin Hārūn was mistaken in this."^[3]

(١١) - ٣٠٠٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ شَجَّ فِي وَجْهِهِ وَكَسِرَتْ رَبَاعِيَتُهُ وَرُمِيَ رَمِيَّةً عَلَى كَفِّهِ فَجَعَلَ الدَّمُ يَسِيلُ عَلَى وَجْهِهِ وَهُوَ يَمْسَحُهُ وَيَقُولُ: «كَيْفَ يُفْلِحُ أُمَّةٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟» فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾ [١٢٨].

سَمِعْتُ عَبْدَ بْنَ حُمَيْدٍ يَقُولُ: غَلَطَ يَزِيدُ ابْنُ هَارُونَ فِي هَذَا.

[1] *Āl 'Imrān* 3:128.

[2] *Āl 'Imrān* 3:128.

[3] He is one of the narrators. "What is apparent is that he was mistaken in his saying: 'and he was struck by an arrow on his shoulder.'" (*Tuhfat Al-Ahwadhī*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

قَالَ أَبُو عِيْسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تَخْرِيْجٌ: [صَحِيْحٌ] وَأَخْرَجَهُ أَحْمَدُ: ٢٠١/٣ عَنْ يَزِيْدِ بْنِ هَارُونَ وَابْنِ مَاجَةَ، ح: ٤٠٢٧ مِنْ حَدِيثِ حَمِيْدِ الطَّوِيلِ بِهِ وَتَابِعَهُ ثَابِتٌ (مُسْلِمٌ، ح: ١٧٩١) وَصَحَّحَهُ الْبُوصَيْرِيُّ وَانْظُرِ الْحَدِيثَ السَّابِقَ .

(12). 3004. Sālim bin 'Abdullāh bin 'Umar narrated from his father: "On the Day of Uḥud, the Messenger of Allāh ﷺ said: 'O Allāh! Curse Abū Sufyān! O Allāh! Curse Al-Ḥārith bin Hishām! O Allāh! Curse Ṣafwān bin Umayyah!' He said: 'So the following was revealed: Not for you is the decision; whether He turns in mercy towards them [or punishes them].^[1] So Allāh turned in mercy towards them, they accepted Islām and their (adherence to) Islām was good.'" (*Ṣaḥīh*)

(١٢) - ٣٠٠٤ - حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ ابْنُ جُنَادَةَ بْنِ سَلْمِ الْكُوفِيِّ: حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ عُمَرَ بْنِ حَمْرَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ: «اللَّهُمَّ الْعَنْ أَبَا سُفْيَانَ اللَّهُمَّ الْعَنْ الْحَارِثَ بْنَ هِشَامٍ، اللَّهُمَّ الْعَنْ صَفْوَانَ ابْنَ أُمَيَّةَ، قَالَ: فَتَنَزَّلَتْ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ﴾ [أَوْ يُعَذِّبُهُمْ] ﴿ فَتَابَ اللَّهُ ﴾ عَلَيْهِمْ فَأَسْلَمُوا فَحَسَنَ إِسْلَامُهُمْ» .

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, being *Gharīb* as a narration of 'Umar bin Ḥamzah from Sālim, [from his father]. This is how Az-Zuhrī reported it, from Sālim, from his father. [Muḥammad bin Ismā'īl did not know it as a narration of 'Umar bin Ḥamzah, he knew it as a narration of Az-Zuhrī].

قَالَ أَبُو عِيْسَى: [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ يُسْتَعْرَبُ مِنْ حَدِيثِ عُمَرَ بْنِ حَمْرَةَ عَنْ سَالِمٍ، [عَنْ أَبِيهِ]، وَكَذَا رَوَاهُ الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ [لَمْ يَعْرِفْهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ مِنْ حَدِيثِ عُمَرَ بْنِ حَمْرَةَ، وَعَرَفَهُ مِنْ حَدِيثِ الزُّهْرِيِّ] .

تَخْرِيْجٌ: [صَحِيْحٌ] وَأَخْرَجَهُ الطَّبْرِيُّ فِي تَفْسِيْرِهِ: ٥٨/٤ عَنْ أَبِي السَّائِبِ بِهِ وَعِنْدَهُ: أَحْمَدُ بْنُ سُفْيَانَ بَدَلَ أَحْمَدَ بْنِ بَشِيْرٍ، وَرَوَاهُ أَحْمَدُ: ٩٣/٢ مِنْ حَدِيثِ عُمَرَ بْنِ حَمْرَةَ بِهِ مُخْتَصِرًا وَلِلْحَدِيثِ شَوَاهِدٌ مَعْنَوِيَّةٌ، انْظُرِ الْحَدِيثَ الْآتِيَّ، وَحَدِيثَ الزُّهْرِيِّ عِنْدَ الْبَخَارِيِّ، ح: ٤٠٦٩ * أَبُو سُفْيَانَ وَالْحَارِثُ وَصَفْوَانُ اسْلَمُوا يَوْمَ الْفَتْحِ .

Comments:

The aim of this *Āyah* is that empowering a nation towards repentance and guidance, or to seize them for their mistakes and errors, is the sole authority of Allāh, irrespective, it is not in the authority of any human.

[1] *Āl 'Imrān* 3:128.

(13). 3005. ‘Abdullāh bin ‘Umar narrated: “The Messenger of Allāh ﷺ was supplicating against four people, so Allāh, Blessed and Most High, revealed: Not for you is the decision; whether He turns in mercy towards them or punishes them; verily they are the wrongdoers.^[1] So Allāh guided them to Islām.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, being *Gharīb* from this route as a narration of Nāfi’ from Ibn ‘Umar. Yaḥyā bin Ayyūb reported it from Ibn ‘Ajlan.

تخریج: [صحيح] وأخرجه أحمد: ۱۰۴/۲ عن يحيى بن حبيب به وصححه ابن خزيمة، ح: ۶۲۳ وابن حبان (الإحسان): ۱۹۸۵. والحديث السابق شاهد له، ورواه أسامة بن زيد عن نافع باختلاف يسير (أحمد: ۱۱۸/۲).

Comments:

This Verse and these *Aḥādīth* prove that the Prophet ﷺ did not have full authority over the universe, nor had he the power of causing benefit or harm. The Full Authoritative, Omnipotent, the Master of benefit and harm, is only Allāh. The people against whom the Prophet ﷺ would invoke, they were destined to embrace Islam in Allāh’s plan; due to which Allāh stopped him from making the supplication.

(14). 3006. Asmā’ bin Al-Ḥakam Al-Fazārī said: “I heard ‘Alī saying: ‘Indeed I am a man who, when I hear a *Ḥadīth* from the Messenger of Allāh ﷺ, then Allāh causes me to benefit from it as much as He wills for me to benefit from it. When a man among his Companions narrates to me I ask him to swear an oath to me, about it, and when he swears an oath to me I trust him. And Abū Bakr

(۱۳) - ۳۰۰۵ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ ابْنِ عَرَبِيِّ الْبَصْرِيِّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو عَلَى أَرْبَعَةٍ نَفَرَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَلِئِنَّهُمْ ظَالِمُونَ﴾ فَهَدَاهُمُ اللَّهُ لِلْإِسْلَامِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ يُسْتَعْرَبُ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ. وَرَوَاهُ يَحْيَى بْنُ أَيُّوبَ عَنِ ابْنِ عَجَلَانَ.

(۱۴) - ۳۰۰۶ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، عَنْ أَشْمَاءَ بِنِ الْحَكَمِ الْفَزَارِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: إِنِّي كُنْتُ رَجُلًا إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا نَفَعَنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي، وَإِذَا حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ فَإِذَا حَلَفَ لِي صَدَّقْتُهُ، وَإِنَّهُ حَدَّثَنِي أَبُو بَكْرٍ وَصَدَّقَ أَبُو بَكْرٍ قَالَ:

[1] *Al ‘Imrān* 3:128.

narrated to me – and Abū Bakr told the truth – he said: “I heard the Messenger of Allāh ﷺ saying: ‘There is no man who commits a sin, then stands for purification, then performs *Ṣalāt*, then seeks forgiveness from Allāh, except that Allāh forgives him.’ Then he recited this *Āyah*: Those who, when they have committed *Fahīshah* or wronged themselves with evil, remember Allāh...^[1] until the end of the *Āyah*.”^[2] (*Hasan*)

[Abū ‘Eisā said:] *Shu‘bah* and more than one other narrator reported this *Ḥadīth* from ‘Uthmān bin Al-Mughīrah, in *Marfū‘* form. Mis‘ar and Sufyān reported it from ‘Uthmān bin Al-Mughīrah and they did not narrate it in *Marfū‘* form. [Some of them reported it from Mis‘ar as *Mawqūf* and some of them as *Marfū‘*. Sufyān *Ath-Thawrī* reported it from ‘Uthmān bin Al-Mughīrah in *Mawqūf* form. And we do not know of a *Ḥadīth* from Asmā’ bin Al-Ḥakam except for this one].

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٠٧٨ عن قتيبة، وأبو داود، ح: ١٥٢١ وابن ماجه، ح: ١٣٩٥ من حديث عثمان بن المغيرة به وصححه ابن حبان، ح: ٢٤٥٤ وحسنه ابن عدي وابن كثير ووقفه بعض الرواة وهذه ليست بعله قاذحة.

Comments:

This *Ḥadīth* tells that after committing a sin and offence, remembering Allāh and seeking His forgiveness is a source of pardon and forgiveness. It is also known from this *Ḥadīth* that the best and practical form of Allāh’s remembrance is offering prayer, thereafter the forgiveness is sought; this also informs that ‘Alī ؓ had great trust in Abū Bakr ؓ.

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ يُذْنِبُ ذَنْبًا، ثُمَّ يَقُومُ فَيَتَطَهَّرُ، ثُمَّ يُصَلِّي ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ لَهُ»، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ﴾ إِلَى آخِرِ الْآيَةِ [١٣٥].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ قَدْ رَوَاهُ شُعْبَةُ وَعَیْرُ وَاحِدٌ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ قَرَفَعُوهُ، وَرَوَاهُ مِسْعَرٌ وَسُفْيَانُ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ فَلَمْ يَرْفَعَاهُ، [وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ مِسْعَرٍ فَأَوْقَفَهُ وَرَفَعَهُ بَعْضُهُمْ، وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ فَأَوْقَفَهُ وَلَا نَعْرِفُ لِأَسْمَاءَ بْنِ الْحَكَمِ حَدِيثًا إِلَّا هَذَا].

[1] *Āl ‘Imrān* 3:135.

[2] This preceded under no. 406.

(15).3007. Anas narrated that Abū Ṭalḥah said: "I raised my head to look around on the Day of Uḥud, and there was not one of them that day except that he was swaying under his shield due to drowsiness. Allāh said about that: Then He sent down upon you – after the distress – a slumber of security.^[1]" (Ṣaḥīḥ)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from Abū Az-Zubair with similar.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١٥) - ٣٠٠٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ قَالَ: رَفَعْتُ رَأْسِي يَوْمَ أُحُدٍ فَجَعَلْتُ أَنْظُرُ، وَمَا مِنْهُمْ يَوْمَئِذٍ أَحَدٌ إِلَّا يَمِيدُ تَحْتَ حَجَّتَيْهِ مِنَ النَّعَاسِ فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا﴾ [١٥٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ مِثْلَهُ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١١٩٨ من حديث حماد بن سلمة به * حديث الزبير: سنده صحيح.

Comments:

Amanah is peace, tranquility and satisfaction; whereas *Nu'as* is dozing and sleep. The sleep, after the defeat on the day of the battle of Uḥud and the grief of the misinformation of the Prophet's death, became a source of relief and peace, due to which the mind and intellect did not get dispersed.

(16). 3008. Anas narrated that Abū Ṭalḥah said: "We were overcome, and we were in our positions on the Day of Uḥud," and he narrated that he was among those who were overcome with slumber on that day. He said: "My sword kept falling from my hand and I would pick it up and it would fall from my hand and I would pick it up (again). The other party was that of the hypocrites, they had no concern but themselves, the most

(١٦) - ٣٠٠٨ - حَدَّثَنَا يُونُسُ بْنُ حَمَادٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى [بْنُ عَبْدِ الْأَعْلَى] عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ أَبَا طَلْحَةَ قَالَ: عُشِينَا وَنَحْنُ فِي مَصَافِنَا يَوْمَ أُحُدٍ، حَدَّثَ أَنَّهُ كَانَ فِيْمَنْ عُشِيَهُ النَّعَاسُ يَوْمَئِذٍ قَالَ: فَجَعَلَ سَيْفِي يَسْقُطُ مِنْ يَدِي وَأَخْذُهُ، وَيَسْقُطُ مِنْ يَدِي وَأَخْذُهُ وَالطَّائِفَةُ الْأُخْرَى الْمَنَافِقُونَ لَيْسَ لَهُمْ هَمٌّ إِلَّا أَنْفُسُهُمْ أَجْبَنَ

[1] *Āl 'Imrān* 3:154.

cowardly of people, the most frightened, fleeing from the truth.”

(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [صحيح] دون قوله "والطائفة الأخرى . . . وأخذله للحق" وهو مدرج، وأخرجه البخاري، ح: ٤٠٦٨ من حديث سعيد بن أبي عروبة به إلى "وأخذه".

Comments:

It happened when the Muslim soldiers could not maintain the systematic plan for fighting, several bodies with profound fatal wounds were struggling for life, the soldiers were broken down with severe injuries, and they had lost their senses because of the false news of the Prophet's death. In these circumstances, Allāh Almighty covered them with sleep and removed their fatigue. After this, the Companions gathered around the Prophet ﷺ and established the front for fighting; soon after the condition was clear and the enemies began fleeing away.

(17). 3009. *Khuṣaif* narrated from *Miqsam* that Ibn 'Abbās said: "This *Āyah*: It is not for a Prophet to illegally take a part of the booty...^[1] was revealed about a red robe that was missing from the Day of Badr. Some of the people said: 'Perhaps the Messenger of Allāh ﷺ took it.' So Allāh, Blessed and Most High, revealed: It is not for a Prophet to illegally take a part of the booty... until the end of the *Āyah*." (*Da'if*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. 'Abdus-Salām bin *Ḥarb* reported it from *Khuṣaif* similarly. Some of them reported this *Ḥadīth* from *Khuṣaif*, from *Miqsam*, without the mention of: "from Ibn 'Abbās" in it.

قَوْمٍ وَأَرْعَبَهُ وَأَخَذَلَهُ لِلْحَقِّ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(١٧) - ٣٠٠٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ خُصَيْفٍ: حَدَّثَنَا مِقْسَمٌ قَالَ: قَالَ ابْنُ عَبَّاسٍ: نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَمَا كَانَ لِنَبِيِّ أَنْ يَتَّخِذَ فِيهِ قَطِيفَةً حُمْرَاءَ أَفْتَقَدْتَ يَوْمَ بَدْرٍ، فَقَالَ بَعْضُ النَّاسِ: لَعَلَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَمَا كَانَ لِنَبِيِّ أَنْ يَتَّخِذَ إِلَى آخِرِ الْآيَةِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رَوَى عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ خُصَيْفٍ نَحْوَهُ هَذَا. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ، وَلَمْ يَذْكُرْ فِيهِ، عَنِ ابْنِ عَبَّاسٍ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٧١ عن قتيبة به وللحديث شواهد عند الواحدي في أسباب النزول، ص: ١٠٧ وغيره وقوله "بعض الناس" أي بعض المنافقين كما في رواية الواحدي.

[1] *Āl 'Imrān* 3:161.

Comments:

Ghulūl means dishonesty, betrayal and disloyalty, which is contrary to sincerity. Sincerity is welfare and prosperity. The real aim of this is to make the Muslims fully aware of the Prophet's dignity, honor, trustworthiness and truthfulness. They must never think or imagine anything unsuitable and inappropriate towards the Prophet ﷺ because no Prophet is ever disloyal, unfaithful and dishonest with his people.

(18). 3010. Mūsā bin Ibrāhīm bin Kathīr Al-Anṣārī narrated: "I heard Ṭalḥah bin Khīrāsh say: 'I heard Jābir bin 'Adullāh saying: "The Messenger of Allāh ﷺ met me and said to me: 'O Jābir! Why do I see you upset?' I said: 'O Messenger of Allāh! My father was martyred [on the Day of Uḥud] leaving family and debt behind.'" "He (ﷺ) said: 'Shall I give you news of what your father met Allāh with?'" He said: "But of course O Messenger of Allāh!" He said: 'Allāh does not speak to anyone except from behind a veil, but He brought your father to speak to Him directly. He said: "[O My slave!] Do you wish that I give You anything?" He said: 'O Lord! Give me life so that I may fight for You a second time.' So the Lord [Blessed and Most High] said: 'It has been decreed by Me That they shall not return.'"^[1] He said: "So this *Āyah* was revealed: Think not of those as dead who are killed in the way of Allāh."^[2]

(*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. We do not know of it except as a

(١٨) - ٣٠١٠ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ
ابْنِ عَرَبِيِّ: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرِ
الْأَنْصَارِيِّ، قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ،
قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ:
لَقِيتُ رَسُولَ اللَّهِ ﷺ فَقَالَ لِي: «يَا جَابِرُ
مَا لِي أَرَاكَ مُتَكَبِّرًا؟» قُلْتُ: يَا رَسُولَ اللَّهِ!
اسْتَشْهَدَ أَبِي [قُتِلَ يَوْمَ أُحُدٍ] وَتَرَكَ عِيَالًا
وَدَيْنًا، قَالَ: «أَفَلَا أُبَشِّرُكَ بِمَا لَقِيَ اللَّهُ بِهِ
أَبَاكَ؟» قَالَ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «مَا
كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ وَأَخَى
أَبَاكَ فَكَلَّمَهُ كَيْفَ مَا حَاجَا، فَقَالَ: [يَا عَبْدِي] تَمَنَّ
عَلَيَّ أُعْطِيكَ، قَالَ: يَا رَبِّ تُحْسِنِي فَأُقْتَلُ
فِيكَ ثَانِيَةً، قَالَ الرَّبُّ [تَبَارَكَ وَتَعَالَى] إِنَّهُ قَدْ
سَبَقَ مِنِّي ﴿أَنْتُمْ لَا تَرْجِعُونَ﴾ [الأنبياء: ٩٥]
قَالَ: وَأُنزِلَتْ هَذِهِ الْآيَةُ ﴿وَلَا تَحْسَبَنَّ الَّذِينَ
قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾ الْآيَةَ [١٦٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ
مُوسَى بْنِ إِبْرَاهِيمَ. وَرَوَاهُ عَلِيُّ بْنُ عَبْدِ اللَّهِ
ابْنِ الْمَدِينِيِّ وَغَيْرٌ وَاحِدٌ مِنْ كِبَارِ أَهْلِ

[1] *Al-Anbiyā'* 21:95

[2] *Al 'Imrān* 3:169.

narration of Mūsā bin Ibrāhīm. 'Alī bin 'Abdullāh bin Al-Madīnī and more than one of the great people of *Hadīth* reported it like this: "From Mūsā bin Ibrāhīm." And 'Abdullāh bin Muḥammad bin 'Aqīl reported some of this from Jābir.

الْحَدِيثُ هَكَذَا: عَنْ مُوسَى بْنِ إِبْرَاهِيمَ. وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ عَنْ جَابِرِ شَيْئًا مِنْ هَذَا.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح: ١٩٠، عن يحيى بن حبيب به وصححه ابن حبان (الإحسان): ٨٣/٩، ح: ٦٩٨٣ والحاكم: ٢٠٣/٣، ٢٠٤ وللحديث شواهد عند أحمد وغيره وحديث ابن عقيل عند أحمد: ٣/٣٦١ والحميدي، ح: ١٢٧٤.

Comments:

The martyrs in the Path of Allāh gain everlasting joyful life and the distinctive nearness to Allāh. They have high ranks and degrees and in the Neighborhood of their Lord's Mercy, they enjoy His favors. They rejoice and celebrate their good work; and they express their desire and wish to come to the worldly life to be martyred again.

(19). 3011. Masrūq narrated from 'Abdullāh that he was asked about Allāh's saying: Think not of those as dead who are killed in the way of Allāh. Nay they are alive, with their Lord.^[1] So he said: "As for us, we asked about that, and we were informed that their souls are in green birds wandering in Paradise wherever they wish, returning to lamps hanging from the Throne. Your Lord looks at them and says: 'Do you want anything more that We may grant you more?' They say: 'Our Lord! What more could we have when we are in Paradise wandering wherever we want?' Then He looks at them a second time and says: 'Do you want anything more that We may grant you more?' When they realize that they will not be left alone with that,

(١٩) - ٣٠١١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّهُ سُئِلَ عَنْ قَوْلِهِ: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءُ عِنْدَ رَبِّهِمْ﴾ [١٦٩] فَقَالَ: أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ فَأُخْبِرْنَا أَنَّ أرواحَهُمْ فِي طَيْرٍ خَضِرٍ تَسْرُحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ وَتَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْشِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّكَ اطَّلَاعَةً، فَقَالَ: هَلْ تَسْتَزِيدُونَ شَيْئًا فَأَزِيدُكُمْ؟ قَالُوا: رَبَّنَا، وَمَا نَسْتَزِيدُ وَنَحْنُ فِي الْجَنَّةِ تَسْرُحُ حَيْثُ شِئْنَا؟ ثُمَّ اطَّلَعَ عَلَيْهِمُ الثَّانِيَةَ، فَقَالَ: هَلْ تَسْتَزِيدُونَ شَيْئًا فَأَزِيدُكُمْ؟ فَلَمَّا رَأَوْا أَنَّهُمْ لَا يَتْرُكُونَ قَالُوا: نُجِئِدُ أرواحَنَا فِي أَجْسَادِنَا

[1] *Āl 'Imrān* 3:169.

they say: 'Return our souls to our bodies, so that we may return to the world to be killed in Your cause another time.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الإیمان، باب بیان أن أرواح الشهداء في الجنة وأنهم أحياء عند ربهم يرزقون، ح: ۱۸۸۷ من حدیث الأعمش به.

(20). Abū 'Ubaidah narrated similar from Ibn Mas'ūd but he added: "Convey our *Salām* to our Prophet ﷺ and inform him that we are pleased, and You are pleased with us." (*Ḍa'īf*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

حَتَّى نَرْجِعَ إِلَى الدُّنْيَا فَتُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

(۲۰) - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عُبَيْدَةَ، عَنْ ابْنِ مَسْعُودٍ مِثْلَهُ وَزَادَ فِيهِ: وَتَقْرَأُ نَبِيَّتَا السَّلَامِ وَتُخْبِرُهُ أَنْ قَدْ رَضِينَا وَرُضِيَ عَنَّا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده ضعيف لانقطاعه] وفيه علة أخرى.

(21). 3012. Abū Wā'il narrated: "Abdullāh [bin Mas'ūd] narrating from the Prophet ﷺ that he said: 'There is no person who does not pay the *Zakāt* due on his wealth but on the Day of Resurrection Allāh will make a *Shujā'a* around his neck.' Then he recited the *Āyah* for us from the Book of Allāh, the Mighty and Sublime, testifying to that: And let not those who are stingy with that which Allāh has bestowed on them of His bounty...^[1] And another time he said: 'Testifying to that, the Messenger of Allāh ﷺ recited: On the Day of Resurrection, the things that they were stingy with...'^[2] and

(۲۱) - ۳۰۱۲ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ:

حَدَّثَنَا سُفْيَانُ عَنْ جَامِعٍ - وَهُوَ ابْنُ أَبِي رَاشِدٍ وَعَبْدُ الْمَلِكِ بْنُ أَعْيَنَ -، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «مَا مِنْ رَجُلٍ لَا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جَعَلَ اللَّهُ يَوْمَ الْقِيَامَةِ فِي عُنُقِهِ شُجَاعًا، ثُمَّ قَرَأَ عَلَيْنَا مِضْدَاقَهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ ﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ [الآية ۱۸۰]، وَقَالَ مَرَّةً قَرَأَ رَسُولُ اللَّهِ ﷺ مِضْدَاقَهُ ﴿سَيَطُوفُونَ مَا بِبُلُؤِ يَوْمَ الْقِيَامَةِ﴾ [۱۸۰] وَمَنْ أَقْطَعَ مَالَ أَخِيهِ الْمُسْلِمِ بِمِمينِ لِقِيِ اللَّهِ وَهُوَ عَلَيْهِ غَضَبَانُ، ثُمَّ

[1] *Āl 'Imrān* 3:180.

[2] *Āl 'Imrān* 3:180.

whoever deprives his Muslim brother of his wealth by swearing, then he shall meet Allāh while He is angry with him.' Then testifying to that, the Messenger of Allāh ﷺ recited the *Āyah* from Allāh's Book: Verily, those who purchase a small gain at the cost of Allāh's covenant."^[1] (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

And the meaning of his saying: "*Shujā'an Aqra*" is a snake.^[2]

تخریج: [إسناده صحیح] وأخرجه ابن ماجه، الزکاة، باب ما جاء في منع الزکاة، ح: ١٧٨٤ عن محمد بن أبي عمر به وسفيان بن عيينة صرح بالسمع عند الحميدي، ح: ٩٣ وصححه ابن خزيمة، ح: ٢٢٥٦.

Comments:

This *Ḥadīth* informs that the people who avoid spending their wealth in *Zakāt*, whereas it has been given by Allāh and Allāh gave it to them merely out of His mercy and generosity, not because they deserved it, they must not regard this behavior of theirs favorable to them. On the Day of Judgement this very wealth will enwrap around their necks in the form of snakes and serpents.

(22). 3013. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed the space in Paradise taken up by a whip, is better than the world and what is in it. Recite if you wish: 'And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.'"^[3] (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

قَرَأَ رَسُولُ اللَّهِ ﷺ مِضْدَاقَهُ مِنْ كِتَابِ اللَّهِ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ﴾ الْآيَةَ [٧٧].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى قَوْلِهِ شُجَاعًا أَقْرَعٌ يَعْنِي حَيَّةً.

(٢٢) - ٣٠١٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَسَعِيدُ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مَوْضِعَ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، أَقْرَعُوا إِنْ شِئْتُمْ: «فَمَنْ زُحِرَ عَنِ النَّكَارِ وَأَدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا مَتْنَعُ الْمُرُورِ» [١٨٥].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Āl 'Imrān* 3:77.

[2] That is, in other narrations that is the wording, although that is not the wording he narrated here. And *Aqra*' means bald-headed.

[3] *Āl 'Imrān* 3:185.

تخريج: [إسناده حسن] وانظر الحديث الآتي: ٣٢٩٢ وللحديث شواهد كثيرة جداً.

Comments:

Space equal to the whip means that when a wayfarer puts his whip down for resting, he needs space for himself and for his luggage, which he finds. This world and whatever it contains, its glitter and beauty is merely a mirage, delight of counted days and then misery; therefore anything of it is worthless compared to the Hereafter.

(23). 3014. Ḥumaid bin ‘Abdur-Raḥmān bin ‘Awf narrated that Marwān bin Al-Ḥakam said: “Go O Rāfi” — who was his gate-keeper — “to Ibn ‘Abbās and say to him: ‘If every person who rejoices with what he has done, and loves to be praised for what he has not done, will be punished, then we will all be punished.’ So Ibn ‘Abbās said: ‘This *Āyah* has got nothing to do with you. This was only revealed about the People of the Book.’ Then Ibn ‘Abbās recited: “When Allāh took a covenant from those who were given the Scripture to make it known and clear to mankind...”^[1] and he recited: ‘Think not that those who rejoice in what they have done, and love to be praised for what they have not done...’^[2] Ibn ‘Abbās said: ‘The Prophet ﷺ asked them about something, and they concealed it, and told him about something else. So they left wanting him to think that they informed him about what he asked them, and wanting to be praised for that by him, and they were rejoicing over what they had concealed, and the fact that they

(٢٣) - ٣٠١٤ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّغْفَرَانِيُّ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مَلِيكَةَ أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَهُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ قَالَ: أَذْهَبَ يَا رَافِعُ - لِبَوَائِهِ - إِلَى ابْنِ عَبَّاسٍ، فَقُلْتُ لَهُ: لَيْتَنِي كَانَ كُلُّ امْرِئٍ فَرِحَ بِمَا أُوتِيَ وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ مُعَذِّبًا لِعُذْبَتَيْ أَجْمَعُونَ، فَقَالَ ابْنُ عَبَّاسٍ: مَا لَكُمْ وَلِهَذِهِ الْآيَةُ إِنَّمَا أَنْزَلْتُ هَذِهِ فِي أَهْلِ الْكِتَابِ، ثُمَّ تلا ابنُ عَبَّاسٍ ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ﴾ [١٨٧] وَتَلَا ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أُوتُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾ [١٨٨]. قَالَ ابْنُ عَبَّاسٍ: سَأَلَهُمُ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَكَتَمُوهُ وَأَخْبَرُوهُ بِغَيْرِهِ، فَخَرَجُوا وَقَدْ أَرَوْهُ أَنَّ قَدْ أَخْبَرُوهُ بِمَا [قَدْ] سَأَلَهُمْ عَنْهُ فَاسْتَحْمَدُوا بِذَلِكَ إِلَيْهِ وَفَرَحُوا بِمَا أُوتُوا مِنْ [كِتَابِهِمْ]، وَمَا سَأَلَهُمْ عَنْهُ. قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ .

[1] *Āl ‘Imrān* 3:187.

[2] *Āl ‘Imrān* 3:188.

were asked about it.” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، التفسير، باب: ﴿لا تحسبن الذين يفرحون بما أتوا﴾، ح: ٤٥٦٨، ومسلم، ح: ٢٧٧٨ من حديث الحجاج بن محمد به.

Comments:

These Verses were revealed regarding the People of the Book, the Jews; Allāh, the Almighty had a covenant with them, that they would reveal Allāh's Book (Torah) very clearly to the people and would conceal nothing of it. They threw this Divine Covenant behind their backs; particularly the glad tidings and signs mentioned regarding the Last Prophet, they concealed these all. For the mean worldly benefits, they distorted the facts and committed serious offences of concealing the truth, they shamelessly sold out the *Sharī'ah*, yet they were delighted for what they had done, and wanted to be credited for it and desired to be praised and appreciated. But they would never escape Allāh's wrath and punishment.

Chapter 4. Regarding *Sūrat An-Nisā'*

(المعجم ٤) - [بَابُ:] وَمِنْ سُورَةِ

النِّسَاءِ (التَّحْفَةُ ٥)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3015. Jābir bin 'Abdullāh narrated: "I was ill, so the Messenger of Allāh ﷺ came to visit me, and I was unconscious. When I awoke, I said: 'How do you order me regarding my wealth?' He did not answer me until Allāh revealed: Allāh commands you regarding your children's (inheritance): to the male, a portion equal to that of two females."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. More than one narrator reported it from Muḥammad bin Al-Munkadir.

(١) - ٣٠١٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي وَقَدْ أُغْمِيَ عَلَيَّ، فَلَمَّا أَفَقْتُ، قُلْتُ: كَيْفَ أَفْضِي فِي مَالِي؟ فَسَكَتَ عَنِّي حَتَّى نَزَلَتْ ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ﴾ [١١].

[قال أبو عيسى:] [هذا حديث حسن صحيح. وقد روى غير واحد عن محمد بن المنكدر.]

[1] *An-Nisā'* 4:11.

(2). Jābir bin 'Abdullāh narrated from the Prophet similarly. (*Ṣaḥīḥ*)

And in the narration of Al-Faḍl bin Aṣ-Ṣabbāḥ (a narrator in the chain) there is more than this stated.

(٢) - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبُعْدَايِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَفِي حَدِيثِ الْفَضْلِ بْنِ الصَّبَّاحِ كَلَامٌ أَكْثَرُ مِنْ هَذَا.

تخريج: متفق عليه، وأخرجه البخاري، الفرائض، باب قول الله تعالى: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ...﴾ الخ: ٦٧٢٣ ومسلم، ح: ١٦١٦ من حديث سفیان بن عيينة به وتقدم: ٢٠٩٧.

Comments:

The detail of this Verse has been mentioned in the Chapters of Inheritance. Jābir had no children, he was *Kalālah*; and he had only sisters.

(3). 3016. Abū Sa'eed Al-Khudrī said: "On the Day of Awṭās, we captured some women who had husbands among the idolaters. So some of the men disliked that, so Allāh, Most High, revealed: And women already married, except those whom your right hands possess...."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

(٣) - ٣٠١٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْحَلِيلِ، عَنْ أَبِي عُلْقَمَةَ الْهَاشِمِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: لَمَّا كَانَ يَوْمَ أُوطَاسَ أَصَبْنَا نِسَاءَ نَهْنٍ أَزْوَاجَ فِي الْمُشْرِكِينَ فَكْرِهَهُنَّ رِجَالٌ مِنْهُمْ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [٢٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: وأخرجه مسلم، الرضاع، باب جواز وطء المسبية بعد الاستبراء... الخ، ح: ١٤٥٦ من حديث قتادة به.

Comments:

For a solution and as a permanent principle regarding war captives, particularly those who are given a female captive as their share from the spoils of war, even though her non-believer and polytheist husband is alive; the recipient was allowed to have sexual intercourse with her after finding out the condition of her womb. The term 'finding out the clear condition of the womb' means to wait for her to have one menstrual cycle, if she menstruates then sexual intercourse with her will be allowed after her menses; and if she is pregnant, then the delivery of the pregnancy will be awaited.

[1] *An-Nisā'* 4:24.

(4). 3017. Abū Sa'eed Al-Khudrī said: "We captured some women on the Day of Awṭās and they had husbands among their people. That was mentioned to the Messenger of Allāh ﷺ so Allāh revealed: "...And women already married, except those whom your right hands possess...."^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

This is how it was reported by Ath-Thawrī, from 'Uthmān Al-Battī, from Abū Al-Khalīl, from Abū Sa'eed Al-Khudrī from the Prophet ﷺ, and it is similar. "From Abū 'Alqamah" is not in this *Ḥadīth*, and I do not know of anyone who mentioned Abū 'Alqamah in this *Ḥadīth* except in what Hammām mentioned from Qatādah. Abū Al-Khalīl's name is Ṣalīḥ bin Abī Mariam.

(٤) - ٣٠١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا عُثْمَانُ الْبَتِّيُّ عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: أَصَبْنَا سَبَايَا يَوْمَ أَوْطَاسَ لَهُنَّ أَزْوَاجٌ فِي قَوْمِهِنَّ، فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَنَزَلَتْ ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [٢٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَهَكَذَا رَوَى الثَّوْرِيُّ عَنْ عُثْمَانَ الْبَتِّيِّ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَلَيْسَ فِي هَذَا الْحَدِيثِ، عَنْ أَبِي عُلْقَمَةَ، وَلَا أَعْلَمُ أَنَّ أَحَدًا ذَكَرَ أَبَا عُلْقَمَةَ فِي هَذَا الْحَدِيثِ إِلَّا مَا ذَكَرَ هَمَّامٌ، عَنْ قَتَادَةَ. وَأَبُو الْخَلِيلِ اسْمُهُ: صَالِحُ بْنُ أَبِي مَرْيَمَ.

تخریج: [صحيح] وأخرجه مسلم، أيضاً، ح: ٣٥/١٤٥٦ من حديث أبي الخليل به وانظر الحديث السابق * رواية الثوري عند أحمد: ٧٢/٣ والنسائي في الكبرى، ح: ٥٤٩١ وتابعه شعبة وغيره.

(5). 3018. 'Ubaidullāh bin Abī Bakr [bin Anas] narrated from Anas bin Mālik, that the Prophet ﷺ [said] about the major sins: "Shirk with Allāh, disobeying the parents, taking the life, and false statement." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, Rauḥ bin 'Ubādah reported it from Shu'bah,

(٥) - ٣٠١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ [بْنِ أَنَسٍ]، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ [قَالَ] فِي الْكِبَايِرِ: «الشُّرْكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

[1] *An-Nisā'* 4:24

and he said: "From 'Abdullāh bin Abī Bakr" and it is not correct.

صَحِيحٌ . وَرَوَاهُ رَوْحُ بْنُ عُبَادَةَ عَنْ شُعْبَةَ وَقَالَ
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ وَلَا يَصِحُّ .

تخریج: متفق عليه، وأخرجه مسلم، الإیمان، باب الكبائر وأكبرها، ح: ۸۸ من حدیث خالد
والبخاری، ح: ۲۶۵۳ من حدیث شعبة به .

Comments:

A sin about which the chastisement of Hell is mentioned in the Qur'an or in the *Hadith* is considered a major sin; or the wrath and anger of Allāh is expressed because of it being committed, or capital punishment is prescribed for it.

3019. 'Abdur-Rahmān bin Abi Bakrah narrated from his father that the Messenger of Allāh ﷺ said: "Shall I not narrate to you about the worst of the major sins?" They said: "Of course O Messenger of Allāh!" He said: "Associating others with Allāh and disobeying the parents." He said: "And he sat reclining and said: "The false testimony." Or he said: "The false statement." He said: "So the Messenger of Allāh ﷺ would not stop saying it until we said (to ourselves): 'If he would only stop.'" (*Ṣaḥīh*)

۳۰۱۹ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ
[بَصْرِيٌّ]: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا
الْجَرِيرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ
أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُحَدِّثُكُمْ
بِأَكْبَرِ الْكِبَايِرِ؟» قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ!
قَالَ: «الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ» قَالَ:
وَجَلَسَ وَكَانَ مُتَكَبِّئًا قَالَ: «وَشَهَادَةُ الزُّورِ» أَوْ
قَالَ: «قَوْلُ الزُّورِ» قَالَ: فَمَا زَالَ رَسُولُ اللَّهِ
ﷺ يَقُولُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ .

[Abū 'Eīsā said:] This *Hadith* is *Hasan Ṣaḥīh Gharīb*.

تخریج: متفق عليه، وأخرجه البخاری، الشهادات، باب ما قيل في شهادة الزور، ح: ۲۶۵۴
من حدیث بشر بن المفضل ومسلم، ح: ۸۷ من حدیث الجريري به .

Comments:

As the good deeds have various ranks and degrees, likewise some bad deeds are minor, some are major and some are even more evil in nature. Spitting on an inappropriate place is a sin, throwing disturbing and filthy substances on the path is a sin too, likewise robbing someone's house is a sin as well, but these sins are not equal in gravity. The correct way of judging between the minor, great and the greatest of good and bad deeds is their effects and consequences. The way to avoid the minor sins is to abandon committing major sins; therefore the Prophet ﷺ stressed, very much, on highlighting the major sins.

(6). 3020. Abū Umāmah Al-Anṣārī narrated from ‘Abdullāh bin Unais Al-Juhnī who said: “The Messenger of Allāh ﷺ said: ‘Indeed among the worst of the major sins is *Shirk* with Allāh, disobeying the parents, the false oath, and no one insists on taking an oath in which he swears, including the like of a wing of a mosquito (of falsehood) in it – except that a spot is placed in his heart until the Day of Judgement.’”

(*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. Abū Umāmah Al-Anṣārī is Ibn Tha‘labah and we do not know his name, and he has reported *Ahādīth* from the Prophet ﷺ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٣/٤٩٥ حديث الليث بن سعد به وصححه ابن

(٦) - ٣٠٢٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ زَيْدِ ابْنِ مَهَاجِرِ بْنِ قُتَيْبَةَ التَّمِيمِيِّ، عَنْ أَبِي أَمَامَةَ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَنْتَسِ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ الشُّرْكَ بِاللَّهِ وَعُقُوقَ الْوَالِدَيْنِ وَالْيَمِينَ الْعَمُوسَ، وَمَا حَلَفَ حَالِفٌ بِاللَّهِ يَمِينَ صَبْرٍ، فَأَدْخَلَ فِيهَا مِثْلَ جَنَاحِ بَعُوضَةٍ إِلَّا جَعَلَتْ نُكْتَةً فِي قَلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَأَبُو أَمَامَةَ الْأَنْصَارِيُّ هُوَ ابْنُ نَعْلَبَةَ وَلَا نَعْرِفُ اسْمَهُ وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ.

حبان، ح: ١١٩١ والحاكم: ٤/٢٩٦ ووافقه الذهبي.

Comments:

‘*Al-Yamīn Al-Ghamūs*’ is a false oath upon which the decision is given to take someone’s right illegally.

(7). 3021. ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said: “The major sins are associating others with Allāh, disobeying the parents” or he said, “the false oath”. *Shu‘bah* (a narrator in the chain) was in doubt. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(٧) - ٣٠٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «الْكِبَائِرُ الْإِشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ» أَوْ قَالَ: «الْيَمِينُ الْعَمُوسُ» شَكُّ شُعْبَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الدييات، باب: "ومن أحيائها... إلخ:"، ح: ٦٨٧٠ عن محمد

ابن بشار به.

Comments:

Al-Ghamūs means 'to make sink', it is false oath which means to snatch another's right illegally; so it makes a person sink into sins and consequently makes him sink into the Fire.

(8). 3022. Mujāhid narrated from Umm Salamah that she said: "The men fight and the women do not fight, and we only get half the inheritance.' So Allāh, Blessed and Most High, revealed: 'And wish not for things in which Allāh has made some of you excell over others...'"^[1] Mujāhid said: "And the following was revealed about that: 'Verily the Muslim men and the Muslim women...'"^[2] And Umm Salamah was the first camel-borne woman to arrive in Al-Madīnah as an emigrant." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Mursal*, and some of them reported it from Ibn Abī Najīh from Mujāhid in *Mursal* form, that Umm Salamah said like this and that.

(٨) - ٣٠٢٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ: يَغْزُو الرِّجَالُ، وَلَا تَغْزُو النِّسَاءُ، وَإِنَّمَا لَنَا نِصْفُ الْمِيرَاثِ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ﴾ [٣٢] قَالَ مُجَاهِدٌ: وَأَنْزَلَ فِيهَا ﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ﴾ [الأحزاب: ٣٥] وَكَانَتْ أُمُّ سَلَمَةَ أَوَّلَ ظَعِينَةٍ قَدِمَتْ الْمَدِينَةَ مُهَاجِرَةً.

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ مُرْسَلٌ، وَرَوَاهُ بَعْضُهُمْ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ مُرْسَلًا أَنَّ أُمَّ سَلَمَةَ قَالَتْ: كَذًا وَكَذَا.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣٢٢/٦ عن سفیان بن عيينة به وصرح بالسماع وتابعه سفیان الثوري وصححه الحاكم على شرط الشيخين بشرط إن كان سمع مجاهد من أم سلمة: ٣٠٥/٢، ٣٠٦ ووافقه الذهبي * ابن أبي نجیح مدلس وعنن.

Comments:

Allāh stated in *Sūrat Ahzāb* very clearly that everybody will have the reward according to one's deeds and good earnings; therefore the lead in matters of good deeds and in reward will not depend on physical features or physical nature. Rather it will be according to the performance of deeds. A man taking the lead in matters of Faith and good deeds, he will have full reward for his effort, hard work and toil; a woman taking the lead in good deeds, she will be rewarded fully for her efforts and toil; this field is open for everybody.

(9). 3023. 'Amr bin Dīnār narrated from a man among the children of

(٩) - ٣٠٢٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ:

[1] *An-Nisā'* 4:32.

[2] *Al-Ahzāb* 33:35.

Umm Salamah, from Umm Salamah that she said: "O Messenger of Allāh! I have not heard Allāh mentioning anything about women and emigration." So Allāh, Blessed and Most High, revealed: "Never will I allow to be lost the work of any of you, be he male or female. You are members one of another."^[1] (*Hasan*)

حَدَّثَنَا سُفْيَانٌ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ رَجُلٍ مِنْ وَلَدِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: يَا رَسُولَ اللَّهِ! لَا أَسْمَعُ اللَّهَ ذَكَرَ النِّسَاءَ فِي الْهِجْرَةِ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿أَنْتَى لَأَ أُضِيعُ عَمَلَ عَمَلٍ مِنْكُمْ مَنْ ذَكَرَ أَوْ أَنْتَى بَعْضُكُمْ مِنْ بَعْضٍ﴾ [آل عمران: 195].

تخريج: [إسناده حسن] وأخرجه الحميدي، ح: 301 عن سفيان بن عيينة به وصرح بالسماع وصرحه الحاكم على شرط البخاري: 300/2 ووافقه الذهبي * رجل من ولد أم سلمة: اسمه سلمة بن عبدالله بن عمر بن أبي سلمة وهو حسن الحديث.

Comments:

The weight of the deeds of a man and a woman are equal in the Scale of Allāh; because the origin of both the man and woman is same, the great grandfather of them both is Ādam and both are the offspring of Ādam and Eve, the flesh and blood of both is the same.

(10). 3024 ‘Alqamah said: “‘Abdullāh said: “The Messenger of Allāh ﷺ commanded me to recite for him while he was on the *Minbar*. So I recited from *Sūrat An-Nisā’* for him, until I reached: How then (will it be) when We bring from each nation a witness, and We bring you (Muḥammad) as a witness against these people?^[2] The Messenger of Allāh ﷺ was beckoning me (to stop) with his hand, and I looked at him and his eyes were flowing with tears.” (*Ṣaḥīḥ*)

(١٠) - ٣٠٢٤ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ عَلَيْهِ وَهُوَ عَلَى الْمِنْبَرِ، فَقَرَأْتُ عَلَيْهِ مِنْ سُورَةِ النِّسَاءِ حَتَّى إِذَا بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ [٤١] غَمَزَنِي رَسُولُ اللَّهِ ﷺ بِيَدِهِ فَتَنَظَّرْتُ إِلَيْهِ وَعَيْنَاهُ تَذَمَعَانِ.

[قَالَ أَبُو عِيسَى:] هَكَذَا رَوَى أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ. وَإِنَّمَا هُوَ إِبْرَاهِيمُ عَنْ عَيْبَةَ، عَنْ عَبْدِ اللَّهِ.

[Abū ‘Eīsā said:] This is how Abū Al-Aḥwaṣ reported it, from Al-A‘mash, from Ibrāhīm, from ‘Alqamah from ‘Abdullāh. It is

[1] *Āl ‘Imrān* 3:195.

[2] *An-Nisā’* 4:41.

actually Ibrāhīm, from 'Abīdah, from 'Abdullāh.

تخریج: [صحيح] وأخرجه ابن ماجه، الزهد، باب الحزن والبكاء، ح: ٤١٩٤ عن هناد به وللحديث شواهد، انظر الحديث الآتي.

Comments:

Allāh will gather all the nations and their Prophets on the Last Day, and the Prophets will be asked to bear witness that they conveyed the Message, likewise the Prophet ﷺ would stand to bear witness of having conveyed the Religion to the people of his nation. He ﷺ listened to this *Ayah*, he remembered the severity and horror of the Last Day and he began to cry; it guides us in that the aim of reading the Qur'an is also to learn lessons and contemplate on its message, and the reader gets impressed in order to bring about a constructive change in his lifestyle.

(11). 3025. Ibrāhīm narrated from 'Abīdah that 'Abdullāh said: "The Messenger of Allāh ﷺ said to me: 'Recite for me.' I said: 'O Messenger of Allāh! Shall I recite for you while it is to you whom it was revealed?' He said: 'I love to hear it from other than me.' So I recited *Sūrat An-Nisā'* until I reached: ...And We bring you (Muḥammad) as a witness against these people?"^[1] He said: "So I saw the eyes of the Prophet ﷺ overflowing with tears." (*Sahih*)

[Abū 'Eīsā said:] This is more correct than the narration of Abū Al-Aḥwas.

(١١) - ٣٠٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ [الثَّوْرِيُّ] عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولَ اللَّهِ ﷺ: «اقْرَأْ عَلَيَّ». فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ سُورَةَ النِّسَاءِ حَتَّى [إِذَا] بَلَغْتُ ﴿وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ قَالَ: فَرَأَيْتُ عَيْنِي النَّبِيَّ ﷺ تَهْمَلَانِ.

[قَالَ أَبُو عِيسَى:] هَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي الْأَحْوَصِ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيداً﴾، ح: ٤٥٨٢ من حديث سفیان الثوري ومسلم، ح: ٨٠٠ من حديث الأعمش به.

Comments:

This *Hadīth* proves that listening to the Qur'an from others is a loved deed.

[1] *An-Nisā'* 4:41.

(12). (Another chain) similar to the narration of Mu'āwiyah bin Hishām.

Abū 'Abdur-Raḥmān As-Sulamī narrated that 'Alī bin Abī Tālib said: " 'Abdur-Raḥmān bin 'Awf prepared some food for which he invited us, and he gave us some wine to drink. The wine began affect us when it was time for *Ṣalāt*. So they encouraged me (to lead) and I recited: 'Say: O you disbelievers! I do not worship what you worship, and we worship what you worship' – so Allāh, Most High, revealed: O you who believe! Do not approach *Ṣalāt* when you are in a drunken state until you know what you are saying."^[1]

(*Hasan*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

(١٢) - ٣٠٢٦ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ نَحْوَ حَدِيثِ مُعَاوِيَةَ بْنِ هِشَامٍ.

حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ سَعْدٍ عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: صَنَعَ لَنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ طَعَامًا فَدَعَانَا وَسَقَانَا مِنَ الْخَمْرِ، فَأَخَذَتِ الْخَمْرُ مِنَّا وَحَضَرَتِ الصَّلَاةُ، فَقَدَّمُونِي فَقَرَأْتُ: قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَنَحْنُ نَعْبُدُ مَا تَعْبُدُونَ [قَالَ:] فَأَنْزَلَ اللَّهُ تَعَالَى ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ﴾ [٤٣].

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخریج: [حسن] وأخرجه أبو داود، الأشربة، باب تحريم الخمر، ح: ٣٦٧١ من حديث عطاء بن السائب به وصححه الحاكم ٣٠٧/٢.

Comments:

A drunkard loses senses and consciousness in the state of being drunk; in this state he does not know what he is saying, and he is unaware of the positive or negative promise with Allāh. As 'Alī was drunk, he said some words in favor of the disbelievers unknowingly; and this *Āyah* of *Sūrat An-Nisā'* was revealed concerning this. It is also known from this *Hadīth* that if one is overwhelmed by sleep and they are unaware of what is coming out from their mouth, one should then delay the prayer until the senses and consciousness have returned to their normal state.

(13). 3027. 'Urwah bin Az-Zubair narrated that 'Abdullāh bin Az-Zubair narrated to him: "A man

(١٣) - ٣٠٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ

[1] *An-Nisā'* 4:43.

from the *Anṣār* was arguing with Az-Zubair about a stream at Al-Ḥarrah with which they irrigated their date-palms. So the *Anṣārī* man said: 'Let the water pass through.' But he refused, so they brought their dispute to the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ said to Az-Zubair: 'O Zubair! Water and let the water flow to your neighbor.' The *Anṣārī* got angry and said: 'O Messenger of Allāh! Is it because he is your nephew?' The face of the Messenger of Allāh ﷺ changed. Then he said: 'O Zubair! Water and withhold the water until it flows over your walls.' So Az-Zubair said: 'By Allāh, I think this *Āyah* was revealed about that incident: But no, by your Lord! They can have no faith until they make you judge in all disputes between them...' [1]

[Abū 'Eīsā said:] I heard Muḥammad saying: "Ibn Wahb reported this *Hadīth* from Al-Laith bin Sa'd and Yūnus, from Az-Zuhri, from 'Urwah from 'Abdullāh bin Az-Zubair and it is similar to this. Shu'aib bin Abī Ḥamzah reported it from Az-Zuhri, from 'Urwah bin Az-Zubair, and he did not mention 'Abdullāh bin Az-Zubair in it.

ابن الزُّبَيْرِ، أَنَّهُ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ حَاصِمَ الزُّبَيْرِ فِي شِرَاحِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرُّ، فَأَبَى عَلَيْهِ، فَاخْتَصَمُوا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ! وَأَرْسِلِ الْمَاءَ إِلَى جَارِكَ»، فَغَضِبَ الْأَنْصَارِيُّ، وَقَالَ: يَا رَسُولَ اللَّهِ أَنْ كَانَ ابْنُ عَمَّتِكَ؟ فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ! اسْقِ وَأَحْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» فَقَالَ الزُّبَيْرُ: وَاللَّهِ إِنِّي لِأَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ الْآيَةَ [٦٥].

[قَالَ أَبُو عِيْسَى:] سَمِعْتُ مُحَمَّدًا يَقُولُ: قَدْ رَوَى ابْنُ وَهْبٍ هَذَا الْحَدِيثَ عَنِ اللَّيْثِ ابْنِ سَعْدٍ، وَيُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ نَحْوَ هَذَا الْحَدِيثِ. وَرَوَى شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَلَمْ يَذْكُرْ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ.

تخریج: متفق عليه، وأخرجه مسلم، الفضائل، باب وجوب اتباعه ﷺ، ح: ٢٣٥٧ عن قتيبة والبخاري، ح: ٢٣٥٩ من حديث الليث به وتقدم: ١٣٦٣.

Comments:

The explanation of this *Hadīth* has passed in the Chapter of Judgements. See *Hadīth*: 1363.

[1] *An-Nisā'* 4:65.

(14). 3028. ‘Abdullāh bin Yazīd narrated from Zaid bin Thābit that he heard about this *Āyah*: Then what is the matter with you that you are divided into two parties about the hypocrites?^[1] He said: “People among the Companions of the Prophet ﷺ returned on the Day of Uḥud and there were two parties among them, a group who said: ‘Kill them,’ and a group that say not to. So Allāh revealed this *Āyah*: Then what is the matter with you that you are divided into two parties about the hypocrites?^[2] So he said: “Indeed it is *Taibah* (Al-Madīnah). And he said: ‘It expels filth just like the fire expels filth from iron.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And Abdullāh bin Yazīd this Ansārī khatmī and *Saḥabī*.

تخریج: متفق علیه، وأخرجه البخاري، التفسير، باب: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهِ أَرَكْسَهُمْ بِمَا كَسَبُوا﴾، ح: ٤٥٨٩ عن محمد بن بشار ومسلم، ح: ١٣٨٤ من حديث شعبة به.

Comments:

The hypocrisy of these people was clear, but some of the Muslims, who had contact, family relations or other relationships and tribal alliances with the hypocrites, were soft in relation to them; they wanted them not only to be ignored but also to keep relations and contact with them.

(15). 3029. ‘Amr bin Dīnār narrated from Ibn ‘Abbās that the Prophet ﷺ said: “On the Day of Judgement, the murdered will come with the murderer’s scalp and his head in his hand, and his jugular vein flowing blood saying:

(١٤) - ٣٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ﴾ [٨٨] قَالَ: رَجَعَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ فَكَانَ النَّاسُ فِيهِمْ فَرِيقَيْنِ قَرِيبٌ مِنْهُمْ يَقُولُ: ااقْتُلْهُمْ، وَفَرِيقٌ يَقُولُ: لَا، فَتَرَلْتَ هَذِهِ الْآيَةَ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ﴾ فَقَالَ: «إِنَّهَا طَيِّبَةٌ»، وَقَالَ: «إِنَّهَا تَنْفِي الْخَبَثَ كَمَا تَنْفِي النَّارُ خَبَثَ الْحَدِيدِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَعَبَدَ اللَّهُ بْنُ يَزِيدٍ هُوَ الْأَنْصَارِيُّ الْخَطْمِيُّ وَلَهُ صَحْبَةٌ.]

(١٥) - ٣٠٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ ابْنُ عُمَرَ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَجِيءُ الْمَقْتُولُ بِالْقَاتِلِ

[1] *An-Nisā*’ 4:88.

[2] *An-Nisā*’ 4:88.

'O Lord! This one killed me!' Until he comes close to the Throne." So they mentioned repentance to Ibn 'Abbās, and he recited this *Āyah*: And whoever kills a believer intentionally then his recompense is Hell.^[1] He said: "This *Āyah* was not abrogated nor (its ruling) replaced so from where is his repentance?" (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan* [*Gharīb*] Some of them reported this *Hadīth*; from 'Amr bin Dīnār, from Ibn 'Abbās similarly, without mentioning it in *Marfū'* form.

تخریج: [إسناده صحيح] وأخرجه النسائي: ٨٧/٧، ح: ٤٠١٠ (تحريم الدم، باب تعظيم الدم) من حديث شبابة ابن سوار به.

Comments:

The most important right of a Muslim upon another Muslim is the sanctity of his life. If a Muslim takes the life of another Muslim, he violates the most important right from amongst the rights of a Muslim. Once this right has been violated, now there is no chance of making it up, because whoever's right has been violated, he has departed the world. As for human rights, the expiation for the violated right is necessary, but in this case the repentance has no chance to be granted. But if Allāh wishes, He may forgive the killer by compensating and rewarding the victim from Himself.

(16). 3030. Ibn 'Abbās narrated: "A man from Banū Sulaim who had some sheep with him, passed by some of the Companions of the Messenger of Allāh ﷺ. He gave *Salām* to them and they said: 'He did not give *Salām* except to protect himself.' So they attacked him, killed him, and took his sheep. They went to the Messenger of Allāh ﷺ with them, and Allāh,

يَوْمَ الْقِيَامَةِ نَاصِبْتُهُ وَرَأْسُهُ بِيَدِي وَأُودِجُهُ تَشْحَبُ دَمًا يَقُولُ: يَا رَبِّ! قَتَلْتَنِي هَذَا حَتَّى يُدْنِيَهُ مِنَ الْعَرْشِ»، قَالَ: فَذَكَّرُوا لابْنَ عَبَّاسٍ التَّوْبَةَ فَقَالَ هَذِهِ الْآيَةُ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ [٩٣] قَالَ: وَمَا نُسِخَتْ هَذِهِ الْآيَةُ وَلَا بُدِّلَتْ وَأَنْتَى لَهُ التَّوْبَةُ؟.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ]. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ نَحْوَهُ وَلَمْ يَرْفَعَهُ.

(١٦) - ٣٠٣٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَجُلٌ مِنْ بَنِي سُلَيْمٍ عَلَى نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَمَعَهُ غَنَمٌ لَهُ، فَسَلَّمَ عَلَيْهِمْ، قَالُوا: مَا سَلَّمَ عَلَيْكُمْ إِلَّا لِيَتَعَوَّذَ مِنْكُمْ، فَقَامُوا وَقَتَلُوهُ، وَأَخَذُوا غَنَمَهُ،

[1] *An-Nisā'* 4:93.

Most, High, revealed: O you who believe! When you go in the cause of Allāh, verify and say not to anyone who greets you: "You are not a believer."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*. There is something about this from Usāmah bin Zaid.

فَأَتُوا بِهَا رَسُولَ اللَّهِ ﷺ، فَأَنْزَلَ اللَّهُ تَعَالَى ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا صَرِمْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ أَسَلَمَ لَسْتَ مُؤْمِنًا﴾ [٩٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَفِي الْبَابِ عَنْ أُسَامَةَ بْنِ زَيْدٍ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿ولا تقولوا لمن ألقى إليكم السلام لست مؤمناً﴾، ح: ٤٥٩١ ومسلم، ح: ٣٠٢٥ من حديث ابن عباس به * وفي الباب عن أسامة بن زيد [البخاري، ح: ٤٢٦٩، ٦٨٧٢ ومسلم، ح: ١٥٨/٩٦، ١٥٩].

Comments:

In Islam, the life of a believer is honored to such an extent, that even if in the land of war, in the battlefield, when a person expresses or offers an Islamic greeting to express his Faith, or reads out the declaration of Faith, no Muslim is allowed to draw his sword against him and to kill him, without true and proper investigation.

(17). 3031. Al-Barā' bin 'Āzib said: "When the following was revealed: 'Not equal are those of the believers who sit'^[2] 'Amr bin Umm Maktūm came to the Prophet ﷺ." He said: "He was blind, so he said: 'O Messenger of Allāh! What do you order me with? Indeed my vision is disabled.' So Allāh [Most High] revealed this *Āyah*: 'Except those who are disabled.' So the Prophet ﷺ said: 'Bring me a shoulder bone^[3] and an inkwell' – or 'Bring me a tablet and an inkwell.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. He is called 'Amr bin Umm Maktūm, and he is also called

(١٧) - ٣٠٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: لَمَّا نَزَلَتْ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ الْآيَةَ [٩٥] جَاءَ عَمْرُو بْنُ أُمِّ مَكْتُومٍ إِلَى النَّبِيِّ ﷺ قَالَ: وَكَانَ صَرِيرَ الْبَصَرِ، فَقَالَ: يَا رَسُولَ اللَّهِ مَا تَأْمُرُنِي؟ إِنِّي صَرِيرُ الْبَصَرِ، فَأَنْزَلَ اللَّهُ [تَعَالَى] هَذِهِ الْآيَةَ ﴿عَدُوُّ أُولِي الضَّرَرِ﴾ الْآيَةَ، فَقَالَ النَّبِيُّ ﷺ: «إِيتُونِي بِالْكَتِفِ وَالِدَوَاةِ أَوْ اللَّوْحِ وَالِدَوَاةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُقَالُ: عَمْرُو بْنُ أُمِّ مَكْتُومٍ،

[1] *An-Nisā'* 4:94.

[2] *An-Nisā'* 4:95.

[3] They used to write on various animal parts. And a version of this narration preceded under no. 1670.

'Abdullāh bin Umm Maktūm, and he is 'Abdullāh bin Zā'idah and Umm Maktūm is his mother.

وَيُقَالُ: عَبْدُ اللَّهِ بْنِ أُمِّ مَكْتُومٍ وَهُوَ عَبْدُ اللَّهِ بْنِ زَائِدَةَ وَأُمُّ مَكْتُومٍ أُمُّهُ.

تخريج: [صحيح] وأخرجه أحمد: ٢٩٩/٤ عن وكيع به وأبو إسحاق صرح بالسماع، ورواه البخاري، ح: ٤٥٩٤ ومسلم، ح: ١٨٩٨ من حديث أبي إسحاق به وتقدم: ١٦٧٠ من طريق آخر عن أبي إسحاق به.

Comments:

This *Āyah* proves that the Muslims who, having no valid and genuine excuse, do not participate physically in the *Jihād*, they are not equal in rank and in degree to those Muslims who are taking part in *Jihād* physically and financially. The ranks of these are high and elevated with Allāh. But they will not be regarded hypocrites just for not taking part in the *Jihād*, except if they avoid *Jihād* from the heart, discourage others, or remain sitting behind in the houses while the general announcement of leaving for *Jihād* has been made.

(18). 3032. Miqsam, the freed slave of 'Abdullāh bin Al-Hārith, narrated from Ibn 'Abbās that he said the *Āyah*: Not equal are those of the believers who sit, except those who are disabled...^[1] is about Badr and those who went out for Badr. At the time of the battle of Badr, 'Abdullāh bin Jahsh and Ibn Umm Maktūm said: 'We are blind O Messenger of Allāh! So is there an exemption for us?' So the following was revealed: Not equal are those of the believers who sit except those who are disabled. But Allāh has preferred those who strive hard and fight above those who sit (at home) by a huge reward.^[2] So these were the people who sat behind, that were not disabled: But Allāh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward – they are

(١٨) - ٣٠٣٢ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّغَفَرَانِيُّ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ، سَمِعَ مِقْسَمًا مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ﴾، عَنْ بَدْرِ وَالْخَارِجُونَ إِلَى بَدْرِ، لَمَّا نَزَلَتْ غَزْوَةُ بَدْرِ قَالَ عَبْدُ اللَّهِ بْنُ جَحْشٍ وَابْنُ أُمِّ مَكْتُومٍ: إِنَّا أَعْمَيَانِ يَا رَسُولَ اللَّهِ فَهَلْ لَنَا رُحْصَةٌ؟ فَنَزَلَتْ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ﴾، ﴿وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾ فَهَوْلَاءِ الْقَاعِدُونَ غَيْرُ أُولِي الضَّرَرِ ﴿وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾ دَرَجَاتٍ مِنْهُ عَلَى الْقَاعِدِينَ مِنَ الْمُؤْمِنِينَ غَيْرِ أُولِي الضَّرَرِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] *An-Nisā'* 4:95.
[2] *An-Nisā'* 4:95.

of levels above those who sit among the believers who did not have an excuse.” (*Ṣahīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route as a narration of Ibn ‘Abbās. Miqsam is called the freed slave of ‘Abdullāh bin Al-Ḥārīth, and it is said that he is the freed slave of ‘Abdullāh bin ‘Abbās. And Miqsam’s *Kunyah* is Abul-Qāsim.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١١٧ عن الحسن بن محمد به ورواه البخاري، ح: ٣٩٥٤، ٤٥٩٥ من حديث ابن جريج به مختصراً * ابن جحش هو أبو أحمد ابن جحش بن قيس كما في تفسير الطبري: ١٤٥/٥ وغيره، وعبدالكريم هو ابن ملك الجزري * قوله: "فهؤلاء القاعدون... إلخ" مدرج من كلام ابن جريج، قاله الحافظ ابن حجر (تحفة الأحمدي: ٩١/٤).

Comments:

According to ‘Abdullāh bin Abbās, this Āyah also applies to those who participated in the battle of Badr and who did not participate.

(19). 3033. Sahl bin Sa’d As-Sā‘idī said: “I saw Marwān bin Al-Ḥakam sitting in the *Masjid*, so I went over to him until I sat next to him. He informed us that Zaid bin Thābit informed him, that the Prophet ﷺ dictated: ‘Not equal among the believers are those who sit and the *Mujāhidīn* in the cause of Allāh.’ He said: ‘So Ibn Umm Maktūm came and he was dictating to me that he said: “O Messenger of Allāh! By Allāh! If I were capable of *Jihād* then I would participate in *Jihād*.’ And he was a blind man. So Allāh revealed to His Messenger ﷺ – while his thigh was against my thigh – and it became so heavy that I was worried it was about to fracture my thigh. Then he was relieved of it, so Allāh had

غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ .
وَمِقْسَمٌ يُقَالُ: [هُوَ] مَوْلَى عَبْدِ اللَّهِ بْنِ
الْحَارِثِ وَيُقَالُ: [هُوَ] مَوْلَى عَبْدِ اللَّهِ بْنِ
عَبَّاسٍ وَمِقْسَمٌ يُكْنَى أَبَا الْقَاسِمِ .

(١٩) - ٣٠٣٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَبِيهِ،
عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شَهَابٍ:
حَدَّثَنِي سَهْلُ بْنُ سَعْدِ السَّاعِدِيِّ قَالَ: رَأَيْتُ
مَرْوَانَ بْنَ الْحَكَمِ جَالِسًا فِي الْمَسْجِدِ فَأَقْبَلْتُ
حَتَّى جَلَسْتُ إِلَى جَنْبِهِ، فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ
ثَابِتٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ أَمْلَى عَلَيْهِ (لَا
يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ)، قَالَ: فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ،
وَهُوَ يُمْلِئُهَا عَلَيَّ، فَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ
لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ، وَكَانَ رَجُلًا
أَعْمَى، فَأَنْزَلَ اللَّهُ عَلَيَّ رَسُولَهُ ﷺ - وَفَخَذَهُ
عَلَى فَخِذِي - فَفَقُلْتُ حَتَّى هَمَّتْ تُرْصُ
فَخِذِي، ثُمَّ سُرِّي عَنْهُ فَأَنْزَلَ اللَّهُ عَلَيْهِ ﴿عَبْرٌ

revealed to him: Except those who are disabled” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [This is how it was reported by more than one narrator from Az-Zuhrī, from Sahl bin Sa’d, and it is similar to this. And Ma‘mar reported this *Ḥadīth* from Az-Zuhrī, from Qabīṣah bin Dhu’aib from Zaid bin Thābit]. And in this *Ḥadīth*, there is the narration of a man from the Companions of the Prophet ﷺ, from a man among the *Ṭābi‘īn*. Sahl bin Sa’d Al-Anṣārī reported it from Marwān bin Al-Ḥakam, and Marwan did not hear from the Prophet ﷺ, he was one of the *Ṭābi‘īn*.

أُولَى الضَّرَرِ ﴿١٠٠﴾ .
 قَالَ أَبُو عِيْسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . [هَلْكَذَا رَوَى غَيْرٌ وَاحِدٌ عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ نَحْوَ هَذَا، وَرَوَى مَعْمَرٌ عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثَ، عَنْ قَبِيصَةَ بْنِ ذُوَيْبٍ عَنْ زَيْدِ بْنِ ثَابِتٍ]. وَفِي هَذَا الْحَدِيثِ رِوَايَةٌ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنْ رَجُلٍ مِنَ التَّابِعِينَ. رَوَى سَهْلُ بْنُ سَعْدٍ الْأَنْصَارِيُّ عَنْ مَرْوَانَ بْنِ الْحَكَمِ. وَمَرْوَانٌ لَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ وَهُوَ مِنَ التَّابِعِينَ .

تخریج: وأخرجه البخاري، التفسير، باب: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾، ح: ٤٥٩٢ من حديث إبراهيم بن سعد به وهو عند مسلم، ح: ١٨٩٨ من حديث سعد بن إبراهيم عن أبيه عن رجل عن زيد بن ثابت به * حديث معمر: رواه أحمد: ١٨٤/٥ عن عبدالرزاق عنه.

Comments:

The status of companionship of Marwan bin Hakam is disputed, Al-Bukkhārī said that he did not see the Prophet ﷺ and it is reported that he himself stated that he was not a Companion. (*Tuhfat Al-Ahwadhī* 4:93)

(20). 3034. Ya‘lā bin Umayyah narrated: “I said to ‘Umar [bin Al-Khaṭṭāb]: ‘Allāh said: That you shorten the *Ṣalāt* if you fear and the people are safe.’ So ‘Umar said: ‘I wondered about that just as you have wondered. So I mentioned that to the Messenger of Allāh ﷺ, and he said: “It is charity which Allāh has given to you, so accept His charity.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢٠) - ٣٠٣٤ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ، عَنْ يَعْلَى ابْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ [بْنِ الْخَطَّابِ] إِنَّمَا قَالَ اللَّهُ: ﴿أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ﴾ [١٠١] وَقَدْ آمَنَ النَّاسُ، فَقَالَ عُمَرُ: عَجِبْتُ مِمَّا عَجِبْتُ مِنْهُ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «صَدَقَهُ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب صلاة المسافرين وقصرها، ح: ٦٨٦ من حديث ابن جريج به.

Comments:

It is also extremism and exaggeration in the matters of Religion that benefiting from the concessions and flexible rules of the Religion is considered against piety and righteousness. Therefore the benefits of these flexible rules, according to the circumstances, must not be avoided and ignored. Shortening the prayer during a journey is better but not compulsory, according to Imām Ash-Shāfi'ī, Aḥmad bin Ḥanbal and most of the scholars of *Ḥadīth*. [*Ṣaḥīḥ Muslim* (with Nawawī's Commentary): p. 241, vol. 1]

(21). 3035. Abū Hurairah narrated that the Messenger of Allāh ﷺ halted between Ḍajnān and 'Uṣfān, and the idolaters said: "These people have a prayer which is more loved to them than their fathers and their children." That is, 'Aṣr. They gathered their forces and advanced altogether. And Jibrā'il came to the Prophet ﷺ and told him to divide his Companions into two lines and lead them in prayer, and another group stood behind them on guard with their weapons. Then the other group came and prayed one *Rak'ah* with him. Then these people stood guard with their weapons, so each of them performed one *Rak'ah* while the Messenger of Allāh ﷺ performed two *Rak'ahs*.^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of 'Abdullāh bin Shaḥīq from Abū Hurairah.

There is something on this topic from 'Abdullāh bin Mas'ūd, Zaid

(٢١) - ٣٠٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ الْهَثَائِي: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ شَقِيبٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ نَزَلَ بَيْنَ ضَجْنَانَ وَعُشْفَانَ، فَقَالَ الْمُشْرِكُونَ: إِنَّ لَهُؤْلَاءِ صَلَاةً هِيَ أَحَبُّ إِلَيْهِمْ مِنْ آبَائِهِمْ وَأَبْنَائِهِمْ، وَهِيَ الْعَصْرُ فَأَجْمَعُوا أَمْرَكُمْ فَمِيلُوا عَلَيْهِمْ مِثْلَةَ وَاحِدَةٍ وَأَنَّ جِبْرَائِيلَ أَتَى النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يَقْسِمَ أَصْحَابَهُ سَطْرَيْنِ فَيُصَلِّيَ بِهِمْ، وَتَقُومَ طَائِفَةٌ أُخْرَى وَرَاءَهُمْ وَلْيَأْخُذُوا جِذْرَهُمْ وَأَسْلِحَتَهُمْ، ثُمَّ يَأْتِي الْآخَرُونَ وَيُصَلُّونَ مَعَهُ رَكْعَةً وَاحِدَةً، ثُمَّ يَأْخُذُ هَؤْلَاءِ جِذْرَهُمْ وَأَسْلِحَتَهُمْ فَتَكُونُ لَهُمْ رَكْعَةٌ رَكْعَةً وَلِرَسُولِ اللَّهِ ﷺ رَكْعَتَانِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ شَقِيبٍ، عَنْ أَبِي هُرَيْرَةَ.

[1] See nos. 564 - 567.

bin Thābit, Ibn 'Abbās, Jābir, Abū 'Ayyāsh Az-Zurqī, Ibn 'Umar, Hudhaifah, Abū Bakrah and Sahl bin Abī Ḥaṭmah. Abū 'Ayyāsh Az-Zuraqī's name is Zaid bin Aṣ-Ṣāmit.

وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَزَيْدِ ابْنِ ثَابِتٍ، وَابْنِ عَبَّاسٍ وَجَابِرٍ وَأَبِي عَيَّاشِ الزُّرْقِيِّ وَابْنِ عُمَرَ، وَحُدَيْفَةَ، وَأَبِي بَكْرَةَ، وَسَهْلَ بْنَ أَبِي حَنَمَةَ. وَأَبُو عَيَّاشِ الزُّرْقِيُّ اسْمُهُ زَيْدُ بْنُ الصَّامِتِ.

تخریج: [إسناده صحيح] وأخرجه النسائي: ۱۷۴/۳، ح: ۱۵۴۵ (صلاة الخوف) من حديث عبدالصمد به وصححه ابن حبان، ح: ۵۸۴ * وفي الباب عن عبدالله بن مسعود وزيد بن ثابت وابن عباس وجابر، وأبي عياش الزرقى وابن عمر وحذيفة وأبي بكر [انظر، ح: ۵۶۴] وسهل بن أبي حنمة [انظر: ۵۶۵، ۵۶۶].

Comments:

Only one form of performing the 'Fear Prayer,' in the battlefield, is mentioned in this *Hadīth*; because as the Prophet ﷺ would stand up to lead the prayer, every soldier had the desire to offer his prayer following the Prophet ﷺ. It was a natural desire which has been taken into consideration; along with this, the defensive strategy was also very essential, lest the enemies should attack all of a sudden, taking advantage of the Muslims being engaged in the prayer, which they had a plan for.

(22).3036. Qatādah bin An-Nu'mān said: "There was a household among us called Banū Ubairiq, among whom was a Bishr, a Bushair, and a Mubashshir. Bushair was a hypocrite who would recite poetry reviling the Companions of the Prophet ﷺ then he would attribute it to some of the Arabs. Then he would say: 'So-and-so said this and that [So-and-so said this and that].' So when the Companions of the Prophet ﷺ would hear that poetry, they would say: 'By Allāh! No one but this filthy person said this poetry – or as the man said – and they would say: 'Ibn Al-Ubairiq said it.'"^[1]

(۲۲) - ۳۰۳۶ - حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ أَبُو مُسْلِمٍ الْحَرَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَتَادَةَ بْنِ التُّعْمَانِ، قَالَ: كَانَ أَهْلُ بَيْتٍ مِمَّا يُقَالُ لَهُمْ بَنُو أُبَيْرِيقَ بَشْرٌ وَبُشَيْرٌ وَمُبَشِّرٌ، فَكَانَ بَشِيرٌ رَجُلًا مُنَافِقًا، يَقُولُ الشُّعْرَ يَهْجُو بِهِ أَصْحَابَ النَّبِيِّ ﷺ ثُمَّ يَنْحَلُهُ بَعْضَ الْعَرَبِ، ثُمَّ يَقُولُ: قَالَ فُلَانٌ: كَذَا وَكَذَا [قَالَ فُلَانٌ: كَذَا وَكَذَا]، فَإِذَا سَمِعَ أَصْحَابَ رَسُولِ اللَّهِ ﷺ ذَلِكَ الشُّعْرَ، قَالُوا:

[1] At-Ṭabarī recorded this narration in his *Tafsir*, and from the statement "Or as the man said" to the end of the paragraph is actually part of a poem whose wording is different and longer. It is, they would respond with a poem about Ibn Al-'Ubairiq.

He said: "They were a poor and needy household during *Jāhiliyyah* and Islām. The only food the people of Al-Madinah had was dates and barely. When a man was able to, he would import flour from *Ash-Shām* which he bought and kept for himself. As for his dependants, their only food was dates and barely. So an import arrived from *Ash-Shām*, and my uncle *Rifā'ah bin Zaid* bought a load of it, which he put in a storage area he had, where he kept his weapons – his shield and his sword. But it was taken from him from under the house. The storage was broken into and the food and weapons were taken. In the morning, my uncle *Rifā'ah* came to me and said: 'O my nephew! We were robbed during the night, our storage was broken into, and our food and weapons are gone.'" He said: "They overheard us in the house, and questioned us, and someone said to us, 'We saw *Banū Ubairiq* cooking during the night, and it looked like they had some of your food.'" He said: "Banū *Ubairiq* were saying – while we were questioning them amidst their dwellings – 'By Allāh! We do not think the one you are looking for is other than *Labīd bin Sahl*, a man among us who is righteous and accepted Islam.' When *Labīd* heard that, he brandished his sword and said: 'I stole? By Allāh! You either prove this theft, or I take to you with this sword.' They said: 'Leave us O man! You are not the one

والله ما يقول هذا الشعر إلا هذا الخبيث أو كما قال الرجل وقالوا: ابن الأبيرق قالها. قال: وكانوا أهل بيت حاجة وفاقه في الجاهلية والإسلام، وكان الناس إنما طعامهم بالمدينة التمر والشعير، وكان الرجل إذا كان له يسار فقدمت ضافطة من الشام من الدرمك ابتاع الرجل منها فخص بها نفسه، وأما العيال فإنما طعامهم التمر والشعير، فقدمت ضافطة من الشام فابتاع عمي رفاعه بن زيد حملاً من الدرمك فجعله في مشربة له وفي المشربة سلاح، درع وسيف، فعدى عليه من تحت البيت، فقببت المشربة وأخذ الطعام والسلاح. فلما أصبح أتاني عمي رفاعه، فقال: يا ابن أخي إنه قد عدى علينا في ليلتنا هذه، فقببت مشربتنا وذهبت بطعامنا وسلاحنا، قال: فتحسسنا في الدار وسألنا قبيل لنا: قد رأينا بني أبيرق استوقدوا في هذه الليلة، ولا نرى فيما نرى إلا على بعض طعامكم، قال: وكان بنو أبيرق، قالوا – ونحن نسأل في الدار – والله ما نرى صاحبكم إلا لبيد بن سهل رجل مئاً، له صلاح وإسلام فلما سمع لبيد اختلط سيفه، وقال: أنا أسرق؟ فوالله ليخاطبكنم هذا السيف أو لئيسن هذه السرقة. قالوا: إليك عنا أيها الرجل فما أتت بصاحبها فسألنا في الدار حتى لم نشك أنهم أصحابها، فقال لي عمي: يا ابن أخي

who has it.' So we continued questioning in the dwellings until we had no doubt that they had taken it. So my uncle said to me: 'O my nephew! You should go to the Messenger of Allāh ﷺ and tell him about that.'" Qatādah said: "So I went to the Messenger of Allāh ﷺ and said: 'A family among us are ill-mannered, and they conspired against my uncle Rifā'ah bin Zaid. He broke into his storage and took his weapons and his food. We want them to return our weapons, but we have no need for the food.' So the Prophet ﷺ said: 'I will decide about that.' So when Banū Ubairiq heard about that, they brought a man from among them named Usair bin 'Urwah to talk to him about that, and some people from their houses gathered and said: 'O Messenger of Allāh! Qatādah bin An-Nu'mān and his uncle came to a family among us who are a people of Islam and righteousness, accusing them of stealing without proof or confirmation.'" Qatādah said: "I went to the Messenger of Allāh ﷺ and spoke to him, and he said: 'You went to a family among them known for their Islam and righteousness, and accused them of stealing without confirmation or proof.'" He said: "So I returned wishing that I had lost some of my wealth, and that the Messenger of Allāh ﷺ had not been spoken to about that. My uncle Rifā'ah came to me and said: 'O my nephew! What did you do?' So I told him

لَوْ أَتَيْتَ رَسُولَ اللَّهِ ﷺ فَذَكَرْتَ ذَلِكَ لَهُ. قَالَ قَتَادَةُ: فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنَّ أَهْلَ بَيْتِ مِثَا أَهْلَ جَفَاءٍ عَمَدُوا إِلَى عَمِّي رِفَاعَةَ ابْنِ زَيْدٍ فَتَقَبَّوْا مَسْرَبَةَ لَهُ وَأَخَذُوا سِلَاحَهُ وَطَعَامَهُ فَلْيُرِدُّوْا عَلَيْنَا سِلَاحَنَا، فَأَمَّا الطَّعَامُ فَلَا حَاجَةَ لَنَا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «سَامُرُ فِي ذَلِكَ» فَلَمَّا سَمِعَ بَنُو أُبَيْرِيقٍ أَنْتَوَا رَجُلًا مِنْهُمْ، يُقَالُ لَهُ: أُسَيْرُ بْنُ عُرْوَةَ فَكَلَّمُوهُ فِي ذَلِكَ فَاجْتَمَعَ فِي ذَلِكَ نَاسٌ مِنْ أَهْلِ الدَّارِ، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ قَتَادَةَ بْنَ التُّعْمَانِ وَعَمَّهُ عَمَدَا إِلَى أَهْلِ بَيْتِ مِثَا أَهْلَ إِسْلَامٍ وَصَلَاحٍ يَرْمُونَهُمْ بِالسَّرِقَةِ مِنْ غَيْرِ بَيِّنَةٍ، وَلَا ثَبْتٍ. قَالَ قَتَادَةُ: فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَكَلَّمْتُهُ فَقَالَ: «عَمَدْتُ إِلَى أَهْلِ بَيْتِ ذُكْرٍ مِنْهُمْ إِسْلَامٌ وَصَلَاحٌ تَرْمِيهِمْ بِالسَّرِقَةِ عَلَى غَيْرِ ثَبْتٍ وَبَيِّنَةٍ». قَالَ: فَرَجَعْتُ وَلَوَدِدْتُ أَنِّي خَرَجْتُ مِنْ بَعْضِ مَالِي وَلَمْ أُكَلِّمِ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ، فَأَتَانِي عَمِّي رِفَاعَةُ، فَقَالَ: يَا ابْنَ أُجَيِّ مَا صَنَعْتَ، فَأَخْبَرْتُهُ بِمَا قَالَ لِي رَسُولَ اللَّهِ ﷺ، فَقَالَ: اللَّهُ الْمُسْتَعَانُ، فَلَمْ يَلْبَثْ أَنْ نَزَلَ الْقُرْآنُ: ﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا﴾ بَنِي أُبَيْرِيقٍ ﴿وَاسْتَغْفِرِ اللَّهَ﴾ [أَي] مِمَّا قُلْتَ لِقَتَادَةَ ﴿إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا﴾، وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَلُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا﴾، ﴿يَسْتَحْفُونَ مِنْ

what the Messenger of Allāh ﷺ said to me, so he said: 'It is from Allāh, Whom we seek help.' It was not long before the Qur'ān was revealed: 'Surely, We have sent down to you the Book in truth, that you might judge between men by that which Allāh has shown you, so be not a pleader for the treacherous.' That is Banū Ubairiq. 'And seek forgiveness from Allāh.' [That is] from what you said to Qatādah. 'Certainly Allāh is Ever Oft-Forgiving, Most Merciful And argue not on behalf of those who deceive themselves. Verily, Allāh does not like anyone who is a betrayer, sinner. They may hide from men, but they cannot hide from Allāh' for He is with them up to His saying: 'Most-Merciful.' That is: If you seek Allāh's forgiveness then He will forgive you. 'And whoever earns sin, he earns it only against himself...' up to His saying: 'A manifest sin.' Their saying about Labīd; 'Had it not been for the grace of Allāh and His mercy upon you...' up to His saying: 'We shall give him a great reward.'"^[1]

So when the Qur'ān was revealed, the Messenger of Allāh ﷺ brought the weapon and returned it to Rifā'ah. Qatādah said: "When the weapon was brought to my uncle – and he was an elderly man with bad sight" or "an elderly weak man" – Abū 'Eisā was in doubt – "in

النَّاسِ وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ ﴿ إِلَى قَوْلِهِ ﴿رَحِيمًا﴾ أَي: لَوْ اسْتَغْفَرُوا اللَّهَ لَعَفَرَ لَهُمْ ﴿ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ.﴾ إِلَى قَوْلِهِ ﴿وَإِنَّمَا تُبَيِّنُ الْقَوْلَ لِيُبَيِّنَ ﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ﴾ إِلَى قَوْلِهِ ﴿فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ [١٠٥-١١٤] فَلَمَّا نَزَلَ الْقُرْآنُ أُبَيُّ رَسُولُ اللَّهِ ﷺ بِالسَّلَاحِ فَرَدَّهُ إِلَى رِفَاعَةَ. فَقَالَ قَتَادَةُ: لَمَّا أَتَيْتُ عَمِّي بِالسَّلَاحِ، وَكَانَ شَيْخًا قَدْ عَسَا أَوْ عَسَا - الشُّكُّ مِنْ أَبِي عَيْسَى - فِي الْجَاهِلِيَّةِ، وَكُنْتُ أَرَى إِسْلَامَهُ مَذْهُوْلًا، فَلَمَّا أَتَيْتُهُ قَالَ: يَا ابْنَ أَخِي! هِيَ فِي سَبِيلِ اللَّهِ، فَعَرَفْتُ أَنَّ إِسْلَامَهُ كَانَ صَحِيحًا، فَلَمَّا نَزَلَ الْقُرْآنُ لِحَقِّ بُشَيْرٍ بِالْمُشْرِكِينَ، فَنَزَلَ عَلَى سُلَاقَةَ بِنْتِ سَعْدِ بْنِ سُمَيَّةَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝ إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ صَلَّىٰ صَلًّا بَعِيدًا﴾ [١١٥، ١١٦] فَلَمَّا نَزَلَ عَلَى سُلَاقَةَ زَمَاهَا حَسَّانُ بْنُ ثَابِتٍ بِأَيِّاتٍ مِنْ شِعْرِ [ه]، فَأَخَذَتْ رَحْلَهُ فَوَضَعَتْهُ عَلَى رَأْسِهَا، ثُمَّ خَرَجَتْ بِهِ فَرَمَتْ بِهِ فِي الْأَبْطَحِ، ثُمَّ قَالَتْ: أَهْدَيْتَ لِي شِعْرَ حَسَّانَ مَا كُنْتُ تَأْتِينِي بِخَيْرٍ.

^[1] *An-Nisā'* 4:105-114.

Jāhiliyah, and I thought that he merely had entered into Islam (without real sincerity) but when I brought it to him, he said: 'O my nephew! It is for Allāh's cause.' So I knew that his Islam was genuine. When the Qur'an was revealed, *Buṣhair* went with the idolaters, staying with Sulāfah bint Sa'd bin Sumayyah. So Allāh, Most High, revealed: Whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination. Verily Allāh forgives not associating others with Him, but He forgives what is less than that for whomever He wills. And whoever associates others with Allāh, then he has indeed strayed far away.^[1]

"When he went to stay with Sulāfah, Ḥassān bin Thābit lampooned her with verses of poetry. So she took his saddle, put it on her head, then she left with it to cast it into the valley. Then she said: 'You gave me the poetry of Ḥassān – you did not bring me any good.'" (*Ḥasan*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of any one who narrated a chain for it other than Muḥammad bin Salamah Al-Ḥarrānī. Yūnus bin Bukair and others narrated this *Hadīth* from Muḥammad bin Ishāq, from 'Āṣim

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْلَمُ أَحَدًا أَشَدَّهُ غَيْرَ مُحَمَّدِ بْنِ سَلَمَةَ الْحَرَّانِيِّ. وَرَوَى يُونُسُ بْنُ بُكَيْرٍ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، مُرْسَلٌ لَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ، عَنْ جَدِّهِ. وَقَتَادَةُ بْنُ النُّعْمَانِ هُوَ أَخُو أَبِي سَعِيدِ الْخُدْرِيِّ لِأُمِّهِ. وَأَبُو سَعِيدٍ [الْخُدْرِيُّ] اسْمُهُ سَعْدُ بْنُ مَالِكِ بْنِ سَيَّانٍ.

[1] *An-Nisā'* 4:115-116.

bin 'Umar bin Qatādah in *Mursal* form, they did not mention "from his father, from his grandfather" in it. Qatādah bin An-Nu'mān is the brother of Abū Sa'eed Al-Khudrī through his mother. Abū Sa'eed [Al-Khudrī's] name is Sa'd bin Mālik.

تخريج: [إسناده حسن] وأخرجه الطبري في تفسير: ١٦٩-١٧١/٥ عن الحسن بن أحمد به وصححه الحاكم على شرط مسلم: ٣٨٥-٣٨٨/٤ ووافقه الذهبي، وابن إسحاق صرح بالسماع عنده.

Comments:

This *Hadīth* guides that the investigation and research should be made before making an allegation against someone. One should not take the law into his own hands. The matter should be reported to the responsible or authoritative person. The responsible person should also judge the matter through proper honesty, investigation and research. He should not merely rely on the reports and statements of the relatives and supporters, because such people sometimes provide support to their brethren needlessly. It is unlawful to support the dishonest and the corrupt. The Messenger of Allāh ﷺ did not have the knowledge of the unseen; and he cleared the people of Banū Ubairiq from this case. If an offence has been perpetrated, the perpetrator should confess it, and seek forgiveness and pardon from Allāh Almighty. Condemning and criticising a perpetrator is allowed. Supporting a perpetrator gives the supporter a bad name. A person's sincerity and hypocrisy is judged by his character and behaviour. Opposing truth after it has become clear is unlawful. Being steadfast on the Book and the *Sunnah* and holding upon both firmly, is the only path to avoid and escape wrongdoing, conspiracies and plots of the wrongdoers.

(23). 3037 *Thuwair* – Ibn Abī Fākhītah – narrated from his father that 'Alī bin Abī Ṭalīb said: "There is no *Āyah* in the Qur'an more beloved to me than this *Āyah*: Verily Allāh forgives not associating others with Him, but He forgives what is less than that for whomever He wills."^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. Abū Fātīkhah's

(٢٣) - ٣٠٣٧ - حَدَّثَنَا خَلَادُ بْنُ أَسْلَمَ
الْبَغْدَادِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنْ
إِسْرَائِيلَ، عَنْ ثَوَيْرٍ - وَهُوَ ابْنُ أَبِي فَاخْتَةَ -
عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: مَا
فِي الْقُرْآنِ آيَةٌ أَحَبَّ إِلَيَّ مِنْ هَذِهِ الْآيَةِ: ﴿لَا
إِلَهَ إِلَّا اللَّهُ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ
يَشَاءُ﴾.

^[1] *An-Nisā'* 4:116.

name is Sa'eed bin 'Ilāqah and *Thuwair's Kunyah* is Abū Jahm, and he is a man from Al-Kūfah [among the *Tābi'in*]. He heard from Ibn 'Umar and Ibn Az-Zubair. Ibn Mahdī used to disparage him a little.

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو فَاحِشَةَ اسْمُهُ سَعِيدُ بْنُ عِلَاقَةَ وَثَوَيْرٌ يُكْنَى أَبَا جَهْمٍ، وَهُوَ رَجُلٌ كُوفِيٌّ [مِنَ التَّابِعِينَ]، وَقَدْ سَمِعَ مِنْ ابْنِ عُمَرَ، وَابْنِ الزُّبَيْرِ. وَابْنُ مَهْدِيٍّ كَانَ يَغْمِرُهُ قَلِيلًا.

تخریج: [إسناده ضعيف] * ثوير ضعيف تقدم.

Comments:

If a person suffers from wrongdoings and follows the deviated path, he still has the chance to be forgiven and pardoned, but as for a person who associates others with Allāh, he has no possibility whatsoever to be forgiven and pardoned. Therefore a person adhering to monotheism [*Tawhīd*] has glad tidings in this *Āyah* from one aspect; and this is the main aspect of it being loved.

(24). 3038. Abū Hurairah said: "When the following was revealed: 'Whoever works evil will have the recompense of it...' [1] That worried the Muslims, so they complained about that to the Messenger of Allāh ﷺ and he said: "Seek closeness and be steadfast, and in all that afflicts the believer there is atonement, even a thorn that pricks him, and the hardship he suffers." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Ibn Muḥaiṣin (a narrator in the chain) is 'Umar bin 'Abdur-Raḥmān bin Muḥaiṣin.

(٢٤) - ٣٠٣٨ - حَدَّثَنَا [مُحَمَّدُ بْنُ يَحْيَى] بْنِ أَبِي عُمَرَ وَعَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ - الْمَعْنَى وَاحِدٌ - قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ مُحَيْصِنٍ، عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَحْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ ﴿مَنْ يَعْمَلْ سُوءًا يُجْرَ بِهِ﴾ [١٢٣] شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَشَكَرُوا ذَلِكَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «فَارْبُوا وَسَدِّدُوا، وَفِي كُلِّ مَا يُصِيبُ الْمُؤْمِنَ كَفَّارَةٌ حَتَّى الشُّوْكَ يُشَاكُهَا وَالتُّكْبَةُ يُنْكَبُهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. ابْنُ مُحَيْصِنٍ هُوَ عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَيْصِنٍ.

تخریج: وأخرجه مسلم، البر والصلة، باب ثواب المؤمن فيما يصيبه من مرض أو حزن أو نحو ذلك، حتى الشوك يشاكها، ح: ٢٥٧٤ من حديث سفیان بن عیینة به.

Comments:

A true believer has advantage and distinction, if a mistake, wrongdoing and error happens from him; or any type of worldly trouble, worry, sickness or any tragedy befalling him — even the prick of a thorn becomes an expiation of his

[1] *An-Nisā'* 4:123.

sins. But the sins of the disbelievers are not expiated, that is why they will get punished on the Last Day.

(25). 3039. Abū Bakr Aṣ-Ṣiddīq said: "I was with the Prophet ﷺ when this *Āyah* was revealed to him: Whoever works evil will have the recompense of it.^[1] So the Messenger of Allāh ﷺ said: 'O Abū Bakr! Shall I recite to you an *Āyah* revealed to me?' I said: 'Of course O Messenger of Allāh!' 'So he recited it to me, and I do not know except that I found it as a fatal blow, but I repressed it. So the Messenger of Allāh ﷺ said: 'What is bothering you O Abū Bakr?' I said: 'O Messenger of Allāh! May my father and my mother be your ransom! Which of us has not done evil – and yet we shall be recompensed for what we have done?' So the Messenger of Allāh ﷺ said: 'As for you O Abū Bakr, and the believers, they will be recompensed for that in the world until they meet Allāh and they have no sins. As for the others, then that will be collected for them until they are recompensed for it on the Day of Judgement.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, there is criticism regarding its chain. Mūsā bin 'Ubaidah was graded weak in *Hadīth*; he was graded weak by Yahyā bin Sa'eed and Aḥmad bin Ḥanbal. The freed slave of Ibn Sibā' is unknown. This *Hadīth* has been reported through other routes from Abū Bakr, but its

(٢٥) - ٣٠٣٩ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا رُوْحُ بْنُ عَبَادَةَ عَنْ مُوسَى بْنِ عُبَيْدَةَ قَالَ: أَخْبَرَنِي مَوْلَى ابْنِ سِبَاعٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يُحَدِّثُ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَأَنْزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ: ﴿مَنْ يَعْمَلْ سُوءًا يُحْزِرْ بِهِ﴾ [١٢٣] فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا بَكْرٍ! أَلَا أُفْرُئُكَ آيَةَ أَنْزَلْتُ عَلَيَّ؟» قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: فَأَقْرَأْنِيهَا فَلَا أَعْلَمُ إِلَّا أَنِّي [قَدْ كُنْتُ] وَجَدْتُ افْتِصَامًا فِي ظَهْرِي فَتَمَطَّطْتُ لَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا شَأْنُكَ يَا أَبَا بَكْرٍ؟» قُلْتُ: يَا رَسُولَ اللَّهِ بَأَبِي أَنْتَ وَأُمِّي وَأَيُّنَا لَمْ يَعْمَلْ سُوءًا وَإِنَّا لَمَجْزِيُونَ بِمَا عَمَلْنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنْتَ يَا أَبَا بَكْرٍ وَالْمُؤْمِنُونَ، فَتَجْزَوْنَ بِذَلِكَ فِي الدُّنْيَا حَتَّى تَلْقَوْا اللَّهَ، وَلَيْسَ لَكُمْ ذُنُوبٌ، وَأَمَّا الْآخَرُونَ فَيَجْتَمِعُ ذَلِكَ لَهُمْ، حَتَّى يُجْزَوْا بِهِ يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَفِي إِسْنَادِهِ مَقَالٌ، وَمُوسَى بْنُ عُبَيْدَةَ يُضَعَّفُ فِي الْحَدِيثِ ضَعْفُهُ يَحْيَى بْنُ سَعِيدٍ وَأَحْمَدُ ابْنُ حَنْبَلٍ. وَمَوْلَى ابْنِ سِبَاعٍ مَجْهُولٌ. وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوُجْهِ، عَنْ أَبِي بَكْرٍ، وَلَيْسَ لَهُ إِسْنَادٌ صَحِيحٌ أَيْضًا. وَفِي

[1] *An-Nisā'* 4:123.

chain is also not *Ṣaḥīḥ*. There is something on this topic from 'Āishah.

الْبَابِ عَنْ عَائِشَةَ.

تخريج: [إسناده ضعيف] وأخرجه البغوي في شرح السنة: ٢٤٩/٥، ٢٥٠، ح: ١٤٣٩ من حديث روح بن عباد به موسى بن عبيدة ضعيف، ومولى ابن سباع: مجهول (تقريب: ٨٥٢١) والحديث السابق (٣٠٣٨) يعني عنه * وفي الباب عن عائشة [أحمد: ٦/٦٥، ٦٦ وابن حبان، ح: ١٧٣٦ والحاكم: ٣٠٨/٢].

(26). 3040. Ibn 'Abbās said: "Sawdah feared that the Prophet ﷺ was going to divorce her, so she said: 'Do not divorce me, but keep me and give my day to 'Āishah.' So he (ﷺ) did so, and the following was revealed: Then there is no sin on them both if they make terms of peace between themselves, and making peace is better.^[1] So whatever they agree to make peace in something then it is permissible."

(*Ṣaḥīḥ*)

[It is as if it is a statement of Ibn 'Abbās].

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

(٢٦) - ٣٠٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ عَنْ سِمَاكِ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَشِيتُ سَوْدَةَ أَنْ يُطَلِّقَهَا النَّبِيُّ ﷺ، فَقَالَتْ: لَا تُطَلِّقْنِي وَأَمْسِكْنِي وَاجْعَلْ يَوْمِي لِعَائِشَةَ، فَفَعَلَ فَتَزَلْتُ ﴿فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ﴾ [١٢٨] فَمَا اضْطَلَحَا عَلَيْهِ مِنْ شَيْءٍ فَهُوَ جَائِزٌ.

[كَأَنَّهُ مِنْ قَوْلِ ابْنِ عَبَّاسٍ].

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [صحيح] وأخرجه البيهقي: ٢٩٧/٧ من حديث أبي داود الطيالسي به وهو في مسند أبي داود الطيالسي، ح: ٢٦٨٣ وسنده ضعيف وللحديث شواهد كثيرة عند البخاري، ح: ٥٠٦٧ ومسلم، ح: ١٤٦٣، ١٤٦٥ والنسائي، ح: ٣١٩٩ وغيرهم.

Comments:

Dowry and equal treatment is a right of every wife. But if a woman has fear regarding her husband that if she keeps him under the pressure of restrictions, he will perhaps leave her, or he will get fed up with her and will ignore her; in this case there is no harm in compromising with each other; a woman may give relief to her husband in matter of dowry, equal treatment and in living expenses in order to eliminate the risk of the relationship being severed.

(27). 3041. Al-Barā' said: "The last *Āyah* revealed" or, "The last thing revealed was: They ask you

(٢٧) - ٣٠٤١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مَالِكُ بْنُ مِعْوَلٍ عَنْ

[1] *An-Nisā'* 4:128.

about a legal verdict. Say: 'Allāh directs (thus) regarding *Al-Kalālah*.'"^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan*. Abū As-Safar's (a narrator in the chain) name is Sa'eed bin Aḥmad, and it is said that he is Ibn Yuhmid Ath-Thawrī.

أَبِي السَّفَرِ، عَنِ الْبَرَاءِ قَالَ: آخِرُ آيَةِ أَنْزَلَتْ أَوْ آخِرُ شَيْءٍ أَنْزَلَ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ [١٧٦].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَأَبُو السَّفَرِ اسْمُهُ سَعِيدُ بْنُ أَحْمَدَ، وَيُقَالُ: ابْنُ يُحْمَدِ الثَّوْرِيِّ.

تخریج: وأخرجه مسلم، الفرائض، باب آخر آية أنزلت آية الكلاله، ح: ١٦١٨ من حديث مالك بن مغول به.

(28). 3042. Al-Barā' said: "A man came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! They ask you about a legal verdict. Say: "Allāh directs (thus) regarding *Al-Kalālah*.'"^[2] So the Prophet ﷺ said to him: "You should be sufficed with the *Āyah* of summer."^[3] (*Ḥasan*)

(٢٨) - ٣٠٤٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ عَنْ أَبِي بَكْرِ بْنِ عِيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ فَقَالَ لَهُ النَّبِيُّ ﷺ: «تُجْزِيكَ آيَةُ الصَّيْفِ».

تخریج: [حسن] وأخرجه أبو داود، الفرائض، باب من كان ليس له ولد وله أخوات، ح: ٢٨٨٩ من حديث أبي بكر بن عياش به وهو ضعيف وأصل الحديث شواهد عند مسلم، ح: ١٦١٧ وغيره وهو بها حسن.

Comments:

The aim is that you contemplate on this *Āyah*, and you will understand the issue. *Kalālah* is a person who leaves neither parents nor children, only brothers and sisters are his heirs.

[1] *An-Nisā'* 4:176.

[2] *An-Nisā'* 4:176.

[3] Meaning this *Āyah*, while in *An-Nisā'* number 12, is mention of the topic, and it was revealed in the winter, this *Āyah*, revealed in the summer - the last revealed about it - explains it.

Chapter 5. Regarding *Sūrat Al-Mā'idah*

(المعجم ٥) - [بَابُ :] وَمِنْ سُورَةِ
الْمَائِدَةِ (التحفة ٦)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3043. Ṭāriq bin Shihāb said: "A man among the Jews said to 'Umar bin Al-Khattāb: 'O Commander of the Believers! If we were the ones unto whom this *Āyah* was revealed, 'This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islām as your religion.'^[1] - then we would have taken that day as a day of celebration.' So 'Umar bin Al-Khattāb said to him: 'Indeed I do know which day this *Āyah* was revealed upon. It was revealed on the Day of 'Arafah, on Friday.'"

(١) - ٣٠٤٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ وَغَيْرِهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ لِعُمَرَ بْنِ الْخَطَّابِ يَا أَمِيرَ الْمُؤْمِنِينَ! لَوْ عَلَيْنَا أَنْزَلْتَ هَذِهِ الْآيَةَ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ [٣] لَأَتَّخِذْنَا ذَلِكَ الْيَوْمَ عِيدًا، فَقَالَ [لَهُ] عُمَرُ بْنُ الْخَطَّابِ: إِنِّي لَأَعْلَمُ أَيَّ يَوْمٍ أَنْزَلْتَ هَذِهِ الْآيَةَ، أَنْزَلْتَ يَوْمَ عَرَفَةَ فِي يَوْمِ الْجُمُعَةِ.

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه البخاري، الاعتصام بالكتاب والسنة، ح: ٧٢٦٨ من حديث سفیان بن عیینة ومسلم، ح: ٥/٣٠١٧ من حديث قيس بن مسلم به.

Comments:

This *Āyah*, because it was revealed on the Day of 'Arafah, and on a Friday; and both these days are like days of 'Eid for the Muslims. So the Muslims, on their own behalf, are not allowed to celebrate any day as 'Eid; because their 'Eid are appointed by Allāh. It is you people who make self-made additions to the religion and you appoint the days of celebration and festivals according to your own desires. Unfortunately some Muslims have also introduced and added an 'Eid.

(2). 3044. 'Ammār bin Abī 'Ammār said: "Ibn 'Abbās recited: This day, I have perfected your

(٢) - ٣٠٤٤ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَادُ بْنُ

[1] *Al-Mā'idah* 5:3.

religion for you, completed My favor upon you, and have chosen for you Islām as your religion.^[1] and a Jew was with him who said: 'If this *Āyah* was revealed to us then we would have taken that day as a day of celebration.' So Ibn 'Abbās said: 'Indeed it was revealed on two *Eids*: On Friday, and on the Day of 'Arafah.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of Ibn 'Abbās, [and it is *Ṣaḥīḥ*].

تخریج: [إسناده صحيح] وأخرجه أبو داود الطيالسي، ح: ٢٧٠٩ عن حماد بن سلمة به.

(3). 3045. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Ar-Raḥmān's Hand is full, He spends without any decrease, night and day.' He said: 'Do you not see how much He has spent since He created the heavens and the earth, yet it has not decreased what is in His Hand, and His Throne is over the water, and in His other Hand is the *Mizān* (Scale) which He raises and lowers.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This *Hadīth* is regarding the *Tafsīr* of this *Āyah*: "The Jews say: 'Allāh's Hand is tied up.' Be their hands tied up.^[2] The *A'imma* say about this *Hadīth*: It is believed in as it comes, without explanation or misinterpretation. This was said by more than one of the *A'imma*,

سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ قَالَ: قَرَأَ ابْنُ عَبَّاسٍ ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمْتُّ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ وَعِنْدَهُ يَهُودِيٌّ فَقَالَ: لَوْ أَنْزَلَتْ هَذِهِ الْآيَةُ عَلَيْنَا لَاتَّخَذْنَا يَوْمَهَا عِيدًا، فَقَالَ ابْنُ عَبَّاسٍ: فَإِنَّهَا نَزَلَتْ فِي يَوْمِ عِيدَيْنِ: فِي يَوْمِ الْجُمُعَةِ وَيَوْمِ عَرَفَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ [وَهُوَ صَحِيحٌ].

تخریج: [إسناده صحيح] وأخرجه أبو داود الطيالسي، ح: ٢٧٠٩ عن حماد بن سلمة به.

(٣) - ٣٠٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بِئْسَ الرَّحْمَنِ مَلَأَى سَحَاءً لَا يَغِيضُهَا، اللَّيْلُ وَالنَّهَارُ»، قَالَ: «أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ، فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَمِينِهِ وَعَرْشُهُ عَلَى الْمَاءِ وَيَدِهِ الْأُخْرَى الْمِيزَانَ يَخْفِضُ وَيَرْفَعُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَذَا الْحَدِيثُ فِي تَفْسِيرِ هَذِهِ الْآيَةِ: ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غَلَّتْ أَيْدِيهِمْ﴾ الْآيَةُ [٦٤] وَهَذَا الْحَدِيثُ قَالَ الْأَيْمَةُ يُؤْمَنُ بِهِ كَمَا جَاءَ مِنْ غَيْرِ أَنْ يُفْسَرَ أَوْ يُتَوَهَّمُ، هَكَذَا قَالَهُ غَيْرٌ وَاحِدٍ مِنَ الْأَيْمَةِ مِنْهُمْ:

[1] *Al-Mā'idah* 5:3.

[2] *Al-Mā'idah* 5:64.

among them: Sufyān Ath-Thawrī, Mālik bin Anas, Ibn 'Uyainah and Ibn Al-Mubārak – that they thought that these matters were to be believed in, without saying 'how'.

سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ، وَابْنُ عُيَيْنَةَ وَابْنُ الْمُبَارَكِ أَنَّهُ تَرَوَى هَذِهِ الْأَشْيَاءَ وَيُؤْمِنُ بِهَا، فَلَا يُقَالُ: كَيْفَ؟.

تخریج: [صحیح] متفق علیه، وأخرجه البخاري، التفسیر، باب قوله: ﴿وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾، ح: ٤٦٨٤ ومسلم، ح: ٩٩٣ من حديث أبي الزناد به.

Comments:

The *A'immah* said with respect to this *Hadīth*, it will be believed exactly as it was told. Its explanation and commentary will not be assumed, nor should one fall victim to doubt and whims. Many of the *A'immah* said the same thing, Sufyān Ath-Thawrī, Mālik bin Anas, Ibn 'Uyainah and Ibn Al-Mubārak also said the same. The *Āyāt* and the *Ahādīth* that speak about the Names and Attributes of Allāh are to be reported and believed truly and exactly without the slightest metaphorical explanation; and one must not say anything about the condition, assumed reality and try to explain their nature.

(4). 3046. 'Āishah said: "The Prophet ﷺ was being guarded until this *Āyah* was revealed: 'Allāh will protect you from mankind.' So the Messenger of Allāh ﷺ stuck his head out from the room and said: 'O you people! Go away, for Allāh shall protect me.'"

This *Hadīth* is *Gharīb* [It was narrated to us by Naṣr bin 'Alī].

(٤) - ٣٠٤٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحْرَسُ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾ [٦٧] فَأَخْرَجَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ مِنَ الْمَبَةِ، فَقَالَ لَهُمْ: «يَا أَيُّهَا النَّاسُ! انْصَرِفُوا، فَقَدْ عَصَمَنِي اللَّهُ». هَذَا حَدِيثٌ غَرِيبٌ [حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ].

(5). [Muslim bin Ibrāhīm narrated it similarly with this chain].

Some of them reported this *Hadīth* from Al-Jurairī, from 'Abdullāh bin Shaḥīq who said: "The Prophet ﷺ was being guarded." And they did not mention "from 'Āishah" in it. (*Hasan*)

(٥) - [حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ بِهَذَا الْإِسْنَادِ نَحْوَهُ]. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُحْرَسُ، وَلَمْ يَذْكُرُوا فِيهِ عَنْ عَائِشَةَ.

تخريج: [إسناده حسن] وأخرجه البيهقي: ٨/٩ من حديث مسلم بن إبراهيم به وصححه الحاكم: ٣١٣/٢ ووافقه الذهبي وحسنه الحافظ ابن حجر العسقلاني، وهذا يدل أن الحارث بن عبيد سمع من الجريري قبل اختلاطه والله أعلم.

Comments:

In the city of Al-Madīnah, the Jews in alliance with the hypocrites used to always be busy in conspiring against the Prophet ﷺ and the Muslims. Therefore the noble Companions would guard and keep watch for the Prophet ﷺ. The Prophet ﷺ forbade the guards after this *Āyah* was revealed.

(6). 3047. ‘Abdullāh bin Mas‘ūd narrated: “The Messenger of Allāh ﷺ said: ‘When the Children of Isrā’īl fell into disobedience, their scholars forbade them from it. But they did not stop, so they sat with them in their gatherings, and participated in eating and drinking with them. So Allāh pitted their hearts against each other, and cursed them upon the tongue of Dāwud and ‘Eisā bin Mariam. That was because they disobeyed and were ever transgressing.’” He said: “The Messenger of Allāh ﷺ sat up after he had been reclining, and he said: ‘No, by the One in Whose Hand is my soul! Not until you incline them to the truth.’” ‘Abdullāh bin ‘Abdur-Raḥmān said: “Yazīd said: ‘Sufyān Ath-Thawrī would not say in it: “From ‘Abdullāh.”’ (*Da‘if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. This *Ḥadīth* has been reported from Muḥammad bin Muslim Ibn Abī Waḍḍāh, from ‘Alī bin Badḥimah, from Abū ‘Ubaidah, from ‘Abdullāh bin Mas‘ūd, from the Prophet ﷺ similar to this. And some of them said: “From Abū ‘Ubaidah from the Prophet ﷺ” in *Mursal* form.

(٦) - ٣٠٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَرِيكٌ عَنْ عَلِيِّ بْنِ بَدِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمَعَاصِي فَنَهَتْهُمْ عُلَمَاؤُهُمْ، فَلَمْ يَنْتَهُوا فَجَالَسُوهُمْ فِي مَجَالِسِهِمْ وَوَاكَلُوهُمْ وَشَارَبُوهُمْ، فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ عَلَى بَعْضٍ وَلَعَنَهُمْ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ». قَالَ: فَجَلَسَ رَسُولُ اللَّهِ ﷺ، وَكَانَ مُتَكِنًا، فَقَالَ: «لَا وَالَّذِي نَفْسِي بِيَدِهِ، حَتَّى تَأْطِرُوهُمْ عَلَى الْحَقِّ أَطْرًا» قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ قَالَ يَزِيدُ: وَكَانَ سُفْيَانُ الثَّوْرِيُّ لَا يَقُولُ فِيهِ عَنْ عَبْدِ اللَّهِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ أَبِي الْوَضَّاحِ، عَنْ عَلِيِّ بْنِ بَدِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا، وَبَعْضُهُمْ يَقُولُ عَنْ أَبِي عُبَيْدَةَ عَنِ النَّبِيِّ ﷺ. مُرْسَلٌ.

تخريج: [إسناده ضعيف لانقطاعه] وأخرجه أبو داود، الملاحم، باب الأمر والنهي، ح: ٤٣٣٦ من حديث علي بن بذيمة به وأبو عبيدة بن عبد الله بن مسعود لم يسمع من أبيه.

Comments:

This *Hadith* guides that the evil doers should be enjoined of doing good, with power, authority and enthusiasm; and they should be prevented from doing bad things. Those who do not abandon committing evil doings, they should not be collaborated with, nor should their invitations be accepted and participated in.

(7). 3048. Abū ‘Ubaidah said: “The Messenger of Allāh ﷺ said: ‘When the Children of Isrā’il fell into decline, a man among them would see his brother committing a sin, and prohibit him from it. The next day, what he saw him doing would not prevent him from eating with him, drinking with him, and associating with him. So Allāh pitted their hearts against each other, and He revealed about them in the Qur’ān, He said: Those among the Children of Isrā’il who disbelieved were cursed by the tongue of Dāwūd and ‘Eisā, son of Mariam. That was because they disobeyed and were ever transgressing.’ And he recited until he reached: ‘And had they believed in Allāh, and in the Prophet, and in what has been revealed to him, never would they have taken them as friends; but many of them are rebellious.’^[1] He said: “And Allāh’s Prophet ﷺ was reclining, so he sat up and said: ‘No! Not until you take the hand of the wrong-doer and incline him toward the truth.’” (*Da‘if*)

(٧) - ٣٠٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حَدَّثَنَا شُعْبَانُ عَنْ عَلِيِّ بْنِ بَدِيْمَةَ ، عَنْ أَبِي عُبَيْدَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « إِنَّ بَنِي إِسْرَائِيلَ لَمَّا وَقَعَ فِيهِمُ النَّقْصُ ، كَانَ الرَّجُلُ فِيهِمْ يَرَى أَخَاهُ يَقَعُ عَلَى الذَّنْبِ فَيَنْهَاهُ عَنْهُ ، فَإِذَا كَانَ الْعَدُوُّ لَمْ يَمْنَعَهُ مَا رَأَى مِنْهُ أَنْ يَكُونَ أَيْكَلَهُ وَشَرِبَهُ وَحَلِيْطَةً ، فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ وَنَزَلَ فِيهِمُ الْقُرْآنُ فَقَالَ : ﴿ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴾ وَقَرَأَ حَتَّى بَلَغَ ﴿ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِآتِ وَمَا أَنْزَلْنَا إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴾ [٧٨-٨١] قَالَ : وَكَانَ نَبِيُّ اللَّهِ ﷺ مُتَّكِئًا فَجَلَسَ ، فَقَالَ : « لَا ، حَتَّى تَأْخُذُوا عَلَى يَدِ الظَّالِمِ فَنَأْطِرُوهُ عَلَى الْحَقِّ أَطْرًا » .
 حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا أَبُو دَاوُدَ [الطَّيَالِسِيُّ] وَأَمْلَاهُ عَلَيَّ : حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ بْنِ أَبِي الْوَضَّاحِ عَنْ عَلِيِّ بْنِ بَدِيْمَةَ ، عَنْ

^[1] *Al-Mā'idah* 5:78-81.

(Another chain) with similar.

أَبِي عُيَيْبَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ .

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب الأمر بالمعروف والنهي عن المنكر، ح: ٤٠٠٦ عن محمد بن بشار به وانظر الحديث السابق.

Comments:

Every Prophet from Dāwūd up to ‘Eisā (Jesus) cursed the people of Israel because of their evil doings and offences. In the lifetime of the Prophet ﷺ these people had very strong relations and alliances with the disbelievers of Makkah; even they would consider the disbelievers more guided than the Muslims.

(8). 3049. ‘Amr bin Shurahbīl [Abū Maisarah] narrated, from ‘Umar bin Al-Khaṭṭāb, that he said: “O Allāh! Make the verdict concerning *Khamr* sufficiently clear for us!” So (the *Āyah*) in *Al-Baqarah* was revealed: They ask you concerning *Khamr* and gambling. Say: “In them is a great sin.”^[1] So ‘Umar was called, and it was recited to him, so he said: “O Allāh! Make the verdict concerning *Khamr* sufficiently clear for us!” So (the *Āyah*) in *An-Nisā’* was revealed: ‘O you who believe! Approach not *Aṣ-Ṣalāt* while you are in a drunken state.’^[2] So ‘Umar was called and it was recited to him, so he said: “O Allāh! Make the verdict concerning *Khamr* sufficiently clear for us!” So (the *Āyah*) in *Al-Mā’idah* was revealed: *Shaitān* only wants to excite enmity and hatred between you with *Khamr* and gambling...’ up to His saying: ‘So will you not then abstain.’^[3] So ‘Umar was called and it was recited to him, so he said: ‘We abstained, we abstained.’” (Da’if)

(٨) - ٣٠٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ شُرْحَبِيلَ، [أَبِي مَيْسَرَةَ]، عَنْ عَمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ فَتَزَلَّتِ الَّتِي فِي الْبَقَرَةِ ﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾ الْآيَةَ [البقرة: ٢١٩] فَدُعِيَ عُمَرُ فَقَرِئَتْ عَلَيْهِ، فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ، فَتَزَلَّتِ الَّتِي فِي النَّسَاءِ ﴿يَتَأَيَّمُوا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى﴾ [النساء: ٤٣] فَدُعِيَ عُمَرُ فَقَرِئَتْ عَلَيْهِ، ثُمَّ قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ، فَتَزَلَّتِ الَّتِي فِي الْمَائِدَةِ: ﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ﴾ إِلَى قَوْلِهِ ﴿فَهَلْ أَنْتُمْ مُنْهَوْنَ﴾ [المائدة: ٩١] فَدُعِيَ عُمَرُ فَقَرِئَتْ عَلَيْهِ، فَقَالَ: انْتَهَيْنَا انْتَهَيْنَا. [قَالَ أَبُو عِيْسَى]: وَقَدْ رُوِيَ عَنْ إِسْرَائِيلَ [هَذَا الْحَدِيثُ] مُرْسَلًا.

[1] *Al-Baqarah* 2:219.

[2] *An-Nisā’* 4:43.

[3] *Al-Mā’idah* 5:91.

[Abū 'Eisā said:] [This *Hadīth*] was reported from Isrā'īl in *Mursal* form.

(9). Abū Maisarah narrated from 'Umar bin Al-Khattāb who said: "O Allāh! Make the verdict concerning *Khamr* sufficiently clear for us!" (*Da'if*)

And he mentioned similarly, and this is more correct than the *Hadīth* of Muḥammad bin Yūsuf.^[1]

(٩) - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ. فَذَكَرَ نَحْوَهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ يُوسُفَ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأشرية، باب تحريم الخمر، ح: ٣٦٧٠ والنسائي: ٢٨٦/٨، ٢٨٧، ح: ٥٥٤٢ من حديث إسرائيل به، عمرو بن شرحبيل أبو ميسرة لم يسمع من عمر، قاله أبو زرعة، وحديث مسلم (٣٠٣٢) والبخاري (٤٦١٩) يغني عنه.

Comments:

This *Hadīth* tells that the prohibition of intoxicants was revealed gradually. It has been declared clearly in *Sūrat Al-Mā'idah* that the ill-effects and evil consequences of intoxicants and gambling have become clear to you at various occasions, incidents and from various aspects. Would you still not avoid those!? Is there still any shadow of doubt remaining!?

(10). 3050. Al-Barā' said: "A man among the Companions of the Prophet ﷺ died before *Khamr* had been made unlawful. So when *Khamr* was made unlawful, some men said: 'How about our companions who died while drinking *Khamr*?' So (the following) was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have *Taqwā* and perform good."^[2] (*Ṣaḥīḥ*)

(١٠) - ٣٠٥٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَاتَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ، فَلَمَّا حُرِّمَتِ الْخَمْرُ، قَالَ رَجُلٌ: كَيْفَ بِأَصْحَابِنَا وَقَدْ مَاتُوا يَشْرَبُونَ الْخَمْرَ؟ فَتَرَلَّتْ: ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾ [٩٣].

[Abū 'Eisā said:] This *Hadīth* is

[1] That is, no. 3049, and "more correct" refers to the mode of conveyance in the chain of narration. It is affirmed by Ibn Abī Ḥatim (*Al-Jarḥ wat-Ta'dīl* 6:237) that his father, Abū Ḥatim, affirmed that Abū Maisarah heard from 'Umar, and also Al-Bukhārī (*Tarīkh Al-Kabīr* 2576) for which scholars like Shaikh Al-Albani have graded it *Ṣaḥīḥ*.

[2] *Al-Mā'idah* 5:93.

Hasan Sahih. Shu'bah reported it from Abū Ishāq from Al-Barā' as well.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ أَيْضًا.
تَخْرِيجٌ: [صَحِيحٌ] وَأَخْرَجَهُ الطَّبْرِيُّ: ٢٤/٧ من حديث إسرائيل به انظر الحديث الآتي.

Comments:

The clear indications towards the prohibition of intoxicants have already been made before the revelation of the Verses of *Sūrat Al-Mā'idah*. Despite that, the people kept drinking, so the concerns regarding them rose in the hearts about what would happen to them. It was answered, as this rule was revealed gradually, therefore Allāh would not hold accountable such people who acted according to the granted permission.

(11). 3051. Al-Barā' bin 'Āzib said: "Some people among the Companions of the Prophet ﷺ died while they had been drinking *Khamr*. So when it was revealed that it was unlawful, some people among the Companions of the Messenger of Allāh ﷺ said: 'How about our companions who died while they were drinking it?' So (the following) *Āyah* was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate."^[1] (*Sahih*)

(١١) - ٣٠٥١ - حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ [بِهَذَا] قَالَ: قَالَ الْبَرَاءُ بْنُ عَازِبٍ: مَاتَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَهُمْ يَشْرَبُونَ الْخَمْرَ، فَلَمَّا نَزَلَتْ تَحْرِيمُهَا قَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ: فَكَيْفَ بِأَصْحَابِنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَهَا؟ فَنَزَلَتْ: ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا﴾ الآية.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eisā said:] This *Hadith* is *Hasan Sahih*.

تَخْرِيجٌ: [إِسْنَادُهُ صَحِيحٌ] وَأَخْرَجَهُ الطَّبْرِيُّ، ح: ٧١٥ عن شعبة به وصححه ابن حبان، ح: ١٣٧٣، ١٧٤٠.

(12). 3052. It was narrated that Ibn Abbās said: "They (the Companions) said: 'O Messenger of Allāh, how do you hold those who died while they were drinking *Khamr* — considering that the

(١٢) - ٣٠٥٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ قَالُوا: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ الَّذِينَ مَاتُوا

^[1] *Al-Mā'idah* 5:93.

prohibition of intoxicants is now revealed?' So, (the following) *Āyah* was revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh and believe and do righteous good deeds." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: [حسن] وأخرجه أحمد: ۱/۲۳۴ من حديث إسرائيل به وسنده ضعيف والحديث السابق شاهد له.

(13). 3053. 'Abdullāh said: "When (the following) was revealed: Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have *Taqwā* and perform good.^[1] the Messenger of Allāh ﷺ said to me: 'You are among them.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

وَهُمْ يَشْرَبُونَ الْخَمْرَ - لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ -
- ؟ فَنَزَلَتْ: ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ﴾.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

(۱۳) - ۳۰۵۳ - حَدَّثَنَا سُفْيَانُ بْنُ
وَكَيْعٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ عَلِيِّ بْنِ
مُسَيْبٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ
عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ: ﴿لَيْسَ
عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا
طَعَمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾
قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَنْتَ مِنْهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل عبدالله بن مسعود وأمه، رضي الله تعالى عنهما، ح: ۲۴۵۹ من حديث علي بن مسهر به.

Comments:

Taqwā (piety) has been mentioned three times in this particular Verse; first time, it was mentioned with Faith and righteous deeds; the second time, along with Faith; and the third time, along with doing good. Here, the mention of *Taqwā* three times, i.e., care for the restrictions and abiding by the rules of Allāh, has been made according to the gradual stages of the prohibition of intoxicants. The mention of Faith and righteous deeds along with *Taqwā*, expresses that the avoidance from anything will not be taken into consideration by Allāh until this avoidance is accompanied with Faith and righteous deeds.

[1] *Al-Mā'idah* 5:93.

(14). 3054. 'Ikrimah narrated from Ibn 'Abbās: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh! When I consume meat and I get around women, my desires get the best of me. So I made meat unlawful for myself.' So Allāh revealed: O you who believe! Make not unlawful the good things which Allāh has made lawful to you, and transgress not. Verily Allāh does not like the transgressors. And eat of the things which Allāh has provided for you, lawful and good."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*. Some of them, other than 'Uthmān bin Sa'd's narration, reported it in *Mursal* form without "from Ibn 'Abbās" in it. *Khālid Al-Ḥadhdhā'* reported it from 'Ikrimah in *Mursal* form.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ١٨١٧/٥ من حديث أبي عاصم الضحاك بن مخلد به * عثمان بن سعد الكاتب ضعيف (تقريب) وأخرجه الطبري في تفسيره: ٧/٧ بإسناد صحيح عن عكرمة مرسلًا وللحديث شواهد ضعيفة.

Comments:

This Verse teaches us a very fundamental principal, anything that Allāh has declared lawful, to then make it unlawful is an illegal act, as is making lawful that which Allāh has prohibited. Making things unlawful is that a person declares something unlawful for himself or for others; he does so considering it as a requirement by the religion or a Commandment of Allāh.

(15). 3055. Abū Al-Bukhtarī narrated from 'Alī who said: "When (the following) was revealed: And *Hajj* to the House is a duty that mankind owes to Allāh, for those who are able to undertake the journey.^[2] They

(١٤) - ٣٠٥٤ - حَدَّثَنَا أَبُو حَنْصَلَةَ عَمْرُو
ابْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عُثْمَانُ
ابْنُ سَعْدٍ: حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ
رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ!
إِنِّي إِذَا أَصَبْتُ اللَّحْمَ انْتَشَرْتُ لِلنِّسَاءِ
وَأَخَذْتَنِي شَهْوَتِي فَحَرَمْتُ عَلَيَّ اللَّحْمَ، فَأَنْزَلَ
اللَّهُ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا
أَحَلَّ اللَّهُ لَكُمْ وَلَا تَسُدُّوا إِلَيْهِ لَكُمْ لَحْمًا
الْمُحْتَرَمِينَ ۝ وَكُلُوا وَمِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا﴾
[٨٨، ٨٧].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ. وَرَوَاهُ بَعْضُهُمْ مِنْ غَيْرِ حَدِيثِ عُثْمَانَ
ابْنِ سَعْدٍ مُرْسَلًا لَيْسَ فِيهِ عَنِ ابْنِ عَبَّاسٍ،
وَرَوَاهُ خَالِدُ الْحَدَّادُ عَنْ عِكْرِمَةَ مُرْسَلًا.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ١٨١٧/٥ من حديث أبي عاصم الضحاك بن مخلد به * عثمان بن سعد الكاتب ضعيف (تقريب) وأخرجه الطبري في تفسيره: ٧/٧ بإسناد صحيح عن عكرمة مرسلًا وللحديث شواهد ضعيفة.

(١٥) - ٣٠٥٥ - حَدَّثَنَا أَبُو سَعِيدٍ
الْأَشْجِيُّ: حَدَّثَنَا مَنْصُورُ بْنُ وَرْدَانَ عَنْ عَلِيٍّ
ابْنِ عَبْدِ الْأَعْلَى، عَنْ أَبِيهِ، عَنْ أَبِي
الْبَخْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا نَزَلَتْ: ﴿وَاللَّهُ

[1] *Al-Mā'idah* 5:87-88.

[2] *Āl 'Imrān* 3:97.

said: 'O Messenger of Allāh! Every year?' But he was silent. So they said: 'O Messenger of Allāh! Every year?' He said: 'No. If I were to say yes, then it would be required.' And Allāh, Mighty and Sublime is He, revealed: O you who believe! Ask not about things which, if made plain to you, may cause you trouble."^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of 'Alī.

There is something on this topic from Abū Hurairah and Ibn 'Abbās.

تخريج: [إسناده ضعيف] تقدم: ٨١٤ ورواه ابن ماجه، المناسك، باب فرض الحج، ح: ٢٨٨٤ من حديث منصور به وللحديث شواهد عند مسلم، ح: ١٣٣٧ وغيره من غير ذكر الآيات * وفي الباب عن أبي هريرة وابن عباس [انظر، ح: ٨١٤].

Comments:

The meaning of this *Āyah* is that a question should be asked carefully and mindfully; a question should be asked for the true objective of benefiting everybody and to increase the knowledge of the *Shari'ah*; making things more restricted and causing hardships by asking unnecessary questions is incorrect.

(16). 3056. Anas bin Mālik narrated that a man said: "O Messenger of Allāh! Who is my father?" He said: "Your father is so-and-so." He said: "So (the following) was revealed: O you who believe! Ask not about things which, if made plain to you, may cause you trouble."^[2] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴿٩٧﴾
[آل عمران: ٩٧] قَالُوا: يَا رَسُولَ اللَّهِ فِي كُلِّ
عَامٍ؟ فَسَكَتَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، فِي كُلِّ
عَامٍ؟ قَالَ: «لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوَجِبَتْ»،
وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا لَا
تَسْأَلُوا عَنَ أَشْيَاءَ إِن تَبَدَّلَ لَكُمْ تَسْوُؤُهُمْ﴾ [١٠١].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ حَدِيثِ عَلِيٍّ.

وفي الباب عن أبي هريرة وابن عباس.

(١٦) - ٣٠٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ
أَبُو عَبْدِ اللَّهِ الْبَصْرِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ:
حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ قَالَ:
سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ: يَا
رَسُولَ اللَّهِ! مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلَانٌ»،
قَالَ: «فَنَزَلَتْ: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا لَا تَسْأَلُوا
عَنَ أَشْيَاءَ إِن تَبَدَّلَ لَكُمْ تَسْوُؤُهُمْ﴾».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

^[1] *Al-Mā'idah* 5:101. There are authentic chains for it with *Muslim* and others. See no. 814 which preceded.

^[2] *Al-Mā'idah* 5:101.

تخریج: متفق عليه، وأخرجه مسلم، الفضائل، باب توقيره ﷺ وترك إكثار سؤاله عما لا ضرورة إلى... إلخ، ح: ۲۳۵۹ عن محمد بن معمر والبخاري، ح: ۷۲۹۵ من حديث روح به.

Comments:

The Prophet's ﷺ duty is to convey the teachings of Religion and the *Shari'ah*; knowledge about the people's family lineage, or to tell them who is whose father, is out of the Prophet's ﷺ duty and mission; therefore it is an unreasonable question.

(17). 3057. Abū Bakr Aṣ-Ṣiddīq said: "O you people! You recite this *Āyah*: Take care of yourselves! If you follow the guidance no harm shall come to you from those who are astray.^[1] I indeed heard the Messenger of Allāh ﷺ saying: 'When the people see the wrongdoer, and they do not stop him (from doing wrong), then it is soon that Allāh shall envelope you in a punishment from Him.'^[2] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Some of them reported it from Ismā'il bin Abī Khālid in *Marfū'* form, similar to this *Hadīth*. Some of them reported it from Ismā'il, from Qais, from Abū Bakr as his saying and they did not narrate it in *Marfū'* form.

(۱۷) - ۳۰۵۷ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ : يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَأُونَ هَذِهِ الْآيَةَ : ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا تَضُرُّوهُمْ مَنْ ضَلَّ إِذَا أَعْتَدْتُمْ ﴾ [۱۰۵] وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : « إِنَّ النَّاسَ إِذَا رَأَوْا ظَالِمًا فَلَمْ يَأْخُذُوا عَلَيْهِ يَدِيهِ أَوْشَكَ أَنْ يَعْصِبَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ » . [قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . . وَقَدْ رَوَاهُ غَيْرٌ وَاحِدٍ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ نَحْوَ هَذَا الْحَدِيثِ مَرْفُوعًا . وَرَوَى بَعْضُهُمْ عَنْ إِسْمَاعِيلَ ، عَنْ قَيْسٍ ، عَنْ أَبِي بَكْرٍ قَوْلَهُ وَلَمْ يَرْفَعُوهُ .
تخریج : [صحیح] تقدم : ۲۱۶۸ .

Comments:

The aim of Abū Bakr ؓ in pointing out this *Āyah* guides that the people who are committing sins and wrongdoing, you keep telling them to do good and preventing them from evil; if they do not listen, they will harm themselves. They will not harm you at all, and eventually they will face the consequences of their wrongdoing. It never causes harm to those who are guided to the right path.

[1] *Al-Mā'idah* 5:105.

[2] This preceded under no. 2168

(18). 3058. Abū Umayyah Ash-Sha'bānī said: "I went to Abū Tha'labah Al-Khushanī and said to him: 'How do you deal with this *Āyah*?' He said: 'Which *Āyah*?' I said: 'Allāh's saying: Take care of yourselves! If you follow the guidance no harm shall come to you.'^[1] He said: 'Well, by Allāh! I asked one well-informed about it, I asked the Messenger of Allāh ﷺ about it. [So] he said: "Rather, comply with (and order) the good, and stay away from (and prohibit) the evil, until you see avarice obeyed, desires followed, and the world preferred, and everyone with an opinion is amazed with his view. Then you should be worried about yourself in particular, and worry of the common folk. Ahead of you are the days in which patience is like holding onto an ember, for the doer (of righteous deeds) during them is the like of the reward of fifty of those who do the like of what you do." 'Abdullāh bin Al-Mubārak said: "It was added for me, by other than 'Utbah, that it was said: 'O Messenger of Allāh! The reward of fifty men among us, or among them?' He said: 'No! Rather the reward of fifty men among you.'"

(*Ṣahih*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*.

تخریج: [إسناده حسن] وأخرجه أبو داود، ح: ٤٣٤١ من حديث ابن المبارك وابن ماجه، ح: ٤٠١٤ من حديث عتبة بن أبي حكيم به وهو حسن الحديث وثقه الجمهور وعمرو بن جارية وثقه الترمذي وابن حبان وغيرهما وأبو أمية وثقه الذهبي في الكاشف وابن حبان وغيرهما،

(١٨) - ٣٠٥٨ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّلَقَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا عُتْبَةُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنَا عَمْرُو بْنُ جَارِيَةَ اللَّخْمِيُّ عَنْ أَبِي أُمِيَّةَ الشَّعْبَانِيِّ قَالَ: أَتَيْتُ أَبَا ثَعْلَبَةَ الْحُسَيْنِيَّ فَقُلْتُ لَهُ: كَيْفَ تَصْنَعُ فِي هَذِهِ الْآيَةِ؟ قَالَ: أَيُّهُ آيَةٌ؟ قُلْتُ: قَوْلُهُ تَعَالَى: ﴿يَأْتِيهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَصُرُّكُمْ مَن صَلَ إِذَا أَهْتَدَيْتُمْ﴾ قَالَ: أَمَا وَاللَّهِ لَقَدْ سَأَلْتُ عَنْهَا خَيْرًا، سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ ﷺ [فَقَالَ]: «بَلِ اتَّبِعُوا بِالْمَعْرُوفِ، وَتَنَاهَا عَنِ الْمُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شُحًا مُطَاعًا، وَهَوَى مُتَّبَعًا، وَدُنْيَا مُؤَثَّرَةً، وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ، فَعَلَيْكَ بِخَاصَّةِ نَفْسِكَ وَدَعِ الْعَوَامَّ، فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامًا الصَّبْرِ فِيهِنَّ مِثْلُ الْقَبْضِ عَلَى الْجَمْرِ، لِلْعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِكُمْ». قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: وَزَادَنِي غَيْرُ عُتْبَةَ قِيلَ: يَا رَسُولَ اللَّهِ أَجْرُ خَمْسِينَ رَجُلًا مِنَّا أَوْ مِنْهُمْ؟ قَالَ: «لَا، بَلِ أَجْرُ خَمْسِينَ رَجُلًا مِنْكُمْ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[1] *Al-Mā'idah* 5:105.

والحديث صححه ابن حبان، ح: ١٨٥٠ والحاكم: ٣٢٢/٤ ووافقه الذهبي.

Comments:

The result of doing, obeying and caring for the good is enjoining good, and the result of avoiding evil is the prevention of evil. But when the covetousness of wealth prevail upon the people, they become slaves of worldly benefits due to the consequences of following the whims and desires, the people are overwhelmed by the pride of their personal views and by the illusion of their self-liking, and they do not care for listening to others, then there is no need for being distressed by worrying about them.

(19). 3059. Ibn ‘Abbās narrated from Tamīm Ad-Dārī, regarding this *Āyah*: O you who believe! When death approaches any of you then take the testimony.^[1] He said: “The people are innocent of it, other than myself and ‘Adī bin Baddā’. We were Christians who used to frequent Ash-Shām before Islam.” They went to Ash-Shām for their businesses, and they were approached by a freed slave of Banū Sahm, who was called Budail bin Abī Maryam, with some trade. He had a bowl they wanted made of silver, but he wanted a great deal for it. Then he became ill, and willed it to them, and he comissioned them to deliver what was left to his family.

Tamīm said: “When he died, we took that bowl and we sold it for one-thousand Dirham. Then ‘Adī bin Baddā’ and I divided it. When we went to his family to give them what was with us, they searched for the bowl and asked us about it. We said: ‘He did not leave behind other than this, nor did he give us other than this.’”

(١٩) - ٣٠٥٩ - حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبِ الْحَرَّانِيِّ: حَدَّثَنَا مُحَمَّدُ ابْنُ سَلَمَةَ الْحَرَّانِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي النَّضْرِ، عَنْ بَادَانَ مَوْلَى أُمِّ هَانِيَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنْ تَمِيمِ الدَّارِيِّ فِي هَذِهِ الْآيَةِ: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا شَهْدَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ﴾ [١٠٦] قَالَ: بَرِيءٌ مِنْهَا النَّاسُ غَيْرِي وَغَيْرَ عَدِيِّ بْنِ بَدَاءٍ، وَكَانَا نَصْرَانِيَيْنِ يَخْتَلِفَانِ إِلَى الشَّامِ قَبْلَ الْإِسْلَامِ، فَأَتَيْتَا الشَّامَ لِتِجَارَتِهِمَا، وَقَدِمَ عَلَيْهِمَا مَوْلَى لَيْتِي سَهْمٍ يُقَالُ لَهُ: بُدَيْلُ بْنُ أَبِي مَرْيَمَ بِتِجَارَةٍ وَمَعَهُ جَازٌ مِنْ فِضَّةٍ يُرِيدُ بِهِ الْمَلِكُ وَهُوَ عَظْمٌ تِجَارَتِيهِ فَمَرِضٌ، فَأَوْصَى إِلَيْهِمَا وَأَمَرَهُمَا أَنْ يُبْلَغَا، مَا تَرَكَ، أَهْلَهُ.

قَالَ تَمِيمٌ: فَلَمَّا مَاتَ أَحَدُنَا ذَلِكَ الْجَازُ فَبِعْنَاهُ بِالْفِ دِرْهَمٍ، ثُمَّ اقْتَسَمْنَاهُ أَنَا وَعَدِيُّ ابْنُ بَدَاءٍ، فَلَمَّا أَتَيْنَا إِلَى أَهْلِهِ دَفَعْنَا إِلَيْهِمْ مَا كَانَ مَعَنَا وَقَدُّوا الْجَازَ، فَسَأَلُونَا عَنْهُ، فَقُلْنَا: مَا تَرَكَ غَيْرَ هَذَا وَمَا دَفَعَ إِلَيْنَا غَيْرُهُ.

[1] *Al-Mā'idah* 5:106.

Tamīm said: “When I accepted Islam, after the Messenger of Allāh ﷺ had arrived in Al-Madīnah, I felt guilty about that, so I went to his family, and informed them about what had happened. I gave them fifty-thousand Dirham and told them that my companion had the same. They took him to the Messenger of Allāh ﷺ but he asked them for their proof, which they did not have, so he ordered them, to have him to take an oath in accordance with whatever the people of his religion revered, so he took the oath. Then Allāh revealed: ‘O you who believe! When death approaches any of you then take the testimony...’ up to His saying: ‘Or else they would fear that oaths will be admitted after their oaths.’”^[1] So ‘Amr bin Al-‘Āṣ and another man stood to take an oath, and the fifty-thousand Dirham was taken from ‘Adī bin Baddā’.” (*Maudū‘*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, and its chain is not *Ṣaḥīḥ*. Abū An-Naḍr, who Muḥammad bin Ishāq reported this *Hadīth* from, he is, in my view, Muḥammad bin As-Sā’ib Al-Kalbī, whose *Kunyah* is Abū An-Naḍr. The people knowledgeable of *Hadīth* have abandoned him, and he is the author of the *Tafsīr*. I heard Muḥammad bin Ismā’il saying: “Muḥammad bin As-Sā’ib Al-Kalbī’s *Kunyah* is Abū An-Naḍr.” And we do not know of

قَالَ تَمِيمٌ: فَلَمَّا أَسَلَمْتُ بَعْدَ قُدُومِ رَسُولِ اللَّهِ ﷺ الْمَدِينَةَ تَأْتَمْتُ مِنْ ذَلِكَ، فَأَتَيْتُ أَهْلَهُ، فَأَخْبَرْتُهُمُ الْخَبَرَ، وَأَدَيْتُ إِلَيْهِمْ خَمْسِمِائَةَ دِرْهَمٍ، وَأَخْبَرْتُهُمْ أَنَّ عِنْدَ صَاحِبِي مِثْلَهَا، فَأَتَوْا بِهِ رَسُولَ اللَّهِ ﷺ، فَسَأَلَهُمُ الْبَيْتَةَ، فَلَمْ يَجِدُوا، فَأَمَرَهُمْ أَنْ يَسْتَخْلِفُوهُ بِمَا يَعْظُمُ بِهِ عَلَى أَهْلِ دِينِهِ، فَحَلَفَ، فَأَنْزَلَ اللَّهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهْدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ﴾ إِلَى قَوْلِهِ ﴿أَوْ يَخَافُوا أَنْ تَزُدَّ بِئْسَ بِعَدُوٍّ يُؤْمِنُ﴾ [١٠٦-١٠٨].

فَقَامَ عَمْرُو بْنُ الْعَاصِ وَرَجُلٌ آخَرُ فَحَلَفَا، فَنَزَعَتِ الْخَمْسِمِائَةَ دِرْهَمٍ مِنْ عِدِّي بْنِ بَدَاءٍ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِصَحِيحٍ. وَأَبُو النَّضْرِ الَّذِي رَوَى عَنْهُ مُحَمَّدُ بْنُ إِسْحَاقَ هَذَا الْحَدِيثُ هُوَ عِنْدِي مُحَمَّدُ بْنُ السَّائِبِ الْكَلْبِيِّ يُكْنَى أَبَا النَّضْرِ، وَقَدْ تَرَكَهُ أَهْلُ الْعِلْمِ بِالْحَدِيثِ، وَهُوَ صَاحِبُ التَّفْسِيرِ، سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: مُحَمَّدُ بْنُ سَائِبِ الْكَلْبِيِّ يُكْنَى أَبَا النَّضْرِ. وَلَا نَعْرِفُ لِسَالِمِ أَبِي النَّضْرِ الْمَدِينِيِّ رَوَايَةً عَنْ أَبِي صَالِحٍ مَوْلَى أُمِّ هَانِيَةَ. وَقَدْ رَوَى عَنِ ابْنِ عَبَّاسٍ شَيْئًا مِنْ هَذَا عَلَى الْإِخْتِصَارِ مِنْ غَيْرِ هَذَا الْوَجْهِ.

[1] *Al-Mā'idah* 5:106.

Sālim Abū An-Naḍr Al-Madanī reporting from Abū Šāliḥ the freed slave of Umm Ḥanī'. Something about this has also been reported in abridged form, through other routes from Ibn 'Abbās.

تخریج: [موضوع] وأخرجه ابن الأثير في أسد الغابة: ٣/٣٩٠، ٣٩١ من حديث الترمذي به * أبو النضر محمد بن السائب الكلبي: متهم بالكذب ورمي بالرفض (تقريب) وبإذان أبو صالح ضعيف مدلس (تقريب) وابن إسحاق عن عن والعله من الكلبي لأنه كذاب مشهور.

Comments:

The aim of this *Āyah* is that if a Muslim is on the verge of death, and he is in need of making a will regarding his property and belongings, for this he will appoint two reliable and trustworthy witnesses from among the Muslims; and in case of him being on a journey, if two Muslim witnesses are not available, due to this crucial condition he may appoint two non-Muslim witnesses.

(20). 3060. Ibn 'Abbās said: "A man from Banū Sahn went out with Tamīm Ad-Dārī and 'Adī bin Baddā'. The Sahnī man died in a land in which there were no Muslims. When they arrived with what he left behind, they searched for a bowl made of silver which was inlaid with gold. The Messenger of Allāh ﷺ had the two of them take an oath. Then they found the bowl in Makkah, and the person said: 'We purchased it from Tamīm and 'Adī.' So two men among the relatives of the Sahnī man stood to take an oath by Allāh that they (his family) had more right to it than them." He said: "So it was about them that the following was revealed: O you who believe! (When death approaches any of you then) take the testimony"^[1] (*Ṣaḥīḥ*)

(٢٠) - ٣٠٦٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ ابْنِ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمِ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَاءٍ، فَمَاتَ السَّهْمِيُّ بِأَرْضِ لَيْسَ بِهَا مُسْلِمٌ، فَلَمَّا قَدِمَا بِتَرِكْتِهِ فَقَدُوا جَامًا مِنْ فِضَّةٍ مَخْوَصًا بِالذَّهَبِ، فَأَخْلَفَهُمَا رَسُولُ اللَّهِ ﷺ، ثُمَّ وَجَدُوا الْجَامَ بِمَكَّةَ، فَقِيلَ: اشْتَرَيْنَاهُ مِنْ تَمِيمٍ وَعَدِيِّ، فَقَامَ رَجُلَانِ مِنْ أَوْلِيَاءِ السَّهْمِيِّ فَحَلَفَا بِاللَّهِ لَشَهَادَتِنَا أَحَقُّ مِنْ شَهَادَتِهِمَا، وَإِنَّ الْجَامَ لِصَاحِبِهِمْ. قَالَ: وَفِيهِمْ نَزَلَتْ: ﴿يَتْلُوهَا الَّذِينَ آمَنُوا شَهَادَةً بَيْنَهُمْ﴾.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] *Al-Mā'idah* 5:106.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, and it is the narration of Ibn Abī Zā'idah. وَهُوَ حَدِيثُ ابْنِ أَبِي زَائِدَةَ.

تخریج: وأخرجه البخاري، الوصايا، باب قول الله عز وجل: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حضر أَحَدُكُمْ الموت . . .﴾ إلخ، ح: ٢٧٨٠ من حديث يحيى بن آدم به.

Comments:

This man from the Sahnī tribe made a list of his things and put them in his property. He entrusted his property to his Christian companions and requested them to hand it over to his heirs. The Christian companions hid a silver bowl away from the property, while the bowl was still in the list of the property.

(21). 3061. 'Ammār bin Yāsir said: "The Messenger of Allāh ﷺ said: "The *Mā'idah* was sent down from the Heavens with bread and meat. And they were commanded to not be deceitful with it and hide it for tomorrow. So they were deceitful with it and they hid it, so it was raised up in the morning. Then they were transformed into monkeys and pigs." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. Abū 'Aṣim and more than one narrator reported it from Sa'eed bin Abī 'Arūbah, from Qatādah, from *Khilās* from 'Ammār [bin Yāsir] in *Mawqūf* form. And we do not know of it being *Marfū'* except through the narration of Al-Ḥasan bin Qaza'ah.

(Another chain) from Sa'eed bin Abī 'Arūbah with similar, and he did not narrate it in *Marfū'* form.

This is more correct than the narration of Al-Ḥasan Qaza'ah (a narrator in no. 3061), and we do not know of the *Marfū'* *Hadīth* being connected (in its chain).

(٢١) - ٣٠٦١ - حَدَّثَنَا الْحَسَنُ بْنُ قَرَعَةَ الْبَصْرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ خِلَاسِ بْنِ عَمْرٍو، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُنزِلَتِ الْمَائِدَةُ مِنَ السَّمَاءِ خُبْرًا وَلَحْمًا، وَأُمِرُوا أَنْ لَا يَخُونُوا وَلَا يَدْخُرُوا لِعَدِي، فَخَانُوا وَادْخَرُوا وَرَفَعُوا لِعَدِي، فَمَسَّحُوا قِرْدَةً وَخَنَازِيرًا».

[قَالَ أَبُو عِمْسَى:] هَذَا حَدِيثٌ غَرِيبٌ. [وَأَرَوَاهُ أَبُو عَاصِمٍ وَغَيْرٌ وَاحِدٌ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ خِلَاسِ، عَنْ عَمَّارِ [بْنِ يَاسِرٍ] مَوْقُوفًا، وَلَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ الْحَسَنِ بْنِ قَرَعَةَ.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ نَحْوَهُ وَلَمْ يَرْفَعَهُ.

وهذا أصح من حديث الحسن بن قرعة، ولا نعلم للحديث المرفوع أصلاً.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي حاتم في تفسيره: ٤/١٢٤٥، ح: ٧٠٢٢ عن أبيه

عن الحسن بن قزعة به * سعيد بن أبي عروبة وقتادة عننا وللحديث شواهد ضعيفة، ذكرها ابن كثير في تفسيره وحديث أبي عاصم أخرجه ابن أبي حاتم، ح: ٧٠٢٣ وقال الحسن البصري وغيره: "لم تنزل المائدة" وهو الصواب وهو الذي رجحه الطبري وغيره بأدلة.

Comments:

The status of *Al-Mā'idah* (the table spread with food), whether it was descended or not; if it was descended how big it was, and what items of food were in it, is not clear. No authentic narration has been reported about it. [Qurṭubī, Ibn Kathīr]

(22). 3062. Abū Hurairah said: "Eīsā was taught his argument, Allāh taught him regarding His saying: And when Allāh will say: 'O 'Eīsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'" Abū Hurairah narrated from the Messenger of Allāh ﷺ: "So Allāh taught him: 'Glory be to You! It was not for me to say what I had no right (to say).'^[1] The entire *Āyah*. (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

تخريج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١١٦٢ من حديث محمد بن يحيى بن أبي عمر به * سفيان بن عيينة عننا وللحديث شواهد انظر الدر المشور: ٣٤٩/٢ وغيره.

Comments:

This question and answer session will take place on the Day of Judgement, in the gathering full with the people, to disgrace and humiliate the Christians who regard 'Eīsā عليه السلام (Jesus) and his mother as partners to Allāh.

(23). 3063. 'Abdullāh bin 'Amr said: "The last *Sūrah* revealed was *Sūrat Al-Mā'idah* and *Al-Fath*." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. It has been related that Ibn 'Abbās said: "The last *Sūrah* revealed was: 'When comes

(٢٢) - ٣٠٦٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ عُمَرِ بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: يُلَقَّى عِيسَى حُجَّتَهُ فَلَقَاهُ اللَّهُ فِي قَوْلِهِ: ﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخُدُونِي وَأُمَّيْ لِلْهَيْبَةِ مِنْ دُونِ اللَّهِ﴾ قَالَ أَبُو هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ، فَلَقَاهُ اللَّهُ: ﴿سُبْحٰنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ﴾ [الآية كلّها ١١٦].
[قال أبو عيسى:] هذا حديث حسن صحيح.

(٢٣) - ٣٠٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ حُجَيْبٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: آخِرُ سُورَةٍ أَنْزِلَتْ سُورَةُ الْمَائِدَةِ وَالْفَتْحُ.
[قال أبو عيسى:] هذا حديث حسن

[1] *Al-Mā'idah* 5:116.

the help of Allāh and the victory.”^[1]

غَرِيبٌ. وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ:
أَخِرُ سُورَةٍ أُنزِلَتْ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ
وَالْفَتْحُ﴾ [النصر: ١].

تخريج: [إسناده حسن] وأخرجه الحاكم: ٣١١/٢ والبيهقي: ١٢٧/٧ من حديث ابن وهب به
وصححه الحاكم على شرط الشيخين ووافقه الذهبي * حُبي هو ابن عبدالله، وللحديث شواهد عند
مسلم، ح: ٣٠٢٤ والنسائي في الكبرى، ح: ١١١٣٨ وغيرهما وقال البيهقي: "يجمع بين هذه
الاختلافات بأن كل واحد أصاب بما عنده".

Comments:

Every companion singled out a *Sūrah* to be revealed last according to his own view and in the light of the signs and circumstances. No Prophetic statement expressed this.

Chapter 6. Regarding *Sūrat Al-An‘ām*

(المعجم ٦) - [بَابُ :] وَمِنْ سُورَةِ
الْأَنْعَامِ (التحفة ٧)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3064. ‘Alī narrated: “Abū Jahl said to the Prophet ﷺ: ‘We do not deny you, but we deny what you came with.’ So Allāh Most High revealed: It is not you that they deny but it is Allāh’s *Āyāt* which the wrong-doers reject.”^[2] (*Da‘if*)

(Another chain) from Nājiah: “Abū Jahl said to the Prophet ﷺ” and he mentioned similarly, and he did not mention in it “from ‘Alī” and this is more correct.

(١) - ٣٠٦٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا
مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ،
عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَلِيٍّ: أَنَّ أَبَا جَهْلٍ
قَالَ لِلنَّبِيِّ ﷺ: إِنَّا لَا نَكْذِبُكَ وَلَكِنْ نَكْذِبُ بِمَا
جِئْتَ بِهِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَإِنَّهُمْ لَا يَكْذِبُونَكَ
وَلَكِنَّ الظَّالِمِينَ إِنَّمَا يُبَدِّلُونَ﴾ [٣٣].

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ
الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي
إِسْحَاقَ، عَنْ نَاجِيَةَ: أَنَّ أَبَا جَهْلٍ قَالَ لِلنَّبِيِّ
ﷺ، وَذَكَرَ نَحْوَهُ، وَلَمْ يَذْكُرْ فِيهِ، عَنْ عَلِيٍّ،
وَهَذَا أَصَحُّ.

[1] *An-Naṣr* 110.

[2] *Al-An‘ām* 6:33.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي حاتم في تفسيره: ٤/١٢٨٢، ح: ٧٢٣٤ من حديث معاوية بن هشام به ورواه إسرائيل عن أبي إسحاق به وأبو إسحاق عن مع ذلك صححه الحاكم على شرط الشيخين: ٢/٣١٥، ٣١٦ ووافقه الذهبي وأورده الضياء في المختارة * حديث ابن مهدي: رواه ابن أبي حاتم: ٤/١٢٨٢، ح: ٧٢٣٥ والطبري في تفسيره: ٧/١١٦.

Comments:

This Statement of Allāh is full of support, courage and satisfaction for the Prophet ﷺ that why you are distressed, they are not denying you, these wrongdoers are in fact denying the Verses of Allāh, therefore leave their matter to Us.

(2). 3065. Jābir bin ‘Abdullāh said: “When Allāh revealed this *Āyah*: ‘Say: He has the power to send torment on you from above or from under your feet...’ The Prophet ﷺ said: ‘I seek refuge in Your Face.’ So when (the following) was revealed: ‘Or to cover you in confusion in party strife, and make you taste the violence of one another.’^[1] The Prophet ﷺ said: ‘This is less burdensome’ or ‘This is easier.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - ٣٠٦٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَرُو بْنِ دِينَارٍ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ [٦٥]، فَقَالَ النَّبِيُّ ﷺ: «أَعُوذُ بِوَجْهِكَ»، فَلَمَّا نَزَلَتْ: ﴿أَوْ يَلْسِكُمْ سُيَاقًا وَيُلْزِقُ بَعْضُكُم بِأَسْبَاحًا﴾ [٦٥] قَالَ النَّبِيُّ ﷺ: «هَاتَانِ أَهْوَنُ، أَوْ هَاتَانِ أَيْسَرُ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب في قول الله تعالى: ﴿أَوْ يَلْبِسَكُمْ سُيَاقًا﴾، ح: ٧٣١٣ من حديث سفيان بن عيينة به.

Comments:

Heavenly calamities or punishment from beneath caused by Allāh, bring destruction and devastation to all, therefore it will be more severe; whereas the mutual disputes and anarchy will not be collective punishment, it will not destroy everybody.

(3). 3066. Sa’d bin Abī Waqqāṣ narrated from the Prophet ﷺ, regarding this *Āyah*: “Say: He has the power to send torment on you from above or from under your feet...” the Prophet ﷺ said: “Indeed they shall be, even though

(٣) - ٣٠٦٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ عَنْ إِسْمَاعِيلَ بْنِ عِيَّاشٍ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ الْعَسَائِيَّ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ فِي هَذِهِ

[1] *Al-An'am* 6:65.

they have not occurred as of yet.”
(*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*.

الآية: ﴿قُلْ هُوَ الْفَاوِرُّ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ قَوْفِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ فقال النبي ﷺ: «أَمَا إِنَّهَا كَائِنَةٌ وَلَمْ يَأْتْ تَأْوِيلُهَا بَعْدُ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الأوسط، ح: ٤٣٦ من طريق آخر عن أبي بكر بن أبي مریم به وهذا في جزء الحسن بن عرفة، ح: ٧٧ وله لون آخر عن أحمد: ١/١٧٠ * أبو بكر بن أبي مریم: ضعيف ومختلط.

Comments:

The punishment from the sky or from beneath will not befall on the people of Muḥammad ﷺ in the way it happened to the previous generations, who were destroyed utterly. However it may happen partially, that some people will fall victim to it.

(4). 3067. ‘Abdullāh said: “When (the following) was revealed: It is those who believe and confuse not their belief with *Zulm* (wrong)^[1] – That bothered some of the Muslims, so they said: ‘O Messenger of Allāh! Which of us has not wronged himself?’ He said: ‘It is not that, it is only *Shirk*, have you not heard what Luqmān said to his son: O my son! Do not commit *Shirk* with Allāh. Verily *Shirk* is a tremendous *Zulm* (wrong).’”^[2] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(٤) - ٣٠٦٧ - حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [٨٢] شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَقَالُوا: يَا رَسُولَ اللَّهِ! وَإِنَّا لَا نَظْلِمُ نَفْسَهُ؟ قَالَ: «لَيْسَ ذَلِكَ، إِنَّمَا هُوَ الشَّرْكَ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانَ لِابْنِهِ: ﴿يَبْنَئِ لَا تَشْرِكْ بِاللَّهِ إِنَّكَ إِشْرَكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب صدق الإيمان وإخلاصه، ح: ١٢٤ عن علي بن خشرم والبخاري، ح: ٣٤٢٩ من حديث عيسى بن يونس به.

Comments:

It means that the Faith mixed with polytheism is not acceptable to Allāh. Only that faith is regarded reliable to Allāh which is pure and has no shadow of doubt of polytheism.

[1] *Al-An'am* 6:82.

[2] *Luqmān* 31:13.

(5). 3068. Masrūq said: "I was reclining in the presence of 'Aishah when she said: 'O Abū 'Aishah! There are three things, whoever speaks of one of them, then he has uttered one of the worst lies against Allāh. Whoever claims that Muḥammad saw his Lord. Then he has uttered one of the worst lies against Allāh, Allāh says: No vision can grasp Him, but His grasp is over all vision, and He is the Most Subtle, Well-Acquainted with all things.^[1] It is not for any human being that Allāh should speak to him unless (it be) by revelation or from behind a veil.'^[2] I was reclining, so I sat up and said: 'O Mother of the Believers! Take your time with me and do not be hasty with me! Did Allāh Most High not say: And indeed he saw him at a second descent.^[3] (And) 'And indeed he saw him in the clear horizon.'^[4] She said: 'By Allāh! I was the first who asked the Messenger of Allāh ﷺ about this. He said: "That was only Jibrīl. I did not see him in the appearance he was created in except for these two times. I saw him descending from the heavens, and due to his tremendous size he filled what was between the heavens and the earth."

"And whoever claimed that Muḥammad hid anything that Allāh

(٥) - ٣٠٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ : حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ : حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ ، عَنْ مَسْرُوقٍ قَالَ : كُنْتُ مَتَكِّئًا عِنْدَ عَائِشَةَ ، فَقَالَتْ : يَا أَبَا عَائِشَةَ ! ثَلَاثٌ مَنْ نَكَلَمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ الْفُرْيَةَ عَلَى اللَّهِ : مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَعْظَمَ الْفُرْيَةَ عَلَى اللَّهِ ، وَاللَّهُ يَقُولُ : ﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ [١٠٣] ، ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْتُمَ اللَّهُ إِلًّا وَحِيًّا أَوْ مِنْ وَرَائِي حِجَابٍ﴾ [الشورى : ٩١] وَكُنْتُ مَتَكِّئًا فَجَلَسْتُ فَقُلْتُ : يَا أُمَّ الْمُؤْمِنِينَ ، أَنْظِرِينِي وَلَا تُعْجَلِينِي ، أَلَيْسَ اللَّهُ تَعَالَى يَقُولُ : ﴿وَلَقَدْ رَآهُ نَزَلَةً أُخْرَى﴾ [النجم : ١٣] ﴿وَلَقَدْ رَآهُ بِالْأَفْقِ الْأَيْمَنِ﴾ [التكوير : ٢٣] قَالَتْ : أَنَا وَاللَّهِ أَوَّلُ مَنْ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ هَذَا ، قَالَ : «إِنَّمَا ذَلِكَ جِبْرِيْلُ ، مَا رَأَيْتُهُ فِي الصُّورَةِ الَّتِي خُلِقَ فِيهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ رَأَيْتُهُ مِنْهُبًا مِنَ السَّمَاءِ سَادًّا عَظْمَ خَلْقِهِ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ» .

وَمَنْ زَعَمَ أَنَّ مُحَمَّدًا كَتَمَ شَيْئًا مِمَّا أَنْزَلَ اللَّهُ عَلَيْهِ فَقَدْ أَعْظَمَ الْفُرْيَةَ عَلَى اللَّهِ ، يَقُولُ اللَّهُ : ﴿بَيَّأْتَهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ﴾ [المائدة : ٦٧] .

[1] *Al-An'am* 6:103.

[2] *Ash-Shūrah* 42:91.

[3] *An-Najm* 53:13.

[4] *At-Takwīr* 81:23.

revealed to him, then he has uttered one of the worst lies against Allāh. Allāh says: O Messenger! Proclaim what has been sent down to you from your Lord."^[1]

"And whoever claimed that he ﷺ knew what would be tomorrow, then he has uttered one of the worst lies against Allāh. Allāh says: Say: 'None in the heavens and in the earth knows the unseen but Allāh.'"^[2] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. The *Kunya* of Masrūq bin Al-Ajda' is Abū 'Āishah [and he is Masrūq bin 'Abdur-Raḥmān, this is what his name is in *Ad-Dīwān*].

تخریج: متفق علیه، وأخرجه مسلم، والإيمان، باب معنى قول الله عز وجل: ﴿ولقد رآه نزلة أخرى...﴾ الخ، ح: ۱۷۷ من حديث داود والبخاري، ح: ۴۸۵۵ من حديث الشعبي به.

Comments:

Scholars have differed over the matter of seeing Allāh ﷻ in this life. As for the Hereafter it is agreed that the believers will see Allāh ﷻ.

(6). 3069. 'Abdullāh bin 'Abbās said: "Some people came to the Prophet ﷺ and they said: 'O Messenger of Allāh! Why is it that we can eat what we kill but we can not eat what Allāh has killed?' So Allāh revealed: So eat of that on which Allāh's Name has been mentioned if you are indeed believers in His *Āyāt*..." up to his saying: ...And if you obey them, then you would indeed be idolaters.^[3] (*Ḥasan*)

وَمَنْ زَعَمَ أَنَّهُ يَعْلَمُ مَا فِي عَدِي فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللَّهِ، وَاللَّهُ يَقُولُ: ﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾ [النمل: ۶۵].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَمَسْرُوقُ بْنُ الْأَجْدَعِ يُكْنَى أَبَا عَائِشَةَ [وَهُوَ مَسْرُوقُ بْنُ عَبْدِ الرَّحْمَنِ، وَكَذَا كَانَ اسْمُهُ فِي الدِّيْوَانِ].

(٦) - ٣٠٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ الْحَرَشِيُّ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ الْبَكَّائِيُّ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: أَتَى نَاسٌ النَّبِيَّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! أَنَاكُلُ مَا نَقْتُلُ وَلَا نَأْكُلُ مَا يَقْتُلُ اللَّهُ؟ فَأَنْزَلَ اللَّهُ: ﴿فَكُلُوا مِمَّا ذَكَرَ اسْمَ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ يَتَابِعُونَهُ مُؤْمِنِينَ﴾ إِلَى قَوْلِهِ ﴿وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ [١٢١].

[1] *Al-Mā'idah* 5:67.

[2] *An-Naml* 27:65.

[3] *Al-An'am* 6:121.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. This *Hadīth* has also been reported from Ibn 'Abbās through other routes. Some of them reported it from 'Aṭā' bin As-Sā'ib, from Sa'eed bin Jubair from the Prophet ﷺ in *Mursal* form.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنِ ابْنِ عَبَّاسٍ أَيْضًا، وَرَوَاهُ بَعْضُهُمْ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخریج: [حسن] وأخرجه أبو داود، الضحايا، باب: في ذبائح أهل الكتاب، ح: ٢٨١٩ من حديث عطاء بن السائب به وللحديث شواهد عند النسائي ٢٣٧/٧، ح: ٤٤٤٢ وغيره.

Comments:

Life is a sacred thing, regardless of it being a human life or an animal life; had Allāh not granted us the permission we would have no authority to take the life of any animal. Therefore it is necessary that when we take the life of an animal, it must be only with the Name of Allāh. If we proclaim Allāh's Name along with the name of other than Him, or we slaughter an animal in the name of other than Allāh, it will be a violation of the sacredness of the animal's life, as well as a violation of the sacredness of the Creator of life.

(7). 3070. 'Abdullāh bin Mas'ūd said: "Whoever wishes to look at the *Ṣaḥīfah* which Muḥammad placed his seal upon, then let him look at these *Āyāt*, 'Say: Come, I will recite what your Lord has prohibited you from... up to His saying: 'That you may have *Taqwā*.'"^[1] (*Da'īf*)

(٧) - ٣٠٧٠ - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ دَاوُدَ الْأَوْدِيِّ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الصَّحِيفَةِ الَّتِي عَلَيْهَا خَاتَمُ مُحَمَّدٍ ﷺ فَلْيَقْرَأْ هُؤَلَاءِ الْآيَاتِ: ﴿قُلْ تَمَالَوْا أَنْتُمْ لِمَا حَرَّمَ رَبِّي﴾ [الآية] إِلَى قَوْلِهِ: ﴿لِمَلِكُمْ تَتَّقُونَ﴾ [١٥١-١٥٣].

[Abū 'Eisā said:] this *Hadīth* is *Hasan Gharīb*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي حاتم: ١٤١٤/٥، ح: ٨٠٥٦ والطبراني في الكبير: ١١٤/١٠، ح: ١١٥، والحسن بن عرفة في جزئه، ح: ٦٥ من حديث محمد بن فضيل بن غزوان به * داود الأودي اثنان، أحدهما ابن عبد الله: ثقة والآخر، ابن يزيد: ضعيف وهما يرويان عن الشعبي وعنهما محمد بن فضيل فالسند معلل.

^[1] *Al-An'am* 6:151-153. This narration was recorded by Aṭ-Ṭabarānī in *Al-Awsaṭ*, Ibn Abī Ḥātim in his *Tafsīr*, Al-Baihaqī in *Shu'ab Al-Imān*, and others, with the word "*Waṣīyah*" (will or orders) instead of "*Ṣaḥīfah*" meaning; page, and the meaning is the same. Aṭ-Ṭabarānī recorded it in *Al-Kabīr* with the same wording here.

Comments:

The Commandments mentioned in these Verses were made to be proclaimed on the tongue of the Messenger of Allāh. Therefore 'Abdullāh bin Mas'ūd said, "Ṣahifah sealed by Muḥammad ﷺ." The Commandments mentioned in these Verses are the ones on which all the previous generations were agreed in all times.

(8). 3071. 'Aṭiyyah narrated from Abū Sa'eed, from the Prophet ﷺ, regarding the saying of Allāh, Most High: Or some of the Signs of your Lord come. He (ﷺ) said: "The sun's rising from its setting place." (Ḥasan)

[Abū 'Eisā said:] This *Hadīth* is [Ḥasan] *Gharīb*, some of them reported it without mentioning it in *Marfū'* form.

(٨) - ٣٠٧١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿أَوْ يَأْتِكُمْ بَعْضُ آيَاتِ رَبِّكَ﴾ [١٥٨] قَالَ: «طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ، وَرَوَاهُ بَعْضُهُمْ وَلَمْ يَرْفَعُوهُ.

تخریج: [حسن] وأخرجه أحمد: ٣١/٣ عن وكيع به وسنده ضعيف وللحديث شواهد انظر مجمع الزوائد: ٢٢/٧ وأخبار أصبهان: ١١٧/١ وغيرهما.

(9). 3072. Abū Hurairah narrated that the Prophet ﷺ said: "There are three, for which when they appear, a soul will not benefit by its faith, if it did not believe before the Signs: *Ad-Dajjal*, the Beast, and the rising of the sun from its setting place" – or "from the west." (Ṣahih)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣahih*.

(٩) - ٣٠٧٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَعْلَى بْنُ عُثَيْبٍ عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ إِذَا خَرَجْنَ لَمْ يَنْفَعْ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلِ الْآيَةِ الدَّجَالِ وَالذَّابَّةِ وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا أَوْ مِنَ الْمَغْرِبِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَ أَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ الْكُوفِيُّ وَأَسْمُهُ سَلْمَانَ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ.

تخریج: وأخرجه مسلم، الإيمان، باب بيان الزمن الذي لا يقبل فيه الإيمان، ح: ١٥٨ من حديث فضيل بن غزوان به.

Comments:

The reliable and firm Faith/*Īmān* is the one which is established by utilising the faculties of the eyes, ears, heart, intellect and wisdom; but after the occurrence of the signs of the Last Day, when the Faith in the Unseen will have no value, having faith just because of these compulsive and helpless circumstances will be valueless. Because the rising of the sun from the west is the last and definite sign of the occurrence of the Last Day.

(10). 3073. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh, Blessed and Most High, has said – and His saying is the Truth: 'When My slave considers doing something good then write it as one good for him. If he acts upon it then write ten of the same for him. And when he considers doing something evil, then do not write it. If he acts upon it, then write it as it is. If he leaves it' – and perhaps he said: "if he does not act upon it, then write a good reward for him." Then he (the Prophet) recited: Whoever comes with a good, then he shall have ten the like thereof.^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، الإیمان، باب: إذا هم العبد بحسنة كتبت وإذا هم بسئنة لم تكتب، ح: ١٢٨ من حديث سفيان بن عيينة والبخاري، ح: ٧٥٠١ من حديث أبي الزناد به.

Comments:

This is Allāh's grace and mercy, that the reward of one good deed is registered merely because of having the intention and aim of doing something good; and if the good deed is performed, it yields a tenfold reward at least, and further, Allāh's mercy and grace has no limit. But if a person intends to do something bad and he commits it, it will be recorded as only single sin; if he does not commit the sin, he will have one good deed, just because of not doing so.

Chapter 7. Regarding *Sūrat Al-A'rāf*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3074. Sulaimān bin Ḥarb narrated (he said): "Ḥammād bin

(١٠) - ٣٠٧٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَقَوْلُهُ الْحَقُّ: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاتَّكُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَاتَّكُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا، وَإِذَا هَمَّ بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا، فَإِنْ عَمِلَهَا فَاتَّكُبُوهَا بِمِثْلِهَا، فَإِنْ تَرَكَهَا - وَرَبَّمَا قَالَ: «فَإِنْ لَمْ يَعْمَلْ بِهَا - فَاتَّكُبُوهَا لَهُ حَسَنَةً»، ثُمَّ قَرَأَ: ﴿مَنْ جَاءَهُ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا﴾ [١٦٠].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٧) - [بَابُ:] وَ مِنْ سُورَةِ الْأَعْرَافِ (التحفة ٨)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٠٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا

^[1] *Al-An'am* 6:160.

Salamah narrated to us, from Thābit, from Anas, that the Prophet ﷺ recited this *Āyah*: So when his Lord appeared to the mountain, He made it collapse to dust.^[1] – Ḥammad said: “Like this.” Sulaimān held his thumb over the tip of his finger on the right hand^[2] – and he (the Prophet ﷺ) said: “So the mountain fainted. ‘And Mūsā fell down unconscious.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. We do not know of it except as a narration of Hammād bin Salamah.

(Another chain) from Anas from the Prophet ﷺ with similar in meaning.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*.

تخریج: [إسناده صحيح] وأخرجه أحمد: ۱۲۵/۳ عن معاذ بن معاذ به.

حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَرَأَ هَذِهِ الْآيَةَ: ﴿فَلَمَّا بَلَغَ رُؤُوسَ الْجِبَلِ جَعَلَهُمْ دَسًّا﴾ قَالَ حَمَّادٌ: هَكَذَا، وَأَمْسَكَ سُلَيْمَانٌ بَطْرَفِ إِبْهَامِهِ عَلَى أَنْمَلَةٍ إِضْبَعِهِ الْيُمْنَى، قَالَ: فَسَاخَ الْجَبَلُ ﴿وَحَرَّ مَوْسَى صِعْقًا﴾ [۱۴۳].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ.

حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ الْبُعْدَايِيُّ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ۱۲۵/۳ عن معاذ بن معاذ به.

(2). 3075. Muslim bin Yasār Al-Juhānī narrated that ‘Umar bin Al-Khaṭṭāb was asked about this *Āyah*: And when your Lord brought forth from the Children of Ādam, from their loins, their seed and made them testify as to themselves: “Am I not your Lord?” They said: “Yes! We testify,” lest you should say on the Day of Resurrection: ‘Verily, we have been unaware of this.’”^[3] So ‘Umar bin Al-Khaṭṭāb said: “I heard the Messenger of Allāh ﷺ being asked about it. So the Messenger of Allāh ﷺ said:

(۲) - ۳۰۷۵ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ مُسْلِمِ بْنِ يَسَارِ الْجُهَنِيِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ: سُئِلَ عَنْ هَذِهِ الْآيَةِ: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَرِيلِينَ﴾ [۱۷۲] فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْهَا،

[1] *Al-Ar'āf* 7:143.

[2] So that only the tip of one finger was protruding.

[3] *Al-Ar'āf* 7:172.

'Indeed Allāh created Ādam, then He wiped his back with His Right Hand, and his offspring came out of him. So He said: "I created these for Paradise, and they will do the deeds of the people of Paradise." Then He wiped his back, and his offspring came out of him. So He said: "I created these for the Fire, and they will do the deeds of the people of the Fire." A man said: "Then of what good is doing deeds O Messenger of Allāh!" The Messenger of Allāh ﷺ said: 'Verily, when Allāh created a man for Paradise, He makes him perform the deeds of the people of Paradise, until he dies doing one of the deeds of the people of Paradise. So Allāh will admit him into Paradise. And when He created a man for the Fire, He makes him perform the deeds of the people of the Fire until he dies doing the deeds of the people of the Fire. So Allāh will enter him into the Fire.'"^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. Muslim bin Yasār did not hear from 'Umar. Some of them mentioned an unknown narrator between Muslim bin Yasār and 'Umar in this chain.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، السنة، باب: في القدر، ح: ٤٧٠٣ من حديث مالك به وهو في الموطأ: ٢/٨٩٨، ٨٩٩ (يحيى) وسنده ضعيف ومع ذلك صححه الحاكم على شرط الشيخين: ٢/٥٤٤، ٥٤٥ ووافقه الذهبي وقال الذهبي مرة أخرى: ١/٢٧: "فيه إرسال" وللحديث شواهد معنوية ومسلم بن يسار سمعه من نعيم بن ربيعة عن عمر ونعيم وثقه ابن حبان وحده.

فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّتَهُ، فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلْجَنَّةِ وَيَعْمَلُ أَهْلُ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّتَهُ، فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلنَّارِ، وَيَعْمَلُ أَهْلُ النَّارِ يَعْمَلُونَ». فَقَالَ الرَّجُلُ: فَفِيمَ الْعَمَلِ يَا رَسُولَ اللَّهِ؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ فَيُدْخِلُهُ اللَّهُ الْجَنَّةَ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ فَيُدْخِلُهُ اللَّهُ النَّارَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَمُسْلِمٌ بْنُ يَسَارٍ لَمْ يَسْمَعْ مِنْ عُمَرَ. وَقَدْ ذَكَرَ بَعْضُهُمْ فِي هَذَا الْإِسْنَادِ بَيْنَ مُسْلِمٍ بِنِ يَسَارٍ وَبَيْنَ عُمَرَ رَجُلًا مَجْهُولًا.

^[1] See the following narration. And there are other narrations to strengthen the meaning in this one. See *As-Sahīhah* no. 48.

(3). 3076. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh created Ādam He wiped his back and every person that He created among his offspring until the Day of Resurrection fell out of his back. He placed a ray of light between the eyes of every person. Then He showed them to Ādam and he said: 'O Lord! Who are these people?' He said: 'These are your offspring.' He saw one of them whose ray between his eyes amazed him, so he said: 'O Lord! Who is this?' He said: 'This is a man from the latter nations of your offspring called Dāwud.' He said: 'Lord! How long did You make his lifespan?' He said: 'Sixty years.' He said: 'O Lord! Add forty years from my life, to his.' So at the end of Ādam's life the Angel of death came to him, and he said: 'Do I not have forty years remaining?' He said: 'Did you not give them to your son Dāwud?' He said: "Ādam denied, so his offspring denied, and Ādam forgot and his offspring forgot, and Ādam sinned, so his offspring sinned." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. It has been reported through other routes from Abū Hurairah from the Prophet ﷺ.

تخریج: [إسناده حسن] وأخرجه الحاكم ٥٨٦/٢ من حديث أبي نعيم به وقال: "صحيح

Comments:

The meaning of this *Hadīth* is that a person sometimes commits some acts unknowingly and unintentionally, which has nothing to do with his intention and perception; these matters are part of human nature and origin because of his being the offspring of Ādam. Doing something forgetfully, making a

(٣) - ٣٠٧٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا خَلَقَ اللَّهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ إِنْسَانٍ مِنْهُمْ وَبَيْضًا مِنْ نُورٍ، ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ: أَيُّ رَبِّ، مَنْ هَؤُلَاءِ؟ قَالَ: هَؤُلَاءِ ذُرِّيَّتُكَ، فَرَأَى رَجُلًا مِنْهُمْ فَأَعْجَبَهُ وَبَيَّضَ مَا بَيْنَ عَيْنَيْهِ، فَقَالَ: أَيُّ رَبِّ، مَنْ هَذَا؟ فَقَالَ: هَذَا رَجُلٌ مِنْ آخِرِ الْأُمَّمِ مِنْ ذُرِّيَّتِكَ يُقَالُ لَهُ دَاوُدُ، قَالَ: رَبِّ وَكَمْ جَعَلْتَ عُمْرَهُ؟ قَالَ: سِتِّينَ سَنَةً، قَالَ: أَيُّ رَبِّ، زِدْهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً، فَلَمَّا انْقَضَى عُمْرُ آدَمَ جَاءَهُ مَلَكُ الْمَوْتِ فَقَالَ: أَوْلَمْ يَبْقَ مِنْ عُمْرِي أَرْبَعُونَ سَنَةً؟ قَالَ: أَوْلَمْ تُعْطِهَا لِابْنِكَ دَاوُدَ؟ قَالَ: فَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ آدَمُ فَنَسِيَتْ ذُرِّيَّتُهُ، وَخَطِيءَ آدَمَ فَخَطِئَتْ ذُرِّيَّتُهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

الإسناد ولم يخرجاه".

mistake unknowingly or denial of something is a result of this human nature.

(4). 3077. Samurah bin Jundab narrated that the Prophet ﷺ said: "When Hawwā' became pregnant, Iblīs came to her – and her children would not live (after birth) – so he said: 'Name him 'Abdul-Ḥārith.' So she named him 'Abdul-Ḥārith' and he lived. So that is among the inspirations of *Ash-Shaitān* and his commands." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it [in *Marfū'* form], except through the narration of 'Umar bin Ibrāhīm from Qatādah. Some of them reported it from 'Abduṣ-Ṣamad, and he did not narrate it in *Marfū'* form. ['Umar bin Ibrāhīm is a *Shaiḫh* from Al-Baṣrah].

(٤) - ٣٠٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى : حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ : حَدَّثَنَا عُمَرُ بْنُ إِبْرَاهِيمَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سُمْرَةَ بْنِ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا حَمَلَتْ حَوَاءَ طَافَ بِهَا إِبْلِيسُ وَكَانَ لَا يَعِيشُ لَهَا وَلَدٌ، فَقَالَ: سَمِيهِ عَبْدَ الْحَارِثِ، فَسَمَّيْتُهُ عَبْدَ الْحَارِثِ، فَعَاشَ وَكَانَ ذَلِكَ مِنْ وَحْيِ الشَّيْطَانِ وَأَمْرِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ [مَرْفُوعًا] إِلَّا مِنْ حَدِيثِ عُمَرَ ابْنِ إِبْرَاهِيمَ، عَنْ قَتَادَةَ، وَرَوَاهُ بَعْضُهُمْ عَنْ عَبْدِ الصَّمَدِ وَلَمْ يَرْفَعَهُ، [عُمَرُ بْنُ إِبْرَاهِيمَ شَيْخٌ بَصْرِيٌّ].

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١١/٥ عن عبدالصمد به * عمر بن إبراهيم: صدوق في حديثه عن قتادة ضعيف (تقريب) وقاتادة عنعن.

Comments:

The truth is that this incident has no real relation with this Verse; applying this Verse to this incident is incorrect. According to Imām Mubārakpurī, this narration is not reliable as proof at all. [For details see: *Tuhfat Al-Aḥwadhī*, vol. 4, p. 109 -110]

3078. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh created Ādam" (and he mentioned) the *Ḥadīth*.^[1]

٣٠٧٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا خُلِقَ آدَمُ، الْحَدِيثَ».

تخریج: [حسن] وهو غير الحديث السابق.

[1] Meaning another version of no. 3076, from Abū Hurairah.

Chapter 8. Regarding *Sūrat Al-Anfāl*

(المعجم ٨) - [بَابُ:] وَمِنْ سُورَةِ
الْأَنْفَالِ (التحفة ٩)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1.) 3079. Muṣ'ab bin Sa'd narrated from his father who said: "On the Day of Badr I brought a sword so I said: 'O Messenger of Allāh! Indeed Allāh has satisfied my breast (i.e., my desire) on the idolaters – or something like that – give me this sword.' So he said: 'This is not for me, nor is it for you.' I said: 'Perhaps he will give this to someone who did not go through the same struggle I went through (fighting).' So the Messenger of Allāh ﷺ came to me [and he said:] 'You asked me, but it was not up to me. But now it has occurred that it is up to me, so it is yours.'" He said: "So (the following) was revealed: They ask you about the spoils of war.^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Simāk [bin Ḥarb] also reported it from Muṣ'ab bin Sa'd. There is something on this topic from 'Ubādah bin Aṣ-Ṣāmit.

(١) - ٣٠٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرِ جِئْتُ بِسَيْفٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ قَدْ شَفَى صَدْرِي مِنَ الْمُشْرِكِينَ أَوْ نَحْوِ هَذَا هَبْ لِي هَذَا السَّيْفَ، فَقَالَ: «هَذَا لَيْسَ لِي وَلَا لَكَ»، فَقُلْتُ: عَسَى أَنْ يُعْطَى هَذَا مَنْ لَا يُبْلِي بِلَايِي، فَجَاءَنِي الرَّسُولُ [فَقَالَ:] «إِنَّكَ سَأَلْتَنِي وَلَيْسَ لِي وَإِنَّهُ قَدْ صَارَ لِي وَهُوَ لَكَ»، قَالَ: فَتَرَلْتُ: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ﴾ [١] الْآيَةِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ سِمَاكُ [بْنُ حَرْبٍ] عَنْ مُضْعَبِ بْنِ سَعْدٍ أَيْضًا. وَفِي الْبَابِ عَنْ عَبَادَةَ ابْنِ الصَّامِتِ.

تخريج: [صحيح] وأخرجه أبو داود، ح: ٢٧٤٠ من حديث أبي بكر بن عياش ومسلم، ح: ١٧٤٨ من حديث سماك بن حرب عن مصعب به * وفي الباب عن عبادة [أحمد: ٣٢٣/٥، ح: ٣٢٤، ح: ٢٣١٤٢].

Comments:

Anfāl is plural of *Nafal*. It means more or above what is required. If a person gets something more than his due, or he gives more than what is due from

[1] *Al-Anfāl* 8:1.

him; it is called *Nafl. Anfāl*, in this context, refers to part of the spoils of war, and its explanation has preceded, see no. 1561, and the *Tafsīr* of Ibn Kathīr for this *Sūrah*.

(2). 3080. Ibn ‘Abbās said: “When the Messenger of Allāh ﷺ was finished at Badr, it was said to him: ‘You have to get the caravan, you can not settle for less than that.’ Al-‘Abbās called out while he was bound up: ‘There is no use.’ He said: ‘For Allāh, Most High, has promised you one of the two parties, and He gave you what He promised you.’ He has said: ‘He has said the truth.’” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan* [*Ṣaḥīḥ*].

(٢) - ٣٠٨٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ بَدْرِ قِيلَ لَهُ: عَلَيْكَ الْغَيْرَ لَيْسَ دُونَهَا شَيْءٌ. قَالَ: فَتَادَاهُ الْعَبَّاسُ - وَهُوَ فِي وَتَاقِهِ - لَا يَضْلُحُ وَقَالَ: لِأَنَّ اللَّهَ تَعَالَى وَعَدَّكَ إِحْدَى الطَّائِفَتَيْنِ وَقَدْ أَعْطَاكَ مَا وَعَدَّكَ. قَالَ: «صَدَقْتُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٣١٤/١ عن عبد الرزاق به وقال ابن كثير في تفسيره: 'إسناده جيد' * سلسلة سماك عن عكرمة ضعيفة كما تقدم.

Comments:

This *Hadīth* is an indication to the following Verse: “And remember when Allāh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours.” (*Al-Anfāl* 8:7). Now as you have been granted victory over the armed party instead of the unarmed; thus Allāh has fulfilled His promise, this is what He willed. Now if you would chase them after their defeat you might cause harm to yourselves.

(3). 3081. Ibn ‘Abbās narrated from ‘Umar bin Al-Khattāb, who said: “The Prophet of Allāh ﷺ looked over the idolaters, and there were a thousand of them, while his Companions were three-hundred and ten and some odd number of men. So the Prophet of Allāh ﷺ faced the *Qiblah*, stretched forth his hands and began beseeching his Lord: ‘O Allāh! Fulfill what You promised for me.

(٣) - ٣٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُرْمِيلٌ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ عَبَّاسٍ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: نَظَرَ نَبِيُّ اللَّهِ ﷺ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ وَأَصْحَابُهُ ثَلَاثُمِائَةٍ وَبَضَعَهُ عَشَرَ رَجُلًا، فَاسْتَقْبَلَ نَبِيُّ اللَّهِ ﷺ الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ وَجَعَلَ يَهْتِفُ بِرَبِّهِ: «اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي،

[O Allāh! Bring about what You promised for me] O Allāh! If you destroy this band of adherents to Islam, you will not be worshipped upon the earth.' He continued beseeching his Lord with his hands stretched, facing the *Qiblah* until his *Ridā'* fell from his shoulders. Abū Bakr came to him, took his *Ridā'* and placed it back upon his shoulders, then embraced him from behind and said: 'O Prophet of Allāh! You have sufficiently beseeched your Lord, indeed He shall fulfill what He promised you.' So Allāh, Blessed and Most High, revealed: When you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels in succession.'^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. We do not know of it as a *Hadīth* of 'Umar, except through the narration of 'Ikrimah bin 'Ammār, from Abū Zūmāil, and Abū Zūmāil's name is Simāk Al-Ḥanafī. And this was on the Day of Badr.

[اللَّهُمَّ إِنِّي مَا وَعَدْتَنِي] اللَّهُمَّ إِنَّكَ إِنْ تَهْلِكَ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ، فَمَا زَالَ يَهْتِفُ بِرَبِّهِ مَا دَامَ بِيَدَيْهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ مِنْ مَنْكِبَيْهِ، فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاؤَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ ثُمَّ التَزَمَهُ مِنْ وَرَائِهِ وَقَالَ: يَا نَبِيَّ اللَّهِ! كَفَاكَ مُنَاسَدَتَكَ رَبِّكَ فَإِنَّهُ سَيُنَجِّزُ لَكَ مَا وَعَدَكَ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى ﴿إِذْ تَسْتَعِينُونَ رَبَّكُمْ فَأَنْتَسَجَبَ لَكُمْ أَيْ مُيَدِّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَوِّدِينَ﴾ [٩] فَأَمَدَّهُمُ اللَّهُ بِالْمَلَائِكَةِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، لَا نَعْرِفُهُ مِنْ حَدِيثِ عُمَرَ إِلَّا مِنْ حَدِيثِ عِكْرَمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي زُمَيْلٍ. وَأَبُو زُمَيْلٍ اسْمُهُ سِمَاكُ الْحَنْفِيُّ، وَإِنَّمَا كَانَ هَذَا يَوْمَ بَدْرٍ.

تخریج: وأخرجه مسلم، الجهاد، باب إمداد بالملائكة في غزوة بدر، وإباحة الغنائم، ح: ١٧٦٣ من حديث عكرمة بن عمار به.

Comments:

The number of Muslims in the battle of Badr was 313 and they had insufficient arms and horses, camels and war equipment, whereas the disbelievers were nearly a thousand in number and they were fully armed with all types of weapons and war equipment. In these circumstances, Allāh's help and assistance was the only reliance of the Muslims; the Prophet ﷺ implored and begged help of Allāh with full humbleness and humility, so this invocation was granted.

[1] *Al-Anfāl* 8:9.

(4). 3082. Abū Burdah bin Abī Mūsā narrated from his father, that the Messenger of Allāh ﷺ said: "Allāh sent down two guarantees of safety for the benefit of my *Ummah*: And Allāh would not punish them while you are among them, nor will He punish them while they seek forgiveness.^[1] So when I pass, I leave seeking forgiveness among them until the Day of Resurrection." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. Ismā'il bin Ibrāhīm bin Muhājir was graded weak in *Hadīth*.

(٤) - ٣٠٨٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عَبَادِ بْنِ يُوسُفَ، عَنْ أَبِي بُرْدَةَ ابْنِ أَبِي مُوسَى، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْزَلَ اللَّهُ عَلَيَّ أَمَانَيْنِ لِأُمَّتِي: ﴿وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [٣٣] فَإِذَا مَضَيْتُ تَرَكْتُ فِيهِمْ الْاسْتِغْفَارَ إِلَى يَوْمِ الْقِيَامَةِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ يُضَعَّفُ فِي الْحَدِيثِ.

تخریج: [إسناده ضعيف] * عباد بن يوسف مجهول وإسماعيل بن إبراهيم ضعيف (تقريب) وسفيان بن وكيع ضعيف أيضاً وله شاهد عند أحمد: ٤/٣٩٣، ح: ١٩٧٣٥ وسنده ضعيف.

Comments:

This *Āyah* highlights that the security and safety of a nation against destruction and devastation lies in two things: (i) a Prophet's existence among his people, who keeps seeking forgiveness of his Lord for his people, and he also keep inviting his people to seek forgiveness. (ii) that the people themselves are the seekers of forgiveness. If these two things are lost, then the destruction and devastation befall on the people and engulf them.

(5). 4083. 'Uqbah bin 'Āmir narrated that the Messenger of Allāh ﷺ recited this *Āyah* upon the *Minbar*: And make ready against them all you can of power.^[2] He said: "Verily! Power is shooting" - three times - "Verily! Allāh will open the earth for you and suffice you with supplies, so let none of you forsake practicing with his arrows." (*Sahīh*)

(٥) - ٣٠٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا وَكَيْعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنْ رَجُلٍ لَمْ يُسَمِّهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ هَذِهِ الْآيَةَ عَلَى الْمِنْبَرِ: «وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ» [٦٠] قَالَ: «أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ» - ثَلَاثَ مَرَّاتٍ - «أَلَا إِنَّ اللَّهَ سَيَفْتَحُ لَكُمْ

[1] *Al-Anfāl* 8:33.

[2] *Al-Anfāl* 8:60.

[Abū 'Eisā said:] Some of them reported this *Hadīth* from Usāmah bin Zaid, from Ṣāliḥ bin Kaisān [and Abū Usāmah as well as others reported it] from 'Uqbah bin 'Amir. But the narration of Wakī' is more correct. Ṣāliḥ bin Kaisān did not see 'Uqbah bin 'Amir, while he did see Ibn 'Umar.

الْأَرْضِ وَسَتُكْفَوْنَ الْمُؤَنَّةَ، فَلَا يَعْجَزَنَّ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ».

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ [رَوَاهُ أَبُو أُسَامَةَ وَعَيْرٌ وَاحِدٌ] عَنْ عُقْبَةَ بْنِ عَامِرٍ. وَحَدِيثٌ وَكَيْعٍ أَصَحُّ. وَصَالِحُ بْنُ كَيْسَانَ لَمْ يُدْرِكْ عُقْبَةَ بْنَ عَامِرٍ، وَقَدْ أَدْرَكَ ابْنَ عُمَرَ.

تخریج: [صحيح] وأخرجه الطبري في تفسيره: ٢٢/١٠ من حديث أسامة بن زيد به ورواه مسلم، ح: ١٩١٧، ١٩١٨ من حديث عقبة بن عامر به.

Comments:

The commentators explained this Verse clearly, that the Muslims should remain ready all the time to combat and ambush the enemies. The weapons, arms, artillery, all types of combating and war equipment and the armed forces, whatever is needed according to the circumstance, need and time, are to be prepared to the nation's best capability. The Muslims must not show any weakness in matters of military preparation.

(6). 3084. 'Amr bin Murrah narrated that Abū 'Ubaidah bin 'Abdullāh narrated from 'Abdullāh bin Mas'ūd who said: "On the Day of Badr, when the captives were brought, the Messenger of Allāh ﷺ said: 'What do you say about these captives?' So he mentioned the story. And the Messenger of Allāh ﷺ said: 'Not one of them should be released without a ransom, or a blow to the neck.'" So 'Abdullāh bin Mas'ūd said: "O Messenger of Allāh! With the exception of Suhail bin Baiḍā', for indeed I heard him mentioning Islām." He said: "So the Messenger of Allāh ﷺ was silent." He said: "I have not seen a day upon which I was more fearful of stones falling from the heavens

(٦) - ٣٠٨٤ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مَرْة، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ وَجِيءَ بِالْأَسَارَى قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَقُولُونَ فِي هؤُلاءِ الْأَسَارَى»، فَذَكَرَ فِي الْحَدِيثِ قِصَّةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْفَلِتَنَّ أَحَدٌ مِنْهُمْ إِلَّا بِفِدَاءٍ أَوْ ضَرْبِ عُنُقٍ»، فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِلَّا سُهَيْلَ ابْنَ بَيْضَاءٍ فَإِنِّي قَدْ سَمِعْتُهُ يُذَكِّرُ الْإِسْلَامَ. قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ. قَالَ: فَمَا رَأَيْتُنِي فِي يَوْمٍ أَخُوفَ أَنْ تَقَعَ عَلَيَّ حِجَارَةٌ مِنَ السَّمَاءِ مِنِّي فِي ذَلِكَ الْيَوْمِ،

upon my head than that day.” [He said:] “Until the Messenger of Allāh ﷺ said: ‘Except for Suhail bin Al-Baidā’.” He said: “And the Qur’an was revealed in accordance with the view of ‘Umar: ‘It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land...,’ until the end of the *Āyāt*.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. Abū ‘Ubaidah bin ‘Abdullāh did not hear from his father.

Comments:

The incident indicated in this *Hadīth* and the revelation of these Verses in accordance with the opinion of Umar; the detail of the incident is that the Muslims captured seventy disbelievers in the battle of Badr. With regard to these captives, Allāh granted the Muslims two options. Either to kill all the captives or to release them by taking ransom; in case of taking ransom the same number of Muslims would be killed in the next year. Giving them the right to choose any of the two options was in fact to test the Muslims over what option they would choose.

(7). 3085. Abū Hurairah narrated that the Prophet ﷺ said: “None of the black heads^[1] before you partook of spoils of war, but fire from the heavens would be sent down upon them, consuming them.” Sulaimān (one of the narrators) said: “No one says this except for Abū Hurairah now. “So on the Day of Badr when they had the spoils of war before it was made lawful for them, Allāh [Most High] revealed: Were it not a previous ordainment from Allāh, a severe torment would have touched

[قَالَ] حَتَّى قَالَ رَسُولُ اللَّهِ ﷺ: «إِلَّا سُهَيْلَ ابْنَ الْبَيْضَاءِ». قَالَ: وَنَزَلَ الْقُرْآنُ بِقَوْلِ عُمَرَ: ﴿مَا كَانَتْ لِيَنِّي أَنْ يَكُونَ لَهُمْ أَسْرَى حَتَّى يَبْتَخِرُوا فِي الْأَرْضِ﴾ [٦٧] إِلَى آخِرِ الْآيَاتِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَأَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ لَمْ يَسْمَعْ مِنْ أَبِيهِ. تخريج: [ضعيف] تقدم: ١٧١٤.

(٧) - ٣٠٨٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

أَخْبَرَنِي مُعَاوِيَةُ بْنُ عَمْرٍو عَنْ زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمْ تَحِلَّ الْغَنَائِمُ لِأَحَدٍ سُودِ الرُّؤُوسِ مِنْ قَبْلِكُمْ كَانَتْ تَنْزِلُ نَارًا مِنَ السَّمَاءِ فَتَأْكُلُهَا». قَالَ سُلَيْمَانُ الْأَعْمَشُ: فَمَنْ يَقُولُ هَذَا إِلَّا أَبُو هُرَيْرَةَ، الْآنَ. فَلَمَّا كَانَ يَوْمَ بَدْرٍ وَقَعُوا فِي الْغَنَائِمِ قَبْلَ أَنْ تَحِلَّ لَهُمْ، فَأَنْزَلَ اللَّهُ [تَعَالَى] ﴿لَوْلَا كَتَبَ مِنَ اللَّهِ

[1] Meaning the children of Ādam since (most of) their heads are black. And the statement of Sulaimān is not clear to the commentators. Al-Mubārakpūrī said that it appears to mean: “Only Abū Hurairah says ‘black heads’” in this narration. But some other narrations without “black heads” also contain “now.” Allah knows best.

you for what you took.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb* through the narration of Al-‘A‘*mash*].

سَبَقَ لَكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ .

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ [عَرِيبٌ مِنْ حَدِيثِ الْأَعْمَشِ].

تخریج: [صحيح] وأخرجه النسائي في الكبرى، ح: ١١٢٠٩ من حديث الأعمش به وعن ابن حبان، ح: ١٦٦٨ وابن الجارود، ح: ١٠٧١ وللحديث شواهد عند البخاري، ح: ٣١٢٤ ومسلم، ح: ١٧٤٧ وغيرهما.

Comments:

Had it not already been decided that the spoils of war would be made lawful for you, you would have faced a disastrous punishment.

Chapter 9. Regarding *Sūrat At-Tawbah*

(المعجم ٩) - [بَابُ:] وَمِنْ سُورَةِ

التَّوْبَةِ (التحفة ١٠)

(1). 3086. Ibn ‘Abbās said: “I said to ‘Uthmān bin ‘Affān: ‘What was your reasoning with *Al-Anfāl* – while it is from the *Muthānī*,^[1] and *Barā‘ah*^[2] while it is from the *Mi‘īn*, then you put them together, without writing the line *Bismillāh Ar-Raḥmānir-Raḥīm* between them, and you placed them with the seven long (*Sūrah*) – why did you do that?’ So ‘Uthmān said: ‘A long time might pass upon the Messenger of Allāh ﷺ without anything being revealed to him, and then sometimes a *Sūrah* with numerous (*Āyāt*) might be revealed. So when something was revealed, he would call for someone who could write, and say: ‘Put these *Āyāt* in the *Sūrah* which mentions this and that in it.’ When an *Āyah* was revealed, he would

(١) - ٣٠٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَأَبْنُ أَبِي عَدِيٍّ وَسَهْلُ بْنُ يُونُسَ، قَالُوا: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ: حَدَّثَنِي يَزِيدُ الْفَارِسِيُّ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: قُلْتُ لِعُثْمَانَ بْنِ عَفَّانَ: مَا حَمَلَكُمُ أَنْ عَمَدْتُمْ إِلَى الْأَنْفَالِ وَهِيَ مِنَ الْمَثَانِي، وَإِلَى بَرَاءَةَ وَهِيَ مِنَ الْمِثْنِينَ، فَقَرَنْتُمُ بَيْنَهُمَا وَلَمْ تَكْتُبُوا بَيْنَهُمَا سَطْرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَوَضَعْتُمُوهَا فِي السَّبْعِ الطُّوْلِ، مَا حَمَلَكُمُ عَلَى ذَلِكَ؟ فَقَالَ عُثْمَانُ: كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يَأْتِي عَلَيْهِ الزَّمَانُ وَهُوَ يَنْزِلُ عَلَيْهِ السُّورُ ذَوَاتُ الْعَدَدِ، فَكَانَ إِذَا نَزَلَ عَلَيْهِ الشَّيْءُ دَعَا بَعْضَ مَنْ كَانَ يَكْتُبُ، فَيَقُولُ: ضَعُوا هَؤُلَاءِ الْآيَاتِ فِي

[1] *Sūrah* with less than one-hundred *Āyāt*.

[2] *Sūrah* with about one-hundred *Āyāt*.

say: "Put this *Āyah* in the *Sūrah* which mentions this and that in it." Now *Al-Anfāl* was among the first of those revealed in Al-Madīnah, and *Barā'ah* among the last of those revealed of the Qur'an, and its narrations (those of *Barā'ah*) resembled its narrations (those of *Al-Anfāl*), so we thought that it was part of it. Then the Messenger of Allāh ﷺ died, and it was not made clear to us whether it was part of it. So it is for this reason that we put them together without writing the line *Bismillāh Ar-Rahmānir-Rahīm* between them, and we put that with the seven long (*Sūrahs*)."
(*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. We do not know of it except as a narration of 'Awf from Yazīd Al-Fārisī, from Ibn 'Abbās. Yazīd Al-Fārisī is one of the *Tābi'in* among the inhabitants of *Al-Baṣrah*. Yazīd bin Abān Ar-Raqāshī is one of the *Tābi'in* among the inhabitants of *Al-Baṣrah*, (but) he is less (in rank) than Yazīd Al-Fārisī. Yazīd Ar-Raqāshī only reported from Anas bin Mālik.

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب من جهر بها، ح: ٧٨٦ من حديث عوف به وصححه ابن حبان، ح: ٤٥٢ والحاكم: ٢/٢٢١، ٣٣٠ ووافقه الذهبي.

Comments:

The Muslims have been advised, in *Sūrat Al-Anfāl*, to make apparent and secret strategic planning for *Jihād*; and as for *Sūrat Barā'ah*, it gives an ultimatum and the declaration of war. As the contents and subject of the two *Sūrah* are connected profoundly, and the both the *Sūrah* have a deep relation in sense of aim and goal, one is directed fully towards the Muslims and the other is mainly directed to the polytheists, hypocrites and the people of the Book. Therefore *Bismillāh Ar-Rahmānir-Rahīm* has not been mentioned

السُّورَةُ الَّتِي يُذَكَّرُ فِيهَا كَذًا وَكَذًا، فَإِذَا نَزَلَتْ عَلَيْهِ الْآيَةُ يَقُولُ: صَعُوا هَذِهِ الْآيَةَ فِي السُّورَةِ الَّتِي يُذَكَّرُ فِيهَا كَذًا وَكَذًا، وَكَانَتْ الْأَنْفَالُ مِنْ أَوَائِلِ مَا نَزَلَتْ بِالْمَدِينَةِ، وَكَانَتْ بَرَاءَةً مِنْ آجِرِ الْقُرْآنِ، وَكَانَتْ قِصَّتُهَا شَبِيهَةً بِقِصَّتِهَا، فَظَنَنْتُ أَنَّهَا مِنْهَا، فَقَبِضَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَبَيِّنْ لَنَا أَنَّهَا مِنْهَا، فَمِنْ أَجْلِ ذَلِكَ قَرَنْتُ بَيْنَهُمَا وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَوَضَعْتُهَا فِي السَّبْعِ الطُّوْلِ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَوْفٍ، عَنْ يَزِيدَ الْفَارِسِيِّ، عَنْ ابْنِ عَبَّاسٍ. وَيَزِيدُ الْفَارِسِيُّ هُوَ مِنَ التَّابِعِينَ مِنْ أَهْلِ الْبَصْرَةِ، وَيَزِيدُ بْنُ أَبَانَ الرَّقَاشِيُّ هُوَ مِنَ التَّابِعِينَ مِنْ أَهْلِ الْبَصْرَةِ وَهُوَ أَصْغَرُ مِنْ يَزِيدَ الْفَارِسِيِّ وَيَزِيدُ الرَّقَاشِيُّ إِنَّمَا يَزُوي عَنْ أَنَسِ بْنِ مَالِكٍ.

between them, so that it does not remain separate from the former, but it would remain distinguished and outstanding too.

(2). 3087. Sulaimān bin 'Amr bin Al-Aḥwaṣ said: "My father narrated to me that he attended the Farewell *Hajj* with the Messenger of Allāh ﷺ. He (ﷺ) expressed his gratitude to Allāh and praised Him, and reminded and exhorted, then he said: 'Which day is most sacred? Which day is most sacred? Which day is most sacred?' He said: "So the people said: 'The day of *Al-Hajj Al-Akbar* O Messenger of Allāh!' So he said: 'Indeed, your blood, your wealth, your honor, is as sacred for you as the sacredness of this day of yours, in this city of yours, in this month of yours. Behold! None commits a crime but against himself, none offends a father for a son, nor a son for a father. Behold! Indeed the Muslim is the brother of the Muslim, so it is not lawful for the Muslim to do anything to his brother, which is not lawful to be done to himself. Behold! All *Ribā* from *Jāhiliyyah* is invalid, for you is the principle of your wealth, but you are not to wrong nor be wronged – except in the case of the *Ribā* of Al-'Abbās bin 'Abdul-Muṭṭalib – otherwise it is all invalid. Behold! All retributions regarding cases of blood during *Jāhiliyyah* are invalid. The first case of blood retribution invalidated among those of *Jāhiliyyah*, is the blood of Al-Ḥārith bin 'Abdul-Muṭṭalib who was nursed among Banū Laith and killed by Hudhail.

(٢) - ٣٠٨٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ شَيْبِ بْنِ غَرْفَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَحْوَصِ قَالَ: حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعظَ ثُمَّ قَالَ: «أَيُّ يَوْمٍ أَحْرَمَ، أَيُّ يَوْمٍ أَحْرَمَ، أَيُّ يَوْمٍ أَحْرَمَ؟» قَالَ: فَقَالَ النَّاسُ: يَوْمَ الْحَجِّ الْأَكْبَرِ يَا رَسُولَ اللَّهِ! قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، أَلَا لَا يَجْنِي جَانٌ إِلَّا عَلَى نَفْسِهِ، وَلَا يَجْنِي وَالِدٌ عَلَى وَلَدِهِ، وَلَا وَلَدٌ عَلَى وَالِدِهِ، أَلَا إِنَّ الْمُسْلِمَ أَخُو الْمُسْلِمِ، فَلَيْسَ يَجِلُّ لِمُسْلِمٍ مِنْ أَخِيهِ شَيْءٌ إِلَّا مَا أَحَلَّ مِنْ نَفْسِهِ، أَلَا وَإِنَّ كُلَّ رَبَا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ، لَكُمْ رُؤُوسٌ أَمْوَالِكُمْ لَا تَطْلُمُونَ وَلَا تُظْلَمُونَ غَيْرَ رَبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ، أَلَا وَإِنَّ كُلَّ دَمٍ كَانَ فِي الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ دَمٍ أَضْعُ مِنْ دَمِ الْجَاهِلِيَّةِ دَمُ الْحَارِثِ ابْنِ عَبْدِ الْمُطَّلِبِ، كَانَ مُسْتَرْضَاً فِي بَنِي لَيْثٍ فَقَتَلَتْهُ هَذَيْلٌ، أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ، لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَصَاحِجِ وَأَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، فَإِنْ أَطَعْنَكُمْ

Behold! I order you to treat women well, for they are but like captives with you, you have no sovereignty beyond this over them, unless they manifest open lewdness. If they do that, then abandon their beds, and beat them with a beating that is not painful. Then if they obey you, then there is no cause for you against them beyond that. Behold! There are rights for you upon your women, and rights for your women upon you. As for your rights upon them, then they are not to allow anyone on your bedding whom you dislike, nor to permit anyone whom you dislike in your homes. Behold! Indeed their rights upon you are that you treat them well in clothing them and feeding them.” (Hasan)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Abū Al-Aḥwaṣ (also) reported it from *Shabīb bin Gharqadah*.

تخریج: [إسناده حسن] وأخرجه أبو داود، البيهق، باب: في وضع الربا، ح: ۳۳۴ وابن ماجه، ح: ۳۰۵۵ من حديث شيبه به * حديث أبي الأحوص: رواه أبو داود وابن ماجه.

Comments:

In this *Hadīth*, the Prophet ﷺ spoke clearly about all the principles bringing peace and harmony in the society, they are guarantor of running family and household matters smoothly and peacefully, also these principles generate peace and harmony, the fundamental element of a society. It is our misfortune that we have ignored them.

Note: The truth is that the child of Banū Hāshim whose blood was forgiven was the son of Rabī'ah bin Ḥārith bin 'Abdul-Muṭṭalib; as the *Hadīth* of Jābir reported in *Ṣaḥīḥ Muslim*, reported Ibn Rabī'ah bin Ḥārith, who was killed by a stone in the fight of Banū Laith and Banū Bakr. [*Tuḥfat Al-Aḥwadhī*, vol. 4, p. 114]

(3). 3088. 'Alī said: "I asked the Messenger of Allāh ﷺ about the day of *Al-Ḥajj Al-Akbar*, and he

فَلَا تَبْغُوا عَلَيْنَهُنَّ سَبِيلًا. أَلَا وَإِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا، فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُؤْطَيْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْدَنُ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ. أَلَا وَإِنَّ حَقَّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ".

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَقَدْ] رَوَاهُ أَبُو الْأَحْوَصِ عَنِ شَيْبِ بْنِ عَرَفَةَ.

(۳) - ۳۰۸۸ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ

عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبِي عَنْ

said: 'The day of *An-Nahr*.'" (*Ṣaḥīḥ*)

أَبِيهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ يَوْمِ الْحَجِّ الْأَكْبَرِ فَقَالَ: «يَوْمُ النَّحْرِ».

تخریج: [صحيح] تقدم: ٩٥٧.

(4). 3089. 'Alī said: "The day of *Al-Hajj Al-Akbar* is the day of *An-Nahr*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This [*Hadīth*] is more correct than the *Hadīth* of Muḥammad bin Ishāq (no. 3088), because this *Hadīth* has been reported through more than one route from Abū Ishāq, from Al-Hārith, from 'Alī, in *Mawqūf* form. And we do not know of anyone who reported it in *Marfū'* form except in the narration of Muḥammad bin Ishāq. [And Shu'bah reported this *Hadīth* from Abū Ishāq, from 'Abdullāh bin Murrah from 'Alī in *Mawqūf* form].

(٤) - ٣٠٨٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ قَالَ: «يَوْمُ الْحَجِّ الْأَكْبَرِ يَوْمُ النَّحْرِ».

[قَالَ أَبُو عِيسَى:] هَذَا [الْحَدِيثُ] أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ، لِأَنَّهُ رُوِيَ مِنْ غَيْرِ وَجْهِ هَذَا الْحَدِيثُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ مَوْقُوفًا، وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ إِلَّا مَا رُوِيَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. [وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ عَنِ الْحَارِثِ عَنِ عَلِيِّ مَوْقُوفًا].

تخریج: [صحيح] تقدم: ٩٥٨.

Comments:

The words 'Great *Hajj* and Small *Hajj*' are used to make difference between *Hajj* and '*Umrāh*'; so great *Hajj* means *Hajj*. It is also applied to the Day of '*Arafah* because the Day of '*Arafah* is the main day of *Hajj*. The majority, Imām Mālik, Shāfi'ī and others consider it to mean the day of sacrifice.

(5). 3090. Anas bin Mālik narrated: "The Prophet ﷺ sent Abū Bakr with the (announcement of) *Barā'ah*."^[1] Then he summoned him and said: 'It is not right for anyone to convey this except a man

(٥) - ٣٠٩٠ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ وَعَبْدُ الصَّمَدِ [ابْنُ عَبْدِ الْوَارِثِ] قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ أَنَسِ بْنِ

[1] The declaration to publicize the disavowal of the idolaters.

among my family.” So he called for ‘Alī and gave it to him.” (Hasan)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Anas [bin Mālik].

مَالِكٌ قَالَ: بَعَثَ النَّبِيُّ ﷺ بَرَاءَةَ مَعَ أَبِي بَكْرٍ، ثُمَّ دَعَاهُ فَقَالَ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يُبَلِّغَ هَذَا إِلَّا رَجُلٌ مِنْ أَهْلِي»، فَلَدَعَا عَلِيًّا فَأَعْطَاهُ إِثَّامًا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ [بْنِ مَالِكٍ].

تخریج: [إسناده حسن] وأخرجه أحمد: ۲۱۲/۳ عن عفان وعبدالصمد به وحسنه الحافظ في الفتح: ۳۲۰/۸ تحت، ح: ۴۶۵۶ وسماح حماد بن سلمة عن سماك قبل اختلاطه، انظر صحيح مسلم (۱۸۲۱/۷) وله شاهد ضعيف عند أحمد: ۱/۱۵۱.

Comments:

It was an Arab principle that when a chief would make a treaty with a nation, and if he later wanted to withdraw the treaty, he would announce it himself or he would ask a member of his family to do so. Therefore when the announcement of cancellation of these treaties was to be made, which the noble Prophet ﷺ had made with the various Arab disbeliever tribes for a fixed period, or for an unspecified period; first the Prophet ﷺ gave this authority to Abū Bakr ؓ, who was then the leader of pilgrimage. Thereafter, he ﷺ sent Alī to make the matter clear regarding the treaties, because the Prophet ﷺ wanted a member of his family to perform this task, but the honor of being the leader of pilgrimage was granted to Abū Bakr. It took place in the 9th A.H.

(6). 3091. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ dispatched Abū Bakr ordering him to announce these statements. Then ‘Alī followed him. When Abū Bakr was at a particular road, he heard the heavy breathing of Al-Qiṣwa, the she camel of the Messenger of Allāh ﷺ, so Abū Bakr appeared frightened because he thought that it was the Messenger of Allāh ﷺ. When he saw that it was ‘Alī, he gave him the letter of the Messenger of Allāh ﷺ, and told ‘Alī to announce the statements. So he left to perform *Hajj*. During the days of

(٦) - ٣٠٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ: حَدَّثَنَا سُفْيَانُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَ النَّبِيُّ ﷺ أَبَا بَكْرٍ وَأَمْرَهُ أَنْ يُنَادِيَ بِهَؤُلَاءِ الْكَلِمَاتِ، ثُمَّ أَتَبَعَهُ عَلِيًّا. فَبَيْنَا أَبُو بَكْرٍ فِي بَعْضِ الطَّرِيقِ إِذْ سَمِعَ رُغَاءَ نَاقَةِ رَسُولِ اللَّهِ ﷺ الْفُضْوَى فَخَرَجَ أَبُو بَكْرٍ فَرِعًا، فَظَنَّ أَنَّهُ رَسُولُ اللَّهِ ﷺ، فَإِذَا هُوَ عَلِيٌّ، فَدَفَعَ إِلَيْهِ كِتَابَ رَسُولِ اللَّهِ ﷺ وَأَمَرَ عَلِيًّا أَنْ يُنَادِيَ بِهَؤُلَاءِ الْكَلِمَاتِ، فَاَنْطَلَقَا،

At-Tashrīq ‘Alī stood to announce: ‘The protection of Allāh and His Messenger is removed from every idolater. So travel in the land for four months. There is to be no idolater performing *Hajj* after this year, nor may anyone perform *Tawaf* around the House while naked. None shall enter Paradise but a believer.’ ‘Alī was making the announcement, so when he became exhausted Abū Bakr would announce it.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route as a narration of Ibn ‘Abbās.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ٥١/٣، ٥٢ من حديث عباد بن العوام به وصححه ووافقه الذهبي * الحكم بن عتيبة مدلس وعنن وأصل الحديث صحيح أخرجه البخاري، ح: ٤٦٥٦ ومسلم، ح: ١٣٤٧ وغيرهما.

(7). 3092. Zaid bin Yuthai‘ said: “We asked ‘Alī what he had been dispatched with during the *Hajj*. He said: ‘I was sent with four: That there shall be no *Tawāf* around the House while naked, that if there is a treaty between someone and the Prophet ﷺ, then the treaty remains until its expiration, and whoever does not have a treaty, then he has the span of four months, none shall enter Paradise except a believer, and the idolaters and Muslims shall not congregate (for *Hajj*) after this year.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. It is the narration of [Sufyān] bin ‘Uyainah from Abū Ishāq. Sufyān *Ath-Thawrī* reported it from Abū Ishāq, from some of

فَحَجًّا، فَقَامَ عَلَيَّ أَيَّامَ التَّشْرِيقِ فَنَادَى: ذِمَّةُ اللَّهِ وَرَسُولِهِ بَرِيئَةٌ مِنْ كُلِّ مُشْرِكٍ، فَسَيَحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ، وَلَا يَحْجُنَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ، وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ. وَكَانَ عَلَيَّ يُنَادِي، فَإِذَا عَمِيَ قَامَ أَبُو بَكْرٍ فَنَادَى بِهَا. [قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ.

(٧) - ٣٠٩٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ يَثِيعَ قَالَ: سَأَلْنَا عَلِيًّا بِأَيِّ شَيْءٍ بُعِثْتَ فِي الْحَجَّةِ؟ قَالَ: بُعِثْتُ بِأَرْبَعٍ: أَنْ لَا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ، وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ فَهُوَ إِلَى مُدَّتِهِ، وَمَنْ لَمْ يَكُنْ لَهُ عَهْدٌ فَأَجَلُهُ أَرْبَعَةَ أَشْهُرٍ، وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا تَقْسٌ مُؤْمِنَةٌ، وَلَا يَجْتَمِعُ الْمُشْرِكُونَ وَالْمُسْلِمُونَ بَعْدَ عَامِهِمْ هَذَا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ حَدِيثٌ [سُفْيَانَ] بْنِ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ عَلِيٍّ،

his companions, from 'Alī, and there is something about it from Abū Hurairah.

(Another chain) from Zaid bin Yuthaī' from 'Alī with similar.

(8). (Another chain) Zaid bin Uthāī' from 'Alī with similar. (*Sahih*)

[Abū 'Eīsā said:] Both narrations have been reported from Ibn 'Uyainah; from Ibn Uthāī' and from Ibn Yuthāī'. What is correct is that he is Zaid bin Yuthāī'. Shu'bah reported a different narration from Abū Ishāq [from Zaid], and he was mistaken in it, he said: "From Zaid bin Uthāī'" and no one corroborated him in that. [There is something on this topic from Abū Hurairah].

وفيه عن أبي هريرة.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَعَمِيرٌ وَاحِدٌ قَالُوا:
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ
زَيْدِ بْنِ يُثَيْعٍ، عَنْ عَلِيٍّ نَحْوَهُ.

(٨) - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ
أُثَيْعٍ، عَنْ عَلِيٍّ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ عَنِ ابْنِ
عُيَيْنَةَ كِلْتَا الرَّوَابِئِينَ عَنِ ابْنِ أُثَيْعٍ وَعَنِ ابْنِ
يُثَيْعٍ. وَالصَّحِيحُ هُوَ زَيْدُ بْنُ يُثَيْعٍ. وَقَدْ رَوَى
شُعْبَةُ عَنْ أَبِي إِسْحَاقَ [عَنْ زَيْدٍ] غَيْرَ هَذَا
الْحَدِيثِ فَوَهُمَ فِيهِ، وَقَالَ زَيْدُ بْنُ أَنَيْلٍ، وَلَا
يَتَابَعُ عَلَيْهِ [وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ].

تخریج: [صحيح] تقدم: ٨٧١ * وفي الباب عن أبي هريرة [انظر، ح: ٨٧١].

Comments:

The cancellation of the treaties made with the Arab disbeliever was declared on the 10th of *Dhul-Hijjah* and during the days of *Tashriq* (three days after the day *'Eid Al-Adhā*). The people who did not abide by the treaties, they were given the deadline of respite of four months and those who abided by the treaties they were given respite until the end of the treaty. So according to this, the four sacred months mentioned here are from 10th of *Dhul-Hijjah* until the 10th of *Rabī' Al-Thāni*; and according to some people, it means the known four sacred months: *Rajab*, *Dhul-Qadah*, *Dhul-Hijjah* and *Muharram*; and they will come to completion at the end of *Muharram*.

(9). 3093. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "When you see a man frequenting the *Masjid*, then testify to his faith. Indeed Allāh, Most High, said: The *Masājid* shall be maintained only by those who believe in Allāh and the Last

(٩) - ٣٠٩٣ - حَدَّثَنَا أَبُو كُرَيْبٍ:
أَخْبَرَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ
الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ
أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسْجِدَ فَاشْهَدُوا لَهُ

Day.”^[1] (*Da'if*)

(Another chain) from Abū Sa'eed from the Prophet ﷺ with similar except that he said: “*Yata'ahadul-Masjid.*”^[2]

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, Abul-Haitham's (a narrator in the chain) name is Sulaimān bin 'Amr bin 'Abd Al-'Utwārī. He was an orphan in the house of Abū Sa'eed Al-Khudrī.

بِالإِيمَانِ، قَالَ اللهُ تَعَالَى: ﴿إِنَّمَا يَسْمُرُ مَسْجِدَ اللهُ مِنْ أَمَانٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ [١٨].

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهَبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: «يَتَعَاهَدُ الْمَسْجِدَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو الْهَيْثَمِ اسْمُهُ سُلَيْمَانُ بْنُ عَمْرٍو ابْنِ عَبْدِ الْعُتْوَارِيِّ، وَكَانَ يَتِيمًا فِي حِجْرِ أَبِي سَعِيدِ الْخُدْرِيِّ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، إقامة الصلوات، باب لزوم المساجد وانتظار الصلاة، ح: ٨٠٢ عن أبي كريب به وتقدم: ٢٦١٧.

Comments:

This *Hadīth* proves that the responsibility of running and looking after a mosque is for the people who believe in Allāh and in the Hereafter, establish prayer, pay *Zakāt* and they have no fear of any other than Allāh, i.e. they do not believe in anyone other than Allāh as the Master of benefits and loss.

3094. Thawbān said: “When (the following) was revealed: And those who hoard up gold and silver...”^[3] He said: “We were with the Messenger of Allāh ﷺ during one of his journeys, so some of his Companions said: (This) has been revealed about gold and silver, if we knew which wealth was better then we would use it. So he ﷺ said: ‘The most virtuous of it is a remembering tongue, a grateful heart, and a believing wife that helps him with his faith.’” (*Ḥasan*)

٣٠٩٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: لَمَّا نَزَلَتْ: ﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ﴾ [٣٤] قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، فَقَالَ بَعْضُ أَصْحَابِهِ: أَنْزَلَتْ فِي الذَّهَبِ وَالْفِضَّةِ لَوْ عَلِمْنَا أَيُّ الْمَالِ خَيْرٌ فَتَّخَذَهُ. فَقَالَ: «أَفْضَلُهُ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَرَوْجَةٌ مُؤْمِنَةٌ تُعِينُهُ عَلَى إِيمَانِهِ».

^[1] *At-Tawbah* 9:18.

^[2] The meaning is similar.

^[3] *At-Tawbah* 9:34.

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. I asked Muḥammad bin Ismā'īl, saying to him: "Did Sālim bin Abī Al-Ja'd (a narrator in the chain) hear from Thawbān?" He said: "No." So I said to him: "Whom among the Companions of the Prophet ﷺ did he hear from?" He said: "He heard from Jābir bin 'Abdullāh and Anas bin Mālik." And he mentioned others from the Companions of the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ فَقُلْتُ لَهُ: سَأَلِمُ ابْنَ أَبِي الْجَعْدِ سَمِعَ مِنْ ثَوْبَانَ؟ فَقَالَ: لَا، [فَقُلْتُ لَهُ: مِمَّنْ سَمِعَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ؟ فَقَالَ: سَمِعَ مِنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَأَنْسِ بْنِ مَالِكٍ، وَذَكَرَ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.]

تخریج: [حسن] وأخرجه ابن ماجه، النكاح، باب أفضل النساء، ح: ١٨٥٦ من حديث سالم بن أبي الجعد به وله شواهد عند أحمد: ٣٦٦/٥ وأطراف المسند: ٢٩٥/٨ وغيره.

Comments:

This *Hadīth* informs that the good deeds are the real deeds worth gaining and gathering, which will benefit a person in the Hereafter; the best helper and assistant with regard to the performance of good deeds can be the wife only who urges good deeds and gives advice to keep away from bad deeds.

(10). 3095. 'Adī bin Ḥātim said: "I came to the Prophet ﷺ while I had a cross of gold around my neck. He said: 'O 'Adī! Remove this idol from yourself!' And I heard him reciting from *Sūrah Barā'ah*: They took their rabbis and monks as lords besides Allāh."^[1] He said: 'As for them, they did not worship them, but when they made something lawful for them, they considered it lawful, and when they made something unlawful for them, they considered it unlawful.'^[2] (*Da'īf*)

(١٠) - ٣٠٩٥ - حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ عَطِيْفِ بْنِ أَعْيَنَ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ، فَقَالَ: يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الْوَتْنَ، وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءَةَ: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾ [٣١]، قَالَ: أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ، وَلَكِنَّهُمْ كَانُوا إِذَا أَحْلَوْا لَهُمْ شَيْئًا اسْتَحْلَوْهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* we do not know of it except as a narration of 'Abdus-Salām bin Ḥarb, and Ghutaif bin

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

[1] *At-Tawbah* 9:31.

[2] It was graded *Hasan* by Shaikh Al-Albānī and many others due to what supports it.

A'yan is not known for *Hadīth*.

لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ السَّلَامِ بْنِ حَرْبٍ .
وَعُظَيْفُ بْنُ أَعْيَنَ لَيْسَ بِمَعْرُوفٍ فِي الْحَدِيثِ .

تخريج: [إسناده ضعيف] وأخرجه الطبراني: ٩٢/١٧، ح: ٢١٨، ٢١٩ من حديث عبدالسلام به * عظيف: ضعيف (تقريب) وله شاهد ضعيف موقوف عند الطبري في تفسيره .

Comments:

Aḥbār is the plural of *Ḥibr*, it is applied to the Jews scholars and jurists; and *Ruhbān* is the plural of *Rāhib*, a known title for Christian religious leaders and monks. According to the explanation of this Verse by the Prophet ﷺ no one has the authority to make things *Ḥalāl*/lawful and *Ḥarām*/unlawful. Accepting a man's authority for making things *Ḥalāl* and *Ḥarām* is accepting him as Lord.

(11). 3096. Anas narrated that Abū Bakr narrated to him, he said: "While we were in the cave, I said to the Prophet ﷺ: 'If one of them were to look down at his feet, then he would see us under his feet.' So he said: 'O Abū Bakr! What do you think about two, the third of whom is Allāh?'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. It has only been related as a narration of Hammām [who is alone with it]. Ḥabbān bin Hilāl and others have reported this *Hadīth* from Hammām and it is similar to this.

(١١) - ٣٠٩٦ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ
الْبُعْدَايِيُّ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: أَخْبَرَنَا
هَمَّامٌ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ، أَنَّ أَبَا بَكْرٍ
حَدَّثَهُ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ وَنَحْنُ فِي الْعَارِ:
لَوْ أَنَّ أَحَدَهُمْ يَنْظُرُ إِلَى قَدَمَيْهِ لَأُبْصِرَنَا تَحْتَ
قَدَمَيْهِ. فَقَالَ: «يَا أَبَا بَكْرٍ! مَا ظَنُّكَ بِالثَّانِيَيْنِ
اللَّهِ تَالِئُهُمَا؟» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ، إِنَّمَا يُرَوَّى مِنْ حَدِيثِ هَمَّامٍ .
[تَفَرَّدَ بِهِ] وَقَدْ رَوَى هَذَا الْحَدِيثَ حَبَّانُ بْنُ
هَلَالٍ وَعَبْرٌ وَاحِدٌ عَنْ هَمَّامٍ نَحْوَ هَذَا .

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي بكر الصديق رضي الله عنه، ح: ٢٣٨١ والبخاري، ح: ٣٦٥٣ من حديث همام به .

Comments:

It is known from this *Hadīth* that when the help, care, protection and assistance of Allāh is with a person, an opponent of a person while standing above, cannot see him nor can he harm him. We need to trust and rely on the protection and care of Allāh Almighty.

(12). 3097. Ibn 'Abbās said: "I heard 'Umar bin Al-Khaṭṭāb saying: 'When 'Abdullāh bin Ubayy died, the Messenger of Allāh ﷺ was called to perform the funeral

(١٢) - ٣٠٩٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ
قَالَ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ
أَبِيهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ،

prayer over him. The Messenger of Allāh ﷺ came to him, and when he stood over him, about to perform the prayer, he turned until he was standing at his chest. I said: "O Messenger of Allāh! (You pray) for Allāh's enemy 'Abdullāh bin Ubayy, who on this day said this and that" – mentioning different days. He said: "The Messenger of Allāh ﷺ, was smiling until I had said too much to him and he said: 'Leave me O 'Umar! Indeed I have been given the choice, so I chose. I was told: Whether you ask forgiveness for them, or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allāh will not forgive them.^[1] – If I knew that were I to ask more than seventy times that he would be forgiven, then I would do so." He said: "Then he performed the *Ṣalāt* for him and walked with him (his funeral procession) and he stood at his grave until it was finished. I was amazed at myself and my daring to talk like that to the Messenger of Allāh ﷺ, while Allāh and His Messenger ﷺ know better. But by Allāh! It was not long until these two *Ayāt* were revealed: 'And never pray for any of them who dies nor stand at his grave...^[2] until the end of the *Āyah*. He said: "So afterwards the Messenger of Allāh ﷺ did not perform the *Ṣalāt* for a hypocrite, nor would he stand at

عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: لَمَّا تُوفِّيَ عَبْدُ اللَّهِ بْنُ أَبِي دُعَيْي رَسُولُ اللَّهِ ﷺ لِلصَّلَاةِ عَلَيْهِ، فَقَامَ إِلَيْهِ، فَلَمَّا وَقَفَ عَلَيْهِ يُرِيدُ الصَّلَاةَ تَحَوَّلْتُ حَتَّى قُمْتُ فِي صَدْرِهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَعْلَىٰ عَدُوُّ اللَّهِ عَبْدُ اللَّهِ بْنُ أَبِي الْفَائِلِ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا - يَعُدُّ أَيَّامَهُ - قَالَ: وَرَسُولُ اللَّهِ ﷺ يَتَّبِسُّمُ، حَتَّى إِذَا أَكْثَرْتُ عَلَيْهِ قَالَ: «أَخْرَجْتَنِي يَا عُمَرُ، إِنِّي قَدْ خَيْرْتُ فَأَخْتَرْتُ، قَدْ قِيلَ لِي ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾» [٨٠] لَوْ أَعْلَمْتُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ غُفِرَ لَهُ لَزِدْتُ. قَالَ: ثُمَّ صَلَّى عَلَيْهِ وَمَشَىٰ مَعَهُ، فَقَامَ عَلَى قَبْرِهِ حَتَّى فُرِغَ مِنْهُ. قَالَ: فَعَجَبَ لِي وَجُرَأَتِي عَلَى رَسُولِ اللَّهِ ﷺ، وَاللَّهِ وَرَسُولُهُ أَعْلَمُ، فَوَاللَّهِ مَا كَانَ إِلَّا بَسِيرًا حَتَّى نَزَلَتْ هَاتَانِ الْآيَاتَانِ: ﴿وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ [٨٤] إِلَىٰ آخِرِ الْآيَةِ. قَالَ: فَمَا صَلَّى رَسُولُ اللَّهِ ﷺ بَعْدَهُ عَلَى مُنَافِقٍ وَلَا قَامَ عَلَى قَبْرِهِ حَتَّى فَوَضَّهَ اللَّهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

[1] *At-Tawbah* 9:80.

[2] *At-Tawbah* 9:84.

his grave until Allāh took him.”
(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، الجنائز، باب ما يكره من الصلاة على المنافقين والاستغفار للمشركين، ح: ١٣٦٦ من حديث الزهري به.

(13). 3098. Ibn ‘Umar said: “‘Abdullāh bin ‘Abdullāh bin Ubayy came to the Messenger of Allāh ﷺ when his father died, and said: ‘Give me your shirt to shroud him in and perform the *Ṣalāt* upon him, and seek forgiveness for him.’ So he (ﷺ) gave him his shirt, and said: ‘When you are finished then inform me.’ So when he wanted to perform the *Ṣalāt*, ‘Umar tugged at him and said: ‘Has not Allāh prohibited that you perform *Ṣalāt* over the hypocrites?’ He said: ‘I have been given the choice between two: ‘Whether you seek forgiveness for them or you do not seek forgiveness for them...’^[1] So he performed *Ṣalāt* for him. Then Allāh revealed: ‘And never pray for any of them who dies, nor stand at his grave...’^[2] So he abandoned praying for them.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، اللباس، باب لبس القميص، ح: ٥٧٩٦ ومسلم، ح: ٢٧٧٤ من حديث يحيى القطان به.

Comments:

The Prophet offered the funeral prayer over ‘Abdullāh bin Ubayy to show kindness and sympathy to his faithful son, which he had personally made a

(١٣) - ٣٠٩٨ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي إِلَى رَسُولِ اللَّهِ ﷺ حِينَ مَاتَ أَبُوهُ فَقَالَ: أَعْطِنِي قَمِيصَكَ أَكْفُنُهُ [فِيهِ] وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ، فَأَعْطَاهُ قَمِيصَهُ وَقَالَ: «إِذَا فَرَعْتُمْ فَأَذِنُونِي»، فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ جَذَبَهُ عُمَرُ وَقَالَ: أَلَيْسَ قَدْ نَهَى اللَّهُ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ؟ فَقَالَ: «أَنَا بَيْنَ الْخَيْرَيْنِ» «اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ» [٨٠] فَصَلَّى عَلَيْهِ، فَأَنْزَلَ اللَّهُ: «وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا نَفَعٌ عَلَى قَبْرِهِ» [٨٤]، فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *At-Tawbah* 9:80.

[2] *At-Tawbah* 9:84.

request for. Many of his friends embraced Islam by observing the profound manners and mercy of the Messenger of Allāh ﷺ. But in the future, there was a risk that the believers would feel uncomfortable because of participating in funeral prayers and in burial arrangements of the hypocrites; so thereafter the Prophet ﷺ never offered funeral prayer over a hypocrite.

(14). 3099. Abū Sa'eed Al-Khudrī said: "Two men disagreed over the *Masjid* whose foundation was laid upon *Taqwā* from the first day.^[1] A man said: 'It is *Masjid Qubā*' and the other said: 'It is the *Masjid* of the Messenger of Allāh ﷺ.' So the Messenger of Allāh ﷺ said: 'It is this *Masjid* of mine.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb* as a narration of 'Imrān bin Abī Anas]. This *Ḥadīth* has been reported from Abū Sa'eed through routes other than this, and Unais bin Abī Yahyā reported it from his father from Abū Sa'eed [may Allāh be pleased with him].

تخریج: [إسناده صحيح] وأخرجه أحمد: ۸۹/۳ والسائي: ۳۶/۲، ح: ۶۹۸ عن قتيبة به ورواه مسلم، ح: ۱۳۹۸ من حديث عبدالرحمن بن أبي سعيد * وحديث أنيس بن أبي يحيى عن أبيه تقدم: ۳۲۳.

(15). 3100. Abū Hurairah narrated that the Prophet ﷺ said: "This *Āyah* was revealed about the people of *Qubā*: In it are men who love to purify themselves. And Allāh loves those who make themselves pure."^[2] He said: "They used water to perform *Istinjā*' so this *Āyah* was revealed about them." (*Ḥasan*)

(۱۴) - ۳۰۹۹ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: تَمَارَى رَجُلَانِ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ، فَقَالَ رَجُلٌ: هُوَ مَسْجِدُ قُبَاءَ، وَقَالَ الْآخَرُ: هُوَ مَسْجِدُ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ مَسْجِدِي هَذَا».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [عَرِيبٌ مِنْ حَدِيثِ عِمْرَانَ بْنِ أَبِي أَنَسٍ]. وَقَدْ رُوِيَ هَذَا عَنْ أَبِي سَعِيدٍ مِنْ غَيْرِ هَذَا الْوَجْهِ، وَرَوَاهُ أَنَيْسُ بْنُ أَبِي يَحْيَى عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُ].

(۱۵) - ۳۱۰۰ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ [أَبُو كُرَيْبٍ]: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا يُونُسُ بْنُ الْحَارِثِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ قُبَاءَ: ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَرُوا وَاللَّهُ

[1] *At-Tawbah* 9:108.

[2] *At-Tawbah* 9:108.

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* from this route.

[He said:] There are narrations on this topic from Abū Ayyūb, Anas bin Mālik and Muḥammad bin 'Abdullāh bin Salām.

يُحِثُّ الْمَطَهِّرِينَ ﴿﴾ [١٠٨]: قَالَ: «كَانُوا يُسْتَنْجُونَ بِالْمَاءِ فَزَلَّتْ هَذِهِ الْآيَةُ فِيهِمْ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ وَأَنْسِ بْنِ مَالِكٍ وَمُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ.

تخریج: [حسن] وأخرجه أبو داود، الطهارة، باب: في الاستنجاء بالماء، ح: ٤٤ عن أبي كريب به وله شاهد عند ابن ماجه، ح: ٣٥٥ وسنده حسن وصححه الحاكم: ١٥٥/١ ووافقه الذهبي * وفي الباب عن أبي أيوب وأنس بن مالك [ابن ماجه، ح: ٣٥٥] ومحمد بن عبدالله بن سلام [أحمد: ٦/٦].

Comments:

This *Hadīth* makes mention of purifying oneself with water after relieving oneself, purification with water after relieving oneself, is proven through the authentic *Ahādīth*. The aim of the Verse is that these people would take great care of both purifications, apparent and hidden. Allāh Almighty loves such pure people. As for the issue of cleansing with stones after relieving oneself, there is no doubt in its status of desirability; though there is no authentic *Hadīth* with regard to the issue that the people of Qubā would use both substances at a time for purification. [*Tuhfat Al-Ahwardhī*: vol. 4, p. 120]

(16). 3101. 'Alī narrated: "I heard a man seeking forgiveness for his parents who were idolaters, so I said to him: 'You seek forgiveness for your parents while they are idolaters?' He said: 'Did Ibrāhīm not seek forgiveness for his father, and he was an idolater?' So I mentioned that to the Prophet ﷺ and (the following) was revealed: It is not for the Prophet nor those who believe, that they should seek forgiveness for the idolaters."^[1]

(*Da'if*)

Abū 'Eīsā said: This *Hadīth* is *Hasan*.

(١٦) - ٣١٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ [كُوفِيٍّ]، عَنْ عَلِيِّ قَالَ: سَمِعْتُ رَجُلًا يَسْتَغْفِرُ لِأَبَوَيْهِ وَهُمَا مُشْرِكَانِ، فَقُلْتُ لَهُ: أَتَسْتَغْفِرُ لِأَبَوَيْكَ وَهُمَا مُشْرِكَانِ؟ فَقَالَ: أَوْلَيْسَ اسْتَغْفَرَ إِبْرَاهِيمُ لِأَبِيهِ وَهُوَ مُشْرِكٌ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَزَلَّتْ: ﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾ [١١٣].

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ.
[قَالَ:] وَفِي الْبَابِ عَنْ سَعِيدِ بْنِ

[1] *At-Tawbah* 9:113.

[He said:] There is something on this topic from Sa'eed bin Al-Musayyab from his father.

المُسيَّبِ، عَنْ أَبِيهِ.

تخریج: [إسناده ضعيف] وأخرجه النسائي: ٩١/٤، ح: ٢٠٣٨ (الجنائز، باب النهي عن الاستغفار للمشركين) من حديث سفيان الثوري به وصرح بالسماع عند أبي يعلى: ٢٨٠/١، ح: ٣٣٥ وصححه الحاكم: ٣٣٥/٢ ووافقه الذهبي أبو إسحاق مدلس وعنن وللحديث شواهد عند الحاكم وغيره * وفي الباب عن سعيد بن المسيب عن أبيه [البخاري، ح: ١٣٦٠، ومسلم، ح: ٢٤].

Comments:

This Verse makes the ambition clear about the people for whom the truth of religion has become manifest after having established the evidence upon them, and they have not yet embraced Islam. The believers should not seek forgiveness for them, because such rebels deserve the wrath of Allāh.

(17). 3102. ‘Abdur-Rahmān bin Ka'b bin Mālik narrated from his father who said: “I did not remain behind from any of the battles the Prophet ﷺ fought in, until the battle of Tabūk, except for Badr. And the Prophet ﷺ did not scold anyone who remained behind from Badr, because he only went out to look for the caravan. The Quraish came out to help their caravan, so they met without an appointment as Allāh the Mighty and Sublime, said. By my life, people consider the most honorable of battles of the Messenger of Allāh ﷺ to be that of Badr, but I would not have liked to attend it instead of giving my oath of allegiance on the night of Al-‘Aqabah when we took a covenant for Islam. Afterwards, I did not stay behind from the Prophet ﷺ until the battle of Tabūk, and it was the last of the battles he fought. The Messenger of Allāh ﷺ informed the people of the departure” – and he mentioned the *Hadīth* in its entirety, and said

(١٧) - ٣١٠٢ - حَدَّثَنَا عَبْدُ بِنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: لَمْ أَتَخَلَّفْ، عَنِ النَّبِيِّ ﷺ فِي غَزْوَةِ غَزَاهَا حَتَّى كَانَتْ غَزْوَةُ تَبُوكَ إِلَّا بَدْرًا، وَلَمْ يُعَابِ النَّبِيُّ ﷺ أَحَدًا تَخَلَّفَ عَنْ بَدْرِ، إِنَّمَا حَرَجَ يُرِيدُ الْعَيْرِ، فَخَرَجَتْ قُرَيْشٌ مُعْبِثِينَ لِعَيْرِهِمْ، فَالْتَقَوْا عَنْ غَيْرِ مَوْعِدٍ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ، وَلَعَمْرِي إِنْ أَشْرَفَ مَشَاهِدِ رَسُولِ اللَّهِ ﷺ فِي النَّاسِ لَبَدْرٌ، وَمَا أَحَبُّ أَنِّي كُنْتُ شَهِدْتُهَا مَكَانَ بَيْعَتِي لَيْلَةَ الْعَقَبَةِ حَيْثُ تَوَاقَفْنَا عَلَى الْإِسْلَامِ، ثُمَّ لَمْ أَتَخَلَّفْ بَعْدَ عَنِ النَّبِيِّ ﷺ حَتَّى كَانَتْ غَزْوَةُ تَبُوكَ وَهِيَ آخِرُ غَزْوَةِ غَزَاهَا، وَأَدْنَى النَّبِيِّ ﷺ النَّاسِ بِالرَّحِيلِ - فَذَكَرَ الْحَدِيثَ بِطَوْلِهِ قَالَ: - فَاذْهَبْتُ إِلَى النَّبِيِّ ﷺ فَإِذَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَحَوْلَهُ الْمُسْلِمُونَ وَهُوَ يَسْتَبِيرُ كَاسْتِنَارَةِ الْقَمَرِ، وَكَانَ إِذَا سُرَّ بِالْأَمْرِ اسْتَنَارَ،

– “So I went to the Prophet ﷺ and he was sitting in the *Masjid*, surrounded by the Muslims. He was beaming like the moon beams. When he was happy about a matter he would beam. So I came and sat in front of him. He said: ‘Receive glad tidings – O Ka’b bin Mālik – of the best day you have seen since your mother bore you!’ So I said: ‘O Prophet of Allāh! Is it from Allāh or from you?’ He said: ‘From Allāh.’ Then he recited these *Āyāt*: Allāh has forgiven the Prophet, the *Muhājirīn*, and the *Anṣār* who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most-Merciful.^[1] [until he reached: Verily Allāh is the One Who forgives and accepts repentance, Most-Merciful.]^[2] He said: “And it was about us that (the following) was revealed as well: Have *Taqwā* of Allāh, and be with the those who are true.”^[3] He said: “O Prophet of Allāh! Part of my repentance is to not say but the truth, and to give up all of my wealth as charity for Allāh and His Messenger.’ So the Prophet ﷺ said: ‘Keep some of your wealth for yourself, for indeed that is better for you.’ I said: ‘So I will keep my share from Al-Khaibar.’” He said: “So after my acceptance of Islām,

فَجِئْتُ فَجَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ: «أَبْشِرْ يَا كَعْبُ بْنُ مَالِكٍ بِخَيْرِ يَوْمٍ أَتَى عَلَيْكَ مُنْذُ وَلَدْتِكَ أُمَّكَ». فَقُلْتُ: يَا نَبِيَّ اللَّهِ! أَمِنْ عِنْدِ اللَّهِ أَمْ مِنْ عِنْدِكَ؟ فَقَالَ: «بَلْ مِنْ عِنْدِ اللَّهِ»، ثُمَّ تَلَا هَؤُلَاءِ الْآيَاتِ: ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَؤُوفٌ رَحِيمٌ﴾ [التوبة: ١١٧] «حَتَّى بَلَغَ ﴿وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ﴾» [١١٨] قَالَ: وَفِينَا أَنْزَلَتْ أَيْضًا: ﴿اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾» [١١٩]. قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ! إِنَّ مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا، وَأَنْ أُخْلِعَ مِنْ مَالِي كُلِّهِ صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ. فَقَالَ النَّبِيُّ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ». فَقُلْتُ: فَإِنِّي أَمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ. قَالَ: فَمَا أَنْعَمَ اللَّهُ عَلَيَّ نِعْمَةً بَعْدَ الْإِسْلَامِ أَعْظَمَ فِي نَفْسِي مِنْ صَدَقِي رَسُولَ اللَّهِ ﷺ جِئِنَ صَدَقْتُهُ أَنَا وَصَاحِبَائِي وَلَا نَكُونُ كَذِبْنَا فَهَلَكْنَا كَمَا هَلَكُوا، وَإِنِّي لَأَرْجُو أَنْ لَا يَكُونَ اللَّهُ أَبْلَى أَحَدًا فِي الصَّدَقِ مِثْلَ الَّذِي أَبْلَانِي، مَا تَعَمَّدْتُ لِكَذْبَةٍ بَعْدُ، وَإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيَ.

[1] *At-Tawbah* 9:117.

[2] *At-Tawbah* 9:118.

[3] *At-Tawbah* 9:119.

Allāh did not grant me a greater favor than when I and my two companions told the truth to the Messenger of Allāh ﷺ and we were not among the liars to be ruined like the others were ruined. Indeed I hope that Allāh will not test anyone over telling the truth as he tested me. I did not resort to a lie ever since then, and I hope that Allāh will protect me regarding what remains to come.” (*Ṣaḥīḥ*)

[He said:] This *Hadīth* has been reported from Az-Zuhrī with differences in the chain. It has been said: “From ‘Abdur-Raḥmān bin ‘Abdullāh bin Ka‘b bin Mālik from his father, from Ka‘b.” And it has been said otherwise. Yūnus bin Yazīd reported this *Hadīth* from Az-Zuhrī, from ‘Abdur-Raḥmān bin ‘Abdullāh [bin Ka‘b] bin Mālik, that his father narrated to him, from Ka‘b bin Mālik.

[قَالَ:] وَقَدْ رُوِيَ عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثَ بِخِلَافِ هَذَا الْإِسْنَادِ، [وَأَقْدَ قِيلَ] عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ كَعْبٍ، وَقَدْ قِيلَ غَيْرُ هَذَا. وَرَوَى يُونُسُ بْنُ يَزِيدَ هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ [بْنِ كَعْبِ] بْنِ مَالِكٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ كَعْبِ بْنِ مَالِكٍ.

تخریج: متفق علیه، وأخرجه البخاري (المغازي)، باب حديث كعب بن مالك . . . الخ، ح: (٤٤١٨) ٢٩٤٥ ومسلم، ح: ٢٧٦٩ من حديث معمر به * حديث يونس بن يزيد الأيلي: رواه البخاري، ح: ٤٦٧٦.

(18).3103. Az-Zuhrī narrated: “From ‘Ubaid bin As-Sabbāq, that Zaid bin Thābit narrated to him, he said: ‘Abū Bakr Aṣ-Ṣiddīq sent for me – (regarding) those killed at Al-Yamāmah – and ‘Umar bin Al-Khaṭṭāb was with him.

He (Abū Bakr) said: “‘Umar came to me and said: ‘The fighting inflicted many casualties among the reciters of the Qur’an on the Day of Al-Yamāmah, and I fear that there will be more casualties among the

(١٨) - ٣١٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ بْنِ السَّبَّاقِ، أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ قَالَ: بَعَثَ إِلَيَّ أَبُو بَكْرٍ الصِّدِّيقُ - مَقْتَلُ أَهْلِ الْيَمَامَةِ - فَإِذَا عُمَرُ ابْنُ الْخَطَّابِ عِنْدَهُ، فَقَالَ: إِنَّ عُمَرَ قَدْ أَنَانِي فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ بِقُرَاءِ الْقُرْآنِ يَوْمَ الْيَمَامَةِ، وَإِنِّي لَأَخْشَى أَنْ يَسْتَحَرَّ الْقَتْلُ

reciters in other parts of the land, such that much of the Qur'an may be lost. In my view, you should order that the Qur'an be collected."

Abū Bakr said to 'Umar: "How can I do something which was not done by the Messenger of Allāh ﷺ?" 'Umar said: 'By Allāh! It is something good.' 'Umar continued trying to convince me until Allāh opened up my chest to that which He had opened the chest of 'Umar, and I saw it as he saw it."

Zaid said: 'Abū Bakr said: "You are a young wise man, and we have no suspicions of you. You used to write down the Revelation for the Messenger of Allāh as the Qur'an was revealed." He (Zaid) said: 'By Allāh! If they had ordered me to move one of the mountains it would have been lighter on me than that.' He said: 'I said: "How will you do something which was not done by the Messenger of Allāh ﷺ?" Abū Bakr said: "By Allāh! It is something good." Abū Bakr and 'Umar continued trying to convince me, until Allāh opened up my chest for that, just as He had opened their chests, the chest of Abū Bakr and the chest of 'Umar. So I began searching for Qur'ānic material from parchments, leaf stalks of date-palms and *Al-Likhāf* - meaning stones - and the chests of men. I found the end of *Sūrah Barā'ah* with *Khuzaimah bin Thābit*: Verily, there has come to you a Messenger from among yourselves. It grieves him that you should receive any

بِالْقُرْآنِ فِي الْمَوَاطِنِ كُلِّهَا فَيَذْهَبَ قُرْآنٌ كَثِيرٌ، وَإِنِّي أَرَى أَنْ تَأْتِمَرَ بِجَمْعِ الْقُرْآنِ. قَالَ أَبُو بَكْرٍ لِعُمَرَ: كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ عُمَرُ: هُوَ وَاللَّهِ خَيْرٌ. فَلَمْ يَزَلْ يُرَاجِعُنِي فِي ذَلِكَ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ، وَرَأَيْتُ فِيهِ الَّذِي رَأَى.

قَالَ زَيْدٌ: قَالَ أَبُو بَكْرٍ: إِنَّكَ شَابٌّ عَاقِلٌ لَا تَتَّهِمُكَ، فَذُكُنْتُ تَكْتُبُ لِرَسُولِ اللَّهِ ﷺ الْوَحْيَ فَتَسْتَعِجُّ الْقُرْآنَ. قَالَ: فَوَاللَّهِ، لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِنْ ذَلِكَ. قَالَ: قُلْتُ: كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ أَبُو بَكْرٍ: هُوَ وَاللَّهِ خَيْرٌ. فَلَمْ يَزَلْ يُرَاجِعُنِي فِي ذَلِكَ أَبُو بَكْرٍ وَعُمَرُ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَهُمَا: صَدْرَ أَبِي بَكْرٍ وَعُمَرَ، فَتَبَعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الرَّقَاعِ وَالْعُسْبِ وَاللِّخَافِ - يَعْنِي الْحِجَارَةَ [وَالرَّقَاقَ] وَصُدُورَ الرِّجَالِ فَوَجَدْتُ آخِرَ سُورَةِ بَرَاءَةَ مَعَ خُرَيْمَةَ بْنِ ثَابِتٍ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ۝ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾ [١٢٨، ١٢٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

injury or difficulty. He is eager for you; for the believers (he is) full of pity, kind, and merciful. But if they turn away, say: "Allāh is sufficient for me. There is no god but He, in Him I put my trust, and He is the Lord of the Mighty Throne."^[1]
(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، فضائل القرآن، باب جمع القرآن، ح: ٤٩٨٦ من حديث إبراهيم ابن سعد به.

Comments:

When the Prophet ﷺ had left the world, and the noble Companions had to fight on various fronts due to various reasons, many well-versed reciters of the Qur'ān began to fall victims of various battles and were martyred. It was then realised that the Qur'ān should be gathered in the form of a proper textual book. The Qur'ān was already written on different things and also the people had memorised it. The noble Companions were strict followers of the Prophet ﷺ and they had the strongest enthusiastic passion of following the footsteps of the Messenger of Allāh, they would never approve of any kind of disobedience to the example of the Messenger of Allāh ﷺ. As the Prophet ﷺ did not gather the whole Qur'ān in form of a proper textual book, so Abū Bakr was reluctant to do so. But when he became certain that the Prophet ﷺ did not do so because of a certain reason — as he would dictate to write various Revealed Verses at different places in different *Sūrah*, and there was also the possibility of abrogation of the Verses — after the demise of the Messenger of Allāh ﷺ this reason had come to an end. So the current circumstances and the common benefits of the *Ummah* demanded the preparation of the Qur'ān in the form of a proper textual book; finally Abū Bakr agreed to perform this duty.

(19). 3104. Az-Zuhrī narrated from Anas who said: "Ḥudhaifah bin Al-Yamān came to 'Uthmān, at the time when the people of Ash-Shām and the people of Al-'Irāq were waging war to conquer Armīniyah and Adharbījān.

(١٩) - ٣١٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنِ أَنَسٍ: أَنَّ حُدَيْفَةَ قَدِمَ عَلَى عُثْمَانَ بْنِ عَفَّانَ، وَكَانَ يُعَارِضِي أَهْلَ الشَّامِ فِي فَتْحِ أَرْمِينِيَّةٍ وَأَدْرَبِجَانَ مَعَ أَهْلِ

[1] *At-Tawbah* 9:128, 129.

Hudhaifah saw their (the people of Ash-Shām and Al-'Irāq) different forms of recitation of the Qur'an. So he said to 'Uthmān: 'O Commander of the Believers! Save this nation before they differ about the Book as the Jews and the Christians did before them.' So he ('Uthmān) sent a message to Ḥaḥṣah (saying): 'Send us the manuscripts so that we may copy them in the *Muṣāḥif*^[1] then we shall return it to you.' So Ḥaḥṣah sent the manuscripts to 'Uthmān bin 'Affān. 'Uthmān then sent order for Zaid bin Thābit, Sa'eed bin Al-'Āṣ, 'Abdur-Raḥmān bin Al-Ḥārith bin Hishām, and 'Abdullāh bin Az-Zubair to copy the manuscripts in the *Muṣāḥif*. 'Uthmān said to the three Quraish men: 'In case you disagree with Zaid bin Thābit on any point in the (recitation dialect of the) Qur'an, then write it in the dialect of Quraish for it was revealed in their tongue.' So when they had copied the manuscripts in the *Muṣāḥif*, 'Uthmān sent one *Muṣḥaf* from those *Muṣāḥif* that they had copied to every province."

Az-Zuhri said: "Khārijah bin Zaid [bin Thābit] narrated to me that Zaid bin Thābit said: 'I missed an *Āyah* of *Sūrat Al-Aḥzāb* that I heard the Messenger of Allāh ﷺ reciting: Among the believers are men who have been true to their covenant with Allāh, of them, some have fulfilled their obligations, and

العراق، فَرَأَى حُدَيْفَةَ اِخْتِلَافَهُمْ فِي الْقُرْآنِ، فَقَالَ لِعُثْمَانَ بْنِ عَفَّانَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَدْرِكُ هَذِهِ الْأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الْكِتَابِ كَمَا اِخْتَلَفَتِ الْيَهُودُ وَالنَّصَارَى، فَأَرْسَلَ إِلَيَّ حَفْصَةَ أَنْ أُرْسِلَ إِلَيْهَا بِالصُّحُفِ نَنْسُخُهَا فِي الْمَصَاحِفِ ثُمَّ نَرُدُّهَا إِلَيْكَ، فَأَرْسَلْتُ حَفْصَةَ إِلَى عُثْمَانَ بْنِ عَفَّانَ بِالصُّحُفِ، فَأَرْسَلَ عُثْمَانُ إِلَيَّ زَيْدَ بْنِ ثَابِتٍ وَسَعِيدَ بْنِ الْعَاصِ وَعَبْدَ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ وَعَبْدَ اللَّهِ بْنِ الزُّبَيْرِ، أَنْ انْسَخُوا الصُّحُفَ فِي الْمَصَاحِفِ، وَقَالَ لِلرَّهْطِ الْقُرَشِيِّينَ الثَّلَاثَةَ: مَا اِخْتَلَفْتُمْ فِيهِ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فَانْكُتُبُوهُ بِلِسَانِ قُرَيْشٍ، فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ، حَتَّى نَسْخُوا الصُّحُفَ فِي الْمَصَاحِفِ، بَعَثَ عُثْمَانُ إِلَيَّ كُلَّ أَقْفٍ بِمُصْحَفٍ مِنْ تِلْكَ الْمَصَاحِفِ الَّتِي نَسَخُوا.

قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي خَارِجَةُ بْنُ زَيْدٍ [ابْنِ ثَابِتٍ] أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: فَقَدْتُ آيَةً مِنْ سُورَةِ الْأَحْزَابِ كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقْرؤها ﴿مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَجْبَهُ وَمِنْهُمْ مَنْ يَنْظُرُ﴾ [الأحزاب: ٢٣]، فَالْتَمَسْتُهَا فَوَجَدْتُهَا مَعَ حُزَيْمَةَ بْنِ ثَابِتٍ أَوْ أَبِي حُزَيْمَةَ فَالْحَقْتُهَا فِي سُورَتِهَا.

قَالَ الزُّهْرِيُّ: فَاخْتَلَفُوا يَوْمَئِذٍ فِي التَّابُوتِ

[1] Plural of *Muṣḥaf*, a written copy of the Qur'an.

some of them are still waiting.^[1] – so I searched for it and found it with Khuzaimah bin Thābit, or Abū Khuzaimah, so I put it in its *Sūrah*.”

Az-Zuhrī said: “They differed then with *At-Tābūt* and *At-Tābūh*. The Quraish said: *At-Tābūt* while Zaid said: *At-Tābūh*. Their disagreement was brought to ‘Uthmān, so he said: ‘Write it as *At-Tābūt*, for it was revealed in the tongue of the Quraish.”

Az-Zuhrī said: “‘Ubaidullāh bin ‘Abdullāh bin ‘Utbah informed me that ‘Abdullāh bin Mas‘ūd disliked Zaid bin Thābit copying the *Muṣāḥif*, and he said: ‘O you Muslim people! Avoid copying the *Muṣḥaf* and recitation of this man. By Allāh! When I accepted Islam he was but in the loins of a disbelieving man’ – meaning Zaid bin Thābit – and it was regarding this that ‘Abdullāh bin Mas‘ūd said: ‘O people of Al-‘Irāq! Keep the *Muṣāḥif* that are with you, and conceal them. For indeed Allāh said: And whoever conceals something, he shall come with what he concealed on the Day of Judgement.^[2] So meet Allāh with the *Muṣāḥif*.”

Az-Zuhrī said: “It was conveyed to me that some men among the most virtuous of the Companions of the Messenger of Allāh ﷺ disliked that view of Ibn Mas‘ūd.” (*Ṣaḥīh*)

وَالتَّابُوهُ، فَقَالَ الْقُرَشِيُّونَ: التَّابُوتُ، وَقَالَ زَيْدٌ: التَّابُوهُ، فَرَفَعَ اخْتِلَافَهُمْ إِلَى عُثْمَانَ، فَقَالَ: اكْتُبُوهُ التَّابُوتَ، فَإِنَّهُ نَزَلَ بِلِسَانِ قُرَيْشٍ.

قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ كَرِهَ لَزَيْدِ بْنِ ثَابِتٍ نَسْخَ الْمَصَاحِفِ، وَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ أَعَزَلْ عَن نَسْخِ كِتَابَةِ الْمُصْحَفِ وَيَتَوَلَّأَهَا رَجُلٌ، وَاللَّهِ لَقَدْ أَسْلَمْتُ وَإِنَّهُ لَفِي صُلْبِ رَجُلٍ كَافِرٍ - يُرِيدُ زَيْدَ بْنَ ثَابِتٍ - وَلِذَلِكَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: يَا أَهْلَ الْعِرَاقِ اكْتُمُوا الْمَصَاحِفَ الَّتِي عِنْدَكُمْ وَغَلُّوهَا، فَإِنَّ اللَّهَ يَقُولُ: ﴿وَمَنْ يَكْتُلْ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ﴾ [آل عمران: ١٦١] فَالْقُوا اللَّهَ بِالْمَصَاحِفِ.

قَالَ الزُّهْرِيُّ: فَبَلَغَنِي أَنَّ ذَلِكَ كَرِهَهُ مِنْ مَقَالَةِ ابْنِ مَسْعُودٍ رِجَالٌ مِنْ أَفَاضِلِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ حَدِيثُ الزُّهْرِيِّ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ.

[1] *Al-Ahzāb* 33:23.

[2] *Āl ‘Imrān* 3:161.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*, it is the narration of Az-Zuhrī, and we do not know of it except as his narration.

تخريج: وأخرجه البخاري، أيضاً، ح: ٤٩٨٧ من حديث إبراهيم بن سعد به.

Comments:

Abū Bakr رضي الله عنه, during his caliphate, gathered together the pieces of the Qur'an written on different materials, and he assigned this task to Zaid bin Thābit رضي الله عنه. 'Umar رضي الله عنه also agreed to this. Zaid gathered the Verses of the whole Qur'an in the form of booklets, and each *Sūrah* was in a separate booklet; therefore this copy of the Qur'an consisted of tremendous number of booklets. In the reign of 'Uthmān رضي الله عنه, the people began to differ in the issue of the recital dialect of the Qur'an, each group regarded its recital correct and the other's wrong. So the need of preparing an agreed and comprehensive copy of the Qur'an emerged; for which a standard copy of the Qur'an was prepared.

Chapter 10. Regarding *Sūrah Yūnus*

(المعجم ١٠) - [بَابُ:] وَمِنْ سُورَةِ
يُونُسَ (التحفة ١١)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3105. Ṣuhaib narrated from the Prophet ﷺ, regarding the saying of Allāh Most High: And for those who have done good is the best and even more.^[1] - He ﷺ said: "When the inhabitants of Paradise have entered Paradise a caller will call out: 'Indeed there remains for you a promise with Allāh, and He wants to reward you with it.' They will say: 'Have our faces not been made bright, have we not been saved from the Fire, and have we not been admitted into Paradise?'" He said: "So the Veil will be lifted." He said: "By

(١) - ٣١٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبِ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ تَعَالَى: ﴿لَلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [٢٦] قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَىٰ مُنَادٌ: إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا وَيُرِيدُ أَنْ يُنَجِّزَكُمُوهُ قَالُوا: أَلَمْ يَبَيِّضْ وُجُوهَنَا وَنُنَجِّنَا مِنَ النَّارِ وَيُدْخِلَنَا الْجَنَّةَ؟» قَالَ: «فَيُكْشَفُ الْحِجَابُ». قَالَ: «فَوَاللَّهِ مَا

[1] *Yūnus* 10:26.

Allāh! Nothing given to them [by Allāh] will be more beloved to them than looking at Him.”

(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This is the narration of Ḥammād bin Salamah, and more than one reported it like this from Ḥammād bin Salamah, in *Marfū'* form. Sulaimān bin Al-Mughīrah reported this *Ḥadīth* from Thābit, from 'Abdur-Raḥmān bin Abī Lailā as his saying, and he did not mention “from Ṣuhaib, from the Prophet ﷺ” in it.

Comments:

This narration and its comments appeared earlier; see no. 2552.

(2). 3106. 'Aṭā' bin Yasār narrated from a man among the people of Egypt who said: “I asked Abū Ad-Dardā' about this *Āyah*: For them is good news, in the life of the present world.^[1] He said: ‘No one asked me about it since I asked the Messenger of Allāh ﷺ about it, and he ﷺ said: “No one asked me about it other than you, since it was revealed. It is the righteous dream that the Muslim sees, or that is seen about him.”’

(*Ḥasan*)
(Another chain) with similar.

(3). (Another chain) from Abū Ṣāliḥ, from Abū Ad-Dardā', from

أَعْطَاهُمْ [اللَّهُ] شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ».

[قَالَ أَبُو عِيسَى:] حَدِيثُ حَمَّادِ بْنِ سَلَمَةَ. هَكَذَا رَوَاهُ غَيْرُ وَاحِدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ مَرْفُوعًا. وَرَوَى سُلَيْمَانُ بْنُ الْمُغِيرَةِ هَذَا الْحَدِيثَ عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَوْلَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ صُهَيْبِ بْنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه مسلم كما تقدم ٢٥٥٢.

(٢) - ٣١٠٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُثَنِّكِدِرِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ قَالَ: سَأَلْتُ أَبَا الدَّرْدَاءِ عَنْ هَذِهِ الْآيَةِ: ﴿لَهُمْ الْبَشْرَى فِي الْحَيَاةِ الدُّنْيَا﴾ [٦٤]، قَالَ: مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْهَا، فَقَالَ: «مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرَكَ مُنْذُ أَنْزَلْتُ: هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تَرَى لَهُ».

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ، عَنْ أَبِي الدَّرْدَاءِ، فَذَكَرَ نَحْوَهُ.

(٣) - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي

[1] *Yūnus* 10:64.

the Prophet ﷺ with similar, and it does not contain: "From 'Aṭā' bin Yasār." (*Hasan*)

[He said:] There is something on this topic from 'Ubādah bin Aṣ-Ṣāmit.

صَالِح، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

وَلَيْسَ فِيهِ عَنْ عَطَاءٍ بْنِ يَسَارٍ.

[قَالَ:] وَفِي الْبَابِ عَنْ عُبَادَةَ بْنِ

الصَّامِتِ.

تخریج: [حسن] تقدم: ٢٢٧٣ وحديث سفیان بن عیینة عن عبدالعزیز: رواه أحمد والحمیدي، ح: ٣٩٣ وصرح بالسمع وفي الباب عن عبادة بن الصامت (تقدم: ٢٢٧٥).

Comments:

This *Hadith* has already been mentioned in the chapters on Interpretation of Dreams. (nos. 2273 and 2275)

(4). 3107. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "When Allāh drowned Fir'awn he said: 'I believe that there is no god except the One that the children of Isrā'īl believe in.' So Jibra'īl said: 'O Muḥammad ! If you could only have seen me, while I was taking (the mud) from the sea, and filling his mouth out of fear that the mercy would reach him.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadith* is *Hasan*.

(٤) - ٣١٠٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا حَمَادُ بْنُ

سَلْمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُونُسَ بْنِ

مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ:

«لَمَّا أَغْرَقَ اللَّهُ فِرْعَوْنَ قَالَ: آمَنْتُ أَنَّهُ لَا إِلَهَ

إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ. فَقَالَ

جِبْرِئِيلُ: يَا مُحَمَّدُ لَوْ رَأَيْتَنِي وَأَنَا أَخْذُ مِنْ

حَالِ الْبَحْرِ وَأَدُّشُهُ فِي فِيهِ مَخَافَةَ أَنْ تُدْرِكَهُ

الرَّحْمَةُ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [حسن] وأخرجه أحمد: ٢٤٥/١ من حديث حماد بن سلمة به وعلي بن زيد ضعيف والحديث الآتي شاهد له.

Comments:

This *Hadith* teaches us about the Vastness and Abundance of Allāh's Mercy, when Pharaoh was drowning and the clear signs of the punishment appeared to him, he began to express faith for the sake of safety and protection of life, whereas when the punishment appears and it strengthens its grip, believing then is of no use.

(5).3108. Shu'bah narrated: " 'Adī bin Thābit and 'Aṭā' bin As-Sā'ib informed me, from Sa'eed bin Jubair, from Ibn 'Abbās - and one of them mentioned that it was from the Prophet ﷺ - that he

(٥) - ٣١٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

الْأَعْلَى الصَّنَعَانِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ:

حَدَّثَنَا شُعْبَةُ، قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ

وَعَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ

mentioned that Jibra'il began shoving clay in the mouth of Fir'awn out of fear that he would say *Lā Ilāha illallāh* and Allāh would have mercy upon him – or fearing that Allāh would have mercy upon him.” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*. [from this route].

أَبْنُ عَبَّاسٍ، ذَكَرَ أَحَدَهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذَكَرَ أَنَّ جِبْرَائِيلَ جَعَلَ يَدُسُّ فِي فِي فِرْعَوْنَ الطِّينَ خَشْيَةً أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ فَيَرْحَمَهُ اللَّهُ، أَوْ خَشْيَةً أَنْ يَرْحَمَهُ [الله].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ [مِنْ هَذَا الْوَجْهِ].

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٢٣٨ من حديث شعبة عن عطاء ابن السائب به وصححه ابن حبان، ح: ١٧٤٥ والحاكم على شرط الشيخين: ٥٧/١، ٣٤٠/٢ ووافقه الذهبي.

Comments:

When the stubborn and rebellious come under Allāh's grip of punishment, they then, by rubbing their nose on the ground, acknowledge and express the truth, which they never wanted to hear of before.

Chapter 11. Regarding *Sūrah Hūd*

(المعجم ١١) - [بَابُ:] وَمِنْ سُورَةِ هُودِ (التحفة ١٢)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3109. Wakī' bin Ḥudus narrated from his uncle Abū Razīn who said: "I said: 'O Messenger of Allāh! Where was our Lord before He created His creation?' He said: 'He was (above) the clouds – no air was under him, no air was above him, and He created His Throne upon the water.'" (*Hasan*)

(١) - ٣١٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ حُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ؟ قَالَ: «كَانَ فِي عَمَاءٍ مَا تَحْتَهُ هَوَاءٌ وَمَا فَوْقَهُ هَوَاءٌ وَخَلَقَ عَرْشَهُ عَلَى الْمَاءِ».

Aḥmad [bin Manī'] said: "Yazīd bin Hārūn said (regarding) the air – 'It means there was nothing with him.'"

قَالَ أَحْمَدُ [بْنُ مَنِيعٍ]: قَالَ يَزِيدُ بْنُ هَارُونَ: الْعَمَاءُ، أَي لَيْسَ مَعَهُ شَيْءٌ.

[Abū 'Eisā said:] This is what was said by Ḥammād bin Salamah:

[قَالَ أَبُو عِيسَى:] هَكَذَا يَقُولُ حَمَّادُ بْنُ

“Wakī‘ bin Ḥudus.” *Shu‘bah*, Abū ‘Awānah, and *Hushaim* said: “Wakī‘ bin ‘Udus” [and it is more correct. Abū Razīn’s name is Laqīṭ bin ‘Āmir. He said:] This *Hadīth* is *Ḥasan*.

سَلَمَةَ: وَكَيْعُ بْنُ حُدُسٍ، وَيَقُولُ شُعْبَةُ وَأَبُو عَوَانَةَ وَهَشِيمٌ: وَكَيْعُ بْنُ عُدْسٍ [وَهُوَ أَصْحَحُ وَأَبُو رَزِينٍ اسْمُهُ لَقِيطُ بْنُ عَامِرٍ. قَالَ: وَهَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح: ١٨٢ من حديث يزيد بن هارون به وصححه ابن حبان، ح: ٣٩ والحاكم: ٥٦٠/٤ ووافقه الذهبي * وكيع ابن حدس حسن الحديث وثقه الترمذي وابن حبان والحاكم وغيرهم.

Comments:

The narration of *Ṣaḥīḥ Al-Bukhārī* is: ‘There was Allāh and nothing was there other than Him’ and ‘His Throne was on the water’.

(2) 3110. Abū Mūsā narrated that the Messenger of Allāh ﷺ said: “Indeed Allāh Blessed and Most High gives respite (*Yumli*)” and perhaps he said: “(*Yumhil*)^[1] respite to the wrong-doer until, when He seizes him, and he cannot escape.” Then he recited the *Āyah*., Such is the punishment of your Lord when He seizes the towns while they are doing wrong.^[2] (*Ṣaḥīḥ*)

(٢) - ٣١١٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُمْلِي، وَرُبَّمَا قَالَ: «يُمَهِّلُ الظَّالِمَ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»، ثُمَّ قَرَأَ: «وَكَذَلِكَ أَخَذْنَا مِنَ النَّبِيِّينَ مَا كَانُوا يَكْفُرُونَ» [١٠٢] الْآيَةَ.

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

قَالَ أَبُو عِيْسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَقَدْ رَوَى أَبُو أُسَامَةَ عَنْ بُرَيْدِ نَحْوَهُ، وَقَالَ: «يُمْلِي».

Abū Usāmah reported it from Buraīd similarly, and he said: “*Yumli*.”

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ عَنْ أَبِي أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ [بْنِ أَبِي بُرْدَةَ]، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَقَالَ: يُمْلِي، وَلَمْ يَشْكُ فِيهِ.

(Another chain) from Abū Mūsā, from the Prophet ﷺ with similar, and he said: “*Yumli*” having no doubt about it.

[1] Both have similar meanings here.

[2] *Hud* 11:102.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وكذلك أخذ ربك إذا أخذ القرى وهي ظالمة﴾ الخ، ح: ٤٦٨٦، مسلم، ح: ٢٥٨٣ من حديث أبي معاوية الضرير به.

Comments:

Allāh inflicts punishment on the nations and towns because of their wrongdoing, transgression and rebellion. He ﷻ never oppresses anyone; people call for their own destruction through various means by disobeying the commandments of Allāh and His Messenger.

(3). 3111. Ibn ‘Umar narrated that ‘Umar bin Al-Khaṭṭāb said: “When this *Āyah* was revealed: Some among them will be wretched and (others) blessed.^[1] I asked the Messenger of Allāh ﷺ saying: ‘O Prophet of Allāh! Based upon what are we then working; something that has already finished, or something that has not yet happened?’ He said: ‘Rather something that has happened, and the Pens have already passed over it O ‘Umar! But for everyone, what he has been created for is made easy.’”^[2] (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route, we do not know of it except as a narration of ‘Abdul-Malik bin ‘Amr.

تخریج: [حسن] وأخرجه عبد بن حميد، ح: ٣٠ عن أبي عامر عبد الملك بن عمرو العقدي به * سليمان بن سفيان: ضعيف (تقريب) وللحديث شواهد عند ابن حبان، ح: ١٨٠٧ وابن أبي عاصم، ح: ١٦١-١٧٠ وغيرهما.

Comments:

What type of deeds a person will perform in this world; it is already in the all-encompassing Knowledge of Allāh. He is well acquainted of the deeds a person will do in his life and he performs the same deeds in his life; Allāh has already written it, and Allāh’s Knowledge regarding this is never incompetent. Therefore, it is impossible that a person will do what is different to what has been written; so he does what is written.

(٣) - ٣١١١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ [بُئْدَارًا]: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ - هُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرِو - أَخْبَرَنَا سُلَيْمَانُ بْنُ سُفْيَانَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿فَمَنْهُمْ سَائِقٌ وَسَعِيدٌ﴾ [١٠٥] سَأَلْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! فَعَلَى مَا نَعْمَلُ؟ عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ، أَوْ عَلَى شَيْءٍ لَمْ يُفْرَغْ مِنْهُ؟ قَالَ: «بَلْ عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ وَجَرَتْ بِهِ الْأَقْلَامُ يَا عُمَرُ، وَلَكِنْ كُلُّ مَيْسَرٌ لِمَا خُلِقَ لَهُ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو.

[1] *Hūd* 11:105.

[2] See no. 2135.

(4). 3112. 'Abdullāh said: "A man came to the Prophet ﷺ and said: 'I fondled a woman who lives on the edge of Al-Madīnah, and I did with her what is less than intercourse, and here I am, so judge in my case as you will.' So 'Umar said to him: 'Allāh covered you, so you should have covered yourself.' The Messenger of Allāh ﷺ did not give him any reply. The man left but the Messenger of Allāh ﷺ sent a man after him to call him. He recited to him: 'And perform the *Ṣalāt*, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful^[1] until the end of the *Āyah*. A man among the people said: 'Is this specific for him?' He (ﷺ) said: 'No. Rather for all of the people.'"

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This is how it was reported by Isrā'il from Simāk, from Ibrāhīm, from 'Alqamah and Al-Aswad, from 'Abdullāh from the Prophet ﷺ, and it is similar. Shu'bah reported it from Simāk [bin Ḥarb], from Ibrāhīm, from Al-Aswad, from 'Abdullāh from the Prophet ﷺ similarly. Sufyān Ath-Thawrī reported the same from Simāk, from Ibrāhīm, 'Abdur-Raḥmān bin Yazīd, from 'Abdullāh from the Prophet ﷺ. And the narrations of these people are more correct than the narration of

(٤) - ٣١١٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي عَالَجْتُ امْرَأَةً فِي أَقْصَى الْمَدِينَةِ وَإِنِّي أَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمْسَهَا وَأَنَا هَذَا. فَأَفْضِ فِيَّ مَا شِئْتَ، فَقَالَ لَهُ عُمَرُ: لَقَدْ سَتَرَكَ اللَّهُ لَوْ سَتَرْتَ عَلَيَّ نَفْسِكَ، فَلَمْ يُرِدَّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ شَيْئًا، فَاَنْطَلَقَ الرَّجُلُ، فَأَتَبَعَهُ رَسُولُ اللَّهِ ﷺ رَجُلًا فَدَعَاهُ، فَتَلَا عَلَيْهِ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَاهُ مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّكْرِيِّ﴾ [١١٤] إِلَى آخِرِ الْآيَةِ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: هَذَا لَهُ خَاصَّةٌ؟ قَالَ: «لَا، بَلْ لِلنَّاسِ كَافَّةً».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَكَذَا رَوَى إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَرَوَى شُعْبَةُ عَنْ سِمَاكِ [بْنِ حَرْبٍ]، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَرَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ سِمَاكِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. وَرَوَايَةٌ هُوَ لِأَصْحَابِ مِنَ رَوَايَةِ الثَّوْرِيِّ. حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ:

[1] *Hud* 11:114.

Ath-Thawrī.

(Another chain) from ‘Abdullāh from the Prophet ﷺ with similar.

(Another chain) from ‘Abdullāh bin Mas‘ūd from the Prophet ﷺ with similar in meaning, but he did not mention “from Al-A‘mash” in it. And Sulaimān At-Taimī reported this *Hadīth* from Abū ‘Uthmān An-Nahdī, from Ibn Mas‘ūd from the Prophet ﷺ.

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَعْمَشِ وَسِمَاكِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: أَخْبَرَنَا الْفَضْلُ ابْنُ مُوسَى عَنْ سُفْيَانَ، عَنْ سِمَاكِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ، وَلَمْ يَذْكُرْ فِيهِ عَنِ الْأَعْمَشِ. وَقَدْ رَوَى سُلَيْمَانُ التَّيْمِيُّ هَذَا الْحَدِيثَ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه مسلم، التوبة، باب قوله تعالى: ﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾، ح: ٤٢/٢٧٦٣ عن قتبية به.

(5). 3113. Mu‘adh bin Jabal said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh! What do you say about a man who meets a woman and there is no acquaintance between them. So there is nothing that a man would do with his wife but he does it with her, except that he does not have intercourse with her?’” He said: “So Allāh revealed: And perform the *Ṣalāt*, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.^[1] So he ordered him to perform *Wuḍū’* and *Ṣalāt*.” Then Mu‘adh said: “I said: ‘O Messenger of Allāh! Is that

(٥) - ٣١١٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رَجُلًا لَقِيَ امْرَأَةً وَلَيْسَ بَيْنَهُمَا مَعْرِفَةٌ، فَلَيْسَ يَأْتِي الرَّجُلُ إِلَى امْرَأَتِهِ شَيْئًا إِلَّا قَدْ أَتَى هُوَ إِلَيْهَا، إِلَّا أَنَّهُ لَمْ يُجَامِعْهَا؟ قَالَ: فَأَنْزَلَ اللَّهُ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفْعًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّكِرِينَ﴾ فَأَمَرَهُ أَنْ يَتَوَضَّأَ وَيُصَلِّيَ. قَالَ مُعَاذٌ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَهِيَ لَهُ خَاصَّةٌ أَمْ لِلْمُؤْمِنِينَ

[1] *Hūd* 11:114.

specifically for him, or for the believers in general?' He said: 'Rather it is for the believers in general.'" (*Da'if*)

[Abū 'Eisā said:] The chain for this *Hadīth* is not connected. 'Abdur-Raḥmān bin Abī Lailā did not hear from Mu'ādh bin Jabal. Mu'ādh bin Jabal died during the *Khilāfah* of 'Umar, and 'Umar was killed while 'Abdur-Raḥmān bin Abī Lailā was a small boy, the age of six years. He has reported from 'Umar, and he did see him. *Shu'bah* reported this *Hadīth* from 'Abdul-Mālik bin 'Umair, from 'Abdur-Raḥmān bin Abi Lailā from the Prophet ﷺ in *Mursal* form.

عَامَّةٌ؟ قَالَ: «بَلْ لِلْمُؤْمِنِينَ عَامَّةً».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَيْسَ
إِسْنَادُهُ بِمُتَّصِلٍ. عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى لَمْ
يَسْمَعْ مِنْ مُعَاذِ بْنِ جَبَلٍ. وَمُعَاذُ بْنُ جَبَلٍ
مَاتَ فِي خِلَافَةِ عُمَرَ وَقُتِلَ عُمَرُ وَعَبْدُ
الرَّحْمَنِ بْنُ أَبِي لَيْلَى غُلَامٌ صَغِيرٌ ابْنُ سِتِّ
سِنِينَ. وَقَدْ رَوَى عَنْ عُمَرَ وَرَأَاهُ. وَرَوَى
شُعْبَةُ هَذَا الْحَدِيثَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ النَّبِيِّ ﷺ
مُرْسَلًا.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٤/٥.

Comments:

Two ends of the day mean: *Fajr*, *Zuhr* and *‘Ashr* or *Fajr* and *Maghrib* prayers. Some hours of the night mean: *Maghrib* and *Ishā'* prayers or *Ishā'* and midnight (*Tahajjud*) prayers. *Zulaf* is plural of *Zulfah* (part of night).

(6). 3114. Ibn Mas'ūd said that a man unlawfully kissed a woman. So he came to the Prophet ﷺ to ask him about its atonement. So (the following) *Āyah* was revealed: And perform the *Ṣalāt*, at the two ends of the day, and in some hours of the night.^[1] The man said: "Is this for me O Messenger of Allāh?" He said: "For you and for whoever does that among my *Ummah*." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

(٦) - ٣١١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ التَّمِيمِيِّ،
عَنْ أَبِي عَثْمَانَ، عَنِ ابْنِ مَسْعُودٍ أَنَّ رَجُلًا
أَصَابَ مِنْ امْرَأَةٍ فُبِلَّةَ حَرَامٍ، فَأَتَى النَّبِيَّ ﷺ
فَسَأَلَهُ عَنْ كَفَّارَتِهَا، فَتَرَلَّتْ: ﴿وَأَقْرِ الصَّلَاةَ
طَرَفِي النَّهَارِ وَوَلَعَا مِنَ اللَّيْلِ﴾ الْآيَةَ، فَقَالَ
الرَّجُلُ: أَلَيْ هَذِهِ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «لَكَ
وَلِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

[1] *Hūd* 11:114.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وأقم الصلاة طرفي النهار وزلفاً من الليل﴾ إبخ، ح: ٤٦٨٧ ومسلم، ح: ٢٧٦٣ من حديث سليمان التيمي به.

Comments:

The narration of Mu'adh reports that the Prophet ﷺ told to perform the prayer after making ablution, which informs us that if a bad deed is committed mistakenly, the prayer should be performed after it to get rid of its bad effects.

(7). 3115. Mūsā bin Ṭalḥah narrated that Abū Al-Yasar said: "A woman came to me selling dates. I said to her: 'There are better dates than these in the house.' So she entered the house with me. I had an urge for her so I began kissing her. I went to Abū Bakr and mentioned that to him, so he said: 'Cover what you have done, repent, do not inform any one, and never do it again.' So I went to 'Umar and mentioned that to him. He said: 'Cover what you have done, repent, do not inform any one, and never do it again.' Then I went to the Prophet ﷺ and mentioned it to him." He said "Is this how you take care of the wife of someone who is away fighting in Allāh's cause?" Such that he had wished he had not accepted Islam until that very time, and he thought that he must be one of the people of the Fire." He said: "The Messenger of Allāh ﷺ bowed his head for a long time, until Allāh revealed to him: And perform the *Ṣalāt*, at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.^[1] Abū Al-Yasar said:

(٧) - ٣١١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ عُمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي الْيَسْرِ قَالَ: أَتَيْتُ امْرَأَةً تَبْتَاعُ تَمْرًا، فَقُلْتُ: إِنَّ فِي الْبَيْتِ تَمْرًا أَطْيَبَ مِنْهُ. فَدَخَلْتُ مَعِيَ فِي الْبَيْتِ، فَأَهْوَيْتُ إِلَيْهَا فَقَبَّلْتُهَا، فَأَتَيْتُ أَبَا بَكْرٍ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: اسْتُرْ عَلَي نَفْسِكَ وَتُبْ وَلَا تُخْبِرْ أَحَدًا فَلَمْ أَصْبِرْ. فَأَتَيْتُ عُمَرَ فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ: اسْتُرْ عَلَي نَفْسِكَ وَتُبْ وَلَا تُخْبِرْ أَحَدًا فَلَمْ أَصْبِرْ. فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ لَهُ: «أَخْلَفْتَ غَارِيًا فِي سَبِيلِ اللَّهِ فِي أَهْلِهِ بِمِثْلِ هَذَا، حَتَّى تَمَنَّى أَنَّهُ لَمْ يَكُنْ أَسْلَمَ إِلَّا تَلَكَ السَّاعَةَ، حَتَّى ظَنَّ أَنَّهُ مِنْ أَهْلِ النَّارِ». قَالَ: وَأَطْرَقَ رَسُولُ اللَّهِ ﷺ طَوِيلًا حَتَّى أَوْحَى [اللَّهُ] إِلَيْهِ: ﴿وَأَنزِلِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُفْلًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّكِرِينَ﴾. قَالَ أَبُو الْيَسْرِ: فَاتَيْتُهُ، فَقَرَأَهَا عَلَي رَسُولِ اللَّهِ ﷺ، فَقَالَ أَصْحَابُهُ: يَا رَسُولَ اللَّهِ، أَلِهَذَا خَاصَّةٌ أَمْ لِلنَّاسِ عَامَّةٌ؟

[1] *Hūd* 11:114.

“So I went to him and the Messenger of Allāh ﷺ recited it for me. A Companion of his said: “O Messenger of Allāh! Is this specific, or is it for the people in general?” He said: “Rather it is for the people in general.” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*. Qais bin Rabī' was graded weak by Wakī' and others. Sharīk reported this *Hadīth* from 'Uthmān bin 'Abdullāh, and it is similar to the narration of Qais bin Rabī'.

[He said:] There are narrations on this topic from Abū Umāmah, Wāthilah bin Al-Asqa', Anas bin Mālik. Abū Al-Yasar's name is Ka'b bin 'Amr.

قَالَ: «بَلِّ لِلنَّاسِ عَامَّةً».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَقَيْسُ بْنُ الرَّبِيعِ ضَعَّفَهُ وَكَيْعٌ وَغَيْرُهُ. وَرَوَى شَرِيكٌ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ هَذَا الْحَدِيثَ مِثْلَ رِوَايَةِ قَيْسِ بْنِ الرَّبِيعِ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ وَوَاثِلَةَ ابْنِ الْأَسْقَعِ وَأَنْسِ بْنِ مَالِكٍ. وَأَبُو الْيَسْرِ هُوَ كَعْبُ بْنُ عَمْرٍو.

تخریج: [حسن] وأخرجه الطبراني في الكبير: ١٩/١٦٥ ح ٣٧١ من حديث قيس بن الربيع به وتابعه شريك القاضي عند النسائي في الكبرى، ح: ١١٢٤٨ وصرح بالسماع * وفي الباب عن أبي أمامة [مسلم، ح: ٢٧٦٥] وواثلة بن الأسقع وأنس بن مالك [البخاري، ح: ٦٨٢٣] ومسلم، ح: ٢٧٦٤.]

Comments:

Scholars differ over matters in these narrations. It should be observed that in each of these, the sin was confessed out of remorse; indicating that prayer and good deeds atone for some kinds of sins along with repentance.

Chapter 12. Regarding *Sūrah Yūsuf*

(المعجم ١٢) - [بَابُ:] وَ مِنْ سُورَةِ يُوسُفَ (التحفة ١٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3116. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed, the honorable, the son of the honorable, the son of the honorable, the son of the honorable: Yūsuf bin Ya'qūb bin

(١) - ٣١١٦ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثِ الْخَزَاعِيِّ الْمَرْزُوقِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

Ishāq bin Ibrāhīm.” He said: “And if I were to have remained in the prison as long as Yūsuf, then the messenger came, I would have accepted.” Then he recited: When the messenger came to him, he said: “Return to your king and ask him: ‘What happened to the women who cut their hands?’”^[1] He said: “May Allāh have mercy upon Lūt, certainly he used to lean toward powerful support, since he said: “Would that I had strength to overpower you, or that I could betake myself to some powerful support.”^[2] So Allāh did not send a Prophet after him except among a high ranking family (*Dhirwah*) among his people.”

(Another chain) except that he said: “Allāh did not send a Prophet after him except among a wealthy family (*Tharwah*) among his people.”

Muḥammad bin ‘Amr said: “*Ath-Tharwah* is riches and power. (*Hasan*)

[Abū ‘Eīsā said:] This is more correct than the narration of Al-Faḍl bin Mūsā, (a narrator in the chain of no. 3116) and this *Ḥadīth* is *Ḥasan*.

تخریج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٢٥٤ من حديث الفضل بن موسى وأحمد: ٣٣٢/٢ من حديث محمد بن عمرو الليثي به وهو حسن الحديث وصححه ابن حبان، ح: ١٧٤٧ (الإحسان): ٦١٧٣، ٦١٧٤ والحاكم: ٣٤٦/٢، ٣٤٧، ٥٦٦، ٥٧٠ على شرط مسلم.

Comments:

The Prophet ﷺ said so to express and magnify the perseverance, steadfastness and consistency of Prophet Yūsuf (عليه السلام), he refused to be released from the prison without an investigation of the incident, in order to make

«إِنَّ الْكَرِيمَ بْنَ الْكَرِيمِ بْنِ الْكَرِيمِ يُونُسُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ». قَالَ: «وَلَوْ لَبِثْتُ فِي السَّجْنِ مَا لَبِثَ يُونُسُ، ثُمَّ جَاءَنِي الرَّسُولُ أَجْبْتُ»، ثُمَّ قَرَأَ ﴿قُلَّمَا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْئَلُهُ مَا بَالُ الْيَسُورِ الَّتِي قَطَعْنَ أَيْدِيَهُنَّ﴾ [٥٠] قَالَ: «وَرَحِمَهُ اللَّهُ عَلَىٰ لُوطٍ إِنْ كَانَ لَيَأْوِي إِلَيَّ رُكْنٍ شَدِيدٍ إِذْ قَالَ: ﴿تَوَّأْنًا لِي بِكُمْ قُوَّةٌ أَوْ آوَىٰ إِلَيَّ رُكْنٍ شَدِيدٍ﴾ [هود: ٨٠] فَمَا بَعَثَ اللَّهُ مِنْ بَعْدِهِ نَبِيًّا إِلَّا فِي ذُرْوَةٍ مِنْ قَوْمِهِ».

حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ وَعَبْدُ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو نَحْوَ حَدِيثِ الْفَضْلِ بْنِ مُوسَى، إِلَّا أَنَّهُ قَالَ: «مَا بَعَثَ اللَّهُ بَعْدَهُ نَبِيًّا إِلَّا فِي تَرْوَةٍ مِنْ قَوْمِهِ».

قَالَ مُحَمَّدُ بْنُ عَمْرٍو: وَالثَّرْوَةُ: الْكَثْرَةُ وَالْمَنْعَةُ.

[قَالَ أَبُو عِيسَى:] هَذَا أَصَحُّ مِنْ رِوَايَةِ الْفَضْلِ بْنِ مُوسَى. وَهَذَا حَدِيثٌ حَسَنٌ.

[1] *Yūsuf* 12:50.

[2] *Hūd* 11:80.

clear that none would dare to speak a single word of suspicion about him. It is a true fact that only a person of great virtue can realise the righteousness and significance of others.

Chapter 13. Regarding *Sūrat Ar-Ra'd*

(المعجم ١٣) - [بَابُ:] وَمِنْ سُورَةِ الرَّعْدِ (التحفة ١٤)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3117. Ibn 'Abbās said: "The Jews came to the Prophet ﷺ and said: 'O Abul-Qāsim! Inform us about the thunder, what is it?' He said: 'An angel among the angels, who is responsible for the clouds. He has a piece of fire that he drives the clouds with wherever Allāh wills.' They said: 'Then what is this noise that we hear?' He said: 'It is him, striking the clouds when he drives them on, until it goes where it is ordered.' They said: 'You have told the truth.' They said: 'Then inform us about what Isrā'īl made unlawful for himself.' He said: 'He suffered from sciatica, and he could not find anything agreeable due to it (to consume) except for camel meat and its milk. So for that reason he made it unlawful.' They said: 'You have told the truth.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

(١) - ٣١١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ - وَكَانَ يَكُونُ فِي بَنِي عَجَلَةَ -، عَنْ بُكَيْرِ بْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ يَهُودَ إِلَى النَّبِيِّ ﷺ فَقَالُوا: يَا أَبَا الْقَاسِمِ! أَخْبِرْنَا عَنِ الرَّعْدِ مَا هُوَ؟ قَالَ: «مَلَكٌ مِنَ الْمَلَائِكَةِ مُوَكَّلٌ بِالسَّحَابِ، مَعَهُ مَخَارِيقُ مِنْ نَارٍ يَسُوقُ بِهَا السَّحَابَ حَيْثُ شَاءَ اللَّهُ». فَقَالُوا: فَمَا هَذَا الصَّوْتُ الَّذِي نَسْمَعُ؟ قَالَ: «زَجْرُهُ بِالسَّحَابِ إِذَا زَجَرَهُ حَتَّى يَتَهَيَّأَ إِلَى حَيْثُ أَمَرَ». قَالُوا: صَدَقْتَ. فَقَالُوا: فَأَخْبِرْنَا عَمَّا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ. قَالَ: «اشْتَكَى عِزْقَ النِّسَاءِ فَلَمْ يَجِدْ شَيْئًا يُلَاقِيهِ إِلَّا لُحُومَ الْإِبِلِ وَأَلْبَانَهَا، فَلِذَلِكَ حَرَّمَهَا». قَالُوا: صَدَقْتَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٩٠٧٢ من حديث أبي نعيم به.

Comments:

Other narrations inform that when Yaqūb عليه السلام suffered from the mentioned disease and it got prolonged, he vowed if Allāh granted him healing from the disease he would then declare his favorite food and drink unlawful for

himself. His favorite food and drink was camels' meat and milk.

(2). 3118. Abū Hurairah narrated that the Prophet ﷺ commented on: "Some of them We make more excellent than others to eat."^[1] He said: "The Daqal, the Persian,^[2] the sweet, the bitter." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. Zaid bin Abī Unaisah reported it from Al-A'mash, similar to this. Saif bin Muḥammad (a narrator in the chain) is the brother of 'Ammār bin Muḥammad. 'Ammār is more reliable than he is, and he is the brother of the sister of Sufyān Ath-Thawrī.

(٢) - ٣١١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خِدَاشٍ الْبَغْدَادِيُّ: حَدَّثَنَا سَيْفُ بْنُ مُحَمَّدٍ الثَّوْرِيُّ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَنُقِضَلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ﴾ [٤] قَالَ: «الِدَّقَلُ وَالْفَارِسِيُّ وَالْحَلْوُ وَالْحَامِضُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رَوَاهُ زَيْدُ بْنُ أَبِي أَنْبَسَةَ عَنِ الْأَعْمَشِ نَحْوَ هَذَا. وَسَيْفُ بْنُ مُحَمَّدٍ هُوَ أَخُو عَمَّارِ بْنِ مُحَمَّدٍ. وَعَمَّارٌ أَثْبَتَ مِنْهُ، وَهُوَ ابْنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ.

تخریج: [ضعیف] وأخرجه الطبري في تفسيره: ٦٨/١٣، ٦٩ عن محمود بن خدش به * حديث زيد بن أبي أنيسة: رواه الطبري: ٦٩/١٣ الأعمش مدلس وعنعن.

Comments:

The plots of land are close to each other, all are irrigated with the same water but the quantity of the produce is different; the taste is different too, some are full of taste and some are less tasty and some are bitter. These differences and distinctions bear witness that only One All-Knowing and All-Wise has the control of the whole universal system and He is the One Who is running the universe under His Supervision.

Chapter 14. Regarding *Sūrah Ibrāhīm*

(المعجم ١٤) - [بَابُ:] وَمِنْ سُورَةِ إِبْرَاهِيمَ (التحفة ١٥)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3119. Anas bin Mālik said: "The Messenger of Allāh ﷺ was brought a dish with unripe dates on

(١) - ٣١١٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ

[1] *Ar-Ra'd* 13:4.

[2] Referring to different kinds of dates.

it. He said: The parable of a goodly word is that of a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.^[1] And he said: 'It is the date-palm.' And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability.^[2] He said: 'It is the colocynth tree.'" (*Sahih*)

He (Shu'aib, one of the narrators) said: "I informed Abū Al-'Āliyah of that. He said: 'He told the truth and very well.'"

(2). (Another chain) from Anas bin Mālik with similar in meaning, but he did not narrate it in *Marfū'* form, and he did not mention the saying of Abū Al-'Āliyah in it. And this is more correct than the narration of Ḥammād bin Salamah. More than one narrator reported similarly in *Mawqūf* form. (*Sahih*)

We do not know of anyone who narrated it in *Marfū'* form other than Ḥammad bin Salamah. Ma'mar, Ḥammād bin Zaid, and others reported it, and they did not narrate it in *Marfū'* form.

(3). (Another chain) from Anas bin Mālik similar to the narration of 'Abdullāh Abū Bakr bin Shu'aib bin Al-Habḥāb, and he did not narrate it in *Marfū'* form. (*Sahih*)

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١٢٦٢ من حديث حماد بن

شُعَيْبِ بْنِ الْحَبَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِقِنَاعٍ عَلَيْهِ رُطْبٌ فَقَالَ: «مِثْلُ كَلِمَةٍ طَيِّبَةٍ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ * تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا» [٢٤، ٢٥] قَالَ: «هِيَ النَّخْلَةُ». «وَمِثْلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتَنَيْتُ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ» [٢٦]. قَالَ: «هِيَ الْحَنْظَلَةُ».

قَالَ: فَأَخْبِرْتُ بِذَلِكَ أَبَا الْعَالِيَةِ. فَقَالَ: صَدَقَ وَأَحْسَنَ.

(٢) - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو بَكْرِ بْنُ شُعَيْبِ بْنِ الْحَبَابِ عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَرْفَعَهُ، وَلَمْ يَذْكُرْ قَوْلَ أَبِي الْعَالِيَةِ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ حَمَادِ بْنِ سَلَمَةَ. وَرَوَى غَيْرُ وَاحِدٍ مِثْلَ هَذَا مَوْثُوقًا. وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ غَيْرَ حَمَادِ بْنِ سَلَمَةَ. وَرَوَاهُ مَعْمَرٌ وَحَمَادُ بْنُ زَيْدٍ وَغَيْرُ وَاحِدٍ وَلَمْ يَرْفَعُوهُ.

(٣) - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ شُعَيْبِ بْنِ الْحَبَابِ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَ حَدِيثِ عَبْدِ اللَّهِ أَبِي بَكْرِ بْنِ شُعَيْبِ بْنِ الْحَبَابِ وَلَمْ يَرْفَعَهُ.

[1] *Ibrāhīm* 14:25.

[2] *Ibrāhīm* 14:26.

سلمة به مختصراً، وصححه ابن حبان، ح: ١٧٤٨ والحاكم على شرط مسلم: ٣٥٢/٢ ووافقه الذهبي والموقوف سنده صحيح أيضاً وهذا لا يضر.

Comments:

A good word (the word of *Tawhīd*) is such an utterance, it has its roots planted profoundly in human nature and intellect; also it is the most valuable and most important thing to Allāh. So it gets nourishment and power from inside human nature as well as the thriving nourishment from Allāh Almighty; due to which it remains ever-fresh and glowing in the heart, its blessings are perpetual and everlasting. Contrary to the aforementioned, the evil word (word of polytheism) has no ground, neither in the intellect and nature nor in the religion revealed by Allāh Almighty. If strong men of strong Faith exist to uproot it, they will uproot it very easily, otherwise it grows everywhere like wild harmful shrubs.

(4). 3120. Al-Barā' narrated that regarding Allāh's saying: Allāh will keep firm those who believe, with the word that stands firm in this world and in the Hereafter.^[1] The Prophet ﷺ said: "(The is about the word) In the grave, when it is said to him: 'Who is your Lord? What is your religion? And who is your Prophet?'" (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

(٤) - ٣١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، قَالَ: سَمِعْتُ سَعْدَ ابْنَ عُبَيْدَةَ يُحَدِّثُ عَنِ الْبَرَاءِ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿يُسْتَبْتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ [٢٧] قَالَ: «فِي الْقَبْرِ إِذَا قِيلَ لَهُ: مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيِّكَ؟».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الجنائز، باب ما جاء في عذاب القبر، ح: ١٣٦٩ ومسلم، ح: ٢٨٧١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٧٤٥.

Comments:

'The word standing firm' means the word of *Tawhīd*, i.e., *La ilāha illallāh*, its roots are profoundly firm in the heavens and in the earth, in nature and in the universe, fruitful and beneficial. Because of its blessing, a person remains firm on the straight path in this world, and he will correctly answer the questions asked in the grave.

^[1] *Ibrāhīm* 14:27.

(5). 3121. Masrūq said: “‘Āishah recited this *Āyah*: The Day when the earth will be changed to another earth.^[1] She said: ‘O Messenger of Allāh! Where will the people be?’ He said: ‘Upon the *Sirāt*.’” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*. It has been reported through other routes from ‘Āishah.

(٥) - ٣١٢١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: تَلَّتْ عَائِشَةُ هَذِهِ الْآيَةَ: ﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ﴾ [٤٨] قَالَتْ: يَا رَسُولَ اللَّهِ! فَأَيْنَ يَكُونُ النَّاسُ؟ قَالَ: «عَلَى الصِّرَاطِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ عَائِشَةَ.

تخریج: وأخرجه مسلم، صفات المنافقين، باب: في البعث والنشور، وصفة الأرض يوم القيامة، ح: ٢٧٩١ من حديث داود به.

Chapter 15. Regarding *Sūrat Al-Hijr*

(المعجم ١٥) - [بَابُ:] وَمِنْ سُورَةِ الْحَجْرِ (التحفة ١٦)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3122. Ibn ‘Abbās said: “There was a woman who performed *Ṣalāt* behind the Messenger of Allāh ﷺ who was the most beautiful among the people. Some of the people would go forward to the first line so as not to see her. Others would go back to the last line so when he would bow, he could look at her from under his armpit. So Allāh revealed: Indeed We know those who try to come forward among you, and We know those who try to go back.^[2] (*Da‘īf*)

(١) - ٣١٢٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا نُوحُ بْنُ قَيْسِ الْحُدَانِيِّ عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ امْرَأَةٌ تُصَلِّي خَلْفَ رَسُولِ اللَّهِ ﷺ حَسَنَاءَ مِنْ أَحْسَنِ النَّاسِ، وَكَانَ بَعْضُ الْقَوْمِ يَتَقَدَّمُ حَتَّى يَكُونَ فِي الصَّفِّ الْأَوَّلِ لِئَلَّا يَرَاهَا، وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ، فَإِذَا رَكَعَ نَظَرَ مِنْ تَحْتِ إِبْطِئِهِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا

[1] *Ibrāhīm* 14:48.

[2] *Al-Hijr* 15:24. The common interpretation of it is: “Indeed We know the first generations of you and We know those who will come afterwards.” while both interpretations are reported and approved of by Aṭ-Ṭabarī, and *Shikh* Al-Albānī graded this *Hadīth Ṣaḥīh*.

[Abū 'Eisā said:] Ja'far bin Sulaimān reported this *Hadīth* from 'Amr bin Mālik, from Abū Al-Jawzā' similarly. But he did not mention "from Ibn 'Abbās" in it. It is more likely that this is more correct than the narration of Nūh (no. 3122).

الْمُسْتَعْرَبِينَ ﴿٢٤﴾ .

[قَالَ أَبُو عِيسَى:] وَرَوَى جَعْفَرُ بْنُ سُلَيْمَانَ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ نَحْوَهُ، وَلَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عَبَّاسٍ. وَهَذَا أَشْبَهُ أَنْ يَكُونَ أَصَحَّ مِنْ حَدِيثِ نُوحٍ.

تخریج: [إسناده ضعيف] وأخرجه النسائي: ١١٨/٢، ح: ٨٧١ (الإمامة، باب المنفرد خلف الصف) عن قتيبة، وابن ماجه، ح: ١٠٤٦ من حديث نوح بن قيس به وصححه ابن حبان، ح: ١٧٤٩ وابن خزيمة، ح: ١٦٩٦، ١٦٩٧ والحاكم: ٣٥٣/٢ ووافقه الذهبي * وعمرو بن مالك النكري ضعيف عند البخاري (تهذيب التهذيب: ١/٣٣٦) وثقه ابن حبان صراحةً وحده مع قوله: "يخطيء ويغرب" وقال ابن عدي في أبي الجوزاء: حدث عنه عمرو بن مالك قدر عشرة أحاديث، غير محفوظة "فالجرح مفسر".

Comments:

The aim of this Verse is to explain the limitless and all-encompassing knowledge of Allāh. He, Almighty knows all the past and He is well acquainted about the matters of the future.

(2). 3123. Ibn 'Umar narrated that the Prophet ﷺ said: "There are seven gates of *Jahannam*: Among them a gate for whoever carries a sword against my *Ummah*." Or he said: "Against the *Ummah* of Muḥammad." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Mālik bin Mighwal.

(٢) - ٣١٢٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ جُنَيْدٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لِجَهَنَّمَ سَبْعَةُ أَبْوَابٍ: بَابٌ مِنْهَا لِمَنْ سَلَّ السَّيْفَ عَلَى أُمَّتِي» أَوْ قَالَ: «عَلَى أُمَّةٍ مُحَمَّدٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَالِكِ بْنِ مِغْوَلٍ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٩٤/٢ عن عثمان بن عمر به وقال أبو حاتم: "جنيد عن ابن عمر مرسل".

Comments:

This Verse pinpoints the destructive matters that destroy a person and force him to enter Hell, they are basically seven. One of these basic and principle destructive things is illegal killing.

(3). 3124. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Al-Ḥamdulillāh is *Umm Al-Qur'an* and *Umm Al-Kitāb* and the seven oft-repeated." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(٣) - ٣١٢٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنْفِيُّ عَنِ ابْنِ أَبِي ذَيْبٍ، عَنِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَمْدُ لِلَّهِ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، التفسير، باب قوله: ﴿ولقد آتيناك سبعا من المثاني والقرآن العظيم﴾، ح: ٤٧٠٤ من حديث محمد بن عبدالرحمن بن أبي ذئب به.

Comments:

Al-Ḥamdulillāh is *Sūrat Al-Fātihah*, it is also called *Umm Al-Qur'an* (Mother of the Qur'an) and *Umm Al-Kitāb* (Mother of the Book), because it is the beginning and preface of the Qur'an, this is the one written in the beginning of the Qur'an, the recitation in the prayer also begins with it, it consists of all the subjects of the Qur'an. It has seven Verses that are read repeatedly in each *Rak'ah*. *Umm* means root and foundation, as the stone of date fruit is called 'the mother of date palm tree'; and the whole tree grows from it.

(4). 3125. Ubayy bin Ka'b narrated that the Messenger of Allāh ﷺ said: "Allāh has not revealed the likes of *Umm Al-Kitāb* in the Tawrah, nor the Injil. It is the seven oft-repeated, and (Allāh said) 'It is divided between Myself and My slave, and My slave shall have what he asks for.'" (*Ṣaḥīḥ*)

(Another chain) from Abū Hurairah that "The Prophet ﷺ came out to Ubayy while he was performing *Ṣalāt*" and he mentioned similar in meaning.^[1]

[Abū 'Eisā said:] The narration of 'Abdul-'Azīz bin Muḥammad (no.2875) is longer and more complete. This is more correct than the narration of 'Abdul-Ḥamīd bin

(٤) - ٣١٢٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ أَبِي ابْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ وَالْإِنْجِيلِ، مِثْلَ أُمَّ الْقُرْآنِ، وَهِيَ السَّبْعُ الْمَثَانِي، وَهِيَ مَفْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي، وَرَبِّعِي مَا سَأَلَ».

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ خَرَجَ عَلَى أَبِي وَهُوَ يُصَلِّي فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَبْدِ الْعَزِيزِ بْنِ

[1] It preceded under no. 2875.

Ja'far (no.3125). This is how it was reported by others, "from Al-'Alā' bin 'Abdur-Rahmān."

مُحَمَّدٍ أَطْوَلَ وَأَتَمَّ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ. وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ.

تخریج: [إسناده صحيح] وأخرجه النسائي: ١٣٩/٢، ح: ٩١٥ (الافتتاح، باب تأويل قول الله عز وجل: ﴿ولقد آتيناك سبعا من المثاني والقرآن العظيم﴾ عن الحسين بن حريث به وتقدم: ٢٨٧٥.

Comments:

The explanation of this narration preceded, see no. 2875.

(5). 3126. Anas bin Mālik narrated that regarding Allāh's saying: We shall certainly call all of them to account. For all that they used to do.^[1] The Prophet ﷺ said: "About saying *Lā Ilāha illallāh*." (Da'īf)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we only know of it as a narration of Laith bin Abī Sulaim. 'Abdullāh bin Idrīs reported it from Laith bin Abī Sulaim, from Bishr from Anas bin Mālik similarly, but he did not narrate it in *Marfū'* form.

(٥) - ٣١٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: أَخْبَرَنَا الْمُعْتَمِرُ [بْنُ سُلَيْمَانَ] عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ بِشْرِ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿لَنَسْتَلِنَّهُمُ أَجْمَعِينَ ۝ عَمَّا كَانُوا يَمْبُلُونَ﴾ [٩٢، ٩٣] قَالَ: «عَنْ قَوْلٍ لَا إِلَهَ إِلَّا اللَّهُ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ، إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ لَيْثِ بْنِ أَبِي سُلَيْمٍ. وَقَدْ رَوَاهُ عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ بِشْرِ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَهُ وَلَمْ يَرْفَعَهُ.

تخریج: [إسناده ضعيف] وأخرجه أبو يعلى، ح: ٤٠٥٨ من حديث ليث بن أبي سليم به * ليث بن أبي سليم: ضعيف وله لون آخر عند أبي نعيم في الحلية: ٩٥/٣ وسنده ضعيف أيضًا، والموقوف ضعيف مثله.

Comments:

A person will be held accountable, on the Day of Resurrection for all his deeds; particularly, he will be questioned about the statement of *Tauhīd*.

(6). 3127. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Beware of the believer's intuition, for indeed he sees with Allāh's Light." Then he

(٦) - ٣١٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الطَّيِّبِ: حَدَّثَنَا مُضْعَبُ بْنُ سَلَامٍ عَنْ عَمْرٍو بْنِ قَيْسٍ،

[1] *Al-Hijr* 15:92,93.

recited: Surely in this are signs for those who see.^[1] (*Da'if*)

[Abū 'Eisā said:] This Ḥadīth is *Gharīb* we do not know of it except through this route. It has been related that some of the people of knowledge said the interpretation of this *Āyah*: 'Surely in this are signs for those who see.'^[2] is: "For the intuitive."

عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ، فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ» ثُمَّ قَرَأَ: «﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ﴾» [٧٥].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَقَدْ رَوَيْ عَنْ بَعْضِ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذِهِ الْآيَةِ: «﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ﴾»، قَالَ: لِّلْمُتَوَسِّمِينَ.

تخریج: [ضعیف] وأخرجه العقيلي: ١٢٩/٤ من حديث عمرو بن قيس به، وعطية العوفي ضعيف مدلس وللحديث شواهد ضعيفة عند ابن عدي: ١٥٢٣/٤ والطبري وغيرهما، ومع ذلك حسنه الهشمي والسيوطي (!).

Comments:

Allāh Almighty bestows wisdom, understanding and profound comprehension upon a correct and perfect believer, because of it he is able to reach the bottom of the matter and its reality; cheating and deceiving such a believer is not an easy job.

Chapter 16. Regarding *Sūrat An-Nahl*

(المعجم ١٦) - [بَابُ:] وَمِنْ سُورَةِ النَّحْلِ (التحفة ١٧)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3128. ‘Abdullāh bin ‘Umar narrated: “I heard ‘Umar bin Al-Khaṭṭāb saying: “The Messenger of Allāh ﷺ said: “Four before *Zuhr*, after the zenith, are reckoned with their like from *Ṣalāt As-Sahr*.”^[3] The Messenger of Allāh ﷺ said: “There is nothing but that it

(١) - ٣١٢٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ يَحْيَى الْبُكَاءِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، قَالَ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ تُحْسَبُ بِمِثْلِهِنَّ مِنْ صَلَاةِ السَّحْرِ». قَالَ رَسُولُ اللَّهِ ﷺ:

[1] *Al-Hijr* 15:75.

[2] *Al-Hijr* 15:75.

[3] Meaning the reward is like that of the two *Sunan* and obligatory *Rak'ah* of *Fajr*. See *Tuhfat Al-Ahwadhī*.

glorifies Allāh at that hour.” Then he recited the *Āyah*: Their shadows shift from right to left, prostrating to Allāh while they are humble.^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of 'Alī bin 'Āshim.

تخریج: [إسناده ضعيف] وأخرجه الخطيب في تاريخه: ٢٥٣/١، ت: ٧٥ من حديث علي

Comments:

When the sun passes its zenith, everything glorifies Allāh and prostrates in its own way, according to its ability; therefore offering prayer at such time is a sign of unanimity and likeness with everything. It is very effective and a source of reward and virtuousness like the prayer at midnight.

(2). 3129. Ubayy bin Ka'b said: "On the Day of Uḥud, sixty-four of the *Anṣār* were killed, and six from the *Muhājirīn*, one of whom was Ḥamzah, and they mutilated them, so the *Anṣār* said: 'If, (in the future) we are able to kill them on a day like this, we would mutilate from among them as twice as they (mutilate from among us).'" He said: "So on the day of the Conquest of Makkah, Allāh revealed: And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.^[2] So a man said: 'There shall be no *Quraish* after today.' But the Messenger of Allāh ﷺ said: 'Leave the people, except for

«وَلَيْسَ مِنْ شَيْءٍ إِلَّا وَهُوَ يُسَبِّحُ اللَّهَ تِلْكَ السَّاعَةَ» ثُمَّ قَرَأَ: «يَنْفَتِحُوا ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَالِ سَجْدًا لِلَّهِ وَهُوَ دَاخِرُونَ» [٤٨] الْآيَةَ كُلَّهَا.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ عَاصِمٍ.

تخریج: [إسناده ضعيف] وأخرجه الخطيب في تاريخه: ٢٥٣/١، ت: ٧٥ من حديث علي ابن عاصم به ويحى البكاء: ضعيف.

(٢) - ٣١٢٩ - حَدَّثَنَا أَبُو عَمَارٍ الْحُسَيْنِيُّ ابْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عِيسَى بْنِ عُبَيْدٍ، عَنِ الرَّبِيعِ بْنِ أَنْسَرٍ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: حَدَّثَنِي أَبِي بْنُ كَعْبٍ قَالَ: لَمَّا كَانَ يَوْمَ أُحُدٍ أُصِيبَ مِنَ الْأَنْصَارِ أَرْبَعَةٌ وَسِتُّونَ رَجُلًا، وَمِنَ الْمُهَاجِرِينَ سِتَّةٌ مِنْهُمْ حَمَزَةُ، فَمَثَلُوا بِهِمْ، فَقَالَتِ الْأَنْصَارُ: لَيْنٌ أَصَبْنَا مِنْهُمْ يَوْمًا مِثْلَ هَذَا لَتُرَبِّينَ عَلَيْهِمْ. قَالَ: فَلَمَّا كَانَ يَوْمَ فَتْحِ مَكَّةَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ﴾ [١٢٦] فَقَالَ رَجُلٌ: لَا فُرَيْشَ بَعْدَ الْيَوْمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُفُّوا عَنِ الْقَوْمِ إِلَّا أَرْبَعَةً». قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ

^[1] *An-Nahl* 16:48.

^[2] *An-Nahl* 16:126.

four.” (*Hasan*)

عَرِيبٌ مِنْ حَدِيثِ أَبِي بِنِ كَعْبٍ .

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of Ubayy bin Ka'b.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ١١٢٧٩ عن الحسين بن حريث به وصححه ابن حبان، ح: ١٦٩٥ والحاكم ٣٥٩/٢ ووافقه الذهبي.

Comments:

Sūrat An-Nahl was revealed in Makkah, but the last three Verses were revealed in Al-Madīnah. At the conquest of Makkah, the Prophet ﷺ told Abū Hurairah: “make the announcement among the *Anṣār*, whoever you see in your way finish him.” A man then said none from the Quraish would remain alive after this day. [*Al-Kawākib Ad-Darārī*: vol. 4, p. 178, footnote no: 2.]. The Prophet issued a general ordinance to kill four persons wherever they were found; and those four were: Ikrimah bin Abū Jahl, ‘Abdullāh bin Khatal, Qais bin Sabābah and ‘Abdullāh bin Sa’d bin Abū As-Sarh.

Chapter 17. Regarding *Sūrah Banū Isrā’īl*

(المعجم ١٧) - [بَابُ :] وَمِنْ سُورَةِ
بَنِي إِسْرَائِيلَ (التحفة ١٨)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3130. Abū Hurairah narrated that the Prophet ﷺ said: “When I was taken on the Night of *Isrā’* I met Mūsā.” He described him saying: “He was a man who was” and I think he said: “A thin man, whose hair was as if he was a man from *Shanu’ah*.” He said: “I met ‘Eisā” he described him saying: “Of average build, with a red face, as if he had just come out of the *Dimās*” meaning the bath-house. “And I saw Ibrāhīm” he said: “I am the one among his offspring that most resembles him” and he said: “I was brought two vessels, one of them containing milk and

(١) - ٣١٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «حِينَ أُسْرِيَ بِي لَقِيتُ مُوسَى» - قَالَ: فَتَعْتَهُ - «فَإِذَا رَجُلٌ»، قَالَ: حَسِبْتُهُ قَالَ: «مُضْطَرِبُ الرَّجْلِ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ»، قَالَ: «وَلَقِيتُ عِيسَى» - قَالَ: فَتَعْتَهُ - قَالَ: «رُبْعَةٌ أَحْمَرٌ كَأَنَّهُ خَرَجَ مِنْ دِيمَاسٍ»، يَعْنِي الْحَمَّامَ، «وَرَأَيْتُ إِبْرَاهِيمَ»، قَالَ: «وَأَنَا أَشْبَهُهُ وَلَدِي بِهِ»، قَالَ: «وَأُتِيتُ بِإِنَاءَيْنِ أَحَدُهُمَا لَبَنٌ

the other containing wine. I was told: 'Take whichever one of them you wish'. So I took the milk to drink from it. It was said to me: 'You were guided to the *Fitrah*' or: 'You chose the *Fitrah*, if you had taken the wine, your *Ummah* would have strayed.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَالْآخَرُ فِيهِ خَمْرٌ، فَقِيلَ لِي: خُذْ أَيُّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ لِي: هُدَيْتَ لِلْفِطْرَةِ، أَوْ أَصَبْتَ الْفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَتْ مِنْ أَهْلِهَا﴾، ح: ٣٤٣٧ عن محمود بن غيلان ومسلم، ح: ١٦٨ من حديث عبدالرزاق به.

Comments:

The actual purpose was to make the Prophet ﷺ drink milk, which is according to human nature and plays a great role in human growth, and the second real aim was to protect against intoxicants because it is against human nature, it disturbs and disrupts human sense and intellect. This *Ḥadīth* also proves that the Prophet's deeds are good for his followers; had the Prophet drunk wine it would also affect the deeds of his people.

(2). 3131. Anas narrated that Al-Burāq was brought to Prophet ﷺ on the Night of *Isrā'*, saddled and reined, but he shied from him. So Jibrā'il said to him: "Is it from Muḥammad that you do this? By your Lord! There is no one more honorable to your Lord than him." He said: "Then he started sweating profusely." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of 'Abdur-Razzāq.

(٢) - ٣١٣١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ أَتَى بِالْبُرَاقِ لَيْلَةَ أُسْرِي بِهِ مُلَجَّمًا مُسْرَجًا، فَاسْتَضَعَبَ عَلَيْهِ، فَقَالَ لَهُ جِبْرَائِيلُ: أَيْمُحَمَّدٍ تَفْعَلُ هَذَا، فَمَا رَكِبَكَ أَحَدٌ أَكْرَمَ عَلَى اللَّهِ مِنْهُ. قَالَ: فَارْقَضَ عَرَقًا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [و] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٦٤/٣ عن عبدالرزاق به، قتادة عنن وصححه ابن حبان (الإحسان): ٤٦٠ (!).

3132. Ibn Buraidah narrated from his father that the Messenger of Allāh ﷺ said: "When we reached Bait Al-Maqdis, Jibra'il pointed with his finger causing a crack in the rock, and he tied Al-Burāq to it." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*.

٣١٣٢ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: أَخْبَرَنَا أَبُو ثَمِيلَةَ عَنِ الزُّبَيْرِ بْنِ جُنَادَةَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا أَنْتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جِبْرَائِيلُ: بِإِصْبَعِهِ فَحَرَقَ بِهِ الْحَجَرَ وَشَدَّ بِهِ الْبُرَاقَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه الحاكم: ٢/٣٦٠ من حديث أبي ثميلة به وصححه ابن حبان (الإحسان): ٤٧ والحاكم ووافقه الذهبي.

(3). 3133. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "When the Quraish belied me, I stood in the *Hijr*, and Allāh displayed Bait Al-Maqdis to me, so I informed them of its features as I was looking at it." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*. There is something on this topic from Mālik bin Ṣa'sa'ah, Abū Sa'eed, Ibn 'Abbās, Abū Dharr and Ibn Mas'ūd.

(٣) - ٣١٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا كَذَّبْتَنِي قُرَيْشٌ قُمْتُ فِي الْحَجْرِ فَجَلَّى اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفَقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ. وَفِي الْبَابِ عَنْ مَالِكِ بْنِ صَعْصَعَةَ وَأَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ وَأَبِي ذَرٍّ وَابْنِ مَسْعُودٍ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب ذكر المسيح ابن مريم والمسيح الدجال، ح: ١٧٠ عن قتيبة والبخاري، ح: ٣٨٨٦ من حديث الليث بن سعد به * وفي الباب عن مالك بن صعصعة [سيأتي طرفه: ٣٣٤٦] وأبي سعيد [البيهقي في دلائل النبوة: ٢/٣٩٠-٣٩٦ والطبري وابن أبي حاتم وفيه أبو هارون العدي] وابن عباس [يأتي: ٣١٣٤] وأبي ذر [البخاري، ح: ٣٤٩] ومسلم، ح: ١٦٣] وابن مسعود [مسلم، ح: ١٧٣].

Comments:

When the Prophet ﷺ mentioned his visit to the Bait Al-Maqdis in Jerusalem during the night ascension, the disbelievers then asked him some questions about the Bait Al-Maqdis in Jerusalem. Because some people from among the Quraish had visited it; the Prophet did not give much importance to these things, and he did not remember them, but Allāh brought the Bait Al-Maqdis before the Prophet. He began to answer the questions looking at it. Now they

were left with no choice to belie the fact, but despite that, they did not believe in the Prophet ﷺ.

(4). 3134. Ibn 'Abbās commented on Allāh, the Most High, saying: And We made not the vision which we showed you but a trial for mankind.^[1] He said: "It is the vision he saw with his eyes, on the night the Prophet ﷺ was taken on the journey to Bait Al-Maqdis. And the accursed tree in the Qur'ān.^[2] He said: "It is the Zaqqūm tree." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، مناقب الأنصار، باب المعراج، ح: ٣٨٨٨ من حديث سفيان بن عيينة به.

Comments:

The word '*Ru'yā*' is used both for the observation of the eye and the vision in the dream. Ibn Abbās indicated by using the phrase 'the observation of eye' that the incident of *Isrā'* and *Mi'rāj* is not the vision of dream but in fact it is the observation of eye.

(5). Abū Hurairah narrated regarding Allāh, Most High, saying: "And recite the Qur'ān in the early dawn. Verily the recitation of the Qur'ān in the early dawn is ever witnessed."^[3] The Prophet ﷺ said: "It is witnessed by the angels of the night and the angels of the day." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. 'Alī bin Mus-hir reported similarly from Al-A'mash, from Abū Ṣāliḥ, from Abū Hurairah and Abū Sa'eed from the Prophet ﷺ.

(٤) - ٣١٣٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَرُو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿وَمَا جَعَلْنَا الرِّيَاءَ الَّتِي أَرَيْتَكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ [٦٠] قَالَ: هِيَ رُؤْيَا عَيْنٍ أَرِيهَا النَّبِيُّ ﷺ لَيْلَةَ أُسْرِي بِهِ إِلَى بَيْتِ الْمَقْدِسِ ﴿وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ﴾ [٦٠] قَالَ: هِيَ شَجَرَةُ الرَّقُومِ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٥) - ٣١٣٥ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطٍ ابْنِ مُحَمَّدِ الْقُرَشِيِّ الْكُوفِيُّ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ تَعَالَى: ﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾ [٧٨] [قَالَ:] «تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَاهُ عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ

[1] *Al-Isrā'* 17:60.
 [2] *Al-Isrā'* 17:60.
 [3] *Al-Isrā'* 17:78.

That was narrated to us by 'Alī bin Hujr (who said): " 'Alī bin Mus-hir narrated to us, from Al-A'mash" and he mentioned similarly.

عَنِ النَّبِيِّ ﷺ نَحْوَهُ.
حَدَّثَنَا بِذَلِكَ عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ
ابْنُ مُشَيْرٍ عَنِ الْأَعْمَشِ فَذَكَرَ نَحْوَهُ.

تخريج: [صحيح] وأخرجه ابن ماجه، الصلاة، باب وقت صلاة الفجر، ح: ٦٧٠ عن عبيد ابن أسباط به وصححه ابن خزيمة، ح: ١٤٧٤ والحاكم: ٢١٠/١، ٢١١ ووافقه الذهبي وللحديث شواهد عند البخاري وغيره (ابن كثير: ٥٣/٣، ٥٤) ورواه ابن خزيمة عن علي بن حجر به وقال: "بخبر غريب غريب".

Comments:

The recitation in the morning prayer is long as well as audible; *Mash-hūd* means that in the morning prayer both the *Imām* and the people standing behind are more attentive and the angels also attend this prayer because the duties of the angels change in the morning, the angels of the day takeover, and the angels of the night leave, so the angels of both shifts are present together.

(6). 3136. Abū Hurairah narrated that regarding the saying of Allāh, Most High: "The Day when We shall call together all human beings with their (respective) *Imām*"^[1] the Prophet ﷺ said: "One of you will be called to be given his record in his right hand, he will be grown in his body to sixty forearm-lengths, his face will be whitened, and a crown of sparkling pearls will be placed upon his head. So he will go to his companions, who can see him from afar, and they will say: 'O Allāh! Bring this one to us, and let us be blessed by him.' Until he reaches them, and says to them: 'Receive the good news! For each man among you shall be the likes of this.'" [He ﷺ said:] "As for the disbeliever, then his face shall be blackened, he will be grown in his body to sixty forearm-lengths in the image of Ādam, he will be given a

(٦) - ٣١٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الرَّحْمَنِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ
إِسْرَائِيلَ، عَنِ الشُّدِّيِّ، عَنْ أَبِيهِ، عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ تَعَالَى: ﴿يَوْمَ
نَدْعُوا كُلَّ أُنَاسٍ بِإِمْعَانِهِمْ﴾ [٧١] قَالَ:
«يُدْعَى أَحَدُهُمْ، فَيُعْطَى كِتَابَهُ بِيَمِينِهِ، وَيَمْدُ لَهُ
فِي جِسْمِهِ سِتُونَ ذِرَاعًا، وَيَبْيَضُّ وَجْهُهُ،
وَيُجْعَلُ عَلَى رَأْسِهِ تَاجٌ مِنْ لَوْلُؤٍ يَتَلَأَأُ،
فَيَنْطَلِقُ إِلَى أَصْحَابِهِ، فَيَرَوْنَهُ مِنْ بُعْدٍ،
فَيَقُولُونَ: اللَّهُمَّ ائْتِنَا بِهَذَا، وَبَارِكْ لَنَا فِي
هَذَا، حَتَّى يَأْتِيَهُمْ، فَيَقُولُ لَهُمْ: أَبْبِرُوا،
لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلُ هَذَا» [قَالَ:] «وَأَمَّا
الْكَافِرُ فَيَسْوَدُ وَجْهُهُ، وَيَمْدُ لَهُ فِي جِسْمِهِ
سِتُونَ ذِرَاعًا عَلَى صُورَةِ آدَمَ، وَيَلْبَسُ تَاجًا،
فَيَرَاهُ أَصْحَابُهُ، فَيَقُولُونَ: نَعُودُ بِإِلَهِ مِنْ شَرِّ

^[1] *Al-Isrā'* 17:71.

crown, and his companions will see him and say: 'We seek refuge in Allāh from the evil of this one. O Allāh! Do not bring this one to us.'" He said: "So when he reaches them, they say: 'O Allāh! Take him away' so they will be told: 'May Allāh cast you away! Indeed for each man among you is the likes of this.'" (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. As-Suddī's (a narrator in the chain) name is Ismā'il bin 'Abdur-Raḥmān.

تخریج: [إسناده حسن] وصححه ابن حبان، ح: ۲۵۸۸ والحاكم: ۲/۲۴۲، ۲۴۳ على شرط مسلم ووافقه الذهبي.

Comments:

It has been related from 'Abdullāh bin Abbās, in this Verse '*Imām*' means the book of deeds. Every person will be treated according to his good and bad deeds.

(7). 3137. Abū Hurairah narrated regarding Allāh's saying: "It may be that your Lord will raise you to a praised station"^[1] that the Messenger of Allāh ﷺ was asked about it and he said: "It is the intercession." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*. Dāwud Az-Za'āfirī (a narrator in the chain) is Dāwud Al-Awdī bin Yazīd bin 'Abdullāh, and he is the paternal uncle of 'Abdullāh bin Idrīs.

هَذَا، اللَّهُمَّ لَا تَأْتِنَا بِهَذَا. قَالَ: فَيَأْتِيهِمْ، فَيَقُولُونَ: اللَّهُمَّ آخِرُهُ، فَيَقُولُ: أَبْعَدَكُمْ اللَّهُ، فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَالشَّدِيُّ اسْمُهُ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ.

(۷) - ۳۱۳۷ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ دَاوُدَ بْنِ يَزِيدَ الرَّعَافِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي قَوْلِهِ: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾ [۷۹]، وَسئِلَ عَنْهَا، قَالَ: «هِيَ الشَّفَاعَةُ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَدَاوُدُ الرَّعَافِيُّ هُوَ دَاوُدُ الْأَوْدِيِّ بْنُ يَزِيدَ بْنِ عَبْدِ اللَّهِ، وَهُوَ عَمُّ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ.

تخریج: [صحيح] وأخرجه أحمد: ۲/۴۴۴ عن وكيع به وللحديث شواهد كثيرة.

Comments:

Maqām Mahmūd (Station of praise and glory) means the great intercession by the Prophet ﷺ because of this, the reckoning of all humanity will begin, and this intercession will exclusively belong to the Prophet ﷺ.

[1] *Al-Isrā'* 17:79.

(8). 3138. Ibn Mas'ūd said: "The Messenger of Allāh ﷺ entered Makkah during the year of the Conquest, and there were three hundred and sixty *Nuṣb*^[1] around the Ka'bah. So the Prophet ﷺ started hitting them with a stick he had in his hand" – or perhaps he said: "With a piece of wood, and he was saying: The truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish.^[2] The truth has come and falsehood can neither originate anything nor resurrect (anything)."^[3] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and there is something about this from Ibn 'Umar.

تخريج: متفق عليه، وأخرجه مسلم، الجهاد، باب إزالة الأصنام من حول الكعبة، ح: ١٧٨١ عن محمد بن أبي عمر والبخاري، ح: ٤٧٢٠ من حديث سفيان بن عيينة به * وفي الباب عن ابن عمر [ابن حبان، ح: ١٧٠٢ والطبراني في الكبير: ٤٥٢/١٢، ح: ١٣٦٤٣].

(9). 3139. Ibn 'Abbās said: "The Prophet ﷺ was in Makkah, then *Hijrah* was ordered, so the following was revealed to him: Say: 'My Lord! Let my entry be good and (likewise) let my exit be good. And grant me from You a helping authority.'"^[4] (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[1] Altars for sacrifice to idols.

[2] *Al-Isrā'* 17:81.

[3] *Sabā'* 34:49.

[4] *Al-Isrā'* 17:80.

(٨) - ٣١٣٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ مَكَّةَ عَامَ الْفَتْحِ وَحَوْلَ الْكَعْبَةِ ثَلَاثُمِائَةٍ وَسِتُّونَ نُصْبًا، فَجَعَلَ النَّبِيُّ ﷺ يَطْعُمُهَا بِمُخْصَرَةٍ فِي يَدِهِ، وَرَبَّمَا قَالَ يَمُودِي، وَيَقُولُ: «جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زُهُوقًا» [٨١] «جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُهُ» [سبأ: ٤٩].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِيهِ عَنِ ابْنِ عُمَرَ.

(٩) - ٣١٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ بِمَكَّةَ، ثُمَّ أُمِرَ بِالْهَجْرَةِ، فَتَزَلَّتْ عَلَيْهِ: «وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا» [٨٠].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۲۲۳/۱ عن جریر بن عبد الحمید به * قابوس
ضعيف تقدم.

Comments:

When the circumstances in Makkah became extremely critical and the emigration of the Prophet ﷺ from Makkah was essential; as a Messenger of Allāh never emigrates without Allāh's permission, the Prophet ﷺ was taught this supplication as a signal that the time for emigration was near; the supplication also had the good news that the place for emigration had already been chosen before his setting out for emigration.

(10). 3140. Ibn 'Abbās said: "The Quraysh said to the Jews: 'Give us something that we can ask this man about.' So he said: 'Ask him about the *Rūh*.' So they asked him about the *Rūh*. So Allāh Most High, revealed: They ask you concerning the *Rūh*. Say: The *Rūh* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little.^[1] They replied: 'We have been given immense knowledge, we were given the Tawrāh, and whoever has been given the Tawrāh, then he has indeed been given a wealth of knowledge.' So the following was revealed: Say: 'If the sea were ink for the Words of my Lord, surely the sea would be exhausted (before the Words of my Lord would be finished.)"^[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

(۱۰) - ۳۱۴۰ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ قُرَيْشٌ لِيَهُودَ: أَعْطُونَا شَيْئًا نَسْأَلُ عَنْهُ هَذَا الرَّجُلَ. فَقَالَ: سَلُوهُ عَنِ الرُّوحِ. فَسَأَلُوهُ عَنِ الرُّوحِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ [۸۵] قَالُوا: أُوْتِينَا عِلْمًا كَثِيرًا، أُوْتِينَا التَّوْرَةَ، وَمَنْ أُوتِيَ التَّوْرَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا، فَأَنْزَلَتْ: ﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ إِلَى آخِرِ الْآيَةِ﴾ [الكهف: ۱۰۹].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده صحيح] وأخرجه أحمد: ۲۵۵/۱ والنسائي في الكبرى، ح: ۱۱۳۱۴ عن قتيبة به وصححه ابن حبان (الإحسان): ۹۹ والحاكم: ۵۳۱/۲ ووافقه الذهبي وله شاهد عند البخاري، ح: ۱۲۵ ومسلم، ح: ۲۷۹۴ وغيرهما.

[1] *Al-Isrā'* 17:85.

[2] *Al-Kahf* 18:109.

Comments:

In this context *Rūh* (the spirit) means the Divine Revelation, as the life of the body depends on the *Rūh*, likewise the life of intellect, heart and soul depends on the revelation.

(11). 3141. ‘Abdullāh said: “I took a walk with the Prophet ﷺ on a farm in Al-Madīnah, and when he reclined upon a palm-leaf stalk, a group of Jews were passing by. Some of them said, ‘We should question him.’ Others said: ‘Do not question him for he might tell you something that you do not like.’ They said to him: ‘O Abul-Qāsim, narrate to us about the *Rūh*.’ The Prophet ﷺ stood for some time, he raised his head toward the heavens, and I recognized revelation was coming to him, until the revelation ceased. Then he (ﷺ) said: “The *Rūh* is one of the things, the knowledge of which is only with my Lord. And of knowledge, you have been given only a little.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(١١) - ٣١٤١ - حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ : حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرْثٍ بِالْمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ، فَمَرَّ بِقَوْمٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ: لَوْ سَأَلْتُمُوهُ، فَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ فَإِنَّهُ يُسْمِعُكُمْ مَا تَكْرَهُونَ، فَقَالُوا [هُ]: يَا أَبَا الْقَاسِمِ حَدِّثْنَا عَنِ الرُّوحِ، فَقَامَ النَّبِيُّ ﷺ سَاعَةً وَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، فَعَرَفْتُ أَنَّهُ يُوحَى إِلَيْهِ حَتَّى صَعِدَ الْوُحْيُ، ثُمَّ قَالَ: ﴿الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ [٨٥].

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق علیه، وأخرجه مسلم، صفات المنافقين، باب سؤال اليهود النبي ﷺ عن الروح وقوله تعالى: ﴿يسألونك عن الروح﴾ الآية، ح: ٢٧٩٤ عن علي بن حشرم والبخاري، ح: ٧٢٩٧ من حديث عيسى بن يونس به.

Comments:

The *Rūh* (the spirit) about which the question is asked is disputed whether it is about the human spirit or it is another spirit.

(12). 3142. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “People will be gathered in three classes on the Day of Resurrection: A class walking, a class riding, and a

(١٢) - ٣١٤٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى وَسَلِيمَانُ بْنُ حَرْبٍ، قَالَا: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ

[1] *Al-Isrā'* 17:85.

class upon their faces.” It was said: “O Messenger of Allāh! How will they walk upon their faces?” He said: “Indeed the One Who made them walk upon their feet, is able to make them walk upon their faces. Verily they will try to protect their faces from every bump and thorn.”^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. Wuhaib reported something similar to this from Ibn Tāwūs, from his father, from Abū Hurairah from the Prophet ﷺ.

زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُخَشِرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ أَصْنَافٍ: صِنْفًا مَشَاةً وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ.» قِيلَ: يَا رَسُولَ اللَّهِ! وَكَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ؟ قَالَ: «إِنَّ الَّذِي أَمْسَاهُمْ عَلَى أَعْقَابِهِمْ قَادِرٌ عَلَى أَنْ يُمَشِّيَهُمْ عَلَى وُجُوهِهِمْ، أَمَا إِنَّهُمْ يَتَّقُونَ بِوُجُوهِهِمْ كُلَّ حَدَبٍ وَشَوَكَةٍ.»

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَى وَهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ شَيْئًا مِنْ هَذَا.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣٥٤/٢ عن الحسن بن موسى به، علي بن زيد ضعيف وأوس بن خالد: مجهول ولأصل الحديث شواهد، وحديث وهيب: رواه البخاري، ح: ٦٥٢٢ ومسلم، ح: ٢٨٦١.

Comments:

On the Day of Judgment, the perfect believers will go to the Field of Reckoning while riding, general Muslims walking, while the disbelievers will be walking on their faces; it is not difficult for Allāh to make them walk on their faces and sometimes drag them on their faces. He, Almighty, has power over everything.

(13). 3143. Bahz bin Ḥakīm reported from his father, from his grandfather [who said:] “The Messenger of Allāh ﷺ said: ‘Indeed you shall be gathered walking, riding, and being dragged upon your faces.’” (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Hasan*.

(١٣) - ٣١٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا يَهُزُّ بْنُ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ [قَالَ]: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ مَحْشُورُونَ رِجَالًا وَرُكْبَانًا وَتَجْرُونَ عَلَى وُجُوهِكُمْ.»

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ. تخريج: [حسن] تقدم: ٢٤٢٤.

Comments:

Sometimes the disbelievers would be made to walk on their faces and sometimes they would be dragged on their face; or some would be gathered together walking on their faces and some would be dragged on their faces.

^[1] Meaning the chain, while what it contains is recorded by Al-Bukhārī, Muslim, and others.

(14). 3144. Ṣafwān bin 'Assāl Al-Murādī said: "A Jew said to his companion: 'Accompany us to this Prophet.' So his companion said: 'Do not say: "Prophet," for if he hears you calling him a Prophet then he will be happy.' So they went to the Prophet ﷺ to question him about Allāh, the Most High, saying: And indeed we gave Mūsā nine clear signs.^[1] So the Messenger of Allāh ﷺ said to them: 'Do not associate anything with Allāh, nor commit unlawful intercourse, nor take a life which Allāh has made prohibited, except for what is required (in the law), nor steal, nor practise magic, nor hasten to damage the reputation of of an innocent person in front of a ruler, so that he will be killed, nor consume *Ribā*, nor falsely accuse the chaste woman, nor turn to flee on the day of the march (i.e. flee from war),' – *Shu'bah* was in doubt – 'and for you Jews particularly, to not violate the Sabbath.'" He said: "So they kissed his hands and his feet and they said: 'We bear witness that you are a Prophet.' So he said: 'Then what prevents you from accepting Islam?' They said: 'Because Dāwud supplicated to his Lord, that his offspring never be devoid of Prophets, and we feared that if we follow you then the Jews will kill us.'"^[2] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

(١٤) - ٣١٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَأَبُو دَاوُدَ وَأَبُو الْوَلِيدِ - وَاللَّفْظُ لَفْظُ يَزِيدَ وَالْمَعْنَى وَاحِدٌ - عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ الْمُرَادِيِّ أَنَّ يَهُودِيَيْنِ قَالَ أَحَدُهُمَا لِصَاحِبِهِ: اذْهَبْ بِنَا إِلَى هَذَا النَّبِيِّ نَسْأَلُهُ. [فَلَقَالَ: لَا تَقُلْ لَهُ نَبِيٌّ، فَإِنَّهُ إِنْ يَسْمَعَهَا تَقُولُ لَهُ نَبِيٌّ كَانَتْ لَهُ أَرْبَعَةٌ أَغْيِنُ، فَأَتَى النَّبِيَّ فَسَأَلَاهُ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿وَلَقَدْ آتَيْنَا مُوسَى نَسَمَ آيَاتِ بَيِّنَاتٍ﴾ [١٠١]، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَلَا تَعْرِفُوا، وَلَا تَسْحَرُوا، وَلَا تَمْشُوا بِرِجْلِ إِلَى سُلْطَانٍ فَيَقْتُلَهُ، وَلَا تَأْكُلُوا الرِّبَا، وَلَا تَقْدِفُوا مُحْصَنَةً، وَلَا تَفْرُوا مِنَ الرَّحْفِ - شَكَّ شُعْبَةُ - وَعَلَيْكُمْ [يَا مَعْشَرَ] الْيَهُودِ خَاصَّةً، أَلَّا تَعْتَدُوا فِي السَّبْتِ». فَقَبَّلَا يَدَيْهِ وَرَجَلَيْهِ وَقَالَ: نَشْهَدُ أَنَّكَ نَبِيٌّ. قَالَ: «فَمَا يَمْنَعُكُمْ أَنْ تُسْلِمَآ؟» قَالَ: إِنَّ دَاوُدَ دَعَا اللَّهَ أَنْ لَا يَزَالَ فِي ذُرِّيَّتِهِ نَبِيٌّ، وَإِنَّا نَخَافُ إِنْ أَسْلَمْنَا أَنْ تَقْتُلَنَا الْيَهُودُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [حسن] تقدم: ٢٧٣٣.

[1] *Al-Isrā'* 17:101.

[2] Similar preceded under no. 2733.

Comments:

Nine clear signs, in this *Hadith* mean the nine commandments; they also mean the nine miracles: white hand, Mūsā's staff, years of famine, the failure of the crops, the flood, the locusts, the lice, the frogs and the blood. [Its detail has passed in chapter 'Kissing the hand and the feet' *Hadith* no. 2733]

(15). 3145. Sa'eed bin Jubair narrated from Ibn 'Abbās, regarding: 'And offer your *Ṣalāt* neither aloud nor in a low voice.'^[1] He said: "It was revealed in Makkah. When the Messenger of Allāh ﷺ would raise his voice with the Qur'an, the idolaters would insult him, the One Who revealed it, and the one who came with it. So Allāh revealed: And offer your *Ṣalāt* neither aloud so that they would not insult the Qur'an and the One Who revealed it, and the one who came with it; nor in a low voice (too low) such that you can let your Companions hear it, and learn it from you." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadith* is *Ḥasan Ṣaḥīḥ*.

(١٥) - ٣١٤٥ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، وَلَمْ يَذْكُرْ عَنِ ابْنِ عَبَّاسٍ. وَهُسَيْمٌ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ ﴿وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا تَخَافُ بِهَا﴾ [١١٠] قَالَ: نَزَلَتْ بِمَكَّةَ، كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ صَوْتَهُ بِالْقُرْآنِ سَبَّهَ الْمُشْرِكُونَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَأَنْزَلَ اللَّهُ: ﴿وَلَا يَجْهَرُ بِصَلَاتِكَ﴾ فَيَسْبُوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، ﴿وَلَا تَخَافُ بِهَا﴾ عَنِ أَصْحَابِكَ بِأَنْ تُسْمِعَهُمْ حَتَّى يَأْخُذُوا عَنْكَ الْقُرْآنَ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تَخَافُ بِهَا﴾، ح: ٤٧٢٢، ومسلم، ح: ٤٤٦، من حديث هشيم به.

(16). 3146. Sa'eed bin Jubair narrated from Ibn 'Abbās regarding Allāh's saying: "And offer your *Ṣalāt* neither aloud nor in a low voice but follow a way between." He said: "It was revealed when the Messenger of Allāh ﷺ was hiding himself in Makkah, and when he led his Companions in *Ṣalāt*, he would raise his voice with the

(١٦) - ٣١٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا أَبُو بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا تَخَافُ بِهَا وَأَبْتِغَ بَيْنَ ذَلِكَ سَبِيلًا﴾ قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفٍ بِمَكَّةَ، وَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوا شَتَمُوا الْقُرْآنَ

[1] *Al-Isrā'* 17:110.

Qur'ān. So when the idolaters heard it they would insult the Qur'ān, the One Who revealed it, and the one who came with it. So Allāh, Most High, said to His Prophet: 'And offer your *Ṣalāt* neither aloud' that is: 'Your recitation, so that the idolaters would not hear it and insult the Qur'ān.' 'Nor in a low voice (too low) for your Companions, 'but follow a way between.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Comments:

As the Muslims are a middle and moderate nation, likewise their prayers and supplications neither should be very loud nor very low, instead they should follow the middle course, according to the needs and circumstances. In this context, prayer means the recitation in the prayer.

(17). 3147. Zirr bin Ḥubaish said: "I said to Hudhaifah bin Al-Yamān: 'Did the Messenger of Allāh ﷺ perform *Ṣalāt* in Bait Al-Maqdis?' He said: 'No.' I said: 'But he did.' He said: 'You say that, O bald one! Based upon what do you say that?' I said: 'Based upon the Qur'ān, (the Judge) between you and I is the Qur'ān.' So Hudhaifah said: 'Whoever argues using the Qur'ān, then he has indeed succeeded.'" (One of the narrators) Sufyān said: "He means: 'He has indeed proven'" – and perhaps he (Sufyān) said: "He triumphed.'" He (Zirr) said: "Glorified is He Who took His slave for a journey by night from *Al-Masjid Al-Harām* to *Al-Masjid Al-Aqṣa*."^[1] He

وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾ أَي بِقِرَاءَتِكَ، فَيَسْمَعُ الْمُشْرِكُونَ فَيَسُبُّ الْقُرْآنَ ﴿وَلَا تُخَافُ بِهَا﴾ عَنِ أَصْحَابِكَ ﴿وَأَتَّبِعْ بَيْنَ ذَلِكَ سَبِيلًا﴾.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحیح] انظر الحديث السابق.

(١٧) - ٣١٤٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ: قُلْتُ لِحَدِيثَةَ بِنِ الْيَمَانِ: أَصَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِ الْمَقْدِسِ؟ قَالَ: لَا. قُلْتُ: بَلَى. قَالَ: أَنْتَ تَقُولُ ذَلِكَ يَا أَصْلَعُ، يَمْ تَقُولُ ذَلِكَ؟ قُلْتُ: بِالْقُرْآنِ، بَيْنِي وَبَيْنَكَ الْقُرْآنُ. فَقَالَ حَدِيثَةُ: مَنْ احْتَجَّ بِالْقُرْآنِ فَقَدْ أَفْلَحَ - قَالَ سُفْيَانُ: يَقُولُ: قَدْ احْتَجَّ، وَرَبَّمَا قَالَ: قَدْ فَلَاحَ - فَقَالَ: ﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا﴾ [١]. قَالَ: أَفْتَرَاهُ صَلَّى فِيهِ؟ قُلْتُ: لَا، قَالَ: لَوْ صَلَّى فِيهِ لَكَبَيْتَ عَلَيْكُمْ الصَّلَاةَ فِيهِ

[1] *Al-Isrā'* 17:1.

(Hudhaifah) said: 'Do you see (this proves that) he (ﷺ) performed *Ṣalāt* in it?' I said: 'No.' He said: 'If he had performed *Ṣalāt* in it, then it would have been required upon you that you perform *Ṣalāt* in it, just as it is required that you perform *Ṣalāt* in *Al-Masjid Al-Haram*.' Hudhaifah said: 'The Messenger of Allāh ﷺ was brought a beast with a long back – stretching out like this – one stride of it, is as far as his vision. So, the two of them remained upon the back of *Al-Burāq* until they saw Paradise and the Fire, and all of what has been prepared for the Hereafter, then they returned back to where they began.' He said: 'They say that he was fettered, but for what? Because he might flee? The Knower of the unseen and the witnessed subdued him.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

كَمَا كُتِبَتْ الصَّلَاةُ فِي الْمَسْجِدِ الْحَرَامِ. قَالَ حُذَيْفَةُ: قَدْ أَتَى رَسُولُ اللَّهِ ﷺ بِدَائِيَّةٍ طَوِيلَةٍ الظَّهْرِ مَمْدُودَةٍ هَكَذَا. خَطْوُهُ مَدُّ بَصَرِهِ، فَمَا زَايَلًا ظَهَرَ الْبُرَاقِ حَتَّى رَأَى الْجَنَّةَ وَالنَّارَ وَوَعَدَ الْأَجْرَةَ أَجْمَعَ، ثُمَّ رَجَعَا عَوْدَهُمَا عَلَى بَدَنِهِمَا. قَالَ: وَيَتَحَدَّثُونَ أَنَّهُ رَبَطَهُ لِمَا؟ لِيَقَرَّ مِنْهُ! وَإِنَّمَا سَخَّرَهُ لَهُ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه الحميدي، ح: ٤٤٩ عن سفيان بن عيينة به وصرح بالسماع وصححه الحاكم: ٣٥٩/٢ ووافقه الذهبي وقال ابن كثير في تفسيره: "وهذا الذي قاله حذيفة رضي الله عنه نفي ما أثبتته غيره عن رسول الله ﷺ من ربط الدابة بالحلقة ومن الصلاة ببيت المقدس مما سبق، وما سبق مقدم على قوله والله أعلم بالصواب" (١٣، ١٢/٣).

Comments:

Although there is no clear evidence in *Sūrat Al-Isrā'* that the Prophet ﷺ offered prayer in the holy mosque in Jerusalem, which is why Hudhaifah denied it; yet the narrations prove that the Prophet offered the prayer in *Al-Masjid Al-Aqṣā*, the clear evidence of tying the *Al-Burāq* to the stone also exists in the narrations.

(18). 3148. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "I am the chief of the children of Ādam on the Day of Judgement and I am not

(١٨) - ٣١٤٨ - حَدَّثَنَا ابْنُ أَبِي عَمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ

boasting, and in my hand is the banner of praise and I am not boasting, and there has been no Prophet since Ādam or other than him, except that he is under my banner. And I am the first for whom the earth will split open, and I am not boasting.”

He said: “The people will be frightened by three frights. So they will come to Ādam saying: ‘You are our father Ādam, so intercede for us with your Lord.’ So he says: ‘I committed a sin for which I was expelled to the earth, so go to Nūḥ.’ So they will come to Nūḥ and he will say: ‘I supplicated against the people of the earth, so they were destroyed. So go to Ibrāhīm.’ So they will go to Ibrāhīm, and he says: ‘I lied three times.’” Then the Messenger of Allāh ﷺ said: “He did not lie except defending Allāh’s religion.” “So go to Mūsā.’ So they will come to Mūsā, and he will say: ‘I took a life. So go to ‘Eisā.’ So they go to ‘Eisā and he says: ‘I was worshipped besides Allāh. So go to Muḥammad ﷺ.’” He said: “So they will come to me, and I will go with them.”

(One of the narrators) Ibn Ju’dān said: “Anas said: ‘It is as if I am looking at the Messenger of Allāh ﷺ, and he is saying: “So I will take hold of a ring of a gate of Paradise to rattle it, and it will be said: ‘Who is there?’ It will be said: ‘Muḥammad.’ They will open it for me, and welcome me saying, ‘Welcome.’ I will fall prostrate and

الْقِيَامَةِ وَلَا فَخْرَ، وَيَبْدِي لِيَوَاءَ الْحَمْدِ وَلَا فَخْرَ، وَمَا مِنْ نَبِيِّ يَوْمِيذٍ، أَدَمَ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لِيَوَائِي، وَأَنَا أَوَّلُ مَنْ تَنْسُقُ عَنْهُ الْأَرْضُ وَلَا فَخْرَ».

قَالَ: «فَيَفْرَعُ النَّاسُ ثَلَاثَ فَرَعَاتٍ، فَيَأْتُونَ أَدَمَ فَيَقُولُونَ: أَنْتَ أَبُونَا أَدَمُ فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَيَقُولُ: إِنِّي أَذْنَبْتُ ذَنْبًا أَهْبَطْتُ مِنْهُ إِلَى الْأَرْضِ، وَلَكِنْ اثْنَا نُوحًا، فَيَأْتُونَ نُوحًا فَيَقُولُ: إِنِّي دَعَوْتُ عَلَى أَهْلِ الْأَرْضِ دَعْوَةً فَأَهْلِكُوا، وَلَكِنْ أَذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: إِنِّي كَذَبْتُ ثَلَاثَ كَذِبَاتٍ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْهَا كَذِبَةٌ إِلَّا مَا حَلَّ بِهَا عَنْ دِينِ اللَّهِ، وَلَكِنْ اثْنَا مُوسَى، فَيَأْتُونَ مُوسَى فَيَقُولُ: إِنِّي قَدْ قَتَلْتُ نَفْسًا، وَلَكِنْ اثْنَا عِيسَى، فَيَأْتُونَ عِيسَى فَيَقُولُ: إِنِّي عُذْتُ مِنْ دُونِ اللَّهِ، وَلَكِنْ اثْنَا مُحَمَّدًا ﷺ. قَالَ: فَيَأْتُونِي فَأَنْطَلِقُ مَعَهُمْ». قَالَ ابْنُ جُدْعَانَ: قَالَ أَنَسٌ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ. قَالَ: «فَأَحْذُ بِحَلَقَةِ بَابِ الْجَنَّةِ فَأَقْعَعُهَا فَيَقَالُ: مَنْ هَذَا؟ فَيَقَالُ: مُحَمَّدٌ، فَيَفْتَحُونَ لِي وَيُرْحَبُونَ بِي، فَيَقُولُونَ: مَرْحَبًا، فَأَجِرُ سَاجِدًا، فَيَلْهَمُنِي اللَّهُ مِنَ الثَّنَاءِ وَالْحَمْدِ، فَيَقَالُ لِي: ارْزُقْ رَأْسَكَ وَسَلِّ تُعْطَ، وَاشْفَعْ تُشْفَعُ، وَقُلْ يُسْمَعُ لِقَوْلِكَ، وَهُوَ الْمَقَامُ الْمَحْمُودُ الَّذِي قَالَ اللَّهُ: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾».

Allāh will inspire me with statements of gratitude and praise and it will be said to me: 'Raise your head, ask and you shall be given, intercede, and your intercession shall be accepted, speak, and your saying shall be heard.' And that is *Al-Maqām Al-Mahmūd* about which Allāh said: It may be that your Lord will raise you to *Maqāman-Mahmūd*.”^[1]

Sufyān said: “None of it is from Anas except this sentence: ‘I will take hold of a ring of a gate of Paradise to rattle it.’” (*Hasan*)

Abū ‘Eisā said: This *Hadīth* is *Hasan* [*Ṣaḥīḥ*]. Some of them reported this *Hadīth* in its entirety from Abū Naṣrah from Ibn ‘Abbās.

قَالَ سُفْيَانُ: لَيْسَ عَنْ أَنَسٍ إِلَّا هَذِهِ
الْكَلِمَةُ. «فَأَخَذُ بِحَلَقَةِ بَابِ الْجَنَّةِ فَأَقْعَقَعُهَا».
قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
[صَحِيحٌ]. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ
عَنْ أَبِي نَضْرَةَ، عَنِ ابْنِ عَبَّاسٍ الْحَدِيثَ
بِطَوِيلِهِ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب ذكر الشفاعة، ح: ٤٣٠٨ من حديث علي بن زيد بن جدعان به ولم يفرد به وللحديث شواهد.

Comments:

The Prophet ﷺ told us some of his exclusive qualities and distinct advantages on the Day of Judgement, just for the sake of delight and gratitude that Allāh ﷻ bestowed on him out of His mercy and grace; he was not talking about these virtues with pride and boastfulness, it was in fact to transmit the information in order that the people would know about his special qualities.

Chapter 18. Regarding *Sūrat Al-Kahf*

*In the Name of Allāh,
the Merciful, the Beneficent*

(المعجم ١٨) - [بَابُ:] وَمِنْ سُورَةِ
الْكَهْفِ (التحفة ١٩)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3149. Sa‘eed bin Jubair said: “I said to Ibn ‘Abbās: ‘Nawf Al-Bikālī claims that Mūsā, of Banū Isrā’īl is not the Mūsā that was the companion of Al-Khiḍr. He said:

(١) - ٣١٤٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ:
حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا

^[1] *Al-Isrā’* 17:79.

'The enemy of Allāh has lied. I heard Ubayy bin Ka'b saying: "I heard the Messenger of Allāh ﷺ saying: 'Mūsā stood to deliver a *Khutbah* to the children of Isrā'īl. He was asked: "Who is the most knowledgeable among the people?" He said: "I am the most knowledgeable." So Allāh admonished him, since he did not refer the knowledge back to Him. Allāh revealed to him: "A slave, among My slaves at the junction of the two seas, is more knowledgeable than you." So Mūsā said: "O Lord! How can I meet him?" He said to him: "Carry a fish in a basket, wherever you loose the fish, then he is there." So he set off, and his boy set off with him – and he was Yūsha' bin Nūn. Mūsā put a fish in a basket, he and the boy set off walking, until when they reached a rock, Mūsā and his boy fell asleep. The fish was flopping around in the basket, until it escaped from the basket, falling into the sea.' He said: 'Allāh held back the flow of water until it was like a tunnel, and the fish could glide. Mūsā and his boy were amazed. They set off the remainder of the day and the night, and Mūsā's companion forgot to inform him (of the escape of the fish). When Mūsā arose in the morning, he said to his boy: Bring us our morning meal; truly we have suffered much fatigue in this, our journey.'^[1] He said: 'He had not gotten tired until he passed the place which Allāh had ordered

الْبِكَالِيِّ يَزْعُمُ أَنَّ مُوسَى صَاحِبَ بَنِي إِسْرَائِيلَ لَيْسَ بِمُوسَى صَاحِبِ الْخَضِرِ. قَالَ: كَذَبَ عَدُوُّ اللَّهِ، سَمِعْتُ أَبِي بَن كَعْبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَامَ مُوسَى خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا أَعْلَمُ. فَعَتَبَ اللَّهُ عَلَيْهِ، إِذْ لَمْ يَرِدْ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبُحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ مُوسَى: أَيُّ رَبِّ، فَكَيْفَ لِي بِهِ؟ فَقَالَ لَهُ: احْمِلْ حُوتًا فِي مِكَتَلٍ، فَحَيْثُ تَفْقَدُ الْحُوتَ فَهُوَ نَمَّ. فَاَنْطَلِقْ وَانْطَلِقْ مَعَهُ فَتَاهُ - وَهُوَ يُوشِعُ بَنُ نُونٍ - فَجَعَلَ مُوسَى حُوتًا فِي مِكَتَلٍ، فَاَنْطَلِقَ هُوَ وَفَتَاهُ يَمْشِيَانِ حَتَّى إِذَا أَتَيَا الصَّخْرَةَ، فَرَقَدَ مُوسَى وَفَتَاهُ، فَاضْطَرَبَ الْحُوتُ فِي الْمِكَتَلِ حَتَّى خَرَجَ مِنَ الْمِكَتَلِ فَسَقَطَ فِي الْبَحْرِ. قَالَ: فَأَمَسَكَ اللَّهُ عَنْهُ جَرِيَّةَ الْمَاءِ حَتَّى كَانَ مِثْلَ الطَّاقِ وَكَانَ لِلْحُوتِ سَرَبًا، وَكَانَ لِمُوسَى وَفَتَاهُ عَجَبًا، فَاَنْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتِهِمَا، وَنَسِيَ صَاحِبُ مُوسَى أَنْ يُخْبِرَهُ، فَلَمَّا أَصْبَحَ مُوسَى قَالَ لِفَتَاهُ: ﴿إِنَّا عَدَاءُكَ لَقَدْ لَعِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا﴾ [٦٢]. قَالَ: «وَلَمْ يَنْصَبْ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أَمَرَ بِهِ قَالَ: ﴿أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسِينِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾

[1] *Al-Kahf* 18:62.

him to go. He said: Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but *Shaitān* made me forget to remember it. It took its course into the sea in a strange way.^[1] Mūsā said: That is what we have been seeking. So they went back, retracing their tracks.^[2] He said: 'So they began retracing their tracks.'

Sufyān (one of the narrators) said: "People claim that there is a spring of life at that rock, no dying person has its water poured over him, but he becomes alive, and the fish came in contact with some of it, so when the water dropped on it he became alive."

"He (the Prophet ﷺ) said: 'They retraced their tracks until they arrived at the rock to see a man covered with a garment. Mūsā greeted him, and he replied: Is there such greeting in your land? He said: I am Mūsā. He said: Mūsā of the children of Isrā'il? He said: Yes. He said: O Mūsā! Indeed you have some knowledge from Allāh, which Allāh taught you, which I have not been taught, and I have some knowledge from Allāh, which Allāh taught me, which you have not been taught.' So Mūsā said: May I follow you so that you may teach me something of the knowledge which you have been taught?^[3] He said: Verily, you will

[٦٣]. قَالَ مُوسَى: ﴿ذَلِكَ مَا كُنَّا نَبِغُ فَارْتَدَّا عَلَيْهِ آثَارِهِمَا فَصَصَا﴾ [٦٤]. قَالَ: «فَكَانَا يُفْصِّانِ آثَارَهُمَا» قَالَ سُفْيَانُ: يَزْعَمُ نَاسٌ أَنَّ تِلْكَ الصَّخْرَةَ عِنْدَهَا عَيْنُ الْحَيَاةِ، لَا يُصِيبُ مَاوَهَا مَيْتًا إِلَّا عَاشَ. قَالَ: وَكَانَ الْحُوتُ قَدْ أَكَلَ مِنْهُ، فَلَمَّا فَطَرَ عَلَيْهِ الْمَاءَ عَاشَ. قَالَ: فَصَصَا آثَارَهُمَا حَتَّى أَتَيَا الصَّخْرَةَ، فَرَأَى رَجُلًا مُسَجَّى عَلَيْهِ بِثَوْبٍ، فَسَلَّمَ عَلَيْهِ مُوسَى، فَقَالَ: أَنَّى بِأَرْضِكَ السَّلَامُ؟ فَقَالَ: أَنَا مُوسَى، فَقَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: يَا مُوسَى! إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَكُهُ اللَّهُ لَا أَعْلَمُهُ، وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لَا تَعْلَمُهُ. فَقَالَ مُوسَى: «هَلْ أَتَيْتُكَ عَلَيَّ أَنْ تَعْلِمَنِي مِمَّا عَلِمْتَنِي رُشْدًا». قَالَ: «إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا» وَكَيْفَ تَصْبِرُ عَلَى مَا لَوْ تُحِطُ بِهِ خَيْرًا» قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا» قَالَ لَهُ الْخَضِرُ: «فَإِنْ أَتَيْتَنِي فَلَا تَسْتَلْنِي عَنْ شَيْءٍ حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا» [٦٦-٧٠] قَالَ: نَعَمْ. فَأَنْطَلَقَ الْخَضِرُ وَمُوسَى يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمَاهُمَا أَنْ يَحْمِلُوهُمَا، فَعَرَفُوهُمَا الْخَضِرُ، فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَعَمَدَ الْخَضِرُ إِلَى لَوْحٍ مِنَ الْوُحَا السَّفِينَةِ فَنَزَعَهُ، فَقَالَ لَهُ مُوسَى:

[1] *Al-Kahf* 18:63.

[2] *Al-Kahf* 18:64.

[3] *Al-Kahf* 18:66.

not be able to have patience with me! And how can you have patience about a thing which you know not? He said: If Allāh wills, you will find me patient, and I will not disobey you at all.^[1] Al-Khadīr said to him: Then if you follow me, ask me not about anything until I myself mention it to you.^[2] Mūsā said: Yes. So Mūsā and Al-Khadīr set off walking along the shore of the sea. A boat was passing by them, and they spoke to them (the crew) asking them to let them get on board. They recognized Al-Khadīr so they let the two of them ride without charge. Al-Khadīr took one of the planks (in the boat) and removed it, so Mūsā said to him: These people gave us a ride free of charge, yet you sabotaged their boat so that its people will drown. Indeed you have done a dreadful thing.^[3] He said: Did I not tell you that you would not be able to have patience with me?^[4] He said: Call me not to account for what I forgot, and be not hard upon me for my affair.^[5] Then they exited the boat, and while they were walking upon the shore, they saw a boy playing with two other boys. So Al-Khadīr took him by his head, pulling it off with his hands, and he killed him. So Mūsā said to him: Have you killed an innocent

قَوْمَ حَمَلُونَا بِغَيْرِ نَوْلٍ فَعَمَدَتْ إِلَى سَفِينَتِهِمْ
فَحَرَقَتْهَا ﴿لِنُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا﴾ .
قَالَ: ﴿أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾
قَالَ: ﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ
أَمْرِي عَسْرًا﴾ [٧١-٧٣] ثُمَّ خَرَجَا مِنْ
السَّفِينَةِ، فَبَيْنَمَا هُمَا بِمِشْيَانٍ عَلَى السَّاحِلِ
وَإِذَا غَلَامٌ يَلْعَبُ مَعَ الْعِلْمَانِ فَأَخَذَ الْخَضِرُ
بِرَأْسِهِ فَاقْتَلَعَهُ بِيَدِهِ فَفَتَلَهُ، فَقَالَ لَهُ مُوسَى:
﴿أَفَلَنْتَ نَفْسًا رَزَقْنَاهُ بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا
ثُكْرًا﴾ . قَالَ: ﴿أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ
مَعِيَ صَبْرًا﴾ قَالَ: وَهَذِهِ أَشَدُّ مِنَ الْأُولَى
قَالَ: ﴿إِنْ سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّحْنِي قَدْ
بَلَغْتَ مِنَ لَدُنِّي عُدْرًا﴾ ○ فَأُتِلَقَا حَتَّى إِذَا آتَى أَهْلَ
قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا فَوَجَدَا
فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ ﴿يَقُولُ: مَا نِئْلُ فَقَالَ
الْخَضِرُ بِيَدِهِ هَكَذَا﴾ ﴿فَأَقَامَهُ﴾ ف ﴿قَالَ﴾ لَهُ
مُوسَى: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُضَيِّقُونَا وَلَمْ
يُطْعِمُونَا، ﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾ ○ قَالَ
هَذَا فَرَأَى بَنِي وَيْلِكَ سَأْنَيْكَ بِتَأْوِيلِ مَا لَمْ
تَسْتَطِيعَ عَلَيْهِ صَبْرًا﴾ [٧٤-٧٨].

قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ مُوسَى،
لَوْ دَرَدْنَا أَنَّهُ كَانَ صَبْرًا حَتَّى يُقَصَّ عَلَيْنَا مِنْ
أَخْبَارِهِمَا». قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ:

[1] *Al-Kahf* 18:67-69.

[2] *Al-Kahf* 18:70.

[3] *Al-Kahf* 18:71.

[4] *Al-Kahf* 18:72.

[5] *Al-Kahf* 18:73.

person who killed no one! Verily you have done a horrendous thing.^[1] He said: Did I not tell you that you would not be able to have patience with me?^[2] – he (the narrator) said: – “This was more severe than the first one” – He said: If I ask you about anything after this, keep me not in your company, you have received an excuse from me. So they both proceeded until they came to the inhabitants of a town. They asked them for food but they refused to entertain them. There they found a wall on the verge of falling down.^[3] He (the narrator) said: – meaning leaning over – ‘So Al-Khadir took his hand like this, so he set it up straight^[4] so Mūsā said to him: We arrived at these people, they did not treat us as guests nor feed us. If you had wished, surely you could have taken wages for it! He said: “This is the parting between you and I. I will tell you the interpretation of (those) things over which you were not able to be patient.”^[5]

The Messenger of Allāh ﷺ said: ‘May Allāh have mercy upon Mūsā! We wish that he would have had patience, so the we could have had more knowledge about that two of them.’” He said: “So the Messenger of Allāh ﷺ said: ‘The first time

«الْأُولَى كَانَتْ مِنْ مُوسَى نِسْيَانًا». قَالَ: «وَجَاءَهُ عُصْفُورٌ حَتَّى وَقَعَ عَلَى حَرْفِ السَّفِينَةِ ثُمَّ تَقَرَّرَ فِي الْبَحْرِ، فَقَالَ لَهُ الْحَضِرُ: مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلَ مَا نَقَصَ هَذَا الْعُصْفُورُ مِنَ الْبَحْرِ». قَالَ سَعِيدُ بْنُ جُبَيْرٍ وَكَانَ - يَعْنِي ابْنَ عَبَّاسٍ - يَقْرَأُ: (وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا)، وَكَانَ يَقْرَأُ: (وَأَمَّا الْعُلَامُ فَكَانَ كَافِرًا).

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَقَدْ رَوَاهُ أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ الزُّهْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ.]

قَالَ أَبُو مُزَاجِمٍ السَّمَرْقَنْدِيُّ: قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: حَاجَتْ حَاجَةً وَلَيْسَ لِي هِمَّةٌ إِلَّا أَنْ أَسْمَعَ مِنْ سُفْيَانَ يَذْكُرُ فِي هَذَا الْحَدِيثِ الْخَبَرَ حَتَّى سَمِعْتُهُ يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، وَقَدْ كُنْتُ سَمِعْتُ هَذَا مِنْ سُفْيَانَ [مِنْ] قَبْلِ ذَلِكَ، وَلَمْ يَذْكُرْ فِيهِ الْخَبَرَ.

[1] 73 *Al-Kahf* 18:74.

[2] *Al-Kahf* 18:75.

[3] *Al-Kahf* 18:76,77.

[4] *Al-Kahf* 18:77.

[5] *Al-Kahf* 18:77,78.

Mūsā had forgotten.' He said: 'And a sparrow came, until it perched on the edge of the boat, and pecked at the sea. So Al-Khaḍīr said to him: My knowledge and your knowledge do not diminish anything from the knowledge of Allāh, but like what this sparrow diminishes of the sea.'"

Sa'eed bin Jubair said: "And he would" – meaning Ibn 'Abbās – "recite: 'And there was before them a king who would take every useful boat by force.'^[1] And he would recite: 'As for the boy, he was a disbeliever.'^[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Abū Ishāq Al-Hamdānī has reported it from Sa'eed bin Jubair, from Ibn 'Abbās, from Ubayy bin Ka'b from the Prophet ﷺ.] Az-Zuhri reported it from 'Ubaidullāh bin 'Abdullāh bin 'Utbaḥ, from Ibn 'Abbās, from Ubayy bin Ka'b from the Prophet ﷺ.

Abū Muzāḥim As-Samarqandī said: "Alī bin Al-Madīnī said: 'I performed *Hajj*, and I had no (additional) concern but to hear Sufyān mentioning this *Ḥadīth* with an expression that he was informed of it, until I heard him saying: "'Amr bin Dīnār narrated to us.'" And I had heard this from Sufyān before that, and he did not mention it with an expression indicating that he was informed of it.'"

تخریج: متفق علیه، وأخرجه مسلم، الفضائل، باب من فضائل الخضر ﷺ، ح: ۲۳۸۰ عن محمد بن یحیی بن أبی عمر والبخاری، ح: ۴۷۲۵ من حدیث سفیان بن عیینة به * حدیث الزهري

[1] Referring to *Al-Kahf* 18:79.

[2] Referring to *Al-Kahf* 18:80.

عند البخاري، ح: ٧٤ ومسلم، ح: ١٧٤/٢٣٨٠ وحديث أبي إسحاق الهمداني، رواه مسلم ويأتي: ٣١٥٠.

Comments:

The acts that Al-Khadiir performed were all *Takwīnī*, i.e. the incidents which occur and appear within the universe but the wisdom and mystery behind them is unknown to humans. Because the angels perform these duties, some people then regard him as an angel. The Prophet's duty is to convey the *Sharī'ah*, i.e. Allāh's laws and teachings to the people; therefore he is not a Prophet and according to some he is a Prophet.

(2). 3150. From Ibn 'Abbās, that Ubayy bin Ka'b narrated that the Prophet ﷺ said: "The boy that Al-Khadiir killed was destined to be a disbeliever the day he was created." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

(٢) - ٣١٥٠ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو
ابْنُ عَلِيٍّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمٌ بْنُ قُتَيْبَةَ: حَدَّثَنَا
عَبْدُ الْجَبَّارِ بْنُ عَبَّاسِ الْهَمْدَانِيُّ عَنْ أَبِي
إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ،
عَنْ أُبَيِّ بْنِ كَعْبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَلَامُ
الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ يَوْمَ طُبِعَ كَافِرًا».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تخریج: وأخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة، وحكم موتى أطفال الكفار وأطفال المسلمين، ح: ٢٦٦١ من حديث أبي إسحاق به.

Comments:

Allāh ﷻ blessed every child with the natural ability and courage to accept the religion of Islam; but this child was going to be the opposite of his natural ability, as he would grow into an adult and he would reach the responsible age, he was going to choose disbelief. Because Allāh's Knowledge is complete, therefore He ﷻ knew that the child would follow the path of disbelief after becoming an adult; but it did not mean at all that he was a disbeliever in childhood.

(3). 3151. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "He was called Al-Khadiir because he sat on a barren *Farwah* and it turned green beneath him." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

(٣) - ٣١٥١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ
مُثَنَّبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ: «إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى
فَرْوَةٍ بَيْضَاءَ فَاهْتَرَّتْ تَحْتَهُ خَضِرًا».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه البخاري، أحاديث الأنبياء، باب حديث الخضر مع موسى عليهما السلام، ح: ٣٤٠٢ من حديث معمر به وهو في صحيفة همام بن منبه، ح: ١١٣.

Comments:

“The meaning of *Farwah* here is a patch of withered vegetation which is dry stalks. This is the view of ‘Abdur-Razzāq. Others say that it means the face of the earth.” Ibn Kathīr, the *Tafsir* of *Al-Kahf* 18:82. They also say it is barren earth. See *Tuhfat Al-Ahwadhī*.

(4). 3152. Abū Ad-Dardā' narrated, that regarding Allāh's saying: 'And there was under it a treasure belonging to them.'^[1] - the Prophet ﷺ said: "Gold and silver." (*Da'if*)

(٤) - ٣١٥٢ - حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ ابْنُ فَضَيْلِ الْجَزْرِيِّ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَزِيدَ بْنِ يَوْسُفَ الصَّنْعَانِيِّ، عَنْ مَكْحُولٍ، عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَكَاكَ تَحْتَهُ كَنْزٌ لَهُمَا﴾ [٧٢] قَالَ: ذَهَبٌ وَفِضَّةٌ.

(5). (Another route) with similar from this chain. (*Da'if*)
[Abū 'Eisā said:] This *Hadūth* is *Gharīb*.

(٥) - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحَلَالُ: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ يَزِيدَ بْنِ يَوْسُفَ الصَّنْعَانِيِّ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٢٧٢٣/٧ من حديث الوليد بن مسلم به وصرح بالسمع * يزيد بن يوسف: ضعيف.

(6). 3153. Abū Rāfi' narrated a *Hadūth* of Abū Hurairah, from the Prophet ﷺ, regarding the 'barrier.'^[2] "They excavated each day, until when they are just about to penetrate it, their leader says: 'Go back so that you can penetrate

(٦) - ٣١٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَغَيْرُ وَاحِدٍ - الْمَعْنَى وَاحِدٌ وَاللَّفْظُ لِمُحَمَّدٍ ابْنِ بَشَّارٍ - قَالُوا: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ حَدِيثِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

[1] *Al-Kahf* 18.82.

[2] *Al-Kahf* 18.93.

it tomorrow!” He said: “But Allāh makes it return just as it was, until their appointed time, when Allāh ordains to send them upon the people, and their leader says: ‘Go back so you can penetrate it tomorrow, if Allāh wills.’ So he makes this exception.” He said: “So they return, and find it just as it was when they left it. Then they penetrate it, and (they, i.e., Ya’jūj and Ma’jūj) are released upon the people drinking up the water, and the people flee from them. They shoot their arrows into the heavens so they return dyed with blood, and they say – crudely and arrogantly – ‘We vanquished those in the earth, let us dominate the inhabitants of the heavens.’ Then Allāh sends *Naghaf* upon them, attaching to the nape of their necks, destroying them.” He said: “By the One in Whose Hand is the soul of Muḥammad! The beasts of the earth will become very fat and bloated with milk from their flesh.” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*. We only know of it like this from this route.

تخریج: [صحيح] وأخرجه ابن ماجه، الفتن، باب فتنة الدجال وخروج عيسى ابن مريم وخروج يأجوج ومأجوج، ح: ٤٠٨٠ من حديث قتادة به وصححه البوصيري وابن حبان، ح: ١٩٠٨ والحاكم على شرط الشيخين: ٢٨٨/٤ ووافقه الذهبي وللحديث شواهد كثيرة، انظر النهاية بتحقيقي، ح: ٣٤٨.

Comments:

Dhul-Qarnain built a strong and mighty iron wall to protect the people from the mischief and destruction of Ya’jūj and Ma’jūj in order to make them unable to jump over the wall and incapable of breaking through it. They, every day, try to dig through the wall, but so long as Allāh does not will their appearance there will be no excavation through the wall. When the time of their appearance will arrive, according to the wording of the Qur’an, ‘He ۞

فِي السَّدِّ قَالَ: «يَحْفَرُونَهُ كُلُّ يَوْمٍ حَتَّى إِذَا كَادُوا يَخْرُقُونَهُ قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا فَسَتَحْرِقُونَهُ غَدًا. قَالَ: فَيُعِيدُهُ اللَّهُ كَأَمَثَلِ مَا كَانَ حَتَّى إِذَا بَلَغَ مُدَّتَهُمْ وَأَرَادَ اللَّهُ أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ قَالَ الَّذِي عَلَيْهِمْ: ارْجِعُوا فَسَتَحْرِقُونَهُ غَدًا إِنْ شَاءَ اللَّهُ، وَاسْتَنْتَى. قَالَ: فَيَرْجِعُونَ فَيَجِدُونَهُ كَهَيْئَتِهِ حِينَ تَرَكُوهُ، فَيَخْرُقُونَهُ وَيَخْرُجُونَ عَلَى النَّاسِ فَيَسْتَقْتُونَ الْمِيَاءَ، وَيَبْرِئُ النَّاسُ مِنْهُمْ فَيَرْمُونَ بِسِهَامِهِمْ إِلَى السَّمَاءِ فَتَرْجَعُ مُخْضَبَةً بِالِدَّمَاءِ، فَيَقُولُونَ: قَهَرْنَا مَنْ فِي الْأَرْضِ وَعَلَوْنَا مَنْ فِي السَّمَاءِ - قَسْوَةً وَعُلُوًّا - فَيَبْعَثُ اللَّهُ عَلَيْهِمْ نَعْمًا فِي أَفْقَانِهِمْ فَيَهْلِكُونَ». قَالَ: «فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنْ دَوَّابَّ الْأَرْضِ تَسَمَّنَ وَتَبَطَّرَ وَتَشَكَّرَ شُكْرًا مِنْ لُحُومِهِمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ مِثْلَ هَذَا.

would make it ground into powder'; then their appearance beyond the wall will be possible. For other related matters, see no. 2240 about Yaj'uj and Ma'jūj.

(7). 3154. 'Abdul-Hamid bin Ja'far said: "My father informed me, from Ibn Minā', from Abū Sa'eed bin Abī Faḍālah Al-Anṣārī – and he was one of the Companions – who said: 'I heard the Messenger of Allāh ﷺ saying: "When Allāh gathers the people on the Day of Judgement – a Day in which there is no doubt in – a caller will call out: 'Whoever committed *Shirk* in any of his deeds he did for Allāh – then let him seek his reward from other than Allāh. For indeed Allāh is the most free of the partners from any need of *Shirk*.'" (*Hasan*)

Abū 'Eīsā said: This *Hadīth* is [*Hasan*] *Gharīb*, we do not know of it except as a narration of Muḥammad bin Bakr (a narrator in the chain).

(٧) - ٣١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، قَالَ: أَخْبَرَنِي أَبِي عَنِ ابْنِ مِينَاءَ، عَنْ أَبِي سَعِيدِ بْنِ أَبِي فَضَالَةَ الْأَنْصَارِيِّ - وَكَانَ مِنَ الصَّحَابَةِ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا جَمَعَ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ، نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ اللَّهُ أَحَدًا، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ، فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ.» قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ بَكْرٍ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب الرياء والسمعة، ح: ٤٢٠٣ عن محمد بن بشار به وصححه ابن حبان (الإحسان): ٤٠٥.

Comments:

Imām At-Tirmidhī reported this *Hadīth* to explain the last verse of *Sūrat Al-Kahf*. Its aim is that Allāh accepts only that deed which is performed purely to gain His pleasure. If a person wants to gain someone else's pleasure and love along with the pleasure and love of Allāh by a deed, Allāh ﷻ abandons him unto others, He Almighty is free and needless of anyone's partnership and association.

Chapter 19. Regarding *Sūrah Maryam*

(المعجم ١٩) - [بَابُ:] وَمِنْ سُورَةِ مَرْيَمَ (التحفة ٢٠)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3155. Al-Mughīrah bin Shu‘bah narrated: “The Messenger of Allāh ﷺ sent me to Najrān. They said to me: ‘Do you people not recite: O sister of Hārūn^[1] – while between Mūsā and ‘Eisā there is such (gap) as there is?’ I did not know how to respond to them. So when I returned to the Prophet ﷺ, I told him about that, and he said: ‘Why didn’t you tell them that they were named after their Prophets and righteous people before them.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* we do not know of it except as a narration of Ibn Idrīs (a narrator in the chain).

(١) - ٣١٥٥ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ وَأَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى نَجْرَانَ، فَقَالُوا لِي: أَلَسْتُمْ تَقْرَأُونَ: ﴿يَتَأَخَذَ هَارُونَ﴾ [٢٨] وَقَدْ كَانَ بَيْنَ مُوسَى وَعِيسَى مَا كَانَ؟ فَلَمْ أَدْرِ مَا أُجِيبُهُمْ. فَرَجَعْتُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: «أَلَا أَخْبَرْتَهُمْ أَنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ إِدْرِيسَ.

تخریج: وأخرجه مسلم، الآداب، باب النهي عن التكني بأبي القاسم وبيان ما يستحب من الأسماء، ح: ٢١٣٥ عن أبي سعيد الأشج ومحمد بن المثنى به.

Comments:

This Hārūn is not Hārūn the brother of Mūsā عليه السلام, instead he was a righteous and known man from the family of Maryam; because giving a name with the names of previous Prophets and righteous people is permissible.

(2). 3156. Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ recited: And warn them of a Day of grief and regrets^[2] and he said: ‘Death will be brought as if it is a

(٢) - ٣١٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا النَّضْرُ بْنُ إِسْمَاعِيلَ أَبُو الْمُغِيرَةِ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ

[1] *Maryam* 19:28

[2] *Maryam* 19:39.

mixed black and white ram, until it is halted upon the barrier between Paradise and the Fire. It will be said: 'O people of Paradise! They will raise up their necks to look. It will be said: 'O people of the Fire! And they will raise up their necks to look. It will be said: 'Do you recognize this?' They will say: 'Yes. This is death.' Then it will be laid down and slaughtered. If it were not that Allāh had decreed that the inhabitants of Paradise would remain, then they would die of joy, and if it were not that Allāh had decreed that the inhabitants of the Fire would remain, then they would die of grief."^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: [إسناده ضعيف] * الضر بن إسماعيل ليس بالقوي (تقريب) وأصل الحديث عند البخاري، ح: ٤٧٣٠ دون قوله: "حتى يوقف على السور بين الجنة والنار فيضجع ... فلولا أن الله قضى لأهل الجنة ... إلخ".

Comments:

The Day of Judgment is called the day of regret and shame because on this day the evil and sinful people would be ashamed and remorseful; they would then wish for doing good and righteous deeds.

(3). 3157. *Shaibān* narrated from *Qatādah*, that regarding Allāh's saying: And We raised him to a high station.^[2] He said: "Anas bin Mālik narrated that Allāh's Prophet ﷺ said: "When I was brought up, I saw *Idrīs* in the Fourth Heaven." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*.

[He said:] There is something on

الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَأَنْذَرَهُمْ يَوْمَ الْمَسْرَةِ﴾ [٣٩]، قَالَ: «يُؤْتَى بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحٌ حَتَّى يُوقَفَ عَلَى السُّورِ بَيْنَ الْجَنَّةِ وَالنَّارِ، وَيُقَالُ: يَا أَهْلَ الْجَنَّةِ! فَيَسْرِيُونَ، وَيُقَالُ: يَا أَهْلَ النَّارِ! فَيَسْرِيُونَ، فَيُقَالُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، فَيُضَجُّ فَيُدْبَحُ، فَلَوْلَا أَنَّ اللَّهَ قَضَى لِأَهْلِ الْجَنَّةِ الْحَيَاةَ [فِيهَا] وَالْبَقَاءَ لَمَاتُوا فَرَحًا، وَلَوْلَا أَنَّ اللَّهَ قَضَى لِأَهْلِ النَّارِ الْحَيَاةَ فِيهَا وَالْبَقَاءَ لَمَاتُوا تَرَحًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده ضعيف] * الضر بن إسماعيل ليس بالقوي (تقريب) وأصل الحديث عند البخاري، ح: ٤٧٣٠ دون قوله: "حتى يوقف على السور بين الجنة والنار فيضجع ... فلولا أن الله قضى لأهل الجنة ... إلخ".

(٣) - ٣١٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا شَيْبَانُ عَنْ قَتَادَةَ فِي قَوْلِهِ: ﴿وَرَفَعْتَهُ مَكَانًا عَلِيًّا﴾ [٥٧] قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَمَّا عُرِجَ بِي رَأَيْتُ إِدْرِيسَ فِي السَّمَاءِ الرَّابِعَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] Similar preceded under no. 2558.

[2] *Maryam* 19:57.

this topic from Abū Sa'eed from the Prophet ﷺ.

The *Hadīth* about *Al-Mi'rāj* of the Prophet ﷺ was reported in its entirety by Sa'eed bin Abī 'Arūbah, Hammām and more than one narrator from Qatādah, from Anas bin Mālik, from Mālik bin Ṣa'sah from the Prophet ﷺ. To me, this is an abridgement of it.

تخریج: [إسناده صحيح] وأخرجه أحمد: ۳/ ۲۶۰ عن الحسين بن محمد به ورواه مسلم، ح: ۱۶۲ من حديث قتادة عن أنس به * وفي الباب عن أبي سعيد [تقدم تحت، ح: ۳۱۳۳].

Comments:

Prophet Idrīs (Enoch) had to go through a critical test which he passed with patience and perseverance; because of it he achieved great reward and status from Allāh, one of its forms was of his being on the Fourth Heaven.

(4). 3158. Sa'eed bin Jubair narrated from Ibn 'Abbās who said: "The Messenger of Allāh ﷺ said to Jibra'il: 'What prevents you from visiting us more than you visit us?'" He said: "So this *Āyah* was revealed: And we descend not except by the command of your Lord. To Him belongs what is before us and what is behind us." Up to the end of the *Ayat*^[1]

(Ṣahīh)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*. [(Another chain) with similar].

تخریج: وأخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح: ۳۲۱۸ من حديث عمر بن ذر به.

Comments:

When Gabriel would visit the Prophet, he ﷺ would be pleased and relaxed, because the Revelation would strengthen the Prophet ﷺ and provide him guidance in difficult matters. In the Revelation, there also used to be the

صَحِيحٌ .
[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ .
وَقَدْ رَوَى سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَهَمَّامٌ وَغَيْرُ وَاحِدٍ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ عَنِ النَّبِيِّ ﷺ حَدِيثُ الْمِعْرَاجِ بِطَوِيلِهِ، وَهَذَا عِنْدِي مُخْتَصَرٌ مِنْ ذَلِكَ .

(٤) - ٣١٥٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَعْلى بْنُ عُبَيْدٍ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِيَجْبُرئِيلُ: «مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟» قَالَ: فَتَزَلَّتْ هَذِهِ الْآيَةُ: «وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ لَمْ مَّا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا» إِلَى آخِرِ الْآيَةِ [٦٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. [حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا وَكِيعٌ عَنْ عُمَرَ بْنِ ذَرٍّ نَحْوَهُ].

[1] *Maryam* 19:64.

straight and irresistible answer to the objections and problems ignited daily by the opponents of the Prophet. He would therefore wait anxiously for Gabriel's visit.

(5). 3159. As-Suddī said: "I asked Murrah Al-Hamdānī about the saying of Allāh, Mighty and Sublime is He: There is not one of you but will pass over it.^[1] So he narrated to me that 'Abdullāh bin Mas'ūd narrated to him: saying: 'The Messenger of Allāh ﷺ said: "The people will pass over the Fire, then they avert it based upon their deeds. The first of them (would pass over it) like a flash of lightning, then like the wind, then like a fleeing horse, then like a rider fleeing on a mount, then like a man fleeing, then like one walking." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*, and Shu'bah reported from As-Suddī without mentioning it in *Marfū'* form.

(٥) - ٣١٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ قَالَ: سَأَلْتُ مُرَّةَ الْهَمْدَانِيَّ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَلَنْ يَنْكُرَ إِلَّا وَارِدَهَا﴾ [٧١]، فَحَدَّثَنِي: أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَرِدُ النَّاسُ النَّارَ، ثُمَّ يَصْذُرُونَ عَنْهَا بِأَعْمَالِهِمْ، فَأَوْلُهُمْ كَلَمَحِ الْبَرْقِ، ثُمَّ كَالرَّيْحِ، ثُمَّ كَالْحُمْصِ الْفَرَسِ، ثُمَّ كَالرَّائِبِ فِي رَحْلِهِ، ثُمَّ كَشَدِّ الرَّجُلِ، ثُمَّ كَمَشْيِهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ وَرَوَاهُ شُعْبَةُ عَنِ السُّدِّيِّ فَلَمْ يَرْفَعْهُ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٣٤/١ من حديث إسرائيل به.

3160. Shu'bah narrated from As-Suddī from Murrah: "‘Abdullāh said: 'There is not one of you but will pass over it.^[2] - They pass over it, then they avert it based upon their deeds.'" (*Hasan*)

(6). (Another chain) from 'Abdur-Rahmān, from Shu'bah, from As-Suddī with similar. 'Abdur-Rahmān said: "I said to Shu'bah: 'Isrā'il

٣١٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ عَنِ السُّدِّيِّ، عَنْ مُرَّةَ، قَالَ عَبْدُ اللَّهِ: ﴿وَلَنْ يَنْكُرَ إِلَّا وَارِدَهَا﴾ قَالَ: يَرِدُونَهَا ثُمَّ يَصْذُرُونَ بِأَعْمَالِهِمْ.

(٦) - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنِ شُعْبَةَ، عَنِ السُّدِّيِّ بِمِثْلِهِ.

[1] *Maryam* 19:71.

[2] *Maryam* 19:71.

narrated it to me from As-Suddī, from Murrah, from ‘Abdullāh, from the Prophet ﷺ.’ So *Shu’bah* said: ‘And I also heard it from him in *Marfū’* form, but I left it on purpose.” (*Hasan*)

Comments:

All the people would pass on a long bridge over the Hell. The people with good deeds will pass over it safely according to their deeds but the sinful ones will fall into the Hell. *Wārid* is a person, who approaches the water place.

3161. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When Allāh loves a slave He calls *Jibra’īl*, (saying): ‘Indeed I love so-and-so, so love him.’” He said: “So he calls out in the heavens. Then love for him descends among the people of the earth. That is as in the saying of Allāh: Verily, those who believe and work deeds of righteousness, the Most Gracious will grant love for them.^[1] And when Allāh hates a slave He calls out to *Jibra’īl*, (saying): ‘Indeed I hate so-and-so.’ So he calls out in the heavens. Then hatred for him descends upon the earth.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Similar to this has been reported by ‘Abdur-Raḥmān bin ‘Abdullāh bin Dīnār, from his father, from Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ.

تخریج: وأخرجه مسلم، البر والصلة، باب: إذا أحب الله عبداً، أمر جبرئيل فأحبه وأحبه أهل السماء، ثم يوضع له القبول في الأرض، ح: ٢٦٣٧ عن قتبية به ورواه البخاري، ح: ٧٤٨٥ من حديث عبدالرحمن بن عبدالله بن دينار به.

قَالَ عَبْدُ الرَّحْمَنِ قُلْتُ لِشُعْبَةَ: إِنَّ إِسْرَائِيلَ حَدَّثَنِي عَنِ السُّدِّيِّ، عَنْ مَرَّةٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، قَالَ شُعْبَةُ: وَقَدْ سَمِعْتُهُ مِنْ السُّدِّيِّ مَرْفُوعًا، وَلَكِنِّي أَدْعُهُ عَمْدًا.

تخریج: [إسناده حسن] انظر الحديث السابق.

٣١٦١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرَائِيلُ: إِنِّي قَدْ أَحْبَبْتُ فَلَانًا فَأُحِبُّهُ. قَالَ: فَيُنَادِي فِي السَّمَاءِ، ثُمَّ تُنَزَّلُ لَهُ الْمَحَبَّةُ فِي أَهْلِ الْأَرْضِ، فَذَلِكَ قَوْلُ اللَّهِ: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ اللَّهُ ذُرِّيَّةً وَوَدًّا﴾ [٩٦] وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا نَادَى جِبْرَائِيلُ: إِنِّي قَدْ أَبْغَضْتُ فَلَانًا، فَيُنَادِي فِي السَّمَاءِ، ثُمَّ تُنَزَّلُ لَهُ الْبُغْضَاءُ فِي الْأَرْضِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا.

[1] *Maryam* 19:96.

Comments:

Allāh loves His righteous servants, the creatures of the heaven also love them, and love for them is also placed in the hearts of the righteous people. But the evil people are treated on the contrary, and the righteous people also hate the evil doers.

(7). 3162. Masrūq said: "I heard Khabbāb bin Al-Aratt saying: 'I came to Al-'Āṣ bin Wā'il As-Sahmī to collect a debt he owed me. He said: 'You shall not be given anything until you deny Muḥammad.' So I said: 'No, not until you are dead and resurrected.' He said: 'After I die and 'I am resurrected?' So I said: 'Yes.' So he said: 'I shall indeed have wealth and offspring to repay you with.' So (the following) *Āyah* was revealed: Have you seen him who disbelieved in Our *Āyāt* and said: I shall certainly be given wealth and children.'" (*Ṣaḥīḥ*)

(Another chain) with similar.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٧) - ٣١٦٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقٍ قَالَ: سَمِعْتُ خَبَّابَ بْنَ الْأَرْتِّ يَقُولُ: جِئْتُ الْعَاصِمَ بْنَ وَائِلِ السَّهْمِيِّ أَتَقَاضَاهُ حَقًّا لِي عِنْدَهُ. فَقَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ. فَقُلْتُ: لَا، حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ. قَالَ: وَإِنِّي لَمَيِّتٌ ثُمَّ مَبْعُوثٌ؟ فَقُلْتُ: نَعَمْ. فَقَالَ: إِنَّ لِي هُنَاكَ مَالًا وَوَلَدًا فَأَقْضِيكَ، فَتَرَلْتُ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَوَلَدًا﴾ [الآية [٧٧]].

حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، صفات المنافقين، باب سؤال اليهود النبي ﷺ عن الروح... إلخ، ح: ٣٦/٢٧٩٥ عن محمد بن أبي عمر والبخاري، ح: ٤٧٣٢ من حديث سفیان ابن عیینة به.

Comments:

This Verse speaks about the mentality of such people who do not regard the favors of Allāh as Allāh's gifts and bounties, instead they consider them their personal right and think of them as results of their talents. That is why they have the disease of arrogance and believe that the state and leadership is their birth right. Therefore they assume, if the Day of Judgment occurs, there too, they will be granted wealth and children and they will also enjoy a lavish lifestyle.

Chapter 20. Regarding *Sūrah Ta Ha*

(المعجم ٢٠) - [بَابُ:] وَمِنْ سُورَةِ طه

(التحفة ٢١)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3163. Abū Hurairah said: "While the Messenger of Allāh ﷺ was returning from *Khaibar* he traveled during the night until he became sleepy and he sat down to rest. Then he said: 'O Bilāl! Stand guard for us for the night.'" He said: 'So Bilāl performed *Ṣalāt*, then he leaned against his mount facing the direction of (dawn awaiting) *Fajr*. His eyes overcame him until he slept, and not one of them awoke. The first of them to awaken was the Prophet ﷺ who said: 'O Bilāl!' Bilāl said: 'May my father be ransomed for you O Messenger of Allāh! I was overtaken just as you were overtaken.' So the Messenger of Allāh ﷺ said: 'Move out!' Then he kneeled to perform *Wuḍū'* and to announce the standing for the *Ṣalāt*, then he performed *Ṣalāt* the same as he would when not traveling. Then he said: 'And establish the *Ṣalāt* for My remembrance.'" [1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is not preserved. More than one of the *Huffāz* reported it from *Az-Zuhri*, "from Sa'eed bin Al-Musayyab, that the Prophet ﷺ"

(١) - ٣١٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا صَالِحُ بْنُ أَبِي الْأَخْضَرِ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا قَفَلَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ أَسْرَى لَيْلَةً حَتَّى أَدْرَكَهُ الْكَرَى أَنَاخَ فَعَرَسَ ثُمَّ قَالَ: «يَا بِلَالُ! ائْمَلْ لَنَا اللَّيْلَةَ». قَالَ: فَصَلَّى بِلَالٌ، ثُمَّ تَسَاءَدَ إِلَى رَاحِلَتِهِ مُسْتَقْبِلَ الْفَجْرِ، فَغَلَبَتْهُ عَيْنَاهُ فَتَمَّ فَلَمْ يَسْتَيْقِظْ أَحَدٌ مِنْهُمْ، وَكَانَ أَوْلَاهُمْ اسْتَيْقَاطًا النَّبِيُّ ﷺ فَقَالَ: «أَيْ بِلَالُ»، فَقَالَ بِلَالٌ: يَا أَبَايَ يَا رَسُولَ اللَّهِ! أَحَدٌ يَنْفُسِي الَّذِي أَخَذَ بِنَفْسِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اقتادوا»، ثُمَّ أَنَاخَ فَتَوَضَّأَ فَأَقَامَ الصَّلَاةَ، ثُمَّ صَلَّى مِثْلَ صَلَاتِهِ فِي الْوَقْتِ فِي مَمَكْتُ، ثُمَّ قَالَ: «وَأَفْرِغِ الصَّلَاةَ لِذِكْرِي» [١٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَيْرُ مَحْفُوظٍ، رَوَاهُ غَيْرٌ وَاحِدٌ مِنَ الْحَفَاطِ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ النَّبِيَّ ﷺ، وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ.

[1] *Ta Ha* 20:14.

and they did not mention Abū Hurairah in it. Ṣāliḥ bin Abī Al-Akḥḍar (a narrator in the chain) was graded weak in *Hadīth*. Yaḥyā bin Sa'eed Al-Qaṭṭān and others graded him weak due to his memory.

وَصَالِحُ بْنُ أَبِي الْأَخْضَرِ يُضَعَّفُ فِي الْحَدِيثِ، ضَعَّفَهُ يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ وَغَيْرُهُ مِنْ قِبَلِ حِفْظِهِ.

تخریج: [صحيح] وأخرجه مسلم، المساجد، باب قضاء الصلاة الفائتة واستحباب تعجيل قضائها، ح: ٦٨٠ من طريق آخر عن الزهري به.

Comments:

It is proven from this *Hadīth*, and other narrations with similar meaning, that if the due time for a prayer is missed while being asleep, the prayer will be performed with full humiliation and satisfaction just like its appropriate time after waking up. A person should have self-confidence and he should also trust the power and ability of Allāh.

Chapter 21. Regarding *Sūrat Al-Anbiyā'*

(المعجم ٢١) - [بَابُ:] وَمِنْ سُورَةِ الْأَنْبِيَاءِ (التحفة ٢٢)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3164. Abū Sa'eed narrated that the Prophet ﷺ said: "Woe is the valley of *Jahannam*, the disbeliever shall drop into it for forty autumns before he reaches its bottom." (*Da'if*)

(١) - ٣١٦٤ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «وَيْلٌ وَإِدْفِي جَهَنَّمَ يَهْوِي فِيهِ الْكَافِرُ أَرْبَعِينَ خَرِيفًا قَبْلَ أَنْ يَبْلُغَ قَعْرَهُ».

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it being *Marfū'* except from the narration of Ibn Lahī'ah (a narrator in the chain).

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ ابْنِ لَهَيْعَةَ.

تخریج: [إسناده ضعيف] وتقدم طرفه: ٢٥٧٦ وصححه ابن حبان، ح: ٢٦١٠ والحاكم: ٢/ ٥٠٧، ٥٣٤، ٥٩٦/٤ ووافقه الذهبي، دراج عن أبي الهيثم: ضعيف.

(2). 3165. 'Aishah narrated that a man came and sat in front of the Messenger of Allāh ﷺ and said:

(٢) - ٣١٦٥ - حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى الْبَغْدَادِيُّ وَالْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجِ وَغَيْرِ

“O Messenger of Allāh! I have two slaves who lie to me, deceive me, and disobey me, and I scold them and hit them. So what is my case because of them?” He said: “The extent to which they betrayed you, disobeyed you and lied to you will be measured against how much you punish them. If your punishing them is equal to their sins, then the two will be the same, nothing for you and nothing against you. If your punishing them is less than their sins, then there will be something in your favor. And if your punishing them is above their sins, some of your rewards will be taken from you and given to them.” So the man left, and began weeping and crying aloud. The Messenger of Allāh ﷺ said: “You should read what Allāh said in His Book: ‘And We shall set up the Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything...’ to the rest of the *Āyah*.^[1] So the man said: “By Allāh, O Messenger of Allāh! I see nothing better for myself and for them, than me parting with them. Bear witness that they are all free.” (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of 'Abdur-Raḥmān bin Ghazwān. Aḥmad bin Ḥanbal reported this *Hadīth* from 'Abdur-Raḥmān bin Ghazwān.

وَاجِدٌ قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ غَزْوَانَ أَبُو نُوحٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ غُرُورَةَ، عَنْ عَائِشَةَ أَنَّ رَجُلًا قَعَدَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لِي مَمْلُوكَيْنِ يَكْذِبُونَنِي وَيَخُونُونَنِي وَيَعْصُونَنِي وَأَسْتَمُّهُمُ وَأَضْرِبُهُمْ فَكَيْفَ أَنَا مِنْهُمْ؟ قَالَ: «يُحْسَبُ مَا خَانُوكَ وَعَصَوْكَ وَكَذَبُوكَ وَعَقَابَكَ إِيَّاهُمْ فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ ذُنُوبِهِمْ كَانَ كَفَافًا لَكَ وَلَا عَلَيْكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ دُونَ ذُنُوبِهِمْ كَانَ فَضْلًا لَكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ اقْتَصَرَ لَهُمْ مِنْكَ الْفَضْلُ»، قَالَ: فَتَنَحَّى الرَّجُلُ فَجَعَلَ يَبْكِي وَيَهْتِفُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا تَقْرَأُ كِتَابَ اللَّهِ ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾ [الآيَةَ] [٤٧] فَقَالَ الرَّجُلُ: وَاللَّهِ! يَا رَسُولَ اللَّهِ! مَا أَجِدُ لِي وَلَهُمْ شَيْئًا خَيْرًا مِنْ مُفَارَقَتِهِمْ، أَشْهَدُكَ أَنَّهُمْ أَحْرَارٌ كُلُّهُمْ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ غَزْوَانَ وَقَدْ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ غَزْوَانَ هَذَا الْحَدِيثَ.

[1] *Al-Anbiyā'* 21:47.

Comments:

This *Hadith* proves that if a criminal or a sinful person is given punishment, he should be punished according to his offence and sin only; punishing him more than his offence and sin will be cruelty.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۶/ ۲۸۰ من حديث عبدالرحمن بن غزوان به * الزهري مدلس وعنن وفيه علة أخرى.

(3). 3166. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Ibrāhīm, peace be upon him, did not lie about anything at all – except for three: ‘Verily I am sick’^[1] while he was not sick. And his saying about Sārah: ‘She is my sister’ and his saying: ‘Nay, this one, the biggest of them did it.’”^[2] (*Ṣaḥīḥ*)

[It has been reported through more than one route from Abū Hurairah from the Prophet ﷺ without mentioning, it is *Gharīb* as a narration of Ibn Ishāq from Abū Az-Zinād].^[3]

[Abū ‘Eīsā said:] This *Hadith* is *Hasan Ṣaḥīḥ*.

(۳) - ۳۱۶۶ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى ابْنِ سَعِيدِ الْأُمَوِيِّ: حَدَّثَنِي أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فِي شَيْءٍ فَطُ إِلا فِي ثَلَاثٍ: قَوْلِهِ ﴿إِنِّي سَقِيمٌ﴾ [الصافات: ۸۹] وَلَمْ يَكُنْ سَقِيمًا، وَقَوْلِهِ لِسَارَةَ: أُخْتِي، وَقَوْلِهِ: ﴿بَلْ فَعَلَهُمْ كَيْدُكُمْ هَذَا﴾ [۶۳].

[وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، يُسْتَعْرَبُ مِنْ حَدِيثِ ابْنِ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ].

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: [صحیح] ورواه البخاري، البيوع، باب شراء المملوك من الحربي وهبته وعنته، ح: ۲۲۱۷ من حديث أبي الزناد به مطولاً ورواه مسلم، ح: ۲۳۷۱ من حديث أبي هريرة به .

Comments:

Ibrāhīm عليه السلام regarded the use of the equivocation and ambiguous words unsuitable to his dignity and virtuousness; his real aim of considering the equivocation, from himself, as a lie was in fact to make an apology to those who requested his intercession. Therefore he branded the equivocation and use of ambiguous words by himself a lie. According to the people the word *Saqūm* (sick) means he was physically sick, whereas he عليه السلام meant that he was

[1] *As-Saffat* 37:89.

[2] *Al-Anbiyā'* 21:63.

[3] This addition is not there in most manuscripts, and only parts of it is mentioned in those where it is found, and some of its meaning is not clear.

worried, concerned and sick of their idolatry; if he attended the festival with them, his worry, distress and sadness would increase even more. As for the matter of Sārah, she was his sister according to the religious brotherhood, which he himself had told her. 'No, the biggest of them did it' was his scoffing and laughing at their foolish attitude. Why do you not ask the idols, if they can speak, they themselves will tell the story!

(4). 3167. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ stood to deliver a *Khutbah*, he said: 'O you people! You will be gathered before Allāh naked and uncircumcised.' Then he recited: 'As We began the first creation, We shall repeat it...' until the end of the *Āyah*.^[1] He said: 'The first to be clothed on the Day of Resurrection is Ibrāhīm. Indeed some men from my *Ummah* will be brought and taken from the left side, so I will say: "My Lord! My followers!" It will be said: "Indeed you do not know what they innovated after you." So I shall say as the righteous slave said: 'And I was a witness over them while I dwelt among them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are your slaves, and if You forgive them...' [until the end of] the *Āyah*.^[2] I shall be told: 'These people have not ceased turning on their heels as apostates ever since you parted from them.'" (*Ṣaḥīḥ*)

(Another chain) with similar.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Sufyān Ath-Thawrī reported it from Al-Mughīrah bin

(٤) - ٣١٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا وَكِيعٌ وَوَهْبُ بْنُ جَرِيرٍ وَأَبُو دَاوُدَ قَالُوا: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغْبِرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ بِالْمَوْعِظَةِ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ عُرَاةَ غُرُلًا»، ثُمَّ قَرَأَ: «كَمَا بَدَأْنَا أَوَّلَ حَلْخَلِي نُبُعِيدُهُ» إِلَى آخِرِ الْآيَةِ [١٠٤]. قَالَ: «أَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، وَإِنَّهُ سَيُوتَى بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ السَّمَالِ فَأَقُولُ رَبِّ أَصْحَابِي فَيَقَالَ: إِنَّكَ لَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ «وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَقَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَيَّ كُلِّ شَيْءٍ شَهِيدٌ ۝ إِنْ تَعَذَّبْتَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ» [إِلَى آخِرِ] الْآيَةِ [المائدة: ١١٧، ١١٨]، فَيَقَالَ: هُوَ لَاءَ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَيَّ أَعْقَابِهِمْ مُنْذُ فَارَقْتُهُمْ».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغْبِرَةِ بْنِ النُّعْمَانِ نَحْوَهُ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] *Al-Anbiyā'* 21:104.

[2] *Al-Mā'idah* 5:117,118.

An-Nu'mān similarly.

صَحِيحٌ. وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنِ الْمُغِيرَةِ
ابْنِ الثُّعْمَانَ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه مسلم، الجنة ونعيمها، باب فناء الدنيا، وبيان الحشر يوم
القيامة، ح: ٢٨٦٠ من حديث وكيع والبخاري، ح: ٤٦٢٥ من حديث شعبة به.

Comments:

It is known from this *Hadīth* that after his demise, he ﷺ is unaware of the people's personal and individual deeds. It is not in his knowledge if they commit major sins. In this *Hadīth*, the matter of those Bedouin apostates is referred who chose the path of apostasy after the demise of the Prophet ﷺ in the reign of Abu Bakr ؓ; and Abū Bakr battled against them. [*Tuhfat Al-Ahwadhī*: vol. 4, p. 149]

**Chapter 22. Regarding Sūrat
Al-Hajj**

(المعجم ٢٢) - [بَابُ:] وَمِنْ سُورَةِ
الْحَجِّ (التحفة ٢٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3168. 'Imrān bin Ḥuṣayn narrated when (the following) was revealed: "O mankind! Have *Taqwā* of your Lord! Verily the earthquake of the hour is a terrible thing..." up to His saying: "But Allāh's torment is severe...."^[1] - he said: "These *Āyāt* were revealed while he ﷺ was on a journey and he said: 'Do you know what Day this is?' So they said: 'Allāh and His Messenger know better.' He said: 'That is the Day when Allāh says to Ādam: Send forth those who are to be sent to the Fire. So he says: O Lord! How many are to be sent? He says: Nine-hundred and ninety-nine in the Fire, and one to Paradise. He said: "So the

(١) - ٣١٦٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ:
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ جُدْعَانَ، عَنِ
الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ ﷺ
قَالَ لَمَّا نَزَلَتْ: ﴿يَأْتِيهَا النَّاسُ أَتَقْوُوا رَبَّكُمْ
إِنَّ زَلْزَلَةَ السَّاعَةِ شَوْءٌ عَظِيمٌ﴾ إِلَى قَوْلِهِ
﴿وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾ [٢، ١] قَالَ:
أُنزِلَتْ عَلَيْهِ هَذِهِ الْآيَةُ وَهُوَ فِي سَفَرٍ قَالَ:
«أَتَذُرُونَ أَيَّ يَوْمٍ ذَلِكَ؟» فَقَالُوا: اللَّهُ وَرَسُولُهُ
أَعْلَمُ. قَالَ: «ذَلِكَ يَوْمٌ يَقُولُ اللَّهُ لَأَدَمُ ابْعَثْ
بَعَثَ النَّارِ، فَقَالَ: يَا رَبِّ! وَمَا بَعَثَ النَّارِ؟
قَالَ: تِسْعِمِائَةٍ وَتِسْعَةً وَتِسْعُونَ فِي النَّارِ
وَوَاحِدٌ إِلَى الْجَنَّةِ»، قَالَ: فَأَنْشَأَ الْمُسْلِمُونَ

[1] *Al-Hajj* 22:1,2.

Muslims started crying. Then the Messenger of Allāh ﷺ said: 'Close your ranks and be straight forward, for there was never any Prophethood but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. The parable of you and the other nations is that you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.' Then he said: 'I hope that you will be a quarter of the people of Paradise.' They said *Allāhu Akbar*. Then he said: 'I hope that you will be a third of the people of Paradise.' They said *Allāhu Akbar*. Then he said: 'I hope that you will be half of the people of Paradise.' They said *Allāhu Akbar*." He said: "I do not know if he said two thirds or not." (*Da'if*)^[1]

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*, it has been reported through other routes from 'Imrān bin Ḥuṣayn from the Prophet ﷺ.

يَبْكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَارِبُوا وَسَدُّدُوا فَإِنَّهَا لَمْ تَكُنْ نُبُوَّةَ قَطُّ إِلَّا كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ، قَالَ: فَيُؤْخَذُ الْعَدُوُّ مِنَ الْجَاهِلِيَّةِ فَإِنْ تَمَّتْ وَإِلَّا كَمَلَتْ مِنَ الْمُنَافِقِينَ. وَمَا مَثَلُكُمْ وَالْأُمَمِ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ» ثُمَّ قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ» فَكَبَّرُوا ثُمَّ قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ» فَكَبَّرُوا، ثُمَّ قَالَ: «إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ» فَكَبَّرُوا، قَالَ وَلَا أَدْرِي قَالَ: الثَّلَاثِينَ أَمْ لَا؟.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَى مِنْ غَيْرِ وَجْهٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤/٤٣٢ عن سفيان بن عيينة به، وابن جدعان ضعيف، ورواه العلاء بن زياد العدوي عن عمران به وللحديث شواهد، راجع تفسير ابن كثير وغيره حديث البخاري (٤٧٤١) ومسلم (١/١٣٩) يعني عنه.

Comments:

For the renewal of good news and to revamp the pleasure and excitement of the Muslims, the noble Prophet did not tell of all the numbers at once, he instead told them again and again so that they would extol Allāh's Highness and Excellence repeatedly, again and again.

[1] Meaning this chain of narration; similar in meaning was recorded by Al-Bukhārī (no. 4741), Muslim, and others, and some of it preceded.

3169. ‘Imrān bin Ḥuṣain narrated: “We were with the Prophet ﷺ on a journey when some of his Companions fell behind. So the Messenger of Allāh ﷺ raised his voice reciting these two *Āyāt*: “O mankind! Have *Taqwā* of your Lord! Verily the earthquake of the hour is a terrible thing...” up to His saying: but Allāh’s torment is severe.”^[1] When his Companions heard that, they hastened to catch up with him, since they knew that he had something to say. He (ﷺ) said: ‘Do you know what Day that is? That is the Day when Ādam will be called. His Lord will call him and say: O Ādam, send forth those who are to be sent to the Fire. He will say: O Lord! How many are to be sent to the Fire? He will say: From every one-thousand there are nine-hundred and ninety-nine for the Fire and one for Paradise. So the people despaired as if they would not smile again. When the Messenger of Allāh ﷺ saw the state of his Companions, he said: ‘Strive hard and receive the good news. By the One in Whose Hand is the soul of Muḥammad, you will be counted with two creations who are immense in numbers; Ya’jūj and Ma’jūj, and those who have died among the progeny of Ādam and the progeny of Iblīs.’” He said: “So some of the people’s grief went away, and he (ﷺ) said: ‘Strive hard

(٢) - ٣١٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عُبَيْدٍ اللَّهُ عَنِ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَتَفَاوَتَ بَيْنَ أَصْحَابِهِ فِي السَّيْرِ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ صَوْتَهُ بِهَاتَيْنِ الْآيَتَيْنِ ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَرٌّ عَظِيمٌ﴾، إِلَى قَوْلِهِ ﴿وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾ [٢، ١] فَلَمَّا سَمِعَ ذَلِكَ أَصْحَابُهُ حَتُّوا الْمَطْيِ وَعَرَفُوا أَنَّهُ عِنْدَ قَوْلٍ يَقُولُهُ. فَقَالَ: «هَلْ تَذَرُونَ أَيَّ يَوْمٍ ذَلِكَ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذَلِكَ يَوْمٌ يُنَادِي اللَّهُ فِيهِ آدَمَ فَيُنَادِيهِ رَبُّهُ فَيَقُولُ: يَا آدَمُ! ابْعَثْ بَعَثَ النَّارِ، فَيَقُولُ: أَيُّ رَبِّ: وَمَا بَعَثَ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعُمِائَةٍ وَتِسْعَةٌ وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ» فَيَسِرَ الْقَوْمُ حَتَّى مَا أَبْدَوْا بِضَاحِكَةٍ. فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ الَّذِي بِأَصْحَابِهِ قَالَ: «اعْمَلُوا وَأَبْشِرُوا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ لَمَعَ خَلِيقَتَيْنِ مَا كَانَتَا مَعَ شَيْءٍ إِلَّا كَثُرَتَا: يَا جُوجُ وَمَأْجُوجُ وَمَنْ مَاتَ مِنْ بَنِي آدَمَ وَبَنِي إِبْلِيسَ». قَالَ: فَسَرِّيَ عَنِ الْقَوْمِ بَعْضُ الَّذِي يَجِدُونَ، فَقَالَ: «اعْمَلُوا وَأَبْشِرُوا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ

[1] *Al-Hajj* 22:1,2.

and receive the good news. By the One in Whose Hand is the soul of Muhammad! Among mankind, you are but like the mole on the flank of a camel, or a mark on the foreleg of a beast.” (Da'if)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(3). 3170. 'Abdullāh bin Az-Zubair narrated that the Messenger of Allāh ﷺ said: “It is only called *Al-Bait Al-'Atiq* because it has not been conquered by a tyrant.” (Da'if)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, and this *Hadīth* has been reported from Az-Zuhri from the Prophet ﷺ in *Mursal* form.

(Another chain) from Az-Zuhri, from the Prophet ﷺ with similar in meaning.

الدَّائِبَةُ» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: [ضعيف] انظر الحديث السابق .

(۳) - ۳۱۷۰ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَعَنْرُ وَاحِدٌ قَالُوا: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ عَزْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا سُمِّيَ الْبَيْتُ الْعَتِيقَ لِأَنَّهُ لَمْ يَظْهَرْ عَلَيْهِ جَبَّارٌ» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ [هَذَا الْحَدِيثُ] عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ مُرْسَلًا .

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ .

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ۳۸۹/۲ والبيهقي في الدلائل: ۱/۱۲۵ من حديث عبدالله بن صالح به وصححه الحاكم على شرط البخاري ووافقه الذهبي على شرط مسلم (!) * الزهري نعنن وفيه علة أخرى .

Comments:

'Atiq means ancient, free and honorable; as the House of Allāh [Ka'bah] has been free, forever, from the mighty and powerful kings, and no tyrant and arrogant could prevail over it, it is therefore called the Ancient, the Honorable and Free House.

(4). 3171. Ibn 'Abbās narrated: “When the Prophet ﷺ was expelled from Makkah, Abū Bakr said: ‘They have driven out their Prophet to their own doom.’ So Allāh, Most High, revealed:

(۴) - ۳۱۷۱ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي وَإِسْحَاقُ بْنُ يُوْسُفَ الْأَزْرُقِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ الْبَطْنِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ

'Permission (to fight) is given to those who are fought against, because they have been wronged; and surely, Allāh is able to give them victory.'^[1] So Abū Bakr said: "Then I knew that there would be fighting." (*Sahih*)

[Abū 'Eisā said:] This *Hadith* is *Hasan*, [Abdur-Rahmān bin Mahdī] and others reported it from Sufyān from Al-A'mash, from Muslim Al-Baṭīn, from Sa'eed bin Jubair in *Mursal* form, and it does not contain: "From Ibn 'Abbās."

(Another chain) from Sa'eed bin Jubair in *Mursal* form, and it does not contain: "From Ibn 'Abbās."

قَالَ: لَمَّا أُخْرِجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ قَالَ أَبُو بَكْرٍ أَخْرَجُوا نَبِيَهُمْ لِيَهْلِكُنَّ. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ [الآية ٣٩]، فَقَالَ أَبُو بَكْرٍ: لَقَدْ عَلِمْتُ أَنَّهُ سَيَكُونُ قِتَالٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ [عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَ] غَيْرُ وَاحِدٍ عَنِ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنِ مُسْلِمِ الْبَطِينِ عَنِ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا وَلَيْسَ فِيهِ: عَنِ ابْنِ عَبَّاسٍ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنِ مُسْلِمِ الْبَطِينِ، عَنِ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا لَيْسَ فِيهِ: عَنِ ابْنِ عَبَّاسٍ.

تخريج: [صحيح] وأخرجه النسائي ٢/٦، ح: ٣٠٨٧ (الجهاد، باب وجوب الجهاد) من حديث إسحاق بن يوسف به وصححه ابن حبان، ح: ١٦٨٧ والحاكم: ٦٦/٢، ٢٤٦، ٢٩٠ ورواه شعبة عن الأعمش به (الحاكم: ٧/٣، ٨) وصححه على شرط الشيخين.

Comments:

This is the first battle, for which the Muslims were allowed to fight in self-defence. Because immediately after the emigration, the Muslims were yet not so powerful to fight beyond their defence, this Verse also brought glad tidings of Allāh's help for the Muslims; and later when Muslims emerged as a force, they were then allowed to wage battles beyond their defence.

(5). 3172. Sa'eed bin Jubair said: "When the Prophet ﷺ was expelled from Makkah a man said: 'They have driven out their Prophet' so (the following) was revealed: "Permission (to fight) is given to those who are fought against, because they have been

(٥) - ٣١٧٢ - [حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنِ مُسْلِمِ الْبَطِينِ، عَنِ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَمَّا أُخْرِجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ قَالَ رَجُلٌ: أَخْرَجُوا نَبِيَهُمْ فَتَرَلْتُ: ﴿أُذِنَ لِلَّذِينَ

^[1] *Al-Hajj* 22:39.

wronged; and surely, Allāh is able to give them victory. Those who have been expelled from their homes unjustly.”^[1]

[(Those who were expelled were) the Prophet ﷺ and his Companions.] (*Ṣaḥīh*)

Chapter 23. Regarding *Sūrat Al-Mu'minīn*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3173. ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] said: “When revelation came to the Messenger of Allāh ﷺ, one could hear what sounded like the drone of bees before his face. One day revelation was coming to him, and some time passed over us. When it passed from him, he faced the *Qiblah*, raised his hands and said: ‘O Allāh! Increase us, do not diminish us. Favor us, do not withhold from us, make us pleased and be pleased with us.’ He ﷺ said: ‘Ten *Āyāt* were revealed to me, whoever abides by them shall enter Paradise (and they are): ‘Successful indeed are the believers...’ until the completion of ten *Āyāt*.’^[2]

يَقْتُلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ ﴿التَّبِيُّ ﷺ وَأَصْحَابُهُ﴾.
تخريج: [صحيح] انظر الحديث السابق.

(المعجم ٢٣) - [بَابُ:] وَمِنْ سُورَةِ الْمُؤْمِنِينَ (التحفة ٢٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣١٧٣ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَعَبْدُ بْنُ حُمَيْدٍ وَعَبْدُ وَاحِدٌ الْمَعْنَى وَاحِدٌ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ يُونُسَ بْنِ سُلَيْمٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ سَمِعَ عِنْدَ وَجْهِهِ كَدْوِي النَّحْلِ فَأَنْزَلَ عَلَيْهِ يَوْمًا فَمَكَّنَّا سَاعَةً فَفَسَّرِي عَنْهُ فَاسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ: «اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا، وَأَكْرِمْنَا وَلَا تُهِنَّا، وَأَعْظِمْنَا وَلَا تَحْرِمْنَا، وَأَيِّرْنَا وَلَا تُؤَيِّرْ عَلَيْنَا، وَأَرْضِنَا وَأَرْضِ عَنَّا» ثُمَّ قَالَ [ﷺ]: «أَنْزَلَ عَلَيَّ عَشْرَ آيَاتٍ مَنْ أَقَامَهُنَّ دَخَلَ الْجَنَّةَ ثُمَّ قَرَأَ ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ حَتَّى خَتَمَ عَشْرَ آيَاتٍ [١-١٠].

[1] *Al-Hajj* 22:39.

[2] *Al-Mu'minūn* 23:1010.

(2). (Another route) from Az-Zuhri with this chain.

[Abū 'Eisā said:] This is more correct than the first narration. I heard Ishāq bin Manṣūr saying: "Aḥmad bin Ḥanbal, 'Alī bin Al-Madīnī, and Ishāq bin Ibrāhīm reported this *Hadīth* from 'Abdur-Razzāq, from Yūnus bin Sulaim, from Yūnus bin Yazīd from Az-Zuhri."

[Abū 'Eisā said:] Only those who heard from 'Abdur-Razzāq early mentioned in it: "From Yūnus bin Yazīd", while some of them did not mention in it: "From Yūnus bin Yazīd." And whoever mentioned "From Yūnus bin Yazīd" then he was more correct. Sometimes 'Abdur-Razzāq would mention Yūnus bin Yazīd in this *Hadīth* and sometimes he would not mention him. [When he did not mention Yūnus, then it is *Mursal*].

(٢) - حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ يُونُسَ بْنِ سُلَيْمٍ، عَنْ يُونُسَ ابْنِ يَزِيدٍ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ سَمِعْتُ إِسْحَاقَ بْنَ مَنْصُورٍ يَقُولُ: رَوَى أَحْمَدُ بْنُ حَنْبَلٍ وَعَلِيُّ بْنُ الْمَدِينِيِّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ يُونُسَ بْنِ سُلَيْمٍ، عَنْ يُونُسَ بْنِ يَزِيدٍ، عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثَ.

[قَالَ أَبُو عِيسَى:] وَمَنْ سَمِعَ مِنْ عَبْدِ الرَّزَّاقِ قَدِيمًا فَإِنَّهُمْ إِنَّمَا يَذْكُرُونَ فِيهِ: عَنْ يُونُسَ بْنِ يَزِيدٍ وَبَعْضُهُمْ لَا يَذْكُرُ فِيهِ: عَنْ يُونُسَ ابْنِ يَزِيدٍ، وَمَنْ ذَكَرَ فِيهِ: عَنْ يُونُسَ بْنِ يَزِيدٍ فَهُوَ أَصَحُّ وَكَانَ عَبْدُ الرَّزَّاقِ رَبَّمَا ذَكَرَ فِي هَذَا الْحَدِيثِ يُونُسَ بْنِ يَزِيدٍ وَرَبَّمَا لَمْ يَذْكُرْهُ. [وَإِذَا لَمْ يَذْكُرْ فِيهِ يُونُسَ فَهُوَ مُرْسَلٌ].

تخریج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ١٤٣٩ من حديث عبد الرزاق به وهو في مصنفه، ح: ٦٠٣٨ * يونس بن سليم: مجهول وقال النسائي: "هذا حديث منكر، لا نعلم أحدا رواه غير يونس بن سليم ويونس بن سليم لا نعرفه" وصححه الحاكم: ٥٣٥/١، ٣٩٢/٢ فتعقبه الذهبي.

Comments:

In the first ten Verses of *Sūrat Al-Mu'minūn*, all those characteristics have been mentioned upon which the reform, prosperity and success depend; and the people of these characteristics will triumph in this life and in the Hereafter.

(3). 3174. Anas bin Mālik narrated that Ar-Rubā' bint An-Naḍr came to the Prophet ﷺ - and her son Hārithah bin Surāqah had been killed on the Day of Badr, having been struck by an arrow, shot by an

(٣) - ٣١٧٤ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ الرُّبَيْعَ بِنْتَ النَّضْرِ أَتَتْ النَّبِيَّ ﷺ وَكَانَ ابْنُهَا حَارِثَةُ بْنُ سَرَّاقَةَ كَانَ

unknown person – so she came to the Messenger of Allāh ﷺ and said: “Inform me about *Hārithah*. If he has reached goodness, I shall be forbearing and patient. If he has not reached goodness, I will struggle supplicating for him.” So Allāh’s Prophet ﷺ said: “O Umm *Hārithah*! There are gardens in Paradise, and verily your son *Hārithah* has reached the highest part of *Al-Firdaws*, and *Al-Firdaws* is the highest part of Paradise, its most center and best.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* as a narration of Anas.

تخریج: وأخرجه البخاري، الجهاد والسير، باب من أتاه سهم غرب فقتله، ح: ٢٨٠٩ من حديث قتادة به.

Comments:

This *Hadīth* explains the meaning of the 11th Verse of *Sūrat Al-Mu'minūn*: ‘Those who shall inherit *Firdous* (Paradise)’. It proves that a Muslim who partakes in the battle with passion of *Jihād* and he is killed by an arrow coming from an unknown direction, and its shooter is unknown too, he will be regarded as a martyr.

(4). 3175. ‘Abdur-Raḥmān bin [Sa’eed bin] Wahb – that is *Al-Hamdānī* – narrated that ‘*Āishah* the wife of the Prophet ﷺ said: “I asked the Messenger of Allāh ﷺ about this *Āyah*: And those who give that which they give with their hearts full of fear...”^[1] ‘*Āishah* said: “Are they those who drink *Khamr* and steal?” He said: “No, O daughter of *Aṣ-Ṣiddīq*. They are those who fast, perform *Ṣalāt*, give charity while they fear that their Lord will not accept it from them: It is these who hasten to do good

أَصِيبَ يَوْمَ بَدْرٍ أَصَابَهُ سَهْمٌ غَرِبٌ فَأَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: أَخْبِرْنِي عَنْ حَارِثَةَ لَئِنْ كَانَ أَصَابَ خَيْرًا اخْتَسَبْتُ وَصَبْرْتُ، وَإِنْ لَمْ يُصِبِ الْخَيْرَ اجْتَهَدْتُ فِي الدُّعَاءِ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «يَا أُمَّ حَارِثَةَ! إِنَّهَا جَنَّاتٌ فِي جَنَّةٍ وَإِنَّ ابْنَكَ الْفِرْدَوْسَ الْأَعْلَى. وَالْفِرْدَوْسُ رُبُوعُ الْجَنَّةِ وَأَوْسَطُهَا وَأَفْضَلُهَا.» [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ.

(٤) - ٣١٧٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مَالِكُ بْنُ مِعْوَلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ [سَعِيدِ بْنِ] وَهَبٍ - أَبِي الْهَمْدَانِيِّ - أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ هَذِهِ الْآيَةِ ﴿وَالَّذِينَ يُؤْتُونَ مَالَ عَاتُوا وَقُلُوبُهُمْ وَجَلَةٌ﴾ [٦٠]. قَالَتْ عَائِشَةُ: أَهْمُ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِقُونَ؟ قَالَ: «لَا، يَا بِنْتُ الصِّدِّيقِ! وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ

[1] *Al-Mu'minūn* 23:60.

deeds, and they are the foremost of them.”^[1] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* has been reported from 'Abdur-Raḥmān bin Sa'eed, from Abū Ḥāzim, from Abū Hurairah, from the Prophet ﷺ, similarly.

أَنْ لَا يُقْبَلَ مِنْهُمْ: أَوْلَيْكَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب التوقي على العمل، ح: ٤١٩٨ من حديث مالك بن مغول به وصححه الحاكم: ٣/٣٩٣، ٣٩٤ ووافقه الذهبي * عبدالرحمن بن سعيد لم يدرك عائشة كما قال أبو حاتم الرازي وللحديث شواهد كثيرة عند أبي يعلى، ح: ٤٩١٧ وابن أبي الدنيا في صفة النار وغيرهما * حديث أبي هريرة: أخرجه الطبري في تفسيره: ٣٣/١٨ من حديث عبدالرحمن بن سعيد عن أبي حازم عن أبي هريرة به.

Comments:

It is known from this Verse and from the *Hadīth* that after performing a good deed, the person should have fear and worry, lest it should not achieve the status of acceptance from Allāh because of one's own shortcomings and weakness. The people who have this type of cautious concern, they hasten to perform good deeds and they enjoy the fruits and good outcome of their good deeds.

(5). 3176. Abū Sa'eed Al-Khudri narrated that the Prophet ﷺ said: "Therein they will grin, with displaced lips... - he said - "He will be broiled by the Fire, such that his upper lip will shrink until it reaches the middle of his head, and his lower lip will droop until it is near his navel."^[2] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīh*.

(٥) - ٣١٧٦ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ] عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي شُجَاعٍ، عَنْ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «وَهُمْ فِيهَا كَالْمُحْرَقِ» [١٠٤] قَالَ: تَشْوِيهِ النَّارِ فَتَقْلَصُ شَفَتُهُ الْعَالِيَةَ حَتَّى تَبْلُغَ وَسَطَ رَأْسِهِ، وَتَسْتَرِخِي شَفَتُهُ السُّفْلَى حَتَّى تَضْرِبَ سُرَّتَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخریج: [ضعيف] تقدم: ٢٥٨٧.

[1] *Al-Mu'minūn* 23:61.

[2] This narration preceded under no. 2587.

Comments:

The fire of the Hell will burn the faces of the disbelievers, due to which their figures will look scary, horrible and terrifying and their faces will be disfigured.

Chapter 24. Regarding *Sūrat An-Nūr*

(المعجم ٢٤) - [بَابُ: وَمِنْ] سُورَةِ
النُّورِ (التحفة ٢٥)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3177. ‘Amr bin Shu‘aib narrated from his father, from his grandfather, who said: “There was a man named Marthad bin Abī Marthad, and he was a man who would carry captives from Makkah to Al-Madīnah.” He said: “And there was a prostitute woman in Makkah called ‘Anāq, who was a friend of his. He had promised a man from the captives of Makkah that he would transport him, and he said: ‘So I came until I reached one of the walls of Makkah on a moon-lit night.’ He said: “Anāq came along and she saw the darkness of my shadow next to the wall. When she reached me she recognized me and said: “Marthad?” So I replied: “(Yes it is) Marthad.” She said: “Welcome, come and spend the night with us.” I said: “O ‘Anāq! Allāh has made illicit sexual relations unlawful.” So she said: “O people of the tents! This is the man who takes your captives away!” He said: “Eight people followed me, and I went through the passes of Al-Khandamah. I stopped at a cave

(١) - ٣١٧٧ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ رَجُلٌ يُقَالُ لَهُ: مَرْتَدُ بْنُ أَبِي مَرْثَدٍ وَكَانَ رَجُلًا يَحْمِلُ الْأَسْرَى مِنْ مَكَّةَ حَتَّى يَأْتِيَ بِهِمُ الْمَدِينَةَ. قَالَ: وَكَانَتْ امْرَأَةٌ بَغِيٌّ بِمَكَّةَ يُقَالُ لَهَا: [عَنَاقُ] وَكَانَتْ صَدِيقَةً لَهُ، وَأَنَّهُ كَانَ وَعَدَ رَجُلًا مِنْ أَسَارَى مَكَّةَ يَحْمِلُهُ، قَالَ: فَحِثُّ حَتَّى انْتَهَيْتُ إِلَى ظِلِّ حَائِطٍ مِنْ حَوَائِطِ مَكَّةَ فِي لَيْلَةٍ مُسْمِرَةٍ، قَالَ: فَجَاءَتْ عَنَاقُ فَأَبْصَرَتْ سَوَادَ ظِلِّي بِجَنْبِ الْحَائِطِ فَلَمَّا انْتَهَتْ إِلَيَّ عَرَفْتُ، فَقَالَتْ مَرْتَدُ؟ فَقُلْتُ: مَرْتَدُ. فَقَالَتْ: مَرْحَبًا وَأَهْلًا هَلَمْ فَبِتْ عِنْدَنَا اللَّيْلَةَ، قُلْتُ: يَا عَنَاقُ! حَرَّمَ اللَّهُ الزَّانَا. قَالَتْ: يَا أَهْلَ الْخِيَامِ! هَذَا الرَّجُلُ يَحْمِلُ أَسْرَاءَهُمْ قَالَ: فَتَعَنِّي ثَمَانِيَّةٌ وَسَلَكْتُ الْحَنْدَمَةَ فَانْتَهَيْتُ إِلَى غَارٍ أَوْ كَهْفٍ فَدَخَلْتُ فَجَاءُوا حَتَّى قَامُوا عَلَى رَأْسِي فَبَالُوا فَظَلَّ بَوْلُهُمْ عَلَى رَأْسِي

and entered it. They came until they stood over my head, and they began urinating, their urine falling on my head. Yet Allāh made them unable to see me. He said: 'Then I went back. I returned to my companion to transport him - and he was a heavy man - until I reached Al-Idhkhir. There I removed his shackles to make him easier to carry, since he was exhausting me, until I arrived at Al-Madīnah. I went to the Messenger of Allāh ﷺ and I said: "O Messenger of Allāh! May I marry 'Anāq? [I said this, two times] but the Messenger of Allāh ﷺ was silent, and he did not reply to me at all until (the following) was revealed: The Zānī marries not but a Zāniyah or a Mushrikah; and the Zāniyah, none marries her except a Zānī or a Mushrik.^[1] So do not marry her." (Hasan)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through this route.

تخريج: [إسناده حسن] وأخرجه أبو داود، النكاح، باب في قوله تعالى: ﴿الزاني لا ينكح إلا زانية﴾، ح: ٢٥١ والنسائي ٦/٦٦، ح: ٣٢٣٠ من حديث عبيد الله بن الأحنس به وصححه الحاكم ١٦٦/٢ ووافقه الذهبي.

Comments:

The zeal of Faith of a Muslim society should be alert to such an extent that they express hatred and detestation against adultery with total due determination, if an adulterer wants to marry in a Muslim society, no faithful person should think of marrying his daughter with him; and only an adulterous or a faithless person is available for him to marry. No faithful female should accept him as her husband; likewise if there is an adulteress no faithful male should think of marrying her, only an adulterer or a faithless person should be available for her to marry. It is unlawful for the faithful

وَعَمَّا هُمْ اللَّهُ عَنِّي، قَالَ: ثُمَّ رَجَعُوا وَرَجَعْتُ إِلَى صَاحِبِي فَحَمَلْتُهُ وَكَانَ رَجُلًا ثَقِيلًا حَتَّى انْتَهَيْتُ إِلَى الإِدْخِرِ فَفَكَكْتُ عَنْهُ أَكْبَلَهُ فَجَعَلْتُ أَحْمِلُهُ وَيُعِينُنِي حَتَّى قَدِمْتُ الْمَدِينَةَ فَاتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَنْكِحْ عَنَاقًا [مَرَّتَيْنِ] فَأَمْسَكَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَرُدَّ عَلَيَّ شَيْئًا حَتَّى نَزَلَتْ ﴿الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةَ لَا يَنْكِحُ إِلَّا زَانٍ أَوْ مُشْرِكٌ﴾ [٣] فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَرْءُ! الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةَ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ فَلَا تَنْكِحَهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

[1] An-Nūr 24:3.

people to marry the adulterers and adulterous ones. However, if they make sincere and determined repentance, then there is no harm in marrying them.

(2). 3178. Sa'eed bin Jubair narrated: "I was asked about those who were involved in the case of *Li'ān* and if they are to be separated, during the leadership of Muṣ'ab bin Az-Zubair. I did not know what to say. So I went to the house of 'Abdullāh bin 'Umar and I sought permission to enter. I was told that he was taking a nap, but he heard me talking and he said: 'Is it Ibn Jubair? Enter. You would not have come except for a need.'"

He said: "So I entered and found him laying on a saddlecloth from his mount. I said: 'O Abū 'Abdur-Raḥmān! Are those involved in *Li'ān* separated?' He said: 'Glorious is Allāh! Yes. The first who asked about that was so-and-so the son of so-and-so. He came to the Prophet ﷺ and said: "O Messenger of Allāh! If one of us saw his wife committing adultery, what should he do? If he were to say anything, his statement would be a horrible matter, and if he were to remain silent, his silence about the matter would be horrible.'"

He said: "So the Prophet ﷺ remained silent and did not answer him. Afterwards he came to the Prophet ﷺ and said: "The one who asked you about it has been tried by it." So Allāh revealed these *Āyāt* from *Sūrat An-Nūr*: 'And those who accuse their wives and have no witnesses except themselves, let the testimony of one of them be four

(٢) - ٣١٧٨ - حَدَّثَنَا هَذَا: حَدَّثَنَا عَبْدَةُ

ابْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: وَسُئِلْتُ عَنِ
الْمُتَلَاعِنِينَ فِي إِمَارَةِ مُضَعَبِ بْنِ الزُّبَيْرِ أَيْفَرَقُ
بَيْنَهُمَا فَمَا دَرَيْتُ مَا أَقُولُ، فَقُمْتُ مِنْ مَكَانِي
إِلَى مَنْزِلِ عَبْدِ اللَّهِ بْنِ عُمَرَ فَاسْتَأْذَنْتُ عَلَيْهِ
فَقِيلَ لِي: إِنَّهُ قَائِلٌ فَسَمِعَ كَلَامِي فَقَالَ لِي:
ابْنَ جُبَيْرٍ؟ ادْخُلْ مَا جَاءَ بِكَ إِلَّا حَاجَةٌ،
قَالَ: فَدَخَلْتُ فَإِذَا هُوَ مُفْتَرِشٌ بَرْدَعَةً رَحِلِ
لَهُ. فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ الْمُتَلَاعِنَانِ
أَيْفَرَقُ بَيْنَهُمَا؟ فَقَالَ: سُبْحَانَ اللَّهِ! نَعَمْ، إِنَّ
أَوَّلَ مَنْ سَأَلَ عَنْ ذَلِكَ فُلَانٌ بَنُ فُلَانٍ أَتَى
النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ، أَرَأَيْتَ
لَوْ أَنَّ أَحَدَنَا رَأَى امْرَأَتَهُ عَلَى فَاحِشَةٍ كَيْفَ
يَضَعُ؟ إِنْ تَكَلَّمَ تَكَلَّمْتَ بِأَمْرِ عَظِيمٍ وَإِنْ سَكَتَ
سَكَتَ عَلَى أَمْرِ عَظِيمٍ. قَالَ: فَسَكَتَ النَّبِيُّ
ﷺ فَلَمْ يُجِبْهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَى النَّبِيَّ
ﷺ فَقَالَ: إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدْ ابْتُلِيَتْ بِهِ
فَأَنْزَلَ اللَّهُ [هَذِهِ] الْآيَاتِ فِي سُورَةِ النُّورِ
﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شَهَادَةٌ إِلَّا
أَنْفُسُهُمْ فَشَهَدُوا بِالْحَقِّ﴾ [٦-٩]
حَتَّى خَتَمَ الْآيَاتِ. قَالَ: فَدَعَا الرَّجُلُ
فَتَلَاهُنَّ عَلَيْهِ وَوَعظَهُ وَذَكَرَهُ وَأَخْبَرَهُ أَنَّ عَذَابَ
الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ. فَقَالَ: لَا
وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا كَذَبْتُ عَلَيْهَا. ثُمَّ نَتَى

testimonies by Allāh^[1] – until the end of those *Āyāt*. He said: ‘So he called for the man and recited the *Āyāt* to him and admonished him, reminded him, and he told him: “Indeed the punishment of the world is less than the punishment of the Hereafter.” So he said: “Nay! By the One Who sent you with the Truth! I did not lie about her.” Then he (ﷺ) did the same with the woman, admonishing her and reminding her and he told her: “Indeed the punishment of the world is less than the punishment of the Hereafter.” She said: “Nay! By the One Who sent you with the Truth! He is not telling the truth.”

“He said: ‘So he started with the man: He testified four times, by Allāh that he is one of the truthful, and the fifth time that the curse of Allāh be upon him if he was one of the liars. Then the same with the woman: She testified four times by Allāh, that he was one of the liars, and the fifth time that the wrath of Allāh be upon her if he was one of the truthful. Then he separated the two of them.’”^[2] (*Saḥīḥ*)

There is something on this topic from Sahl bin Sa’d.

[He said:] This *Hadīth* is *Ḥasan Saḥīḥ*.

تخريج: وأخرجه مسلم، اللعان، ح: ١٤٩٣ من حديث عبد الملك به * وفي الباب عن سهل ابن سعد [البخاري، ح: ٥٢٥٩ ومسلم، ح: ١٤٩٢].

بِالْمَرْأَةِ وَوَعَظَهَا وَذَكَرَهَا وَأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ فَقَالَتْ: لَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا صَدَقَ، فَبَدَأَ بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَالخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ [عَلَيْهِ] إِنْ كَانَ مِنْ الكَاذِبِينَ، ثُمَّ تَنَّى بِالْمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الكَاذِبِينَ وَالخَامِسَةَ أَنَّ عَظَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ثُمَّ فَرَّقَ بَيْنَهُمَا.

وَفِي الْبَابِ عَنْ سَهْلِ بْنِ سَعْدٍ.
[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *An-Nūr* 24:6-10.

[2] This preceded under no. 1202.

(3). 3179. Ibn 'Abbās narrated: "Hilāl bin Umayyah went to the Prophet ﷺ and accused his wife of committing illegal sexual intercourse with Sharik bin Saḥmā'. The Messenger of Allāh ﷺ said: 'Either you produce proof, or you will receive the legal punishment on your back.'" He said: "Hilāl said: 'O Messenger of Allāh ﷺ! If one of us saw a man over his wife, should he go and search for witnesses?' The Prophet ﷺ kept on saying: 'Either you produce proof, or you will receive the legal punishment on your back.'" He said: "Hilāl then said, 'By Him Who sent you with the Truth, I am telling the truth and Allāh will reveal to you what will save my back from the legal punishment.' Then (the following) was revealed: And for those who accuse their wives, but have not witnesses except themselves, let the testimony of one of them be four testimonies by Allāh that he is one of those who speak the truth.^[1] He recited it until he reached: 'And the fifth; should be that the wrath of Allāh be upon her if she he speaks the truth. Then the Prophet ﷺ left and sent for the two of them. They came, and Hilāl bin Umayyah stood and took the oaths. The Prophet ﷺ was saying: 'Allāh knows that one of you is a liar, so, will either of you repent?' Then the woman got up and took the oaths, and when she was about

(٣) - ٣١٧٩ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ قَالَ: حَدَّثَنِي عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَدَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكَ بْنِ سَحْمَاءَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيِّنَةُ وَإِلَّا حُدَّ فِي ظَهْرِكَ»، قَالَ: فَقَالَ هِلَالٌ: يَا رَسُولَ اللَّهِ إِذَا رَأَى أَحَدُنَا رَجُلًا عَلَى امْرَأَتِهِ أَيْلُتَمَسُ الْبَيِّنَةَ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «الْبَيِّنَةُ وَإِلَّا حُدَّ فِي ظَهْرِكَ»، قَالَ: فَقَالَ هِلَالٌ وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ وَلَيُنزِلَنَّ فِي أَمْرِي مَا يُبْرِئُ ظَهْرِي مِنَ الْحَدِّ فَتَزَلْ ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدَةُ أَحْدِهِمْ أَرْبَعٌ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ﴾ فَقَرَأَ إِلَى أَنْ بَلَغَ ﴿وَالْحَافِصَةَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ قَالَ: فَانصَرَفَ النَّبِيُّ ﷺ فَأَرْسَلَ إِلَيْهِمَا فَجَاءَا فَقَامَ هِلَالُ بْنُ أُمَيَّةَ فَشَهَدَ وَالنَّبِيُّ ﷺ يَقُولُ: «إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ»، ثُمَّ قَامَتْ فَشَهَدَتْ فَلَمَّا كَانَتْ عِنْدَ الْحَامِسَةِ: ﴿أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾. قَالُوا لَهَا: إِنَّهَا مُوجِبَةٌ، فَقَالَ ابْنُ عَبَّاسٍ: فَتَلَكَّأَتْ وَتَكَسَّتْ حَتَّى ظَنَّتْنَا أَنْ سَتَرَجِعَ فَقَالَتْ: لَا أَضْحُ قَوْمِي سَائِرَ الْيَوْمِ، فَقَالَ النَّبِيُّ ﷺ: «أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ

[1] An-Nūr 24:6-9.

to take the fifth one; That the wrath of Allāh be upon her if she he speaks the truth', the people stopped her and said to her: 'It will definitely bring about Allāh's curse upon you (if you are guilty).'" Ibn 'Abbās said: 'So she hesitated, and recoiled so much so, that we thought that she would withdraw her denial. But she said: 'I will not dishonor my family for the rest of their days.' The Prophet ﷺ then said: 'Watch her, if she delivers a child with eyes that appear to have *Kuhl* on them, big hips, and fat shins then it is Sharīk bin Saḥmā's child.' (Later) she gave birth to a child fitting that description. So the Prophet ﷺ said: 'If it had not been settled in the Book of Allāh [the Mighty and Sublime], I would punish her severely.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* [from this route, as a narration of Hishām bin Ḥassān]. And this is how this *Ḥadīth* was reported by 'Abbād bin Manṣūr; from 'Ikrimah, [in *Mursal* form], from Ibn 'Abbās from the Prophet ﷺ. Ayyūb reported it from 'Ikrimah in *Mursal* form and he did not mention "from Ibn 'Abbās" in it.

تخریج: وأخرجه البخاري، الشهادات، باب: إذا ادعى أو قذف فله أن يلتمس البيعة وينطلق لطلب البيعة، ح: ٢٦٧١ عن بندار به.

Comments:

The Verses with regard to invoking curses were revealed regarding the incidents of Hilāl bin Umayyah and Uwaymar Ajlāni; they both inquired the Prophet ﷺ of this issue; that if a husband sees his wife committing adultery what should he do. These Verses were revealed regarding this issue and the Prophet ﷺ recited the Verses unto them both and they performed *Li'an*. Therefore the revelation of the Verses is referred to both of them. [*Tuḥfat Al-Aḥwadhī*; vol. 4, p. 154]

سَابِغَ الْأَيْتَيْنِ حَدَّثَجِ السَّاقَيْنِ فَهُوَ لِشَرِيكَ بْنِ سَحْمَاءَ» فَجَاءَتْ بِهِ كَذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: «لَوْلَا مَا مَضَى مِنْ كِتَابِ اللَّهِ [عَزَّ وَجَلَّ] لَكَانَ لَنَا وَلَهَا شَأْنٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ هِشَامِ بْنِ حَسَّانَ] وَهَكَذَا رَوَى عَبَّادُ بْنُ مَنْصُورٍ هَذَا الْحَدِيثَ عَنْ عِكْرِمَةَ [مُرْسَلًا]، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ، وَرَوَاهُ أَيُّوبُ عَنْ عِكْرِمَةَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عَبَّاسٍ.

(4). 3180. 'Āishah narrated: "What was said about me had been said, and I myself was unaware of it, the Messenger of Allāh ﷺ got up and addressed the people, He recited the *Tashah-hud* and after praising and expressing gratitude to Allāh, as He deserved, he said: 'To proceed: O people! Give me your opinion regarding those people who made a forged story against my wife. By Allāh, I do not know anything bad about her at all. By Allāh, they accused her of being with a man about whom I have never known anything bad, and he never entered my house unless I was present there, and whenever I went on a journey, he went with me.' Sa'd bin Mu'adh [may Allāh be pleased with him] got up and said: 'O Messenger of Allāh ﷺ! Allow me to chop their heads off!' Then a man from Al-Khazraj, to whom the mother of Ḥassān bin Thābit was a relative, got up and said (to sa'd): 'You have told a lie! By Allāh, if those persons were from Al-Aws, you would not like to chop off their heads.' It was probable that some evil would take place between Aws and Khazraj in the *Masjid* while I was unaware of that.

'In the evening of that day, I went out for some of my needs, and Umm Miṣṭah was accompanying me. On our return, Umm Miṣṭah stumbled and said: 'Let Miṣṭah be ruined!' I said to her, 'O mother! Why do you abuse your son?' On that Umm Miṣṭah became silent for a while, and stumbling again,

(٤) - ٣١٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ: لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ اللَّهِ ﷺ فِي خَطِيْبًا فَتَشَهَّدَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَا بَعْدُ! أَشِيرُوا عَلَيَّ فِي أَنْاسِ أَبْنَاءِ أَهْلِي وَاللَّهِ! مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ قَطُّ، وَأَبْنَاؤُا بَمَنْ وَاللَّهِ مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ وَلَا دَخَلَ بَيْتِي قَطُّ إِلَّا وَأَنَا حَاضِرٌ وَلَا غِيبْتُ فِي سَفَرٍ إِلَّا غَابَ مَعِي» فَقَامَ سَعْدُ بْنُ مُعَاذٍ لِرَضِيٍّ اللَّهِ عَنْهُ فَقَالَ: ائْتِدُنْ لِي يَا رَسُولَ اللَّهِ ﷺ أَنْ نَضْرِبَ أَعْنَاقَهُمْ، وَقَامَ رَجُلٌ مِنَ الْخَزْرَجِ وَكَانَتْ أُمُّ حَسَّانَ بِنْتُ ثَابِتٍ مِنْ رَهْطِ ذَلِكَ الرَّجُلِ فَقَالَ: كَذَبْتَ، أَمَا وَاللَّهِ أَنْ لَوْ كَانُوا مِنَ الْأَوْسِ مَا أَحْبَبْتُ أَنْ تَضْرِبَ أَعْنَاقَهُمْ حَتَّى كَادَ أَنْ يَكُونَ بَيْنَ الْأَوْسِ وَالْخَزْرَجِ شَرٌّ فِي الْمَسْجِدِ، وَمَا عَلِمْتُ بِهِ، فَلَمَّا كَانَ مَسَاءً ذَلِكَ الْيَوْمِ خَرَجْتُ لِبَعْضِ حَاجَتِي وَمَعِيَ أُمُّ مِسْطَحٍ فَعَثَرْتُ، فَقَالَتْ: تَعَسَّ مِسْطَحُ، فَقُلْتُ لَهَا: أَيُّ أُمِّ! تَسْبِيْنِ ابْنِكَ فَسَكَتَتْ ثُمَّ عَثَرْتُ الثَّانِيَةَ فَقَالَتْ: تَعَسَّ مِسْطَحُ! فَقُلْتُ لَهَا: أَيُّ أُمِّ! تَسْبِيْنِ ابْنِكَ، فَقَالَتْ: وَاللَّهِ! مَا أَسْبُهُ إِلَّا فِيكَ فَقُلْتُ: فِي أَيِّ شَأْنِي؟ قَالَتْ: فَبَثَرْتُ إِلَيَّ الْحَدِيثَ قُلْتُ: وَقَدْ كَانَ هَذَا؟!

she said: 'Let Miṣṭah be ruined!' I said to her, 'O mother! Why do you abuse your son?' She stumbled for the third time and said, 'Let Miṣṭah be ruined!' I said to her, O mother! why do you abuse your son.' Upon that she said: 'By Allāh! I do not abuse him except because of you.' I asked her, 'Concerning what of my affairs?' So, she disclosed the whole story to me. I said: 'Has this really happened?' She replied, 'Yes, by Allāh!' I returned to my house, so astonished, that I did not know for what purpose I had gone out.

'Then I became sick and said to the Messenger of Allāh ﷺ: 'Send me to my father's house.' So, he sent a servant with me, and when I entered the house, I found Umm Rūmān downstairs, while Abū Bakr was reciting something upstairs. My mother asked, 'What has brought you, O daughter?'" She said: "I informed her and mentioned the whole story to her, but she did not feel as I did about it. She said, 'O my daughter! Do not worry much about this matter, for there is never a charming lady loved by her husband who has other wives, but that they feel jealous of her and speak badly of her.' But she did not feel the same about it as I did. I asked her: 'Does my father know about it?' She said, 'Yes' I asked, 'Does the Messenger of Allāh ﷺ know about it too?' She said, 'Yes, the Messenger of Allāh ﷺ also knows about it.' Tears filled my eyes and I wept. Abū Bakr, who

قَالَتْ: نَعَمْ، وَاللَّهِ! لَقَدْ رَجَعْتُ إِلَى بَيْتِي وَكَأَنَّ الَّذِي خَرَجْتُ لَهُ لَمْ أُخْرَجْ. لَا أَجِدُ مِنْهُ قَلِيلًا وَلَا كَثِيرًا وَوَعَيْتُ فَقُلْتُ لِرَسُولِ اللَّهِ ﷺ: أَرْسَلْنِي إِلَى بَيْتِ أَبِي فَأَرْسَلَ مَعِيَ الْعَلَامَ فَدَخَلْتُ الدَّارَ فَوَجَدْتُ أُمَّ رُومَانَ فِي السُّفْلِ وَأَبُو بَكْرٍ فَوْقَ الْبَيْتِ يَقْرَأُ، فَقَالَتْ أُمِّي: مَا جَاءَ بِكِ يَا بُنَيَّةُ! قَالَتْ: فَأَخْبَرْتُهَا وَذَكَرْتُ لَهَا الْحَدِيثَ فَإِذَا هُوَ لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي، فَقَالَتْ: يَا بُنَيَّةُ! خَفِي عَلَيْكَ الشَّانُ، فَإِنَّهُ وَاللَّهِ! لَقَلَّمَا كَانَتْ امْرَأَةً حَسَنَاءَ عِنْدَ رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرُ إِلَّا حَسَدْنَهَا وَقِيلَ فِيهَا، فَإِذَا هِيَ لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي، قَالَتْ: قُلْتُ: وَقَدْ عَلِمَ بِهِ أَبِي، قَالَتْ: نَعَمْ، قُلْتُ: وَرَسُولُ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ، وَاسْتَعْبَرْتُ وَوَكَيْتُ فَسَمِعَ أَبُو بَكْرٍ صَوْتِي وَهُوَ فَوْقَ الْبَيْتِ يَقْرَأُ فَنَزَلَ فَقَالَ لِأُمِّي: مَا شَأْنُهَا، قَالَتْ: بَلَغَهَا الَّذِي ذُكِرَ مِنْ شَأْنِهَا، فَفَاصَتْ عَيْنَاهُ فَقَالَ: أَفَسَمْتُ عَلَيْكَ يَا بُنَيَّةُ إِلَّا رَجَعْتِ إِلَى بَيْتِكَ فَرَجَعْتُ، وَلَقَدْ جَاءَ رَسُولُ اللَّهِ ﷺ إِلَى بَيْتِي وَسَأَلَ عَنِّي خَادِمَتِي فَقَالَتْ: لَا، وَاللَّهِ! مَا عَلِمْتُ عَلَيْهَا عَيْنًا إِلَّا أَنَّهَا كَانَتْ تَرُقُدُ حَتَّى تَدْخُلَ الشَّاءُ فَتَأْكُلُ خَمِيرَتَهَا أَوْ عَجِيئَتَهَا، وَانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ: اضْذُقِي رَسُولُ اللَّهِ ﷺ حَتَّى أَسْفُطُوا لَهَا بِهِ فَقَالَتْ: سُبْحَانَ اللَّهِ! وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلَّا مَا يَعْلَمُ الصَّائِعُ عَلَى نَبْرِ الذَّهَبِ الْأَحْمَرِ فَبَلَغَ الْأَمْرُ ذَلِكَ الرَّجُلَ الَّذِي قِيلَ لَهُ، فَقَالَ:

was reading upstairs, heard my voice, and came down asking my mother: 'What is the matter with her?' She said, 'She has heard what has been said about her.' On that Abū Bakr wept and said: 'I beseech you, by Allāh, O my daughter, to go back to your home.'

I went back to my home, and the Messenger of Allāh ﷺ had come to my house asking my maid-servant about me. The maid-servant said: 'By Allāh! I do not know of any fault or defect in her character except that she sleeps and lets the sheep enter and eat her dough.' On that, some of the Prophet's Companions spoke harshly to her and said: 'Tell the truth to the Messenger of Allāh ﷺ.' Finally, they told her of the slander and she said: '*Subhān Allāh!* By Allāh, I know nothing against her except what a goldsmith knows about a piece of pure gold.' Then this news reached the man who was accused, and he said: '*Subhān Allāh!* By Allāh, I have never uncovered the private parts of any woman.' Later, that man was martyred in Allāh's Cause.

"Then next morning, my parents came to pay me a visit and they stayed with me until the Messenger of Allāh ﷺ came to me, after he had performed the *ʿAsr* prayer. He came to me while my parents were sitting around me on my right and my left. The Prophet ﷺ said the *Tashah-hud*, praised and glorified Allāh and said, 'Now then, O *ʿAishah!* If you have committed a

سُبْحَانَ اللَّهِ! وَاللَّهِ مَا كَشَفْتُ كَتَفَ أُنْتَى قَطُّ، قَالَتْ عَائِشَةُ: فَقَتِلْ شَهِيدًا فِي سَبِيلِ اللَّهِ، قَالَتْ: وَأَصْبَحَ أَبُوَايَ عِنْدِي فَلَمْ يَزَالَا عِنْدِي حَتَّى دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ وَقَدْ اِكْتَنَفَنِي بَوَايَ عَنِ يَمِينِي وَشِمَالِي فَتَشَهَّدَ النَّبِيُّ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَا بَعْدُ يَا عَائِشَةُ! إِنْ كُنْتَ قَارَفْتِ سُوءًا أَوْ ظَلَمْتِ فَتَوْبِي إِلَى اللَّهِ فَإِنَّ اللَّهَ يَقْبَلُ التَّوْبَةَ عَن عِبَادِهِ»، قَالَتْ: وَقَدْ جَاءَتِ امْرَأَةٌ مِن الْأَنْصَارِ وَهِيَ جَالِسَةٌ بِالْبَابِ، فَقُلْتُ: أَلَا تَسْتَحْيِي مِنْ هَذِهِ الْمَرْأَةِ أَنْ تَذْكَرَ شَيْئًا. وَوَعظَ رَسُولُ اللَّهِ ﷺ فَالْتَمَتُ إِلَى أَبِي فَقُلْتُ: أَجِئُهُ. قَالَ: فَمَاذَا أَقُولُ؟ فَالْتَمَتُ إِلَى أُمِّي فَقُلْتُ: أَجِيبِيهِ، قَالَتْ: أَقُولُ مَاذَا؟ قَالَتْ: فَلَمَّا لَمْ يُجِيبَا تَشَهَّدْتُ فَحَمِدْتُ اللَّهَ وَأَثْنَيْتُ عَلَيْهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قُلْتُ: أَمَا وَاللَّهِ لَئِنْ قُلْتُ لَكُمْ: إِنِّي لَمْ أَفْعَلْ، وَاللَّهُ يَشْهَدُ إِنِّي لَصَادِقَةٌ مَا ذَاكَ بِتَأْفِيعِي عِنْدَكُمْ لِي، لَقَدْ تَكَلَّمْتُمْ وَأَشْرَبْتِ قُلُوبَكُمْ وَلَئِنْ قُلْتُ: إِنِّي قَدْ فَعَلْتُ وَاللَّهِ يَعْزِمُ أَنِّي لَمْ أَفْعَلْ لَتَقُولَنَّ إِنَّهَا قَدْ بَاءَتْ بِهَا عَلَى نَفْسِهَا. وَاللَّهِ! إِنِّي مَا أَجِدُ لِي وَلَكُمْ مَثَلًا قَالَتْ: وَالتَّمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَقْدِرْ عَلَيْهِ إِلَّا أَبَا يُوسُفَ حِينَ قَالَ: «فَصَبِّرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ» [يوسف: ١٨] قَالَتْ: وَأُنزِلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ مِنْ سَاعَتِهِ فَسَكَتْنَا فَرَفِعَ عَنْهُ وَإِنِّي لَأَتَّبِعُنَّ

bad deed, or you have wronged (yourself), then repent to Allāh, as Allāh accepts the repentance from His worshippers.'

"An *Anṣārī* woman had come and was sitting near the gate. I said to the Prophet ﷺ, 'Isn't it improper that you speak in such a way in the presence of this lady?' The Messenger of Allāh ﷺ then gave a piece of advice and I turned to my father and requested him to reply to him. My father said, 'What should I say?' Then I turned to my mother and asked her to answer him. She said, 'What should I say?' When my parents did not reply to the Prophet ﷺ, I said the *Tashah-hud*, praised and glorified Allāh as is His due, and I said: 'Then, by Allāh! If I were to tell you that I have not done (this) and Allāh, the Mighty and Sublime, is witness that I am telling the truth, that would not be of any use to me on your part, because you (people) have spoken about it and your hearts have absorbed it (as truth); and if I were to tell you that I have done this sin, and Allāh knows that I have not done it, then you will say, 'She has confessed her guilt.' By Allāh! I do not see a suitable example for me and you except the example of - and I could not remember Ya'qūb's name - Yūsuf's father when he said: So patience is most fitting. And it is Allāh Whose help can be sought against that which you describe.^[1]

الشُّرُورَ فِي وَجْهِهِ وَهُوَ يَمْسَحُ جَبِينَهُ: وَيَقُولُ «أَبْشِرِي يَا عَائِشَةُ [فَلَقَدْ أَنْزَلَ اللَّهُ بَرَاءَتَكَ]»،
قَالَتْ: فَكُنْتُ أَشَدَّ مَا كُنْتُ غَضَبًا فَقَالَ لِي
أَبُوآي: قُومِي إِلَيْهِ، فَقُلْتُ: لَا، وَاللَّهِ لَا أَقُومُ
إِلَيْهِ وَلَا أَحْمَدُهُ وَلَا أَحْمَدُكُمْ وَلَا أَحْمَدُكُمْ وَلَكِنْ أَحْمَدُ
اللَّهَ الَّذِي أَنْزَلَ بَرَاءَتِي، لَقَدْ سَمِعْتُمُوهُ فَمَا
أَنْكَرْتُمُوهُ وَلَا غَيَّرْتُمُوهُ. وَكَانَتْ عَائِشَةُ تَقُولُ:
أَمَّا زَيْنَبُ بِنْتُ جَحْشٍ فَعَصَمَهَا اللَّهُ بِدِينِهَا فَلَمْ
تَقُلْ إِلَّا خَيْرًا وَأَمَّا أُخْتُهَا حَمْنَةُ فَهَلَكْتُ فِيْمَنْ
هَلَكَ وَكَانَ الَّذِي يَتَكَلَّمُ فِيهِ مُسْطَحٌ وَحَسَنٌ
ابْنُ ثَابِتٍ وَالْمُتَأَفِّقُ عَبْدُ اللَّهِ بْنُ أَبِي [ابْنِ
سُلَيْمٍ] وَهُوَ الَّذِي [كَانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ
وَهُوَ الَّذِي تَوَلَّى كَيْزَهُ مِنْهُمْ هُوَ وَحَمْنَةُ.
قَالَتْ: فَحَلَفَ أَبُو بَكْرٍ أَنْ لَا يَنْتَفِعَ مُسْطَحًا
بِنَافِعَةٍ أَبَدًا، فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ ﴿وَلَا
يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ﴾ [إِلَى آخِرِ
الْآيَةِ] يَعْنِي أَبَا بَكْرٍ ﴿أَنْ يُؤْتُوا أَوْلِيَ الْقُرْبَى
وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ﴾ يَعْنِي
مُسْطَحًا إِلَى قَوْلِهِ ﴿أَلَا يُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [٢٢] قَالَ أَبُو بَكْرٍ: بَلَى،
وَاللَّهُ! يَا رَبَّنَا إِنَّا لَنُحِبُّ أَنْ تَغْفِرَ لَنَا وَعَادَ لَهُ
بِمَا كَانَ يَصْنَعُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.
وَقَدْ رَوَى يُونُسُ بْنُ يَزِيدَ وَمَعْمَرٌ وَغَيْرُ وَاحِدٍ

[1] *Yūsuf* 12:18.

She said: "It was at that time that Revelation came to the Messenger of Allāh ﷺ, and we remained silent. Then the Revelation was over, and I noticed the signs of happiness on his face while he was wiping (the sweat) from his forehead, and saying. 'Have the good tidings O 'Āishah! Allāh has revealed your innocence.' At that time I was extremely angry. My parents said to me, 'Get up and go to him.' I said, 'By Allāh, I will not do it, and will not thank him nor either of you, but I will thank Allāh, Who has revealed my innocence. You have heard (this story) but neither of you have denied it, nor have you changed it (to defend me).'"

'Āishah used to say: "But as regards to Zainab bint Jaḥsh, Allāh protected her because of her piety. She did not say anything except good (about me). But her sister, Ḥamnah was ruined among those who were ruined. Those who used to speak evil about me were Miṣṭaḥ, Ḥassān bin Thābit, and the hypocrite 'Abdullāh bin Ubayy [bin Salūl] and [it is he who] used to spread that news and tempt others to speak of it, and it was he and Ḥamnah who had the greater share therein. Abū Bakr took an oath that he would never do any favor for Miṣṭaḥ at all. Then Allāh, Most High, revealed this *Āyah*: 'Let not those among you who are blessed with graces and wealth' [until the end of the *Āyah*] referring to Abū Bakr: 'to give to their kinsmen, the

عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ وَسَعِيدِ بْنِ
الْمُسَيَّبِ وَعَلْقَمَةَ بْنِ وَقَّاصِ اللَّيْثِيِّ وَعُبَيْدِ اللَّهِ
ابْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ هَذَا الْحَدِيثِ أَطْوَلَ
مِنْ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ وَأَتَمَّ.

poor, and those who left their homes for Allāh's Cause.' — meaning *Mistaḥ* — up to His saying: Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.^[1] On that, Abū Bakr said: 'Yes, by Allāh! O our Lord! We wish that You forgive us.' So he returned to what he had been doing." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Hishām bin 'Urwah. Yūnus bin Yazīd, Ma'mar, and others reported this *Ḥadīth* from Az-Zuhrī, from 'Urwah bin Az-Zubair, Sa'eed bin Al-Musayyab, 'Alqamah bin Waqqāṣ Al-Laithī and 'Ubaidullāh bin 'Abdullāh, from 'Āishah, and it is longer and more complete than the narration of Hishām bin 'Urwah.

تخریج: متفق علیه، وأخرجه البخاری، التفسیر، باب: ﴿إِنَّ الَّذِينَ يَحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا...﴾ إلخ، ح: ٤٧٥٧ تعليقا ومسلم، ح: ٥٨/٢٧٧٠ من حديث أبي أسامة به.

(5). 3181. 'Āishah said: "When my innocence was revealed, the Messenger of Allāh ﷺ stood on the *Minbar* and mentioned that. He recited the Qur'ān, and when he descended, he ordered that two men, and the woman, be beaten as their *Hadd*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Muḥammad bin Ishāq.

(٥) - ٣١٨١ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَ عُذْرِي قَامَ رَسُولُ اللَّهِ ﷺ عَلَيَّ الْمُنْتَبِرِ فَذَكَرَ ذَلِكَ وَتَلَا الْقُرْآنَ فَلَمَّا نَزَلَ أَمَرَ بَرَجَلَيْنِ وَامْرَأَةً فَضَرَبُوا حَدَّهُمْ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

[1] *An-Nūr* 24:22.

لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ .

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الحدود، باب حد القذف، ح: ٢٥٦٧ عن بندار، وأبو داود، ح: ٤٤٧٤ من حديث محمد بن أبي عدي به وابن إسحاق صرح بالسماع عند البيهقي: ٢٥٠/٨.

Comments:

In this *Hadith*, the carrying out of accusation on Hassān bin Thābit, Miṣṭah and Hamnah is mentioned; and the of *Hadd* on ‘Abdullāh bin ‘Ubayy is not stated, the infliction of the punishment on him is disputed. According to the majority, he was not given the punishment because he was a hypocrite. [For detail see: *Al-Kawākib Ad-Darārī*, vol. 4, p. 227, footnote 1 of page 222]

Chapter 25. Regarding *Sūrat Al-Furqān*

(المعجم ٢٥) - [بَاب:] وَمِنْ سُورَةِ
الْفُرْقَانِ (التحفة ٢٦)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3182. ‘Abdullāh said: “I said: ‘O Messenger of Allāh ﷺ! What is the worst sin?’ He said: ‘That you make an equal to Allāh, while it is He who created you.” He said: “I said: ‘Then what?’ He said: ‘That you kill your child fearing that he will eat with you.” He said: “I said: ‘Then what?’ He said: ‘That you commit adultery with your neighbors wife.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadith* is *Hasan* [*Gharīb*].

(Another chain) from ‘Abdullāh, from the Prophet ﷺ with similar.

[Abū ‘Eisā said:] This *Hadith* is *Hasan Ṣaḥīḥ*.

(١) - ٣١٨٢ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو ابْنِ شُرْحَبِيلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ». قَالَ: قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»، قَالَ: قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تَزْنِيَ بِحَلِيلَةِ جَارِكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [عَرِيبٌ].

حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ [بْنُ مَهْدِيٍّ]: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرْحَبِيلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿والذين لا يدعون مع الله إلها آخر ولا يقتلون النفس﴾، ح: ٤٧٦١ من حديث سفيان الثوري ومسلم، ح: ٨٦ من حديث أبي وائل به.

Comments:

The neighbor of a person deserves his sympathy and kindness and a neighbor is a protector and guardian of his neighbor's honor and sanctity. But if the guard begins to violate the sanctity and a neighbor violates the honor and sanctity of another neighbor and he robs the neighbor's honor. Who can then be expected to be a guardian!

(2). 3183. ‘Abdullāh said: “I asked the Messenger of Allāh ﷺ which sin is the worst.’ He said: ‘That you make an equal to Allāh while it is He who created you, that you kill your child so that he will not eat with you – or because of your food, and that you commit adultery with your neighbor’s wife.” He said: “And he recited this *Āyah*: ‘And those who invoke not any other god along with Allāh, nor kill such person as Allāh has forbidden, except what is required, nor commit illegal sexual intercourse – and whoever does that shall receive punishment. The torment will be doubled for him on the Day of Resurrection and he shall abide therein in disgrace.’”^[1] (*Sahih*)

[Abū ‘Eisā said:] The *Hadith* of Sufyān from Manṣūr and Al-A‘maṣh (the other chain above) is more correct than the narration of Shu‘bah from Wāsil (no. 3183) because he added a narrator in its chain.

(Another chain) with similar. [He

(٢) - ٣١٨٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ أَبُو زَيْدٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلِ الْأَحْدَبِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلْقُكَ، وَأَنْ تَقْتُلَ وَلَدَكَ مِنْ أَجْلِ أَنْ يَأْكُلَ مَعَكَ أَوْ مِنْ طَعَامِكَ، وَأَنْ تَزْنِيَ بِحَلِيلَةِ جَارِكَ». قَالَ: وَتَلَا هَذِهِ الْآيَةَ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۖ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَلَّدْ فِيهِ. مَهَكَانًا﴾ [٦٨، ٦٩].

[قَالَ أَبُو عِيسَى:] حَدِيثُ سُفْيَانَ عَنْ مَنْصُورٍ وَالْأَعْمَشِ أَصَحُّ مِنْ حَدِيثِ شُعْبَةَ، عَنْ وَاصِلٍ لِأَنَّهُ زَادَ فِي إِسْنَادِهِ رَجُلًا. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

^[1] *Al-Furqān* 25:68,69.

said:] This is how it was reported by Shu'bah: “From Wāsil, from Abū Wā'il, from ‘Abdullāh” and he did not mention “‘Amr bin Shurahbīl” in it.

من حديث واصل الأحدب به وانظر الحديث

[قَالَ:] وَهَكَذَا رَوَى شُعْبَةُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ وَلَمْ يَذْكُرْ فِيهِ: عَنْ عَمْرِو بْنِ شُرَاحِبِيلَ.

تخریج: وأخرجه البخاري، أيضاً، ح: ٤٧٦١ من حديث واصل الأحدب به وانظر الحديث السابق.

Chapter 26. Regarding *Ṣūrah Ash-Shu'arā'*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3184. ‘Āishah said: “When this *Āyah* was revealed: ‘And warn your tribe of near kindred.’^[1] The Messenger of Allāh ﷺ said: ‘O Ṣafīyyah bint ‘Abdul-Muṭṭalib! O Fāṭimah bint Muḥammad! O Banū ‘Abdul-Muṭṭalib! I have no power to help you at all before Allāh! Ask of me whatever you want from my wealth.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is how Waki’ and more than one narrator reported this *Ḥadīth*: “From Hishām bin ‘Urwah, from his father, from ‘Āishah” similar, to the narration of Muḥammad bin ‘Abdur-Raḥmān Aṭ-Ṭufāwī (no. 3184). Some of them reported it from Hishām bin ‘Urwah, from his father, from the Prophet ﷺ in *Mursal* form without mentioning ‘Āishah in it. There are narrations on this topic from ‘Alī and Ibn ‘Abbās.

(المعجم ٢٦) - [بَابُ: وَمِنْ] سُورَةِ
الشُّعْرَاءِ (التَّحْفَةُ ٢٧)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣١٨٤ - حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ الْعَجْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [٢١٤] قَالَ رَسُولُ اللَّهِ ﷺ: «يَا صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ! يَا فَاطِمَةَ بِنْتُ مُحَمَّدٍ! يَا بَنِي عَبْدِ الْمُطَّلِبِ! إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى وَكِيعٌ وَغَيْرٌ وَاجِدٌ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الطُّفَاوِيِّ. وَرَوَى بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ. وَفِي الْبَابِ عَنْ عَلِيِّ وَابْنِ عَبَّاسٍ.

[1] *Ash-Shu'arā'* 26:214. This narration preceded (no. 2310).

تخریج: [صحيح] تقدم: ۲۳۱۰.

Comments:

The close relation and the family ties with the Messenger of Allāh ﷺ will be ineffective for protection against Hell and deliverance from it without believing in him; but with Faith this relation will be beneficial.

(2). 3185. Abū Hurairah said: "When (the following) was revealed: 'And warn your tribe of near kindred'^[1] the Messenger of Allāh ﷺ gathered the (families) of the Quraish (calling them) one and all, he said: 'O people of the Quraish! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allāh! O people of Banū 'Abd Manāf! Ransom yourselves from the Fire! I have no power to prevent harm, or bring benefit to you before Allāh! O people of Banū Qusayy! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O people of Banū 'Abdul-Muṭṭalib! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O Fāṭimah bint Muḥammad! Ransom yourself from the Fire! I have no power to prevent harm or bring benefit to you! All you have is the womb, and the kind relations that shall come of it.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadith* is *Hasan* [*Sahih*] *Gharib* from this route. [It is known as a narration of Mūsā bin Talḥah].

(۲) - ۳۱۸۵ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنِي زَكَرِيَّا بْنُ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ جَمَعَ رَسُولُ اللَّهِ ﷺ قُرَيْشًا فَخَصَّ وَعَمَّ فَقَالَ: «يَا مَعْشَرَ قُرَيْشِ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ ضَرًّا وَلَا نَفْعًا، يَا مَعْشَرَ بَنِي عَبْدِ مَنَاةٍ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ ضَرًّا وَلَا نَفْعًا. يَا مَعْشَرَ بَنِي قُصَيٍّ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا. يَا مَعْشَرَ بَنِي الْمُطَّلِبِ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا، يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ! أَنْقِذِي نَفْسِكَ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لِكَ ضَرًّا وَلَا نَفْعًا. إِنَّ لَكَ رَحِمًا وَسَابُلَهَا بَيْلًا لَهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ. [يُعْرَفُ مِنْ حَدِيثِ مُوسَى بْنِ طَلْحَةَ].

[1] *Ash-Shu'arā'* 26:214.

(3). (Another chain) Abū Hurairah narrated from the Prophet ﷺ [similar] in meaning.

(٣) - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شُعَيْبُ بْنُ صَفْوَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ [نَحْوَهُ] بِمَعْنَاهُ.

تخریج: وأخرجه مسلم، الإيمان، باب في قوله تعالى: ﴿وأندر عشيرتك الأقربين﴾، ح: ٢٠٤ من حديث عبد الملك بن عمير به.

Comments:

It is proven from this *Hadīth* that the Messenger of Allāh ﷺ is not omnipotent he does not have authority of doing everything in the universe that enables him ﷺ to cause harm to someone or benefit without Allāh's permission and will. This type of belief is false, because according to this philosophy, whoever is caught by Allāh because of his sins, Muḥammad is able to get him free, but whoever is caught by Muḥammad, no one can get him free, even Allāh.

3186. Qasāmah bin Zuhair said: "Al-Asha'rī said: 'When (the following) was revealed: 'And warn your tribe of near kindred'^[1] the Messenger of Allāh ﷺ placed his fingers in his ears, raised his voice and said: 'O Banū 'Abd Manāf! Hearken!'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* from this route as a narration of Abū Mūsā. Some of them reported it from 'Awf, from Qasāmah bin Zuhair from the Prophet ﷺ in *Mursal* form – and it is more correct – without mentioning "from Abū Mūsā" in it [I mentioned it to Muḥammad bin Ismā'īl, but he did not know it as a narration of Abū Mūsā].

٣١٨٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ: حَدَّثَنَا أَبُو زَيْدٍ عَنْ عَوْفٍ، عَنْ قَسَامَةَ بْنِ زُهَيْرٍ قَالَ: حَدَّثَنِي الْأَشْعَرِيُّ قَالَ: لَمَّا نَزَلَ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ وَضَعَ رَسُولُ اللَّهِ ﷺ إصْبَعَيْهِ فِي أُذُنَيْهِ فَرَفَعَ صَوْتَهُ فَقَالَ: «يَا بَنِي عَبْدِ مَنَافٍ يَا صَبَا حَاهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي مُوسَى وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ عَوْفٍ، عَنْ قَسَامَةَ بْنِ زُهَيْرٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا وَهُوَ أَصَحُّ وَلَمْ يَذْكَرْ فِيهِ: عَنْ أَبِي مُوسَى [ذَكَرْتُ بِهِ مُحَمَّدَ بْنَ إِسْمَاعِيلَ فَلَمْ يَعْرِفْهُ مِنْ حَدِيثِ أَبِي مُوسَى].

تخریج: [إسناده حسن] وأخرجه ابن حبان، ح: ١٦٢٧ من حديث عوف به وللحديث شواهد * أبو زيد الأنصاري سعيد بن أوس حسن الحديث وتابعه أبو عاصم النبيل.

[1] *Ash-Shu'arā'* 26:214.

Comments:

It was an Arab custom that the call of 'Yā *Ṣabāhāh*' used to be made at a high place to get the people's attention, which would give message to the people that something very serious is going to happen; and the people should get together to plan protection and safety against it. So the Prophet ﷺ followed the same method to get the Quraish together to warn them against the danger of the Hereafter. When all the Quraish had gathered, he then addressed them.

Chapter 27. Regarding *Sūrat An-Naml*

(المعجم ٢٧) - [بَابُ: وَمِنْ] سُورَةِ
النَّمْلِ (التحفة ٢٨)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3187. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "A beast will emerge from the earth. With it shall be the ring of Sulaimān and the staff of Mūsā. It will brighten the face of the believer, and stamp the nose of the disbeliever with the ring, such that when the people gather to eat, it will be said to this one: 'O believer!' and to that one: 'O disbeliever!'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan* [*Gharīb*]. This *Hadīth*, about the beast of the earth, has been reported through other routes from Abū Hurairah from the Prophet ﷺ. There are narrations about this from Abū Umāmah and Ḥudhaifah bin Usaid.

٣١٨٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَخْرُجُ الدَّابَّةُ مَعَهَا خَاتَمٌ سُلَيْمَانَ وَعَصَا مُوسَى، فَتَجْلُو وَجْهَ الْمُؤْمِنِ وَتَخْتِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ حَتَّىٰ إِنَّ أَهْلَ الْخَوَانِ لَيَجْتَمِعُونَ فَيَقُولُ هَذَا: يَا مُؤْمِنُ، وَيَقُولُ هَذَا: يَا كَافِرُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هَذَا الْوَجْهِ فِي دَابَّةِ الْأَرْضِ. وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ وَحَدِيثَةَ بْنِ أَسِيدٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب دابة الأرض، ح: ٤٠٦٦ والحاكم: ٤٨٥/٤ من حديث حماد بن سلمة به * علي بن زيد: ضعيف وأوس: مجهول له عن أبي هريرة ثلاثة أحاديث منكورة، قاله ابن القطان الفاسي * وفي الباب عن أبي أمامة [أحمد: ٥/٢٦٨] وحذيفة بن أسيد [تقدم: ٢١٨٣].

Comments:

When a beast from the earth will appear prior to the Day of Judgement, it will draw a clear line of distinction among the people. The faces of the believers will gleam and the noses of the disbelievers will be stamped with a seal; this is how they will recognise each other and they will call each other accordingly.

Chapter 28. Regarding *Sūrat Al-Qaṣaṣ*

(المعجم ٢٨) - [بَابُ: وَمِنْ] سُورَةِ
الْقَصَصِ (التحفة ٢٩)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3188. Abū Hurairah, may Allāh be pleased with him, said: “The Messenger of Allāh ﷺ said to his uncle: ‘Say *Lā ilāha illāllāh* and I may bear witness with that, on your behalf, on the Day of Judgement.’ So he said: ‘If it weren’t that the Quraish would insult me (saying): “He only said it out of fright” then I would delight your eyes.’ Then Allāh the Mighty and Sublime revealed: Verily, you guide not whom you like, but Allāh guides whom He wills.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Yazīd bin Kaisān.

(١) - ٣١٨٨ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُدَّارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ الْأَشْجَعِيُّ [هُوَ كُوفِيٌّ اسْمُهُ سَلْمَانَ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ] عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَمِّهِ: «قُلْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ لَكَ بِهَا يَوْمَ الْقِيَامَةِ»، [فَأَقَالَ لَوْلَا أَنْ تُعَيِّرَنِي بِهَا فُرَيْشٌ إِنَّمَا يَحْمِلُهُ عَلَيْهِ الْجَزَعُ لَأَفْرَزْتُ بِهَا عَيْنَكَ فَأَنْزَلَ اللَّهُ [عَزَّ وَجَلَّ] ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ [٥٦].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَزِيدَ بْنِ كَيْسَانَ.

تخریج: وأخرجه مسلم، الإيمان، باب الدليل على صحة إسلام من حضره الموت، ما لم يشرع في النزاع... إلخ، ح: ٢٥ من حديث يحيى القطان به.

Comments:

The word ‘Guidance’ is used for two meanings: a): To show the path or way and b): To take to the destination. The Prophet’s ﷺ duty is to show the straight path and to convey the True Message to the people, but to make the people guided is not in his authority, this authority belongs only to Allāh.

[1] *Al-Qaṣaṣ* 28:56.

**Chapter 29. Regarding *Sūrat*
*Al-'Ankabūt***

(المعجم ٢٩) - [بَابُ: وَمِنْ] سُورَةِ
الْعَنْكَبُوتِ (التحفة ٣٠)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3189. Muṣ'ab bin Sa'd narrated that his father, Sa'd, said: "Four *Āyāt* were revealed about me" and he mentioned the story. Umm Sa'd had said: "Did not Allāh command you to honor (your parents). By Allāh! I will not eat or drink anything until I die or you renounce (Islam)." He said: "So when they wanted to make her eat, they would force her mouth open. So this *Āyah* was revealed: And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate (partners) with Me, of which you have no knowledge, then obey them not."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الجهاد، باب الأنفال، ح: ٣٣/١٧٤٨، ٣٤ عن محمد بن بشار ومحمد بن المثنى به.

(2). 3190. Umm Hānī narrated that regarding Allāh's saying: '...And you practice evil in your meetings...'^[2] that the Prophet ﷺ said: "They would throw pebbles at the people of the land and make a mockery of them." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is

(١) - ٣١٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ مُضْعَبَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ أَبِيهِ سَعْدٍ قَالَ: أَنْزَلَتْ فِيَّ أَرْبَعُ آيَاتٍ فَذَكَرَ قِصَّةً، وَقَالَتْ أُمُّ سَعْدٍ: أَلَيْسَ قَدْ أَمَرَ اللَّهُ بِالْبِرِّ. وَاللَّهُ! لَا أَطْعَمُ طَعَامًا وَلَا أَشْرَبُ شَرَابًا حَتَّى أَمُوتَ أَوْ تَكْفُرَ، قَالَ: فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعَمُوهَا شَجَرُوا فَاها، فَتَزَلَّتْ هَذِهِ الْآيَةُ ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي﴾ [الآية ٨].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٢) - ٣١٩٠ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ سِمَاكِ [ابْنِ حَرْبٍ]، عَنْ أَبِي صَالِحٍ، عَنْ أُمِّ هَانِيءٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ [تَعَالَى]: ﴿وَتَأْتُونَكَ فِي

[1] *Al-'Ankabūt* 29:8.

[2] *Al-'Ankabūt* 29:29.

Ḥasan, we only know of it as a narration of Ḥātim bin Abī Ṣaghīrah from Simāk.

كَادِيكُمْ الْمُنْكَرُ ﴿٢٩﴾ قَالَ: «كَانُوا يَخَذِفُونَ أَهْلَ الْأَرْضِ وَيَسْخَرُونَ مِنْهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعَرَفُهُ مِنْ حَدِيثِ حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنْ سِمَاكٍ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤٢٤/٦، ٣٤١ عن أبي أسامة حماد بن أسامة به * أبو صالح باذام مولى أم هانئ: ضعيف مدلس (تقريب) ومع ذلك صححه الحاكم على شرط مسلم: ٤٠٩/٢ ووافقه الذهبي على شرط الشيخين (!!).

Comments:

They would do inappropriate and abhorrent things in their gatherings, hurling stones on the strangers and wayfarers, and making fun of them was a part of their misconduct. Breaking wind aloud, pulling down the waist garments of others, whistling, playing dice, cards and to commit indecent acts were their favorite activities. Nawāb Ṣiddīque Ḥasan Khan mentioned many of their misconducts in '*Faṭḥ Al-Bayān*'. [*Tuḥfat Al-Aḥwadhī*: vol. 4, p. 160]

Chapter 30. Regarding *Sūrat Ar-Rūm*

(المعجم ٣٠) - [بَابُ: وَمِنْ] سُورَةِ الرُّومِ (التحفة ٣١)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3191. Ibn 'Abbās narrated that regarding "*Alif Lām Mīm. The Romans have been defeated*" (In the nearest land, and they, after their defeat, will be victorious. Within *Bid'* years...)"^[1] The Messenger of Allāh ﷺ said to Abū Bakr about the wager: "Why were you not more cautious Abū Bakr? For indeed *Al-Bid'* refers to what is from three to nine." (*Saḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb Ḥasan* from this route; as a

(١) - ٣١٩١ - أَخْبَرَنَا أَبُو مُوسَى مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ ابْنِ عَثَمَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَحِيُّ: حَدَّثَنِي ابْنُ شِهَابِ الزُّهْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَثْبَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَبِي بَكْرٍ فِي مَنَاجِبَةٍ: «الْأَمْرُ ○ غَلَبَتِ الرُّومُ» أَلَا ائْتَمَرْتُمْ يَا أَبَا بَكْرٍ! فَإِنَّ الْبِضْعَ مَا بَيْنَ ثَلَاثٍ إِلَى تِسْعٍ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ

^[1] *Ar-Rūm* 30:1,2.

narration of Az-Zuhri, from 'Ubaidullāh from Ibn 'Abbās.

حَسَنٌ مِنْ هَذَا الْوَجْهِ، مِنْ حَدِيثِ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ.

تخریج: [حسن] وأخرجه أبو نعيم في أخبار أصبهان: ٢/٣٢٤ عن محمد بن المثنى به ورواه الطحاوي في مشكل الآثار: ٤/١٢٦ من حديث محمد بن خالد ابن عثمة وتابعه معن بن عيسى وله شاهد حسن عند الطحاوي: ٤/١٢٥ وانظر، ح: ٣١٩٤.

Comments:

Abū Bakr ﷺ set a short time limit, as follows, therefore the Prophet ﷺ told him to be careful and to increase the period to nine years.

(2). 3192. 'Aṭīyya said: Abū Sa'eed narrated: "On the Day of Badr, the Romans had a victory over the Persians. So the believers were pleased with that, then the following was revealed: 'Alif Lām Mīm. The Romans have been defeated, up to His saying: 'the believers will rejoice – with the help of Allāh'"^[1] He said: "So the believers were happy with the victory of the Romans over the Persians."^[2] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. This is how Naṣr bin 'Alī recited it: "*Ghalabat Ar-Rūm.*"

(٢) - ٣١٩٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَمَّا كَانَ يَوْمَ بَدْرٍ ظَهَرَتْ الرُّومُ عَلَى فَارِسَ فَأَعْجَبَ ذَلِكَ الْمُؤْمِنِينَ فَزَلَّتْ الْعَرَبُ ○ غَلَبَتِ الرُّومُ ○ إِلَى قَوْلِهِ ﴿يَفْرَحُ الْمُؤْمِنُونَ ○ بِنَصْرِ اللَّهِ﴾ [١-٥] قَالَ: فَفَرِحَ الْمُؤْمِنُونَ بِظُهُورِ الرُّومِ عَلَى فَارِسَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ كَذَا قَرَأَ نَصْرُ بْنُ عَلِيٍّ: غَلَبَتِ الرُّومُ.

تخریج: [حسن] تقدم: ٢٩٣٥.

Comments:

The reason for the Muslims' pleasure and rejoicing follows in the narrations ahead.

(3). 3193. Sa'eed bin Jubair narrated from Ibn 'Abbās, regarding the saying of Allāh, Most High: *Alif Lām Mīm*. The Romans have been defeated. In the nearest land"^[3] he said: "*Ghulibat wa*

(٣) - ٣١٩٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، عَنْ سُفْيَانَ [الثَّوْرِيِّ]، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ

[1] *Ar-Rūm* 30:1-5

[2] This preceded under no. 2935.

[3] *Ar-Rūm* 30:1-3

Ghalabat (defeated and then victorious).” He said: “The idolaters wanted the Persians to be victorious over the Romans because they too were people who worshipped idols, while the Muslims wanted the Romans to be victorious over the Persians because they were people of the Book. This was mentioned to Abū Bakr, so Abū Bakr mentioned that to the Messenger of Allāh ﷺ and he said: ‘They will certainly prevail.’ Abū Bakr mentioned that to them, and they said: ‘Make a wager between us and you; if we win, we shall get this and that, and if you win, you shall get this or that.’ He made the term five years, but they (the Romans) were not victorious. They mentioned that to the Prophet ﷺ and he said: “Why did you not make it less (than)” – He (one of the narrators said): I think he said: “ten?” He said: Sa’eed said: “*Al-Biq’* is what is less than ten” – he said: “Afterwards the Romans were victorious.” He said: “That is what Allāh Most High said: ‘*Alif Lām Mīm*. The Romans have been defeated’ up to His saying: ‘And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills.’^[1] Sufyān said: “I heard that they were victorious over them on the Day of Badr.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we only know of it as a narration of Sufyān Ath-

جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿الْعَمَّ
 ○ غَلِبَتِ الرُّومُ ○ فِي آدَى الْأَرْضِ﴾ قَالَ: غَلِبَتْ
 وَغَلِبَتْ. قَالَ: كَانَ الْمُشْرِكُونَ يُحِبُّونَ أَنْ
 يَظْهَرَ أَهْلُ فَارِسَ عَلَى الرُّومِ لِأَنَّهُمْ وَإِيَّاهُمْ
 أَهْلُ الْأَوْثَانِ وَكَانَ الْمُسْلِمُونَ يُحِبُّونَ أَنْ
 يَظْهَرَ الرُّومُ عَلَى فَارِسَ لِأَنَّهُمْ أَهْلُ الْكِتَابِ،
 فَذَكَرَهُ لِأَبِي بَكْرٍ فَذَكَرَهُ أَبُو بَكْرٍ لِرَسُولِ اللَّهِ
 ﷺ فَقَالَ: «أَمَا إِنَّهُمْ سَيَغْلِبُونَ» فَذَكَرَهُ أَبُو
 بَكْرٍ لَهُمْ فَقَالُوا: اجْعَلْ بَيْنَنَا وَبَيْنَكَ أَجَلًا فَإِنْ
 ظَهَرْنَا كَانَ لَنَا كَذَا وَكَذَا وَإِنْ ظَهَرْتُمْ كَانَ
 لَكُمْ كَذَا وَكَذَا، فَجَعَلَ أَجَلَ خَمْسَ سِنِينَ فَلَمْ
 يَظْهَرُوا فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَلَا
 جَعَلْتُهُ إِلَى دُونَ» قَالَ: أَرَأَهُ «العَشْرَ» قَالَ:
 قَالَ سَعِيدٌ: وَالبِضْعُ مَا دُونَ العَشْرِ، قَالَ: ثُمَّ
 ظَهَرَتِ الرُّومُ بَعْدَ، قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى:
 ﴿الْعَمَّ ○ غَلِبَتِ الرُّومُ﴾ إِلَى قَوْلِهِ ﴿وَيَوْمَئِذٍ
 يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ ○ يَنْصُرُ مَنْ
 يَشَاءُ﴾. قَالَ سُفْيَانُ: سَمِعْتُ أَنَّهُمْ ظَهَرُوا
 عَلَيْهِمْ يَوْمَ بَدْرٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ
 الثَّوْرِيِّ عَنِ حَبِيبِ بْنِ أَبِي عَمْرَةَ.

[1] *Ar-Rūm* 30:1-5.

Thawrī from Ḥabīb bin Abī 'Amrah.

تخريج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١٣٨٩ عن الحسين بن حريث به * سفيان الثوري عن عن وللحديث شواهد منها الحديث الآتي، وصححه الحاكم على شرط الشيخين: ٤١٠/٢ ووافقه الذهبي وأورده الضياء في المختارة: ١٤٥/١٠، ح: ١٤٤.

Comments:

The news of the Roman victory over the Persians came when the Muslims had overcome the polytheists in the battle of Badr, so the Muslims rejoiced twice.

(4). 3194. Niyār bin Mukram Al-Aslamī said: "When (the following) was revealed: 'Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious in *Bid'* years.'^[1] — on the day that these *Āyāt* were revealed, the Persians had defeated the Romans, and the Muslims had wanted the Romans to be victorious over them, because they were people of the Book. So Allāh said about that: 'And on that day, the believers will rejoice – with the help of Allāh. He helps whom He wills, and He is the Almighty, the Most Merciful.'^[2] The Quraish wanted the Persians to be victorious since they were not people of the Book, nor did they believe in the Resurrection. So when Allāh revealed these *Āyāt*, Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, went out, proclaiming throughout Makkah: 'Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious, in *Bid'* years.'^[3] Some

(٤) - ٣١٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي ابْنُ أَبِي الزَّنَادِ عَنْ أَبِي الزَّنَادِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ نِيَّارِ بْنِ مُكْرَمِ الْأَسْلَمِيِّ قَالَ: لَمَّا نَزَلَتْ ﴿الْمَدَّ • غَلَبَتِ الرُّومُ • فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ • فِي بَضْعِ سِنِينَ﴾ فَكَانَتْ فَارِسُ يَوْمَ نَزَلَتْ هَذِهِ الْآيَةَ قَاهِرِينَ لِلرُّومِ وَكَانَ الْمُسْلِمُونَ يُجِبُونَ ظُهُورَ الرُّومِ عَلَيْهِمْ لِأَنَّهُمْ وَإِيَّاهُمْ أَهْلُ كِتَابٍ وَفِي ذَلِكَ قَوْلُ اللَّهِ تَعَالَى ﴿وَيَوْمَئِذٍ يَقَرُّ الْمُؤْمِنُونَ • يَنْصُرُ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ وَكَانَتْ قُرَيْشٌ تُحِبُّ ظُهُورَ فَارِسٍ لِأَنَّهُمْ وَإِيَّاهُمْ لَيْسُوا بِأَهْلِ كِتَابٍ وَلَا إِيْمَانٍ يَبْعَثُ، فَلَمَّا أَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ خَرَجَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ يَصِيحُ فِي نَوَاحِي مَكَّةَ ﴿الْمَدَّ • غَلَبَتِ الرُّومُ • فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ • فِي بَضْعِ سِنِينَ﴾ قَالَ: نَاسٌ مِنْ قُرَيْشٍ لِأَبِي بَكْرٍ فَذَلِكَ بَيْنَنَا وَبَيْنَكُمْ زَعَمَ صَاحِبُكَ أَنَّ

[1] *Ar-Rūm* 30:1-4.

[2] *Ar-Rūm* 30:4,5.

[3] *Ar-Rūm* 30:1-4.

of the Quraish said: 'Then this is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians in *Bid'* years, so why not have a bet on that between us and you?' Abū Bakr said: 'Yes.' This was before betting had been forbidden. So Abū Bakr and the idolaters made a bet, and they said to Abū Bakr: 'What do you think – *Bid'* means something between three and nine years, so let us agree on the middle.' So they agreed on six years; Then six years passed without the Romans being victorious. The idolaters took what they won in the bet from Abū Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abū Bakr for agreeing to six years. He said: 'Because Allāh said: 'In *Bid'* years.' At that time, many people became Muslims." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* [as a narration of Niyār bin Mukram]. We do not know of it except as a narration of 'Abdur-Raḥmān bin Abī Az-Zinnād.

تخريج: [إسناده حسن] وأخرجه ابن الأثير في أسد الغابة: ٤٩/٥ وابن خزيمة في التوحيد، ص: ١٦٦-١٦٧ من حديث عبدالرحمن بن أبي الزناد به مختصراً وانظر، ح: ٣١٩١.

Comments:

Initially the disbelievers won the bet at the set time, but at a later time it was set again with an increased time limit and the number of camels was also increased to one hundred. The Romans prevailed over the Persians at the same time as the Muslims won the battle of Badr, so the Muslims were immensely pleased. Abū Bakr gave the camels in charity after winning the bet, because by then betting had been prohibited. According to the apparent

الرُّومِ سَتَعْلِبُ فَارِسَ فِي بَضْعِ سِنِينَ، أَفَلَا نُرَاهِنُكَ عَلَى ذَلِكَ قَالَ: بَلَى - وَذَلِكَ قَبْلَ تَحْرِيمِ الرَّهَانِ - فَارْتَهَنَ أَبُو بَكْرٍ وَالْمُشْرِكُونَ وَتَوَاضَعُوا الرَّهَانَ وَقَالُوا لِأَبِي بَكْرٍ: كَمْ تَجْعَلُ الْبَضْعَ: ثَلَاثَ سِنِينَ إِلَى تِسْعِ سِنِينَ، فَسَمَّ بَيْنَنَا وَبَيْنَكَ وَسَطًا تَنْتَهِي إِلَيْهِ. قَالَ فَسَمُّوا بَيْنَهُمْ سِتَّ سِنِينَ، قَالَ: فَصَصَبَ السُّتَّ سِنِينَ قَبْلَ أَنْ يَظْهَرُوا فَأَخَذَ الْمُشْرِكُونَ رَهْنَ أَبِي بَكْرٍ، فَلَمَّا دَخَلَتِ السَّنَةُ السَّابِعَةُ ظَهَرَتِ الرُّومُ عَلَى فَارِسَ، فَعَابَ الْمُسْلِمُونَ عَلَى أَبِي بَكْرٍ تَسْمِيَةَ سِتِّ سِنِينَ قَالَ: لِأَنَّ اللَّهَ تَعَالَى قَالَ: ﴿فِي بَضْعِ سِنِينَ﴾، قَالَ: وَأَسْلَمَ عِنْدَ ذَلِكَ نَاسٌ كَثِيرٌ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ حَدِيثِ نِيَّارِ بْنِ مُكْرَمٍ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الزِّنَادِ.

circumstances, the Romans' victory over the Persians seemed almost impossible; but according to the Qur'ānic prophesy the impossible thing appeared to come true, due to which many people embraced Islam. [For detail see: *Al-Kawākib Ad-Darārī*, vol. 4, footnote on pages 232, 233]

Chapter 31. Regarding *Sūrat Luqmān*

(المعجم ٣١) - [بَابُ : وَمِنْ] سُورَةِ
لُقْمَانَ (التحفة ٣٢)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3195. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: “Do not sell the female singers, nor purchase them, nor teach them (to sing). And there is no good in trade in them, and their prices are unlawful. It was about the likes of this that this *Āyah* was revealed: ‘And among mankind is he who purchases idle talk to divert from the way of Allāh.’”^[1] (*Da'if*)

[He said:] There is something about this from Ibn 'Umar.

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, it was only reported as a narration of Al-Qāsim from Abū Umāmah. Al-Qāsim is trustworthy, and 'Alī bin Yazīd (one of the narrators) was graded weak in *Ḥadīth*, this was said by Muḥammad bin Ismā'īl.

(١) - ٣١٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ ابْنِ مُضَرَ عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ [وَهُوَ عَبْدُ الرَّحْمَنِ مَوْلَى عَبْدِ الرَّحْمَنِ]، عَنْ أَبِي أُمَامَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَبِعُوا الْقَيْنَاتِ وَلَا تَشْتَرُوهُنَّ وَلَا تَعْلَمُوهُنَّ، وَلَا تَخْتَرِ فِي تِجَارَةٍ فِيهِنَّ وَتَمْنُهُنَّ حَرَامٌ» وَفِي مِثْلِ هَذَا أُنْزِلَتْ [عَلَيْهِ] هَذِهِ الْآيَةُ ﴿وَمَنْ أَلْتَأَسَ مِنْ بَشَرِي لَهَوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ﴾ إِلَى آخِرِ الْآيَةِ [٦].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا يُرَوَّى مِنْ حَدِيثِ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ. وَالْقَاسِمُ ثِقَّةٌ وَعَلِيُّ بْنُ يَزِيدَ يُضَعَّفُ فِي الْحَدِيثِ، قَالَهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ. تخريج: [ضعيف] انظر، ح: ١٢٨٢.

Comments:

According to Ḥasan Al-Baṣrī, '*Lahw Al-Ḥadīth*' (idle talks) means everything that makes one unmindful of Allāh's worship and His remembrance, like: useless story telling, vain talks of mockery and jokes, indecent and impolite activities, music and dance etc. [*Rūḥ Al-Ma'ānī*: 21, 22; p. 91]. In the light of

^[1] *Luqmān* 33:6. This narration preceded under no. 1282.

this Verse and the *Hadith*, any such business that makes one unmindful of Allāh's worship and His remembrance is prohibited.

Chapter 32. Regarding *Sūrat As-Sajdah*

(المعجم ٣٢) - [بَابُ: وَمِنْ] سُورَةِ
السَّجْدَةِ (التحفة ٣٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3196. Anas bin Mālik said about this *Āyah*: Their sides forsake their beds^[1] - "It was revealed about waiting for [this] *Ṣalāt* which you call *Al-'Atamah*." (*Hasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know of it except through this route.

(١) - ٣١٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَيْمِيُّ عَنْ سَلِيمَانَ بْنِ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ هَذِهِ الْآيَةِ ﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾ [١٦] نَزَلَتْ فِي أَنْتِظَارِ [هَذِهِ] الصَّلَاةِ الَّتِي تُدْعَى الْعَتَمَةَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده حسن] وأخرجه الطبري في تفسيره: ٦٣/٢١، ٦٤ عن عبدالله بن أبي زياد به وله شواهد عند أبي داود، ح: ١٣٢١ وغيره.

Comments:

The saying of Anas informs that staying away from the beds while waiting for *Ishā'* prayer is also a meaning of this Verse; so leaving the bed for the midnight prayer (*Tahajjud*) as well as for the morning prayer (*Fajr*) is definitely included in the meaning of this Verse.

(2). 3197. Abū Hurairah narrated that the Prophet ﷺ said: "Allāh Most High said: 'I have prepared for My righteous worshippers what no eye has seen, no ear has heard, and no human heart has conceived.'" And that is testified to in Allāh's [the Mighty and Sublime] Book: No person knows what is kept hidden for them of delights of

(٢) - ٣١٩٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يُبَلِّغُ بِهِ النَّبِيُّ ﷺ قَالَ: «قَالَ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ». وَتَضَدِّيقُ ذَلِكَ فِي كِتَابِ اللَّهِ [عَزَّ

[1] *As-Sajdah* 32:16.

the eyes.^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَجَلَّ [فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ
أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ما جاء في صفة الجنة وأنها مخلوقة، ح: ٣٢٤٤ ومسلم، ح: ٢٨٢٤ من حديث سفيان بن عيينة به.

Comments:

The favors of Paradise mentioned in the Qur'an and in the *Ḥadīth* are called merely with the worldly names, and the real blissful nature of these things is not known by the worldly names, nor can a person in this life know the reality of the favors of the next life.

(2). 3198. Ash-Sha'bī said: "While he was on the *Minbar*, I heard Al-Mughīrah bin Shu'bah saying – and he attributed it to the Prophet ﷺ – 'Indeed Mūsā [peace be upon him] asked his Lord: "O Lord! Who is the lowest in rank among the people of Paradise?" He said: "A man who comes after the people of Paradise have been admitted to Paradise, and he is told to enter. He says: 'How can I enter when they have gotten all of their abodes, and all that is to be had?'" He said: "So it is said to him: 'Would you accept if you were to have what a king in the world had?' He says: 'Yes, O Lord! I accept.' So it is said to him: "Then for you is this and its like, and its like again, and its like again." So he says: 'I accept, O Lord!' So it is said to him: "Then for you is this and ten the like thereof." So he says: 'I accept, O Lord!' So it is

(٣) - ٣١٩٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُطَرِّفِ بْنِ طَرِيفٍ وَعَبْدِ الْمَلِكِ - هُوَ ابْنُ أَبِي جَرَّ - سَمِعَا الشَّعْبِيَّ يَقُولُ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ عَلَى الْمِنْبَرِ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ يَقُولُ: «إِنَّ مُوسَى عَلَيْهِ السَّلَامُ سَأَلَ رَبَّهُ فَقَالَ: أَيُّ رَبِّ! أَيُّ أَهْلِ الْجَنَّةِ أَذْنَى مَنْزِلَةً، قَالَ: رَجُلٌ يَأْتِي بَعْدَ مَا يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ فَيُقَالُ لَهُ: ادْخُلْ. فَيَقُولُ: كَيْفَ ادْخُلُ وَقَدْ نَزَلُوا مَنْزِلَهُمْ وَأَخَذُوا أَخْدَانَهُمْ؟ قَالَ: فَيُقَالُ لَهُ: أَتَرْضَى أَنْ يَكُونَ لَكَ مَا كَانَ لِمَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: نَعَمْ أَيُّ رَبِّ، فَذَرَصِيَّتْ، فَيُقَالُ لَهُ: فَإِنَّ لَكَ هَذَا وَمِثْلَهُ وَمِثْلَهُ وَمِثْلَهُ، فَيَقُولُ: رَضِيْتُ أَيُّ رَبِّ، فَيُقَالُ لَهُ: فَإِنَّ لَكَ هَذَا وَعَشْرَةَ أَمْثَالِهِ، فَيَقُولُ: رَضِيْتُ أَيُّ رَبِّ، فَيُقَالُ لَهُ: فَإِنَّ لَكَ مَعَ هَذَا مَا اشْتَهَتْ نَفْسُكَ

[1] *As-Sajdah* 32:17.

said: 'Indeed you shall have this, and whatever your soul desires, and whatever delights your eyes.'”

(*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*. Some of them reported this *Hadīth* from Ash-Sha'abī from Al-Mughīrah, and they did not mention it being *Marfū'*, while that it is *Marfū'* is more correct.

تخريج: وأخرجه مسلم، الإيمان، باب أدنى أهل الجنة منزلة فيها، ح: ١٨٩ عن محمد بن

أبي عمر به.

Comments:

The vastness of Paradise is beyond comprehension and its favors are limitless too. Every person entering Paradise is highly respected, but the ranks of Paradise will be different due to the difference in degrees of deeds. The highest and lowest status in Paradise is beyond our comprehension and perception. The real nature of Paradise will be known only in the next life.

Chapter 33. Regarding *Sūrat Al-Aḥzāb*

*In the Name of Allāh,
the Merciful, the Beneficent*

(المعجم ٣٣) - [بَابُ: وَمِنْ] سُورَةِ
الْأَحْزَابِ (التحفة ٣٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) 3199. Zuhair narrated: “Qābūs bin Abī Zabyān narrated to us, that his father narrated to him, he said: ‘We said to Ibn ‘Abbās: “What is the meaning of the saying of Allāh the Mighty and Sublime: Allāh has not made for any man two hearts inside his body.”^[1] He said: “The Prophet of Allāh ﷺ stood one day for *Ṣalāt*, then he was unsure.^[2] The hypocrites who prayed with

(١) - ٣١٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا صَاعِدُ الْحَرَائِثِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا قَابُوسُ بْنُ أَبِي ظَبْيَانَ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: قُلْنَا لِابْنِ عَبَّاسٍ: أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ ﴿مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ﴾ [٤] مَا عَنَى بِذَلِكَ؟ قَالَ: قَامَ نَبِيُّ اللَّهِ ﷺ يَوْمًا يُصَلِّي فَخَطَرَ خَطْرَةً، فَقَالَ

[1] *Al-Aḥzāb* 33:4.

[2] Regarding how much he had prayed. See *Tuḥfat Al-Aḥwadhī*.

him said: 'Don't you see that he has two hearts, a heart with you and another with them?' So Allāh revealed: 'Allāh has not made for any man two hearts inside his body.'" (*Da'if*)

(Another chain) from Zuhair with similar.

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۱/۲۶۷ من حديث زهير به وانظر، ح: ۳۱۳۹ لعلته وأشار ابن خزيمة في صحيحه قبل، ح: ۸۶۵ إلى علته.

Comments:

A person does not have two hearts, one full of love for disbelief and hypocrisy, and the other full of love and devotion for Islam. As a person cannot ride two boats at a time, likewise he cannot love disbelievers and Muslims at the same time.

(2). 3200. Anas said: "My paternal uncle Anas bin An-Naḍr – after whom I was named – did not participate in the battle of Badr with the Messenger of Allāh ﷺ. This distressed him and he said: 'I was absent from the first battle which the Messenger of Allāh ﷺ attended. By Allāh! If Allāh gives me the opportunity to participate in another battle along with the Messenger of Allāh ﷺ, then Allāh will see what I will do!'" He said: "He did not want to say more than that. A year later, he attended the battle of Uḥud, where he saw Sa'd bin Mu'adh and said: 'O Abū 'Amr where are you going?' He said: 'I long for the fragrance of Paradise and I have found it near the mountains of Uḥud.' He fought them until he was killed. They found more than eighty wounds on his body, be they from blows of a

الْمُنَافِقُونَ الَّذِينَ يُصَلُّونَ مَعَهُ: أَلَا تَرَى أَنَّ لَهُ قَلْبَيْنِ قَلْبًا مَعَكُمْ وَقَلْبًا مَعَهُمْ فَأَنْزَلَ اللَّهُ: ﴿مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ﴾ .

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي أَحْمَدُ بْنُ يُوسُفَ: حَدَّثَنَا زُهَيْرٌ نَحْوَهُ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ .

(۲) - ۳۲۰۰ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا سُلَيْمَانُ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ عَمِّي أَنَسُ بْنُ النَّضْرِ: - سَمِيتُ بِهِ - لَمْ يَشْهَدْ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ فَكَبِرَ عَلَيْهِ فَقَالَ: أَوَّلُ مَشْهَدٍ قَدْ شَهِدَهُ رَسُولُ اللَّهِ ﷺ غَبْتُ عَنْهُ، أَمَا وَاللَّهِ لَئِنِ أَرَانِي اللَّهُ مَشْهَدًا مَعَ رَسُولِ اللَّهِ ﷺ [فِيمَا بَعْدَ] لَيَرِيَنَّ اللَّهُ مَا أَصْنَعُ. قَالَ: فَهَابَ أَنْ يَقُولَ غَيْرَهَا، فَشَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ مِنَ الْعَامِ الْقَابِلِ، فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: يَا أَبَا عَمْرٍو أَيْنَ؟ قَالَ: وَاهَا لِرِيحِ الْجَنَّةِ أَجِدُهَا دُونَ أُحُدٍ، فَقَاتَلَ حَتَّى قُتِلَ فَوُجِدَ فِي جَسَدِهِ بِضْعٌ وَتَمَانُونَ مِنْ بَيْنِ صُرْبِيَّةٍ وَطَعْنَةِ وَرَمِيَّةٍ. [فَلَقَاتِ عَمَّتِي الرَّبِيعُ بِنْتُ النَّضْرِ: فَمَا

sword, puncture wounds, or arrows. My paternal aunt Ar-Rubai' bin An-Nadr said: 'I could not recognize my brother except by his finger tips.' And this *Āyah* was revealed: 'Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their vow; and some of them are still waiting, but they have never changed in the least.'^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الإمارة، باب ثبوت الجنة للشهيد، ح: ۱۹۰۳ من حديث سليمان بن المغيرة به.

Comments:

There are such truthful courageous men among the Muslims, who fulfilled their promises made with Allāh, by courage and enthusiasm sacrificing their lives; and whoever could not yet do so, then they were ready to offer their lives, they were waiting for the opportunity to discharge their obligation and they never thought of making the smallest change in their promise with Allāh.

(3). 3201. Anas bin Mālik said: "My paternal uncle was absent from the fighting at Badr, so he said: 'I was absent from the first fight the Messenger of Allāh ﷺ fought with the idolaters, so if Allāh grants me to participate in a fight with the idolaters, then Allāh will see what I will do!' So on the Day of Uḥud, when the Muslims were driven back he said: 'O Allāh! Indeed I am innocent before you of what these people – meaning the idolaters – have done, and I beg of You to excuse these people for what they have done – meaning the Companions. Then he went

عَرَفْتُ أَخِي إِلَّا بِبَنَانِهِ» وَنَزَلَتْ هَذِهِ الْآيَةُ ﴿رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَجْبَتَهُ وَمِنْهُمْ مَن يَنْظُرُ وَمَا بَدَلُوا تَبْدِيلًا﴾ [۲۳].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(۳) - ۳۲۰۱ - حَدَّثَنَا عَبْدُ بُنِ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ عَمَّهُ غَابَ عَنْ قِتَالِ بَدْرِ فَقَالَ: غَيْبْتُ عَنْ أَوَّلِ قِتَالِ قَاتِلِهِ رَسُولُ اللَّهِ ﷺ الْمُشْرِكِينَ لِإِنِ اللَّهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرِيَنَّ اللَّهُ كَيْفَ أَصْنَعُ، فَلَمَّا كَانَ يَوْمَ أُحُدٍ انْكَشَفَ الْمُسْلِمُونَ فَقَالَ: اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ وَمَا جَاءُوا بِهِ هُوَ لَاءٌ - يَعْنِي الْمُشْرِكِينَ - وَأَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هُوَ لَاءٌ - يَعْنِي أَصْحَابَهُ - ثُمَّ تَقَدَّمَ فَلَقِيَهُ سَعْدٌ، فَقَالَ: يَا أَخِي مَا فَعَلْتَ أَنَا مَعَكَ، فَلَمْ أَسْتَطِعْ أَنْ

[1] *Al-Aḥzāb* 33:23.

forward and met up with Sa'd. He said: 'O my brother! Whatever you do, I am with you!' But he was not able to do the same as him. He was found with more than eighty wounds, between blows with the sword, thrusts of a spear, or arrow wounds. We would say: 'It was about him and his companions that (the following) was revealed: 'Of them some have fulfilled their vow; and some of them are still waiting, but they have never changed in the least.'^[1] (One of the narrators) Yazīd said: "Meaning this *Āyah*." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And his paternal uncle's name is Anas bin An-Naḍr.

تخریج: وأخرجه البخاري، الجهاد والسير، باب قول الله عزوجل: ﴿من المؤمنين رجال صدقوا ما عاهدوا الله عليه...﴾ إلخ: ٢٨٠٥ من حديث حميد الطويل به.

(4). 3202. Mūsā bin Ṭalḥah said: "I entered upon Mu'āwiyah and he said: 'Shall I not give you some good news?' I said: 'Of course!' He said: 'I heard the Messenger of Allāh ﷺ saying: 'Ṭalḥah is among those who fulfilled their vow.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it as a narration of Mu'āwiyah except through this route, and it is only (known as) a narration of Mūsā bin Ṭalḥah from his father.

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل طلحة بن عبيدالله رضي الله عنه،

أَصْنَعَ مَا صَنَعَ فَوَجَدَ فِيهِ بِضْعًا وَثَمَانِينَ بَيْنَ
ضَرْبَةِ سَيْفٍ وَطَعْنَةِ بَرْمُحٍ وَرَمِيَّةٍ بِسَهْمٍ فَكُنَّا
نَقُولُ: فِيهِ وَفِي أَصْحَابِهِ نَزَلَتْ ﴿فَمِنْهُمْ مَنْ
قَضَى نَجْوَاهُمْ وَمَنْهُمْ مَنْ يَنْظُرُ﴾ قَالَ يَزِيدُ: يَعْنِي
[هَذِهِ الْآيَةُ].

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. وَاسْمُ عَمِّهِ أَنَسُ بْنُ النَّضْرِ.

(٤) - ٣٢٠٢ - حَدَّثَنَا عَبْدُ الْقُدُوسِ بْنُ
مُحَمَّدٍ الْعَطَّارِ الْبَصْرِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ
عَنْ إِسْحَاقَ بْنِ يَحْيَى بْنِ طَلْحَةَ، عَنْ مُوسَى بْنِ
طَلْحَةَ قَالَ: دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ: أَلَا
أَبَشْرُكَ؟ قُلْتُ: بَلَى، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
ﷺ يَقُولُ: «طَلْحَةُ مِمَّنْ قَضَى نَجْوَاهُ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ مِنْ حَدِيثِ مُعَاوِيَةَ إِلَّا مِنْ هَذَا الْوَجْهِ،
وَإِنَّمَا رُوِيَ هَذَا عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ.

[1] *Al-Aḥzāb* 33:23.

ح: ١٢٦، ١٢٧ من حديث إسحاق بن يحيى به وهو ضعيف (تقريب) والحديث الآتي شاهد له .

Comments:

Mu'āwiyah had to say this for the satisfaction and comfort of Ṭalḥah's son, because Ṭalḥah was killed in the Muslims' mutual fighting at the battle of *Jamal*.

(5). 3203. Mūsā and 'Eisā, the sons of Ṭalḥah narrated from their father: "The Companions of the Prophet ﷺ said to an unknowing Bedouin man: 'Ask him who it is that has fulfilled his vow.' They were not in the habit of asking him questions, out of their respect and reverence for him. So the Bedouin asked him, but he turned away from him. Then he asked him again, but he turned away from him. Then again he asked him but he turned away from him. Then I stood looking from the door of the *Masjid*, while I was wearing a green garment, and I saw the Prophet ﷺ, he said: 'Where is the one who was asking about the one who fulfilled his vow?' The Bedouin said: 'Here I am O Messenger of Allāh!' The Messenger of Allāh ﷺ said: 'This is one who has fulfilled his vow.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Yūnus bin Bukair.

(٥) - ٣٢٠٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ مُوسَى وَعِيسَى ابْنَيْ طَلْحَةَ، عَنْ أَبِيهِمَا طَلْحَةَ: أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ قَالُوا لِأَعْرَابِيٍّ جَاهِلٍ: سَلُهُ عَنْ مَنْ قَضَى نَحْبَهُ مَنْ هُوَ؟ - [وَأَكَانُوا لَا يَجْتَرِئُونَ عَلَى مَسْأَلَتِهِ يُؤْفِرُونَهُ وَيَهَابُونَهُ - فَسَأَلَهُ الْأَعْرَابِيُّ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ إِنِّي أَطَّلَعْتُ مِنْ بَابِ الْمَسْجِدِ وَعَلَيَّ تِيَابٌ خَضِرٌ فَلَمَّا رَأَيْتِ النَّبِيَّ ﷺ قَالَ: «أَيْنَ السَّائِلُ عَمَّنْ قَضَى نَحْبَهُ؟» قَالَ الْأَعْرَابِيُّ: أَنَا يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا مِمَّنْ قَضَى نَحْبَهُ» .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يُونُسَ بْنِ بُكَيْرٍ.

تخريج: [إسناده حسن] وأخرجه الطبري في تفسيره: ٩٣/٢١ عن أبي كريب به ويونس سمعه من طلحة بن يحيى .

Comments:

Ṭalḥah protected and defended the Messenger of Allāh ﷺ in the battle of Uḥud, consequently one of his hands became paralysed; he had more than eighty injuries of various weapons, on his body. [*Tuḥfat Al-Aḥwadhī*: vol. 4, p. 163]

(6). 3204. 'Āishah [may Allāh be pleased with her] said: "When the Messenger of Allāh ﷺ was ordered to tell his wives to make a choice, he started with me. He said: 'O 'Āishah! I am going to mention something to you, but you should not hasten (to reply) until you have consulted your parents.'" She said: "And he knew that my parents would not have ordered me to part from him." She said: "Then Allāh [Most High] revealed: 'O Prophet! Say to your wives: If you desire the life of this world and its glitter then come...' until reaching: '...for the good doers among you an enormous reward.'^[1] I said: 'For what should I consult my parents? Indeed I want Allāh, His Messenger and the abode of the Hereafter.' The (remaining) wives of the Prophet ﷺ did the same as I did." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. This has also been reported from Az-Zuhrī, from 'Urwah, from 'Āishah [may Allāh be pleased with her].

تخریج: متفق علیه، وأخرجه البخاري، التفسير، باب قوله: ﴿وإن كنتن تردن الله ورسوله والدار الآخرة...﴾ إلخ، ح: ٤٧٨٦، ومسلم، ح: ١٤٧٥ من حديث يونس به * حديث الزهري عن عروة عن عائشة: أخرجه مسلم، ح: ١٠٨٣، والبخاري (أيضاً) وله طريق آخر يأتي: ٣٣١٨.

Comments:

As the Muslims' financial circumstances got better because of the war spoils of the victories over cities, the wives of the Prophet ﷺ according to human nature, also asked for an increase in their living expenses, it really shocked the simple lifestyle of the Prophet. Subsequently, the Prophet ﷺ separated from them for a month. These Verses came down with respect to their financial demands; all the wives of the Messenger of Allāh gave precedence to

(٦) - ٣٢٠٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
 حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ يُونُسَ بْنِ يَزِيدَ،
 عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ
 [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: لَمَّا أَمَرَ رَسُولُ اللَّهِ
 ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ: «يَا عَائِشَةُ
 إِنِّي ذَاكِرٌ لَكَ أَمْرًا فَلَا عَلَيْكَ أَنْ لَا تَسْتَعْجِلِي
 حَتَّى تَسْتَأْمِرِي أَبَوَيْكَ»، قَالَتْ: وَقَدْ عَلِمَ أَنَّ
 أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ: ثُمَّ
 قَالَ: «إِنَّ اللَّهَ [تَعَالَى] يَقُولُ: ﴿يَتَأْتِيَ النَّبِيُّ قُلُوبَ
 لَأَزْوَاجِكَ إِنْ كُنْتَن تَرُدْنَكَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
 فَتَعَالَيْتَ﴾ حَتَّى بَلَغَ ﴿لِلْمُحْسِنِينَ مِنْكُمْ أَجْرًا
 عَظِيمًا﴾ [٢٩]. قُلْتُ: فِي أَيِّ هَذَا اسْتَأْمَرُ
 أَبَوَيَّ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالِدَارَ الْآخِرَةَ،
 وَفَعَلَ أَزْوَاجُ النَّبِيِّ ﷺ مِثْلَ مَا فَعَلْتُ.
 [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ. وَقَدْ رَوَى هَذَا أَيْضًا عَنِ الزُّهْرِيِّ،
 عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا].

[1] *Al-Aḥzāb* 33:28,29.

Allāh, His Messenger and the Hereafter.

(7). 3205. 'Umar bin Abī Salamah – the step-son of the Prophet ﷺ – said: "When these *Āyāt* were revealed to the Prophet ﷺ: 'Allāh only wishes to remove the *Rijs* from you, O members of the family, and to purify you with a thorough purification.'^[1] in the home of Umm Salamah, he called for Fāṭimah, Ḥasan, Ḥusain, and wrapped them in a cloak, and 'Alī was behind him, so he wrapped him in the cloak, then he said: 'O Allāh! These are the people of my house, so remove the *Rijs* from them, and purify them with a thorough purification.' So Umm Salamah said: 'And I, Prophet of Allāh?' He said: 'You are in your place,^[2] and you are upon goodness.'" (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Gharīb* from this route, as a narration of 'Aṭā' from 'Umar bin Abī Salamah.

(٧) - ٣٢٠٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الْأَصْبَهَانِيِّ، عَنْ بَحْيَى ابْنِ عُيَيْدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُمَرَ ابْنِ أَبِي سَلَمَةَ - رَيْبِ النَّبِيِّ ﷺ - قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ ﷺ ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [٣٣] فِي بَيْتِ أُمِّ سَلَمَةَ فَدَعَا فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّلَهُمْ بِكِسَاءٍ وَعَلِيٌّ خَلَفَ ظَهْرَهُ فَجَلَّلَهُ بِكِسَاءٍ ثُمَّ قَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا». قَالَتْ أُمُّ سَلَمَةَ: وَأَنَا مَعَهُمْ يَا نَبِيَّ اللَّهِ، قَالَ: «أَنْتِ عَلَى مَكَانِكَ وَأَنْتِ عَلَى خَيْرٍ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَطَاءٍ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ.

تخريج: [صحيح] يأتي: ٣٧٨٧ وأخرجه الطبراني في الكبير: ١١/٩، ح: ٨٢٩٥ من حديث محمد بن سليمان به وسنده حسن وللحديث شواهد عند مسلم وغيره.

Comments:

Initially the wives of the Prophet ﷺ are guided in this Verse; it is explained kindly and nicely that the guidance and instruction given to you does not have the aim to make your life full of restrictions, instead Allāh wants to keep the family of the Prophet ﷺ far away from any type of impurity, and He ﷺ wants to keep them in the company of His Messenger ﷺ in this life and in the Hereafter by making them highly purified and well-mannered. The context of this Verse is a clear evidence that the wives of the Prophet have got the honor of being the Family of the Prophet (*Ahlul-Bait*), principally and truly.

[1] *Al-Aḥzāb* 33:33.

[2] This means: You are already a member of my household. See *Tuḥfat Al-Aḥwadhī*.

(8). 3206. Anas bin Mālik said: "For six months, the Messenger of Allāh ﷺ would pass by the door of Fāṭimah when going to the *Fajr* prayer saying: 'Aṣ-Ṣalāt' O people of the house! Allāh only wishes to remove the *Rijs* from you, O members of the family, and to purify you with a thorough purification."^[1] (*Da'if*)

[He said:] This *Hadīth* is *Hasan Gharīb* from this route. We only know of it as a narration of Ḥammād bin Salamah. [He said:] There are narrations on this topic from Abū Al-Ḥamrā', Ma'qil bin Yaṣār, and Umm Salamah.

نخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/٢٨٥ عن عفان به * علي بن زيد: ضعيف مشهور * وفي الباب عن أبي الحمراء [الطبري في تفسيره: ٦/٢٢] وأبو نعيم في معرفة الصحابة: ٥/٢٨٧٠، ح: [٦٧٥٢] ومعقل بن يسار [لم أجده] وأم سلمة [يأتي: ٣٨٧١].

(9). 3207. 'Āishah [may Allāh be pleased with her] said: "If the Messenger of Allāh ﷺ was to have concealed anything that was revealed to him, then he would have concealed these *Āyāt*: 'When you said to him on whom Allāh has bestowed grace (meaning by Islām); and you have done a favor (meaning that he was a slave and you freed him) "Keep your wife to yourself, and have *Taqwā* of Allāh.'" But you did hide in yourself that which Allāh will make manifest, you did fear the people whereas Allāh had a better right that you should fear Him' up to

(٨) - ٣٢٠٦ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمُرُّ بِبَابِ فَاطِمَةَ سِتَّةَ أَشْهُرٍ إِذَا خَرَجَ لِصَلَاةِ الْفَجْرِ يَقُولُ: «الصَّلَاةُ يَا أَهْلَ الْبَيْتِ، إِنَّكُمْ يُرِيدُ اللَّهُ لِيُذْهَبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهَّرَكُمْ تَطْهِيرًا» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ. [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي الْحَمْرَاءِ وَمَعْقِلِ بْنِ يَسَارٍ وَأُمِّ سَلَمَةَ.

(٩) - ٣٢٠٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا دَاوُدُ بْنُ الزُّرَيْقَانَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا [قَالَتْ:] لَوْ كَانَ رَسُولُ اللَّهِ ﷺ كَاتِمًا شَيْئًا مِنَ الْوَحْيِ لَكَنَّمْ هَذِهِ الْآيَةَ: ﴿وَإِذْ نَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ ﴿يَعْنِي بِالْإِسْلَامِ﴾ وَأَنْعَمْتَ عَلَيْهِ ﴿يَعْنِي بِالْعِتْقِ، فَأَعْتَقْتَهُ ﴿أَمْسِكَ عَلَيْكَ رَوْحَكَ وَأَتَى اللَّهُ وَخَضَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَخَضَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾ إِلَى قَوْلِهِ ﴿وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا﴾ [٣٧]. وَأَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا تَزَوَّجَهَا قَالُوا: تَزَوَّجَ حَلِيلَةَ ابْنِهِ

[1] *Al-Ahḏāb* 33:33.

His saying: 'And Allāh's command must be fulfilled.'^[1] They said: "He married his wife's son, so Allāh revealed: 'Muḥammad is not the father of any of your men, but he is the Messenger of Allāh and the Last of the Prophets.'^[2] The Messenger of Allāh ﷺ had taken (adopted) him as a son when he was small, and he remained being called 'Zaid bin Muḥammad' until he grew up to adulthood, then Allāh revealed: 'Call them by their fathers, that is more just with Allāh. But if you know not their fathers, then your brothers in religion and your *Mawālī*.'^[3] (Say) So-and-so, the *Mawla* of so-and-so, and; So-and-so, the brother of so-and-so. 'That is more just with Allāh' meaning that doing that is more just to Allāh." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* was reported from Dāwud bin Abī Hind from Ash-Sha'bī, from Masrūq from 'Āishah, she said: "If the Prophet ﷺ was to have hidden anything from the Revelation, then he would have hidden this *Āyah*: 'When you said to him on whom Allāh has bestowed grace and you have done a favor' – with this wording, it was not reported in its entirety.

(Another chain of narration)

تخریج: [إسناده ضعيف جدًا] والحديث الآتي (٣٢٠٨) يعني عنه.

(10,11). 3208. 'Āishah [may Allāh be pleased with her] said: "If the

فَأَنْزَلَ اللَّهُ [تَعَالَى] ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾ [٤٠] وَكَانَ رَسُولُ اللَّهِ ﷺ نَبَاهُ وَهُوَ صَغِيرٌ، فَلَبِثَ حَتَّى صَارَ رَجُلًا يُقَالُ لَهُ: زَيْدُ بْنُ مُحَمَّدٍ فَأَنْزَلَ اللَّهُ: ﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَلِاخْوَانِكُمْ فِي الدِّينِ وَمَوْلَاكُمْ﴾ [٥] فَلَانٌ مُّوَلَى فَلَانٍ وَفَلَانٌ أَخُو فَلَانٍ ﴿هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾ يَعْني أَعْدَلُ عِنْدَ اللَّهِ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ قَدْ رُوِيَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَوْ كَانَ النَّبِيُّ ﷺ كَاتِمًا شَيْئًا مِنَ الْوَحْيِ لَكَتَمَ هَذِهِ الْآيَةَ: ﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ﴾ [الآية] هَذَا الْحَرْفُ لَمْ يُرَوْ بِطَوِيلِهِ.

حَدَّثَنَا بِذَلِكَ عَبْدُ اللَّهِ بْنُ وَصَّاحِ الْكُوفِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ؛ ح.

(١١، ١٠) - ٣٢٠٨ - وَأَخْبَرَنَا مُحَمَّدُ بْنُ

[1] *Al-Ahzāb* 33:37.

[2] *Al-Ahzāb* 33:40.

[3] *Al-Ahzāb* 33:5.

Prophet ﷺ was to have hidden anything from the Revelation, then he would have hidden this *Āyah*: 'When you said to him on whom Allāh has bestowed grace and you have done a favor.'" (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

تخريج: [صحيح] وأخرجه أحمد: ٢٤١/٦ عن محمد بن أبي عدي ومسلم، ح: ١٧٧ من حديث داود به وانظر الحديث السابق.

Comments:

If Zaid divorced Zainab, the only form of consolation for Zainab would be if the Prophet ﷺ himself would marry her. But this would ignite a crucial test for the Prophet, as the people would raise fingers on him that he married a divorcee of his adopted son. On the other side, Allāh had willed it; the pre-Islamic custom that a person was not allowed to marry the divorcee of his adopted son, it was predestined to be uprooted practically by the Messenger of Allāh.

(12). 3209. Ibn 'Umar said: "We called Zaid bin Ḥārithah nothing but 'Zaid bin Muḥammad' until the Qur'an was revealed (saying): 'Call them by their fathers, that is more just according to Allāh.'"^[1] (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

أَبَانَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَوْ كَانَ ابْنُ أَبِي بَكْرٍ كَاتِمًا شَيْئًا مِنَ الْوَحْيِ لَكُنْتُمْ هَذِهِ الْآيَةَ ﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ﴾ الْآيَةَ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٢٤١/٦ عن محمد بن أبي عدي ومسلم، ح: ١٧٧ من حديث داود به وانظر الحديث السابق.

(١٢) - ٣٢٠٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: مَا كُنَّا نَدْعُو زَيْدَ بْنِ حَارِثَةَ إِلَّا زَيْدَ بْنِ مُحَمَّدٍ حَتَّى نَزَلَ الْقُرْآنُ: ﴿ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. تخريج: [صحيح] يأتي: ٣٨١٤.

(13). 3210. Dāwud bin Abī Hind narrated from Ash-Sha'bi, regarding the saying of Allāh [the Mighty and Sublime]: 'Muḥammad is not the father of any one of your men'^[2] he said: "No male children of his would live among them." (*Ṣaḥīh*)

(١٣) - ٣٢١٠ - حَدَّثَنَا الْحَسَنُ بْنُ قَرَعَةَ الْبَصْرِيُّ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ عَنْ دَاوُدَ ابْنِ أَبِي هِنْدٍ، عَنْ عَامِرِ الشَّعْبِيِّ فِي قَوْلِ اللَّهِ [عَزَّ وَجَلَّ]: ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ﴾ [٤٠] قَالَ: مَا كَانَ لِيُعِيشَ لَهُ فِيكُمْ وَلَدٌ ذَكَرٌ. تخريج: [إسناده حسن].

[1] *Al-Aḥzāb* 33:5.

[2] *Al-Aḥzāb* 33:40.

Comments:

The Prophet ﷺ had male children, but none of them reached the age of puberty who could be called 'a man.'

(14). 3211. Umm 'Umārah Al-Anṣāriyyah narrated that she came to the Prophet ﷺ and said: "I do not see but that everything is for the men, and I do not see anything being mentioned for the women." So this *Āyah* was revealed: 'Indeed the Muslim men and the Muslim women, the believing men and the believing women...'^[1] (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We only know of this *Ḥadīth* from this route.

(١٤) - ٣٢١١ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ حُسَيْنٍ، عَنْ عِكْرَمَةَ، عَنْ أُمِّ عُمَارَةَ الْأَنْصَارِيَّةِ: أَنَّهَا أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: مَا أَرَى كُلَّ شَيْءٍ إِلَّا لِلرِّجَالِ وَمَا أَرَى النِّسَاءَ يُذَكَّرْنَ بِشَيْءٍ، فَتَرَلْتُ هَذِهِ الْآيَةَ: ﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ الْآيَةَ [٣٥].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَإِنَّمَا نَعْرِفُ هَذَا الْحَدِيثَ مِنْ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه الطبراني في الكبير: ٣١/٢٥، ح: ٥١ من حديث محمد بن كثير به ورواه جرير عن حصين (الطبراني: ٣٢/٢٥، ح: ٥٣) وحسنه الحافظ في الأمالي، ورواه شعبة عن حصين به مرسلًا.

Comments:

The aim of this Verse is that the society, meant and aimed at by Allāh and His Messenger ﷺ, its characteristics and components are both males and females. Therefore the women are not mentioned under the mention of men, rather they are mentioned equally side by side of men, because the women are a half of the society and they are equal part of it. They are even more in numbers; the women's role of constructing a stable society or causing mischief to it is not less than that of the men.

(15). 3212. Anas narrated: "When this *Āyah* was revealed: 'But you did hide in yourself that which Allāh will make manifest...'^[2] about Zainab bint Jaḥsh, Zaid had come to the Prophet ﷺ complaining, and he wanted to divorce her so, he consulted with the Prophet ﷺ. The Prophet ﷺ said: 'Keep your wife to yourself,

(١٥) - ٣٢١٢ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَتُخْفَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ﴾ فِي شَأْنِ زَيْنَبِ بِنْتِ جَحْشٍ، جَاءَ زَيْدٌ يَشْكُو فَهَمَّ بِطَلَاقِهَا فَاسْتَأْمَرَ النَّبِيَّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «أَمْسِكْ»

[1] *Al-Aḥzāb* 33:35.

[2] *Al-Aḥzāb* 33:37.

and have *Taqwā* of Allāh.”^[1]

(*Ṣaḥīḥ*)

عَلَيْكَ زَوْجَكَ وَأَتَى اللَّهَ ﴿﴾ [٣٧].

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: وأخرجه البخاري، التفسير، باب قوله: ﴿وتخفى في نفسك ما الله مبديه وتخشى الناس والله أحق أن تخشاه﴾، ح: ٤٧٨٧ من حديث حماد بن زيد به.

Comments:

The Prophet ﷺ advised Zaid that he should not take the step of divorcing his wife just for being emotional and oversensitive, be fearful of Allāh, and do not take this step just because of an ordinary misunderstanding. The Prophet ﷺ said so considering Zaid's intention of divorce, merely based on oversensitivity and emotion; as he explained the background of his complaint, that she always expressed her superiority and the supremacy of her family status and highness over him. [*Tadabbur-e-Qur'an*, commentary of *Sūrat Al-Aḥzāb*]

(16). 3213. Anas said: “When this *Āyah* was revealed about Zainab bint Jaḥsh: ‘So when Zaid had completed his aim with her, We gave her to you in marriage’ – he said: “She used to boast to the wives of the Prophet ﷺ saying: ‘Your families married you (to him) while Allāh married me (to him) from above the Seven Heavens.’” (*Ṣaḥīḥ*)

(١٦) - ٣٢١٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنِ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ فِي زَيْنَبِ بِنْتِ جَحْشٍ: ﴿فَلَمَّا فَصَّوْ زَيْدٌ مَتْنَهَا وَطَرًا رَوَّجْنَا كَمَا﴾ قَالَ: فَكَانَتْ تَفْتَخِرُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ تَقُولُ: زَوَّجَكُنْ أَهْلُوكُنْ وَرَوَّجَنِي اللَّهُ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: وأخرجه البخاري، التوحيد، باب: ﴿وكان عرشه على الماء...﴾، إلخ، ح: ٧٤٢٠ من حديث حماد بن زيد به.

Comments:

Generally, the *Wali* (guardian) allows a female to marry and he is the one who accepts the proposal, but as for Zainab, her *Nikāh* was conducted by Allāh Almighty. After her waiting period has been over, the Prophet ﷺ sent Zaid bin Hārithah to Zainab with the message of *Nikāh* from the Prophet. When Zaid entered upon her, she was making dough. Zaid reports, “Because the Messenger of Allāh, wanted to marry her, so my heart became full of respect for her and I could not see her; so I said to her while turning my back to her and walking backwards: O Zainab! The Messenger of Allāh sent me to

[1] *Al-Aḥzāb* 33:37.

give you the message of marriage. She said, 'I do not say anything about it until I seek Allāh's guidance.' She then began to pray (the prayer of *Istikhārah*) in the mosque in her home. The Qur'ānic Verse was revealed regarding this issue, whereupon the Messenger of Allāh, entered upon her without asking the permission. [*Ṣaḥīḥ Muslim*]. It tells that Allāh Almighty Himself conducted the Marriage of Zainab with His Messenger.

(17). 3214. Umm Ḥanī' bint Abū Ṭālib said: "The Messenger of Allāh ﷺ proposed to me, but I asked him to excuse me, so he did excuse me. Then Allāh [Most High] revealed: 'Verily We have made lawful to you your wives, to whom you have paid their due, and those whom your right hands possess – whom Allāh has given to you, and the daughters of your paternal uncles, and the daughters of your paternal aunts and the daughters of your maternal uncles, and the daughters of your maternal aunts, who migrated with you, and a believing woman if she offers herself to the Prophet...'^[1] She said: "So I was not lawful for him because I did not perform *Hijrah*; I was one of the *Ṭulaqā'*."^[2] (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*], we do not know of it except from this route as a narration of As-Suddī.

(١٧) - ٣٢١٤ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
 حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ
 السُّدِّيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أُمِّ هَانِيَةَ بِنْتِ
 أَبِي طَالِبٍ قَالَتْ: حَطَبَنِي رَسُولُ اللَّهِ ﷺ
 فَأَعْتَدْتُ إِلَيْهِ فَعَدَّرَنِي ثُمَّ أَنْزَلَ اللَّهُ [تَعَالَى]:
 ﴿إِنَّا أَحَلَّلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أُجُورَهُنَّ
 وَمَا مَلَكَتْ يَمِينُكَ مِمَّا آفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ
 عَمِّكَ وَبَنَاتِ عَنَتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَتِكَ
 الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا
 لِلنَّبِيِّ ﷺ﴾ [الآية ٥٠] قَالَتْ: فَلَمْ أَكُنْ أَجِلُّ لَهُ
 لِأَنِّي لَمْ أَهَاجِرْ، كُنْتُ مِنَ الطَّلَقَاءِ.
 [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
 [صَحِيحٌ] لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ
 حَدِيثِ السُّدِّيِّ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ١٨٥/٢ والطبراني: ٤١٣/٢٤، ٤١٤، ح: ١٠٠٧ من حديث عبيدالله بن موسى به وصححه ووافقه الذهبي (!) * أبو صالح بادام ضعيف تقدم: ٣١٩٠.

Comments:

This Verse tells about the exemptions and particular qualities granted to the Messenger of Allāh, pertaining to the issues of marriage; first of all the issue of his wives, who were already in his marriage when this Verse was revealed, and he had paid them the dowry, it was explained that they were all lawful

[1] *Al-Aḥzāb* 33:50.

[2] Those that accepted Islām after the conquest of Makkah. (*Tuḥfat Al-Aḥwadhī*)

and legal for him; therefore no objection on the issue of their marriage is to be taken into consideration. Then the matter of those women was brought forward whom he ﷺ received from the war captives. He received Juwairiyah in the battle of Banū Muṣṭalaq and Ṣafīyyah in the battle of Khaibar. But the Prophet ﷺ married her after setting her free regarding her family status and honor. Then, the issue of women of close relations has been mentioned with detail; if any of them has forsaken her relatives, family ties and her tribe for the sake of Religion and she has migrated too, the Prophet ﷺ was allowed to marry any of those for their courage and in appreciation of their sacrifice.

(18). 3215. Ibn 'Abbās said: "All types of women were prohibited for the Messenger of Allāh ﷺ except for the believing women among those who emigrated. (Allāh) said: 'It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.'^[1] – And Allāh made your believing girls lawful 'And a believing woman if she offers herself to the Prophet'^[2] and He made every woman of a religion other than Islam unlawful." Then He said: "And whoever disbelieves in faith then fruitless is his work; and in the Hereafter he will be among the losers."^[3] And He said: "Verily We have made lawful to you your wives, to whom you have paid their due, and those whom your right hands possess – whom Allāh has given to you" up to His saying: "A privilege to only you, not for the (rest of) the believers."^[4] He made the other types of women unlawful." (*Hasan*)

(١٨) - ٣٢١٥ - حَدَّثَنَا عَبْدُ: حَدَّثَنَا رَوْحٌ عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَصْنَافِ النِّسَاءِ إِلَّا مَا كَانَ مِنَ الْمُؤْمِنَاتِ الْمُهَاجِرَاتِ قَالَ: ﴿لَا يَحِلُّ لَكَ النِّسَاءَ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلَ مِنْهُنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ﴾ [٥٢] وَأَحَلَّ اللَّهُ فِتْيَانِكُمُ الْمُؤْمِنَاتِ ﴿وَأَمْرًا مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ﴾ وَحَرَّمَ كُلَّ ذَاتِ دِينٍ غَيْرِ الْإِسْلَامِ ثُمَّ قَالَ: ﴿وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ﴾ [المائدة: ٥] وَقَالَ: ﴿إِنَّا أَحَلَّلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أُجُورَهُمْ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا آفَاءَ اللَّهُ عَلَيْكَ﴾ إِلَى قَوْلِهِ ﴿خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ﴾ [٥٠] وَحَرَّمَ مَا سِوَى ذَلِكَ مِنْ أَصْنَافِ النِّسَاءِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامٍ

[1] *Al-Aḥzāb* 33:52.

[2] *Al-Aḥzāb* 33:50.

[3] *Al-Mā'idah* 5:5.

[4] *Al-Aḥzāb* 33:50.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*. We only know of it as a narration of 'Abdul-Ḥamīd bin Bahrām. I heard Aḥmad bin Al-Ḥasan mentioning from Aḥmad bin Ḥanbal, saying: "There is no harm in the narrations of 'Abdul-Ḥamīd bin Bahrām from *Shahr* bin *Hawshab*." *تخریج: [إسناده حسن] وأخرجه أحمد: ۱/۳۱۸ من حديث عبد الحميد به.*

سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَذْكُرُ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ لَا بِأَسَ يَحْدِيثُ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ عَنْ شَهْرِ بْنِ حَوْشَبٍ.

Comments:

After the Revelation of this principle, the Prophet ﷺ was allowed to marry only three types of women; a) very close relative woman who had emigrated with him, b) whom the Prophet received from the spoils of war or through another way like, Māriyah Qibṭiyah and Raiḥānah; c) and those who presented themselves to the Prophet ﷺ and he liked to marry with them.

(19). 3216. 'Āishah said: "The Messenger of Allāh ﷺ did not die until the women had been made lawful for him." (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

(۱۹) - ۳۲۱۶ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ عَمْرِو، عَنْ عَطَاءٍ قَالَ: قَالَتْ عَائِشَةُ: مَا مَاتَ رَسُولُ اللَّهِ ﷺ حَتَّى أُحِلَّ لَهُ النِّسَاءُ.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه النسائي: ۶/۵۶، ح: ۳۲۰۶ من حديث سفيان بن عيينة به

وصرح بالسماع.

Comments:

According to 'Āishah ؓ, the Prophet was allowed to marry all types of women in general, and the aforementioned categorical restriction was lifted. This is the authentic view. [See for details the *Tafsir* of Ibn Kathīr, (*Sūrat Al-Aḥzāb* no. 527)]

(20). 3217. Anas bin Mālik said: "I was with the Prophet ﷺ, and he came to the door of a woman with whom he had consummated marriage, and some people were with her. So, he left to fulfill his need, and was prevented (from her). Then he came back, and some people were still with her. Then he left to fulfill his need and

(۲۰) - ۳۲۱۷ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَشْهُلُ بْنُ حَاتِمٍ قَالَ: ابْنُ عَوْنٍ حَدَّثَنَا عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَأَتَى بَابَ امْرَأَةٍ عَرَسَ بِهَا، فَإِذَا عِنْدَهَا قَوْمٌ فَأَنْطَلَقَ فَقَضَى حَاجَتَهُ فَأَحْبَسَ ثُمَّ رَجَعَ وَعِنْدَهَا قَوْمٌ فَأَنْطَلَقَ فَقَضَى حَاجَتَهُ فَرَجَعَ وَقَدْ خَرَجُوا،

came back and they had gone.”

He said: “So, I mentioned that to Abū Ṭalḥah and he said, ‘If it is as you say, something shall surely be revealed concerning this,’ and the Verse of *Hijāb* was revealed. (*Sahīh*)

This *Hadīth* is *Ḥasan Gharīb* from this route. ‘Amr bin Sa‘eed (a narrator in the chain) is also called, Al-*Aṣḥā*’.

Comments:

This bride was Zainab, the daughter of *Jahsh*. The people came to attend her wedding feast, but they remained sitting engaged in conversation after they had eaten. As the Prophet ﷺ had gone but they could not understand that they should have gone too; and finally they left because of the Prophet’s coming and going again and again.

(21). 3218. Al-Ja’d bin Abī ‘Uthmān narrated from Anas bin Mālīk: “The Messenger of Allāh ﷺ got married, and he went in with his wife.” He said: “So my mother, Umm Sulaim prepared some *Hais* in a *Tawr*^[1] and said: ‘O Anas! Take this to the Prophet ﷺ.’ I said to him: ‘My mother sent this to you, and she conveys her *Salām*, and says: “This is a little something from us for you.”’ He said: ‘Put it down.’ Then he said: ‘Go and invite so-and-so, so-and-so, and so-and-so for me, and whomever you meet.” He named some people, and said: “I invited those he named, and whomever I met.” – He (Al-Ja’d) said: “I said to Anas: ‘How many of you were there?’ He said: ‘Roughly about three-hundred.” – He (Anas) said: “The

قَالَ: فَدَخَلَ وَأَرْخَى بَيْنِي وَبَيْنَهُ سِتْرًا قَالَ: فَذَكَرْتُهُ لِأَبِي طَلْحَةَ قَالَ، فَقَالَ: لَئِنْ كَانَ كَمَا تَقُولُ لَيَنْزِلَنَّ فِي هَذَا شَيْءٌ، قَالَ: فَتَرَكْتُ آيَةَ الْحِجَابِ. هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَعَمْرُو بْنُ سَعِيدٍ يُقَالُ لَهُ: الْأَصْلَحُ.

تخریج: [صحيح] انظر الحديث الآتي.

(٢١) - ٣٢١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَيْعِيُّ عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ بِأَهْلِهِ، قَالَ: فَصَنَعَتْ أُمِّي أُمَّ سُلَيْمٍ حَيْسًا فَجَعَلْتُهُ فِي تَوْرٍ فَقَالَتْ: يَا أَنَسُ، أَذْهَبْ بِهَذَا إِلَى النَّبِيِّ ﷺ فَقُلْ لَهُ: بَعَثَتْ بِهَذَا إِلَيْكَ أُمِّي وَهِيَ تُفَرِّئُكَ السَّلَامَ وَتَقُولُ: إِنَّ هَذَا لَكَ مِنَّا قَلِيلٌ يَا رَسُولَ اللَّهِ، قَالَ: فَذَهَبْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنَّ أُمِّي تُفَرِّئُكَ السَّلَامَ وَتَقُولُ: إِنَّ هَذَا مِنَّا لَكَ قَلِيلٌ، فَقَالَ: «ضَعْنَاهُ»، ثُمَّ قَالَ: «أَذْهَبْ فَادْعُ لِي فُلَانًا وَفُلَانًا وَفُلَانًا وَمَنْ لَقَيْتَ» فَسَمَى رَجُلًا، قَالَ: فَدَعَوْتُ مَنْ سَمَى وَمَنْ لَقَيْتُ، قَالَ: قُلْتُ لِأَنَسٍ: عَدَدَ كَمْ كَانُوا؟ قَالَ: زُهَاءٌ

[1] “A vessel made of brass and stone.” (*Tuhfat Al-Ahwadhī*).

Messenger of Allāh ﷺ said to me: 'O Anas! Bring me the *Tawr*.'" He said: "They entered until the *Suffah*^[1] and the apartment were full. The Messenger of Allāh ﷺ said: 'Let groups of ten in, and let each person eat what is near him.'" He said: "They ate until they were full." He said: "A group exited, and another group entered, until all of them ate." He said: "He said to me: 'O Anas! Remove it.'" He said: "So I took it. I could not tell if there was more when I first put it down, or when I picked it up." He said: "Groups of them sat talking in the house of the Messenger of Allāh ﷺ, while the Messenger of Allāh ﷺ and his wife sat facing the wall. They began to be burdensome on the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ went out to greet his women folk, then he returned. When they saw that the Messenger of Allāh ﷺ had returned, they realized that they had overburdened him, so they hastened for the gate and all of them exited. The Messenger of Allāh ﷺ came until he lowered the curtain, and entered while I was sitting in the apartment. He did not remain there long before he left me, and these *Āyāt* were revealed. So the Messenger of Allāh ﷺ went out to recite them to the people: 'O you who believe! Do not enter the Prophet's house unless permission is given to you for a meal, not to

تَلَامِيئَةٍ، قَالَ: وَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَنَسُ هَاتِ بِالتَّوْرَ»، قَالَ: فَدَخَلُوا حَتَّى امْتَلَأَتِ الصُّفَّةُ وَالْحُجْرَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيَسْخَلِقْ عَشْرَةٌ عَشْرَةٌ وَلْيَأْكُلْ كُلُّ إِنْسَانٍ مِمَّا بِيَلَيْهِ»، قَالَ: فَأَكَلُوا حَتَّى شَبِعُوا، قَالَ: فَخَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ حَتَّى أَكَلُوا كُلُّهُمْ، قَالَ: فَقَالَ لِي: «يَا أَنَسُ ارْزُقْ». قَالَ: فَوَفَعْتُ، فَمَا أُدْرِي جِئِن وَصَعْتُ كَانَ أَكْثَرَ أَمْ جِئِن رَفَعْتُ، قَالَ: وَجَلَسَ طَوَائِفُ مِنْهُمْ يَتَحَدَّثُونَ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ وَرَوْجَتُهُ مُوَلِّيَةٌ وَجْهَهَا إِلَى الْحَائِطِ، فَتَقَلُّوا عَلَى رَسُولِ اللَّهِ ﷺ فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ عَلَى نِسَائِهِ ثُمَّ رَجَعَ، فَلَمَّا رَأَوْا رَسُولَ اللَّهِ ﷺ قَدْ رَجَعَ، ظَنُّوا أَنَّهُمْ قَدْ تَقَلُّوا عَلَيْهِ [قَالَ:] فَايْتَدَرُوا الْبَابَ فَخَرَجُوا كُلُّهُمْ، وَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى أَرْخَى السُّتْرَ وَدَخَلَ وَأَنَا جَالِسٌ فِي الْحُجْرَةِ، فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا حَتَّى خَرَجَ عَلَيَّ وَأَنْزَلَتْ هَذِهِ الْآيَاتُ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَرَأَهُنَّ عَلَى النَّاسِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَبْظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَسِينِينَ يُعْرَبُ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذَى النَّبِيِّ ﷺ إِلَى آخِرِ الْآيَةِ [٥٣]. قَالَ الْجَعْدُ: قَالَ أَنَسٌ: أَنَا أَخَذْتُ

[1] "A shaded part of the *Masjid* in Al-Madinah and *Ahl As-Suffah*, the poor emigrants who had no home, used to stay there." (*Tuhfat Al-Ahwadhī*).

wait for its preparation. But when you are invited, enter, and when you have taken your meals, disperse without sitting for a talk. Verily, such annoys the Prophet...’ till the end of the *Āyah*”^[1] Al-Ja’d said: “Anas said: ‘I am the earliest of the people to encounter these *Āyāt*, and to be screened from the wives of the Prophet ﷺ.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Al-Ja’d is Ibn ‘Uthmān, and it is said that he is Ibn Dīnār, and his *Kunyah* is Abū ‘Uthmān, and he is from Al-Baṣrah. He is trustworthy according to the people of *Ḥadīth*. Yūnus bin ‘Ubaid, Shu’bah and Ḥammād bin Zaid reported from him.

تخريج: متفق عليه، وأخرجه مسلم، ح: ٩٤/١٤٢٨ عن قتيبة والبخاري، ح: ٥١٦٣ تعليقا من حديث الجعد به.

(22). 3219. Anas bin Mālik said: “The Messenger of Allāh ﷺ was staying with one of his wives, so he sent me to invite people for a meal. When they ate and left, the Messenger of Allāh ﷺ stood and went off in the direction of ‘Āishah’s house. He saw two men (still) sitting, so he turned to come back, then the two men stood up to leave. So Allāh [the Mighty and Sublime] revealed: ‘O you who believe! Do not enter the Prophet’s house unless permission is given to you for a meal, not to wait for its preparation.”^[2] And there is a longer story with the narration.

النَّاسِ عَهْدًا بِهَذِهِ الْآيَاتِ وَحُجِبْنَ نِسَاءَ النَّبِيِّ ﷺ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَالْجَعْدُ هُوَ ابْنُ عُثْمَانَ وَيُقَالُ: هُوَ ابْنُ دِينَارٍ وَيُكْنَى أَبَا عُثْمَانَ بَصْرِيًّا، وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ رَوَى عَنْهُ يُونُسُ بْنُ عُبَيْدٍ وَشُعْبَةُ وَحَمَّادُ بْنُ زَيْدٍ.

(٢٢) - ٣٢١٩ - حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدٍ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي عَنْ بَيَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَنَى رَسُولُ اللَّهِ ﷺ بِامْرَأَةٍ مِنْ نِسَائِهِ فَأَرْسَلَنِي فَدَعَوْتُ قَوْمًا إِلَى الطَّعَامِ فَلَمَّا أَكَلُوا وَخَرَجُوا قَامَ رَسُولُ اللَّهِ ﷺ مُنْطَلِقًا فَبَلَ بَيْتَ عَائِشَةَ فَرَأَى رَجُلَيْنِ جَالِسَيْنِ فَاَنْصَرَفَ رَاجِعًا، فَقَامَ الرَّجُلَانِ فَخَرَجَا فَأَنْزَلَ اللَّهُ [عَزَّ وَجَلَّ]: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَبْطِرِينَ إِنَّهُ﴾ وَفِي الْحَدِيثِ قِصَّةٌ.

[1] *Al-Aḥzāb* 33:53.

[2] *Al-Aḥzāb* 33:53.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Bayān, and Thābit reported this *Hadīth* from Anas in its entirety.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ بَيَانَ وَرَوَى ثَابِتٌ عَنْ أَنَسٍ هَذَا الْحَدِيثَ بِطَوَّلِهِ.

تخریج: [صحیح] ورواه البخاري، النكاح، باب الوليمة ولو بشاة، ح: ٥١٧٠ من حديث بيان به مختصراً * حديث ثابت عن أنس: ورواه مسلم، ح: ١٤٢٨ بطوله.

Comments:

This Verse teaches the manners of visiting the houses of the Prophet. (1) Enter not the houses without asking the permission. (2) Do not go unless and until you are invited. (3) Do not go early to attend the invitation and keep sitting there while waiting for the food. (4) When invited for food, one should attend it at the right time, and should leave after having eaten; keep not sitting for talking. (5) The *Walimah* (wedding feast) is *Sunnah*. (6) Both, rich and poor should all be invited for the wedding feast. (7) Sending gifts for weddings are allowed. (8) People are allowed to eat in groups (9) The wives of the Prophet who were the Mothers of the Believers; used to observe *Hijāb*, other women should definitely observe the veil.

(23). 3220. Abū Mas'ūd Al-Anṣārī said: "The Messenger of Allāh ﷺ came to us while we were sitting in a gathering of Sa'd bin 'Ubādah. Bashīr bin Sa'd said: 'Allāh ordered us to say *Ṣalāt* upon you, so how do we say *Ṣalāt* upon you?'" The Messenger of Allāh ﷺ was silent, until we thought that we had not even asked him. Then the Messenger of Allāh ﷺ said: 'Say: O Allāh! Send *Ṣalāt* upon Muḥammad and upon Muḥammad's family just as you have sent *Ṣalāt* [upon Ibrāhīm and] upon Ibrāhīm's family. And bless Muḥammad and Muḥammad's family just as you have blessed [Ibrāhīm and] Ibrāhīm's family among the nations. Indeed you are the praised, the glorious.' And the *Salām* is as you have learned."^[1] (*Ṣaḥīh*)

(٢٣) - ٣٢٢٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ ابْنُ أَنَسٍ عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجَوِرِ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدِ الْأَنْصَارِيِّ - وَعَبْدُ اللَّهِ بْنُ زَيْدِ الْأَذْيِيِّ كَانَ أُرِيَ النَّدَاءَ بِالصَّلَاةِ - أَخْبَرَهُ عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ أَنَّهُ قَالَ: أَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي مَجْلِسِ سَعْدِ ابْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ فَكَيْفَ نُصَلِّيُ عَلَيْكَ، قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى [تَمْتَنِينَا] أَنَّهُ لَمْ يَسْأَلُهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا

[1] See no. 483.

[He said:] There are narrations on this topic from 'Alī, Abū Ḥumaid, Ka'b bin 'Ujrah, Ṭalḥah bin 'Ubaidullāh, Abū Sa'eed, Zaid bin Khārijah – and it is said: Ibn Jāriyah – and Buraidah.

[He said:] This *Hadīth* is *Hasan Sahīh*.

بَارَكْتَ [عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَّجِيدٌ، وَالسَّلَامُ كَمَا قَدْ عَلَّمْتُمْ] [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي حُمَيْدٍ وَكَعْبِ بْنِ عُجْرَةَ وَطَلْحَةَ بْنِ عُيَيْدِ اللَّهِ وَأَبِي سَعِيدٍ وَزَيْدِ بْنِ خَارِجَةَ - وَيُقَالُ: ابْنُ جَارِيَةَ - وَبُرَيْدَةَ. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الصلاة، باب الصلاة على النبي ﷺ بعد التشهد، ح: ٤٠٥ من حديث مالك وهو في الموطأ: ١/١٦٥، ١٦٦ * وفي الباب [تقدم: ٤٨٣].

Comments:

As for the noble Prophet, Allāh ﷻ showers His mercy on him and the angels invoke blessings upon the Prophet; he ﷺ is not in need of the invocations of others. The verb (*Yu-Sallī*), when it is related to Allāh, it then means 'Allāh's mercy'; and if it is related to the angels and humans, it then means 'invoking blessing'. The blessing means the increase of honor and dignity, or the purification and cleansing.

(24). 3221. Abū Hurairah narrated that the Prophet ﷺ said: "Verily Mūsā, peace be upon him, was a shy and modest man, who would never show anything of his skin out of modesty. Some of the Children of Isrā'īl annoyed him by saying: 'He only keeps himself covered because of some defect in his skin, either leprosy, a scrotal hernia or some other defect.' Allāh [the Mighty and Sublime] wanted to free Mūsā from what they were saying about him. One day Mūsā, [peace be upon him,] was alone. He took off his garment, and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Mūsā picked up his staff, and chased the rock

(٢٤) - ٣٢٢١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رُوْحُ بْنُ عُبَادَةَ عَنْ عَوْفٍ، عَنِ الْحَسَنِ وَمُحَمَّدٍ وَخِلَاسٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّ مُوسَى عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَيًّا سَتِيرًا مَا يَرَى مِنْ جِلْدِهِ شَيْءٌ اسْتَحْيَاءَ مِنْهُ، فَادَّاهُ مَنْ آدَاهُ مِنْ بَنِي إِسْرَائِيلَ، فَقَالُوا: مَا يَسْتَتِرُ هَذَا النَّسْتَرُ إِلَّا مِنْ عَيْبٍ بِجِلْدِهِ إِمَّا بَرَصٌ وَإِمَّا أُذْرَةٌ وَإِمَّا آفَةٌ وَإِنَّ اللَّهَ [عَزَّ وَجَلَّ] أَرَادَ أَنْ يُبْرِئَهُ مِمَّا قَالُوا، وَإِنَّ مُوسَى [عَلَيْهِ السَّلَامُ] خَلَا يَوْمًا وَحْدَهُ فَوَضَعَ ثِيَابَهُ عَلَى حَجَرٍ ثُمَّ اغْتَسَلَ فَلَمَّا فَرَعَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ فَأَخَذَ مُوسَى عَصَاهُ فَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: تَوْبِي حَجْرُ! تَوْبِي حَجْرُ! حَتَّى انْتَهَى إِلَى مَلَأٍ مِنْ

saying: 'My garment, O you rock! My garment, O you rock!' Until he reached a group of the Children of Isrā'il who saw him naked, and discovered that he was the best of those whom Allāh had created." He said: "The rock stood still, he took his garment and put it on. He started striking the rock with his staff, and by Allāh, the marks of that beating were left on the rock; three, four, or five. This is what is referred to in the *Āyah*: 'O you who believe! Be not like those who annoyed Mūsā, but Allāh freed him from what they had alleged, and he was honorable before Allāh.'"^[1] (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*, it has been reported through other routes from Abū Hurairah from the Prophet ﷺ. [And there is something about it from Anas from the Prophet ﷺ].

بَنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ النَّاسِ خَلْقًا وَأَبْرَأَهُ مِمَّا كَانُوا يَقُولُونَ، قَالَ: وَقَامَ الْحَجَرُ فَأَخَذَ ثَوْبَهُ فَلَبَسَهُ وَطَفِقَ بِالْحَجَرِ ضَرْبًا بَعْضَاهُ، فَوَاللَّهِ إِنَّ بِالْحَجَرِ لَنَدَبًا مِنْ أَثَرِ عَصَاهُ ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا فَذَلِكَ قَوْلُهُ [تَعَالَى]: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَكَوْنُوا كَالَّذِينَ ءَادَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا﴾ .[٦٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [وَفِيهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ].

تخريج: وأخرجه البخاري، أحاديث الأنبياء، باب: ٢٨، ح: ٣٤٠٤ من حديث روح به ورواه مسلم، ح: ٣٣٩ من حديث أبي هريرة به * وفيه عن أنس [البيزار (كشف الأستار): ٦٧، ٦٦/٣، ح: ٢٢٥٢].

Comments:

The Jews annoyed and troubled Mūsā (Moses) at various occasions through various secret plans, but Allāh ﷻ cleared him from all plans and accusations; because he was respected, noble, honored and dignified. In this *Ḥadīth*, Mūsā has been cleared of one accusation.

[1] *Al-Aḥzāb* 33: 69.

Chapter 34. Regarding *Sūrat Sabā'*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3222. Farwah bin Mūsāik Al-Murādī said: "I went to the Prophet ﷺ and said: 'O Messenger of Allāh! Shall I not fight those who turn away among my people, along with those who believe? So he permitted me to fight them and made me their commander.' When I left him, he asked me, saying: 'What has Al-Ghuṭaifi done?' He was informed that I set off on my journey." He said: "So he sent a message on my route that I should return. I went to him and he was with a group of his Companions. He said: 'Invite your people. Whoever accepts Islam among them then accept it from him. And whoever does not accept Islam, then do not be hasty until new news reaches you.'" He said: "And what was revealed about Sabā' was revealed, so a man said: 'O Messenger of Allāh! What is Sabā'; is it a land or a woman?' He said: 'It is neither a land, nor a woman, but it is a man who had ten sons among the Arabs. Six of them went south (in Yemen) and four of them went north (toward Ash-Shām). As for those who went north, they are *Lakhm*, *Judhām*, 'Ghassān and 'Āmilah. As for those who went south, they are Azad, Al-

(المعجم ٣٤) - [بَابُ: وَمِنْ] سُورَةِ سَبَا
(التحفة ٣٥)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٢٢٢ - حَدَّثَنَا أَبُو كُرَيْبٍ وَعَبْدُ
ابْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْحَسَنِ
ابْنِ الْحَكَمِ النَّخَعِيِّ قَالَ: حَدَّثَنِي أَبُو سَبْرَةَ
النَّخَعِيُّ عَنْ فَرَوَةَ بْنِ مُسَيْكٍ الْمُرَادِيِّ قَالَ:
أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَلَا
أَقَاتِلُ مَنْ أَدْبَرَ مِنْ قَوْمِي يَمُنُّ أَقْبَلَ مِنْهُمْ؟
فَأَذِنَ لِي فِي قِتَالِهِمْ وَأَمَرَنِي، فَلَمَّا خَرَجْتُ
مِنْ عِنْدِهِ سَأَلَ عَنِّي: «مَا فَعَلَ الْعُطَيْفِيُّ؟»
فَأُخْبِرَ أَنِّي قَدْ سِرْتُ، قَالَ: فَأَرْسَلَ فِي أَتْرِي
فَرَدَنِي، فَأَتَيْتُهُ وَهُوَ فِي نَفَرٍ مِنْ أَصْحَابِهِ
فَقَالَ: «ادْعُ الْقَوْمَ فَمَنْ أَسْلَمَ مِنْهُمْ فَأَقْبَلَ
مِنْهُ، وَمَنْ لَمْ يُسَلِّمْ فَلَا تَعَجَلْ حَتَّى أُحْدِثَ
إِلَيْكَ»، قَالَ: وَأُنزِلَ فِي سَبَا مَا أُنزِلَ، فَقَالَ
رَجُلٌ: يَا رَسُولَ اللَّهِ، وَمَا سَبَا أَرْضٌ أَوْ
امْرَأَةٌ؟ قَالَ: «لَيْسَ بِأَرْضٍ وَلَا امْرَأَةٌ وَلَكِنَّهُ
رَجُلٌ وَلَدَ عَشْرَةَ مِنَ الْعَرَبِ، فَيَأْمَنُ مِنْهُمْ
سِتَّةٌ وَتَسَاءَمُ مِنْهُمْ أَرْبَعَةٌ، فَأَمَّا الَّذِينَ
تَسَاءَمُوا: فَلَحْمٌ وَجُدَامٌ وَعَسَّانٌ وَعَامِلَةٌ،
وَأَمَّا الَّذِينَ تَيَامَنُوا فَلَأَرْدُ وَالْأَشْعَرِيُّونَ وَحَمِيرٌ
وَكَنْدَةُ وَمَذْحِجٌ وَأَنْمَارٌ»، فَقَالَ رَجُلٌ: يَا
رَسُولَ اللَّهِ وَمَا أَنْمَارٌ؟ قَالَ: «الَّذِينَ مِنْهُمْ
خَتَنُومٌ وَبَجِيلَةٌ». [وَرُوِيَ هَذَا عَنِ ابْنِ عَبَّاسٍ

'Ash'ariyyūn, Hīmyar, Kindah, Madhḥij, and Anmār.' A man said: 'O Messenger of Allāh! Who are Anmār?' He said: 'Those among whom are Khath'am and Bajilah.'

[This *Ḥadīth* has been related from Ibn 'Abbās from the Prophet ﷺ]. (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb Ḥasan*.

عَنِ النَّبِيِّ ﷺ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٨٨ من حديث أبي أسامة به.

Comments:

This *Ḥadīth* tells that Sabā' is the name of a man, who was an Arab. He had ten children. Six of them settled in Yemen and the remaining four settled in Syria; and thereafter various tribal branches came to existence; Ghutaif is a branch of a tribe. Initially, the Prophet gave Farwah a general permission of fighting, but as he was leaving, the Prophet realised the need of explanation, so he ﷺ called him back and gave a full explanation.

(2). 3223. Abū Hurairah narrated that the Prophet ﷺ said: "When Allāh decrees a matter in the Heavens, the angels beat their wings in submission to His saying, (sounding) as if it is a chain (being dragged) upon a rock. When the fear resides from their hearts, they say (to each other): 'What did your Lord say?' They reply: 'The truth, and He is the Most High the Great.'^[1] He said: 'And the *Shayātīn* are one atop another.'" (*Saḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - ٣٢٢٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو [بْنِ دِينَارٍ]، عَنْ عِكْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَضَى اللَّهُ فِي السَّمَاءِ أَمْرًا ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خَضَعَانًا لِقَوْلِهِ كَأَنَّهَا سِلْسِلَةٌ عَلَى صَفْوَانٍ، فَإِذَا فُرِّعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ»، قَالَ: «وَالشَّيَاطِينُ بَعْضُهُمْ فَوْقَ بَعْضٍ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، التفسير، باب قوله: ﴿إِلا من استرق السمع فأتبعه شهاب مبين﴾، ح: ٤٧٠١ من حديث سفیان بن عيينة به.

[1] *Saba'* 34:23.

Comments:

This *Hadith* informs that the matters of the worldly life are decided above in the Heavens; and the angels accept to execute them wholeheartedly. As they receive the message regarding the divine decisions through a sound like that of a chain striking over a rock, so they become full of fear; and as soon as the fear goes away they ask each other regarding the issued commandments. The angels who are close to the Throne say whatever has been commanded is true. The devils stand on each other to listen to the commandment in order to pass the information to the fortune-tellers.

(3). 3224. Ibn ‘Abbās narrated: “We were with the Messenger of Allāh ﷺ, while he was sitting with a group of his Companions, when they saw a glowing shooting star. The Messenger of Allāh ﷺ said: ‘When you saw the likes of this during *Jāhiliyyah*, what would you say about it?’ They said: ‘We would say that a great man had died, or that a great man had been born.’ The Messenger of Allāh ﷺ said: ‘It is not shot due to the death of anyone, nor his coming into life. Rather when our Lord [Blessed is His Name and Most High] decrees a matter, He is glorified by the bearers of the Throne. Then He is glorified by the inhabitants who are below them, then those below them, until such glorification reaches this Heaven. Then the inhabitants of the sixth Heaven ask the inhabitants of the seventh Heaven: “What did your Lord say?” He said: ‘So they inform them; then the inhabitants of each Heaven seek the information, until the news is conveyed to the inhabitants of the Heavens of the earth. The *Shayāṭīn* try to overhear so they are shot at, so they cast it down to their friends. Whatever

(٣) - ٣٢٢٤ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ جَالِسٌ فِي نَفْرٍ مِنْ أَصْحَابِهِ إِذْ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا كُنْتُمْ تَقُولُونَ لِمَنْلِ هَذَا فِي الْجَاهِلِيَّةِ إِذَا رَأَيْتُمُوهُ؟»، قَالُوا: كُنَّا نَقُولُ: يَمُوتُ عَظِيمٌ أَوْ يُوَلِّدُ عَظِيمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّهُ لَا يُرْمَى بِهِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّ رَبَّنَا [تَبَارَكَ اسْمُهُ وَتَعَالَى] إِذَا قَضَى أَمْرًا سَبَّحَ [لَهُ] حَمَلَةَ الْعَرْشِ، ثُمَّ سَبَّحَ أَهْلَ السَّمَاءِ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُغَ التَّسْبِيحُ إِلَى هَذِهِ السَّمَاءِ، ثُمَّ سَأَلَ أَهْلَ السَّمَاءِ السَّادِسَةِ أَهْلَ السَّمَاءِ السَّابِعَةِ: مَاذَا قَالَ رَبُّكُمْ؟» قَالَ: «فَيُخْبِرُونَهُمْ ثُمَّ يَسْتَخْبِرُ أَهْلُ كُلِّ سَمَاءٍ حَتَّى يَبْلُغَ الْخَبْرُ أَهْلَ السَّمَاءِ الدُّنْيَا، وَتَخْتَلِطُ الشَّيَاطِينُ السَّمْعَ فَيَرْمُونَ فَيَقْدِفُونَهُ إِلَى أَوْلِيَائِهِمْ، فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ وَلَكِنَّهُمْ يَحْرَفُونَهُ وَيَزِيدُونَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

they came with is true, as it is, but they distort it and add to it.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* has been reported from Az-Zuhri, from ‘Alī bin Ḥusain, from Ibn ‘Abbās, from men among the *Anṣār*, that they said: “We were with the Prophet ﷺ.” [So he mentioned similar in meaning. This was narrated to us by Al-Ḥusain bin Ḥuraith (he said): “Al-Walīd bin Muslim narrated to us: Al-Awzā‘ī narrated to us.”]

صَحِيحٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنِ الزُّهْرِيِّ، عَنِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رِجَالٍ مِنَ الْأَنْصَارِ قَالُوا: كُنَّا عِنْدَ النَّبِيِّ ﷺ. [فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ، حَدَّثَنَا بِذَلِكَ الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ].

تخریج: وأخرجه مسلم، السلام، باب تحريم الكهانة وإتيان الكهان، ح: ٢٢٢٩ من حديث الزهري به.

Comments:

The decision made above in the heavens, as it reaches the worldly heaven stage after stage; the devils struggle to listen to it secretly. In case, if they catch something of it which is correct, which the devils pass to the fortune-tellers and the sorcerers and then they, from themselves, add lies into it, as mentioned in a narration (no. 4805) of *Ṣaḥīḥ Al-Bukhārī*. Devils do so, when they escape the target of the flaming fire of piercing brightness.

Chapter 35. Regarding *Sūrat Al-Mālā’ikah*

(المعجم ٣٥) - [بَابُ: وَمِنْ] سُورَةِ الْمَلَائِكَةِ (التحفة ٣٦)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3225. Abū Sa‘eed Al-Khudrī narrated from the Prophet ﷺ, that he said about this *Āyah*: “Then We gave the Book as inheritance to such of Our worshippers whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh’s leave, foremost in good

٣٢٢٥ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْوَلِيدِ بْنِ الْعِزَّارِ أَنَّهُ سَمِعَ رَجُلًا مِنْ قَيْفٍ يُحَدِّثُ عَنْ رَجُلٍ مِنْ كِنَانَةَ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ: «لَكُمْ أَوْثَانٌ أَلَكَنْتَ الَّذِينَ أَصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ

deeds.’^[1] He said: “All of these people are of the same rank, and all of them are in Paradise.” (*Da'if*) [Abū ‘Eisā said:] This *Hadīth* is *Gharīb Hasan* [we do not know of it except through this route].

لِنَفْسِهِ وَوَمِنْهُمْ مَّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ
يَأْتِيَنَّ اللَّهُ ﴿٣٢﴾ قَالَ: «هُؤُلَاءِ كُلُّهُمْ بِمَنْزِلَةٍ
وَاحِدَةٍ وَكُلُّهُمْ فِي الْجَنَّةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ
حَسَنٌ [لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ].

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٧٨/١ عن محمد بن جعفر به وللحديث شواهد
ضعيفة عند الحاكم: ٤٢٦/٢ وأحمد: ١٩٤/٥، ١٩٨، ٤٤٤/٦ والطيالسي وغيرهم.

Comments:

The people, who were given the Book as inheritance, are the people of Muḥammad ﷺ. Being the member, of the nation of Muhammad, all are equal. Though they are of three kinds depending on the ranks and degrees; a) who wrong themselves, they abandon some obligations and commit some prohibitions; b) the second group is of the middle course people, those who fulfill the obligations and avoid the prohibitions but sometimes give up desirable deeds and do some disliked acts; c) the third type of people are those who perform the obligations and the desirable deeds, they avoid prohibitions and disliked deeds, and even some permissible things as well. These three groups will enter Paradise. The third group will enter Paradise without being held for reckoning; the reckoning of the second group will be easier, whereas the first type of people will enter Paradise as result of the Prophet’s intercession.

Chapter 36. Regarding *Sūrat Yā Sīn*

(المعجم ٣٦) - [بَابُ: وَمِنْ] سُورَةِ
يَسَ (التحفة ٣٧)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3226. Abū Sa‘eed Al-Khudrī said: “Banū Salamah’s dwellings were on the outskirts of Al-Madīnah, so they wanted to relocate closer to the *Masjid*. Then this *Āyah* was revealed: ‘Verily We give life to the dead, and We record that which they send before

(١) - ٣٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرِ
الْوَاسِطِيِّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِيُّ
عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي سُفْيَانَ، عَنْ أَبِي
نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَتْ
بَنُو سَلَمَةَ فِي نَاحِيَةِ الْمَدِينَةِ فَأَرَادُوا الثَّقَلَةَ إِلَى

^[1] *Fāṭir* 35:32.

(them), and their traces...^[1] So the Messenger of Allāh ﷺ said: 'Your steps are recorded, so do not relocate.'" (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of Ath-Thawrī. Abū Sufyān (a narrator in the chain) is Ṭarīf As-Sa'dī.

قُرْبِ الْمَسْجِدِ، فَتَزَلَّتْ هَذِهِ الْآيَةُ: ﴿إِنَّا نَحْنُ
نُحْيِ الْمَوْتِ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ﴾
[١٢] فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ آثَارَكُمْ
تُكْتُبُ فَلَا تَنْتَقِلُوا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ حَدِيثِ الثَّوْرِيِّ. وَأَبُو سُفْيَانَ هُوَ
طَرِيفُ السُّعْدِيِّ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٤٢٨/٢، ٤٢٩ من حديث إسحاق بن يوسف به وصححه ووافقه الذهبي * أبو سفيان طريف بن شهاب: ضعيف وللحديث شواهد عند البزار وابن ماجه، ح: ٧٨٥ وابن أبي حاتم وغيرهم دون قوله: "فنزلت هذه الآية".

Comments:

Whatever deed is performed, it leaves its special effects. The steps taken for good deeds are also included in these special effects; therefore those who walk a long distance to attend the prayer, their steps will be expiation for the evil deeds and raise their ranks and degrees.

(2). 3227. Abū Dharr said: "I entered the *Masjid* when the sun had set, and the Prophet ﷺ was sitting. He said: 'O Abū Dharr! Do you know where this goes?' I said: 'Allāh and His Messenger know better.' He said: 'Indeed it goes to seek permission to prostrate, so it is permitted. And it is as if it has been said to it: "Rise from whence you came." So it shall rise from its setting place.' Then he recited: "That is its fixed course."^[2] He said: "That is the recitation of 'Abdullāh bin Mas'ūd.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - ٣٢٢٧ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو
مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ [التَّيْمِيِّ]،
عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ
حِينَ غَابَتِ الشَّمْسُ وَالنَّبِيُّ ﷺ جَالِسٌ، فَقَالَ
النَّبِيُّ ﷺ: «يَا أَبَا ذَرٍّ أَتَدْرِي أَيْنَ تَذْهَبُ
هَذِهِ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ:
«فَإِنَّمَا تَذْهَبُ فَتَسْتَأْذِنُ فِي السُّجُودِ فَيُؤَذِّنُ لَهَا
وَكَأَنَّهَا قَدْ قِيلَ لَهَا: اطَّلِعِي مِنْ حَيْثُ جِئْتِ،
فَتَطَّلُعُ مِنْ مَغْرِبِهَا» قَالَ: ثُمَّ قَرَأَ: (ذَلِكَ
مُسْتَقَرٌّ لَهَا) قَالَ: وَذَلِكَ فِي قِرَاءَةِ عَبْدِ اللَّهِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

[1] *Yā Sin* 36:12.

[2] This preceded under no. 2186.

تخریج: وأخرجه البخاري، التوحيد، باب: ﴿وكان عرشه على الماء...﴾ إلخ: ٧٤٢٤ من حديث أبي معاوية الضرير به.

Comments:

The prostration of the sun means it is performing its duty fully and actively. Everything in the universe is fulfilling its duty without the least diminution. It is said in *Sūrat Al-Ḥajj*: “See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and moving creatures, and many of mankind prostrate themselves to Allāh.” (22:18).

Chapter 37. Regarding *Sūrat Aṣ-Ṣāffāt*

(المعجم ٣٧) - [بَابُ: وَمِنْ] سُورَةِ
وَالصَّافَّاتِ (التحفة ٣٨)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3228. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “No caller invites to anything except that he is detained along with, on the Day of Resurrection, without parting from it, even if a man invites another man.” Then he recited the saying of Allāh, the Mighty and Sublime: ‘But stop them, verily they are to be questioned. What is the matter with you? Why do you not help one another.’^[1] (*Ḍa’if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه الدارمي، ح: ٥٢٢ من حديث ليث بن أبي سليم به وهو

(١) - ٣٢٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ
الضَّبِيِّ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا
لَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ بَشْرِ، عَنْ أَنَسِ بْنِ
مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ دَاعٍ
دَعَا إِلَى شَيْءٍ إِلَّا كَانَ مَوْفُوقًا يَوْمَ الْقِيَامَةِ
لَا زِمًا لَهُ لَا يُعَارَفُهُ وَإِنْ دَعَا رَجُلٌ رَجُلًا، ثُمَّ
قَرَأَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ ﴿وَقَفُّوهُمْ إِنْهُمْ مَسْئُولُونَ﴾ ○
مَا لَكُمْ لَا تَنْصُرُونَ﴾» [٢٣، ٢٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

ضعيف وبشر "مجهول" كما في التقريب وغيره.

Comments:

The inviter, the one who is invited and the thing for which the invitation is made, all three together will be brought forward; the inviter and the invited one will be held accountable, but they will not be able to help each other. Every soul will be worried about itself; and it will be said, ‘why don’t you help each other today, while you had been fanatic supporters of one another in the previous life.’

[1] *Aṣ-Ṣāffāt* 37:24,25.

(2). 3229. Ubayy bin Ka'b said: "I asked the Messenger of Allāh ﷺ about the saying of Allāh, Most High: 'And We sent him to a hundred thousand, or even more.'^[1] He said: "Twenty thousand (more)."

(*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*.

(٢) - ٣٢٢٩ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ : أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ رَجُلٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾ [١٤٧] قَالَ: «عِشْرُونَ أَلْفًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه الطبري: ٦٧/٢٣ من حديث زهير بن محمد به وشيخه مجهول.

Comments:

In this Verse (Aw) means 'or even'; which means they were even more than one-hundred thousand. The extra numbers were twenty thousand, according to this report. Some *Mawqūf* narrations report that the extra numbers were even more than twenty thousand.

(3). 3230. Samurah narrated, regarding the saying of Allāh, Most High: And his progeny, them We made survivors.^[2] The Prophet ﷺ said: "Hām, Sām and Yāfith" – with (the letter) *Thā'*. (*Da'if*)

[Abū 'Eisā said:] It is said: Yāfith and Yāfith both with *Tā'* and with *Thā'*. And it is (also) said: Yafith. [He said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Sa'eed bin Bashīr.

(٣) - ٣٢٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى : حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ ابْنِ عَثْمَةَ: حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمْرَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿وَجَعَلْنَا ذُرِّيَّتَهُ هُمْ الْبَاقِينَ﴾ [٧٧] قَالَ: «حَامٌ وَسَامٌ وَيَافِثٌ بِالثَّاءِ».

[قَالَ أَبُو عِيسَى:] يُقَالُ: يَافِثٌ وَيَافِثٌ بِالثَّاءِ وَالثَّاءِ وَيُقَالُ: يَيْفُثُ [قَالَ:] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَعِيدِ بْنِ بَشِيرٍ.

تخریج: [إسناده ضعيف] وأخرجه أبو نعيم في أخبار أصبهان: ٢٥٦/٢ من حديث محمد بن خالد به * سعيد بن بشير: ضعيف وشيخه عنن.

Comments:

Very few people from Noah's offspring believed in him, so only those were saved, and the rest of the people were all drowned because of their rebellious

[1] *As-Sāffāt* 37:147.

[2] *As-Sāffāt* 37:77.

behavior. But *Sūrat Hūd*, 11:40, informs that some other people, other than the offspring of Noah, also believed. Therefore the offspring of those believers along with the offspring of the three sons of Nūh [Noah] were also spared. So it is said in *Sūrat Bani Isrā'īl (Al-Isrā')*: 'O the children of those whom we carried in the ship with Nūh'. (17:3)

(4). 3231. Samurah narrated that the Prophet ﷺ said: "Sām was the father of the Arabs, Hām the father of the Ethiopians, and Yāfith the father of the Romans." (*Da'if*)

(٤) - ٣٢٣١ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَامٌ أَبُو الْعَرَبِ وَحَامٌ أَبُو الْحَبَشِ وَيَافِثٌ أَبُو الرُّومِ».

تخريج: [إسناده ضعيف] وأخرجه الطبري في التاريخ: ٢٠٩/١ من حديث يزيد بن زريع، وأحمد: ١٠/٥ من حديث سعيد بن أبي عروبة به وتابعه شبان * قتادة عنن وله شاهدان ضعيفان عند الطبراني: ٢٥٤/٧، ح: ٧٠٣٣، ١٤٦/١٨، ح: ٣٠٩.

Comments:

It does not mean that the offspring of these three were only these tribes and they did not have offspring other than these; rather there were other children too, other than these three. [*Al-Kawākib Ad-Darārī*, vol. 4, p. 248, footnote no: 1]

Chapter 38. Regarding *Sūrat Šād*

(المعجم ٣٨) - [بَابُ: وَمِنْ] سُورَةِ صَ (التحفة ٣٩)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3232. Ibn 'Abbās said: "Abū Tālib fell ill, so the Quraish went to see him, and the Prophet ﷺ went to see him. There was a gathering there with Abū Tālib, so Abū Jahl stood up enraged, to prevent him (the Prophet ﷺ from entering)." He said: "He complained to Abū Tālib. So he (Abū Tālib) said: 'O my nephew! What is it that you want from your people?' He said: 'I only want one word from them, for which, if they were to say it, then the Arabs will become their

(١) - ٣٢٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَعَبْدُ بْنُ حُمَيْدٍ - الْمَعْنَى وَاحِدٌ - قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ يَحْيَى - قَالَ عَبْدُ: هُوَ ابْنُ عَبَّادٍ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَضَ أَبُو طَالِبٍ فَجَاءَتْهُ قُرَيْشٌ وَجَاءَهُ النَّبِيُّ ﷺ وَعِنْدَ أَبِي طَالِبٍ مَجْلِسُ رَجُلٍ فَقَامَ أَبُو جَهْلٍ كَيْ يَمْنَعَهُ قَالَ وَسَكَّوْهُ إِلَى أَبِي طَالِبٍ، فَقَالَ: يَا ابْنَ أَخِي مَا تُرِيدُ مِنْ قَوْمِكَ؟ قَالَ:

followers, and the non-'Arabs will pay *Jizyah* to them.' He said: 'One word?' He replied: 'One word.' So he said: 'O uncle! Let them say *Lā ilāha illallāh*' so they replied: 'One God.? We have not heard (the like) of this in the religion of these later days. This is nothing but an invention.'" He said: "So the (following) was revealed in the Qur'ān about them: '*Ṣād*. By the Qur'ān full of reminding. Those who disbelieve are in false pride and opposition... up to His saying: 'We have not heard (the like) of this in the religion of these later days. This is nothing but an invention.'" [1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

(Another chain) with similar to this *Hadīth* and he said: "Yaḥyā bin 'Umārāh."

«إِنِّي أُرِيدُ مِنْهُمْ كَلِمَةً وَاحِدَةً تَدِينُ لَهُمْ بِهَا الْعَرَبُ وَتُوَدِّي إِلَيْهِمُ الْعَجَمُ الْجَزِيَّةَ»، قَالَ: كَلِمَةً وَاحِدَةً! قَالَ: «كَلِمَةً وَاحِدَةً» فَقَالَ: يَا عَمَّ قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ» فَقَالُوا: «إِلَهًا وَاحِدًا؟» «مَا سَمِعْنَا بِهَذَا فِي أَلَمَلَةِ الْآخِرَةِ إِنْ هَذَا إِلَّا أَخْلَقَ» قَالَ: فَتَنَزَّلَ فِيهِمُ الْقُرْآنُ: «صَّ وَالْقُرْآنُ ذِي الذِّكْرِ ۝ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ» إِلَى قَوْلِهِ: «مَا سَمِعْنَا بِهَذَا فِي أَلَمَلَةِ الْآخِرَةِ إِنْ هَذَا إِلَّا أَخْلَقَ» [1-7].

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ نَحْوَ هَذَا الْحَدِيثِ وَقَالَ: يَحْيَى بْنُ عُمَارَةَ.

تخریج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: 11436 من حديث سفیان الثوري به وصرح بالسماع وصرحه ابن حبان (الإحسان): 6651 والحاكم: 432/2 ووافقه الذهبي * الأعمش عنن.

Comments:

The Qur'ān is a consistent and a perfect reminder, it reminds of all the facts nurtured in human nature, it also reminds of the Guidance that Allāh sent through the Messengers for the human beings. Therefore, there is no shade of deficiency in the admonishment and advice in the Qur'ān. These disbelievers are in fact denying the Truth, because of their being stubborn, arrogant and argumentative.

(2). 3233. Abū Qilābah narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: "During the night, my Lord, Blessed is He, and Most High,

(٢) - ٣٢٣٣ - حَدَّثَنَا [سَلَمَةُ بْنُ شَيْبٍ وَعَبْدُ بْنُ حُمَيْدٍ [قَالَ]: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي

[1] Ṣād 38:1-7.

came to me in the best of appearances” He (one of the narrators) said – I think he said it was during a dream – “So he said: ‘O Muḥammad! Do you know in what the most exalted group busy themselves with?’” He said: “I said: ‘No.’” He said: “So He placed His Hand between my shoulders, until I sensed its coolness between my breast” – or he said: “on my throat, so I knew what was in the heavens, and what was in the earth. He said: ‘O Muḥammad! Do you know in what the most exalted group busy themselves with?’ I said: ‘Yes, in the acts that atone: and the acts that atone are; lingering in the *Masjid* after the *Ṣalāt*, walking on the feet to the congregation, *Isbāgh Al-Wudū’* in difficulty, and whoever does that, he lives in goodness and dies upon goodness, and his wrongs shall be like that of the day his mother bore him.’ He said: ‘O Muḥammad! When you have performed *Ṣalāt*, then say: ‘O Allāh! Indeed I ask of You, the doing of good deeds, avoiding the evil deeds, and loving the poor. And when you have willed *Fitnah* for your slave, then take me to You, without making me suffer from *Fitnah*.’” He (the Prophet ﷺ) said: “And the acts that raise ranks are spreading the *Salām*, feeding others, and *Ṣalāt* during the night, while the people are sleeping.”

(*Hasan*)

[Abū ‘Eisā said:] They have mentioned a man between Abū Qilābah and Ibn ‘Abbās in this

اللَّيْلَةَ رَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ -
 قَالَ: أَحْسِبُهُ قَالَ فِي الْمَنَامِ - فَقَالَ: يَا
 مُحَمَّدٌ هَلْ تَدْرِي فِيْمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟
 قَالَ: قُلْتُ: لَا، قَالَ: فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيْ
 حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ تَدْيِي - أَوْ قَالَ: فِي
 نَحْرِي - فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي
 الْأَرْضِ، قَالَ: يَا مُحَمَّدٌ، هَلْ تَدْرِي فِيْمَ
 يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: نَعَمْ، فِي
 الْكُفَّارَاتِ: وَالْكَفَّارَاتُ: الْمُكْتُ فِي
 الْمَسْجِدِ بَعْدَ الصَّلَاةِ وَالْمَشْيِ عَلَى الْأَقْدَامِ
 إِلَى الْجَمَاعَاتِ وَإِسْبَاغُ الْوُضُوءِ فِي الْمَكَارِهِ،
 وَمَنْ فَعَلَ ذَلِكَ عَاشَ بَخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ
 مِنْ خَطِيئَتِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ، وَقَالَ: يَا
 مُحَمَّدُ! إِذَا صَلَّيْتَ فَقُلْ: اللَّهُمَّ، إِنِّي أَسْأَلُكَ
 فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ
 الْمَسَاكِينِ، وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً فَاقْضِنِي
 إِلَيْكَ غَيْرَ مَفْتُونٍ. قَالَ: وَالذَّرَجَاتُ: إِفْشَاءُ
 السَّلَامِ وَإِطْعَامُ الطَّعَامِ وَالصَّلَاةُ بِاللَّيْلِ
 وَالنَّاسُ نِيَامٌ».

[قَالَ أَبُو عِيْسَى:] وَقَدْ ذَكَرُوا بَيْنَ أَبِي
 قِلَابَةَ وَيَبْنَ ابْنِ عَبَّاسٍ فِي هَذَا الْحَدِيثِ رَجُلًا
 وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَبِي قِلَابَةَ، عَنْ خَالِدِ بْنِ
 اللَّجْلَاجِ، عَنْ ابْنِ عَبَّاسٍ.

Hadīth. Qatādah reported it from Abū Qilābah from Khālid bin Al-Lajlāj from In 'Abbās.

تخريج: [حسن] وأخرجه أحمد: ٣٦٨/١ عن عبدالرزاق به وهو في تفسيره: ٢٦١٢ * أبو قلابة رواه عن خالد بن اللجلاج عن ابن عباس به انظر الحديث الآتي وللحديث شواهد انظر: ٣٢٣٥.

Comments:

The appearance of Allāh with the most beautiful and magnificent form in the Prophet's dream is mentioned in this *Hadīth*, also the mention of placing His Hand because of which the Prophet felt coolness in his chest and everything became exposed to him ﷺ. It is impossible for us to know the condition and form of Allāh's Appearance and His Hand.

(3). 3234. Ibn 'Abbās narrated that the Prophet ﷺ said: "My Lord, Blessed is He and Most High, came to me in the best of appearances. So he said: 'O Muḥammad!' I said: 'Here I am O my Lord! And I am at Your service.' He said: 'What is it that the most exalted group busy themselves with?' I said: '[Lord] I do not know.' So He placed His Hand between my shoulders, until I sensed its coolness between my breast, so I knew what was in between the east and the west. He said: 'O Muḥammad!' I said: 'Here I am O my Lord! And I am at Your service.' He said: 'What is it that the most exalted group busy themselves with?' I said: 'In the acts that raise ranks and the acts that atone, and in recording the footsteps to the congregation, *Isbāgh Al-Wuḍū'* in difficulties, and awaiting the *Ṣalāt* after the *Ṣalāt*. And whoever preserves them, he shall live in goodness and die upon goodness, and his sins shall be like that on the day upon which his

(٣) - ٣٢٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ خَالِدِ بْنِ الْجَلَّاجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَتَانِي رَبِّي فِي أَحْسَنِ صُورَةٍ فَقَالَ: يَا مُحَمَّدُ! فَقُلْتُ: لَبَّيْكَ رَبِّي وَسَعْدَيْكَ، فَقَالَ: فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: [رَبِّ] لَا أَدْرِي، فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيْ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ تَلَدِي فَقَلِمْتُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، قَالَ: يَا مُحَمَّدُ، فَقُلْتُ: لَبَّيْكَ رَبِّ وَسَعْدَيْكَ، قَالَ: فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: فِي الدَّرَجَاتِ وَالْكَفَّارَاتِ، وَفِي نَقْلِ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَإِسْبَاغِ الْوُضُوءِ فِي الْمَكْرُوهَاتِ، وَانْتِظَارِ الصَّلَاةِ بَعْدَ الصَّلَاةِ، وَمَنْ يُحَافِظُ عَلَيْهِنَّ عَاشَرَ يَحْيَى وَيَمَاتَ بِحَيْرٍ وَكَانَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ قَالَ: وَفِي الْبَابِ عَنْ

mother bore him.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb* from this route. He said: There are narrations on this topic from Mu‘ādh bin Jabal, and ‘Abdur-Raḥmān bin ‘Ā’ish from the Prophet ﷺ. And this *Hadīth* has been reported in its entirety from Mu‘ādh bin Jabal from the Prophet ﷺ, and he (ﷺ) said: “I dozed off and fell deep asleep, then I saw my Lord in the best of appearances. He said: ‘What is it that the most exalted group busy themselves with?’”

تخریج: [حسن] وأخرجه ابن أبي عاصم في السنة، ح: ٤٦٩ من حديث معاذ بن هشام الدستوائي به * قتادة عنعن وللحديث شواهد منها الحديث الآتي * وفي الباب عن معاذ بن جبل [يأتي: ٣٢٣٥] وعبدالرحمن بن عائش [يأتي: ٣٢٣٥ والدارمي: ١٢٦/٢، ح: ٢١٥٥ وأبو نعيم في معرفة الصحابة: ١٨٦٢/٤، ح: ٤٦٨٧، وليد بن مسلم صرح بالسماع المسلسل].

(4). 3235. Mu‘ādh bin Jabal [may Allāh be pleased with him] said: “One morning, the Messenger of Allāh ﷺ was prevented from coming to us for *Ṣalāt Aṣ-Ṣubḥ*, until we were just about to look for the eye of the sun (meaning, sunrise). Then he came out quickly, had the *Ṣalāt* prepared for. The Messenger of Allāh ﷺ performed the *Ṣalāt*, and he performed his *Ṣalāt* in a relatively quick manner. When he said the *Salām*, he called aloud with his voice saying to us: ‘Stay in your rows as you are.’ Then he turned coming near to us, then he said: ‘I am going to narrate to you what kept me from you this morning: I got up during the night, I performed *Wuḍū’* and prayed as much as I was able to, and I dozed

مُعَاذِ بْنِ جَبَلٍ وَعَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ عَنِ النَّبِيِّ ﷺ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مُعَاذِ ابْنِ جَبَلٍ، عَنِ النَّبِيِّ ﷺ بِطَوْلِهِ وَقَالَ: «إِنِّي نَعَسْتُ فَاسْتَنْقَلْتُ نَوْمًا فَرَأَيْتُ رَبِّي فِي أَحْسَنِ صُورَةٍ فَقَالَ: فِيْمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى.»

(٤) - ٣٢٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هَانِيٍّ: حَدَّثَنَا أَبُو هَانِيٍّ السُّكْرِيُّ: حَدَّثَنَا جَهْضَمُ بْنُ عَبْدِ اللَّهِ عَنِ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ زَيْدِ بْنِ سَلَامٍ، عَنِ أَبِي سَلَامٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ عَائِشِ الْخَضْرَمِيِّ: أَنَّهُ حَدَّثَهُ عَنْ مَالِكِ بْنِ يَحْمَرَ السَّكْسَكِيِّ، عَنِ مُعَاذِ بْنِ جَبَلٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: احْتَبَسَ عَنَّا رَسُولُ اللَّهِ ﷺ ذَاتَ غَدَاةٍ مِنْ صَلَاةِ الصُّبْحِ حَتَّى كِدْنَا نَتَرَاى عَيْنَ الشَّمْسِ، فَخَرَجَ سَرِيعًا فَنُوبَ بِالصَّلَاةِ فَصَلَّى رَسُولُ اللَّهِ ﷺ وَتَجَوَّزَ فِي صَلَاتِهِ، فَلَمَّا سَلَّمَ دَعَا بِصَوْتِهِ فَقَالَ لَنَا: «عَلَى مَصَافِكُمْ كَمَا أَنْتُمْ» ثُمَّ انْفَتَلَ إِلَيْنَا ثُمَّ قَالَ: «أَمَا إِنِّي سَأُحَدِّثُكُمْ مَا حَبَسَنِي عَنْكُمُ الْغَدَاةَ: أَنِّي

off during my *Ṣalāt*, and fell deep asleep. Then I saw my Lord, Blessed and Most High, in the best of appearances. He said: 'O Muḥammad!' I said: 'My Lord here I am my Lord!' He said: 'What is it that the most exalted group busy themselves with?' I said: 'I do not know Lord.' And He said it three times." He said: "So I saw Him place His Palm between my shoulders, and I sensed the coolness of His Fingertips between my breast. Then everything was disclosed for me, and I became aware. So He said: 'O Muḥammad!' I said: 'Here I am my Lord!' He said: 'What is it that the most exalted group busy themselves with?' I said: 'In the acts that atone.' He said: 'And what are they?' I said: 'The footsteps to the congregation, the gatherings in the *Masājid* after the *Ṣalāt*, *Isbāgh Al-Wudū'* during difficulties.' He said: 'Then what else?' I said: 'Feeding others, being lenient in speech, and *Ṣalāt* during the night while the people are sleeping.' He said: 'Ask.' I said: 'O Allāh! I ask of you the doing of good deeds, avoiding the evil deeds, loving the poor, and that You forgive me, and have mercy upon me. And when You have willed *Fitnah* in the people, then take me without the *Fitnah*. And I ask You for Your love, the love of whomever You love, and love of the deeds that bring one nearer to Your love.'" the Messenger of Allāh ﷺ said: "Indeed it is true, so study it and learn it." (*Hasan*)

فَمْتُ مِنَ اللَّيْلِ فَتَوَضَّأْتُ فَصَلَّيْتُ مَا قُدِّرَ لِي
فَعَسْتُ فِي صَلَاتِي فَاسْتَقَلْتُ، فَإِذَا أَنَا بِرَبِّي
تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ فَقَالَ: يَا
مُحَمَّدُ، قُلْتُ: رَبِّ لَيْتِكَ رَبِّ، قَالَ: فِيْمَ
يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: لَا أَدْرِي رَبِّ
قَالَهَا ثَلَاثًا، قَالَ: فَرَأَيْتَهُ وَضَعَ كَفَّهُ بَيْنَ
كَتِفَيْي، قَدْ وَجَدْتُ بَرْدَ أَنَامِلِهِ بَيْنَ ثُدْيَيْي فَتَجَلَّى
لِي كُلُّ شَيْءٍ وَعَرَفْتُ، فَقَالَ: يَا مُحَمَّدُ!
قُلْتُ: لَيْتِكَ رَبِّ، قَالَ: فِيْمَ يَخْتَصِمُ الْمَلَأُ
الْأَعْلَى؟ قُلْتُ: فِي الْكُفَّارَاتِ، قَالَ: مَا هُنَّ؟
قُلْتُ: مَشْيُ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ،
وَالْجُلُوسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَاةِ، وَإِسْبَاغُ
الْوُضُوءِ فِي الْمَكْرُوهَاتِ، قَالَ: ثُمَّ فِيْمَ؟
قُلْتُ: إِطْعَامُ الطَّعَامِ، وَلِينُ الْكَلَامِ،
وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ. قَالَ: سَلْ،
قُلْتُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ،
وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ
تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ
فَتَوَفِّيْ غَيْرَ مَفْتُونٍ، وَأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ
يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ. قَالَ
رَسُولُ اللَّهِ ﷺ: «إِنَّهَا حَقٌّ فَأَدْرُسُوهَا ثُمَّ
تَعَلَّمُوهَا».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ. سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنِ هَذَا
الْحَدِيثِ فَقَالَ: هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ
وَقَالَ: هَذَا أَصَحُّ مِنْ حَدِيثِ الْوَلِيدِ بْنِ
مُسْلِمٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ بَزِيدِ بْنِ حَابِرِ

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. I asked Muḥammad bin Ismā'īl about this *Ḥadīth*, he said: This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*." And he said: "This *Ḥadīth* is more correct than the narration of Al-Walīd bin Muslim, from 'Abdur-Raḥmān bin Yazīd bin Jābir. He said: *Khālīd bin Al-Lajlāj* narrated to us: "'Abdur-Raḥmān bin 'Ā'ish Al-Ḥaḍramī narrated to me. He said: 'The Messenger of Allāh ﷺ said.'" And he mentioned the *Ḥadīth*, but this is not preserved. This is how Al-Walīd bin Muslim mentioned it in his narration: "From 'Abdur-Raḥmān bin 'Ā'ish who said: 'I heard the Messenger of Allāh ﷺ'" And *Bishr bin Bakr* reported this *Ḥadīth* from 'Abdur-Raḥmān bin Yazīd bin Jābir, with this chain, from 'Abdur-Raḥmān bin 'Ā'ish from the Prophet ﷺ. And this is more correct. And 'Abdur-Raḥmān bin 'Ā'ish did not hear from the Prophet ﷺ.

قَالَ: حَدَّثَنَا خَالِدُ بْنُ اللَّجْلَاجِ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَائِشِ الْحَضْرَمِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ. فَذَكَرَ الْحَدِيثَ وَهَذَا غَيْرُ مَحْفُوظٍ. هَكَذَا ذَكَرَ الْوَلِيدُ فِي حَدِيثِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ. وَرَوَى بِشْرُ بْنُ بَكْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ هَذَا الْحَدِيثَ بِهَذَا الْإِسْنَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِشٍ عَنِ النَّبِيِّ ﷺ، وَهَذَا أَصَحُّ. وَعَبْدُ الرَّحْمَنِ بْنُ عَائِشٍ لَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢٤٣/٥ من حديث جهضم بن عبدالله به.

Chapter 39. Regarding *Sūrat Az-Zumar*

(المعجم ٣٩) - [بَاب: وَمِنْ سُورَةِ الرُّمْرِ (التحفة ٤٠)]

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3236. 'Abdullāh bin Az-Zubair narrated from his father who said: "When (the following) was revealed: 'Then, on the Day of Resurrection, you will be disputing

(١) - ٣٢٣٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلْقَمَةَ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ

before your Lord.^[1] Az-Zubair said: "O Messenger of Allāh! We will repeat our disputes after what happened between us in the world?" He said: "Yes." So he said: "Indeed this is a very serious matter." (*Hasan*)

عَبْدُ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ ﴿ثُمَّ إِلَيْكُمْ يَوْمَ الْفِتْمَةِ عِنْدَ رَبِّكُمْ تَخَصُّمُونَ﴾ [٣١] قَالَ الزُّبَيْرُ: يَا رَسُولَ اللَّهِ! أَنْكَرَرُ عَلَيْنَا الْخُصُومَةَ بَعْدَ الَّذِي كَانَ بَيْنَنَا فِي الدُّنْيَا؟ قَالَ: «نَعَمْ»، فَقَالَ: إِنَّ الْأَمْرَ إِذَنْ لَشَدِيدٌ. قَالَ أَبُو عَيْسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخريج: [إسناده حسن] وأخرجه أحمد: ١٦٤/١، والحميدي، ح: ٦٠ عن سفيان بن عيينة به وصرح بالسماع وصححه الحاكم: ٢/٢٤٩، ٤٣٥، ٥٧٢/٤ ووافقه الذهبي.

Comments:

The case and the argument of a Monotheist and a Polytheist that took place in this world will also be brought forward before Allāh on the Last Day; the real and final decree would be made then about who was right and who was wrong. The appearance before Allāh is not an easy task.

(2). 3237. Asmā' bint Yazīd said: "I heard the Messenger of Allāh ﷺ reciting: 'Say: "O My slaves who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins and I do not mind."^[2] (*Hasan*)

(٢) - ٣٢٣٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حَبَابُ بْنُ هَلَالٍ وَسَلِيمَانُ بْنُ حَرْبٍ وَحَجَّاجُ بْنُ مِنْهَالٍ قَالُوا: حَدَّثَنَا حَمَادُ بْنُ سَلْمَةَ عَنْ ثَابِتٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ: (يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا وَلَا يُبَالِي).

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Thābit from Shahr bin Hawshab. [He said: Sharh bin Hawshab reported from Umm Salamah Al-Anṣāriyyah, and Umm Salamah Al-Anṣāriyyah is Asmā' bint Yazīd].

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ثَابِتِ بْنِ شَهْرِ بْنِ حَوْشَبٍ. [قَالَ: وَشَهْرُ بْنُ حَوْشَبٍ يَزُودِي عَنْ أُمِّ سَلْمَةَ الْأَنْصَارِيَّةِ وَأُمِّ سَلْمَةَ الْأَنْصَارِيَّةِ: هِيَ أَسْمَاءُ بِنْتُ يَزِيدَ].

تخريج: [إسناده حسن] وأخرجه أحمد: ٦/٤٥٤ من حديث حماد بن سلمة به وقال الحاكم: (٢/٢٤٩): "غريب عال... إلخ".

[1] *Az-Zumar* 39:31.

[2] Referring to *Az-Zumar* 39:53.

Comments:

Allāh sent message through His beloved Messenger to those who rely on the associates and the intercessors; O my servants who wronged their souls by committing sins, polytheism and disbelief, do not seek help and reliance of others having been disappointed, rather be the seekers of His forgiveness. He ﷻ is not bothered by whoever comes for forgiveness, even if one is extremely sinful and wicked, He ﷻ grants forgiveness. There is no need of seeking means and arbitrators to approach Him, He listens to every single individual and everyone can make a direct request to Him.

(3). 3238. ‘Abdullāh said: “A Jew came to the Prophet ﷺ and said: ‘O Muḥammad! Allāh will seize the heavens upon a finger, the mountains upon a finger, the earths upon a finger, and the rest of creation upon a finger. Then He says: ‘I am the King.’” He said: ‘So the Messenger of Allāh ﷺ laughed until his molars were visible. He said: “They made not a just estimate of Allāh such as is due to Him.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٣) - ٣٢٣٨ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي مَنصُورٌ وَسُلَيْمَانُ الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ يَهُودِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ يُمَسِكُ السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالْجِبَالِ عَلَى إِصْبَعٍ، وَالْأَرْضِينَ عَلَى إِصْبَعٍ، وَالْخَلَائِقَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. قَالَ: فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ. قَالَ: ﴿وَمَا فَدَرُوا اللَّهَ حَتَّى قَدَرِهِ﴾ [٦٧].

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التوحيد، باب قول الله تعالى: ﴿لما خلقت بيدي﴾، ح: ٧٤١٤ من حديث يحيى القطان ومسلم، ح: ٢٧٨٦ من حديث منصور به.

Comments:

The entire earth, all the heavens and all the creatures will be on the Fingers of Allāh, His Fingers are as They suit to the Self of the Almighty. As it is impossible to know the reality and the condition of Allāh’s Self, similarly, the reality and the condition of His Fingers is beyond our knowledge and comprehension.

3239. ‘Abdullāh said: “So the Prophet ﷺ laughed in amazement and approval.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٢٣٩ - حَدَّثَنَا [مُحَمَّدُ بْنُ بَشَّارٍ] بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا فَضِيلُ بْنُ عِيَاضٍ عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: فَضَحِكَ النَّبِيُّ ﷺ تَعَجُّبًا وَتَصَدِيقًا.

^[1] *Az-Zumar* 39:67.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صفات المنافقين، باب صفة القيامة والجنة والنار، ح: ٢٧٨٦ من حديث فضيل بن عياض به ورواه البخاري، ح: ٤٨١١ من حديث منصور به.

(4). 3240. Ibn 'Abbās narrated: "A Jew passed by the Prophet ﷺ, so the Prophet ﷺ said: 'O you Jew! Narrate something to us.' So he said: 'What shall you say O Abul-Qāsim, when Allāh places the heavens upon this, the earths upon this, the water upon this, the mountains upon this, and the rest of creation upon this?'" - Muḥammad bin Aṣ-Ṣalt, Abū Ja'far (one of the narrators) indicated first with his little finger, then followed one by one until he reached the index finger - "So Allāh, the Mighty and Sublime revealed: They made not a just estimate of Allāh such as is due to Him."^[1] (*Da'if*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, we do not know of it [as a narration of Ibn 'Abbās] except from this route. Abū Kudainah's (a narrator in the chain) name is Yaḥyā bin Al-Muhallab. [He said:] I saw Muḥammad bin Ismā'īl reporting this *Ḥadīth* from Al-Hasan bin *Shujā'* from Muḥammad bin Aṣ-Ṣalt.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٥١/١ من حديث أبي كدينة يحيى بن المهلب به * عطاء بن السائب اختلط، وأبو الضحى هو مسلم بن صبيح الهمداني.

(5). 3241. Mujāhid narrated that Ibn 'Abbās said: "Do you know

(٤) - ٣٢٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ: حَدَّثَنَا أَبُو كُدَيْتَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ يَهُودِيٌّ بِالنَّبِيِّ ﷺ فَقَالَ لَهُ النَّبِيُّ ﷺ: «يَا يَهُودِيٌّ حَدِّثْنَا». فَقَالَ: كَيْفَ تَقُولُ يَا أَبَا الْقَاسِمِ إِذَا وَضَعَ اللَّهُ السَّمَوَاتِ عَلَى ذِهِ وَالْأَرْضِينَ عَلَى ذِهِ وَالْمَاءَ عَلَى ذِهِ وَالْجِبَالَ عَلَى ذِهِ وَسَائِرَ الْخَلْقِ عَلَى ذِهِ. وَأَشَارَ مُحَمَّدُ بْنُ الصَّلْتِ أَبُو جَعْفَرٍ بِخُصْرِهِ أَوَّلًا ثُمَّ تَابَعَ حَتَّى بَلَغَ الْإِبْهَامَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ [مِنْ حَدِيثِ ابْنِ عَبَّاسٍ] إِلَّا مِنْ هَذَا الْوَجْهِ، وَأَبُو كُدَيْتَةَ اسْمُهُ يَحْيَى بْنُ الْمُهَلَّبِ. [قَالَ:] وَرَأَيْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ رَوَى هَذَا الْحَدِيثَ عَنِ الْحَسَنِ بْنِ شُجَاعٍ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ.

(٥) - ٣٢٤١ - حَدَّثَنَا سُؤدَدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْسَةَ بْنِ

[1] *Az-Zumar* 39:67.

what is the width of *Jahannam*?" I said: "No." He said: "Yes, and by Allāh I do not know. 'Āishah narrated to me that she asked the Messenger of Allāh ﷺ about Allāh's saying: 'On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.'^[1] She said: 'I said: "Where will the people be on that day O Messenger of Allāh?" He said: "Upon the bridge over *Jahannam*.'" (*Ṣaḥīḥ*)

And there is a longer story with the *Hadīth*. He said: This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١٤٥٣ عن سويد بن نصر، وأحمد: ١١٦/٦ من حديث ابن المبارك به وهو في الزهد له (زوائد نعيم، ح: ٢٩٨) وصححه الحاكم: ٤٣٦/٢، ووافقه الذهبي.

Comments:

If the entire human will come on the bridge over the Hell and it will suffice them, then how vast Hell will be!

(6). 3242. [Masrūq narrated that 'Āishah said: "O Messenger of Allāh! – On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand."^[2] Where will the believers be?" He said: "Upon the *Ṣirāṭ* O 'Āishah!"^[3] (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

سَعِيدٌ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ مُجَاهِدٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَتَدْرِي مَا سَعَةُ جَهَنَّمَ؟ قُلْتُ: لَا، قَالَ: أَجَلٌ وَاللَّهِ مَا تَدْرِي، حَدَّثَنِي عَائِشَةُ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنْ قَوْلِهِ ﴿وَالْأَرْضُ جَمِيعًا بِيَمِينِهِ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾، قَالَتْ: قُلْتُ: فَأَيْنَ النَّاسُ يَوْمَئِذٍ يَا رَسُولَ اللَّهِ؟ قَالَ: «عَلَى جِسْرِ جَهَنَّمَ» وَفِي الْحَدِيثِ قِصَّةٌ قَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(٦) - ٣٢٤٢ - [حَدَّثَنَا ابْنُ أَبِي عَمْرَةَ. حَدَّثَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ ﴿وَالْأَرْضُ جَمِيعًا بِيَمِينِهِ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾ فَأَيْنَ الْمُؤْمِنُونَ يَوْمَئِذٍ؟ قَالَ: «عَلَى الصِّرَاطِ يَا عَائِشَةُ».

قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] تقدم: ٣١٢١.

[1] *Az-Zumar* 39:67.

[2] *Az-Zumar* 39:67.

[3] See no. 3121.

(7). 3243. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow?)" The Muslims said: "So what should we say, O Messenger of Allāh?" He said: "Say: 'Allāh is sufficient for us and what a good protector He is. We rely upon [our Lord] Allāh'" – and perhaps Sufyān (one of the narrators) said: "upon Allāh we rely." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan* [Al-A'mash also reported it from 'Atīyah, from Abū Sa'eed].

(٧) - ٣٢٤٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانٌ عَنْ مُطَرِّفٍ، عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْعَمَ وَقَدِ التَّقَمَ صَاحِبُ الْقَرْنِ الْقَرْنَ وَحَتَّى جَبْهَتَهُ وَأَصْعَى سَمْعَهُ يَنْتَظِرُ أَنْ يُؤَمَّرَ أَنْ يَنْفُخَ فَيَنْفُخُ»، قَالَ الْمُسْلِمُونَ: فَكَيْفَ تَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: «قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ تَوَكَّلْنَا عَلَى اللَّهِ [رَبَّنَا] وَرَبِّمَا قَالَ سُفْيَانٌ: «عَلَى اللَّهِ تَوَكَّلْنَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [وَقَدْ رَوَاهُ الْأَعْمَشُ أَيْضًا عَنْ عَطِيَّةِ، عَنْ أَبِي سَعِيدٍ].

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٧/٣ والحميدي، ح: ٧٥٤ عن سفيان بن عيينة به وتقدم طرفه: ٢٤٣١ * عطية ضعيف وللحديث شواهد كثيرة ضعيفة عند ابن حبان، ح: ٨٢٠ والحاكم: ٥٥٩/٤ وغيرهما * حديث الأعمش عند أحمد: ٧٣/٣.

Comments:

Muhammad is the last Messenger ﷺ and his people are the last nation. There is no other Messenger or another nation between him and the Last Day; therefore the blowing of the Trumpet after which the Day of Judgement will begin, the Angel who will blow the trumpet is fully ready and waiting for the command.

(8). 3244. 'Abdullāh bin 'Amr [may Allāh be pleased with him] said: "A Bedouin said: 'O Messenger of Allāh! What is *As-Sūr*?' He said: 'A horn which is blown into.'" (*Ṣaḥīḥ*)

[He said:] This *Hadīth* is *Hasan*, we only know of it as a narration of Sulaimān bin At-Taimī.

(٨) - ٣٢٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ عَنْ أَسْلَمَ الْعَجَلِيُّ، عَنْ بَشْرِ بْنِ شَعَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: قَالَ أَغْرَابِيُّ: يَا رَسُولَ اللَّهِ مَا الصُّورُ؟ قَالَ: «قَرْنٌ يَنْفُخُ فِيهِ» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُلَيْمَانَ التَّمِيمِيِّ.

تخریج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب ذكر البعث والصور، ح: ٤٧٢٢ من حديث سليمان التيمي به وانظر، ح: ٢٤٣٠ وصححه ابن حبان، ح: ٢٥٧٠ والحاكم: ٥٠٦/٢، ٥٦٠/٤ ووافقه الذهبي.

(9). 3245. Abū Hurairah narrated: “In the market of Al-Madīnah, a Jew said: ‘No! By the One who chose Mūsā above all humans.’” He said: “A man from the *Anṣār* raised his hand and struck him in his face. He said: ‘You say this while Allāh’s Prophet ﷺ is among us?’ So the Messenger of Allāh ﷺ said: ‘And the Trumpet will be blown and all who are in the heavens and the earth will swoon away, except him whom Allāh wills. Then it will be blown another time, and behold they will be standing, looking on.’^[1] So I shall be the first to raise his head and there will be Mūsā holding on to one of the supports of the Throne. So I will not know if he raised his head before me, or if he was one of those whom Allāh made the exception for. And whoever says: ‘I am better than Yūnus bin Mattā, then he has indeed lied.’” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخريج: [إسناده حسن] وأخرجه ماجه، الزهد، باب ذكر البعث، ح: ٤٢٧٤ من حديث محمد بن عمرو الليثي به وصححه البوصيري وللحديث شواهد عند البخاري، ح: ٢٤١١ ومسلم، ح: ٢٣٧٣ وغيرهما.

(10). 3246. Abū Hurairah narrated that the Prophet ﷺ said: “A caller will call out: ‘You shall have life and never die; you shall be healthy and never be ill; you shall be young and never grow old; you shall live in favor and never suffer difficult circumstances.’ That

(٩) - ٣٢٤٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ يَهُودِيٌّ فِي سُوقِ الْمَدِينَةِ لَا وَالَّذِي اضْطَفَى مُوسَى عَلَى الْبَشَرِ، قَالَ: فَرَفَعَ رَجُلٌ مِنَ الْأَنْصَارِ يَدَهُ فَصَكَ بِهَا وَجْهَهُ، قَالَ: تَقُولُ هَذَا وَفِينَا نَبِيُّ اللَّهِ ﷺ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ» [٦٨] فَأَكْرَهُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ فَإِذَا مُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا أُدْرِي أَرَفَعَ رَأْسَهُ قَبْلِي أَمْ كَانَ مِمَّنْ اسْتَنْتَى اللَّهَ. وَمَنْ قَالَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى فَقَدْ كَذَبَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(١٠) - ٣٢٤٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَعَبْدُ وَاحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا الثَّوْرِيُّ: حَدَّثَنَا أَبُو إِسْحَاقَ: أَنَّ الْأَعْرَبَ أَبَا مُسْلِمٍ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُنَادِي

[1] *Az-Zumar* 39:68.

is the saying of Allāh Most High: This is Paradise, which you have been made to inherit because of your deeds that you used to do.”^[1]

(*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] Ibn Al-Mubārak and others reported this *Ḥadīth* from Ath-Thawrī, and they did not mention it in *Marfū‘* form.

مُنَادٍ: إِنَّ لَكُمْ أَنْ تَحْيَوْا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَصْحُوا فَلَا تَسْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشْبُوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [الزخرف: ٧٢].

[قَالَ أَبُو عِيسَى:] وَرَوَى ابْنُ الْمُبَارَكِ وَعَظِيمُهُ هَذَا الْحَدِيثَ عَنِ الثَّوْرِيِّ وَكَمْ يَرْفَعُوهُ.

تخریج: وأخرجه مسلم، الجنة ونعيمها، باب: في دوام نعيم أهل الجنة ... إلخ، ح: ٢٨٣٧ من حديث عبدالرزاق به.

Comments:

Paradise and its inheritance is mentioned several times in the Qur'an. Paradise will, though, be granted with the Grace, Favor and Mercy of Allāh; but to enable for performing deeds, the acceptance of deeds and to favor with Paradise for the deeds of the perishing life is His Mercy and Grace. However the Mercy will be because of the good deeds.

Chapter 40. Regarding *Sūrat Al-Mu'min*

(المعجم ٤٠) - [بَابُ: وَمِنْ] سُورَةِ الْمُؤْمِنِ (التحفة ٤١)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3247. An-Nu'mān bin Bashīr narrated that the Prophet ﷺ said: "Supplication is the worship." Then he recited: 'And your Lord said: 'Call upon Me, I will answer you. Verily, those who scorn My worship, they will surely enter Hell in humiliation.'"^[2] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٢٤٧ - حَدَّثَنَا بِنْدَارٌ [مُحَمَّدُ بْنُ بَشِيرٍ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ ذَرٍّ، عَنْ يُسَيْعِ الْحَضْرَمِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الدُّعَاءُ هُوَ الْعِبَادَةُ»، ثُمَّ قَالَ: «﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾» [٦٠].

[1] *Az-Zukhruf* 43:72.

[2] *Al-Mu'min (Ghāfir)* 40:60.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Comments:

تخریج: [صحيح] تقدم: ٢٩٦٩.

The message is that there is no need of any mediator and arbitrator to ask anything from Me, whoever is in need of asking something should ask from Me only, I shall respond to his request. But despite this open generosity of Mine, he who ignores asking Me, he does so merely because of arrogance and pride. They should bear in mind; they shall soon fall into Hell because of their pride, being disgraced.

Chapter 41. Regarding *Sūrat Hā Mīm Sajdah*

(المعجم ٤١) - [بَاب: وَمِنْ] سُورَةِ حَم
السَّجْدَةِ (التحفة ٤٢)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3248. Ibn Mas'ūd narrated: "Three men whose bellies were fat, but whose hearts had little understanding, were arguing at the House. Two of them were from Quraish and one was from Thaqif – or two from Thaqif, and one from Quraish. One of them said: 'Do you think that Allāh can hear what we are saying?' Another said: 'He can hear if we are loud, but He can not hear when we are quiet.' Another said: 'If He can hear when we are loud then He can hear when we are quiet.' So Allāh, the Mighty and Sublime revealed: And you have not been hiding yourselves, lest your ears and your eyes and your skins should testify against you."^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٢٤٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مَثُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: اخْتَصَمَ عِنْدَ الْبَيْتِ ثَلَاثَةٌ نَفَرٍ قُرَشِيَّانِ وَتَقْفِيٍّ - أَوْ تَقْفِيَّانِ وَقُرَشِيٍّ - قَلِيلٌ فِقَهُ قُلُوبِهِمْ، كَثِيرٌ شَحْمٌ بَطُونِهِمْ، فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ [أَنَّ] اللَّهَ يَسْمَعُ مَا نَقُولُ؟ فَقَالَ الْآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا وَلَا يَسْمَعُ إِنْ أَحْفَيْنَا، وَقَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَهَوَّ يَسْمَعُ إِذَا أَحْفَيْنَا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿وَمَا كُنْتُمْ تَسْتَوِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾ [٢٢].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Fuṣṣilat* 41:22.

تخريج: متفق عليه، وأخرجه مسلم، صفات المنافقين، باب صفات المنافقين وأحكامهم، ح: ٢٧٧٥ عن محمد بن أبي عمر والبخاري، ح: ٤٨١٧ من حديث سفيان بن عيينة به .

(2). 3249. ‘Abdullāh said: “I was hiding beneath the covering of the Ka’bah, and three men came along – a man from the Quraish, and two of his brothers-in-law from Thaqif, or a man from Thaqif and two of his brothers-in-law from the Quraish. Their bellies were fat, and they did not have much understanding. They said something that I could not understand, then one of them said: ‘Do you think that Allāh can hear what we are talking about?’ Another said: ‘If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.’ The other one said: ‘If He can hear something from us, then He can hear all of it.’” ‘Abdullāh said: “I mentioned that to the Prophet ﷺ, so Allāh revealed: ‘And you have not been hiding yourselves, lest your ears and your eyes and your skins should testify against...’ you up to His saying: ‘...and you have become of those utterly lost!’”^[1] (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Sahih*].

(Another chain) with similar.

(٢) - ٣٢٤٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنْتُ مُسْتَتِرًا بِأَسْتَارِ الْكَعْبَةِ فَجَاءَ ثَلَاثَةٌ نَفَرٍ كَثِيرٍ شُحُومٌ بَطُونُهُمْ، قَلِيلٌ فَهْمُهُ قُلُوبُهُمْ، قُرَشِيٌّ وَخَتَنَاهُ تَقْفِيَانِ أَوْ تَقْفِيٍّ وَخَتَنَاهُ قُرَشِيَّانِ، فَتَكَلَّمُوا بِكَلَامٍ لَمْ أَفْهَمُهُ، فَقَالَ أَحَدُهُمْ: أَتُرَوْنَ أَنَّ اللَّهَ يَسْمَعُ كَلَامَنَا هَذَا؟ فَقَالَ الْآخَرُ: إِنَّا إِذَا رَفَعْنَا أَصْوَاتَنَا سَمِعَهُ وَإِذَا لَمْ نَرْفَعْ أَصْوَاتَنَا لَمْ يَسْمَعَهُ، فَقَالَ الْآخَرُ: إِنْ سَمِعَ مِنْهُ شَيْئًا سَمِعَهُ كُلَّهُ. فَقَالَ عَبْدُ اللَّهِ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَأَنْزَلَ اللَّهُ: ﴿وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾ إِلَى قَوْلِهِ ﴿فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ﴾ [٢٣، ٢٢].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ وَهْبِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ نَحْوَهُ.

تخريج: [صحيح] وأخرجه أحمد: ٣٨١/١ عن أبي معاوية الضرير به وصرح بالسمع والحديث السابق شاهد له.

^[1] *Fuṣṣilat* 41:22,23.

(3). 3250. Anas bin Mālik narrated that the Messenger of Allāh ﷺ recited: Verily those who say: "Our Lord is Allāh, and then they stand firm."^[1] – He said: "People have said it, then most of them disbelieved, so whoever dies upon it, then he is among those who stood firm." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*, we do not know of it except from this route. I heard Abū Zur'ah saying: "Affān reported a *Hadīth* from 'Amr bin 'Alī." [And there are narrations related from the Prophet ﷺ, Abū Bakr, and 'Umar, may Allāh be pleased with them, about this *Āyah* and the meaning of "They stand firm."]

(٣) - ٣٢٥٠ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو ابْنُ عَلِيٍّ الْفَلَّاسُ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي حَزْمٍ الْقُطَيْعِيُّ: حَدَّثَنَا ثَابِتُ الْبُنَائِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ: ﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا﴾ [٣٠] قَالَ: «قَدْ قَالَ النَّاسُ ثُمَّ كَفَرُوا أَكْثَرُهُمْ فَمَنْ مَاتَ عَلَيْهَا فَهُوَ مِمَّنْ اسْتَقَامَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ سَمِعْتُ أَبَا زُرْعَةَ يَقُولُ: رَوَى عَفَّانٌ عَنْ عَمْرٍو بْنِ عَلِيٍّ حَدِيثًا. [وَيُرَوَّى فِي هَذِهِ الْآيَةِ عَنِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: مَعْنَى اسْتَقَامُوا].

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ١١٤٧٠ عن عمرو بن علي به * سهيل بن أبي حزم: ضعيف (تقريب) قوله: "ويروى في هذه الآية عن النبي ﷺ وأبي بكر وعمر ... إلخ" انظر الدر المنثور: ٥/٣٦٣.

Comments:

Those who accepted the call of the Messenger and then remained firm fully and wholeheartedly without paying any attention to the opponents, their firm steps did not shake or tremble, such are the successful ones.

Chapter 42. Regarding *Sūrat Ash-Shūra* [Hā Mīm 'Ain Sīn Qāf]

(المعجم ٤٢) - [بَابُ: وَمِنْ] سُورَةِ الشُّورَى [حَمَّ عَسَقًا] (التحفة ٤٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3251. Ṭawūs narrated: Ibn 'Abbās was asked about this *Āyah*:

(١) - ٣٢٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ

[1] *Fuṣṣilat* 41:30.

Say: "No reward do I ask of you for this except to be kind for my kinship with you."^[1] So Sa'eed bin Jubair said: 'To be kind to the family of Muhammad.' Ibn 'Abbās replied: 'You know that there was no family of the Quraish except that the Messenger of Allāh ﷺ had some relatives among them.' He said: 'Except that you should uphold the ties of kinship that exist between me and you.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported from Ibn 'Abbās through other routes.

[بُنْدَارٌ]: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ طَاوُسًا قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ: ﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾ [٢٣] فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: فُرِئِيَ آلَ مُحَمَّدٍ ﷺ، فَقَالَ ابْنُ عَبَّاسٍ: أَعْلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ بَطْنًا مِنْ قُرَيْشٍ إِلَّا كَانَ لَهُ فِيهِمْ قَرَابَةٌ فَقَالَ: إِلَّا أَنْ تَصِلُوا مَا بَيْنِي وَبَيْنَكُمْ مِنَ الْقَرَابَةِ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ عَبَّاسٍ.

تخريج: وأخرجه البخاري، التفسير، باب قوله: ﴿إلا المودة في القربى﴾، ح: ٤٨١٨ عن

بندار به.

Comments:

Various meanings of this Verse have been understood: according to Ibn 'Abbās, if you do not embrace Islam, you should at least care that I am your relative; therefore at least listen to me and let me convey my message, do not annoy me and be not an obstacle before my call.

(2). 3252. 'Ubaidullāh bin Al-Wāzī said: "A *Shāikh* from Banū Murrah narrated to me, he said: 'I arrived in Al-Kūfah and was informed about Bilāl bin Abī Burdah so I said: "Indeed there is a lesson in him" so I went to him while he was imprisoned in his home, which he had built.' He said: 'After everything that had happened to him he had changed due to the punishment and the beatings, and now he was living in isolation. So I said: "All praise is due to Allāh O Bilāl! I have seen

(٢) - ٣٢٥٢ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْوَازِعِ قَالَ: حَدَّثَنِي شَيْخٌ مِنْ بَنِي مُرَّةٍ قَالَ: قَدِمْتُ الْكُوفَةَ فَأُخْبِرْتُ عَنْ بِلَالِ بْنِ أَبِي بُرْدَةَ فَقُلْتُ: إِنَّ فِيهِ لَمُعْتَبَرًا فَأَتَيْتُهُ وَهُوَ مَحْبُوسٌ فِي دَارِهِ الَّتِي قَدْ كَانَ بَنَى، قَالَ: وَإِذَا كُلُّ شَيْءٍ مِنْهُ قَدْ تَغَيَّرَ مِنَ الْعَذَابِ وَالضَّرْبِ وَإِذَا هُوَ فِي فُشَاشٍ، فَقُلْتُ: الْحَمْدُ لِلَّهِ يَا بِلَالُ! لَقَدْ رَأَيْتُكَ وَأَنْتَ تَمُرُّ بِنَا وَتُمْسِكُ بِأَنْفِكَ مِنْ غَيْرِ غَبَارٍ، وَأَنْتَ فِي حَالِكَ هَذِهِ الْيَوْمَ. فَقَالَ:

[1] *Ash-Shūra* 42:23.

you passing by us holding your nose, and it was not from the dust! And today you are in this state.' So he said: 'Where are you from?' I said: 'From Banū Murrah bin 'Abbād.' So he said: 'Shall I not narrate a *Hadīth* to you, perhaps Allāh will benefit you by it?' I said: 'Go ahead.' He said: 'My father, Abū Burdah narrated from his father Abū Mūsā, that the Messenger of Allāh ﷺ said: "No worshipper suffers a calamity nor what is worse than that or less, except due to a sin, and what Allāh pardons as a result of it is more." He (Abū Mūsā) said: "And he recited: And whatever misfortune befalls you, it is because of what your hands have earned."^[1]

(*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route.

تخریج: [إسناده ضعيف] وهو في تفسير عبد بن حميد كما في الدر المنثور: ۹/۶ * عبيدالله ابن الوازع وشيخه مجهولان ولأصل الحديث شواهد عند أحمد: ۱۸۵/۶ وغيره.

Comments:

Any affliction that befalls in the world, it is the result of people's deeds, yet Allāh overlooks many of the evil deeds. The real purpose of afflictions is only warning and making them realise so that the people would redress their conditions.

Chapter 43. Regarding *Sūrat Az-Zukhruf*

(المعجم ۴۳) - [بَابُ: وَمِنْ] سُورَةِ الزُّخْرُفِ (التحفة ۴۴)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3253. Abū Umāmah narrated that the Messenger of Allāh ﷺ

(۱) - ۳۲۵۳ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

مِمَّنْ أَنْتَ؟ فَقُلْتُ: مِنْ بَنِي مُرَّةَ بْنِ عَبَّادٍ. فَقَالَ: أَلَا أُحَدِّثُكَ حَدِيثًا عَسَى اللَّهُ أَنْ يَنْفَعَكَ بِهِ؟ قُلْتُ: هَاتِ، قَالَ: حَدَّثَنِي أَبِي أَبُو بُرْدَةَ عَنْ أَبِيهِ أَبِي مُوسَى أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُصِيبُ عَبْدًا نَكْبَةٌ فَمَا فَوْقَهَا أَوْ دُونَهَا إِلَّا بِذَنْبٍ وَمَا يَعْفُو اللَّهُ عَنْهُ أَكْثَرُ». قَالَ: وَقَرَأَ: ﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾ [۳۰].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

[1] *Ash-Shūrah* 42:30.

said: "No people go astray after having been guided, but they resort to arguing." Then the Messenger of Allāh ﷺ recited this *Āyah*: '...They quoted not the above example except for argument. Nay! But they are a quarrelsome people...' [1] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣāhih*. We only know of it as a narration of Ḥajjāj bin Dīnār, and Ḥajjāj is trustworthy, average in *Hadīth*. Abū Ghālib's name is Ḥazawwar. (Ḥajjāj and Abū Ghālib are narrators in the chain).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ الْعَبْدِيُّ وَيَعْلَى بْنُ عُبَيْدٍ عَنْ حَجَّاجِ بْنِ دِينَارٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أَمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا ضَلَّ قَوْمٌ بَعْدَ هُدَى كَانُوا عَلَيْهِ إِلَّا أَوْتُوا الْجِدَلَ» ثُمَّ تَلَا رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ: ﴿مَا صَرَفُوهُ لَكَ إِلَّا جِدَالًا بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾ [٥٨].

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَجَّاجِ بْنِ دِينَارٍ، وَحَجَّاجٌ ثِقَةٌ مُقَارِبُ الْحَدِيثِ، وَأَبُو غَالِبٍ اسْمُهُ: حَزَوَّرٌ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المقدمة، باب اجتناب البدع والجدل، ح: ٤٨ من حديث محمد بن بشر العبدي به وصححه الحاكم: ٤٤٨/٢ ووافقه الذهبي.

Comments:

When talking about the call and mission of the Prophets, the name of 'Eisā would be mentioned; the Quraish used to say, Muḥammad ﷺ criticised our gods but he admired 'Eisā and regarded him a deity. It was then said that those people said so merely for useless argument and quarrel, otherwise they knew very well that the Qur'an did not speak about 'Eisā as a deity, he was mentioned as an obedient servant of Allāh and a Messenger.

Chapter 44. Regarding *Sūrat Ad-Dukhān*

(المعجم ٤٤) - [بَابُ: وَمِنْ] سُورَةِ الدُّخَانِ (التحفة ٤٥)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3254. Masrūq said: "A man came to 'Abdullāh and said: 'A story teller has said that a smoke will appear from the earth, taking the hearing of the disbelievers and manifesting as a cold for the

(١) - ٣٢٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ إِبْرَاهِيمَ الْجُدِّي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ وَمَنْصُورٍ: سَمِعَا أَبَا الصُّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ قَالَ:

[1] *Az-Zukhruf* 43:58.

believers.” He became angry, and since he was reclining, he sat up then said: “When one of you is asked about something he knows, then let him speak accordingly” – Manṣūr (one of the narrators) narrated it as: “Then let him inform of it” – “And when asked about what he does not know, then let him say: “Allāh knows best.” For indeed, it is part of a man’s knowledge, that when he is asked about something he does not know, he says: “Allāh knows best.” For verily Allāh, Most High said to His Prophet: Say: “No wage do I ask of you for this, nor am I one of the pretenders.”^[1] When the Messenger of Allāh ﷺ saw that the Quraish were behaving stubbornly with him, he said: “O Allāh! Assist me against them with seven (years of famine) like the seven of Yūsuf.” So He punished them with drought making everything barren, until they ate skins and carcasses” – and one of them said: “bones.” He said: ‘And it appeared that smoke was coming out of the earth. So Abū Sufyān came to him and said: “Verily your people are being destroyed, so supplicate to Allāh for them.”’ He said: “So this is about His saying: ‘The Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment.’”^[2] Manṣūr narrated it as: “So this is about His saying: Our Lord! Remove the

جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ فَقَالَ: إِنَّ قَاصًا يَقْصُ
يَقُولُ: إِنَّهُ يَخْرُجُ مِنَ الْأَرْضِ الدُّخَانُ فَيَأْخُذُ
بِمَسَامِعِ الْكُفَّارِ وَيَأْخُذُ الْمُؤْمِنِينَ كَهَيْئَةِ الزُّكَّامِ،
قَالَ: فَغَضِبَ وَكَانَ مُتَّكِئًا فَجَلَسَ ثُمَّ قَالَ:
إِذَا سُئِلَ أَحَدُكُمْ عَمَّا يَعْلَمُ فَلْيَقُلْ بِهِ - قَالَ
مَنْصُورٌ: فَلْيُخْبِرْ بِهِ - وَإِذَا سُئِلَ عَمَّا لَا يَعْلَمُ
فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنْ عِلْمِ الرَّجُلِ إِذَا
سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ: اللَّهُ أَعْلَمُ، فَإِنَّ
اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ
أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّمِينَ﴾ [ص: ٨٦] إِنَّ رَسُولَ
اللَّهِ ﷺ لَمَّا رَأَى قُرَيْشًا اسْتَعْصَمُوا عَلَيْهِ قَالَ:
«اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبِ يَوْسُفَ»
فَأَخَذَتْهُمْ سَنَةٌ فَأَحْصَتْ كُلَّ شَيْءٍ حَتَّى أَكَلُوا
الْجُلُودَ وَالْمَيْتَةَ - وَقَالَ أَحَدُهُمَا: الْعِظَامَ -
قَالَ: وَجَعَلَ يَخْرُجُ مِنَ الْأَرْضِ كَهَيْئَةِ
الدُّخَانِ، قَالَ: فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: إِنَّ
قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللَّهَ لَهُمْ، قَالَ: فَهَذَا
لِقَوْلِهِ: ﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ○
يَغْشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ﴾ [١١، ١٠] -
قَالَ مَنْصُورٌ: هَذَا لِقَوْلِهِ: ﴿رَبَّنَا أَكَيْفَ عَنَّا
الْعَذَابُ إِنَّا مُؤْمِنُونَ﴾ [١٢] فَهَلْ يُكْشَفُ
عَذَابُ الْآخِرَةِ؟ قَدْ مَضَى الْبَطْشَةُ وَاللِّزَامُ
وَالدُّخَانُ، وَقَالَ أَحَدُهُمَا: الْقَمَرُ وَقَالَ
الْآخَرُ: الرُّومُ.

[1] *Ṣād* 38:86.

[2] *Ad-Dukhān* 44:10,11.

torment from us, really we shall become believers.”^[1] – “So shall the punishment be removed from them in the Hereafter? *Al-Baṭshah*,^[2] *Al-Lizām*,^[3] the smoke,” – one of them said: “the moon” the other said: “The Romans have all passed.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] *Al-Lizām* [means] the Day of Badr. [He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

تخریج: متفق علیه، وأخرجه البخاري، التفسير، باب: ﴿ثم تولوا عنه وقالوا معلم مجنون﴾، ح: ٤٨٢٤ من حديث شعبة ومسلم، ح: ٢٧٩٨ من حديث الأعمش به.

Comments:

Baṭshah means the humiliated defeat in the battle of Badr; and *Lizām* refers to the disbeliever captives of the battle of Badr; *Dukhān* [smoke] is the one that the disbeliever observed due to the severity of starvation. The smoke mentioned in the Qur'an is different than the smoke that will emerge before the Day of Judgement.

(2). 3255. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “There is no believer except that he has two doors: A door through which his deeds ascend, and a door through which his sustenance descends. So when he dies they weep for him. That is the meaning of the saying of Allāh, the Mighty and Sublime: And the heavens and the earth wept not for them, nor were they given respite.”^[4] (*Ḍaṭīf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it being *Marfū‘* except through this route.

قَالَ أَبُو عِيسَى: [وَاللِّزَامُ] [بِغْنِي] يَوْمَ بَدْرٍ. [قَالَ:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٢) - ٣٢٥٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ حَرْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُؤْمِنٍ إِلَّا وَلَهُ بَابَانِ: بَابٌ يَصْعَدُ مِنْهُ عَمَلُهُ وَبَابٌ يَنْزِلُ مِنْهُ رِزْقُهُ، فَإِذَا مَاتَ بَكَيًا عَلَيْهِ فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ﴾ [٢٩].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ، وَمُوسَى بْنُ

^[1] *Ad-Dukhān* 44:12.

^[2] See *Ad-Dukhān* 44:16, and see the *Tafsir* of Ibn Kathīr (Abridged, Darussalam) vol. 8 p. 678.

^[3] “Torment” referring to *Al-Furqān* 25:77. See the *Tafsir* of Ibn Kathīr (Abridged, Darussalam) vol. 7 p. 209.

^[4] *Ad-Dukhān* 44:29.

Mūsā bin 'Uбайдah and Yazīd bin Abān Ar-Raqāshī were both graded weak in *Hadīth*.

عُبَيْدَةَ وَيَزِيدُ بْنُ أَبَانَ الرَّقَاشِيَّ يُضَعَّفَانِ فِي الْحَدِيثِ.

تخريج: [إسناده ضعيف] وأخرجه البغوي في معالم التنزيل: ٤/١٥٢ وأبو يعلى، ح: ٤١٣٢ من حديث موسى بن عبيدة به وهو ضعيف وشيخه يزيد بن أبان أيضًا ضعيف.

Comments:

This Verse informs that there are such people in the universe even those living in the heavens feel sad for their death and the earth weeps, but if an oppressor and a tyrant dies everything of the universe feels at ease.

Chapter 46. Regarding *Sūrat Al-Aḥqāf*

(المعجم ٤٦) - [بَابُ: وَمِنْ] سُورَةِ الْأَحْقَافِ (التحفة ٤٦)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3256. 'Abdul-Mālik bin 'Umair narrated from the nephew of 'Abdullāh bin Salām who said: "When they were after 'Uthmān, 'Abdullāh bin Salām came, and 'Uthmān said to him: 'What did you come for?' He said: 'I came to assist you.' He said: 'Go to the people to repel their advances against me. For verily your going is better to me than your entering here.'" He said: "So 'Abdullāh bin Salām went to the people and said: 'O you people! During *Jāhiliyyah* I was named so-and-so, then the Messenger of Allāh ﷺ named me 'Abdullāh, and some *Āyāt* from the Book of Allāh were revealed about me. (The following) was revealed about me: 'A witness from among the Children of Isrā'īl has testified to something similar, and believed while you rejected. Verily, Allāh does not guide the wrongdoing

(١) - ٣٢٥٦ - حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا أَبُو مُحَيَّبَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنِ ابْنِ أَخِي عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: لَمَّا أُرِيدَ عُثْمَانُ جَاءَ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَالَ لَهُ عُثْمَانُ: مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ فِي نَصْرَتِكَ قَالَ: أَخْرُجْ إِلَى النَّاسِ فَاطْرُدْهُمْ عَنِّي، فَإِنَّكَ خَارِجٌ خَيْرٌ لِي مِنْكَ دَاخِلٌ، قَالَ: فَخَرَجَ عَبْدُ اللَّهِ بْنُ سَلَامٍ إِلَى النَّاسِ فَقَالَ: أَيُّهَا النَّاسُ إِنَّهُ كَانَ اسْمِي فِي الْجَاهِلِيَّةِ فُلَانٌ فَسَمَّانِي رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ وَنَزَلَتْ فِي آيَاتٍ مِنْ كِتَابِ اللَّهِ، نَزَلَتْ فِي: ﴿وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَمَنْ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [١٠] وَنَزَلَتْ فِي: ﴿قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾ [الرعد: ٤٣]، إِنَّ اللَّهَ سَيَفَا مَعْمُودًا عَنْكُمْ وَإِنَّ

people.^[1] And (the following) was revealed about me: 'Sufficient as a witness between me and you is Allāh, and those too who have knowledge of the Scripture.'^[2] Allāh has sheathed the sword from you, and the angels are your neighbors in this city of yours, the one in which the Revelation came to your Prophet. But by Allāh! (Fear) Allāh regarding this man; if you kill him, then by Allāh! If you kill him then you will cause the angels to remove your goodness from you, and to raise Allāh's sheathed sword against you, such that it will never be sheathed again until the Day of Resurrection." He said: "They said: 'Kill the Jew and kill 'Uthmān.'" (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*. Shu'aib bin Saḥwān reported it from 'Abdul-Malik bin 'Umair, from Ibn Muḥammad bin 'Abdullāh bin Salām, from his grandfather, 'Abdullāh bin Salām.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأدب، باب تغيير الأسماء، ح: ٣٧٣٤ من حديث أبي حنيفة به مختصراً * ابن أخي عبدالله بن سلام لم يوثقه غير الترمذي فيما أعلم فهو مستور * حديث عبدالملك بن عمير رواه الطبراني (مجمع الزوائد: ٩٢/٩، ٩٣) وانظر جامع المسانيد والسنن لابن كثير: ٦٥/٨.

Comments:

The Verses mentioned in this *Hadīth* are from two different *Sūrah* different revealed in the Makkan era; whereas 'Abdullāh bin Salām embraced Islam in Al-Madīnah, after the emigration. His saying 'these Verses were revealed regarding him' means the meaning of these Verses also applies to him, so they were revealed regarding the people like myself. As I am honored with this status and rank, I am telling you to correct your aim and not to commit the murder of 'Uthmān ﷺ; the consequences of 'Uthmān's murder would be very dangerous for the Muslims.

[1] *Al-Aḥqāf* 46:10.

[2] *Ar-Ra'd* 13:43.

الْمَلَائِكَةُ قَدْ جَاوَرْتَكُمْ فِي بَلَدِكُمْ هَذَا الَّذِي نَزَلَ فِيهِ نَبِيِّكُمْ، فَاللَّهُ! اللَّهُ! فِي هَذَا الرَّجُلِ أَنْ تَقْتُلُوهُ فَوَاللَّهِ! إِنْ قَتَلْتُمُوهُ لَتَطْرُدَنَّ جِيرَانَكُمْ الْمَلَائِكَةُ وَلَتَسْلُرَنَّ سَيْفَ اللَّهِ الْمَعْمُودَ عَنْكُمْ فَلَا يُعْمَدُ إِلَى يَوْمِ الْقِيَامَةِ، قَالَ: فَقَالُوا: اقْتُلُوا الْيَهُودِيَّ وَاقْتُلُوا عُثْمَانَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَقَدْ رَوَاهُ شُعَيْبُ بْنُ صَفْوَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ ابْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ ابْنِ سَلَامٍ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ سَلَامٍ.

(2). 3257. 'Āishah [may Allāh be pleased with her] said: "When the Prophet ﷺ saw storm clouds he would pace back and forth. And when it rained, he would relax." She said: "I said something to him about that, and he said: 'What do I know? Maybe it is as Allāh, Most High said: Then, when they saw it as a dense cloud approaching their valleys, they said: This is a cloud bringing us rain.'"^[1] (*Ṣaḥīḥ*)
[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan*.

(٢) - ٣٢٥٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرٍو الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا رَأَى مَخِيلَةً، أَقْبَلَ وَأَدْبَرَ فَإِذَا مَطَرَتْ، سُرِّيَ عَنْهُ، قَالَتْ: فَقُلْتُ لَهُ: فَقَالَ: «وَمَا أَدْرِي لَعَلَّهُ كَمَا قَالَ اللَّهُ تَعَالَى: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالَوا هَذَا عَارِضٌ مُمَطَّرٌ﴾» [٢٤].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ما جاء في قوله: ﴿وهو الذي يرسل الرياح نشرًا بين يدي رحمته﴾، ح: ٣٢٠٦ ومسلم، ح: ٨٩٩ من حديث ابن جريج به.

Comments:

The Prophet ﷺ would become fearful as he would see clouds in the sky, lest there should be Allāh's punishment in the form of clouds; and when the clouds bring rain and the danger had passed, his fear and anxiety would also disappear. He would also have this fear and worry for the territories where he himself was not present, as the people could not be punished where he used to be. Allāh never punished a nation so long as the Prophet was among them.

(3). 3258. Ash-Sha'bī narrated that 'Alqamah said: "I said to Ibn Mas'ūd, may Allāh be pleased with him: 'Did any of you accompany the Prophet ﷺ on the Night of the Jinn?' He said: 'None of us accompanied him. One night, while he was in Makkah, we could not find him. We said: "He has been murdered [or] snatched, what has happened to him?" So we spent the worst night a people could spend until the morning' or 'it was

(٣) - ٣٢٥٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ قَالَ: قُلْتُ لَابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: هَلْ صَحَبَ النَّبِيَّ ﷺ لَيْلَةً الْحِجْرُ مِنْكُمْ أَحَدٌ؟ قَالَ: مَا صَحَبَهُ مِنَّا أَحَدٌ وَلَكِنْ قَدِ افْتَقَدْنَاهُ ذَاتَ لَيْلَةٍ وَهُوَ بِمَكَّةَ، فَقُلْنَا: اغْتِيلَ [أَوْ] اسْتَطِيرَ مَا فَعَلَ بِهِ؟ فَتَنَّا بِسَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ حَتَّى إِذَا أَصْبَحْنَا، أَوْ كَانَ فِي وَجْهِ الصُّبْحِ إِذَا نَحْنُ بِهِ يَجِيءُ مِنْ

[1] *Al-Aḥqāf* 46:24.

about dawn when we saw him coming from the direction of Hirā.' He said: 'They told him about what they had went through.'" "So he (ﷺ) said: 'Someone from the Jinn came to invite me, so I went to them to recite for them.' He said: "So we went and saw their tracks and the traces of their camp fire.'" Ash-Sha'bī said: "They asked him about their provisions – and they were Jinns of Mesopotamia – so he said: 'Every bone upon which Allāh's Name has not been mentioned, that falls into your hands, which has an abundance of meat, and every dropping or dung is fodder for your beasts.'" So the Messenger of Allāh ﷺ said: "Do not perform *Istinjā*' with them for indeed they are provisions for your brothers among the Jinns." (*Ṣaḥīḥ*) [Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قِيلَ حِرَاءٌ قَالَ: فَذَكَرُوا لَهُ الَّذِي كَانُوا فِيهِ قَالَ: فَقَالَ: «أَتَانِي دَاعِي الْجِنِّ فَأَتَيْتُهُمْ فَقَرَأْتُ عَلَيْهِمْ»، قَالَ: فَاذْطَلَقَ فَأَرَانَا آثَارَهُمْ وَأَثَارَ نِيرَانِهِمْ. قَالَ الشَّعْبِيُّ: وَسَأَلُوهُ الرَّادَ وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ فَقَالَ: «كُلُّ عَظْمٍ لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْفَرَ مَا كَانَ لَحْمًا، وَكُلُّ بَعْرَةٍ أَوْ رَوْثَةٍ عَلَفٌ لِدَوَابِّكُمْ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا زَادُ إِخْوَانِكُمْ مِنَ الْجِنِّ». [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه مسلم، الصلاة، باب الجهر بالقراءة في الصبح والقراءة على الجن، ح: ١٥٠/٤٥٠ عن علي بن حجر به.

Comments:

This *Ḥadīth* tells that on the night known by the name of 'Night of the Jinn' no Companion was with the Prophet in it, He was by himself and he recited the Qur'an to the Jinns.

Chapter 47. Regarding *Sūrat Muḥammad*

(المعجم ٤٧) - [بَابُ: وَمِنْ] سُورَةِ مُحَمَّدٍ ﷺ (التحفة ٤٧)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3259. Az-Zuhri narrated from Abū Salamah, from Abū Hurairah [may Allāh be pleased with him]

(١) - ٣٢٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ

(regarding): 'And seek forgiveness for your sins, and also for the believing men and women.'^[1] That the Messenger of Allāh ﷺ said: "Indeed I ask Allāh for forgiveness seventy times a day." (*Ṣaḥīh*)

[He said:] This *Hadīth* is *Ḥasan Ṣaḥīh*. It has also been related from Abū Hurairah, from the Prophet ﷺ, that he said: "Indeed I seek forgiveness from Allāh a hundred times a day." Muḥammad bin 'Amr reported it from Abū Salamah from Abū Hurairah.

الرُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] ﴿وَأَسْتَغْفِرُ لِدُنْيَاكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ [١٩]، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُرَوَّى عَنْ أَبِي هُرَيْرَةَ [أَيْضًا] عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِائَةَ مَرَّةً» رَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ.

تخريج: وأخرجه البخاري، الدعوات، باب استغفار النبي ﷺ في اليوم واللييلة، ح: ٦٣٠٧ من حديث الزهري به وهو في تفسير عبدالرزاق، ح: ٢٨٨٢ * حديث محمد بن عمرو: رواه ابن ماجه، ح: ٣٨١٥ وسنده حسن وله شاهد عند النسائي في الكبرى، ح: ١٠٢٧١.

Comments:

Here the word 'sin' is referred to the Prophet ﷺ, the mistake of the Prophet's is always in matters of obedience, it never happened for the fulfillment of desires, nor did they do so intentionally and willingly. However, they sometimes went beyond the fixed limits when obeying the truth; as there are distinctive scales and criteria between true and false, so they were held accountable even for the least unintentional slip, and Allāh ﷻ guided them.

(2). 3260. Abū Hurairah said: "One day, the Messenger of Allāh ﷺ recited this *Āyah*: 'And if you turn away, He will replace you with other people; then they will not be like you.'^[2] They said: 'And who will replace us?' So the Messenger of Allāh ﷺ patted the shoulder of Salmān, then he said: 'This one and his people, this one and his people.'" (*Ḥasan*)

[He said:] This *Hadīth* is *Gharīb*. There is criticism regarding its

(٢) - ٣٢٦٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: تَلَا رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ يَوْمًا: ﴿وَلَا تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾ [٣٨] قَالُوا: وَمَنْ يُسْتَبَدَلُ بِنَا؟ قَالَ: فَضْرَبَ رَسُولُ اللَّهِ ﷺ عَلَى مَنْكِبِ سَلْمَانَ ثُمَّ قَالَ: «هَذَا وَقَوْمُهُ هَذَا وَقَوْمُهُ».

[1] *Muḥammad* 47:19.

[2] *Muḥammad* 47:38.

chain. ‘Abdullāh bin Ja‘far also reported this *Hadīth* from Al-‘Alā’ bin ‘Abdur-Rahmān.

[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ، فِي إِسْنَادِهِ مَقَالٌ. وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَيْضًا هَذَا الْحَدِيثَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ.

تخريج: [حسن] * شيخ مجهول والحديث الآتي شاهد له وهو به حسن.

Comments:

The aim of the Verse is that Allāh is not in need of anyone, He would bring some other people to replace those who regard their work for religion as a favor to the religion, and they will offer their service to the religion just for His sake and Pleasure. The contribution of non-Arabs in the field of *Tafsir* and explanation of the Qur'an and the *Sunnah* is more than just the Arabs, as Salmān Al-Fārisi [Persian] was a non-Arab.

The role of the Al-Fārisi [Persians] in service to the religion will be discussed, Allāh Willing, in the commentary of *Sūrat Al-Jumu'ah*.

(3). 3261. Abū Hurairah narrated: “Some people among the Companions of the Messenger of Allāh ﷺ said: ‘O Messenger of Allāh! Who are these people whom Allāh mentioned, that if we turn away they would replace us, then they would not be like us?’” He said: “And Salmān was beside the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ patted Salmān’s thigh and said: ‘This one and his companions, and by the One in Whose Hand is my soul! If faith were suspended from Pleiades, then it would be reached by men from Persia.’” (*Hasan*)

[Abū ‘Eīsā said:] ‘Abdullāh bin Ja‘far bin Najīh (a narrator in the chain) is the father of ‘Alī bin Al-Madīnī. ‘Alī bin Hujr reported a lot from ‘Abdullāh bin Ja‘far. ‘Alī narrated this *Hadīth* to us from Ismā‘il bin Ja‘far, from ‘Abdullāh bin Ja‘far bin Najīh. [And Bishr bin Mu‘ādh narrated to us (he said): “ ‘Abdullāh bin Ja‘far narrated to

(٣) - ٣٢٦١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ نَجِيحٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! مَنْ هَؤُلَاءِ الَّذِينَ ذَكَرَ اللَّهُ إِنْ تَوَلَّيْنَا اسْتَبْدَلُوا بِنَا ثُمَّ لَا يَكُونُوا أَمْثَلَنَا؟ قَالَ: وَكَانَ سَلْمَانَ يَجَنَّبِ رَسُولَ اللَّهِ ﷺ قَالَ: فَضَرَبَ رَسُولُ اللَّهِ ﷺ فَخَذَ سَلْمَانَ وَقَالَ: «هَذَا وَأَصْحَابُهُ، وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ كَانَ الْإِيمَانُ مُنَوِّطًا بِالْثُرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ فَارِسٍ».

[قَالَ أَبُو عِيْسَى:] وَعَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ نَجِيحٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ، فَقَدْ رَوَى عَلِيُّ بْنُ حُجْرٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْكَثِيرِ، وَحَدَّثَنَا عَلِيُّ بْنُ هَذَا الْحَدِيثِ عَنْ إِسْمَاعِيلِ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ نَجِيحٍ. [وَحَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

us from Al-'Alā" similarly, except that he said: "Dangling from Pleiades."]

جَعْفَرٍ عَنِ الْعَلَاءِ، نَحْوَهُ إِلَّا أَنَّهُ قَالَ: مُعَلَّقٌ بِالْثُرَيَّا].

تخریج: [حسن] ورواه مسلم بن خالد الزنجي عن العلاء بن عبد الرحمن به (تفسير الطبري: ٤٢/٢٦ وصحيح ابن حبان (الإحسان): ٧٩٧٩) وتابعهما إسماعيل بن جعفر (دلائل النبوة للبيهقي: ٦/٣٣٤) * وللحديث شواهد كثيرة عند البخاري، ح: ٤٨٩٧، ٤٨٩٨ وغيره.

Chapter 48. Regarding Sūrah Al-Fath

(المعجم ٤٨) - [بَابُ: وَمِنْ] سُورَةِ الْفَتْحِ (التحفة ٤٨)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3262. Mālik bin Anas narrated from Zaid bin Aslam, from his father who said: "I heard 'Umar bin Al-Khattāb [may Allāh be pleased with him] saying: 'We were with the Messenger of Allāh ﷺ during one of his journeys when I said something to him but he was silent. Then I said something again but he was silent. I quickened the pace of my mount to go to the other side. I said: "May your mother lose you O Ibn Al-Khattāb! You pestered the Messenger of Allāh ﷺ three times, each time he did not reply to you! You deserve that something be revealed about you in the Qur'an." He (i.e., 'Umar) said: 'It was not long before I heard a voice calling me.' So I came to the Messenger of Allāh ﷺ and he said: "O Ibn Al-Khattāb! A Sūrah was revealed to me last night which is dearer to me than what the sun rises upon: Verily, We have given you a

(١) - ٣٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَثْمَةَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ فَكَلَّمْتُ رَسُولَ اللَّهِ ﷺ فَسَكَتَ ثُمَّ كَلَّمْتُهُ فَسَكَتَ، فَحَرَكْتُ رَاحِلَتِي فَتَنَحَّيْتُ فَقُلْتُ: بُكَيْتُكَ أُمَّكَ يَا ابْنَ الْخَطَّابِ نَزَرْتُ رَسُولَ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ لَا يُكَلِّمُكَ مَا أَخْلَقَكَ بِأَنْ يَنْزِلَ فِيكَ قُرْآنٌ، قَالَ: فَمَا تَنَبَّيْتُ أَنْ سَمِعْتُ صَارِحًا يَضْرُخُ بِي قَالَ: فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «يَا ابْنَ الْخَطَّابِ لَقَدْ أَنْزَلَ عَلَيَّ هَذِهِ اللَّيْلَةَ سُورَةٌ مَا أَحِبُّ أَنْ لِي بِهَا مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾» [١].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ [وَرَوَاهُ بَعْضُهُمْ عَنْ مَالِكٍ مُرْسَلًا].

manifest victory.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*. [Some of them reported it from Mālik in *Mursal* form].

تخریج: وأخرجه البخاري، التفسير، باب قوله: ﴿إنا فتحنا لك فتحًا مبينًا﴾، ح: ٤٨٣٣ من حديث مالك به وهو في الموطأ: ٢٠٣/١، ٢٠٤ مرسل.

(2). 3263. Anas [may Allāh be pleased with him] said: “While the Messenger of Allāh ﷺ was returning from Al-Ḥudaibiyyah it was revealed to him, ‘That Allāh may forgive you your sins of the past and the future.’^[2] So the Prophet ﷺ said: ‘An *Āyah* as been revealed to me which is dearer to me than whatever is upon the earth.’ Then the Prophet ﷺ recited it for them and they said: ‘Congratulations O Messenger of Allāh! Allāh has explained what He will do with you, but what will He do with us?’ So (the following) was revealed: ‘That He may admit the believing men and the believing women into Gardens under which rivers flow’ up to (His Saying) ‘a supreme success.’^[3] (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There is something on this topic from Mujammi‘ bin Jāriyah.

(٢) - ٣٢٦٣ - حَدَّثَنَا عَبْدُ بُنِ حُمَيْدٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنْزَلَتْ عَلَيَّ النَّبِيِّ ﷺ ﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾ [٢] مَرَجَعَهُ مِنَ الْحُدَيْبِيَّةِ فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ نَزَلَتْ عَلَيَّ آيَةٌ أَحَبُّ إِلَيَّ مِنْ مِمَّا عَلَى الْأَرْضِ» ثُمَّ قَرَأَهَا النَّبِيُّ ﷺ عَلَيْهِمْ فَقَالُوا: هَيْنَا مَرِيئًا [يَا] رَسُولَ اللَّهِ لَقَدْ بَيَّنَّ اللَّهُ لَكَ مَاذَا يُفْعَلُ بِكَ فَمَاذَا يُفْعَلُ بِنَا، فَتَرَلْتَ عَلَيْهِ: ﴿لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ﴾ حَتَّى بَلَغَ ﴿فَوَرَا عَظِيمًا﴾ [٥] قَالَ: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِيهِ عَنْ مُجَمِّعِ بْنِ جَارِيَةَ.

تخریج: [صحيح] وأخرجه مسلم، الجهاد، باب صلح الحديبية، ح: ١٧٨٦ من حديث قتادة به المرفوع فقط * وفيه عن مجمع بن جارية [أبو داود، ح: ٢٧٣٦، ٣٠١٥ وسنده حسن].

[1] *Fath* 48:1.

[2] *Fath* 48:2.

[3] *Fath* 48:5.

Comments:

Allāh will grant you such a victory that cannot be challenged. He has bestowed such great help and victory to combat the disbelievers and the polytheists which uprooted the strength of the Quraish and the House of Allāh came under the control of the Muslims, and finally none had the power to face the Muslims. Allāh favored the Muslims with the wholehearted and perfect satisfaction at the occasion of this treaty, and it increased the believers in faith much more. Allāh will admit the believing men and women, as a result of strong faith, into the Gardens beneath which the rivers flow, and they shall abide therein forever, Allāh will forgive all their sins and mistakes. The real and triumph success is that they enter Paradise.

(3). 3264. Anas narrated that eighty people swooped down from the mountain of At-Tan'im to kill the Messenger of Allāh ﷺ during *Ṣalāt Aṣ-Ṣubḥ*, but he captured them and (later) let them go. So Allāh revealed the *Āyah*: And it is He Who has withheld their hands from you and your hands from them..^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٣) - ٣٢٦٤ - حَدَّثَنَا عَبْدُ بِنُ حُمَيْدٍ قَالَ: [حَدَّثَنِي عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ]: حَدَّثَنِي سَلِيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ ثَمَانِينَ هَبَطُوا عَلَى رَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ مِنْ جَبَلِ التَّنْعِيمِ عِنْدَ صَلَاةِ الصُّبْحِ وَهُمْ يُرِيدُونَ أَنْ يَقْتُلُوهُ فَأَخَذُوا أَخْذًا فَأَعْتَقَهُمْ رَسُولُ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ﴾ [٢٤] الْآيَةَ.

[قال أبو عيسى:] هذا حديث حسن صحيح.

تخریج: وأخرجه مسلم، الجهاد، باب قول الله تعالى: ﴿وهو الذي كف أيديهم عنكم﴾،

ح: ١٨٠٨ من حديث حماد بن سلمة به.

Comments:

The war did not take place at this occasion, which was a miracle of Allāh's Wisdom, otherwise if the eighty men staying at Mount Tan'im would come down and try to harm the Muslims by attacking them, or if the Muslims did not release them, as they had captured them, then war was imminent. Had war broken out the Quraish would have had to face a humiliating defeat. But the Wisdom of Allāh was to not let the war happen, therefore He held both parties away from the war.

(4). 3265. Aṭ-Tufail bin Ubayy bin Ka'b narrated from his father, from the Prophet ﷺ (regarding this *Āyah*: 'And made them stick to the word of *Taqwā*^[2] He ﷺ said (the

(٤) - ٣٢٦٥ - حَدَّثَنَا الْحَسَنُ بْنُ قُرْعَةَ الْبَصْرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ شُعْبَةَ، عَنْ نُؤَيْرٍ، عَنْ أَبِيهِ، عَنِ الطُّفَيْلِ بْنِ أَبِي بِنِ

[1] *Fath* 48:24.

[2] *Fath* 48:26.

word is): “*Lā Ilāha Illallāh.*” (*Hasan*)

He said: This *Hadīth* is *Gharīb*, we do not know of it being *Marfū‘* except as a narration of Al-Ḥasan bin Qaza‘ah. He said: I asked Abū Zur‘ah about this *Hadīth* but he did not know it to be *Marfū‘* except through this route.

كَتَبَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: ﴿وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى﴾ [٢٦٦] قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ الْحَسَنِ بْنِ قُرَعَةَ قَالَ: وَسَأَلْتُ أَبَا زُرْعَةَ عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه عبدالله بن أحمد في زيادات المسند: ١٣٨/٥، ح: ٢١٥٧٥ عن الحسن بن قزعة به * ثوير ضعيف كما تقدم مرارًا وللحديث شاهد صحيح عند ابن حبان (الإحسان: ٢١٨).

Comments:

It was the blessing of this ‘Word’ that whenever the Muslims faced crucial circumstances and they felt the decision of the Messenger of Allāh ﷺ contrary to the apparent benefit, they would become pleased with the decision of the Messenger of Allāh ﷺ and accepted it from the heart; though the demand of their passions, desires and wishes was different, as what happened on the occasion of the Hudaibiyah truce.

Chapter 49. Regarding *Sūrat Al-Hujurāt*

(المعجم ٤٩) - [بَابُ: وَمِنْ] سُورَةِ الْحُجُرَاتِ (التحفة ٤٩)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3266. ‘Abdullāh bin Az-Zubair narrated: “Al-Aqra‘ bin Hābis arrived to meet the Prophet ﷺ – he said – “so Abū Bakr said: ‘O Messenger of Allāh! Appoint him over his people.’ ‘Umar said: ‘Do not appoint him O Messenger of Allāh!’ They continued talking before the Prophet ﷺ until they had raised their voices. Abū Bakr said to ‘Umar: ‘You only wanted to contradict me.’ So [‘Umar] said: ‘I did not want to contradict you.’” He said: “So this *Āyah* was

(١) - ٣٢٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ بْنِ جَمِيلٍ الْجُمَحِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ: أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ قَدِمَ عَلَى النَّبِيِّ ﷺ - قَالَ - فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ اسْتَعْمِلْهُ عَلَى قَوْمِهِ، فَقَالَ عُمَرُ: لَا تَسْتَعْمِلْهُ يَا رَسُولَ اللَّهِ، فَتَكَلَّمَا عِنْدَ النَّبِيِّ ﷺ حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَقَالَ أَبُو بَكْرٍ لِعُمَرَ: مَا أَرَدْتَ

revealed: 'O you who believe! Do not raise your voices above the voice of the Prophet.'^[1] He said: "After that, when 'Umar spoke before the Prophet ﷺ, his speech could not be heard until he told him he could not understand him." He (one of the narrators) said: "And Ibn Az-Zubair did not mention his grandfather" meaning Abū Bakr. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb Ḥasan*. Some of them have reported it from Ibn Abī Mulaikah in *Mursal* form, without mentioning "from 'Abdullāh bin Az-Zubair" in it.

تخریج: وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما يكره من التعمق والتنازع في العلم، والغلو في الدين والبدع، ح: ٧٣٠٢ من حديث نافع بن عمر به.

Comments:

In the ninth year of Emigration (*Hijrah*), a delegation of Banū Tamīm came to the Messenger of Allāh, and they requested him to appoint someone as their chief. Abū Bakr advised to appoint Aqra bin Hābis as chief, but according to 'Umar, Qa'qā' bin Sa'eed was an appropriate person for this task, so he advised regarding him. They both argued about it and their voices became raised. Therefore the manners of making conversation in the presence of the Messenger of Allāh were taught in this *Sūrah*.

(2). 3267. Al-Barā' bin 'Azib narrated regarding the saying of Allāh Most High: Verily, those who call you from behind the dwellings, most of them have no sense.^[2] he said: "A man stood and said: 'O Messenger of Allāh! Indeed my praise (of others) is worthwhile and my censure is appropriate.' So the Prophet ﷺ said: 'That is for Allāh, the Mighty and Sublime.'" (*Ḥasan*) [Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*.

إِلَّا خِلَافِي، فَقَالَ [عُمَرُ]: مَا أَرَدْتُ خِلَافَكَ. قَالَ: فَتَرَلْتُ هَذِهِ الْآيَةَ: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾ [٢] قَالَ وَكَانَ عُمَرُ بَعْدَ ذَلِكَ إِذَا تَكَلَّمَ عِنْدَ النَّبِيِّ ﷺ لَمْ يُسْمَعْ كَلَامُهُ حَتَّى يَسْتَفْهِمَهُ قَالَ: وَمَا ذَكَرَ ابْنُ الزُّبَيْرِ جَدَّهُ يَعْنِي أَبَا بَكْرٍ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ. وَقَدْ رَوَى بَعْضُهُمْ عَنِ ابْنِ أَبِي مُلَيْكَةَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ.

(٢) - ٣٢٦٧ - حَدَّثَنَا أَبُو عَمَارٍ الْحُسَيْنِيُّ ابْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ فِي قَوْلِهِ تَعَالَى: ﴿إِنَّ الَّذِينَ يُتَادُونَكَ مِنَ الَّذِينَ أُكْرِهْتُمْ لَا يَعْقِلُونَ﴾ [٤] قَالَ: فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ حَمْدِي زَيْنٌ وَإِنْ دَمِّي شَيْنٌ، فَقَالَ النَّبِيُّ ﷺ: «وَذَاكَ اللَّهُ عَزَّ وَجَلَّ».

[1] *Al-Hujurat* 49:2.

[2] *Al-Hujurat* 49:4.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١٥١٥ من حديث الحسين بن واقد به وله شواهد عند أحمد: ٤٨٨/٣، ٣٩٣/٦، ٣٩٤ والطبري وغيرهما.

Comments:

Some people would regard their acceptance of Islam as a favor to the Religion of Islam, because they embraced and gained Islam without bearing any difficulties. So when they would come to Al-Madinah, and did not find the Prophet present among the people, they would not wait for him patiently rather they would go round the apartments of his wives and called him loudly; they were leaders of some sort, who were obsessed with their politics in the tribe, and they had a foolish view that their opinion was to be accepted.

(3). 3268. Abū Jubairah bin Aḍ-Ḍaḥḥāk said: “A man among us would be known by two or three names. He would be called by one that, perhaps he disliked, so this *Āyah* was revealed: Nor insult with nicknames”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [Abū Zaid Sa‘eed bin Ar-Rabī’ the owner of Al-Harawī^[2] from Al-Baṣrah is trustworthy.]

(Another chain) with similar. Abū Jubairah bin Aḍ-Ḍaḥḥāk is the brother of Thābit bin Aḍ-Ḍaḥḥāk bin Khalīfah Al-Anṣārī.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٣) - ٣٢٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو زَيْدٍ صَاحِبُ الْهَرَوِيِّ عَنْ شُعْبَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ أَبِي جَبْرِةَ بْنِ الصَّحَّاحِ، قَالَ: كَانَ الرَّجُلُ مِمَّا يَكُونُ لَهُ الْأَسْمَانِ وَالثَّلَاثَةُ فَيُدْعَى بِبَعْضِهَا فَعَسَى أَنْ يَكْرَهُ، قَالَ: فَتَزَلَّتْ هَذِهِ الْأَيْةُ: ﴿وَلَا تَنَابَرُوا بِالْأَلْقَابِ﴾ [١١].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَأَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ صَاحِبُ الْهَرَوِيِّ بَصْرِيُّ ثِقَةٌ].

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ الشَّعْبِيِّ، عَنْ أَبِي جُبَيْرَةَ بْنِ الصَّحَّاحِ. نَحْوَهُ، وَأَبُو جَبْرِةَ بْنُ الصَّحَّاحِ: هُوَ أَخُو ثَابِتِ بْنِ الصَّحَّاحِ بْنِ خَلِيفَةَ الْأَنْصَارِيِّ.

[1] *Al-Hujurāt* 49:11.

[2] He is one of the narrators described as such in the chain. “He sold Harawī garments.” (*Tuḥfat Al-Aḥwadhī*). An ascription to Harāh which is a city in *Khurāsān*. See *Al-Insāb*.

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب: في الألقاب، ح: ٤٩٦٢ وابن ماجه، ح: ٣٧٤١ من حديث داود به وصححه ابن حبان، ح: ١٧٦١ والحاكم على شرط مسلم: ٢/٤٦٣، ١٨١/٤، ١٨٢.

Comments:

Calling someone or giving someone a good name and title is respectful; while giving the people bad names or silly nicknames is total humiliation and disrespectful. The people pick bad names very easily, and the evil effect of such things is far reaching and lasting. The bitter relations created by such ways remain for a long time, and bitter relations break unity, unanimity, love and affection into pieces. Therefore the Qur'an strictly prohibits this evil characteristic.

(4). 3269. Abū Naḍrah said: “Abū Sa‘eed Al-Khudrī recited: And know that among you there is the Messenger of Allāh. If he were to obey you in much of the matter, you would surely be in trouble.^[1] He said: “This is your Prophet ﷺ to whom the Revelation came, and the best of your leaders, if he had obeyed them in many of their matters, then he would have been in trouble. So how about you people today?” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan Ṣaḥīh*. ‘Alī bin Al-Madīnī said: “I asked Yaḥyā bin Sa‘eed Al-Qaṭṭān about Al-Mustamir bin Ar-Rayyān; he said: “Trustworthy.”

Comments:

Whatever step the Messenger of Allāh ﷺ takes; he does so with Allāh's guidance. Therefore it is best for the *Ummah* to follow the footsteps of the Prophet. They should not follow their passions as many human opinions are unreasonable. If all human opinions are followed, the people will be trapped in difficulties and problems. If such is the case regarding the opinions of the Companions, who were the best generation of this *Ummah* then what about

(٤) - ٣٢٦٩ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا غُثْمَانُ بْنُ عُمَرَ عَنِ الْمُسْتَمِرِّ بْنِ الرَّيَّانِ، عَنْ أَبِي نَضْرَةَ قَالَ: قَرَأَ أَبُو سَعِيدٍ الْخُدْرِيُّ ﴿وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ﴾ [٧] قَالَ: هَذَا نَبِيُّكُمْ ﷺ يُوحَى إِلَيْهِ وَخِيَارَ أُمَّتِكُمْ، لَوْ أَطَاعَهُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُوا فَكَيْفَ بِكُمْ الْيَوْمَ؟ [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ صَحِيحٌ. قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: سَأَلْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ عَنِ الْمُسْتَمِرِّ بْنِ الرَّيَّانِ فَقَالَ: ثِقَةٌ. تخريج: [إسناده صحيح].

[1] *Al-Hujurāt* 49:7.

opinions of the later generations! Therefore it is essential for the people to abide by the Book and the *Sunnah* rather than giving priority to human opinions.

(5). 3270. Ibn 'Umar narrated that the Messenger of Allāh ﷺ gave a *Khuṭbah* to the people on the day of the conquest of Makkah, and he said: "O you people! Verily Allāh has removed the slogans of *Jāhiliyyah* from you, and its reverence of its forefathers. So, now there are two types of men: A man who is righteous, has *Taqwā* and honorable before Allāh, and a wicked man, who is miserable and insignificant to Allāh. People are children of Ādam and Allāh created Ādam from the dust. Allāh said: O you people! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allāh is the one who has the most *Taqwā*. Verily, Allāh is All-Knowing, All-Aware."^[1] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of 'Abdullāh bin Dīnār from Ibn 'Umar, except through this route. 'Abdullāh bin Ja'far was graded weak – Yaḥyā bin Ma'in and others graded him weak. ['Abdullāh bin Ja'far] is the father of 'Alī bin Al-Madīnī. [He said:] There are narrations on this topic from Abū Hurairah and 'Abdullāh bin 'Abbās.

(٥) - ٣٢٧٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ حَطَبَ النَّاسَ يَوْمَ فَتْحِ مَكَّةَ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبَيْةَ الْجَاهِلِيَّةِ وَتَعَاطَمَهَا بِأَبَائِهَا، فَالنَّاسُ رَجُلَانِ: رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ، وَفَاجِرٌ شَقِيٌّ هَيْنَ عَلَى اللَّهِ، وَالنَّاسُ بَنُو آدَمَ وَخَلَقَ اللَّهُ آدَمَ مِنَ التُّرَابِ قَالَ اللَّهُ: ﴿يَتَّيْبُهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾» [١٣].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ إِلَّا مِنْ هَذَا الْوَجْهِ. وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ يُضَعَّفُ، ضَعَّفَهُ يَحْيَى بْنُ مَعِينٍ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ. [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ ابْنِ عَبَّاسٍ.

[1] *Al-Hujurat* 49:13.

تخریج: [حسن] وأخرجه عبد بن حميد، ح: ٧٩٥ وابن خزيمة، ح: ٢٧٨١ من حديث عبدالله ابن دينار به وانظر الحديث الآتي: ٣٩٥٦ * وفي الباب عن أبي هريرة [يأتي: ٣٩٥٦، ٣٩٥٥] وعبدالله بن عباس [لعله يشير إلى حديث الطيالسي، ح: ٢٦٨٢ ومن طريقه أخرجه أحمد: ١/ ٣٠١].

Comments:

All humans originated from Adam and Eve; therefore due to the origin and unanimity of creation, none has superiority and excellence over others. The family and tribal division are merely for introduction and identification. One's birth in a family or tribe is not a reason of distinction and superiority.

The people think and believe that the respect and honor is because of family background, but the respect and honor is because of piety before Allāh.

(6). 3271. Al-Hasan narrated from Samurah that the Prophet ﷺ said: “*Al-Hasab* is wealth and *Al-Karam* is *Taqwā*.” (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* as a narration of Samurah. We do not know of it except through the narration of Salām bin Abī Muṭī'.

(٦) - ٣٢٧١ - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ الْبَغْدَادِيُّ الْأَعْرَجُ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ سَلَامِ بْنِ أَبِي مُطِيعٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَسَبُ: الْمَالُ، وَالْكَرَمُ: التَّقْوَى». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ سَمُرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَلَامِ بْنِ أَبِي مُطِيعٍ.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب الورع والتقوى، ح: ٤٢١٩ من حديث يونس به وسنده ضعيف وصححه الحاكم على شرط البخاري: ١٦٣/٢ ووافقه الذهبي وحسنه البغوي وللحديث شواهد عند النسائي: ٦٤/٦، ح: ٣٢٢٧ والقضاعي في مسند الشهاب: ٤٦/١، ح: ٢٠ وغيرهما.

Chapter 50. Regarding *Sūrat Qāf*

(المعجم ٥٠) - [بَابُ: وَمِنْ سُورَةِ ق] (التحفة ٥٠)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3272. Anas bin Mālik narrated that Allāh's Prophet ﷺ said: “*Jahannam* will continue saying: ‘Are there any more’ until the Mighty Lord puts His Foot over it.

٣٢٧٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا تَزَالُ جَهَنَّمُ تَقُولُ: هَلْ مِنْ مَزِيدٍ حَتَّى

It will say: 'Enough! Enough! By Your Might.' And one side of it will close in on the other." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* Gharīb from this route. There is something about it from Abū Hurairah from the Prophet ﷺ.

تخریج: متفق علیه، وأخرجه مسلم، الجنة ونعيمها، باب النار يدخلها الجبارون، والجنة يدخلها الضعفاء، ح: ٢٨٤٨ عن عبد بن حميد والبخاري، ح: ٦٦٦١ من حديث شيبان به * وفيه عن أبي هريرة [البخاري، ح: ٤٨٥٠ ومسلم، ح: ٢٨٤٦ وانظر الحديث المتقدم: ٢٥٥٧].

Comments:

It is beyond the scope of our understanding to comprehend the Foot of Allāh and the condition of His placing Foot over the Hell. Therefore we do not have the ability to know about its condition.

Chapter 51. Regarding *Sūrat Adh-Dhāriyāt*

(المعجم ٥١) - [بَاب: وَمِنْ] سُورَةِ
الذَّارِيَّاتِ (التحفة ٥١)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3273. Abū Wā'il narrated from a man of Rabī'ah who said: "I arrived in Al-Madīnah, entered upon the Messenger of Allāh ﷺ and mentioned the emissary of 'Ād to him. I said: 'I seek refuge in Allāh from being like the emissary of 'Ād.' So the Messenger of Allāh ﷺ said: 'And what of the emissary of 'Ād?'" He said: "I said: You have got the one who is informed about it. When 'Ād suffered from famine they sent Qail and he stayed with Bakr bin Mu'āwiyah. He gave him wine to drink and two slave girls to sing for him. Then he went out towards the mountains of Murrah and said: "O Allāh! I did

(١) - ٣٢٧٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ سَلَامٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ رَجُلٍ مِنْ رِبْعَةَ قَالَ: قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرْتُ عِنْدَهُ وَإِدْ عَادٍ، فَقُلْتُ: أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِثْلَ وَإِدْ عَادٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَمَا وَإِدْ عَادٍ؟ قَالَ: فَقُلْتُ: عَلَى الْخَبِيرِ بِهَا سَقَطَتْ، إِنَّ عَادًا لَمَّا أُفْحِطَتْ بَعَثَتْ قَيْلًا فَتَزَلَّ عَلَى بَكْرِ بْنِ مُعَاوِيَةَ، فَسَقَاهُ الْخَمْرَ وَعَنَّتُهُ الْجَرَادَانِ ثُمَّ خَرَجَ يُرِيدُ جِبَالَ مَهْرَةَ فَقَالَ: اللَّهُمَّ إِنِّي لَمْ آتِكَ لِمَرِيضٍ فَأَدَاوِيهِ وَلَا لِأَسِيرٍ فَأَفَادِيهِ فَاسْقِ

not come to You to cure a sick person, nor to ransom a captive! So give water to Your slave as You used to do, and give water to Bakr bin Mu'āwiyah along with him.” He said that out of gratitude for the wine which he gave him to drink. So two clouds appeared and it was said to him: “Chose one of them.” So he chose the black one. It was said to him: “Take it as ashes that will leave none in ‘Ād.” So he mentioned that the wind sent upon them was not more than this circle – meaning the circle of a ring – then he recited: “...We sent against them the barren wind; it spared nothing that it reached, but blew it into broken spreads of rotten ruin..”^[1] (*Hasan*)

[Abū 'Eisā said:] More than one narrator reported this *Hadīth* from Sallām Abū Al-Mundhir, from 'Āṣim bin Abī An-Najūd, from Abū Wā'il, from Al-Hārith bin Ḥassān, and it is said that he is: Al-Hārith bin Yazīd.

تخریج: [حسن] وأخرجه الطبراني في الكبير: ٢٥٥/٣، ح: ٣٣٢٦ من حديث سفيان بن عيينة به مختصراً وانظر الحديث الآتي.

Comments:

The scholars of Qur'ānic commentary mentioned that the name of the person who entertained the delegation of the people of 'Ād was Mu'āwiyah bin Bakr. Imām At-Tirmidhī also named him 'Mu'āwiyah bin Bakr'.

(2). 3274. Abū Wā'il narrated that Al-Hārith bin Yazīd Al-Bakrī said: “I arrived in Al-Madīnah and entered the *Masjid* and found it full with the people and I also noticed a black banner raised high, while

عَبْدَكَ مَا كُنْتَ مُسْقِيَهُ وَاسْقِ مَعَهُ بَكْرَ بْنَ مُعَاوِيَةَ - يَشْكُرُ لَهُ الْخَمْرَ الَّذِي سَقَاهُ - فَرَفَعَ لَهُ سَحَابَاتٍ فَقِيلَ لَهُ: اخْتَرْ إِحْدَاهُنَّ فَاخْتَارَ السُّودَاءَ مِنْهُنَّ فَقِيلَ لَهُ: خُذْهَا رَمَادًا رَمَدًا، لَا تَذَرُ مِنْ عَادٍ أَحَدًا وَذَكَرَ أَنَّهُ لَمْ يُرْسَلْ عَلَيْهِمْ مِنَ الرِّيحِ إِلَّا قَدَرٌ هَذِهِ الْحَلْفَةَ - يَعْنِي حَلْفَةَ الْخَاتَمِ - ثُمَّ قَرَأَ: ﴿إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ﴾ مَا تَذَرُ مِنْ شَيْءٍ أَنتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ ﴿٤١، ٤٢﴾ الْآيَةَ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ سَلَامِ أَبِي الْمُنْذِرِ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنِ الْحَارِثِ بْنِ حَسَّانَ وَيُقَالُ [لَهُ]: الْحَارِثُ بْنُ يَزِيدَ.

(٢) - ٣٢٧٤ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنَا سَلَامُ بْنُ سَلِيمَانَ النَّحْوِيُّ أَبُو الْمُنْذِرِ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ، عَنِ الْحَارِثِ

[1] *Ad-Dhāriyāt* 51:41,42.

Bilāl was holding a sword before the Messenger of Allāh ﷺ. I said: 'What is the matter with the people?' They said: 'He intends to send 'Amr bin Al-'Āṣ somewhere.'

So he mentioned the *Hadīth* in its entirety, similar in meaning to the narration of Sufyān bin 'Uyainah (no. 3273). He said: He is also called Al-Ḥārith bin Ḥassān. (*Hasan*)

ابْنُ يَزِيدَ الْبَكْرِيُّ قَالَ: قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ الْمَسْجِدَ فَإِذَا هُوَ غَاصٌّ بِالنَّاسِ وَإِذَا رَأْيَاتٌ سُودٌ تَحْقُقُ، وَإِذَا بِلَالٌ مُتَقَلِّدُ السَّيْفِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ قُلْتُ: مَا شَأْنُ النَّاسِ؟ قَالُوا: يُرِيدُ أَنْ يَبْعَثَ عَمْرَو بْنَ الْعَاصِ وَجِبَهَا، فَذَكَرَ الْحَدِيثَ بِطَوْلِهِ نَحْوًا مِنْ حَدِيثِ سُفْيَانَ بْنِ عُيَيْنَةَ بِمَعْنَاهُ. قَالَ: وَيُقَالُ لَهُ الْحَارِثُ بْنُ حَسَّانَ [أَيْضًا].

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى (تحفة الأشراف: ٥/٣، ح: ٣٢٧٧) والطبراني: ٣/٢٥٤، ٢٥٥، ح: ٣٣٢٥ من حديث سلام به وصححه البوصيري ورواه ابن ماجه، ح: ٢٨١٦.

Chapter 52. Regarding *Sūrat Aṭ-Ṭūr*

(المعجم ٥٢) - [بَابُ: وَمِنْ] سُورَةِ الطُّورِ (التحفة ٥٢)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3275. Ibn 'Abbās narrated that the Prophet ﷺ said: "And at the setting of the stars.^[1] (about) the two *Rak'ah* before *Fajr*.' And after the prostrations.^[2] 'The two *Rak'at* after *Al-Maghrib*.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it being *Marfū'* except through this route, from the narration of Muḥammad bin Al-Fuḍail from Rishdīn bin Kuraib. I asked Muḥammad bin Ismā'il about Muḥammad and Rishdīn the sons of Kuraib; which

٣٢٧٥ - حَدَّثَنَا أَبُو هِشَامٍ الرَّفَاعِيُّ: حَدَّثَنَا [مُحَمَّدٌ] بْنُ فَضِيلٍ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «وَأَذْبَرَ السُّجُودَ» [٤٩]: الرَّكْعَتَانِ قَبْلَ الْفَجْرِ «وَأَذْبَرَ السُّجُودَ» [ق: ٤٠]: الرَّكْعَتَانِ بَعْدَ الْمَغْرِبِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ رِشْدِينَ بْنِ كُرَيْبٍ.

[1] *Aṭ-Ṭūr* 52:49.

[2] *Qāf* 50:40.

of them is the more trustworthy? He said: "They are about the same, and Muḥammad is preferred to me." He said: I asked 'Abdullāh bin 'Abdur-Raḥmān about this, and he said: "They are about the same, and Rishdīn bin Kuraib is the more preferred of them to me." He said: And my view is according to what Abū Muḥammad said, Rishdīn is more preferred than Muḥammad and he is his elder. Rishdīn lived during the time of Ibn 'Abbās and he saw him.

[و]سَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنِ مُحَمَّدٍ وَرِشْدِينَ ابْنِي كُرَيْبٍ أَيُّهُمَا أَوْلَى؟ قَالَ: مَا أَقْرَبَهُمَا! وَمُحَمَّدٌ [عِنْدِي] أَرْجَحُ قَالَ: وَسَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ عَنْ هَذَا فَقَالَ: مَا أَقْرَبَهُمَا وَرِشْدِينَ بْنَ كُرَيْبٍ أَرْجَحُهُمَا عِنْدِي. قَالَ: وَالْقَوْلُ عِنْدِي مَا قَالَ أَبُو مُحَمَّدٍ، وَرِشْدِينَ أَرْجَحُ مِنْ مُحَمَّدٍ وَأَفْدَمُهُ، وَقَدْ أَدْرَكَ رِشْدِينَ ابْنُ عَبَّاسٍ وَرَأَاهُ.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ١٠٠٨/٣ من حديث محمد بن فضيل به.

Comments:

According to Ibn 'Abbās, in this context the '*Tasbīh*' means prayer; so according to him, the performance of the *Tasbīh* after the setting of the stars is two *Rak'ah* voluntary prayer (*Sunnah*) before the obligatory *Fajr* prayers. And the *Tasbīh* after sunset is two *Rak'ah* voluntary (*Sunnah*) after the obligatory *Maghrib* prayers.

Chapter 53. Regarding *Sūrat Wan-Najm*

(المعجم ٥٣) - [بَابُ: وَمِنْ] سُورَةِ
وَالنَّجْمِ (التحفة ٥٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3276. ['Abdullāh] bin Mas'ūd said: "When the Messenger of Allāh ﷺ reached *Sidrat Al-Muntahā*" He said: 'There terminates everything that ascends from the earth, and everything that descends from above. So there Allāh gave him three, which He did not give to any Prophet before him: He made five prayers obligatory upon him, He gave him the last Verses of *Sūrat Al-Baqarah*, and

(١) - ٣٢٧٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مَالِكِ بْنِ مِعْوَلٍ، عَنْ طَلْحَةَ ابْنِ مِصْرَفٍ، عَنْ مُرَّةَ، عَنْ [عَبْدِ اللَّهِ] بْنِ مَسْعُودٍ قَالَ: لَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ سِدْرَةَ الْمُنْتَهَى قَالَ: انْتَهَى إِلَيْهَا مَا يَعْرُجُ مِنَ الْأَرْضِ وَمَا يَنْزِلُ مِنْ فَوْقٍ، فَأَعْطَاهُ اللَّهُ عِنْدَهَا ثَلَاثًا لَمْ يُعْطِهَنَّ نَبِيًّا كَانَ قَبْلَهُ: فُرِضَتْ

He pardoned the grave sins for those of his *Ummah* who do not associate anything with Allāh.

Ibn Mas'ūd said regarding the *Ayah*: "When that covered the *Sidrah* which did cover it!"^[1] he said: "The sixth *Sidrah* in heavens." Sufyān said: "Golden butterflies" and Sufyān indicated with his hand in a fluttering motion. Others besides Mālik bin Mighwal said: "There terminates the creatures' knowledge, there is no knowledge for them of what is above that."

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحيح] ورواه مسلم، الإيمان، باب: في ذكر سدره المنتهى، ح: ١٧٣ من حديث

مالك بن مغول عن الزبير بن عدي عن طلحة به.

Comments:

He ﷺ was granted three things on this occasion; the meaning of forgiveness of major sins is that major sins are forgiven because of repentance with the mercy of Allāh or will be forgiven after bearing the punishment. The perpetrator of the major sins will not stay in the Hell forever.

3277. Ash-Shaibānī said: "I asked Zirr bin Ḥubaish about the saying of Allāh the Mighty and Sublime: And was at a distance of two bow lengths or less.^[2] So he said: 'Ibn Mas'ūd informed me that the Prophet ﷺ saw Jibra'īl, and he had six-hundred wings.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٢٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ: حَدَّثَنَا الشَّيْبَانِيُّ قَالَ: سَأَلْتُ زُرَّارَ بْنَ حُبَيْشٍ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: ﴿كَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى﴾ [٩] فَقَالَ: أَخْبَرَنِي ابْنُ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ رَأَى جِبْرَائِيلَ وَلَهُ سِتْمِائَةِ جَنَاحٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ.

تخریج: متفق عليه، وأخرجه مسلم، الإيمان، باب معنى قول الله عز وجل: ﴿ولقد رآه نزلةً

أخرى...﴾ [الخ، ح: ١٧٤ من حديث عباد والبخاري، ح: ٣٢٣٢ من حديث الشيباني به.

[1] *An-Najm* 53:16.

[2] *An-Najm* 53:9.

Comments:

According to the context of *Sūrat An-Najm*, it looks that Jibra'il عليه السلام, in his original appearance, came close to the Prophet صلى الله عليه وسلم to such extent that the distance between them was equal to the length of two bows or even less. It happened in the earliest era of Prophet hood. He صلى الله عليه وسلم saw Jibra'il عليه السلام in his original appearance for the second time near *Sidrat Al-Muntahā*.

(2). 3278. Ash-Sha'bī said: "Ibn 'Abbās met Ka'b at 'Arafāt, so he asked him about something and he kept on saying the *Takbīr* until it reverberated off of the mountains. So Ibn 'Abbās (finally) said: 'We are Banū Hāshim.' So Ka'b said: 'Indeed Allāh divided His being seen and His speaking between Muḥammad and Mūsā. He spoke to Mūsā two times, and Muḥammad saw Him two times.' Masrūq said: 'I entered upon 'Āishah and asked her if Muḥammad saw his Lord.' She said: 'You have said something that makes my hair stand on end.' I said: 'Take it easy.' Then I recited: Indeed he saw of the great signs of his Lord.^[1] So she said: 'What do you mean by that? That is only Jibra'il. Whoever informed you that Muḥammad saw his Lord, or that he صلى الله عليه وسلم concealed something he was ordered with, or he knew of the five things about which Allāh [Most High] said: Verily Allāh, with Him is the knowledge of the Hour, He sends down the rain^[2] – then he has fabricated the worst lie. Rather he صلى الله عليه وسلم saw Jibra'il, but he did not see him in his (real)

(٢) - ٣٢٧٨ - حَدَّثَنَا ابْنُ أَبِي عَمْرٍو: حَدَّثَنَا شَفِيَانٌ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ قَالَ: لَقِيَ ابْنُ عَبَّاسٍ كَعْبًا بِعَرَفَةَ فَمَسَّأَلَهُ عَنْ شَيْءٍ فَكَبَّرَ حَتَّى جَاوَبَتْهُ الْجِبَالُ فَقَالَ ابْنُ عَبَّاسٍ: إِنَّا بَنُو هَاشِمٍ، فَقَالَ كَعْبٌ: إِنَّ اللَّهَ قَسَمَ رُؤْيَيْهِ وَكَلَامَهُ بَيْنَ مُحَمَّدٍ وَمُوسَى فَكَلَّمَ مُوسَى مَرَّتَيْنِ وَرَأَاهُ مُحَمَّدٌ مَرَّتَيْنِ، فَقَالَ مَسْرُوقٌ: فَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: هَلْ رَأَى مُحَمَّدٌ رَبَّهُ؟ فَقَالَتْ: لَقَدْ تَكَلَّمْتُ بِشَيْءٍ قَفَّ لَهُ شَعْرِي، قُلْتُ: رُؤِيدًا، ثُمَّ قَرَأْتُ: ﴿لَقَدْ رَأَى مِنْ ءَأْيَاتِ رَبِّهِ الْكُبْرَى﴾ [١٨] فَقَالَتْ: أَيْنَ يُذْهَبُ بِكَ؟ إِنَّمَا هُوَ جِبْرِيْلُ، مَنْ أَخْبَرَكَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ، أَوْ كَتَمَ شَيْئًا مِمَّا أُمِرَ بِهِ، أَوْ يَعْلَمُ الْخَمْسَ الَّتِي قَالَ اللَّهُ [تَعَالَى]: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ﴾ [لقمان: ٣٤]، فَقَدْ أَعْظَمَ الْفُرْيَةَ وَلَكِنَّهُ رَأَى جِبْرِيْلَ لَمْ يَرَهُ فِي صُورَتِهِ إِلَّا مَرَّتَيْنِ، مَرَّةً عِنْدَ سِدْرَةِ الْمُنْتَهَى، وَمَرَّةً فِي جِيَادٍ، لَهُ سِتْمَائَةٌ جَنَاحٍ قَدْ سَدَّ الْأَفْقَ.

[قَالَ أَبُو عِيْسَى: وَفَدَّ رَوَى دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ

[1] *An-Najm* 53:18.

[2] *Luqmān* 31:34.

image except two times. One time at *Sidrat Al-Muntahā* and one time in *Jiyād*, he had six-hundred wings which filled the horizon.” (*Da'if*)

[Abū 'Eisā said:] Dāwud bin Abi Hind reported similar to this *Hadīth* from *Ash-Sha'bī*, from *Masrūq*, from *'Āishah*, from the Prophet ﷺ. The narration of Dāwud is shorter than the narration of Mujālid.

تخریج: [إسناده ضعيف] * مجالد ضعيف ورواه البخاري، ح: ٤٨٥٥ من حديث الشعبي به مختصراً دون قصة ابن عباس مع كعب وحديث داود بن أبي هند: رواه مسلم، ح: ١٧٧.

Comments:

'*Aishah* and *Ibn Ma'sūd*, may Allāh be pleased with both of them, are not of the view that the Prophet saw Allāh ﷻ. '*Abdullāh bin Abbās* holds the opinion of the Prophet seeing Allāh ﷻ. (*Al-Kawākib Ad-Darārī* vol.4, p. 285; the details of this have been mentioned in *Sūrat Al-An'ām*)

(3). 3279. '*Ikrimah* narrated that *Ibn 'Abbās* said: “*Muḥammad* saw his Lord.” I said: “Did Allāh not say: No vision can grasp Him, but He grasps all vision.^[1] He said: “Woe unto you! That is when He manifests His Light. But *Muḥammad* saw his Lord two times.” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* [from this route].

عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا الْحَدِيثِ، وَحَدِيثُ دَاوُدَ أَقْصَرُ مِنْ حَدِيثِ مُجَالِدٍ.

(٣) - ٣٢٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو
ابْنُ نَبْهَانَ بْنِ صَفْوَانَ [الْبَصْرِيُّ] الثَّقَفِيُّ:
حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ الْعَبْرِيُّ [أَبُو غَسَّانَ]:
حَدَّثَنَا سَلْمُ بْنُ جَعْفَرٍ عَنِ الْحَكَمِ بْنِ أَبَانَ،
عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «رَأَى
مُحَمَّدٌ رَبَّهُ قُلْتُ: أَلَيْسَ اللَّهُ يَقُولُ: ﴿لَا
تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾
[الأنعام: ١٠٣] قَالَ: وَيَحْكُ ذَلِكَ إِذَا تَجَلَّى
بُنُورُهُ الَّذِي هُوَ نُورُهُ، وَقَدْ رَأَى مُحَمَّدٌ رَبَّهُ
مَرَّتَيْنِ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ [مِنْ هَذَا الْوَجْهِ].

تخریج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١٥٣٧ من حديث الحكم بن أبان به مختصراً وانظر الحديث الآتي: ٣٢٨١.

[1] *Al-An'ām* 6:103.

(4). 3280. Abū Salamah narrated from Ibn ‘Abbās regarding Allāh’s saying: And indeed he saw him at a second descent. Near *Sidrat Al-Muntahā*^[1] So He revealed to His worshipper whatever He revealed.^[2] And was at a distance of two bow lengths or less.^[3] Ibn ‘Abbās said: “The Prophet ﷺ saw Him.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan*.

تخريج: [إسناده حسن] وأخرجه الطبري في تفسيره: ٣١/٢٧ عن سعيد بن يحيى به

Comments:

‘So he revealed to his worshipper’: If the subject of revelation is Allāh, the meaning is clear that Allāh revealed to His worshipper whatever he revealed; and if the subject is Jibra’īl then the wording ‘His servant’ is referred to Allāh, i.e. Jibra’īl conveyed to Allāh’s worshipper whatever he conveyed.

3281. ‘Ikrimah narrated that Ibn ‘Abbās said (regarding the *Āyah*): The heart lied not in what he (ﷺ) saw.^[4] He said: “He saw Him with his heart.” (*Ṣaḥīh*)

[He said:] This *Hadīth* is *Hasan*.

تخريج: [صحيح] وأخرجه الطبري: ٣١/٢٧ من حديث سماك به ورواه مسلم، ح: ١٧٦ من

Comments:

This Verse is explained with two explanations. This is a certification of the Prophet’s observation by Allāh that it should not be understood as an imagination or a visionary illusion; it was not an imaginary illusion. It was the Prophet’s personal true observation. The Prophet ﷺ was wholeheartedly satisfied and certain about his miraculous observation. He never thought of it

(٤) - ٣٢٨٠ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى
ابْنِ سَعِيدِ الْأَمْوِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ
ابْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ ابْنِ عَبَّاسٍ فِي
قَوْلِ اللَّهِ ﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ
الْمُنْتَهَىٰ﴾ [١٣، ١٤] ﴿فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾
[١٠] ﴿كَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ [٩]. قَالَ ابْنُ
عَبَّاسٍ: قَدْ رَأَى النَّبِيُّ ﷺ.

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ.

وصححه ابن حبان، ح: ٣٨.

٣٢٨١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ وَابْنُ أَبِي رِزْمَةَ وَأَبُو نُعَيْمٍ عَنْ
إِسْرَائِيلَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ،
عَنِ ابْنِ عَبَّاسٍ قَالَ: ﴿مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ﴾
[١١] قَالَ: رَأَىٰ بِقَلْبِهِ. [قَالَ:] هَذَا حَدِيثٌ
حَسَنٌ.

حديث ابن عباس به وللحديث شواهد.

[1] *An-Najm* 53:13,14.

[2] *An-Najm* 53:10.

[3] *An-Najm* 53:9.

[4] *An-Najm* 53:11.

being a part of his imagination, a dream, an optical illusion, or the juggling of a jinn or demon.

(5). 3282. 'Abdullāh bin Shaqiq said: "I said to Abū Dharr: 'If I saw the Prophet ﷺ then I would have asked him.'" He said: 'What is it that you would have asked him about?' I said: 'I would have asked him if Muḥammad saw his Lord?' He said: 'I did ask him that, and he (ﷺ) said: I saw light.'" (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*.

تخریج: وأخرجه مسلم، الإیمان، باب: في قوله عليه السلام: "نور أنى أراه" وفي قوله: رأيت نوراً، ح: ١٧٨ من حديث وكيع به.

Comments:

This wording is read by two ways: a [*Nūrun Annā Arā-hu*] "How can I see Him since there was a light"; b [*Nūrun innī Arā-hu*] "I only saw a light". Some interpreted it 'It is the Light of the Veil which is a barrier before Him; thus both sentences give the same meaning.

(6). 3283. 'Abdur-Raḥmān bin Zaid narrated from 'Abdullāh (regarding th *Āyah*): The heart lied not in what he saw.^[1] He said: "The Messenger of Allāh ﷺ saw Jibra'il in a *Hullah*^[2] of *Rafraf* filling what is between the heavens and the earth." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

(٥) - ٣٢٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا وَكَيْعٌ وَيَزِيدُ بْنُ هَارُونَ عَنْ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيِّ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِأَبِي ذَرٍّ: لَوْ أَدْرَكْتُ النَّبِيَّ ﷺ لَسَأَلْتُهُ، فَقَالَ: عَمَّا كُنْتُ تَسْأَلُهُ؟ قُلْتُ: [كُنْتُ] أَسْأَلُهُ هَلْ رَأَى مُحَمَّدٌ رَبَّهُ؟ فَقَالَ: قَدْ سَأَلْتُهُ فَقَالَ: «نُورٌ أَنَّى أَرَاهُ».

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ.

(٦) - ٣٢٨٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبِيدُ اللَّهِ بْنُ مُوسَى وَابْنُ أَبِي رِزْمَةَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ ﷺ «مَا كَذَبَ الْفُؤَادُ مَا رَأَى» [١١] قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ جِبْرَائِيلَ فِي حُلَّةٍ مِنْ رُفُوفٍ قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ١١٥٤١ من حديث أبي إسحاق به وصححه الحاكم على شرط الشيخين: ٤٦٨/٢ ووافقه الذهبي وللحديث شواهد عند أحمد: ١/٣٩٥، ٤١٢، ٤٦٠ وغيره.

[1] *An-Najm* 53:11.

[2] Dress normally made up of two pieces.

Comments:

Rafraf is a high quality and fine silk. “Finely made thin *Dibāj*” (*Tuhfat Al-Ahwadhī*). *Dibāj* is a type of silk fabric.

(7). 3284. ‘Aṭā’ narrated from Ibn ‘Abbās (regarding this *Āyah*): Those who avoid great sins and *Al-Fawāḥish* except *Al-Lamam* (minor sins).^[1] He said: “The Prophet ﷺ said: ‘Your forgiveness, O Allāh is so ample, and which of Your worshippers has not committed *Al-Lamam* (minor sins)!’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know of it except as a narration of Zakariyyā bin Ishāq (a narrator in the chain).

(٧) - ٣٢٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ أَبُو عُمَانَ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ «الَّذِينَ يَجْتَنِبُونَ كَثِيرَ الْإِثْمِ وَالْفَوَاحِشِ إِلَّا اللَّمَمَ» [٣٢]. قَالَ: قَالَ النَّبِيُّ ﷺ:

«إِنْ تَغْفِرَ اللَّهُمَّ تَغْفِرْ جَمًّا، وَأَيُّ عَبْدٍ لَكَ لَا أَلَمًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَكَرِيَّا بْنِ إِسْحَاقَ.

تخريج: [إسناده صحيح] وأخرجه الحاكم: ٤٦٩/٢، ٤٧٠ من حديث زكريا بن إسحاق به وصححه على شرط الشيخين ووافقه الذهبي * عطاء هو ابن يسار، وأبو عاصم هو الضحاك بن مخلد.

Comments:

Humans are not expected to live totally sinless like angels, and that he must never commit any mistake being overwhelmed by passions and wishes, rather he is required to keep his Faith alive enough so that he is not overwhelmed by anything, lest he should not be able to get away from it. The people who avoid major sins, their strength of Faith gets so strong, they do not commit even the minor mistakes intentionally.

Chapter 54. Regarding: *Sūrat Al-Qamar*

(المعجم ٥٤) - [باب: ومن] سورة القمر (التحفة ٥٤)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3285. Ibn Mas‘ūd, may Allāh be pleased with him, said: “We

(١) - ٣٢٨٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ

^[1] *An-Najm* 53:32.

were with the Messenger of Allāh ﷺ in Minā, when the moon was cleft asunder into two parts. Part of it was behind the mountain, and part of it before it. The Messenger of Allāh ﷺ said to us: 'Bear witness' meaning: The Hour has drawn near, and the moon has been cleft asunder."^[1] (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، صفات المنافقين، باب انشقاق القمر، ح: ۲۸۰۰ من حدیث علی بن مسهر والبخاری، ح: ۴۸۶۴ من حدیث الأعمش به.

Comments:

In these days, if such supernatural events take place on the land and in the other parts of the universe, the investigating organisations and institutes of the whole world immediately become active to research. Its news reaches like an electric wave in all the corners of the world. But these sources and means of research and news did not exist in the lifetime of the Messenger of Allāh ﷺ therefore the news would remain in the limited circle. The people normally used to stay in their homes at night, and they would not look up in the sky. Even in these days, if the moon gets eclipsed, many people do not know about it.

(2). 3286. Anas said: "The people of Makkah asked the Prophet ﷺ for a sign, so the moon was cleft asunder in Makkah two times,^[2] so the following was revealed: 'The Hour has drawn near, and the moon has been cleft asunder, up to his saying: 'Magic, *Mustamir*'^[3] (meaning) 'Going away.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، أيضاً، ح: ۲۸۰۲ من حدیث عبدالرزاق والبخاری، ح: ۳۶۳۷ من حدیث قتادة به.

إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بِمِنَى فَانْشَقَّ الْقَمَرُ فَلَقْتَيْنِ: فَلَقَهُ مِنْ وَرَاءِ الْجَبَلِ وَفَلَقَهُ دُونَهُ فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «أَشْهَدُوا». - يَعْني - ﴿أَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾ [۱].

[قَالَ] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(۲) - ۳۲۸۶ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: سَأَلَ أَهْلُ مَكَّةَ النَّبِيَّ ﷺ آيَةً فَانْشَقَّ الْقَمَرُ بِمَكَّةَ مَرَّتَيْنِ فَتَزَلَّتْ ﴿أَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾ إِلَى قَوْلِهِ ﴿يَسْحَرُ مُسْتَسِرِّينَ﴾ [۲، ۱] يَقُولُ: ذَاهِبٌ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Al-Qamar* 54:1.

[2] Meaning into two parts, as is more popularly narrated. See *Tuhfat Al-Aḥwadhī* and *Fath Al-Bārī*.

[3] *Al-Qamar* 54:1,2.

Comments:

The message is that there are some stubborn people who do not believe in the Divine natural retribution, therefore they never learn lessons, even from the biggest of disasters. Had the Prophet ﷺ shown them a miracle bigger than the splitting of the moon, they would have rejected it too, calling it just an act of magic.

(3). 3287. Ibn Mas'ūd said: "The moon was cleft asunder during the time of the Messenger of Allāh ﷺ, so the Prophet ﷺ said to us: 'Bear witness.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٣) - ٣٢٨٧ - حَدَّثَنَا ابْنُ أَبِي عَمْرٍو: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَالَ لَنَا النَّبِيُّ ﷺ: «اشْهَدُوا».

[قال أبو عيسى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وانظر الحديث السابق: ٣٢٨٥.

(4). 3288. Ibn 'Umar said: "The moon was split during the time of the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ said: 'Bear witness.'" (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٤) - ٣٢٨٨ - حَدَّثَنَا مَحْمُودُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: انْفَلَقَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْهَدُوا» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

باب انشقاق القمر، ح: ٢٨٠١ من حديث شعبة

تخريج: وأخرجه مسلم، صفات المنافقين، به وهو في مسند أبي داود الطيالسي، ح: ١٨٩١.

(5). 3289. Muḥammad bin Jubair bin Muṭ'im narrated from his father who said: "The moon was split during the time of the Messenger of Allāh ﷺ until it became as two sections, one above this mountain and one above that mountain. So they said: 'Muḥammad has cast a spell upon us.' Some of them said: 'If he could cast a spell upon us, he can not cast a spell upon all of the people.'" (*Ṣaḥīḥ*)

(٥) - ٣٢٨٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنِ حُصَيْنِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: انشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ حَتَّى صَارَ فِرْقَتَيْنِ عَلَى هَذَا الْجَبَلِ وَعَلَى هَذَا الْجَبَلِ فَقَالُوا: سَحَرَنَا مُحَمَّدٌ فَقَالَ بَعْضُهُمْ: لَيْتَ كَانَ سَحَرْنَا فَمَا يَسْتَطِيعُ أَنْ يَسْحَرَ النَّاسَ كُلَّهُمْ.

[Abū 'Eisā said:] Some of them reported this *Hadīth* similarly from Ḥuṣain, from Jubair bin Muḥammad bin Jubair bin Muṭ'im, from his father, from his grandfather Jubair bin Muṭ'im.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ حُصَيْنٍ، عَنْ جُبَيْرِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ جُبَيْرِ بْنِ مُطْعِمٍ نَحْوَهُ.

تَخْرِيجٌ: [صَحِيحٌ] وَأَخْرَجَهُ أَحْمَدُ: ٤/٨١، ٨٢ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ بِهِ وَسَنَدُهُ حَسَنٌ وَصَحَّحَهُ ابْنُ حَبَانَ (الإحسان): ٦٤٦٣ وللحديث شواهد * قوله: "وقد روى بعضهم هذا الحديث"، هو أبو جعفر الرازي ومن طريقه أخرجه الطبراني في الكبير: ٢/١٣٢، ح: ٢٥٦٠.

Comments:

Some of the disbelievers said if the moon got split just for the people of Makkah it was then perhaps a magical act; but if the people outside of Makkah said the same thing, then it could not be magic. When the people from different territories were asked about it, they also certified the splitting of the moon. [*Tuḥfat Al-Aḥwadhī*, vol. 4, p. 191]

(6). 3290. Abū Hurairah said: "The idolaters of the Quraish came to the Messenger of Allāh ﷺ arguing about *Qadar*, so the following was revealed: The Day they will be dragged on their faces into the Fire. Taste you the touch of Hell! Verily, We have created all things with *Qadar*."^[1] (*Ṣaḥīḥ*)

(٦) - ٣٢٩٠ - حَدَّثَنَا أَبُو كُرَيْبٍ وَأَبُو بَكْرِ بُنْدَارٌ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ زِيَادِ ابْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرِ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ يُحَاصِمُونَ رَسُولَ اللَّهِ ﷺ فِي الْقَدْرِ فَتَرَكْتُ ﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٨﴾ [٤٩].

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تَخْرِيجٌ: وَأَخْرَجَهُ مُسْلِمٌ، الْقَدْرُ، بَابُ كُلِّ شَيْءٍ بِقَدْرِ، ح: ٢٦٥٦ عَنْ أَبِي كُرَيْبٍ بِهِ.

Comments:

Allāh created everything according to the predestined limits and He ﷻ appointed a specific time scale for everything, He gives things respite to reach their intended time; He deals with the people according to the same principle. If a nation chooses a way of transgression, He does not punish them immediately, He gives them respite so that they may practise all their powers and abilities of good and bad, until the case is established against them; the Quraish were dealt with in the same way.

[1] *Al-Qamar* 54:48,49.

English Translation of

**Jāmi'
At-Tirmidhi**

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Translation of

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At-Tirmidhi**

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the Most Gracious, the Most Merciful*

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In the Name of Allāh,
the Most Beneficent the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 55. Regarding *Sūrat Ar-Raḥmān*

(المعجم ٥٥) - [بَابُ: وَمِنْ] سُورَةِ
الرَّحْمَنِ (التحفة ٥٥)

In the Name of Allāh,
the Most Beneficent the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3291. Muḥammad bin Al-Munkadir narrated that Jābir [may Allāh be pleased with him] said: “The Messenger of Allāh ﷺ came out to his Companions, and recited *Sūrat Ar-Raḥmān* from its beginning to its end for them, and they were silent. So he said: ‘I recited it to the Jinns on the ‘Night of the Jinns,’ and they had a better response to it than you did. Each time I came to Allāh’s saying: ‘Which of your Lords favors do you deny.’ They said: “We do not deny any of Your favors our Lord! And Yours is the praise.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. We do not know of it except as a narration of Al-Walid bin Muslim, from Zuhair bin Muḥammad. Aḥmad bin Hanbal said: “It is as if this Zuhair bin Muḥammad who was in *Ash-Shām* is not the one reported from in Al-‘Irāq. It is as if he is another man whose name was mixed up.” Meaning due to the *Munkar* narrations that they reported from him. I heard Muḥammad bin Ismā‘īl

(١) - ٣٢٩١ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ
وَاقِدِ أَبُو مُسْلِمٍ السَّعْدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ
مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ
الْمُنْكَدِرِ، عَنْ جَابِرِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ:
خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى أَصْحَابِهِ فَقَرَأَ
عَلَيْهِمْ سُورَةَ الرَّحْمَنِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا
فَسَكَتُوا، فَقَالَ: «لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ
الْجِنِّ فَكَانُوا أَحْسَنَ مَرْدُودًا مِنْكُمْ، كُنْتُ
كُلَّمَا آتَيْتُ عَلَى قَوْلِهِ ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا
تُكْفَرَانِ﴾ [١٣] قَالُوا: لَا بِشَيْءٍ مِنْ نِعْمِكَ
رَبَّنَا نَكْذِبُ فَلَكَ الْحَمْدُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ
زُهَيْرِ بْنِ مُحَمَّدٍ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: كَانَ
زُهَيْرُ بْنُ مُحَمَّدٍ الَّذِي وَقَعَ بِالشَّامِ لَيْسَ هُوَ
الَّذِي يُرْوَى عَنْهُ بِالْعِرَاقِ، كَأَنَّهُ رَجُلٌ آخَرُ
قَلَبُوا اسْمَهُ، يَعْنِي لِمَا يُرْوَوْنَ عَنْهُ مِنْ
الْمَنَاقِبِ، وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ
[الْبُخَارِيَّ] يَقُولُ: أَهْلُ الشَّامِ يُرْوَوْنَ عَنْ

[Al-Bukhārī] saying: “The people of Ash-Shāh reported *Munkar* narrations from Zuhair bin Muḥammad while the people of Al-‘Irāq reported average narrations from him.”

زُهَيْرِ بْنِ مُحَمَّدٍ مَنَّاكِبَرٍ وَأَهْلُ الْعِرَاقِ يَرْوُونَ عَنْهُ أَحَادِيثَ مُقَارِبَةً.

تخریج: [حسن] وأخرجه الحاكم: ٤٧٣/٢ من حديث عبدالرحمن بن واقد به وتابعه هشام ابن عمار، والوليد بن مسلم صرح بالسماع، وصححه الحاكم على شرط الشيخين ووافقه الذهبي وللحديث شواهد عند البزار (كشف الأستار): ٧٤/٣، ح: ٢٢٦٩ والطبري: ٧٢/٢٧ وغيرهما.

Comments:

Being grateful to the Benefactor along with the favor, and to have the sense and perception of responsibility along with the affirmation of the Lordship is a true natural demand. The person who benefits from the favors of Allah, but he does not admit that the bestower of the favors also has. His rights on him because of the favors, and he will be questioned regarding the Divine Favors; he is, disrespectful to the favors and denies them. Therefore humans and the jinn, are being reminded that the abundant favors and benefits from Allah are making you aware of the accountability, but you are constantly ungrateful.

Chapter 56. Regarding *Sūrat Al-Wāqī‘ah*

(المعجم ٥٦) - [بَابُ: وَمِنْ] سُورَةِ الْوَاقِعَةِ (التحفة ٥٦)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3292. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Allāh said: ‘I have prepared for My righteous worshippers, what no eye has seen, no ear has heard, and no human heart has conceived.’ So recite if you wish: No person knows what is kept hidden for them of delights of the eyes as a reward for what they used to do.^[1] And in Paradise there is a tree under whose shade a rider can travel for one-hundred years

(١) - ٣٢٩٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَ عَبْدِ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ فَاقرءوا إِنْ شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءَهُ بِمَا كَانُوا

^[1] *As-Sajdah* 32:17.

without stopping. Recite if you wish: And in shade extended.^[1] And the space occupied by a whip in Paradise is better than the world and whatever is in it. Recite if you wish: And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.”^[2] (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: [إسناده حسن] تقدم ٣٠١٣ مختصراً وأخرجه النسائي في الكبرى، ح: ١١٠٨٥ وابن ماجه، ح: ٤٣٣٥ من حديث محمد بن عمرو به مختصراً وللحديث شواهد كثيرة جداً.

Comments:

Paradise is such a place of everlasting favors that no one saw it ever, in this life, except the Prophet ﷺ. Therefore the real nature and true reality of its favors can never be comprehended by humans, as the original nature of the Paradise is beyond the limits of our intellectual perception, how the eyes, ears and the hearts can then feel the delight of it. The detail of the description of the Paradise has already been mentioned.

(2). 3293. Anas narrated that the Prophet ﷺ said: “Indeed in Paradise there is a tree under whose shade a rider can travel for one-hundred years without stopping. Recite if you wish: And in shade extended. And water flowing constantly.”^[3] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. There is something on this topic from Abū Sa‘eed.

يَعْمَلُونَ ﴿ [السجدة: ١٧] وَفِي الْجَنَّةِ شَجَرَةٌ يَبْسُرُ الرَّايِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَنْقَطِعُهَا، وَاقْرَأُوا إِن شِئْتُمْ ﴿وَطَلٌّ مَمْدُودٌ﴾ [٣٠] وَمَوْضِعٌ سَوِطٌ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَاقْرَأُوا إِن شِئْتُمْ ﴿لَمَنْ زُجِرَ عَنِ الْكَارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَوةُ الدُّنْيَا إِلَّا مَتَاعٌ الْفُرُورِ﴾ [آل عمران: ١٨٥].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٢) - ٣٢٩٣ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَبْسُرُ الرَّايِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَنْقَطِعُهَا وَاقْرَأُوا إِن شِئْتُمْ ﴿وَطَلٌّ مَمْدُودٌ﴾ وَمَاوٍ مَسْكُوبٍ﴾ [٣١، ٣٠].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

تخریج: [صحیح] وأخرجه أحمد: ١٣٥/٣ من حديث عبدالرزاق والبخاري، ح: ٣٢٥١ من حديث قتادة به وهو في مصنف عبدالرزاق، ح: ٢٠٨٧٦ * وفي الباب عن أبي سعيد [تقدم: ٢٥٢٤].

[1] *Al-Wāqī‘ah* 56:30.

[2] *Āl ‘Imrān* 3:185. A brief version of this preceded under no. 3197.

[3] *Al-Wāqī‘ah* 56:30,31.

(3). 3294. Abū Sa‘eed Al-Khudrī, may Allāh be pleased with him, narrated from the Prophet ﷺ – regarding Allāh’s saying: ‘And on couches raised high^[1] – he said: “Their height is as what is between the heavens and the earth, and the distance between the two of them is five-hundred years.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of Rishdīn. Some of the people of knowledge said that the meaning of this *Hadīth*: “Their height is as what is between the heavens and the earth” means: “The couches are raised above each other in levels, between each level is what is between the heavens and the earth.”

Comments:

The couches of the ones on the right side will be very high and elevated; they will be reclining thereon, sitting in rows.

(4). 3295. Abū ‘Abdur-Rahmān narrated from ‘Alī that the Messenger of Allāh ﷺ said: And you make your provision your demise!^[2] – he said: “Your gratitude is expressed by saying: ‘We received rain because of this and that celestial position, and because of this and that star.’” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* [*Ṣaḥīh*. We do not

(٣) - ٣٢٩٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَفُرُشٍ مَرْفُوعَةٍ﴾ [٣٤] قَالَ: «ارْتِفَاعُهَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَمَسِيرَةُ مَا بَيْنَهُمَا خَمْسُمِائَةِ عَامٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينٍ، وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: مَعْنَى هَذَا الْحَدِيثِ: وَارْتِفَاعُهَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ قَالَ: وَارْتِفَاعُ الْفُرُشِ الْمَرْفُوعَةِ فِي الدَّرَجَاتِ، وَالدَّرَجَاتُ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

تخريج: [ضعيف] تقدم: ٢٥٤٠.

(٤) - ٣٢٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «﴿وَتَجْمَعُونَ رِزْقَكُمْ أَنْكُمْ تَكْذِبُونَ﴾ [٨٢] قَالَ: شُكْرُكُمْ تَقُولُونَ: مُطْرُنَا بِنُوءِ كَذَا وَكَذَا، وَبِنَجْمِ كَذَا وَكَذَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] *Al-Wāqī‘ah* 56:34.

[2] *Al-Wāqī‘ah* 56:82.

know of it being *Marfū'* except through the narration of Isrā'il.] Sufyān [Ath-Thawrī] reported similar to this *Hadīth*, with this chain, from 'Abdul-A'lā [from Abū 'Abdur-Rahmān As-Sulamī, from 'Alī] – but he did not mention it being *Marfū'*.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٠٨/١ عن الحسين بن محمد به، عبد الأعلى

عَرِيبٌ [صَحِيحٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ. وَارَوَى سُفْيَانُ [الثَّوْرِيُّ] عَنِ عَبْدِ الْأَعْلَى [عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ نَحْوَهُ] هَذَا الْحَدِيثِ بِهَذَا الْإِسْنَادِ وَلَمْ يَرْفَعَهُ.

الثعلبي ضعيف وحديث مسلم (٧٣/١٢٨) يعني عنه.

Comments:

The Qur'an is full of delightful life, like rainwater for the spiritual and moral life of humans, but the people had been disrespecting and denying it. Similarly, Allāh makes the rain fall from the sky, but they say it happens because of the rising and setting of such and such stars. They do not have the sense to respect Allāh's favors and bounties and to pay gratitude to Him.

(5). 3296. Anas [may Allāh be pleased with him] said: "The Messenger of Allāh ﷺ recited: Verily, We have created them a special creation.^[1] He said: "Among that special creation is the women who were decrepit, bleary eyed and elderly in the world." (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it being *Marfū'* except as a narration of Mūsā bin 'Ubaidah. Mūsā bin 'Ubaidah and Yazīd bin Abān Ar-Raqāshī were both graded weak in *Hadīth*.

تخريج: [إسناده ضعيف] وانظر، ح: ٣٢٥٥ لعلته وأخرجه هناد بن السري في الزهد،

(٥) - ٣٢٩٦ - حَدَّثَنَا أَبُو عَمَارٍ الْحُسَيْنِيُّ بْنُ حَرْبٍ الْخُزَاعِيُّ الْمَرْوَزِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي قَوْلِهِ: ﴿إِنَّا أَنشَأْنَهُنَّ إِنثَاءً﴾ [٣٥] قَالَ: «إِنَّ مِنَ الْمُنْشَأَاتِ اللَّائِي كُنَّ فِي الدُّنْيَا عَجَائِزَ عُمُشًا رُمَصًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ عُبَيْدَةَ، وَمُوسَى بْنُ عُبَيْدَةَ وَيَزِيدُ بْنُ أَبَانَ الرَّقَاشِيُّ يُضَعَّفَانِ فِي الْحَدِيثِ.

ح: ٢١ عن وكيع بن الجراح به.

Comments:

The maidens of the Paradise will be created with a special creation, due to which they will remain virgin, sweethearts and one equal age forever. [*Sūrat Al-Wāqī'ah*: 53-57]

[1] *Al-Wāqī'ah* 56:35.

(6). 3297. Abū Ishāq narrated from ‘Ikrimah, from Ibn ‘Abbās who said: “Abū Bakr [may Allāh be pleased with him] said: ‘O Messenger of Allāh! You have become gray.’ He said: ‘I have gone gray from (*Sūrat*) *Hūd*, *Al-Wāqī‘ah*, *Al-Mursalāt* and ‘*Amma Yatasā‘lūn*^[1] and *Idhāsh-Shamsu Kuwwirat*.”^[2] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it as a narration of Ibn ‘Abbās except through this route. ‘Alī bin Ṣāliḥ reported this *Ḥadīth* from Abū Ishāq, from Abū Juḥaifah similarly. Something about this has been reported in *Mursal* form from Abū Ishāq, from Abū Maisarah. [Abū Bakr bin ‘Ayyāsh reported a *Ḥadīth* similar to that of *Shaibān* from Abū Ishāq, (but) from Abū Ishāq, from ‘Ikrimah from the Prophet ﷺ, and he did not mention “from Ibn ‘Abbās” in it. Hāshim bin Al-Walīd Al-Harawī narrated that to us (he said): Abū Bakr bin ‘Ayyāsh narrated to us].

تخریج: [صحيح] وأخرجه الحاكم: ٣٤٣/٢ من حديث أبي كريب به وصححه على شرط البخاري ووافقه الذهبي، وأورده الضياء في المختارة: ٢٠١/١٢، ٢٠٢، ح: ٢١٩ وللحديث شواهد كثيرة عند ابن سعد: ٤٣٥/١ والطبراني: ٢٨٧، ٢٨٦/١٧، وغيرهما * حديث علي بن صالح: أخرجه الترمذي في الشمائل، ح: ٤٢.

Comments:

The conditions and horrors of the Last Day are mentioned in these *Sūrah*; also the history of the past generations and the punishment inflicted on them has been mentioned. The horrors of the Last Day and the painful punishment of the Hell-dwellers would make the Prophet ﷺ worried and concerned about his nation, which made his hair turn gray.

(٦) - ٣٢٩٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ شَيْبَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ أَبُو بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]: يَا رَسُولَ اللَّهِ قَدْ شَيْبَتْ. قَالَ: «شَيْبَتِي هُوْدُ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ بَيْتَاءُ لُونٌ» وَإِذَا الشَّمْسُ كُوِّرَتْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَرَوَى عَلِيُّ بْنُ صَالِحٍ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ نَحْوَ هَذَا. وَقَدْ رَوَى عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ شَيْءٌ مِنْ هَذَا مُرْسَلٌ. [وَرَوَى أَبُو بَكْرٍ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ شَيْبَانَ عَنْ أَبِي إِسْحَاقَ وَلَمْ يَذْكُرْ فِيهِ: عَنِ ابْنِ عَبَّاسٍ، حَدَّثَنَا بِذَلِكَ هَاشِمُ بْنُ الْوَلِيدِ الْهَرَوِيُّ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ].

[1] *An-Naba'* 78.

[2] *At-Takwīr* 81.

Chapter 57. Regarding *Sūrat Al-Ḥadīd*

(المعجم ٥٧) - [بَابُ: وَمِنْ] سُورَةِ
الْحَدِيدِ (التحفة ٥٧)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). **3298.** Al-Ḥasan narrated that Abū Hurairah said: “Once when the Prophet of Allāh ﷺ was sitting with his Companions, a cloud came above them, so the Prophet of Allāh ﷺ said: ‘Do you know what this is?’ They said: ‘Allāh and His Messenger know better.’ He said: ‘These are the clouds that are to drench the earth, which Allāh [Blessed and Most High] dispatches to people who are not grateful to Him, nor supplicate to Him.’ Then he said: ‘Do you know what is above you?’ They said: ‘Allāh and His Messenger know better.’ He said: ‘Indeed it is a preserved canopy of the firmament whose surge is restrained.’ Then he said: ‘Do you know how much is between you and between it?’ They said: ‘Allāh and His Messenger know better.’ He said: ‘Between you and it [is the distance] of five-hundred years.’ Then he said: ‘Do you know what is above that.’ They said: ‘Allāh and His Messenger know better.’ He said: ‘Verily, above that are two Heavens, between the two of them there is a distance of five-hundred years’ – until he enumerated seven Heavens – ‘What is between each of the two Heavens is what is between the

(١) - ٣٢٩٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَغَيْرُ وَاحِدٍ - الْمَعْنَى وَاحِدٌ - قَالُوا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا الْحَسَنُ عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا نَبِيُّ اللَّهِ ﷺ جَالِسٌ وَأَصْحَابُهُ إِذْ أَتَى عَلَيْهِمْ سَحَابٌ فَقَالَ نَبِيُّ اللَّهِ ﷺ: «هَلْ تَدْرُونَ مَا هَذَا؟» فَقَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «هَذَا الْعَنَانُ، هَذِهِ رَوَايَا الْأَرْضِ يَسُوقُهُ اللَّهُ [تَبَارَكَ وَتَعَالَى] إِلَى قَوْمٍ لَا يَشْكُرُونَهُ وَلَا يَدْعُونَهُ، ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا فَوْقَكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهَا الرِّقِيعُ سَقْفٌ مَحْفُوظٌ وَمَوْجٌ مَكْفُوفٌ». ثُمَّ قَالَ: «هَلْ تَدْرُونَ كَمْ بَيْنَكُمْ وَبَيْنَهَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «بَيْنَكُمْ وَبَيْنَهَا [مَسِيرَةٌ] خَمْسِمِائَةِ سَنَةٍ». ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ فَوْقَ ذَلِكَ سَمَائَتَيْنِ مَا بَيْنَهُمَا مَسِيرَةٌ خَمْسِمِائَةِ عَامٍ حَتَّى عَدَّ سَبْعَ سَمَاوَاتٍ «مَا بَيْنَ كُلِّ سَمَائَتَيْنِ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»، ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ فَوْقَ ذَلِكَ الْعَرْشَ وَبَيْنَهُ وَبَيْنَ السَّمَاءِ بُعْدٌ

heavens and the earth.' Then he said: 'Do you know what is above that?' They said: 'Allāh and His Messenger know better.' He said: 'Verily, above that is the Throne, and between it and the heavens is a distance [like] what is between two of the heavens.' Then he said: 'Do you know what is under you?' They said: 'Allāh and His Messenger know better.' He said: 'Indeed it is the earth.' Then he said: 'Do you know what is under that?' They said: 'Allāh and His Messenger know better.' He said: 'Verily, below it is another earth, between the two of which is a distance of five-hundred years.' Until he enumerated seven earths: 'Between every two earths is a distance of five-hundred years.' Then he said: 'By the One in Whose Hand is the soul of Muḥammad! If you were to send [a man] down with a rope to the lowest earth, then he would descend upon Allāh.' Then he recited: He is *Al-Awwal*, *Al-Akḥir*, *Az-Zāhir*, *Al-Bāṭin*, and He has knowledge over all things."^[1] (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb* from this route. [He said:] It has been related from Ayyūb, Yūnus bin 'Ubaid, and 'Alī bin Zaid, that they said: "Al-Ḥasan did not hear from Abū Hurairah." And some of the people of knowledge explained this *Ḥadīth*, saying: "He only descends upon the knowledge of Allāh, His power and His

[مِثْل] مَا بَيْنَ سَمَائَيْنِ» ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا الَّذِي تَحْتَكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهَا الْأَرْضُ». ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا الَّذِي تَحْتِ ذَٰلِكَ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ تَحْتَهَا أَرْضًا أُخْرَى بَيْنَهُمَا مَسِيرَةٌ خَمْسِمِائَةِ سَنَةٍ» حَتَّى عَدَّ سَبْعَ أَرْضِينَ «بَيْنَ كُلِّ أَرْضَيْنِ مَسِيرَةٌ خَمْسِمِائَةِ سَنَةٍ» ثُمَّ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّكُمْ دَلَيْتُمْ [رَجُلًا] يَحْبِلُ إِلَى الْأَرْضِ السُّفْلَى لَهَبَطَ عَلَى اللَّهِ». ثُمَّ قَرَأَ «هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ» [٣].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، [قَالَ:] وَيُرْوَى عَنْ أَيُّوبَ وَيُونُسَ بْنِ عُبَيْدٍ وَعَلِيِّ بْنِ زَيْدٍ قَالُوا: لَمْ يَسْمَعْ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ. وَفَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ فَقَالُوا: إِنَّمَا هَبَطَ عَلَى عِلْمِ اللَّهِ وَقُدْرَتِهِ وَسُلْطَانِهِ، وَعِلْمُ اللَّهِ وَقُدْرَتُهُ وَسُلْطَانُهُ فِي كُلِّ مَكَانٍ وَهُوَ عَلَى الْعَرْشِ كَمَا وَصَفَ فِي كِتَابِهِ.

^[1] *Al-Ḥadīd* 57:3.

authority; and Allāh's knowledge, power and authority are in every place, and He is above the Throne as He described in His Book.”

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢/٣٧٠ من حديث قتادة به والحسن عن ابن عباس الحديث شواهد * ويروي عن أيوب (المراسيل، ص: ٣٥) ويونس بن عبيد (المراسيل لابن أبي حاتم، ص: ٣٤) وعلي بن زيد (المراسيل، ص: ٣٥).

Comments:

From Throne to earth, below to the seventh earth, the Creator of everything, the Master, the Planner and the Arranger is only Allāh. He is the First, He existed when there was nothing, He is Last, He will be when there will be nothing. The existence of everything bears declaration of His Being. Therefore He is apparent in this respect. But it is impossible to have the total comprehension and perception of the Reality of His Being and of His Attributes. So He is Unseen. The Knowledge of Allāh encompasses everything, hidden or apparent, He is aware of all types of hidden and apparent treasures. Therefore the Prophet ﷺ said, 'O Allāh! You are the First and there was nothing before You, You are the Last and there is nothing after You, You are the Apparent and nothing is above You, You are the Hidden and nothing is hidden from You.' [*Al-Misbāh Al-Munir*: p. 1362]

Chapter 58. Regarding *Sūrat Al-Mujālidah*

(المعجم ٥٨) - [بَابُ : وَمِنْ] سُورَةِ الْمُجَادِلَةِ (التحفة ٥٨)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3299. Salamah bin Şakhr Al-Anşārī said: “I was a man who had an issue with intercourse with a women that none other than me had. When (the month of) Ramaḍān entered, I pronounced *Zihār* upon my wife (to last) until the end of Ramaḍān, fearing that I might have an encounter with her during the night, and I would continue doing that until daylight came upon me, and I would not be able to stop. One night while she was serving me, something of her became exposed for me, so I

(١) - ٣٢٩٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْخَلَوَائِيُّ - الْمَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنْ سُلَيْمَانَ بْنِ بَسَارٍ، عَنْ سَلَمَةَ بْنِ صَخْرِ الْأَنْصَارِيِّ قَالَ: كُنْتُ رَجُلًا قَدْ أُوتِيتُ مِنْ جِمَاعِ النِّسَاءِ مَا لَمْ يُؤْتِ غَيْرِي، فَلَمَّا دَخَلَ رَمَضَانَ تَطَاهَرْتُ مِنْ امْرَأَتِي حَتَّى يَنْسَلِخَ رَمَضَانٌ فَرَقًا مِنْ أَنْ أُصِيبَ مِنْهَا فِي لَيْلِي فَاتَّبَاعَ فِي ذَلِكَ إِلَى أَنْ يُدْرِكَنِي النَّهَارُ

rushed myself upon her. When the morning came I went to my people to inform them about what happened to me. I said: 'Accompany me to the Messenger of Allāh ﷺ to inform him about my case.' They said: 'No by Allāh! We shall not do that, we fear that something will be revealed about us in the Qur'an, or the Messenger of Allāh ﷺ might say something about us, the disgrace of which will remain upon us. But you go and do whatever you want.'" He said: "So I left and I went to the Messenger of Allāh ﷺ, and informed him of my case. He said: 'You are the one who did that?' I said: 'I am the one.' He said: 'You are the one who did that?' I said: 'I am the one.' He said: 'You are the one who did that?' I said: 'I am the one, it is I before you, so give me Allāh's Judgement, for I shall be patient with that.' He said: 'Free a slave.'" He said: "I struck the sides of my neck with my hands, and said: 'No by the One Who sent you with the Truth! I possess nothing besides it.' He said: 'Then fast for two months' I said: 'O Messenger of Allāh! Did this occur to me other than when I was fasting?' He said: 'Then feed sixty poor people.' I said: 'By the One Who sent you with the Truth! We have spent these nights of ours hungry without an evening meal.' He said: 'Go to the one with the charity from Banū Ruzaiq, tell him to give it to you, then feed a *Wasq* of it, on your behalf, to sixty poor people. Then

وَأَنَا لَا أَقْدِرُ أَنْ أَنْزِعَ، فَبَيْنَمَا هِيَ تَحْدِثُنِي دَاتَ لَيْلَةٍ إِذْ تَكَشَّفَ لِي مِنْهَا شَيْءٌ فَوَثَّتْ عَلَيْهَا فَلَمَّا أَصْبَحْتُ غَدَوْتُ عَلَى قَوْمِي فَأَخْبَرْتُهُمْ خَبْرِي فَقُلْتُ: انْطَلِفُوا مَعِيَ إِلَى رَسُولِ اللَّهِ ﷺ فَأُخْبِرَهُ بِأَمْرِي، فَقَالُوا: لَا وَاللَّهِ! لَا تَفْعَلْ، نَتَخَوَّفُ أَنْ يَنْزَلَ فِيْنَا قُرْآنٌ أَوْ يَقُولَ فِيْنَا رَسُولُ اللَّهِ ﷺ مَقَالَةً يَبْقَى عَلَيْنَا عَارُهَا، وَلَكِنْ أَذْهَبْ أَنْتَ فَاصْنَعْ مَا بَدَأَ لَكَ، قَالَ: فَخَرَجْتُ فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ خَبْرِي فَقَالَ: «أَنْتَ بِذَلِكَ؟» قُلْتُ: أَنَا بِذَلِكَ، قَالَ: «أَنْتَ بِذَلِكَ؟» قُلْتُ: أَنَا بِذَلِكَ، قَالَ: «أَنْتَ بِذَلِكَ؟» قُلْتُ: أَنَا بِذَلِكَ وَهَا أَنَا ذَا فَاْمْضِ فِيَّ حُكْمَ اللَّهِ فَإِنِّي صَابِرٌ لِدَيْكَ، قَالَ: «أَعْتَقِ رَقَبَةً». قَالَ: فَضَرَبْتُ صَفْحَةَ عُنُقِي بِيَدِي، قُلْتُ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أَصْبَحْتُ أَمْلِكُ غَيْرَهَا، قَالَ: «فَصُمْ شَهْرَيْنِ»، قُلْتُ: يَا رَسُولَ اللَّهِ! وَهَلْ أَصَابَنِي مَا أَصَابَنِي إِلَّا فِي الصِّيَامِ، قَالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِينًا»، قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ بِنْنَا لِنَلْتَنَّا هَذِهِ وَخَشِيَ مَا لَنَا عَشَاءً. قَالَ: «أَذْهَبْ إِلَى صَاحِبِ صَدَقَةِ بَنِي زُرَيْقٍ فَقُلْ لَهُ: فَلْيُدْفَعْهَا إِلَيْكَ، فَأَطْعِمْ عَنْكَ مِنْهَا وَسَقًا سِتِّينَ مِسْكِينًا، ثُمَّ اسْتَعِنَ بِسَائِرِهِ عَلَيْكَ وَعَلَى عِيَالِكَ»، قَالَ: فَرَجَعْتُ إِلَى قَوْمِي فَقُلْتُ: وَجَدْتُ عِنْدَكُمْ الضِّيْقَ وَسُوءَ الرَّأْيِ وَوَجَدْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ السَّعَةَ وَالْبَرَكَةَ، أَمَرَ لِي بِصَدَقَتِكُمْ فَأَدْفَعُوهَا إِلَيَّ،

help yourself and your dependants with the remainder of it.” He said: “I returned to my people and said: ‘I found dejection and bad ideas with you, and I found liberalness and blessing with the Messenger of Allāh ﷺ. He ordered me to take your charity, so give it to me.’ So they gave it to me.” (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*. Muḥammad said: “To me, Sulaimān bin Yasār did not hear from Salamah bin Şakhr.” He said: He is called Salamah bin Şakhr, and he is also called Salmān bin Şakhr. And there is something on this topic from *Khawlah* bint *Tha'labah*, and she is the wife of Aws bin Aş-Şāmit.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الطلاق، باب: في الظهار، ح: ٢٢١٣ وابن ماجه، ح: ٢٠٦٢ من حديث ابن إسحاق به وصححه الحاكم على شرط مسلم: ٢٠٣/٢ ووافقه الذهبي وللحديث شواهد ضعيفة.

Comments:

Zihār refers to one saying to his wife, “To me, you are like the back of my mother i.e. you are unlawful to me for cohabitation just like my mother.” Saying so by naming any body part of any woman who is forbidden for marriage has the same ruling. A wife would become unlawful forever by saying these words in the time of *Jahiliyyah*. But Islamic *Sharī'ah* ruled to carry out expiation for it, because it is a very bad and serious mistake. Its expiation is to set free a male or female slave, if it is not possible then the fasting of two successive months are to be observed, if this is also not possible then one should feed sixty persons poor.

(2). 3300. 'Alī bin Abī Tālib said: “When (the following) was revealed: ‘O you who believe! When you consult the Messenger in private, spend something in charity before your private consultation.’^[1] The Prophet ﷺ

فَدَفَعُوهُمَا إِلَيَّ .
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ .
قَالَ مُحَمَّدٌ: سُلَيْمَانُ بْنُ يَسَارٍ لَمْ يَسْمَعْ
عِنْدِي مِنْ سَلَمَةَ بْنِ صَخْرٍ . قَالَ: وَيُقَالُ:
سَلَمَةُ بْنُ صَخْرٍ وَيُقَالُ: سَلْمَانُ بْنُ صَخْرٍ،
وَفِي الْبَابِ عَنْ حَوَلَةَ بِنْتِ ثَعْلَبَةَ وَهِيَ امْرَأَةٌ
أَوْسِ بْنِ الصَّامِتِ .

(٢) - ٣٣٠٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ:
حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عُبَيْدُ اللَّهِ
الْأَشَجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عُثْمَانَ بْنِ
الْمُعْبِرَةِ النَّقْفِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ،
عَنْ عَلِيِّ بْنِ عَلْقَمَةَ الْأَنْمَارِيِّ، عَنْ عَلِيِّ بْنِ

[1] *Al-Mujādilah* 58:12.

said to me: 'What do you think? A Dīnār?' I said: 'They will not be able to.' He said: 'Then half a Dīnār?' I said: 'They will not be able.' He said: 'Then how much?' I said: 'A barley corn.' He said: 'You made it too little.'" He said: "So the *Āyah* was revealed: 'Are you afraid of spending in charity before your private consultation?'"^[1] He said: "It was about my case for which Allāh lightened the burden upon this *Ummah*." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we only know of it through this route. The meaning of his saying: "A barley corn" is gold equal to the weight of a barely corn. [And Abū Al-Ja'd's name is Rāfi].

أَبِي طَالِبٍ قَالَ: لَمَّا نَزَلَتْ ﴿يَتَأَيُّمَ الَّذِينَ آمَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ جُؤَيْنَا صَدَقَةً﴾ [١٢] قَالَ لِي النَّبِيُّ ﷺ «مَا تَرَى؟ دِينَارٌ؟» قُلْتُ: لَا يُطِيقُونَهُ، قَالَ: «فِيصْفُ دِينَارٍ؟» قُلْتُ: لَا يُطِيقُونَهُ، قَالَ: «فَكَمْ؟» قُلْتُ: شَعِيرَةٌ، قَالَ: «إِنَّكَ لَزَهِيدٌ»، قَالَ: فَتَزَلْتُ ﴿مَا أَشْفَقْتُمْ أَنْ تَقْدِمُوا بَيْنَ يَدَيْ جُؤَيْنَا صَدَقَةً﴾ الْآيَةَ [١٣]. قَالَ: فِيهِ حَفَفَ اللَّهُ عَنْ هَذِهِ الْأُمَّةِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ. وَمَعْنَى قَوْلِهِ: شَعِيرَةٌ - يَعْنِي - وَزَنَ شَعِيرَةٌ مِنْ ذَهَبٍ [وَأَبُو الْجَعْدِ اسْمُهُ: رَافِعٌ].

تخريج: [إسناده ضعيف] وأخرجه ابن حبان من حديث يحيى بن آدم به وصححه، ح: ١٧٦٤، ١٧٦٥، ٢٢٠٨، وسنده ضعيف، الثوري عن عن وفي سماع علي بن علقمة من علي نظر، وللحديث شاهد ضعيف عند أحمد: ١/١٨٥ والطبراني: ١/١٤٧، ح: ٣٣١ وغيرهما.

Comments:

The hypocrites, without any need and reason, would interfere to talk to the Prophet ﷺ in his precious time; so spending something in charity was ordered to discourage them from doing so, because they had the general disease of miserliness and greed of wealth. But the poor and the destitute were exempted; consequently all the people stopped questioning him privately. It also became hard for the sincere believers that they should give charity before the private consultation. Afterwards, Allāh abrogated this rule.

(3). 3301. Anas bin Mālik narrated that a Jew came to the Prophet of Allāh ﷺ and his Companions and said: "As-Sāmu 'Alaikum (Death be upon you)." So the people replied to him. The Prophet of Allāh ﷺ said: "Do you

(٣) - ٣٣٠١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ عَنْ سَيِّبَانَ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ يَهُودِيًّا أَتَى عَلَى نَبِيِّ اللَّهِ ﷺ وَأَصْحَابِهِ فَقَالَ: السَّامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ الْقَوْمُ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «هَلْ تَذُرُونَ مَا

[1] *Al-Mujādilah* 58:13.

know what this person said?" They said: "Allāh and His Messenger know better – he said the *Salām* - O Allāh's Prophet." He said: "No, rather he said like this and that. Bring him back for me." So they brought him back and he said: "Did you say *As-Sāmu 'Alaikum?*" He said: "Yes." So with that, Allāh's Prophet ﷺ said: "When one of the People of the Book gives you the *Salām*, then say: '*Alaika Mā Qulta* (Whatever you said to you too)." He said: 'And when they come to you, they greet you with a greeting wherewith Allāh greets you not.'^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، السلام، باب النهي عن ابتداء أهل الكتاب بالسلام، وكيف يرد عليهم، ح: ٢١٦٣ من حديث قتادة والبخاري، ح: ٦٩٢٦ من حديث أنس به.

Comments:

When the Jews would visit the Prophet ﷺ or say salutation to the Muslims, they would say *Assām Alaikum* "death unto you" by twisting the tongue instead of *Assalāmu Alaykum* "peace be upon you". Therefore the Prophet ﷺ told them not to say *Wa 'Alaikum Assalām* when responding them, rather only *'Alaikum* or *Wa 'Alaikum* i.e. unto you whatever you said.

Chapter 59. Regarding *Sūrat Al-Ḥashr*

(المعجم ٥٩) - [بَابُ: وَمِنْ] سُورَةِ
الْحَشْرِ (التحفة ٥٩)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3302. Ibn 'Umar [may Allāh be pleased with him] said: "The Messenger of Allāh ﷺ ordered burning and cutting down the date-palms of Banū An-Naḍīr, and that

(١) - ٣٣٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
الَلَيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عَمْرٍو رَضِيَ اللَّهُ
عَنْهُمَا] قَالَ: حَرَّقَ رَسُولُ اللَّهِ ﷺ نَخْلَ بَنِي
النَّضِيرِ وَقَطَعَ وَهِيَ الْبُوَيْرَةُ فَأَنْزَلَ اللَّهُ ﷻ مَا

[1] *Al-Mujādilah* 58:8.

(place) was called Al-Buwairah. So Allāh revealed: What you cut down of the *Līnah*, or you left of them standing on their trunks, it was by the leave of Allāh, and in order that He might disgrace the rebellious.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ رَكَّضْتُمْهَا فَأَيَّمَهُ عَلَيَّ أُصُولُهَا
فِيَا ذَنِّ اللَّهُ وَلِيُخْرِىَ الْفَاسِقِينَ ﴿٥﴾ .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ .

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿ما قطعتم من لينة﴾،

ح: ٤٨٨٤ ومسلم، ح: ١٧٤٦ عن قتيبة به .

Comments:

When the Muslims attacked Banū An-Naḍīr, they cut and burnt down some of their trees as war tactics, upon which the enemies started propaganda against Islam and Muslims that they claimed reform but the situation was contrary; they cut down the fruit bearing trees. Could that be reform?! So this Verse was revealed to satisfy the Muslims that it happened with Allāh’s order. No order of Allāh is without wisdom and benefit. Also the aim of this all was to humiliate and disgrace the dishonest and the traitors, the trees they planted with their wishes were being cut down in front of them, but they were so desperate and helpless and just could not protect them.

(2) 3303. Ḥaḥṣ bin Ghiyāth narrated: “Ḥabīb bin Abī ‘Amrah narrated to us, from Sa‘eed bin Jubair, from Ibn ‘Abbās, regarding the saying of Allāh, the Mighty and Sublime: What you cut down of the *Līnah*, or you left of them standing on their trunks – he said: ‘The *Līnah* is the date-palms.’ That He might disgrace the rebellious.”^[2] He said: ‘They were forced from their forts.’ And they were ordered to cut down the date-palms, that caused some hesitation in their chests, so the Muslims said: “We cut some of them, and we left some of them, so let us ask the

(٢) - ٣٣٠٣ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ
الزَّعْفَرَانِيُّ: حَدَّثَنَا عَفَّانٌ [بْنُ مُسْلِمٍ]: حَدَّثَنَا
حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ
عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ
اللَّهِ عَزَّ وَجَلَّ: ﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ
رَكَّضْتُمْهَا فَأَيَّمَهُ عَلَيَّ أُصُولُهَا﴾ قَالَ: اللَّيْنَةُ
النَّخْلَةُ ﴿وَلِيُخْرِىَ الْفَاسِقِينَ﴾ قَالَ: اسْتَنْزَلُوهُمْ
مِنْ حُصُونِهِمْ قَالَ: وَأَمَرُوا بِقَطْعِ النَّخْلِ
فَحَكَ فِي صُدُورِهِمْ فَقَالَ الْمُسْلِمُونَ: قَدْ
قَطَعْنَا بَعْضًا وَتَرَكْنَا بَعْضًا فَلَنَسْأَلَنَّ رَسُولَ اللَّهِ
ﷺ هَلْ لَنَا فِيْمَا قَطَعْنَا مِنْ أَجْرٍ، وَهَلْ عَلَيْنَا

^[1] *Al-Ḥaṣhr* 59:5.

^[2] *Al-Ḥaṣhr* 59:5.

Messenger of Allāh ﷺ if we are to be rewarded for those that we cut down, and if we will be burdened for what we left?" So Allāh [Most High] revealed the *Āyah*: What you cut down of the *Linah*, or you left of them standing on their trunks."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Some of them reported this *Ḥadīth* from Ḥaḥṣ bin Ghīyāth, from Ḥabīb bin Abī 'Amrah from Sa'eed bin Jubair in *Mursal* form, without mentioning: "from Ibn 'Abbās" in it. That was narrated to us by 'Abdullāh bin 'Abdur-Raḥmān (who said): "Hārūn bin Mu'āwiyah narrated to us, from Ḥaḥṣ bin Ghīyāth, from Ḥabīb bin Abī 'Amrah from Sa'eed bin Jubair from the Prophet ﷺ" in *Mursal* form.

[Abū 'Eisā said:] Muḥammad bin Ismā'il heard this *Ḥadīth* from me.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١١٥٧٤ عن الحسن بن محمد

به.

Comments:

For the purpose of battlefield tactics, the trees that were required for cutting were cut down, and those not required were left; because the destruction and devastation of the orchards entirely depended on the battlefield needs. If the war strategy does not require it, then destroying even the smallest things of the enemies is unlawful.

(3). 3304. Abū Hurairah narrated, that a man from the *Anṣār* had a guest spend the night with him, but he did not have anything to eat but his meal and the meal for his children, so he said to his wife: 'Put

فِيمَا تَرَكْنَا مِنْ وِزْرِ؟ فَأَنْزَلَ اللَّهُ [تَعَالَى] ﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَضَعْتُمَا قَائِمَةً عَلَى أُصُولِهَا﴾ الْآيَةَ. [٥]

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ مُرْسَلًا وَلَمْ يَذْكَرْ فِيهِ عَنْ ابْنِ عَبَّاسٍ.

حَدَّثَنَا بِذَلِكَ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا هَارُونُ بْنُ مُعَاوِيَةَ عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

[قَالَ أَبُو عِيسَى:] سَمِعَ مِنِّي مُحَمَّدُ بْنُ إِسْمَاعِيلَ هَذَا الْحَدِيثَ.

(٣) - ٣٣٠٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ بَاتَ بِهِ صَبِيْفٌ فَلَمْ يَكُنْ عِنْدَهُ إِلَّا قُوْتُهُ وَقُوْتُ صَبِيَانِهِ

[1] *Al-Ḥaṣhr* 59:5.

the children to sleep, extinguish the torches, and give me whatever you have with you for the guest.' So this *Āyah* was revealed: And they give preference over themselves even though they were in need of that."^[1] (*Ṣaḥīḥ*)

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه مسلم، الأشربة، باب إكرام الضيف وفضل إيثاره، ح: ٢٠٥٤ عن أبي كريب والبخاري، ح: ٣٧٩٨ من حديث فضيل به.

Comments:

In Verse nine of *Sūrat Al-Hashr*, the *Anṣār's* open-mindedness and generosity is admired that they welcomed the emigrants warmly, generously and wholeheartedly. They were never jealous and envious of the help that the emigrants were being offered. They rather gave the emigrants preference over themselves even though they were in the need of those very things. This incident of hospitality is also from among their sacrifice.

Chapter 60. Regarding *Sūrat Al-Mumtaḥinah*

(المعجم ٦٠) - [بَابُ : وَمِنْ] سُورَةِ
الْمُمْتَحِنَةِ (التحفة ٦٠)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3305. Al-Ḥasan bin Muḥammad – and he is Ibn Al-Ḥanafiyyah – narrated from ‘Ubaidullāh bin Abī Rāfi‘ who said: “I heard ‘Alī bin Abī Ṭālib saying: ‘The Messenger of Allāh ﷺ dispatched us – myself, Az-Zubair, and Al-Miqād bin Al-Aswad. He said: “Proceed until you reach Rawḍah *Khākh*, where there is a lady carrying a letter. Take the letter from her and bring it to me.” So we proceeded on our way with our horses galloping until we reached the Rawḍah. There we

(١) - ٣٣٠٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ - هُوَ ابْنُ الْحَنَفِيَّةِ - عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا طَئِفَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا فَأْتُونِي بِهِ» فَخَرَجْنَا تَتَعَادَى بَيْنًا خَيْلَنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فِإِذَا نَحْنُ بِالطَّائِفَةِ فَقُلْنَا: أَخْرِجِي الْكِتَابَ فَقَالَتْ: مَا

^[1] *Al-Hashr* 59:9.

found the lady and said to her: "Give me the letter." She said: "I have no letter." We said: "Either you take out the letter, or we shall take off your clothes." He said: "So she took it out of her braid." He said: 'We brought it to the Messenger of Allāh ﷺ, and it was from Ḥāṭib bin Abī Balta'ah, addressed to some of people among the idolaters of Makkah, informing them of some matter regarding the Prophet ﷺ. So he said: "What is this O Ḥāṭib?" He said: "Do not be hasty with me O Messenger of Allāh! I was a person who is an ally to the Quraish, not being related to them. The *Muhājirīn* who are with you have relatives who can protect their families and their wealth in Makkah. So since I have no lineage among them, I wanted to do them a favor, so they might protect my relatives. I did not do this out of disbelief, nor to renegade from my religion, nor did I do it to choose disbelief [after Islam]." The Prophet ﷺ said: "He said the truth." 'Umar bin Al-Khaṭṭāb said: "Allow me to chop off the head of this hypocrite!" The Prophet ﷺ said: "Indeed he participated in (the battle of) Badr. You do not know, perhaps Allāh looked at those who attended Badr and said: 'O people of Badr! Do as you like, for I have forgiven you.'" He said: 'It was about him, that this *Sūrah* was revealed: O you who believe! Do not take My enemies and your enemies as protecting friends

مَعِيَ مِنْ كِتَابٍ، فَقُلْنَا: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُكْفِيَنَّ الْيَتَابَ، قَالَ: فَأَخْرَجْتَهُ مِنْ عِقَاصِهَا، قَالَ: فَاتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ فَإِذَا هُوَ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أَنَاسٍ مِنَ الْمُشْرِكِينَ بِمَكَّةَ يُخْبِرُهُمْ بِعِضِ أَمْرِ النَّبِيِّ ﷺ، فَقَالَ: «مَا هَذَا يَا حَاطِبُ؟» قَالَ: لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ أَمْرَةً مُلْصَقًا فِي فُرْشِ وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا وَكَانَ مَنْ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ بِمَكَّةَ فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنْ نَسَبٍ فِيهِمْ أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي وَمَا فَعَلْتُ ذَلِكَ كُفْرًا وَلَا ارْتِدَادًا عَنْ دِينِي وَلَا رِضًا بِالْكَفْرِ [بَعْدَ الْإِسْلَامِ]، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ»، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: دَعْنِي يَا رَسُولَ اللَّهِ! أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ قَدْ شَهِدَ بَدْرًا فَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ عَلَى أَهْلِ بَدْرِ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ». قَالَ: وَفِيهِ أَنْزَلْتَ هَذِهِ السُّورَةَ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ لَقُلْتُمْ لِلَّذِينَ بِالْبُؤْرَةِ ﴿١﴾ السُّورَةَ. قَالَ عُمَرُو: وَقَدْ رَأَيْتُ ابْنَ أَبِي رَافِعٍ وَكَانَ كَاتِبًا لِعَلِيِّ [بْنِ أَبِي طَالِبٍ].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَفِيهِ عَنْ عُمَرَ وَجَابِرِ بْنِ عَبْدِ اللَّهِ، وَرَوَى غَيْرٌ وَاجِدٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ هَذَا الْحَدِيثَ نَحْوَ هَذَا وَذَكَرُوا هَذَا الْحَرْفَ

showing affection towards them.”^[1] (*Ṣaḥīḥ*)

‘Amr (who narrated it from Al-Ḥasan) said: “I saw Ibn Abī Rāfi’, and he was the scribe for ‘Alī [bin Abī Ṭālib].”

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. There is something about it from ‘Umar and Jābir bin ‘Abdullāh. More than one narrated this *Hadīth* from Sufyān bin ‘Uyainah similarly, and they mentioned this wording; they said: “Either you take out the letter, or we shall take off your clothes (to search for the letter).” It has also been related from Abū ‘Abdur-Raḥmān [bin Yaḥya] As-Sulamī, from ‘Alī bin Abī Ṭālib, and it is similar to this *Hadīth*. And some of them mentioned in it: “[He said:] ‘Either you take out the letter, or we shall strip you (to search for the letter).”

فَقَالُوا: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُلْقَيْنَنَّ النَّيَابَ،
وَقَدْ رُوِيَ أَيْضًا عَنْ أَبِي عَبْدِ الرَّحْمَنِ [بْنِ
يَحْيَى] السُّلَمِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ نَحْوُ
هَذَا الْحَدِيثِ وَذَكَرَ بَعْضُهُمْ فِيهِ [فَقَالَ]:
لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُجَرِّدَنَّكَ.

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل حاطب بن أبي بلتعة وأهل بدر رضي الله عنهم، ح: ٢٤٩٤ عن ابن أبي عمير والبخاري، ح: ٣٠٠٧ من حديث سفيان بن عيينة به * وفيه عن عمر [الحاكم: ٢٧٧/٤] وجابر بن عبدالله [أحمد: ٣٤٩/٣، ٣٥٠] وأبي عبدالرحمن السلمي عن علي [البخاري، ح: ٣٠٨١ ومسلم، ح: ٢٤٩٤].

Comments:

Hātib ؓ did so with good intention, he was certain that the Messenger of Allāh would definitely have victory over the people of Makkah. He thought he would do them a favor without any harm.

(2). 3306. Ma‘mar narrated from Az-Zuhri, from ‘Urwah that ‘Aīshah said: “The Messenger of Allāh ﷺ would not have examined (the women) except for the *Āyah* in which Allāh said: When believing women come to you pledging to

(٢) - ٣٣٠٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ،
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا كَانَ رَسُولُ
اللَّهِ ﷺ يَمْتَحِنُ إِلَّا بِالْآيَةِ الَّتِي قَالَ اللَّهُ: ﴿إِذَا

[1] *Al-Mumtāḥinah* 60:1.

you.”^[1] Ma‘mar said: “Ibn Tāwūs informed me from his father who said: ‘The hand of the Messenger of Allāh ﷺ did not touch the hand of a woman he had not acquired.’”^[2] (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، الأحكام، باب بیعة النساء، ح: ٧٢١٤ من حدیث عبدالرزاق ومسلم، ح: ١٨٦٦ من حدیث الزهري به.

Comments:

When the groups of women, like the groups of men, began to come to the Prophet ﷺ for giving the pledge of loyalty to Islam, many of the women belonged to the tribes whose moral standard was low. He, at the occasion of the pledge, stressed the avoidance of the evil doings that no individual of an Islamic society is allowed to commit. Polytheism, stealing, fornication, killing children as well as forging accusations about sexual matters were forbidden.

(3). 3307. *Shahr bin Ḥawshab* said: “Umm Salamah Al-Anṣariyyah narrated to us, she said: ‘A woman said: “What is this *Ma‘rūf* for which we are not to disobey you in?” He (ﷺ) said: “[That you not wail.]” I said: “O Messenger of Allāh! Verily Banū so-and-so comforted me in the case of my uncle, and I must reciprocate for them.’ But he refused to allow me. So I asked him again numerous times, then he permitted me to reciprocate for them. So after reciprocating for them, I did not wail for anyone else until this time. And there does not remain a woman except that she has wailed, besides me.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ḥarīb*. There is something

جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعَنَّكَ ﴿الآيَةَ [١٢]. قَالَ: مَعْمَرٌ، فَأَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ قَالَ: مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ إِلَّا امْرَأَةٌ يَمْلِكُهَا. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٣) - ٣٣٠٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ الشَّيْبَانِيُّ قَالَ: سَمِعْتُ شَهْرَ بْنَ حَوْشَبٍ: قَالَ: حَدَّثَنَا أُمُّ سَلَمَةَ الْأَنْصَارِيَّةُ قَالَتْ: قَالَتْ امْرَأَةٌ مِنَ النُّسُوءِ: مَا هَذَا الْمَعْرُوفُ الَّذِي لَا يَنْبَغِي لَنَا أَنْ نَعْصِيكَ فِيهِ؟ قَالَ: [لَا نَنْحَن]. قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ بَنِي فَلَانٍ قَدْ أَسْعَدُونِي عَلَى عَمِّي وَلَا بُدَّ لِي مِنْ قَضَائِهِمْ، فَأَبَى عَلَيَّ فَعَاتَبْتُهُ مِرَارًا فَأَذِنَ لِي فِي قَضَائِهِمْ فَلَمْ أَنْحَ بَعْدَ قَضَائِهِمْ وَلَا [عَلَى] غَيْرِهِ حَتَّى السَّاعَةِ وَلَمْ يَتَّعِدْ مِنَ النُّسُوءِ امْرَأَةً إِلَّا وَقَدْ نَاحَتْ، غَيْرِي.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَفِيهِ عَنْ أُمِّ عَطِيَّةَ [رَضِيَ اللَّهُ عَنْهَا]

[1] *Al-Mumtahinah* 60:12.

[2] That is either his wife or his slave-girl.

about this from Umm ‘Aṭīyyah [may Allāh be pleased with her].

‘Abd bin Ḥumaid said: “Umm Salamah Al-Anṣāriyyah is Asmā’ bint Yazīd bin As-Sakan.”

قَالَ عَبْدُ بِنِ حُمَيْدٍ: أُمُّ سَلَمَةَ الْأَنْصَارِيَّةُ -
هِيَ أَسْمَاءُ بِنْتُ يَزِيدَ بْنِ السَّكَنِ - .

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الجنائز، باب ما جاء في النهي عن النياحة،
ح: ١٥٧٩ من حديث يزيد بن عبدالله به * وفيه عن أم عطية [مسلم، ح: ٩٣٧].

Comments:

Wailing over the deed, crying with a loud voice, is a bad custom of the women during the time of Jāhiliyyah. Islam commanded to finish it gradually, in the beginning it was said to be disliked but was not forbidden strictly; later on it was gradually declared unlawful. As the earlier ruling was not absolute, so because of the continued persistence by some women, this unreasonable act was allowed once. But it is now forbidden absolutely.

(4). 3308. [Abū An-Naṣr narrated from Ibn ‘Abbās, regarding the saying of Allāh, the Most High: When believing women come to you as emigrants, examine them.^[1] He said: “When a woman came to the Prophet ﷺ to accept Islam, she would have to take an oath by Allāh: ‘I have not left out of anger with my husband, I have not left except out of love for Allāh and His Messenger.’”] (*Da‘īf*)

[Abū ‘Eīsā said: This *Ḥadīth* is *Gharīb*].

(٤) - ٣٣٠٨ - [حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفَرِّيَائِيَّ: حَدَّثَنَا
قَيْسُ بْنُ الرَّبِيعِ عَنِ الْأَعْرَبِيِّ الصَّبَّاحِ، عَنْ
خَلِيفَةَ بْنِ حُصَيْنٍ، عَنْ أَبِي نَصْرٍ، عَنِ ابْنِ
عَبَّاسٍ فِي قَوْلِهِ تَعَالَى ﴿إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ
مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾ [١٠] قَالَ: كَانَتْ الْمَرْأَةُ
إِذَا جَاءَتْ النَّبِيَّ ﷺ لِتُسَلِّمَ حَلْفَهَا بِاللَّهِ مَا
خَرَجْتُ مِنْ بَعْضِ زَوْجِي، مَا خَرَجْتُ إِلَّا
حُبًّا لِلَّهِ وَلِرَسُولِهِ].

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ].

تخريج: [إسناده ضعيف] وأخرجه الطبري في تفسيره: ٤٤ / ٢٨ من حديث قيس بن الربيع به وهو
ضعيف وأبو نصر الأسدي: "مجهول" (تقريب) وهذا الحديث لم يذكره المزي في تحفة الأشراف .

Comments:

The Muslims were instructed in this Verse that the Muslim women, who have come to you by emigrating from the land of *Kufr* (disbelief), keep them not with you without judging the truth of their belief and disbelief. If their emigration is only for the sake of Islam, only the love of Allāh and His Messenger is the motive of the emigration, and they intend no other aim, then keep them with you. Therefore the Prophet ﷺ would judge the truth of their Faith and thereafter give them protection.

[1] *Al-Murtaḥinah* 60:10.

Chapter 61. Regarding *Sūrat Aṣ-Ṣaff*

(المعجم ٦١) - [بَابُ: وَمِنْ] سُورَةِ
الصَّفِّ (التحفة ٦١)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3309. ‘Abdullāh bin Salām said: “A group of us Companions of the Messenger of Allāh ﷺ sat talking, and we said: ‘If we knew which deed was most beloved to Allāh then we would do it.’ So Allāh, Most High, revealed: Whatsoever is in the heavens and whatsoever is on the earth glorifies Allāh. And He is the Almighty, the All-Wise. O you who believe! Why do you say that which you do not do?”^[1] ‘Abdullāh bin Salām said: “So the Messenger of Allāh ﷺ recited it to us.” Abū Salamah (one of the narrators) said: “So Ibn Salām recited it to us.” Yaḥyā (one of the narrators) said: “So Abū Salamah narrated it to us.” Ibn Kathīr said: “So Al-Awzā’ī recited it to us.” ‘Abdullāh said: “So Ibn Kathīr recited it to us.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] Muḥammad bin Kathīr has been contradicted in his narration of this *Hadīth* from Al-Awzā’ī. Ibn Al-Mubārak reported it from Al-Awzā’ī, from Yaḥyā bin Abī Kathīr, from Hilāl bin Abī Maimūnah, from ‘Aṭā’ bin Yasār from ‘Abdullāh bin Salām - or; from Abū Salamah, from ‘Abdullāh bin Salām. And Al-Walīd bin

(١) - ٣٣٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: قَعَدْنَا نَقْرَأُ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَتَذَكَّرْنَا فَقُلْنَا: لَوْ نَعْلَمُ أَيَّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ لَعَمَلْنَاهُ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢٠١﴾ قَالَ: عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَرَأَهَا عَلَيْنَا رَسُولُ اللَّهِ ﷺ. قَالَ أَبُو سَلَمَةَ: فَقَرَأَهَا عَلَيْنَا ابْنُ سَلَامٍ. قَالَ يَحْيَى: فَقَرَأَهَا عَلَيْنَا أَبُو سَلَمَةَ. قَالَ ابْنُ كَثِيرٍ: فَقَرَأَهَا عَلَيْنَا الْأَوْزَاعِيُّ. قَالَ عَبْدُ اللَّهِ: فَقَرَأَهَا عَلَيْنَا ابْنُ كَثِيرٍ.

[قَالَ أَبُو عِيسَى:] وَقَدْ خُولِفَ مُحَمَّدُ بْنُ كَثِيرٍ فِي إِسْنَادِ هَذَا الْحَدِيثِ عَنِ الْأَوْزَاعِيِّ فَرَوَى ابْنُ الْمُبَارَكِ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ - أَوْ عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ -

^[1] *Aṣ-Ṣaff* 61:1,2.

Muslim reported this *Hadīth* from Al-Awzā'ī similar to the narration of Muḥammad bin Kathīr.

وَرَوَى الْوَلِيدُ بْنُ مُسْلِمٍ هَذَا الْحَدِيثَ عَنِ الْأَوْزَاعِيِّ نَحْوَ رِوَايَةِ مُحَمَّدِ بْنِ كَثِيرٍ.

تخریج: [صحيح] وأخرجه الحاكم: ٦٩/٢، ٢٢٨، ٢٢٩ من حديث محمد بن كثير به وصححه على شرط البخاري ومسلم ووافقه الذهبي، ورواه أحمد: ٤٥٢/٥ من حديث الأوزاعي به وصححه ابن حبان، ح: ١٥٨٩ * يحيى بن أبي كثير صرح بالسمع من أبي سلمة بن عبد الرحمن عند الحاكم وغيره وحديث ابن المبارك عند أحمد: ٤٥٢/٥.

Comments:

The people who do not accept the call of the Prophet ﷺ deserve Allāh's wrath; those who accept everything but practise nothing or practise only what is according to their lusts and desires, they deserve even severer wrath of Allāh than the rejecters. Value and respect of a person's confession and words is with his loyalty and truthfulness. Therefore what a person says or promises he should fulfill it.

Chapter 62. Regarding *Sūrat Al-Jumu'ah*

(المعجم ٦٢) - [بَابُ: وَمِنْ] سُورَةِ الْجُمُعَةِ (التحفة ٦٢)

(1). 3310. Abū Hurairah said: "We were with the Messenger of Allāh ﷺ when *Sūrat Al-Jumu'ah* was revealed, so he recited it until he reached: And others among them who have not yet joined them.^[1] A man said to him: 'O Messenger of Allāh! Who are these people who have not yet joined us?' But he did not say anything to him." He said: "Salmān [Al-Fārisi] was among us." He said: "So the Messenger of Allāh ﷺ placed his hand upon Salmān and said: 'By the One in Whose Hand is my soul! If faith were on Pleiades then men among these people would reach it.'"^[2] (*Sahīh*)

(١) - ٣٣١٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: حَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ الدِّيَلِيُّ عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ حِينَ أَنْزَلَتْ سُورَةُ الْجُمُعَةِ فَتَلَاهَا فَلَمَّا بَلَغَ ﴿وَالْآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ [٣] قَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَنْ هَؤُلَاءِ الَّذِينَ لَمْ يَلْحَقُوا بِنَا فَلَمْ يُكَلِّمُهُ، قَالَ: وَسَلْمَانَ [الْفَارِسِيُّ] فِينَا، قَالَ: فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى سَلْمَانَ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْإِيمَانُ بِالْثُرَيَّا لَتَنَاءَلَهُ رِجَالٌ مِنْ هَؤُلَاءِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ

[1] *Al-Jumu'ah* 62:3.

[2] Similar preceded under no. 3261.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. 'Abdullāh bin Ja'far is the father of 'Alī bin Al-Madīnī, and he was graded weak by Yahyā bin Ma'īn. This *Hadīth* has been related from Abū Hurairah through other routes. Abul-Ghaith's (a narrator in the chain) name is Sālim, the freed slave of 'Abdullāh bin Muṭī' [from Al-Madīnah, and he is trustworthy]. Thawr bin Zaid is from Al-Madīnah, and Thawr bin Yazīd is from Ash-Shām.

ضَعَفَهُ يَحْيَى بْنُ مَعِينٍ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هَذَا الْوَجْهِ، وَأَبُو الْعَيْثِ - اسْمٌ سَالِمٌ مَوْلَى عَبْدِ اللَّهِ ابْنِ مُطِيعٍ [مَدَنِيٌّ ثِقَةٌ] - وَثَوْرُ بْنُ زَيْدٍ - مَدَنِيٌّ -، وَثَوْرُ بْنُ يَزِيدَ - شَامِيٌّ - .

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ﴾، ح: ٤٨٩٧، ومسلم، ح: ٢٥٤٦، من حديث ثور بن زيد به.

Comments:

The advent of the Prophet ﷺ was not only for the unlettered people of Arabia. It was [and is] in fact for those, too, who had yet not joined the circle of Islam and they would become Muslim later. He aimed that not only the Arabs but the non-Arabs would also join the fold of Islam. The meaning of putting his hand on Salmān Al-Farisi was an indication for non-Arabs that the role of those people in service to Islam will be golden and admirable.

(2). 3311. Jābir said: “The Prophet ﷺ was standing and delivering a *Khutbah* for us on one Friday, when a caravan arrived in Al-Madīnah. So the Companions of the Messenger of Allāh ﷺ rushed off until only twelve men remained. Among them were Abū Bakr and 'Umar. And this *Āyah* was revealed: And when they see some merchandise or some amusement, they disperse headlong to it”^[1] (*Ṣaḥīh*)

[He said:] This *Hadīth* is *Hasan Ṣaḥīh*.

(٢) - ٣٣١١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُصَيْنٌ عَنْ أَبِي سَفْيَانَ، عَنْ جَابِرٍ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا إِذْ قَدِمَتْ عِيرٌ الْمَدِينَةَ فَأَبْتَدَرَهَا أَصْحَابُ رَسُولِ اللَّهِ ﷺ حَتَّى لَمْ يَبْقَ مِنْهُمْ إِلَّا اثْنَا عَشَرَ رَجُلًا فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ وَنَزَلَتْ هَذِهِ الْآيَةُ ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا﴾ [١١].

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ:

[1] *Al-Jumu'ah* 62:11.

(Another chain) with similar.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

حَدَّثَنَا حُصَيْنٌ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِحَدِيثِهِ .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: وأخرجه مسلم، الجمعة، باب في قوله تعالى: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفضوا إليها وتركوك قائمًا﴾، ح: ٨٦٣ من حديث هشيم به ورواه البخاري، ح: ٩٣٦ من حديث حصين عن سالم به.

Comments:

A trade caravan arrived in Al-Madīnah exactly during the Friday sermon. The caravan announced the arrival by beating drums and other instruments. Many people who were not aware of the importance of the Friday sermon, they rushed to the caravan and left the Prophet delivering the sermon. Because they thought if they remained behind they would not get things of their need, whereupon this Verse was revealed.

Chapter 63. Regarding *Sūrat Al-Munāfiqīn*

(المعجم ٦٣) - [بَابُ: وَمِنْ] سُورَةِ
الْمُنَافِقِينَ (التحفة ٦٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3312. Zaid bin Aslam said: “I was with my uncle when I heard ‘Abdullāh bin Ubayy bin Salūl saying to his companions: Do not spend on those who are with the Messenger of Allāh until they desert from him.^[1] If we return to Al-Madīnah then the more honorable will expel the meaner among them.^[2] So I mentioned that to my uncle, then my uncle mentioned it to the Prophet ﷺ. So the Prophet ﷺ called for me to narrated it to him. Then the Messenger of Allāh ﷺ sent message to ‘Abdullāh bin Ubayy and

(١) - ٣٣١٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي ابْنِ سَلُولَ يَقُولُ لِأَصْحَابِهِ: ﴿لَا تُنْفِقُوا عَلَيَّ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا﴾ [٧] ﴿لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ﴾ [٨] فَذَكَرْتُ ذَلِكَ لِعَمِّي فَذَكَرَ ذَلِكَ عَمِّي لِلنَّبِيِّ ﷺ، فَدَعَانِي النَّبِيُّ ﷺ فَحَدَّثْتُهُ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَيَّ عَبْدُ اللَّهِ بْنُ أَبِي وَأَصْحَابِهِ

[1] *Al-Munāfiqīn* 63:7.

[2] *Al-Munāfiqīn* 63:7.

his companions but they took an oath that they had not said it. So he did not believe me and he trusted what they said. I was struck with distress the likes of which I had not suffered before. So I just sat in my house, and my uncle said to me: 'You only wanted the Messenger of Allāh ﷺ to not believe you and hate you.' Then Allāh [Most High] revealed: 'When the hypocrites come to you'^[1] So the Messenger of Allāh ﷺ sent for me, and he recited it and said: 'Indeed Allāh has verified the truth of what you said.'"

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، التفسير، باب قوله: ﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوُوا رءوسهم﴾... إلخ، ح: ٤٩٠٤ عن عبيد الله بن موسى ومسلم، ح: ٢٧٧٢ من حديث أبي اسحاق به صرح بالسمع.

(2). 3313. Zaid bin Arqam said: "We were participating in a battle along with the Messenger of Allāh ﷺ, and there were some people from the Bedouins with us. So we all rushed toward some water and the Bedouins raced us to it. One of the Bedouins beat his companions to it and he (tried to obstruct) the pond, he placed rocks around it and he put a leather sheet over it until his companions came." He said: "A man among the *Anṣār* reached the Bedouin and he dropped the reins of his camel to drink, but the Bedouin would not

فَحَلَفُوا مَا قَالُوا، فَكَذَّبَنِي رَسُولُ اللَّهِ ﷺ وَصَدَفَهُ، فَأَصَابَنِي شَيْءٌ لَمْ يُصِْبَنِي شَيْءٌ قَطُّ مِثْلَهُ، فَجَلَسْتُ فِي الْبَيْتِ، فَقَالَ عَمِّي: مَا أَرَدْتُ إِلَّا أَنْ كَذَّبَكَ رَسُولُ اللَّهِ ﷺ وَمَقَتَكَ، فَأَنْزَلَ اللَّهُ [تَعَالَى] ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾ فَبَعَثَ إِلَيَّ رَسُولُ اللَّهِ ﷺ فَقَرَأَهَا ثُمَّ قَالَ: «إِنَّ اللَّهَ قَدْ صَدَقَكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(٢) - ٣٣١٣ - حَدَّثَنَا عَبْدُ بُنِ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنِ أَبِي سَعِيدِ الْأَزْدِيِّ، حَدَّثَنَا زَيْدُ ابْنِ أَرْقَمٍ قَالَ: غَرَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَكَانَ مَعَنَا أَنَاسٌ مِنَ الْأَعْرَابِ فَكُنَّا نَبْتَدِرُ الْمَاءَ وَكَانَ الْأَعْرَابُ يَسْبِقُونَا إِلَيْهِ فَسَبَقَ أَعْرَابِيٌّ أَصْحَابَهُ فَيَسْبِقُ الْأَعْرَابِيَّ فَيَمْلَأُ الْحَوْضَ وَيَجْعَلُ حَوْلَهُ حِجَارَةً وَيَجْعَلُ النَّطْعَ عَلَيْهِ حَتَّى يَجِيءَ أَصْحَابَهُ، قَالَ: فَأَتَى رَجُلٌ مِنَ الْأَنْصَارِ أَعْرَابِيًّا فَأَرْخَى زِمَامَ نَاقَتِهِ

[1] *Al-Munāfiqin* 63:1.

allow him. So he started removing the barriers around the water, but the Bedouin raised a stick beating the *Anṣārī* man on the head, and smashed it. He went to ‘Abdullāh bin Ubayy, the head of the hypocrites, to inform him – he was in fact one of his companions. So ‘Abdullāh bin Ubayy became enraged, then he said: ‘Do not spend anything on whoever is with Muḥammad until they depart.’ Meaning the Bedouins. They were preparing food for the Messenger of Allāh ﷺ. So ‘Abdullāh said: ‘When they depart from Muḥammad, then bring Muḥammad some food, and let him and whoever is with him eat it.’ Then he said to his companions: ‘If we return to Al-Madīnah, indeed the more honorable will expel therefrom the meaner.’” Zaid said: “And I was riding behind the Messenger of Allāh ﷺ, and I had heard ‘Abdullāh bin Ubayy, so I informed my uncle who went to tell the Messenger of Allāh ﷺ. He sent a message to him (‘Abdullāh) but he took an oath and denied it.” He said: “So the Messenger of Allāh ﷺ accepted what he said and did not believe me. So my uncle came to me and said: ‘You only wanted the Messenger of Allāh ﷺ to hate you, and the Muslims to say that you lied.’” He said: “I suffered such worry as has not been suffered by anyone else.” He said: “(Later) while I was on the move with the Messenger of Allāh ﷺ on a journey, my mind was relieved of

لَتَشْرَبَ فَأَبَى أَنْ يَدْعُهُ، فَانْتَزَعَ قِبَاضَ الْمَاءِ فَرَفَعَ الْأَعْرَابِيَّ خَشْبَةً فَضْرَبَ بِهَا رَأْسَ الْأَنْصَارِيِّ فَشَجَّهُ. فَأَتَى عَبْدَ اللَّهِ بْنَ أَبِي رَأْسَ الْمُنَافِقِينَ فَأَخْبَرَهُ وَكَانَ مِنْ أَصْحَابِهِ، فَعَضِبَ عَبْدُ اللَّهِ بْنُ أَبِي تُمَّ قَالَ: لَا تُنْفِقُوا عَلَيَّ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفُضُوا مِنْ حَوْلِهِ يَعْني الْأَعْرَابَ. وَكَانُوا يَحْضُرُونَ رَسُولَ اللَّهِ ﷺ عِنْدَ الطَّعَامِ، فَقَالَ عَبْدُ اللَّهِ: إِذَا انْفَضُوا مِنْ عِنْدِ مُحَمَّدٍ فَأَتُوا مُحَمَّدًا بِالطَّعَامِ فَلْيَأْكُلْ هُوَ وَمَنْ عِنْدَهُ، ثُمَّ قَالَ لِأَصْحَابِهِ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ فَلْيُخْرِجِ الْأَعْرَبَ مِنْكُمْ الْأَذَلَّ. قَالَ زَيْدٌ: وَأَنَا رَدُّ رَسُولِ اللَّهِ ﷺ فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي فَأَخْبَرْتُ عَمِّي فَأَنْطَلَقَ فَأَخْبَرَ رَسُولَ اللَّهِ ﷺ، فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَحَلَفَ وَجَحَدَ. قَالَ: فَصَدَّقَهُ رَسُولُ اللَّهِ ﷺ وَكَذَّبَنِي، قَالَ: فَجَاءَ عَمِّي إِلَيَّ، فَقَالَ: مَا أَرَدْتُ إِلَيَّ أَنْ مَقَّتَكَ رَسُولُ اللَّهِ ﷺ وَكَذَّبَكَ وَالْمُسْلِمُونَ، قَالَ: فَوَقَعَ عَلَيَّ مِنَ الْهَمِّ مَا لَمْ يَبْعَ عَلَيَّ أَحَدٌ، قَالَ: فَبَيْنَمَا أَنَا أُسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ قَدْ حَقَّقْتُ بِرَأْسِي مِنَ الْهَمِّ إِذْ أَتَانِي رَسُولُ اللَّهِ ﷺ فَعَرَكَ أُذُنِي وَضَحِكَ فِي وَجْهِي، فَمَا كَانَ يَسْرُئِي أَنْ لِي بِهَا الْخُلْدُ فِي الدُّنْيَا ثُمَّ إِنَّ أَبَا بَكْرٍ لَحِقَنِي فَقَالَ: مَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قُلْتُ: مَا قَالَ لِي شَيْئًا إِلَّا أَنَّهُ عَرَكَ أُذُنِي وَضَحِكَ فِي وَجْهِي. فَقَالَ: أَبَشِرْ، ثُمَّ لَحِقَنِي عُمَرُ فَقُلْتُ لَهُ مِثْلَ

worry, since the Messenger of Allāh ﷺ came to me and rubbed my ear and smiled in my face. I would never be happier than with that as long as the world remained. Then Abū Bakr caught up to me, and said: ‘What did the Messenger of Allāh ﷺ say to you?’ I said: ‘He did not say anything to me, he only rubbed my ear and smiled in my face.’ He said: ‘Receive the good news!’ Then ‘Umar caught up with me and I said the same to him as I had to Abū Bakr. In the morning the Messenger of Allāh ﷺ recited *Sūrat Al-Munāfiqīn*.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

قَوْلِي لِأَبِي بَكْرٍ، فَلَمَّا أَصْبَحْنَا قَرَأَ رَسُولُ اللَّهِ ﷺ سُورَةَ الْمُنَافِقِينَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحیح] وأخرجه الطبراني: ١٨٧/٥، ح: ٥٠٤١ من حديث عبدا لله بن موسى به وصححه الحاكم: ٤٨٨/٢، ٤٨٩ ووافقه الذهبي، وللحديث شواهد منها الحديث السابق * السدي هو إسماعيل بن عبدالرحمن، وأبو سعيد الأزدي ويقال: أبو سعد: وثقه الترمذي وابن حبان فالسند حسن.

Comments:

In the 6th year of emigration, in the battle of Banū Muṣṭaliq, the Prophet ﷺ alighted near a water spring, where a dispute took place between an emigrant and an *Anṣārī*; and the emigrant slapped the *Anṣārī*, whereupon the Ansārī called for the help of *Anṣār*, and the emigrant asked the help of emigrants; the people from both sides became ready to fight. Fortunately, the matter became calm with the Prophet’s intervention.

(3). 3314. Al-Ḥakam bin ‘Utaibah said: “I heard Muḥammad bin Ka’b Al-Quraṣī – forty years ago – narrating from Zaid bin Arqam [may Allāh be pleased with him] that during the battle of Tabūk, ‘Abdullāh bin Ubayy said: “If we return to Al-Madīnah, indeed the more honorable will expel therefrom the meaner.”^[1] He said:

(٣) - ٣٣١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: أَنَّ بَنَانًا شُعْبَةُ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبِ الْقُرَظِيِّ مُنْذُ أَرْبَعِينَ سَنَةً يُحَدِّثُ عَنْ زَيْدِ بْنِ أَرْقَمٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي قَالٍ قَالَ فِي غَزْوَةِ تَبُوكَ: ﴿لَيْنَ رَجَعْنَا إِلَى

^[1] *Al-Munāfiqīn* 63:8.

‘So I went to the Prophet ﷺ and mentioned that to him, but he (‘Abdullāh) took an oath that he did not say it. My people blamed me for that, they said: “What did you expect to accomplish from this?” So I went to my house and slept full of grief. Then the Prophet ﷺ came to me’ or ‘I went to him, and he said: “Indeed Allāh has verified the truth of what you said.” He said: ‘So this *Āyah* was revealed: There are the ones who say: “Do not spend on those who are with the Messenger of Allāh until they desert from him.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، التفسير، باب قوله: ﴿ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ﴾، ح: ٤٩٠٢ من حديث شعبة به.

Comments:

Zaid bin Arqam informed his uncle who relayed the information to the Prophet ﷺ. He sent for Zaid, and Zaid told him too. It happened in the expedition of Muṣṭaliq. Relating it to the expedition of Tabūk is a misunderstanding of the narrator. [*Tuhfat Al-Aḥwadhī*: vol. 4, p. 201]. House means the tent during the journey.

(4). 3315. Sufyān narrated from ‘Amr bin Dīnār that he heard Jābir bin ‘Abdullāh saying: “We were in a battle” – Sufyān said: “They say in was the battle of Banū Muṣṭaliq” – “A man from the *Muhājirīn* kicked a man from the *Anṣār*. The man from the *Muhājirīn* said: ‘O *Muhājirīn*!’ The man from the *Anṣār* said: ‘O *Anṣār*!’ The Prophet ﷺ heard that and said: ‘What is

الْمَدِينَةَ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ﴾ [٨].
 قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَحَلَفَ، مَا قَالَهُ، فَلَأَمَنِي قَوْمِي فَقَالُوا: مَا أَرَدْتَ إِلَّا هَذِهِ، فَأَتَيْتُ الْبَيْتَ وَنِمْتُ كَثِيرًا حَزِينًا فَأَتَانِي النَّبِيُّ ﷺ أَوْ أَتَيْتُهُ فَقَالَ: «إِنَّ اللَّهَ قَدْ صَدَقَكَ». قَالَ: فَتَرَلْتُ هَذِهِ الْآيَةَ: ﴿هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا﴾ [٧].
 [قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

(٤) - ٣٣١٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا فِي غَزَاةٍ قَالَ سُفْيَانُ: يَرَوْنَ أَنَّهَا غَزَاةُ بَنِي الْمُضْطَلِقِ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ، وَقَالَ الْأَنْصَارِيُّ: يَا لَلْأَنْصَارِ، فَسَمِعَ ذَلِكَ النَّبِيُّ ﷺ

[1] *Al-Munāfiqīn* 63:7.

this evil call of *Jāhiliyyah*?' They said: 'A man from the *Muhājirīn* kicked a man from the *Anṣār*.' So the Prophet ﷺ said: 'Leave that, for it is offensive.' 'Abdullāh bin Ubayy bin Salūl heard that and said: 'Did they really do that? By Allāh! If we return to Al-Madīnah indeed the more honorable will expel therefrom the meaner.'^[1] 'Umar said: 'Allow me to chop off the head of this hypocrite O Messenger of Allāh!' The Prophet ﷺ said: 'Leave him. I do not want the people to say that Muḥammad kills his Companions.'" Someone other than 'Amr said: "So his son, 'Abdullāh bin 'Abdullāh, said: 'By Allāh! You shall not return until you say that you are the mean and that the Messenger of Allāh is the honorable.' So he did so."

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

تخریج: متفق علیه، وأخرجه مسلم، البر والصلة، باب: نصر الأخ ظالمًا أو مظلومًا، ح: ۲۵۸۴ عن ابن أبي عمر والبخاري، ح: ۴۹۰۵ من حديث سفيان بن عيينة به.

Comments:

Each group's call to its party for help without making a difference between right and wrong, true and false is a custom and an act of *Jāhiliyyah*. The Muslim's duty is to support the truth; whether it is in his favor or against him. Therefore the Prophet ﷺ stated this.

(5). 3316. Ad-Ḍaḥḥāk bin Muzāḥim narrated from Ibn 'Abbās [may Allāh be pleased with him] who said: "Whoever has wealth, requiring him to perform *Hajj* to the House of his Lord, or upon which *Zakāt* is obligatory, but he

ﷺ قَالَ: «مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟» قَالُوا: رَجُلٌ مِنَ الْمُهَاجِرِينَ كَسَعَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ النَّبِيُّ ﷺ: «دَعُوهَا فَإِنَّهَا مُنْتَبَهَةٌ». فَسَمِعَ ذَلِكَ عَبْدُ اللَّهِ بْنُ أَبِي بَرْزَةَ قَالَ: أَوْ قَدْ فَعَلُوهَا؟ وَاللَّهِ ﴿لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنِّي الْأَذَلَّ﴾ فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ النَّبِيُّ ﷺ: «دَعُهُ لَا يَتَحَدَّثُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ». وَقَالَ غَيْرُ عَمْرٍو: فَقَالَ لَهُ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: وَاللَّهِ لَا تَنْقَلِبُ حَتَّى تُقَرَّ أَنَّكَ الدَّلِيلُ وَرَسُولُ اللَّهِ ﷺ الْعَزِيزُ فَفَعَلَ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(۵) - ۳۳۱۶ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو جَنَابِ الْكَلْبِيُّ عَنِ الضَّحَّاكِ بْنِ مَرْجَمٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: مَنْ كَانَ لَهُ مَالٌ يُبْلَغُهُ حَجَّ بَيْتِ رَبِّهِ أَوْ يَجِبُ عَلَيْهِ فِيهِ

[1] *Al-Munāfiqin* 63:8.

does not do it, then he shall ask to return (the world) upon his death.” A man said: “O Ibn ‘Abbās! Have *Taqwā* of Allāh! It is only the disbelievers who will be asked to return.” He said: “For that, I shall recite to you from the Qur’ān: O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, then they are the losers. And spend of that with which We have provided you before death comes to one of you, and he says: “My Lord! If only You would give me respite for a little while, then I should give *Ṣadaqah*” up to His saying: “And Allāh is All-Aware of what you do.”^[1] He said: “So what makes *Zakāt* obligatory?” He said: “When wealth reaches two-hundred or above.”^[2] He said: “What makes *Hajj* obligatory?” He said: “Provisions and a camel.” (*Da‘if*)

(6). (Another chain) from Aḍ-Ḍaḥḥāk from Ibn ‘Abbās, from the Prophet ﷺ with similar. (*Da‘if*)

He said: This is how this *Ḥadīth* was reported by [Sufyān] bin ‘Uyainah and others; from Abū Janāb, from Aḍ-Ḍaḥḥāk from Ibn ‘Abbās, as his saying, not in *Marfū‘* form. And this is more correct than the narration of ‘Abdur-Razzāq. Abū Janāb Al-Qaṣṣāb’s name is Yaḥyā bin Abī Ḥayyah and he is not strong in *Ḥadīth*.

رَكَاهَ فَلَمْ يَفْعَلْ يَسْأَلِ الرَّجْعَةَ عِنْدَ الْمَوْتِ،
فَقَالَ رَجُلٌ: يَا ابْنَ عَبَّاسٍ! اتَّقِ اللَّهَ فَإِنَّمَا
يَسْأَلُ الرَّجْعَةَ الْكُفَّارُ، فَقَالَ: سَأَلُو عَلَيْكَ
بِذَلِكَ قُرْآنًا ﴿يَتَأْتِيهِ الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ
أَمْوَالَكُم وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ
يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ۝ وَأَنْفِقُوا مِنْ
مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ
فَيَقُولَ رَبِّ لَوْلَا أَلْتَمَعْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصْدَفَ﴾
إِلَىٰ قَوْلِهِ ﴿وَاللَّهُ خَيْرٌ مِمَّا تَعْمَلُونَ﴾ [٩-١١]
قَالَ: فَمَا يُوجِبُ الرِّكَاهَةَ؟ قَالَ: إِذَا بَلَغَ الْمَالُ
مِائَتَيْنِ فَصَاعِدًا، قَالَ: فَمَا يُوجِبُ الْحَجَّ؟
قَالَ: الرِّزَادُ وَالْبَعِيرُ.

(٦) - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ عَنِ النَّوْرِيِّ، عَنْ يَحْيَى بْنِ أَبِي
حَيَّةَ، عَنِ الضَّحَّاكِ، عَنِ ابْنِ عَبَّاسٍ عَنِ
النَّبِيِّ ﷺ بِنَحْوِهِ. وَقَالَ: هُكَذَا رَوَى
[سُفْيَانُ] بْنُ عُيَيْنَةَ وَعَبْدُ وَاحِدٍ هَذَا الْحَدِيثَ
عَنْ أَبِي جَنَابٍ، عَنِ الضَّحَّاكِ، عَنِ ابْنِ
عَبَّاسٍ قَوْلَهُ وَلَمْ يَرْفَعَهُ، وَهَذَا أَصَحُّ مِنْ رِوَايَةِ
عَبْدِ الرَّزَّاقِ. وَأَبُو جَنَابٍ: الْقَصَّابُ - اسْمُهُ

[1] *Al-Munāfiqin* 63:9-11.

[2] “That is, Dirhams.” (*Tuhfat Al-Aḥwadhī*)

يَحْيَىٰ بِنُ أَبِي حَيَّةَ - وَلَيْسَ هُوَ بِالْقَوِيِّ فِي الْحَدِيثِ .

تخريج: [إسناده ضعيف] وأخرجه الطبري في تفسيره: ٧٦/٢٨ من حديث أبي جناب به مختصراً وهو في مسند عبد بن حميد، ح: ٦٩٢ عن عبدالرزاق عن الثوري به * أبو جناب عنن والضحاك بن مزاحم عن ابن عباس: منقطع.

Comments:

These Qur'anic Verses guides that the substance that Allāh has given a person, he should make a good use of the wealth before death. Lest death should approach and he would say with remorse, "O Lord! Grant me some more respite! I shall spend in charity and I can be from among the good doers."

Chapter 64. Regarding *Sūrat At-Taghābun*

(المعجم ٦٤) - [بَابُ :] وَمِنْ سُورَةِ التَّغَابُنِ (التحفة ٦٤)

*In the Name of Allāh,
the Meriful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3317. 'Ikrimah narrated that Ibn 'Abbās was asked by a man about this *Āyah*: O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them!^[1] He said: "These are men who submitted (to Islam) in Makkah, and they wanted to come to the Prophet ﷺ but their wives and children refused to allow them to come to the Messenger of Allāh ﷺ. So when they came to the Messenger of Allāh ﷺ, they saw that the people had gained such understanding in the religion that they wanted to punish them (their families). So Allāh revealed the *Āyah*: O you who believe! Verily, among your wives and your

(١) - ٣٣١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى : حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا إِسْرَائِيلُ : حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ عَنْ هَذِهِ الْآيَةِ : ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ﴾ [١٤] قَالَ : هُوَ لِأَنَّ رِجَالَ أَسْلَمُوا مِنْ أَهْلِ مَكَّةَ وَأَرَادُوا أَنْ يَأْتُوا النَّبِيَّ ﷺ فَأَبَى أَزْوَاجُهُمْ وَأَوْلَادُهُمْ أَنْ يَدْعُوهُمْ أَنْ يَأْتُوا رَسُولَ اللَّهِ ﷺ ، فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ رَأَوْا النَّاسَ قَدْ فَفَهُوا فِي الدِّينِ ، هَمُّوا أَنْ يُعَاقِبُوهُمْ فَأَنْزَلَ اللَّهُ : ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ﴾ « الْآيَةَ .

[1] *At-Taghābun* 64:14.

children there are enemies for you; therefore beware of them!” (*Da'īf*) [Abū 'Eisā said:] This *Hādīth* is *Hasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخريج: [إسناده ضعيف] وأخرجه ابن أبي حاتم في تفسيره: ١٨٩٠٤ من حديث محمد بن يوسف الفريابي به وصححه الحاكم: ٤٩٠/٢ ووافقه الذهبي * سلسلة سماك عن عكرمة ضعيفة وله شاهد ضعيف .

Comments:

Some among a person’s family and dependents are his enemies, who stop him from discharging his duties to Allāh. Though they do so with good intention, but the consequences of this emerge as ruin and destruction for the person. Accordingly, they play a real role of enmity to him.

Chapter 66. Regarding *Sūrat At-Tahrim*

(المعجم ٦٦) - [بَابُ:] وَمِنْ سُورَةِ التَّحْرِيمِ (التحفة ٦٥)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3318. Ibn ‘Abbās said: “I was ever determined to ask ‘Umar about the two women, among the wives of the Prophet ﷺ, about whom Allāh [the Mighty and Sublime] said: If you two turn in repentance, your hearts are indeed so inclined...^[1] until once when ‘Umar performed *Hajj*, and I performed *Hajj* along with him. I poured water for his *Wuḍū’* from a water holder, and I said: ‘O Commander of the Believers! Who are the two women among the wives of the Prophet ﷺ, about whom Allāh said: If your two turn in repentance, you hearts are indeed so inclined?’ He said to me:

(١) - ٣٣١٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَوْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: لَمْ أَزَلْ حَرِيصًا أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَيْنِ قَالَ اللَّهُ [عَزَّ وَجَلَّ]: ﴿إِنْ نُوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [٤] حَتَّى حَجَّ عُمَرُ وَحَجَّجْتُ مَعَهُ فَصَبَبْتُ عَلَيْهِ مِنَ الْإِدَاوَةِ فَتَوَضَّأَ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الْمَرْأَتَانِ مِنَ أَزْوَاجِ النَّبِيِّ ﷺ اللَّتَانِ قَالَ اللَّهُ: ﴿إِنْ نُوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾؟ فَقَالَ لِي: وَآ عَجَبًا لَكَ يَا ابْنَ

^[1] *At-Tahrim* 66:4.

'I am astonished at you O Ibn 'Abbās!' – Az-Zuhri (one of the narrators) said: "By Allāh! He disliked what he asked him, but he did not withhold it from him." – "He said to me: 'It was 'Āishah and Ḥafṣah.'" He said: "Then he began narrating the *Ḥadīth* to me. He said: 'We, the people of the Quraish, used to have the upper hand over our women. So when we arrived in Al-Madīnah, we found a people whose women had the upper hand over them. Our women began acquiring the habits of their women. One day I became angry with my wife when she started talking back to me, she said: "What bothers you about that? By Allāh! The wives of the Prophet ﷺ talk back to him, and one of them may stay away from him a whole day until the night?"' "He said: 'I said to myself: "Whoever among them has done that, then she has thwarted herself and lost.'" "He said: 'My house was in Al-'Awāli among those of Banū Umayyah, and I had a neighbor among the *Anṣār*, and he and I would take turns visting the Messenger of Allāh ﷺ.' He said: 'One day I would visit him and bring the news of the Revelation, and other than that, and one day he would visit him and bring the same. We heard stories that Ghassān were preparing their horses to attack us.' He said: 'One day he came to me in the evening and knocked on my door, so I went out to him. He said: "A horrible thing has

عَبَّاسٍ. قَالَ الزُّهْرِيُّ: وَكَرِهَ وَاللَّهِ مَا سَأَلَهُ عَنْهُ وَلَمْ يَكُفُّهُ. فَقَالَ لِي: هِيَ عَائِشَةُ وَحَفْصَةُ، قَالَ: ثُمَّ أَنْشَأَ يُحَدِّثُنِي الْحَدِيثَ فَقَالَ: كُنَّا مَعَسَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ فَتَغَضَّبْتُ يَوْمًا عَلَى امْرَأَتِي فَإِذَا هِيَ تُرَاجِعُنِي فَقَالَتْ: مَا تُتَكَبَّرُ مِنْ ذَلِكَ فَوَاللَّهِ إِنَّ أَرْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعُنَّهُ وَهَجْرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ، قَالَ: فَقُلْتُ فِي نَفْسِي قَدْ خَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْهُنَّ وَخَيْرَتْ قَالَ، وَكَانَ مَنَزَلِي بِالْعَوَالِي فِي بَيْتِي أُمِّيَّةً وَكَانَ لِي جَارٌ مِنَ الْأَنْصَارِ كُنَّا نَتَنَاقَبُ النَّزُولَ إِلَى رَسُولِ اللَّهِ ﷺ قَالَ: فَيَنْزِلُ يَوْمًا وَيَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ. وَأَنْزَلَ يَوْمًا فَأْتِيهِ بِمِثْلِ ذَلِكَ، قَالَ: فَكُنَّا نَحَدِّثُ أَنَّ عَسَانَ تُنْعَلُ الْخَيْلَ لَتَغْرُونَا، قَالَ: فَجَاءَنِي يَوْمًا عِشَاءً فَضَرَبَ عَلَيَّ الْبَابَ فَخَرَجْتُ إِلَيْهِ فَقَالَ: حَدَّثَ أَمْرٌ عَظِيمٌ، قُلْتُ: أَجَاءَتْ عَسَانَ؟ قَالَ: أَعْظَمُ مِنْ ذَلِكَ طَلَّقَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ، قَالَ: فَقُلْتُ فِي نَفْسِي قَدْ خَابَتْ حَفْصَةُ وَخَيْرَتْ قَدْ كُنْتُ أَظُنُّ هَذَا كَاتِنًا، قَالَ: فَلَمَّا صَلَّى الصُّبْحَ شَدَدْتُ عَلَيَّ يَبَاطِي ثُمَّ انْطَلَقْتُ حَتَّى دَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي، فَقُلْتُ: أَطَلَّقَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: لَا أَذْرِي، هُوَ ذَا مُتَرَوِّلٍ فِي هَذِهِ الْمَشْرِئَةِ، قَالَ: فَاِنْطَلَقْتُ فَأَتَيْتُ غَلَامًا أَسْوَدَ فَقُلْتُ: اسْتَأْذِنْ لِيْمَرَ، قَالَ: فَدَخَلَ ثُمَّ خَرَجَ

happened.” I said: “Ghassān has come?” He said: “Worse than that. The Messenger of Allāh ﷺ has divorced his wives.” He said: ‘I said to myself: “Ḥafṣah has thwarted herself and is a loser! I thought this would happen some day.”’ He said: ‘After we prayed *Ṣubḥ*, I put on my clothes, then went to visit Ḥafṣah. There I found her crying. I said: “Has the Messenger of Allāh ﷺ divorced (all of you)?” She said: “I do not know. He has secluded himself in the upper room.”’ He said: ‘So I went, and came upon a black slave, I said: “Seek permission for ‘Umar.”’ He said: ‘So he entered then came out to me. He said: “I mentioned you to him, but he did not say anything.”’ He said: ‘So I went to the *Masjid*. There I found a group of people sitting around the *Minbar* weeping, so I sat down with them. Then it became too much for me, so I went to the slave and said: “Seek permission for ‘Umar.”’ He went in, then he came out to me and said: “I mentioned you to him, but he did not say anything.”’ He said: ‘So I went to the *Masjid* again, and sat there until I could not take it any more, and I went back to the slave and said: “Seek permission for ‘Umar.”’ He went in, then he came out to me and said: “I mentioned you to him but he did not say anything.”’ He said: ‘So I turned to leave, when the slave called me back. He said: “Enter, for he has given you permission.”’ He said: ‘So I entered, and found

إِيَّيْ: قَالَ: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا، قَالَ: فَانْطَلَقْتُ إِلَى الْمَسْجِدِ. فَإِذَا حَوْلَ الْمِنْبَرِ نَفَرٌ يَبْكُونَ فَجَلَسْتُ إِلَيْهِمْ ثُمَّ غَلَبَنِي مَا أَحْدُ فَأَتَيْتُ الْعُلَامَ فَقُلْتُ: اسْتَأْذِنُ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ. فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا، قَالَ: فَانْطَلَقْتُ إِلَى الْمَسْجِدِ أَيْضًا فَجَلَسْتُ ثُمَّ غَلَبَنِي مَا أَحْدُ فَأَتَيْتُ الْعُلَامَ فَقُلْتُ: اسْتَأْذِنُ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إِلَيَّ [فَقَالَ]: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئًا. قَالَ: فَوَلَّيْتُ مُنْطَلِقًا إِذَا الْعُلَامُ يَدْعُونِي. فَقَالَ: ادْخُلْ فَقَدْ أَدِنَ لَكَ قَالَ: فَدَخَلْتُ فَإِذَا النَّبِيُّ ﷺ مَكِّيٌّ عَلَى رَمْلٍ حَصِيرٍ فَرَأَيْتُ أَنْزَرَهُ فِي جَنِيهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَطَلَقْتَ نِسَاءً؟ قَالَ: لَا، قُلْتُ: اللَّهُ أَكْبَرُ. لَوْ رَأَيْتَنَا يَا رَسُولَ اللَّهِ وَنَحْنُ مَعَسَّرُ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَعْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ فَتَغَضَّبْتُ يَوْمًا عَلَى امْرَأَتِي فَإِذَا هِيَ تُرَاجِعُنِي فَأَنْكَرْتُ ذَلِكَ فَقَالَتْ: مَا تُنْكِرُ فَوَاللَّهِ إِنَّ أَرْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعُنَّهُ وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ، قَالَ: فَقُلْتُ لِحَفْصَةَ: أُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ وَتَهْجُرُهُ إِحْدَانَا الْيَوْمَ إِلَى اللَّيْلِ، قَالَ: فَقُلْتُ: قَدْ خَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْكُمْ وَخَسِرَتْ، أَتَأْمَنُ إِحْدَاكُنَّ أَنْ يَغَضِبَ اللَّهُ عَلَيْهَا لِعَضْبِ رَسُولِ اللَّهِ ﷺ فَإِذَا هِيَ قَدْ هَلَكَتْ؟ فَتَبَسَّمَ النَّبِيُّ ﷺ، قَالَ: فَقُلْتُ

the Prophet ﷺ reclining upon a woven mat, and I saw the marks it left on his side. I said: "O Messenger of Allāh! Have you divorced your women?" He said: "No." I said: "*Allāhu Akbar!* If you only saw us O Messenger of Allāh! We the people of the Quraish used to have the upper hand over our women, but when we came to Al-Madīnah we found a people whose women had the upper hand over them. Our women began acquiring the habits of their women. One day I became angry with my wife, so when she started talking back to me I rebuked her and she said: 'What bothers you about that? By Allāh! The wives of the Prophet ﷺ talk back to him, and one of them may stay away from him a whole day until the night?'" He said: "I said to Ḥafṣah: 'Do you talk back to the Messenger of Allāh?' She said: 'Yes, and one of us may stay away from him all day until the night.'" He said: "I said: 'Whoever among them has done that, then she has thwarted herself and lost. Do any of you feel so secure against Allāh becoming angry with you because of the anger of the Messenger of Allāh ﷺ, then she will be ruined?' He said: 'So the Prophet ﷺ smiled.' He said: 'So I said to Ḥafṣah: "Do not talk back to the Messenger of Allāh ﷺ, and don't ask him for anything. Ask me for whatever you want. And do not be tempted by the behavior of your companion, for she is more beautiful than you, and more loved

لِحَفْصَةَ: لَا تُرَاجِعِي رَسُولَ اللَّهِ ﷺ وَلَا تَسْأَلِيهِ شَيْئًا وَسَلِّبِي مَا بَدَأَ لَكَ، وَلَا يَغْرَتِكَ أَنْ كَانَتْ صَاحِبَتِكَ أَوْ سَمَ مِنْكَ وَأَحَبَّ إِلَي رَسُولِ اللَّهِ ﷺ. قَالَ: فَتَبَسَّمَ أُخْرَى، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَسْتَأْسِسُ؟ قَالَ: «نَعَمْ». قَالَ: فَرَفَعْتُ رَأْسِي فَمَا رَأَيْتُ فِي الْبَيْتِ إِلَّا أَهْبَةً ثَلَاثَةً، [قَالَ:] فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَدْعُ اللَّهَ أَنْ يُوسِّعَ عَلَيَّ أُمَّتِكَ فَقَدْ وَسَّعَ عَلَيَّ فَارِسَ وَالرُّومَ وَهُمْ لَا يَعْبُدُونَهُ، فَاسْتَوَى جَالِسًا فَقَالَ: «[أَوْ] فِي شُكِّ أَنْتِ يَا ابْنَةَ الْخَطَّابِ؟ أَوْلَيْكَ قَوْمٌ عَجَلَتْ لَهُمْ طَبِيبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا». قَالَ: وَكَأَنَّ أَقْسَمَ أَنْ لَا يَدْخُلَ عَلَيَّ نِسَائِهِ شَهْرًا فَعَابَتْهُ اللَّهُ فِي ذَلِكَ فَجَعَلَ لَهُ كَفَّارَةَ الْيَمِينِ. قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: فَلَمَّا مَضَتْ بَشَعٌ وَعِشْرُونَ دَخَلَ عَلَيَّ النَّبِيُّ ﷺ بَدَأَ بِي فَقَالَ: «يَا عَائِشَةُ إِنِّي ذَاكِرٌ لَكَ شَيْئًا فَلَا تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبِيكَ»، قَالَتْ: ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿يَتَأَيَّبَهَا آلَتِيُّ قُلْ لَأَزْوَاجِكُمْ﴾ الْآيَةَ [الاحزاب: ٢٨]. قَالَتْ: عَلِمَ وَاللَّهِ! أَنَّ أَبِي لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ: فَقُلْتُ: أَفِي هَذَا أَسْتَأْمِرُ أَبِي؟ فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ. قَالَ مَعْمَرٌ: فَأَخْبَرَنِي أَبُو ب: أَنَّ عَائِشَةَ قَالَتْ لَهُ: يَا رَسُولَ اللَّهِ! لَا تُخْبِرْ أَرْوَاجَكَ أَنِّي اخْتَرْتُكَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا بَعَثَنِي اللَّهُ مُبَلِّغًا وَلَمْ يَبْعَثْنِي مُتَعَتِّتًا». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

by the Messenger of Allāh ﷺ.” He said: ‘So he smiled again. I said: “O Messenger of Allāh! May I speak candidly?” He said: “Yes.”’ He said: ‘I raised my head and did not see in the house except for three hides. So I said: “O Messenger of Allāh! Supplicate to Allāh to make your followers prosperous. For verily, He has made the Persians and the Romans prosper, and they do not worship Him.” He then sat up and said: “Do you have some doubts O Ibn Al-Khattāb? They are a people whose good has been hastened for them in this world’s life.”’ He said: ‘He swore that he would not enter upon his women for a month. So Allāh censured him for that, and he made the atonement of an oath.’”

Az-Zuhrī said: “Urwah informed me that ‘Āishah said: ‘When twenty-nine days passed, the Prophet ﷺ entered upon me first, and he said: “O ‘Āishah! I am about to mention something to you, but do not be hasty in reply until you consult your parents.’” She said: ‘Then he recited this *Āyah*: “O Prophet! Say to your wives.”’^[1] She said: ‘I knew by Allāh! That my parents would not tell me to part with him.’ She said: ‘I said: “Is it about this that I should consult with my parents? Indeed I want Allāh and His Messenger and the abode of the Hereafter.” Ma‘mar (one of the narrators) said: “Ayyūb informed

صَحِيحٌ غَرِيبٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ عَبَّاسٍ .

^[1] *Al-Ahḏāb* 33:28.

me that 'Āishah said to him: 'O Messenger of Allāh! Do not inform your wives that I chose you.' So the Prophet ﷺ said: 'Allāh sent me only as one who conveys (*Muballigh*), He did not send me as one causing hardship.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. It has been reported through more than one route from Ibn 'Abbās.

تخریج: متفق علیه، وأخرجه مسلم، الطلاق، باب: في الإیلاء واعتزال النساء وتخييرهن ... [لخ، ح: ۳۴/۱۴۷۹ من حديث عبدالرزاق والبخاري، ح: ۲۴۶۸ من حديث الزهري به وتقدم طرفه: ۲۴۶۱.]

Comments:

This Verse means, if you turn to Allāh in repentance, it should not be surprising or something odd, it is in fact the best thing for you; because your hearts are inclined to Allāh and the Messenger and towards repentance.

Chapter 68. Regarding *Sūrat Nūn Wal-Qalam*

(المعجم ۶۸) - [بَابُ :] وَمِنْ سُورَةِ
نُونِ وَالْقَلَمِ (التحفة ۶۶)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3319. 'Abdul-Wāḥid bin Sulaim said: "I arrived in Makkah and met 'Aṭā' bin Abī Rabāḥ. I said: 'O Abū Muḥammad! Some people with us speak about *Al-Qadar*.' 'Aṭā' said: 'I met Al-Walīd bin 'Uḇādah bin Aṣ-Ṣāmit and he said: "My father narrated to me, he said: 'I heard the Messenger of Allāh ﷺ saying: "Verily the first of what Allāh created was the Pen. He said to it: "Write." So it wrote what will be forever.'" (*Ṣaḥīḥ*)

(۱) - ۳۳۱۹ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى : حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ : حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ سُلَيْمٍ قَالَ : قَدِمْتُ مَكَّةَ فَلَقِيْتُ عَطَاءَ بْنَ أَبِي رِيَّاحٍ فَقُلْتُ : يَا أَبَا مُحَمَّدٍ ، إِنَّ أَنَا سَأَلْتُ عِنْدَنَا يَتَوَلَّوْنَ فِي الْقَدْرِ ، فَقَالَ عَطَاءٌ : لَقِيْتُ الْوَلِيدَ بْنَ عَبَادَةَ بْنِ الصَّامِتِ فَقَالَ : حَدَّثَنِي أَبِي قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ : اكْتُبْ فَجَرَى بِمَا هُوَ كَاتِبٌ إِلَى الْآبِدِ» .

[Abū 'Eisā said:] There is a story along with this *Ḥadīth*. [He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*,

قَالَ أَبُو عِيسَى : [وفي الحديث قصة . قَالَ :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَفِيهِ

there is something about it from Ibn ‘Abbās.

عَنِ ابْنِ عَبَّاسٍ .

تخریج: [صحیح] تقدم: ٢١٥٥ * وفيه عن ابن عباس [أبو يعلى: ٤/٢١٧، ح: ٢٣٢٩ والبيهقي: ٣/٩].

Comments:

This *Hadīth* has preceded in the story at the end of the chapters regarding *Al-Qadar* (2155).

Chapter 69. Regarding *Sūrat Al-Hāqqah*

(المعجم ٦٩) - [بَابُ:] وَمِنْ سُورَةِ الْحَاقَّةِ (التحفة ٦٧)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). **3320.** Al-Aḥnaf bin Qais narrated from Al-‘Abbās bin ‘Abdul-Muṭṭalib who claimed that he was sitting in Al-Baṭḥā^[1] with a group, and the Messenger of Allāh ﷺ was sitting among them, when a cloud passed over them. They looked at it, and the Messenger of Allāh ﷺ said: ‘Do you know what its name is?’ They said: ‘Yes. This is *As-Sahāb* (cloud).’ The Messenger of Allāh ﷺ said: ‘*Al-Muzn* (rain cloud)?’ They said: ‘(Yes) a rain cloud.’ He said: ‘*Al-Anān* (a lofty-cloud)’ They said: ‘(Yes) a lofty-cloud.’ Then the Messenger of Allāh ﷺ said: ‘Do you know how much distance there is between the heavens and the earth?’ They said: ‘No, by Allāh we do not know.’ He said: ‘The distance between every two of them is either seventy-one,

(١) - ٣٣٢٠ - حَدَّثَنَا عَبْدُ بُنِ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ أَبِي قَيْسٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرَةَ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ [قَالَ]: زَعَمَ أَنَّهُ كَانَ جَالِسًا فِي الْبَطْحَاءِ فِي عَصَابَةٍ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِيهِمْ إِذْ مَرَّتْ عَلَيْهِمْ سَحَابَةٌ فَتَنظَرُوا إِلَيْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ تَدْرُونَ مَا اسْمُ هَذِهِ؟» قَالُوا: نَعَمْ هَذَا السَّحَابُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالْمُزْنُ؟» قَالُوا: وَالْمُزْنُ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَالْعَنَانُ؟» قَالُوا: وَالْعَنَانُ. ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «هَلْ تَدْرُونَ كَمْ بَعْدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ؟» فَقَالُوا: لَا وَاللَّهِ مَا

[1] A well known area of Makkah. “At-Ṭibī said: ‘He used ‘claimed’ in reference to Al-‘Abbās because he was not at that time (the event occurred) a Muslim, and the group that he was with were not Muslims.’” (*Tuhfat Al-Aḥwadhī*).

or two, or three, years and the heaven that is above that one is like that.' Until he enumerated Seven heavens like that. Then he said: 'Above the seventh heaven is a sea. Between its highest part and its lowest is just as there is between one heaven to another heaven. Above that are eight goats, between their hooves and backs is the same as what is between one heaven and another heaven. Then above their backs is the Throne. Between its lowest and highest parts is the same as what is between one heaven to another heaven, and Allāh is above that.'" (*Daʿīf*)

'Abd bin Humaid said: "I heard Yahyā bin Maʿīn saying: 'Didn't 'Abdur-Raḥmān bin Sa'd want to go for *Hajj* so that someone heard this *Hadīth* from him?'"^[1]

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*. Al-Walīd bin Abī Thawr reported similar in *Marfū'* from Simāk. Sharik reported part of this *Hadīth* from Simāk and he narrated it in *Mawqūf* not *Marfū'* form. 'Abdur-Raḥmān is Ibn 'Abdullāh bin Sa'd Ar-Rāzī.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، السنة، باب في الجهمية، ح: ٤٧٢٤ من حديث عبدالرحمن بن سعد به * سماك اختلط، وعبدالله بن عميرة لا يعرف له سماع من الأحنف كما قاله البخاري * حديث وليد بن أبي ثور: رواه أبو داود، ح: ٤٧٢٣، وحديث شريك: رواه الحاكم ٥٠٠/٢، ٥٠١ وصححه على شرط مسلم ووافقه الذهبي (!).

Comments:

The Jahmiyah's view that Allāh is not above the Throne is wrong. The world above the heavens is such that which can never be comprehended. Therefore the full encompassing knowledge regarding it is impossible. Faith in the Unseen is essential.

^[1] Meaning; Why didn't he, so the Jahmiyah could hear it.

نَدْرِي، قَالَ: «فَإِنَّ بُعْدَ مَا بَيْنَهُمَا إِمَّا وَاحِدَةٌ وَإِمَّا اثْنَتَانِ أَوْ ثَلَاثٌ وَسَبْعُونَ سَنَةً وَالسَّمَاءُ الَّتِي فَوْقَهَا كَذَلِكَ» حَتَّى عَدَدَهُنَّ سَبْعَ سَمَوَاتٍ كَذَلِكَ، ثُمَّ قَالَ: «فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ بَيْنَ أَغْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ السَّمَاءِ إِلَى السَّمَاءِ، وَفَوْقَ ذَلِكَ ثَمَانِيَةٌ أَوْ عَالٍ بَيْنَ أَظْلَافِهِنَّ وَرُكْبِهِنَّ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ فَوْقَ ظُهُورِهِنَّ الْعَرْشُ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ مِثْلُ مَا بَيْنَ السَّمَاءِ إِلَى السَّمَاءِ وَاللَّهُ فَوْقَ ذَلِكَ».

قَالَ عَبْدُ بَنِ حُمَيْدٍ: سَمِعْتُ يَحْيَى بْنَ مَعِينٍ يَقُولُ: أَلَا يُرِيدُ عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ أَنْ يَحْجَّ حَتَّى يُسْمَعَ مِنْهُ هَذَا الْحَدِيثِ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَرَوَى الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنْ سِمَاكِ نَحْوَهُ وَرَفَعَهُ. وَرَوَى شَرِيكَ عَنْ سِمَاكِ بَعْضَ هَذَا الْحَدِيثِ وَأَوْفَقَهُ وَلَمْ يَرْفَعَهُ. وَعَبْدُ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ سَعْدِ الرَّازِيِّ.

(2). 3321. ‘Abdur-Raḥmān bin ‘Abdullāh bin Sa’d Ar-Rāzī [and he is Ad-Dashtakī] narrated that his father informed him, that his father – may Allāh have mercy upon him – informed him, he said: “I saw a man in Bukhārā upon a mule wearing a black ‘Imāmah, saying: ‘It was given to me by the Messenger of Allāh ﷺ.’” (Da‘īf)

(٢) - ٣٣٢١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدِ الرَّازِيِّ [وَهُوَ الدَّشْتَكِيُّ] أَنَّ أَبَاهُ أَخْبَرَهُ : أَنَّ أَبَاهُ - رَجِمَهُ اللَّهُ - أَخْبَرَهُ قَالَ : رَأَيْتُ رَجُلًا يُبْحَارَى عَلَى بَغْلَةٍ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ [وَأَيُّقُولُ كَسَانِيهَا رَسُولُ اللَّهِ ﷺ].

تخریج : [إسناده ضعيف] وأخرجه أبو داود، اللباس، باب ما جاء في الخز، ح: ٤٠٣٨ من حديث عبدالرحمن بن عبدالله بن سعد به * سعد بن عثمان الدشتكي لم يوثقه غير ابن حبان وصح عن رسول الله ﷺ أنه اعتم بعمامة سوداء.

Comments:

Imām At-Tirmidhī wanted to inform by reporting this chain that the grandfather of ‘Abdur-Raḥmān was a *Tābi‘ī*.

Chapter 70. Regarding *Sūrat Sa‘ala Sā’il*^[1]

(المعجم ٧٠) - [بَابُ :] وَمِنْ سُورَةِ سَأَلَ سَائِلٌ (التحفة ٦٨)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3322. Abū Sa‘eed narrated from the Prophet ﷺ regarding Allāh’s saying: Like *Al-Muhl*^[2] – he said: “Like boiling oil, such that when it is brought close to one’s face the skin of his face will fall off into it.”^[3] (Da‘īf)

(١) - ٣٣٢٢ - حَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجِ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿كَالْمُهْلِ﴾ [٨] قَالَ: «كَعَكَرَ الزَّيْتُ فَإِذَا قَرَّبَهُ إِلَى وَجْهِهِ سَقَطَتْ فَرَوْهُ وَجْهِهِ فِيهِ».

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of *Rishdīn* (a narrator in the chain).

[قَالَ أَبُو عِيْسَى :] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينٍ .
تخریج : [ضعيف] تقدم: ٢٥٨١.

[1] *Al-Ma‘ārij* (70)

[2] *Al-Ma‘ārij* 70:8.

[3] This preceded under no. 2581.

Comments:

The sky will get dissolved on the Last Day and it will be like the residue of oil, it will be so hot that the facial skin of the people will fall into it.

Chapter 72. Regarding *Sūrat Al-Jinn*

(المعجم ٧٢) - [بَابُ :] وَمِنْ سُورَةِ
الْجِنِّ (التحفة ٦٩)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3323. Ibn ‘Abbās [may Allāh be pleased with them] said: the Messenger of Allāh ﷺ did not recite for the jinns nor did he see them. The Messenger of Allāh ﷺ went out with a group of his Companions towards the ‘Ukāz market. Something had been intervening between the *Shayātīn* and the news from the heavens, and shooting stars had been sent upon them, so the *Shayātīn* returned to their people and they said to them: ‘What is wrong with you?’ They replied: ‘Something has been intervening between us and the news of the heavens. And shooting stars have been sent down upon us.’ They said: ‘Nothing intervened between us and between the news of the heavens except that something has happened. So travel east and west in the earth and look for what is it that intervenes between you and between the news of the heavens.’” He said: “So they went traveling east and west on the earth, seeking whatever it was that had been intervening between them and the news of the heavens. A group of those who were traveling

(١) - ٣٣٢٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَّانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: مَا قَرَأَ رَسُولُ اللَّهِ ﷺ عَلَى الْجِنِّ وَلَا رَأَهُمْ، انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، فَقَالُوا: مَا حَالَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ إِلَّا مِنْ حَدِيثٍ فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا فَانظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ، قَالَ: فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا يَبْتَغُونَ مَا هَذَا الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبَرِ السَّمَاءِ، فَانصَرَفَ أُولَئِكَ الْقَوْمُ الَّذِينَ تَوَجَّهُوا [إِلَى] نَحْوِ تِهَامَةَ إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ بِنَخْلَةَ عَامِدًا إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ، فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ

towards Tihāmah headed in the direction of the Messenger of Allāh ﷺ, while he was at Nakhlah, enroute to the ‘Ukāz market. He was performing *Ṣalāt Al-Fajr* with his Companions. When they heard the Qur’ān they listened to it, and they said: ‘By Allāh! This is what has been intervening between us and the news of the heavens.’” He said: “Then they returned to their people and said: ‘O our people! Verily we heard a wonderful Recitation! It guides to the Right Path, and we have believed therein, and we shall never join anything with our Lord.’^[1] So Allāh, Blessed is He and Most High, revealed to His Prophet ﷺ: Say: ‘It has been revealed to me that a group of the jinn listened.’^[2] So the saying of the jinns was only revealed to him.”

[He said:] With this chain, from Ibn ‘Abbās, who said: “The jinns said to their people: When the worshipper stood up invoking Him in prayer, they just made round him a dense crowd as if sticking one over the other.”^[3] He said: “When they saw him performing *Ṣalāt*, and his Companions were performing *Ṣalāt*, and they were prostrating along with his prostrations.” He said: “They were amazed at how his Companions obeyed him so they said to their people: When the worshipper

فَقَالُوا: هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَيْرِ السَّمَاءِ، قَالَ: فَهَذَا لِك رَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا﴾ ○ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿ [٢، ١] فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى نَبِيِّهِ ﷺ: ﴿قُلْ أُوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ وَإِنَّمَا أُوْحِيَ إِلَيْهِ قَوْلُ الْجِنِّ﴾ [قَالَ:] وَبِهَذَا الْإِسْنَادِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَوْلُ الْجِنِّ لِقَوْمِهِمْ ﴿لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدَّ﴾ قَالَ: لَمَّا رَأَوْهُ يُصَلِّي وَأَصْحَابُهُ يُصَلُّونَ بِصَلَاتِهِ وَيَسْجُدُونَ بِسُجُودِهِ قَالَ: تَعَجَّبُوا مِنْ طَوَاعِيَةِ أَصْحَابِهِ لَهُ قَالُوا لِقَوْمِهِمْ: ﴿لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدَّ﴾ [١٩].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] *Al-Jinn* 72:1,2.

[2] *Al-Jinn* 72:1.

[3] *Al-Jinn* 72:19.

stood up invoking Him in prayer, they just made round Him a dense crowd as if sticking one over the other.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب الجهر بقراءة صلاة الصبح، ح: ٧٧٣

ومسلم، ح: ٤٤٩ من حديث أبي عوانة الواضح به.

Comments:

The literal meaning: *Libad* means something sticking one over the other densely.

Even the jinn’s listening to the Qur’ān has been mentioned in this *Ḥadīth*. They were impressed so much by the effectiveness, beauty and wisdom of the Qur’ān. They value it honorably; they accepted it and also invited their people to it.

(2). 3324. Ibn ‘Abbās said: “The jinns used to ascend through the heavens, trying to listen about the Revelation. So when they heard a statement, they would add nine to it. The statement that they heard would be true, while what they added was false. So it was with the advent of the Messenger of Allāh ﷺ that they were prevented from their places. So they mentioned that to *Iblīs* – and the stars were not shot at them before that. So *Iblīs* said to them: ‘This is naught but an event that has occurred in the earth.’ So he sent out his armies, and they found the Messenger of Allāh ﷺ standing in *Ṣalāt* between two mountains” – I think he said “in Makkah” – “So they (returned) to meet with him (*Iblīs*), and informed him. He said: ‘This is the event that has happened on the earth.’” (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - ٣٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَحْيٍ :

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا إِسْرَائِيلُ :

حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

ابْنِ عَبَّاسٍ قَالَ: كَانَ الْجِنُّ يَضْعُدُونَ إِلَى

السَّمَاءِ يَسْتَمِعُونَ الْوَحْيَ فَإِذَا سَمِعُوا الْكَلِمَةَ

زَادُوا فِيهَا تِسْعًا، فَأَمَّا الْكَلِمَةُ فَتَكُونُ حَقًّا

وَأَمَّا مَا زَادَ فَيَكُونُ بَاطِلًا، فَلَمَّا بُعِثَ رَسُولُ

اللَّهِ ﷺ مُبِعُوا مَقَاعِدَهُمْ، فَذَكَرُوا ذَلِكَ

لِإِبْلِيسَ وَلَمْ تَكُنِ النُّجُومُ يُرْمَى بِهَا قَبْلَ ذَلِكَ،

فَقَالَ لَهُمْ إِبْلِيسُ: مَا هَذَا إِلَّا مِنْ أَمْرِ قَدْ

حَدَّثَ فِي الْأَرْضِ، فَبَعَثَ جُنُودَهُ فَوَجَدُوا

رَسُولَ اللَّهِ ﷺ قَائِمًا يُصَلِّي بَيْنَ جَبَلَيْنِ - أَرَاهُ

قَالَ - بِمَكَّةَ فَلَقَوْهُ فَأَخْبَرُوهُ فَقَالَ: هَذَا

الْحَدِيثُ الَّذِي حَدَّثَ فِي الْأَرْضِ.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح: ١١٦٢٩ من حديث إسرائيل به ورواه سماك عن سعيد بن جبير به (أحمد: ١/٣٢٣) وللحديث شواهد.

Comments:

Before the advent of the Messenger of Allāh ﷺ with the mission of Prophet hood, the jinn were totally banned from listening to anything from the talks of the heaven, due to which they felt something unusual is happening. *Nakhlah* is a place situated between Makkah and Tā'if.

Chapter 74. Regarding *Sūrat Al-Mudath-thir*

(المعجم ٧٤) - [بَابُ:] وَمِنْ سُورَةِ الْمُدَّثِرِ (التحفة ٧٠)

(1). 3325. Jābir bin ‘Abdullāh [may Allāh be pleased with them] said: “I heard the Messenger of Allāh ﷺ – and he was narrating about the pause in Revelation – so he said in his narration: “I was walking, when I heard a voice from the heavens. So I raised my head, and there was an angel, the one that had come to me at *Hirā’*, sitting upon a chair between the heavens and the earth. I fled from him out of fear, and I returned and said: ‘Wrap me up! Wrap me up!’ So they covered me.” Then Allāh, Most High, revealed: ‘O you who are wrapped up! Arise and warn.’ up to His saying: ‘And keep away from the *Rujz!*’^[1] before the *Ṣalāt* was made obligatory.” (*Ṣaḥīḥ*)

(١) - ٣٣٢٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ - وَهُوَ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ - فَقَالَ فِي حَدِيثِهِ: «يَتِيمًا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ رَأْسِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءِ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَجِئْتُ مِنْهُ رُغْبًا فَرَجَعْتُ فَقُلْتُ: زَمَلُونِي زَمَلُونِي، فَدَثَرُونِي»، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِرُ ۖ قُمْ فَأَنْذِرْ ۗ إِلَى قَوْلِهِ ﴿وَالرَّجْزَ فَاهْجُرْ﴾ [١-٥] قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Yaḥyā bin Abī Kathīr also reported it from Abū Salamah bin ‘Abdur-Raḥmān [from Jābir. And Abū Salamah’s name is ‘Abdullāh].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَيْضًا [عَنْ جَابِرِ أَبِي سَلَمَةَ، اسْمُهُ عَبْدُ اللَّهِ].

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿وَيَا بَكَ فَطَهِّرْ﴾، ح: ٤٩٢٥، ومسلم، ح: ١٦١ من حديث عبدالرزاق به.

[1] *Al-Mudath-thir* 74:1-5.

Comments:

This is the first *Āyah* revealed after the break in the Revelation; in which the Prophet ﷺ was ordered to declare the Highness and Oneness of Allāh openly leaving no stone unturned for his mission, without caring for any type of opposition, obstacles, crucial circumstances and odd conditions. The Oneness of Allāh was laid as the foundation of his mission, and he was commanded to maintain the highest standard of purification and cleanliness.

(2). 3326. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “*Aṣ-Ṣa‘ūd* is a mountain of fire, a disbeliever will be raised upon it for seventy autumns, and then similarly he will fall down it, forever.”^[1] (*Ḍa‘īf*)

(٢) - ٣٣٢٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى عَنْ ابْنِ لَهَيْعَةَ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الصَّعُودُ جَبَلٌ مِنْ نَارٍ يَصْعَدُ فِيهِ [الْكَافِرُ] سَبْعِينَ خَرِيفًا ثُمَّ يَهْرِي بِهِ كَذَلِكَ [فِيهِ] أَبَدًا» [قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مَرْفُوعًا مِنْ حَدِيثِ ابْنِ لَهَيْعَةَ. وَقَدْ رَوَى شَيْءٌ مِنْ هَذَا عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ [قَوْلُهُ]: مَوْقُوفٌ.

[He said:] This *Hadīth* is *Gharīb*, we only know of it being *Marfū‘* through the narration of Ibn Lahī‘ah. Something from this has been reported from ‘Atīyyah, from Abū Sa‘eed [as his saying] in *Mauqūf* form.

تخريج: [ضعيف] تقدم: ٢٥٧٦ وحديث عطية العروفي: رواه الطبري: ١٤/١٥٥ جزء: ٢٩ وابن أبي حاتم: ١٠/٣٣٨٣، ح: ١٩٠٣٤ وسنده ضعيف.

Comments:

The word ‘*Ṣa‘ūd*’ is mentioned in Verse seventeen of *Sūrat Al-Muddath-thir*: “I shall force him to climb a difficult height.” *Ṣa‘ūd* is such a mountain or a mountain pass that crossing through it is hardest.

(3). 3327. Jābir [bin ‘Abdullāh] said: “Some people from the Jews said to some people among the Companions of the Prophet ﷺ: ‘Does your Prophet know how many keepers are there in *Jahannam*?’ They said: ‘We do not know until we ask our Prophet.’ So a man went to the Prophet ﷺ and said: ‘O Muḥammad! Your Companions were defeated today.’ He said: ‘In what were they

(٣) - ٣٣٢٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مَجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ [بْنِ عَبْدِ اللَّهِ] قَالَ: قَالَ نَاسٌ مِنَ الْيَهُودِ لِأَنَاسٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: هَلْ يَعْلَمُ نَبِيِّكُمْ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ؟ قَالُوا: لَا نَدْرِي حَتَّى نَسْأَلَ نَبِيَّنَا، فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ! غُلِبَ أَصْحَابُكَ الْيَوْمَ، قَالَ: «وَيْمَ غُلِبُوا؟» قَالَ: سَأَلَهُمْ يَهُودٌ هَلْ

[1] This preceded under no. 2576.

defeated?’ He said: ‘Some Jews asked them if their Prophet knew how many keepers are there in *Jahannam*.’ He said: ‘So what did they say?’ He said: ‘They said: “We do not know until we ask our Prophet.”’ He said: ‘Are a people defeated who are asked about something that they do not know, merely because they said, “We do not know until we ask our Prophet?!” Rather, these (people) did ask their Prophet, they said: “Show us Allāh plainly.” I should ask the enemies of Allāh about the dirt in Paradise, and it is *Ad-Darmak*.’^[1] So when they came to him they said: ‘O Abūl-Qāsim! How many keepers are there in *Jahannam*?’ He said: ‘This and that many.’ One time ten, and one time nine. They said: ‘Yes.’ He said to them: ‘What is the dirt of Paradise?’” He said: “They were silent for a while, then they said: ‘Is it bread O Abūl-Qāsim?’ So the Prophet ﷺ said: ‘The bread is made of *Ad-Darmak*.’” (*Ḍaʿīf*)

[Abū ‘Eisā said:] We only know of this *Ḥadīth* through this route, from the narration of Mujālid.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۳/۳۶۱ من حديث سفيان بن عيينة به * مجالد

ضعيف مشهور.

Comments:

He means: it is not fair for those who asked their Prophet [Mūsā] unreasonable questions to ask this type of questions from the Companions.

(4). 3328. Anas bin Mālik narrated that the Messenger of

يَعْلَمُ نَبِيِّكُمْ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ، قَالَ: «فَمَا قَالُوا؟» قَالَ: قَالُوا: لَا نَدْرِي حَتَّى نَسْأَلَ نَبِيَّنَا، قَالَ: «أَفَقَلِبَ قَوْمٌ سُئِلُوا عَمَّا لَا يَعْلَمُونَ فَقَالُوا: لَا نَعْلَمُ حَتَّى نَسْأَلَ نَبِيَّنَا، لِكَيْهَمْ قَدْ سَأَلُوا نَبِيَّهُمْ فَقَالُوا: أَرِنَا اللَّهُ جَهْرَةً، عَلَيَّ بِأَعْدَاءِ اللَّهِ إِنِّي سَأِلْتُهُمْ عَنْ تُرْبَةِ الْجَنَّةِ وَهِيَ الدَّرْمَكُ»، فَلَمَّا جَاءُوا قَالُوا: يَا أَبَا الْقَاسِمِ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ؟ قَالَ: «هَكَذَا، وَهَكَذَا» فِي مَرَّةٍ عَشْرَةٌ وَفِي مَرَّةٍ تِسْعٌ، قَالُوا: نَعَمْ، قَالَ لَهُمُ النَّبِيُّ ﷺ: «مَا تُرْبَةُ الْجَنَّةِ؟» قَالَ: فَسَكَنُوا هُنْبَهُةً ثُمَّ قَالُوا: خُبْرَةٌ يَا أَبَا الْقَاسِمِ؟ فَقَالَ النَّبِيُّ ﷺ: «الْخُبْرُ مِنْ الدَّرْمَكِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ مُجَالِيدٍ.

(٤) - ٣٣٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبِرَّازِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: أَخْبَرَنَا

[1] A fine powdery dust.

Allāh ﷻ said regarding this *Āyah*: “He is the One deserving of the *Taqwā*, and He is the One Who forgives.”^[1] – he said: ‘Allāh, Blessed is He and Most High, said: “I am the most worthy to have *Taqwā* of, so whoever has *Taqwā* of Me, not having any god besides Me, then I am most worthy that I forgive him.” (*Daʿif*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, Suhail (a narrator in the chain) is not strong in *Ḥadīth*. Suhail is alone in narrating this *Ḥadīth* from *Thābit*.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب ما يرجى من رحمة الله يوم القيامة، ح: ٤٢٩٩ من حديث زيد بن حباب به * سهيل بن عبدالله: ضعيف تقدم.

Comments:

The message is that it is only Allāh’s right that the people should fear Him, His law must be abided, He only has the authority to forgive the people’s mistakes and sins.

Chapter 75. Regarding *Sūrat Al-Qiyāmah*

(المعجم ٧٥) - [باب:] وَمِنْ سُورَةِ

الْقِيَامَةِ (التحفة ٧١)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3329. Ibn ‘Abbās said: “When the Qur’an was being revealed to the Messenger of Allāh ﷻ, he would move his tongue in attempt to memorize it. So Allāh, Blessed is He and Most High, revealed: Move not your tongue concerning it to make haste therewith.”^[2] He said: “So he would move his two lips.” And Sufyān (a sub-narrator) would

سُهَيْلُ بْنُ عَبْدِ اللَّهِ الْقُطَيْبِيُّ - وَهُوَ أَخُو حَزْمِ بْنِ أَبِي حَزْمِ الْقُطَيْبِيِّ - عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ: ﴿هُوَ أَهْلُ الْقُوَى وَأَهْلُ الْغَفْرِ﴾ [٥٦] قَالَ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَهْلُ أَنْ أَتَقَى فَمَنْ اتَّقَانِي فَلَمْ يَجْعَلْ مَعِيَ إِلَهًا، فَأَنَا أَهْلُ أَنْ أُغْفِرَ لَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَسُهَيْلٌ لَيْسَ بِالْقَوِي فِي الْحَدِيثِ، وَقَدْ تَقَرَّرَ سُهَيْلٌ بِهَذَا الْحَدِيثِ عَنْ ثَابِتٍ.

(١) - ٣٣٢٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ عَلَيْهِ الْقُرْآنُ يُحْرَكُ بِهِ لِسَانَهُ يُرِيدُ أَنْ يَحْفَظَهُ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿لَا تُحْرَكُ بِهِ، لِسَانَكَ لِتَعْجَلَ

[1] *Al-Mudaththir* 74:56.

[2] *Al-Qiyāmah* 75:16.

move his two lips. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. 'Alī bin Al-Madīnī said: "Yaḥyā bin Sa'eed Al-Qaṭṭān said: "Sufyān *Ath-Thawrī* would say good statements of praise about Mūsā bin Abī 'Āishah (a narrator in the chain)."

﴿ ١٦ ﴾ قَالَ: فَكَانَ يُحْرَكُ بِهِ شَفْتَيْهِ وَحَرَّكَ سُفْيَانٌ شَفْتَيْهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ: قَالَ يَحْيَى ابْنُ سَعِيدٍ الْقَطَّانُ: كَانَ سُفْيَانُ الثَّوْرِيُّ يُحْسِنُ الشَّنَاءَ عَلَى مُوسَى بْنِ أَبِي عَائِشَةَ خَيْرًا.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿لا تحرك به لسانك لتعجل به﴾، ح: ٤٩٢٧ من حديث سفيان بن عيينة ومسلم، ح: ٤٤٨ من حديث موسى بن أبي عائشة به.

Comments:

The Prophet ﷺ was instructed in this Verse not to hasten and not to be anxious when the Revelation came to him, because when the Revelation would come, he would hasten to memorise it while it was still being revealed.

(2). 3330. *Thuwair* narrated: "I heard Ibn 'Umar say: 'The Messenger of Allāh ﷺ said, "Indeed the least of the people of Paradise in rank, is the one who shall look at his gardens, his wives, his servants, and his beds from the distance of a thousand years, and the noblest of them with Allāh is the one who shall look at His Face morning and night." Then the Messenger of Allāh ﷺ recited: Some faces on that day shall be radiant. They shall be looking at their Lord.^[1] (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*. It has been reported through more than one route from Isrā'īl, from *Thuwair*, similarly in *Marfū'* form. 'Abdul-Mālik bin Abjar reported it from *Thuwair*,

(٢) - ٣٣٣٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي شَبَابَةُ عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً لِمَنْ يَنْظُرُ إِلَى جَنَانِهِ وَأَزْوَاجِهِ وَخُدَمِهِ وَسُرُرِهِ مَسِيرَةَ أَلْفِ سَنَةٍ وَأَكْرَمُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ مَنْ يَنْظُرُ إِلَى وَجْهِهِ غُدْوَةً وَعَشِيَّةً، ثُمَّ قرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۝ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ [٢٢، ٢٣].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رَوَاهُ غَيْرٌ وَاجِدٌ عَنْ إِسْرَائِيلَ مِثْلَ هَذَا مَرْفُوعًا، وَرَوَى عَبْدُ الْمَلِكِ بْنُ أَبَجَرَ عَنْ ثُوَيْرٍ، عَنْ ابْنِ عُمَرَ قَوْلَهُ وَلَمْ يُرْفَعُهُ، وَرَوَى الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ ثُوَيْرٍ، عَنْ

[1] *Al-Qiyāmah* 75:22-23. This narration preceded – with the very same chain of narrators – under *Ḥadīth* no. 2553 but there he mentioned the addition: "his bounties" before "his servants."

from Ibn ‘Umar, as his saying, without narrating it in *Marfū’* form. Al-Ashja’i reported it from Sufyān, from Thuwair, from Mujāhid from Ibn ‘Umar as his statement without it being *Marfū’*. And we do not know of anyone who mentioned “from Mujāhid” in it, other than Ath-Thawrī.

[This was narrated to us by Abū Kuraib (he said): “Ubadullāh Al-Ashja’i reported to us: ‘From Sufyān.’” Thuwair’s *Kunya*h is Abū Jahm. Abū Fākhītah’s name is Sa’eed bin ‘Ilāqah].

Comments:

The understanding of true concept and reality of the favors of Paradise is impossible, in this life. Similarly, the condition and reality of Allāh’s Appearance is beyond the scope of intellect and comprehension. But we have Faith in the unseen that seeing Allāh will be possible in the hereafter. The real concept will be observed after entering into Paradise, because the Faith of manifest observance will be therein.

Chapter 80. Regarding *Sūrat ‘Abasa*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3331. ‘Āishah narrated: “He frowned and turned away”^[1] was revealed about Ibn Umm Maktūm the blind man. He came to the Messenger of Allāh ﷺ saying: ‘O Messenger of Allāh! Guide me.’ At that time, there was a revered man from the idolaters with the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ turned away

مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَوْلُهُ وَلَمْ يَرْفَعُهُ وَمَا نَعْلَمُ أَحَدًا ذَكَرَ فِيهِ عَنِ مُجَاهِدٍ غَيْرَ الثَّوْرِيِّ. [حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ. تُؤَيَّرُ يُكْنَى أَبَا جَهْمٍ، وَأَبُو فَاحِشَةَ اسْمُهُ: سَعِيدُ بْنُ عَلَاقَةَ.]

تخریج: [ضعيف] تقدم: ٢٥٥٣.

(المعجم ٨٠) - [بَابُ :] وَمِنْ سُورَةِ

عَبَسَ (التحفة ٧٢)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٣١ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى ابْنِ سَعِيدِ الْأَمْوِيِّ قَالَ: حَدَّثَنِي أَبِي قَالَ: هَذَا مَا عَرَضْنَا عَلَى هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَنْزَلَ ﴿عَبَسَ وَتَوَلَّى﴾ [١] فِي ابْنِ أُمَّ مَكْتُومِ الْأَعْمَى، أَتَى رَسُولَ اللَّهِ ﷺ فَجَعَلَ يَقُولُ: يَا رَسُولَ اللَّهِ أُرْسِدْنِي وَعِنْدَ رَسُولِ اللَّهِ ﷺ رَجُلٌ مِنْ عُظَمَاءِ

[1] ‘Abasa 80:1.

from him, and faced the other man, saying: 'Do you think that there is something wrong with what I am saying?' He said: 'No.' So it was about this that it was revealed." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Some of them reported this *Ḥadīth* from Hishām bin 'Urwah, from his father, who said: "He frowned and turned away was revealed about Ibn Umm Maktūm" and he did not mention 'Āishah in it.

تخريج: [إسناده صحيح] وأخرجه الحاكم: ٥١٤/٢ من حديث سعيد بن يحيى به و صححه على شرط الشيخين وقال: "أرسله جماعة عن هشام بن عروة" فقال الذهبي: "هو الصواب" وهذه ليست بعلقة قاذحة وللحديث شواهد.

Comments:

The aim of this Verse is that the preacher and reformer should have the focal attention on such people who have the quest for reform and change, and they attend the spiritual gathering of knowledge eagerly and enthusiastically. Pursue not much the ones who are careless, and show pride and boastfulness.

(2). 3332. Ibn 'Abbās narrated that the Prophet ﷺ said: "You will be gathered barefoot, naked and uncircumcised." "A woman said: "Will we see" or "look at each other's nakedness?" He said: "O so-and-so! Every man among them on that Day will have enough to make him careless of others."^[1] (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been related through more than one route from Ibn 'Abbās [Sa'eed bin Jubair reported it as well, and there is something about it from 'Āishah, may Allāh be pleased with her].

المُشْرِكِينَ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُعْرِضُ عَنْهُ وَيُقْبَلُ عَلَى الْآخِرِ وَيَقُولُ: «أَتَرَى بِمَا أَقُولُ بَأْسًا؟» فَيَقُولُ: لَا، فَيَقُولُ: هَذَا أَنْزَلَ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: أَنْزَلَ ﴿عَبَسَ وَتَوَلَّى﴾ فِي ابْنِ أُمِّ مَكْتُومٍ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ.

(٢) - ٣٣٣٢ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ عَنْ هَلَالِ بْنِ خَبَابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «تُحَشَّرُونَ حُفَاةَ عُرَاةٍ عُرْلًا». فَقَالَتِ امْرَأَةٌ: أَيُّبَصِرُ أَوْ يَرَى بَعْضُنَا عُرْوَةَ بَعْضٍ؟ قَالَ: «يَا فُلَانَةُ! لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمٌ شَأْنٌ يُبَيِّنُهُ» [٣٧].

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَدْ رَوَى مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ عَبَّاسٍ [رَوَاهُ سَعِيدُ بْنُ جُبَيْرٍ أَيْضًا وَفِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا].

[1] *Abasa* 80:37.

تخريج: [إسناده حسن] ورواه النسائي في الكبرى، ح: ١١٦٤٧ من حديث ابن عباس به وصححه الحاكم على شرط الشيخين: ٢٥١/٢، ٢٥٢ ووافقه الذهبي، ورواه عبدالرحمن بن سليمان عن عكرمة به * وفيه عن عائشة [والنسائي: ١١٤/٤، ح: ٢٠٨٥، والحاكم: ٥٦٤/٤].

Comments:

People will rise up on the Day of Judgement in the same condition as they were born. But the situation will be so disastrous that no one will raise the sight to others, every individual will be worried about oneself.

Chapter 81. Regarding *Sūrat Idhāsh-Shamsi Kuwwirat*^[1]

(المعجم ٨١) - [بَابُ:] وَمِنْ سُورَةِ إِذَا الشَّمْسُ كُوِّرَتْ (التحفة ٧٣)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3333. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Whoever wishes to look at the Day of Resurrection, as if he is seeing it with his eye, then let him recite: ‘When the sun *Kuwwirat*,^[2] and ‘When the heaven is cleft asunder (*Infatarat*)^[3] and ‘When the heaven is split asunder.’”^[4] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

Hishām bin Yūsuf and others reported this *Hadīth*, with this chain and he said: “Whoever wishes to look at the Day of Resurrection, as if he is seeing it with his eye, then let him recite: ‘When the sun *Kuwwirat*.’” And he did not mention: ‘When the heaven is cleft asunder (*Infatarat*)’ and ‘When the heaven is split asunder’.

(١) - ٣٣٣٣ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ بَجِيرٍ عَنْ عَبْدِ الرَّحْمَنِ - وَهُوَ ابْنُ يَزِيدَ الصَّنَعَانِيُّ - قَالَ: سَمِعْتُ ابْنَ عَمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ و﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ و﴿إِذَا السَّمَاءُ انشَقَّتْ﴾».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَى هِشَامُ بْنُ يُسُفَ وَعَبْدُ اللَّهِ بْنُ بَجِيرٍ هَذَا الْحَدِيثَ بِهَذَا الْإِسْنَادِ وَقَالَ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ وَلَمْ يَذْكُرْ و﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ و﴿إِذَا السَّمَاءُ انشَقَّتْ﴾».

[1] *At-Takwīr* (81)

[2] *At-Takwīr* 81:1.

[3] *Al-Infītār* 82:1.

[4] *Al-Inshiqāq* (84)

تخريج: [إسناده حسن] وأخرجه أحمد: ٢٧/٢ عن عبدالرزاق به وصححه الحاكم: ٥١٥/٢، ٥٧٦/٤ ووافقه الذهبي.

Comments:

These three *Sūrah* have a full picture of the horrors and conditions of the Last Day. The commotions of the Last Day that will affect the heavens, earth, the world between them, and the apparent and hidden parts of human life, have been pictured clearly as if one is seeing them with open eyes.

Chapter 83. Regarding *Sūrat Wail Lil-Muṭaffifīn*

(المعجم ٨٣) - [بَابُ:] وَمِنْ سُورَةِ
وَيْلٍ لِّلْمُطَفِّفِينَ (التحفة ٧٤)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3334. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Verily, when the slave (of Allāh) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it increases until it cover his entire heart. And that is the ‘*Rān*’ which Allāh mentioned: Nay, but on their hearts is the *Rān* which they used to earn.^[1] (*Hasan*)

(١) - ٣٣٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجَلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِبَتْ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ فَإِذَا هُوَ نَزَعَ وَاسْتَغْفَرَ وَتَابَ سَقِلَ قَلْبُهُ، وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُوَ قَلْبُهُ وَهُوَ الرَّانُ الَّذِي ذَكَرَ اللَّهُ ﴿١٤﴾ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾ [١٤].

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣāhih*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه النسائي في الكبرى، ح: ١١٦٥٨ عن قتيبة، وابن ماجه، ح: ٤٢٤٤ من حديث ابن عجلان به وصححه البوصيري وابن حبان، ح: ١٧٧١، ٢٤٤٨ والحاكم على شرط مسلم: ٥١٧/٢ ووافقه الذهبي * ابن عجلان: عنن وللحديث شواهد.

Comments:

When mankind does not use its natural talents properly and the faculty of the intellect and the heart, and he becomes a habitual perpetrator of sins by obeying his desires, then the dirt of all of his deeds gradually begins to cover the heart and after sometime it encompasses his entire heart; there remains no place for anything good in the heart. The person becomes a slave of sins.

[1] *Al-Muṭaffifīn* 83:14.

(2). 3335. Hammād bin Zaid narrated from Ayyūb, from Nāfi‘, from Ibn ‘Umar: The Day when mankind will stand before the Lord of all that exists?^[1] he said: “They will be standing in sweat up to the middle of their ear.” – Hammād said: To us it is *Marfū‘* -. (*Ṣaḥīḥ*)

(٢) - ٣٣٣٥ - حَدَّثَنَا يَحْيَى بْنُ دُرَّسْتِ الْبَصْرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ - حَمَادٌ: هُوَ عِنْدَنَا مَرْفُوعٌ - ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ [٦] قَالَ: يَقُومُونَ فِي الرَّشْحِ إِلَى أَنْصَافِ آذَانِهِمْ.

تخریج: متفق عليه، وأخرجه مسلم، الجنة ونعيمها، باب: في صفة يوم القيامة أعاننا الله على أهواله، ح: ٢٨٦٢ من حديث حماد بن زيد والبخاري، ح: ٤٩٣٨ من حديث نافع به.

(3). 3336. Ibn ‘Umar narrated from the Prophet ﷺ: ‘The Day when mankind will stand before the Lord of all that exists.’^[2] He (ﷺ) said: “One of them will be standing in sweat up to the middle of his ears.” (*Ṣaḥīḥ*)

(٣) - ٣٣٣٦ - حَدَّثَنَا هَمَّادٌ: حَدَّثَنَا عَيْسَى ابْنُ يُونُسَ عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ قَالَ: «يَقُومُ أَحَدُهُمْ فِي الرَّشْحِ إِلَى أَنْصَافِ أُذُنَيْهِ».

[Abū ‘Eisā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*. There is something about it from Abū Hurairah.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ، وَفِيهِ عَنْ أَبِي هُرَيْرَةَ.

تخریج: متفق عليه، وأخرجه البخاري، الرقاق، باب قول الله تعالى: ﴿أَلَا يظن أولئك أنهم مبعوثون ليوم عظيم...﴾ إلخ، ح: ٦٥٣١ ومسلم، ح: ٢٨٦٢ من حديث عيسى بن يونس به * وفيه عن أبي هريرة، البخاري، ح: ٦٥٣٣ ومسلم، ح: ٢٨٦٣.

Chapter 84. Regarding *Sūrat Idhas-Samā’un Shaqqat*^[3]

(المعجم ٨٤) - [بَابُ:] وَمِنْ سُورَةِ ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ (التحفة ٧٥)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3337. ‘Āishah said: “I heard that the Messenger of Allāh ﷺ saying: ‘Whoever is interrogated

(١) - ٣٣٣٧ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ عُثْمَانَ بْنِ

[1] *Al-Muṭaffifin* 83:6.

[2] *Al-Muṭaffifin* 83:6.

[3] *Al-Inshiqāq* (84).

during the reckoning, then he will ruined.' I said: 'O Messenger of Allāh! Allāh, Blessed is He and Most High, said: 'As for him who will be given his record in his right hand...' up to His saying: '...an easy reckoning.'^[1] He said: 'That is (only) the presentation.'” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[(Another chain) with similar].

(Another chain) from 'Āishah from the Prophet ﷺ, with similar.

الْأَسْوَدُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ نُوقِشَ الْحِسَابَ هَلَكَ»، قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: «فَأَمَّا مَنْ أَوْفَى كَتَبُو بِمِيزَانِهِ» إِلَى قَوْلِهِ «بِسِيرَةٍ» [٨،٧] قَالَ: «ذَلِكَ الْعَرَضُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ بِهَذَا الْإِسْنَادِ نَحْوَهُ].

حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ وَعَبْدُ وَاحِدٌ قَالُوا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَبِي بَرْزَةَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب من نوقش الحساب عذب، ح: ٦٥٣٦ عن عبيد الله بن موسى ومسلم، ح: ٢٨٧٦ من حديث عثمان بن الأسود به.

Comments:

Munāqashah is an investigation and inquiry about the deeds; why one did such deeds. The person will have no answer to this. So he will be ruined i.e., he will have to face chastisement. But if the book of deeds is granted and no inquiry regarding the deeds is made, they will become free easily. 'Āishah understood only one meaning of *Munāqashah* and *Muhāsabah*, which created confusion in her mind.

Muhāsabah here means '*Munāqashah* i.e. inquiry and investigation.

(2). 3338. Anas narrated that the Prophet ﷺ said: "Whoever is reckoned with, he will be punished." (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Gharīb* as a narration of Qatādah from Anas. We do not know of it as a narration of Qatādah, from Anas from the Prophet ﷺ, except through this route.

(٢) - ٣٣٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْهَمْدَانِيُّ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي بَكْرٍ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حُوسِبَ عُذِّبَ» [قَالَ: وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ، لَا نَعْرِفُهُ مِنْ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ هَذَا الْوَجْهِ].

[1] *Al-Inshiqāq* 84:7,8.

تخريج: [صحيح] وأخرجه ابن عدي: ١٨٢٨/٥ من حديث محمد بن عبيد به والحديث السابق شاهد له * علي ابن أبي بكر هو الرازي.

Chapter 85. Regarding *Sūrat Al-Burūj*

(المعجم ٨٥) - [بَابُ :] وَمِنْ أَوْرَةِ
الْبُرُوجِ (التحفة ٧٦)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3339. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “*Al-Yawmul-Maw‘ūd* (the Promised Day) is the Day of Resurrection, and *Al-Yawmul-Mashhūd* (the Attended Day) is the Day of ‘*Arafah*, and *Ash-Shāhid* (the witness) is Friday.” He said: “The sun does not rise nor set, upon a day that is more virtuous than it. In it, there is an hour in which no believing worshipper makes a supplication to Allāh for good, except that Allāh answers it for him, and he does not seek Allāh’s aid for something, except that He aids him in it.” (*Hasan*)

[Abū ‘Eīsā said: This *Ḥadīth* is *Hasan Gharīb*]. We do not know of it except as a narration of Mūsā bin ‘Ubaidah. Mūsā bin ‘Ubaidah was graded weak in *Ḥadīth*. Yaḥyā bin Sa‘eed and others graded him weak because of his memory. *Shu‘bah*, *Sufyān Ath-Thawrī* and others among the *A‘immah* reported from Mūsā bin ‘Ubaidah.

‘Alī bin Ḥujr narrated to us (he said): “*Qurrān bin Tammām Al-Asadī* narrated to us, from Mūsā bin ‘Ubaidah” similarly with this chain. And (he said) “Mūsā bin

(١) - ٣٣٣٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ وَعَبِيدُ اللَّهِ بْنُ مُوسَى عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ أَيُّوبَ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْيَوْمُ الْمَوْعُودُ يَوْمَ الْقِيَامَةِ، وَالْيَوْمُ الْمَشْهُودُ يَوْمَ عَرَفَةَ، وَالشَّاهِدُ يَوْمَ الْجُمُعَةِ». قَالَ: «وَمَا طَلَعَتِ الشَّمْسُ وَلَا غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْهُ، فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو اللَّهَ بِخَيْرٍ إِلَّا اسْتَجَابَ اللَّهُ لَهُ وَلَا يَسْتَعِيدُ مِنْ شَيْءٍ إِلَّا أَعَادَهُ اللَّهُ مِنْهُ».

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ عُبَيْدَةَ. وَمُوسَى بْنُ عُبَيْدَةَ يُضَعَّفُ فِي الْحَدِيثِ، ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ وَغَيْرُهُ مِنْ قَبْلِ حِفْظِهِ. وَقَدْ رَوَى شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ وَغَيْرٌ وَاحِدٍ مِنَ الْأَيْمَةِ عَنْ مُوسَى بْنِ عُبَيْدَةَ.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا قُرَّانُ بْنُ تَمَّامِ الْأَسَدِيِّ عَنْ مُوسَى بْنِ عُبَيْدَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ. وَ مُوسَى بْنُ عُبَيْدَةَ الرَّبِيعِيُّ

‘Ubaidah Ar-Rabadhī’s *Kunyah* is Abū ‘Abdul-‘Azīz. Yaḥyā bin Sa‘eed Al-Qaṭṭān and others criticized him due to his memory.”

يُكْنَى أَبُو عَبْدِ الْعَزِيزِ، وَقَدْ تَكَلَّمَ فِيهِ بِحَيِّ بْنِ سَعِيدِ الْقَطَّانِ وَغَيْرِهِ مِنْ قِبَلِ حِفْظِهِ.

تخريج: [حسن] وأخرجه البيهقي: ١٧٠/٣ من حديث روح بن عبادة به وسنده ضعيف وله شاهد موقوف عند الحاكم: ٥١٩/٢ وصححه على شرط الشيخين ووافقه الذهبي وللحديث شواهد.

Comments:

The Day of Judgement is the promised day by Allāh ﷻ. The Day of ‘Arafah is attended by the pilgrims; and Friday is a witness for those who attend it, and this is the best day of the week, the discussion about the time in which the supplication is granted has passed in the chapters of Friday prayer.

(2). 3340. Ṣuḥaib narrated: “When the Messenger of Allāh ﷺ had performed ‘*Aṣr*, *Hamasa* (he began mumbling)” – and *Al-Hams* according to some of them, is moving the lips as if he is speaking – “It was said to him: ‘O Messenger of Allāh! After you performed ‘*Aṣr*, you were mumbling?’ He said: ‘There was a Prophet among the Prophets, he was amazed with his people, so he said: “Who can stand against these people?” Then Allāh revealed to him, that they must choose between some of them suffering from wrath, and between enemies of theirs assaulting them. They chose the wrath. So death was inflicted upon them such that seventy-thousand of them died in one day.”

(٢) - ٣٣٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ وَعَبْدُ بْنُ حُمَيْدٍ - الْمَعْنَى وَاحِدٌ - قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ صُهَيْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْعَصْرَ هَمَسَ - وَالْهَمْسُ فِي قَوْلِ بَعْضِهِمْ تَحْرُكُ شَفْتَيْهِ كَأَنَّهُ يَتَكَلَّمُ - فَقِيلَ لَهُ: إِنَّكَ يَا رَسُولَ اللَّهِ! إِذَا صَلَّيْتَ الْعَصْرَ هَمَسْتَ، قَالَ: «إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ كَانَ أُعْجِبَ بِأُمَّتِهِ فَقَالَ: مَنْ يَقُومُ لَهُؤَلَاءِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ خَيْرُهُمْ بَيْنَ أَنْ أَنْتَقِمَ مِنْهُمْ وَيَتَنَ أَنْ أُسَلِّطَ عَلَيْهِمْ عَدُوَّهُمْ فَأَخْتَارُوا النِّقْمَةَ، فَسَلِّطَ عَلَيْهِمُ الْمَوْتَ فَمَاتَ مِنْهُمْ فِي يَوْمٍ سَبْعُونَ أَلْفًا» قَالَ: وَكَانَ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ حَدَّثَ بِهَذَا الْحَدِيثِ الْآخَرَ قَالَ: «كَانَ مَلِكٌ مِنَ الْمُلُوكِ وَكَانَ لِذَلِكَ الْمَلِكِ كَاهِنٌ يَكْهِنُ لَهُ،

He said: And when he^[1] would narrate this *Hadīth*, he would also narrate another: “There was a king

[1] It appears that it is Ma‘mar (a narrator in the chain); he is mention similarly below. The narrator from him is ‘Abdur-Razzāq. Similar is recorded through this route by others.

among the kings, and that king had a fortune-teller (*Kāhin*) who would see for him. The fortune-teller said: "Search for a boy for me, he must be understanding" or he said: "clever and quick, so that I can teach him this knowledge of mine. For verily, I fear that I shall die, and this knowledge will be removed from you, and there will be no one among you who knows it." He said: "They looked for a boy fitting his description. (After finding one) they ordered him to tend to that fortune-teller, and to continue visiting him. So he began his frequent visits, and on the boy's route, there was a monk at his hermitage." - Ma'mar said: "I think that during that time, the people at the hermitage were Muslims" - He said: "The boy began asking that monk questions each time he passed him, and he would not leave him until he informed him, so he said: 'I only worship Allāh.'" He said: "So the boy began spending more time with the monk and arriving late to the fortune-teller. The fortune-teller sent a message to the boy's family saying: 'He hardly ever attends me.' The boy told that to the monk, so the monk said to him: 'When the fortune-teller asks you where you've been, tell him: "I was with my family." And when your family asks you where you've been, then tell them that you were with the fortune-teller.'" He said: "One day, the boy passed by a large group of people being held back by a beast."

فَقَالَ الْكَاهِنُ: انظُرُوا لِي غُلَامًا فِيمَا - أَوْ قَالَ: فَطِئًا - لَقِينَا فَأَعَلَّمَهُ عَلَيَّ هَذَا، فَإِنِّي أَخَافُ أَنْ أَمُوتَ فَيَنْقَطِعَ مِنْكُمْ هَذَا الْعِلْمُ وَلَا يَكُونُ فِيكُمْ مَنْ يَعَلِّمُهُ. قَالَ: فَظَنَرُوا لَهُ عَلَى مَا وَصَفَ، فَأَمَرُوهُ أَنْ يَحْضُرَ ذَلِكَ الْكَاهِنَ وَأَنْ يَخْتَلِفَ إِلَيْهِ. فَجَعَلَ يَخْتَلِفُ إِلَيْهِ وَكَانَ عَلَى طَرِيقِ الْغُلَامِ رَاهِبٌ فِي صَوْمَعَةٍ - قَالَ مَعْمَرٌ: أَحْسِبُ أَنَّ أَصْحَابَ الصَّوَامِعِ كَانُوا يَوْمِنِذِ مُسْلِمِينَ - قَالَ: فَجَعَلَ الْغُلَامُ يَسْأَلُ ذَلِكَ الرَّاهِبِ كُلَّمَا مَرَّ بِهِ، فَلَمْ يَزَلْ بِهِ حَتَّى أَخْبَرَهُ فَقَالَ: إِنَّمَا أَعْبُدُ اللَّهَ، قَالَ: «فَجَعَلَ الْغُلَامُ يَمُكُّ عِنْدَ الرَّاهِبِ وَيُطِئُهُ عَلَى الْكَاهِنِ، فَأَرْسَلَ الْكَاهِنُ إِلَى أَهْلِ الْغُلَامِ إِنَّهُ لَا يَكَادُ يَحْضُرُنِي، فَأَخْبَرَ الْغُلَامُ الرَّاهِبَ بِذَلِكَ، فَقَالَ لَهُ الرَّاهِبُ: إِذَا قَالَ لَكَ الْكَاهِنُ أَيْنَ كُنْتَ؟ فَقُلْ: عِنْدَ أَهْلِي، وَإِذَا قَالَ لَكَ أَهْلُكَ أَيْنَ كُنْتَ؟ فَأَخْبِرْهُمْ أَنَّكَ كُنْتَ عِنْدَ الْكَاهِنِ، قَالَ: فَبَيْنَمَا الْغُلَامُ عَلَى ذَلِكَ إِذْ مَرَّ بِجَمَاعَةٍ مِنَ النَّاسِ كَثِيرٍ قَدْ حَبَسَتْهُمْ دَابَّةٌ - فَقَالَ بَعْضُهُمْ: إِنَّ تِلْكَ الدَّابَّةَ كَانَتْ أَسَدًا - قَالَ: فَأَخَذَ الْغُلَامُ حَجْرًا فَقَالَ: اللَّهُمَّ إِنْ كَانَ مَا يَقُولُ الرَّاهِبُ حَقًّا فَاسْأَلْكَ أَنْ أَقْتَلَهُ، [قَالَ:] ثُمَّ رَمَى فَقَتَلَ الدَّابَّةَ، فَقَالَ النَّاسُ: مَنْ قَتَلَهَا؟ قَالُوا: الْغُلَامُ، فَفَزِعَ النَّاسُ فَقَالُوا: قَدْ عَلِمَ هَذَا الْغُلَامُ عِلْمًا لَمْ يَعَلِّمَهُ أَحَدٌ، قَالَ: فَسَمِعَ بِهِ أَعْمَى فَقَالَ لَهُ: إِنْ أَنْتَ رَدَدْتَ بَصْرِي فَلَكَ

Some of them said, it was a lion. He said: "So the boy took a rock and said: 'O Allāh, if what the monk says is true, then I ask you to kill it.'" [He said:] "Then he threw the rock, killing the beast. The people began asking who killed it, and some of them replied: 'It was the boy.' They were terrified and said: 'This boy has learned a knowledge that no one else has learned.'" He said: "A blind man heard about him, so he said to him: 'If you can return my sight, I shall give you this and that.' He said to him: 'I do not want this from you. However, if your sight is returned to you, would you believe in the One who gave it back to you?' He said: 'Yes.'" He said: "So he supplicated to Allāh, and He returned his sight to him, and the blind man believed. His case was conveyed to the king, so he sent for him to be brought before him. He said: 'I shall kill each of you in a manner different than his comrade was killed.' He called for the monk and the man who used to be blind. He placed a saw upon the forehead of one of them and killed him. Then he killed the other one by a different means. Then he gave orders for the boy, he said: 'Take him to this or that mountain, and throw him from its peak.' They brought him to that mountain, and when they reached the place from where they intended to cast him off, they began tumbling off of that mountain, and all of them fell down until none of them remained

كَذَا وَكَذَا، قَالَ [لَهُ]: لَا أُرِيدُ مِنْكَ هَذَا وَلَكِنْ أَرَأَيْتَ إِنْ رَجَعَ إِلَيْكَ بَصْرُكَ أَتُؤْمِنُ بِالَّذِي رَدَّهُ عَلَيْكَ؟ قَالَ: نَعَمْ قَالَ: فَدَعَا اللَّهَ فَرَدَّ عَلَيْهِ بَصْرَهُ فَأَمَّنَ الْأَعْمَى، فَبَلَغَ الْمَلِكَ أَمْرَهُمْ، فَبَعَثَ إِلَيْهِمْ فَأَتَيْ بِهُمْ فَقَالَ: لِأَقْتُلَنَّ كُلَّ وَاحِدٍ مِنْكُمْ فَنَلَّةَ لَا أَقْتُلُ بِهَا صَاحِبَهُ، فَأَمَرَ بِالرَّاهِبِ وَالرَّجُلِ الَّذِي كَانَ أَعْمَى، فَوَضَعَ الْمِشَارَ عَلَى مَفْرَقِ أَحَدِهِمَا فَقَتَلَهُ وَقَتَلَ الْآخَرَ بِقِتْلَةٍ أُخْرَى، ثُمَّ أَمَرَ بِالْغُلَامِ فَقَالَ: انْطَلِقُوا بِهِ إِلَى جَبَلٍ كَذَا وَكَذَا فَأَقْبُوهُ مِنْ رَأْسِهِ، فَانْطَلِقُوا بِهِ إِلَى ذَلِكَ الْجَبَلِ فَلَمَّا انْتَهَوْا بِهِ إِلَى ذَلِكَ الْمَكَانِ الَّذِي أَرَادُوا أَنْ يُقْبُوهُ مِنْهُ جَعَلُوا يَتَهَافَتُونَ مِنْ ذَلِكَ الْجَبَلِ، وَيَتَرَدُّونَ حَتَّى لَمْ يَبْقَ مِنْهُمْ إِلَّا الْغُلَامُ. قَالَ: ثُمَّ رَجَعَ فَأَمَرَ بِهِ الْمَلِكُ أَنْ يَنْطَلِقُوا بِهِ إِلَى الْبَحْرِ فَيُلْقُوهُ فِيهِ فَانْطَلِقَ بِهِ إِلَى الْبَحْرِ فَغَرِقَ اللَّهُ الَّذِي كَانُوا مَعَهُ وَأَنْجَاهُ، فَقَالَ الْغُلَامُ لِلْمَلِكِ: إِنَّكَ لَا تَقْتُلْنِي حَتَّى تَضْلِبَنِي وَتَرْمِيَنِي وَتَقُولَ إِذَا رَمَيْتَنِي: بِسْمِ اللَّهِ رَبِّ هَذَا الْغُلَامِ، قَالَ: فَأَمَرَ بِهِ فَضَلِبَ ثُمَّ رَمَاهُ فَقَالَ: بِسْمِ اللَّهِ رَبِّ هَذَا الْغُلَامِ. قَالَ: فَوَضَعَ الْغُلَامُ يَدَهُ عَلَى صُدْغِهِ حِينَ رُمِيَ ثُمَّ مَاتَ، فَقَالَ النَّاسُ: لَقَدْ عَلِمَ هَذَا الْغُلَامُ عِلْمًا مَا عَلِمَهُ أَحَدٌ، فَإِنَّا نُؤْمِنُ بِرَبِّ هَذَا الْغُلَامِ، قَالَ: فَقِيلَ لِلْمَلِكِ: أَجْزَعْتَ أَنْ خَالَفَكَ ثَلَاثَةٌ فَهَذَا الْعَالَمُ كُلُّهُمْ قَدْ خَالَفُوكَ، قَالَ: فَخَذَّ أُخْدُودًا، ثُمَّ أَلْقَى فِيهَا الْحَطَبَ وَالنَّارَ، ثُمَّ

except for the boy.” He said: “Then he returned and the king ordered that he be brought out to sea and cast into it. So he was brought out to sea, but Allāh drowned those who were with him, and He saved him. Then the boy said to the king: ‘You will not kill me until you tie me to the trunk of a tree and shoot me, and when you shoot me, you say: “In the Name of Allāh, the Lord of this boy.”’ He said: “So he ordered that he be tied, then when he shot him, he said: ‘In the Name of Allāh, the Lord of this boy.’ The boy placed his hand upon his temple where he was shot, then he died. The people said: ‘This boy had knowledge that no one else had! Verily we believe in the Lord of this boy!’” He said: It was conveyed to the king “Your efforts have been thwarted by the opposition of these three, now all of these people have opposed you.”

He said: “So he had ditches dug, then fire wood was filled into it and a fire was lit. Then he (the king) had all of the people gathered and he said: ‘Whoever leaves his religion, then we shall leave him. And whoever does not leave, we shall cast him into this fire.’ So he began casting them into that ditch.” He said: “Allāh, Blessed is He and Most High, said about that: ‘Cursed were the People of the Ditch. Of fire fed with fuel...’ until he reached: ‘...The Almighty, Worthy of all praise!’”^[1]

جَمَعَ النَّاسَ فَقَالَ: مَنْ رَجَعَ عَنِّ دِينِهِ تَرَكْنَاهُ
وَمَنْ لَمْ يَرْجِعْ أَلْقَيْنَاهُ فِي هَذِهِ النَّارِ، فَجَعَلَ
يُلْقِيهِمْ فِي تِلْكَ الْأُخْدُودِ، قَالَ: يَقُولُ اللَّهُ
تَبَارَكَ وَتَعَالَى فِيهِ: ﴿قُلْ أَصْحَابُ الْأُخْدُودِ
أَلْتَارِ ذَاتِ الْوُثُودِ﴾ حَتَّى بَلَغَ ﴿الْعَزِيزِ الْحَمِيدِ﴾
[٤-٨]. قَالَ: فَأَمَّا الْعُلَامُ فَإِنَّهُ دُفِنَ، قَالَ:
فَيَذْكُرُ أَنَّهُ أُخْرِجَ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ
وَإِصْبَعُهُ عَلَى صُدْغِهِ كَمَا وَصَّعَهَا حِينَ قُتِلَ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ.

^[1] *Al-Burūj* 85:4-8.

He said: "As for the boy, he was buried." He said: "It has been mentioned, that he was excavated during the time of 'Umar bin Al-Khattāb, and his finger was at his temple, just as he had placed it when he was killed." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*.

تخریج: وأخرجه مسلم، الزهد، باب: قصة أصحاب الأخدود والساحر والراهب والغلام، ح: ٣٠٠٥ من حديث ثابت البناني به وهو في مصنف عبدالرزاق، ح: ٩٧٥١.

Comments:

This *Hadīth* expresses the irresistible and perfect Power of Allāh, thus He creates amazing and remarkable human power. He ﷻ enables mankind to bear all types of tribulations and hardships in matters of Religion, and He grants them steadfastness. He manifests apparently unbelievable incidents about which the modern commentators say these incidents are unreliable. This narration is reported in more details. *Sahīh Muslim* along with Imām Nawawī's explanation, Book of *Zuhd*, chapter regarding the story of the People of the Ditch.]

Chapter 88. Regarding *Sūrat Al-Ghāshiyah*

(المعجم ٨٨) - [بَابُ:] وَمِنْ سُورَةِ
الْغَاشِيَةِ (التحفة ٧٧)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3341. Jābir narrated that the Messenger of Allāh ﷺ said: "I have been ordered to fight the people until they say: '*Lā Ilāha Illallāh*'. So when they say that, their blood and their wealth are safe from me, except for a right, and their reckoning is for Allāh." Then he recited: So remind them – you are only one who reminds. You are not a dictator over them.^[1]

(١) - ٣٣٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ» ثُمَّ قَرَأَ: «إِنَّمَا أَنْتَ مُذَكِّرٌ ۚ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ» [٢٢، ٢١].

[Abū 'Eisā said:] This *Hadīth* is *Hasan Sahīh*.

^[1] *Al-Ghāshiyah* 88:21,22.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

Comments:

The duty of the noble Prophet ﷺ — and now of the scholars, who are his heirs — is just to convey the message, to give reminder, advice and to preach. They have no responsibility for placing Faith and Certainty in the people's hearts. They are not responsible for people's Faith; if the people do not believe, then they will not be held accountable for them.

Chapter 89. Regarding *Sūrat Al-Fajr*

(المعجم ٨٩) - [بَابُ:] وَمِنْ سُورَةِ

الْفَجْرِ (التحفة ٧٨)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3342. 'Imrān bin Ḥuṣayn narrated that the Prophet ﷺ was asked about *Ash-Shaf'i*, so he said: "It is *Aṣ-Ṣalāt*, some of it is *Shaf'* (even) and some of it is *Witr* (odd)." (*Da'if*)

[He said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Qatādah. *Khālīd bin Qais* [Al-Ḥuddānī] has also reported it from Qatādah.

(١) - ٣٣٤٢ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو

ابْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَ أَبُو دَاوُدَ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عِمْرَانَ بْنِ عِصَامٍ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الشُّفْعِ [فَقَالَ:] «هِيَ الصَّلَاةُ بَعْضُهَا شَفْعٌ وَبَعْضُهَا وَتْرٌ».

[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا

مِنْ حَدِيثِ قَتَادَةَ. وَقَدْ رَوَاهُ خَالِدُ بْنُ قَيْسٍ [الْحُدَّانِيُّ] أَيْضًا عَنْ قَتَادَةَ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤/٤٣٧ عن أبي داود الطيالسي به وله لون آخر عند الحاكم: ٥٢٢/٢ * قتادة عنعن.

Comments:

It is in *Sūrat Al-Fajr*: 'And the even and the odd.' [*Al-Fajr*: 3]. The Prophet ﷺ explained this Verse saying: 'The Even' means the prayers which have an even number of *Rak'ah*; and 'the Odd' means the prayers which have an odd number of *Rak'ah*, as the *Maghrib* and *Witr* prayer.

Chapter 91. Regarding *Sūrat Wash-Shamsi Wa-Duḥāhā*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3343. ‘Abdullāh bin Zam‘ah said: “One day, I heard the Prophet ﷺ while he was mentioning the she-camel and the one who killed her. He said: ‘When their most wicked went forth.^[1] A strong and mighty man who was invincible among his tribe, like Zam‘ah, went forth for her.’ Then I heard him mentioning the women, so he said: ‘One of you should not lash his wife as a slave is lashed, for perhaps he will lay with her at the end of the day.’” He said: “Then he advised against laughing when passing gas, he ﷺ said: ‘One of you should not laugh at what he himself does.’” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

(المعجم ٩١) - [بَابُ :] وَمِنْ سُورَةِ
﴿وَالنَّثِيْسِ وَصَحَّهَا﴾ (التحفة ٧٩)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٤٣ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ
الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ
بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَوْمًا يَذْكُرُ النَّاقَةَ
وَالَّذِي عَقَرَهَا فَقَالَ: ﴿إِذْ أَتَيْتَ أَشَقَهَا﴾
[١٢] «أَتَيْتَ لَهَا رَجُلٌ عَارِمٌ عَزِيْزٌ مَنِيْعٌ فِي
رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ». ثُمَّ سَمِعْتُهُ يَذْكُرُ النِّسَاءَ
فَقَالَ: «إِلَى مَا يَتَمَيَّدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ
جَلْدَ الْعَبْدِ وَلَعَلَّهُ أَنْ يُصَاجِعَهَا مِنْ آخِرِ
يَوْمِهِ». قَالَ: ثُمَّ وَعَظْتُهُمْ فِي ضَحِكِهِمْ مِنْ
الضَّرْطَةِ فَقَالَ: «إِلَى مَا يَضْحَكُ أَحَدُكُمْ مِمَّا
يَفْعَلُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيْحٌ.

تخريج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿وإلى ثمود أخاهم صالحاً﴾، ح: ٣٣٧٧ ومسلم، ح: ٢٨٥٥ من حديث هشام بن عروة به.

Chapter 92. Regarding *Sūrat Wal-Laili Idhā Yaghshā*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3344. ‘Alī [may Allāh be pleased with him] said: “We were

(المعجم ٩٢) - [بَابُ :] وَمِنْ سُورَةِ
﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ (التحفة ٨٠)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

[1] *Ash-Shams* 91:12.

at a funeral at Al-Baqī' when the Prophet ﷺ came and sat. So we sat with him. He had a stick with which he was scratching the ground. Then he raised his head toward the heavens, and said: 'There is not a single soul except that his place of entry has been decreed.' The people said: 'O Messenger of Allāh! Shall we not then rely upon what has been written upon us? For whoever is to be among the people of bliss, then he shall do the acts that lead to bliss, and whoever is to be among the people of misery, then he shall do the acts that lead to misery?' He said: 'Rather, do the deeds, for everyone is facilitated. As for the one who shall be among the people of bliss; then verily he is facilitated to do the acts that lead to bliss. And as for the one who shall be among the people of misery; then verily he is facilitated to do the acts that lead to misery.' Then he recited: As for him who has *Taqwā*. And believes in *Al-Husnā*. We will make smooth for him the path of ease. But he who is greedy and thinks himself self-sufficient, and denies *Al-Husnā*. We will make smooth for him the path to evil. And what will his wealth avail him when he goes down?"^[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه البخاري، الجنائز، باب موعظة المحدث عند القبر وقعود أصحابه حوله، ح: ١٣٦٢ ومسلم، ح: ٢٦٤٧ من حديث منصور به.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا زَائِدَةُ
بْنُ قُدَامَةَ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ سَعْدِ
بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ،
عَنْ عَلِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّا فِي جَنَازَةٍ
فِي الْبَيْعِ فَأَتَى النَّبِيَّ ﷺ فَجَلَسَ وَجَلَسْنَا
مَعَهُ، وَمَعَهُ عُودٌ يَنْكُثُ بِهِ فِي الْأَرْضِ فَرَفَعَ
رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: «مَا مِنْ نَفْسٍ مَنُفُوسَةٍ
إِلَّا قَدْ كُتِبَ مَدْخَلُهَا» فَقَالَ الْقَوْمُ: يَا رَسُولَ
اللَّهِ، أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا فَمَنْ كَانَ مِنْ أَهْلِ
السَّعَادَةِ فَهُوَ يَعْمَلُ لِلْسَّعَادَةِ، وَمَنْ كَانَ مِنْ
أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ؟ قَالَ: «بَلِ
اعْمَلُوا فَكُلُّ مُسِرٍّ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ
السَّعَادَةِ فَإِنَّهُ مُسِرٌّ لِعَمَلِ السَّعَادَةِ، وَأَمَّا مَنْ
كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ مُسِرٌّ لِعَمَلِ
الشَّقَاءِ». ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ○ وَصَدَّقَ
بِالْحُسْنَى ○ فَسَنِيَرُهُ لِيَسْرَى ○ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى
○ وَكَذَّبَ بِالْحُسْنَى ○ فَسَنِيَرُهُ لِّلْمَسْرَى﴾ [١٠-٥].
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

[1] *Al-Lail* 92:5-10.

Comments:

The destination of every person in Paradise or Hell has been predestined, and this predestined judgement is according to human deeds. As the knowledge of Allāh is from ever and forever, He has the knowledge of everything before it happens; likewise He is already aware of the deeds of a person even before his birth. Allāh knows whether he will do the deeds of righteous people, or he will commit evil like the wretched ones. Therefore depending on this, his destination has been predestined; so people do deeds according to their destinations. As Allāh’s knowledge is never opposite the occurring events.

Chapter 93. Regarding *Sūrat Ad-Duḥa*

(المعجم ٩٣) - [بَابُ:] وَمِنْ سُورَةِ
وَالضُّحَى (التحفة ٨١)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3345. Jundab Al-Bajali said: “I was with the Prophet ﷺ in a battle when one of his fingers bled, so the Prophet ﷺ said: ‘Are you but a finger that bleeds – In the cause of Allāh is what you have met.’”

He said: “Jibrīl [peace be upon him] was delayed, so the idolaters said: ‘Muḥammad has been forsaken.’ So Allāh, Blessed is He and Most High revealed: Your Lord has neither forsaken you, nor hates you.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. *Shu‘bah* and *Ath-Thwari* have (also) reported it from Al-Aswad bin Qais (a narrator in the chain).

(١) - ٣٣٤٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ الْبَجَلِيِّ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَارٍ فَذَمِيتُ إِضْبَعُهُ فَقَالَ النَّبِيُّ ﷺ:

هَلْ أَنْتَ إِلَّا إِضْبَعٌ ذَمِيتَ وَفِي سَبِيلِ اللَّهِ مَا لَقِيتَ قَالَ: وَأَبْطَأَ عَلَيْهِ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ الْمُشْرِكُونَ: قَدْ وُدَّعَ مُحَمَّدٌ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَّ﴾ [٣].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ وَالثَّوْرِيُّ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ.

تخریج: وأخرجه مسلم، الجهاد، باب ما لقي النبي ﷺ من أذى المشركين والمنافقين، ح: ١٧٩٦، ١٧٩٧ من حديث سفیان بن عیینة به وتابعه شعبة (البخاري، ح: ٤٩٥١ ومسلم) وسفیان الثوري (البخاري، ح: ١١٢٤، ١١٢٥، ٤٩٨٣ ومسلم).

^[1] *Ad-Duḥa* 93:3.

Comments:

The meaning is: If Jibrīl’s visit to you is delayed, it does not mean at all that your Lord has forsaken you or He is displeased with you; rather Jibrīl pays visit to you according to Allāh’s wisdom.

Chapter 94. Regarding *Sūrat Alam Nashrah*

(المعجم ٩٤) - [بَابُ :] وَمِنْ سُورَةِ أَلَمْ
نَشْرَحُ (التحفة ٨٢)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3346. Anas bin Mālik narrated from Mālik bin Ṣaṣa’ah – a man among his people – that the Prophet of Allāh ﷺ said: “While I was at the House, between sleeping and being awake, I heard someone saying: ‘The one in the middle of the three.’ I was brought a vessel of gold containing Zamzam water, so my chest was split, to here.” – Qatādah said: “I said to Anas: ‘What does that mean?’ He said: ‘To the lowest part of his stomach.’” – He said: “So my heart was removed, and washed with Zamzam water, then returned to its place. Then I was filled with Faith and wisdom.”

(١) - ٣٣٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَ ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدِ [بْنِ أَبِي عَرُوبَةَ] عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ - رَجُلٌ مِنْ قَوْمِهِ - أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «بَيْنَمَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ سَمِعْتُ قَائِلًا يَقُولُ: أَحَدٌ بَيْنَ الثَّلَاثَةِ. فَأَتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ فِيهَا مَاءٌ زَمْزَمَ فَشَرَحَ صَدْرِي إِلَى كَذَا وَكَذَا»، قَالَ قَتَادَةُ: فُلْتُ لِأَنَسٍ: مَا يَعْني؟ قَالَ: «إِلَى أَسْفَلِ بَطْنِي»، قَالَ: «فَأَسْتُخْرِجَ قَلْبِي فَعَسَلَ قَلْبِي بِمَاءِ زَمْزَمَ ثُمَّ أُعِيدَ مَكَانَهُ ثُمَّ حُشِيَ إِيمَانًا وَحِكْمَةً» وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

There is a long story with this *Hadīth*. (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Hishām Ad-Dastawārī and Hammām (also) reported it from Qatādah. There is something about this from Abū Dharr.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ هِشَامُ الدَّسْتَوَائِيُّ وَهَمَامٌ عَنْ قَتَادَةَ، وَفِيهِ عَنْ أَبِي ذَرٍّ.

تخریج: متفق عليه، وأخرجه مسلم، الإیمان، باب الإسراء برسول الله ﷺ إلى السموات وفرض الصلوات، ح: ١٦٤ من حديث محمد بن أبي عدي والبخاري، ح: ٣٢٠٧ من حديث سعيد ابن أبي عروبة به * وفيه عن أبي ذر [البخاري، ح: ٣٤٩، ومسلم، ح: ١٦٣ مطولاً].

Chapter 95. Regarding *Sūrat At-Tīn*

(المعجم ٩٥) - [بَابُ:] وَمِنْ سُورَةِ
وَالْتَيْنِ (التحفة ٨٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3347. Ismā'il bin Umayyah said: "I heard a Bedouin man saying: 'I heard Abū Hurairah saying: "Whoever recited *Sūrat 'By At-Tīn and Az-Zaitūn'*^[1] then he recited: 'Is not Allāh the best of judges?'^[2] then let him say: 'Of course, and I am a witness to that.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* was only reported with this chain, from this Bedouin, from Abū Hurairah, and he was not named.

(١) - ٣٣٤٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ قَالَ: سَمِعْتُ رَجُلًا بَدَوِيًّا أَعْرَابِيًّا يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَرُويهِ يَقُولُ: مَنْ قَرَأَ سُورَةَ ﴿وَالْتَيْنِ وَالزَّيْتُونِ﴾ [١] فَقَرَأَ ﴿أَلَيْسَ اللَّهُ بِأَحْكَمَ لِمُتَكِبِينَ﴾ [٨] فَلْيُقَلِّ: بَلَى وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ إِنَّمَا يُرَوَى بِهَذَا الْإِسْنَادِ عَنْ هَذَا الْأَعْرَابِيِّ عَنْ أَبِي هُرَيْرَةَ وَلَا يُسَمَّى.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الصلاة، باب مقدار الركوع والسجود، ح: ٨٨٧ من حديث سفيان بن عيينة به * رجل بدوي: مجهول (المجموع شرح المذهب: ٦٧/٤ وغيره) وللحديث طرق كلها معلولة راجع مسند الحميدي بتحقيقي، ح: ١٠٠١ وروي موقوفاً بإسناد ضعيف.

Comments:

Allāh's being the best of judges is such a great attribute of His, which can never be denied. So it must be recognised and affirmed; and the reader should declare so saying the words mentioned in the narration.

Chapter 96. Regarding *Sūrat Iqra' Bismi Rabbika*

(المعجم ٩٦) - [بَابُ:] وَمِنْ سُورَةِ
أَقْرَأْ بِاسْمِ رَبِّكَ (التحفة ٨٤)

(1). 3348. 'Ikrimah narrated from Ibn 'Abbās [may Allāh be pleased with them] regarding: We will call on the guards of Hell.^[3] He said:

(١) - ٣٣٤٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

[1] *At-Tīn* (95).

[2] *At-Tīn* 95:8.

[3] *Al-'Alaq* 96:18.

“Abū Jahl said: ‘If I see Muḥammad praying, then I shall stomp upon his neck.’ So the Prophet ﷺ said: ‘If he does, he will be visibly seized by the angels.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] ﴿سَنَعُ الرِّبَايَةَ﴾ [١٨]. قَالَ: قَالَ أَبُو جَهْلٍ: لَئِنْ رَأَيْتُ مُحَمَّدًا يُصَلِّي لَأَطَّأَنَّ عَلَى عُنُقِهِ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ فَعَلَ لَأَحَذْتُهُ الْمَلَائِكَةُ عِيَانًا».

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، التفسير، باب قوله تعالى: ﴿كَلَّا لئن لم ينته لنسفعا بالناصية﴾ ناصية كاذبة خاطئة، ح: ٤٩٥٨ من حديث عبدالرزاق به.

(2). 3349. Ibn ‘Abbās narrated: “The Prophet ﷺ was performing *Ṣalāt* when Abū Jahl came to him and said: ‘Have I not forbidden you from this? Have I not forbidden you from this? Have I not forbidden you from this?’ The Prophet ﷺ turned and scolded him. So Abū Jahl said: ‘You know that no one has more to call for assistance than me.’ So Allāh, Blessed is He and Most High, revealed: Then let him call upon his council. We will call out the guards of Hell.”^[1] So Ibn ‘Abbās said: “By Allāh, if he had called his council, then the guards of Hell would have seized him.” (*Ṣaḥīḥ*)

He said: This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, and there is something about it from Abū Hurairah [may Allāh be pleased with him].

(٢) - ٣٣٤٩ - حَدَّثَنَا [أَبُو سَعِيدٍ] الْأَشْجُ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ دَاوُدَ ابْنِ أَبِي هِنْدٍ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فَجَاءَ أَبُو جَهْلٍ فَقَالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فَانصَرَفَ النَّبِيُّ ﷺ فَزَبْرَهُ، فَقَالَ أَبُو جَهْلٍ: إِنَّكَ لَتَتَعْلَمُ مَا بِهَا نَادٍ أَكْثَرَ مِنِّي، فَانزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿فَلْيَدْعُ نَادِيَهُ﴾ [١٧، ١٨]. فَقَالَ ابْنُ عَبَّاسٍ: فَوَاللَّهِ لَوْ دَعَا نَادِيَهُ لَأَحَذْتُهُ زَبَايِنُهُ اللَّهُ. قَالَ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ، وَفِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ].

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ١١٦٨٤ عن أبي سعيد الأشج به ورواه وهيب (أحمد: ١/٣٢٩/١ مختصراً) وعلي بن مسهر (تفسير الطبري: ٣٠/١٦٤) * وفيه عن أبي هريرة (مسلم، ح: ٢٢٩٧).

[1] *Al-Alaq* 96:17,18.

Comments:

The meaning is that if a stubborn person stops someone from prostrating to Allāh, and threatens of his party being in majority; you should not be bothered with his threat; because none has the power to stop you from Allāh's cause; in case one dared to do so, you should seek Allāh's refuge from his evil.

Chapter 97. Regarding *Sūrat Lailatil-Qadr*

(المعجم ٩٧) - [بَابُ:] وَمِنْ سُورَةِ
لَيْلَةِ الْقَدْرِ (التحفة ٨٥)

(1). 3350. Al-Qāsim bin Al-Faḍl Al-Ḥuddānī narrated from Yūsuf bin Sa'd, who said: "A man stood up in front of Al-Ḥasan bin 'Alī, after he pledged to Mu'āwiyah, so he said: 'You have made fools of the believers.' - or: 'O you who has made fools of the believers' - So he said: 'Do not scold me so, may Allāh have mercy upon you, for indeed the Prophet ﷺ had a dream in which he saw Banu Umayyah upon his *Minbar*. That distressed him, so (the following) was revealed: Verily We have granted you *Al-Kauthar* (O Muḥammad) meaning a river in Paradise, and (the following) was revealed: 'Verily We have sent it down on the Night of *Al-Qadr*. And what will make you know what the Night of *Al-Qadr* is? The Night of *Al-Qadr* is better than a thousand months, in which Banū Umayyah rules after you O Muḥammad.'" Al-Qāsim said: "So we counted them, and found that they were one-thousand months, not a day more nor less." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*. We do not know of it except through this route, as a

(١) - ٣٣٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ الْحُدَّانِيُّ عَنْ يُونُسَ بْنِ سَعْدٍ قَالَ: قَامَ رَجُلٌ إِلَى الْحَسَنِ بْنِ عَلِيٍّ بَعْدَ مَا بَاعَ مُعَاوِيَةَ فَقَالَ: سَوَّدْتَ وَجْهَ الْمُؤْمِنِينَ - أَوْ يَا مَسُودَ وَجْهَ الْمُؤْمِنِينَ - فَقَالَ: لَا تُؤْتِنِي رَجِمَكَ اللَّهُ، فَإِنَّ النَّبِيَّ ﷺ أَرَى بَنِي أُمَيَّةَ عَلَى مِثْبَرِهِ فَسَاءَهُ ذَلِكَ، فَتَرَلْتُ: ﴿إِنَّا أَنْطَقَيْنَاكَ الْكَوْثَرَ﴾ يَا مُحَمَّدُ يَعْنِي نَهْرًا فِي الْجَنَّةِ، وَتَرَلْتُ: ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ○ لَيْلَةُ الْقَدْرِ حَيْرٌ مِنْ أَلْفِ شَهْرٍ [١-٣] يَمْلِكُهَا بَعْدَكَ بَنُو أُمَيَّةَ يَا مُحَمَّدَ.

قَالَ الْقَاسِمُ: فَعَدَدْنَاهَا فَإِذَا هِيَ أَلْفُ شَهْرٍ لَا تَرِيدُ يَوْمًا وَلَا تَنْقُصُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْقَاسِمِ ابْنِ الْفَضْلِ. وَقَدْ قِيلَ عَنِ الْقَاسِمِ بْنِ الْفَضْلِ، عَنْ يُونُسَ بْنِ مَازِينَ، وَالْقَاسِمِ بْنِ الْفَضْلِ الْحُدَّانِيِّ - هُوَ ثِقَةٌ - وَثِقَةُ يَحْيَى بْنِ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنِ مَهْدِيٍّ، وَيُونُسُ بْنُ

narration of Al-Qāsim bin Al-Faḍl, and it is (also) narrated: “From Al-Qāsim bin Al-Faḍl, from Yūsuf bin Māzin.” Al-Qāsim bin Al-Faḍl Al-Ḥuddānī – he is trustworthy – Yahyā bin Sa‘eed and ‘Abdur-Raḥmān bin Mahdī graded him trustworthy. Yūsuf bin Sa‘d is an unknown person, and we do not know of this *Ḥadīth* with this wording except through this route.

سَعْدٌ رَجُلٌ مَجْهُولٌ، وَلَا نَعْرِفُ هَذَا الْحَدِيثَ عَلَى هَذَا اللَّفْظِ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [ضعیف] وأخرجه الطبرانی فی الکبیر: ۹/۳، ح: ۲۷۵۴ من حدیث الطیالسی به وصححه الحاکم: ۱۷۰/۳، ۱۷۱ ولم یوافقہ الذہبی وضعفه المزنی وابن کثیر وغیرهما وفی سماع یوسف بن سعد من الحسن ابن علی نظر.

Comments:

The contents of this *Ḥadīth* are the proof, were Banū Umayyah so bad he (ﷺ) would not have married from them, he would not have entrusted the task of scribing revelation to Mu‘āwiyah; and Mu‘āwiyah’s reign of caliphate would not have been so peaceful and harmonious, and a factor of Islamic victories over other lands.

(2). 3351. Zirr bin Ḥubaiṣh [and Zirr bin Ḥubaiṣh’s *Kunya*h is Abū Mariam] said: “I said to Ubayy bin Ka‘b: ‘Your brother ‘Abdullāh bin Mas‘ūd says: “Whoever stands (in voluntary prayer) the whole year, then he will have reached the Night of *Al-Qadr*.”’ So he said: ‘May Allāh forgive Abū ‘Abdur-Raḥmān. He knows that it is during the last ten (nights) of Ramaḍān, and that it is the night of the twenty-seventh. But he wanted the people to not rely upon that.’ Then he uttered an oath, that without exception it is on the night of the twenty-seventh.” He said: “I said to him: ‘Why is it that you say that O Abū Al-Mundhir?’ He said: “By the sign or indication which the Messenger of Allāh ﷺ informed us

(۲) - ۳۳۵۱ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ بْنِ أَبِي لُبَابَةَ وَعَاصِمِ [هُوَ ابْنُ بَهْدَلَةَ] سَمِعَا زِرَّ بْنَ حُبَيْشٍ [وَوَزَرَ ابْنُ حُبَيْشٍ يُكْنَى أَبُو مَرْيَمَ] يَقُولُ: قُلْتُ لِأَبِي ابْنِ كَعْبٍ: إِنَّ أَحَاكَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: مَنْ يَقُمَ الْحَوْلَ يُصِيبُ لَيْلَةَ الْقَدْرِ، فَقَالَ: يَغْفِرُ اللَّهُ لِأَبِي عَبْدِ الرَّحْمَنِ لَقَدْ عَلِمَ أَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ وَلَكِنَّهُ أَرَادَ أَنْ لَا يَتَّكِلَ النَّاسُ، ثُمَّ حَلَفَ لَا يَسْتَنْبِي أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ. قَالَ: قُلْتُ لَهُ: يَا أَيُّ شَيْءٍ تَقُولُ ذَلِكَ يَا أَبَا الْمُنْذِرِ؟ قَالَ: بِالْآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ أَوْ بِالْعَلَامَةِ: «أَنَّ الشَّمْسَ تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا».

of: "That the sun rises on that day having no beams with it." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، صلاة المسافرين، باب الندب الأكيد إلى قيام ليلة القدر... إلخ، ح: ٧٦٢ من حديث عبدة بن أبي لبابة به.

Comments:

The authentic *Aḥādīth* guide that no night should be specified and singled out for *Lailatul-Qadr*; however it is agreed that it is one of the odd nights during the last ten days of Ramaḍān.

Chapter 98. Regarding *Sūrat Lam Yakun*^[1]

(المعجم ٩٨) - [بَابُ:] وَمِنْ سُورَةِ لَمْ يَكُنْ (التحفة ٨٦)

(1). 3352. Anas bin Mālik narrated that a man said to the Prophet ﷺ: "O best of creatures!" So he said: "That is Ibrāhīm." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٣٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنِ الْمُخْتَارِ بْنِ فُلَيْلٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَا خَيْرَ الْبَرِيَّةِ، قَالَ: «ذَاكَ إِبْرَاهِيمُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الفضائل، باب: من فضائل إبراهيم الخليل ﷺ، ح: ٢٣٦٩ من حديث ابن مهدي به.

Comments:

The Prophet ﷺ said this to show humbleness and humility for the respect and dignity of his great grandfather Ibrāhīm ؑ; otherwise he ﷺ is the chief of the children of Ādam, and he is the best of the creatures; because he is most superior in the degree of Faith and good deeds.

Chapter 99. Regarding *Sūrat Idhā Zulzilatil-Ard*

(المعجم ٩٩) - [بَابُ:] وَمِنْ [سُورَةِ إِذَا زُلْزِلَتِ الْأَرْضُ] (التحفة ٨٧)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3353. Abū Hurairah, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ

(١) - ٣٣٥٣ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا سَعِيدُ بْنُ

[1] *Al-Bayyinah* (98).

recited this *Āyah*: ‘That Day it will declare its information.’^[1] he said: ‘Do you know what its information is?’ They said: ‘Allāh and His Messenger know better.’ He said: ‘That it testifies about what every male or female slave (of Allāh) did upon its surface. It says: ‘He did this and that on this day.’ This is its information.’ (*Da’if*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

أَبِي أَيُّوبَ عَنْ يَحْيَى بْنِ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ: ﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾ [٤] قَالَ: «أَتَدْرُونَ مَا أَخْبَارُهَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا، تَقُولُ: عَمِلَ يَوْمَ كَذَا، كَذَا وَكَذَا فَهَذِهِ أَخْبَارُهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: [ضعیف] تقدم: ٢٤٢٩ وصححه ابن حبان، ح: ٢٥٨٦ والحاكم: ٥٣٢/٢ فتعقبه الذهبي بقوله: "يحيى هذا منكر الحديث قاله البخاري".

Comments:

Whatever a person do anywhere, there will be testimony about it. In these modern days, it has become easy to understand the witnessing by the earth.

Chapter 102. Regarding *Sūrat Alhākumut-Takāthur*

(المعجم ١٠٢) - [بَابُ :] وَمِنْ سُورَةِ
الْهَآكُمُ التَّكَاثُرُ (التحفة ٨٨)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3354. Muṭarrif bin ‘Abdullāh bin Ash-Shikh-khīr reported from his father, that he went to the Prophet ﷺ and he was reciting: ‘The mutual rivalry (for piling up worldly things) diverts you.’^[2] He said: ‘The son of Ādam says: ‘My wealth, my wealth.’ And do you own anything except what you give

(١) - ٣٣٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ أَبِيهِ أَنَّهُ انْتَهَى إِلَى النَّبِيِّ ﷺ وَهُوَ يَقْرَأُ: ﴿الْهَآكُمُ التَّكَاثُرُ﴾ قَالَ: «يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا

[1] *Az-Zalzalah* 99:4.

[2] *At-Takāthūr* 102:1.

in charity, such that you've spent it, or what you eat, such that you've finished it, or you wear, such that you've worn it out?" (*Sahih*)

(Another chain)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib*.

تخریج: وأخرجه مسلم، الزهد والرقائق، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٥٨ من حديث شعبة به.

Comments:

The real wealth of a person is that which he used for himself the property which he earned and left for the heirs is not his. The best and more beneficial of the used wealth, for him, is that which he gave in charity for the cause of Allāh, and He preserved it for the Hereafter.

(2). 3355. Zirr bin Hubaish reported from 'Ali [may Allāh be pleased with him] that he said: "We were still in doubt concerning the torment of the grave, until 'the mutual rivalry diverts you" was revealed'." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharib*.

(٢) - ٣٣٥٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا حَكَّامُ بْنُ سَلْمٍ الرَّازِيُّ عَنْ عَمْرٍو بْنِ أَبِي قَيْسٍ، عَنِ الْحَجَّاجِ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: مَا زِلْنَا نَشْكُ فِي عَذَابِ الْقَبْرِ حَتَّى نَزَلَتْ: ﴿أَلْهَنَكُمُ الْكُفْرُ﴾. قَالَ أَبُو كُرَيْبٍ - مَرَّةً -: عَنْ عَمْرٍو بْنِ أَبِي قَيْسٍ [هُوَ رَازِيٌّ وَعَمْرٍو بْنُ قَيْسِ الْمَلَائِيَّيْنِ كُوفِيٌّ] عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْمِنْهَالِ [بْنِ عَمْرٍو].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي حاتم والطبري: ١٨٤/٣٠ من حديث حكام به * حجاج بن أرتاة ضعيف مدلس وابن أبي لیلی ضعيف أيضًا.

Comments:

'Alī ﷺ meant that "Nay! You shall come to know soon" indicates regarding the punishment in the grave; and "Again nay! You shall come to know soon" is an indication towards the punishment of the Last Day. The former Verse is not for the emphasis on the latter one. Both tell about the different punishments.

(3). 3356. 'Abdullāh bin Az-Zubair bin Al-'Awwām narrated from his father who said: "When

(٣) - ٣٣٥٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ مُحَمَّدِ بْنِ عَمْرٍو

the following was revealed: Then on that Day, you shall be asked about the delights!^[1] Az-Zubair said: ‘O Messenger of Allāh! Which are the delights that we will be asked about, when they (delights) are but the two black things: dates and water?’^[2] He said: ‘But it is what shall come.’^[3] (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*.

ابْنِ عَلْقَمَةَ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بْنِ الْعَوَامِ، عَنْ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ: ﴿ثُمَّ لَنْتَسَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ [٨] قَالَ الزُّبَيْرُ: يَا رَسُولَ اللَّهِ! وَأَيُّ النَّعِيمِ نُسْأَلُ عَنْهُ وَإِنَّمَا هُمَا الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ؟ قَالَ: «أَمَّا إِنَّهُ سَيَكُونُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب معيشة أصحاب النبي ﷺ، ح: ٤١٥٨ عن محمد بن أبي عمر به وهو مخرج في مسند الحميدي، ح: ٦١.

(4). 3357. Abū Hurairah said: “When this *Āyah* was revealed: “Then on that Day, you shall be asked about the delights!”^[4] the people said: ‘O Messenger of Allāh! About which delights shall we be asked? For they are only the two black things, while the enemy is present and our swords are (at the ready) upon our shoulders?’ He said: ‘But it is what shall come.’” (*Ḥasan*)

[Abū ‘Eisā said:] To me, the narration of Ibn ‘Uyainah from Muḥammad bin ‘Amr (no. 3356) is more correct than this. Sufyān bin ‘Uyainah was better at remembering and more correct in

(٤) - ٣٣٥٧ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ عَنْ أَبِي بَكْرِ بْنِ عِيَّاشٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿ثُمَّ لَنْتَسَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ، عَنْ أَيِّ النَّعِيمِ نُسْأَلُ؟ فَإِنَّمَا هُمَا الْأَسْوَدَانِ وَالْعَدُوُّ حَاضِرٌ وَسِوْفُنَا عَلَى عَوَاتِقِنَا؟ قَالَ: «إِنَّ ذَلِكَ سَيَكُونُ».

[قَالَ أَبُو عِيْسَى:] وَحَدِيثُ ابْنِ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عِنْدِي أَصَحُّ مِنْ هَذَا. سُفْيَانُ بْنُ عُيَيْنَةَ أَحْفَظُ وَأَصَحُّ حَدِيثًا مِنْ أَبِي بَكْرِ بْنِ عِيَّاشٍ.

[1] *At-Takāthūr* 102:8.

[2] That is, they understood *Na‘īm* to refer to these delights.

[3] “This carries two possible meanings: One of them is that the delights you are to be asked about are yet to come. The second is that the questioning that is yet to come will be about the two black things, for they are indeed two blessings among the blessings of Allāh Most High.” (*Tuhfat Al-Aḥwadhī*).

[4] *At-Takāthūr* 102:8.

narrating than Abū Bakr bin ‘Ayyāsh.

تخریج: [حسن] انظر الحديث السابق.

Comments:

They meant that they were constantly in danger and at risk, they had the fear of the enemy, they were armed at all times, in these circumstances, these two things are not such a great favor that they would be questioned about. Upon this, the Prophet ﷺ answered as mentioned in the *Hadīth*.

(5). 3358. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed the first of what will be asked about on the Day of Judgement – meaning the slave (of Allāh) being questioned about the favors – is that it will be said to him: ‘Did We not make your body healthy, and give you of cool water to drink?’” (*Ṣaḥīh*)

(٥) - ٣٣٥٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا شَبَابَةُ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ، عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَزْرَمِ الْأَشْعَرِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ يَوْمَ الْقِيَامَةِ - يُعْنِي الْعَبْدَ مِنَ النَّعِيمِ - أَنْ يُقَالَ [لَهُ]: أَلَمْ نُصِحِّحْ لَكَ جِسْمَكَ وَنُرْوِيكَ مِنَ الْمَاءِ الْبَارِدِ». [قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ غَرِيبٌ، وَالضَّحَّاكُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَزْرَمٍ وَيُقَالُ: ابْنُ عَزْرَمٍ وَابْنُ عَزْرَمٍ أَصَحُّ.

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*. Ad-Ḍaḥḥāk is Ibn ‘Abdur-Raḥmān bin ‘Arzab, and it is said that he is Ibn ‘Arzam. Ibn ‘Arzam is more correct.

تخریج: [إسناده صحيح] وأخرجه الطبري: ١٨٦/٣٠ من حديث شبابة بن سوار به وصححه ابن حبان، ح: ٢٥٨٥، والحاكم: ١٣٨/٤، ووافقه الذهبي.

Comments:

Health and physical fitness is a great favor of Allāh. It is said, ‘health is wealth’; if one does not enjoy good health and he is a victim to sickness most times, thus no worldly favor can be enjoyable, and a person gets fed up of life. Cold and fresh water in summer is also a great favor, which a person drinks again and again in hot weather; if it is not cold, one does not like to drink it; it is uncomfortable to live without it.

Chapter 108. Regarding *Sūrat Al-Kauthar*

(المعجم ١٠٨) - [بَابُ:] وَمِنْ سُورَةِ الْكَوْثَرِ (التحفة ٨٩)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3359. Anas narrated [regarding Allāh, Most High’s,

(١) - ٣٣٥٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ

saying] ‘Verily We have granted you *Al-Kauthar*’^[1] that the Prophet ﷺ said: “It is a river in Paradise.” He said: “The Prophet ﷺ said: ‘I saw a river in Paradise, whose banks had tents were made of pearl. I said: “What is this O Jibril?”” He said: “This is *Al-Kauthar* which Allāh has granted you.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ۱۱۵۳۳ من حديث عبدالرزاق،

Comments:

Kauthar is the superlative degree from *Kathura*, which means ‘wealth and affluence’; so *Al-Kauthar* means affluence, blessed and richness; or the abundance of goodness, river of Paradise, a pond of the Last Day that will have water coming in from the river of Paradise; all this is a part of the abundance of goodness which he ﷺ has been granted. So he ﷺ interpreted *Al-Kauthar* as a river of Paradise.

(2). 3360. Anas narrated that the Messenger of Allāh ﷺ said: “While I was traveling through Paradise, a river appeared before me whose banks had tents of pearl. I said to the angel: ‘What is this?’ He said: ‘This is *Al-Kauthar*, which Allāh has granted you.’” He said: “Then he put his hand in the clay, and removed musk from it, then I was raised up to *Sidrat Al-Muntaha* so I saw a magnificent light at it.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from Anas.

تخریج: وأخرجه البخاري، الرقاق، باب: في الحوض، ح: ۶۵۸۱ من حديث قتادة به.

أَنَسِ [فِي قَوْلِهِ تَعَالَى]: ﴿إِنَّا أَنْعَمْنَاكَ
الْكَوْثَرَ﴾ أَنَّ النَّبِيَّ ﷺ قَالَ: «هُوَ نَهْرٌ فِي
الْجَنَّةِ» قَالَ: فَقَالَ النَّبِيُّ ﷺ: «رَأَيْتُ نَهْرًا فِي
الْجَنَّةِ حَافَتَيْهِ قِيَابُ اللَّوْلُؤِ، قُلْتُ: مَا هَذَا يَا
جِبْرِيْلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ اللهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: [صحیح] وأخرجه النسائي في الكبرى، ح: ۱۱۵۳۳ من حديث عبدالرزاق،
والبخاري، ح: ۴۹۶۴ من حديث قتادة به.

(۲) - ۳۳۶۰ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ:
حَدَّثَنَا سُرَيْجُ بْنُ التُّعْمَانِ: حَدَّثَنَا الْحَكَمُ بْنُ
عَبْدِ الْمَلِكِ عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذْ
عَرَضَ لِي نَهْرٌ حَافَتَاهُ قِيَابُ اللَّوْلُؤِ، قُلْتُ
لِلْمَلَكِ مَا هَذَا؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي
أَعْطَاكَ اللهُ، قَالَ: ثُمَّ صَرَبَ بِيَدِهِ إِلَى طِينَةٍ
فَاسْتَخْرَجَ مِنْهَا مِسْكَ، ثُمَّ رَفَعَتْ لِي سِدْرَةٌ
الْمُسْتَهْيِ فَرَأَيْتُ عِنْدَهَا نُورًا عَظِيمًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسِ.

[1] *Al-Kawthar* 108:1.

Comments:

On banks of the river are tents made of pearls. Its ground on which the water runs is musk, that increases its charm and attraction.

(3). 3361. ‘Abdullāh bin ‘Umar narrated that the Messenger of Allāh ﷺ said: “*Al-Kauthar* is a river in Paradise, whose banks are of gold, and it flows over pearls and corundum. Its dirt is purer than musk, and its water is sweeter than honey and whiter than milk.” (Hasan)

[Abu ‘Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(٣) - ٣٣٦١ - حَدَّثَنَا هَذَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ وَمَجْرَاهُ عَلَى الدَّرِّ وَالْيَاقُوتِ، تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَمَاؤُهُ أَحْلَى مِنَ الْعَسَلِ وَأَبْيَضُ مِنَ الثَّلْجِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب صفة الجنة، ح: ٤٣٣٤ من حديث محمد ابن فضيل بن غزوان به * عطاء اختلط وله شواهد كثيرة.

Comments:

The banks of the river *Al-Kauthar* will be of gold having tents made of pearls. Its water will run over pearls and diamonds; its soil will be stronger in smell than musk; that is why in some *Ahādīth* it is interpreted as musk.

Chapter 110. Regarding *Sūrat Al-Fath*^[1]

(المعجم ١١٠) - [بَابُ:] وَمِنْ سُورَةِ الْفَتْحِ (التحفه ٩٠)

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3362. Ibn ‘Abbās said: “‘Umar used to ask me questions in front of the Companions of the Prophet ﷺ. So ‘Abdur-Raḥmān bin ‘Awf said to him: ‘Why do you ask him, while we have children like him?’” He said: “‘Umar said to him: ‘It is because of what you know (about him).’ So he asked

(١) - ٣٣٦٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ يَسْأَلُنِي مَعَ أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَتَسْأَلُهُ وَلَنَا بَنُونَ مِثْلُهُ؟ قَالَ: فَقَالَ لَهُ عُمَرُ: إِنَّهُ مِنْ

^[1] *An-Naṣr* (110).

him about this *Āyah*: ‘When there comes the help of Allāh and the Conquest.’^[1] I said: “It is only regarding the (end of the) life-span of the Messenger of Allāh ﷺ, informing him of it.” Then he recited the *Sūrat* until its end. So ‘Umar said to him: “By Allāh! I know not about it, but what you know.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(Another route) with this chain, similarly, except that he said: “So ‘Abdur-Raḥmān bin ‘Awf said to him: ‘Do you ask him while we have sons like him?’” This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٢٧ من حديث شعبة به.

Comments:

The Prophet ﷺ has been indicated in this *Sūrat*, as you have achieved victory and triumph over your enemies with Allāh’s help; disbelief has bowed before Islam such that it would never raise its head again. The mission of your Prophet hood ﷺ has completed, you have fulfilled your duty perfectly. Therefore, now this is a time for you to glorify and praise your Lord, ask pardon for your mistakes and prepare for the Hereafter.

Chapter 111. Regarding *Sūrat Tabbat [Yadā]*

*In the Name of Allāh,
the Merciful, the Beneficent*

(1). 3363. Ibn ‘Abbās narrated: “One day the Messenger of Allāh ﷺ ascended *Aṣ-Ṣafā* and called out: ‘O people! Come at once!’ So the *Quraish* gathered before him.

حَيْثُ تَعَلَّمُ، فَسَأَلَهُ عَنْ هَذِهِ الْآيَةِ: ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ فَقُلْتُ: إِنَّمَا هُوَ أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ إِيَّاهُ وَقَرَأَ السُّورَةَ إِلَى آخِرِهَا، فَقَالَ لَهُ عُمَرُ: وَاللَّهِ مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعَلَّمُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَسْأَلُكَ وَلَنَا ابْنٌ مِثْلُهُ؟ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١١١) - [بَابُ:] وَمِنْ سُورَةِ تَبَّتْ [يَدَا] (التحفة ٩١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(١) - ٣٣٦٣ - حَدَّثَنَا هَنَادٌ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ

[1] *An-Nasr* 110:1.

He said: 'I am a warner for you before the coming of a severe punishment. Do you think that if I informed you that the enemy was preparing to attack you in the evening, or in the morning, would you believe me?' So Abū Lahab said: 'Is it for this that you gathered us? May you perish!' So Allāh, Blessed is He and Most High, revealed: Perish the hands of Abū Lahab, perish he."^[1] (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَعِدَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ عَلَى الصَّفَا فَنَادَى: «يَا صَبَاحَاهُ»، فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ، فَقَالَ: «إِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ، أَرَأَيْتُمْ لَوْ أَنِّي أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ مُمَسِّكٌ أَوْ مُصِيبٌ كُمْ أَكُنْتُمْ تُصَدِّقُونِي؟» فَقَالَ أَبُو لَهَبٍ: «أَلْهَذَا جَمَعْنَا بِنَاءَ لَكَ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ﴾».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وتب﴾ ما أغنى عنه ماله وما كسب، ح: ٤٩٧٢، ومسلم، ح: ٢٠٨، من حديث أبي معاوية الضرير به.

Comments:

This *Sūrat* declares clearly that Abū Lahab who is zealously opposing the Prophet ﷺ he will fail very badly, his supporters and allies will face destruction and devastation, and he himself too. Many leading chiefs of the Quraish were killed in the battle of Badr, and he did not take part in it out of his cowardice. But he died suffering from small-pox some days after the battle of Badr.

Chapter 112. Regarding *Sūrat Al-Ikhlās*

(المعجم ١١٢) - [بَابُ:] وَمِنْ سُورَةِ الْإِخْلَاصِ (التحفة ٩٢)

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3364. Abū Al-‘Āliyah narrated from Ubayy bin Ka‘b: “The idolaters were saying to the Messenger of Allāh ﷺ: ‘Name the lineage of your Lord for us.’ So Allāh, Most High, revealed: Say: “He is Allāh, the One. Allāh *Aṣ-Ṣamad*.” So *Aṣ-Ṣamad* is ‘the One

(١) - ٣٣٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو سَعْدٍ - هُوَ الصَّنَعَانِيُّ - عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبِي بِنِ كَعْبٍ: أَنَّ الْمُشْرِكِينَ قَالُوا لِرَسُولِ اللَّهِ ﷺ: انْشُبْ لَنَا رَبَّكَ فَأَنْزَلَ

[1] *Al-Masad* 111:1.

Who does not beget, nor is He is begotten,' because there is nothing born except it will die, and there is nothing that dies except that it will be inherited from, and verily, Allāh, the Mighty and Sublime, does not die, nor is He inherited from. 'And there is none comparable to Him.' He said: 'There is nothing similar to Him, nor equal to Him, nor is there anything like Him.'" (*Da'if*)

اللَّهُ تَعَالَى: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ
الْصَّمَدُ ۝ فَالصَّمَدُ الَّذِي لَمْ يَكُنْ لَهُ
يُؤَلَّدُ ۝ لِأَنَّهُ لَيْسَ شَيْءٌ يُؤَلَّدُ إِلَّا
سَيَمُوتُ، وَلَيْسَ شَيْءٌ يَمُوتُ إِلَّا سُبُورَتْ،
وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَمُوتُ وَلَا
يُورَثُ. ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾
قَالَ: «لَمْ يَكُنْ لَهُ شَيْءٌ وَلَا
عَدْلٌ وَلَيْسَ كَمِثْلِهِ شَيْءٌ».

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٣٣/٥ عن أبي سعد محمد بن ميسر به وهو ضعيف ورمي بالإرجاء (تقريب) وصححه الحاكم: ٥٤٠/٢ ووافقه الذهبي وحديث أبي جعفر عن الربيع بن أنس ضعيف وللحديث شاهد ضعيف عند أبي يعلى (٢٠٤٤) وغيره.

Comments:

It has been told through this *Sūrat* that Allāh is from ever and forever. He was when there was nothing, and He will be, when there will be nothing. He is Perfect in His Being and He is Self-Sufficient, He needs nothing but everything needs Him, He is a helper and refuge for all, He is not a father of anyone, nor is anyone His father, none is His rival or equal to Him; all are in fact His slaves and under His control.

(2). 3365. Abū Al-‘Āliyah narrated: "The Prophet ﷺ mentioned their (the idolater's) gods, so they said: 'Then name your Lord's lineage for us.'" He said: "So Jibra'īl, peace be upon him, came to him with this *Sūrat*: Say: "He is Allāh, the One." So he mentioned similarly, but he did not say in it: "From Ubayy bin Ka'b." And this is more correct than the narration of Abū Sa'eed (no. 3364). Abū Sa'eed's name is Muḥammad bin Muyassar.

(٢) - ٣٣٦٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:
أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ أَبِي جَعْفَرِ
الرَّازِيِّ، عَنِ الرَّبِيعِ، عَنْ أَبِي الْعَالِيَةِ: أَنَّ
النَّبِيَّ ﷺ ذَكَرَ إِلَهُتَهُمْ فَقَالُوا: انْسُبْ لَنَا
رَبَّكَ، قَالَ: فَأَتَاهُ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ بِهَذِهِ
السُّورَةِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. فَذَكَرَ نَحْوَهُ
وَلَمْ يَذْكُرْ فِيهِ: عَنْ أَبِي بْنِ كَعْبٍ، وَهَذَا
أَصَحُّ مِنْ حَدِيثِ أَبِي سَعْدٍ، وَأَبُو سَعْدٍ اسْمُهُ
مُحَمَّدُ بْنُ مُيَسَّرٍ.

[Abū Ja'far Ar-Rāzī's name is 'Eisā, and Abū Al-‘Āliyah's name is Rufa'ī, and he was a slave, he was freed by a Sabian woman]. (*Da'if*)

[وَأَبُو جَعْفَرِ الرَّازِيِّ اسْمُهُ عَيْسَى، وَأَبُو
الْعَالِيَةِ اسْمُهُ رُفَيْعٌ وَكَانَ عَبْدًا اغْتَقَتْهُ امْرَأَةٌ
سَابِيَّةٌ].

تخريج: [إسناده ضعيف] وأخرجه الطبري في تفسيره: ٢٢١/٣٠ من حديث أبي جعفر الرازي به وانظر الحديث السابق.

Chapter 113, 114. Regarding *Sūrat Al-Mu'awwidhatain*

(المعجم ١١٣، ١١٤) - [بَابُ:] وَمِنْ
سُورَةِ الْمُعَوِّذَتَيْنِ (التحفة ٩٣)

*In the Name of Allāh,
the Merciful, the Beneficent*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1). 3366. 'Āishah narrated: "The Prophet ﷺ looked at the moon and he said: 'O 'Āishah! Do you seek refuge with Allāh from the evil of this? For indeed this is *Al-Ghāsiqu Idhā Waqab* (The darkening one as it darkens).'" (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(١) - ٣٣٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى:

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو [العَدِيُّ] عَنِ ابْنِ أَبِي ذُنَبٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ نَظَرَ إِلَى الْقَمَرِ فَقَالَ: «يَا عَائِشَةُ! اسْتَعِذِي بِاللَّهِ مِنْ شَرِّ هَذَا؟ فَإِنَّ هَذَا هُوَ الْغَاسِقُ إِذَا وَقَبَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢١٥/٦ عن عبد الملك بن عمرو به ورواه النسائي في عمل اليوم والليلة، ح: ٣٠٥ والكبرى، ح: ١٠١٣٧ من حديث عبد الملك بن عمرو أبي عامر وصححه الحاكم: ٥٤٠/٢، ٥٤١ ووافقه الذهبي.

Comments:

Ghāsiq is the moon, when it hides, the darkness and gloom spreads around; as the darkness of night gets dense, evils begin to rise up.

(2). 3367. 'Uqbah bin 'Āmir Al-Juhni narrated that the Prophet ﷺ said: "Allāh has revealed to me *Āyāt* the likes of which have not been seen: "Say: I seek refuge in the Lord of mankind..." until the end of the *Sūrat*. "Say: I seek refuge in the Lord of *Al-Falaq*..." until the end of the *Sūrat*. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(٢) - ٣٣٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسٌ - وَهُوَ ابْنُ أَبِي حَازِمٍ - عَنْ عُقْبَةَ بْنِ عَامِرِ الْجُهَنِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «قَدْ أَنْزَلَ اللَّهُ عَلَيَّ آيَاتٍ لَمْ يَرِ مِثْلَهُنَّ» ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ «إِلَى آخِرِ السُّورَةِ» ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ «إِلَى آخِرِ السُّورَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب فضل قراءة المعوذتين، ح: ٨١٤ من حديث إسماعيل بن أبي خالد به.

Comments:

A person is advised in these two *Sūrah*, that the slaves of Allāh should make supplication to seek the refuge of their Lord from all these evils that can be dangerous for *At-Tawhīd*, which is the foundation of the Religion. *At-Tawhīd*, [Oneness of Allāh] is mentioned in *Sūrat Al-Iklās*, and *Mu'awwidhatain* have been mentioned after it as a guard and protector for the treasure of *At-Tawhīd*. *Mu'awwidhatain* are matchless and unrivalled in the matter of seeking refuge from evils.

Chapter (...) Regarding The Story Of The Creation Of Ādam, The Beginning Of The *Taslīm*, The *Tashmūt*, His Rejection, And The Rejection Of His Offspring

3367. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh created Ādam, He breathed the soul into him, then he sneezed and said: 'All praise is due to Allāh.' So he praised Allāh by His permission. Then his Lord said to him: 'May Allāh have mercy upon you O Ādam. Go to those angels – to that gathering of them sitting – so say: "*As-Salāmu 'Alaikum*"' They replied: '*Wa 'Alaikas-Salāmu, Wa Raḥmatullāh*' Then he returned to his Lord, He said: 'This is your greeting and the greeting of your children among each other.' Then Allāh said to him – while His Two Hands were closed – 'Choose which of them you wish.' He said: 'I chose the right My Lord and both of the Hands of my Lord are right, blessed.' Then He extended it, and there was Ādam and his offspring in it.' So he said: 'What are these

(المعجم ...) بَابُ: [فِي قِصَّةِ خَلْقِ
آدَمَ وَبَدَءِ التَّسْلِيمِ وَالتَّشْمِيطِ وَجَحْدِهِ
وَجَحْدِ ذُرِّيَّتِهِ] (التحفة ٩٤)

٣٣٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
صَفْوَانُ بْنُ عَيْسَى: حَدَّثَنَا الْحَارِثُ بْنُ
عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ عَنْ سَعِيدِ بْنِ أَبِي
سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ
الرُّوحَ عَطَسَ فَقَالَ: الْحَمْدُ لِلَّهِ، فَحَمِدَ اللَّهُ
بِإِذْنِهِ، فَقَالَ لَهُ رَبُّهُ: يَرَحْمَكَ اللَّهُ يَا آدَمُ،
أَذْهَبَ إِلَى أَوْلِيكَ الْمَلَائِكَةُ - إِلَى مَلَأٍ مِنْهُمْ
جُلُوسٍ - فَقَالَ: السَّلَامُ عَلَيْكُمْ، قَالُوا:
وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ، ثُمَّ رَجَعَ إِلَى رَبِّهِ
فَقَالَ: إِنَّ هَذِهِ تَحِيَّتُكَ وَتَحِيَّةُ بَيْنِكَ بَيْنَهُمْ فَقَالَ
اللَّهُ لَهُ: - وَبَدَأَهُ مَقْبُوضَتَانِ - اخْتَرْتُ أَيُّهُمَا
شِئْتَ، قَالَ: اخْتَرْتُ يَمِينَ رَبِّي وَكَلْنَا يَدَيِ
رَبِّي يَمِينَ مَبَارَكَةً، ثُمَّ بَسَطَهَا فِإِذَا فِيهَا آدَمُ
وَذُرِّيَّتُهُ، فَقَالَ: أَيُّ رَبِّ مَا هُوَ لِآءِ قَالَ:
هُوَ لِآءِ ذُرِّيَّتِكَ، فِإِذَا كُلُّ إِنْسَانٍ مَكْتُوبٌ عُمْرُهُ

O my Lord?’ He said: ‘These are your offspring?’ Each one of them had his age written between his eyes. But among them there was a man who was the most illuminating of them – or among the most illuminating of them. He said: ‘O Lord! Who is this?’ He said: ‘This is your son Dāwud, I wrote forty years for him.’ He said: ‘O Lord! Add to his age.’ He said: ‘That is what I have written for him.’ He said: ‘O Lord! Give him sixty of my years.’ He said: ‘So you shall have it.’” He said: “Then, he resided in Paradise as long as Allāh willed, then he was cast from it, so Ādam was counting for himself.” He said: “So the Angel of death came to him, and Ādam said to him: ‘You are hasty, one-thousand years were written for me.’ He said: ‘Of course! But you gave sixty years to your son Dāwud.’ So he rejected, and his offspring rejected, and he forgot, and his offspring forgot.” He said: “So ever since that day, what is written and witnessed has been decreed.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. It has been reported through other routes from Abū Hurairah from the Prophet ﷺ. [Through the narration of Zaid bin Aslam, from Abū Šāliḥ, from Abū Hurairah from the Prophet ﷺ].

بَيْنَ عَيْنَيْهِ فَإِذَا فِيهِمْ رَجُلٌ أَضْوَأُهُمْ - أَوْ مِنْ أَضْوَأِهِمْ - . قَالَ: يَا رَبِّ مَنْ هَذَا؟ قَالَ: هَذَا ابْنُكَ دَاوُدُ وَقَدْ كَتَبْتُ لَهُ عُمَرَ أَرْبَعِينَ سَنَةً، قَالَ: يَا رَبِّ زِدْهُ فِي عُمُرِهِ، قَالَ: ذَلِكَ الَّذِي كُتِبَ لَهُ. قَالَ: أَيُّ رَبِّ فَإِنِّي قَدْ جَعَلْتُ لَهُ مِنْ عُمْرِي سِتِّينَ سَنَةً، قَالَ: أَنْتَ وَذَلِكَ، قَالَ: ثُمَّ أُسْكِنُ الْجَنَّةَ مَا شَاءَ اللَّهُ ثُمَّ أَهْبِطُ مِنْهَا فَكَانَ آدَمُ يَعُدُّ لِنَفْسِهِ، قَالَ: فَأَتَاهُ مَلَكُ الْمَوْتِ فَقَالَ لَهُ آدَمُ: قَدْ عَجَلْتُ، قَدْ كُتِبَ لِي أَلْفُ سَنَةٍ. قَالَ: بَلَى! وَلَكِنَّكَ جَعَلْتَ لِابْنِكَ دَاوُدَ سِتِّينَ سَنَةً فَجَحَدَ فَجَحَدْتُ ذُرِّيَّتَهُ وَنَسِيْتُ ذُرِّيَّتَهُ. قَالَ: فَمَنْ يَوْمَئِذٍ أَمِيرٌ بِالْكِتَابِ وَالشُّهُودِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَقَدْ رَوَى مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [مِنْ رِوَايَةِ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ].

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٢١٨، والكبرى، ح: ١٠٠٤٦ من حديث صفوان به مختصراً، وصححه ابن حبان (الإحسان): ٦١٣٤: والحاكم: ٤/ ٢٦٣ ووافقه الذهبي * رواية زيد بن أسلم: تقدمت: ٣٠٧٦.

Comments:

To know the condition, shape and nature of Allāh's Hands is impossible for us. This *Hadīth* tells us that the practice of greeting with '*Assalāmu Alaikum*' among the children of Ādam was taught since the creation of Ādam ; also saying '*Al-Hamdu Lillāh*' (praise be to Allāh) after sneezing and the answer to it by other person with '*Yarhamuk-Allāh*' (may Allāh be merciful to you) were taught at the same time. Saying something and then to forget it and deny it is human nature, therefore it is commanded to write it down and to make witness for one's own safety.

Chapter (...) Regarding The Wisdom Of Creating The Mountains In The Earth, To Settle It After It Tremors

(المعجم ...) - بَابُ : [فِي حِكْمَةِ خَلْقِ الْجِبَالِ فِي الْأَرْضِ لِتَقَرَّرَ بَعْدَ مَيْدَهَا] (التحفة ٩٥)

3369. Anas bin Mālik narrated that the Prophet ﷺ said: "When Allāh created the earth, it started shaking. So He created the mountains, and said to them: 'Upon it' so it began to settle. The angels were amazed at the strength of the mountans, so they said: 'O Lord! Is there among your creatures one who is more severe than the mountains?' He said: 'Yes. Iron.' They said: 'O Lord! Then is there anything among your creatures that is more severe than the iron?' He said: 'Yes. Fire.' So they said: 'O Lord! Is there anything among your creatures that is more severe than fire?' He said: 'Yes. Water.' They said: 'O Lord! Is there anything among Your creatures that is more severe than water?' He said: 'Yes. Wind.' They said: 'O Lord! Is there anything among your creatures more severe than the wind?' He said: 'Yes. The son of Ādam. He gives charity with his right hand, while hiding it from his left.'" (*Hasan*)

٣٣٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ سُلَيْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا خَلَقَ اللَّهُ الْأَرْضَ جَعَلَتْ تَمِيدُ، فَخَلَقَ الْجِبَالَ فَقَالَ بِهَا عَلَيْهَا، فَاسْتَقَرَّتْ فَعَجِبَتِ الْمَلَائِكَةُ مِنْ شِدَّةِ الْجِبَالِ فَقَالُوا: يَا رَبِّ! هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْجِبَالِ؟ قَالَ: نَعَمْ، الْحَدِيدُ. فَقَالُوا: يَا رَبِّ! فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْحَدِيدِ؟ قَالَ: نَعَمْ، النَّارُ. [فَقَالُوا: يَا رَبِّ! فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ النَّارِ؟ قَالَ: نَعَمْ الْمَاءُ. قَالُوا: يَا رَبِّ! فَهَلْ فِي خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْمَاءِ؟ قَالَ: نَعَمْ الرِّيحُ. قَالُوا: يَا رَبِّ! فَهَلْ فِي خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الرِّيحِ؟ قَالَ: نَعَمْ. ابْنُ آدَمَ، تَصَدَّقَ بِصَدَقَةٍ يَمِينِهِ يُخْفِيهَا مِنْ شِمَالِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هَذَا الْوَجْهِ.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it being *Marfū'* except through this route.

تخريج: [إسناده حسن] وأخرجه أحمد: ١٢٤/٣ عن يزيد بن هارون به وأورده الضياء المقدسي في المختارة: ١٥٢/٦-١٥٤، ح: ٢١٤٨-٢١٥٠ * سليمان بن أبي سليمان وثقه ابن حبان وصحح له ابن خزيمة، ح: ١٢٢٣ وهو حسن الحديث.

Comments:

The mountains keep the earth stable, iron breaks the mountains, fire makes the iron melt, water puts the fire out, wind makes the water to dry up and the charity keeps Allāh's anger cool; or it overcomes the human's nature of miserliness and stinginess. Human nature and origin has the characteristic of all creatures. So having control over human nature means control over everything.

45. The Book Of Supplications From The Messenger Of Allāh ﷺ

*In the Name of Allāh,
the Merciful, the Beneficent*

Chapter 1. What Has Been Related About The Virtue Of The Supplication

Comments:

The Prophet (ﷺ) taught the best supplications, and it is impossible to find better words than those of the words of the Prophet (ﷺ), therefore supplicating in the words taught by Allāh's Messenger is the best way of asking Allāh's favors.

3370. Abū Hurairah narrated that the Prophet ﷺ said: "There is nothing more honorable with Allāh [Most High] than supplication."
(*Da'īf*)

[Abū 'Eisā said:] This *Hadith* is [*Hasan*] *Gharib*, we do not know it to be *Marfū'* except from the narration of 'Imrān Al-Qaṭṭān; and 'Imrān Al-Qaṭṭān is Ibn Dāwud and his *Kunyah* is Abū Al-'Awwām.

(Another chain) with similar.

(المعجم ٤٥) - كِتَابُ الدَّعَوَاتِ

عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٤١)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ

الدَّعَاءِ (التحفة ١)

٣٣٧٠ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ [وَعَبْرٌ وَاحِدٌ قَالُوا]: أَخْبَرَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْيَسَّ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ [تَعَالَى] مِنَ الدَّعَاءِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ، وَعِمْرَانُ الْقَطَّانُ هُوَ ابْنُ دَاوُدَ وَيُكْنَى أَبُو الْعَوَّامِ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ عِمْرَانَ الْقَطَّانِ [بِهَذَا الْإِسْنَادِ] بَنَحْوِهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعاء، باب فضل الدعاء، ح: ٣٨٢٩ من

حديث أبي داود الطيالسي به وهو في مسنده، ح: ٢٥٨٢ وصححه ابن حبان، ح: ٢٣٩٧ والحاكم: ٤٩٠/١ ووافقه الذهبي * قتادة عنعن.

Comments:

The highest status of the servants of Allāh ﷻ is submission to Him, with humility, and supplication is the essence of worship. He who supplicates with total submission and humility, his body and spirit are encircled by the mercy of Allāh ﷻ.

Chapter (...) Something Else About 'The Supplication Is The Essence Of Worship'

(المعجم ...) - بَابُ مِنْهُ «الدُّعَاءُ مُخُّ الْعِبَادَةِ» (التحفة ٢)

3371. Anas bin Mālik narrated that the Prophet ﷺ said: “The supplication is the essence of worship.” (*Da'if*)

٣٣٧١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ ابْنِ لَهْيَعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ مُخُّ الْعِبَادَةِ».

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* from this route, we do not know it except as a narration of Ibn Lahī'ah.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهْيَعَةَ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الأوسط، ح: ٣٢٢٠ من حديث ابن لهيعة به وقال: تفرد به * عبدالله بن لهيعة مدلس وعنعن.

Comments:

Worship is total submission with humility to Allāh ﷻ and accepting one's weaknesses and infirmity is the essence of supplication. Worship without its essence is nothing but words.

3372. An-Nu'mān bin Bashīr narrated that the Prophet ﷺ said: “The supplication, is worship.” Then he recited: And Your Lord said: “Call upon me, I will respond to you. Verily, those who scorn My worship, they will surely enter Hell humiliated.^[1] (*Ṣaḥīḥ*)

٣٣٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ ذَرٍّ، عَنْ يُسَيْعٍ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ هُوَ الْعِبَادَةُ». ثُمَّ قَرَأَ: ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ [غافر: ٦٠].

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. Maṣūf and Al-A'mash narrated it from Dharr, and

[1] *Ghāfir* 40:60.

we do not know it except from the narration of Dharr. [He is Dharr bin 'Abdullāh Al-Hamdānī, trustworthy, the father of 'Umar bin Dharr.]

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَاهُ مَنْصُورٌ وَالْأَعْمَشُ عَنْ دَرٍّ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ دَرٍّ [هُوَ دَرُّ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ ثِقَةٌ وَالِدُ عَمْرِ بْنِ دَرٍّ].

تخريج: [صحيح] تقدم: ٢٩٦٩ و حديث منصور والأعمش تقدم: ٣٢٤٧.

Comments:

Supplication is worship in itself, and for proof the Prophet (ﷺ) recited the Verse of *Sūrat Ghāfir*, "Call upon Me, I will respond to you. Verily, those who scorn My worship, they will surely enter the Hell humiliated." This Verse shows that not begging His favors is a sign of scorn. As supplication is the essence of worship, and without its essence, the supplication is nothing but lifeless utterances.

Chapter 2. From It: Whoever Does Not Ask Allāh, He Gets Angry With Him

(المعجم ٢) - بَابُ مِنْهُ «مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ» (التحفة ٣)

3373. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Indeed, he who does not ask Allāh, He gets angry with him." (*Da'if*)

٣٣٧٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ».

[Abū 'Eīsā said:] Wakī' narrated this *Hadīth* from more than one narrator, from Abū Al-Maliḥ. And we do not know of it except through this route. [And Abū Al-Maliḥ's name is Ṣabīh, I heard Muḥammad saying it. And he said: "He is called Al-Fārisī."]

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى وَكِيعٌ عَنْ غَيْرِ وَاحِدٍ، عَنْ أَبِي الْمَلِيحِ هَذَا الْحَدِيثَ وَلَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. [وَأَبُو الْمَلِيحِ اسْمُهُ صَبِيحٌ سَمِعْتُ مُحَمَّدًا يَقُولُهُ، وَقَالَ: يُقَالُ لَهُ الْفَارِسِيُّ]

(Another chain) with similar.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ حُمَيْدِ بْنِ أَبِي الْمَلِيحِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعاء، باب فضل الدعاء، ح: ٣٨٢٨ من حديث أبي المليح به وصححه الحاكم: ٤٩١/١ وذكر كلاماً متناقضاً لتصحيحه وللحديث شواهد، ضعيفة * أبو صالح الخوزي: لين الحديث.

Comments:

To Allāh ﷻ, the most precious and dear deed of His servant is to beg from Him, and if he does not beg from Allāh ﷻ He gets angry with him.

**Chapter 3. Something Else:
'Remembrance Is The Best Of
Your Deeds, And The Purest
Of Them With Your Master'**

(المعجم ٣) - بَابُ: مِنْهُ [كُؤُنُ الذِّكْرِ
خَيْرٌ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ]
(التحفة ٦)

3374. Abū Mūsā Al-Ash'arī said: "We were with the Messenger of Allāh ﷺ on a military expedition. When we returned, we overlooked Al-Madīnah, and the people were pronouncing the *Takbīr*, and they raised their voices with it. The Messenger of Allāh ﷺ said: 'Verily, your Lord is not deaf nor absent, He is between you and between the heads of your mounts.' Then he said: 'O 'Abdullāh bin Qais, should I not inform you of a treasure from the treasures of Paradise: *Lā Hawla Wa Lā Quwwatā Illā Billāh* (There is no might or power except by Allāh).'" (*Ṣaḥīḥ*)

This is a *Ḥasan Ṣaḥīḥ Ḥadīth*. Abū 'Uthmān An-Nahdī's name is 'Abdur-Raḥmān bin Mall, and Abū Na'āmah's name is 'Amr bin 'Eisā (narrators in the chain). And the meaning of his statement "He is between you and between the heads of your mounts" is that it is His knowledge and power.]

٣٣٧٤ - [حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ: حَدَّثَنَا أَبُو
نَعَامَةَ السَّعْدِيُّ عَنْ أَبِي عَثْمَانَ التَّهْدِيُّ، عَنْ
أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ
ﷺ فِي غَزَاةٍ فَلَمَّا قَفَلْنَا أَشْرَفْنَا عَلَى الْمَدِينَةِ
فَكَبَّرَ النَّاسُ تَكْبِيرَةً وَرَفَعُوا بِهَا أَصْوَاتَهُمْ،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَبَّكُمْ لَيْسَ بِأَصَمَّ
وَلَا غَائِبٌ هُوَ بَيْنَكُمْ وَبَيْنَ رُؤُوسِ رِحَالِكُمْ»،
ثُمَّ قَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ! أَلَا أَعْلَمُكَ كَثْرًا
مِنْ كُنُوزِ الْجَنَّةِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَأَبُو عَثْمَانَ
التَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مُلٍّ وَأَبُو نَعَامَةَ
اسْمُهُ عَمْرُو بْنُ عَيْسَى. وَمَعْنَى قَوْلِهِ: «هُوَ
بَيْنَكُمْ وَبَيْنَ رُؤُوسِ رَوَاجِلِكُمْ» إِنَّمَا يَعْنِي
عِلْمَهُ وَقُدْرَتَهُ].

تخريج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢٠٢ ومسلم، ح: ٢٧٠٤ من حديث أبي عثمان به ورواه النسائي في عمل اليوم والليلة، ح: ٣٥٦ والكبرى، ح: ١٠١٨٨ من حديث مرحوم بن عبدالعزيز به.

Comments:

This caption should have been given to narration 2377, because in this narration the superiority of the words of "*Lā Hawla Wa Lā Quwwatā Illā Billāh* (There is no Might or Power except Allāh ﷻ.) is given, that means that

no movement or change is possible without the Will and Help of Allāh ﷻ. So saying these words with sincerity brings precious rewards from Allāh ﷻ and due to this favor the status of His servant in the Paradise is enhanced.

Chapter 4. What Has Been Related Regarding The Virtue Of Remembrance

(المعجم ٤) - بَابُ مَا جَاءَ فِي فَضْلِ الذِّكْرِ (التحفة ٤)

3375. ‘Abdullāh bin Busr [may Allāh be pleased with him] narrated that a man said: “O Messenger of Allāh, indeed, the legislated acts of Islam have become too much for me, so inform me of a thing that I should stick to.” He said: “Let not your tongue cease to be moist with the remembrance of Allāh.” (*Hasan*)

٣٣٧٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسَيْرٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ أَتَسَبُّتُ بِهِ، قَالَ: «لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

تخریج: [إسناده حسن] وتقدم طرفه وأخرجه ابن ماجه، الأدب، باب فضل ذكر الله، ح: ٣٧٩٣ من حديث زيد بن حباب به وصححه ابن حبان، ح: ٢٣١٧ والحاكم: ٤٩٥/١ ووافقه الذهبي وله شاهد عند ابن حبان، ح: ٢٣١٨ وغيره.

Comments:

It is not possible for everyone to do voluntary worship regularly, so he asked an easy alternate that could bring him better reward. The Prophet ﷺ advised him to remember and praise Allāh ﷻ all the time because it is easy and possible to do while doing anything.

Chapter 5. Something Else Concerning ‘The One Who Remembers Allāh Often Is Superior To The Fighter In The Cause of Allāh’

(المعجم ٥) - بَابُ مِنْهُ [فِي أَنْ] الذَّاكِرِينَ اللَّهَ كَثِيرًا أَفْضَلُ مِنَ الْعَازِي فِي سَبِيلِ اللَّهِ [التحفة ٥]

3376. Abū Sa‘eed Al-Khudri narrated that the Messenger of Allāh ﷺ was asked: “Which of the worshippers is superior in rank with Allāh on the Day of Judgment?” He said: “Those men who remember Allāh much [and women].” He said: “I said: ‘O Messenger of Allāh! What about

٣٣٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهْيَعَةَ عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «الذَّاكِرُونَ اللَّهَ كَثِيرًا [وَالذَّاكِرَاتُ]» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! وَمَنْ الْعَازِي فِي سَبِيلِ

the fighter in the cause of Allāh?' He said: 'If he were to strike with his sword among the disbelievers and the idolaters, until it breaks, and he (or it) is dyed with blood, those who remember Allāh much would still be superior in rank.' (Da'if)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we only know it from the narration of Darrāj.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٧٥/٣ من حديث ابن لهيعة به وانظر: ٢٠٣٣ لعلته.

Chapter 6. Something Else

3377. Abū Ad-Dardā' [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "Should I not inform you of the best of your deeds, and the purest of them with your Master, and the highest of them in your ranks, and what is better for you than spending gold and silver, and better for you than meeting your enemy and striking their necks, and they strike your necks?" They said: "Of course." He said, "The remembrance of Allāh [Most High]." [Then] Mu'adh bin Jabal [may Allāh be pleased with him] said: "There is nothing that brings more salvation from the punishment of Allāh than the remembrance of Allāh." (Hasan)

[Abū 'Eisā said:] Some of them reported this *Hadīth* from 'Abdullāh bin Sa'eed similar to this, with this chain, and some of them related it from him in *Mursal* form.

الله؟ قَالَ: «لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا لَكَانَ الذَّاكِرُونَ اللَّهَ كَثِيرًا أَفْضَلَ مِنْهُ دَرَجَةً.»
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ دَرَّاجٍ.

(المعجم ٦) - بَابُ مِنْهُ (التحفة ...)

٣٣٧٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ - هُوَ ابْنُ أَبِي هِنْدٍ - عَنْ زِيَادِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ أَبِي الدَّرْدَاءِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ النَّبِيُّ ﷺ: «أَلَا أَنْبَتُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ، وَخَيْرَ لَكُمْ مِنْ إِنْتَاقِ الذَّهَبِ وَالْوَرِقِ وَخَيْرَ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟» قَالُوا: بَلَى، قَالَ: «ذِكْرُ اللَّهِ [تَعَالَى]» [قَالَ مُعَاذُ بْنُ جَبَلٍ [رَضِيَ اللَّهُ عَنْهُ]: مَا شَيْءٌ أَنْجَى مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ.

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ مِثْلَ هَذَا بِهَذَا الْإِسْنَادِ، وَرَوَى بَعْضُهُمْ عَنْهُ فَأَرْسَلَهُ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الأدب، باب فضل الذكر، ح: ٣٧٩٠ من حديث عبدالله بن سعيد به وصححه الحاكم: ٤٩٦/١ ووافقه الذهبي.

Comments:

The most weighty, precious and rewarding remembrance of Allāh ﷻ is recitation of the Qur’ān and *Ṣalāt*. Without these two all other virtuous deeds, are futile and worthless. Remembrance of Allāh ﷻ is the primary spur for other virtuous deeds, and without it *Ṣalāt* all deeds and actions remain spiritless. *Jihād* is considered superior due to the intention of elevating the Word of Allāh ﷻ. The superiority of *Jihād* lies in it being a practical form of Allāh’s remembrance.

Chapter 7. What Has Been Related Concerning The Group That Sits To Remember Allāh The Mighty And Sublime, What Virtues They Have

(المعجم ٧) - بَابُ مَا جَاءَ فِي الْقَوْمِ
يَجْلِسُونَ فَيَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ مَا لَهُمْ
مِنَ الْفَضْلِ (التحفة ٧)

3378. Al-Agharr Abū Muslim narrated that he bears witness, from Abū Hurairah and Abū Sa’eed Al-Khudrī, that they bear witness, from the Messenger of Allāh ﷺ, that he said: “There is no group that remembers Allāh, except that the angels encompass them, mercy covers them, and tranquility descends upon them; and Allāh remembers (mentions) them before those who are with Him.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*

٣٣٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي
إِسْحَاقَ، عَنِ الْأَعْرَبِيِّ أَبِي مُسْلِمٍ: أَنَّهُ شَهِدَ
عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّهُمَا
شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَا مِنْ
قَوْمٍ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْ بِهِمُ الْمَلَائِكَةُ
وَعَشِيَّتَهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ
وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: [صحيح] وأخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، ح: ٢٧٠٠ من حديث أبي إسحاق به.

Comments:

In this narration four blessings of Allāh ﷻ have been mentioned. Those who are busy in Allāh’s remembrance, angels encircle them. The mercy of Allāh ﷻ covers them, and as a result, Divine Peace encompasses them. They feel a kind of celestial serenity.

3379. Abū Sa‘eed Al-Khudrī narrated the Mu‘āwiyah came out to the *Masjid* and said: “What has caused you to gather for this sitting.” They said: “We gathered so that we may remember Allāh.” He said, “By Allāh, nothing caused you to gather for this sitting except for that?” They said, “By Allāh, nothing caused us to gather for this sitting except for that.” He said: “Indeed, I did not ask you out of suspicion, and there was no one in the position I was from the Messenger of Allāh ﷺ who narrates less *Aḥādīth* from him than me. Indeed, the Messenger of Allāh ﷺ came out upon a circle of his Companions and said: ‘What has caused you to gather for this sitting?’ They said: ‘We have gathered for this sitting to remember Allāh, and praise Him for His having guided us to Islam, and having bestowed blessings upon us.’ So he said: ‘By Allāh, nothing caused you to gather for this sitting except for that?’ He said: ‘Indeed, I did not ask you out of suspicion, verily Jibra‘īl came to me and informed me that Allāh boasts of you to the angels.’” (*Saḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know it except from this route. And Abū Na‘āmah As-Sa‘dī’s name is ‘Amr bin ‘Eisā, and Abū ‘Uthmān An-Nahdī’s name is ‘Abdur-Raḥmān bin Mall (narrators in the chain).

٣٣٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ: حَدَّثَنَا أَبُو نَعَامَةَ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: خَرَجَ مُعَاوِيَةُ إِلَى الْمَسْجِدِ فَقَالَ: مَا يُجْلِسُكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ، قَالَ: اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ ﷺ أَقَلَّ حَدِيثًا عَنْهُ مِنِّي، إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: «مَا يُجْلِسُكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ لِمَا هَدَانَا لِلْإِسْلَامِ وَمَنْ عَلَيْنَا بِهِ، فَقَالَ: «اللَّهُ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟» قَالُوا: اللَّهُ مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ لْتَهْمَةً لَكُمْ، إِنَّهُ أَتَانِي جِبْرَائِيلَ وَأَخْبَرَنِي أَنَّ اللَّهَ يُبَاهِي بِكُمْ الْمَلَائِكَةَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَأَبُو نَعَامَةَ السَّعْدِيُّ اسْمُهُ عَمْرُو بْنُ عِيسَى، وَأَبُو عُثْمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ مَلٍّ.

Comments:

This narration makes it clear that sometimes one swears by Allāh to emphasize and show the importance of the act, so in such cases there should be no suspicion or mistrust. Mu'āwiyah was the a transcriber of Divine Revelation, and brother of Umm Ḥabibah, the wife of the Prophet (ﷺ). In spite of close relationship and high status he was very careful in reporting *Hadīth*.

Chapter 8. What Has Been Related About The Group That Sits And They Do Not Remember Allāh

3380. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "No group gathers in a sitting in which they do not remember Allāh, nor send *Ṣalāt* upon their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them." (*Ṣaḥīh*)

[Abū 'Eisā said:] This is a *Ḥasan* [*Ṣaḥīh*] *Hadīth*. It has been related from Abū Hurairah from the Prophet ﷺ, through more than one route.

تخریج: [صحیح] وأخرجه أحمد: ٤٨٤/٢ من حديث ابن مهدي به ورواه أبو داود، ح: ٤٨٥٦، ٥٠٥٩ وللحديث طرق عند النسائي في الكبرى، ح: ١٠٢٣٧، ١٠٦٥٤ والحاكم: ١/٤٩٢ وأحمد: ٤٣٢، ١٢٤/٢ وغيرهم * حديث يوسف بن يعقوب: سنده صحيح وانظر، ح: ٣٣٧٨.

Comments:

An assembly of people where there is neither remembrance of Allāh ﷻ nor sending of *Ṣalāt* upon the Prophet ﷺ, remains without the mercy of Allāh ﷻ. Such gatherings are harmful and they harden the hearts. Carelessness and negligence from the remembrance of Allāh ﷻ brings misfortune and afflictions.

Chapter 9. What Has Been Related That The Supplication Of A Muslim Is Answered

(المعجم ٩) - بَابُ مَا جَاءَ أَنْ دَعْوَةَ الْمُسْلِمِ مُسْتَجَابَةٌ (التحفة ٩)

3381. Jābir that the Messenger of

٣٣٨١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ

(المعجم ٨) - بَابُ مَا جَاءَ فِي الْقَوْمِ يَجْلِسُونَ وَلَا يَذْكُرُونَ اللَّهَ (التحفة ٨)

٣٣٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ صَالِحِ مَوْلَى التَّوَّامَةِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ [عَنِ النَّبِيِّ ﷺ قَالَ: «مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَيَّ نَبِيَّهُمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ فَإِنْ شَاءَ عَذَّبْتَهُمْ وَإِنْ شَاءَ عَفَّرَ لَهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ]، وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهِ.

Allāh ﷻ said: “There is none who utters a supplication, except that Allāh gives him what he asked, or prevents evil from him that is equal to it – as long as he does not supplicate for something evil, or the cutting off of ties of the womb.” (*Sahīh*)

There are narrations on this topic from Abū Sa‘eed and ‘Ubādah bin Aṣ-Ṣāmit.

تخریج: [صحيح] وأخرجه أحمد: ۳/۳۶۰ عن قتيبة به وللحديث شواهد * وفي الباب عن أبي سعيد [أحمد: ۳/۱۸] والبخاري في الأدب المفرد، ح: ۷۱۰ والحاكم: ۱/۴۹۳] وعبادة بن الصامت [انظر، ح: ۳۵۷۳].

Comments:

Whoever supplicates with sincerity, trust and belief, Allāh ﷻ gives him what he asked for or prevents evil that is equal to his prayer. Allāh ﷻ does not accept the supplication which is for something evil or cutting off the ties of kinship. Supplication brings reward and blessings of Allāh ﷻ.

3382. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “Whoever wishes that Allāh would respond to him during hardship and grief, then let him supplicate plentifully when at ease.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

۳۳۸۲ - حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ وَقِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ عَطِيَّةَ اللَّيْثِيِّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [حسن] وأخرجه الطبراني ومن طريقه المزي في تهذيب الكمال: ۷/۲۶۶ وكذا ابن عدي: ۵/۱۹۹۰ من حديث عبيدالله بن واقد به وهو ضعيف وله شاهد عند الحاكم: ۱/۵۴۴ وصححه ووافقه الذهبي.

Comments:

This is a fact, that those who beg from Allāh ﷻ only during hard times and in grief, their link with Allāh (ﷻ) is weak. It shows that they do not have trust and belief in Allāh’s mercy that brings the spirit to supplication. On the other hand, those who supplicate all the time, at ease, in hardship and grief, their link with Allāh (ﷻ) is strong, and they trust in His mercy, so they supplicate with belief and trust, and He accepts their supplication.

3383. Jābir bin ‘Abdullāh [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “The best remembrance is: ‘There is none worthy of worship except Allāh (*Lā Ilāha Illallāh*)’ and the best supplication is: ‘All praise is due to Allāh (*Al-Ḥamdulillāh*).’” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it except through the narration of Mūsā bin Ibrāhīm. ‘Alī bin Al-Madīnī and others reported this *Ḥadīth* from Mūsā bin Ibrāhīm.

٣٣٨٣ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيٍّ: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ [رَضِيَ اللَّهُ عَنْهُمْ] يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ إِبْرَاهِيمَ. وَقَدْ رَوَى عَلِيُّ بْنُ الْمَدِينِيِّ وَعَبْرُ وَاحِدٌ عَنْ مُوسَى ابْنِ إِبْرَاهِيمَ هَذَا الْحَدِيثَ.

تخريج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٨٣١ عن يحيى بن حبيب به ورواه ابن ماجه، ح: ٣٨٠٠ وصححه ابن حبان (الإحسان): ٨٤٣ والحاكم: ٤٩٨/١ ووافقه الذهبي.

Comments:

“*Lā Ilāha Illallāh*” means that “There is none worthy of worship except Allāh” and “*Al-Ḥamdulillāh*” means “All Praise is due to Allāh” because He is the only One who deserves praise. When someone praises Him, He gives him more, in this world and in the Hereafter. That is why “*Al-Ḥamdulillāh*” is considered the best supplication.

3384. ‘Āishah [may Allāh be pleased with her] narrated that the Messenger of Allāh ﷺ used to remember Allāh in all of his affairs. (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it except from the narration of Yaḥyā bin Zakariyyā bin Abī Zā‘idah, and Al-Bahī’s name is ‘Abdullāh (narrator in the chain).

٣٣٨٤ - حَدَّثَنَا أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ عُبَيْدِ الْمُحَارِبِيِّ قَالَا: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا ابْنِ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنْ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، وَالْبَهِيِّ اسْمُهُ عَبْدُ اللَّهِ.

تخريج: وأخرجه مسلم، الحيفض، باب ذكر الله تعالى في الجنابة وغيرها، ح: ٣٧٣ عن أبي كريب به وعلقه البخاري في الأذان، باب: ١٩.

Comments:

The Messenger of Allāh, used to remember Allāh ﷻ in each and every move of his life, and at all times. He used to praise Allāh ﷻ upon every small move of his daily routine life. He would supplicate standing up, sitting down, at the time of sleeping, upon waking up, going out of the house and at the time of entering, he would praise Allāh ﷻ. The Prophet ﷺ taught supplications to Muslims for all occasions and situations small or large.

Chapter 10. What Has Been Related About The One Supplicating Should Begin with Himself

3385. Ibn ‘Abbās narrated from Ubayy bin Ka‘b, that whenever the Messenger of Allāh ﷺ would mention someone and supplicate for him, he would begin with himself. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, and Abū Qaṭan’s name is ‘Amr bin Al-Haitham (a narrator in the chain).

تخریج: [صحیح] وأخرجه أبو داود، الحروف والقراءات، باب: ١، ح: ٣٩٨٤ من حديث حمزة الزيات به، ورواه مسلم، ح: ٢٣٨٠ مطولاً من حديث أبي إسحاق، وصححه الحاكم على شرط الشيخين: ٥٧٤/٢.

Comments:

When supplicating for others, one should begin with himself, because every one is in need of Allāh’s mercy. Supplicating for others only gives an impression that he himself is not in need of Allāh’s mercy and he is asking Allāh ﷻ to have mercy on others.

Chapter 11. What Has Been Related About Raising The Hands When Supplicating

3386. ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] narrated: “Whenever the Messenger of Allāh ﷺ would raise his hands in supplication, he would not lower them until he had wiped his face with them.” (*Da‘if*)

(المعجم ١٠) - بَابُ مَا جَاءَ أَنَّ الدَّاعِيَ
يَبْدَأُ بِنَفْسِهِ (التحفة ١٠)

٣٣٨٥ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْكُوفِيُّ:
حَدَّثَنَا أَبُو قَطَنِ عَنْ حَمَزَةَ الزِّيَّاتِ، عَنْ أَبِي
إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ
عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ: أَنَّ رَسُولَ اللَّهِ
ﷺ كَانَ إِذَا ذَكَرَ أَحَدًا فَدَعَا لَهُ بَدَأَ بِنَفْسِهِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
صَحِيحٌ، وَأَبُو قَطَنِ اسْمُهُ عَمْرُو بْنُ الْهَيْثَمِ.

(المعجم ١١) - بَابُ مَا جَاءَ فِي رَفْعِ
الْأَيْدِي عِنْدَ الدَّعَاءِ (التحفة ١١)

٣٣٨٦ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ
الْمُنْتَنَى وَابْرَاهِيمُ بْنُ يَعْقُوبَ وَعَبْدُ وَاحِدٌ
قَالُوا: حَدَّثَنَا حَمَادُ بْنُ عِيسَى الْجُهَنِيُّ عَنْ
حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ الْجَمْعِيِّ، عَنْ سَالِمِ
ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ

Muḥammad bin Al-Muthanna said in his narration: "He would not return them until he had wiped his face with them."

[Abū 'Eisā said:] This *Ḥadīth* is [*Ṣaḥīḥ*] *Gharīb*, we do not know of it except as a narration of Ḥammād bin 'Eisā, he is alone in relating it, and he narrates little. People have reported from him, and Ḥanzalah bin Abī Sufyān Al-Jumaḥī is trustworthy, Yaḥya bin Sa'eed Al-Qaṭṭān graded him trustworthy.

الْحَطَّابِ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَحْطَهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ. قَالَ مُحَمَّدُ بْنُ الْمُثَنَّى فِي حَدِيثِهِ: لَمْ يَرُدَّهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [صَحِيحٌ] غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ عِيسَى وَقَدْ تَرَدَّدَ بِهِ وَهُوَ قَلِيلُ الْحَدِيثِ وَقَدْ حَدَّثَ عَنْهُ النَّاسُ، وَحَظَّلَهُ بْنُ أَبِي سَفْيَانَ الْجُمَاهِي [هُوَ] ثِقَةٌ وَتَقَى يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ.

تخریج: [إسناده ضعيف] وأخرجه عبد بن حميد، ح: ٣٩ عن حماد بن عيسى به.

Chapter 12. What Has Been Related About 'Whoever Is Hasty In His Supplication'

(المعجم ١٢) - بَابُ مَا جَاءَ فِيْمَنْ يَسْتَعْجِلُ فِي دُعَائِهِ (التحفة ١٢)

3387. Abū Hurairah narrated that the Prophet ﷺ said: "One of you will be responded to, so long as he is not hasty, saying: 'I supplicated, and I was not responded to.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū 'Ubaid's name is Sa'd, he is the freed slave of 'Abdur-Raḥmān bin Azhar, and it is said that he is the freed slave of 'Abdur-Raḥmān bin 'Awf. ['Abdur-Raḥmān bin Azhar is the cousin of 'Abdur-Raḥmān bin 'Awf.]

There is something on this topic from Anas [may Allāh be pleased with him].

باب: يستجاب للعبد ما لم يعجل،

٣٣٨٧ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عُبَيْدٍ اسْمُهُ سَعْدٌ وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ وَيُقَالُ: مَوْلَى عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ [وَعَبْدُ الرَّحْمَنِ بْنُ أَزْهَرَ هُوَ ابْنُ عَمِّ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ].

وَفِي الْبَابِ عَنْ أَنَسٍ [رَضِيَ اللهُ عَنْهُ].

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب: يستجاب للعبد ما لم يعجل، ح: ٦٣٤٠ ومسلم، ح: ٢٧٣٥ من حديث مالك به وهو في الموطأ: ١/٢١٣ * وفي الباب عن أنس [أحمد: ٣/١٩٣، ٢١٠].

Comments:

Man should always beg from Allāh ﷻ with confidence that He will hear him and grant his supplication as He is most merciful and kind to His servants.

Chapter 13. What Has Been Related About Supplication In The Morning And The Evening

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الدُّعَاءِ إِذَا أَصْبَحَ وَإِذَا أَمْسَى (التحفة ١٣)

3388. Abān bin ‘Uthmān said: “I heard ‘Uthmān bin ‘Affan [may Allāh be pleased with him] saying: ‘The Messenger of Allāh ﷺ said: “There is no worshipper who says, in the morning of every day, and the evening of every night: ‘In the Name of Allāh, Who with His Name, nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing (*Bismillāh, Alladhī Lā Yadurru Ma’ Ismihi Sha’u’n Fil-Ardī Wa Lā Fī-Samā’, Wa Huwas-Samī’ul-‘Alīm*)’— three times, (except that) nothing shall harm him.”

And Abān had been stricken with a type of semi-paralysis, so a man began to look at him, so Abān said to him, “What are you looking at? Indeed the *Ḥadīth* is as I reported it to you, but I did not say it one day, so Allāh brought about His decree upon me.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīh*.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الدعاء، باب ما يدعو به الرجل إذا أصبح وإذا أمسى، ح: ٣٨٦٩ عن محمد بن بشار به وهو في مسند الطيالسي، ح: ٧٩ ورواه أبو داود، ح: ٥٠٨٨ من حديث أبان وصححه الحاكم: ٥١٤/١ ووافقه الذهبي.

Comments:

For everyone at the end of night dawn appears, and with the end of the day night comes again, so the laps of life are wrapped up one by one. Therefore, it is necessary that according to the teachings of the Prophet ﷺ everyone

٣٣٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ وَهُوَ الطَّيَالِسِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ: عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ [رَضِيَ اللَّهُ عَنْهُ] يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ لَمْ يَضُرَّهُ شَيْءٌ».

وَكَانَ أَبَانُ قَدْ أَصَابَهُ طَرْفٌ فَالِجَ فَجَعَلَ الرَّجُلُ يَنْظُرُ إِلَيْهِ فَقَالَ لَهُ أَبَانُ: مَا تَنْظُرُ؟ أَمَا إِنَّ الْحَدِيثَ كَمَا حَدَّثْتُكَ، وَلَكِنِّي لَمْ أَقُلْهُ يَوْمَئِذٍ لِيُمِضِيَ اللَّهُ عَلَيَّ قَدْرَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

should renew his relationship with his Creator. This relationship between a slave and his Master can be strengthened by praising Him, confessing one's faults and shortcomings, by asking for His mercy and humbling oneself before Him.

3389. Thawbān, may Allāh be pleased with him, said: "The Messenger of Allāh ﷺ said: 'Whoever says when he reaches the evening: "I am pleased with Allāh as (my) Lord, with Islam as (my) religion, and with Muḥammad as (my) Prophet (*Raḍītu Billāhi Rabban Wabil-Islāmi Dīnan Wa Bi-Muḥammadin Nabīyan*) it is a duty upon Allāh to please him."

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٣٣٨٩ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ أَبِي سَعِيدٍ بْنِ الْمُرْزُبَانِ، عَنْ أَبِي سَلَمَةَ، عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يُمَسِّي: رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ.» [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [حسن] وأخرجه الطبراني في الدعاء، ح: ٣٠٤ من حديث أبي سعد البقال سعيد بن المرزبان به وهو ضعيف وللحديث شاهد حسن عند أبي داود، ح: ٥٠٧٢ وحسنه الحافظ ابن حجر.

Comments:

Repeating this supplication three times in the morning and in the evening is a renewal of his bond of leading the life in accordance with Islamic Principles and remaining obedient to Allāh ﷻ and His Messenger. He who does so every morning and evening, Allāh ﷻ gives him tidings of His blessings that he will be made happy on the Day of Judgment.

3390. 'Abdullāh said: "When he reached the evening, the Prophet ﷺ used to say, 'We have reached the evening, and the Dominion has reached the evening, while belonging to Allāh. And all praise belongs to Allāh. None has the right to be worshipped but Allāh, alone, without partner. (*Amsainā Wa Amsal-Mulkullāh, Wal-Hamdulillāh, Wa Lā Ilāha Illallāh, Waḥdahū Lā Sharīka Lahū*)' – I think he said [in it]: – "To Him belongs the Dominion, and to Him is the praise, and He is capable of

٣٣٩٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ ابْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَمْسَى قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ» - أَرَاهُ قَالَ [فِيهَا] -: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ

all things. I ask You for the good that is in this night, and the good of what is after it, and I seek refuge in You from the evil of this night, and the evil of what is after it, and I seek refuge in You from laziness and helpless old age. And I seek refuge in You from the punishment of the Fire and the punishment of the grave (*Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa 'Alā Kulli Shai'in Qadīr. Asa'luka Khaira Mā Fī Hadhīhil-Lailah, Wa Khaira Mā Ba'dahā, Wa A'ūdhu Bika Min Sharri Hadhīhil-Lailah Wa Sharri Mā Ba'dahā. Wa A'ūdhu Bika Minal-Kasali Wa Sūw'il-Kibar, Wa A'ūdhu Bika Min 'Adhābin-Nāri Wa 'Adhābil-Qabr.*) And when he reached morning, he would say, 'We have reached the morning, and the Dominion has reached the morning, while belonging to Allāh. And all praise belongs to Allāh (*Ashbahnā Wa Ashbahal-Mulkullāh, Wal-Hamdulillāh*)' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. *Shu'bah* reported it with this chain, from Ibn Mas'ūd, and he did not narrate it in *Marfū'* form.

تخریج: وأخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح: ۲۷۲۳ من حديث جرير به.

Comments:

In this supplication it is admitted and acknowledge that Allāh ﷻ is the only Master of the universe and whatever is in it, and He is the only who deserves praise. Polytheism and infidelity is strongly condemned in this supplication, and refuge in Allāh ﷻ has been sought.

3391. Abū Hurairah said: The Messenger of Allāh ﷺ used to teach his Companions, saying:

هَذِهِ اللَّيْلَةُ وَشَرٌّ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ، وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا: «أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ اللَّهُ وَالْحَمْدُ لِلَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ بِهِذَا الْإِسْنَادِ عَنِ ابْنِ مَسْعُودٍ وَلَمْ يَرْفَعُهُ.

۳۳۹۱ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: أَخْبَرَنَا سُهَيْلُ بْنُ أَبِي

“When one of you reaches the morning, then let him say: ‘O Allāh, by You we enter the morning, and by You we enter the evening, and by You we live, and by You we die, and to You is the Return (*Allāhumma Bika Aṣḥabnā Wa Bika Amsainā Wa Bika Nahyā Wa Bika Namūtu Wa Ilaikal-Maṣīr*).’ And when he reaches the evening let him say: ‘O Allāh, by You we enter the evening, and by You we enter the morning, and by You we live, and by You we die, and to You is the Resurrection (*Allāhumma Bika Amsainā Wa Bika Aṣḥabnā Wa Bika Nahyā Wa Bika Namūtu Wa Ilaikan-Nushur*).’”

(*Ṣaḥīḥ*)

This is a *Ḥasan Ḥadīth*.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب ما يقول إذا أصبح، ح: ٥٠٦٨ من حديث سهيل به وصححه ابن حبان، ح: ٢٣٥٤، ٢٣٥٥ والحافظ في نتائج الأفكار.

Comments:

As the time and the cycle of the day and night is in Allāh’s control, likewise our life and death is also in His control. On the Day of Judgment we have to appear before Him to account for our deeds, therefore, we should not spend our life in carelessness and heedlessness regarding our duties to Allāh (ﷻ).

Chapter 14. Something Else, The Supplication “O Allāh, Knower Of The Unseen And The Seen, Originator Of The Heavens And The Earth”

3392. Abū Hurairah, may Allāh be pleased with him, said: “Abū Bakr said: ‘O Messenger of Allāh, command me with something that I may say when I reach morning and evening.’ He said: ‘Say: “O Allāh Knower of the Unseen and the

صَالِحٍ عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُ أَصْحَابَهُ يَقُولُ: «إِذَا أَصْبَحَ أَحَدُكُمْ فَلْيَقُلِ اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ، وَإِذَا أَمْسَى فَلْيَقُلْ: اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ».

هَذَا حَدِيثٌ حَسَنٌ.

(المعجم ١٤) - بَابُ مِنْهُ [دُعَاءُ:
«اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ
السَّمَاوَاتِ وَالْأَرْضِ...»] (التحفة ١٤)

٣٣٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أُنْبَأَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ عَمْرُو بْنَ عَاصِمٍ التَّقْفِيَّ يُحَدِّثُ عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! مُرْنِي بِشَيْءٍ

Seen, Originator of the heavens and the earth, Lord of everything and its Possessor, I bear witness that there is none worthy of worship except You, I seek refuge in You from the evil of my soul and from the evil of Shaitān and his Shirk (*Allāhumma ‘Ālimal-Ghaibi Wash-Shahādati Fāfiras-Samāwāti Wal-Arḍ, Rabba Kulli Shai’in Wa Malikahu, Ashhadu An Lā Ilāha Illā Anta, A’ūdhu Bika Min Sharri Nafsi Wa Min Sharrish-Shaitāni Washirkihi*).” He said: ‘Say it when you reach morning, and evening, and when you go to bed.’” (*Sahih*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخريج: [إسناده صحيح] وأخرجه أبو داود، أيضاً، ح: ٥٠٦٧ من حديث يعلى به وهو في مسند أبي داود الطيالسي، ح: ٩، ٢٥٨٣ وصححه ابن حبان، ح: ٢٣٤٩ والحاكم: ١/٥١٣ ووافقه الذهبي.

Comments:

In this narration it has been commanded that one should bear witness every morning and evening that only Allāh ﷻ is Knower of the unseen and seen, Originator of the heavens and earth, Lord and Possessor of everything and he should bear witness that there is none worthy of worship except Allāh ﷻ. One should seek refuge in Him from the evil of his soul and from the evil of Satan and his Shirk.

Chapter 15. Something Else: ‘The Chief Of Supplications For Forgiveness’

3393. Shaddād bin Aws narrated that the Prophet ﷺ said to him: “Should I not direct you to the chief of supplications for forgiveness? ‘O Allāh, You are my Lord, there is none worthy of worship except You, You created me and I am Your slave. I am

أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ، قَالَ: «قُلْ: اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ سُرِّ نَفْسِي وَمِنْ سُرِّ الشَّيْطَانِ وَشِرْكِهِ». قَالَ: «قُلْهُ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ وَإِذَا أَخَذْتَ مَضْجَعَكَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١٥) - بَابُ مِنْهُ [دُعَاءُ سَيِّدِ

الاسْتِغْفَارِ] (التحفة ١٥)

٣٣٩٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ عُثْمَانَ بْنِ رَبِيعَةَ، عَنْ شَدَّادِ بْنِ أَوْسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَلَا أَدُلُّكَ عَلَى سَيِّدِ الاسْتِغْفَارِ؟ اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا

adhering to Your covenant and Your promise as much as I am able to, I seek refuge in You from the evil of what I have done. I admit to You your blessings upon me, and I admit to my sins. So forgive me, for there is none who can forgive sins except You (*Allāhumma Anta Rabbī Lā Ilāha Illa Anta Khalaqtanī Wa Ana 'Abduka Wa Ana 'Alā 'Ahdika Wa Wa'dika Mā-sha'tu. A'ūdhu Bika Min Sharri Mā Šana'tu Wa Abuw'u Laka Bini'matika 'Alayya Wa A'tarifu Bidhunūbī, Faghfirli Dhunūbī Innahu Lā Yaghfirudh-Dhunūba Illā Ant*).' None of you says it when he reaches the evening, and a decree^[1] comes upon him before he reaches morning, except that Paradise becomes obligatory upon him. And none says it when he reaches the morning, and a decree comes upon him before he reaches evening, except that Paradise becomes obligatory for him."

(*Ṣahīh*)

[He said:] And there are narrations on this topic from Abū Hurairah, Ibn 'Umar, Ibn Mas'ūd, Ibn Abza, and Buraidah, may Allāh be pleased with them.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. And 'Abdul-'Azīz bin Abū Ḥāzim is Ibn Abū Ḥāzim Az-Zāhid. [And this *Ḥadīth* has been reported from other than this route, from *Shaddād bin Aws*, may Allāh be pleased with him.]

أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا
صَنَعْتُ وَأَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَعْتَرِفُ
بِذُنُوبِي، فَاغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ
إِلَّا أَنْتَ، لَا يَقُولُهَا أَحَدُكُمْ حِينَ يُمْسِي فَيَأْتِي
عَلَيْهِ قَدَرٌ قَبْلَ أَنْ يُصْبِحَ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ
وَلَا يَقُولُهَا حِينَ يُصْبِحُ، فَيَأْتِي عَلَيْهِ قَدَرٌ قَبْلَ
أَنْ يُمْسِيَ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ».

[قَالَ:] [وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ
عُمَرَ وَابْنِ مَسْعُودٍ وَابْنِ أَبِي بَرزَةَ وَبُرَيْدَةَ رَضِيَ
اللَّهُ عَنْهُمْ.]

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَعَبْدُ الْعَزِيزِ بْنُ أَبِي
حَازِمٍ هُوَ ابْنُ أَبِي حَازِمِ الرَّاهِدِيِّ. [وَقَدْ رُوِيَ
هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ، عَنْ شَدَّادِ
ابْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ].

[1] Meaning "death." (*Tuhfat Al-Aḥwadhī*).

تخریج: [صحیح] ورواه البخاری، الدعوات، باب أفضل الاستغفار، ح: ۶۳۰۶ من حدیث شداد بن اوس به.

Comments:

The secret of superiority of the 'Chief of Supplications' is that in every word of this supplication there is a confession of one's humility and being a slave to Allāh ﷻ and testimony of His Oneness.

Chapter 16. What Has Been Related About Supplicating When One Goes To His Bed

3394. Al-Barā' bin 'Āzib narrated that the Prophet ﷺ said to him: "Should I not teach you some words to say when you go to your bed, so if you die, you will die upon the *Fitrah*, and if you reach the morning, you will reach it in good? You say: 'O Allāh, verily, I submit myself to You, and I turn my face to You, and I entrust my affair to You, hoping in You and fearing You. And I lay myself down depending upon You, there is no refuge [nor escape] from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent (*Allāhumma Innī Aislamtu Nafsī Ilaika Wa Wajjahtu Wajhī Ilaika, Wa Fawwadtu Amrī Ilaika, Raghbatan Wa Rahbatan Ilaika Wa Alja'tu Zahrī Ilaika, Lā Malja'* [*Wa Lā Manjā*] *Minka Illā Ilaik. Āmantu Bikitābikal-ladhī Anzalta Wa Binabīyykal-ladhī Arsalt*).'" Al-Bara' said: "So I said: 'And in Your Messenger whom You have sent.'" He said: "So he ﷺ struck his hand upon my chest, then said: "And in Your Prophet whom You have sent. (*Wa Binabīyykal-ladhī Arsalt*).'" (*Ṣaḥīh*)

(المعجم ۱۶) - بَابُ مَا جَاءَ فِي الدَّعَاءِ إِذَا أَوَى إِلَى فِرَاشِهِ (التحفة ۱۶)

۳۳۹۴ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «أَلَا أَعْلَمُكَ كَلِمَاتٍ تَقُولُهَا إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَإِنَّ مَتَّ مِنْ لَيْلَتِكَ مَتَّ عَلَى الْفِطْرَةِ وَإِنْ أَضْبَحْتَ أَضْبَحْتَ وَقَدْ أَصَبْتَ خَيْرًا؟ تَقُولُ: اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ وَالْجَأْتُ ظَهْرِي إِلَيْكَ، لَا مَلْجَأَ [وَلَا مَنجَا] مِنْكَ إِلَّا إِلَيْكَ. آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ» - قَالَ الْبَرَاءُ: فَقُلْتُ -: وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ: فَطَعَنَ يَدَهُ فِي صَدْرِي ثُمَّ قَالَ: «وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، وَفِي [الْبَابِ] عَنْ رَافِعِ بْنِ خَدِيجٍ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ الْبَرَاءِ وَرَوَاهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ، عَنْ سَعْدِ بْنِ عُيَيْنَةَ، عَنِ الْبَرَاءِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: «إِذَا أَوَيْتَ إِلَى فِرَاشِكَ وَأَنْتَ عَلَى وُضوءٍ».

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, and there are narrations on this topic from Rāfi' bin *Khadij*, and it has been reported through more than one route from Al-Barā.' Maṣṣūr bin Al-Mu'tamir narrated it from Sa'd bin 'Ubaidah, from Al-Barā' from the Prophet ﷺ, and it is similar except that he said: "When you go to your bed and you have *Wuḍū'*."

تخریج: متفق عليه، أخرجه البخاري، التوحيد، باب قوله: ﴿أَنْزَلَهُ بِعَلْمِهِ وَالْمَلَائِكَةَ يَشْهَدُونَ﴾، ح: ٧٤٨٨ ومسلم، ح: ٢٧١٠ من حديث أبي إسحاق به * حديث منصور: يأتي: ٣٥٧٤ وفي الباب عن رافع بن خديج [يأتي: ٣٣٩٥].

Comments:

This supplication shows complete faith and trust in Allāh ﷻ and also renews the trust and faith in the Book and the Messenger of Allāh ﷻ. This narration also shows that making a change in the words of supplication is not appropriate, because the words used by the Prophet ﷺ are the best selected words. No one in this world can choose better words than the words of the Prophet ﷺ.

3395. Rāfi' bin *Khadij* narrated that the Prophet ﷺ said: "When one of you lies down on his right side, then says: 'O Allāh, I have submitted myself to You, and I have turned my face to You, and I lay myself down relying upon You, and I have entrusted my affair to You, there is no refuge [nor escape] from You except to You. I believe in Your Book and Your Messengers (*Allāhumma Innī Aslamtu Nafsī Ilaika Wa Wajjahtu Wajhī Ilaika, Wa Alja'tu Zaharī Ilaika, Wa Fawwadtu Amrī Ilaika, Lā Malja' [Wa Lā Manjā] Minka Illā Ilaik, Ūminu Bikitābika Wa Birasūlika*)' – then if he dies that night, he shall enter Paradise." (*Da'if*)

٣٣٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَحْيَى بْنِ إِسْحَاقَ بْنِ أَخِي رَافِعِ بْنِ خَدِيجٍ [رَضِيَ اللَّهُ عَنْهُ] عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اضْطَجَعْتَ أَحَدُكُمْ عَلَى جَنْبِهِ الْأَيْمَنِ ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ لَا مَلْجَأَ [وَلَا مَنَجَى] مِنْكَ إِلَّا إِلَيْكَ أَوْ مِنْ بَيْتَابِكَ وَبِرُسُلِكَ فَإِنْ مَاتَ مِنْ لَيْلَتِهِ دَخَلَ الْجَنَّةَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ رَافِعِ بْنِ

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* through this route as a narration of Rāfi' bin *Khadij* [may Allāh be pleased with him].

حَدِيثُ [رَضِيَ اللَّهُ عَنْهُ].

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٧٧١ من حديث عثمان بن عمر به أورده الضياء في المختارة يحيى بن أبي كثير مدلس وعنن.

3396. Anas bin Malik [may Allāh be pleased with him] narrated that when he went to his bed, the Messenger of Allāh ﷺ used to say: "All praise is due to Allāh, who has fed us and given us to drink, and has sufficed and granted us refuge, and how many are they who have none to suffice them and none to grant them refuge (*Al-Hamdulillāhi Alladhī Aṭ'amanā Wa Saqānā Wa Kafānā Wa Āwānā. Fakam Mimman Lā Kāfiya Lahu Wa Lā Mu'wiy*).” (*Ṣaḥīḥ*)

٣٣٩٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ [عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأَوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٥ من حديث حماد ابن سلمة به.

Comments:

These narrations show that our all necessities are given to us by Allāh ﷻ, the Cherisher and Sustainer of the worlds. Our living, our food, our clothes, and even every smallest thing, is given to us by Allāh ﷻ. Our own personal skills have nothing to do with it, we get everything as a favor of Allāh ﷻ.

Chapter 17. Something Else:

The Supplication: “I Seek Forgiveness From Allāh The One Whom There Is None Worthy Of Worship Except For Him, And He Is The Living, The Sustainer”

(المعجم ١٧) - بَابُ مِنْهُ [دُعَاءُ]:
«أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ» [(التحفة ١٧)

3397. Abū Sa'eed [may Allāh be pleased with him] narrated that the

٣٣٩٧ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ:

Prophet ﷺ said: “Whoever says, when he goes to his bed: ‘I seek forgiveness from Allāh, [the Magnificent] the One whom there is none worthy of worship except for Him, the Living, the Sustainer, and I repent to Him (*Astaghfirullāha [Al-‘Azīm] Alladhī Lā Ilāha Illā Huw, Al-Hayyul-Qayyūm, Wa Atūbu Ilaihi*)’ three times, Allāh shall forgive him his sins if they are like the foam of the sea, even if they were the number of the leaves of the trees, even if they were the number of sand particles of ‘Alij,^[1] even if they were the number of the days of the world.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know it from this route except as a narration of ‘Ubaidullāh bin Al-Walīd Al-Waṣṣāfi.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٠/٣ عن أبي معاوية الضرير به وصرح بالسماع * ورواه عصام بن قدامة عن عطية عند البخاري في التاريخ، وعطية العوفي ضعيف مدلس.

Comments:

In this narration the attributes of Allāh ﷻ ‘the Living, the Sustainer (of all)’ have been acknowledged and with the recognition of His Attributes, forgiveness is asked from Him. Allāh ﷻ the Most Merciful forgives those who beg with these words.

Chapter 18. Something Else: The Supplication: “O Allāh, Safeguard Me from Your Punishment the Day that You Gather Your Slaves”

3398. Hudhaifah bin Al-Yamān
[may Allāh be pleased with him]

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْوَصَّافِيِّ، عَنْ عَطِيَّةَ،
عَنْ أَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ
قَالَ: «مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ:
أَسْتَغْفِرُ اللَّهَ [الْعَظِيمَ] الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ، غَفَرَ
اللَّهُ لَهُ ذُنُوبَهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ، وَإِنْ
كَانَتْ عَدَدَ وَرَقِ الشَّجَرِ، وَإِنْ كَانَتْ عَدَدَ
رَمْلِ عَالِيَج، وَإِنْ كَانَتْ عَدَدَ أَيَّامِ الدُّنْيَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ
عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ.

(المعجم ١٨) - بَابُ مِنْهُ [دُعَاءُ]:

«اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكَ» [

(التحفة ١٨)]

٣٣٩٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ

[1] Meaning a place where sand mounds into dunes, and it is also said that is one of the places that is called that. See *Lisān Al-‘Arab*.

narrated that when the Prophet ﷺ would sleep, he would put his hand under his head then say: "O Allāh, safeguard me from Your Punishment the Day You gather [Your slaves] (*Allāhumma Qini 'Adhābaka Yawma Tajma'u [‘Ibādak]*)" or^[1] "You resurrect Your slaves (*Tab'athu 'Ibādak*)." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحيح] وأخرجه أحمد: ۳۸۲/۵ والحميدي، ح: ۴۴۵ عن سفيان بن عيينة به وصرح بالسمع وللحديث شواهد عند أبي داود، ح: ۵۰۴۵ وابن ماجه، ح: ۳۸۷۷ وغيرهما.

Comments:

When a person goes to sleep, his relation with this world is suspended and he goes in the hands of the death. That is why the Prophet ﷺ, before going to sleep, would remember death and the Day of Judgment.

3399. Al-Barā' bin 'Āzib [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ used to lay his head upon his right hand when going to sleep, then say: "My Lord, safeguard me from Your punishment the Day You resurrect Your slaves (*Rabbī Qini 'Adhābaka Yawma Tab'athu 'Ibādak*)." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. Ath-Thawrī reported this *Ḥadīth* from Abū Ishāq, from Al-Barā', but he did not mention anyone between them. Shu'bah reported it from Abū Ishāq, from Abū 'Ubaidah and another man, from Al-Barā'. Isrā'īl reported it from Abū Ishāq, from 'Abdullāh bin Yazīd, from Al-Barā,' and (he also reported it)

ابن جراح، عَنْ حُدَيْفَةَ بْنِ الِیْمَانِ [رَضِيَ اللهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَضَعَ يَدَهُ تَحْتَ رَأْسِهِ ثُمَّ قَالَ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ [عِبَادَكَ] أَوْ تَبْعُثُ عِبَادَكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

۳۳۹۹ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ [هُوَ السَّلُولِيُّ] عَنْ إِبْرَاهِيمَ بْنِ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ [رَضِيَ اللهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَسَّدُ يَمِينَهُ عِنْدَ الْمَنَامِ ثُمَّ يَقُولُ: «رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعُثُ عِبَادَكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَرَوَى الثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ لَمْ يَذْكُرْ بَيْنَهُمَا أَحَدًا، وَرَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُيَيْدَةَ وَرَجُلٍ آخَرَ، عَنِ الْبَرَاءِ، وَرَوَاهُ إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنِ الْبَرَاءِ، وَعَنْ أَبِي

[1] Indicating doubt on behalf of one of the narrators. See *Tuhfatul-Ahwadhī*.

from Abū Ishāq, from Abū 'Ubaidah, from 'Abdullāh from the Prophet ﷺ with similar.

إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخریج: [إسناده صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٧٥٨ من حديث إسحاق بن منصور به * أبو إسحاق صرح بالسماع عند النسائي في الكبرى، ح: ١٠٥٩٤ وأبي الشيخ في أخلاق النبي ﷺ، ص: ١٦٧ وغيرهما وصححه ابن حبان، ح: ٢٣٥٠ والحافظ في الفتح * حديث الثوري عند النسائي في الكبرى، ح: ٧٥٣ وأحمد: ٢٩٠/٤، ٢٩٨، ٣٠٣ وحديث شعبة عند النسائي في الكبرى، ح: ٧٥٤ وغيره وحديث شريك عند الترمذي في الشمائل، ح: ٢٥٢ وحديث أبي عبيدة عن عبدالله عند ابن ماجه، ح: ٣٨٧٧.

**Chapter 19. Something Else:
The Supplication: "O Allāh,
Lord Of The Heavens And
Lord Of The Earths"**

(المعجم ١٩) - بَابُ مِنْهُ [دُعَاءُ:
«اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ
الْأَرْضِينَ...»] (التحفة ١٩)

3400. Abū Hurairah [may Allāh be pleased with him] said: "The Messenger of Allāh ﷺ used to order that when one of us went to sleep, he should say: 'O Allāh, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and date-stone, and Revealer of the *Tawrāh* and the *Injīl* and the Qur'ān, I seek refuge in You from the evil of every evil thing that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, and Az-Zāhir, there is nothing above you, and Al-Bāṭin, there is nothing below You. Relieve me of my debt, and enrich me from poverty (*Allāhumma Rabbas-Samāwāti Wa Rabbal-Ardīna Wa Rabbanā, Wa Rabba Kulli Shai'in, Fāliqal-Ḥabbi Wan-Nawā, Wa Munzilat-Tawrāti Wal-Injīli Wal-*

٣٤٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا إِذَا أَحَدٌ أَحَدَنَا مَضَجَعَهُ أَنْ يَقُولَ: «اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِينَ وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَالظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَالْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، أَفْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Qur'an. A'ūdhu Bika Min Sharri Kulli Dhi Sharrin Anta Ākhiḍhun Bināshiyatihi, Antal-Awwalu Falaisa Qablaka Shaī'un, Wa Antal-Ākhiru Falaisa Ba'daka Shaī'un, Waz-Zāhiru Falaisa Fawqaka Shaī'un, Wal-Bāṭinu Falaisa Dūnaka Shaī'un, Iqdi 'Annīd-daina Wa Aghnini Minal-Faqr.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٣ من حديث خالد

٤٥.

Comments:

In this narration, first of all it has been confessed that Allāh ﷻ is the only owner of the whole universe and everything in it, and then by acknowledging His Attributes of unfolding and giving birth and growth to everything, and accepting the truth of His Revelation, refuge has been sought in Him from all evils, and in the end it has been begged that Allāh ﷻ may relieve the begger from debt and enrich him from poverty.

Chapter 20. Something Else: The Supplication: "In Your Name, My Lord, I Lay Myself Down"

3401. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "When one of you leaves his bed then returns to it, then let him brush it off with the edge of his *Izār* three times, for indeed, he does not know what succeeded him upon it after him. When he lies down, let him say: 'In Your Name, my Lord, I lay my side down, and in Your Name I raise it. And if You take my soul, then have mercy upon it, and if You release it, then protect it with that which You protect Your righteous worshippers (*Bismika Rabbī Wada'tu Janbī Wa Bika Arfa'uhu,*

(المعجم ٢٠) - بَابُ مِنْهُ [دُعَاءٌ: بِإِسْمِكَ رَبِّي وَضَعْتُ جَنْبِي . . .] (التحفة ٢٠)

٣٤٠١ - حَدَّثَنَا ابْنُ أَبِي عَمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ عَجَلَانَ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ عَنْ فِرَاشِهِ ثُمَّ رَجَعَ إِلَيْهِ فَلْيَنْفُضْهُ بِصَنْفَةِ إِزَارِهِ ثَلَاثَ مَرَّاتٍ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ بَعْدَهُ، فَإِذَا اضْطَجَعَ فَلْيَقُلْ: بِإِسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ فَإِنْ أَمْسَكَتْ نَفْسِي فَأَرْحَمَهَا وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ، فَإِذَا اسْتَيْقَظَ، فَلْيَقُلْ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ

Fa'in Amsakta Nafsī Fārhamhā Wa In Arsaltahā Fāhfazhā Bimā Tahfazū Bihī 'Ibādakaṣ-Ṣālihin.) And when he awakens, let him say: All praise is due to Allāh, Who healed me in my body, and returned to me my soul, and permitted me to remember Him (*Al-Ḥamdulillāh Alladhī 'Āfānī Fī Jasadī Wa Radda 'Alayya Rūhī Wa Adhina Lī Bidhikrih*).”

[He said:] And there are narrations on this topic from Jābir and 'Āishah.

[He said:] The *Hadīth* of Abū Hurairah is a *Ḥasan Ḥadīth*. [Some of them related this *Hadīth* and said, “Then let him brush it off with the inside of his *Izār*.”] (*Saḥīh*)

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح: ١٠٧٢٧ من حديث ابن عجلان به وعلقه البخاري، ح: ٦٣٢٠ وللحديث طرق عند البخاري ومسلم: ٦٤/٢٧١٤ وغيرهما * وفي الباب عن جابر [لعله يشير إلى حديث النسائي في الكبرى، ح: ١٠٦٨٩-١٠٦٩١ وصححه ابن حبان، ح: ٢٣٦٢ والحاكم: ٥٤٨/١ على شرط مسلم ووافقه الذهبي] وعائشة [لعله يشير إلى الحديث الآتي أو ما أخرجه النسائي في الكبرى، ح: ١٠٦٢٥، ١٠٧٠٠، وأبو داود، ح: ٥٠٦١].

Comments:

The bed should be brushed off as a precaution, because there may be a harmful or injurious thing which had crept in it, and for the safety of the hand it has been suggested to use the cloth.

Chapter 21. What Has Been Related About: Whoever Recites The Qur'an When Going To Sleep

3402. 'Āishah narrated that every night, when the Prophet ﷺ would go to his bed, he would join his hands, then blow in them, as^[1] he

(المعجم ٢١) - بَابُ مَا جَاءَ فِيْمَنْ يَقْرَأُ مِنَ الْقُرْآنِ عِنْدَ الْمَنَامِ (التحفة ٢١)

٣٤٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَصَّالَةَ عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا

[1] As interpreted in the commentaries, see *Tuhfat Al-Aḥwadhī* and *Faṭḥ Al-Bārī*.

recited in them: "Say: He is Allāh, the One."^[1] and "Say: I seek refuge in the Lord of *Al-Falaq*"^[2] and "Say: I seek refuge in the Lord of mankind."^[3] Then he would wipe as much as he was able to of his body with them, beginning with them first on his head and face, and the front of his body. He would do this three times. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

أَوْى إِلَى فِرَاشِهِ كُلِّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا قَرَأَ فِيهِمَا: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ أَلْفَلَقِ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخریج: وأخرجه البخاري، فضائل القرآن، باب فضل المعوذات، ح: ٥٠١٧ وعن قتيبة به.

Comments:

Sūrat Al-Ikhlāṣ contains and explains the subject of the Unity of Allāh ﷻ which is the central theme of the Qur'ān and last two *Sūrat Al-Falaq* and *An-Nās* fill all other gaps and openings from where the Oneness of Allāh ﷻ can be attacked.

Chapter 22. Something Else: Concerning the Recitation of the *Sūrat* : *Al-Kāfirūn*, *As-Sajdah*, *Al-Mulk*, *Az-Zumar*, *Banī Isrā'īl*, and *Al-Mūṣabbihāt*

(المعجم ٢٢) - بَابُ مِنْهُ [فِي قِرَاءَةِ سُورَةِ:
الْكَافِرُونَ وَالسَّجْدَةِ وَالْمُلْكِ وَالزُّمَرُ وَبَنِي
إِسْرَائِيلَ وَالْمُسَبِّحَاتِ] (الصحفة ٢٢)

3403. Farwah bin Nawfal, may Allāh be pleased with him, narrated that he came to the Prophet ﷺ and said: "O Messenger of Allāh, teach me something that I may say when I go to my bed." So he said: "Recite: Say: 'O you disbelievers'^[4] for verily it is a disavowal of *Shirk*."

Shu'bah said: "Sometimes he would say: 'One time' and sometime he would not say it. (*Ḥasan*)

٣٤٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، عَنْ فَرَوَةَ بْنِ نَوْفَلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! عَلِّمْنِي شَيْئًا أَقُولُهُ إِذَا أَوَيْتُ إِلَى فِرَاشِي، فَقَالَ: «أَقْرَأْ ﴿قُلْ يَكْفُرُونَ﴾ فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ».

قَالَ شُعْبَةُ أَحْيَانًا يَقُولُ: «مَرَّةً» وَأَحْيَانًا لَا

[1] *Al-Ikhlāṣ* 112.

[2] *Al-Falaq* 113.

[3] *An-Nās* 114.

[4] *Al-Kāfirūn* 109.

(Another chain) from Farwah bin Nawfal, from his father: "That he came to the Prophet ﷺ" then he mentioned similar in meaning. And this is more correct.

[Abū 'Eisā said:] And Zuhair reported this *Hadīth* from Ishāq, from Farwah bin Nawfal, from his father from the Prophet ﷺ, with similar. This is more appropriate and more correct than the narration of *Shu'bah*. The companions of Abū Ishāq were confused in the narration of this *Hadīth*. This *Hadīth* has been reported through routes other than this. 'Abdur-Raḥmān bin Nawfal reported it from his father from the Prophet ﷺ. 'Abdur-Raḥmān is the brother of Farwah bin Nawfal.

تخریج: [حسن] ورواه أبو داود، الأدب، باب ما يقول عند النوم، ح: ٥٠٥٥ من حديث أبي إسحاق عن فروة عن أبيه، وعلقه البخاري في النكاح: ﴿وربائبكم اللاتي في حجوركم﴾ وصححه ابن حبان، ح: ٢٣٦٣، ٢٣٦٤ والحاكم: ٥٦٥/١، ٥٣٨/٢ ووافقه الذهبي * حديث زهير عند أبي داود، ح: ٥٠٥٥ وعبدالرحمن بن نوفل عند ابن أبي شيبة: ٧٤/٩، ٧٤٩/١٠، ٢٥٠.

Comments:

At the time of sleeping recitation of *Sūrat Al-Kāfirūn* shows a disavowel from *Shirk* and a declaration of the Unity of Allāh ﷻ.

3404. Jābir said: "The Prophet ﷺ would not sleep until he recited *Tanzīl as-Sajdah*^[1] and *Tabārah*."^[2] (*Hasan*)

[Abū 'Eisā said:] This is how [Sufyān] *Ath-Thawrī* and more than one report this *Hadīth*; from *Laith*, from Abū Az-Zubair, from Jābir from the Prophet ﷺ, with similar. Zuhair reported this

يُقُولُهَا.

حَدَّثَنَا مُوسَى بْنُ حِرَامٍ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ فَرَوَةَ بْنِ نَوْفَلٍ، عَنْ أَبِيهِ: أَنَّهُ آتَى النَّبِيَّ ﷺ. فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ، وَهَذَا أَصَحُّ.

[قَالَ أَبُو عِيسَى:] وَرَوَى زُهَيْرٌ هَذَا الْحَدِيثَ عَنْ إِسْحَاقَ، عَنْ فَرَوَةَ بْنِ نَوْفَلٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَهَذَا أَشْبَهُ وَأَصَحُّ مِنْ حَدِيثِ شُعْبَةَ. وَقَدْ اضْطَرَبَ أَصْحَابُ أَبِي إِسْحَاقَ فِي هَذَا الْحَدِيثِ، وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ، قَدْ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ نَوْفَلٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، وَعَبْدُ الرَّحْمَنِ هُوَ أَخُو فَرَوَةَ بْنِ نَوْفَلٍ.

٣٤٠٤ - حَدَّثَنَا هِشَامُ بْنُ يُونُسَ الْكُوفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَنَامُ حَتَّى يَقْرَأَ [ب] تَنْزِيلَ السَّجْدَةِ وَ[ب] ﴿بَارِكْ﴾.

[قَالَ أَبُو عِيسَى:] هَكَذَا رَوَى [سُفْيَانُ] الثَّوْرِيُّ وَعَيْرٌ وَآجِدٌ هَذَا الْحَدِيثَ عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ،

[1] *As-Sajdah* 32.

[2] *Al-Mulk* 67.

Hadīth from Abū Az-Zubair, saying: “I said to him, ‘Did you hear it from Jābir?’ He said: ‘I did not hear it from Jābir. I heard it from Ṣafwān or Ibn Ṣafwān.” And *Shabābah* narrated it from Mughīrah bin Muslim, from Abū Az-Zubair, from Jābir, and it is similar to the narration of *Laith*.

نَحْوَهُ. وَرَوَى زُهَيْرٌ هَذَا الْحَدِيثَ عَنْ أَبِي الزُّبَيْرِ قَالَ: قُلْتُ لَهُ سَمِعْتَهُ مِنْ جَابِرٍ؟ قَالَ: لَمْ أَسْمَعْهُ مِنْ جَابِرٍ إِنَّمَا سَمِعْتَهُ مِنْ صَفْوَانَ أَوْ ابْنِ صَفْوَانَ، وَقَدْ رَوَى شَبَابَةُ عَنْ مُغِيرَةَ ابْنِ مُسْلِمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ نَحْوَ حَدِيثِ لَيْثٍ.

تخریج: [حسن] تقدم: ٢٨٩٢.

Comments:

These *Sūrat* and supplications recited before sleeping demand that they should be understood in depth, and special efforts and arrangements should be made to recite them regularly. However, it does not mean that he who does not know the meanings should not recite them. He should try to understand the meanings.

3405. ‘Āishah [may Allāh be pleased with her] said: “The Prophet ﷺ would to not sleep until he recited *Az-Zumar* and *Banū Isrā’īl*.”

٣٤٠٥ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي لُبَابَةَ قَالَ: قَالَتْ عَائِشَةُ [رَضِيَ اللَّهُ عَنْهَا]: كَانَ النَّبِيُّ ﷺ لَا يَنَامُ حَتَّى يَقْرَأَ الزُّمَرَ وَبَنِي إِسْرَائِيلَ. أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: أَبُو لُبَابَةَ هَذَا، اسْمُهُ مَرْوَانُ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ وَسَمِعَ مِنْ عَائِشَةَ سَمِعَ مِنْهُ حَمَادُ بْنُ زَيْدٍ.

تخریج: [حسن] تقدم: ٢٩٢٠.

Muḥammad bin Ismā’īl informed me: “This Abū Lubābah’s (a narrator in the chain) name is Marwān, the freed slave of ‘Abdur-Raḥmān bin Ziyād. He heard from ‘Āishah, and Ḥammād bin Zaid heard from him.”

Comments:

The Prophet ﷺ would recite various *Sūrat* and supplications before sleeping at night. Every Muslim should try to recite some of these regularly before sleeping at night. Reciting more of them is better. Ignoring the supplication before sleeping is a great loss.

3406. Al-‘Irbāḍ bin Sāriyah [may Allāh be pleased with him] narrated that the Prophet ﷺ would not sleep until he had recited *Al-Mūshabbihāt*, and he would say: “In them is an *Āyah* that is better than a thousand *Āyah*.” (*Ḥasan*)

٣٤٠٦ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا بَقِيَّةُ بْنُ الْوَلِيدِ عَنْ بَجْرِ بْنِ سَعْدٍ، عَنْ خَالِدِ ابْنِ مَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بِلَالٍ، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ الْمُسَبِّحَاتِ

[Abū ‘Eisā said:] This *Hadīth* is

Hasan Gharīb.

وَيَقُولُ: «فِيهَا آيَةٌ خَيْرٌ مِنْ أَلْفِ آيَةٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [حسن] تقدم: ٢٩٢١.

Comments:

It means those *Sūrat* which begin with word “*Sabbāḥa*” or ‘*Yusabbih*’. See also no. 2921 where this preceded.

Chapter 23. Something Else: The Supplication: “O Allāh, I Ask You For Steadfastness In The Matter”

(المعجم ٢٣) - بَابُ مِنْهُ [دُعَاءٌ:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي

الْأَمْرِ...»] (التحفة ٢٣)

3407. A man from Banū Ḥanzalah said: “I accompanied Shaddād bin Aws [may Allāh be pleased with him] on a journey, so he said: ‘Should I not teach you what the Messenger of Allāh ﷺ used to teach us? That you say: “O Allāh, I ask You for steadfastness in the affair and I ask You for determination upon guidance, and I ask You to make me grateful for Your favor, and excellence in worshipping You, and I ask You for a truthful tongue and a sound heart, and I seek refuge in You from the evil of what You know, and I ask You for the good of what You know, and I seek Your forgiveness for that which You know. Verily, You are the Knower of all that is hidden (*Allāhumma Innī As’alukath-thabāta Fil-amri Wa As’aluka ‘Azīmatar-rushdi Wa As’aluka Shukra Ni‘matika, Wa Hūsna ‘Ibādatika, Wa As’aluka Lisānan Ṣādiqan Wa Qalban Salīman, Wa A‘ūdhu Bika Min Sharri Mā Ta‘lamu, Wa As’aluka Min Khairi Mā Ta‘lamu, Wastaghfiruka Mimmā Ta‘lamu Innaka Anta*

٣٤٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا

أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ

الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ بْنِ الشَّخِيرِ، عَنْ

رَجُلٍ مِنْ بَنِي حَنْظَلَةَ قَالَ: صَحِبْتُ شَدَادَ بْنَ

أَوْسٍ [رَضِيَ اللَّهُ عَنْهُ] فِي سَفَرٍ فَقَالَ: أَلَا

أَعْلَمُكَ مَا كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا؟ أَنْ

تَقُولَ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ

وَأَسْأَلُكَ عَزِيمَةَ الرُّشْدِ وَأَسْأَلُكَ شُكْرَ

نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ لِسَانًا

صَادِقًا وَقَلْبًا سَلِيمًا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا

تَعْلَمُ، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ

مِمَّا تَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ» قَالَ: قَالَ

رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَأْخُذُ بِمُضْجَعِهِ

يَقْرَأُ سُورَةَ مِنْ كِتَابِ اللَّهِ إِلَّا وَكَّلَ اللَّهُ مَلَكَ

فَلَا يَقْرُبُهُ شَيْءٌ يُؤْذِيهِ حَتَّى يَهَبَّ مَتَى هَبَّ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ

مِنْ هَذَا الْوَجْهِ. [وَالْجُرَيْرِيُّ هُوَ: سَعِيدُ بْنُ

إِيَّاسِ أَبُو مَسْعُودِ الْجُرَيْرِيِّ] وَأَبُو الْعَلَاءِ:

اسْمُهُ يَزِيدُ ابْنُ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ.

‘*Allāmul-ghuyūb*.’” He said: ‘The Messenger of Allāh ﷺ said: “There is no Muslim who lays down to sleep while reciting a *Sūrat* from Allāh’s Book, except that Allāh entrusts an angel, so that nothing approaches him to harm him until he awakens, whenever he awakens.” (*Ḥasan*)

[Abū ‘Eisā said:] We only know of this *Ḥadīth* through this route. [And Al-Juraiṛī is Sa‘eed bin Iyās Abī Ibn Mas‘ūd Al-Juraiṛī.] Abū Al-‘Alā’s name is Yazīd bin ‘Abdullāh bin Ash-*Shikh-khīr*.

تخريج: [حسن] وأخرجه أحمد (١٢٥/٤) من حديث الجريري به وللحديث شواهد عند الحاكم (٥٠٨/١) وغيره انظر المسند الجامع بتحقيقي (٣٥١/٧ ح ٥١٨١).

Comments:

In this narration every good and beneficial thing has been begged from Allāh ﷻ and refuge has been sought from every evil. In the end it has been advised to remember Allāh ﷻ before going to sleep.

Chapter 24. What Has Been Related About: *At-Tasbīh*, *At-Takbīr*, And *At-Taḥmīd*^[1] When Going To Sleep

3408. ‘Alī [may Allāh be pleased with him] said: “Fāṭimah complained to me about her hands blistering from grinding flour. So I said: ‘If you were to approach your father and ask him for a servant?’ So he (the Prophet ﷺ) said: ‘Should I not direct the two of you, to that which is better for you than a servant? When the two of you lay down to sleep, say thirty-three, thirty-three, thirty-four, of *At-Taḥmīd*, *At-Tasbīh*, and *At-Takbīr*.’” (*Ṣaḥīḥ*)

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي التَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ عِنْدَ الْمَنَامِ (التحفة ٢٤)

٣٤٠٨ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا أَزْهَرُ السَّمَانُ عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ عَمِيْدَةَ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ] قَالَ: شَكَتْ إِلَيَّ فَاطِمَةُ مَجَلَّ يَدَيْهَا مِنَ الطَّحِيْنِ فَقُلْتُ: لَوْ أَتَيْتَ أَبَاكَ فَسَأَلْتِيهِ خَادِمًا؟ فَقَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا هُوَ خَيْرٌ لَكُمْ مِنَ الْخَادِمِ؟ إِذَا أَحَدْتُمَا مَضَجَعَكُمَا تَقُولَانِ ثَلَاثًا وَثَلَاثِيْنَ وَثَلَاثًا وَثَلَاثِيْنَ، وَأَرْبَعًا وَثَلَاثِيْنَ، مِنْ تَحْمِيدٍ وَتَسْبِيحٍ وَتَكْبِيرٍ».

[1] Saying: “*Subhān Allāh*,” “*Allāhu Akbar*,” and “*At-Hamdulillāh*.”

There is a story with the *Ḥadīth*.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Ibn 'Awn. This *Ḥadīth* has been reported through more than one route from 'Alī.

وَفِي الْحَدِيثِ قِصَّةٌ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَوْنٍ، وَقَدْ رُوِيَ هَذَا
الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عَلِيٍّ.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٩١٧٢ عن زياد بن يحيى به.

Comments:

The Prophet (ﷺ) made them realize that a servant is a transient human being and remembrance of Allāh (ﷻ) is everlasting, or it may also mean that these words of remembrance of Allāh (ﷻ) give enough energy and power that one has no need of a servant.

3409. 'Alī [may Allāh be pleased with him] said: "Fāṭimah went to the Prophet ﷺ complaining of her hands blistering, so he ordered her to say *At-Tasbīh*, *At-Takbīr*, and *At-Taḥmīd*." (*Ṣaḥīḥ*)

٣٤٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا
أَزْهَرُ السَّمَّانُ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ
عَبِيدَةَ، عَنْ عَلِيٍّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ:
جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ ﷺ تَشْكُو مَجْلَ
يَدَيْهَا فَأَمَرَهَا بِالتَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ.
تخریج: [صحيح] انظر الحديث السابق.

**Chapter 25. Something Else:
Regarding The Virtue Of *At-Tasbīh*,
At-Taḥmīd, And *At-Takbīr* At The End Of The
Prayers And When Going To
Sleep**

3410. 'Abdullāh bin 'Amr [may Allāh be pleased with both of them] said: "The Messenger of Allāh ﷺ said: 'There are two characteristics over which a Muslim man does not guard, except that he enters Paradise. And indeed, they are easy, and those who act upon them are few: He glorifies Allāh at the end of every prayer ten times (saying *Subhān Allāh*) and praises Him ten times saying (*Al-Hamdulillāh*) and extols His greatness ten times

(المعجم ٢٥) - بَابُ مِنْهُ [فِي فَضْلِ
التَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّكْبِيرِ فِي دُبُرِ
الصَّلَوَاتِ وَعِنْدَ النَّوْمِ] (التحفة ٢٥)

٣٤١٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
إِسْمَاعِيلُ ابْنُ عَلِيَّةَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ
عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو [رَضِيَ اللَّهُ
عَنْهُمَا] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَلَّتَانِ لَا
يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، أَلَا
وَهُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ: يُسَبِّحُ اللَّهَ
فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُهُ عَشْرًا
وَيُكَبِّرُهُ عَشْرًا». قَالَ: فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ

(saying *Allāhu Akbar*).”

He said: “And I have seen the Messenger of Allāh ﷺ counting them with his hand. He said: ‘So this is one hundred and fifty with the tongue, and one thousand and five hundred on the Scale. When you go to bed, you glorify Him, extol His greatness, and praise Him a hundred times, so this is one hundred with the tongue and one thousand on the Scale. Which of you performs two thousand and five hundred evil deeds in a single day and night?’ They said: ‘How could we not guard over them?’ He said: ‘*Shaitān* comes to one of you when he is in his *Ṣalāt* and says: “Remember such and such, remember such and such” until he turns and perhaps he will not do it.^[1] And he comes to him and he is lying down and makes him sleepy until he falls asleep.”’ (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. *Shu‘bah* and *Ath-Thawrī* reported this *Hadīth* from ‘Aṭā’ bin As-Sā’ib, and Al-A‘mash reported this *Hadīth* from ‘Aṭā’ bin As-Sā’ib in shorter form. There are narrations on this topic from Zaid bin Thābit, Anas, and Ibn ‘Abbās [may Allāh be pleased with him].

تخریج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في التسيب عند النوم، ح: ٥٠٦٥ وابن ماجه، ح: ٩٢٦ والنسائي، ح: ١٣٤٩ من حديث عطاء بن السائب وصححه ابن حبان، ح: ٥٣٩، ٥٤٠، ٢٣٤٣، ٢٣٤٤ * وفي الباب عن زيد بن ثابت [يأتي: ٣٤١٣] وأنس [لعله يشير إلى الحديث المتقدم: ٤٨١] أو ما أخرجه ابن سعد: ٤٢٦/٨ وأبو يعلى، ح: ١٥٣٧ والبخاري (كشف الأستار): ٢١/٤، ح: ٣٠٩٦ وابن عباس [تقدم: ٤١٠].

ﷺ يَعْقِدُهَا بِيَدِهِ قَالَ: «فَتِلْكَ خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ وَالْأَلْفُ وَخَمْسُمِائَةٌ فِي الْمِيزَانِ، وَإِذَا أَخَذْتَ مَضْجَعَكَ تَسْبُحُهُ وَتُكَبِّرُهُ وَتَحْمَدُهُ مِائَةً فِتْلِكَ مِائَةٌ بِاللِّسَانِ، وَالْأَلْفُ فِي الْمِيزَانِ، فَأَيْتُكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَيْنِ وَخَمْسِمِائَةِ سَيِّئَةٍ؟ قَالُوا: فَكَيْفَ لَا نُحْصِيهَا؟ قَالَ: يَا تَبِي أَحَدَكُمْ الشَّيْطَانُ وَهُوَ فِي صَلَاتِهِ فَيَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا حَتَّى يَنْفَتِلَ فَلَعَلَّهُ أَنْ لَا يَفْعَلَ، وَيَأْتِيهِ وَهُوَ فِي مَضْجَعِهِ فَلَا يَزَالُ يُؤْمَهُ حَتَّى يَنَامَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنْ عَطَاءِ ابْنِ السَّائِبِ هَذَا الْحَدِيثَ وَرَوَى الْأَعْمَشُ هَذَا الْحَدِيثَ عَنْ عَطَاءِ بْنِ السَّائِبِ مُخْتَصِرًا، وَفِي الْبَابِ عَنْ زَيْدِ بْنِ ثَابِتٍ وَأَنْسٍ وَابْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُ].

[1] Meaning so that he might lose count of what he has prayed.

Comments:

Every virtuous deed works as expiation of sins, and the reward of every virtue is multiplied ten times. Saying ‘*Subhān Allāh*’ ten times, ‘*Al-Humdulillāh*’ ten times and ‘*Allāhu Akbar*’ ten times after every prayer makes it thirty times, and five times a day make one hundred and fifty $150 \times 10 = 1500$, before going to sleep at night add one hundred which means $100 \times 10 = 1000$, in this way it will be 2500 altogether and these will become an expiation for sins.

3411. ‘Abdullāh bin ‘Amr [may Allāh be pleased with him] said: “I saw the Messenger of Allāh ﷺ counting *At-Tasbīh*.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of Al-A‘*mash*.

٣٤١١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ: حَدَّثَنَا عَثَامُ بْنُ عَلِيٍّ عَنِ الْأَعْمَشِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو [رَضِيَ اللَّهُ عَنْهُ] قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقُدُ التَّسْبِيحَ.» [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الْأَعْمَشِ.

تخريج: [صحيح] بهذا اللفظ له وأخرجه النسائي، السهوي، باب عقد التسبيح، ح: ١٣٥٦ عن محمد بن عبد الأعلى، وأبو داود، ح: ١٥٠٢ من حديث عثام به ورواه شعبة عن عطاء عند الحاكم: ٥٤٧/١ وغيره وقال الذهبي: "صحيح".

3412. Ka‘b bin ‘Ujrah narrated that the Prophet ﷺ said: “There are *Mu‘aqqibāt*,^[1] he who says them shall not be miserable. Glorify Allāh at the end of every prayer thirty-three times, and praise him thirty-three times, and extol His greatness thirty-four times.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This is a *Ḥasan Hadīth*. ‘Amr bin Qais (a narrator in the chain) is trustworthy, and has a good memory. Shu‘bah narrated this *Hadīth* from Al-Ḥakam, but he did not narrate it in *Marfū‘* form. Maṣṣūr bin Al-

٣٤١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمْرَةَ الْأَحْمَسِيِّ الْكُوفِيُّ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ قَيْسِ الْمَلَائِيِّ عَنِ الْحَكَمِ بْنِ عَتِيْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مُعَقَّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ تُسَبِّحُ اللَّهُ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتَحْمَدُهُ ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُهُ أَرْبَعًا وَثَلَاثِينَ.» [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ وَعَمْرُو بْنُ قَيْسِ الْمَلَائِيِّ ثِقَةٌ حَافِظٌ، وَرَوَى

[1] Literally, something that comes before that which comes before it. They are called that either because of their coming after the prayer or because of their coming one after the other. See *Tuḥfat Al-Aḥwadhī*.

Mu'tamir narrated it from Al-Hakam, and he did narrate it in *Marfū'* form.

شُعْبَةُ هَذَا الْحَدِيثِ عَنِ الْحَكَمِ وَلَمْ يَرْفَعَهُ، وَرَوَاهُ مَنْصُورٌ بِنِ الْمُعْتَمِرِ عَنِ الْحَكَمِ فَرَفَعَهُ.

تخریج: وأخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلاة، وبيان صفته، ح: ٥٩٦ من حديث أسباط بن محمد به واستدركه الدارقطني على مسلم والصواب مع مسلم * شعبة، اختلف عنه ورواه مرفوعاً أيضاً كما رواه ابن منده ومن طريقه ابن حجر في نتائج الأفكار/ منصور، رواه النسائي في الكبرى (تحفة الأشراف: ١١١١٥/٨) ورواه منصور موقوفاً أيضاً (النسائي في الكبرى، ح: ٩٩٨٤).

3413. [Zaid bin Thābit [may Allāh be pleased with him] said: “We were ordered to say the *Tasbīh* at the end of every *Ṣalāt* thirty-three times, and to say the *Takbīr* thirty-four times.” He said: “Then a man from the *Anṣār* had a dream in which someone said: ‘The Messenger of Allāh ﷺ ordered you to say the *Tasbīh* at the end of every *Ṣalāt* thirty-three times, and to say the *Tahmīd* thirty-three times, and to say the *Tabkīr* thirty-four times?’ He said: ‘Yes.’ He said: ‘Then make them twenty-five and add the *Tahlīl* (Saying *Lā Ilāha Illallāh*) to them.’ The next day he went to the Prophet ﷺ and informed him, so he said: “Do it.”] (*Ḥasan*)

٣٤١٣ - [حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ زَيْدِ بْنِ ثَابِتٍ، [رَضِيَ اللَّهُ عَنْهُ] قَالَ: أَمَرْنَا أَنْ نَسَبِّحَ دُبْرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَنُكَبِّرَهُ أَرْبَعًا وَثَلَاثِينَ، قَالَ: فَرَأَى رَجُلٌ مِنَ الْأَنْصَارِ فِي الْمَنَامِ، فَقَالَ: أَمَرَكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تُسَبِّحُوا فِي دُبْرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتُحَمِّدُوا اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ؟ قَالَ: نَعَمْ، قَالَ: فَاجْعَلُوا خَمْسًا وَعِشْرِينَ، وَاجْعَلُوا التَّهْلِيلَ مَعَهُنَّ، فَعَدَا عَلَى النَّبِيِّ ﷺ فَحَدَّثَهُ فَقَالَ: أَفْعَلُوا].

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ صَحِيحٌ].

[Abū 'Eisā said: This *Ḥadīth* is *Ṣaḥīh*.]

تخریج: [حسن] وأخرجه النسائي: ٣/٧٦، ح: ١٣٥١ (السهو)، باب نوع آخر من عدد التسبيح) من حديث هشام ابن حسان به وصححه ابن حبان، ح: ٢٣٤٠ وابن خزيمة: ١/٣٧٠، ح: ٧٥٢ وله شاهد عند النسائي في المجتبى، ح: ١٣٥٢ وهذا الحديث لم يذكره المزني في تحفة الأشراف.

Comments:

Saying the *Tahlīl*; '*Lā Ilāha Illallāh*' means 'There is none worthy of worship except Allāh'. Keeping in view the meaning and spiritual significance of the *Tahlīl*, the Prophet ﷺ considered it the most superior and most loved statement by Allāh ﷻ therefore, saying of the *Tahlīl* should be made a habit.

Chapter 26. What Has Been Related About Supplicating When One Awakens During The Night

3414. ‘Ubādah bin Aṣ-Ṣāmit, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “Whoever wakes up in the night and says, ‘None has the right to be worshipped but Allāh, alone, without partner, to Him belongs the Dominion, and to Him is the praise, and He has power over all things. And Glory is to Allāh, and all the praise is to Allāh, and ‘None has the right to be worshipped but Allāh, and Allāh is the greatest, and there is no might nor power except by Allāh (*Lā Ilāha Illallāh, Waḥdahū Lā Sharīka Lahū, Lahul-Mulku Wa Lahul-Hamdu, Wa Huwa ‘Alā Kulli Shai’in Qadīr. Wa Subhān Allāh, Wal-Hamdulillāh, Wa Lā Ilāha Illallāh, Wa Allāhu Akbar, Wa Lā Hawla Wa Lā Quwwata Illā Billāh.*)’ – then he said: ‘O my Lord, forgive me (*Rabbighfirli*)’ – or he said – ‘then he supplicates, he shall be responded to. So if he makes a firm determination, then performs *Wuḍū’*, then he performs *Ṣalāt*, his *Ṣalāt* shall be accepted.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

تخریج: وأخرجه البخاري، التهجّد، باب فضل من تعار من الليل فصلی، ح: ١١٥٤ من حدیث الولید بن مسلم به.

Comments:

This narration shows that he who wakes up from sleep in the night and says *Tahliḥ*, ‘*Lā Ilāhā Illallāh*’ and *Tahmīd ‘Al-Hamdulillāh*’ and shows his humility before Allāh ﷻ, and admits that without his help and mercy nothing is possible, and asks Allāh ﷻ to forgive him, Allāh will accept his supplication,

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي الدَّعَاءِ إِذَا انْتَبَهَ مِنَ اللَّيْلِ (التحفة ٢٦)

٣٤١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِيءٍ قَالَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ: حَدَّثَنِي عِبَادَةُ بْنُ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: رَبِّ اغْفِرْ لِي» أَوْ قَالَ: «ثُمَّ دَعَا اسْتَجِيبَ لَهُ، فَإِنْ عَزَمَ وَتَوَضَّأَ ثُمَّ صَلَّى قَبِلَتْ صَلَاتُهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

and if he offers prayer after making *Wudū'* his prayer will be accepted.

3415. Maslamah bin 'Amr said: "Umair bin Hāni" used to perform a thousand prostrations every day and recite a thousand *Tasbīhat* every day." (*Da'if*)

٣٤١٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا مَسْلَمَةُ بْنُ عَمْرٍو قَالَ: كَانَ عُمَيْرُ بْنُ هَانِيٍّ يُصَلِّي كُلَّ يَوْمٍ أَلْفَ سَجْدَةٍ وَيُسَبِّحُ مِائَةَ أَلْفِ تَسْبِيحَةٍ.

تخريج: [إسناده ضعيف] * مسلمة بن عمرو: مجهول (تقريب).

Chapter 27. Something Else: The Supplication: "Allāh Hears The One Who Praises Him"

3416. Rabī'ah bin Ka'b Al-Aslamī said: "I used to spend the night at the door of the Prophet ﷺ, so that I may give him his water for *Wudū'*, and I would hear him, for a long period of the night, saying: 'Allāh hears the one who praises Him (*Sami' Allāhu Liman Hamidah*).' And I would hear him, for a long period saying: 'All praise is due to Allāh, Lord of the all that exists. (*Al-Hamdulillāhi Rabbil-'Ālamīn*).'" (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

(المعجم ٢٧) - بَابُ مِنْهُ [دُعَاءٌ]: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ...» [(التحفة ٢٧)

٣٤١٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا النَّضْرُ بْنُ شَمَيْلٍ وَوَهْبُ بْنُ جَرِيرٍ وَ أَبُو عَامِرٍ الْعَقَدِيُّ وَ عَبْدِ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالُوا: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الْأَسْلَمِيُّ قَالَ: كُنْتُ أَيْتُ عِنْدَ بَابِ النَّبِيِّ ﷺ فَأَعْطِيَهُ وَضُوءَهُ فَأَسْمَعُهُ الْهَوِيَّ مِنَ اللَّيْلِ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». وَأَسْمَعُهُ الْهَوِيَّ مِنَ اللَّيْلِ يَقُولُ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه النسائي (٢٠٩/٣ ح: ١٦١٩) من حديث يحيى بن أبي كثير به وأصله عند مسلم (٤٨٩).

Comments:

The Prophet (ﷺ) would say these words after waking up at night (*Tuhfat Al-Aḥwadhī* v.4. p.234.)

**Chapter 28. Something Else:
The Supplication: "All Praise
Is Due To Allāh Who Revived
My Soul"**

3417. Hudhaifah bin Al-Yamān [may Allāh be pleased with him] narrated that when the Prophet ﷺ wanted to sleep, he would say: "O Allāh, in Your Name I die and I live (*Allāhumma Bismika Amūtu Wa Ahyā*)." And when he would wake, he would say: "All praise is due to Allāh who revived my soul after causing its death and to Him is the resurrection (*Al-Hamdulillāh, Alladhī Ahyā Nafsī Ba'da Mā Amātahā Wa Ilaihin-Nushūr*)." (*Ṣaḥīh*)

This *Hadīth* is *Ḥasan Ṣaḥīh*.

تخریج: وأخرجه البخاري، الدعوات، باب ما يقول إذا نام، ح: ٦٣١٢ من حديث عبدالمك

ابن عمير به.

Comments:

In this narration sleep has been equated with death and waking up from sleep with life. In this way mentioning death and again life after death, makes one remember the Day of Judgment and life after death.

**Chapter 29. What Has Been
Related About What To Say
When Standing For Prayer In
The Night**

3418. ‘Abdullāh bin ‘Abbās [may Allāh be pleased with them] narrated, that when the Messenger of Allāh ﷺ would stand for prayer during the middle of the night, he would say: "O Allāh, to You is the Praise, You are the Light of the heavens and the earth, and to You is the Praise, You are the Sustainer of the heavens and the earth, and to You is the Praise, You are the

(المعجم ٢٨) - بَابُ مِنْهُ [دُعَاءٌ]: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَا نَفْسِي . . .» [التحفة ٢٨]

٣٤١٧ - حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدٍ بْنِ سَعِيدِ الْهَمْدَانِيِّ: حَدَّثَنَا أَبِي عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِيٍّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ [رَضِيَ اللَّهُ عَنْهُمَا]: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا»، وَإِذَا اسْتَبَقَطَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَا نَفْسِي بَعْدَ مَا أَمَاتَهَا وَإِلَيْهِ الشُّورُ».

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٢٩) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا قَامَ مِنَ اللَّيْلِ إِلَى الصَّلَاةِ (التحفة ٢٩)

٣٤١٨ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسِ الْيَمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا]: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ قِيَامُ السَّمَاوَاتِ

Lord of the heavens and the earth, and those in them, You are the truth, and Your Promise is the truth, and Your meeting is true, and Paradise is true, and the Fire is true, and the Hour is true, O Allāh, to You have I submitted, and in You have I believed, and in You have I relied, and to You have I turned, and by You have I argued, and to You have I referred for judgment. So forgive me what I have done before and after, and that which I have hidden and that which I have done openly, You are my Deity, no has the right to be worshipped but You (*Allāhumma Lakal-Ḥamd, Anta Nurus-Samāwāti Wal-Ard, Wa Lakal-Ḥamd, Anta Qayyamus-Samāwāti Wal-Ard, Wa Lakal-Ḥamd, Anta Rabbus-Samāwāti Wal-Ard, Wa Man Fihin, Antal-Haqq, Wa Wa'dukal-Haqq, Wa Liqā'uka Haqq, Wal-Jannatu Haqq, Wan-Nāru Haqq, Was-Sā'atu Haqq, Allāhumma Laka Aslamtu Wa Bika Āmantu, Wa 'Alaika Tawakkaltu Wa Ilaika Anabtu, Wa Bika Khāsamtu Wa Ilaika Ḥakamtu, Fāghfirli Mā Qaddamtu Wa Mā Akhartu, Wa Mā Asrartu Wa Mā A'lantu, Anta Ilahī Lā Ilāha Illā Ant*)." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported through more than one route from Ibn 'Abbās from the Prophet ﷺ.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٦٩ من حديث مالك به وهو في الموطأ: ٢١٥/١، ٢١٦.

Comments:

Allāh ﷻ is Light of heaven and the earth. It means that Allāh ﷻ has made the

والأرض، وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَاوَاتِ
وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَوَعْدُكَ
الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ
حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ،
وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ،
وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي
مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا
أَعْلَنْتُ، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

heaven and the earth shining and radiant and He alone guides His creation, and everything is decorated with His command. 2.) Allāh ﷻ is the Sustainer of the heaven and earth. It means that everything in the heaven and the earth is controlled and sustained by Him. 3.) Allāh ﷻ is the Lord of the heaven and the earth. It means that everything is in His control and He is the Master of everything in the heaven and the earth. 4.) Truth means a thing which is proved by its existence and explicit proof.

**Chapter 30. Something Else:
The Supplication: "O Allāh, I
Ask You Of Your Mercy"**

(المعجم ٣٠) - بَابُ مِنْهُ دُعَاءُ: «اللَّهُمَّ
إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ . . .»

(التحفة ٣٠)

3419. Ibn 'Abbās said: "One night, when he (ﷺ) exited his *Salāt*, I heard the Messenger of Allāh ﷺ saying: 'O Allāh, I ask You of Your mercy, that You guide by it my heart, and gather by it my affair, and bring together, that which has been scattered of my affairs, and correct with it, that which is hidden from me, and raise by it, that which is apparent from me, and purify by it my actions, and inspire me by it, with that which contains my guidance, and protect me by it, from that which I seek protection, and protect me by it from every evil. O Allāh give me faith and certainty after which there is no disbelief, and mercy, by which I may attain the high level of Your generosity in the world and the Hereafter. O Allāh, I ask You for success [in that which You grant, and relief] in the Judgment, and the positions of the martyrs, and the provision of the successful, and aid against the enemies. O Allāh, I leave to You my need, and my opinion falls short, and my actions are weak, I am in need of Your

٣٤١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الرَّحْمَنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ عِمْرَانَ بْنِ أَبِي
لَيْلَى، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ابْنُ
أَبِي لَيْلَى عَنْ دَاوُدَ بْنِ عَلِيٍّ - هُوَ ابْنُ عَبْدِ
اللَّهِ بْنِ عَبَّاسٍ -، عَنْ أَبِيهِ، عَنْ جَدِّهِ ابْنِ
عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَيْلَةً
حِينَ فَرَغَ مِنْ صَلَاتِهِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ
رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي، وَتَجْمَعُ بِهَا
أَمْرِي، وَتَلْتَمُّ بِهَا شَعْبِي، وَتُضْلِحُ بِهَا غَائِبِي،
وَتَرْفَعُ بِهَا شَاهِدِي، وَتُرَكِّبِي بِهَا عَمَلِي،
وَتُلْهَمُنِي بِهَا رُشْدِي، وَتَرُدُّ بِهَا أَلْفَنِي،
وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ، اللَّهُمَّ أَعْظِمْنِي
إِيمَانًا وَيَقِينًا لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً أَنَا لَهَا
شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ الْقَوْرَ [فِي الْعَطَاءِ وَيُرْوَى] فِي الْقَضَاءِ
وَتُرْلَ الشُّهَدَاءِ وَعَيْشَ السُّعْدَاءِ وَالنَّصْرَ عَلَى
الْأَعْدَاءِ، اللَّهُمَّ إِنِّي أَنْزَلْتُ بِكَ حَاجَتِي وَإِنْ
قَصَرَ رَأْيِي وَضَعُفَ عَمَلِي افْتَقَرْتُ إِلَى
رَحْمَتِكَ، فَاسْأَلُكَ يَا قَاضِيَ الْأُمُورِ، وَيَا

mercy, so I ask You, O Decider of the affairs, and O Healer of the chests, as You separate between the seas, separate me from the punishment of the blazing flame, and from seeking destruction, and from the trial of the graves. O Allāh, whatever my opinion has fallen short of, and my intention has not reached it, and my request has not encompassed it, of good that You have promised to anyone from Your creation, or any good You are going to give to any of Your slaves, then indeed, I seek it from You and I ask You for it, by Your mercy, O Lord of the Worlds. O Allāh, Possessor of the strong rope, and the guided affair, I ask You for security on the Day of the Threat, and Paradise on the Day of Immortality along with the witnesses, brought-close, who bow and prostrate, who fulfill the covenants, You are Merciful, Loving, and indeed, You do what You wish. O Allāh, make us guided guiders and not misguided misguiders, an ally to Your friends, an enemy to Your enemies. We love due to Your love, those who love You, and hate, due to Your enmity those who oppose You. O Allāh, this is the supplication (that we are capable of), and it is upon You to respond, and this is the effort (that we are capable of), and upon You is the reliance. O Allāh, appoint a light in my heart for me, and a light in my grave, and light in front of me, and light behind me, and light on my right, and light on

شَافِي الصُّدُورِ، كَمَا تُجِيرُ بَيْنَ السُّمُورِ، أَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ، وَمِنْ دَعْوَةِ التُّبُورِ، وَمِنْ فِتْنَةِ الْقُبُورِ. اللَّهُمَّ مَا قَصَرَ عَنْهُ رَأْيِي وَلَمْ تَبْلُغْهُ يَتِّي وَلَمْ تَبْلُغْهُ مَسْأَلَتِي مِنْ خَيْرٍ وَعَدْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ خَيْرٍ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ فَإِنِّي أَرْغَبُ إِلَيْكَ فِيهِ وَأَسْأَلُكَ بِرَحْمَتِكَ رَبِّ الْعَالَمِينَ، اللَّهُمَّ ذَا الْحَبْلِ الشَّدِيدِ، وَالْأَمْرِ الرَّشِيدِ، أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعِيدِ، وَالْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ الْمُقَرَّبِينَ الشُّهُودِ، الرَّكَّعِ السُّجُودِ، الْمُؤْمِنِينَ بِالْعُهُودِ، أَنْتَ رَحِيمٌ وَدُودٌ، وَإِنَّكَ تَفْعَلُ مَا تُرِيدُ. اللَّهُمَّ اجْعَلْنَا هَادِينَ مُهْتَدِينَ غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ سَلْمًا لِأَوْلِيَانِكَ وَعَدُوًّا لِأَعْدَائِكَ نُحِبُّ بِحُبِّكَ مَنْ أَحَبَّكَ وَنُعَادِي بَعْدَاوَتِكَ مَنْ خَالَفَكَ، اللَّهُمَّ هَذَا الدَّعَاءُ وَعَلَيْكَ الْإِجَابَةُ وَهَذَا الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ، اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي وَنُورًا فِي قَبْرِي وَنُورًا مِنْ بَيْنِ يَدَيَّ، وَنُورًا مِنْ خَلْفِي، وَنُورًا عَنْ يَمِينِي، وَنُورًا عَنْ شِمَالِي، وَنُورًا مِنْ فَوْقِي، وَنُورًا مِنْ تَحْتِي، وَنُورًا فِي سَمْعِي، وَنُورًا فِي بَصَرِي، وَنُورًا فِي شَعْرِي، وَنُورًا فِي بَسْرِي، وَنُورًا فِي لَحْمِي، وَنُورًا فِي دَمِي، وَنُورًا فِي عِظَامِي، اللَّهُمَّ أَعْظِمْ لِي نُورًا وَأَعْظِمْ لِي نُورًا وَاجْعَلْ لِي نُورًا، سُبْحَانَ الَّذِي تَعَطَّفَ الْعِزَّ وَقَالَ بِهِ، سُبْحَانَ الَّذِي لَيْسَ الْمَجْدَ وَتَكْرَمَ بِهِ، سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّنْسِيحُ إِلَّا لَهُ،

my left, and light above me, and light below me, and light in my hearing, and light in my vision, and light in my hair, and light in my skin, and light in my flesh, and light in my blood, and light in my bones. O Allāh, magnify for me light, and grant me a light, and appoint for me a light. Glory is to the One who is enveloped in Might, and speaks with it. Glory is to the One who wears Glory and grants by it, Glory is to the One for Whom glorification is not fitting except for Him, the Possessor of Honor and Bounties, Glory is to the Possessor of Glory and Generosity, Glory is to the Possessor of Majesty and Honor' (*Allāhumma Innī As'aluka Raḥmatan Min 'Indika Tahdī Bihā Qalbī, Wa Tajma'u Bihā Amrī, Wa Talummu Bihā Sha'athī, Wa Tuṣlihu Bihā Ghā'ibī, Wa Tarfa'u Bihā Shāhidī, Wa Tuzakkī Bihā 'Amalī, Wa Tulhimunī Bihā Rushdī, Wa Taruddu Bihā Ulfatī, Wa Ta'ṣimunī Bihā Min Kulli Sww'in, Allāhumma A'tinī Īmānan Wa Yaqīnan Laisa Ba'dahu Kufr, Wa Raḥmatan Anālu Bihā Sharafa Karāmatika Fīd-Dunyā Wal-Ākhirah, Allāhumma Innī As'alukal-Fawza [Fīl-'Atā'i Wa Yurwī] Fīl-Qadā'i Wa Nuzulash-Shuhadā'i Wa 'Aishas-Su'adā'i Wan-Naşra 'Alal-'A'dā', Allāhumma Innī Unzilu Bika Hājatī Wa In Qaşura Ra'iy Wa Ḍa'ufa 'Amalī Iftaqartu Ilā Raḥmatik, Fa'sa'luka Yā Qāḍiyal-Umūr, Wa Yā Shāfiyas-Ṣudūr, Kamā Tujīru Bainal-Buḥūr, An Tujīranī Min 'Adhābis-Sa'ir, Wa Min*

سُبْحَانَ ذِي الْفَضْلِ وَالنَّعَمِ، سُبْحَانَ ذِي الْمَجْدِ وَالْكَرَمِ، سُبْحَانَ ذِي الْجَلَالِ وَالْإِكْرَامِ».

[قَالَ أَبُو عِمْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِثْلَ هَذَا مِنْ حَدِيثِ ابْنِ أَبِي لَيْلَى إِلَّا مِنْ هَذَا الْوَجْهِ، وَقَدْ رَوَى شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بَعْضَ هَذَا الْحَدِيثِ وَلَمْ يَذْكُرْهُ بِطَوْلِهِ.

Da'watih-Thubūr, Wa Min Fitnatil-Qubūr. Allāhumma Mā Qaṣura 'Anhu Ra'iy Wa Lam Tablughhu Niyyatī Wa Lam Tablughhu Mas'alatī Min Khairin Wa'adtahu Aḥadan Min Khalqika Aw Khairin Anta Mu'fihi Aḥadan Min 'Ibādika Fa Innī Arghabu Ilaika Fīhi Wa Asa'lukahu Bi-Raḥmatika Rabbal-'Ālamīn. Allāhumma Dhal-Habliṣh-Shadīd, Wal-Amrīr-Rashīd, As'aluka Al-Amna Yawm Al-Wa'īd, Wal-Jannata Yawmal-Khulūd Ma' Al-Muqarrabīnash-Shuhūd, Ar-Rukka'is-Sujūd, Al-Mūfīna Bil-Uhūd, Anta Raḥīmun Wadūd, Wa Innaka Taf'alu Mā Turīd. Allāhumma aj'alnā Hādīna Muhtadīna Ghaira Ḍallīna Wa Lā Muḍillīna Silman Li-Awliyā'ika Wa 'Aduwwan Li-A'dā'ika, Nuhibbu Biḥubbika Man Aḥabbaka Wa Nu'ādī Bi'adāwatika Man Khālafak. Allāhumma Hādhad-Du'ā'u Wa 'Alaikal-Ijābatu Wa Hādhā-Juhdu Wa 'Alaikat-Tuklān. Allāhumma j'allī Nūran Fī Qalbī Wa Nūran Fī Qabrī, Wa Nūran Min Baini Yadayya, Wa Nūran Min Khalfī, Wa Nūran 'An Yamīnī, Wa Nūran 'An Shimālī, Wa Nūran Min Fawqī, Wa Nūran Min Tahtī, Wa Nūran Fī Sam'ī, Wa Nūran Fī Baṣarī, Wa Nūran Fī Sha'rī, Wa Nūran Fī Basha'rī, Wa Nūran Fī Lahmī, Wa Nūran Fī Damī, Wa Nūran Fī 'Izāmī. Allāhumma A'zim Lī Nūran Wa A'finī Nūran Waj'allī Nūran, Subḥānal-Ladhī Ta'ḥafal-'Izza Wa Qāla Bihi, Subḥānal-Ladhī Labisal-Majda Wa Takarrama Bihi Subḥānal-Ladhī Lā Yanbaghīt-

Tasbīhu Illā Lahu, Subhāna Dhīl-Faḍli Wan-Ni‘am, Subhāna Dhīl-Majdi Wal-Karam, Subhāna Dhīl-Jalāli Wal-Ikrām).” (Da‘īf)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know it like this, as a narration of Ibn Abī Lailā, except through this route. *Shu‘bah* and *Sufyān Ath-Thawrī* reported part of this *Ḥadīth* from *Salamah bin Kuhail*, from *Kuraib*, from *Ibn ‘Abbās* from the Prophet ﷺ, but they did not mention it in its entirety.

تخريج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ١١١٩ من حديث ابن أبي ليلي به بألفاظ مختلفة وابن أبي ليلي ضعيف مشهور * حديث شعبة وسفيان الثوري: متفق عليه ورواه الترمذي في الشمائل، ح: ٢٥٧.

Comments:

Every sentence of this narration shows the submission of the servant to Allāh ﷻ and recognition of His attributes of being Most Merciful, Most Generous, and Most Forgiving. Everything is begged from Him and refuge from all evils is sought in Him. This supplication is highly comprehensive in nature, and it shows that the Prophet ﷺ had complete knowledge of human needs. It also shows the closeness of the Prophet ﷺ to Allāh ﷻ.

Chapter 31. What Has Been Related About The Supplication At The Opening Of The *Ṣalāt* At Night

(المعجم ٣١) - بَابُ مَا جَاءَ فِي الدُّعَاءِ
عِنْدَ افْتِتَاحِ الصَّلَاةِ بِاللَّيْلِ (التحفة ٣١)

3420. Abū Salamah said: “I asked ‘Aishah [may Allāh be pleased with her]: ‘With what did the Prophet ﷺ use to open his *Ṣalāt* when he stood up in the night?’ She said: ‘When he stood up in the night, he would open his *Ṣalāt* by saying: “O Allāh, Lord of *Jibra‘il*, *Mikā‘il*, and *Isrāfil*; Originator of the heavens and the earth, [and] Knower of the hidden and the seen; You judge between Your slaves concerning

٣٤٢٠ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَعَبْدُ
وَاحِدٌ قَالُوا: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ: حَدَّثَنَا
عِكْرَمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ
قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ
[رَضِيَ اللَّهُ عَنْهَا] بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ
يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ
إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ فَقَالَ: «اللَّهُمَّ
رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ

that which they used to differ, guide me through that which there has been difference concerning the truth, verily, You are upon a straight path (*Allāhumma Rabba Jibra'ila Wa Mikā'ila Wa Isrāfil, Fāṭiras-Samawāti Wal-Arḍi [Wa] 'Ālimal-Ghaibi Wash-Shahādāti Anta Taḥkumu Baina 'Ibādika Fimā Kānū Fihi Yakhtalifūn, Ihdinī Limākhtulifa Fihi Minal-Ḥaqqi Bi'idhnika Innaka 'Ala Shirāṭin Mustaqīm.*)” (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب صلاة النبي ﷺ ودعائه بالليل، ح: ٧٧٠ من حديث عمر بن يونس به.

Comments:

The Path of Allāh ﷻ is the right path and He only guides to the right path and the right path is the only way to success. Therefore, with the particular attribute of being a Guide to the right path guidance should be asked for.

**Chapter 32. Something Else:
The Supplication: “I Have Directed My Face Towards The One Who Created The Heavens And The Earth”**

(المعجم ٣٢) - بَابُ مِنْهُ [دُعَاءٌ]:
«وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ
وَالْأَرْضِ...» (التحفة ٣٢)

3421. ‘Alī bin Abī Ṭālib narrated that whenever the Messenger of Allāh ﷺ would stand for *Ṣalāt*, he would say: “I have directed my face towards the One who created the Heavens and the earth, as a *Ḥanīf*, and I am not of the idolaters. Indeed, my *Ṣalāt*, my sacrifice, my living, and my dying is for Allāh, the Lord of all that exists, there is no partner for Him, and with this have I been ordered, and I among the Muslims. O Allāh, You are the King, there is none worthy of

٣٤٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي السَّوَارِبِ: حَدَّثَنَا يُوسُفُ بْنُ الْمَاجِشُونِ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ فِي الصَّلَاةِ قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ

worship except You. You are My Lord, and I am Your slave, I have wronged myself, and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You. And guide me to the best of manners, none guides to the best of them except You, and turn the evil of them away from me, [verily,] none can turn the evil of them away from me except You. I have believed in You, Blessed are You and Exalted are You, I seek Your forgiveness and I repent to you (*Wajjahtu Wajhī Lilladhī Faṭaras-Samāwāti Wal-Arḍa Ḥanīfan Wa Mā Anā Min Al-Mushrikīn, Inna Ṣalāti Wa Nusukī Wa Maḥyāya Wa Mamātī Lillāhi Rabbil-‘Alāmīn, Lā Sharika Lahu Wa Bidhalika Umirtu Wa Ana Min Al-Muslimīn. Allāhumma Antal-Maliku Lā Ilāha Illā Ant, Anta Rabbī, Wa Ana ‘Abduka Zalamtu Nafsi Wa ‘araftu Bidhanbī Faḡhfirli Dhunūbī Jamī’an, Innahu Lā Yaḡfir Adh-Dhunūba Illā Ant. Wāhdinī Li-Aḡsanil-Akhlāqi Lā Yahdī Li-Aḡsanihā Illā Ant. Wāṣrif ‘Annī Sayyi’ahā [Innahu] Lā Yaṣrifu ‘Annī Sayyi’ahā Illā Ant. Āmantu Bika Tabārakta Wa Ta‘ālaita Astaḡfiruka Wa Atūbu Ilaik.*)” And when he would bow in *Rukū’*, he would say: “O Allāh, to You I have bowed, and in You I believe, and to You have I submitted. My hearing, my sight, my brain, my bones, and my sinew are humbled to you (*Allāhumma Laka Raka’tu Wa Bika Āmantu Wa Laka Aslamtu Khasha’a Laka Sam’i Wa Baṣarī Wa*

وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا [إِنَّهُ] لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، آمَنْتُ بِكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». فَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصَبِي». فَإِذَا رَفَعَ رَأْسَهُ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَالْأَرْضِينَ وَمَا بَيْنَهُمَا وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ» فَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ فَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ». ثُمَّ يَكُونُ آخِرَ مَا يَقُولُ بَيْنَ التَّسْبِيحِ وَالسَّلَامِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

Mukhkhī Wa ‘Azmī, Wa ‘Aṣabī)”

Then when he would raise his head, he would say: “O Allāh, our Lord, to You is praise the fill of the Heavens and the earths and the fill of whatever You will of things.

(Allāhumma Rabbanā Lakal-Ḥamdu Mil’as-Samāwāti Wal-Arḍina Wa Mā Bainahumā, Wa Mil’a Mā Shi’ta Min Shaī’).” Then, when he prostrated, he would say:

“O Allāh, to You have I prostrated, and in You have I believed, and to You have I submitted, my face has prostrated to the One Who created it and fashioned it, and gave it its hearing and its sight. So Blessed is Allāh, the Best of creators

(Allāhumma Laka Sajadtu Wa Bika Āmantu Wa Laka Aslamtu, Sajada Wajhī Lilladhī Khalaqahu Wa Ṣuwwarahu Wa Shāqqa Sam’ahu Wa Baṣarahu Fatabārak Allāhu Aḥsanul-Khāliqīn).” Then the last of what he would say between *At-Tashah-hud*

and *As-Salām* would be: “O Allāh, forgive me what I have done before and after, and what I have hidden and what I have done openly, and what You know more of it than I, You are the One who sends forth and the One who delays, there is none worthy of worship except You.

(Allāhummaghfirli Mā Qaddamtu Wa Mā Akhkhartu Wa Mā Asrartu Wa Mā A’lantu Wa Mā Anta A’lamu Bihi Minnī Antal-Muqaddimu Wa Antal-Mu’akkhīru, Lā Ilāha Illā Ant).” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، أيضًا، ح: ٧٧١ من حديث يوسف بن الماجشون به.

Comments:

In this narration the explanation of all the supplications from the beginning of prayer, of *Ru'ku*, of Standing after the *Ru'ku*, of Prostration and of Sitting at the end of prayer are given. This narration also shows the impressions and feelings and sincere submission of the Prophet ﷺ to Allāh ﷻ during the prayer.

3422. 'Alī bin Abī Ṭālib narrated that whenever the Messenger of Allāh ﷺ would stand for *Ṣalāt*, he would say: "I have directed my face towards the One who has created the heavens and the earth, as a *Hanif*, and I am not of the idolaters. Indeed, my *Ṣalāt*, my sacrifice, my living, my dying, is for Allāh, the Lord of all that exists, without partner, and with this have I been ordered and I am of the Muslims. O Allāh, You are the King, there is none worthy of worship except You. You are My Lord, and I am Your slave, I have wronged myself and I admit to my sin, so forgive me all my sins, verily, there is none who forgives sins but You, and guide me to the best of manners, none guides to the best of them except You, and turn away from me the evil of them, none can turn away from me the evil of them except You. Here I am in obedience to You, and in aiding Your cause, and the good, all of it is in Your Hands, and the evil is not attributed to You, I am reliant upon You and ever-turning towards You, Blessed are You and Exalted are You I seek Your forgiveness and I repent to you (*Wajjahtu Wajhī Lilladhī Faṭaras-Samāwāti Wal-Arḍa Hanifan Wa*

٣٤٢٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحَلَّالُ: حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ وَيُوسُفُ بْنُ الْمَاجِشُونِ - قَالَ عَبْدُ الْعَزِيزِ: حَدَّثَنِي عَمِّي وَقَالَ يُونُسُ: أَخْبَرَنِي أَبِي - قَالَ: حَدَّثَنِي الْأَعْرَجُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَأَعْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». فَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعْتُ لَكَ سَمْعِي وَبَصْرِي وَعَظْمِي وَعَصْبِي». وَإِذَا رَفَعَ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ

Mā Ana Min Al-Mushrikīn, Inna Ṣalāti Wa Nusukī Wa Maḥyāya Wa Mamātī Lillāhi Rabbil-Ālamīn, Lā Sharika Lahu Wa Bidhalika Umirtu Wa Ana Min Al-Muslimīn. Allāhumma Antal-Maliku Lā Ilāha Illā Ant, Anta Rabbī, Wa Anā 'Abduka Ḥalamtu Nafsī Wa taraftu Bidhanbī Fāghfirli Dhanbī Jamī'an, Innahu Lā Yaghfir Adh-Dhunūba Illā Ant. Wahdinī Li-Aḥsanil-Akhlāqi Lā Yaḥdī Li-Aḥsanihā Illā Ant. Waṣrif 'Annī Sayy'ahā, Lā Yaṣrifu 'Annī Sayy'ahā Illā Ant. Labaika Wa Sa'daika Wal-Khairu Kulluhu Fī Yadaika, Wash-Sharru Laisa Ilaik, Tabārakta Wa Ta'ālaita Astaghfiruka Wa Atūbu Ilaik.” And when he would bow in *Rukū'* he would say: “O Allāh, to You have I bowed, and in You have I believed, and to You have I submitted. My hearing, my sight, my bones, and my sinew are humbled to you (*Allāhumma Laka Raka'tu Wa Bika Āmantu Wa Laka Aslamtu Khasha'a Laka Sam'ī Wa Baṣarī Wa 'Azmī, Wa 'Aṣbī*.)” And when he would rise he would say: “O Allāh, our Lord, to You is praise filling the heaven and filling the earth, and filling what is between them, and filling whatever You have wished of things afterward (*Allāhumma Rabbanā Lakal-Hamdu Mil'as-Samāwāti Wa Mil'al-Ard Wa Mil'a Mā Bainahumā, Wa Mil'a Mā Shi'ta Min Sha'in Ba'd*.)” Then, when he prostrated, he would say: “O Allāh, to You have I prostrated, and in You have I believed, and to You have I

الْحَمْدُ مِلءَ السَّمَاءِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا بَيْنَهُمَا وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». فَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَكَأَسَلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ [فَلَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ]». ثُمَّ يَقُولُ: مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّسْبِيحِ وَالتَّسْلِيمِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ». [قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخريج: [صحيح] انظر الحديث السابق.

submitted (in Islam), my face has prostrated to the One Who created it, and fashioned it, and gave it its hearing and sight, [so] Blessed is Allāh, the Best of Creators (*Allāhumma Laka Sajadtu Wa Bika Āmantu Wa Laka Aslamtu, Sajada Wajhī Lilladhī Khalaqahu Fa-Ṣawwarahu Wa Shaqqa Sam'ahu Wa Baṣarahu Fatabāarak Allāhu Aḥsanul-Khāliqīn*)." Then the last of what he would say between *At-Tashah-hud* and *At-Taslīm* was: "O Allāh, forgive me what I have done, before and after, and what I have hidden, and what I have done openly, and what I have transgressed the limit in, and what You know about more than me, You are the One Who sends forth and the One Who delays, there is none worthy of worship except You (*Allāhummaghfirli Mā Qaddamtu Wa Mā Akhkhartu Wa Mā Asrartu A'lantu Wa Mā Wa Mā Asraftu, Wa Mā Anta A'lamu Bihi Minnī, Antal-Muqaddimu Wa Antal-Mu'akhkhiru, Lā Ilāha Illā Ant*)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

3423. 'Alī bin Abī Ṭālib narrates that when the Messenger of Allāh ﷺ would stand for the obligatory prayer, he would raise his hands to the level of his shoulders, and he would do this [also] when he finished his recitation and intended to bow, and he would do it when he raised his head from *Rukū'*, and he would not raise his hands in any of his prayers while he was seated.

٣٤٢٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ:

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزَّنَادِ عَنْ مُوسَى بْنِ عُقَبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ

When he would rise from the two prostrations, he would likewise raise his hands, and say the *Takbīr*, and when he opened his *Ṣalāt* after the *Takbīr*, he would say: "I have directed my face towards the One Who has created the heavens and the earth, as a *Hanīf*, and I am not of the idolaters. Indeed, my *Ṣalāt*, my sacrifice, my living, my dying, is for Allāh, the Lord of all that exists, without partner, and with this have I been ordered, and I am of the Muslims. O Allāh, You are the King, there is none worthy of worship except You. Glorified are You, You are my Lord, and I am Your slave, I have wronged myself, and admit to my sin, so forgive me all my sins, there is none who forgives sins except You, and guide me to the best of manners, none guides to the best of them except You, and turn away from me the evil of them, none turns away from me the evil of them except You, I am here in Your obedience and aiding Your cause, and I am reliant upon You and ever-turning towards You, [and] there is no refuge from You nor hiding place from You except (going) to You, I seek Your forgiveness, and I repent to you (*Wajjahu Wajhī Lilladhī Faṭaras-Samāwāti Wal-Arḍa Ḥanīfan Wa Mā Ana Min Al-Mushrikīn, Inna Ṣalāti Wa Nusukī Wa Maḥyāya Wa Mamātī Lillāhi Rabbil-Ālamīn, Lā Sharika Lahu Wa Bidhalika Umirtu Wa Anā Min Al-Muslimīn. Allāhumma Antal-Maliku Lā Ilāha Illā Anta Subhānaka, Anta Rabbī, Wa Ana*

اللَّهُ ﷻ: أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَيَضَعُ ذَلِكَ [أَيْضًا] إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ وَيَضَعُهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ، فَإِذَا قَامَ مِنْ سَجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ فَكَبَّرَ، وَيَقُولُ حِينَ يَفْتَحُ الصَّلَاةَ بَعْدَ التَّكْبِيرِ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَأَصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ لَكِنَّكَ وَسَّعْدَيْكَ وَأَنَا بِكَ وَإِلَيْكَ [و] لَا مَنجَا مِنْكَ وَلَا مَلْجَأَ إِلَّا إِلَيْكَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». ثُمَّ يَقْرَأُ فَإِذَا رَكَعَ كَانَ كَلَامُهُ فِي رُكُوعِهِ أَنْ يَقُولَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلَمْتُ وَأَنْتَ رَبِّي، خَشَعْتُ سَمْعِي وَبَصْرِي وَمُحْيِي وَعَظْمِي لِلَّهِ رَبِّ الْعَالَمِينَ». فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ يُتِمُّهَا «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاوَاتِ وَالْأَرْضِ وَمِثْلَهُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ،» فَإِذَا

'Abduka Zalamtu Nafsī Wa'taraftu Bidhanbī Fāghfirli Dhanbī Jamī'an, Innahu Lā Yaghfir udh-Dhunūba Illā Ant. Wahdīnī Li-Aḥsanil-Akhlāqi Lā Yahdī Li-Aḥsanihā Illā Ant. Waṣrif 'Annī Sayyi'ahā Lā Yaṣrifu 'Annī Sayyi'ahā Illā Ant. Labaika Wa Sa'daika Wa Ana Bika Wa Ilaika, [Wa] Lā Manjā Minka Wa Lā Milja' Illā Ilaik, Astaghfiruka Wa Atūbu Ilaik)." Then he would recite, then, when he would bow, his speech in his *Rukū'*, would be to say: "O Allāh, to You have I bowed, and in You have I believed, and to You have I submitted (in Islam), and You are my Lord. My hearing, my sight, my brain, and my bones are humbled to Allāh, the Lord of the Worlds all that exists (*Allāhumma Laka Raka'tu Wa Bika Āmantu Wa Laka Aslamtu Wa Anta Rabbī, Khasha'a Sam'ī Wa Baṣarī Wa Mukhkhī Wa 'Azmī Lillāhi, Rabbil-Ālāmīn*)." Then, when he raised his head from *Rukū'* he would say: "Allāh hears the one who praises him (*Sami' Allāhu Liman Hamidah*)." Then he would follow it with: "O Allāh, our Lord, to You is praise filling the heavens and the earth and filling whatever You wish of things afterward (*Allāhumma Rabbanā Lakal-Ḥamdu Mil'as-Samāwāti Wal-Arḍi Wa Mil'a Mā Shi'ta Min Sha'tin Ba'd*)." Then, when he would prostrate, he would say in his prostration: "O Allāh, to You have I prostrated, and in You have I believed, and to You have I submitted (in Islam), and You are

سَجَدَ قَالَ فِي سُجُودِهِ: «اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسَلْتُ وَأَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَسَقَى سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ». وَيَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلَاةِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَأَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ الشَّافِعِيِّ وَأَصْحَابِنَا، وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْكُوفَةِ وَغَيْرِهِمْ: يَقُولُ هَذَا فِي صَلَاةِ التَّطَوُّعِ وَلَا يَقُولُهُ فِي الْمَكْتُوبَةِ.

[قَالَ أَبُو عِيسَى: وَأَحْمَدُ لَا يَرَاهُ،] سَمِعْتُ أَبَا إِسْمَاعِيلَ يَغْنِي التِّرْمِذِيُّ [مُحَمَّدَ ابْنَ إِسْمَاعِيلَ بْنِ يُونُسَ] يَقُولُ سَمِعْتُ سُلَيْمَانَ بْنَ دَاوُدَ الْهَاشِمِيَّ يَقُولُ، وَذَكَرَ هَذَا الْحَدِيثَ، فَقَالَ: هَذَا عِنْدَنَا مِثْلَ حَدِيثِ الرَّهْرِيِّ عَنْ سَالِمٍ، عَنْ أَبِيهِ.

my Lord, my face has prostrated to the One that created it, and granted its hearing and sight, Blessed is Allāh, the Best of Creators (*Allāhumma Laka Sajadtu Wa Bika Āmantu Wa Laka Aslamtu, Wa Anta Rabbī, Sajada Wajhī Lilladhī Khalaqahu Wa Shaqqa Sam'ahu Wa Baṣarahu, Tabāarak Allāhu Aḥsanul-Khāliqīn*).” When he was finished with his *Ṣalāt*, we would say: “O Allāh, forgive me what I have done, before and after, and what I have hidden, and what I have done openly, and You are my Deity, there is none worthy of worship except You (*Allāhummaghfirli Mā Qaddamtu Wa Mā Akhkhartu Wa Mā Asrartu Wa Mā A'lantū, Wa Anta Ilahī, Lā Ilāha Illā Ant*).” (*Hasan*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣahīh*, and this is acted upon according to *Ash-Shāfi'ī* and our companions,^[1] and some of the people of knowledge among the people of Al-Kūfah and other than them said: “He says this in the optional prayer, not in the obligatory.”

[Abū 'Eīsā said: And Aḥmad did not hold this view.] I heard Abū Ismā'īl – that is, At-Tirmidhī [Muḥammad bin Ismā'īl bin Yūsuf] – saying: “I heard Sulaimān bin Dāwud Al-Hāshimī saying.” So he mentioned this *Ḥadīth*, and then said: “With us, this is like the narration of Az-Zuhrī from Sālim, from his father.”

تخريج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب ما يستفتح به الصلاة من الدعاء،

^[1] The people of *Ḥadīth*, see *Tuhfat Al-Aḥwadhī*.

ح: ٧٦١ عن الحسن بن علي به وصححه ابن خزيمة، ح: ٥٨٤ وابن حبان وأحمد بن حنبل وغيرهم وقال الجبل سليمان بن داود الهاشمي: "هذا عندنا مثل حديث الزهري عن سالم عن أبيه" وقوله: "فإذا قام من سجدة" أي من الركعتين كما في جزء رفع اليدين للبخاري * عبدالرحمن بن أبي الزناد حسن الحديث كما قال الذهبي (سير أعلام النبلاء: ١٦٨/٨، ١٦٩).

Chapter 33. What Is Said In The Prostration Of Recitation

(المعجم ٣٣) - بَابُ مَا يَقُولُ فِي

سُجُودِ الْقُرْآنِ (التحفة ٣٣)

3424. Al-Ḥasan bin Muḥammad bin ‘Ubaidullāh bin Abī Yazīd said: “Ibn Juraij said to me: “‘Ubaidullāh bin Abī Yazīd informed me that Ibn ‘Abbās said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allāh! I had a dream at night while I was sleeping, in which I was praying behind a tree, when I prostrated, the tree prostrated along with me. Then I heard it saying: “O Allāh! Record for me, a reward with You for it, remove a sin from me by it, and store it away for me with You for it, and accept it from me as You accepted it from Your worshipper Dāwud (*Allāhumma Aktub Lī Bihā ‘Indaka Ajran, Waḍa’ Annī Bihā Wizran, Wāj’alhā Lī ‘Indaka Dhukhran, Wa Taqabbalhā Minnī Kamā Taqabbaltahā Min ‘Abdiki Dāwud*).” Al-Ḥasan said: “Ibn Juraij said to me: ‘Your grandfather said to me: “Ibn ‘Abbās said: ‘So the Prophet ﷺ recited (an *Āyah* of) prostration then prostrated.” [He said] “So Ibn ‘Abbās said: ‘I listened to him, and he was saying the same as the man informed that the tree had said.”^[1] (*Ḥasan*)

٣٤٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ خُنَيْسٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عُيَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ قَالَ: قَالَ لِي ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نَائِمٌ كَأَنِّي [كُنْتُ] أُصَلِّي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُودِي فَسَمِعْتَهَا وَهِيَ تَقُولُ: اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وَزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ. قَالَ ابْنُ جُرَيْجٍ: قَالَ لِي جَدُّكَ: قَالَ ابْنُ عَبَّاسٍ فَقَرَأَ النَّبِيُّ ﷺ سَجْدَةً ثُمَّ سَجَدَ. قَالَ ابْنُ عَبَّاسٍ: فَسَمِعْتُهُ وَهُوَ يَقُولُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ مِنْ قَوْلِ الشَّجَرَةِ.

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

[1] This preceded under no. 579.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except from this route.

تخريج: [إسناده حسن] تقدم: ٥٧٩ وأخرجه ابن ماجه، إقامة الصلوات، باب سجود القرآن، ح: ١٠٥٣ من حديث محمد بن يزيد بن خنيس به وصححه ابن خزيمة: ٢٨٢/١، ح: ٥٦٢ وابن حبان، ح: ٦٩١ والحاكم: ٢١٩/١، ٢٢٠ والذهبي وغيرهم * وحديث أبي سعيد [تقدم: ٥٧٩].

Comments:

This narration proves that trees too have the concept, understanding and feeling of their Creator and they pray to Him in their own way.

3425. ‘Aīshah narrated: “When the Messenger of Allāh ﷺ would prostrate (for recitation of) the Qur’ān, he would say: ‘I have prostrated my face to the One Who created it, and made its hearing and vision, through His ability and power (*Sajada Wajhī Lilladhī Khalaqahu Wa Shaqqa Sam’ahu Wa Baṣarahu Bi Hawlihi Wa Quwwatih.*)”^[1] (Da‘if)

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*.

٣٤٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي الْعَالِيَةِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ: «سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [ضعيف] في السجود مطلقاً تقدم: ٥٨٠ وصححه ابن السكن والحاكم على شرط الشيخين: ٢٢٠/١ ووافقه الذهبي.

Chapter 34. What Has Been Related Concerning What One Says When Leaving His House

(المعجم ٣٤) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا خَرَجَ مِنْ بَيْتِهِ (التحفة ٣٤)

3426. Anas bin Malik narrated that the Messenger of Allāh ﷺ said: “Whoever says – that is: when he leaves his house – ‘In the Name of Allāh, I place my trust in Allāh, there is no might or power except by Allāh (*Bismillāh, Tawakkaltu ‘Alallāh, Lā Hawla Wa Lā Quwwata*

٣٤٢٦ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ يَغْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ: بِسْمِ اللَّهِ تَوَكَّلْتُ

^[1] This preceded under no. 580.

Illā Billāh) it will be said to him: 'You have been sufficed and protected,' and *Shaiṭān* will become distant from him." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know it except from this route.

عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ يُقَالُ لَهُ: كُفِّيتَ وَوُقِيْتَ وَتَنَحَّى عَنْهُ الشَّيْطَانُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب ما يقول إذا خرج من بيته، ح: ٥٠٩٥ والنسائي في عمل اليوم والليلة، ح: ٨٩ من حديث ابن جريج به ولم يثبت تصريح سماعه ورواه عبدالمجيد بن عبدالعزيز عنه "حدثت عن إسحاق" وصححه ابن حبان (الإحسان): ٩٥/٢، ح: ٨١٩ ووقع في موارد الظمان، ح: ٢٣٧٥ وهم وللحديث شاهد مرسل.

Comments:

When a servant of Allāh ﷻ goes out of his house with a trust in Allāh ﷻ and confesses his inability to do anything without His help and guidance, Allāh ﷻ gives him refuge and saves him from evils of Satan.

Chapter 35. Something Else: The Supplication: "In The Name Of Allāh, I Place My Trust In Allāh"

(المعجم ٣٥) - بَابُ مِنْهُ [دُعَاءٌ]: «بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ...» [(التحفة ٣٥)

3427. Umm Salamah narrated that when the Prophet ﷺ would leave his house, he would say: "In the Name of Allāh, I place my trust in Allāh. O Allāh! We seek refuge in You from slipping unintentionally or becoming misguided, or committing oppression or being oppressed, or acting ignorantly or being treated ignorantly (*Bismillāh, Tawwakultu 'Alallāh. Allāhumma, Innā Na'ūdhu Bika Min An Nazilla Aw Naḍilla, Aw Nazlima Aw Nuzlam, Aw Najhala Aw Yujhal 'Alainā*)." (*Da'if*)

٣٤٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ عَامِرِ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزَلَّ أَوْ نُضِلَّ، أَوْ نُظْلِمَ أَوْ نُظْلَمَ، أَوْ نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، أيضًا، ح: ٥٠٩٤ وابن ماجه، ح: ٣٨٨٤ والنسائي: ٢٦٨/٨، ح: ٥٤٨٨ من حديث منصور به وصححه الحاكم على شرط الشيخين: ١/٥١٩

ووافقه الذهبي * عامر الشعبي لم يسمع من أم سلمة كما قال ابن المديني وخالفه الحاكم على تناقض فيه .

Comments:

When a person goes out of his house, he meets various kinds of people, if Allāh's guidance is not with him, he can go astray. He may indulge in any kind of wrong doing. He may become a target of brutality and tyranny of someone, or he himself may be harsh and unjust to someone, sentiments may take him away from the right path, therefore, the Prophet ﷺ would recite this supplication while going out of his house so that the Muslims may emulate him in that.

Chapter 36. What One Says When Entering The Marketplace

3428. Sālim bin ‘Abdullāh bin ‘Umar narrates from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Whoever enters the marketplace and says: ‘There is none worthy of worship except Allāh, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, He is Living and does not die, in His Hand is the good, and He has power over all things, (*Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥiyu Wa Yumītu, Wa Huwa Ḥayyun Lā Yamūtu, Biyadihil-Khairu, Wa Huwa ‘Alā Kulli Shai’in Qadīr*)’ Allāh shall record a million good deeds for him, wipe a million evil deeds away from him, and raise a million ranks for him.” (*Ḍa‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, it has been reported by ‘Amr bin Dīnār, [and he is] the steward of the family of Az-Zubair.

(المعجم ٣٦) - بَابُ مَا يَقُولُ إِذَا دَخَلَ
السُّوقَ (التحفة ٣٦)

٣٤٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا أَرْهَرُ بْنُ سِنَانٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ قَالَ: قَدِمْتُ مَكَّةَ
فَلَقَيْتَنِي أَخِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ
فَحَدَّثَنِي عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «مَنْ دَخَلَ السُّوقَ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ
أَلْفِ حَسَنَةٍ وَمَحَى عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَرَفَعَ
لَهُ أَلْفَ أَلْفِ دَرَجَةٍ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ
رَوَاهُ عَمْرُو بْنُ دِينَارٍ، [وَهُوَ] قَهْرْمَانُ آلِ
الرُّبَيْبِيِّ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ هَذَا الْحَدِيثُ
نَحْوَهُ.

تخریج: [إسناده ضعيف] وانظر الحديث الآتي * أزهَر بن سنان: ضعيف (تقريب).

Comments:

Everyone has to visit the market for household shopping or other basic needs. The market and bazaar is a place where a person is more forgetful regarding religion, therefore, while entering a market one should recite this supplication. This supplication brings reward for this world and for the Hereafter.

3429. Sālim bin ‘Abdullāh bin ‘Umar narrates from his father, from his grandfather, that the Messenger of Allāh ﷺ said: “Whoever states in the marketplace: ‘There is none worthy of worship except Allāh, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, and He is Living and does not die, in His Hand is the good, and He has power over all things, (*Lā Ilāha Illallāh, Waḥdahū Lā Sharīka Lahū, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥyi Wa Yumītu, Wa Huwa Ḥayyūn Lā Yamūtu, Biyadihil-Khairū, Wa Huwa ‘Alā Kulli Shai’in Qadīr*)’ Allāh shall record a million good deeds for him, wipe a million evil deeds away from him, and build a house in Paradise for him. (*Da‘if*)

[Abū ‘Eisā said: And this ‘Amr bin Dīnār (a narrator in the chain) is a *Shaiḥh* from Al-Baṣrah, and some of the people of *Ḥadīth* have criticized him from other than this route. Yaḥyā bin Sulaim Aṭ-Tā’ifī reported it from ‘Imrān bin Muslim, from ‘Abdullāh bin Dīnār, from Ibn ‘Umar from the Prophet ﷺ. And he did not mention ‘Umar, may Allāh be pleased with him, in it.]

٣٤٢٩ - حَدَّثَنَا بِذَلِكَ أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ وَالْمَعْتَمِرُ بْنُ سُلَيْمَانَ قَالَا: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ - وَهُوَ فَهْرَمَانُ آلِ الزُّبَيْرِ - عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ فِي السُّوقِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَى عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ».

[قَالَ أَبُو عِيسَى: وَعَمْرُو بْنُ دِينَارٍ هَذَا هُوَ شَيْخُ بَصْرِيِّ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَصْحَابِ الْحَدِيثِ مِنْ غَيْرِ هَذَا الْوَجْهِ، وَرَوَاهُ يَحْيَى ابْنُ سُلَيْمِ الطَّائِفِيِّ عَنْ عِمْرَانَ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ].

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، التجارات، باب الأسواق ودخولها، ح: ٢٢٣٥ من حديث حماد بن زيد به * عمرو بن دينار هذا ضعيف وللحديث شواهد ضعيفة عند الحاكم: ٥٣٨/١، ٥٣٩ وابن السني وغيرهما * حديث يحيى بن سليم الطائفي رواه الحاكم: ١/٥٣٩ وقال الذهبي: "قال البخاري: عمران منكر الحديث".

Chapter (...) What Has Been Related About What The Worshipper Says When He Becomes Ill

3430. Al-Agharr Abū Muslim narrated that he bears witness from Abū Sa‘eed Al-Khudrī and Abū Hurairah, that they bear witness that the Prophet ﷺ said: “Whoever says: ‘There is none worthy of worship except Allāh, and Allāh is the Greatest, (*Lā Ilāha Illallāh, Wa Allāhu Akbar*)’ His Lord affirms his statement and says: ‘There is none worthy of worship except Me, and I am the Greatest.’ And when he says: ‘There is none worthy of worship except for Allāh, Alone, (*Lā Ilāha Illallāh, Waḥdahu*)’ Allāh says: ‘There is none worthy of worship except for Me and I am Alone.’ And when he says: ‘There is none worthy of worship except for Allāh, Alone, without partner, (*Lā Ilāha Illallāh, Waḥdahu Lā Sharīka Lahu*)’ Allāh says: ‘There is none worthy of worship except Me, Alone, I have no partner.’ And when he says: ‘There is none worthy of worship except for Allāh, to Him belongs all that exists, and to Him is the praise, (*Lā Ilāha Illallāh, Lahul-Mulku Wa Lahul-Ḥamdu*)’ Allāh says: ‘There is none worthy of worship except Me, to Me belongs all that exists, and to Me is the praise.’ And when he says:

(المعجم ...) - بَابُ مَا جَاءَ مَا يَقُولُ الْعَبْدُ إِذَا مَرِضَ (التحفة ٣٧)

٣٤٣٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ جُحَادَةَ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ عَبَّاسٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَعْرَجِ أَبِي مُسْلِمٍ قَالَ: أَشْهَدُ عَلَى أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ أَنَّهُمَا شَهِدَا عَلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، صَدَقَهُ رَبُّهُ وَقَالَ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، قَالَ، يَقُولُ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا وَحْدِي، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي». وَكَانَ يَقُولُ: «مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمَهُ النَّارُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ]. وَقَدْ رَوَاهُ شُعْبَةُ عَنْ أَبِي إِسْحَاقَ،

‘There is none worthy of worship except Allāh, and there is no might or power except by Allāh, (*Lā Ilāha Illallāh, Wa Lā Ḥawla Wa Lā Quwwata Illā Billāh*)’ Allāh says: ‘There is none worthy of worship except Me, and there is no might or power except by Me.’” And he used to say: “Whoever says it in his illness, then dies, the Fire shall not consume him.” (*Ḍa‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb*]. *Shu‘bah* reported it from Abū Ishāq, from Al-Agharr Abū Muslim, from Abū Hurairah and Abū Sa‘eed, and it is similar in meaning to this *Ḥadīth*, but *Shu‘bah* did not report it in *Marfū‘* form.

Muḥammad bin Bashshār narrated that to us (saying): “Muḥammad bin Ja‘far informed us, from *Shu‘bah*” and he narrated this.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الأدب، باب فضل لا إله إلا الله، ح: ٣٧٩٤ من حديث أبي إسحاق به * رواه حمزة الزيات (النسائي في الكبرى، ح: ٩٨٥٨) وإسرائيل (أيضاً، ح: ٩٨٥٩) وصححه الحاكم: ٥/١ وابن حبان، ح: ٢٣٢٥) وزهير (النسائي في الكبرى، ح: ١٠١٨٠) عن أبي إسحاق به مرفوعاً أبو إسحاق عنن * ورواه النسائي في الكبرى، ح: ٩٨٦٠ عن محمد بن بشار به حديث شعبة وسنده حسن موقوف وله حكم الرفع.

Comments:

The words occurring in this narration have been discussed and explained previously. If someone says these words in sickness and dies due to ailment he will be freed from the Hellfire.

Chapter 37. What Has Been Related About What One Says When Seeing An Afflicted Person

3431. ‘Umar narrated that the Messenger of Allāh ﷺ said: “Whoever sees a person afflicted and says: ‘All praise is due to Allāh

عَنِ الْأَعْرَ أَبِي مُسْلِمٍ، عَنِ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ بَنَحْوِ هَذَا الْحَدِيثِ بِمَعْنَاهُ وَلَمْ يَرْفَعَهُ شُعْبَةُ.
حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ بِهَذَا.

(المعجم ٣٧) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا رَأَى مُبْتَلًى (التحفة ٣٨)

٣٤٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيْعٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ عَمْرِو ابْنِ دِينَارٍ مَوْلَى آلِ الرَّبِيعِ، عَنْ سَالِمِ بْنِ عَبْدِ

Who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (*Al-Hamdulillāhi Alladhī ‘Āfānī Mimmābtalāka Bihi Wa Faḍḍalanī ‘Alā Kathīrin Mimman Khalaqa Tafḍīla*) then he shall be saved from that affliction for as long as he lives.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*. There is something on this topic from Abū Hurairah. ‘Amr bin Dīnār, the steward of the family of Az-Zubair is a *Shaikh* from Al-Baṣrah; he is not that strong in *Hadīth*, and he is alone in narrating some *Ahādīth* from Sālim bin ‘Abdullāh bin ‘Umar. It has been related from Abū Ja‘far Muḥammad bin ‘Alī that he said: “When he sees an afflicted person he says that to himself and does not let the afflicted person hear.”

اللَّهُ بِنِ عُمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ رَأَى صَاحِبَ بَلَاءٍ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، إِلَّا عُوفِيَ مِنْ ذَلِكَ الْبَلَاءِ كَائِنًا مَا كَانَ مَا عَاشَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ. وَعَمْرُو بْنُ دِينَارٍ قَهْرْمَانُ آلِ الزُّبَيْرِ هُوَ شَيْخٌ بَصْرِيُّ وَلَيْسَ [هُوَ] بِالْقَوِيِّ فِي الْحَدِيثِ، وَقَدْ تَفَرَّدَ بِأَحَادِيثٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَقَدْ رَوَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ قَالَ: إِذَا رَأَى صَاحِبَ بَلَاءٍ يَتَعَوَّذُ [مِنْهُ] يَقُولُ ذَلِكَ فِي نَفْسِهِ وَلَا يُسْمِعُ صَاحِبَ الْبَلَاءِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعاء، باب ما يدعو به الرجل إذا نظر إلى أهل البلاء، ح: ٣٨٩٢ من حديث عمرو بن دينار قهرمان آل الزبير به مختصراً، وهو ضعيف وللحديث شواهد ضعيفة منها الحديث الآتي * وفي الباب عن أبي هريرة [يأتي: ٣٤٣٢].

Comments:

Allāh ﷻ puts His servant in trouble for a purpose, so refuge should be sought in Him. This supplication should be recited secretly in the heart so that any afflicted person should not hear it and become sad.

3432. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever sees an afflicted person then says: ‘All praise is due to Allāh who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (*Al-*

٣٤٣٢ - حَدَّثَنَا أَبُو جَعْفَرٍ السَّمَنَانِيُّ وَعَبْرٌ وَاحِدٍ قَالُوا: حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ اللَّهِ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْعُمَرِيُّ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى

Ḥamdulillāhi Alladhī ‘Āfānī Mimmābtalāka Bihi Wa Faddalanī ‘Ala Kathīrin Mimman Khalaqa Tafḍīla) he shall not be struck by that affliction.” (*Da‘if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الأوسط، ح: ٤٧٢١ من حديث مطرف به وقال: "نقد به" * عبدالله بن عمر العمري: ضعيف وللحديث شواهد عند أبي نعيم في الحلية ١٣/٥ وغيره.

Chapter 38. What One Says When Getting Up From His Sitting

3433. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever sits in a sitting and engages in much empty, meaningless speech and then says before getting up from that sitting of his: 'Glory is to You, O Allāh, and praise, I bear witness that there is none worthy of worship except You, I seek Your forgiveness, and I repent to You, (*Subhānaka Allāhumma Wa Biḥamdika Wa Ashhadu An Lā Ilāha Illa Anta, Astaghfiruka Wa Atūbu Ilaik*)' whatever occurred in that sitting would be forgiven to him." (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route, we do not know it as a narration of Suhail except through this route.

تخريج: [صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٣٩٧ مكرر، من حديث الحجاج بن محمد به وصححه ابن حبان، ح: ٢٣٦٦ والحاكم: ٥٣٦/١، ٥٣٧ ووافقه الذهبي وأعله البخاري وأبو زرعة وأبو حاتم والدارقطني بعله غير قاذحة والله أعلم وله طريق آخر عند ابن حبان، ح: ٣٦٧٠ * وفي الباب عن أبي برزة [أبو داود، ح: ٤٨٥٩ والحاكم: ٥٣٧/١] وعائشة

مُبْتَلَى فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(المعجم ٣٨) - بَابُ مَا يَقُولُ إِذَا قَامَ مِنْ مَجْلِسِهِ (التحفة ٣٩)

٣٤٣٣ - حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّمْرِ الْكُوفِيُّ - وَاسْمُهُ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ - : حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَعَطُهُ؟ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ».

وفي الباب عن أبي برزة وعائشة.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ مِنْ حَدِيثِ سُهَيْلٍ إِلَّا مِنْ هَذَا الْوَجْهِ.

[النسائي في عمل اليوم والليلة، ح: ٣٩٨].

Comments:

When a person sits in a sitting, usually he engages in empty and meaningless speech, and he talks about useless and vulgar topics which are below the dignity of a Muslim and is liable to accountability, so the Prophet ﷺ taught this supplication which is expiation for such empty and meaningless speech.

3434. Ibn 'Umar said: "In one sitting of the Messenger of Allāh ﷺ, one could count that he said a hundred times, before he would get up: 'O my Lord, forgive me, and accept my repentance. Verily, You are the Oft-Returning, the Most Forgiving (*Rabbighfirli Watub 'Alayya Innaka Antat-Tawwābul-Ghafūr*).'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٤٣٤ - حَدَّثَنَا نَضْرُ بْنُ عَبْدِ اللَّهِ الْكُوفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ مُحَمَّدِ بْنِ سُوفَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ تُعَدُّ لِرَسُولِ اللَّهِ ﷺ فِي الْمَجْلِسِ الْوَاحِدِ مِائَةٌ مَرَّةٍ مِنْ قَبْلِ أَنْ يَقُومَ «رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [صحيح] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح: ١٥١٦ من حديث مالك بن مغول وابن ماجه، ح: ٣٨١٤ من حديث المحاربي به وصححه ابن حبان، ح: ٢٤٥٩.

Comments:

The Prophet ﷺ taught us to remember Allāh ﷻ and extol His greatness and praise Him many times in an assembly of people. Saying it one time will be counted as one hundred times.

Chapter 39. What Has Been Related About What One Says In Times of Distress

3435. Ibn 'Abbās narrated that when he was in distress, the Prophet of Allāh ﷺ would supplicate: "There is none worthy of worship except Allāh, the Forbearing, the Wise, there is none worthy of worship except Allāh, the Lord of the Magnificent Throne, there is none worthy of worship except Allāh, the Lord of the

(المعجم ٣٩) - بَابُ مَا جَاءَ مَا يَقُولُ
عِنْدَ الْكَرْبِ (التحفة ٤٠)

٣٤٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو عِنْدَ الْكَرْبِ: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْحَكِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ

heavens and the earth, and the Lord of the Noble Throne. (*Lā Ilāha Illallāh Al-Ḥalīmul-Ḥakīm, Lā Ilāha Illallāh, Rabbul-'Arshil-'Aẓīm, Lā Ilāha Illallāh, Rabbus-Samāwāti Wal-Ardī Wa Rabbul-'Arshil-Karīm*)” (*Ṣaḥīḥ*)

(Another chain) with similar.

[He said:] And there is something on this topic from ‘Alī.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الذكر والدعاء، باب دعاء الكرب، ح: ٢٧٣٠ عن محمد بن بشار والبخاري، ح: ٦٣٤٥، ٦٣٤٦ من حديث هشام الدستوائي به * وفي الباب عن علي [النسائي في الكبرى، ح: ١٠٤٦٣-١٠٤٧٦ من طرق وصححه ابن حبان، ح: ٢٣٧١ والحاكم: ٥٠٨/١ ووافقه الذهبي].

Comments:

In this narration ‘Magnificent’ and ‘Noble’ can be counted among the attributes of Allāh ﷻ and of the ‘Throne’ as well. If these attributes are taken for the ‘Throne’ then it will be for its high status and its grandeur.

3436. Abū Hurairah narrated that when a matter would worry the Prophet ﷺ, he would raise his head up toward the sky and say: “Glory is to Allāh, the Magnificent (*Subhān Allāhil-'Aẓīm*).” And when he would strive in supplication; he would say: “O the Living, O Sustainer (*Yā Hayyu Yā Qayyūm*).” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*.

٣٤٣٦ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ الْمُغْبِرَةَ الْمَخْزُومِيُّ الْمَدَنِيُّ وَعَبْدُ وَاحِدٍ قَالُوا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ، عَنِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَهَمَّهُ الْأَمْرُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: «سُبْحَانَ اللَّهِ الْعَظِيمِ» وَإِذَا اجْتَهَدَ فِي الدُّعَاءِ قَالَ: «يَا حَيُّ يَا قَيُّوْمُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخريج: [إسناده ضعيف جدًا] وأخرجه ابن عدي: ٢٣٢/١ من حديث إسماعيل بن أبي فديك به * إبراهيم بن الفضل ضعيف جدًا كما تقدم.

Chapter 40. What Has Been Related About What One Should Say When Stopping At A Stopping Place

3437. Sa‘d bin Abī Waqqās narrated from Khawlah bint Al-Hakīm As-Sulamiyyah, that the Messenger of Allāh ﷺ said: “Whoever stops at a stopping place and then says: ‘I seek refuge in Allāh’s Perfect Words from the evil of what He has created, (*A‘ūdhu Bi-Kalimātillāhit-Tāmmāti Min Sharri Mā Khalaq*)’ nothing shall harm him until he departs from that stopping place of his.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*. Mālik bin Anas reported this *Ḥadīth* saying that it has been conveyed to him from Ya‘qūb [bin ‘Abdullāh] bin Al-Ashajj. Then he mentioned similar to this *Ḥadīth*. Ibn ‘Ajlan reported this *Ḥadīth* from Ya‘qūb bin ‘Abdullāh Al-Ashajj, and he said: “From Sa‘eed bin Al-Mūsayyab, from Khawlah.” He said: But the narration of Al-Laith is more correct than the narration of Ibn ‘Ajlan.

تخریج: وأخرجه مسلم، الذكر والدعاء، باب: في التعوذ من سوء القضاء ودرك الشفاء وغيره، ح: ۲۷۰۸ عن قتيبة به ورواه مالك في الموطأ: ۲/۹۷۸ عن الثقة عنده عن يعقوب به * حديث ابن عجلان: رواه ابن ماجه، ح: ۳۵۴۷ والنسائي في الكبرى، ح: ۱۰۳۹۵.

Comments:

Allāh ﷻ is the Creator of everything and everything is under His control, nothing can harm without His command and permission, therefore, getting refuge in Him saves from all kinds of evils.

(المعجم ۴۰) - بَابُ مَا جَاءَ مَا يَقُولُ
إِذَا نَزَلَ مَنْزِلًا (التحفة ۴۱)

۳۴۳۷ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ الْحَارِثِ بْنِ
يَعْقُوبَ، عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ،
عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي
وَقَّاصٍ، عَنْ خَوْلَةَ بِنْتِ الْحَكِيمِ السُّلَمِيَّةِ عَنْ
رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ:
أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ
لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَجِلَ مِنْ مَنْزِلِهِ ذَلِكَ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ صَحِيحٌ، وَرَوَى مَالِكٌ بْنُ أَنَسٍ هَذَا
الْحَدِيثَ أَنَّهُ بَلَغَهُ عَنْ يَعْقُوبَ [بْنِ عَبْدِ اللَّهِ]
ابْنِ الْأَشَجِّ فَذَكَرَ نَحْوَ هَذَا الْحَدِيثِ، وَرَوَى
عَنْ ابْنِ عَجْلَانَ هَذَا الْحَدِيثَ عَنْ يَعْقُوبَ بْنِ
عَبْدِ اللَّهِ بْنِ الْأَشَجِّ وَيَقُولُ عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ، عَنْ خَوْلَةَ قَالَ: وَحَدِيثُ اللَّيْثِ
أَصَحُّ مِنْ رِوَايَةِ ابْنِ عَجْلَانَ.

Chapter 41. What One Says When Setting Out As A Traveler

3438. Abū Hurairah narrated: “When the Prophet would travel, and he would mount his riding camel, he would gesture with his finger” – and Shu’bah stretched out his finger – “and say: ‘O Allāh, You are the companion on the journey, and the caretaker for the family, O Allāh, accompany us with Your protection, and return us in security, O Allāh, gather for us the earth, and ease for us the journey, O Allāh, I seek refuge in You from the difficulties of the journey, and from returning in great sadness (*Allāhumma Antaṣ-Ṣāhibu Fīs-Safari Wal-Khalīfatu Fīl-Ahli Allāhumma Aṣhabnā Bi Nuṣhika Wa q li b n ā Bi -D h i m m a h , Allāhummazwi Lanal-Arḍa Wa Hawwin ‘Alainas-Safar, Allāhumma Innī A’ūdhu Bika Min Wa’tḥā’is-Safari Wa Ka-ābatil-Munqalab*).” (*Hasan*)

[Abū ‘Eīsā said: I used to not know this except from the narration of Ibn Abī ‘Adī, until Suwaid reported it to me.]

Suwaid reported to us (saying): “‘Abdullāh bin Al-Mubārak reported to us (saying): ‘Shu’bah informed us’ with this chain, narrating similar to it in meaning.”

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Abū Hurairah, [and] we do not know it except through the narration of Ibn Abī ‘Adī from Shu’bah.

(المعجم ٤١) - بَابُ مَا يَقُولُ إِذَا خَرَجَ
مُسَافِرًا (التحفة ٤٢)

٣٤٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ
الْمُقَدَّمِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ،
عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرِ الْخُثَعَمِيِّ، عَنْ أَبِي
زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ
ﷺ إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ قَالَ بِإِصْبَعِهِ وَمَدَّ
شُعْبَةً إِصْبَعَهُ قَالَ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي
السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ اصْحَبْنَا
بِنُصْحِكَ وَأَقْلِبْنَا بِذِمَّتِكَ، اللَّهُمَّ ارْزُقْنَا الْأَرْضَ
وَهَوِّنْ عَلَيْنَا السَّفَرَ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
وَعَاءِ السَّفَرِ وَكَأْتَةِ الْمُتَقَلِّبِ».

[قَالَ أَبُو عِيْسَى: كُنْتُ لَا أَعْرِفُ هَذَا إِلَّا
مِنْ حَدِيثِ ابْنِ أَبِي عَدِيٍّ حَتَّى حَدَّثَنِي بِهِ
سُوَيْدٌ].

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
الْمُبَارَكِ: أَخْبَرَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ نَحْوَهُ
بِمَعْنَاهُ.

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ [و] لَا تَعْرِفُهُ إِلَّا
مِنْ حَدِيثِ ابْنِ أَبِي عَدِيٍّ عَنْ شُعْبَةَ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٢٧٣/٨، ٢٧٤، ح: ٥٥٠٣ (الاستعاذة، باب الاستعاذة من كآبة المنقلب) عن محمد بن عمر المقدمي به.

Comments:

This narration tells that one should trust in Allāh ﷻ during travel and should leave his family in Allāh's custody and protection. During the travel and after safe return, one should always beg His mercy from all kinds of mishaps.

3439. ‘Abdullāh bin Sarjis narrated that when the Prophet ﷺ wanted to travel, he would say: “O Allāh, You are the companion on the journey, and the caretaker for the family, O Allāh, accompany us in our journey, and watch over our families, O Allāh, I seek refuge in You from the difficulties of the journey, and from returning in great sadness, and from loss after increase, and from the supplication of the oppressed, and from someone looking with evil at our families and wealth (*Allāhumma Antas-Şāhibu Fīs-Safari Wal-Khalīfatu Fīl-Ahli Allāhumma Aşhabnā Fī Safarinā Wakhlufnā Fī Ahlinā. Allāhumma Innī A‘ūdhu Bika Min Wa‘thā’is-Safari Wa Kā-ābatil-Munqalab, Wa Mīnal-Hawri Ba‘dal-Kawri, Wa Min Da‘watil-Mazlūm, Wa Min Sū’il-Manzari Fīl-Ahli Wal-Māl.*)” (*Şahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Şahīh*. He said: It has been narrated “loss after being” as well. [He said:] And the meaning of his statement “loss after increase” or “being” – and each of the two is reasonable – is returning from belief to disbelief or from obedience to disobedience: It only means “from something returning to something evil.”

٣٤٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ:
حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَاصِمِ الْأَحْوَلِ،
عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: كَانَ النَّبِيُّ ﷺ
إِذَا سَافَرَ يَقُولُ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي
السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ اصْحَبْنَا
فِي سَفَرِنَا وَاخْلُفْنَا فِي أَهْلِنَا. اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ، وَمِنْ
الْحَوْرِ بَعْدَ الْكُورِ وَمِنْ دَعْوَةِ الْمَظْلُومِ وَمِنْ
سُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ، قَالَ: وَيُرْوَى: «الْحَوْرِ بَعْدَ الْكُورِ»
أَيْضًا. [قَالَ:] وَمَعْنَى قَوْلِهِ: «الْحَوْرِ بَعْدَ
الْكُورِ» أَوْ: «الْكُورِ» وَكِلَاهُمَا لَهُ وَجْهٌ إِنَّمَا
هُوَ الرُّجُوعُ مِنَ الْإِيمَانِ إِلَى الْكُفْرِ أَوْ مِنَ
الطَّاعَةِ إِلَى الْمَعْصِيَةِ: إِنَّمَا يَعْنِي مِنَ رُجُوعِ
شَيْءٍ إِلَى شَيْءٍ مِنَ الشَّرِّ.

تخريج: وأخرجه مسلم، الحج، باب استحباب الذكر إذا ركب دابته متوجهًا لسفر حج أو غيره... إلخ، ح: ١٣٤٣ من حديث عاصم الأحول به.

Chapter 42. What Has Been Related About What One Says When Returning From His Journey

(المعجم ٤٢) - بَابُ مَا جَاءَ يَقُولُ إِذَا رَجَعَ مِنْ سَفَرِهِ (التحفة ٤٣)

3440. Ar-Rabī' bin Al-Barā' bin 'Āzib reported from, his father, that whenever the Prophet ﷺ would return from a trip, he would say: "(We are) Returning, repenting, worshipping, and to our Lord directing the praise (*Āibūna Tā'būna 'Abidūna Lirabbīnā Hāmidūn*)."

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Ath-Thawrī reported this *Hadīth* from Abū Ishāq, from Al-Barā' bin 'Āzib, and he did not mention "from Ar-Rabī' bin Al-Barā'" in it. The narration of *Shu'bah* is more correct.

There are narrations on this topic from Ibn 'Umar, Anas, and Jābir bin 'Abdullāh.

٣٤٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: أُنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الرَّبِيعَ بْنَ الْبَرَاءِ بْنِ عَازِبٍ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ قَالَ: «إِيوُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى الثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ وَلَمْ يَذْكَرْ فِيهِ عَنِ الرَّبِيعِ بْنِ الْبَرَاءِ. وَرَوَاهُ شُعْبَةُ أَصْحَحُ. وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَأَنْسٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١٠٣٨٤ من حديث شعبة به وصححه ابن حبان، ح: ٩٧٠ وهو في مسند أبي داود الطيالسي، ح: ٧١٦ * حديث الثوري: رواه أحمد: ٣٠٠/٤ وتابعه فطر بن خليفة (ابن حبان، ح: ٩٧١) ومنصور وإسرائيل (النسائي في الكبرى، ح: ١٠٣٨٣) وأبو إسحاق صرح بالسمع من البراء فالطريقان صحيحان محفوظان * وفي الباب عن ابن عمر [البخاري، ح: ١٧٩٧ ومسلم، ح: ١٣٤٤] وأنس [البخاري، ح: ٣٠٨٥ ومسلم، ح: ١٣٤٥] وجابر بن عبد الله [البيزار: ٣٥/٤، ح: ٣١٣١ والطبراني في الأوسط، ح: ٦٠٤١، ٥٦٠١].

Comments:

During travel there is possibility of tottering or doing something improper or making some mistakes, therefore, these words should be recited at the return from travel.

**Chapter (...) Something Else:
His ﷺ Speeding Up His Riding
Camel And His Agitating His
Animal Upon Seeing the Walls
of Al-Madīnah**

3441. Anas narrated that when the Prophet ﷺ would return from a trip and see the walls of Al-Madīnah, he would speed up his riding camel, and if he was upon a beast, he would agitate it, out of his love for Al-Madīnah.^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

تخریج: وأخرجه البخاري، فضائل المدينة، باب بعد باب: المدينة تنفي الخبث، ح: ١٨٨٦

من حديث إسماعيل بن جعفر به.

Comments:

Love of home and country is natural. This narration shows the nature and psychology of humans for home and country and their attractions.

**Chapter 43. What Has Been
Related About What One Says
When Bidding Farewell To A
Person**

3442. Ibn 'Umar narrates, saying: "When the Prophet ﷺ would bid farewell to a man, he would take his hand, and not let it go until the man let go of the hand of the Prophet ﷺ, and he would say: 'I entrust to Allāh your religion, your trusts, and the last of your deeds (*Astawdi'ullāha Dīnaka Wa Amānataka Wa Ākhīra 'Amalik*).'" (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is

(المعجم ...) - بَابُ مِنْهُ [إِبْصَاعُهُ ﷺ]
رَاحِلَتُهُ وَتَحْرِيكُهُ دَابَّتَهُ عِنْدَ نَظَرِهِ إِلَى
جُدْرَانِ الْمَدِينَةِ] (التحفة ٤٤)

٣٤٤١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ
النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَتَنَظَرَ إِلَى
جُدْرَانِ الْمَدِينَةِ أَوْضَعَ رَاحِلَتَهُ، وَإِنْ كَانَ عَلَى
دَابَّةٍ حَرَّكَهَا مِنْ حُبِّهَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

(المعجم ٤٣) - بَابُ مَا جَاءَ مَا يَقُولُ
إِذَا وَدَّعَ إِنْسَانًا (التحفة ٤٥)

٣٤٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدٍ اللَّهُ
السَّلِيمِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمٌ بْنُ
قُتَيْبَةَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ
أُمَيَّةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ
النَّبِيُّ ﷺ إِذَا وَدَّعَ رَجُلًا أَخَذَ بِيَدِهِ فَلَا يَدَعُهَا
حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدَعُ يَدَ النَّبِيِّ ﷺ
وَيَقُولُ: «أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَأَجْرَ
عَمَلِكَ».

[1] Meaning a horse or mule, and "out of his love for it" refers to Al-Madīnah. See *Tuhfat Al-Aḥwadhī*.

Gharīb from this route, and this *Hadīth* has been reported through more than one route from Ibn ‘Umar.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَرُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ عُمَرَ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الجهاد، باب تشييع الغزاة ووداعهم، ح: ٢٨٢٦ من طريق آخر عن نافع به مختصراً وللحديث طرق كثيرة راجع نيل المقصود، ح: ٢٦٠٠ دون قوله: "أخذ بيده" وانظر الحديث الآتي فإنه يعني عنه.

Comments:

Trust means the attribute and state of heart that urges one to fulfill his duties and comply with the responsibilities and obligations assigned to him. For a Muslim his real wealth is his religion, trust and end on faith, therefore, while bidding someone farewell these things of his should be give in the custody of Allāh ﷻ so that He may take care of his religion, trust so that he could prosper in this world and in the Hereafter.

3443. Sālim narrated that when he intended to undertake a journey, Ibn ‘Umar used to say to a person to “Come close to me so that I may bid you farewell as the Messenger of Allāh ﷺ used to bid us farewell.” Then he would say: “I entrust to Allāh your religion, and your trusts, and the last of your deeds (*Astawdi‘ullāha Dīnaka Wa Amānataka Wa Khawātīma ‘Amalik*).” (*Hasan*)

٣٤٤٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ: حَدَّثَنَا سَعِيدُ بْنُ خَثِيمٍ عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ سَفَرًا أَنْ: اذْنُ مِنِّي أَوْدَعَكَ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُودِعُنَا فَيَقُولُ: «أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* from this route as a narration of Sālim bin ‘Abdullāh.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ سَالِمِ بْنِ عَبْدِ اللَّهِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٧/٢ عن سعيد بن خثيم به ورواه النسائي في الكبرى، ح: ١٠٣٥٧ * حنظلة هو ابن أبي سفيان الجمحي (أطراف المسند وغيره) وللحديث طريق آخر، وصححه الحاكم على شرط الشيخين: ٩٧/٢ ووافقه الذهبي.

**Chapter 44. Something Else:
The Supplication: “May Allāh
Grant You *Taqwā* As Your
Provision ”**

3444. Anas said: “A man came to the Messenger of Allāh ﷺ and said: ‘I intend to undertake a journey, so give me provision. He said: ‘May Allāh grant you *Taqwā* as your provision (*Zawwadak Allāhut-Taqwā*).’ He said: ‘Give me more.’ He said: ‘And may He forgive your sin (*Wa Ghafara Dhanbak*).’ He said: ‘Give me more, may my father be ransomed for you, and my mother.’ He said: ‘And may He make goodness easy for you wherever you are (*Wa Yassara Lakal-Khaira Haithu Mā Kunta*).’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

تخريج: [إسناده حسن] وأخرجه ابن خزيمة في صحيحه، ح: ٢٥٣٢ عن عبد الله بن أبي زياد به.

Comments:

Taqwā — fear of Allāh, piety — means to comply with the commands of Allāh ﷻ and keep away from sins. If someone avoids sins for fear of Allāh ﷻ all his affairs become easy and smooth as Allāh ﷻ says: “And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allāh, Allāh will suffice him.”

**Chapter 45. Something Else:
His ﷺ Advising The Traveler
To Have *Taqwā* Of Allāh, And
To Say The *Takbīr* Upon Every
Elevated Place**

3445. Abū Hurairah [may Allāh be pleased with him] narrates that a man said: “O Messenger of Allāh, I intend to travel, so advise me.” He said, “Hold fast to the *Taqwā* of Allāh, and (say the) *Takbīr* upon

(المعجم ٤٤) - بَابُ مِنْهُ [دُعَاءٌ :

«رَوَّدَكَ اللهُ التَّقْوَى...»] (التحفة ٤٦)

٣٤٤٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا سَيَّارٌ: حَدَّثَنَا جَعْفَرُ بْنُ سَلِيمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أُرِيدُ سَفَرًا فَرَوِّدْنِي، قَالَ: «رَوَّدَكَ اللهُ التَّقْوَى». قَالَ: زِدْنِي، قَالَ: «وَعَفَّرْ ذَنْبَكَ». قَالَ: زِدْنِي بِأَبِي أَنْتَ وَأُمِّي، قَالَ: «وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(المعجم ٤٥) - بَابُ مِنْهُ [وَصِيَّتُهُ ﷺ :

الْمَسَافِرِ بِتَقْوَى اللهِ وَالتَّكْبِيرِ عَلَى كُلِّ

شَرَفٍ] (التحفة ٤٧)

٣٤٤٥ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللهُ عَنْهُ]: أَنَّ رَجُلًا

every elevated place.” So when the man turned away he said: “O Allāh make near for him the distance, and ease for him the journey (*Allāhummaṭwi Lahul-Bu‘da, Wa Hawwin ‘Alaihis-Safar*).” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الجهاد، باب فضل الحرس والتكبير في سبيل الله، ح: ٢٧٧١ من حديث أسامة بن زيد به مختصراً وصححه ابن حبان، ح: ٢٣٧٨، ٢٣٧٩ والحاكم على شرط مسلم: ١/٤٤٥، ٤٤٦، ٩٨/٢ ووافقه الذهبي.

Chapter 46. What Has Been Related About What One Says When Riding An Animal

3446. ‘Alī bin Rabī‘ah said: “I witnessed ‘Alī having an animal brought to him to ride. When he placed his foot in the stirrup he said: ‘In the Name of Allāh,’ (*Bismillāh*) [three times]. So then, once he had ascended upon its back, he said: ‘All praise is due to Allāh,’ (*Al-Ḥamdulillāh*) then he said: Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning^[1] (*Subhān Alladhī Sakh-khara Lanā Hādha Wa Mā Kunnā Lahu Muqrinīn. Wa Innā Ilā Rabbinā Lamunqalibūn*). Then he said: ‘All praise is due to Allāh (*Al-Ḥamdulillāh*)’ – three times – and ‘Allāh is the Greatest (*Allāhu Akbar*)’ – three times – ‘Glory is to You, indeed I have wronged myself, so forgive me, for indeed

قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ أَنْ أُسَافِرَ فَأَوْصِنِي، قَالَ: «عَلَيْكَ بِتَقْوَى اللَّهِ، وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ». فَلَمَّا أَنْ وَلَّى الرَّجُلُ قَالَ: «اللَّهُمَّ اطْوِ لَهُ الْبُعْدَ، وَهَوِّنْ عَلَيْهِ السَّفَرَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

(المعجم ٤٦) - بَابُ مَا جَاءَ مَا يَقُولُ إِذَا رَكَبَ دَابَّةً (التحفة ٤٩)

٣٤٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: شَهِدْتُ عَلِيًّا أَنِّي بَدَأَتْ لِيْرِكْبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرَّكَابِ [قَالَ:] بِسْمِ اللَّهِ [ثَلَاثًا]، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ: الْحَمْدُ لِلَّهِ. ثُمَّ قَالَ: ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَمْ مُقْرِنِينَ ۝ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ﴾ [الزخرف: ١٣، ١٤] ثُمَّ قَالَ: «الْحَمْدُ لِلَّهِ - ثَلَاثًا - وَاللهُ أَكْبَرُ - ثَلَاثًا - سُبْحَانَكَ إِنِّي قَدْ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ ضَحِكْتُ، فَقُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكْتُ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَنَعَ كَمَا صَنَعْتُ ثُمَّ ضَحِكْتُ فَقُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكْتُ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنَّ رَبَّكَ

[1] *Az-Zukhruf* 43: 13,14.

none forgives sins except You (*Subhānaka Innī Qad Zalamtu Nafsī Fāghfirlī Fa-Innahu Lā Yaghfirudh-Dhunuba Illā Ant*).’ Then he laughed. So I said: ‘O Commander of the Believers! What caused you to laugh?’ He said: ‘I saw the Messenger of Allāh ﷺ do as I did, then he (ﷺ) laughed, so I said, ‘What caused you to laugh?’ He said: ‘Indeed, your Lord is very pleased with His worshipper when he says: “O my Lord, forgive me my sins, indeed, no one other than You forgives sins.” (*Sahīh*)

[Abū ‘Eīsā said:] And there is something on this topic from Ibn ‘Umar.

[He said:] This *Hadīth* is *Hasan Sahīh*.

تخریج: [صحیح] وأخرجه أبو داود، الجهاد، باب ما يقول الرجل إذا ركب، ح: ٢٦٠٢ من حديث أبي الأحوص به وأبو إسحاق صرح بالسماع عند البيهقي: ٥/٢٥٢ وأعله الدارقطني بعله غير قادمة وله شواهد كثيرة.

Comments:

Allāh ﷻ likes his servant who happens to make some mistake and confesses his fault, and asks Allāh ﷻ to forgive him with trust in Allāh ﷻ, while he repents and believes that no one else can forgive him.

3447. Ibn ‘Umar narrated that when the Prophet ﷺ wanted to travel, when he mounted his riding camel, he would say the *Takbīr* three times and say: Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning^[1] (*Subhān Alladhī Sakhkhara Lanā Hādihā Wa Mā Kunnā Lahū Muqrinīn. Wa Innā Ilā Rabbīnā Lamunqalībūn*). Then he

لَبِعَجَبٌ مِنْ عَبْدِهِ إِذَا قَالَ: رَبِّ اغْفِرْ لِي
دُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرُكَ» .

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ
عُمَرَ. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

٣٤٤٧ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا
عَبْدَ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ
عَنْ أَبِي الزُّبَيْرِ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ
الْبَارِقِيِّ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ
إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ كَبَّرَ ثَلَاثًا وَقَالَ:
﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾ [الزخرف: ١٣، ١٤].

[1] *Az-Zukhruf* 43: 13,14.

would say: "O Allāh, I ask You in this journey of mine from righteousness and piety and actions that which you are pleased with. O Allāh, ease for us the path, and make near for us the distance of the land. O Allāh, You are the companion in the journey, and the caretaker for the family. O Allāh, accompany us in our journey, and take care of our families (*Allāhumma Innī As'aluka Fī Safarī Hādhā Minal-Birri Wat-Taqwā, Wa Minal-'Amali Mā Tardā. Allāhumma Hawwin 'Alainal-Masīra Waṭwi 'Annā Bu'dal-Arḍ, Allāhumma Antaṣ-Ṣāhibu Fīs-Safari Wal-Khalīfatu Fīl-Ahli Allāhumma Aṣhabnā Fī Safarinā Wakhlufnā Fī Ahlinā*)." And when he would return to his family, he would say: "(We are) Returning, if Allāh wills, repenting, worshipping, and to our Lord directing the praise (*Āibūna In Shā' Allāh, Tā'ibūna 'Ābidūna Lirabbīnā Hāmidūn*)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb* from this route].

تخریج: وأخرجه مسلم، الحج، باب استحباب الذكر إذا ركب دابته متوجهاً لسفر حج أو غيره . . . إلخ، ح: ۱۳۴۲ من حديث أبي الزبير به.

Comments:

The Prophet ﷺ after mounting the camel said *Allāhu Akbar* three times, so that pride may not overcome him. During that period the camel was the most prized riding animal. He also acknowledged the favor of Allāh ﷻ that he tamed the animal for our benefit. We had no power to control the animal, Allāh ﷻ made the animal under our control.

Chapter 47. What Has Been Mentioned About The Supplication Of The Traveler

3448. Abū Hurairah [may Allāh be pleased with him] narrated that the

ثُمَّ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي هَذَا مِنَ الْبِرِّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا الْمَسِيرَ وَاطْوِ عَنَّا بُعْدَ الْأَرْضِ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ اصْحَبْنَا فِي سَفَرِنَا وَاخْلُفْنَا فِي أَهْلِنَا»، وَكَانَ يَقُولُ إِذَا رَجَعَ إِلَى أَهْلِهِ: «أَيُّونَ إِنْ شَاءَ اللَّهُ تَأَيُّونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(المعجم ٤٧) - بَابُ مَا ذُكِرَ فِي دَعْوَةِ الْمَسَافِرِ (التحفة ٤٨)

٣٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

أَبُو عَاصِمٍ: حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ عَنْ

Messenger of Allāh ﷺ said: “Three supplications are responded to: The supplication of the oppressed, the supplication of the traveler, and the supplication of the parent against his child.”

‘Alī bin Ḥujr narrated to us (he said): Ismā‘īl bin Ibrāhīm reported to us from Hishām Ad-Dastawā‘ī, from Yahyā bin Abū Kathīr with this chain, narrating similar to it, but he added to it: “responded to, there is no doubt in them.”^[1]

(*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. This Abū Ja‘far [Ar-Rāzī] is the one that Yahyā bin Abī Kathīr reports from, he is called Abū Ja‘far the Mu‘adh-dhin. [Yahyā bin Abī Kathīr has reported more than one *Hadīth* from him] and we do not know his name.

Comments:

Acceptance and approval of supplication by Allāh ﷻ depends on sincerity, humility and humbleness, and three persons mentioned in this narration do supplicate with sincerity, humility and humbleness, therefore their supplication is responded and approved.

Chapter 48. What One Says When The Wind Becomes Rough

3449. ‘Āishah [may Allāh be pleased with her] narrates, saying: “When the Prophet ﷺ would see the wind he would say: ‘O Allāh, indeed, I ask You for its good, the good of what is in it, and the good of what it has been sent with. And

يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَىٰ وَلَدِهِ».

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَزَادَ فِيهِ: «مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ. وَأَبُو جَعْفَرٍ [الرَّازِيُّ] هَذَا هُوَ الَّذِي رَوَى عَنْهُ يَحْيَىٰ بْنُ أَبِي كَثِيرٍ يُقَالُ لَهُ: أَبُو جَعْفَرٍ الْمُؤَدَّنُ، وَقَدْ رَوَى عَنْهُ يَحْيَىٰ بْنُ أَبِي كَثِيرٍ غَيْرَ حَدِيثٍ [وَلَا نَعْرِفُ اسْمَهُ].
تخریج: [حسن] تقدم: ١٩٠٥.

(المعجم ٤٨) - بَابُ مَا يَقُولُ إِذَا هَاجَتِ الرِّيحُ (التحفة ٥٠)

٣٤٤٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ أَبُو عَمْرٍو البَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا رَأَى الرِّيحَ قَالَ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ

^[1] This preceded in no. 1905.

I seek refuge in You from its evil, the evil of what is in it, and the evil of what it has been sent with (*Allāhumma Innī As'aluka Min Khairihā Wa Khairi Mā Fihā, Wa Khairi Mā Ursilat Bihi, Wa A'ūdhu Bika Min Sharrihā Wa Sharri Mā Fihā, Wa Sharri Mā Ursilat Bih*).” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There is something on this topic from Ubayy bin Ka'b [may Allāh be pleased with him]. This *Ḥadīth* is *Ḥasan*.

تخريج: وأخرجه مسلم، صلاة الاستسقاء، باب التعوذ عند رؤية الريح والغيم، والفرح بالمطر، ح: ٨٩٩ من حديث ابن جريج به * وفي الباب عن أبي بن كعب [تقدم: ٢٢٥٢].

Chapter 49. What One Says When Hearing Thunder

3450. Sālim bin 'Abdullāh bin 'Umar narrated from his father, that when the Messenger of Allāh ﷺ would hear the sound of thunder and lightning bolts, he would say: “O Allāh, do not kill us with Your wrath, and do not destroy us with Your punishment, and pardon us before that (*Allāhumma Lā Taqtulnā Bi-Ghadabika Wa Lā Tuhliknā Bi-'Adhābika Wa 'Āfinā Qabla Dhalik*).” (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know it except from this route.

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٩٢٨ عن قتيبة به * حجاج بن أرطاة: ضعيف مدلس ومع ذلك صححه الحاكم ٢٨٦/٤ ووافقه الذهبي.

Comments:

Sometimes strong winds, storms and hurricanes prove to be blessings and

خَيْرَهَا وَخَيْرٍ مَا فِيهَا وَخَيْرٍ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ [رَضِيَ اللَّهُ عَنْهُ]. وَهَذَا حَدِيثٌ حَسَنٌ.

(المعجم ٤٩) - بَابُ مَا يَقُولُ إِذَا سَمِعَ الرَّعْدَ (التحفة ٥١)

٣٤٥٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ابْنُ زِيَادٍ عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ أَبِي مَطْرٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَمِعَ صَوْتَ الرَّعْدِ وَالصَّوَاعِقِ قَالَ: «اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

sometimes they are harmful; similarly clouds, lightning and thunder are signs of Allāh's grandeur and power, therefore one should supplicate according to the need of the time and situation.

Chapter 50. What One Says Upon Seeing The Crescent Moon

3451. Bilāl bin Yahyā bin Ṭalḥah bin 'Ubaidullāh narrated from his father, from his grandfather Ṭalḥah bin 'Ubaidullāh that when the Prophet ﷺ would see a crescent moon, he would say: "O Allāh, bring it over us with blessing and faith, and security and Islam. My Lord and your Lord is Allāh (*Allāhumma Ahlihū 'Alainā Bil-Yumni Wal-Īmāni Was-Salāmati Wal-Islām, Rabbī Wa Rabbuk Allāh*)." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/١٦٢ عن أبي عامر به * سليمان بن سفيان: ضعيف وبلال بن يحيى: لين (تقريب) وللحديث شواهد ضعيفة عند ابن حبان، ح: ٢٣٧٤ والطبراني في الأوسط: ٧/١٣٤، ح: ٦٢٣٧ وغيرهما.

Comments:

Every month is a phase of life. The new crescent moon announces another month, another stage of life. The new crescent moon shows that one stage of life has passed and the next has started. The Creator of man Allāh ﷻ is also Creator of the moon, so on sighting the new crescent moon one should ask Allāh ﷻ for the good fortune, peace, safety and steadfastness in faith for the new phase.

Chapter 51. What One Says When Angry

3452. Mu'adh bin Jabal narrated that one of two men cursed the other next to the Prophet ﷺ, until anger could be recognized in the face of one of them. So the Prophet ﷺ said: "Verily, I know a

(المعجم ٥٠) - بَابُ مَا يَقُولُ عِنْدَ رُؤْيَةِ
الهِلَالِ (التحفة ٥٢)

٣٤٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُفْيَانَ الْمَدَنِيُّ: حَدَّثَنِي بِلَالُ بْنُ يَحْيَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ، عَنْ جَدِّهِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: «اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْيَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(المعجم ٥١) - بَابُ مَا يَقُولُ عِنْدَ
الغَضَبِ (التحفة ٥٣)

٣٤٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ

statement, that if he were to say it, his anger would leave: 'I seek refuge in Allāh from *Shaiṭān*, the rejected (*A'ūdhu Billāhi Minash-Shaiṭānir-Rajīm*).'"

[He said:] There is something on this topic from Sulaimān bin Ṣurād.

Muḥammad bin Bash-shār narrated to us (saying): "Abdur-Raḥmān reported to us, from Sufyān [with this chain, similarly]." And this is a *Mursal Ḥadīth*. 'Abdur-Raḥmān bin Abī Lailā did not hear from Mu'ādh bin Jabal, and Mu'ādh died during the *Khilāfah* of 'Umar bin Al-Khaṭṭāb. 'Umar bin Al-Khaṭṭāb was killed while 'Abdur-Raḥmān bin Abī Laila was a six-year old child. This is how Shu'bah reported it: from Al-Ḥakam, from 'Abdur-Raḥmān bin Abī Lailā. 'Abdur-Raḥmān bin Abī Lailā reported (other than this) from 'Umar, and he saw him. 'Abdur-Raḥmān bin Abī Lailā's *Kunyah* is Abū 'Eisā, and Abū Lailā's name is Yasār. It has been related from 'Abdur-Raḥmān bin Abī Lailā that he said: "I saw one hundred and twenty of the *Anṣār* from the Companions of the Prophet ﷺ." (*Saḥīḥ*)

ﷺ حَتَّىٰ عُرِفَ الْعَضْبُ فِي وَجْهِ أَحَدِهِمَا فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لِأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ غَضَبُهُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ».

[قَالَ:] وفي الباب عن سليمان بن صرد. حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ [بِهَذَا الْإِسْنَادِ نَحْوَهُ]: وَهَذَا حَدِيثٌ مُرْسَلٌ، عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ مُعَاذِ بْنِ جَبَلٍ، وَمَاتَ مُعَاذٌ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ وَقَتْلَ عُمَرَ ابْنُ الْخَطَّابِ وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى غُلَامٌ ابْنُ سِتِّ سِنِينَ. [وَأَهَكَذَا رَوَى شُعْبَةُ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى عَنْ عُمَرَ ابْنِ الْخَطَّابِ وَرَأَاهُ. وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى يُكْنَى أَبُو عَيْسَى، وَأَبُو لَيْلَى اسْمُهُ يَسَارٌ وَرَوَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: أَدْرَكْتُ عِشْرِينَ وَمِائَةً مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

تخريج: [صحيح] وأخرجه أبو داود، الأدب، باب ما يقال عند الغضب، ح: ٤٧٨٠ من حديث عبد الملك بن عمير به ورواه أحمد: ٢٤٤/٥ عن ابن لهيعة وله طريق أخرى عند النسائي في الكبرى، ح: ١٠٢٢٣. وسنده صحيح * وفي الباب عن سليمان بن صرد [البخاري، ح: ٣٢٨٢ ومسلم، ح: ١٠٩/٢٦١٠] * حديث شعبة في المراسيل لابن أبي حاتم، ص: ١٢٦. بإسناد صحيح عنه.

Comments:

Mu'ādh bin Jabal died in 18th A.H. in the epidemic of plague at Amwas and 'Umar bin Khaṭṭāb was martyred in the end of 23rd A.H. If consciously refuge in Allāh ﷻ is sought, the fire of rage cools down automatically, because rage

is incited by Satan. In the Qur'ān it has been ordered to seek refuge in Allāh ﷻ from Satan.

Chapter 52. What One Says Upon Seeing A Dream He Dislikes

3453. Abū Sa'eed Al-Khudri narrated that he heard the Prophet ﷺ saying: "When one of you sees a dream that he likes, then it is from Allāh, so let him praise Allāh for it, and speak concerning what he saw. And when he sees other than that of what he dislikes, then it is from *Shaiṭān*, so let him seek refuge in Allāh from its evil, and not mention it to anyone for, surely, it shall not harm him. (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Abū Qatādah.

[He said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route. Ibn Al-Hād's (a narrator in the chain) name is Yazīd bin 'Abdullāh bin Usāmah bin Al-Hād Al-Madanī, and he is trustworthy according to the people of *Hadīth*. Mālik, and other people narrated from him.

(المعجم ٥٢) - بَابُ مَا يَقُولُ إِذَا رَأَى
رُؤْيَا يَكْرَهُهَا (التحفة ٥٤)

٣٤٥٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
بَكْرُ بْنُ مُضَرَ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ
خَبَّابٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ سَمِعَ
النَّبِيَّ ﷺ يَقُولُ: «إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا
يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ فَلْيَحْمِدِ اللَّهَ عَلَيْهَا
وَلْيُحَدِّثْ بِمَا رَأَى، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا
يَكْرَهُهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيَسْتَعِذْ بِاللَّهِ
مِنْ شَرِّهَا وَلَا يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ»
[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي قَتَادَةَ. [قَالَ:
وَاهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا
الْوَجْهِ. وَابْنُ الْهَادِ اسْمُهُ يَزِيدُ ابْنُ عَبْدِ اللَّهِ
ابْنِ أُسَامَةَ بْنِ الْهَادِ الْمَدَنِيِّ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ
الْحَدِيثِ رَوَى عَنْهُ مَالِكٌ وَالنَّاسُ.

تخریج: وأخرجه البخاري، التعبير، باب الرؤيا من الله، ح: ٦٩٨٥ من حديث يزيد بن عبدالله بن الهاد به * وفي الباب عن أبي قتادة [البخاري، ح: ٦٩٩٥].

Comments:

The explanation of this narration has already been given in the Chapter of 'Interpretation of Dreams'. This narration is also reported in *Ṣaḥīḥ Al-Bukhārī*.

Chapter 53. What One Says When Seeing the Early Fruits

3454. Abū Hurairah [may Allāh be pleased with him] narrates, saying: "When the people would see the

(المعجم ٥٣) - بَابُ مَا يَقُولُ إِذَا رَأَى
الْبَاكُورَةَ مِنَ الثَّمَرِ (التحفة ٥٥)

٣٤٥٤ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ:
حَدَّثَنَا مَالِكٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ

first fruit, they would bring it to the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ would take it, he would say: 'O Allāh, bless for us our fruits, and bless for us our city, and bless for us our *Ṣā'* and our *Mudd*, O Allāh, verily, Ibrāhīm is Your worshipper and Your friend and Your Prophet, and verily I am Your slave and Your Prophet, and indeed, he (i.e., Ibrāhīm ؑ) supplicated to You for Makkah, and I supplicate to You for Al-Madīnah with the like of that with which he supplicated to You for Makkah, and the like of it with it.' He said: Then he would call the smallest young child he saw and give him that fruit. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب فضل المدينة، ودعاء النبي ﷺ فيها بالبركة

... الخ، ح: ١٣٧٣ من حديث مالك به وهو في الموطأ: ٢/٨٨٥ (يحيى).

Comments:

The earliest fruits were brought to the Prophet ﷺ for blessings from Allāh ﷻ. The Messenger of Allāh would take the fruit and ask Allāh's blessings, and he would give it to a child as it was not possible to distribute this fruit among all.

Chapter 54. What One Says When Eating Food

3455. Ibn 'Abbās narrated: "I entered with the Messenger of Allāh ﷺ, I and Khālid bin Al-Walīd, upon Maimūnah so she brought us a vessel of milk. The Messenger of Allāh ﷺ drank from it, I was upon his right and Khālid was upon his left, so he said to me: 'The (turn to) drink is for you, so if you wish, you could choose to grant it to Khālid.' So I said: 'I would not

أبي، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَى رَسُولِ اللَّهِ ﷺ فَإِذَا أَخَذَهُ رَسُولُ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي ثِمَارِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدَّنَا، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدَكَ وَخَلِيلَكَ، وَنَبِيَّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَأَنَا أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ، وَمِثْلَهُ مَعَهُ». قَالَ: ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ يَرَاهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

(المعجم ٥٤) - بَابُ مَا يَقُولُ إِذَا أَكَلَ

طَعَامًا (التحفة ٥٦)

٣٤٥٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عُمَرَ [و] هُوَ ابْنُ أَبِي حَزْمَلَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: دَخَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ عَلَى مَيْمُونَةَ فَجَاءَتْنَا بِإِنَاءٍ مِنْ لَبَنٍ فَسَرِبَ رَسُولُ اللَّهِ ﷺ وَأَنَا عَنْ يَمِينِهِ وَخَالِدٌ عَنْ شِمَالِهِ فَقَالَ لِي: «الشُّرْبَةُ لَكَ فَإِنْ شِئْتَ

prefer anyone (above myself) for your leftovers.’ Then the Messenger of Allāh ﷺ said: ‘Whoever Allāh feeds some food, then let him say: “O Allāh, bless it for us, and feed us better than it, (*Allāhumma Bārik Lanā Fīhi Wa Aṭ‘imnā Khairan Minhu*)” and whomsoever Allāh gives milk to drink, then let him say: “O Allāh bless it for us, and grant us increase in it (*Allāhumma Bārik Lanā Fīhi Wa Zidnā Minhu*).” And the Messenger of Allāh ﷺ said, ‘There is nothing that suffices in the place of food and drink except for milk.’” (*Da‘if*)

[Abū ‘Eisā said:] This is a *Ḥasan Ḥadīth*. Some of them reported this *Ḥadīth* from ‘Alī bin Zaid, that he said: “From ‘Umar bin Ḥarmalah.” And some of them said: “‘Amr bin Ḥarmalah,” and it is not correct.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأشربة، باب ما يقال إذا شرب اللبن، ح: ٣٧٣٠ من حديث علي بن زيد بن جدعان به وسنده ضعيف * عمر ابن أبي حرملة: مجهول (تقريب) وللحديث شواهد ضعيفة عند ابن ماجه، ح: ٣٤٢٦ وغيره.

Comments:

Eating and drinking (food) is a basic need of life, therefore, it should be treated as a gift from Allāh ﷻ the Sustainer of the worlds. In the beginning of eating food and at the completion of it one should remember Allāh ﷻ. One should supplicate for increase and blessings in it, and in the end one should praise Him.

Chapter 55. What One Says After Finishing Food

3456. Abū Umāmah narrated that when the table spread would be lifted from in front of him, the Messenger of Allāh ﷺ would say: “All praise is due to Allāh, abundant, good, blessed praise,

أَثَرَتْ بِهَا خَالِدًا» فَقُلْتُ: مَا كُنْتُ أَوْثِرُ عَلَى سُورِكَ أَحَدًا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَطْعَمَهُ اللَّهُ طَعَامًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللَّهُ لَبَنًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ شَيْءٌ يُجْزِيءُ مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرَ اللَّبَنِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَلِيِّ بْنِ زَيْدٍ فَقَالَ: عَنْ عُمَرَ بْنِ حَرْمَلَةَ، وَقَالَ بَعْضُهُمْ: عَمَرُو بْنُ حَرْمَلَةَ وَلَا يَصِحُّ.

(المعجم ٥٥) - بَابُ مَا يَقُولُ إِذَا فَرَغَ

مِنَ الطَّعَامِ (التحفة ٥٧)

٣٤٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ: حَدَّثَنَا خَالِدُ بْنُ مَعْدَانَ عَنْ أَبِي أُمَامَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رُفِعَتِ الْمَائِدَةُ مِنْ بَيْنِ يَدَيْهِ

without being left off, nor being without need of it, O our Lord (*Al-Hamdulillāhi Hamdan Kathīran Tayyiban Mubārakan Fihi, Ghaira Muwadda'in, Wa Lā Mustaghnan 'Anhu Rabbanā*)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، الأئمة، باب ما يقول إذا فرغ من طعامه، ح: ٥٤٥٨ من حديث

ثور بن يزيد، وأبو داود، ح: ٣٨٤٩ من حديث يحيى القطان به.

Comments:

Food is a gift and favor from Allāh ﷻ, therefore, one must be grateful to Him. As food is a basic need for maintaining life, therefore, being thankful to Allāh ﷻ and eating food both are a must.

3457. Abū Sa'eed [may Allāh be pleased with him] narrated that when the Prophet ﷺ used to eat or drink, he would say: "All praise is due to Allāh who fed us and gave us drink, and made us Muslims (*Al-Hamdulillāh, Alladhī Aṭ'amanā, Wa Saqānā, Wa Ja'alanā Muslimīn*)." (*Ḍa'īf*)

٣٤٥٧ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَأَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنْ رِيَّاحِ بْنِ عَبِيدَةَ قَالَ حَفْصٌ: عَنْ ابْنِ أَخِي أَبِي سَعِيدٍ. وَقَالَ أَبُو خَالِدٍ: عَنْ مَوْلَى أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَكَلَ أَوْ شَرِبَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ».

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، الأئمة، باب ما يقال إذا فرغ من الطعام،

ح: ٣٢٨٣ من حديث أبي خالد الأحمر به * حجاج: ضعيف مدلس ومولى لأبي سعيد: مجهول وللحديث شواهد ضعيفة، عند أبي داود، ح: ٣٨٥٠ والنسائي في عمل اليوم والليلة، ح: ٢٩٠ وغيرهما.

3458. Sahl bin Mu'adh bin Anas narrated from his father that the Messenger of Allāh ﷺ said: "Whoever eats food and then says: 'All praise is due to Allāh who fed me this and granted it as provision to me, without any effort from me nor power, (*Al-Hamdulillāh, Alladhī Aṭ'amanī Hādhā Wa Razaqanihi Min Ghairi Ḥawlin*

٣٤٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءِيُّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو مَرْحُومٍ عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ طَعَامًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ

Minnī, Wa Lā Quwwatin)' his past sins shall be forgiven." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, and Abū Marhūm's (a narrator) name is 'Abdur-Raḥīm bin Maimūn.

حَوْلِ مِنِّي وَلَا قُوَّةَ غَيْرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَأَبُو مَرْحُومٍ اسْمُهُ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ.

تخريج: [إسناده حسن] وأخرجه أبو داود، اللباس، باب ما يقول إذا لبس ثوبًا جديدًا، ح: ٤٠٢٣ من حديث المقرئ، وابن ماجه، ح: ٣٢٨٥ من حديث سعيد بن أبي أيوب به وحسنه الحافظ وصححه الحاكم: ٤/١٩٢، ١٩٣ فتعقبه الذهبي والحق مع الحاكم.

Comments:

During or after eating food sincere acknowledgement is essential that this food has been given by Allāh ﷻ as a favor, and not as a right, and all the skills and abilities are futile in this concern. Therefore all praises is due to Him. Admission of this reality is also a praise of Allāh ﷻ.

Chapter 56. What One Says When Hearing The Braying Of A Donkey

(المعجم ٥٦) - بَابُ مَا يَقُولُ إِذَا سَمِعَ نَهْيَقَ الْحِمَارِ (التحفة ٥٨)

3459. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "When you hear the crowing of the roosters, then ask Allāh of His bounty, for verily they have seen an angel. When you hear the braying of a donkey, then seek refuge in Allāh from *Shaitān*, [the rejected] for, verily, it has seen a *Shaitān*." (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

٣٤٥٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهْيَقَ الْحِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ [الرَّجِيمِ] فَإِنَّهُ رَأَى شَيْطَانًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب خير مال المسلم غنم يتبع بها شعف الجبال، ح: ٣٣٠٣، ومسلم، ح: ٢٧٢٩ عن قتيبة به ورواه أبو داود، ح: ٥١٠٢ والنسائي في عمل اليوم والليلة، ح: ٩٤٤ عن قتيبة به.

Comments:

A rooster on sighting an angel crows so on hearing the crowing of the rooster one should beg Allāh's bounties and favors and should believe that on his supplication the angel will say *Amin*. A donkey brays on the sight of Satan so on hearing the braying of a donkey one should seek refuge in Allāh ﷻ.

Chapter 57. What Has Been Related About The Virtue Of *At-Tasbīh*, *At-Takbīr*, *At-Tahtūl*, And *At-Tahmīd*

3460. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “There is not anyone upon the earth who says: ‘None has the right to be worshipped but Allāh, and Allāh is the Greatest, and there is no might nor power except by Allāh, (*Lā Ilāha Illallāh, Wa Allāhu Akbar, Wa Lā Hawla Wa Lā Quwwata Illā Billāh*) except that his sins shall be pardoned, even if they were like the foam of the sea.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. Shu‘bah reported this *Hadīth* from Abū Balj with this chain, similarly, but he did not narrate it in *Marfū’* form. Abū Balj’s name is Yaḥya bin Abī Sulaim, and it is also said that he is [Yaḥyā] bin Sulaim.

Muḥammad bin Bash-shār narrated to us (he said): “Ibn Abī ‘Adī reported to us, from Ḥātim bin Abī Ṣaghīrah, from Abū Balj, from ‘Amr bin Maimūn, from ‘Abdullāh bin ‘Amr from the Prophet ﷺ, with similar. [And Ḥātim’s *Kunyah* is Abū Yūnus Al-Qushairī.]

(Another chain) from Abū Balj, with similar, but he did not narrate it in *Marfū’* form.

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي فَضْلِ التَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّهْلِيلِ وَالتَّحْمِيدِ (التحفة ٥٩)

٣٤٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ [الْكُوفِيُّ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا عَلَى الْأَرْضِ أَحَدٌ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِلَّا كُفِّرَتْ عَنْهُ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ أَبِي بَلْجٍ بِهِذَا الْإِسْنَادِ نَحْوَهُ وَلَمْ يَرْفَعْهُ، وَأَبُو بَلْجٍ اسْمُهُ يَحْيَى ابْنُ أَبِي سَلِيمٍ وَيُقَالُ: [يَحْيَى] بِنُ سَلِيمٍ أَيْضًا.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ [وَحَاتِمٌ يُكْنَى أَبَا يُونُسَ الْقُشَيْرِيَّ].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ أَبِي بَلْجٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٢٤ عن محمد بن بشار به وصححه الحاكم على شرط مسلم: ٥٠٣/١.

Comments:

The meaning and explanation of these words have been given previously. ‘All the sins are forgiven even if they are equal to the foam of the sea’ is due to the spiritual depth and significance of these words, so everyone should try to understand the meanings and significance of these words.

3461. Abu Mūsā Al-Ash‘arī said: “We were with the Messenger of Allāh ﷺ on a military expedition. When we returned, we overlooked Al-Madīnah, and the people were pronouncing the *Takbīr*, and they raised their voices with it. The Messenger of Allāh ﷺ said: ‘Verily, your Lord is not deaf nor absent, [and] He is between you and between the heads of your mounts.’ Then he said: ‘O ‘Abdullāh bin Qais, should I not inform you of a treasure from the treasures of Paradise: *Lā Hawla Wa Lā Quwwata Illā Billāh* (There is no might or power except by Allāh).”^[1] (*Sahīh*)

[Abū ‘Eisā said:] This is a *Hasan Sahīh Hadīth*. Abū ‘Uthmān an-Nahdī’s name is ‘Abdur-Rahmān bin Mall, and Abū Na‘āmah’s (narrators in the chain) name is ‘Amr bin ‘Eisā. And the meaning of his statement: “He is between you and between the heads of your mounts” is that it is His knowledge and power.

Comments:

These words are highly esteemed and are among the treasures of Paradise.

٣٤٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ: حَدَّثَنَا أَبُو نَعَامَةَ السَّعْدِيُّ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ فَلَمَّا قَفَلْنَا أَشْرَفْنَا عَلَى الْمَدِينَةِ فَكَبَّرَ النَّاسُ تَكْبِيرَةً وَرَفَعُوا بِهَا أَصْوَاتَهُمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَبَّكُمْ لَيْسَ بِأَصَمٍّ وَلَا غَائِبٍ [وَأَبُو عُثْمَانَ النَّهْدِيُّ وَبَيْنَ رُءُوسِ رِحَالِكُمْ]»، ثُمَّ قَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ! أَلَا أُعَلِّمُكَ كَثْرًا مِنْ كُنُوزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو عُثْمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمَنِ ابْنُ مَلٍّ، وَأَبُو نَعَامَةَ اسْمُهُ عَمْرُو بْنُ عِيْسَى، وَمَعْنَى قَوْلِهِ: «هُوَ بَيْنَكُمْ وَبَيْنَ رُءُوسِ رَوَاحِلِكُمْ» إِنَّمَا يَعْنِي عِلْمَهُ وَقُدْرَتَهُ. تخريج: متفق عليه، تقدم: ٣٣٧٤.

^[1] This preceded under no. 3374.

Chapter 58. Concerning That The Plants Of Paradise Are: "Glory Is To Allāh And All The Praise Is To Allāh..."

(المعجم ٥٨) - بَابٌ [فِي أَنَّ غِرَاسَ الْجَنَّةِ: «سُبْحَانَ اللَّهِ الْحَمْدُ لِلَّهِ...»] (التحفة ٦٠)

3462. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "I met Ibrāhīm on the night of my ascent, so he said: 'O Muḥammad, recite *Salām* from me to your nation, and inform them that Paradise has pure soil and delicious water, and that it is a flat, treeless plain, and that its seeds are: "Glory is to Allāh (*Subḥān Allāh*) [and] all praise is due to Allāh, (*Al-Ḥamdulillāh*) and 'none has the right to be worshipped but Allāh' (*Lā Ilāha Illallāh*), and Allāh is the greatest. (*Allāhu Akbar*).'" (*Da'if*)

He said: And there is something on this topic from Abū Ayyūb.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route as a narration of Ibn Mas'ūd.

تخریج: [إسناده ضعيف] * عبدالرحمن بن إسحاق الكوفي ضعيف ضعفه الجمهور، وفي المسند بإسناد حسن عن إبراهيم عليه السلام قال لرسول الله ﷺ: "مر أمتك فليكثروا من غراس الجنة فإن تربتها طيبة وأرضها واسعة" قيل: "وما غراس الجنة" قال إبراهيم: "لا حول ولا قوة إلا بالله" ٤١٨/٥، ح: ٢٣٩٤٨ * وفي الباب عن أبي أيوب (أحمد: ٤١٨/٥ وسنده حسن).

Comments:

The word '*Subḥān Allāh*' means 'glory is to Allāh. He is free from every kind of defect. He is perfect and free from all impurities. '*Al-Ḥamdulillāh*' means all praise is due to Allāh ﷻ only, and He has all the perfect, complete and excellent attributes. '*Lā Ilāha Illallāh*' means 'none has the right to be worshipped but Allāh' ﷻ and '*Allāhu Akbar*' means 'Allāh is the greatest'.

3463. Muṣ'ab bin Sa'd narrated from his father, that the Messenger of Allāh ﷺ said to those sitting with him: "Is one of you incapable of attaining a thousand good deeds?" So a questioner among

٣٤٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا سَيَّارٌ: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِيتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِي بِي فَقَالَ: يَا مُحَمَّدُ! أَقْرَى أُمَّتِكَ مِنِّي السَّلَامَ وَأَخَيْرُهُمْ أَنَّ الْجَنَّةَ طَيِّبَةٌ الثَّرِيَّةُ عَذْبَةٌ الْمَاءُ، وَأَنَّهَا قِيَعَانٌ، وَأَنَّ غِرَاسَهَا سُبْحَانَ اللَّهِ [وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ].»

قَالَ: وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ.

٣٤٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا مُوسَى الْجُهَنِيُّ: حَدَّثَنِي مُضَرَّبُ بْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِجُلَسَائِهِ: «أَيَعِجْرُ أَحَدُكُمْ أَنْ

those seated with him asked him: "How can one of us earn a thousand good deeds?" He said: "(When) one of you recites a hundred *Tasbīhāt* a thousand good deeds are written for him, and a thousand evil deeds are wiped away from him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح: ٢٦٩٨ من حديث موسى الجهني به.

Chapter 59. Concerning The Virtues Of: "Glory Is To Allāh, And With His Praise..."

3464. Jābir narrated that the Prophet ﷺ said: "Whoever says: 'Glory is to Allāh, the Magnificent, and with His Praise (*Subḥan Allāhil-'Azīm, Wa Biḥamdih*)' a date-palm tree is planted for him in Paradise." (*Da'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, we do not know it except as a narration of Abū Az-Zubair from Jābir.

تخریج: [إسناده ضعيف] وأخرجه ابن حبان، ح: ٢٣٣٥ وأبو يعلى: ١٦٥/٤، ح: ٢٢٣٣ من حديث روح والنسائي في عمل اليوم والليلة، ح: ٨٢٧ من حديث حجاج الصواف به وصححه الحاكم: ٥٠١/١، ٥١٢ ووافقه الذهبي * أبو الزبير عنن وللحديث شواهد ضعيفة عند أحمد: ٣/٤٤٠ والحاكم وغيرهما.

3465. Jābir narrated that the Prophet ﷺ said: "Whoever says: 'Glory is to Allāh, the Magnificent, and with His Praise (*Subḥan Allāhil-'Azīm, Wa Biḥamdih*)' a date-palm tree is planted for him in Paradise." (*Da'īf*)

يَكْسِبُ أَلْفَ حَسَنَةٍ؟ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ أَحَدُكُمْ مِائَةَ تَسْبِيحَةٍ تُكْتُبُ لَهُ أَلْفُ حَسَنَةٍ وَتُحَطُّ عَنْهُ أَلْفُ سَيِّئَةٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٥٩) - بَابُ [فِي فَضَائِلِ:]

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ...» [(التحفة ٦١)

٣٤٦٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَبْدُ وَاجِدٍ قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ حَجَّاجِ الصَّوَّافِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ.

٣٤٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ زَائِعٍ: حَدَّثَنَا مُؤَمَّلٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

فِي الْجَنَّةِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ.

تخريج: [إسناده ضعيف] وصححه الحاكم على شرط مسلم: ٥٠١/١، ٥٠٢ ووافقه الذهبي، وانظر الحديث السابق لعلته.

3466. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever says: 'Glory is to Allāh, and with His Praise (*Subhan Allāh, Wa Biḥamdih*)' a hundred times, his sins are forgiven, even if they were like the foam of the sea." (*Ṣaḥīḥ*)

٣٤٦٦ - حَدَّثَنَا نَضْرُ بْنُ عَبْدِ الرَّحْمَنِ

الْكُوفِيُّ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً مَرَّةً غُفِرَتْ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب فضل التسبيح، ح: ٦٤٠٥ ومسلم، ح: ٢٦٩١ من حديث مالك به وهو في الموطأ: ٢٠٩/١، ٢١٠.

Comments:

As light finishes the darkness and heat ends the dampness similarly the remembrance of Allāh ﷻ wipes out the sins.

3467. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There are two statements that are light on the tongue, heavy on the Scale, and beloved to Ar-Raḥmān: "Glory is to Allāh, the Magnificent; Glory is to Allāh and the praise. (*Subhan Allāhil-'Azīm, Subhan Allāhi Wa Biḥamdih*)" (*Ṣaḥīḥ*)

٣٤٦٧ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا

مُحَمَّدُ بْنُ فَضِيلٍ عَنْ عَمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ [بْنِ عَمْرٍو بْنِ جَرِيرٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ». هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

تخريج: متفق عليه، وأخرجه البخاري، الإيمان والندور، باب إذا قال: والله لا أتكلم اليوم فضلى أو قرأ... إلخ، ح: ٦٦٨٢ ومسلم، ح: ٢٦٩٤ من حديث محمد ابن فضيل بن غزوان به وهو في كتاب الدعاء له، ح: ٨٤.

Comments:

As physical and material things are heavy and light and they are measured and weighed with a scale, the same way sins and virtues are also heavy and light in weight and value, but these will be measured and weighed on the Day of Judgment in a scale fit for their measurement.

3468. Abū Hurairah narrates that the Messenger of Allāh ﷺ said: “Whoever says: ‘There is none worthy of worship except Allāh, Alone, without partner, to Him belongs all that exists, and to Him belongs the praise, He gives life and causes death, and He is Powerful over all things, (*Lā Ilāha Illallāh, Waḥdahu Lā Sharika Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥyi Wa Yumītu, Wa Huwa ‘Alā Kulli Shai’in Qadir*)’ a hundred times in a day, it will be for him the equivalent of freeing ten slaves, and there shall be written for him a hundred good deeds, and a hundred bad deeds shall be wiped out for him, and it will be a protection for him from *Shaitān* on that day, until he reaches the evening. And none has brought better than it, except for one who has done more than that.”

And with this chain, from the Prophet ﷺ, that he said: “Whoever says: ‘Glory is to Allāh, and with His Praise (*Subhan Allāh, Wa Biḥamdih*)’ a hundred times, his sins are forgiven, even if they were like the foam of the sea.” (*Saḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan Saḥīḥ*.

٣٤٦٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى
الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ
سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي
يَوْمٍ مِائَةٌ مَرَّةً كَانَ لَهُ عِدْلٌ عَشْرٍ رِقَابٍ،
وَكُتِبَتْ لَهُ مِائَةٌ حَسَنَةٍ وَمُحِيتَ عَنْهُ مِائَةٌ سَيِّئَةٍ
وَكَانَ لَهُ حِزْرًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى
يُمْسِيَ وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ إِلَّا
أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ» وَبِهَذَا الْإِسْنَادِ عَنِ
النَّبِيِّ ﷺ «مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً
مَرَّةً حُطَّتْ خَطَايَاهُ وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ
الْبَحْرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: [إسناده صحيح] وهو متفق عليه، وأخرجه البخاري، الدعوات، باب فضل التهليل، ح: ٦٤٠٣، ومسلم، ح: ٢٦٩١ من حديث مالك به وهو في الموطأ: ٢٠٩/١ (يحيى) باختلاف يسير.

Comments:

The effects and consequences of these words depend on trust in Allāh ﷻ. One should have absolutely no doubt on the promises made by Allāh ﷻ only then one can feel the effects.

Chapter 60. Concerning The Mention Of: "Glory Is To Allāh And The Praise" A Hundred Times

(المعجم ٦٠) - بَابُ: [فِي ذِكْرِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ] (التحفة ٦٢)

3469. Abū Hurairah narrated that the Prophet ﷺ said: "Whoever says in the morning and in the evening "Glory is to Allāh and with His Praise (*Subhan Allāh, Wa Bihamdih*)" a hundred times, none shall bring better than him on the Day of Judgment except one who did the same as him, or increased upon it. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This is *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٤٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُحْتَارِ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمَسِي سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ عَلَيْهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: وأخرجه مسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح: ٢٦٩٢ عن محمد بن عبد الملك به.

3470. Ibn 'Umar narrated that one day, the Messenger of Allāh ﷺ said to his Companions: "Say: 'Glory is to Allāh and with His Praise (*Subhan Allāh, Wa Bihamdih*)' a hundred times. Whoever says [it] one time, it is written for him ten, and whoever says it ten (times), it is written for him a hundred, and whoever says it a hundred (times), it is written for him as a thousand, and whoever increases, Allāh will increase for him, and whoever seeks Allāh's forgiveness, [Allāh] will forgive him." (*Ḥasan*)

٣٤٧٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى [الْكُوفِيُّ]: أَخْبَرَنَا دَاوُدُ بْنُ الزُّرْقَانَ عَنْ مَطْرِئِ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ لِأَصْحَابِهِ «قُولُوا: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ مَنْ قَالَهَا [مَرَّةً] كُتِبَتْ لَهُ مِائَةٌ، وَمَنْ قَالَهَا عَشْرًا كُتِبَتْ لَهُ مِائَةٌ، وَمَنْ قَالَهَا مِائَةً كُتِبَتْ لَهُ أَلْفًا، وَمَنْ زَادَ زَادَهُ اللَّهُ، وَمَنْ اسْتَعْفَرَ اللَّهَ عَفَرَ اللَّهُ لَهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*.

تخريج: [حسن] * داود بن الزبير، تابعه روح بن القاسم عند النسائي في عمل اليوم واللييلة، ح: ١٦٠ والكبرى، ح: ٩٩٨٨ ومطر الوراق حسن الحديث.

Comments:

Every virtue has its reward multiplied at least ten times by the grace and mercy of Allāh.

Chapter 61. Concerning The Reward For *At-Tasbiḥ*, *At-Tahmīd*, And *At-Tahlīl*

(المعجم ٦١) - بَابُ: [فِي ثَوَابِ التَّسْبِيحِ
وَالْتَّحْمِيدِ وَالتَّهْلِيلِ وَالتَّكْبِيرِ . . .]
(التحفة ٦٣)

3471. 'Amr bin Shuaib narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "Whoever glorifies Allāh a hundred times in the morning and a hundred in the night, he is like one who performs *Hajj* a hundred times. And whoever praises Allāh a hundred times in the morning and a hundred in the night, he is like one who provided a hundred horses in the cause of Allāh." - or he said - "went out on a hundred military expeditions. And whoever pronounces *At-Tahlīl* of Allāh a hundred times in the morning and a hundred in the night, he is like the one who freed a hundred slaves from the offspring of Ismā'il, and whoever extols Allāh's greatness a hundred times in the day and a hundred in the night, none shall bring on that day, more than what he brought, except one who said similar to what he said, or increased upon it." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*.

تخريج: [إسناده ضعيف] * الضحاك بن حمزة ضعيف ورواه النسائي في عمل اليوم

٣٤٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرِ
الْوَاسِطِيِّ: حَدَّثَنَا أَبُو سُفْيَانَ الْجُمَيْرِيُّ [هُوَ
سَعِيدُ بْنُ يَحْيَى الْوَاسِطِيُّ] عَنِ الضَّحَّاكِ بْنِ
حُمْرَةَ، عَنْ عَمْرِو بْنِ شَعْبٍ، عَنْ أَبِيهِ، عَنْ
جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَبَّحَ
اللَّهَ مِائَةً بِالْعَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ حَجَّ
مِائَةَ مَرَّةٍ، وَمَنْ حَمِدَ اللَّهَ مِائَةً بِالْعَدَاةِ وَمِائَةً
بِالْعَشِيِّ كَانَ كَمَنْ حَمَلَ عَلَى مِائَةِ فَرَسٍ فِي
سَبِيلِ اللَّهِ» أَوْ قَالَ: «غَزَا مِائَةَ غَزْوَةٍ، وَمَنْ
هَلَّلَ اللَّهَ مِائَةً بِالْعَدَاةِ وَمِائَةً بِالْعَشِيِّ كَانَ كَمَنْ
أَعْتَقَ مِائَةَ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ، وَمَنْ كَبَّرَ
اللَّهَ مِائَةً بِالْعَدَاةِ وَمِائَةً بِالْعَشِيِّ لَمْ يَأْتِ فِي
ذَلِكَ الْيَوْمِ أَحَدٌ بِأَكْثَرَ مِمَّا أَتَى بِهِ إِلَّا مَنْ قَالَ
مِثْلَ مَا قَالَ أَوْ زَادَ عَلَى مَا قَالَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ.

والليلة، ح: ٨٢١ بإسناد حسن عن عمرو بن شعيب به، ومثته مغاير لهذا المتن وليس فيه: "مائة حجة".

Comments:

In these narrations, generally poor people who are not in a position to spend wealth and money in way of Allāh ﷻ are encouraged to remember Allāh ﷻ with these words and attain His bounties and favors. Freeing one hundred persons from the offspring of Ismā'il is mentioned because they have a higher and respected status among humans.

3472. Az-Zuhri said: "A *Tasbiḥah* in Ramaḍān is better than a thousand *Tasbiḥah* in other than it." (*Hasan*)

٣٤٧٢ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْأَسْوَدِ الْعِجْلِيُّ الْبَدَايِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنِ أَبِي بَشِيرٍ، عَنِ الزُّهْرِيِّ قَالَ: تَسْبِيحَةٌ فِي رَمَضَانَ أَفْضَلُ مِنْ أَلْفِ تَسْبِيحَةٍ فِي غَيْرِهِ.

تخريج: [إسناده حسن] وهو قول الزهري، وأخرجه ابن أبي شيبة: ١٠/٤٣٢، ح: ٢٩٨٣ عن يحيى بن آدم به ووقع في المطبوع تصحيف * الحسين بن الأسود: حسن الحديث على الراجح.

Comments:

During the month of Ramaḍān the reward of good deeds is increased many times as Allāh ﷻ wishes.

Chapter 62. Concerning The Reward Of A Statement Of *Tawḥīd* Which Contains "One Deity, The One, *Aṣ-Ṣamad*..."^[1] ”

(المعجم ٦٢) - بَابُ: [فِي ثَوَابِ كَلِمَةِ التَّوْحِيدِ الَّتِي فِيهَا إِلَهًا وَاحِدًا أَحَدًا صَمَدًا . . .] (التحفة ٦٤)

3473. Tamīm Ad-Dārī narrated that the Messenger of Allāh ﷺ said: "Whoever says ten times: 'I bear witness that none has the right to be worshipped but Allāh. Alone, without partner, One Deity, the One, *Aṣ-Ṣamad*, He did not take a wife, nor a child, nor is there anyone like Him, (*Ashhadu An Lā Ilāha Illallah, Waḥdahu Lā Sharika Lahu, Ilāhan Wāḥidan, Aḥadan*

٣٤٧٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ الْخَلِيلِ بْنِ مُرَّةَ، عَنِ أَزْهَرَ بْنِ عَبْدِ اللَّهِ، عَنِ تَمِيمِ الدَّارِيِّ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، عَشْرَ مَرَّاتٍ كَتَبَ اللَّهُ لَهُ أَرْبَعِينَ أَلْفَ

[1] The One Who is self-sufficient, having no need of others while all others are in need of Him. See *Tuhfat Al-Ahwadhī*.

Samadan Lam Yattakhidh Sāhibatan Wa Lā Waladan Wa Lam Yakun Lahu Kufuwan Aḥad' Allāh will write for him forty million good deeds." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. Al-Khalīl bin Murrah (a narrator in the chain) is not strong according to the people of *Ḥadīth*. Muḥammad bin Ismā'il said: "He is *Munkar* (rejected) in *Ḥadīth*."

تخریج: [إسناده ضعيف] وأخرجه أحمد: ١٠٣/٤ من حديث الليث بن سعد به * الخليل بن مرة: ضعيف، تقدم.

3474. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Whoever says at the end of every *Fajr* prayer, while his feet are still folded, before speaking: 'None has the right to be worshipped but Allāh, Alone without partner, to Him belongs all that exists, and to Him is the praise, He gives life and causes death, and He is powerful over all things, (*Lā Ilāha Illallāh, Waḥdahū Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Yuḥyī Wa Yumītu, Wa Huwa 'Alā Kulli Shai'in Qadīr*)' ten times, then ten good deeds shall be written for him, ten evil deeds shall be wiped away from him, ten degrees shall be raised up for him, and he shall be in security all that day from every disliked thing, and he shall be in protection from *Shaitān*, and no sin will meet him or destroy him that day, except for associating partners

أَلْفِ حَسَنَةٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَالْخَلِيلُ بْنُ مُرَّةَ لَيْسَ بِالْقَوِيِّ عِنْدَ أَصْحَابِ الْحَدِيثِ، قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: هُوَ مُنْكَرُ الْحَدِيثِ.

٣٤٧٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَلِيُّ بْنُ مَعْبُدٍ الْمِصْرِيُّ: حَدَّثَنَا عُمَيْدُ اللَّهِ بْنُ عَمْرٍو الرَّقْفِيُّ عَنْ زَيْدِ بْنِ أَبِي أَنَيْسَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ، عَنْ أَبِي ذَرٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ فِي ذُبُرِ صَلَاةِ الْفَجْرِ وَهُوَ ثَانٍ رَجُلِيهِ قَبْلَ أَنْ يَتَكَلَّمَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَّاتٍ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَمُحِي عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَكَانَ يَوْمَهُ ذَلِكَ كُلَّهُ فِي حِرْزٍ مِنْ كُلِّ مَكْرُوهٍ وَحَرَسٍ مِنَ الشَّيْطَانِ وَلَمْ يَبْغِ لِدُنْبٍ أَنْ يُدْرِكَهُ فِي ذَلِكَ الْيَوْمِ إِلَّا الشَّرْكَ بِاللَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

with Allāh.”^[1] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

تخريج: [حسن] ورواه النسائي في عمل اليوم والليلة، ح: ١٢٧ من حديث شهر بن حوشب به.

Comments:

Trust and belief in Allāh’s Oneness is a perfect refuge where Satan cannot attack. If *Shirk* makes a crack in the trust of Allāh’s Unity then Satan attacks through this gap.

Chapter 63. What Has Been Related About The Comprehensive Supplications From The Messenger Of Allāh ﷺ

3475. ‘Abdullāh bin Buraidah Al-Aslamī narrated from his father, who said: “The Prophet ﷺ heard a man supplicating, and he was saying: ‘O Allāh, indeed, I ask you by my testifying that You are Allāh, there is none worthy of worship except You, the One, *As-Samad*, the one who does not beget, nor was begotten, and there is none who is like Him (*Allāhumma Innī As’aluka Bi Annī Ashhadu Annaka Antallāh, Lā Ilāha Illā Anta Al-Aḥaduṣ-Ṣamadu, Alladhī Lam Yalid Wa Lam Yūlad, Wa Lam Yakun Lahu Kufuwan Aḥad*).’” He said: “So he said: ‘By the One in Whose Hand is my soul, he has asked Allāh by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives.’”

(One of the narrators) Zaid said:

(المعجم ٦٣) - بَابُ مَا جَاءَ فِي جَامِعِ الدَّعَوَاتِ عَنْ رَسُولِ اللَّهِ ﷺ (الصحفة ٦٥)

٣٤٧٥ - حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ عِمْرَانَ التَّعَلِيُّ الكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ مَالِكِ بْنِ مِعْوَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ الأَسْلَمِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَدْعُو وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، قَالَ: فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَ اللَّهُ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، وَإِذَا سُئِلَ بِهِ أُعْطِيَ» قَالَ زَيْدٌ: فَذَكَرْتُهُ لِزُهَيْرِ بْنِ مُعَاوِيَةَ بَعْدَ ذَلِكَ بِسِنِينَ فَقَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ مَالِكِ ابْنِ مِعْوَلٍ، قَالَ زَيْدٌ: ثُمَّ ذَكَرْتُهُ لِسُفْيَانَ فَحَدَّثَنِي عَنْ مَالِكٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَرَوَى شَرِيكَ هَذَا الْحَدِيثَ عَنْ أَبِي

[1] That means that no sin will be able to destroy him and nullify his deeds except for the sin of associating partners with Allāh. See *Tuhfat Al-Aḥwadhī*.

“So I mentioned it to Zuhair bin Mu‘āwiyah years after that, and he said: ‘Abū Ishāq reported to me from Mālik bin Mighwal.’” Zaid said: “Then I mentioned it to Sufyān, so he reported it to me from Mālik.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Sharīk (also) reported this *Ḥadīth* (but from) from Abū Ishāq [Al-Hamdānī], from Ibn Buraidah, from his father. And Abū Ishāq [Al-Hamdānī] (actually) only took it from Mālik bin Mighwal [and he committed *Tadlīs* in it, and Sharīk reported this *Ḥadīth* from Abū Ishāq.]

تخریج: [صحيح] وأخرجه أبو داود، الوتر، باب الدعاء، ح: ١٤٩٤ من حديث زيد بن حباب به وصححه ابن حبان، ح: ٢٣٨٣، والحاكم ٥٠٤/١ على شرط الشيخين ووافقه الذهبي.

Comments:

This narration shows the Greatest Name of Almighty Allāh ﷻ by which if a supplication is made before Him it is accepted. The same is said in two other narrations.

Chapter 64. Concerning The Confirming Of The Supplication By Preceding It With Gratitude, Praise, And *Aṣ-Ṣalāt* Upon The Prophet ﷺ...

3476. Faḍālah bin ‘Ubaid narrated: “While the Messenger of Allāh ﷺ was seated, a man entered and performed *Ṣalāt*, and he said: ‘O Allāh, forgive me, and have mercy upon me.’ The Messenger of Allāh ﷺ said: ‘You have rushed, O praying person. When you perform *Ṣalāt*, and then sit, then praise Allāh with what He is deserving of, and send *Ṣalāt* upon me, then call upon

إِسْحَاقَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ وَإِنَّمَا أَخَذَهُ أَبُو إِسْحَاقَ [الْهَمْدَانِيُّ] عَنْ مَالِكِ بْنِ مِغْوَالٍ. [وَإِنَّمَا دَلَّسَهُ وَرَوَى شَرِيكَ هَذَا الْحَدِيثَ عَنْ أَبِي إِسْحَاقَ]

(المعجم ٦٤) - بَابُ: [فِي إِجَابِ الدَّعَاءِ بِتَقْدِيمِ الْحَمْدِ وَالشَّنَاءِ وَالصَّلَاةِ عَلَى النَّبِيِّ ﷺ قَبْلَهُ . . .] (التحفة ٦٦)

٣٤٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ أَبِي هَانِيءِ الْخَوْلَانِيِّ، عَنْ أَبِي عَلِيٍّ الْجَنْبِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَجَلْتَ أَيُّهَا الْمُصَلِّي إِذَا صَلَّيْتَ فَقَعَدْتَ فَأَحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ

Him.” He said: “Then another man performed *Ṣalāt* after that, so he praised Allāh and sent *Ṣalāt* upon the Prophet ﷺ. The Prophet ﷺ said to him: ‘O praying person! Supplicate, and you shall be answered.’” (*Hasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan*, and Haiwah bin *Shuraih* reported it from Abū Hāni’ Al-*Khawlānī* (a narrator in the chain), and Abū Hāni’s name is *Ḥumaid bin Hāni*’, and Abū ‘Alī Al-*Janbī*’s name is ‘*Amr bin Mālik*’.

تخریج: [حسن] وأخرجه أبو داود، أيضًا: ١٤٨١ والنسائي، ح: ١٢٨٥ من حديث أبي هانئ به وصححه ابن خزيمة، ح: ٧١٠، ٧٠٩ وابن حبان، ح: ٥١٠ والحاكم: ٢٣٠/١، ٢٦٨ ووافقه الذهبي والحديث حسن.

Comments:

This narration shows that before making a supplication, it is necessary to praise Allāh ﷻ and send *Ṣalāt* upon the Prophet ﷺ, without it supplication is not accepted.

3477. ‘*Amr bin Mālik Al-Janbī* narrated that he heard Faḍālah bin ‘*Ubaid* saying: “The Prophet ﷺ heard a man supplicating in his *Ṣalāt*, but he did not send *Ṣalāt* upon the Prophet ﷺ, so the Prophet ﷺ said: ‘This one has rushed.’ Then he called him and said to him, or to someone other than him: ‘When one of you performs *Ṣalāt*, then let him begin by expressing gratitude to Allāh and praising Him. Then, let him send *Ṣalāt* upon the Prophet ﷺ, then let him supplicate after that, whatever he wishes.’” (*Hasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan Ṣaḥīh*.

ثُمَّ ادْعُهُ، قَالَ: ثُمَّ صَلَّى رَجُلٌ آخَرَ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ وَصَلَّى عَلَى النَّبِيِّ ﷺ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَيُّهَا الْمُصَلِّي ادْعُ تُجِبْ». [قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ حَبِوَةُ بْنُ شُرَيْحٍ عَنْ أَبِي هَانِئٍ الْخَوْلَانِيِّ، وَأَبُو هَانِئٍ اسْمُهُ حُمَيْدُ بْنُ هَانِئٍ، وَأَبُو عَلِيٍّ الْجَنْبِيُّ اسْمُهُ عَمْرُو بْنُ مَالِكٍ.]

تخریج: [حسن] وأخرجه أبو داود، أيضًا: ١٤٨١ والنسائي، ح: ١٢٨٥ من حديث أبي هانئ به وصححه ابن خزيمة، ح: ٧١٠، ٧٠٩ وابن حبان، ح: ٥١٠ والحاكم: ٢٣٠/١، ٢٦٨ ووافقه الذهبي والحديث حسن.

٣٤٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ [المُقْرِئُ]: حَدَّثَنَا حَبِوَةُ [بْنُ شُرَيْحٍ]: حَدَّثَنِي أَبُو هَانِئٍ [الْخَوْلَانِيُّ]: أَنَّ عَمْرُو بْنَ مَالِكِ الْجَنْبِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ فَصَالَهَ بَنُ عُبَيْدٍ يَقُولُ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَدْعُو فِي صَلَاتِهِ فَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «عَجَلْ هَذَا» ثُمَّ دَعَاهُ، فَقَالَ لَهُ أَوْ لِعَبْرِهِ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيُبْدِ بِتَحْمِيدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ، ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ ﷺ ثُمَّ لِيَدْعُ بَعْدَ مَا شَاءَ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، أيضًا: ١٤٨١ من حديث المقرئ به.

Comments:

This narration shows that while sitting in 'Tashah-hud' one should first express his gratitude to Allāh ﷻ and praise Him. Then he should send *Salāt* upon the Prophet ﷺ and after it he should supplicate whatever he wishes.

3478. Asmā' bint Yazīd narrated that the Prophet ﷺ said: "Allāh's Greatest Name is in these two *Āyah*: And your deity is One Deity, there is none who has the right to be worshipped but He, *Ar-Rahmān, Ar-Rahīm*.^[1] And the opening of *Āl 'Imran: Alif. Lām. Mīm*. Allāh, None has the right to be worshipped but He, the Ever living, the Sustainer.^[2] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٣٤٧٨ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زِيَادٍ الْقَدَّاحِ [كَذَا قَالَ] عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ ﷺ قَالَ: «اسْمُ اللَّهِ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ ﴿وَاللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَجَدِّ لَآ إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ [البقرة: ١٦٣].
وَفَاتِحَةِ آلِ عِمْرَانَ: ﴿الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْعَلِيُّ الْقَلْبِيُّ﴾ [آل عمران: ١، ٢].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أبو داود، أيضاً، ح: ١٤٩٦ وابن ماجه، ح: ٣٨٥٥ من حديث عيسى بن يونس به * شهر بن حوشب: حسن الحديث، راجع نيل المقصود، ح: ١٣٤ وغيره.

Comments:

In these two Verses, common words are '*Lā Ilāha Illā Huwa*' and after these words there are attribute which are different. In narration no. 3475, of the same chapter also has the same words '*Lā Ilāha Illallah*'.

Chapter 65.

(المعجم ٦٥) - بَابُ (التحفة . . .)

3479. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Call upon Allāh while being certain of being answered, and Allāh does not respond to a supplication from the heart of one heedless and occupied by play." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is

٣٤٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمَحِيُّ [وَهُوَ رَجُلٌ صَالِحٌ]: حَدَّثَنَا صَالِحُ الْمُرِّيُّ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ، وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلَبٍ

[1] *Al-Baqarah* 2:163.

[2] *Āl 'Imrān* 3:1,2.

Gharīb, we do not know of it except through this route.

غَافِلٍ لَّاؤٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَّا

نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ١٣٨٠/٤ من حديث صالح المري به وقال الحاكم: ٤٩٣/١ "حديث مستقيم الإسناد" فقال الذهبي: "صالح متروك" وله شاهد ضعيف عند أحمد: ١٧٧/٢.

Comments:

This narration shows that during supplication all the concentration should be focused on Allāh ﷻ and His attributes. A supplication made wholeheartedly and with complete trust in Allāh ﷻ is approved by Him.

Chapter 66. The Supplication: "O Allāh, Grant Me Health In My Body"

3480. ‘Āishah narrated that the Messenger of Allāh ﷺ used to say: "O Allāh, grant me health in my body, and grant me health in my sight, and make it the inheritor from me, there is non has the right to be worshipped but Allāh, the Forbearing, the Generous, Glory is to Allāh, the Lord of the Magnificent Throne, and all praise is due to Allāh, the Lord of all that exists (*Allāhumma ‘Āfinī Fī Jasadī, Wa ‘Āfanī Fī Basarī, Wāj al-hul-Wāritha Minnī, Lā Ilāha Illallāh, Al-Halīm al-Karīm. Subhān Allāh, Rabbil-‘Arshil-‘Aẓīm, Wal-Hamdulillāh, Rabbil-‘Ālāmīn*)" (*Ḍa‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

[He said:] I heard Muḥammad say: "Ḥabīb bin Abī Thābit did not hear anything from ‘Urwah bin Az-Zubair." [And Allāh knows best.]

(المعجم ٦٦) - بَابُ: [دُعَاءُ: اللَّهُمَّ

عَافِنِي فِي جَسَدِي...]. (التحفة ٦٧)

٣٤٨٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو

مُعَاوِيَةَ بْنُ هِشَامٍ عَنْ حَمْرَةَ الزِّيَّاتِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ عَافِنِي فِي جَسَدِي، وَعَافِنِي فِي بَصَرِي وَاجْعَلْهُ الْوَارِثَ مِنِّي، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ. [قَالَ:] سَمِعْتُ مُحَمَّدًا يَقُولُ: حَبِيبُ ابْنِ أَبِي ثَابِتٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ بْنِ الزُّبَيْرِ شَيْئًا [وَاللَّهُ أَعْلَمُ].

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٥٣٠/١ من حديث حمزة بن حبيب الزيات به.

Chapter 67. The Supplication That He ﷺ Taught To Fāṭimah When She Asked Him For A Servant

3481. Abū Hurairah narrated that Fāṭimah came to the Prophet ﷺ, asking him for a servant. So he said to her: "Say: O Allāh, Lord of the Seven Heavens and the Lord of the Magnificent Throne, our Lord, and the Lord of everything, Revealer of the *Tawrah*, the *Injil*, and the Qur'ān, Splitter of the seed-grain and the date-stone: I seek refuge in You from the evil of everything that You are holding by the forelock, You are the First, for there is nothing before You, You are the Last, for there is nothing after You, You are *Az-Zāhir*, for there is nothing above You, and you are *Al-Bāṭin*, for there is nothing below You. Relieve me from debt, and enrich me from poverty (*Allāhumma Rabbas-Samāwātis-Sab'i Wa Rabbal-Arshil-'Azīm, Rabbanā, Wa Rabba Kulli Shai'in, Munzilat-Tawrāti Wal-Injili Wal-Qur'ān, Fāliqal-Ḥabbi Wan-Nawa, A'ūdhu Bika Min Sharri Kulli Shai'in Anta Ākhidhun Bināshiyatihi, Antal-Awwalu Falaisa Qablaka Shai'un, Wa Antal-Ākhiru Falaisa Ba'daka Shai'un, Wa Antaz-Zāhiru Falaisa Fawqaka Shai'un, Wa Antal-Bāṭinu Falaisa Dūnaka Shai'un, Iqdi 'Annī-daina Wa Aghnini Minal-Faqr*)."
(*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan*

(المعجم ٦٧) - بَابُ [الدَّعَاءِ الَّذِي عَلَّمَهُ ﷺ فَاطِمَةَ حِينَ سَأَلَتْهُ الخَادِمَ. . .] (التحفة ٦٨)

٣٤٨١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ قَالَ: جَاءَتْ فَاطِمَةُ إِلَى النَّبِيِّ ﷺ تَسْأَلُهُ خَادِمًا فَقَالَ لَهَا: قُولِي: «اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ: مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، فَالِقَ الْحَبِّ وَالنَّوَى، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ البَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اأفْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَهَكَذَا رَوَى بَعْضُ أَصْحَابِ الْأَعْمَشِ عَنِ الْأَعْمَشِ نَحْوَ هَذَا، وَرَوَى بَعْضُهُمْ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ مُرْسَلًا وَلَمْ يَذْكَرْ فِيهِ عَنِ أَبِي هُرَيْرَةَ.

Gharīb. This is how some of the companions of Al-A'mash, reported it, similarly. But some of them narrated it from Al-A'mash from Abū Ṣāliḥ, in *Mursal* form, and they did not mention "from Abū Hurairah" in it.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ٢٧١٣ عن أبي كريب به.

Chapter 68. The Supplication "O Allāh, Indeed, I Seek Refuge In You From A Heart That Is Not Humble"

(المعجم ٦٨) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ...»
(التحفة ٦٩)

3482. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ used to say: "O Allāh, I seek refuge in You from a heart that does not humble itself, and from a supplication that is not heard, and from a soul that is never satisfied, and from knowledge that does not benefit, I seek refuge in You from these four (*Allāhumma! Innī A'ūdhu Bika Min Qalbin Lā Yakhsha'u, Wa Min Du'ā'in La Yusma'u, Wa Min Nafsin Lā Tashba'u, Wa Min 'Imin Lā Yanfa'u, A'ūdhu Bika Min Hā'ulā'il-Arba'*)."
(*Hasan*)

٣٤٨٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى
ابْنُ آدَمَ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ، عَنِ
الْأَعْمَشِ، عَنِ عَمْرِو بْنِ مُرَّةَ، عَنِ عَبْدِ اللَّهِ
ابْنِ الْحَارِثِ، عَنِ زُهَيْرِ بْنِ الْأَقْمَرِ، عَنِ عَبْدِ
اللَّهِ بْنِ عَمْرِو قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا
يَخْشَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ نَفْسٍ لَا
تَشْبَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ، أَعُوذُ بِكَ مِنْ
هَؤُلَاءِ الْأَرْبَعِ».

[He said:] And there are narrations on this topic from Jābir, Abū Hurairah and Ibn Mas'ūd.

[قَالَ:] وفي الباب عن جابر وأبي هريرة
وابن مسعود.

[He said:] And this *Hadīth* is *Hasan Ṣaḥīḥ*, *Gharīb* from this route [as a narration of 'Abdullāh bin 'Amr.]

[قَالَ:] ولهذا حديث حسن صحيح غريب
من هذا الوجه [من حديث عبد الله بن
عمرو].

تخريج: [حسن] وله شاهد حسن عند أبي داود، ح: ١٥٤٨ * وفي الباب عن جابر [ابن أبي شيبه: ١٨٥/١٠، ح: ٩١٧١] وأبي هريرة [أبو داود، ح: ١٥٤٨ وغيره] وابن مسعود [ابن أبي شيبه: ١٨٧/١٠، ح: ٩١٧٦] والحاكم: ١/٥٣٣، ٥٣٤.

Comments:

This narration shows that for the approval and acceptance of a supplication, the heart should be filled with fear of Allāh ﷻ, and one should be submissive

and humble before Allāh ﷻ and he should also be confident and sure that his supplication will be answered. Supplication should be made for the increase in one's knowledge. One should also seek refuge in Allāh ﷻ from greediness.

Chapter 69. The Story Of The Teaching Of The Supplication "O Allāh, Inspire Me With My Guidance"

3483. 'Imrān bin Ḥuṣain narrated: "The Prophet ﷺ said to my father: 'O Ḥuṣain, how many deities do you worship now?' He said: 'Seven. Six in the earth, and one above the heavens.' He said, 'So which of them do you take for your ardent requests and fears?' He said: 'The one above the heavens.' He said, 'O Ḥuṣain, if you would but accept Islam, I would teach you two phrases that would benefit you.'" He said: "So when Ḥuṣain accepted Islam, he said: 'O Messenger of Allāh, teach me the two phrases you promised me,' so he (ﷺ) said: 'Say: O Allāh, inspire me with my guidance, and protect me from the evil of my soul (*Allāhumma Alhimnī Rushdī, Wa A'idhnī Min Sharri Nafsi*).'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*. This *Hadīth* has been related from 'Imrān bin Ḥuṣain through routes other than this.

(المعجم ٦٩) - بَابُ [قِصَّةِ تَعْلِيمِ دُعَاءِ :
اللَّهُمَّ الْهِمْنِي رُشْدِي . . .] (التحفة ٧٠)

٣٤٨٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ شَيْبِ بْنِ شَيْبَةَ، عَنِ الْحَسَنِ الْبَصْرِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي: «يَا حُصَيْنُ! كَمْ تَعْبُدُ الْيَوْمَ إِلَهًا؟» قَالَ أَبِي: سَبْعَةٌ: سِتَّةٌ فِي الْأَرْضِ، وَوَاحِدًا فِي السَّمَاءِ، قَالَ: «فَأَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ؟» قَالَ: الَّذِي فِي السَّمَاءِ، قَالَ: «يَا حُصَيْنُ! أَمَا إِنَّكَ لَوْ أَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ»، قَالَ: فَلَمَّا أَسْلَمَ حُصَيْنٌ قَالَ: يَا رَسُولَ اللَّهِ! عَلَّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدَدْتَنِي، فَقَالَ: «قُلِ: اللَّهُمَّ الْهِمْنِي رُشْدِي، وَأَعِذْنِي مِنْ شَرِّ نَفْسِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني: ١٨/١٧٤، ح: ٣٩٦ من حديث أبي معاوية الضرير به وصرح بالسماع والحسن البصري عنعن ورواه النسائي في عمل اليوم والليلة، ح: ٩٩٣ بإسناد حسن عن عمران بن حصين عن أبيه قال رسول الله ﷺ: "قل، اللهم قني شر نفسي واعزم لي على رشد أمري . . . إلخ" وصرحه ابن حبان، ح: ٢٤٣١ والحاكم: ١/٥١٠ على شرط الشيخين ووافقه الذهبي.

Comments:

Allāh's Guidance saves man's heart from all kind evils and saves him from going astray. Allāh ﷻ saves His servant from the evils of his soul, which keep him away from virtuous deeds.

Chapter 70. The Supplication:
**“O Allāh, I Seek Refuge In You
 From Sadness And Grief”**

(المعجم ٧٠) - بَابُ [دُعَاءِ]: «اللَّهُمَّ إِنِّي
 أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ...»
 (التحفة ٧١)

3484. Anas bin Mālik [may Allāh be pleased with him] narrates, saying: “I used to often hear the Prophet ﷺ supplicating with these words: ‘O Allāh, I seek refuge in You from sadness, grief, helplessness, laziness, being stingy, overwhelming debt, and the overpowering of men (*Allāhumma Innī A'ūdhu Bika Minal-Hammi Wal-Hazani Wal-'Ajzi Wal-Kasali Wal-Bukhli Wa Ḍala'id-Dain Wa Qahrir-Rijāl*).’” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route, as a narration of 'Amr bin Abi 'Amr.

٣٤٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: أَخْبَرَنَا أَبُو مُصْعَبٍ [الْمَدَنِيُّ] عَنْ عَمْرٍو بْنِ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ، عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَثِيرًا مَا كُنْتُ أَسْمَعُ النَّبِيَّ ﷺ يَدْعُو بِهِؤَلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَضَلْعِ الدَّيْنِ وَفَهْرِ الرَّجَالِ». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَمْرٍو بْنِ أَبِي عَمْرٍو.

تخریج: وأخرجه البخاري، الدعوات، باب الاستعاذة من الجبن والكسل، ح: ٦٣٦٩ من حديث عمرو ابن أبي عمرو به.

Comments:

In this, and in the next narration, the Prophet ﷺ taught and educated us to take refuge in Allāh ﷻ from all those evils and defects which deprive man from doing virtuous deeds.

3485. Anas narrated that the Prophet ﷺ used to supplicate, saying: “O Allāh, indeed, I seek refuge in You from laziness, weakness of old age, cowardice, stinginess, the trial of *Al-Masīḥ*, and the punishment of the grave (*Allāhumma Innī A'ūdhu Bika Minal-Kasali Wal-Harami Wal-Jubni*

٣٤٨٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حَمِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ يَدْعُو يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَفِتْنَةِ الْمَسِيحِ وَعَذَابِ الْقَبْرِ». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Wal-Bukhli Wa Fitnatil-Masīh Wa 'Adhābil-Qabr)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحيح] وأخرجه النسائي، الاستعاذة، باب الاستعاذة من الهم: ٢٥٧/٨، ح: ٥٤٥٣، ٢٦٠/٨، ح: ٥٤٥٩ من حديث حميد الطويل به وصححه ابن حبان (الإحسان): ١٠٠٦ وللحديث شواهد كثيرة.

Chapter 71. What Has Been Related About Counting The *Tasbīḥ* On The Hand

(المعجم ٧١) - بَابُ مَا جَاءَ فِي عَقْدِ التَّسْبِيحِ بِالْيَدِ (التحفة ٧٢)

3486. 'Abdullāh bin 'Amr narrated: "I saw the Prophet ﷺ counting the *Tasbīḥ* on his hand." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route as a narration of Al-A'mash from 'Aṭā' bin As-Sā'ib. Shu'bah and Ath-Thawrī reported this *Ḥadīth* from 'Aṭā' bin As-Sā'ib in its entirety. There are narrations on this topic from Yusairah bint Yāsir [from the Prophet ﷺ. She said: "The Messenger of Allāh ﷺ said: 'O gathering of women, count on the fingertips, for verily they shall be questioned and made to speak.'"]

٣٤٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى [بِضْرِي]: أَخْبَرَنَا عَثَامُ بْنُ عَلِيٍّ عَنِ الْأَعْمَشِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَعْقُدُ التَّسْبِيحَ بِيَدِهِ. [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الْأَعْمَشِ عَنْ عَطَاءِ بْنِ السَّائِبِ. وَرَوَى شُعْبَةُ وَالثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ عَطَاءِ بْنِ السَّائِبِ بِطَوِيلِهِ، وَفِي الْبَابِ عَنْ يُسَيْرَةَ بِنْتِ يَاسِرٍ [عَنِ النَّبِيِّ ﷺ] قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَامَعْشَرَ النِّسَاءِ! اعْقِدْنَ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ».

تخریج: [صحيح] بهذا اللفظ تقدم: ٣٤١١ * وفي الباب عن يسيره بنت ياسر [يأتي: ٣٥٨٣].

Comments:

Counting '*Tasbīḥ*' on fingers is a proof that the number of '*Tasbīḥ*' should be counted. As fingertips will be made to speak, and in the narration cited later, no. 3583, it is ordered that it be done on the fingers.

3487. Anas bin Mālik narrated that the Prophet ﷺ visited a man who was so emaciated that he had become like a baby bird. He said to

٣٤٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا سَهْلُ بْنُ يُونُسَ: حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ.

him: "And did you not used to supplicate? Did you not used to ask Your Lord for sound health?" He said: "I used to say, "O Allāh, whatever You are going to punish me with in the Hereafter, then hasten it for me in this world." So the Prophet ﷺ said: "Glory is to Allāh, you are not capable of that" – or – "you are not able to stand that. Would you not say: 'O Allāh, give us good in this world, and good in the Hereafter, and spare us the punishment of the Fire (Allāhumma Atinā Fīd-Dunyā Ḥasanatan Wa Fīl-Ākhirati Ḥasanatin Wa Qinā 'Adhāban-Nār)." (Ṣaḥīḥ)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route, and it has been reported through more than one route from Anas from the Prophet ﷺ.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ عَادَ رَجُلًا قَدْ جَهَدَ حَتَّى صَارَ مِثْلَ فَرْخٍ، فَقَالَ لَهُ: «وَأَمَا كُنْتَ تَدْعُو؟ أَمَا كُنْتَ تَسْأَلُ رَبَّكَ الْعَاقِبَةَ»، قَالَ: كُنْتُ أَقُولُ: اللَّهُمَّ مَا كُنْتُ مُعَاقِبِي بِهِ فِي الْآخِرَةِ فَعَجَلْهُ لِي فِي الدُّنْيَا فَقَالَ النَّبِيُّ ﷺ: «سُبْحَانَ اللَّهِ إِنَّكَ لَا تُطِيقُهُ أَوْ لَا تَسْتَطِيعُهُ، أَفَلَا كُنْتَ تَقُولُ: اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ؟».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

تخریج: وأخرجه مسلم، الذكر والدعاء، باب كراهة الدعاء بتعجيل العقوبة في الدنيا، ح: ٢٦٨٨ من حديث خالد بن الحارث به.

3488. Hishām bin Ḥassān narrates from Al-Ḥasan concerning the saying of Allāh: O our Lord, give us good in this world, and good in the Hereafter.^[1] He said: "Knowledge and worship in this world, and Paradise in the Hereafter."

٣٤٨٨ - حَدَّثَنَا هَارُونَ بْنُ عَبْدِ اللَّهِ الْبَرَّازُ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنِ الْحَسَنِ فِي قَوْلِهِ ﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً﴾ قَالَ: فِي الدُّنْيَا الْعِلْمَ وَالْعِبَادَةَ، وَفِي الْآخِرَةِ الْجَنَّةَ.

تخریج: [سنده ضعيف] وأخرجه ابن أبي شبة: ٥٢٩/١٣، ح: ٣٥٣٠٤ من حديث هشام بن حسان به * هشام بن حسان عنعن ولكن المفهوم صحيح بأدلة أخرى.

Comments:

The Arabic word '*Ḥasanah*' is very comprehensive and includes in it all kinds of good and benefits of this world and of the Hereafter. Good health, wealth and satisfaction of this world and good status in Paradise, forgiveness from

[1] *Al-Baqarah* 2: 201.

sins and Allāh's bounties and favors in both worlds are included in this word.

Chapter 72. The Supplication:
“O Allāh, Indeed, I Ask You
For Guidance, Piety, Chastity,
and Sufficiency”

(المعجم ٧٢) - بَابُ [دُعَاءٍ: «اللَّهُمَّ إِنِّي
 أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعَفَافَ
 وَالعِنْيَ»] (التحفة ٧٣)

3489. ‘Abdullāh narrated that the Prophet ﷺ used to supplicate: “O Allāh, indeed, I ask You for guidance, piety, chastity, and sufficiency (*Allāhumma Innī As'alukal-Huda Wat-Tuqā, Wal-'Afafa Wal-Ghinā*).” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا
 أَبُو دَاوُدَ قَالَ: أُنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ
 قَالَ: سَمِعْتُ أَبَا الْأَحْوَصِ يُحَدِّثُ عَنْ عَبْدِ
 اللَّهِ أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو: «اللَّهُمَّ إِنِّي
 أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعَفَافَ وَالعِنْيَ».
 [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح: ٢٧٢١ من شعبة به وهو في
 مسند أبي داود الطيالسي، ح: ٣٠٣.

Comments:

Guidance means piety to follow the right path. Firmness and piety means continuity in abiding Allāh's commands and staying away from prohibitions. Chastity means to stay away from moral corruption and sufficiency means to be satisfied with what Allāh ﷻ has given and avoiding attractions of this world.

Chapter (...) The Supplication of
Dāwūd: “O Allāh, Indeed, I Ask
You For Your Love And The
Love Of Those Who Love You”

(المعجم . . .) - بَابُ [دُعَاءِ دَاوُدَ:
 «اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ
 يُحِبُّكَ» . . .] (التحفة ٧٤)

3490. Abū Ad-Dardā' narrated that the Messenger of Allāh ﷺ said: “It used to be from the supplication of Dāwūd that he would say: ‘O Allāh, indeed, I ask You for Your love and the love of those who love You, and for the actions that will cause me to attain Your love, O Allāh, make Your love more beloved to me than myself, my family, and cold water (*Allāhumma*

٣٤٩٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ
 ابْنُ فُضَيْلٍ عَنْ مُحَمَّدِ بْنِ سَعْدِ الْأَنْصَارِيِّ،
 عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ الدَّمَشَقِيِّ، قَالَ: حَدَّثَنِي
 عَائِدُ اللَّهِ أَبُو إِدْرِيسَ الْخَوْلَانِيُّ عَنْ أَبِي
 الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ مِنْ
 دُعَاءِ دَاوُدَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ
 وَحُبَّ مَنْ يُحِبُّكَ وَالعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ،

Innī As'aluka Hubbaka Wa Hubbā Man Yuḥibbuka Wal-'Amalalladhī Yuballighunī Hubbak. Allāhummaj'al Hubbaka Aḥabba Ilayya Min Nafsī, Wa Ahlī Wa Minal-Mā'il-Bārid)"

He said: "And when the Prophet ﷺ would mention Dawūd, he would narrate about him, saying: "He was the best in worship out of all men." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

تخريج: [إسناده حسن] وأخرجه أبو نعيم في حلية الأولياء: ٢٢٦/١، ٢٢٧ من حديث أبي كريب به وصححه الحاكم: ٤٣٣/٢ وقع في سنده وهم وتبعه الذهبي (!) * عبدالله بن ربيعة وثقه الترمذي وابن حبان وهو حسن الحديث.

Comments:

Prophet Dāwud was an extremely pious person and worshipped Allāh ﷻ. His life is a symbol of submission and worship, therefore the Prophet ﷺ taught this supplication to his Companions that only Allāh ﷻ is the focus of love and worship.

Chapter 73. The Supplication:
"O Allāh, Grant Me Your Love
And The Love of Those Whose
Love Will Benefit Me With
You"

3491. 'Abdullāh bin Yazīd Al-Khaṭmī Al-Anṣārī narrated that the Messenger of Allāh ﷺ used to say in his supplication: "O Allāh grant me Your love and the love of those whose love will benefit me with You. O Allāh, whatever you have provided me of that which I love, then make it strength for me for that which You love. O Allāh, and what you have kept from me of that which I love then make it for me a period of rest in that which You love. (*Allāhummarzuqni*

اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ». قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَكَرَ دَاوُدَ يُحَدِّثُ عَنْهُ قَالَ: «كَانَ أَحَبَّ الْبَشَرِ».

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(المعجم ٧٣) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ...» (التحفة ٧٥)

٣٤٩١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي جَعْفَرِ الْخَطْمِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْفُرْطِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ الْأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ، اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أُحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِيْمَا تُحِبُّ، اللَّهُمَّ وَمَا زَوَيْتَ عَنِّي مِمَّا أُحِبُّ فَاجْعَلْهُ فَرَاغًا لِي فِيْمَا تُحِبُّ».

*Hubbuka Wa Hubba Man Yanfa'unī
Hubbahu 'Indak. Allāhumma Mā
Razaqtanī Mimmā Uhibbu Faj'alhu
Quwwatan Lī Fīmā Tuhibb.
Allāhumma Wa Mā Zawaita 'Annī
Mimmā Uhibbu Faj'alhu Farāghan
Lī Fīmā Tuhibb.)" (Da'if)*

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, and Abū Ja'far Al-*Khaṭmī's* (a narrator in the chain) name is 'Umair bin Yazīd bin *Khumāshah*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ وَأَبُو جَعْفَرِ الْخَطْمِيِّ اسْمُهُ عُمَيْرُ بْنُ
يَزِيدَ بْنِ حُمَاشَةَ.

تخريج: [إسناده ضعيف] وأخرجه ابن المبارك في الزهد، ح: ٤٣٠ عن حماد بن سلمة به وقال: "أراه رفعه" سفيان بن وكيع ضعيف ضعفه الجمهور.

Comments:

The Prophet ﷺ supplicated for the things which he loved and wanted to have, and at the same time he supplicated that these things should be a source to love and worship of Allāh ﷻ. If these things are not given to him then Allāh ﷻ make this free time a cause to worship Him. The purpose of this supplication was to educate the Muslims for such sincere supplications.

Chapter 74. The Supplication: "O Allāh, I Seek Refuge In You From The Evil Of My Hearing And The Evil Of My Sight"

(المعجم ٧٤) - بَابُ [دُعَاءٍ: «اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ
بَصْرِي...»] (التحفة ٧٦)

3492. *Shakal bin Ḥumaid* said: "I came to the Prophet ﷺ and said: 'O Messenger of Allāh, teach me a way of seeking refuge so that I may seek refuge by it.'" He said: "So he took my hand and said: 'Say: O Allāh, indeed I seek refuge in You from the evil of my hearing and the evil of my sight, and the evil of my tongue and the evil of my heart, and the evil of my semen (*Allāhumma Innī A'ūdhu Bika Min Sharri Sam'i Wa Min Sharri Baṣarī, Wa Min Sharri Lisānī, Wa Min Sharri Qalbī, Wa Min Sharri*

٣٤٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حَدَّثَنِي سَعْدُ بْنُ
أَوْسٍ عَنْ يَلَالِ بْنِ يَحْيَى الْعَنْبَسِيِّ، عَنْ شُتَيْرِ
ابْنِ شَكَلٍ، عَنْ أَبِيهِ شَكَلِ بْنِ حُمَيْدٍ قَالَ:
أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! عَلَّمْنِي
تَعَوُّذًا أَتَعَوَّذُ بِهِ، قَالَ: فَأَخَذَ بِكَفِّي فَقَالَ:
«قُلِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي
وَمِنْ شَرِّ بَصْرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ
قَلْبِي، وَمِنْ شَرِّ مَنِيِّ» يَعْنِي فَرْجَهُ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

Maniyyī).” That is: From his private part.^[1] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through this route, as a narration of Sa’d bin Aws, from Bilāl bin Yaḥyā.

عَرِبْتُ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ
سَعْدِ بْنِ أَوْسٍ عَنِ بِلَالِ بْنِ يَحْيَى .

تخريج: [إسناده حسن] وأخرجه أبو داود، الوتر، باب: في الاستعاذة، ح: ١٥٥١ والنسائي: ٢٥٥/٨، ح: ٥٤٤٦ من حديث سعد بن أوس به وصحه الحاكم: ٥٣٢/١، ٥٣٣ ووافقه الذهبي.

Comments:

Evil of the tongue, sight, and hearing and sexual urge is their wrong use. It is their use in a way which causes Allāh’s punishment and torment.

**Chapter 75. The Supplication:
“I Seek Refuge In Your
Pleasure From Your Anger”**

(المعجم ٧٥) - بَابُ [دُعَاءٍ]: «أَعُوذُ
بِرِضَاكَ مِنْ سَخَطِكَ...» [(التحفة ٧٨)

3493. ‘Āishah narrated: “I was sleeping at the side of the Messenger of Allāh ﷺ, then I lost him during the night. So I felt around for him, and my hand fell upon his feet while he was prostrating, and he was saying: ‘I seek refuge in Your pleasure from Your anger, and in Your pardon from Your punishment. I cannot count Your praises. You are as You have praised Yourself (*A’ūdhu Biriḍāka Min Sakḥatika Wa Bi-Mu’āfātika Min ‘Uqūbatika, Lā Uḥṣi Thanā’an ‘Alaika Anta Kamā Athnaita ‘Alā Nafsik*).” (*Ṣaḥīḥ*)

٣٤٩٣ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ أَنَّ عَائِشَةَ قَالَتْ: كُنْتُ نَائِمَةً إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ فَفَقَدْتُهُ مِنَ اللَّيْلِ فَلَمَسْتُهُ فَوَقَعَتْ يَدِي عَلَى قَدَمَيْهِ وَهُوَ سَاجِدٌ وَهُوَ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*, and it has been related through more than one route from ‘Āishah.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَائِشَةَ. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَزَادَ فِيهِ: «وَأَعُوذُ

[1] This is an explanation from some of the narrators of the meaning of “my semen.” See *Tuhfat Al-Aḥwadhī*.

Qutaibah narrated to us (saying): Al-Laith reported to us similarly, from Yahyā bin Sa'eed with this chain, and he added to it: "I seek refuge in You from You. I cannot count Your praises (*Wa A'ūdhu Bika Minka Lā Uḥṣī Thanā'an Alaik*)."

بِكَ مِنْكَ لَا أُحْصِي ثَنَاءَ عَلَيْكَ.

تخریج: [صحيح] وهو في الموطأ: ٢١٤/١ (يحيى) ورواه مسلم، ح: ٤٨٦ من حديث عائشة به.

Comments:

Only Allāh ﷻ will forgive and save from His displeasure and anger. It means only Allāh ﷻ can pardon from His own displeasure. Everything is in His control and no one else can do anything against His will.

Chapter 76

(المعجم ٧٦) - بَابُ (التحفة ٧٧)

3494. 'Abdullāh bin 'Abbās narrated that the Messenger of Allāh ﷺ used [to teach them this supplication as he used] to teach them a *Sūrat* of the Qur'an: "O Allāh, indeed, I seek refuge in you from the punishment of Hell, and from the punishment of the grave, and I seek refuge in You from the trial of the false *Masīh*, and I seek refuge in You from the trial of living and dying (*Allāhumma Innī A'ūdhu Bika Min 'Adhābi Jahannam, Wa Min 'Adhābil-Qabr, Wa A'ūdhu Bika Min Fitnatil-Masīhid-Dajjāl, Wa A'ūdhu Bika Min Fitnatil-Mahyā Wal-Mamāt*)" (*Ṣaḥīh*)

٣٤٩٤ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ طَاوُسِ الْيَمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ [يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا] يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīh Gharīb*.

تخریج: وأخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلاة، ح: ٥٩٠ من حديث

مالك به وهو في الموطأ: ٢١٥/١.

Comments:

The punishment of Hell means the punishment for severe and capital sins like *Shirk*, and disbelief. The punishment of grave means the punishment on less

severe sins as compared to *Shirk* etc. *Fitnatil Masihid-Dajjal* or trial of false *Masih* in one of the greatest trials from which the Prophet ﷺ sought refuge in Allāh ﷻ.

3495. ‘*Āishah* narrated that the Messenger of Allāh ﷺ used to supplicate with these words: “O Allāh, indeed, I seek refuge in You from the trial of the Fire, and the punishment of the Fire, and the punishment of the grave, and the trial of the grave, and from the evil of the trials of riches, and from the evils of the trials of poverty, and from the evil of the trial of the false *Masih*. O Allāh, wash my sins with water of ice and hail, and cleanse my heart of sins, as You cleansed a white garment of filth, and distance me and my sins as You distanced between the east and the west. O Allāh, indeed, I seek refuge in You from laziness, senility, sin, and debt (*Allāhumma Innī A‘ūdhu Bika Min Fitnatin-Nār, Wa ‘Adhābin-Nār, Wa ‘Adhābil-Qabr, Wa Fitnatil-Qabr. Wa Min Sharri Fitnatil-Ghinā, Wa Min Sharri Fitnatil-Faqr, Wa Min Sharri Fitnatil-Masihid-Dajjal. Allāhmmāghsil Khaṭāyāya Bi-Mā’ith-Thalji Wal-Bardi, Wa Anqi Qalbi Minal-Khaṭāyā Kamā Anqaitath-Thawbal-Abyaḍa Minad-Danas, Wa Bā’id Bainī Wa Baina Khaṭāyāya Kamā Bā’adta Bainal-Mashriqi Wal-Maghrib, Allāhumma Innī A‘ūdhu Bika Min Al-Kasali Wal-Harami Wal-Ma’tam Wal-Maḡram).*” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٤٩٥ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ
 الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ
 ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ
 رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِؤُلَاءِ الْكَلِمَاتِ:
 «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ
 النَّارِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْقَبْرِ، وَمِنْ شَرِّ فِتْنَةِ
 الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ، وَمِنْ شَرِّ فِتْنَةِ
 الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ
 الثَّلْجِ وَالْبَرْدِ وَأَنْتَ قَلْبِي مِنَ الْخَطَايَا كَمَا
 أَنْقَيْتَ الثُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي
 وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
 وَالْمَغْرِبِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ
 وَالْهَرَمِ وَالْمَأْتَمِ وَالْمَغْرَمِ».
 [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
 صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب التعوذ من فتنة الفقر، ح: ٢٣٧٧ ومسلم، ح: ٤٩/٥٨٩ بعد، ح: ٢٧٠٥ من حديث هشام به.

Comments:

In this supplication the Prophet ﷺ has sought refuge in Allāh ﷻ from the trial of the Fire, punishment of the Fire, punishment of the grave and the trial of the grave. He has also supplicated for safety from extreme old age that makes a person helpless and oblivious, and from the trial of riches and from the trial of poverty which compels one to do wrong things and sins. The Prophet ﷺ also supplicated for refuge in Allāh ﷻ from the debt.

3496. ‘Aishah said: “I heard the Messenger of Allāh ﷺ saying at his death: ‘O Allāh, forgive me and have mercy on me, and join me with the Highest Company.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٩٦ - حَدَّثَنَا هَارُونُ [بْنُ إِسْحَاقَ]:
حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبَادِ بْنِ
عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ عِنْدَ وَفَاتِهِ: «اللَّهُمَّ اغْفِرْ
لِي وَارْحَمْنِي وَالْحَقْنِي بِالرَّفِيقِ الْأَعْلَى».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب في فضائل عائشة، أم المؤمنين رضي الله عنها، ح: ٢٤٤٤ من حديث عبدة بن سليمان والبخاري، ح: ٥٦٧٤ من حديث هشام بن عروة به.

Comments:

This action of the Prophet ﷺ shows that everyone is in need of Allāh’s forgiveness. The Prophet ﷺ asked Allāh’s mercy for himself and educated the Muslims.

Chapter 77. “None Of You Should Say, “Forgive Me If You Wish”

(المعجم ٧٧) - بَابُ: [لَا يَقُولُ
أَحَدُكُمْ: اغْفِرْ لِي إِنْ شِئْتَ . . .]
(التحفة ٧٩)

3497. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “None of you should say: ‘O Allāh forgive me if You wish. O Allāh have mercy on me if You wish.’ Let him be firm in asking, for there is none that can compel Him to do things.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٤٩٧ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ:
حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ
أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولُ
أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ
ارْحَمْنِي إِنْ شِئْتَ، لِيُعْزِمَ الْمَسْأَلَةَ فَإِنَّهُ لَا مُكْرَهَ
لَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخریج: وأخرجه البخاري، الدعوات، باب: ليعزم المسألة فإنه لا مكره له، ح: ٦٣٣٩ من حديث مالك به وهو في الموطأ: ٢١٣/١.

Comments:

One should be firm in asking from Him and be sure that his supplication will be responded positively. One should beg from Allāh ﷻ and leave it to Him to decide what is better for His slave.

Chapter 78. The *Hadīth*: “Our Lord Descends Every Night To The Nearest Heaven”

(المعجم ٧٨) - بَابُ [حَدِيثِ]: «يُنزَلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا...»
(التحفة ٨٠)

3498. Abū Hurairah narrates that the Messenger of Allāh ﷺ said: “Our Lord descends every night to the nearest heaven, until the last third of the night remains, so He says: ‘Who is calling upon Me so that I may answer him? Who is asking from Me so that I may give him? And who is seeking forgiveness from Me, so that I may forgive him.’” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*. And Abū ‘Abdullāh Al-Agharr’s (a narrator in the chain) name is Salmān.

[He said:] And there are narrations on this topic from ‘Alī, ‘Abdullāh bin Mas‘ūd, Abū Sa‘eed, Jubair bin Muṭ‘im, Rifā‘ah Al-Juhanī, Abū Ad-Dardā’ and ‘Uthmān bin Abū Al-‘Ās.

تخریج: وأخرجه البخاري، التهجد، باب الدعاء والصلاة من آخر الليل، ح: ١١٤٥، ومسلم، ح: ٧٥٨ من حديث مالك به وهو في الموطأ: ٢١٤/١ * وفي الباب عن علي... وعثمان بن أبي العاص [تقدم تحت، ح: ٤٤٦].

Comments:

Descending of Allāh ﷻ every night to the nearest heaven is to be believed and is a part of our faith. How it happens it beyond our understanding. It just happens and we have to believe it. Details have been discussed in ‘Chapter of *Aṣ-Salāt*’.

٣٤٩٨ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُنزَلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حَتَّى يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَأَبُو عَبْدِ اللَّهِ الْأَعْرَبِيُّ اسْمُهُ سَلْمَانَ. [قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي سَعِيدٍ وَجُبَيْرِ بْنِ مُطْعِمٍ وَرِفَاعَةَ الْجُهَنِيِّ وَأَبِي الدَّرْدَاءِ وَعُثْمَانَ بْنِ أَبِي الْعَاصِ.

3499. Abū Umamah narrated: “It was said: ‘O Messenger of Allāh, which supplication is most likely to be listened to?’ He said: ‘(During) the last part of the night, and at the end of the obligatory prayers.’” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan*. It has been related from Abū Dharr and Ibn ‘Umar, that the Prophet ﷺ said: “The last part of the night, supplication in it better and more hopeful” and similar to this.

تحريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٠٨ عن محمد بن يحيى به * عبد الرحمن بن سابط عن أبي أمامة منقطع، لم يسمع منه * وفي الباب عن أبي ذر [أحمد: ٥/١٧٩] وابن عمر [البيزار: ٤/٤٣، ح: ٣١٥١ وأبو يعلى، ح: ٥٦٨٢].

Comments:

These periods of time are special for the acceptance of supplications and we should avail ourselves of this opportunity.

Chapter (...) The Supplication: “O Allāh, Forgive Me My Sin And Expand For Me My Abode”

3500. Abū Hurairah narrated that a man said: “O Messenger of Allāh, I heard your supplication last night, and the part of it that reached me of it, was that you said: ‘O Allāh, forgive me my sin, and expand for me my abode, and bless for me that which You have provided me’ (*Allāhummaghfirli Dharbī, Wa Wassi‘ Lī Fī Dārī, Wa Bārik lī Fīmā Razaqtanī*). He said: ‘Do you see that they leave off anything?’” (*Da‘īf*)

٣٤٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى التَّمِيمِيُّ الْمُرُوزِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنْ أَبِي أَمَامَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: «جَوْفَ اللَّيْلِ الْآخِرِ، وَدُبُرِ الصَّلَوَاتِ الْمَكْتُوبَاتِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ، وَقَدْ رَوَى عَنْ أَبِي ذَرٍّ وَابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «جَوْفَ اللَّيْلِ الْآخِرِ الدُّعَاءُ فِيهِ أَفْضَلُ أَوْ أَرْجَى» وَنَحْوَ هَذَا.

(المعجم . . .) - بَابُ «دُعَاءِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي...» [(التحفة ٨٢)

٣٥٠٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ عُمَرَ الْهَلَالِيُّ عَنْ سَعِيدِ بْنِ إِيَّاسِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! سَمِعْتُ دُعَاءَكَ اللَّيْلَةَ فَكَانَ الَّذِي وَصَلَ إِلَيَّ مِنْهُ أَنَّكَ تَقُولُ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِيمَا رَزَقْتَنِي» قَالَ: «فَهَلْ تَرَاهُنَّ تَرَكْنَ شَيْئًا».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ، وَأَبُو

Abū 'Eisā said: This *Hadīth* is *Gharīb*, and Abū As-Salīl's (a narrator) name is Ḍuraib bin Nufair, he is also called said: Ibn Nuqair.

السَّلِيلِ اسْمُهُ ضُرَيْبُ بْنُ نُفَيْرٍ وَيُقَالُ: ابْنُ نُفَيْرٍ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني في الصغير: ٩١/٢ من حديث علي بن حجر به * الجريري اختلط.

Comments:

Forgiveness from sins, a big enough house to live in, blessings in provisions, he who gets these things he gets everything. These three words encompass every need and are sufficient for a servant of Allāh ﷻ.

Chapter (...) The Supplication "O Allāh, We Have Reached Morning – Or Evening – Calling You To Witness And Calling The Carriers Of Your Throne To Witness"

3501. Anas narrated that the Messenger of Allāh ﷺ said: "Whoever says in the morning: 'O Allāh we have reached morning, calling You to witness, and calling the carriers of Your Throne to witness, and Your angels, and all of Your creation, that You are Allāh, none has the right to be worshipped but You, Alone, without partner, and that Muḥammad is Your slave and Your Messenger, (*Allāhumma Aṣbahnā Nush-hiduka Wa Nush-hidu Ḥamalata 'Arshika Wa Malā'ikataka Wa Jamī'a Khalqika Bi-Annaka Allāh, Lā Ilāha Illā Anta Waḥdaka Lā Sharīka Laka Wa Anna Muḥammadan 'Abduka Wa Rasūluka*)' Allāh will forgive him for whatever he does that day, and if he says it in the evening, Allāh will forgive him for whatever sin he commits that night." (*Hasan*)

(المعجم ...) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ أَصْبَحْنَا - أَوْ أَمْسَيْنَا - نَشْهَدُكَ وَنَشْهَدُ حَمَلَةَ عَرْشِكَ...» [التحفة (٨١)]

٣٥٠١ - حَدَّثَنَا [عَبْدُ اللَّهِ] بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا حَيَّوَةُ بْنُ شَرِيحٍ [وَهُوَ ابْنُ يَزِيدٍ] الْحُمْصِيُّ عَنْ بَقِيَّةِ بْنِ الْوَلِيدِ، عَنْ مُسْلِمِ بْنِ زِيَادٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ اللَّهُمَّ أَصْبَحْنَا نَشْهَدُكَ وَنَشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ بِأَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحَدَّكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ إِلَّا غَفَرَ اللَّهُ لَهُ مَا أَصَابَ فِي يَوْمِهِ ذَلِكَ، وَإِنْ قَالَهَا حِينَ يُمَسِّي غَفَرَ اللَّهُ لَهُ مَا أَصَابَ فِي تِلْكَ اللَّيْلَةِ مِنْ ذَنْبٍ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

Abū 'Eīsā said: This *Hadīth* is *Hasan Gharīb*.

تخريج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٩٠، ١٠ وأبو داود، ح: ٥٠٧٨ من حديث بقیة به وصرح بالسماع المسلسل وحسنه الحافظ ابن حجر وللحديث شاهد عند أبي داود، ح: ٥٠٦٩.

Comments:

The confession of Allāh's Divinity and the confession that Muḥammad is the Messenger of Allāh ﷺ by making witness the entire creation of Allāh ﷻ becomes a cause of forgiveness from all small sins.

Chapter 79. The Supplication: “O Allāh, Apportion For Us Fear Of You That Shall Come Between Us And Disobedience Of You”

3502. Ibn 'Umar said: “Rarely would the Messenger of Allāh ﷺ stand from a sitting until he supplicated with these words for his Companions: ‘O Allāh, apportion for us, fear of You, that shall come between us and disobedience of You, and of obedience to You, which shall cause us to obtain Your Paradise, and of certainty, which shall make the afflictions of the world easy for us, and enjoyment of our hearing, and our seeing, and our strength as long as You keep us alive, and make it the inheritor from us.^[1] And let our vengeance be upon those who have wronged us, and aid us against those who show enmity towards us, and do not make our affliction in our religion, and do not make this world our greatest concern, nor the limit of our knowledge, and do not give power over us to those who

(المعجم ٧٩) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ اقسِم لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ...» [(التحفة ٨٣)]

٣٥٠٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أُنْخِرْنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ عُيَيْدِ اللَّهِ بْنِ زَخْرٍ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ أَنَّ ابْنَ عُمَرَ قَالَ: قَلَّمَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُوَ بِهَؤُلَاءِ الْكَلِمَاتِ لِأَصْحَابِهِ: «اللَّهُمَّ اقسِم لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ وَمِنْ طَاعَتِكَ مَا تَبْلُغُنَا بِهِ جَنَّتِكَ، وَمِنْ الْبَقِيَّةِ مَا تَهْوُونَ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَتَّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ نَارَنَا عَلَى مَنْ ظَلَمْنَا وَانصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّمْنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] That is, make it last until we reach death. See *Tuhfat Al-Aḥwadhī*.

will not have mercy on us. (Allāhumma-qsim Lanā Min *Khashaitika Mā Yahuwlu, Bainanā Wa Baina Ma'āshika Wa Min Tā'atika Mā Tuballighunā Bihi Jannataka Wa Minal-Yaqīni, Mā Tuhawwinu Bihi 'Alainā Muṣībātīd-Dunyā Wa Matti'nā Bi-Asmā'inā Wa Aḥsārīnā, Wa Quwwatīnā Mā Aḥyayanā Waj'alhul-Wāritha Minnā Waj'al Tha'ranā 'Alā Man Zalamanā Wanṣurnā 'Alā Man 'Ādānā Wa Lā Taj'al Muṣibatānā Fī Dīnīnā Wa Lā Taj'alīd-Dunyā Akbara Hamminā Wa Lā Mublagha 'Ilminā Wa Lā Tusallīṭ 'Alainā Man Lā Yarḥamunā).*” (Ṣaḥīḥ)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*. Some of them related this *Hadīth* from Khālīd bin Abī 'Imrān, from Nāfi', from Ibn 'Umar.

غَرِيبٌ. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ.

تخریج: [صحيح] وأخرجه النسائي في عمل اليوم والليلة، ح: ٤٠٢ من حديث ابن المبارك به وحديث خالد بن أبي عمران: أخرجه الحاكم: ٥٢٨/١ وصححه على شرط البخاري ووافقه الذهبي.

Comments:

In this narration, all the essential needs and necessities for this world and the Hereafter have been begged from Allāh ﷻ in an excellent and eloquent manner.

3503. Muslim bin Abī Bakrah said: “My father heard me while I was saying: ‘O Allāh, I seek refuge in You from sadness and laziness and the punishment of the grave (Allāhumma, Innī A'ūdhu Bika Minal-Hammi Wal-Kasali Wa Adhābil-Qabr).’ He said: ‘O my son, from who did you hear this?’” He said: “I said: ‘I heard you saying them.’ He said: ‘Stick to them, for indeed, I heard the Messenger of Allāh ﷺ saying

٣٥٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ الشَّحَامُ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِي بَكْرَةَ قَالَ: سَمِعَنِي أَبِي وَأَنَا أَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْكَسَلِ وَعَذَابِ الْقَبْرِ. قَالَ: يَا بُنَيَّ مِمَّنْ سَمِعْتَ هَذَا؟ قَالَ: قُلْتُ: سَمِعْتِكَ تَقُولُهُنَّ. قَالَ: الزَّمَهُنَّ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُهُنَّ.

them.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

تخريج: [إسناده حسن] وأخرجه الحاكم: ٥٣٣/١ من حديث أبي عاصم النبيل به وصححه على شرط مسلم ووافقه الذهبي ورواه ابن خزيمة، ح: ٧٤٧ من حديث سفيان الشحام به.

Chapter 80. The Supplication: “None Has The Right To Be Worshipped But Allāh, The Most High, The Magnificent”

3504. ‘Alī [may Allāh be pleased with him] said: “The Messenger of Allāh ﷺ said to me: ‘Should I not teach you some words that if you say them, Allāh will forgive you, even if you were already forgiven?’ He said: ‘Say: None has the right to be worshipped but Allāh, the Most High, the Magnificent. None has the right to be worshipped but Allāh, the Forbearing, the Generous. None has the right to the worshipped but Allāh. Glory to Allāh, the Lord of the Magnificent Throne. (*Lā Ilāha Illallahul-‘Alīyul-‘Azīm, Lā Ilāha Illallahul-Ḥalīmūl-Karīm, Lā ilāha Illallah, Subhān Allāhu Rabbil-‘Arshil-‘Azīm*).” (*Da‘īf*)

‘Alī bin *Khashram* said: “And ‘Alī bin Al-Ḥusain bin Wāqid informed us from his father” with similar to that, except that he said at the end of it: “All praise is due to Allāh, the Lord of all that exists (*Al-Ḥamdulillāhi Rabbil-‘Ālāmīn*).”

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know it except from this route, as a narration of Abū Ishāq, from Al-Ḥārith from ‘Alī.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .

(المعجم ٨٠) - بَابُ دُعَاءٍ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ...» [(التحفة ٨٤)

٣٥٠٤ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أُعَلِّمُكَ كَلِمَاتٍ إِذَا قُلْتَهُنَّ غَفَرَ اللَّهُ لَكَ وَإِنْ كُنْتَ مَغْفُورًا لَكَ؟ قَالَ: قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ».

قَالَ عَلِيُّ بْنُ خَشْرَمٍ: وَأَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِيهِ بِمِثْلِ ذَلِكَ إِلَّا أَنَّهُ قَالَ فِي آخِرِهَا: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيِّ .

تخريج: [إسناده ضعيف] وأخرجه النسائي في عمل اليوم والليلة، ح: ٦٤٠ من حديث الفضل بن موسى به * الحارث الأعور ضعيف مشهور.

Comments:

'*Wa In Kunta Maghfuran lak*' may have different meanings provided mortal sins are forgiven. "Even if you were already forgiven" is confirmation of the first sentence that Allāh ﷻ will forgive you and enhance your status.

Chapter 81. Concerning the Supplication of *Dhun-Nūn*...

(المعجم ٨١) - بَابُ [فِي دَعْوَةِ ذِي

النُّونِ . . .] (التحفة ٨٥)

3505. Ibrāhīm bin Muḥammad bin Sa'd narrated from his father, from Sa'd, that the Messenger of Allāh ﷺ said: "The supplication of *Dhun-Nūn* (Prophet Yūnus) when he supplicated, while in the belly of the whale was: 'There is none worthy of worship except You, Glory to You. Indeed, I have been of the transgressors. (*Lā Ilāha Illā Anta Subhānaka Innī Kuntu Min الظَّالِمِينَ*)' So indeed, no Muslim man supplicates with it for anything, ever, except Allāh responds to him." (*Sahih*)

[Muḥammad bin Yaḥyā said:] And Muḥammad bin Yūsuf said one time: "From Ibrāhīm bin Muḥammad bin Sa'd from Sa'd."

[Abū 'Eisā said:] More than one narrator reported this *Hadīth* from Yūnus bin Abī Ishāq, from Ibrāhīm bin Muḥammad bin Sa'd, and they did not mention "from his father" in it. Some of them - like Abū Aḥmad Az-Zubairī narrated it from Yūnus [bin Abī Ishāq], they said: "From Ibrāhīm bin Muḥammad bin Sa'd, from his father, from Sa'd" and it is similar to the narration of Muḥammad bin Yūsuf. [And Yūnus bin Abī Ishāq would sometimes

٣٥٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا

مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ سَعْدِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «دَعْوَةُ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ: فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ».

[قَالَ مُحَمَّدُ بْنُ يَحْيَى] وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ مَرَّةً عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدٍ [وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ].

[قَالَ أَبُو عِيْسَى]: وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِيهِ. وَرَوَى بَعْضُهُمْ وَهُوَ أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ يُونُسَ [بْنِ أَبِي إِسْحَاقَ] فَقَالُوا: عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ نَحْوَ رِوَايَةِ مُحَمَّدِ بْنِ يُوسُفَ. [وَكَانَ يُونُسُ بْنُ أَبِي إِسْحَاقَ رُبَّمَا ذَكَرَ فِي هَذَا الْحَدِيثِ عَنْ أَبِيهِ وَرُبَّمَا لَمْ يَذْكُرْهُ].

mention "from his father" in this *Hadīth*, and sometimes he would not mention it.]

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ١٠٤٩٢ وعمل اليوم والليلة: ٦٥٦ من حديث محمد بن يوسف، وأحمد: ١٧٠/١ من حديث يونس بن أبي إسحاق به وصرح بالسماع وتابعه محمد بن المهاجر عند النسائي في الكبرى، ح: ١٠٤٩١ وصححه الحاكم: ١/٥٠٥، ٢/٣٨٣، ٥٨٣ ووافقه الذهبي وأورده الضياء في المختارة.

Comments:

This supplication of Yūnus عليه السلام in the same words that is present in the Quran in *Sūrat Al-Anbiyā*. In it the Divinity and purity of Allāh ﷻ has been mentioned and personal mistakes have been confessed. Further Yūnus did not dare to ask anything and left the affair with Allāh ﷻ to decide.

Chapter 82. Indeed Allāh Has Ninety-Nine Names

(المعجم ٨٢) - بَابُ: [«إِنَّ لِلَّهِ تِسْعَةَ
وَتِسْعِينَ اسْمًا...»] (التحفة ٨٦)

3506. Abū Hurairah [may Allāh be pleased with him] narrated that the Prophet ﷺ said: "Indeed, Allāh has ninety-nine Names, one hundred less one, whoever counts^[1] them shall enter Paradise." (*Hasan*)

(Another chain) from Abū Hurairah [may Allāh be pleased with him], from the Prophet ﷺ, with similar to it.

This *Hadīth* is *Hasan Ṣaḥīḥ*, and it has been reported through more than one route from Abū Hurairah from the Prophet ﷺ.

٣٥٠٦ - حَدَّثَنَا يُونُسُ بْنُ حَمَّادٍ
الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ
قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ
اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةَ
وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدٍ مَنِ أَحْصَاهَا
دَخَلَ الْجَنَّةَ».

قَالَ يُونُسُ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ
هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ
أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] عَنِ النَّبِيِّ ﷺ
بِمِثْلِهِ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ
مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: [حسن] ورواه ابن ماجه، الدعاء، باب أسماء الله عز وجل، ح: ٣٨٦٠ بإسناد حسن عن أبي هريرة به وللحديث طرق كثيرة.

[1] Literally, "Aḥsā" means to count. It is said that this means one who says them word by word. It is also said that it means one who remembers them. Or it could mean one who knows them and contemplates their meanings and acts according to what they dictate, this seems to be the best interpretation. And Allāh knows best. See *Tuḥfat Al-Aḥwadhī*.

Comments:

Almost all the scholars agree that the Names of Allāh ﷻ are not restricted to ninety-nine.

Chapter (...) A *Hadīth*
**Concerning Allāh's Beautiful
 Names, Mentioning Them In
 Their Entirety**

3507. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed, Allāh has ninety-nine Names, one hundred less one, whoever counts them shall enter Paradise. He is Allāh, the one whom there is none worthy of worship except for Him (*Allāhu Lā Ilāha Illā Huwa*), the Most Merciful (to the creation) (Ar-Raḥmān), the Most Beneficent (to the believers) (Ar-Raḥīm), the King (Al-Malik), the Free of Deficiencies (Al-Quddūs), the Granter of Safety (As-Salām), the Granter of Security (Al-Mu'min), the Watcher (Al-Muhaimin), the Mighty (Al-'Azīz), the Compeller (Al-Jabbār), the Supreme (Al-Mutakabbir), the Creator (Al-Khāliq), the Originator (Al-Bāri'), the Fashioner (Al-Muṣawwir), the Pardoner (Al-Ghaffār), the Overwhelming (Al-Qahhār), the Giving (Al-Wahhāb), the Provider (Ar-Razzāq), the Opener (Al-Fattāḥ),^[1] the Knowing (Al-'Alim), the Taker (Al-Qābiḍ), the Giver (Al-Bāsiṭ), the Abaser (Al-Khāfiḍ), the Exalter (Ar-Rāfi'), the One who grants

(المعجم . . .) - بَابُ [حَدِيثٍ فِي أَسْمَاءِ
 اللَّهِ الْحُسْنَى مَعَ ذِكْرِهَا تَمَامًا] (التحفة ٨٧)

٣٥٠٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ
 [الْجَوْزْجَانِيُّ]: أَخْبَرَنَا صَفْوَانُ بْنُ صَالِحٍ:
 حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي
 حَمْرَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي
 هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ
 تِسْعَةٌ وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدَةٍ مَنْ
 أَحْصَاهَا دَخَلَ الْجَنَّةَ. هُوَ اللَّهُ الَّذِي لَا إِلَهَ
 إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ
 السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ
 الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ
 الْقَهَّارُ الْوَهَّابُ الرَّزَّاقُ الْفَتَّاحُ الْعَلِيمُ الْقَابِضُ
 الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعْزِ الْمُدِئُ السَّمِيعُ
 الْبَصِيرُ الْحَكِيمُ الْعَدْلُ اللَّطِيفُ الْخَبِيرُ الْحَلِيمُ
 الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلِيُّ الْكَبِيرُ الْحَفِيفُ
 الْمُقِيتُ الْحَسِيبُ الْجَلِيلُ الْكَرِيمُ الرَّقِيبُ
 الْمُجِيبُ الْوَاسِعُ الْحَكِيمُ الْوَدُودُ الْمَجِيدُ
 الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْمَتِينُ
 الْوَلِيُّ الْحَمِيدُ الْمُحْصِي الْمُبْدِئُ الْمُعِيدُ
 الْمُحْيِي الْمُمِيتُ الْحَيُّ الْقَيُّومُ الْوَاحِدُ الْمَجْدُ
 الْوَاحِدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُقَدِّمُ الْمُؤَخَّرُ

[1] The One who opens the doors of provision and mercy. The One who judges between His creatures. See *Tuḥfat Al-Aḥwadhī*.

honor (Al-Mu'izz), the One who humiliates (Al-Mudhīl), the Hearing (As-Samī'), the Seeing (Al-Baṣīr), the Judge (Al-Ḥakam), the Just (Al-'Adl), the Kind (Al-Latīf), the Aware (Al-Khabīr), the Forbearing (Al-Ḥalīm), the Magnificent (Al-'Azīm), the Oft-Forgiving (Al-Ghāfir), the Grateful (Ash-Shakūr),^[1] the Most High (Al-'Alī), the Great (Al-Kabīr), the Guardian (Al-Ḥafīz), the Powerful (Al-Muqīt), the Reckoner (Al-Ḥasīb), the Glorious (Al-Jalīl), the Generous (Al-Karīm), the Watcher (Ar-Raqīb), the Responder (Al-Mujīb), the Liberal Giver (Al-Wāsi'), the Wise (Al-Ḥakīm), the Loving (Al-Wadūd), the Majestic (Al-Majīd), the Reviver (Al-Bā'ith), the Witness (Ash-Shahīd), the Truth (Al-Ḥaqq), the Guarantor (Al-Wakīl), the Strong (Al-Qawī), the Firm (Al-Matīn),^[2] the One Who Aids (Al-Walī), the Praiseworthy (Al-Ḥamīd), the Encompasser (Al-Muḥṣī), the One Who Begins things (Al-Mubdi'), the One Who brings things back (Al-Mu'id), the One Who gives life (Al-Muhyī), the One Who causes death (Al-Mumīt), the Living (Al-Ḥayyu), the Self-Sufficient (Al-Qayyūm),^[3] the One Who brings into existence (Al-Wājid), the Illustrious (Al-Mājid), the One (Al-Wāhid) the Master

الْأَوَّلُ الْآخِرُ الظَّاهِرُ الْبَاطِنُ الْوَالِي الْمُتَعَالِي
الْبَرُّ التَّوَابُ الْمُتَّقِمُ الْعَفُوُّ الرَّؤُوفُ مَالِكُ
الْمُلْكِ ذُو الْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ الْجَامِعُ
الْغَنِيُّ الْمُغْنِي الْمَانِعُ الضَّارُّ النَّافِعُ الثُّورُ
الْهَادِي الْبَدِيعُ الْبَاقِي الْوَارِثُ الرَّشِيدُ
الصَّبُورُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ
حَدَّثَنَا بِهِ غَيْرٌ وَاحِدٌ عَنْ صَفْوَانَ بْنِ صَالِحٍ
وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَفْوَانَ بْنِ صَالِحٍ
وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ. وَقَدْ رُوِيَ هَذَا
الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ وَلَا نَعْلَمُ فِي كَبِيرِ شَيْءٍ مِنْ
الرِّوَايَاتِ [لَهُ إِسْنَادٌ صَحِيحٌ] ذَكَرَ الْأَسْمَاءَ إِلَّا
فِي هَذَا الْحَدِيثِ، وَقَدْ رَوَى آدَمُ بْنُ أَبِي
إِيَّاسٍ هَذَا الْحَدِيثَ بِإِسْنَادٍ غَيْرِ هَذَا عَنْ أَبِي
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَذَكَرَ فِيهِ الْأَسْمَاءَ وَلَيْسَ
لَهُ إِسْنَادٌ صَحِيحٌ.

[1] That is, He gives generous reward for even little action. See *Tuhfat Al-Aḥwadhī*.

[2] The Firm. He does not encounter any difficulties in any of His Actions. See *Tuhfat Al-Aḥwadhī*.

[3] That is, He is Self-Sufficient while He maintains all other things. See *Tuhfat Al-Aḥwadhī*

(Aṣ-Ṣamad),^[1] the Able (Al-Qādir), the Powerful (Al-Muqtadir), The One who hastens (Al-Muqaddim), the One who delays (Al-Mu'khhir), the First (Al-Awal), the Last (Al-Ākhir), the Apparent (Az-Zāhir), the Inner (Al-Bāṭin), the Owner (Al-Wālī), the Exalted (Al-Muta'ālī), the Doer of Good (Al-Barr), the Acceptor of repentance (At-Tawwāb), the Avenger (Al-Muntaqim), the Pardoning (Al-'Afuww), the Kind (Ar-Ra'ūf), the Owner of the Dominion (Mālikul-Mulk), the Possessor of Glory and Generosity (Dhul-Jalāli Wal-Ikrām), the One who does justice (Al-Muqsit), the Gatherer (Al-Jāmi'), the Rich (Al-Ghanī), the Enricher (Al-Mughī), the Preventer (Al-Māni'), the Harmer (Aḍ-Ḍār), the One who benefits (An-Nāfi'), the Light (An-Nūr), the Guide (Al-Hādī), the Originator (Al-Badī'), the Lasting (Al-Bāqī), the Inheritor (Al-Wārith), the Guide (Ar-Rāshid), the Tolerant (Aṣ-Ṣabūr)." (Ḍa'īf)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*. It was narrated to us by more than one narrator from Ṣafwān bin Ṣāliḥ, and we do not know of it except as a narration of Ṣafwān bin Ṣāliḥ, and he is trustworthy according to the people of *Ḥadīth*.

This *Ḥadīth* has been reported through more than one route from

[1] It is said its meaning is the Master to whom is all mastery, or the One who is Ever-Lasting. Or the One from whom all needs are sought. See *Tuḥfat Al-Aḥwadhī*

Abū Hurairah from the Prophet ﷺ, and we do not know of many narrations [with *Ṣaḥīḥ* chains] in which there is mention of the Names, except in this *Ḥadīth*. Ādam bin Abī Iyās related this *Ḥadīth* with different chain, from Abū Hurairah from the Prophet ﷺ, and he mentioned the Names, but it does not have a *Ṣaḥīḥ* chain.

تخريج: [إسناده ضعيف] وأخرجه ابن حبان (الإحسان): ٨٨/٢، ٨٩، ح: ٨٠٥ من حديث صفوان بن صالح به وله طريق آخر ضعيف عند الحاكم: ١٧/١ * الوليد بن مسلم لم يصرح بالسمع، والمسلسل رواه البخاري، ح: ٧٣٩٢ من حديث شعيب به مختصراً دون ذكر الأسماء، وهو المحفوظ.

Comments:

For the details and extraction of the Names of Allāh ﷻ from the Holy Quran see *Fath Al-Bārī* v.11 p. 257 to 268, *Maktabah Darussalam, Kitāb Al-Da'awat, Sharḥ Asmā'al Husnah*, Qaḍi Sulaimān, Mansūrpurī.)

3508. Abū Hurairah narrated that the Prophet ﷺ said: “Indeed, Allāh has ninety-nine Names, whoever counts them shall enter Paradise.” (*Ṣaḥīḥ*)

[He said:] And there is no mention of the Names in this *Ḥadīth*.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and Abū Al-Yamān reported it from Shu'aib bin Abī Ḥamzah from Abū Az-Zinād, and he did not mention the Names in it.

٣٥٠٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةَ وَتِسْعِينَ اسْمًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ».

[قَالَ:] وَلَيْسَ فِي هَذَا الْحَدِيثِ ذِكْرُ الْأَسْمَاءِ .
[قَالَ أَبُو عِيْسَى:] وَهُوَ حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَاهُ أَبُو الْيَمَانِ عَنْ شُعَيْبِ بْنِ أَبِي حَمْرَةَ، عَنْ أَبِي الزُّنَادِ وَلَمْ يَذْكُرْ فِيهِ الْأَسْمَاءَ .

تخريج: وأخرجه البخاري، الشروط، باب ما يجوز من الاشرط والثنيا في الإقرار . . . إلخ، ح: ٢٧٣٦ عن أبي اليمان، ح: ٦٤١٠ ومسلم، ح: ٢٦٧٧ من حديث سفیان بن عيينة به .

3509. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When you pass by the gardens of Paradise, then feast.” I said: “O

٣٥٠٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ أَنَّ حَمِيدَ الْمَكِّيَّ مَوْلَى ابْنِ عُلْقَمَةَ حَدَّثَهُ أَنَّ عَطَاءَ بْنَ أَبِي رَبَاحٍ حَدَّثَهُ

Messenger of Allāh, and what are the gardens of Paradise?” He said, “The *Masājid*.” I said: “And what is feasting, O Messenger of Allāh?” He said: “Glory is to Allāh, (*Subhān Allāh*)’ and ‘All praise is due to Allāh, (*Al-Hamdulillāh*)’ and ‘None has the right to be worshipped but Allāh, (*Lā Ilāha Illallāh*)’ and ‘Allāh is the Greatest. (*Allāhu Akbar*).” (*Da‘īf*)

Abū ‘Eisā said: This *Hadīth* is a [*Hasan*] *Gharīb*.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا، قُلْتُ: يَا رَسُولَ اللَّهِ! وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: «الْمَسَاجِدُ»، قُلْتُ: وَمَا الرَّتْعُ يَا رَسُولَ اللَّهِ؟ قَالَ: «سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخريج: [إسناده ضعيف] وحميد المكي مجهول (تقريب) ومع ذلك حسنه الحافظ ابن حجر (!).

Comments:

This narration shows that the *Masājid* are gardens of the Paradise and through the *Masājid* high status in the Paradise can be achieved. ‘*Tasbih*’ Glory is to Allāh ﷻ ‘*Subhān Allāh*’ *Tahlīl* ‘*Tahmūd*’ ‘All praise is due to Allāh’ ‘*Al-Hamdulillāh*’ and ‘*Tahlīl*’ ‘None has the right to be worshipped but Allāh, ‘*Lā Ilāha Illallāh*’ and ‘*Takbīr*’ ‘Allāh is the greatest’ are sources and means to get the fruits the Paradise.

3510. Anas bin Malik [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “When you pass by the gardens of Paradise, then feast.” They said: “And what are the gardens of Paradise?” He said: “The circles of remembrance.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route, as a narration of *Thābit* from Anas.

٣٥١٠ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ ثَابِتٍ - هُوَ الْبُنَانِيُّ - : حَدَّثَنِي أَبِي عَنْ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا»، قَالُوا: وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: «حِلْوُ الذُّكْرِ».

قَالَ أَبُو عِيسَى: [هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ثَابِتِ بْنِ أَنَسٍ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٥٠/٣ عن عبدالصمد به * محمد بن ثابت ضعيف وللحديث شواهد كلها ضعيفة.

Comments:

It means that wherever the people gather, they should remember Allāh ﷻ in their gatherings. The gathering places usually are the *Masājid* and *Madrassa* and the feasting of these places is the remembrance of Allāh ﷻ.

**Chapter 83. Concerning
Mentioning The Return To Allāh
At The Time Of Calamity**

3511. ‘Umar bin Abū Salamah narrated from his mother, Umm Salamah, from Abū Salamah, that the Messenger of Allāh ﷺ said: “When a calamity strikes one of you, then let him say: ‘Indeed, to Allāh we belong and to Him we shall return. O Allāh, I seek reward with You for my affliction, so reward me for it, and replace it for me with something better (*Innā Lillāhi Wa Innā Ilaihi Rāji‘ūn, Allāhumma ‘Indaka Muṣībatī Fa’jurnī Fihā Wa Abdilnī Minhā Khair*).’” When the time of death was near Abū Salamah, he said: ‘O Allāh, replace me for my wife, with better than me.’ So when he died, Umm Salamah said: “Indeed, to Allāh we belong and to Him we shall return. I seek reward with Allāh for my affliction, so reward me for it.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route, and this *Hadīth* has been related through routes other than this one from Umm Salamah from the Prophet ﷺ.

And Abū Salamah’s name is ‘Abdullāh bin ‘Abd Al-Asad.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٠٧٠ من حديث حماد بن سلمة به ورواه ابن ماجه، ح: ١٥٩٨ من حديث عمر بن أبي سلمة، وله طريق آخر عند أحمد: ٢٧/٦.

(المعجم ٨٣) - بَابُ: [فِي الاسْتِرْجَاعِ
عِنْدَ الْمُصِيبَةِ] (التحفة ٨٨)

٣٥١١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ:
حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا حَمَادُ بْنُ
سَلَمَةَ عَنْ ثَابِتٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ،
عَنْ أُمِّهِ أُمِّ سَلَمَةَ، عَنْ أَبِي سَلَمَةَ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «إِذَا أَصَابَ أَحَدَكُمْ مُصِيبَةٌ
فَلْيَقُلْ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ عِنْدَكَ
أَحْتَسِبُ مُصِيبَتِي فَأَجْرُنِي فِيهَا وَأَبْدِلْنِي مِنْهَا
خَيْرًا». فَلَمَّا احْتَضَرَ أَبُو سَلَمَةَ قَالَ: اللَّهُمَّ
اخْلُفْ فِي أَهْلِي خَيْرًا مِنِّي. فَلَمَّا قُبِضَ قَالَتْ
أُمُّ سَلَمَةَ: «إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، عِنْدَ اللَّهِ
أَحْتَسِبُ مُصِيبَتِي، فَأَجْرُنِي فِيهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَرَوَى هَذَا الْحَدِيثُ
مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ
ﷺ.

وَأَبُو سَلَمَةَ اسْمُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الْأَسَدِ.

Comments:

We are a creation of Allāh ﷻ and is always in need of Him. One day everyone has to return to Him, therefore, one should submit to Him and be satisfied with the Decree.

Chapter 84. Concerning The Virtue Of Asking For *Al-'Āfiyah* And *Al-Mu'āfah*^[1]

3512. Anas bin Malik narrated that a man came to the Prophet ﷺ and said: "O Messenger of Allāh, which supplication is the best?" He said: "Ask Your Lord for *Al-'Āfiyah* and *Al-Mu'āfah* in this world and in the Hereafter." Then he came to him on the second day and said: "O Messenger of Allāh, which supplication is the best?" So he said to him similar to that. Then he came to him on the third day, so he said to him similar to that. He said: "So when you have been given *Al-'Āfiyah* in this world, and you have been given it in the Hereafter, then you have succeeded." (*Ḍa'īf*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. We only know it as a narration of Salamah bin Wardān.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعاء، باب الدعاء بالعفو والعافية، ح: ٣٨٤٨

من حديث سلمة بن وردان به وهو ضعيف.

Comments:

The meaning of '*Al-'Āfiyah*' is very wide and extended. It includes safety, security and refuge from all evils and diseases and all other calamities and '*Al-Mu'āfah*' means protection and security. If the word '*Al-Mu'āfah*' is derived from '*Al-'Āfu*' then it means forgiveness. This is a comprehensive supplication which covers the needs of both worlds.

(المعجم ٨٤) - بَابُ: [فِي فَضْلِ سُؤَالِ الْعَافِيَةِ وَالْمُعَافَاةِ] (التحفة ٨٩)

٣٥١٢ - حَدَّثَنَا يُوسُفُ بْنُ عَيْسَى: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا سَلْمَةُ بْنُ وَرْدَانَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ قَالَ: «سَلْ رَبَّكَ الْعَافِيَةَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ»، ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّانِي فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الدُّعَاءِ أَفْضَلُ؟ فَقَالَ لَهُ مِثْلَ ذَلِكَ، ثُمَّ أَتَاهُ فِي الْيَوْمِ الثَّلَاثِ فَقَالَ لَهُ مِثْلَ ذَلِكَ قَالَ: «فَإِذَا أُعْطِيتَ الْعَافِيَةَ فِي الدُّنْيَا وَأُعْطِيتَهَا فِي الْآخِرَةِ فَقَدْ أَفْلَحْتَ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سَلْمَةَ بْنِ وَرْدَانَ.

[1] *Al-'Āfiyah* is to be secure from weaknesses and tribulations. And *Al-Mu'āfah* is for Allāh to suffice you against needing the people, and sufficing the people of having need of you. See *Tuḥfat Al-Aḥwadhī*.

3513. 'Āishah narrated: "I said: 'O Messenger of Allāh, what is your view if I know when the Night of *Al-Qadr* is, then what should I say in it?' He said: 'Say: "O Allāh, indeed You are Pardoning, [Generous,] You love pardon, so pardon me (*Allāhumma Innaka 'Afwūn [Karīmun], Tuhibbul-'afwa Fa'fu 'Annī.*)"' (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٣٥١٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضَّبْعِيُّ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةَ الْقَدْرِ مَا أَقُولُ فِيهَا؟ قَالَ: «قُولِي: اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ» تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، أيضًا، ح: ٣٨٥٠ من حديث كهمس به.

3514. Al-'Abbās bin 'Abdul-Muṭṭalib said: "I said: 'O Messenger of Allāh, teach me something that I may ask Allāh, [Mighty and Sublime] for.' He said: 'Ask Allāh for *Al-'Āfiyah*.' Then I remained for a day, then I came and said: 'O Messenger of Allāh, teach me something that I may ask Allāh for.' So he said to me: "O 'Abbās, O uncle of the Messenger of Allāh! Ask Allāh for *Al-'Āfiyah* in the world and in the Hereafter.'" (*Ṣaḥīḥ*)

Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīḥ*. 'Abdullāh is (a narrator in the chain) the son of Al-Hārith bin Nawfal, and he heard from Al-'Abbās bin 'Abdul-Muṭṭalib.

٣٥١٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَيْدَةُ بْنُ حُمَيْدٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! عَلَّمَنِي شَيْئًا أَسْأَلُهُ اللَّهَ (عَزَّ وَجَلَّ)، قَالَ: «سَلِ اللَّهَ الْعَافِيَةَ»، فَمَكَّنْتُ أَيَّامًا ثُمَّ جِئْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! عَلَّمَنِي شَيْئًا أَسْأَلُهُ اللَّهَ؟ فَقَالَ لِي: «يَا عَبَّاسُ يَا عَمَّ رَسُولِ اللَّهِ سَلِ اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ صَحِيحٌ. وَعَبْدُ اللَّهِ هُوَ ابْنُ الْحَارِثِ بْنِ نَوْفَلٍ وَقَدْ سَمِعَ مِنَ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ.

تخريج: [صحيح] وأخرجه أحمد: ٢٠٩/١ والحميدي، ح: ٤٦٢ من حديث يزيد به وهو ضعيف وله شاهد حسن عند الطبراني: ١٠/٣٣٠، ٣٣١ وصححه الحاكم: ٥٢٩/١ على شرط البخاري ووافقه الذهبي.

3515. [Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Allāh has not been asked for anything more beloved to Him than being asked for *Al-‘Āfiyah*.] (*Da‘īf*)

[Abū ‘Eīsā said: This *Hadīth* is *Gharīb*, we do not know it except through the narration of ‘Abdur-Rahmān bin Abī Bakr Al-Mulaikī.]

٣٥١٥ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارِ الْكُوفِيِّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورِ الْكُوفِيِّ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ - وَهُوَ الْمُلَيْكِيُّ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا سُئِلَ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ».

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الْمُلَيْكِيِّ].

تخریج: [إسناده ضعيف] * عبد الرحمن بن أبي بكر المليكي ضعيف (تقريب) وله شواهد ضعيفة عند ابن ماجه، ح: ٣٨٥١، والبزار وغيرهما.

Chapter 85. The Supplication:
“O Allāh Make it Good for Me and Choose for Me”

(المعجم ٨٥) - بَابُ [دُعَاءِ] «اللَّهُمَّ خِرْ لِي وَاخْتَرْ لِي» [التحفة ٩٠]

3516. ‘Aīshah narrated from Abū Bakr Aṣ-Ṣiddīq, that whenever the Prophet ﷺ wanted to do a matter, he would say: “O Allāh, make it good for me and choose for me. (*Allāhumma Khīr Lī Wakhtar Lī*)” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of Zanfal, and he is weak according to the people of *Hadīth*. He is called Zanfal bin ‘Abdullāh Al-‘Arafī and he used to reside at ‘Arafāt. He was alone in relating this *Hadīth* and was not corroborated in that.

٣٥١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُمَرَ بْنِ أَبِي الْوَزِيرِ: حَدَّثَنَا زَنْفَلُ بْنُ عَبْدِ اللَّهِ أَبُو عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَمْرًا قَالَ: «اللَّهُمَّ خِرْ لِي وَاخْتَرْ لِي».

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَنْفَلٍ وَهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ وَيُقَالُ لَهُ: زَنْفَلُ بْنُ عَبْدِ اللَّهِ الْعَرَفِيُّ وَكَانَ يَسْكُنُ عَرَافَاتٍ وَتَمَرَّدَ بِهَذَا الْحَدِيثِ وَلَا يُتَابَعُ عَلَيْهِ.

تخریج: [إسناده ضعيف] وأخرجه البغوي في شرح السنة: ٤/١٥٥، ح: ١٠١٧ من حديث محمد بن بشار به * وضعفه الحافظ في الفتح، وزنفل بن عبدالله ضعيف (تقريب).

Chapter (...) About the Virtue Of *Wuḍū'* And *Al-Ḥamdalah*^[1] And *At-Tasbīh*

3517. Abū Malik Al-Ash'arī narrated that the Messenger of Allāh ﷺ said: “*Al-Wuḍū'* is half of faith, and ‘All praise is due to Allāh (*Al-Ḥamdulillāh*)’ fills the Scale, and ‘Glory is to Allāh and all praise is to Allāh (*Subhān Allāh Wal-Ḥamdulillāh*)’ fill” – or – “fills what is between the heavens and the earth, and *Ṣalāt* is light, and charity is an evidence, and patience is an illumination, and the Qur'ān is a proof for you or against you. And all people shall come to the morning selling their souls, either setting it free or destroying it.”^[2] (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

تخریج: وأخرجه مسلم، الطهارة، باب فضل الوضوء، ح: ۲۲۳ من حديث يحيى بن أبي كثير به.

Comments:

Ṣalāt is a light. Regularity in offering the daily five prayers illuminates the heart and this light stops from going astray and in the Hereafter will show the way to the Paradise.

Chapter 86. Containing Two *Ḥadīth*, “*At-Tasbīh* is Half of the Scale...”

3518. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: “*At-Tasbīh* is half of the Scale, and ‘All praise is due to Allāh (*Al-Ḥamdulillāh*)’ fills it, and (as for)

(المعجم ...) - بَابُ: [فِي فَضْلِ
الْوُضُوءِ وَالْحَمْدَةِ وَالْتَسْبِيحِ] (التحفة ۹۱)

۳۵۱۷ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:
أَخْبَرَنَا حِبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا أَبَانُ - هُوَ
ابْنُ يَزِيدَ الْعَطَّارُ - : حَدَّثَنَا يَحْيَى أَنَّ زَيْدَ بْنَ
سَلَامٍ حَدَّثَهُ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ عَنْ أَبِي
مَالِكٍ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«الْوُضُوءُ سَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ
الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ أَوْ
تَمْلَأُ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ
نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ،
وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو،
فَبَايَعُ نَفْسَهُ فَمُعْتَقُهَا أَوْ مَوْبِقُهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ۸۶) - بَابُ: [فِيهِ حَدِيثَانِ:]

«التَّسْبِيحُ نِصْفُ الْمِيزَانِ...» [(التحفة ۹۲)

۳۵۱۸ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ
[ابْنِ أَنْعَمٍ]، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ

[1] Saying, “*Al-Ḥamdulillāh*.”

[2] That is, either selling it to Allāh, by obeying Him, or to *Shaitān* by falling victim to his desires and destruction. See *Tuḥfat Al-Aḥwadhī* and *Sharḥ Ṣaḥīh Muslim* by An-Nawawī.

None has the right to be worshipped but Allāh (*Lā Ilāha Illallāh*) – there is no barrier to it from Allāh until it reaches Him.” (*Da‘if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb* from this route, and its chain is not strong.

اللَّهُ بِنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ لِلَّهِ يَمْلَأُهُ، وَلَا إِلَهَ إِلَّا اللَّهُ لَيْسَ لَهَا دُونَ اللَّهِ حِجَابٌ حَتَّى تَخْلُصَ إِلَيْهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

تخريج: [إسناده ضعيف] * عبدالرحمن الإفريقي ضعيف والحديث الآتي يغني عنه.

3519. A man from Banū Sulaim narrated: “The Messenger of Allāh ﷺ counted them out in my hand” – or – “in his hand: ‘*At-Tasbīh* is half of the Scale, and “All praise is due to Allāh (*Al-Ḥamdulillāh*)” fills it, and *At-Takbīr* (*Allāhu Akbar*) fills what is between the sky and the earth, and fasting is half of patience, and purification is half of faith.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*. *Shu‘bah* and *Sufyān Ath-Thawrī* (also) reported it from Abū Ishāq.

٣٥١٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ جُرَيْجِ النَّهْدِيِّ، عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ قَالَ: عَدَّهِنَّ رَسُولُ اللَّهِ ﷺ فِي يَدِي أَوْ فِي يَدِهِ: «التَّسْبِيحُ نِصْفُ الْمِيزَانِ، وَالْحَمْدُ لِلَّهِ يَمْلَأُهُ، وَالتَّكْبِيرُ يَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّوْمُ نِصْفُ الصَّبْرِ، وَالطُّهُورُ نِصْفُ الْإِيمَانِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَاهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ.

تخريج: [حسن] وأخرجه أحمد: ٤/٢٦٠ من حديث أبي إسحاق به ورواه شعبة عنه * جري النهدي: ثقة وثقه العجلي وغيره وشيخه: رجل من بني سليم وصحابي كما في مسند أحمد: ٤/٢٦٠.

Chapter 87. The Supplication At ‘Arafāt: “O Allāh, To You Is The Praise”

3520. ‘Alī bin Abī Ṭālib said: “The most of what the Messenger of Allāh ﷺ supplicated with during the afternoon at ‘Arafāt^[1] while

(المعجم ٨٧) - بَابُ [دُعَاءِ عَرَفَةَ] «اللَّهُمَّ لَكَ الْحَمْدُ...» [(التحفة ٩٣)

٣٥٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدَّبُ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ: حَدَّثَنِي قَيْسُ بْنُ الرَّبِيعِ وَكَانَ مِنْ بَنِي أَسَدٍ عَنِ الْأَعْرَبِيِّ

[1] “*Ashiyyata ‘Arafah*” appears to be “night of” or “evening of” *Arafah*. But he ﷺ left at sunset, so it had to be before the night. In *An-Nihāyah*, Ibn Al-Athīr said: “What is after the zenith of the sun until sun-set is *Ashiyy*, and it is said that *Al-‘Ashiyy* is from the zenith of the sun until dawn.”

standing was: 'O Allāh to You is the praise like the one You say, and better than what we say. O Allāh, for You is all my *Ṣalāt*, my sacrifice, my living and my dying. And to You is my return, and to You, my Lord, belongs my inheritance. O Allāh, indeed, I seek refuge in You from the punishment of the grave, the whispering of the chest, and the dividing of the affair. O Allāh, indeed, I seek refuge in You from the evil of what the wind brings (*Allāhumma Lakal-Ḥamdu, Kalladhī Taqulu, Wa Khairan Mimmā Naqul. Allāhumma Laka Ṣalātī Wa Nusukī, Wa Maḥyāya Wa Mamātī, Ilaika Mābī, Wa Laka, Rabbi, Turāth. Allāhumma Innī A'ūdhu Bika Min 'Adhābil-Qabri, Wa Waswasatiṣ-Ṣadri, Wa Shatātil-Amr. Allāhumma Innī A'ūdhu Bika Min Sharri Mā Tajī'u Bihir-Rih.*)” (*Da'if*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route, and its chain is not strong.

تخريج: [إسناده ضعيف] وأخرجه ابن خزيمة، ح: ٢٨٤١ من حديث قيس بن الربيع به وقال: "إن ثبت الخبر ولا إخال".

Chapter 88. The Supplication:
“O Allāh, Indeed, We Ask You
For The Good From What
Your Prophet Muḥammad ﷺ
Asked You”

(المعجم ٨٨) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ نَبِيُّكَ مُحَمَّدٌ ﷺ» [(التحفة ٩٤)

3521. Abū Umāmah narrated: “The Messenger of Allāh ﷺ supplicated with many supplications of which we did not preserve^[1] a thing. We said: ‘O Messenger of

٣٥٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدَّبُ: حَدَّثَنَا عَمَارُ بْنُ مُحَمَّدِ بْنِ أُخْتِ سُفْيَانَ الثَّوْرِيِّ: حَدَّثَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ

[1] i.e. in memory.

Allāh, you supplicated with many supplications of which we did not preserve a thing.' He said: 'Should I not direct you to what will include all of that? That you say: O Allāh, we ask You from the good of what Your Prophet Muḥammad ﷺ asked You for, and we seek refuge in You from the evil of that which Your Prophet Muḥammad ﷺ sought refuge in You from, and You are the one from Whom aid is sought, and it is for You to fulfill, and there is no might or power except by Allāh (*Allāhumma Innā Nasa'luka Min Khairi Mā Sa'alaka Minhu Nabiyyuka Muḥammad, Ṣallallāhu 'Alaihi Wa Sallam, Wa Na'ūdhu Bika Min Sharri Masta'ādha Minhu Nabiyyuka Muḥammad, Ṣallallāhu 'Alaihi Wa Sallam, Wa Antal-Musta'ānu Wa 'Alaikal-Balāgh, Wa Lā Hawla Wa Lā Quwwata Illā Billāh.*)" (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنْ أَبِي أُمَامَةَ قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئًا، قُلْنَا: يَا رَسُولَ اللَّهِ! دَعَوْتَ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئًا قَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَجْمَعُ ذَلِكَ كُلَّهُ؟ تَقُولُ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرٍ مَا سَأَلَكُ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] * عمار بن محمد ضعيف، ورواه البخاري في الأدب المفرد، ح: ٦٧٩ بإسناد ضعيف فيه ليث بن أبي سليم وليث ضعيف مشهور.

Comments:

This narration tells us that he who cannot remember all the supplications of the Prophet ﷺ, he should adopt the easiest way to supplicate and beg from Allāh ﷻ.

Chapter 89. The Supplication: "O Changer Of The Hearts"

(المعجم ٨٩) - بَابُ [دُعَاءِ] «يَا مُقَلِّبَ الْقُلُوبِ...» [(التحفة ٩٥)

3522. Shahr bin Ḥawshab said: "I said to Umm Salamah: 'O Mother of the Believers! What was the supplication that the Messenger of Allāh ﷺ said most frequently when

٣٥٢٢ - حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ: أَخْبَرَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ أَبِي كَعْبٍ صَاحِبِ الْحَرِيرِ قَالَ: حَدَّثَنِي شَهْرُ بْنُ حَوْشَبٍ قَالَ:

he was with you?’ She said: ‘The supplication he said most frequently was: “O Changer of the hearts, make my heart firm upon Your religion (*Yā Muqallibal-Qulūb*, *Thabbit Qalbī ‘Alā Dinik*).”’ She said: ‘So I said: “O Messenger of Allāh, why do you supplicate so frequently: ‘O Changer of the hearts, make my heart firm upon Your religion.’ He said: ‘O Umm Salamah! Verily, there is no human being except that his heart is between Two Fingers of the Fingers of Allāh, so whomever He wills He makes steadfast, and whomever He wills He causes to deviate.”’ (*Ḥasan*)

So (one of the narrators) Mu‘adh recited: O our Lord, do not cause our hearts to deviate after You have guided us.^[1]

[He said:] There are narrations on this topic from ‘Āishah, An-Nawwās bin Sam‘ān, Anas, Jābir, ‘Abdullāh bin ‘Amr, and Nu‘aim bin [Hammār].

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*.

قُلْتُ لِأُمِّ سَلَمَةَ: يَا أُمَّ الْمُؤْمِنِينَ! مَا كَانَ أَكْثَرَ دُعَاءِ رَسُولِ اللَّهِ ﷺ إِذَا كَانَ عِنْدَكَ؟ قَالَتْ: كَانَ أَكْثَرَ دُعَائِهِ: «يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا أَكْثَرَ دُعَائِكَ يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ؟ قَالَ: «يَا أُمَّ سَلَمَةَ! إِنَّهُ لَيْسَ آدَمِيٌّ إِلَّا وَقَلْبُهُ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ اللَّهِ فَمَنْ شَاءَ أَقَامَ وَمَنْ شَاءَ أَرَاغَ». فَتَلَا مُعَاذُ ﴿رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا﴾ [آل عمران: ٨].

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَالنَّوَّاسِ ابْنِ سَمْعَانَ وَأَنْسٍ وَجَابِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَنُعَيْمِ بْنِ [هَمَّارٍ].
[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٣١٥/٦ عن معاذ بن معاذ به * وفي الباب عن عائشة والنواس وأنس [تقدم: ٢١٤٠] وجابر [الحاكم: ٢/٢٨٨، ٢٨٩ وأبو يعلى، ح: ٢٣١٨] وعبدالله بن عمرو [تقدم: ٢١٤٠] ونعيم بن همار [الطبراني وأبو نعيم في معرفة الصحابة: ٥/٢٦٧، ح: ٦٣٩٧].

[1] Āl ‘Imrān 3: 8.

Chapter 90. The Supplication For The Prevention Of Insomnia: "O Allāh, Lord Of The Heavens..."

3523. Sulaimān bin Buraidah narrated that his father said: "Khalīd bin Al-Walīd Al-Makhzūmī complained to the Prophet ﷺ saying: 'O Messenger of Allāh, I do not sleep at night due to insomnia.' So Allāh's Prophet ﷺ said: 'When you go to your bed, say: O Allāh, Lord of the Seven Heavens and what they have shaded, Lord of the earths and what they carry, Lord of the *Shayātīn* and those they have misguided, be for me a Protector against the evil of Your creation, all of them together, so that none of them should transgress against me, or oppress me, mighty is the one who seeks protection in You, and glorified is Your praise, and there is none worthy of worship other than You, and there is none worthy of worship except You (*Allāhumma Rabbas-Samāwātis-Sab'i Wa Mā Aḏallat, Wa Rabbal-Arḏina Wa Mā Aqallat, Wa Rabbash-Shayāṭīni Wa Mā Aḏallat, Kun Lī Jāran Min Sharri Khalqika Kullihim Jamī'an An Yafrūṭa 'Alayya Aḥadun Minhum Aw An Yabghiya 'Alayya, 'Azza Jāruka Wa Jalla Thanā'uka, Wa Lā Ilāha Ghairuka Wa Lā Ilāha Illā Anta*).'" (*Da'if*)

[Abū 'Eisā said:] The chain for this *Hadīth* is not strong. Al-Ḥakam bin Zahīr's *Aḥādīth* were abandoned by some of the people of *Hadīth*, and this *Hadīth* has been reported from the Prophet ﷺ in

(المعجم ٩٠) - بَابُ [دُعَاءِ دَفْعِ الْأَرْقِ
«اللَّهُمَّ رَبَّ السَّمَاوَاتِ...»] (التحفة ٩٦)

٣٥٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ
الْمُؤَدَّبُ: حَدَّثَنَا الْحَكَمُ بْنُ ظَهَيْرٍ: حَدَّثَنَا
عَلَقَمَةُ بْنُ مَرْثَدٍ عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ
أَبِيهِ قَالَ: شَكَأَ خَالِدُ بْنُ الْوَلِيدِ الْمَخْزُومِيُّ
إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا أَنَامُ
اللَّيْلَ مِنَ الْأَرْقِ. فَقَالَ نَبِيُّ اللَّهِ ﷺ: «إِذَا
أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ: اللَّهُمَّ رَبَّ
السَّمَاوَاتِ السَّبْعِ وَمَا أَظْلَتْ، وَرَبَّ الْأَرْضِينَ
وَمَا أَقْلَتْ، وَرَبَّ الشَّيَاطِينِ وَمَا أَصْلَتْ، كُنْ
لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ
يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَبْغِيَ عَلَيَّ، عَزَّ
جَارُكَ وَجَلَّ تَنَاوُكَ وَلَا إِلَهَ غَيْرُكَ وَلَا إِلَهَ إِلَّا
أَنْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَيْسَ
إِسْنَادُهُ بِالْقَوِيٍّ. وَالْحَكَمُ بْنُ ظَهَيْرٍ قَدْ تَرَكَ
حَدِيثَهُ بَعْضُ أَهْلِ الْحَدِيثِ. وَيُرْوَى هَذَا
الْحَدِيثُ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ مِنْ غَيْرِ هَذَا
الْوَجْهِ.

Mursal form, through routes other than this.

تخريج: [إسناده ضعيف جداً] وأخرجه ابن عدي: ٦٢٨/٦ من حديث الحكم بن ظهير به وهو "متروك رمي بالرفض واتهما ابن معين" (تقريب).

Chapter 91. The Statement: "O Living! O Self-Sustaining Sustainer!" And Being Constant With Saying: "O Possessor Of Majesty And Honor"

(المعجم ٩١) - بَابُ [قَوْلِ: «يَا حَيُّ يَا قَيُّوْمُ... وَالْأَطْوَا بِيَاذَا الْجَلَالِ وَالْإِكْرَامِ»] (التحفة ١٠٠)

3524. Anas bin Mālik said: "Whenever a matter would distress him, the Prophet ﷺ would say: 'O Living, O Self-Sustaining Sustainer! In Your mercy do I seek relief (*Yā Hayyu Yā Qayyūm, Bi-Rahmatika Astaghīth*).'"

٣٥٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ [المُكْتَبِ]: حَدَّثَنَا أَبُو بَدْرِ شُجَاعُ بْنُ الْوَلِيدِ عَنِ الرَّحِيلِ بْنِ مُعَاوِيَةَ أَخِي زُهَيْرِ بْنِ مُعَاوِيَةَ، عَنِ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا كَرِهَهُ أَمْرٌ قَالَ: «يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ».

And with this chain, that he said: "The Messenger of Allāh ﷺ said: 'Be constant with: "O Possessor of Majesty and Honor. (*Yā Dhal-Jalāli Wal-Ikrām*).'" (*Hasan*)

وَبِإِسْنَادِهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَطْوَا بِيَاذَا الْجَلَالِ وَالْإِكْرَامِ».

Abū 'Eisā said: This *Hadīth* is *Gharīb*, and this *Hadīth* has been related through routes other than this.

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَنَسٍ مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه ابن السني، ح: ٣٣٧ من حديث شجاع بن الوليد به وسنده ضعيف وللحديث شاهد حسن عند النسائي في عمل اليوم والليلة، ح: ٥٧٠ والكبرى، ح: ١٠٤٠٥ وصححه الحاكم على شرط الشيخين: ١/٥٤٥ ووافقه الذهبي وحسنه الحافظ في نتائج الأفكار وله شواهد أخرى.

3525. Anas narrated that the Prophet ﷺ said: "Be constant with: 'O Possessor of Majesty and Honor (*Yā Dhal-Jalāli Wal-Ikrām*).'" (*Ṣaḥīḥ*)

٣٥٢٥ - حَدَّثَنَا مَحْمُودُ بْنُ غِيْلَانَ: أَخْبَرَنَا مُؤَمَّلٌ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْأَطْوَا بِيَاذَا الْجَلَالِ وَالْإِكْرَامِ».

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* and it is not preserved. And this is only narrated from Ḥammād bin Salamah, from Ḥumaid, from

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ، وَلَيْسَ بِمَحْفُوظٍ، وَإِنَّمَا يُرْوَى هَذَا عَنْ حَمَادٍ

Al-Ḥasan Al-Baṣrī from the Prophet ﷺ. And this is more correct. And Mu'ammal erred in it, saying, "[From Ḥammād,] from Ḥumaid, from Anas." And he is not corroborated in that.

ابْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ الْبَصْرِيِّ
عَنِ النَّبِيِّ ﷺ وَهَذَا أَصَحُّ. وَمُوَمَّلٌ غَلَطَ فِيهِ
فَقَالَ: [عَنْ حَمَادٍ]، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ
وَلَا يَتَّبَعُ فِيهِ.

تخريج: [صحيح] ورواه روح بن عبادة عن حماد عن ثابت وحميد عن أنس به (علل الحديث لابن أبي حاتم: ١٧٠/٢، ١٩٢) وله شاهد صحيح عند النسائي في الكبرى، ح: ١١٥٦٣ وأحمد: ١٧٧/٤ وصححه الحاكم: ٤٩٨/١، ٤٩٩ ووافقه الذهبي وله شواهد أخرى.

Chapter 92. The Virtue Of The One Who Goes To Bed While In A State Of Purity And Remembering Allāh

(المعجم ٩٢) - بَابُ [فَضْلِ مَنْ أَوَى إِلَى
فِرَاشِهِ طَاهِرًا يَذْكُرُ اللَّهَ] (التحفة ١٠١)

3526. Abū Umāmah Al-Bahilī said: "I heard the Messenger of Allāh ﷺ saying: 'Whoever goes to his bed, while in a state of purity and remembering Allāh, until slumber overtakes him, he shall not get up at any hour of the night and ask Allāh for something from the good of the world and the Hereafter, except that Allāh shall grant it to him.'" (*Da'if*)

٣٥٢٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ، عَنْ شَهْرِ بْنِ
حَوْشَبٍ، عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَوَى إِلَى
فِرَاشِهِ طَاهِرًا يَذْكُرُ اللَّهَ حَتَّى يُدْرِكَهُ النَّعَاسُ لَمْ
يَنْقَلِبْ سَاعَةً مِنَ اللَّيْلِ يَسْأَلُ اللَّهَ شَيْئًا مِنْ خَيْرِ
الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ اللَّهُ إِيَّاهُ».

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*.

And this *Hadīth* has also been reported from *Shahr bin Ḥawshab*, from Abū Zābyah, from 'Amr bin 'Abasah from the Prophet ﷺ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ. وَقَدْ رُوِيَ هَذَا أَيْضًا عَنْ شَهْرِ بْنِ
حَوْشَبٍ، عَنْ أَبِي ظَبْيَةَ، عَنْ عَمْرِو بْنِ عَبْسَةَ
عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] وأخرجه الطبراني: ١٤٧/٨، ٧٥٦٨ وابن السني، ح: ٧١٩ من حديث إسماعيل بن عياش به وصرح بالسماع ولكنه من روايته عن الحجازين وهي ضعيفة ولبعض الحديث شواهد (راجع الترغيب والترهيب: ٤٠٩/١ وغيره) وحديث شهر بن حوشب عند أحمد: ١١٣/٤ بمتن آخر وهو حديث حسن.

Chapter 93.

(المعجم ٩٣) - بَابُ (التحفة . . .)

3527. Mu'ādh bin Jabal narrated that the Prophet ﷺ heard a man supplicating, saying: "O Allāh! Verily, I ask You for the bounty's completion (*Allāhumma, Innī As'aluka Tamāman-Ni'mah*)." So he said: "What thing is the bounty's completion?" He said: "A supplication that I made, I hope for good by it." He said: "Indeed, part of the bounty's completion is the entrance into Paradise, and salvation from the Fire." And he (ﷺ) heard a man while he was saying: "O Possessor of Majesty and Honor (*Ya Dhāl-Jalāli Wal-Ikrām*)" so he said: "You have been responded to, so ask." And the Prophet ﷺ heard a man while he was saying: "O Allāh, indeed, I ask You for patience (*Allāhumma, Innī Asa'lukaṣ-Ṣabr*)" He said: "You have asked Allāh for trial, so ask him for *Al-'Afiyah*." (Another route up to) this chain, with similar. (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

٣٥٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْجُرَيْرِيِّ، عَنِ أَبِي الْوَرْدِ، عَنِ اللَّجْلَاجِ، عَنِ مَعَاذِ بْنِ جَبَلٍ قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَدْعُو يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النُّعْمَةِ، فَقَالَ: «أَيُّ شَيْءٍ تَمَامَ النُّعْمَةِ؟» قَالَ: دَعْوَةٌ دَعَوْتُ بِهَا أَرْجُو بِهَا الْخَيْرَ، قَالَ: «فَإِنَّ مِنْ تَمَامِ النُّعْمَةِ دُخُولَ الْجَنَّةِ وَالْفُورَ مِنَ النَّارِ». وَسَمِعَ رَجُلًا وَهُوَ يَقُولُ: يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. فَقَالَ: «قَدْ اسْتَجِيبَ لَكَ فَسَلْ» وَسَمِعَ النَّبِيَّ ﷺ رَجُلًا وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ قَالَ: «سَأَلْتَ اللَّهَ الْبَلَاءَ فَسَأَلُهُ الْعَافِيَةَ».

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه أحمد: ٢٣١/٩ من حديث سفيان الثوري به وتابعه إسماعيل بن إبراهيم وهو ابن عليّة عند أحمد: ٢٣٥/٥ وأبو الورد حسن الحديث واللجلاج صحابي.

Comments:

This narration proves that the benefits and pleasures of the Hereafter are much better from the benefits and pleasures of this world. If one has to make a choice out of the two worlds, the benefits and pleasures of the Hereafter should be preferred. Favors and bounties should be begged for from Allāh ﷻ and protection from trials.

Chapter (...) Supplication For When One Is Frightened While Sleeping

3528. 'Amr bin Shu'aib narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "When one of you becomes frightened during sleep, then let him say: 'I seek refuge in Allāh's Perfect Words from His anger, His punishment, and the evil of His creatures, from the whisperings of the *Shayātīn*, and that they should come (*A'ūdhu Bikalimātillāhit-Tāmmāti Min Ghadabihi Wa 'Iqābihi Wa Sharri 'Ibādih, Wa Min Hamazātish-Shayātīni Wa An Yaḥdurūn*).' For verily, they shall not harm him."

He said: "So 'Abdullāh bin 'Amr used to teach it to those of his children who attained maturity, and those of them who did not, he would write it on a sheet and then hang it around his neck." (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الطب، باب: كيف الرقى، ح: ٣٨٩٣ من حديث ابن إسحاق به وعنن ومع ذلك صححه الحاكم ١/٥٤٨ وحسنه المنذري.

Chapter 94. The Supplication That He ﷺ Taught Abū Bakr..

3529. Abū Rāshid Al-Ḥubrānī said: "I came to 'Abdullāh bin 'Amr and said to him: 'Report something to me that you heard from the Messenger of Allāh ﷺ,' so he set forth before me a scroll and said: 'This is what the

(المعجم ...) [بَابُ: دُعَاءُ الْفَزَعِ فِي النَّوْمِ ...] [التحفة ٩٧]

٣٥٢٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا فَزِعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ فَإِنَّهَا لَنْ تَضُرَّهُ» قَالَ: فَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرِو يُعَلِّمُهَا مَنْ بَلَغَ مِنْ وَلَدِهِ، وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي صَكٍّ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(المعجم ٩٤) - بَابُ [دُعَاءٍ: عَلَّمَهُ ﷺ] أَبَا بَكْرٍ ... [التحفة ١٠٢]

٣٥٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي رَاشِدِ الْخُبْرَانِيِّ قَالَ: أَتَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ فَقُلْتُ لَهُ: حَدَّثْنَا مِمَّا

Messenger of Allāh ﷺ wrote for me.” He said: “So I looked in it and found in it: ‘Indeed, Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him, said: “O Messenger of Allāh, teach me what to say at morning and afternoon.” He said: “O Abū Bakr, say: ‘O Allāh, Creator of the heavens and the earth, Knower of the unseen and the seen, there is none worthy of worship except You, Lord of everything and its Owner, I seek refuge in You from the evil of my soul and from the evil of the *Shaitān* and his *Shirk*, or that I should do some evil to myself or bring it upon a Muslim (*Allāhumma Fāṭiras-Samāwāti Wal-Arḍi, ‘Ālimal-Ghaibi Wash-Shahādati, Lā Ilāha Illā Anta, Rabba Kulli Shai’in Wa Malikahu, A’ūdhu Bika Min Sharri Nafsi Wa Min Sharrish-Shaitāni Wa Shirkihi, Wa An Aqtarifa ‘Alā Nafsi Sū’an, Aw Ajurrahu Ilā Muslim*).’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadūth* is *Hasan Gharīb* from this route.

تخريج: [إسناده حسن] وأخرجه أحمد: ١٩٦/٢ من حديث إسماعيل بن عياش به وصرح بالسماع (مسند الشاميين للطبراني: ٢٢/٢، ٢٣، ح: ٨٤٩) وهو في جزء الحسن بن عرفة: ٨٥.

Chapter 95. “There Is None With More *Ghayrah* Than Allāh”

3530. ‘Amr bin Murrah said: “I heard Abū Wā’il say: ‘Abdullāh bin Mas’ūd said’ and I said to him: ‘Did you hear it from ‘Abdullāh?’ He said: ‘Yes.’ And he narrated it in *Marfū’* form, that he said: ‘There

سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ فَأَلْتَمَى إِلَيَّ صَحِيفَةً فَقَالَ: هَذَا مَا كَتَبَ لِي رَسُولُ اللَّهِ ﷺ قَالَ: فَتَطَرْتُ فِيهَا فَإِذَا فِيهَا إِنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَا رَسُولَ اللَّهِ! عَلَّمَنِي مَا أَقُولُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ، قَالَ: «يَا أَبَا بَكْرٍ قُلْ: اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرُهُ إِلَى مُسْلِمٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(المعجم ٩٥) - بَابُ: [«لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ...»] (التحفة ٩٨)

٣٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: قُلْتُ لَهُ: [أَأَنْتَ

is none with more *Ghīrah*^[1] than Allāh, and due to this He prohibited the lewd sins, that which is apparent of them and that which is hidden. And there is none to whom praise is more beloved than Allāh, and due to this, He praised Himself.” (*Sahīh*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan* [*Gharīb* from this route].

سَمِعْتُهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ. وَرَفَعَهُ أَنَّهُ قَالَ: «لَا أَحَدٌ أَغْرَبُ مِنَ اللَّهِ وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، وَلَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ وَلِذَلِكَ مَدَحَ نَفْسَهُ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ مِنْ هَذَا الْوَجْهِ].

تخریج: متفق علیه، وأخرجه مسلم، التوبة، باب غیرة الله تعالى: "وتحريم الفواحش"، ح: ۳۴/۲۷۶۰ عن محمد بن بشار والبخاري، ح: ۴۶۳۴ من حدیث شعبة به.

Comments:

Allāh ﷻ is not in need of anyone’s praise but actually He wanted to bestow His favors and bounties on His servants, therefore, He taught His servants to praise Him.

Chapter 96. The Supplication:
“O Allāh, I Have Wronged Myself Much...”

(المعجم ۹۶) - بَابُ [دُعَاءٍ]: «اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا...» [التحفة ۹۹]

3531. ‘Abdullāh bin ‘Amr narrated from Abū Bakr Aṣ-Ṣiddīq that he said: “O Messenger of Allāh ﷺ, teach me a supplication that I may supplicate with in my *Ṣalāt*.” He said: “Say: ‘O Allāh, I have wronged myself much, and none forgives sins except You. So forgive me with forgiveness from You, and have mercy upon me, indeed, You are the Forgiving, the Merciful (*Allāhumma Innī Zalamtu Nafsī Zulman Kathīran Wa Lā Yaghfirudh-Dhunūba Illā Anta Fāghfirli Maghfiratan Min ‘Indika Wārhamnī Innaka Antal-Ghafūrur-Raḥīm*).” (*Sahīh*)

۳۵۳۱ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ بَرِيْدِ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! عَلَّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَهُوَ حَدِيثٌ لَيْثٌ بِنِ سَعْدِ وَأَبُو الْخَيْرِ اسْمُهُ مَرْثَدُ بْنُ عَبْدِ اللَّهِ الْبَزْزِيُّ.

[1] A feeling of jealousy or fervent desire to jealously guard something. With respect to men, it refers to their feeling of jealousy regarding their wives and other close relatives, that they not be seen by other than a *Mahram*. With respect to Allāh, its meaning is explained in the *Hadīth*. See *Tuhfat Al-Aḥwadhī*.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, and it is a narration of Laith bin Sa'd. Abū Al-Khair's (a narrator in the chain) name is Marthad bin 'Abdullāh Al-Yazanī.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح: ٨٣٤ ومسلم،

Comments:

ح: ٢٧٠٥ عن قتبية به.

This narration tells us that after offering prayers one should not think that he has performed his due duty, but should remain under the impression that he is at fault and should ask Allāh's mercy and forgiveness.

3532. Al-Muṭṭalib bin Abī Wadā'ah said: "Al-'Abbās came to the Messenger of Allāh ﷺ and it is as if he heard something, so the Prophet ﷺ stood upon the *Minbar* and said: 'Who am I?' They said: 'You are the Messenger of Allāh, upon you be peace.' He said: 'I am Muḥammad bin 'Abdullāh bin 'Abdul-Muṭṭalib, indeed Allāh created the creation, and He put me in the best group of them, then He made them into two groups, so He put me in the best group of them, then He made them into tribes, so He put me in the best of tribe, then He made them into houses, so He put me in the best of them in tribe and lineage.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan*.

٣٥٣٢ - [حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ قَالَ: جَاءَ الْعَبَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ فَكَأَنَّهُ سَمِعَ شَيْئًا، فَقَامَ النَّبِيُّ ﷺ عَلَى الْمُنْبَرِ فَقَالَ: «مَنْ أَنَا؟» فَقَالُوا: أَنْتَ رَسُولُ اللَّهِ عَلَيْكَ السَّلَامُ. قَالَ: أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً، ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً، ثُمَّ جَعَلَهُمْ قَبَائِلَ، فَجَعَلَنِي فِي خَيْرِهِمْ قَبِيلَةً، ثُمَّ جَعَلَهُمْ بِيُوتًا فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا وَخَيْرِهِمْ نَسَبًا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/٢١٠ من حديث سفيان الثوري به * يزيد بن أبي زياد ضعيف مدلس مختلط ولبعض الحديث شاهد يأتي: ٣٦٠٥.

Chapter 97. About The Falling Down Of Sins

(المعجم ٩٧) - [بَابُ: فِي تَسَاقُطِ

الدُّنُوبِ] (التحفة ...)

3533. Anas bin Mālik narrated

٣٥٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَمِيدٍ الرَّازِيُّ:

that the Prophet ﷺ passed by a tree with dry leaves, so he struck it with his staff, making the leaves fall. Then he said: "Indeed, all praise is due to Allāh, (*Al-Hamdulillāh*) 'glory to Allāh, (*Subhān Allāh*)' none has the right to be worshipped but Allāh, (*Lā Ilāha Illallāh*)' and 'Allāh is the greatest (*Allāhu Akbar*)' cause the sins to fall from the worshipper, just as the leaves of this tree fall." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, and we do not know of *Al-A'mash* hearing from Anas except, that he saw him and looked at him.

* **تخریج:** [حسن] وأخرجه أبو نعيم في الحلية: ٥٥/٥ من حديث الفضل بن موسى به * الأعمش عن عن وللحديث شاهد حسن عند أحمد (١٥٢/٣) والبخاري في الأدب المفرد (٦٣٤).

3534. 'Umārah bin *Shabīb* As-Sabā'i narrated that the Messenger of Allāh ﷺ said: "Whoever says: none has the right to be worshipped but Allāh, Alone, without partner, to Him belongs all that exists, and to Him belongs the praise, He gives life and causes death, and He is powerful over all things, (*Lā Ilāha Illallāhu Wahdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Hamdu, Yuḥyi Wa Yumītu, Wa Huwa 'Alā Kulli Shai'in Qadīr*)' ten times at the end of *Al-Maghrib* – Allāh shall send for him protectors to guard him from *Shaitān* until he reaches morning, and Allāh writes for him ten good deeds, *Mujibāt*,^[1] and He wipes

حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْأَعْمَشِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ مَرَّ بِشَجَرَةٍ يَابِسَةٍ الْوَرَقِ فَضَرَبَهَا بِعَصَاهُ فَتَنَازَرَتِ الْوَرَقُ. فَقَالَ: «إِنَّ الْحَمْدَ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لِنَسَاقِطِ مِنْ ذُنُوبِ الْعَبْدِ كَمَا تَسَاقِطُ وَرَقُ الشَّجَرَةِ هَذِهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَلَا نَعْرِفُ لِلْأَعْمَشِ سَمَاعًا مِنْ أَنَسٍ إِلَّا أَنَّهُ قَدْ رَأَاهُ وَنَظَرَ إِلَيْهِ.

٣٥٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ الْجَلَّاحِ أَبِي كَثِيرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عُمَارَةَ بْنِ شَيْبِ السَّبَائِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ عَلَى إِثْرِ الْمَغْرِبِ بَعَثَ اللَّهُ لَهُ مَسْلِحَةً يَحْفَظُونَهُ مِنَ الشَّيْطَانِ حَتَّى يُصْبِحَ وَكَتَبَ [اللَّهُ] لَهُ بِهَا عَشْرَ حَسَنَاتٍ مُوجِبَاتٍ وَمَحَى عَنْهُ عَشْرَ سَيِّئَاتٍ مُؤِيقَاتٍ وَكَانَتْ لَهُ بِعَدْلِ عَشْرِ رَقَبَاتٍ مُؤِمِّنَاتٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

^[1] Obligating, or necessitating, that is they necessitate that he shall enter *Jannah*. See *Tuhfat Al-Ahwadhī*.

from him ten of the destructive evil deeds, and it shall be for him the equal of freeing ten believing slaves.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know it except as a narration of Laith bin Sa’d, and we do not know of ‘Umārah bin *Shabīb* hearing from the Prophet ﷺ.

تخریج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٥٧٧ مكرر عن قتيبة به *
عمارة بن شبيب سمعه من رجل من الأنصار كما في عمل اليوم والليلة، ح: ٥٧٨.

Chapter 98. What Has Been Related About The Virtue Of Repentance, And Seeking Forgiveness, And What Has Been Mentioned Of Allāh’s Mercy To His Slaves

3535. Zirr bin *Hūbaish* said: “I came to Ṣafwān bin ‘Assāl Al-Murādī to ask him about wiping over the *Khuff*, so he said: ‘What has brought you, O Zirr?’ So I said: ‘The desire for knowledge.’ So he said: ‘Indeed, the angels lower their wings for the seeker of knowledge, out of pleasure with what he is seeking.’ So I said: ‘Indeed there is some doubt in my chest concerning wiping over the *Khuff* after defecation and urination, and you were a man from the Companions of the Prophet ﷺ, so I came to you to ask you: Have you heard him (ﷺ) mention anything concerning that?’ He said: ‘Yes, he used to order us, that when we were travelers’ – or – ‘in travel, to not remove our *Khuff* for three days

غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ لَيْثِ بْنِ سَعْدٍ
وَلَا نَعْرِفُ لِعُمَارَةَ بْنِ شَبِيبٍ سَمَاعًا مِنَ النَّبِيِّ
ﷺ.

(المعجم ٩٨) - بَابُ مَا جَاءَ فِي فَضْلِ
التَّوْبَةِ وَالِاسْتِغْفَارِ وَمَا ذُكِرَ مِنْ رَحْمَةِ
اللَّهِ لِعِبَادِهِ (التحفة ١٠٣)

٣٥٣٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زُرِّ
ابْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالِ
الْمُرَادِيَّ أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ
فَقَالَ: مَا جَاءَ بِكَ يَا زُرُّ؟ فَقُلْتُ: ابْتِغَاءَ
الْعِلْمِ. فَقَالَ: إِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا
لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ، فَقُلْتُ: إِنَّهُ
حَكَ فِي صَدْرِي الْمَسْحَ عَلَى الْخُفَّيْنِ بَعْدَ
الغَائِطِ وَالبَوْلِ وَكُنْتُ امْرَأًا مِنْ أَصْحَابِ
النَّبِيِّ ﷺ فَجِئْتُ أَسْأَلُكَ هَلْ سَمِعْتَهُ يَذْكُرُ فِي
ذَلِكَ شَيْئًا؟ قَالَ: نَعَمْ كَانَ يَأْمُرُنَا إِذَا كُنَّا
سَفْرًا أَوْ مُسَافِرِينَ أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ
أَيَّامٍ وَلَيَالِيهِنَّ إِلَّا مِنْ جَنَابَةٍ لَكِنْ مِنْ غَائِطٍ
وَبَوْلٍ وَنَوْمٍ. قَالَ: فَقُلْتُ: هَلْ سَمِعْتَهُ يَذْكُرُ

and nights except, from sexual impurity, but not from defecation, urination, and sleep.” He said: “Have you heard him mention anything concerning love?” He said: “Yes. We were with the Messenger of Allāh ﷺ on a journey when a Bedouin with a loud voice called upon him (saying): ‘O Muḥammad!’ So the Messenger of Allāh ﷺ responded to him with a voice similar to his (saying): ‘Come.’ So we said to him: ‘Lower your voice for you are with the Prophet ﷺ, and you have been prohibited from this.’ He said: ‘By Allāh, I will not lower (my voice).’ The Bedouin said: ‘A man loves a people but he has not reached them?’^[1] He said: ‘A man is with whomever he loves on the Day of Judgment.’ So he did not cease talking with us,^[2] until he mentioned a gate in the direction of the west with a width of seventy years journey – or a rider would travel its width – for forty or seventy years.” Sufyān (one of the narrators) said: “In the direction of *Ash-Shām*, Allāh created it the Day He created the heavens and the earth, open – that is, for repentance. It shall not be locked until the sun rises through it.”

(*Hasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

تخريج: [حسن] وأخرجه ابن ماجه، ح: ٤٧٨ والنسائي: ١/٨٣، ح: ١٢٧ والحميدي،

فِي الْهَرَى شَيْئًا؟ قَالَ: نَعَمْ؟ كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ نَادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْوَرِيٌّ: يَا مُحَمَّدُ! فَأَجَابَهُ رَسُولُ اللَّهِ ﷺ عَلَى نَحْوِ مِنْ صَوْتِهِ: «هَأْوُمْ». فَقُلْنَا لَهُ: اغْضُضْ مِنْ صَوْتِكَ فَإِنَّكَ عِنْدَ النَّبِيِّ ﷺ وَقَدْ نُهِيتَ عَنِ هَذَا، فَقَالَ: وَاللَّهِ لَا أَغْضُضُ. قَالَ الْأَعْرَابِيُّ: الْمَرْءُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ، قَالَ النَّبِيُّ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ» فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ بَابًا مِنْ قِبَلِ الْمَغْرِبِ مَسِيرَةُ سَبْعِينَ عَامًا عَرْضُهُ أَوْ [يَسِيرٌ] الرَّكْبُ فِي عَرْضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عَامًا، قَالَ سُفْيَانُ: قِبَلِ الشَّامِ، خَلَقَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مَفْتُوحًا يَعْنِي لِلتَّوْبَةِ لَا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

[1] In terms of deeds. See *Tuḥfat Al-Aḥwadhī*.

[2] Zirr is the speaker here.

ح: ٨٨٣ من حديث سفيان بن عيينة به مختصراً ومطولاً وصححه ابن خزيمة: ١٣/١، ١٤، ٩٧، ٩٩، وابن حبان، ح: ١٣١٦-١٣١٨، ١٣٢٢ وغيرهما وانظر، ح: ٩٦، ٢٣٨٧ والحديث الآتي.

3536. Zirr bin Ḥubaiṣh said: “I came to Ṣafwān bin ‘Assāl Al-Murādī so he said to me: ‘What has brought you, O Zirr?’ So I said: ‘The desire for knowledge.’ So he said: ‘It has been conveyed to me that the angels lower their wings for the seeker of knowledge, out of pleasure with what he is doing.’” He said: “So I said to him: ‘Indeed there is some wavering’” – or – “some doubt in my chest concerning wiping over the *Khuff* after defecation. So have you retained anything from the Messenger of Allāh ﷺ concerning that?” He said: ‘Yes, when we were travelers, he (ﷺ) used to order us not to remove our *Khuff* for three days and nights, except from sexual impurity, but not from defecation, urination, and sleep.’”

He said: “So I said: ‘So have you memorized anything from the Messenger of Allāh ﷺ concerning love?’ He said: ‘Yes, we were in one of our journeys with the Messenger of Allāh ﷺ when a man, a harsh, foolish Bedouin, who had been at the end of the group, called him with a loud voice, saying: “O Muḥammad! O Muḥammad!” So the people said to him, “Mah!”^[1] Indeed, you have been prohibited from this.” So the Messenger of Allāh ﷺ responded

٣٥٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ، عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ: أَتَيْتُ صَفْوَانَ بْنَ عَسَّالِ الْمُرَادِيِّ فَقَالَ لِي: مَا جَاءَ بِكَ، قُلْتُ: ابْتِغَاءَ الْعِلْمِ، قَالَ: بَلِّغْنِي أَنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَفْعَلُ. قَالَ: قُلْتُ لَهُ: إِنَّهُ حَاكٌ أَوْ حَاكٌ فِي نَفْسِي شَيْءٌ مِنَ الْمَسْحِ عَلَى الْخُفَّيْنِ فَهَلْ حَفِظْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِيهِ شَيْئًا؟ قَالَ: نَعَمْ، كُنَّا إِذَا كُنَّا سَفَرًا أَوْ مُسَافِرِينَ أَمَرْنَا أَنْ لَا نَخْلَعُ خِيفَاتَنَا ثَلَاثًا إِلَّا مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ، قَالَ: قُلْتُ: فَهَلْ حَفِظْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْهَوَى شَيْئًا؟ قَالَ: نَعَمْ. كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فَنَادَاهُ رَجُلٌ كَانَ فِي آخِرِ الْقَوْمِ بِصَوْتِ جَهْوَرِيٍّ أَعْرَابِيٍّ جِلْفٌ جَافٍ فَقَالَ: يَا مُحَمَّدُ! يَا مُحَمَّدُ! فَقَالَ لَهُ الْقَوْمُ: مَهْ إِنَّكَ قَدْ نُهِيتَ عَنْ هَذَا، فَأَجَابَهُ رَسُولُ اللَّهِ ﷺ عَلَى نَحْوِ مِنْ صَوْتِهِ: «هَآؤُمْ». فَقَالَ: الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقُ بِهِمْ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ». قَالَ زُرٌّ: فَمَا بَرِحَ يُحَدِّثُنِي حَتَّى حَدَّثَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مَسِيرَةُ سَبْعِينَ عَامًا لِلتَّوْبَةِ

[1] An Arabic expression meaning “be quiet” similar to the English “sh.” See *Tuhfat Al-Ahwadhī*.

to him with similar to his voice: "Come." So he said: "A man loves a people but he has not reached them?" He said: "So the Messenger of Allāh ﷺ said: "A man is with whomever he loves."

Zirr said: "He did not cease reporting to me until he had reported that Allāh, the Mighty and Sublime, has appointed a gate in the west – its width is the distance of a seventy-year journey – for repentance; it shall not be locked until the sun rises from its direction, and that is the Statement of Allāh, Blessed be He and Most High, in the *Āyah*: The Day some of the signs of your Lord come, no soul shall be benefited by its believing..."^[1] (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

Chapter (...) "Indeed Allāh Accepts the Repentance Of A Slave As Long As (His Soul Does Not Reach His Throat)"

3537. Ibn 'Umar narrated that the Prophet ﷺ said: "Indeed Allāh accepts the repentance of a slave as long as (his soul does not reach his throat)." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

(Another chain) with similar meaning.

لَا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ قِبَلِهِ وَذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿يَوْمَ يَأْتِي بَعْضُ مَا يَتَرَكُ رَبُّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا﴾ الْآيَةَ [الأنعام: ١٥٨].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده حسن] وانظر الحديث السابق.

(المعجم . . .) - بَابُ [إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُعْرَغِرْ] [التحفة (١٠٤)]

٣٥٣٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشِ بْنِ الْحَمَّصِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُعْرَغِرْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[1] *Al-An'ām* : 6:158. And the gate refers to the gate to repentance.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ
الْعَقَدِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَابِتِ بْنِ ثُوْبَانَ، عَنْ
أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ ابْنِ
عُمَرَ عَنِ النَّبِيِّ ﷺ [بِهَذَا الْإِسْنَادِ] نَحْوَهُ بِمَعْنَاهُ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب ذكر التوبة، ح: ٤٢٥٣ من حديث
عبدالرحمن بن ثابت به وصححه ابن حبان، ح: ٢٤٤٩ والحاكم: ٢٥٧/٤ ووافقه الذهبي وحسنه
البغوي وللحديث شواهد عند ابن حبان، ح: ٤٤٥٠ وغيره.

Comments:

Because with the start of death the connection with the world is cut off and the link with the next world of the Hereafter begins, so at that moment, repentance from sins and infidelity is not accepted, and embracing of Islam will be of no benefit.

Chapter (...) “Allāh is More Delighted With The Repentance Of One Of You...”

(المعجم ...) بَابُ: [«لِلَّهِ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ...»] (التوبة ١٠٥)

3538. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Allāh is more delighted with the repentance of one of you, than one of you is, when finding his lost animal.” (*Ṣaḥīḥ*)

٣٥٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُغْبِرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلَّهِ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْ أَحَدِكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا».

[He said:] And there are narrations concerning this topic from Ibn Mas‘ūd, Nu‘mān bin Bashīr and Anas.

[قَالَ:] وفي البابِ عَنِ ابْنِ مَسْعُودٍ وَالتَّمَعْمَانِ بْنِ بَشِيرٍ وَأَنْسِ. [قَالَ:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ [مِنْ حَدِيثِ أَبِي الزِّنَادِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مَكْحُولٍ بِإِسْنَادٍ لَهُ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ هَذَا].

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route [as a narration of Abū Az-Zinād. And this *Ḥadīth* has been related similarly by Makhūl, with a chain from him, from Abū Dharr, from the Prophet ﷺ.

تخريج: وأخرجه مسلم، التوبة، باب: في الحض على التوبة والفرح بها، ح: ٢٦٧٥ بعد، ح: ٢٧٤٣ من حديث المغيرة بن عبدالرحمن به * وفي الباب عن ابن مسعود [البخاري، ح: ٦٣٠٨] [والتعمان بن بشير [مسلم، ح: ٢٧٤٥] وأنس [البخاري، ح: ٦٣٠٩] ومسلم، ح: ٢٧٤٧] * حديث أبي ذر: أحمد: ١٧٤/٥ وابن حبان، ح: ٢٤٥٠ والحاكم: ٢٥٧/٤ وانظر، ح: ٣٥٣٧.

Comments:

It is mentioned in a narration that he was so overjoyed that he said: “O Allāh ﷻ You are my slave and I am Your sustainer” The Prophet said that due to excessive happiness he made a mistake. Allāh ﷻ feels more happy than this man. (See for details *Hadīth* 1190 to 1199 and 6960 to 6966) *Ṣaḥīḥ Muslim.*)

Chapter (...) “If You Did Not Sin, Allāh Would Create A Creation That Would Sin So He Will Forgive Them”

3539. Abū Ṣirmah narrated from Abū Ayyūb, that when death reached him, he said: “I have concealed something I heard from the Messenger of Allāh ﷻ from you. I heard the Messenger of Allāh ﷻ saying: ‘If you did not sin, Allāh would create a creation that would sin, so He will forgive them.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb* and this has been related similarly from Muḥammad bin Ka‘b, from Abū Ayyūb, from the Prophet ﷺ.

(A chain for that)

(المعجم ...) بَابُ [لَوْلَا أَنْتُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ فَيَغْفِرُ لَهُمْ] [

(التحفة ١٠٦)

٣٥٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَاصِّ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ أَنَّهُ قَالَ حِينَ حَضَرَتْهُ الْوَفَاةُ: قَدْ كَتَمْتُ عَنْكُمْ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنْتُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ فَيَغْفِرُ لَهُمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ هَذَا عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

حَدَّثَنَا بِذَلِكَ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرَّجَالِ عَنْ عُمَرَ مَوْلَى عَفْرَةَ، عَنْ مُحَمَّدِ ابْنِ كَعْبِ الْقُرْظِيِّ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: وأخرجه مسلم، التوبة، باب سقوط الذنوب بالاستغفار والتوبة، ح: ٢٧٤٨ عن قتيبة به ورواه القرظي عن أبي صرمة عن أبي أيوب به.

Chapter (...) *Al-Ḥadīth Al-Qudṣī*: “O Son of Adam, As Long As You Call Upon Me...”

(المعجم ...) - بَابُ : [الْحَدِيثُ الْقُدْسِيُّ : «يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي . . .»]

(التحفة ١٠٧)

3540. Anas bin Mālik narrated that the Messenger of Allāh ﷻ

٣٥٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ

said: "Allāh, Blessed is He and Most High, said: 'O son of Ādam! Verily, as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind. O son of Ādam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. O son of Ādam! If you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know it except through this route.

الْجَوْهَرِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا كَثِيرُ بْنُ فَايِدٍ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ قَالَ: سَمِعْتُ بَكْرَ بْنَ عَبْدِ اللَّهِ الْمُرِّيَّ يَقُولُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أُبَالِي. يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أُبَالِي. يَا ابْنَ آدَمَ! إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وله شواهد عند أحمد: ١٥٤/٥، ١٧٢ وغيره.

Comments:

Allāh's forgiveness is so vast and extensive that if one believes in His Oneness and does not make anyone His partner nor associate anyone with Him, He will forgive all his sins.

Chapter 99. "Allāh Created a Hundred Mercies"

(المعجم ٩٩) - بَابُ [«خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ»] (التحفة ١٠٨)

3541. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh created a hundred mercies, and He placed one mercy among his creation, they show mercy to one another by it, and there are ninety-nine mercies with Allāh." (*Ṣaḥīh*)

There are narrations on this topic from Salmān and Jundab bin 'Abdullāh bin Sufyān Al-Bajāli.

[Abū 'Eisā said:] This *Hadīth* is

٣٥٤١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ فَوَضَعَ رَحْمَةً وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاخَمُونَ بِهَا، وَعِنْدَ اللَّهِ تِسْعَةٌ وَتِسْعُونَ رَحْمَةً».

وَفِي الْبَابِ عَنْ سَلْمَانَ وَجُنْدَبِ بْنِ عَبْدِ اللَّهِ بْنِ سُفْيَانَ الْبَجَلِيِّ.

Hasan Sahīh.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، التوبة، باب: في سعة رحمة الله تعالى، وأنها تغلب غضبه، ح: ٢٧٥٢ من حديث العلاء به * وفي الباب عن سلمان [مسلم، ح: ٢٧٥٣] وجندب بن عبدالله [أبو داود، ح: ٤٨٨٥ وأحمد: ٤/٣١٢].

Comments:

The purpose of this narration is to show the vastness of Allāh's mercy.

Chapter (...) "If The Believer Knew What Is With Allāh Of Punishment..."

(المعجم ...) - بَابُ: [لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ ...] (التحفة ١٠٩)

3542. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "If the believer knew what is with Allāh of punishment, none would hope for Paradise, and if the disbeliever knew what is with Allāh of mercy, none would despair of (attaining) Paradise." (*Sahīh*)

٣٥٤٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ فِي الْجَنَّةِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا فَنَطَ مِنَ الْجَنَّةِ أَحَدٌ».

[Abū 'Eisā said:] This *Hadīth* is *Hasan*, we do not know of it except as a narration of Al-'Alā' bin 'Abdur-Raḥmān, from his father, from Abū Hurairah.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ.

تخريج: وأخرجه مسلم، أيضًا، ح: ٢٧٥٥ من حديث العلاء به ورواه البخاري، ح: ٦٤٦٩ من حديث أبي هريرة.

Comments:

Allāh's attributes of anger and wrath and forgiveness are boundless. If He starts calling into accounting, no one will be spared from punishment and if He wills to forgive, He can forgive all sins and faults, no one can dare to intervene.

Chapter (...) "Indeed, My Mercy Prevails Over My Wrath..."

(المعجم ...) - بَابُ: [إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي ...] (التحفة ١١٠)

3543. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Verily, Allāh, when He created the creation, He wrote with His

٣٥٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجَلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ جِئْنَ خَلَقَ

Hand, concerning Himself, that: 'My mercy prevails over My wrath.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb*].

الْخَلْقُ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ: أَنَّ رَحْمَتِي تَغْلِبُ غَضَبِي.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ].

تخریج: [صحيح] وأخرجه ابن ماجه، الزهد، باب ما يرجى من رحمة الله يوم القيامة، ح: ٤٢٩٥ من حديث ابن عجلان به وصرح بالسماع عند أحمد: ٤٣٣/٢ وصححه ابن حبان (الإحسان): ٦١١٢.

Comments:

Allāh's mercy and blessings over His creation are without any cause or reason whereas His wrath is not without any cause.

3544. Anas said that the Prophet ﷺ entered the *Masjid* and there was a man who had performed *Ṣalāt*, and was supplicating. He was saying in his supplication: "O Allāh, none has the right to be worshipped but Allāh, You are the One Who gives blessings, Originator of the heavens and the earth, Possessor of glory and generosity (*Allāhumma Lā Ilāha Illallāh, Antal-Mannān, Badī'as-Samāwāti Wal-Ard, Dhāl-Jalāli Wal-Ikrām*)." So the Prophet ﷺ said: "Do you know what he has supplicated Allāh with? He has supplicated to Allāh by His Greatest Name, the one which if He is called upon by it, He responds, and when He is asked by it, He gives." (*Ṣaḥīḥ*)^[1]

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb* from this route, and it has been reported through other routes from Anas.

٣٥٤٤ - حَدَّثَنَا مُحَمَّدُ [بْنُ عَبْدِ اللَّهِ] [بْنُ أَبِي النَّجْلِجِ - رَجُلٌ مِنْ أَهْلِ بَغْدَادَ أَبُو عَبْدِ اللَّهِ صَاحِبُ أَحْمَدَ بْنِ حَنْبَلٍ - حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سَعِيدُ بْنُ زُرَيْبٍ عَنْ عَاصِمِ الْأَحْوَلِ وَثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْمَسْجِدَ وَرَجُلٌ قَدْ صَلَّى وَهُوَ يَدْعُو وَهُوَ يَقُولُ فِي دَعَائِهِ: اللَّهُمَّ لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ الْمَنَّانُ، بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ. فَقَالَ النَّبِيُّ ﷺ: «أَتَدْرُونَ بِمَا دَعَا اللَّهُ؟ دَعَا اللَّهُ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ أَنَسٍ.

تخریج: [صحيح] * سعيد بن زربي منكر الحديث وله شاهد صحيح عند أبي داود،

[1] A discussion about Allāh's greatest Name preceded in no. 3475, 3478.

ح: ۱۴۹۵ والنسائي: ۵۲/۳، ح: ۱۳۰۱ وغيرهما.

Chapter 100. "Humiliated is a Man Before Whom I am Mentioned..."

(المعجم ۱۰۰) - بَابٌ: [«رَغِمَ أَنْفٌ رَجُلٍ ذُكِرَتْ عِنْدَهُ...»] (التحفة ۱۱۱)

3545. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "May the man before whom I am mentioned – and he does not send *Ṣalāt* upon me – be humiliated. And may a man upon whom Ramaḍān enters and then passes, before he is forgiven, be humiliated. And may a man whose parents reached old age in his presence, and they were not a cause for his entrance to Paradise, be humiliated." (*Ḥasan*)

(One of the narrators) 'Abdur-Raḥmān said: "And I think he said: 'Or one of them.'"

[He said:] There are narrations on this topic from Jābir and Anas. [And] this *Ḥadīth* is *Ḥasan Gharīb* from this route. And Rabī' bin Ibrāhīm is the brother of Ismā'īl bin Ibrāhīm, he is trustworthy, and he is Ibn 'Ulayyah. It is related from one of the people of knowledge that he said: "When a man sends *Ṣalāt* upon the Prophet ﷺ one time in a sitting, it suffices him against whatever took place in that sitting."

۳۵۴۵ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا رَبِيعُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَغِمَ أَنْفُ رَجُلٍ ذُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ، وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانٌ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ. وَرَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ عِنْدَهُ أَبَوَاهُ الْكِبَرَ فَلَمْ يَدْخُلَاهُ الْجَنَّةَ.»

قَالَ عَبْدُ الرَّحْمَنِ: وَأَظَنُّهُ قَالَ: «أَوْ أَحَدُهُمَا» [قَالَ:] وَفِي الْبَابِ عَنْ جَابِرٍ وَأَنْسَى. [و]هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَرَبِيعُ بْنُ إِبْرَاهِيمَ هُوَ أَخُو إِسْمَاعِيلَ ابْنِ إِبْرَاهِيمَ وَهُوَ ثِقَةٌ وَهُوَ ابْنُ عَلِيَّةَ. وَيُرْوَى عَنْ بَعْضِ أَهْلِ الْعِلْمِ قَالَ: إِذَا صَلَّى الرَّجُلُ عَلَيَّ النَّبِيِّ ﷺ مَرَّةً فِي الْمَجْلِسِ أَجْزَأَ عَنْهُ مَا كَانَ فِي ذَلِكَ الْمَجْلِسِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ۲/۲۵۴ عن ربيع بن إبراهيم به وتابعه بشر بن المفضل عند إسماعيل بن إسحاق القاضي في فضل الصلاة على النبي ﷺ: ۱۶ وصححه ابن حبان (الإحسان): ۹۰۵ * عبدالرحمن هو المدني وله شواهد عند مسلم، ح: ۲۵۵۱ وابن حبان، ح: ۲۳۸۷، ۲۰۲۸ وابن خزيمة، ح: ۱۸۸۸ والحاكم: ۴/۱۵۳ وغيرهم * وفي الباب عن جابر (ابن سمرة) [الطبراني في الكبير: ۲/۲۴۳، ح: ۲۰۲۲، وص: ۲۴۶، ح: ۲۰۳۴] (وابن عبدالله،

الطيالسي، ح: ١٧٥٦ وعنه النسائي في الكبرى، ح: ١٢٤٤] وأنس [النسائي في الكبرى، ح: ٩٨٨٩ والبخاري في الأدب المفرد، ح: ٦٤٣ والطيالسي، ح: ١٢٨٩].

Comments:

In this narration there is a curse for three types of people. Their common mistake is that they do not ask Allāh ﷻ for forgiveness when He provides them ample time and chance to avail the opportunity. They miss the chance by their own negligence and carelessness.

3546. ‘Alī bin Abū Ṭālib narrated that the Messenger of Allāh ﷺ said: “The stingy person is the one before whom I am mentioned, and he does not send *Ṣalāt* upon me.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٣٥٤٦ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى [وَزِيَادُ ابْنُ أَبِي بَلَالٍ]: حَدَّثَنَا أَبُو عَامِرٍ الْعَدَدِيُّ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَخِيلُ الَّذِي مَنْ ذَكَرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٥٦ من حديث أبي عامر به وصححه ابن حبان، ح: ٢٣٨٨ والمحاكم: ٥٤٩/١ ووافقه الذهبي.

Comments:

Usually a miser is a person who loves money and does not spend it even at the time of dire need, but the Prophet ﷺ counted as a stingy person whoever did not send *Ṣalāt* on him when he is mentioned before him.

Chapter 101. The Supplication:
“O Allāh, Cool My Heart...”

(المعجم ١٠١) - بَابُ: «دُعَاءُ» اللّٰهُمَّ
بَرِّدْ قَلْبِي...» [(التحفة ١١٢)]

3547. ‘Abdullāh bin [Abī] Awfā narrated that the Messenger of Allāh ﷺ used to say: “O Allāh, cool my heart with snow and hail and cold water. O Allāh, cleanse my heart of sins as You cleanse a white garment of filth (*Allāhumma*

٣٥٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ عِيَاثَ: حَدَّثَنَا أَبِي عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللَّهِ بْنِ [أَبِي] أَوْفَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللّٰهُمَّ

Barrid Qalbī Bith-Thalji Wal-Baradi Wal-Mā'il-Bārid. Allāhumma Naqqi Qalbī Min Al-Khaṭāyā Kamā Naqaitath-Thawbal-Abyada Min Ad-Dannas)." (Ḥasan)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

بَرِّدْ قَلْبِي بِالثَّلْجِ وَالْبَرْدِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ نَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: [حسن] * عطاء بن السائب اختلط، وللحديث شواهد كثيرة جداً عند البخاري، ح: ٧٤٤ ومسلم، ح: ٥٩٨ وغيرهما.

Comments:

Disobedience to Allāh ﷻ and the heat of sins make the soul burn with the heat of guilt. In this narration disobedience and sins are akin to fire which burns the soul and hail, snow and cold water represent repentance and forgiveness and mercy of Allāh ﷻ. As cold water, hail, and snow finish the burning the same way repentance and asking forgiveness wash away the sins.

Chapter (...) Whomsoever Of You The Door Of Supplication Is Opened For...

(المعجم . . .) بَابُ «مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ . . .» [(التحفة ١١٣)]

3548. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Whomsoever of you the door of supplication is opened for, the doors of mercy have been opened for him. And Allāh is not asked for anything – meaning: – more beloved to Him, than being asked for *Al-Āfiyah*."

And the Messenger of Allāh ﷺ said: "The supplication benefits against that which strikes^[1] and that which does not strike, so hold fast, O worshippers of Allāh, to supplication." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through the narration of 'Abdur-Raḥmān bin Abū Bakr Al-

٣٥٤٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرِ الْقُرَشِيِّ [المُلَيْكِيُّ] عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فُتِحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ وَمَا سُئِلَ اللَّهُ شَيْئًا يَعْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ» وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزَلْ فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالدُّعَاءِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرِ الْقُرَشِيِّ وَهُوَ الْمَكِّيُّ الْمُلَيْكِيُّ وَهُوَ ضَعِيفٌ فِي الْحَدِيثِ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ

[1] Of calamities. See *Tuḥfat Al-Aḥwadhī*.

Qurashī and he is Al-Makkī Al-Mulaikī, and he is weak in *Hadīth*. Some of the people of *Hadīth* have criticized him due to his memory. Isrā'īl reported this *Hadīth* from 'Abdur-Rahmān bin Abū Bakr, from Mūsa bin 'Uqbah, from Nāfi', from Ibn 'Umar, that Prophet ﷺ said: "Allāh is not asked for anything more beloved to Him than *Al-'Āfiyah*."

Comments:

The meaning of '*Āfiyah*' has been discussed previously in no. 3515. This supplication is beneficial for every kind of trouble and calamity which has happened or may happen in future. This supplication is the best way of avoiding future calamities and afflictions.

3549. That was narrated to us by Al-Qāsim bin Dīnār Al-Kūfī (who said): "Ishāq bin Manṣūr narrated to us, from Isrā'īl" with this.

(Another chain) Bilāl narrated that the Messenger of Allāh ﷺ said: "Hold fast to *Qiyām Al-Lail*,^[1] for it is the practice of the righteous before you, and indeed *Qiyām Al-Lail* is a means of nearness to Allāh, a means of prevention from sin, an expiation for bad deeds, and a barrier for the body against disease." (*Da'īf*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know it as a narration of Bilāl except through this route, and it is not correct due to its chain.

[He said:] I heard Muḥammad bin Ismā'il say: "Muḥammad Al-Qurashī is Muḥammad bin Sa'eed Ash-Shāmī, and he is Ibn Abī Qais,

الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ وَقَدْ رَوَى إِسْرَائِيلُ هَذَا الْحَدِيثَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا سُئِلَ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِ مِنَ الْعَافِيَةِ».

تخريج: [إسناده ضعيف] تقدم: ٣٥١٥.

٣٥٤٩ - حَدَّثَنَا بِذَلِكَ الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْكُوفِيُّ عَنْ إِسْرَائِيلَ بِهَذَا.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا بَكْرُ بْنُ حُنَيْسٍ، عَنْ مُحَمَّدِ الْقُرَشِيِّ، عَنْ رَبِيعَةَ بْنِ يَزِيدٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ بِلَالٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَإِنَّ قِيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللَّهِ وَمَنْهَاجٌ عَنِ الْإِنْتِمِ وَتَكْفِيرٌ لِلْسَّيِّئَاتِ وَمَطْرَدَةٌ لِلدَّاءِ عَنِ الْجَسَدِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ بِلَالٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا يَصِحُّ مِنْ قِبَلِ إِسْنَادِهِ [قَالَ:] وَسَمِعْتُ مُحَمَّدَ ابْنَ إِسْمَاعِيلَ يَقُولُ: مُحَمَّدُ الْقُرَشِيُّ هُوَ

[1] The optional late-night prayer after '*Ishā*'.

and he is Muḥammad bin Hassān, and his narrations are abandoned. And Mu'āwiyah bin Ṣāliḥ reported this *Hadīth* from Rabī'ah bin Yazīd, from Abū Idrīs Al-Khawlanī, from Abū Umāmah from the Prophet ﷺ.

مُحَمَّدُ بْنُ سَعِيدِ الشَّامِيِّ وَهُوَ ابْنُ أَبِي قَيْسٍ وَهُوَ مُحَمَّدُ بْنُ حَسَّانَ وَقَدْ تُرِكَ حَدِيثُهُ. وَقَدْ رَوَى هَذَا الْحَدِيثَ مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ.

تخریج: [ضعیف] * محمد بن سعید القرشي المصلوب كذاب مشهور فالسند موضوع، وله شاهد ضعيف جداً عند البيهقي (٥٠٢/٢) وشاهد ضعيف عند ابن عدي (٥٩٧/٤) وابن عساكر (٥٥/٢٩٠) والطبراني (٢٥٨/٦ ح ٦١٥٤) وفيه الزيادة: "ومطرده الداء عن الجسد" من حديث أبي الدرداء وسنده ضعيف مظلم وله شاهد ضعيف عند ابن عساكر (٨٨/٦٦).

(A chain for that) From Abū Idrīs Al-Khawlanī, from Abū Umāmah, from the Messenger of Allāh ﷺ, that he said: "Hold fast to *Qiyām Al-Lail*, for it is the practice of the righteous before you, it is a means of nearness to your Lord, an expiation for bad deeds, and a means of prevention from sin." (*Hasan*)

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي أُمَامَةَ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ ذَابُّ الصَّالِحِينَ قَبْلَكُمْ، وَهُوَ قُرْبَةٌ إِلَى رَبِّكُمْ وَمَكْفَرَةٌ لِلْسَيِّئَاتِ وَمَنْهَةٌ لِلْإِثْمِ».

[Abū 'Eisā said:] And this is more correct than the narration of Abū Idrīs from Bilāl.

[قَالَ أَبُو عَيْسَى:] وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي إِدْرِيسَ عَنِ بِلَالٍ.

تخریج: [حسن] وأخرجه البيهقي (٥٠٢/٢) من حديث محمد بن إسماعيل السلمي عن عبدالله بن صالح به وروى عنه جماعة عند الطبراني (١٠٩/٨ ح ٧٤٦٦) وغيره، منهم يحيى بن معين: رواه عن عبدالله بن صالح به (فضل قيام الليل والتهجد لمحمد بن الحسين الآجري: ٤) وصححه ابن خزيمة (١٧٧/٢ ح ١١٣٥) والحاكم على شرط البخاري (٣٠٨/١) ووافقه الذهبي واستنكره أبو حاتم الرازي (علل الحديث: ٣٤٦) وهو حديث حسن وحسنه البغوي (شرح السنة: ٩٢٢) والعراقي في تخریج الإحياء (٣٥٤/١) والحمد لله.

Comments:

In this narration four characteristics of '*Qiyām Al-Lail*' or '*Tahajjud*' have been given. 1) It is a practice of righteous predecessors. 2) It is a means of nearness to Allāh ﷻ. 3) It is expiation of sins. 4) It protects from sins and a barrier for the body against diseases.

Chapter (...) “The Lifespan Of (The People In) My Nation Is Between Sixty to Seventy”

3550. Abū Hurairah narrates, saying: The Messenger of Allāh ﷺ said: “The lifespan of my nation is between sixty to seventy, and the least of them are those who surpass that.”^[1] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb Ḥasan* as a narration of Mūḥammad bin ‘Amr from Abū Salamah, from Abū Hurairah from the Prophet ﷺ. We do not know of it except through this route. It has been reported from Abū Hurairah through other routes.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب الأمل والأجل، ح: ٤٢٣٦ عن الحسن بن عرفة به وصححه ابن حبان، ح: ٢٤٦٧ والحاكم على شرط مسلم: ٤٢٧/٢ ووافقه الذهبي وحسنه ابن منده في التوحيد وله شاهد تقدم: ٢٣٣١.

Comments:

Usually the natural age of Muslims is between sixty to seventy years as the age of the first two rightly-guided Caliphs, but the age of ‘Uthmān was seventy plus. The bottom line of this narration is that maximum benefit should be availed from ones lifespan whatever it is.

Chapter 102. “My Lord, Aid Me And Do Not Aid Against Me...”

3551. Ibn ‘Abbās said: “The Prophet ﷺ used to supplicate, saying: “My Lord, aid me and do not aid against me, and grant me victory and do not grant victory

(المعجم . . .) بَابُ «أَعْمَارُ أُمَّتِي بَيْنَ السِّتِينَ إِلَى السَّبْعِينَ» [التحفة (١١٤)]

٣٥٥٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِينَ إِلَى السَّبْعِينَ وَأَقْلَهُمْ مَنْ يَجُوزُ ذَلِكَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ هَذَا الْوَجْهِ.

(المعجم ١٠٢) - بَابُ: «رَبِّ أَعْنِي وَلَا تُعِنِّ عَلَيَّ...» [التحفة (١١٥)]

٣٥٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَمْرٍو بْنِ مُرَّة، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ طَلْحَةَ بْنِ قَيْسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

^[1] Similar appeared under no. 2331.

over me, plot for me and do not plot against me, guide me and facilitate guidance for me, grant me victory over those who transgress against me. My Lord, make me ever-grateful to You, ever-remembering of You, ever-fearful of You, ever-obedient to You, ever-humble to You, oft-turning and returning to You. My Lord, accept my repentance, wash my sin, answer my call, make firm my proof, make firm my tongue, guide my heart, and remove the treachery of my chest (*Rabbi A'innī Wa Lā Tu'in 'Alayya, Waṣṣurnī Wa Lā Tanṣur 'Alayya, Wamkur Lī Wa Lā Tamkur 'Alayya, Wahdinī Wa Yassir Līl-Huda, Waṣṣurnī 'Alā Man Bagha 'Alayya. Rabbi al-nī Laka Shak-kāran, Laka Dhak-kāran, Laka Rah-hāban, Laka Miṭwā'an, Laka Mukhbītan, Ilaika Awwāhan Munībā. Rabbi Taqabbal Tawbatī, Waḡsil Hawbatī, Wa Ajīb Da'watī, Wa Thab-bit Hujjatī, Wa Saddid Lisānī Wāhdi Qalbī, Waslul Sakhīmata Ṣadrī*).” (*Ṣaḥīḥ*)

Maḥmūd bin Ghailān said: “And Muḥammad bin Bishr Al-'Abdī reported to us from Sufyān Ath-Thawrī” with this chain, and it is similar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [إسناده صحیح] وأخرجه أبو داود، الوتر، باب ما يقول الرجل إذا سلم، ح: ١٥١٠ وابن ماجه، ح: ٣٨٣٠ من حديث سفيان الثوري به وصرح بالسماع وصححه ابن حبان، ح: ٢٤١٤، ٢٤١٥ والحاكم: ١/٥١٩، ٥٢٠ ووافقه الذهبي.

Comments:

In this comprehensive supplication the Prophet ﷺ has presented himself in a most obedient way, and has asked Allāh ﷻ to help him in every event of his

كَانَ النَّبِيُّ ﷺ يُدْعُو يَقُولُ: «رَبِّ أَعِيْنِي وَلَا تُعِنِّ عَلَيَّ، وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَأَمْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرْ لِي الْهَدْيَ، وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. رَبِّ اجْعَلْنِي لَكَ شَكَارًا، لَكَ ذَكَرًا، لَكَ رَهَابًا، لَكَ مَطْوَعًا، لَكَ مُخْتَبًا، إِلَيْكَ أَوَاهَا مُنِيْبًا. رَبِّ تَقَبَّلْ تَوْبَتِي، وَأَغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَتَبِّتْ حُجَّتِي، وَسَدِّدْ لِسَانِي، وَاهْدِ قَلْبِي، وَأَسْلُلْ سَخِيْمَةَ صَدْرِي».

قَالَ مَحْمُودُ بْنُ غَيْلَانَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ الْعَبْدِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيْحٌ.

life, he himself is feeble and defenseless and needs His help and guidance in every single matter of life. This is also to teach the Muslims the way of begging from Allāh ﷻ.

Chapter (...) "Whoever Supplicates Against The One Who Wronged Him Has Triumphed"

3552. 'Āishah narrates, saying: The Messenger of Allāh ﷺ said: "Whoever supplicates against the one who wronged him has triumphed." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Abū Ḥamzah. Some of the people of knowledge have criticized him due to his memory, and he is Maimūn Al-A'war.

(Another route) with similar from Abū Ḥamzah, with this chain.

(المعجم . . .) بَابُ [مَنْ دَعَا عَلَى مَنْ ظَلَمَهُ فَقَدْ اَنْتَصَرَ] (التحفة ١١٦)

٣٥٥٢ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَعَا عَلَى مَنْ ظَلَمَهُ فَقَدْ اَنْتَصَرَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي حَمْزَةَ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي أَبِي حَمْزَةَ مِنْ قَبْلِ حِفْظِهِ وَهُوَ مَيْمُونُ الْأَعْوَرِ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّؤَاسِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِي حَمْزَةَ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي شيبة: ٣٤٧/١٠، ٣٤٨ عن أبي الأحوص به * أبو حمزة ميمون الأعور ضعيف تقدم.

Comments:

Supplicating against the enemy and antagonists and begging the wrath and anger of Allāh ﷻ against the tyrants and scolding them is a sort of taking revenge from them, therefore, while supplicating against the foe it should be according to the intensity of his tyranny.

Chapter 103. Whoever Pronounces The Detailed Statement Of *Tawhīd* Ten Times

3553. Abū Ayyūb Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: "Whoever says ten times: 'None has the right to be worshipped but Allāh, Alone,

(المعجم ١٠٣) - بَابُ [مَنْ قَالَ كَلِمَةَ التَّوْحِيدِ الْمَفْصَلِ عَشْرَ مَرَّاتٍ] (التحفة ١١٧)

٣٥٥٣ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: وَأَخْبَرَنِي شَفِيَانُ الثَّوْرِيُّ عَنْ مُحَمَّدِ بْنِ

without partner, to Him belongs all that exists, and to Him belongs the praise, [He gives life and causes death,] and He has power over all things, (*Lā ilāha illallāh, Waḥdahu Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, [Yuhyī Wa Yumītu,] Wa Huwa 'Alā Kulli Shai'in Qadīr*) it is for him equal to freeing four slaves among the offspring of Ismā'il." (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* has been reported from Abū Ayyūb in *Mawqūf* form.

تخریج: متفق علیه، وأخرجه البخاري، الدعوات، باب فضل التهليل، ح: ٦٤٠٤ من حديث الشعبي ومسلم، ح: ٢٦٩٣ من حديث عبدالرحمن بن أبي ليلى به.

Comments:

The explanation and significance of these words and the cause of the superiority of the children of Ismā'il has already been mentioned.

Chapter (...) The Reward Of: "Glory Is To Allāh According To The Number Of His Creation..."

(المعجم ...) بَابُ [نَوَابٍ : سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ ...] (التحفة ١١٨)

3554. Ṣafīyyah narrated: "The Messenger of Allāh ﷺ entered upon me and before me were four thousand date pits, I was making *Tasbīḥ* with them. He said: 'You have made *Tasbīḥ* with these? Should I not teach you that which is more than what you have made *Tasbīḥ* with?' So I said: 'Indeed, teach me.' So he said: 'Say: Glory is to Allāh, according to the number of His creation. (*Subḥān Allāhi 'Adada Khalqihī*)" (*Da'if*)

٣٥٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَاشِمٌ - هُوَ ابْنُ سَعِيدِ الْكُوفِيِّ - : حَدَّثَنَا كِنَانَةُ مَوْلَى صَفِيَّةَ قَالَ: سَمِعْتُ صَفِيَّةَ تَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَبَيْنَ يَدَيَّ أَرْبَعَةُ آلَافِ نَوَاةٍ أَسْحَجَ بِهَا. قَالَ: «لَقَدْ سَبَّحْتَ بِهِذِهِ أَلَا أَعْلَمُكَ بِأَكْثَرَ مِمَّا سَبَّحْتَ بِهِ؟» فَقُلْتُ: بَلَى عَلَّمَنِي، فَقَالَ: «فُولِي: سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ».

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know it as a narration of Ṣafīyyah except through this route, as a narration of Ḥāshim bin Sa'eed Al-Kūfi, and

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ صَفِيَّةَ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ هَاشِمِ بْنِ سَعِيدِ الْكُوفِيِّ وَلَيْسَ إِسْنَادُهُ

its chain is not known. There is something on this topic from Ibn ‘Abbās.

بِمَعْرُوفٍ. وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ٥٤٧/١ من حديث هاشم بن سعيد به وصححه ووافقه الذهبي * هاشم بن سعيد: ضعيف (تقريب) * وفي الباب عن ابن عباس [مسلم، ح: ٧٩/٢٧٢٦ وأبو داود، ح: ١٥٠٣].

3555. Ibn ‘Abbās narrated from Juwairiyah bint Al-Hārith, that the Prophet ﷺ passed by her while she was in her place of prayer, then the Prophet ﷺ passed by her near midday, so he said to her: “You have not ceased to be in this state?” She said: “Yes.” He said: “Should I not teach you words to say: ‘Glory to Allāh according to the number of His creation, Glory to Allāh according to the number of His creation, Glory to Allāh according to the number of His creation (*Subhān Allāhi ‘Adada Khalqihī, Subhān Allāhi ‘Adada Khalqihī, Subhān Allāhi ‘Adada Khalqihī*). Glory to Allāh according to what pleases Him, Glory to Allāh according to what pleases Him, Glory to Allāh according to what pleases Him (*Subhān Allāhi Ridā Nafsihi, Subhān Allāhi Ridā Nafsihi, Subhān Allāhi Ridā Nafsihi*). Glory to Allāh according to the weight of His Throne, Glory to Allāh according to the weight of His Throne, Glory to Allāh according to the weight of His Throne (*Subhān Allāhi Zinata ‘Arshihi, Subhān Allāhi Zinata ‘Arshihi, Subhān Allāhi Zinata ‘Arshihi*). Glory to Allāh according to the amount of His Words, Glory

٣٥٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ كُرَيْبًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهَا وَهِيَ فِي مَسْجِدِهَا، ثُمَّ مَرَّ النَّبِيُّ ﷺ بِهَا قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَقَالَ لَهَا: «مَا زِلْتِ عَلَيَّ حَالِكٍ؟» قَالَتْ: نَعَمْ، فَقَالَ: «أَلَا أَعْلَمُكَ كَلِمَاتٍ تَقُولِينَهَا: سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ، سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ، سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ.» [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ مَوْلَى آلِ طَلْحَةَ وَهُوَ شَيْخٌ مَدَنِيٌّ نَفَقَهُ وَقَدْ رَوَى عَنْهُ الْمَسْعُودِيُّ [وَسُفْيَانُ] الثَّوْرِيُّ هَذَا الْحَدِيثَ.

to Allāh according to the amount of His Words, Glory to Allāh according to the amount of His Words. (*Subhān Allāhi Midāda Kalimātihi, Subhān Allāhi Midāda Kalimātihi, Subhān Allāhi Midāda Kalimātihi*)” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Muḥammad bin ‘Abdur-Raḥmān is the freed slave of the family of Ṭalḥah, and he is a trustworthy *Shaikh* from Al-Madīnah. Al-Mas‘ūdī and [Sufyan] *Ath-Thawrī* have reported this *Ḥadīth* from him.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب التسيح أول النهار وعند النوم، ح: ٢٧٢٦ من حديث محمد بن عبدالرحمن به.

Comments:

This narration proves that as excessive remembrance of Allāh ﷻ is always a cause of getting more reward, similarly adding such words in remembrance that show the greater number or greater weight and importance of remembrance is also approved, but those additions should only be of approved and recommended words of the Prophet ﷺ.

Chapter 104. “Indeed Allāh Is *Ḥayy*, Generous...”

3556. Salmān Al-Farīsī narrated that the Prophet ﷺ said: “Indeed, Allāh, is *Ḥayy*,^[1] Generous, when a man raises his hands to Him, He feels to shy to return them to him empty and rejected.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Some of them narrated without in being *Marfū‘*.

(المعجم ١٠٤) - بَابُ: [إِنَّ اللَّهَ حَيٌّ كَرِيمٌ...] (التحفة ١١٩)

٣٥٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالَ: أَنْبَأَنَا جَعْفَرُ بْنُ مَيْمُونٍ صَاحِبُ الْأَنْمَاطِ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ الْفَارِسِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: [إِنَّ اللَّهَ حَيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَاهُ بَعْضُهُمْ وَلَمْ يَرْفَعُوهُ.

[1] Shy, in the manner that is fitting His Majesty. See *Tuhfat Al-Ahwadhī*.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الدعاء، باب رفع اليدين في الدعاء، ح: ٣٨٦٥ من حديث محمد بن أبي عدي، وأبو داود، ح: ١٤٨٨ من حديث جعفر بن ميمون به وهو ضعيف ضعفه الجمهور وللحديث شواهد عند ابن حبان، ح: ٢٤٠٠ وغيره.

Comments:

He who raises his hands before Allāh ﷻ with trust and confidence in Him with sincerity, Allāh ﷻ responds to him and never leaves him empty handed because He feels shy to return His slave empty handed and rejected.

3557. Abū Hurairah narrated that a man was supplicating with his two fingers so the Messenger of Allāh ﷺ said: “Make it one, make it one.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*. And the meaning of this *Hadīth* is that when a man gestures with his two fingers in supplication at the time of the *Shahādah*, he should only gesture with one finger.

٣٥٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا كَانَ يَدْعُو بِأَصْبَعَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحَدٌ أَحَدٌ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَمَعْنَى هَذَا الْحَدِيثِ إِذَا أَسَارَ الرَّجُلُ بِأَصْبَعَيْهِ فِي الدَّعَاءِ عِنْدَ الشَّهَادَةِ؛ فَلَا يُشِيرُ إِلَّا بِأَصْبَعٍ وَاحِدَةٍ.

تخريج: [حسن] وأخرجه النسائي، السهو، باب النهي عن الإشارة بأصبعين وبأي أصبع يشير، ح: ٣٨/٣، ح: ١٢٧٣ عن محمد بن بشار به وصححه الحاكم: ٥٣٦/١ ووافقه الذهبي وللحديث شواهد عند النسائي: ٣٨/٣، ح: ١٢٧٢ وأبي داود، ح: ٩٩١ وغيرهما.

Comments:

Because this is an indication of Allāh’s Unity, so it should be with one finger only. To gesture with two fingers is not correct.

Various Narrations On The Chapters Of Supplications

أَحَادِيثُ شَتَى مِنْ أَبْوَابِ الدَّعَوَاتِ

Comments:

The Prophet ﷺ taught supplications in the best words and it is impossible to find better words than those of the Prophet ﷺ, therefore supplicating in the words taught by the Messenger of Allāh ﷺ is best way of asking Allāh's favors.

Chapter 105. "Ask Allāh For Pardon And *Al-Āfiyah*..."

(المعجم ١٠٥) - [بَابُ: «سَلُّوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ...»] (التحفة ١٢٠)

3558. Mu'ādh bin Rifā'ah narrated from his father, that he said: "Abū Bakr stood upon the *Minbar*, then wept, and said: 'The Messenger of Allāh ﷺ stood upon the *Minbar* the first year (of *Hijrah*), then wept, and said: "Ask Allāh for pardon and *Al-Āfiyah*, for verily, none has been given anything better than *Al-Āfiyah*.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadith* is *Hasan Gharib* through this route from Abū Bakr [may Allāh be pleased with him].

٣٥٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا زُهَيْرٌ - وَهُوَ ابْنُ مُحَمَّدٍ - عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُقَيْلٍ أَنَّ مُعَاذَ بْنَ رِفَاعَةَ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ: قَامَ أَبُو بَكْرٍ الصِّدِّيقُ عَلَى الْمِنْبَرِ ثُمَّ بَكَى فَقَالَ: قَامَ رَسُولُ اللَّهِ ﷺ عَامَ الْأَوَّلِ عَلَى الْمِنْبَرِ ثُمَّ بَكَى فَقَالَ: «سَلُّوا اللَّهَ الْعَفْوَ وَالْعَافِيَةَ، فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الرَّجُلِ عَنْ أَبِي بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ].

تخريج: [صحيح] وأخرجه أحمد: ٣/١ عن أبي عامر عبد الملك بن عمرو به وإسناده حسن وللحديث شواهد كثيرة عند الحميدي (٢) وغيره.

Comments:

Abū Bakr wept while standing on the *Minbar* (pulpit) recalling the weeping of the Prophet ﷺ while standing on the same *Minbar*. The Prophet wept for the sake of his *Ummah's* sins and foreseeing the worsening conditions of *Ummah*.

Chapter 106. “He Who Seeks Forgiveness Has Not Been Persistent In Sin...”

(المعجم ١٠٦) - [بَابُ]: «مَا أَصَرَ مَنْ اسْتَغْفَرَ...» [(التحفة ١٢١)]

3559. Abū Bakr narrated that the Messenger of Allāh ﷺ said: “He who seeks forgiveness has not been persistent in sin, even if he does it seventy times in a day.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, we only know of it as a narration of Abū Nuṣairah, and its chain is not strong (a narration in the chain).

٣٥٥٩ - حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ: حَدَّثَنَا أَبُو يَحْيَى الْحَمَّانِيُّ: حَدَّثَنَا عَثْمَانُ بْنُ وَاقِدٍ عَنْ أَبِي نُصَيْرَةَ، عَنْ مَوْلَى لَأَبِي بَكْرٍ، عَنْ أَبِي بَكْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَصَرَ مَنْ اسْتَغْفَرَ وَلَوْ فَعَلَهُ فِي الْيَوْمِ سَبْعِينَ مَرَّةً». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي نُصَيْرَةَ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

تخریج: [حسن] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح: ١٥١٤ من حديث عثمان بن واقد به * مولى لأبي بكر: مجهول (تقريب) وللحديث شاهد غريب حسن عند الطبراني في الدعاء (١٧٩٧) والحديث به حسن.

Comments:

Persistence in doing sins and never thinking about asking forgiveness from Allāh ﷻ is misfortunate and a sign of great wretchedness. But whoever seeks Allāh’s forgiveness sincerely after doing a sin, he is not persistent in doing sins, even if he commits the sin again and asks forgiveness. Allāh ﷻ may forgive him.

Chapter 107.

(المعجم ١٠٧) - [بَابُ] (التحفة ...)

3560. Abū Umāmah narrated that ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with him] wore a new garment and said: “All praise is due to Allāh who clothed me with what I may cover my *‘Aurah*, and what I may beautify myself with in my life (*Al-Hamdulillāh, Alladhī Kasānī Mā Uwārī Bihi ‘Awrātī, Wa Atajmalu Bihi Fī Hayātī*).” Then he said: “I heard the Messenger of Allāh ﷺ saying: ‘Whoever wears a new garment and then says: “All

٣٥٦٠ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى وَسَفْيَانُ ابْنُ وَكَيْعٍ، الْمَعْنَى وَاحِدٌ، قَالَا: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: أَخْبَرَنَا الْأَضْبَعِيُّ بْنُ زَيْدٍ: حَدَّثَنَا أَبُو الْعَلَاءِ عَنْ أَبِي أَمَامَةَ قَالَ: لَيْسَ عَمْرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُ] ثَوْبًا جَدِيدًا فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَيْسَ ثَوْبًا جَدِيدًا

praise is due to Allāh who clothed me with what I may cover my 'Aurah, and what I may beautify myself with in my life (*Al-Hamdulillāh, Alladhī Kasānī Mā Uwārī Bihi 'Awratī, Wa Atajammalu Bihi Fī Hayātī*)” and then he takes the garment that has worn out and gives it in charity, he shall be under Allāh’s guard, Allāh’s protection, and Allāh’s covering, alive and dead.” (Da‘īf)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. Yaḥyā bin Ayyūb reported it from ‘Ubaidullāh bin Zahr, from ‘Alī bin Yazīd, from Al-Qāsim from Abū Umāmah.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، اللباس، باب ما يقول الرجل إذا لبس ثوباً جديداً، ح: ٣٥٥٧ من حديث يزيد بن هارون به ورواه أحمد: ٤٤/١، ح: ٣٠٥٠ عنه وقال ابن كثير: "هو حسن على شرطه أي الترمذي" (١) وحديث يحيى بن أيوب أخرجه الإسماعيلي كما في مسند الفاروق: ٢١٨/١ * أبو العلاء الشامي مجهول (تقريب) وله شاهد ضعيف عند الحاكم (١٩٣/٤).

Comments:

Clothing is also a basic need of man like food and shelter. When Allāh ﷻ provides new clothing to one of His servant, he should praise and thank Him. If the servant gives the old garment in charity Allāh ﷻ provides him security and protects him from the humiliation before the people.

Chapter 108.

(المعجم ١٠٨) - [بَابُ] (التحفة ...)

3561. ‘Umar bin Al-Khaṭṭāb narrated that the Prophet ﷺ sent an expedition in the direction of Najd. They gained many spoils of war and returned quickly. A man among those who did not go out said: “We have not seen an expedition quicker in return or greater in spoils than this expedition.” So the Messenger of Allāh ﷺ said: “Should I not direct

٣٥٦١ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّائِعِ قِرَاءَةً عَلَيْهِ عَنْ حَمَادِ بْنِ أَبِي حُمَيْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ النَّبِيَّ ﷺ بَعَثَ بَعَثًا بَعَثًا قَبْلَ نَجْدٍ فَعَنِمُوا غَنَائِمَ كَثِيرَةً وَأَسْرَعُوا الرَّجْعَةَ فَقَالَ رَجُلٌ مِمَّنْ لَمْ يَخْرُجْ: مَا رَأَيْنَا بَعَثًا أَسْرَعَ رَجْعَةً وَلَا أَفْضَلَ غَنِيمَةً

you to a group greater in spoils and quicker in return? A group who attended *Ṣalāt Aṣ-Ṣubḥ*, then sat remembering Allāh until the sun rose, for these are quicker in return and greater in spoils.” (*Daʿīf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. Ḥammād bin Abī Ḥumaid is Muḥammad bin Abī Ḥumaid, and he is Abī Ibrāhīm Al-Anṣārī Al-Madanī, and he is weak in *Ḥadīth*.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ٦٥٨/٢ من حديث عبدالله بن نافع به وحماد ابن أبي حميد ضعيف (تقريب).

Comments:

He who participates in the *Ṣalāt Al-Fajr* with the congregation and sits in the *Masjid* for the remembrance of Allāh ﷻ till the sun rises, though he spends a small portion of time in remembrance of Allāh ﷻ, yet he gets a large quantity of everlasting reward.

Chapter 109.

(المعجم ١٠٩) - [باب] (التحفة ...)

3562. Ibn ‘Umar narrated from ‘Umar, that he sought permission from the Prophet ﷺ concerning *‘Umrah*, so he said: “O my little brother, include us in your supplication and do not forget us.”

٣٥٦٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ أَنَّهُ اسْتَأْذَنَ النَّبِيَّ ﷺ فِي الْمُمْرَةِ فَقَالَ: «أَيُّ أُخَيِّ أَشْرِكُنَا فِي دُعَائِكَ وَلَا تَنْسَنَا».

(*Daʿīf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المناسك، باب فضل دعاء الحاج، ح: ٢٨٩٤ من حديث وكيع وأبو داود، ح: ١٤٩٨ من حديث عاصم بن عبيدالله به وهو ضعيف.

Comments:

This narration shows that asking someone who is proceeding to virtuous cause, even though he is less in status and younger in age, to remember one during his supplications is recommended. No doubt everyone, pious person or sinner, is in need of prayers for forgiveness.

Chapter 110.

(المعجم ١١٠) - [بَابُ] (التحفة ...)

3563. ‘Alī [may Allāh be pleased with him] narrated that a *Mukātib*^[1] came to him and said: “Indeed I am not capable of my *Kitābah*^[2] so aid me.” He said: “Should I not teach you words that the Messenger of Allāh ﷺ taught me? If you had a debt upon you similar to the mountain of Şīr,^[3] Allāh would fulfill it for you. He said: ‘Say: O Allāh, suffice me with Your lawful against Your prohibited, and make me independent of all those besides You (*Allāhummakfinī Bihalālika ‘An Harāmika, Wa Aghnini Bi-Fadlika ‘Amman Siwāka*).’” (*Hasan*) [Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

٣٥٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ سَيَّارٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَلِيِّ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ مَكَاتِبًا جَاءَهُ فَقَالَ: إِنِّي قَدْ عَمِزْتُ عَنْ كِتَابَتِي فَأَعِنِّي، قَالَ: أَلَا أَعْلَمُكَ كَلِمَاتٍ عَلَّمْنِيَهُنَّ رَسُولُ اللَّهِ ﷺ؟ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلِ صِيرٍ دَيْنًا آدَاهُ اللَّهُ عَنْكَ. قَالَ: «قُلِ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه عبدالله بن أحمد في زوائد المسند: ١/١٥٣ من حديث أبي معاوية الضرير به وصرح بالسماح عند الحاكم: ١/٥٣٨ ووافقه الذهبي * عبدالرحمن هو القرشي وسيار هو أبو الحكم.

Comments:

This narration shows that if it is not possible to help a needy person with money, he may be helped by giving him useful advise or a suitable supplication which could be beneficial for him in his distress.

Chapter 111. Concerning The Supplication Of The Sick

(المعجم ١١١) - بَابُ: فِي دُعَاءِ

(التحفة ١٢٢) المَرِيضِ

3564. ‘Alī said: “I was ill and the Messenger of Allāh ﷺ passed by me while I was saying: ‘O Allāh, if

٣٥٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ

[1] A slave who has a writ of agreement (*Kitābah*) from his master to free him on condition that he gives him a certain amount of money. See *Tuhfat Al-Aḥwadhī*.

[2] The *Kitābah* is the agreement for an amount of money as a price for the slave’s freedom. The meaning here is: “The time for giving it has come and I do not have money.” See *Tuhfat Al-Aḥwadhī*.

[3] A mountain in Ṭai’.

my term has come, then give me relief, and if it is coming later, then make my life more bountiful, and if it is a trial, then make me patient (*Allāhumma, In Kāna Ajalī Qad Ḥaḍara Fa'ariḥnī, Wa In Kāna Muta'akh-khīran Fa'arfiḡhni, Wa In Kāna Balā'an Faṣabbirnī*).’ So the Messenger of Allāh ﷺ said: ‘What did you say?’” He said: “So he repeated to him what he said.” He (one of the narrators) said: So he struck him with his foot and said: “O Allāh, grant him health (*Allāhumma ‘Āfihi*)” – or – “heal him (*Ashfihi*).” – *Shu’bah* is the one who doubted. He said: “So I did not suffer from my ailment again.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ١٠٥٨ من حديث شعبة به وصححه ابن حجر وابن حبان، ح: ٢٢٠٩ والحاكم: ٦٢٠/٢، ٦٢١ على شرط الشيخين ووافقه الذهبي * عبدالله بن سلمة حدث به قبل اختلاطه كما حققته في تخريج مسند الحميدي.

Comments:

This narration shows that a sick person should ask Allāh ﷻ to give him health and a happy life, and if someone goes to visit a sick person he should pray for the good health and happy life of the patient.

3565. ‘Alī narrates, saying: “Whenever the Prophet ﷺ would visit an ill person, he would say: “[O Allāh,] make the harm go away, Lord of mankind, and heal him, You are the Healer, there is no healing except your healing, a healing that does not leave any sickness ([*Allāhumma*] *Adhhibilba’sa Rabban-Nās, Wāshfi Antash-Shāfi, Lā Shifā’a Illā Shifā’uka Shifā’an Lā Yughādiru Saqamā*).” (*Ṣaḥīḥ*)

مُرَّةً، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ سَاكِبًا فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَقُولُ: اللَّهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرْخِني، وَإِنْ كَانَ مُتَأَخِّرًا فَأَرْفِغْني، وَإِنْ كَانَ بَلَاءً فَصَبِّرْني، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: فَأَعَادَ عَلَيْهِ مَا قَالَ، قَالَ: فَصَبَّرْني بِرِجْلِهِ وَقَالَ: «اللَّهُمَّ عَافِهِ أَوْ اشْفِهِ» - شُعْبَةُ الشَّائِكِ - قَالَ: فَمَا اسْتَكَيْتُ وَجَعِي بَعْدُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٥٦٥ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا عَادَ مَرِيضًا قَالَ: «اللَّهُمَّ! أَذْهِبِ الْبَاسَ رَبِّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا» . .

[قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan*.

تخريج: [صحيح] وأخرجه أحمد: ٦٦/١ من حديث إسرائيل به وسنده ضعيف وللحديث شواهد عند البخاري (٥٦٧٥) ومسلم (٣١٩١) وغيرهما.

Comments:

Though illness is expiation for the sins and a means of getting reward, it also provides an opportunity to think over one's attitude and conduct towards life. Sometimes one gets a chance to have rest from continuous physical exertion of life. In spite of all these benefits of illness one must beg Allāh ﷻ for health.

Chapter 112. About The Supplication Of *Al-Witr*

(المعجم ١١٢) - بَابُ: فِي دُعَاءِ الْوَيْتْرِ
(التحفة ١٢٣)

3566. 'Alī bin Abī Ṭālib narrated that the Prophet ﷺ used to say in his *Witr*: "O Allāh, I seek refuge in Your pleasure from Your anger, and I seek refuge in Your pardon from Your punishment, and I seek refuge in You from You, I am not capable of extolling You as You have extolled Yourself (*Allāhumma Innī A'ūdhu Bi-Riḍāka Min Sakhatika, Wa A'ūdhu Bi-Mu'āfatika Min 'Uqubatika, Wa A'ūdhu Bika Minka Lā Uḥṣī Thanā'an 'Alaika Anta Kamā Athnaita 'Alā Nafsik*)." (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb* [as a narration of 'Alī,] we do not know of it except through this route from the narration of Ḥammād bin Salamah.

٣٥٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عَمْرٍو الْفَزَارِيِّ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي وَيْتْرِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ»..

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ حَدِيثِ عَلِيٍّ] لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ حَمَادِ بْنِ سَلَمَةَ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الوتر، باب القنوت في الوتر، ح: ١٤٢٧ وابن ماجه، ح: ١١٧٩ والنسائي، ح: ١٧٤٨ من حديث حماد بن سلمة به وصححه الحاكم: ٣٠٦/١ ووافقه الذهبي.

Chapter 113. About The Supplication Of The Prophet ﷺ, And His Seeking Refuge At The End Of Every *Ṣalāt*

3567. Muṣ‘ab bin Sa‘d and ‘Amr bin Maimūn narrated: “Sa‘d used to teach his children these words just as the *Muktib*^[1] teaches children, he would say: ‘Indeed, the Messenger of Allāh ﷺ used to seek refuge by saying them at the end of (every) *Ṣalāt*: O Allāh I seek refuge in You from cowardliness, I seek refuge in You from miserliness, I seek refuge in You from feeble old age, and I seek refuge in You from the trial of the world, and the punishment of the grave (*Allāhumma Innī A‘ūdhu Bika Minal-Jubn, Wa A‘ūdhu Bika Minal-Bukhl, Wa A‘ūdhu Bika Min Ardhalil-‘Umur, Wa A‘ūdhu Bika Min Fitnatid-Dunyā Wa ‘Adhābil-Qabr*).’” (*Ṣaḥīḥ*)

‘Abdullāh [bin ‘Abdur-Raḥmān] said: Abū Ishāq Al-Hāmdānī commits *Idṭirāb* in this *Ḥadīth*, he says: “From ‘Amr bin Maimūn,” and he says it is from other than him, and he mixes up in it.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* from this route.

تخریج: وأخرجه البخاري، الجهاد والسير، باب ما يتعوذ من الجبن، ح: ٢٨٢٢، ٦٣٧٤ من حديث عبدالمك بنه.

3568. ‘Āishah bint Sa‘d bin Abī Waqqāṣ narrated from her father, that he entered with the Messenger of Allāh ﷺ upon a woman, and before her was a date-seed – or he

(المعجم ١١٣) - بَابُ: فِي دُعَاءِ النَّبِيِّ ﷺ وَتَعَوُّذِهِ فِي دُبُرِ كُلِّ صَلَاةٍ (التحفة ١٢٤)

٣٥٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا زَكَرِيَّا بْنُ عَدِيٍّ: حَدَّثَنَا عُبَيْدُ اللَّهِ - هُوَ ابْنُ عَمْرٍو [الرَّقِيُّ] - عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ مُضْعَبِ بْنِ سَعْدٍ وَعَمْرٍو بْنِ مَيْمُونٍ قَالَا: كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هُؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُكْتَبُ الْغُلَمَانَ وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ بِهِمْ دُبُرَ الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْبُحْلِ، وَأَعُوذُ بِكَ مِنْ أَرْدَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ» قَالَ عَبْدُ اللَّهِ [بْنُ عَبْدِ الرَّحْمَنِ]: أَبُو إِسْحَاقَ الْهَمْدَانِيُّ يَضْطَرِبُ فِي هَذَا الْحَدِيثِ يَقُولُ: عَنْ عَمْرٍو بْنِ مَيْمُونٍ، عَنْ عُمَرَ وَيَقُولُ: عَنْ غَيْرِهِ وَيَضْطَرِبُ فِيهِ. [قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ.

٣٥٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرٍو بْنِ الْحَارِثِ أَنَّهُ أَخْبَرَهُ عَنْ سَعِيدِ

[1] One who teaches children how to write. See *Tuḥfat Al-Aḥwadhī*.

said – stone – that she would make *Tasbīh* with. So he said: “Should I not inform you of what is easier for you than this, and better? Glory to Allāh according to the number of what He created in the sky, and glory to Allāh according to the number of what He created in the earth, and glory to Allāh according to the number of what is between that, and glory to Allāh according to the number of what he is going to create, and Allāh is great, in similar amount to that, and all praise is due to Allāh, in similar amount to that, and there is no might or power except by Allāh, in similar amount to that (*Subhān Allāhi ‘Adada Mā Khalaqa Fis-Samā’, Wa Subhān Allāhi ‘Adada Mā Khalaqa Fil-Ard, Wa Subhān Allāhi ‘Adada Mā Baina Dhalik, Wa Subhān Allāhi ‘Adada Mā Huwa Khāliq, Wa Allāhu Akbaru Mithla Dhalik, Wal-Hamdulillāhi Mithla Dhalik, Wa Lā Hawla Wa Lā Quwwata Illā Billāhi Mithla Dhalik*).” (*Hasan*)

[Abū ‘Eisā said:] This *Hadūth* is *Hasan Gharīb* as a narration of Sa’d.

ابن أبي هلال، عن خزيمة، عن عائشة بنت سعد بن أبي وقاص، عن أبيها أنه دخل مع رسول الله ﷺ على امرأة وبين يديها نواة أو قال حصاة تسبح بها فقال: «ألا أخبرك بما هو أيسر عليك من هذا وأفضل؟ سبحان الله عدد ما خلق في السماء، وسبحان الله عدد ما خلق في الأرض، وسبحان الله عدد ما بين ذلك، وسبحان الله عدد ما هو خالق، والله أكبر مثل ذلك والحمد لله مثل ذلك، ولا حول ولا قوة إلا بالله مثل ذلك» . . .
[قال أبو عيسى:] هذا حديث حسن غريب من حديث سعد.

تخريج: [إسناده حسن] وأخرجه أبو داود، الوتر، باب التسبيح بالحصي، ح: ١٥٠٠ من حديث ابن وهب به وصححه ابن حبان، ح: ٢٣٣٠ والحاكم: ١/٥٤٧، ٥٤٨ وواقفه الذهبي، وذكره الضياء في المختارة: ٣/٢٠٩-٢١١، ح: ١٠١٠، ١٠١١ .

3569. Az-Zubair bin Al-‘Awwām narrated that the Prophet ﷺ said: “There is not a morning that the slave of Allāh reaches, except that a caller calls out: ‘Glorify the King, the Free of Deficiencies. (*Sabbihūl-Malikal-Quddūs*)’” (*Da‘f*)

٣٥٦٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَزَيْدُ بْنُ حُبَابٍ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي حَكِيمٍ [الْحَطْمِيِّ] مَوْلَى الزُّبَيْرِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا مِنْ صَبَاحٍ

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*.

يُصْبِحُ الْعَبْدُ فِيهِ إِلَّا [وَأَمَّنَادٍ يُنَادِي سَبَّحُوا
الْمَلِكَ الْقُدُّوسَ].

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه عبد بن حميد، ح: ٩٨ من حديث ابن نمير وزيد بن حباب به * موسى بن عبيدة ومحمد بن ثابت: ضعيفان.

Chapter 114. About The Supplication Of Memorization

(المعجم ١١٤) - بَابُ: فِي دُعَاءِ

الْحِفْظِ (التحفة ١٢٥)

3570. 'Ikrimah, the freed slave of Ibn 'Abbās, narrated that Ibn 'Abbās said: "We were with the Messenger of Allāh ﷺ when 'Alī bin Abī Tālib came to him, and he said: 'May my father and mother be ransomed for you! This Qur'ān has suddenly left my heart, and I do not find myself capable of it.' So the Messenger of Allāh ﷺ said to him: 'O Abul-Ḥasan! Should I not teach you words that Allāh shall benefit you with, and benefit whomever you teach, and they will make whatever you have learned in your chest firm?' He said: 'Of course, O Messenger of Allāh, so teach me.' He said: 'When it is the night of (before) Friday, then if you are able to stand in the last third of the night, then verily, it is a witnessed hour, and supplication is answered in it. And my brother Ya'qūb رضي الله عنه did say to his sons: I shall seek forgiveness for you from my Lord.^[1] He said:^[2] "Until the night of Friday comes." So if you

٣٥٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ:
أَخْبَرَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ:
أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ
عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وَعِكْرِمَةَ مَوْلَى ابْنِ
عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: بَيْنَمَا نَحْنُ
عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ عَلِيُّ بْنُ أَبِي
طَالِبٍ فَقَالَ: يَا أَبِي أَنْتَ وَأُمِّي تَفَلَّتْ هَذَا
الْقُرْآنُ مِنْ صَدْرِي فَمَا أَجِدُنِي أَقْدِرُ عَلَيْهِ،
فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا الْحَسَنِ! أَفَلَا
أَعَلَّمَكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ وَيَنْفَعُ بِهِنَّ
مَنْ عَلَّمْتَهُ وَيُثَبِّتُ مَا تَعَلَّمْتَ فِي صَدْرِكَ؟»
قَالَ: أَجَلْ يَا رَسُولَ اللَّهِ! فَعَلَّمَنِي. قَالَ: «إِذَا
كَانَ لَيْلَةُ الْجُمُعَةِ فَإِنْ اسْتَطَعْتَ أَنْ تَقُومَ فِي
ثُلُثِ اللَّيْلِ الْآخِرِ فَإِنَّهَا سَاعَةٌ مَشْهُودَةٌ وَالْدُّعَاءُ
فِيهَا مُسْتَجَابٌ. وَقَدْ قَالَ أَخِي يَعْقُوبُ لِبَنِيهِ
«سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي» [يوسف: ٩٨] -
يَقُولُ: حَتَّى تَأْتِي لَيْلَةُ الْجُمُعَةِ - فَإِنْ لَمْ
تَسْتَطِعْ فَعَمَّ فِي وَسْطِهَا فَإِنْ لَمْ تَسْتَطِعْ فَعَمَّ

[1] *Yūsuf* 12:98.

[2] According to Mubārakpūrī, this is Ya'qūb speaking. See *Tuhfat-Al-Ahwadhī* (4/278).

are not able, then stand in the middle of it, and if you are not able, then stand in the first of it. And pray four *Rak'ah*. Recite *Fātiḥatul-Kitāb* (the Opening of the Book) and *Sūrat Yā-Sin* in the first *Rak'ah*, and *Fātiḥatul-Kitāb* and *Ḥā-Mīm Ad-Dukhān* in the second *Rak'ah*, and *Fātiḥatul-Kitāb* and *Alif Lām Mīm Tanzil As-Sajdah* in the third *Rak'ah*, and *Fātiḥatul-Kitāb* and *Tabārak Al-Mufaṣṣal* in the fourth *Rak'ah*. So when you have finished with the *Tashah-hud*, then praise Allāh and mention Allāh's greatness in an excellent manner, and send *Ṣalāt* upon me – and be excellent in it – and upon the rest of the Prophets. And seek forgiveness for the believing men and the believing women, and for your brothers who have preceded you in faith. Then say in the end of that: “O Allāh, have mercy on me by abandonment of sins forever, so long as You keep me remaining. And have mercy on me from taking upon myself what does not concern me, and provide me good sight for what will make You pleased with me. O Allāh, Originator of the heavens and the earth, Possessor of glory, and generosity, and honor that is not exceeded. I ask you, O Allāh, O Raḥmān, by Your glory and the light of Your Face, to make my heart constant in remembering Your Book as You taught me, and grant me that I recite it in the manner that will make You pleased with me. O Allāh, Originator of the heavens

فِي أَوَّلِهَا فَصَلُّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي الرُّكْعَةِ الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَسُورَةَ يَسْ، وَفِي الرُّكْعَةِ الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَحَمِّ الدُّخَانِ، وَفِي الرُّكْعَةِ الثَّالِثَةِ بِفَاتِحَةِ الْكِتَابِ وَالْمِ تَنْزِيلِ السَّجْدَةِ، وَفِي الرُّكْعَةِ الرَّابِعَةِ بِفَاتِحَةِ الْكِتَابِ وَتَبَارَكَ الْمَفْصَلُ. فَإِذَا فَرَغْتَ مِنَ الشَّهَادَةِ فَاحْمَدِ اللَّهَ وَأَحْسِنِ الثَّنَاءَ عَلَى اللَّهِ وَصَلِّ عَلَيَّ وَأَحْسِنِ وَعَلَى سَائِرِ النَّبِيِّينَ، وَاسْتَغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْإِخْوَانَ الَّذِينَ سَبَقُوكَ بِالْإِيمَانِ ثُمَّ قُلْ فِي آخِرِ ذَلِكَ: اللَّهُمَّ ارْحَمْنِي بِبَرَكَ الْمَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي، وَارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لَا يَغْنِينِي، وَارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي، اللَّهُمَّ بَدِّعِ السَّمَاوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَارْزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي. اللَّهُمَّ بَدِّعِ السَّمَاوَاتِ وَالْأَرْضِ ذَا الْجَلَالِ وَالْإِكْرَامِ وَالْعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَنُ بِجَلَالِكَ وَنُورِ وَجْهِكَ أَنْ تُنَوِّرَ بِكِتَابِكَ بَصْرِي وَأَنْ تُطْلِقَ بِهِ لِسَانِي وَأَنْ تُفَرِّجَ بِهِ، عَنْ قَلْبِي وَأَنْ تُشْرِحَ بِهِ صَدْرِي وَأَنْ تَغْسِلَ بِهِ بَدَنِي فَإِنَّهُ لَا يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ وَلَا يُؤَيِّدُنِي إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ. يَا أَبَا الْحَسَنِ! فَافْعَلْ ذَلِكَ ثَلَاثَ جُمُعٍ أَوْ خَمْسًا أَوْ سَعَةً تُحِبُّ بِإِذْنِ اللَّهِ وَالَّذِي بَعَثَنِي

and the earth, Possessor of glory, and generosity, and honor that is not exceeded. I ask you, O Allāh, O Raḥmān, by Your glory and the light of Your Face, to enlighten my sight with Your Book, and make my tongue free with it, and to relieve my heart with it, and to expand my chest with it, and to wash my body with it. For indeed, none aids me upon the truth other than You, and none gives it except You, and there is no might or power except by Allāh, the High, the Magnificent.

(*Allāhummarḥamnī Bitarkil-Ma'āṣi Abadan Mā Abqaitanī, Warḥamnī An Atakallafa Mā Lā Ya'nīnī, Warzuqni Ḥusnan-Nazari Fī Mā Yurḍika 'Annī. Allāhumma Badī'as-Samāwāti Wal-Arḍi Dhāl-Jalāli Wal-Ikrāmi Wal-'Izzatil-latī Lā Turāmu As'aluka Yā Allāhu Yā Raḥmānu Bi-Jalālika Wa Nūri Wajhika An Tulzima Qalbī Ḥifza Kitābika Kamā 'Allamtanī Warzuqni An Atlūwahu 'Alan-Naḥwil-ladhī Yurḍika 'Annī. Allāhumma Badī'as-Samāwāti Wal-Arḍi Dhāl-Jalāli Wal-Ikrāmi Wal-'Izzati-llatī Lā Turāmu As'aluka Yā Allāhu, Yā Raḥmānu Bi-Jalālika Wa Nūri Wajhika An Tunawwira Bi-Kitābika Baṣarī, Wa An Tuṭliqa Bihi Lisānī Wa An Tufarrija Bihi 'An Qalbī Wa An Tashraḥa Bihi Ṣadrī, Wa An Taghsila Bihi Badanī, Fa'innahu Lā Yu'īnuni 'Alal-Ḥaqqi Ghairuka Wa Lā Yu'tīhi Illā Anta Wa Lā Hawla Wa Lā Quwwata Illā Billāhil-'Alīl-'Azīm).*)” O Abul-Ḥasan! So do this three Fridays, or five, or seven, you will be answered

بِالْحَقِّ مَا أَخْطَأَ مُؤْمِنًا قَطُّ».

قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: فَوَاللَّهِ مَا لَبِثَ عَلَيَّ إِلَّا خَمْسًا أَوْ سَبْعًا حَتَّى جَاءَ [عَلَيَّ] رَسُولُ اللَّهِ ﷺ فِي مِثْلِ ذَلِكَ الْمَجْلِسِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ [رَجُلًا] فِيمَا خَلَا لَا أَخُذُ إِلَّا أَرْبَعَ آيَاتٍ أَوْ نَحْوَهُنَّ فَإِذَا قَرَأْتُهُنَّ عَلَى نَفْسِي تَقَلَّتْ وَأَنَا أَتَعَلَّمُ الْيَوْمَ أَرْبَعِينَ آيَةً وَنَحْوَهَا فَإِذَا قَرَأْتُهَا عَلَى نَفْسِي فَكَأَنَّمَا كِتَابُ اللَّهِ بَيْنَ عَيْنَيَّ وَلَقَدْ كُنْتُ أَسْمَعُ الْحَدِيثَ فَإِذَا رَدَدْتُهُ تَقَلَّتْ وَأَنَا الْيَوْمَ أَسْمَعُ الْأَحَادِيثَ فَإِذَا تَحَدَّثْتُ بِهَا لَمْ أُحْرِمْ مِنْهَا حَرْفًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «مُؤْمِنٌ وَرَبٌّ الْكَعْبَةِ يَا أَبَا الْحَسَنِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ.

– by the will of Allāh – by the One Who sent me with the Truth, it has not failed a believer once.”

‘Abdullāh bin ‘Abbās said: “So, by Allāh, ‘Alī did not wait but five or seven until [‘Alī]^[1] came to the Messenger of Allāh ﷺ in a gathering similar to that and said: ‘O Messenger of Allāh, indeed I was [a man] in the time that passed, who used to not take except four *Āyāt* or about that much, so when I would recite them to myself they would suddenly depart from me, and today I learn forty *Āyāt* or about that much, and when I recite them to myself, then it is as if the Book of Allāh is before my eyes. I used to hear a *Ḥadīth* and when I would repeat it, it would suddenly depart from me, and today I hear *Aḥadīth*, and when I report them, I do not err in a single letter.’ So the Messenger of Allāh ﷺ said at that point: ‘A believer, by the Lord of the Ka‘bah, O Abul-Hasan.”’ (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of Al-Walīd bin Muslim.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٣١٦/١، ٣١٧ من حديث سليمان بن عبد الرحمن به وصححه على شرط الشيخين وتعقبه الذهبي وأورده ابن الجوزي في الموضوعات: ١٣٨/٢، ١٣٩ وللحديث شاهد باطل عند الطبراني في الكبير * ابن جريج عن عمن، والوليد لم يصرح بالسماع المسلسل.

[1] If the word ‘Alī is not in the text it would be understood as “he came.”

Chapter 115. About Waiting For Relief And Other Than That

3571. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “Ask Allāh of His bounty. For verily, Allāh the Mighty and Sublime, loves to be asked, and the best of worship is awaiting relief.” (*Da‘if*)

[Abū ‘Eisā said:] This is how Ḥammād bin Wāqid (a narrator in the chain) reported this *Ḥadīth*. [And he has been contradicted in his narration.] And [this] Ḥammād [is Aṣ-Ṣaffār], he is not a *Ḥafīz*, [and he is, in our view, a *Shaikh* from Al-Baṣrah.] Abū Nu‘aim reported this *Ḥadīth* from Isrā‘īl, from Ḥakīm bin Jubair, from a man from the Prophet ﷺ [in *Mursal* form], and the narration of Abū Nu‘aim is more likely to be more correct.

تخریج: [إسناده ضعيف] وأخرجه الطبراني: ١٢٥/١٠، ح: ١٠٠٨٨ من حديث حماد بن واقد الصفار به وهو ضعيف (تقريب) * حكيم بن جبير ضعيف رمي بالتشيع (تقريب) ورجل: مجهول.

Comments:

Concealing one's miseries, distresses and hardships from others and supplicating to Al-Mighty Allāh ﷻ for help and favors is also a great form of worship.

3572. Zaid bin Arqam [may Allāh be pleased with him] said that the Prophet ﷺ used to say: “O Allāh, indeed I seek refuge in You from laziness, helpless old age, and stinginess (*Allāhumma Innī A‘ūdhu Bika Minal-Kasali Wal-‘Ajzi Wal-Bukhl*).” And with this chain, from the Prophet ﷺ, that he used to

(المعجم ١١٥) - بَابُ: فِي انْتِظَارِ

الْفَرَجِ وَعَيْرِ ذَلِكَ (التحفة ١٢٦)

٣٥٧١ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ الْبَصْرِيُّ: حَدَّثَنَا حَمَادُ بْنُ وَاقِدٍ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ أَنْ يُسْأَلَ وَأَفْضَلُ الْعِبَادَةِ انْتِظَارُ الْفَرَجِ».

[قَالَ أَبُو عِيسَى:] هَكَذَا رَوَى حَمَادُ بْنُ وَاقِدٍ هَذَا الْحَدِيثَ. [وَقَدْ خُولِفَ فِي رَوَايَتِهِ]. وَحَمَادُ بْنُ وَاقِدٍ [هَذَا هُوَ الصَّفَّارُ] لَيْسَ بِالْحَافِظِ [وَهُوَ عِنْدَنَا شَيْخٌ بَصْرِيُّ] وَرَوَى أَبُو نَعِيمٍ هَذَا الْحَدِيثَ عَنْ إِسْرَائِيلَ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ رَجُلٍ عَنِ النَّبِيِّ ﷺ [مُرْسَلًا] وَحَدِيثُ أَبِي نَعِيمٍ أَشْبَهُ أَنْ يَكُونَ أَصَحَّ.

٣٥٧٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا

أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ أَبِي عُمَانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْعَجْزِ وَالْبُخْلِ» وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَتَعَوَّذُ مِنَ

seek refuge from senility and the punishment of the grave. (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح: ٢٧٢٢ من حديث أبي معاوية الضرير به.

3573. Jubair bin Nufair narrated that 'Ubādah bin Aṣ-Ṣāmit narrated to them that, the Messenger of Allāh ﷺ said: "There is not a Muslim upon the earth who calls upon Allāh with any supplication, except that Allāh grants it to him, or he turns away from him the like of it in evil; as long as he does not supplicate for something sinful, or the severing of the ties of kinship." So a man from the people said: "What if we should increase (in it)." He said: "(With) Allāh is more."^[1] (*Ḥasan*)

الهَرَمَ وَعَذَابِ الْقَبْرِ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

٣٥٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُونُسَ عَنِ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا عَلَى الْأَرْضِ مُسْلِمٍ يَدْعُو اللَّهَ تَعَالَى بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا أَوْ صَرَفَ عَنْهُ مِنَ الشُّؤْمِ مِثْلَهَا مَا لَمْ يَدْعُ بِمَأْتَمٍ أَوْ قَطِيعَةٍ رَحِمَ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِذَا نَكَّحْتَ . قَالَ: «اللَّهُ أَكْثَرُ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
صَحِيحٌ مِنْ هَذَا الْوَجْهِ وَابْنُ ثَوْبَانَ هُوَ
عَبْدُ الرَّحْمَنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ الْعَابِدُ الشَّامِيُّ.

تخریج: [حسن] وأخرجه عبد الله بن أحمد: ٣٢٩/٥ عن محمد بن يوسف به وللحديث شواهد عند الحاكم: ٤٩٣/١ وأحمد: ١٨/٣ وغيرهما وانظر، ح: ٣٣٨١ وجوّد أسانيده المنذري.

Chapter 116. The Supplication At The Time Of Sleep

3574. Al-Barā' bin 'Azib narrated that the Prophet ﷺ said: "When you go to your bed, perform the *Wuḍū'* as you would perform for *Ṣalāt*. Then lie on your right side, then say: 'O Allāh, I submit my face to You,

(المعجم ١١٦) - بَابُ [الدَّعَاءِ عِنْدَ

النَّوْمِ] (التحفة ١٢٧)

٣٥٧٤ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ: حَدَّثَنِي الْبَرَاءُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَخَذْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ ثُمَّ

[1] Allāh shall grant more than what you ask for, and His bounty is greater than what He grants you for your supplication. See *Tuhfat Al-Aḥwadhī* (4/280).

and I entrust my affair to You, and I lay myself down relying upon You, hoping in You and fearing You. There is no refuge nor escape from You except to You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent (*Allāhumma Aslamtu Wajhī Ilaika Wa Fawwadtu Amrī Ilaika, Wa Alja'tu Zahri Ilaika, Raghbatan Wa Rahbatan Ilaika, Lā Malja'a Wa Lā Manjā Minka Illā Ilaika, Āmantu Bikitābikalladhī Anzalta Wa Bi-Nabiykalladhī Arsalt*).¹ And if you die that night, you shall die upon the *Fitrah*” – Al-Barā' said: I repeated it to retain it in memory, “So I said: ‘I believe in Your Messenger whom You have sent.’” He said: “So he struck with his hand upon my chest, then said: ‘And in Your Prophet whom You have sent.’”^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported through more than one route from Al-Barā', and we do not know of the mention of *Wudū'* in any of the narrations, except in this narration.

تخریج: متفق علیه، وأخرجه مسلم، الذكر والدعاء، باب الدعاء عند النوم، ح: ۲۷۱۰ من حدیث جریر والبخاری، ح: ۲۴۷ من حدیث منصور به انظر، ح: ۳۳۹۴.

3575. Mu'adh bin 'Abdullāh bin Khubaib, narrated from his father, who said: “We went out on a rainy and extremely dark night, looking for the Messenger of Allāh ﷺ, so that he could lead us in *Ṣalāt*.” He

اضطجع على شِقِّكَ الأيمنِ ثُمَّ قُل: اللّهُمَّ اسَلَّمْتُ وَجْهِي إِلَيْكَ، وَفَوَضْتُ أَمْرِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مِتُّ فِي لَيْلَتِكَ مِتُّ عَلَى الْفِطْرَةِ» قَالَ: فَرَدَدْتُهُنَّ لِأَسْتَذْكِرَهُ، فَقُلْتُ: آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ فَقَالَ: «قُلْ آمَنْتُ بِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنِ الْبَرَاءِ وَلَا نَعْلَمُ فِي شَيْءٍ مِنَ الرُّوَايَاتِ ذِكْرَ الْوُضُوءِ إِلَّا فِي هَذَا الْحَدِيثِ.

۳۵۷۵ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ: حَدَّثَنَا ابْنُ أَبِي ذُنْبٍ عَنْ أَبِي سَعِيدِ الْبَرَادِ، عَنْ مُعَاذِ ابْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ، عَنْ أَبِيهِ قَالَ: خَرَجْنَا

^[1] Similar preceded under no. 3394.

said: "So I met him and he said: 'Speak' but I did not say anything. Then he said: 'Speak.' But I did not say anything. He said: 'Speak.' So I said: 'What should I say?' He said: Say: "Say: He is Allāh, the One" and *Al-Mu'awwidhatain*, when you reach evening, and when you reach morning, three times, they will suffice you against everything." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* from this route. Abū Sa'eed Al-Barrād (a narrator) is Asīd bin Abī Asīd [from Al-Madīnah].

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب ما يقول إذا أصبح، ح: ٥٠٨٢ من حديث محمد بن إسماعيل به * أبوسعيد، أسيد بن أبي أسيد البراد.

Comments:

The Prophet ﷺ again and again said 'say' so that he could remember it and the Companion kept quiet so that the Prophet ﷺ himself tell him what to say.

Chapter 117. About The Supplication Of The Guest

3576. 'Abdullāh bin Busr narrated: "The Messenger of Allāh ﷺ stayed with my father." So he said: "We brought some food near him, so he ate from it, then he was brought dates, so he would eat it and cast the pit with his two fingers" – he joined between his forefinger and middle finger – *Shu'bah* said: "And that is what I think concerning it, if Allāh wills," – "and he cast the pit between two fingers, then he was brought drink, so he drank it and then passed it to the one on his right." He said: "So my father said – as he took hold of the rein of his beast: 'Supplicate for us.' So he

فِي لَيْلَةٍ مَطِيرَةٍ وَظُلْمَةٍ شَدِيدَةٍ نَطَلَبُ رَسُولَ اللَّهِ ﷺ يُصَلِّي لَنَا قَالَ: فَأَذْرَكْتُهُ فَقَالَ: «قُلْ». فَلَمْ أَقُلْ شَيْئًا. ثُمَّ قَالَ: «قُلْ» فَلَمْ أَقُلْ شَيْئًا. قَالَ: «قُلْ» فَقُلْتُ: مَا أَقُولُ؟! قَالَ: «قُلْ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَالْمُعَوَّذَتَيْنِ حِينَ تُمْسِي وَتُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَأَبُو سَعِيدِ الْبَرَّادِ هُوَ أَسِيدُ بْنُ أَبِي أَسِيدٍ [مَدِينِيٌّ].

(المعجم ١١٧) - [بَابُ: فِي دُعَاءِ

الضَّيْفِ] (التحفة...)

٣٥٧٦ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ حُمَيْرٍ [الشَّامِيِّ] عَنْ عَبْدِ اللَّهِ بْنِ بُشَيْرٍ قَالَ: نَزَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي فَقَالَ: فَفَرَّقْنَا إِلَيْهِ طَعَامًا فَأَكَلَ مِنْهُ ثُمَّ أَنَّى بِتَمْرٍ فَكَانَ يَأْكُلُهُ وَيُلْقِي النَّوَى بِإِصْبَعَيْهِ جَمَعَ السَّبَابَةَ وَالْوُسْطَى - قَالَ شُعْبَةُ: وَهُوَ ظَنِّي فِيهِ إِنْ شَاءَ اللَّهُ - وَأَلْقَى النَّوَى بَيْنَ إِصْبَعَيْنِ ثُمَّ أَنَّى بِشَرَابٍ فَشَرِبَهُ ثُمَّ نَاوَلَهُ الَّذِي عَنْ يَمِينِهِ قَالَ: فَقَالَ أَبِي وَأَخَذَ يَلْجِمُ دَابِّيهِ ادْعُ لَنَا فَقَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاعْفُزْ

said: 'O Allāh, bless for them what You have provided them, and forgive them, and have mercy on them (*Allāhuma Bārak Lahum Fī Mā Razaqtahum Wāghfir Lahum Wārhamhum*)'” (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [and it has been reported through other routes from 'Abdullāh bin Busr.]

تخریج: وأخرجه مسلم، الأشربة، باب استحباب وضع النوى خارج التمر، واستحباب دعاء الضيف لأهل الطعام... إلخ، ح: ٢٠٤٢ عن محمد بن المشي به.

Comments:

This narration shows that a guest should be treated warmly and honorably. He should be given respect and the best food available with the host. At the time of his departure, he should be bade farewell in an honorable way and he should be requested to supplicate for them. The Prophet ﷺ summed up all the benefits and prosperities of this world and the Hereafter in this supplication.

3577. Bilāl bin Yasār bin Zaid [the freed slave of the Prophet ﷺ] narrated: “My father narrated to me, from my grandfather, that he heard the Prophet ﷺ say: ‘Whoever says: “I seek forgiveness from Allāh, the Magnificent, whom there is none worthy of worship but Him, the Living, *Al-Qayyūm*, and I repent to him,” (*Astaghfirullāhal-‘Azīmalladhī Lā Ilāha Illā Huwal-Ḥayyul-Qayyūmu Wa Atūbu Ilaih*) then Allāh will forgive him, even if he fled from battle.”” (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth*, we do not know of it except through this route.

تخریج: [حسن] وأخرجه أبو داود، الوتر، باب: في الاستغفار، ح: ١٥١٧ عن موسى بن إسماعيل به وللحديث شاهد عند الحاكم: ٥١١/١، ١١٧/٢، ١١٨ على شرط مسلم ووافقه الذهبي وسنده حسن.

لَهُمْ وَارْحَمَهُمْ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ].

٣٥٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ الشَّيْبِيُّ: حَدَّثَنِي أَبِي عُمَرُ بْنُ مَرْثَةَ قَالَ: سَمِعْتُ بِلَالَ بْنَ يَسَارِ بْنِ زَيْدٍ [مَوْلَى النَّبِيِّ ﷺ]: حَدَّثَنِي أَبِي عَنْ جَدِّي سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ قَالَ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ غَفَرَ اللَّهُ لَهُ وَإِنْ كَانَ فَرَّ مِنَ الرَّحْفِ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

Chapter 118.

(المعجم ١١٨) - [بَابُ:] (التحفة ...)

3578. 'Uthmān bin Ḥunaif narrated that a blind man came to the Prophet ﷺ and said: "Supplicate to Allāh to heal me." He said: "If you wish I will supplicate for you, and if you wish, you can be patient, for that is better for you." He said: "Then supplicate to Him." He said: "So he ordered him to perform *Wuḍū'* and to make his *Wuḍū'* complete, and to supplicate with this supplication: 'O Allāh, I ask You and turn towards You by Your Prophet Muḥammad, the Prophet of Mercy. Indeed, I have turned to my Lord, by means of You, concerning this need of mine, so that it can be resolved, so O Allāh so accept his intercession for^[1] me (*Allāhumma Innī As'aluka Wa Atawajjahu Ilaika Binabiyyka Muḥammadin Nabī-Ir-Raḥmati Tawajjahtu Bika Ila Rabbī Fī Ḥājati Hadhihi Lituqda Lī, Allāhumma Fashaffi'hu Fiya*).'"^[2] (**Ṣaḥīḥ**)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we do not know of it except through this route, as a narration of Abū Ja'far, and he is someone other than Al-Khaṭmī, [and 'Uthmān bin Ḥunaif is the brother of Sahl bin Ḥunaif.]

٣٥٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَعْفَرٍ، عَنْ عَمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنْ عُثْمَانَ بْنِ حُنَيْفٍ: أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ ﷺ فَقَالَ: اذْعُ اللَّهُ أَنْ يُعَافِيَنِي، قَالَ: «إِنْ شِئْتَ دَعَوْتُ، وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ»، قَالَ: فَادْعُهُ، قَالَ: فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوئَهُ وَيَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي، اللَّهُمَّ فَشَفِّعْهُ فِيَّ» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي جَعْفَرٍ وَهُوَ غَيْرُ الْخَطْمِيِّ [وَعُثْمَانُ بْنُ حُنَيْفٍ هُوَ أَخُو سَهْلِ بْنِ حُنَيْفٍ].

[1] See *At-Tawassul, Anwā'uhu wa Ahkāmuhu* by Muḥammad Nāsiruddīn Al-Albānī.

[2] This *Ḥadīth* does not mean that we can ask Allāh to grant us something for the sake of the Prophet ﷺ or anything along those lines. Rather, what is intended is that he was asking Allāh to accept the Prophet's supplicating for him, as indicated by his statement, "so accept his intercession for me."

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في صلاة الحاجة، ح: ١٣٨٥ من حديث عثمان بن عمر به وزاد الحاكم في الأخير: ٣١٣/١، ٥١٩ "وشفعتني فيه" وصححه ابن خزيمة، ح: ١٢١٩ والحاكم ووافقه الذهبي.

3579. Abū Umāmah [may Allāh be pleased with him] said: ‘Amr bin ‘Abasah reported to me that he heard the Prophet ﷺ say: “The closest that the Lord is to a worshipper is during the last part of the night, so if you are able to be of those who remember Allāh in that hour, then do so.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

٣٥٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا إِسْحَاقُ بْنُ مُوسَى قَالَ: حَدَّثَنِي مَعْنٌ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ ضَمْرَةَ بْنِ حَبِيبٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: حَدَّثَنِي عَمْرُو بْنُ عَبْسَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده صحيح] وصححه الحاكم: ١٦٣/١-١٦٥ وأصله في صحيح مسلم، ح: ٨٣٢ وغيره ورواه أبو داود، ح: ١٢٧٧ من طريق آخر عن أبي أمامة به.

Comments

In the last part of the night, Allāh ﷻ descends to the Nearest Heaven and asks His worshippers to make supplications to Him, and He bestows His favors and bounties to His worshippers. In the state of prostration man is nearest to Allāh ﷻ, therefore, in the last part of the night the supplications made in the state of prostration are answered.

3580. ‘Umārah bin Za‘karah said: “I heard the Messenger of Allāh ﷺ saying: ‘Indeed, Allāh, the Mighty and Sublime, says: “Indeed My worshipper who is entirely My slave is the one who remembers Me when he is about to meet his enemy.” That is: “At the time of fighting.” (*Ḍa‘īf*)

[He said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route, and its chain is

٣٥٨٠ - حَدَّثَنَا أَبُو الْوَلِيدِ الدَّمَشَقِيُّ (أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَكَّارٍ): حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عُفَيْرُ بْنُ مَعْدَانَ أَنَّهُ سَمِعَ أَبَا دَوْسٍ الْيَحْضَبِيَّ يُحَدِّثُ عَنِ ابْنِ عَائِدِ الْيَحْضَبِيِّ عَنْ عُمَارَةَ بْنِ زَعَكْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: إِنَّ عَبْدِي كُلَّ عَبْدِي الَّذِي يَذْكُرُنِي وَهُوَ مُلَاقٍ قِرْنَهُ» يَعْنِي عِنْدَ الْقِتَالِ.

not strong.

[And we do not know of 'Umārah bin Za'karah hearing anything from the Prophet ﷺ except for this one *Hadīth*. And the meaning of his saying: "When he is about to meet his enemy," only means at the time of fighting. That is: That he remembers Allāh in that time.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي عاصم في الأحاد والمثاني: ١٥١/٥، ح: ٢٦٨٩ من حديث الوليد ابن مسلم به * عفير: ضعيف وأبو دوس: مجهول الحال وله طريق آخر مظلم.

Comments

In the Qur'an, in *Sūrat ALAnfāl* Verse 45 it has been commanded to supplicate for success and triumph. "When you meet a force be firm and call Allāh in remembrance much and often." He who remembers Allāh ﷻ during combat carries out the orders and proves himself as His true servant.

Chapter 119. About The Virtue Of: "There Is No Might Or Power Except With Allāh"

3581. Qais bin Sa'd bin 'Ubādah narrated, that his father offered him to the Prophet ﷺ to serve him. He said: "So the Prophet ﷺ passed by me, and I had just performed *Ṣalāt*, so he poked me with his foot and said: 'Should I not direct you to a gate from the gates of Paradise?' I said: 'Of course.' He said: "There is no might or power except with Allāh (*Lā Hawla Wa Lā Quwwata Illā Billāh*).'" (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

تخریج: [إسناده حسن] وأخرجه النسائي في عمل اليوم، ح: ٣٥٥ عن محمد بن مثنى، وأحمد: ٤٢٢/٣ عن وهب بن جرير به وصححه الحاكم على شرط الشيخين ووافقه الذهبي: ٤/٢٩٠، ٢٩١ وللحديث شواهد.

قَالَ: [هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ لَيْسَ إِسْنَادُهُ بِالْقَوِيٍّ .

وَلَا نَعْرِفُ لِعِمَارَةَ بْنِ زَعَكَرَةَ عَنِ النَّبِيِّ ﷺ إِلَّا هَذَا الْحَدِيثَ الْوَاحِدَ، وَمَعْنَى قَوْلِهِ: «وَهُوَ مَلَاقِي قَوْمَهُ»، إِنَّمَا يَعْني عِنْدَ الْقِتَالِ، يَعْني أَنْ يَذْكُرَ اللهُ فِي تِلْكَ السَّاعَةِ .

(المعجم ١١٩) - بَابُ: فِي فَضْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (التحفة ١٢٨)

٣٥٨١ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ مَنْصُورَ بْنَ زَادَانَ يُحَدِّثُ عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ، عَنْ قَيْسِ بْنِ سَعْدِ بْنِ عُبَادَةَ أَنَّ أَبَاهُ دَفَعَهُ إِلَى النَّبِيِّ ﷺ يَخْدُمُهُ قَالَ: فَمَرَّ بِي النَّبِيُّ ﷺ وَقَدْ صَلَّيْتُ فَضَرَبَنِي بِرِجْلِهِ وَقَالَ: «أَلَا أَدُلُّكَ عَلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ؟ قُلْتُ: بَلَى، قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» .

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

3582. [Ṣafwān bin Sulaim said: “No angel has risen from the earth until he said: ‘There is no might or power except with Allāh (*Lā Ḥawla Wa Lā Quwwata Illā Billāh*).’”] (*Ṣaḥīḥ*)

٣٥٨٢ - [حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
اللُّثِيُّ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ،
عَنْ صَفْوَانَ بْنِ سُلَيْمٍ. قَالَ: مَا نَهَضَ مَلَكٌ
مِنَ الْأَرْضِ حَتَّى قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ].

تخريج: [إسناده صحيح].

Chapter 120. Concerning The Virtue Of *Tasbīḥ*, *Tahlīl*, And *Taqdīs*

(المعجم ١٢٠) - [بَابُ: فِي فَضْلِ التَّسْبِيحِ
وَالْتَهْلِيلِ وَالتَّقْدِيسِ] (التحفة . . .)

3583. Ḥumaidah bint Yāsir narrated from her grandmother Yusairah – and she was one of those who emigrated – she said: “The Messenger of Allāh ﷺ said to us: ‘Hold fast to *At-Tasbīḥ*, *At-Tahlīl*, and *At-Taqdīs*,^[1] and count them upon the fingertips, for indeed they shall be questioned, and they will be made to speak. And do not become heedless, so that you forget about the Mercy (of Allāh).” (*Ḥasan*)

٣٥٨٣ - حَدَّثَنَا مُوسَى بْنُ جِرَامٍ وَعَبْدُ
ابْنِ حُمَيْدٍ وَعَبِيْرٌ وَاحِدٌ قَالُوا: حَدَّثَنَا مُحَمَّدُ
بْنُ بِشْرِ قَالَ: سَمِعْتُ هَانِيَةَ بِنْتُ عُمَانَ عَنْ
أُمِّ حُمَيْدَةَ بِنْتِ يَاسِرٍ، عَنْ جَدَّتِهَا يُسَيْرَةَ
وَكَانَتْ مِنَ الْمُهَاجِرَاتِ قَالَتْ: قَالَ لَنَا رَسُولُ
اللَّهِ ﷺ: «عَلَيْكُمْ بِالتَّسْبِيحِ وَالتَّهْلِيلِ
وَالْتَّقْدِيسِ وَاعْفِدْنَ بِالْأَنَامِلِ فَإِنَّهُنَّ مَسْئُولَاتٌ
مُسْتَنْطَقَاتٌ وَلَا تَعْفَلْنَ فَتَنْسِينَ الرَّحْمَةَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [غَرِيبٌ]
إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ هَانِيَةَ بِنْتِ عُمَانَ وَقَدْ
رَوَاهُ مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ هَانِيَةَ بِنْتِ عُمَانَ.

[Abū ‘Eīsā said:] This *Ḥadīth* [is *Gharīb*], we only know of it through the narration of Hānī’ bin ‘Uthmān, and Muḥammad bin Rabī’ah reported it from Hānī’ bin ‘Uthmān.

تخريج: [إسناده حسن] وأخرجه ابن سعد: ٣١٠/٨ عن محمد بن بشر، وأبو داود، ح: ١٥٠١ من حديث هانئة بن عثمان به وصححه الذهبي في تلخيص المستدرک: ٥٤٧/١ وابن حبان، ح: ٢٣٣٣ وحسنه ابن حجر والنووي في الأذکار، ص: ١٤.

[1] Saying “*Subhān Al-Malik, Al-Quddūs*” (Glory to the King, the Free of Deficiencies) or “*Rabbul Malaikī War-Rūḥ*” (Glorified, the Free of Deficiencies, the Lord of the angels and the spirit.” See *Tuḥfat Al-Aḥwadhī*.

Comments

'*Tasbīh* is saying 'Subhān Allāh, 'Tahlīl' is saying 'Lā Ilāha Illallāh' and '*Taqdīs*' is saying 'Subhān Al-Malik Al-Quddūs Ya Sabbuho Quddūs Rābbal-Malaikatah" pure is the Master of angels and the spirit.

Chapter 121. About The Supplication When Going Out For An Expedition

(المعجم ١٢١) - [بَابٌ: فِي الدُّعَاءِ إِذَا غَزَا] (التحفة . . .)

3584. Anas narrated that when the Prophet ﷺ would go out for an expedition, he would say: "O Allāh, You are my *Aḍud* and You are my Helper, and by You^[1] do I fight (*Allāhumma Anta 'Aḍudī, Wa Anta Naṣīrī, Wa Bika Uqātil*)."

٣٥٨٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ قَالَ: أَخْبَرَنِي أَبِي عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا غَزَا قَالَ: «اللَّهُمَّ أَنْتَ عَضْدِي وَأَنْتَ نَصِيرِي وَبِكَ أَقَاتِلُ».

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb* [and the meaning of his statement "my *Aḍud*" is "my support"].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [وَمَعْنَى قَوْلِهِ عَضْدِي يَعْنِي عَوْنِي].

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب ما يدعى عند اللقاء، ح: ٢٦٣٢ وعن نصر بن علي به وصححه ابن حبان، ح: ١٦٦١ * قتادة عنن.

Chapter 122. Concerning The Supplication Of The Day Of 'Arafah

(المعجم ١٢٢) - [بَابٌ: فِي دُعَاءِ يَوْمِ عَرَفَةَ] (التحفة . . .)

3585. 'Amr bin *Shu'aib* narrated from his father, from his grandfather, that the Prophet ﷺ said: "The best of supplications is the supplication of the Day of '*Arafah*. And the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allāh, Alone, without partner, to Him belongs all that exists, and to Him belongs the

٣٥٨٥ - حَدَّثَنَا أَبُو عَمْرٍو مُسْلِمٌ بْنُ عَمْرٍو الْحَدَّاءُ الْمَدِينِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ حَمَادِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ

[1] That is, "by Your Might and Your Power and Your Aid and Your Help." See *Tuhfat Al-Aḥwadhī* (4/285).

Praise, and He is powerful over all things. (*Lā Ilāha Illallāh, Wahdahū Lā Sharīka Lahu, Lahul-Mulku Wa Lahul-Ḥamdu, Wa Huwa 'Alā Kulli Shai'in Qadīr.*")

[He said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. And Ḥammād bin Abū Ḥumaid (a narrator) he is Muḥammad bin Abū Ḥumaid and he is Ibrāhīm Al-Anṣārī Al-Madani, and he is not regarded as strong (in his narrations) according to the people of *Ḥadīth*. (*Da'īf*)

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢/٢١٠، ح: ٦٩٦١ من حديث ابن أبي حميد به * حماد بن أبي حميد: ضعيف تقدم: ٣٥٦١ وللحديث شواهد ضعيفة عند مالك (الموطأ ١/٢١٥ ح ٥٠١ و ٢٢/١، ٤٢٣ ح: ٩٧٤) وغيره.

Chapter 123. The Supplication: “O Allāh Make My Secret Better Than My Apparent Condition”

3586. ‘Umar bin Al-Khaṭṭāb said: “The Messenger of Allāh taught me, saying: ‘Say: “O Allāh, make my secret better than my apparent condition, and make my apparent condition righteous. O Allāh, I ask You for the righteous of what you give to the people, of wealth, wives, and children, not (to be) misguided, nor misguiding. (*Allāhummaj'al Sarīratī Khairan Min 'Alāniyatī Waj'al 'Alāniyatī Ṣāliḥah. Allāhumma Innī As'aluka Min Ṣāliḥi Mā Tu'tīn-Nāsa Minal-Māli Wal-Ahli Wal Waladi Ghairad-Dāli Wa Lāl-Muḍil.*)” (*Da'īf*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it

عَلَى كُلِّ شَيْءٍ قَدِيرٌ» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَحَمَّادُ بْنُ أَبِي حَمِيدٍ هُوَ مُحَمَّدُ ابْنُ أَبِي حَمِيدٍ وَهُوَ أَبُو إِبْرَاهِيمَ الْأَنْصَارِيُّ الْمَدَنِيُّ وَلَيْسَ هُوَ بِالْقَوِيِّ عِنْدَ أَهْلِ الْحَدِيثِ.

(المعجم ١٢٣) - بَابُ [دُعَاءِ] «اللَّهُمَّ اجْعَلْ سِرِّي خَيْرًا مِنْ عَلَانِيَتِي» [التحفة ١٢٩]

٣٥٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حَمِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي بَكْرٍ عَنِ الْجَرَّاحِ بْنِ الصَّحَّاحِ الْكِنْدِيِّ، عَنْ أَبِي شَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَكِيمٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ قَالَ: «قُلِ اللَّهُمَّ اجْعَلْ سِرِّي خَيْرًا مِنْ عَلَانِيَتِي وَاجْعَلْ عَلَانِيَتِي صَالِحَةً. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ مِنَ الْمَالِ وَالْأَهْلِ وَالْوَالِدِ غَيْرَ الصَّالِ وَالْمُضِلِّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

except through this route, and its chain is not strong.

تخريج: [إسناده ضعيف] وأخرجه أبو نعيم في الحلية: ٥٣/١ من حديث أبي شيبة عبدالرحمن بن إسحاق الكوفي به وهو ضعيف مشهور.

Chapter 124. The Supplication: "O Changer Of The Hearts, Make My Heart Firm..."

(المعجم ١٢٤) - بَابُ [دُعَاءِ] «يَا مُقَلِّبَ
الْقُلُوبِ ثَبِّتْ قَلْبِي...» [(التحفة ١٣٠)

3587. 'Āsim bin Kulaib Al-Jarmī narrated from his father, from his grandfather, who said: "I entered upon the Prophet ﷺ while he was praying and he had placed his left hand on his left thigh, and he had placed his right hand on his right thigh, and clasped his fingers, and extended his index finger, and he was saying: 'O changer of the hearts, make my heart firm upon Your religion (Yā Muqallibal-Qulūbi Thabbit Qalbī 'Alā Dīnik).'" (Hasan)

٣٥٨٧ - حَدَّثَنَا عُثْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا سَعِيدُ بْنُ سُمَيَانَ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَعْدَانَ قَالَ: أَخْبَرَنِي عَاصِمُ بْنُ كُلَيْبِ الْجَرْمِيِّ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُصَلِّي وَقَدْ وَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى، وَقَبَضَ أَصَابِعَهُ وَبَسَطَ السَّبَابَةَ وَهُوَ يَقُولُ: «يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ».

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* from this route.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه الطبراني: ٣١٣/٧، ح: ٧٢٣٢ من حديث عبدالله بن معدان به وهو صالح روى عنه جماعة، ولم يثبت تعليقه عن أبي داود رحمه الله وللحديث شواهد عن أنس وجابر والنواس بن سمعان رضي الله عنهم.

Chapter 125. Concerning *Ar-Ruqyah* When Suffering An Ailment

(المعجم ١٢٥) - [بَابُ:] فِي الرُّقِيَّةِ إِذَا
اِسْتَكَيْ [(التحفة...)

3588. Muḥammad bin Sālim narrated: "Thābit Al-Bunānī narrated to me, he said to me: 'O Muḥammad, when you suffer from some ailment, then place your hand at the place of the ailment, then say: "In the Name of Allāh, I seek refuge in Allāh's might and

٣٥٨٨ - حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ سَالِمٍ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ قَالَ: قَالَ لِي: يَا مُحَمَّدُ! إِذَا اسْتَكَيْتَ فَضَعْ يَدَكَ حَيْثُ تَسْتَكِي ثُمَّ قُلْ: بِسْمِ اللَّهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ

power from the evil of this pain I feel (*Bismillāh, A'ūdhu Bi-Izzatillāhi Wa Qudratihi Min Sharri Mā Ajidu Min Waja'i Hādhā*).” Then lift your hand and repeat that an odd number of times. For indeed, Anas bin Mālik narrated to me, that the Messenger of Allāh ﷺ narrated that to him.” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. [And this Muḥammad bin Sālim is a *Shaiikh* from Al-Baṣrah].

شَرِّ مَا أَجِدُ مِنْ وَجَعِي هَذَا، ثُمَّ ارْفَعْ يَدَكَ ثُمَّ
أَعِدْ ذَلِكَ وَتَرَا فَإِنَّ أَنْسَ بْنَ مَالِكٍ حَدَّثَنِي أَنَّ
رَسُولَ اللَّهِ ﷺ حَدَّثَهُ بِذَلِكَ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ. [وَمُحَمَّدُ بْنُ سَالِمٍ
هَذَا شَيْخٌ بَصْرِيٌّ].

تخريج: [إسناده حسن] وأخرجه الحاكم: ٧١٩/٤ من حديث عبدالوارث به وصححه ووافقه الذهبي وأورده الضياء في المختارة: ١٤٥/٥، ١٤٦، ح: ١٧٦٧، ١٧٦٨ وللحديث شواهد.

Comments

In the report of Uthmān bin Abī Al-‘Aṣ *‘Bismillāh* is repeated three times and the rest of the supplication with a slight variation of words is repeated seven times. It has already been mentioned in *Kitāb Aṭ-Ṭibb*.

Chapter 126. The Supplication Of Umm Salamah

(المعجم ١٢٦) - [بَابُ دُعَاءِ أُمَّ سَلَمَةَ] (التحفة . . .)

3589. Umm Salamah said: “The Messenger of Allāh ﷺ taught me, saying: ‘Say: “O Allāh, this is the coming of Your night, and the departing of Your day, the voices of those calling to You, and the time of prayers to You, I ask You to forgive me (*Allāhumma Hādhāstiqbālu Lailika, Wastidbāru Nahārika, Wa Aṣwātu Du‘ātika Wa Huḍūru Ṣalawātika, As‘aluka An Taghfira Lī*).” (*Hasan*)

٣٥٨٩ - حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ بْنُ
الْأَسْوَدِ الْبَغْدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ حَفْصَةَ
بِنْتِ أَبِي كَثِيرٍ، عَنْ أَبِيهَا أَبِي كَثِيرٍ، عَنْ أُمِّ
سَلَمَةَ قَالَتْ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ قَالَ:
«قُولِي: اللَّهُمَّ هَذَا اسْتِيقْبَالُ لَيْلِكَ، وَاسْتِدْبَارُ
نَهَارِكَ، وَأَصْوَاتُ دُعَاتِكَ، وَحُضُورُ
صَلَوَاتِكَ، أَسْأَلُكَ أَنْ تَغْفِرَ لِي» .

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we only know of it through this route. And (as for) Ḥafṣah bint Abī Kathīr (a narrator in the chain), we do not know her, nor her father.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا
نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ. وَحَفْصَةُ بِنْتُ أَبِي كَثِيرٍ
لَا نَعْرِفُهَا وَلَا أَبَاهَا.

تخريج: [حسن] ورواه أبو داود، الصلاة، باب ما يقول عند أذان المغرب، ح: ٥٣٠ من حديث أبي كثير به وصححه الحاكم: ١/١٦٩ ووافقه الذهبي * أبو كثير وثقه الحاكم والذهبي فحديثه حسن وحفصة بنت أبي كثير، تابعها المسعودي والحمد لله.

3590. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “No worshipper has ever said: None has the right to be worshipped but Allāh (*Lā Ilāha Illallah*)’ sincerely, except that the gates of heaven are opened for it, until it reaches to the Throne, so long as he avoids the major sins.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

٣٥٩٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ يَزِيدَ الصَّدَائِقِيُّ الْبَغْدَادِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ الْقَاسِمِ [ابْنِ الْوَلِيدِ] الْهَمْدَانِيُّ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا قَالَ عَبْدٌ: لَا إِلَهَ إِلَّا اللَّهُ فَطُ مَخْلِصًا إِلَّا قُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى تُقْضَى إِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه النسائي في عمل اليوم والليلة، ح: ٨٣٣ عن الحسين بن علي به * أبو حازم هو سلمان.

3591. Ziyād bin ‘Ilāqah narrated from his uncle, that he said: “[The Prophet]^[1] ﷺ used to say: ‘O Allāh, I seek refuge in You from evil character, evil actions, and evil desires (*Allāuhmma Innī A‘ūdhu Bika Min Munkarātil-Akhlāqi Wal-‘Amāli Wal-Ahwā’*).” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, and the uncle of Ziyād bin ‘Ilāqah is Quṭbah bin Mālik, the Companion of the Prophet ﷺ.

٣٥٩١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ وَأَبُو أُسَامَةَ عَنْ مِسْعَرٍ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَمِّهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَعَمُّ زِيَادِ بْنِ عِلَاقَةَ هُوَ قُطْبَةُ بْنُ مَالِكٍ صَاحِبُ النَّبِيِّ ﷺ.

تخريج: [صحيح] وأخرجه الطبراني: ١٩/١٩، ح: ٣٦ من حديث أبي أسامة به وصرح بالسماع وصححه ابن حبان، ح: ٢٤٢٢ والحاكم على شرط مسلم: ١/٥٣٢ ووافقه الذهبي.

[1] Without the phrase “the Prophet,” it would read “He used to say”.

3592. Ibn 'Umar [may Allāh be pleased with them] said: "We were with the Messenger of Allāh ﷺ when a man among the people said: 'Allāh is most exceedingly great, and praise is due to Allāh, abundantly, and glory to Allāh morning and night (*Allāhu Akbaru Kabīran Wal-Hamdulillāhi Kathīran, Wa Subhān Allāhi Bukratan Wa Aṣīlā*).' So the Messenger of Allāh ﷺ said: 'Who is the one who said such and such?' So a man among the people said: 'Me, O Messenger of Allāh.' He said: 'I was amazed at it. The gates of heaven opened up for it.'" Ibn 'Umar said: "I have not abandoned them since I heard [them] from the Messenger of Allāh ﷺ." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb Ḥasan Ṣaḥīḥ* from this route. Hajjāj bin Abī 'Uthmān (a narrator) is Hajjāj bin Maisarah Aṣ-Ṣawwāf. His *Kunyah* is Abū Aṣ-Ṣalt, and he is trustworthy according to the people of *Ḥadīth*.

٣٥٩٢ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ عَنْ أَبِي الرُّبَيْرِ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] قَالَ: بَيْنَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ إِذْ قَالَ قَالَ رَجُلٌ مِنَ الْقَوْمِ: اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ الْقَائِلُ كَذَا وَكَذَا؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا يَا رَسُولَ اللَّهِ. قَالَ: «عَجِبْتُ لَهَا، فَتَحَتْ لَهَا أَبْوَابَ السَّمَاءِ». قَالَ ابْنُ عُمَرَ: مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ [مِنْ رَسُولِ اللَّهِ ﷺ].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ، وَحَجَّاجُ بْنُ أَبِي عُثْمَانَ هُوَ حَجَّاجُ بْنُ مَيْسَرَةَ الصَّوَّافُ، وَيَكْنَى أَبَا الصَّلْتِ، وَهُوَ ثِقَّةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

تخريج: وأخرجه مسلم، المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة، ح: ٦٠١ من حديث إسماعيل ابن عليّة به.

Comments

In the commentary of *Ṣaḥīḥ Muslim*, Imām Nawawī writes that these words are uttered after *Takbir Tahrimah* (First *Takbir* to begin the Prayer) and before the beginning of the recitation of the Qur'an. This supplication is for winning the favors of Allāh ﷻ.

Chapter 127. Which Speech Is Most Beloved to Allāh?

3593. Abū Dharr narrated that the Messenger of Allāh ﷺ visited him, or that Abū Dharr visited the

(المعجم ١٢٧) - بَابُ: أَيُّ الْكَلَامِ أَحَبُّ إِلَى اللَّهِ؟ [التحفة ١٣١]

٣٥٩٣ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ:

والإقامة" ولبعضه شاهد صحيح عند أحمد: ٣/٢٢٥ وصححه ابن خزيمة، ح: ٤٢٦، ٤٢٧ وللحديث شواهد أخرى عند ابن حبان، ح: ٢٩٦ وابن خزيمة وغيرهما * حديث الترمذي بهذا السياق: ضعيف، السلمي ضعيف وفيه علل أخرى.

3595. Anas [bin Mālik] narrated that the Prophet ﷺ said: "The supplication is not rejected between the *Adhān* and the *Iqāmah*." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This is how Abū Ishāq Al-Hamdānī reported this *Ḥadīth*; from Buraid bin Abī Mariam Al-Kūfī, from the Prophet ﷺ. It is similar to this, and this is more correct.

٣٥٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيَانَ: حَدَّثَنَا وَكَيْعٌ وَعَبْدُ الرَّزَّاقِ وَ أَبُو أَحْمَدُ وَ أَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ زَيْدِ الْعَمِّيِّ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ [بْنِ مَالِكٍ] عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ لَا يَرُدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ».

[قَالَ أَبُو عِيسَى:] وَهَكَذَا رَوَى أَبُو إِسْحَاقَ الْهَمْدَانِيُّ هَذَا الْحَدِيثَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْثَمَ الْكُوفِيِّ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا وَهَذَا أَصَحُّ.

تخريج: [صحيح] انظر الحديث السابق * حديث أبي إسحاق: رواه النسائي في الكبرى، ح: ٩٨٩٥ وأحمد: ٣/١٥٥، ٢٥٤ وصححه ابن حبان، ح: ٢٩٦.

Chapter. "The *Mufarridūn* Have Preceded..."

(المعجم ...) - بَابُ: [«سَبَقَ

الْمُفَرِّدُونَ...»] (التحفة ١٣٢)

3596. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The *Mufarridūn* have preceded." They said: "And who are the *Mufarridūn*, O Messenger of Allāh?" He said: "Those who absorb themselves in the remembrance of Allāh, and remembrance removes their heavy burdens from them, until they will come on the Day of Judgment being light (in weight of their burdens)." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٣٥٩٦ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عُمَرَ بْنِ رَاشِدٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَقَ الْمُفَرِّدُونَ»، قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمُسْتَهْتَرُونَ فِي ذِكْرِ اللَّهِ، يَضَعُ الذِّكْرُ عَنْهُمْ أَثْقَالَهُمْ فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خِفَافًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ١/٣٩٠، ح: ٥٠٦، ٥٠٧ (شعب الإيمان) من

حديث عمر بن راشد به وهو ضعيف والحديث صحيح بالشواهد دون قوله: " يضع الذكر ... خفافاً" انظر صحيح مسلم، ح: ٢٦٧٦ وغيره.

Comments

'*Mufarridūn*' are those who avoid the people and attractions of the world in order to focus on worship and remembrance of Allāh ﷻ and sometimes this aloofness adds to their concentration on worship. The remembrance of Allāh ﷻ also removes the heavy burden of worldly affairs and lessens their needs.

3597. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "That I should say: 'Glory is to Allāh (*Subhān Allāh*),' 'All praise is due to Allāh (*Al-Ḥamdulillāh*),' 'None has the right to be worshipped but Allāh (*Lā Ilāha Illallāh*),' and 'Allāh is the greatest (*Allāhu Akbar*)' is more beloved to me than all that the sun has risen over." (*Ṣaḥīh*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب فضل التهليل والتسبيح والدعاء، ح: ٢٦٩٥ عن أبي كريب به.

3598. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There are three whose supplication is not rejected: The fasting person when he breaks his fast, the just leader, and the supplication of the oppressed person; Allāh raises it up above the clouds and opens the gates of heaven to it. And the Lord says: 'By My might, I shall surely aid you, even if it should be after a while.'" (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. And Sa'dān [Al-Qubbī] is Sa'dān bin Bishr and 'Eīsā bin Yūnus, Abū 'Aṣim, and more than one of the major scholars of the

٣٥٩٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ أَقُولَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ». [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٥٩٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ عَنْ سَعْدَانَ [الْقُبِّي] عَنْ أَبِي مُجَاهِدٍ، عَنْ أَبِي مُدَلَّةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الصَّائِمُ حِينَ يُفْطِرُ، وَالْإِمَامُ الْعَادِلُ، وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللَّهُ فَوْقَ الْغَمَامِ وَيَنْتَحِلُ لَهَا أَبْوَابَ السَّمَاءِ، وَيَقُولُ الرَّبُّ وَعِزَّتِي لِأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَسَعْدَانُ [الْقُبِّي] هُوَ سَعْدَانُ بْنُ بَشِيرٍ وَقَدْ رَوَى عَنْهُ عِيْسَى بْنُ يُونُسَ وَأَبُو عَاصِمٍ وَغَيْرُ وَاحِدٍ مِنْ كِبَارِ أَهْلِ الْحَدِيثِ. وَأَبُو مُجَاهِدٍ

People of *Hadīth* have reported from him. Abū Mujāhid is Sa'd Aṭ-Ṭa'ī. Abū Mudillāh is the freed slave of the Mother of the Believers, Ā'ishah. And we only know him by this *Hadīth*. This *Hadīth* has been reported from him in longer and more complete form.

هُوَ سَعْدُ الطَّائِي. وَأَبُو مُدِلَّةَ هُوَ مَوْلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ، وَإِنَّمَا نَعَرَفُهُ بِهَذَا الْحَدِيثِ. وَبُرِّوَى عَنْهُ هَذَا الْحَدِيثُ أَطْوَلَ مِنْ هَذَا وَأَتَمَّ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، ح: ١٧٥٢ من حديث سعدان القبي به وصححه ابن خزيمة، ح: ١٩٠١ وابن حبان، ح: ٢٤٠٧، ٢٤٠٨ وله شاهد تقدم: ٢٥٢٦.

3599. Abū Hurairah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: "O Allāh, benefit me with that which You have taught me, and teach me that which will benefit me, and increase me in knowledge. All praise is due to Allāh in every condition, and I seek refuge in Allāh from the condition of the people of the Fire (*Allāhum mānfa'ni Bimā 'Allamtani Wa 'Allimni Mā Yanfa'unī, Wa Zidni 'Ilmā, Al-Hamdulillāhi 'Alā Kulli Hālin Wa A'udhu Billāhi Min Hāli Ahlin-Nār*)."
(*Da'if*)

٣٥٩٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ أَنْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا، الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَأَعُوذُ بِاللَّهِ مِنْ حَالِ أَهْلِ النَّارِ». [قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

[He said:] This *Hadīth* is [*Hasan*] *Gharīb* from this route.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب الانتفاع بالعلم والعمل به، ح: ٢٥١ من حديث عبدالله بن نمير به * موسى بن عبيدة ومحمد بن ثابت ضعيفان ولحديث "اللهم انفعني بما علمتني وعلمي ما ينفعني" شاهد عند الحاكم: ١/٥١٠ وسنده حسن.

Comments

The knowledge which is useful for both the worlds — here and the Hereafter — is the real and beneficial knowledge. Knowledge is beneficial only when it is acted upon. Enhancement of knowledge is its prerequisite condition. It is essential to be thankful to Allāh ﷻ in every condition and circumstances.

Chapter 129. What Has Been Related About: Allāh Has Angels Who Go About On The Earth

3600. Abū Hurairah, or Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Indeed, Allāh has angels who go about on the earth in addition to the *Kuttāb*^[1] of the people. So when they find groups of people remembering Allāh, they call to one another: 'Come to that which you have been seeking.' They will come and cover them up to the lowest heaven. Allāh will say: 'What were My worshippers doing when you left them?' They will say: 'We left them as they were praising You, glorifying You, and remembering You.'" He said: "So He will say: 'Have they seen Me?' They say: 'No.'" He said: "So He will say: 'So how would it be had they seen Me?'" He said: "So they will say: 'Had they seen You, they would have been more ardent in praise of You, more ardent in glorification of You, more ardent in remembrance of You.'" He said: "So He will say: 'And what do they seek?'" He said: "They will say: 'They seek Paradise.'" He said: "So He will say: 'So have they seen it?'" He said: "So they will say: 'No.'" He said: "So He will say: 'So how would it be had they seen it?'" He said: "They will say: 'Had they seen

(المعجم ١٢٩) - [بَابُ مَا جَاءَ إِنْ لِلَّهِ
مَلَائِكَةٌ سَيَّاحِينَ فِي الْأَرْضِ]
(التحفة ...)

٣٦٠٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو
مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ
فِي الْأَرْضِ فَضَلًا عَنْ كُتَّابِ النَّاسِ فَإِذَا
وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَيَّ
بُعَيْبِكُمْ فَيَجِيئُونَ فَيُحْفُونَ بِهِمْ إِلَى السَّمَاءِ
الَّذِي يَقُولُ اللَّهُ: أَيُّ شَيْءٍ تَرَكْتُمْ عِبَادِي
يَصْنَعُونَ؟ فَيَقُولُونَ: تَرَكْنَاهُمْ يَحْمَدُونَكَ
وَيَمَجِّدُونَكَ وَيَذْكُرُونَكَ. قَالَ: فَيَقُولُ: هَلْ
رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا. قَالَ: فَيَقُولُ:
فَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْكَ
لَكُنَّا أَشَدَّ تَحْمِيدًا وَأَشَدَّ تَمَجِيدًا وَأَشَدَّ لَكَ
ذِكْرًا، قَالَ: فَيَقُولُ: وَأَيُّ شَيْءٍ يَطْلُبُونَ؟
قَالَ: فَيَقُولُونَ: يَطْلُبُونَ الْجَنَّةَ، قَالَ: فَيَقُولُ:
فَهَلْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَا، قَالَ:
فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَوْ
رَأَوْهَا لَكُنَّا لَهَا أَشَدَّ طَلْبًا وَأَشَدَّ عَلَيْهَا
حِرْصًا، قَالَ: فَيَقُولُ: فَمِنْ أَيِّ شَيْءٍ
يَتَعَوَّدُونَ؟ قَالُوا: يَتَعَوَّدُونَ مِنَ النَّارِ، قَالَ:
فَيَقُولُ: وَهَلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا، قَالَ:
فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ فَيَقُولُونَ: لَوْ رَأَوْهَا

[1] The angels who write down the deeds of people as well as others who are appointed to them. See *Tuhfat Al-Ahwadhī* (4/288).

it, they would be more ardent in seeking it, and more eager for it.” He said: “So He will say: ‘So from what thing do they seek refuge?’ They will say: ‘They seek refuge from the Fire.’” He said: “So He will say: ‘And have they seen it?’ So they will say: ‘No.’” He said: “So He will say: ‘So how would it be had they seen it?’ So they will say: ‘Had they seen it, they would be more ardent in flight from it, more ardent in fear of it, and more ardent in seeking refuge from it.’” He said: “So He will say: ‘So I do call You to witness that I have forgiven them.’ So they will say: ‘Indeed among them is so-and-so, a sinner, he did not intend them, he only came to them for some need.’ So He will say: ‘They are the people, that none who sits with them shall be miserable.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported from Abū Hurairah from other than this route.

لَكَانُوا أَشَدَّ مِنْهَا هَرَبًا وَأَشَدَّ مِنْهَا خَوْفًا وَأَشَدَّ مِنْهَا تَعَوُّدًا. قَالَ: فَيَقُولُ: فَإِنِّي أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. فَيَقُولُونَ: إِنَّ فِيهِمْ فَلَانًا الْخَطَاءَ لَمْ يُرِدْهُمْ إِنَّمَا جَاءَهُمْ لِحَاجَةٍ. فَيَقُولُ: هُمْ الْقَوْمُ لَا يَسْتَمَى لَهُمْ جَلِيسٌ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ هَذَا الْوَجْهِ.

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب فضل ذكر الله عز وجل، ح: ٦٤٠٨ من حديث الأعمش ومسلم، ح: ٢٦٨٩ من حديث أبي صالح به.

Comments

This narration shows the noble aspect of the assembly of the people who gather to remember Allāh ﷻ this narration also shows the liking and affection of Allāh ﷻ and His angels for such gatherings.

Chapter 130. The Virtue Of: “There Is No Might Or Power Except By Allāh”

3601. Abū Hurairah said: “The Messenger of Allāh ﷺ said to me: ‘Be frequent in saying: “There is no

(المعجم ١٣٠) - [بَابُ فَضْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ] (التحفة ...)

٣٦٠١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ هِشَامِ بْنِ الْعَازِ، عَنْ

might or power except by Allāh, (Lā Hawla Wa Lā Quwwata Illā Billāh).” For verily, it is a treasure from the treasures of Paradise.” (Saḥīḥ)

Makhūl said: “So whoever says: ‘There is no might or power except by Allāh, and there is no place of refuge from Allāh except to Him, (Lā Hawla Wa Lā Quwwata Illā Billāh, Wa Lā Manjā Min Allāhi Illā Ilaihi)’ seventy types of harm shall be removed from him, the least of them being poverty.”

[Abū ‘Eisā said:] This chain for this *Hadīth*, is not connected. Makhūl did not hear from Abū Hurairah.

تخریج: [صحيح] عن رسول الله ﷺ وللحديث شواهد كثيرة عند ابن حبان، ح: ٢٣٣٨ وغيره دون قول مكحول * أبو خالد الأحمر عنعن فالسند ضعيف إلى مكحول.

3602. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Every Prophet has a (special) supplication which is answered. Verily, I have reserved mine as intercession for my nation, and it shall reach, if Allāh wills, those of them who die, not associating anything with Allāh.” (Saḥīḥ)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Saḥīḥ*.

مَكْحُولٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَكْثَرُ مِنْ قَوْلٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كُنْتُ مِنْ كُنُوزِ الْجَنَّةِ» قَالَ مَكْحُولٌ: فَمَنْ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَنجَا مِنَ اللَّهِ إِلَّا إِلَيْهِ كَشَفَ عَنْهُ سَبْعِينَ بَابًا مِنَ الضَّرِّ أَدْنَاهُنَّ الْفَقْرُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ إِسْنَادُهُ لَيْسَ بِمُتَّصِلٍ. مَكْحُولٌ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ.

٣٦٠٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيِّ دَعْوَةٌ مُسْتَجَابَةٌ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي وَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ مَاتَ مِنْهُمْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الإيمان، باب اختباء النبي ﷺ دعوة الشفاعة لأمته، ح: ١٩٩ عن أبي كريب به ورواه البخاري، ح: ٦٣٠٤ من حديث أبي هريرة.

Comments

Allāh ﷻ has granted every Prophet one special supplication which is definitely accepted and responded to by Allāh ﷻ. Regarding other supplications, it is Allāh's Will to accept it or not. The Prophet ﷺ has saved his special supplication for the intercession of his *Ummah*.

Chapter 131. Concerning Having Good Thoughts About Allāh The Mighty And Sublime

(المعجم ١٣١) - [بَابُ: فِي حُسْنِ الظَّنِّ بِاللَّهِ عَزَّ وَجَلَّ] (التحفة ...)

3603. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: "Allāh, the Most High said: 'I am as My slave of Me, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself, and if he remembers Me in a gathering, I remember him in a gathering better than that. And if he seeks to draw nearer to Me by a hand span, I draw nearer to him by a forearm's length, and if he comes to Me by a forearm's length, I draw nearer to him by an arm's length. And if he comes to Me walking, I come to him quickly.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it has been related that Al-A'mash explained this *Ḥadīth*: "Whoever draws nearer to me by a hand span, I draw nearer to him by a forearm's length." That is: "With forgiveness and mercy." And in this manner did some of the people of knowledge explain this *Ḥadīth*. They said: "Indeed its meaning is only that He says: 'When the servant seeks to draw nearer to Me through obedience to Me, and with what I have ordered, My forgiveness and My mercy rush to him.'"

[And it is related that Sa'eed bin Jubair said concerning this *Āyah*: 'So remember Me, I shall

٣٦٠٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَسْئَلُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، فَإِنِ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنِ ذَكَرَنِي فِي مِلَّةٍ ذَكَرْتُهُ فِي مِلَّةِ خَيْرٍ مِنْهُمْ، وَإِنِ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ مِنْهُ ذِرَاعًا، وَإِنِ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا، وَإِنِ اتَّانَى يَمْشِي أَتَيْتُهُ هَرْوَلَةً».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُرْوَى عَنِ الْأَعْمَشِ فِي تَفْسِيرِ هَذَا الْحَدِيثِ «مَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا». يَتَّعْنِي بِالْمَغْفِرَةِ وَالرَّحْمَةِ، وَهَكَذَا فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ قَالُوا: إِنَّمَا مَعْنَاهُ يَقُولُ إِذَا تَقَرَّبَ إِلَيَّ الْعَبْدُ بِطَاعَتِي وَبِمَا أَمَرْتُ تُسَارِعُ إِلَيْهِ مَغْفِرَتِي وَرَحْمَتِي. لَوْ رَوَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ قَالَ فِي هَذِهِ الْآيَةِ ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ [البقرة: ١٥٢] قَالَ: أَذْكُرُونِي بِطَاعَتِي أَذْكُرْكُمْ بِمَغْفِرَتِي.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا الْحَسَنُ ابْنُ مُوسَى وَعَمْرُو بْنُ هَاشِمِ الرَّمْلِيُّ عَنِ ابْنِ لَهَيْعَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ بِهَذَا].

remember You.^[1] He said:
 "Remember Me by obedience of
 Me, and I shall remember you with
 My forgiveness." (*Da'if*)

(A chain for that) from Sa'eed bin
 Jubair, with this.]

تخريج: متفق عليه، وأخرجه مسلم، الذكر والدعاء، باب الحث على ذكر الله تعالى،
 ح: ٢٦٧٥ عن أبي كريب عن أبي معاوية البخاري، ح: ٧٤٠٥ من حديث الأعمش به * أثر سعيد
 بن جبير: سنده ضعيف مقطوع، ابن لهيعة عنن.

Comments

Allāh's concern with His slave is according to his trust and belief in Him. If the slave believes that He will treat him with His favors, he will find Allāh ﷻ Most Merciful and Most Kind. Therefore one should always aspire favorable expectations.

Chapter 132. About Seeking Refuge

(المعجم ١٣٢) - [بَابُ: فِي الاسْتِعَاذَةِ]
 (التحفة...)

3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Seek refuge with Allāh from the punishment of Hell, and seek refuge in Allāh from the punishment of the grave. Seek refuge in Allāh from the trial of *Al-Maṣīhid-Dajjāl*, and seek refuge in Allāh from the trials of life and death." (*Ṣaḥīḥ*)

٣٦٠٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو
 مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ
 أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 «اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ جَهَنَّمَ، وَاسْتَعِيدُوا
 بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ. اسْتَعِيدُوا بِاللَّهِ مِنْ فِتْنَةِ
 الْمَسِيحِ الدَّجَالِ، وَاسْتَعِيدُوا بِاللَّهِ مِنْ فِتْنَةِ
 الْمَحْيَا وَالْمَمَاتِ».

[Abū 'Eisā said:] This *Ḥadīth* is
Ḥasan Ṣaḥīḥ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه البخاري في الأدب المفرد، ح: ٦٤٨ من حديث أبي معاوية
 الضرير به وللحديث شواهد عند البخاري ومسلم، ح: ٥٨٧-٥٩٠ وغيرهما.

Chapter (...) The Supplication: "I Seek Refuge in Allāh's Perfect Words From The Evil Of What He Created"

(المعجم...) - بَابُ [دُعَاءٍ: «أَعُوذُ
 بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»]
 (التحفة ١٣٣)

(1). **3604.** Abū Hurairah narrated

(١) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى:

[1] *Al-Baqarah* 2:152.

that the Prophet ﷺ said: "Whoever says three times when he reaches the evening: 'I seek refuge in Allāh's Perfect Words from the evil of what he created, (*A'ūdhu Bikalimātillāhit-Tāmmāti Min Sharri Mā Khalaq*)' no poisonous sting shall harm him that night."

(One of the narrators) Suhail said: "So our family used to learn it and they used to say it every night. A girl among them was stung, and she did not feel any pain." (*Ṣaḥīḥ*)

This *Hadīth* is *Hasan*. Mālik bin Anas related this *Hadīth* from Suhail bin Abī Ṣāliḥ, from his father, from Abū Hurairah from the Prophet ﷺ. 'Ubaiddullāh bin 'Umar, and more than one narrator related this *Hadīth* from Suhail, and they did not mention: "from Abū Hurairah" in it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُمِيسِي ثَلَاثَ مَرَّاتٍ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ حَمَّةٌ تِلْكَ اللَّيْلَةَ». قَالَ سُهَيْلٌ: فَكَانَ أَهْلُنَا تَعَلَّمُوهَا فَكَانُوا يَقُولُونَهَا كُلَّ لَيْلَةٍ فَلِدَعَتْ جَارِيَةً مِنْهُمْ فَلَمْ تَجِدْ لَهَا وَجَعًا. هَذَا حَدِيثٌ حَسَنٌ. وَرَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَى عُبَيْدُ اللَّهِ بْنُ عُمَرَ وَعَبْرٌ وَاجِدٌ هَذَا الْحَدِيثَ عَنْ سُهَيْلٍ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ.

تخريج: [صحيح] وأخرجه النسائي في عمل اليوم واللييلة، ح: ٥٩٠ والكبرى، ح: ١٠٤٢٦ من حديث يزيد بن هارون به وصححه ابن حبان، ح: ٢٣٦٠ وللحديث طرق أخرى، وحديث مالك في الموطأ: ٩٥١/٢ ومن طريقه أخرجه النسائي في الكبرى، ح: ١٠٤٢٥ وأحمد: ٣٧٥/٢ وله لون آخر عند مسلم، ح: ٢٧٠٩.

Chapter. The Supplication: "O Allāh Make Me Revere Gratitude To You ..."

(2). 3604. Abū Hurairah said: "There is a supplication that I memorized from the Messenger of Allāh which I do not leave off: 'O Allāh, make me revere gratitude to You, make me increase in remembrance of You, make me follow Your advice, and (make me) guard over that which you have commanded (*Allāhummaj'alnī*

(المعجم ...). - بَابُ [دُعَاءٍ]: «اللَّهُمَّ اجْعَلْنِي أَعْظَمُ شُكْرِكَ...» [التحفة ١٣٤]

(٢) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: أَخْبَرَنَا وَكَيْعٌ: حَدَّثَنَا أَبُو فَضَالَةَ الْفَرَجِيُّ عَنْ أَبِي سَعِيدِ الْمَقْبُرِيِّ أَنَّ أَبَا هُرَيْرَةَ قَالَ: دُعَاءٌ حَفِظْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ لَا أَدَعُهُ: «اللَّهُمَّ اجْعَلْنِي أَعْظَمُ شُكْرِكَ وَأَكْثَرَ ذِكْرِكَ وَأَتَّبِعْ نَصِيحَتَكَ وَأَحْفَظْ وَصِيَّتَكَ». هَذَا حَدِيثٌ غَرِيبٌ.

U'azzimu Shukraka Wa Ukthiru Dhikraka Wa Attabi'u Naṣīhataka Wa Ahfazū Waṣiyatak).”

This *Hadīth* is *Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۳۱۱/۲ من حديث الفرج بن فضالة به وهو ضعيف (تقريب) وأبو سعيد مجهول (تقريب) ويقال: أبو سعد الحمصي رواه أحمد: ۴۷۷/۲ عن وكيع عن فرج به.

Chapter (...) “There Is Not A Man Who Calls Upon Allāh With A Supplication Except That He Is Answered”

(المعجم . . .) - بَابُ [مَا مِنْ رَجُلٍ يَدْعُو اللَّهَ بِدُعَاءٍ إِلَّا اسْتُجِيبَ لَهُ] (التحفة ۱۳۵)

(3). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “There is not a man who calls upon Allāh with a supplication, except that he is answered. Either it shall be granted to him in the world, or reserved for him in the Hereafter, or, his sins shall be expiated for it according to the extent that he supplicated – as long as he does not supplicate for some sin, or for the severing of the ties of kinship, and he does not become hasty.” They said: “O Messenger of Allāh, and how would he be hasty?” He said: “He says: ‘I called upon my Lord, but He did not answer me.’” (*Daʿf*)

(۳) - ۳۶۰۴ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا اللَّيْثُ - هُوَ ابْنُ أَبِي سَلِيمٍ - عَنْ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ رَجُلٍ يَدْعُو اللَّهَ بِدُعَاءٍ إِلَّا اسْتُجِيبَ لَهُ، فَإِمَّا أَنْ يُعْجَلَ لَهُ فِي الدُّنْيَا، وَإِمَّا أَنْ يُدْخَرَ لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يُكْفَرَ عَنْهُ مِنْ ذُنُوبِهِ بِقَدْرِ مَا دَعَا، مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَجَمَ أَوْ يَسْتَعْجِلُ. قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ يَسْتَعْجِلُ؟ قَالَ: «يَقُولُ: دَعَوْتُ رَبِّي فَمَا اسْتَجَابَ لِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* from this route.

تخریج: [إسناده ضعيف] وأخرجه أبو يعلى، ح: ۶۱۳۴ من حديث ليث بن أبي سليم عن زياد بن أبي المغيرة أو زياد بن المغيرة به * الليث بن أبي سليم ضعيف وزياد غير منسوب كما في تحفة الأشراف: ۴۵۴/۹.

Comments

Reverence and glorifying may mean increase in remembrance and praising Allāh ﷻ always seeking His guidance and always following His advice.

(4). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “There is not a worshipper who raises his hands, such that his armpit becomes visible, asking Allāh for something, except that He shall grant it to him – as long as he does not become hasty.” They said: “O Messenger of Allāh, and how is haste made concerning it?” He said: “He says: ‘I did ask and ask, and I was not given a thing.’”^[1] (*Da'if*)

Az-Zuhrī reported this *Hadīth* from Abū 'Ubaid, the freed slave of Ibn Azhar, from Abū Hurairah from the Prophet ﷺ, saying: “One of you will be answered as long as he does not become hasty; he says: ‘I supplicated but was not answered.’”

(٤) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ يَرْفَعُ يَدَيْهِ حَتَّى يَبْدُوَ إِطْبَهُ يَسْأَلُ اللَّهَ مَسْأَلَةً إِلَّا آتَاهَا إِيَّاهُ مَا لَمْ يَعْجَلْ»، قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ عَجَلْتُهُ؟ قَالَ: «يَقُولُ قَدْ سَأَلْتُ وَسَأَلْتُ وَلَمْ أُعْطَ شَيْئًا».

وَرَوَى هَذَا الْحَدِيثَ الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ: دَعَوْتُ فَلَمْ يَسْتَجِبْ لِي».

تخريج: [إسناده ضعيف] * يحيى بن عبيد الله وأبوه ضعيفان، وحديث: "يستجاب لأحدكم ... إلخ" متفق عليه تقدم: ٣٣٨٧.

Comments

There are some principals and manners for the acceptance of supplications, and there are some prohibitions regarding supplications, and there are some special times for making supplications, all these should be observed and hope that Allāh ﷻ will accept the supplication.

Chapter (...) “Indeed, Having Good Thoughts Concerning Allāh Is From The Perfection Of The Worship Of Allāh”

(5). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed, having good thoughts concerning Allāh is from the perfection of the worship of Allāh.” (*Hasan*)

(المعجم ...) - بَابُ: [«إِنَّ حُسْنَ الظَّنِّ بِاللَّهِ مِنْ حُسْنِ عِبَادَةِ اللَّهِ»] (التحفة ١٣٦)

(٥) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ عَنْ سُمَيْرِ بْنِ نَهَارٍ الْعَبْدِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

[1] See no. 3387.

This *Hadīth* is *Gharīb* from this route.

ﷺ: «إِنَّ حُسْنَ الظَّنِّ بِاللَّهِ مِنْ حُسْنِ عِبَادَةِ اللَّهِ». هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في حسن الظن، ح: ٤٩٩٣ من حديث محمد بن واسع به وصححه ابن حبان، ح: ٢٣٩٥، ٢٤٦٠، والحاكم: ٢٤١/٤ على شرط مسلم ووافقه الذهبي "وهم من ضعفه".

Chapter (...) "Let One Of You Look At What It Is That He Wishes For..."

(المعجم ...). بَابُ: [لِيَنْظُرَنَّ أَحَدُكُمْ مَا الَّذِي يَتَمَنَّى...]. (التحفة ١٣٧)

(6). 3604. 'Umar bin Abī Salamah narrated from his father, who said: "The Messenger of Allāh ﷺ said: 'Let one of you look at what it is that he wishes for. For verily, he does not know what of his wish shall be recorded.'" (*Ḍa'īf*)

(٦) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيَنْظُرَنَّ أَحَدُكُمْ مَا الَّذِي يَتَمَنَّى، فَإِنَّهُ لَا يَدْرِي مَا يَكْتُبُ لَهُ مِنْ أَمْنِيَّتِهِ».

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. تخريج: [إسناده ضعيف لإرساله].

Comments

Man's "trust" or "doubt" is relevant to his deeds. Whose deeds are according to Allāh's Commands, he will have good expectation and whose deeds are against the Commands, how he can expect favors of Allāh (ﷻ).

Chapter (...) The Supplication: "O Allāh, Give Me Pleasure In My Hearing And My Sight..."

(المعجم ...). - بَابُ [دُعَاءٍ:] «اللَّهُمَّ مَتَّعْنِي بِسَمْعِي وَبَصَرِي...» [التحفة (١٣٨)]

(7). 3604. Abū Hurairah narrated that the Messenger of Allāh ﷺ used to supplicate, saying: "O Allāh, give me pleasure in my hearing and my sight, and make it the inheritor from me, and aid me against whoever oppresses me, and take vengeance from him for me (*Allāhumma Matti'nī Bisam'ī Wa Baṣarī Waj'alhumal-Wāriṭha Minnī*,

(٧) - ٣٦٠٤ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا جَابِرُ بْنُ نُوحٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو فَيَقُولُ: «اللَّهُمَّ مَتَّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَ مِنِّي، وَأَنْصُرْنِي عَلَى مَنْ يَظْلِمُنِي، وَخُذْ مِنْهُ بِئَارِي». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

Wānṣurnū 'Alā Man Yazlimunī, Wa Khudh Minhu Bitha'ri)” (*Ḥasan*)

عَرِيبٌ مِنْ هَذَا التَّوَجُّهِ.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

تخريج: [حسن] وأخرجه البخاري في الأدب المفرد، ح: ٦٥٠ من حديث محمد بن عمرو به وصححه الحاكم: ٥٢٣/١، ١٤٢/٢ على شرط مسلم ووافقه الذهبي، ورواه جماعة عن محمد ابن عمرو به.

Comments

One should always have good hope from Allāh ﷻ and should always desire something good which is beneficial for both worlds. (Abu Salamah was a *Tābiʿ*).

Chapter (...) “Let One Of You Ask His Lord For His Every Need...”

(المعجم . . .) - بَابُ : [لَيْسَأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا . . .] (التحفة ١٣٩)

(8). 3604. *Thābit* narrated from *Anas*, who said “The Messenger of Allāh ﷺ said: ‘Let one of you ask his Lord for his every need, even until he asks Him for the strap of his sandal when it breaks.’” (*Ḥasan*)

(٨) - ٣٦٠٤ - حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ ابْنُ الْأَشْعَثِ السَّجَرِيُّ: حَدَّثَنَا قَطَنُ الْبَصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلَ شَيْعَ نَعْلِهِ إِذَا انْقَطَعَ». هَذَا حَدِيثٌ غَرِيبٌ. وَرَوَى غَيْرٌ وَاجِدٌ هَذَا الْحَدِيثَ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ، عَنْ ثَابِتِ الْبُنَانِيِّ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَنَسٍ.

This *Ḥadīth* is *Gharīb*. More than one narrator reported this *Ḥadīth* from *Ja'far bin Sulaimān*, from *Thābit Al-Bunānī* from the Prophet ﷺ, and they did not mention: “from *Anas*” in it.

تخريج: [إسناده حسن] وأخرجه أبو يعلى، ح: ٣٤٠٣ عن قطن بن نسير العنبري البصري به وصححه ابن حبان (الإحسان): ٨٦٣، ٨٩١، ٨٩٢.

(9). 3604. *Thābit Al-Bunānī* narrated that the Messenger of Allāh ﷺ said: “Let one of you ask his Lord for his every need, until he asks Him for salt, and asks Him for the strap of his sandal when it breaks.” (*Ḥasan*)

(٩) - ٣٦٠٤ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتِ الْبُنَانِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ حَتَّى يَسْأَلَ الْمِلْحَ وَحَتَّى يَسْأَلَ شَيْعَ نَعْلِهِ إِذَا انْقَطَعَ». وَهَذَا أَصْحَحُ مِنْ حَدِيثِ قَطَنٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ.

And this is more correct than the (previous) narration of *Qaṭan* from

Ja'far bin Sulaimān.

تخریج: [حسن] والحديث السابق شاهد له.

Comments

Everything large or small belongs to Allāh ﷻ and He has control over everything, and He only can give. None can have anything without His permission; therefore, everything, large or small, should be begged from Him.

In the Name of Allāh,
the Most Beneficent the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

46. Chapters On *Al-Manāqib* (Virtues) From The Messenger Of Allāh ﷺ

(المعجم ٤٦) - أَبْوَابُ الْمَنَاقِبِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٤٢)

Chapter 1. What Has Been Related About The Virtue Of The Prophet ﷺ

(المعجم ١) - بَابُ مَا جَاءَ فِي فَضْلِ النَّبِيِّ ﷺ (التحفة ١)

3605. Wāthilah bin Al-Asqa' narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh has chosen Ismā'il from the children of Ibrāhīm, and He chose Banū Kinānah from the children of Ismā'il, and He chose Quraish from Banū Kinānah, and He chose Banū Hāshim from Quraish, and He chose me from Banū Hāshim." (Ṣaḥīh)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīh*.

٣٦٠٥ - حَدَّثَنَا خَلَادُ بْنُ أَسْلَمَ الْغُدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي عَمَّارٍ، عَنْ وَائِلَةَ بْنِ الْأَسْفَعِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَى مِنْ وَلَدِ إِسْمَاعِيلَ بَنِي كِنَانَةَ، وَاصْطَفَى مِنْ بَنِي كِنَانَةَ قُرَيْشًا، وَاصْطَفَى مِنْ قُرَيْشِ بَنِي هَاشِمٍ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الفضائل، باب فضل نسب النبي ﷺ وتسليم الحجر عليه قبل النبوة، ح: ٢٢٧٦ من حديث الأوزاعي به.

Comments

The family lineage of the Prophet ﷺ is correct up to 'Adnān and prior to 'Adnān there is a difference of opinion among the genealogists. They agreed upon genealogy of the Prophet ﷺ as: Abul-Qāsim Muḥammad bin 'Abdullāh bin Abdul-Muṭṭalib bin Hashim bin Abd Munāf bin Qusa bin Kalāb bin Murrah bin Ka'b bin Lu'ai bin Ghālib bin Fihir bin Mālik bin Naḍr bin Kinnah bin Khazimah bin Mudrikah bin Ilyās bin Muḍar bin Nizār bin Ma'd bin 'Adnān.

3606. Wāthilah bin Al-Asqa' narrated that the Messenger of Allāh ﷺ said: "Indeed, Allāh chose Kinānah from the children of Ismā'il, and He chose Quraish from Kinānah, and He chose Hāshim from Quraish, and He chose me from Banū Hāshim." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

۳۶۰۶ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ :
حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ :
حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ : حَدَّثَنَا الْأَوْزَاعِيُّ :
حَدَّثَنَا شَدَّادُ أَبُو عَمَّارٍ : حَدَّثَنِي وَائِلَةُ بْنُ
الْأَشْعَعِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « إِنَّ اللَّهَ
اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ ، وَاصْطَفَى
قُرَيْشًا مِنْ كِنَانَةَ ، وَاصْطَفَى هَاشِمًا مِنْ
قُرَيْشٍ ، وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ » .

[قَالَ أَبُو عِيْسَى :] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ .

تخريج : [إسناده صحيح] انظر الحديث السابق .

3607. Al-'Abbās bin 'Abdul-Muṭṭalib said: "I said: 'O Messenger of Allāh! Indeed the Quraish have sat and spoken between themselves about the best of them, and they made your likeness as that of a palm tree in a wasteland.' So the Prophet ﷺ said: 'Indeed, Allāh created the creation and made me [from the best of them,] from the best of their categories, and the best of the two categories,^[1] then He chose between the tribes and made me from the best tribe, then He chose between the houses and made be from the best house. So I am the best of them in person and the best of them in house.'" (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*. And 'Abdullāh bin Al-Ḥārith is Ibn Nawfal (a narrator in the chain).

۳۶۰۷ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ
الْبَغْدَادِيُّ : حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ
إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنْ يَزِيدَ بْنِ أَبِي
زِيَادٍ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنِ الْعَبَّاسِ
ابْنِ عَبْدِ الْمُطَّلِبِ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ !
إِنَّ قُرَيْشًا جَلَسُوا فَتَدَاكَّرُوا أَحْسَابَهُمْ بَيْنَهُمْ
فَجَعَلُوا مَثَلَكَ كَمَثَلِ نَخْلَةٍ فِي كَبُورَةٍ مِنَ
الْأَرْضِ . فَقَالَ النَّبِيُّ ﷺ : « إِنَّ اللَّهَ خَلَقَ
الْخَلْقَ فَجَعَلَنِي مِنْ [خَيْرِهِمْ] مِنْ خَيْرِ فِرْقِهِمْ
وَخَيْرِ الْفِرْقَيْنِ ، ثُمَّ خَيْرَ الْقَبَائِلِ فَجَعَلَنِي مِنْ
خَيْرِ الْقَبِيلَةِ ، ثُمَّ خَيْرَ الْبُيُوتِ فَجَعَلَنِي مِنْ خَيْرِ
بُيُوتِهِمْ فَأَنَا خَيْرُهُمْ نَفْسًا وَخَيْرُهُمْ بَيْتًا » .

[قَالَ أَبُو عِيْسَى :] هَذَا حَدِيثٌ حَسَنٌ .
وَعَبْدُ اللَّهِ بْنُ الْحَارِثِ هُوَ ابْنُ نَوْفَلٍ .

[1] "That is the Arabs and the non-Arabs." (*Tuhfat Al-Aḥwadhī*).

تخریج: [إسناده ضعيف] وأخرجه يعقوب بن سفيان الفارسي في تاريخه (كتاب المعرفة والتاريخ: ١/٤٩٧) عن عبيد الله بن موسى به * يزيد بن أبي زياد ضعيف مدلس مختلط.

Comments

Man has superiority over all the creation. Humanity is divided into two groups of Arabs and non-Arabs. The group of Arabs is superior among these two. Among the Arabs the tribe of Quraish is superior and still among the Quraish, the House of Banū Hāshim is superior. The Noble Prophet ﷺ is the most superior individual of the House of Banū Hāshim, therefore, he is the best of all humans.

3608. Al-Muṭṭalib bin Abī Wadā'ah said: "Al-'Abbās came to the Messenger of Allāh ﷺ, and it is as if he heard something, so the Prophet ﷺ stood upon the *Minbar* and said: 'Who am I?' They said: 'You are the Messenger of Allāh, upon you be peace.' He said: 'I am Muḥammad bin 'Abdullāh bin 'Abdul-Muṭṭalib, indeed Allāh created the creation, and He put me in the best [group] of them, then He made them into two groups, so He put me in the best group of them, then He made them into tribes, so He put me in the best of them in tribe, then He made them into houses, so He put me in the best of them in tribe and lineage.'"^[1] (*Da'if*)

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ Gharīb*]. It has been related from Sufyān Ath-Thawrī, from Yazīd bin Abī Ziyād, similar to the narration of Ismā'il bin Abī Khālid, from Yazīd bin Abī Ziyād, from 'Abdullāh bin Al-Ḥārith, from Al-'Abbās bin 'Abdul-Muṭṭalib.

٣٦٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدِ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ ابْنِ أَبِي وَدَاعَةَ قَالَ: جَاءَ الْعَبَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ فَكَأَنَّهُ سَمِعَ شَيْئًا، فَقَامَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ فَقَالَ: «مَنْ أَنَا؟» فَقَالُوا: أَنْتَ رَسُولُ اللَّهِ عَلَيْكَ السَّلَامُ، قَالَ: «أَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ. إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِهِمْ [فِرْقَةٍ]، ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً، ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِي فِي خَيْرِهِمْ قَبِيلَةً، ثُمَّ جَعَلَهُمْ بُيُوتًا فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا وَخَيْرِهِمْ نَفْسًا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ غَرِيبٌ]. وَقَدْ رُوِيَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ يَزِيدِ بْنِ أَبِي زِيَادٍ نَحْوَ حَدِيثِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ يَزِيدِ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْعَبَّاسِ ابْنِ عَبْدِ الْمُطَّلِبِ.

تخریج: [ضعيف] تقدم: ٣٥٣٢ وأخرجه أحمد: ١/٢١٠ من حديث سفيان الثوري به.

^[1] This preceded under no. 3532.

3609. Abū Hurairah narrated: “They said: ‘O Messenger of Allāh! ﷺ When was the Prophethood established for you?’ He said: ‘While Ādam was between (being) soul and body.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Abū Hurairah, we do not know if it except through this route.

[And there is a narration on this topic from Maisarah Al-Fajr.]

٣٦٠٩ - حَدَّثَنَا أَبُو هَمَّامٍ الْوَلِيدُ بْنُ شُجَاعٍ بْنِ الْوَلِيدِ الْبَعْدَايِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! مَتَى وَجِبْتَ لَكَ النَّبُوءَةُ؟ قَالَ: «وَأَدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ، لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

[وفي الباب، عَنْ ميسرة الفجر].

تخريج: [صحيح] وأخرجه البيهقي في دلائل النبوة: ١٣٠/٢ من حديث الوليد بن مسلم به وصرح بالسماع ورواه الحاكم: ٦٠٩/٢ وللحديث شواهد كثيرة * وفي الباب عن ميسرة الفجر [أحمد: ٥٩/٥ والحاكم: ٦٠٨/٢، ٦٠٩].

Comments

The whole creation of Allāh ﷻ including man, everything, had been written in the “Guarded Tablet” before the creation of the Universe. The creation of Ādam was much later than the creation of the Universe. The period of the Prophet’s Prophethood in the cycle of time, and he being the last of the Prophets had been written much before.

Chapter (...) “I Am The First Of The People To Appear Upon Their Being Resurrected...”

3610. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “I am the first of the people to appear upon their being resurrected, and I am their spokesman whenever they gather, and I am the one that gives them glad tidings whenever they give up hope. And the Banner of Praise will be in my hand that day, and I am the most noble of the children of Ādam with my Lord, and I am not boasting.” (*Da‘if*)

(المعجم . . .) - بَابُ: [«أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بُعِثُوا . . .»] (التحفة ٢)

٣٦١٠ - حَدَّثَنَا الْحُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ لَيْثٍ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بُعِثُوا وَأَنَا حَاطِيهِمْ إِذَا وَقَدُوا، وَأَنَا مُبَشِّرُهُمْ إِذَا أَيَسُوا. لِيَأْوَ الْحَمْدِ يَوْمَئِذٍ بِيَدِي، وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّي وَلَا فَخْرٌ».

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه الدارمي، ح: ٤٩ من حديث ليث بن أبي سليم به.

Comments

“I am not boasting” means that I got this place and status with the mercy and favor of Allāh ﷻ. My personal efforts have nothing to do with it. I am talking this as an acknowledgement of mercy and favors of Allāh ﷻ and not as pride and self importance.

3611. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “I am the first for whom the earth will be split, and then I will be adorned with garments from the garments of Paradise. Then I will stand at the right of the Throne. No one from the creation will stand in that place other than I.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

٣٦١١ - حَدَّثَنَا الْحُسَيْنُ بْنُ يَزِيدَ: حَدَّثَنَا

عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ يَزِيدَ بْنِ أَبِي خَالِدٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ فَأُكْسَى الْحَلَّةَ مِنْ حُلَلِ الْجَنَّةِ ثُمَّ أَقُومُ عَنْ يَمِينِ الْعَرْشِ لَيْسَ أَحَدٌ مِنَ الْخَلَائِقِ يَقُومُ ذَلِكَ الْمَقَامَ غَيْرِي».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن أبي الدنيا (النهاية بتحقيقي: ١٨١/٢، ح: ١٢١١) من حديث المنهال به وللحديث شواهد.

Comments

The Prophet ﷺ will be the first person who will rise from his grave, and then be adorned with a garment from the garments of the Paradise. Before this, Ibrāhīm ؑ would have been dressed up. The Prophet ﷺ will stand at the right of the ‘Throne’ and no one from the creation stands at that place other than the Prophet ﷺ.

Chapter (...) “Ask Allāh To Grant Me *Al-Wasīlah*...”

(المعجم . . .) - بَابُ: [«سَلُوا اللَّهَ لِي الْوَسِيلَةَ . . .»] (التحفة ٣)

3612. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Ask Allāh to grant me *Al-Wasīlah*.” They said: “O Messenger

٣٦١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ - وَهُوَ الثَّوْرِيُّ - عَنْ لَيْثٍ - وَهُوَ ابْنُ أَبِي سُلَيْمٍ - قَالَ:

of Allāh! And what is *Al-Wasīlah*?" He said: "The highest level of Paradise. No one will attain it except for one man, and I hope that I am him." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] The chain for this *Hadīth* is *Gharīb*, and it is not strong. Ka'b is not well-known, and we do not know that anyone narrated from him except for Laith bin Abī Sulaim.

حَدَّثَنِي كَعْبٌ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَلُوا اللَّهَ لِي الْوَسِيلَةَ»، قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا الْوَسِيلَةُ؟ قَالَ: «أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَتَّالِهَا إِلَّا رَجُلٌ وَاحِدٌ أَرْجُو أَنْ أَكُونَ أَنَا هُوَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِسْنَادُهُ لَيْسَ بِالْقَوِيٍّ، وَكَعْبٌ لَيْسَ هُوَ بِمَعْرُوفٍ وَلَا نَعْلَمُ أَحَدًا رَوَى عَنْهُ غَيْرَ لَيْثِ ابْنِ أَبِي سَلِيمٍ.

تخريج: [صحيح] وأخرجه أحمد: ٢/٢٦٥ من حديث سفيان الثوري به * كعب المدني أحد المجاهيل وللحديث شواهد، انظر: ٣٦١٤.

Comments

Al-Wasīlah is a special place and status of Allāh's favors and affection. This is a high status in Paradise which will be given only to one person. This is also known as '*Al-Faḍīlah*' and 'Lofty Station' in Paradise. He who is given this place and status will be the most honored person. Allāh ﷻ has promised to bestow this place and status to the Prophet ﷺ so we have the right to beg for this place and status for the Prophet ﷺ.

3613. Aṭ-Ṭufail bin Ubayy bin Ka'b narrated from his father that the Messenger of Allāh ﷺ said: "The parable of me and the Prophets is that of a man who built a house, and he built it well, completing it, and beautifying it, but he left a space for one brick. So the people began going around the house amazed at it, saying: 'If only the space for that brick was filled.' And I am, with regards to the Prophets, in the position of that brick."

And with this chain, from the Prophet ﷺ, that he said: "Upon the Day of Judgment I will be the leader of the Prophets and their

٣٦١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أَبِي بِنِ كَعْبٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَثَلِي فِي النَّبِيِّنَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَأَكْمَلَهَا وَأَجْمَلَهَا وَتَرَكَ مِنْهَا مَوْضِعَ لَبْتَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبِنَاءِ وَيَعْجَبُونَ مِنْهُ، وَيَقُولُونَ: لَوْ تَمَّ مَوْضِعُ تِلْكَ اللَّبْتَةِ وَأَنَا فِي النَّبِيِّنَ بِمَوْضِعِ تِلْكَ اللَّبْتَةِ» وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامَ النَّبِيِّنَ وَحَطِيئَتَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ غَيْرَ فَحْرٍ».

spokesman, and the bearer of their intercession, without bragging.”

(*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

تخریج: [حسن] وأخرجه أحمد: ۱۳۶/۵ عن أبي عامر العقدي به ورواه ابن ماجه، ح: ۴۳۱۴ من حديث ابن عقيل به مختصراً وصححه الحاكم: ۷۱/۱، ۷۸/۴ ووافقه الذهبي وللحديث شواهد انظر ح ۲۸۶۲.

3614. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “If you hear the *Mu’adh-dhin* then say as he says. Then send *Ṣalāt* upon me, because whoever sends *Ṣalāt* upon me, Allāh will send *Ṣalāt* upon him ten times due to it. Then ask Allāh that He gives me *Al-Wasilah*, because it is a place in Paradise which is not for anyone except for a slave from the slaves of Allāh, and I hope that I am him. And whoever asks that I have *Al-Wasilah*, then (my) intercession will be made lawful for him.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Muḥammad said: “This ‘Abdur-Raḥmān bin Jubair is Qurashī, and he is Miṣrī and Madanī. And ‘Abdur-Raḥmān bin Jubair bin Nufair is from *Ash-Shām*.”

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

۳۶۱۴ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا حَيُّوَةُ: أَخْبَرَنَا كَعْبُ بْنُ عَلْقَمَةَ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَدَّنَ فَقُولُوا مِثْلَ مَا يَقُولُ [الْمُؤَدَّنُ] ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، وَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَالَ مُحَمَّدٌ: عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ هَذَا قُرَشِيٌّ وَهُوَ مِصْرِيٌّ مَدَنِيٌّ وَعَبْدُ الرَّحْمَنِ ابْنُ جُبَيْرِ بْنِ نُفَيْرِ شَامِيٌّ.

تخریج: وأخرجه مسلم، الصلاة، باب استحباب القول مثل قول المؤذن لمن سمعه ثم يصلي على النبي ﷺ . . . إلخ، ح: ۳۸۴ من حديث حيوة بن شريح به.

Comments

This narration shows that the time and occasion of sending *Ṣalāt* and begging *‘Al-Wasilah* for the Prophet ﷺ is after the *Adhān* not before it. Breaking the sequence is not correct.

3615. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “I am the master of the children of Ādam on the Day of Judgment, and I am not boasting. The Banner of Praise will be in my hand, and I am not boasting. There will not be a Prophet on that day, not Ādam nor anyone other than him, except that he will be under my banner. And I am the first one for whom the earth will be opened for, and I am not bragging.” (*Hasan*)

[Abū ‘Eisā said:] And there is a story along with this *Hadīth*. This *Hadīth* is *Hasan Ṣaḥīḥ*.

[And it has been related with this chain from Abū Naḍrah, from Ibn ‘Abbās from the Prophet ﷺ.]

3616. Ibn ‘Abbās narrated that a group of people from the Companions of the Messenger of Allāh ﷺ sat waiting for him. He said: “Then he came out, such that when he came close to them, he heard them talking, and he heard what they were saying. So some of them said: ‘Its amazing that Allāh, the Mighty and Sublime, has taken a *Khalīl* (close friend) from His creation. He took Ibrāhīm as a *Khalīl*.’ And some of them said: ‘That is not more amazing than speaking to Mūsā. He spoke to him with real speech.’ And some said: ‘And ‘Eisā is the word of Allāh and His spirit.’ And some said: ‘Ādam was chosen by Allāh.’ So he (ﷺ) came out upon them and said his *Salām*, and said: ‘I have heard your words, and your amazement that

٣٦١٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ ابْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ، وَبِيَدِي لِيُؤَاءَ الْحَمْدُ وَلَا فَخْرَ، وَمَا مِنْ نَبِيِّ يَوْمَئِذٍ - آدَمُ فَمَنْ سِوَاهُ - إِلَّا تَحْتَ لِيُؤَائِي، وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ.

[قَالَ أَبُو عِيسَى:] وَفِي الْحَدِيثِ قِصَّةٌ. وَهَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].
[وَقَدْ رَوَيْ بِهَذَا الْإِسْنَادِ عَنْ أَبِي نَضْرَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ].
تَخْرِيجٌ: [حَسَنٌ] تَقْدِيمٌ: ٣١٤٨.

٣٦١٦ - حَدَّثَنَا عَلِيُّ بْنُ نَضْرِ بْنِ عَلِيٍّ الْجَوْهَرِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَنْتَظِرُونَهُ قَالَ: فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعْتُهُمْ يَتَذَكَّرُونَ فَسَمِعَ حَدِيثَهُمْ فَقَالَ بَعْضُهُمْ: عَجَبًا إِنَّ اللَّهَ عَزَّ وَجَلَّ اتَّخَذَ مِنْ خَلْقِهِ خَلِيلًا، اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا. وَقَالَ آخَرُ: مَاذَا بَاعَجَبَ مِنْ كَلَامِ مُوسَى كَلِمَةً تَكْلِيمًا. وَقَالَ آخَرُ: فَعِيسَى كَلِمَةُ اللَّهِ وَرُوحُهُ. وَقَالَ آخَرُ: آدَمُ اضْطَفَأَهُ اللَّهُ. فَخَرَجَ عَلَيْهِمْ فَسَلَّمَ وَقَالَ: «قَدْ سَمِعْتُ كَلَامَكُمْ وَعَجَبْتُكُمْ. إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ وَهُوَ كَذَلِكَ، وَمُوسَى نَجِيُّ اللَّهِ وَهُوَ

Ibrāhīm is the *Khalīl* of Allāh, and he is such, and that Mūsā is the one spoken to by Allāh, and he is such, and that ‘Eīsā is the spirit of Allāh and His Word, and he is such, and that Ādam was chosen by Allāh, and he is such. Indeed I am the beloved of Allāh and I am not boasting, and I am the carrier of the Banner of Praise on the Day of Judgment, and I am not boasting, and I am the first intercessor, and the first to have intercession accepted from him on the Day of Judgment, and I am not boasting. And I am the first to shake the rings of Paradise^[1] and so Allāh will open it for me and admit me into it. And with me will be the poor people from the believers, and I am not boasting. And I am the most noble among the first ones and the last ones, and I am not boasting.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb*.

تخريج: [إسناده ضعيف] وأخرجه الدارمي: ٢٦/١، ح: ٤٨ عن عبيدالله بن عبدالمجيد به * زمعة ضعيف وحديثه عند مسلم مقرون (تقريب).

3617. ‘Abdullāh bin Salām said: “The description of Muḥammad is written in the *Tawrah*, [and the description that] ‘Eīsā will be buried next to him.” (One of the narrators) Abū Mawdūd said: “[And] there is a place for a grave left in the house.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. This is what he (the

كَذَلِكَ، وَعَيْسَى رُوحُ اللَّهِ وَكَلِمَتُهُ وَهُوَ
كَذَلِكَ، وَأَدَمُ اضْطَفَأَهُ اللَّهُ وَهُوَ كَذَلِكَ، أَلَا
وَأَنَا حَبِيبُ اللَّهِ وَلَا فَخْرَ، وَأَنَا حَامِلُ لَوَاءِ
الْحَمْدِ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ، وَأَنَا أَوَّلُ شَافِعٍ
وَأَوَّلُ مُسْتَفْعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ، وَأَنَا أَوَّلُ
مَنْ يُحْرَكُ حِلَقَ الْجَنَّةِ فَيَفْتَحُ اللَّهُ لِي فَيَدْخِلْنِيهَا
وَمَعِيَ فَقَرَاءُ الْمُؤْمِنِينَ وَلَا فَخْرَ، وَأَنَا أَكْرَمُ
الْأَوَّلِينَ وَالْآخِرِينَ وَلَا فَخْرًا.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

٣٦١٧ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِفِيُّ
الْبَصْرِيُّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ قَالَ:
حَدَّثَنِي أَبُو مَوْدُودِ الْمَدَنِيُّ عُثْمَانُ بْنُ الضَّحَّاكِ
عَنْ مُحَمَّدِ بْنِ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ،
عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: مَكْتُوبٌ فِي التَّوْرَةِ
صِفَةُ مُحَمَّدٍ، [وَصِفَةٌ] عَيْسَى ابْنِ مَرْيَمَ يُدْفَنُ
مَعَهُ. قَالَ: فَقَالَ أَبُو مَوْدُودٍ: [وَأَقْدَ بَقِيَّ فِي

[1] Meaning on the gates of Paradise.

الْبَيْتِ مَوْضِعُ قَبْرِ.

narrator) said: “‘Uthmān bin Aḍ-Ḍaḥḥāk.” And that which is popular is that he is Aḍ-Ḍaḥḥāk bin ‘Uthmān Al-Madanī.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. هَكَذَا قَالَ عُثْمَانُ بْنُ الصَّحَّاحِ. وَالْمَعْرُوفُ الصَّحَّاحُ بْنُ عُثْمَانَ الْمَدَنِيِّ.

تخریج: [إسناده حسن] وأخرجه البخاري في التاريخ الكبير: ٢٦٣/١ من حديث عثمان بن الضحاك به وقال: "هذا لا يصح عندي ولا يتابع عليه" ورواه عبدالله بن نافع عن عثمان به (النهاية: ١/١٢٦، ح: ٣٦٣) أبو مودود: حسن الحديث قوله صحيح لا شك فيه، وللحديث شاهد ضعيف عن سعيد بن المسيب به.

Comments

This narration shows that the description of the Prophet Muḥammad ﷺ is written in the ‘*Tawrah*’ and ‘Eisā ibn Mariam will be buried next to the Prophet ﷺ. Till now ‘Eisā has not been buried, this is a fact and known to everyone. It means that he is still alive and after his death will be buried by the side of the Prophet ﷺ.

3618. Anas bin Mālik said: “On the day in which the Messenger of Allāh ﷺ entered Al-Madīnah, everything in it was illuminated. Then, on the day in which he died, everything in it was dark. And we did not remove our hands from the Messenger of Allāh ﷺ, while we were burying him because our hearts felt so estranged.” (*Ḥasan*) [Abū ‘Eisā said:] This *Ḥadīth* is *Ṣaḥīh Gharīb*.

٣٦١٨ - حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ الصَّوَّافِ الْبَصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ الْيَوْمَ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ، فَلَمَّا كَانَ الْيَوْمَ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ، وَمَا نَفَضْنَا عَنْ رَسُولِ اللَّهِ ﷺ الْأَيْدِي وَإِنَّا لَفِي دَفْنِهِ حَتَّى أَنْكَرْنَا قُلُوبَنَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الجنائز، باب ذكر وفاته ودفنه ﷺ، ح: ١٦٣١ عن بشر بن هلال به وصححه ابن حبان، ح: ٢١٦٢ والحاكم على شرط مسلم: ٥٧/٣ ووافقه الذهبي.

Comments

With the arrival of the Prophet ﷺ in Al-Madīnah, everything in it illuminated due to the Divine Revelation and the guidance of the Prophet ﷺ. After the death of the Messenger of Allāh ﷺ the Divine Revelation stopped and the personal guidance and instructions ended, therefore, the conduct and behaviour of the people also changed, and they themselves felt this declining change in their lives.

Chapter 2. What Has Been Related About The Birth Of The Prophet ﷺ

3619. Al-Muṭṭalib bin ‘Abdullāh bin Qais bin Makhramah narrated from his father, from his grandfather, that he said: “I and the Messenger of Allāh ﷺ, were born in the Year of the Elephant” – he said: “And ‘Uthmān bin ‘Affān asked Qubāth bin Ashyam, the brother of Banū Ya‘mar bin Laith – ‘Are you greater (in age), or the Messenger of Allāh ﷺ?” He said: “The Messenger of Allāh ﷺ is greater than me, but I have an earlier birthday.” He said: “And I saw the defecation of the birds turning green.” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know if it except through the narration of Muḥammad bin Ishāq.

من حديث ابن إسحاق به وصرح بالسمع وصححه الحاكم على شرط مسلم: ٦٠٣/٢ ووافقه الذهبي، وحسنه في السيرة النبوة، ص: ٢٣ وله شواهد عند ابن سعد: ١٠١/١ والحاكم وغيرهما.

Chapter 3. What Has Been Related About The Beginning Of The Prophet’s ﷺ Prophethood

3620. Abū Mūsā Al-Asha‘rī said: “Abū Ṭālib departed to Ash-Shām, and the Prophet ﷺ left with him, along with some older men from the Quraysh. When they came across the monk they stopped there and began setting up their camp, and the monk, came out to them. Before that they used to pass by

(المعجم ٢) - بَابُ مَا جَاءَ فِي مِيلَادِ النَّبِيِّ ﷺ (التحفة ٤)

٣٦١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارِ الْعَبْدِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: وَلَدْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ عَامَ الْفِيلِ - قَالَ: وَسَأَلَ عُثْمَانُ بْنُ عَمَانَ قُبَاتَ بْنَ أَشِيمَ أَخَا بَنِي يَعْمُرَ بْنِ لَيْثٍ - أَأَنْتَ أَكْبَرُ أَمْ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ أَكْبَرُ مِنِّي وَأَنَا أَقْدَمُ مِنْهُ فِي الْمِيلَادِ، قَالَ: وَرَأَيْتُ خَذَقَ الطَّيْرِ أَخْضَرَ مُجِئًا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ.

تخریج: [صحیح] وأخرجه أحمد: ٢١٥/٤ من حديث ابن إسحاق به وصرح بالسمع وصححه الحاكم على شرط مسلم: ٦٠٣/٢ ووافقه الذهبي، وحسنه في السيرة النبوة، ص: ٢٣ وله شواهد عند ابن سعد: ١٠١/١ والحاكم وغيرهما.

(المعجم ٣) - بَابُ مَا جَاءَ فِي بَدْءِ نُبُوَّةِ النَّبِيِّ ﷺ (التحفة ٥)

٣٦٢٠ - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ أَبُو الْعَبَّاسِ الْأَعْرَجُ الْبَغْدَادِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَزْوَانَ [أَبُو نُوحٍ]: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنْ أَبِيهِ قَالَ: خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ وَخَرَجَ مَعَهُ النَّبِيُّ ﷺ فِي أَشْيَاحِ

him and he wouldn't come out nor pay attention to them." He said: "They were setting up their camp when the monk was walking amidst them, until he came and took the hand of the Messenger of Allāh ﷺ. Then he said: 'This is the master of the men and jinn, this is the Messenger of the Lord of the worlds. Allāh will raise him as a mercy to the men and jinn.' So some of the older people from the Quraysh said: 'What do you know?' He said: 'When you people came along from the road, not a rock nor a tree was left, except that it prostrated, and they do not prostrate except for a Prophet. And I can recognize him by the seal of the Prophethood which is below his shoulder blade, like an apple.' Then he went back, and made them some food, and when he brought it to them, he (the Prophet ﷺ) was tending to the camels. So he said: 'Send for him.' So he came, and there was a cloud over him that was shading him. When he came close to the people, he found that they had beaten him to the tree's shade. So when he sat down, the shade of the tree leaned towards him. He (the monk) said: 'Look at the shade of the tree leaning towards him.'" He said: "So while he was standing over them, telling them not to take him to Rome with him – because if the Romans were to see him, they would recognize him by his description, and they would kill him – he turned, and there were

من فُرِشٍ فَلَمَّا أَشْرَفُوا عَلَى الرَّاهِبِ هَبَطُوا فَحَلُّوا رِحَالَهُمْ فَخَرَجَ إِلَيْهِمُ الرَّاهِبُ وَكَانُوا قَبْلَ ذَلِكَ يَمُرُونَ بِهِ فَلَا يَخْرُجُ إِلَيْهِمْ وَلَا يَلْتَفِتُ، قَالَ: فَهُمْ يَحْلُونَ رِحَالَهُمْ فَجَعَلَ يَتَخَلَّلُهُمُ الرَّاهِبُ حَتَّى جَاءَ فَأَخَذَ بِيَدِ رَسُولِ اللَّهِ ﷺ فَقَالَ: هَذَا سَيِّدُ الْعَالَمِينَ، هَذَا رَسُولُ رَبِّ الْعَالَمِينَ، يَبْعَثُهُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ. فَقَالَ لَهُ أَشْيَاخٌ مِنْ فُرَيْشٍ: مَا عِلْمُكَ؟ فَقَالَ: إِنَّكُمْ حِينَ أَشْرَفْتُمْ مِنَ الْعَقَبَةِ لَمْ يَبْقَ حَجَرٌ وَلَا شَجَرٌ إِلَّا خَرَّ سَاجِدًا، وَلَا يَسْجُدَانِ إِلَّا لِنَبِيِّ وَإِنِّي أَعْرِفُهُ بِخَاتَمِ النُّبُوَّةِ أَسْفَلَ مِنْ غُضْرُوفِ كَتِفِهِ مِثْلَ التُّفَاحَةِ ثُمَّ رَجَعَ فَصَنَعَ لَهُمْ طَعَامًا فَلَمَّا أَتَاهُمْ بِهِ وَكَانَ هُوَ فِي رِعْيَةِ الْإِبِلِ فَقَالَ: أَرْسَلُوا إِلَيَّ فَأَقْبَلْ وَعَلَيْهِ غِمَامَةٌ تُظِلُّهُ، فَلَمَّا دَنَا مِنَ الْقَوْمِ وَجَدَهُمْ قَدْ سَبَقُوهُ إِلَى فِيءِ الشَّجَرَةِ فَلَمَّا جَلَسَ مَالَ فِيءِ الشَّجَرَةِ عَلَيْهِ فَقَالَ: انظُرُوا إِلَى فِيءِ الشَّجَرَةِ مَالَ عَلَيْهِ، قَالَ: فَبَيْنَمَا هُوَ قَائِمٌ عَلَيْهِمْ وَهُوَ يَنَاشِدُهُمْ أَنْ لَا يَذْهَبُوا بِهِ إِلَى الرُّومِ فَإِنَّ الرُّومَ إِنْ رَأَوْهُ عَرَفُوهُ بِالصَّفَةِ فَيَقْتُلُونَهُ، فَالْتَفَتَ فَإِذَا بِسَبْعَةٍ قَدْ أَقْبَلُوا مِنَ الرُّومِ فَاسْتَفْتَلَهُمْ فَقَالَ: مَا جَاءَ بِكُمْ؟ قَالُوا: جِئْنَا إِنْ هَذَا النَّبِيُّ خَارِجٌ فِي هَذَا الشَّهْرِ فَلَمْ يَبْقَ طَرِيقٌ إِلَّا بُعِثَ إِلَيْهِ بِأَنَاسٍ وَإِنَّا قَدْ أَخْبَرْنَا خَبْرَهُ بُعِثْنَا إِلَى طَرِيقِكَ هَذَا، فَقَالَ: هَلْ خَلَفْتُمْ أَحَدًا هُوَ خَيْرٌ مِنْكُمْ؟ قَالُوا: إِنَّمَا أَخْبَرْنَا خَبْرَهُ بِطَرِيقِكَ هَذَا. قَالَ: أَفَرَأَيْتُمْ

seven people who had come from Rome. So he faced them and said: 'Why have you come?' They said: 'We came because this Prophet is going to appear during this month, and there isn't a road left except that people have been sent to it, and we have been informed of him, and we have been sent to this road of yours.' So he said: 'Is there anyone better than you behind you?' They said: 'We only have news of him from this road of yours.' He said: 'Do you think that if there is a matter which Allāh wishes to bring about, there is anyone among the people who can turn it away?' They said: 'No.'" He said: "So they gave him their pledge, and they stayed with him. And he said: 'I ask you by Allāh, which of you is his guardian?' They said: 'Abū Ṭālib.' So he kept adjuring him until Abū Ṭālib returned him, (back to Makkah) and he sent Abū Bakr and Bilāl with him. And the monk gave him provisions of Ka'k (a type of bread) and olive oil." (*Da'if*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of it except from this route.

أَمْرًا أَرَادَ اللَّهُ أَنْ يَقْضِيَهُ هَلْ يَسْتَطِيعُ أَحَدٌ مِنَ
النَّاسِ رَدَّهُ؟ قَالُوا: لَا، قَالَ: فَبَايَعُوهُ وَأَقَامُوا
مَعَهُ، قَالَ: أَنْشُدْكُمْ بِاللَّهِ أَكُنْتُمْ وَلِيِّهِ؟ قَالُوا:
أَبُو طَالِبٍ فَلَمْ يَزَلْ يُنَاشِدُهُ حَتَّى رَدَّهُ أَبُو
طَالِبٍ وَبَعَثَ مَعَهُ أَبُو بَكْرٍ بِبِلَالٍ وَزَوَّدَهُ
الرَّاهِبُ مِنَ الْكَعْكِ وَالزَّيْتِ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٦١٥، ٦١٦ والطبراني في تاريخه: ٢/ ٢٧٨، ٢٧٩ من حديث عبدالرحمن بن غزوان به وصححه الحاكم على شرط الشيخين فقال الذهبي: "أظنه موضوعًا فبعضه باطل" * ابن أبي إسحاق مدلس وعنن وله شاهد ضعيف عند ابن عائد (السيرة النبوية للذهبي، ص: ٥٧).

Chapter 4. What Has Been Related About The Prophet's Advent ﷺ And How Old He Was When He Was Sent

3621. Ibn 'Abbās said: "The Messenger of Allāh received Revelation when he was forty years old. So he stayed in Makkah for thirteen years and in Al-Madīnah for ten. And he died when he was sixty-three years old." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحيح] وأخرجه البخاري، مناقب الأنصار، باب مبعث النبي ﷺ، ح: ٣٨٥١،

٣٦٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَنْزَلَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ ابْنُ أَرْبَعِينَ فَأَقَامَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ وَبِالْمَدِينَةِ عَشْرًا وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

من حديث هشام بن حسان به وهو الصواب. ٣٩٠٢

3622. Ibn 'Abbās said: "The Prophet ﷺ died when he was sixty-five years old." (*Da'if*)

This is how Muḥammad bin Bashshār narrated it to us, and Muḥammad bin Ismā'il narrated similar to that from him.

٣٦٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قُضِيَ النَّبِيُّ ﷺ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ سَنَةً. [وَأَهَكَذَا حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَرَوَى عَنْهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ مِثْلَ ذَلِكَ. تخریج: [إسناده ضعيف شاذ] * هشام بن حسان عنن.

Comments

The Prophet Muḥammad ﷺ was born in Makkah in *Shu'b* Banū Hāshim, on Monday in the Year of Elephant, that is 2 or 22 April 571 C. E. The lunar month is not precisely known for various reasons. It is believed that it was Rabi' Al-Awwal. There is difference of opinion in the date of the month but some scholars say that it was the 12th of Rabi' Al-Awwal. According to correct research it was the 9th Rabi' Al-Awwal.

3623. Anas bin Mālik said: "The Messenger of Allāh ﷺ was not very tall nor was he [very] short, nor was he pale white, nor was he brown, nor was the wave of his hair

٣٦٢٣ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ؛ ح: وَحَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: لَمْ يَكُنْ

completely curly nor straight. Allāh sent him at the beginning of his forties and he stayed in Makkah for ten years, and in Al-Madīnah for ten years. And Allāh took him at the beginning of his sixties, and there were not more than twenty white hairs on his head or in his beard.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* *Ḥasan Ṣaḥīḥ*.

رَسُولُ اللَّهِ ﷺ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ
[الْمُتَرَدِّدِ]، وَلَا بِالْأَبْيَضِ الْأَمْهَقِ وَلَا بِالْأَدَمِ
وَلَيْسَ بِالْجَعْدِ الْقَطَطِ وَلَا بِالسَّطِطِ، بَعَثَهُ اللَّهُ
عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشْرَ
سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى
رَأْسِ سِتِّينَ سَنَةً وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ
عِشْرُونَ شَعْرَةً بَيْضَاءَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٤٧ ومسلم،
ح: ٢٣٤٧ من حديث مالك به وهو في الموطأ: ٩١٩/٢ (يحيى).

Chapter 5. What Has Been Related About The Signs Of The Prophet’s ﷺ Prophethood, and What Allāh [The Mighty And Sublime] Distinguished Him With

3624. Simāk bin Ḥarb narrated from Jābir bin Samurah, that the Messenger of Allāh ﷺ said: “Indeed in Makkah there is a rock that used to give me *Salām* during the nights of my advent, and I know it even now.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

(المعجم ٥) - بَابُ مَا جَاءَ فِي آيَاتِ
نُبُوَّةِ النَّبِيِّ ﷺ وَمَا قَدْ حَصَّه اللَّهُ [عَزَّ
وَجَلَّ] بِهِ (التحفة ٧)

٣٦٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمَحْمُودُ
ابْنُ غِيْلَانَ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ:
حَدَّثَنَا سُلَيْمَانُ بْنُ مُعَاذٍ الضَّبِّيُّ، عَنْ سِمَاكِ
ابْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «إِنَّ بِمَكَّةَ حَجْرًا كَانَ يُسَلِّمُ
عَلَيَّ لَيَالِي بُعُثْتُ إِنِّي لَأَعْرِفُهُ الْآنَ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [صحيح] وهو في مسند الطيالسي، ح: ١٩٠٧ ورواه مسلم، ح: ٢٢٧٧ من طريق
آخر عن سماك بن حرب به.

Comments

Every creature praises and prostrates to Allāh ﷻ and the creation is aware of it. Therefore, saying *Salām* of a stone to the Prophet ﷺ is not against the natural phenomena of wisdom.

3625. Abū Al-‘Alā’ narrated from Samurah bin Jundab that he said: “We were with the Prophet ﷺ and we would take turns (eating) from a bowl from the morning till the evening. Ten would stand and ten would sit.” We said: “So what was filling it up?” He said:^[1] ‘What are you amazed at? It wasn’t filled up from anywhere but here, and he pointed with his hand towards the sky.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And Abū Al-‘Alā’s name is Yazīd bin ‘Abdullāh bin Ash-Shikh-khīr.

٣٦٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ عَنْ أَبِي الْعَلَاءِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ نَتَدَاوَلُ مِنْ قِضَعَةٍ مِنْ غُدْوَةٍ حَتَّى اللَّيْلِ تَقُومُ عَشْرَةٌ وَيَقْعُدُ عَشْرَةٌ. قُلْنَا: فَمَا كَانَتْ تُمَدُّ؟ قَالَ: مِنْ أَيِّ شَيْءٍ تَعْجَبُ مَا كَانَتْ تُمَدُّ إِلَّا مِنْ هَهُنَا وَأَشَارَ بِيَدِهِ إِلَى السَّمَاءِ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الْعَلَاءِ اسْمُهُ يَزِيدُ بْنُ عَبْدِ اللَّهِ ابْنِ الشَّخِيرِ.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٦٧٤٠ عن محمد بن بشار، وأحمد: ١٨/٥ عن يزيد بن هارون به وصححه ابن حبان، ح: ٢١٤٩ والبيهقي في دلائل النبوة: ٦/٩٣ والحاكم على شرط الشيخين: ٦١٨/٢ ووافقه الذهبي.

Comments

The increase in food is not astonishing; Allāh ﷻ has control over everything and can do anything He wishes.

Chapter 6. Regarding The Statement Of ‘Alī About Every Mountain And Tree Presenting Salām To The Prophet ﷺ

3626. ‘Alī bin Abī Ṭālib said: “I was with the Prophet ﷺ in Makkah. We departed to one of its suburbs, and no mountain or tree was before him, except that it said: ‘Peace be upon you O Messenger of Allāh.’” (*Da‘if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, more than one narrator reported it from Al-Walīd

(المعجم ٦) - بَابُ: [فِي قَوْلِ عَلِيٍّ فِي اسْتِقْبَالِ كُلِّ جَبَلٍ وَشَجَرٍ النَّبِيِّ ﷺ بِالتَّسْلِيمِ] (التسليم ٨)

٣٦٢٦ - حَدَّثَنَا عَبَّادُ بْنُ يَعْقُوبَ الْكُوفِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنِ السُّدِّيِّ، عَنْ عَبَّادِ بْنِ أَبِي يَزِيدَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ بِمَكَّةَ فَخَرَجْنَا فِي بَعْضِ نَوَاحِيهَا فَمَا اسْتَقْبَلَهُ جَبَلٌ وَلَا شَجَرٌ إِلَّا وَهُوَ يَقُولُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] “That is, Samurah was replying to Abū Al-‘Alā’.” (*Tuḥfat Al-Aḥwadhī*).

bin Abī Thawr, and they said: “From ‘Abbād bin Abī Yazīd.” Among them was Farwah bin Abī Al-Maghrah’.

عَرِيبٌ وَقَدْ رَوَى غَيْرٌ وَاحِدٌ عَنِ الْوَلِيدِ بْنِ أَبِي ثَوْرٍ وَقَالُوا: عَنْ عَبَّادِ بْنِ أَبِي يَزِيدَ مِنْهُمْ فَرَوْهُ بْنُ أَبِي الْمَغْرَاءِ.

تخریج: [إسناده ضعيف] وأخرجه الدارمي، ح: ٢١ عن فروة عن الوليد بن أبي ثور به وهو ضعيف وعباد مجهول.

Comments

‘Abbād bin Abī Yazīd is also known as ‘Abbād bin Yazīd, so Imam At-Tirmidhī has made it clear that many of the reporters have called him Abbād bin Abī Yazīd.

Chapter (...) Regarding The Whimpering Of The Tree

(المعجم ...) - بَابُ: [فِي حَنِينِ الْجِدْعِ ...] - بَابُ (التحفة ٩)

3627. Anas bin Mālik narrated: “The Messenger of Allāh ﷺ used to give *Khuṭbah* next to a tree, and then they made a *Minbar* for him, so he gave *Khuṭbahs* on it, so the tree whimpered like a camel. So the Prophet ﷺ rubbed it, and it quieted.” (*Hasan*)

٣٦٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَمْرُ بْنُ يُونُسَ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ حَطَبَ إِلَى لِزْقِ جِدْعٍ وَاتَّخَذُوا لَهُ مِئْبَرًا فَحَطَبَ عَلَيْهِ فَحَرَّ الْجِدْعُ حَنِينَ النَّاقَةِ. فَتَزَلَّ النَّبِيُّ ﷺ فَمَسَّهُ فَسَكَتَ.

[Abū ‘Eisā said:] There are narrations on this topic from Ubayy, Jābir, Ibn ‘Umar, Sahl bin Sa’d, Ibn ‘Abbās and Umm Salamah. And this *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth* from this route.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي وَجَائِرٍ وَابْنِ عَمْرٍ وَسَهْلِ بْنِ سَعْدٍ وَابْنِ عَبَّاسٍ وَأُمِّ سَلَمَةَ [و] حَدِيثُ أَنَسٍ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده حسن] وأخرجه ابن خزيمة، ح: ١٧٧٧ والدارمي: ١٩/١، ح: ٤٢ من حديث عمر بن يونس به * وفي الباب عن أبي ... وأم سلمة [تقدم: ٥٠٥].

3628. Ibn ‘Abbās said: “A Bedouin came to the Messenger of Allāh ﷺ and said: ‘How shall I know that you are a Prophet?’ He said: ‘If I were to call this date cluster from this palm tree, would you bear

٣٦٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ أَبِي ظَبْيَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ:

witness that I am the Messenger of Allāh?" So the Messenger of Allāh ﷺ called it and they started to fall from the tree, until they fell towards the Prophet ﷺ, then he said: 'Go back,' and it went back. So the Bedouin accepted Islām." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

تخریج: [إسناده ضعيف] وأخرجه البخاري، في التاريخ الكبير (٣١٣) من حديث محمد بن سعيد به، شريك مدلس وعنن وأخرجه أحمد: ٢٢٣/١ من حديث الأعمش عن أبي ظبيان به وصححه الحاكم على شرط مسلم: ٦٢٠/٢ ووافقه الذهبي. الأعمش مدلس وعنن وله طريق آخر عند ابن حبان (الإحسان): ٦٤٨٩ وسنده ضعيف، الأعمش عنن.

Chapter (...) Regarding The Long Life Of Abū Zaid 'Amr Bin Akḥṭab, And That His Hair Were Scarcely Grey Due To The Blessings Of His ﷺ Supplication

3629. Abū Zaid bin Akḥṭab said: "The Messenger of Allāh ﷺ wiped his hand over my face and supplicated for me." 'Azrah (one of the narrators) said: "Indeed he lived for one-hundred and twenty years, and there weren't upon his head except for a few small grey hairs." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, and Abū Zaid's name is 'Amr bin Akḥṭab.

تخریج: [إسناده صحيح] وأخرجه أحمد: ٧٧/٥ من حديث عذرة به مطولاً وحسنه الهيثمي في المجمع: ٣٧٨/٩ وهذا السند صححه ابن حبان، ح: ٢٢٧٤ والحاكم: ٦٠٦/٢ والذهبي، انظر الشماثل للترمذي، ح: ٢٠.

يَمْ أَعْرِفُ أَنَّكَ نَبِيٌّ؟ قَالَ: «إِنْ دَعَوْتُ هَذَا الْعِدْقَ مِنْ هَذِهِ النَّخْلَةِ [أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟] فَدَعَا [هُ] رَسُولُ اللَّهِ ﷺ فَجَعَلَ يَنْزِلُ مِنَ النَّخْلَةِ حَتَّى سَقَطَ إِلَى النَّبِيِّ ﷺ ثُمَّ قَالَ: «ارْجِعْ» فَعَادَ فَأَسْلَمَ الْأَعْرَابِيُّ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

(المعجم ...) - بَابُ: [فِي طَوْلِ سِنَّ أَبِي زَيْدِ عَمْرٍو بْنِ أَخْطَبٍ وَقَلَّةِ شَيْبِهِ بِبَرَكَةِ دُعَائِهِ ﷺ] (التحفة ١٠)

٣٦٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ: حَدَّثَنَا عِلبَاءُ بْنُ أَحْمَرَ [الْيَشْكُرِيُّ]: حَدَّثَنَا أَبُو زَيْدِ ابْنِ أَخْطَبٍ قَالَ: مَسَحَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى وَجْهِي وَدَعَا لِي. قَالَ عَزْرَةُ: إِنَّهُ عَاشَرَ مِائَةً وَعِشْرِينَ سَنَةً وَلَيْسَ فِي رَأْسِهِ إِلَّا شُعَيْرَاتٌ بَيْضٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو زَيْدٍ اسْمُهُ عَمْرٍو بْنُ أَخْطَبٍ.

Chapter (...) Regarding Some Loaves Of Wheat Bread That Sufficed For Seventy Or Eighty Men

3630. Anas bin Mālik said: “Abū Ṭalḥah said to Umm Sulaim: ‘I heard the voice of the Messenger of Allāh ﷺ sounding weak and I sensed some hunger in it. Do you have anything?, She said: ‘Yes.’ So she got some loaves of wheat bread, then she took out a *Khimār* of hers, and put the bread in it. Then she put it under my arm, and wrapped my upper body with part of it, and she sent me to the Messenger of Allāh ﷺ.” He said: “So I brought it to him, and I found the Messenger of Allāh ﷺ sitting in the *Masjid*, and there were people with him. So I stood among them, and the Messenger of Allāh ﷺ said: ‘Has Abū Ṭalḥah sent you?’ I said: ‘Yes.’ He said: ‘With food?’ I said: ‘Yes.’ So the Messenger of Allāh ﷺ said to those with him: ‘Stand up.’” So they left, and I left in front of them, until I came to Abū Ṭalḥah, and I told him (that they were coming). Abū Ṭalḥah said: ‘O Umm Sulaim! The Messenger of Allāh ﷺ is coming with people, and we don’t have anything to feed them.’ Umm Sulaim said: ‘Allāh and His Messenger know best.’” He said: “So Abū Ṭalḥah departed until he met up with the Messenger of Allāh ﷺ. The Messenger of Allāh came, while Abū Ṭalḥah was with him, until they entered, when

(المعجم . . .) - بَابُ: [فِي كِفَايَةِ
بَعْضِ أَقْرَاصٍ مِنْ شَعِيرٍ لِسَبْعِينَ أَوْ
تَمَانِينَ رَجُلًا] (التحفة ١١)

٣٦٣٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى
الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ قَالَ: عَرَضْتُ عَلَى
مَالِكِ بْنِ أَنَسٍ عَنْ إِسْحَاقِ بْنِ عَبْدِ اللَّهِ بْنِ
أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ:
قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمٍ: لَقَدْ سَمِعْتُ
صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفًا أَعْرَفَ فِيهِ
الْجُوعَ فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ
فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ ثُمَّ أَخْرَجَتْ
خِمَارًا لَهَا فَلَقَّتِ الْخُبْزَ بِبَعْضِهِ ثُمَّ دَسَّتهُ فِي
يَدِي وَرَدَّتْنِي بِبَعْضِهِ ثُمَّ أَرْسَلْتَنِي إِلَى رَسُولِ
اللَّهِ ﷺ، قَالَ: فَذَهَبْتُ بِهِ إِلَيْهِ فَوَجَدْتُ
رَسُولَ اللَّهِ ﷺ جَالِسًا فِي الْمَسْجِدِ وَمَعَهُ
النَّاسُ، قَالَ: فَقُمْتُ عَلَيْهِمْ، فَقَالَ رَسُولُ اللَّهِ
ﷺ: «أَرْسَلَكِ أَبُو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ،
قَالَ: «بِطَعَامٍ؟» فَقُلْتُ: نَعَمْ، فَقَالَ رَسُولُ
اللَّهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا»، قَالَ: فَانْطَلَقُوا،
فَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ
فَأَخْبَرْتُهُ فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْمِ! قَدْ
جَاءَ رَسُولُ اللَّهِ ﷺ بِالنَّاسِ وَلاَ عِنْدَنَا مَا
نُطْعِمُهُمْ، قَالَتْ أُمُّ سُلَيْمٍ: اللَّهُ وَرَسُولُهُ
أَعْلَمُ، قَالَ: فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ
رَسُولَ اللَّهِ ﷺ، فَأَقْبَلَ رَسُولَ اللَّهِ ﷺ وَأَبُو
طَلْحَةَ مَعَهُ حَتَّى دَخَلَا، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«هَلْمِي يَا أُمَّ سُلَيْمِ! مَا عِنْدَكَ؟» فَأَتَتْهُ بِذَلِكَ

the Messenger of Allāh ﷺ said: ‘Come O Umm Sulaim! What do you have?’ So she brought him that bread, and he ﷺ ordered that it be broken into pieces. Umm Sulaim poured some butter from an oil-skin upon them, then the Messenger of Allāh ﷺ recited whatever Allāh willed for him to say over it. Then he said: ‘Let ten come.’ So ten were admitted, and they ate until they were full, and then they left. Then he said: ‘Let ten come.’ So ten were admitted, and they ate until they were full, and then they left. Then he said: ‘Let ten come.’ So ten were admitted, and they ate until they were full, and then they left. So all of the people ate until they were full, and there were seventy or eighty men.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الْخُبْزِ فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَفَتَّ وَعَصَرَتْ
أُمُّ سُلَيْمٍ بِعَكَّةَ لَهَا فَأَدَمَتْهُ ثُمَّ قَالَ فِيهِ رَسُولُ
اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ قَالَ: «إِذْ
لِعَشْرَةٍ». فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ
خَرَجُوا، ثُمَّ قَالَ: «إِذْ لِعَشْرَةٍ»، فَأَذِنَ لَهُمْ
فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا. ثُمَّ قَالَ:
«إِذْ لِعَشْرَةٍ» فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا
ثُمَّ خَرَجُوا. فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا،
وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام،
ح: ٣٥٧٨ ومسلم، ح: ٢٠٤٠ من حديث مالك به وهو في الموطأ: ٢/٩٢٧، ٩٢٨ (يحيى).

Comments

It was the blessing of the invocation of the Prophet ﷺ that only a few pieces of bread became sufficient for the large number of seventy or eighty people, and still the food was enough for more people. The Prophet ﷺ ate himself and also gave it to the neighbors as well. See *Tuhfat Al-Aḥwadhī*. The blessing of the supplication of the Prophet ﷺ has no concern or link with today's ‘*Khatam*’. This *Khatam* is a particular type of ceremony which is an innovation. Some verses of the Qur’ān are recited and blown over the food, and first of all the *Qārī* takes his share and vanishes from the scene where as the Prophet ﷺ distributed the food among the Companions, and in the end, he ate with the members of the house.

Chapter (...) Regarding Water Gushing Out From Under His Fingers ﷺ

3631. Anas bin Mālik narrated: “I saw the Messenger of Allāh ﷺ at the time when the ‘*Asr*’ prayer had drawn near, and the people were searching for water for *Wuḍū’*, but they did not find any. So the Messenger of Allāh ﷺ was brought some water for *Wuḍū’*, and the Messenger of Allāh ﷺ put his hand in the container and ordered that the people make *Wuḍū’* from it.” He said: “So I saw water springing out from under his fingers. The people performed *Wuḍū’* until the last of them made *Wuḍū’*.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Imrān bin Ḥuṣain, Ibn Mas‘ūd, Jābir, [and Ziyād bin Al-Ḥārith As-Sudā’i and] the *Ḥadīth* of Anas is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

تخریج: متفق عليه، وأخرجه مسلم، الفضائل، باب: في معجزات النبي ﷺ، ح: ۲۲۷۹ عن إسحاق بن موسى البخاري، ح: ۳۵۷۳ من حديث مالك به وهو في الموطأ: ۱/۳۲ (يحيى) * وفي الباب عن عمران بن حصين [البخاري، ح: ۳۵۷۱ ومسلم، ح: ۶۸۲] وابن مسعود [يأتي: ۳۶۳۳] وجابر [البخاري، ح: ۳۵۷۶ ومسلم، ح: ۱۸۵۶] وزیاد بن الحارث الصدائي [تقدم: ۱۹۹ والطبراني في الكبير: ۵/۲۶۲، ۲۶۳، ح: ۵۲۸۵].

Comments

The miracle of increase in water happened at various occasions and in different forms.

Chapter (...) Regarding The Mention Of True Visions At The Beginning Of The Prophethood

3632. ‘Aishah said: “The first of what the Messenger of Allāh ﷺ was initiated with of Prophethood,

(المعجم ...) - بَابُ: [فِي تَبَعِ الْمَاءِ مِنْ تَحْتِ أَصَابِعِهِ ﷺ] (التحفة ۱۲)

۳۶۳۱ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَحَانَتْ صَلَاةُ الْعَصْرِ وَالتَّمَسَّ النَّاسُ الْمَوْضِعَ فَلَمْ يَجِدُوا فَأَتَيْ رَسُولَ اللَّهِ ﷺ بِوَضُوءٍ فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ فِي ذَلِكَ الْإِنَاءِ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّأُوا مِنْهُ، قَالَ: فَرَأَيْتُ الْمَاءَ يَبْغُ مِنْ تَحْتِ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّأُوا مِنْ عِنْدِ آخِرِهِمْ.

[قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَابْنِ مَسْعُودٍ وَجَابِرٍ [وَزِيَادُ بْنُ الْحَارِثِ الصَّدَائِيُّ]. وَ[حَدِيثُ أَنَسِ حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ...) - بَابُ: [فِي ذِكْرِ الرُّؤْيَا الصَّادِقَةِ عِنْدَ بَدْءِ النَّبُوَّةِ] (التحفة ۱۳)

۳۶۳۲ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا

when Allāh wanted to honor him and grant His mercy upon His creatures, was that he would not see anything (in a dream) except that it would occur like the break of dawn. So he continued upon that for as long as Allāh willed for him to continue, and seclusion was made beloved to him, such that there was not anything more beloved to him than being alone.”

(*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

تخریج: متفق عليه، وأخرجه البخاري، بدء الوحي، باب: كيف كان بدء الوحي إلى رسول الله ﷺ... إلخ، ح: ٣، ومسلم، ح: ١٦٠ من حديث الزهري به.

Comments

According to ‘Allāma Ṣaḥīr-Raḥmān, three years before the Divine Mission of the Prophethood, the Prophet ﷺ preferred to remain in seclusion. In the last phase of this period of solitude, he started seeing dreams which were clear and lucid in nature. This continued for six months.

Chapter (...) Regarding The Mention Of The Food’s *Tasbīḥ* And The Springing Up Of Water For *Wuḍū’*

3633. ‘Abdullāh said: “You consider the signs to be punishment, whereas we used to think of them as a blessing during the time of the Messenger of Allāh ﷺ. We used to eat food with the Prophet ﷺ and we would hear the food’s *Tasbīḥ*.” He said: “And the Prophet ﷺ was brought a container, so he put his hand it in, and the water began to spring from between his fingers. So the Prophet ﷺ said: ‘Hasten to the blessed *Wuḍū’* and the blessing from the heavens’ until all of us had performed *Wuḍū’*.” (*Ṣaḥīḥ*)

مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: أَوَّلُ مَا ابْتَدَى بِهِ رَسُولُ اللَّهِ ﷺ مِنَ النَّبُوَّةِ حِينَ أَرَادَ اللَّهُ كَرَامَتَهُ وَرَحْمَةَ الْعِبَادِ بِهِ أَنْ لَا يَرَى شَيْئًا إِلَّا جَاءَتْ كَفَلَقِي الصُّبْحِ، فَمَكَتْ عَلَى ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَمُكَّتْ وَحُبِّبَ إِلَيْهِ الْخَلْوَةُ فَلَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَخْلُوَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

(المعجم ...). - بَابُ: [فِي ذِكْرِ تَسْبِيحِ الطَّعَامِ وَتَنْبَعِ الْمَاءِ لِلْوُضُوءِ] (التحفة ١٤)

٣٦٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّكُمْ تَعُدُّونَ الْآيَاتِ عَذَابًا وَإِنَّا كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بَرَكَةً، لَقَدْ كُنَّا نَأْكُلُ الطَّعَامَ مَعَ النَّبِيِّ ﷺ وَنَحْنُ نَسْمَعُ تَسْبِيحَ الطَّعَامِ. قَالَ: وَأَتَيْتِ النَّبِيَّ ﷺ بِإِنَاءٍ فَوَضَعَ يَدَهُ فِيهِ فَجَعَلَ الْمَاءُ يَتَّبِعُ مِنْ بَيْنِ أَصَابِعِهِ فَقَالَ النَّبِيُّ ﷺ: «حَيَّ عَلَى الْوُضُوءِ الْمُبَارِكِ وَالْبَرَكَةُ مِنَ السَّمَاءِ». حَتَّى تَوَضَّأْنَا كُلُّنَا.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٥٧٩ من حديث أبي أحمد الزبيرى به.

Comments

The signs and miracles that solved the problems and difficulties of the Muslims were surely blessings, and those that on the demand of disbelievers to prove the power and control of Allāh ﷻ over His creation, were cause of fear and punishment.

Chapter 7. What Has Been Related About How The Revelation Would Descend Upon The Prophet ﷺ

(المعجم ٧) - بَابُ مَا جَاءَ كَيْفَ كَانَ
يَنْزِلُ الْوَحْيُ عَلَى النَّبِيِّ ﷺ (التحفة ١٥)

3634. 'Āishah narrated that Al-Hārith bin Hishām asked the Prophet ﷺ: 'How does the Revelation come to you?' The Messenger of Allāh ﷺ said: 'Sometimes it comes to me like the ringing of a bell and that is the hardest upon me, and sometimes the angel will appear to me like a man, and he will speak to me such that I understand what he says.'" 'Āishah said: "I saw the Messenger of Allāh while the Revelation was descending upon him on an extremely cold day. Then it ceased and his forehead was flooded with sweat." (*Ṣaḥīḥ*)

٣٦٣٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى
الأنصاري: حَدَّثَنَا مَعْنُ - هُوَ ابْنُ عِيسَى -
حَدَّثَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،
عَنْ عَائِشَةَ أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ النَّبِيَّ
ﷺ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ
ﷺ: «أَحْيَانًا يَأْتِينِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ
وَهُوَ أَشَدُّ عَلَيَّ، وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ
رَجُلًا فَيُكَلِّمُنِي فَأَعْبِي مَا يَقُولُ». قَالَتْ
عَائِشَةُ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْزِلُ عَلَيْهِ
الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَقْصِمُ عَنْهُ
وَإِنَّ جَبِينَهُ لَيَنْفَصِّدُ عَرَقًا.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، بدء الوحي، باب: كيف كان بدء الوحي إلى رسول الله ﷺ... إلخ، ح: ٢٠ من حديث مالك ومسلم، ح: ٢٣٣٣ من حديث هشام به وهو في الموطأ: ٢٠٢/١، ٢٠٣.

Comments

When the Revelation came in the form of ringing of bell to the Prophet ﷺ, it was extremely hard on him. Sometimes the angel appeared in the form of a human being. This form of Revelation was easy. In this type of Revelation the

angel was transformed into the form of a man. The Prophet ﷺ perspired due to the gravity of the Revelation, and his complexion also changed.

Chapter 8. What Has Been Related About The Description Of The Prophet ﷺ

(المعجم ٨) - بَابُ مَا جَاءَ فِي صِفَةِ النَّبِيِّ ﷺ (التحفة ١٦)

3635. Al-Barā' said: "I have not seen anyone with hair past his shoulders in a red *Hullah* more handsome than the Messenger of Allāh ﷺ. He had hair that would flow on his shoulders, having broad shoulders, not too short and not too tall." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٦٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَبْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَا رَأَيْتُ مِنْ ذِي لِمَةٍ فِي حُلَّةٍ حَمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللَّهِ ﷺ، لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ، بُعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَمْ يَكُنْ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] متفق عليه، تقدم: ١٧٢٤.

Chapter (...) Regarding His Face Being Like The Moon

(المعجم ...) - بَابُ: [فِي كَوْنِ وَجْهِهِ ﷺ مِثْلَ الْقَمَرِ] (التحفة ١٧)

3636. Abū Ishāq said: "A man asked Al-Barā': 'Was the face of the Messenger of Allāh ﷺ like a sword?' He said: 'No, like the moon.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٦٣٦ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلَ رَجُلٌ الْبَرَاءَ أَكَانَ وَجْهُ رَسُولِ اللَّهِ ﷺ مِثْلَ السَّيْفِ؟ قَالَ: لَا، مِثْلَ الْقَمَرِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٥٢ من حديث زهير به.

Comments

There is a shine in the sword too, but it is long in shape, therefore, Barā' answered that the shine was like the shine of moon which has soothing effect.

Chapter (...) ‘Alī’s Description Of The Prophet ﷺ

3637. ‘Alī said: “The Prophet ﷺ was not tall nor was he short, his hands and feet were thick, his head was large, he was big-boned, he had a long *Masrubah*,^[1] and whenever he walked, he leaned forward as if he was going down an decline. I have not seen anyone before him nor after him that resembled him ﷺ.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

(Another route) for similar narration with this chain.

(المعجم ...) - بَابُ: [وَصَفُ عَلِيٍّ
لِلنَّبِيِّ ﷺ] (التحفة ١٨)

٣٦٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عُثْمَانَ
ابْنِ مُسْلِمِ بْنِ هُرْمَزٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ
مُطْعِمٍ، عَنْ عَلِيٍّ قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ
بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، شَنَّ الْكَفَّيْنِ وَالْقَدَمَيْنِ،
صَحَّخَمَ الرَّأْسِ، صَحَّخَمَ الْكَرَادِيْسِ، طَوِيلِ
الْمَسْرُوبَةِ، إِذَا مَشَى تَكَفَّى تَكَفَّى كَأَنَّمَا يَنْحَطُّ مِنْ
صَبَبٍ لَمْ أَرِ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنِ
الْمَسْعُودِيِّ بِهَذَا الْإِسْنَادِ نَحْوَهُ.

تخريج: [حسن] وأخرجه ابن سعد: ٤١١/١ عن أبي نعيم الفضل بن دكين به وسمع من
المسعودي قبل اختلاطه وصححه الحاكم: ٦٠٥/٢، ٦٠٦ ووافقه الذهبي ورواه أحمد: ٩٦/١ من
حديث المسعودي به ورواه عبد الملك بن عمير (أحمد: ١١٧/١، ١٢٧، ١٣٤) عن نافع بن جبيرة به
وصححه ابن حبان، ح: ٢١١٧ وللحديث شواهد كثيرة.

Chapter (...) Another Description From ‘Alī

3638. Ibrāhīm bin Muḥammad, one of the offspring of ‘Alī bin Abī Ṭālib said: “When ‘Alī [may Allāh be pleased with him] described the Prophet ﷺ he would say: ‘He was not extremely tall (*Mummaghīṭ*), nor was he extremely short (*Mutaraddid*), and he was of medium height in relation to the people. The wave of his hair was

(المعجم ...) - بَابُ: [وَصَفُ آخَرَ
مِنْ عَلِيٍّ] (التحفة ١٩)

٣٦٣٨ - حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ
الْحُسَيْنِ بْنِ أَبِي حَلِيمَةَ - مِنْ قِصْرِ الْأَخْتَفِ -
وَأَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ وَ عَلِيٌّ بْنُ حُجْرٍ
قَالُوا: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عُمَرُ
ابْنُ عَبْدِ اللَّهِ مَوْلَى عُفْرَةَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ
مُحَمَّدٍ مِنْ وَلَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ
عَلِيٌّ [رَضِيَ اللَّهُ عَنْهُ] إِذَا وَصَفَ النَّبِيَّ ﷺ

[1] The line of hair from the chest to the navel.

not completely curly (*Qataf*), nor straight, but it was in between. He did not have a large head, nor a small head (*Mukaltham*), his face was round and a blended-white color (*Mushrab*), his eyes were dark black (*Ad'aj*), his eye-lashes were long (*Ahdab*). He was big-boned and broad shouldered (*Al-Katad*), his body hair was well-placed, and he had a *Masrubah*, his hands and feet were thick (*Shathn*). When he walked he walked briskly (*Taqalla*), he leaned forward as if he was walking on a decline (*Shabab*). And if he turned his head, his body turned as well, between his two shoulders was the seal of Prophethood, and he was the seal of the Prophets. He was the most generous of people [in hand, and the most big-hearted of them] in breast. He was the most truthful of people in speech, the softest of them in nature, and the most noble of them in his relations (*Ishrah*). Whoever saw him for the first time (*Badihah*) would fear him, and whoever got to know him, loved him. The one who tried to describe him would have to say: 'I have not seen before him or after him anyone who resembles him ﷺ.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* [is *Hasan Gharīb*], its chain is not connected. Abū Ja'far said: "I heard Al-Aṣma'ī say, explaining the description of the Prophet ﷺ: '*Al-Mummaghaṭ*: is one who is extremely tall.' He said: 'I heard a Bedouin say while speaking:

قَالَ: لَيْسَ بِالطَّوِيلِ الْمُمَّعِطِ، وَلَا بِالْقَصِيرِ الْمُرْتَدِّو، وَكَانَ رَبْعَةً مِنَ الْقَوْمِ، وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلَا بِالسَّبِطِ كَانَ جَعْدًا رَجُلًا، وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكَلَّمِ، وَكَانَ فِي الْوَجْهِ تَدْوِيرٌ أَيْضًا مُشْرَبٌ، أَدْعَجَ الْعَيْنَيْنِ، أَهْدَبَ الْأَشْفَارِ، جَلِيلَ الْمَشَاشِ وَالْكَتَدِ، أَجْرَدَ ذُو مَسْرُوبَةٍ، شَتْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَمْشِي فِي صَبَبٍ، وَإِذَا التَّقَّتْ التَّقَّتْ مَعًا، بَيْنَ كَتْفَيْهِ خَاتَمُ النَّبُوَّةِ وَهُوَ خَاتَمُ النَّبِيِّينَ، أَجْرَدَ النَّاسِ [كَفًا وَأَشْرَحَهُمْ] صَدْرًا، وَأَصْدَقَ النَّاسِ لَهْجَةً، وَأَلْيَنَهُمْ عَرِيكَةً، وَأَكْرَمَهُمْ عِشْرَةً، مَنْ رَأَاهُ بَدِيهَةً هَابَةً، وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ، يَقُولُ نَاعَتُهُ: لَمْ أَرِ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ غَرِيبٌ] لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ. قَالَ أَبُو جَعْفَرٍ: سَمِعْتُ الْأَصْمَعِيَّ يَقُولُ فِي تَفْسِيرِ صِفَةِ النَّبِيِّ ﷺ يَقُولُ: الْمُمَّعِطُ الذَّاهِبُ طَوْلًا. قَالَ: وَسَمِعْتُ أَعْرَابِيًّا يَقُولُ فِي كَلَامِهِ: تَمَّعَطُ فِي نُشَابَتِهِ أَيْ مَدَهَا مَدًا شَدِيدًا. وَأَمَّا الْمُرْتَدُّ فَالذَّاخِلُ بَعْضُهُ فِي بَعْضٍ قَصْرًا، وَأَمَّا الْقَطَطُ فَالشَّدِيدُ الْجُعُودَةُ. وَالرَّجُلُ الَّذِي فِي شَعْرِهِ حُجُونَةٌ أَيْ يَنْحَنِي قَلِيلًا. وَأَمَّا الْمُطَهَّمُ فَالْبَادِنُ الْكَثِيرُ اللَّحْمِ. وَأَمَّا الْمُكَلَّمُ الْمُدَوَّرُ الْوَجْهِ. وَأَمَّا الْمُشْرَبُ فَهُوَ الَّذِي فِي بَيَاضِهِ حُمْرَةٌ وَالْأَدْعَجُ الشَّدِيدُ سَوَادِ الْعَيْنِ. وَالْأَهْدَبُ الطَّوِيلُ الْأَشْفَارِ وَالْكَتَدُ مُجْتَمِعُ

“*Tamaghghaṭ Fī Nushābatihī*” meaning: he made it (his arrow) extremely long. And as for *Mutaraddid* then it is, that part of it enters into other parts, due to its shortness. *Al-Qaṭaṭ* is extremely curly. And the man who has *Hujūnah* in his hair has a bit of henna in it. And as for *Al-Muṭahham*, then it is the body with a lot of flesh. And as for *Al-Mukaltham*, then it is to have a round face. And as for *Al-Mushrab*, then it the one who has some redness to his whiteness. And *Al-Ad'aj*: is extreme darkness of the eyes. And *Al-Ahdab* means long eye-lashes. And *Al-Katad*: means the place where the shoulders meet, and it is *Al-Kāhil*. And *Al-Masrubah* is the faint hair which appears as a line from the chest to the navel. And *Ash-Shathn* is thick appendages on the hands and feet. And *At-Taqallu'* is to walk with force. And *Aṣ-Ṣabab*: is a decline. We say: ‘We descended from declines and a decline.’ And his statement: *Jalīlul Mashāsh*: means the tips of his shoulders. And *Al-Ishrah* is companionship. And *Al-'Ashīr* is the companion. And *Al-Badīhah* is an unexpected occurrence. It is said: *'Badahtuhu Bi-Amr'* meaning: ‘I surprised him.’”

الكَثْمَيْنِ وَهُوَ الْكَاهِلُ. وَالْمَسْرَبَةُ هُوَ الشَّعْرُ
الدَّقِيقُ الَّذِي هُوَ كَأَنَّهُ قَضِيبٌ مِنَ الصَّدْرِ إِلَى
السَّرَّةِ. وَالشَّنُّ الْغَلِيظُ الْأَصَابِعِ مِنَ الْكَفَيْنِ
وَالْقَدَمَيْنِ. وَالتَّقْلَعُ أَنْ يَمْشِيَ بِقُوَّةٍ. وَالصَّبَبُ
الْحَدُورُ تَقُولُ: انْحَدَرْنَا مِنْ صَبُوبٍ وَصَبَبٍ.
وَقَوْلُهُ جَلِيلُ الْمَشَاشِ يُرِيدُ رُؤُوسَ الْمَنَاقِبِ.
وَالعِشْرَةُ الصُّحْبَةُ. وَالعَشِيرُ الصَّاحِبُ.
وَالْبَدِيهَةُ الْمُفَاجَأَةُ يُقَالُ بَدَهْتُهُ بِأَمْرٍ: أَيِ
فَجَّئْتُهُ.

تخریج: [إسناده ضعيف] وأخرجه ابن سعد: ٤١١/١، ٤١٢ من حديث عيسى بن يونس به
* عمر بن عبدالله: ضعيف (تقريب) وإبراهيم بن محمد لم يدرك علياً (تحفة الأشراف: ٣٤٧/٧).

Chapter 9. Regarding The Statement Of ‘Āishah: “He Would Speak So Clearly, Unmistakably...”

(المعجم ٩) - بَابُ [قَوْلِ عَائِشَةَ: كَانَ يَتَكَلَّمُ بِكَلَامٍ يُبَيِّنُهُ فَضْلًا . . .] (التحفة ٢٠)

3639. ‘Urwah narrated that ‘Āishah said: “The Messenger of Allāh did not speak quickly like you do now, rather he would speak so clearly, unmistakably, that those who sat with him would memorize it.” (*Ṣaḥīh*)

٣٦٣٩ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا حُمَيْدُ بْنُ الْأَسْوَدِ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَسْرُدُ سَرْدُكُمْ هَذَا وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلَامٍ يُبَيِّنُهُ فَضْلًا يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الزُّهْرِيِّ، وَقَدْ رَوَاهُ يُونُسُ بْنُ يَزِيدٍ عَنِ الزُّهْرِيِّ.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*. We do not know of it except as a narration of Az-Zuhri, and Yūnus bin Yazid reported it from Az-Zuhri.

تخريج: [صحيح] رواه مسلم، فضائل الصحابة، باب: من فضائل أبي هريرة الدوسي رضي الله عنه، ح: ٢٤٩٣ من حديث الزهري به وعلقه البخاري، ح: ٣٥٦٨ * حديث يونس: متفق عليه، البخاري، ح: ٣٥٦٨ ومسلم.

Comments

It means that the Prophet ﷺ would talk slowly and softly, making every word clear for the listener. It was easy to understand and remember his talk.

Chapter (...) Regarding The Statement Of Anas: “He Would Repeat A Statement Three Times...”

(المعجم . . .) - بَابُ [قَوْلِ أَنَسٍ: كَانَ ﷺ يُعِيدُ الْكَلِمَةَ ثَلَاثًا . . .] (التحفة ٢١)

3640. Anas bin Mālik narrated that: The Messenger of Allāh ﷺ would repeat a statement three times so that it could be understood. (*Ṣaḥīh*)

٣٦٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلَمُ بْنُ قُتَيْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى، عَنْ ثُمَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعِيدُ الْكَلِمَةَ ثَلَاثًا لِتَعْقَلَ عَنْهُ.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh Gharīb*, we only know of it as a narration of ‘Abdullāh bin Al-Muthanna.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى. **تخريج:** [صحيح] تقدم: ٢٧٢٣.

Comments

According to the situation, the Prophet ﷺ would repeat his words to make it understood by the listeners. It depends on what he was talking about.

Sometimes he discussed delicate topics and repeated for the people, so that they could understand the significance and depth of the issue.

Chapter 10. Regarding The Statement Of Ibn Jaz': "I Have Not Seen Anyone Who Smiled More..."

3641. Ibn Jaz' said: "I have not seen anyone who smiled more than the Messenger of Allāh ﷺ." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*. And it has been narrated, similar to this, by Yazīd bin Abī Ḥabīb from 'Abdullāh bin Al-Ḥārith bin Jaz'.

١٩١ من حديث ابن لهيعة به وللحديث شواهد

3642. Ibn Jaz' said: "The laughter of the Messenger of Allāh ﷺ was not but smiling." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ Gharīb*. We do not know of it as a narration of Laith bin Sa'ūd except through this route.

Comments:

The Prophet ﷺ would receive the people with a smile and happy gestures. Usually he would not laugh but instead, smile.

Chapter 11. What Has Been Related About The Seal Of Prophethood

3643. As-Sā'ib bin Yazīd said: "My maternal aunt took me to the

(المعجم ١٠) - بَابُ [قَوْلِ ابْنِ جَزْءٍ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا . . .] (التحفة ٢٢)

٣٦٤١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ ﷺ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَقَدْ رَوَى عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ مِثْلُ هَذَا.

تخريج: [حسن] وأخرجه أحمد: ٤/١٩٠، ١٩١ منها الحديث الآتي.

٣٦٤٢ - حَدَّثَنَا بِدَلِكِ أَحْمَدُ بْنُ خَالِدٍ الْخَلَّالُ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ السَّيْلِحِينِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ: مَا كَانَ صَاحِبُكَ رَسُولَ اللَّهِ ﷺ إِلَّا تَبَسُّمًا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ لَيْثِ بْنِ سَعْدٍ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده صحيح] وللحديث شواهد كثيرة.

(المعجم ١١) - بَابُ مَا جَاءَ فِي خَاتَمِ النَّبُوَّةِ (التحفة ٢٣)

٣٦٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ

Prophet ﷺ, and said: ‘O Messenger of Allāh! Indeed my nephew is in pain.’ So he wiped over my head and supplicated for blessings for me. And he performed *Wudu’* and I drank from the water of his *Wudu’*. Then I stood behind his back, and I looked at the seal between his two shoulder blades, and it resembled the egg of a partridge.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Salmān, Qurrah bin Iyās Al-Muzani, Jābir bin Samurah, Abū Rimthah, Buraidah Al-Aslamī, ‘Abdullāh bin Sarjis, ‘Amr bin Akḥṭab and Abū Sa‘eed. And This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

إِسْمَاعِيلَ عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَ أُخْتِي وَجَعَ فَمَسَحَ بِرَأْسِي وَدَعَا لِي بِالْبَرَكَةِ وَتَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ فَقُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى الْخَاتَمِ بَيْنَ كَتِفَيْهِ فَإِذَا هُوَ مِثْلُ رِزِّ الْحَجَلَةِ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ سَلْمَانَ وَقُرَّةَ بْنِ إِيَّاسِ الْمُزَنِيِّ وَجَابِرِ بْنِ سَمُرَةَ وَأَبِي رَمْثَةَ وَبُرَيْدَةَ الْأَسْلَمِيِّ وَعَبْدِ اللَّهِ بْنِ سَرِجَسَ وَعَمْرٍو بْنَ أَحْطَبَ وَأَبِي سَعِيدٍ وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب الدعاء للصبيان بالبركة ومسح رؤوسهم، ح: ٦٣٥٢، ومسلم، ح: ٢٣٤٥ عن قتيبة به * وفي الباب عن سلمان [الشمال، ح: ٢١] وقرّة بن إياس [الشمال، ح: ٥٩] وجابر بن سمرة [يأتي: ٣٦٤٦] وأبي رمثة [أحمد: ٢/٢٢٦، وحديث رمثة [الشمال، ح: ١٨] وبريدة [الشمال، ح: ٢١] وعبدالله بن سرجس [الشمال، ح: ٢٣] وعمرو بن أخطب [الشمال، ح: ٢٠] وأبي سعيد [الشمال، ح: ٢٢].

Comments:

Different Companions have described the ‘Seal of Prophethood’ differently, and everyone has given his own description according to his own understanding and views. Some described it like an egg of a partridge, others said it was like the egg of the pigeon, and still some others say that it was like “*Zirriḥ-Hajalah*” meaning the button of a canopy.

3644. Jābir bin Samurah said: “The Seal of the Messenger of Allāh ﷺ – meaning the one which was between his two shoulder blades – “was fleshy and red, resembling the egg of a pigeon.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

٣٦٤٤ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالْقَانِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ جَابِرٍ عَنْ سِمَاكِ ابْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ خَاتَمُ رَسُولِ اللَّهِ ﷺ يَعْنِي الَّذِي بَيْنَ كَتِفَيْهِ عُدَّةً حَمْرَاءَ مِثْلَ بَيْضَةِ الْحَمَامَةِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الفضائل، باب إثبات خاتم النبوة، وصفته ... إلخ، ح: ٢٣٤٤/١٠٩ من حديث سماك به.

Chapter 12. Regarding The Statement Of Ibn Samurah: "The Shin Of the Messenger of Allāh ﷺ Was Thin..."

3645. Jābir bin Samurah said: "The two shins of the Messenger of Allāh ﷺ were thin, and he would not laugh except as a smile, and whenever I looked at him I would say: 'He put kohl on his eyes,' but he ﷺ did not use kohl." (*Da'if*) [Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* [from this route.]

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٠٥/٥ من حديث عباد بن العوام به وصححه الحاكم ٦٠٦/٢ فقال الذهبي: "حجاج (بن أرتاة) لين الحديث" وللحديث شواهد غير "حموشة".

Chapter (...) Regarding The Statement Of Ibn Samurah: "He ﷺ Had A Wide Mouth (Ḍalī' Al-Fam) And His Eyes Were Ashkal..."

3646. Jābir bin Samurah said: "The Messenger of Allāh ﷺ had a wide mouth (*Ḍalī' Al-Fam*), his eyes were *Ashkal*, and he had thin heels (*Manhūs Al-'Aqib*). (*Ṣaḥīḥ*) [Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الفضائل، باب: في صفة فم النبي ﷺ وعينه، وعقيه، ح: ٢٣٣٩ من حديث شعبة به.

3647. Jābir bin Samurah said: "The Messenger of Allāh ﷺ had a wide mouth (*Ḍalī' Al-Fam*), his

(المعجم ١٢) - بَابُ [قَوْلِ ابْنِ سَمُرَةَ:

كَانَ فِي سَاقِي رَسُولِ اللَّهِ ﷺ حُمُوشَةٌ...] (التحفة ٢٤)

٣٦٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبَادُ ابْنُ الْعَوَّامِ: أَخْبَرَنَا الْحَجَّاجُ - هُوَ ابْنُ أَرْطَاءَةَ - عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ فِي سَاقِي رَسُولِ اللَّهِ ﷺ حُمُوشَةٌ وَكَانَ لَا يَضْحَكُ إِلَّا تَبَسُّمًا وَكُنْتُ إِذَا نَظَرْتُ إِلَيْهِ قُلْتُ: أَكْحَلَ الْعَيْنَيْنِ وَلَيْسَ بِأَكْحَلَ ﷺ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ].

(المعجم ...) - بَابُ [قَوْلِ ابْنِ سَمُرَةَ:

كَانَ ﷺ ضَلِيعَ الْفَمِ أَشْكَالَ الْعَيْنَيْنِ...] (التحفة ٢٥)

٣٦٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو قَطَنٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ضَلِيعَ الْفَمِ أَشْكَالَ الْعَيْنَيْنِ مَنهُوسَ الْعَقَبِ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٦٤٧ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ

eyes were *Ashkal*, and he had thin heels (*Manhūs Al-'Aqib*).

Shu'bah (one of the narrators) said: "I said to Simāk: 'What is '*Dalī' Al-Fam*?'” He said: 'A wide mouth.' I said: 'What is "*Ashkal Al-'Ainain*?'” He said: 'Having long eyes.'” [He said:] "I said: 'What is "*Manhūs Al-'Aqib*?'” He said: 'Little flesh.'” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ضَلِيعَ الْفَمِ أَشْكَلَ الْعَيْنَيْنِ مَنهُوسَ الْعَقِبِ. قَالَ شُعْبَةُ: قُلْتُ لِسِمَاكِ: مَا ضَلِيعُ الْفَمِ؟ قَالَ: وَاسِعُ الْفَمِ، قُلْتُ: مَا أَشْكَلُ الْعَيْنَيْنِ؟ قَالَ: طَوِيلُ شِقِّ الْعَيْنِ، [قَالَ:] قُلْتُ: مَا مَنهُوسُ الْعَقِبِ؟ قَالَ: قَلِيلُ اللَّحْمِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، أيضًا، ح: ٩٧/٢٣٣٩ عن محمد بن المنثري به.

Chapter (...) Regarding The Statement Of Abū Hurairah: "I Have Not Seen Anything More Beautiful Than the Messenger of Allāh..."

3648. Abū Hurairah said: "I have not seen anything more beautiful than the Messenger of Allāh ﷺ. It was as if the sun flowed upon his face. And I have not seen anyone quicker in his walking than the Messenger of Allāh ﷺ. It was as if the earth was made easy for him. We would be exerting ourselves while he would not be struggling." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*.

(المعجم . . .) - بَابُ [قَوْلِ أَبِي هُرَيْرَةَ: مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ ﷺ . . .] (التحفة ٢٦)

٣٦٤٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ أَبِي يُوْسُفَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ ﷺ كَأَنَّ الشَّمْسَ تَجْرِي فِي وَجْهِهِ، وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مَشْيِهِ مِنْ رَسُولِ اللَّهِ ﷺ كَأَنَّمَا الْأَرْضُ تُطَوَّى لَهُ إِنْأَا لِنُجْهِدُ أَنْفُسَنَا وَإِنَّهُ لَعَزِيزٌ مُكْتَرِبٌ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

تخريج: [صحيح] وأخرجه أحمد: ٢/٣٨٠ عن قتبية به ورواه عمرو بن الحارث عن أبي يونس سليم بن جبير به (ابن حبان (الإحسان): ٦٢٧٦ وابن عدي (٣/١٠١٣).

Comments:

The Noble Prophet ﷺ walked with grace, dignity and firmness. He walked faster than others which put them in exertion to cope up with him.

Chapter (...) Regarding His ﷺ Describing The Prophets Whenever They Were Presented To Him

3649. Jābir narrated that the Messenger of Allāh ﷺ said: “The Prophets were presented to me, and Mūsā was a thin man, it was as if he was from the men of *Shanū’ah*. And I saw ‘Eisā bin Mariam, and the closest of the people in resemblance to him, from those I have seen, is ‘Urwah bin Mas‘ūd. And I saw Ibrāhīm, and the closest of the people in resemblance to him, from those I have seen, is your companion” – meaning himself – “And I saw Jibrīl, and the closest of the people in resemblance to him, from those I have seen, is Diḥyah.” [And he is Ibn Khalīfah Al-Kalbi.] (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

تخریج: وأخرجه مسلم، الإیمان، باب الإسراء برسول الله ﷺ إلى السموات وفرض الصلوات، ح: ۱۶۷ عن قتیبة به.

Chapter 13. What Has Been Related About The Age Of The Prophet ﷺ, And How Old He Was When He Died

3650. Ibn ‘Abbās narrated: “The Prophet ﷺ died when he was sixty-five years old.” (*Ḥasan*)

(المعجم ...) - بَابُ [وَضْفِهِ ﷺ] الْأَنْبِيَاءِ حَيْثُ عُرِضُوا عَلَيْهِ] (التحفة ۲۷)

۳۶۴۹ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُرِضَ عَلَيَّ الْأَنْبِيَاءُ فَإِذَا مُوسَى ضَرْبٌ مِنَ الرِّجَالِ كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ، وَرَأَيْتُ عَيْسَى ابْنَ مَرْيَمَ فَإِذَا أَقْرَبُ النَّاسِ مَنْ رَأَيْتُ بِهِ شَبَهَا عُرْوَةَ بْنَ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهَا صَاحِبِكُمْ - يَعْنِي نَفْسَهُ - وَرَأَيْتُ جِبْرِيلَ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهَا دِحْيَةَ وَلَا هُوَ ابْنُ خَلِيفَةَ الْكَلْبِيِّ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

(المعجم ۱۳) - بَابُ مَا جَاءَ فِي سِنِّ النَّبِيِّ ﷺ وَأَبْنُ كَمْ كَانَ حِينَ مَاتَ (التحفة ۲۸)

۳۶۵۰ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ خَالِدِ الْحَدَّاءِ قَالَ: حَدَّثَنِي عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: نُوْفِيَ النَّبِيُّ ﷺ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ.

تخریج: [حسن] وأخرجه مسلم، الفضائل، باب: كم أقام النبي ﷺ بمكة والمدينة، ح: ۲۳۵۳ من حديث إسماعيل ابن علي به وأنكر عروة على ابن عباس ذكره النووي في شرح صحيح مسلم.

3651. Ibn ‘Abbās narrated: “The Prophet ﷺ died when he was sixty-five years old.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ṣaḥīh*, the chain is *Hasan*.

٣٦٥١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا خَالِدُ الْحَدَّادُ: حَدَّثَنَا عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ: أَخْبَرَنَا ابْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تُوْفِيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ الْإِسْنَادِ صَحِيحٌ.

تخريج: [حسن] وأخرجه مسلم، أيضاً، ح: ١٢٢/٢٣٥٣ عن نصر بن علي به وله شاهد في الشمال، ح: ٣٨٣.

Chapter (...) Regarding The Statement Of Ibn ‘Abbās: “He Stayed In Makkah For Thirteen Years...”

3652. Ibn ‘Abbās said: “The Prophet ﷺ stayed in Makkah for thirteen years – meaning while he was receiving Revelation – and he died when he was sixty-three years old.” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Āishah, Anas bin Mālik, and Daghfal bin Ḥanzalah. It is not verified that Daghfal heard from the Prophet ﷺ [nor saw him]. The *Hadīth* of Ibn ‘Abbās is *Hasan Gharīb* as a narration of ‘Amr bin Dīnār.

(المعجم ...) - بَابُ [قَوْلِ ابْنِ عَبَّاسٍ:] مَكَتَ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً... [(التحفة ٢٩)]

٣٦٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَكَتَ النَّبِيُّ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يَعْنِي يُوحَى إِلَيْهِ، وَتُوْفِيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَنْسِ بْنِ مَالِكٍ وَدَعْفَلِ بْنِ حَنْظَلَةَ، وَلَا يَصِحُّ لِدَعْفَلِ سَمَاعٌ مِنَ النَّبِيِّ ﷺ [وَلَا رُؤْيَةٌ]. وَحَدِيثُ ابْنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ عَمْرُو بْنِ دِينَارٍ.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، ح: ٣٩٠٣ ومسلم، ح: ٢٣٥١ من حديث روح بن عبادة به * وفي الباب عن عائشة [أي: ٣٦٥٤] وأنس بن مالك [تقدم: ٣٦٢٣] ودغفل بن حنظلة [الشمال، ح: ٣٨٣].

Chapter (...) Regarding The Statement Of Mu'āwiyah: "The Messenger of Allāh ﷺ Died When He Was Sixty-Three Years Old..."

(المعجم . . .) - بَابُ [قَوْلِ مُعَاوِيَةَ: مَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً . . .] (التحفة ٣٠)

3653. Jarīr [bin 'Abdullāh] narrated that he heard Mu'āwiyah bin Abī Sufyān giving a *Khuṭbah*, saying: "The Messenger of Allāh ﷺ died when he was sixty-three years old, and so did Abū Bakr and 'Umar, and I am sixty-three years old." (*Ṣaḥīḥ*)

٣٦٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ جَرِيرِ [ابْنِ عَبْدِ اللَّهِ]، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ قَالَ: سَمِعْتُهُ يَخْطُبُ يَقُولُ: مَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَأَبُو بَكْرٍ وَعُمَرُ وَأَنَا ابْنُ ثَلَاثٍ وَسِتِّينَ.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الفضائل، باب: كم أقام النبي ﷺ بمكة والمدينة، ح: ٢٣٥٢ عن

محمد بن بشار به.

Comments:

Mu'āwiyah wished to die at the age of sixty-three but his wish was not fulfilled. When he died, he was eighty years of age. (*Tuḥfat Al-Aḥwadhī* v.4 p.307.)

Chapter (...) Regarding The Statement Of 'Aishah: "He ﷺ Died When He Was Sixty-Three Years Old"

(المعجم . . .) - بَابُ [قَوْلِ عَائِشَةَ: مَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً] (التحفة ٣١)

3654. 'Āishah [may Allāh be pleased with her] said: "The Prophet ﷺ died when he was sixty-three years old." (*Ṣaḥīḥ*)

٣٦٥٤ - حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ وَ الْحُسَيْنُ بْنُ مَهْدِيٍّ الْبَصْرِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ بْنِ جُرَيْجٍ قَالَ: أَخْبَرْتُ عَنِ ابْنِ شِهَابِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. وَقَالَ الْحُسَيْنُ بْنُ مَهْدِيٍّ فِي حَدِيثِهِ: ابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا]: أَنَّ النَّبِيَّ ﷺ مَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And the nephew of Az-Zuhrī reported it, similar to this, from Az-Zuhrī, from 'Urwah from 'Āishah.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ ابْنُ أَخِي الزُّهْرِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ مِثْلَ هَذَا. تَخْرِيجٌ: [صَحِيحٌ] وَهُوَ مُتَّفَقٌ عَلَيْهِ، وَأَخْرَجَهُ الْبُخَارِيُّ، الْمَنَاقِبِ، بَابُ وِفَاةِ النَّبِيِّ ﷺ، ح: ٣٥٣٦ ومسلم، ح: ٢٣٤٩ من حديث الزهري به.

Chapter 14. Regarding The Virtues Of Abū Bakr Aṣ-Ṣiddīq, May Allāh Be Pleased With Him, And That His Name Is ‘Abdullāh bin ‘Uthmān, And That His Nickname Is ‘Atīq

(المعجم ١٤) - بَابُ مَنَاقِبِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ وَاسْمُهُ عَبْدُ اللَّهِ بْنِ عُثْمَانَ وَلَقَبَهُ عَتِيقٌ (التحفة ٣٢)

3655. ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “I free myself of the friendship of every *Khalīl*, and if I were to take a *Khalīl* then I would have taken Ibn Abī Quḥāfah as a *Khalīl*. And indeed your companion is Allāh’s *Khalīl*.” (*Ṣaḥīḥ*)

٣٦٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خَلِيهِ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وَإِنْ صَاحِبِكُمْ لَخَلِيلُ اللَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وَابْنِ الزُّبَيْرِ وَابْنِ عَبَّاسٍ.

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Abū Sa‘eed, Abū Hurairah, Ibn Az-Zubair and Ibn ‘Abbās.

تَخْرِيجٌ: وَأَخْرَجَهُ مُسْلِمٌ، فَضَائِلُ الصَّحَابَةِ، بَابُ: مِنْ فَضَائِلِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ، ح: ٥/٢٣٨٣ من حديث الثوري به * وفي الباب عن أبي سعيد [يأتي: ٣٦٦٠] وأبي هريرة [يأتي: ٣٦٦١] وابن عباس [البخاري، ح: ٣٦٥٦] وابن الزبير [البخاري، ح: ٣٦٥٨].

Comments:

As the Prophet ﷺ had attained the status of being Allāh’s *Khalīl*, therefore, it was not possible for him to give this status to anyone of his Companions, but every one of them could make him his friend. In this friendship, the status of Abū Bakr was above others.

3656. ‘Umar bin Al-Khaṭṭāb said: “Abū Bakr is our chief, and the best of us, and the most beloved of

٣٦٥٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ

us to the Messenger of Allāh ﷺ.”
(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb*.

عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ
قَالَ: أَبُو بَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى
رَسُولِ اللَّهِ ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب بعد باب قول النبي ﷺ: "لو كنت متخذًا خليلاً"، ح: ٣٦٦٧، ٣٦٦٨ عن إسماعيل بن أبي أوس به.

3657. ‘Abdullāh bin Shaqīq said: “I said to ‘Āishah: ‘Which of the Companions of the Prophet ﷺ were the most beloved to the Messenger of Allāh ﷺ?’ She said: ‘Abū Bakr.’ I said: ‘Then who?’ She said: ‘Umar.’ I said: ‘Then who?’ She said: ‘Then Abū ‘Ubaidah bin Al-Jarrāḥ.’” He said: “I said: ‘Then who?’” He said: “Then she was silent.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٦٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ
الدُّورَقِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ
الجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ
لِعَائِشَةَ: أَيُّ أَصْحَابِ النَّبِيِّ ﷺ كَانَ أَحَبُّ
إِلَى رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: أَبُو بَكْرٍ، قُلْتُ:
ثُمَّ مَنْ؟ قَالَتْ: عُمَرُ، قُلْتُ: ثُمَّ مَنْ؟ قَالَتْ:
ثُمَّ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، قَالَ: قُلْتُ: ثُمَّ
مَنْ؟ قَالَ: فَسَكَتَتْ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المقدمة، فضل عمر رضي الله عنه، ح: ١٠٢ من حديث الجريري به وحدث به قبل اختلاطه.

Comments:

It is unanimously agreed upon by *Ahl Sunnat Wal Jamā’a* that Abū Bakr, ‘Umar bin Al-Khaṭṭab, ‘Uthmān bin ‘Affān, ‘Alī ibn Abī Tālib were dear to the Prophet ﷺ respectively. Being a father, he loved Faṭimah more than he loved anyone else. The Prophet ﷺ loved Abū ‘Ubaidah bin Al-Jarrāḥ. Abū ‘Ubaidah conquered many land in the period of first two Caliphs.

3658. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “Indeed the people of the higher levels, will be seen by those who are beneath them like the stars which appear far off in the sky. And indeed Abū Bakr and ‘Umar are among them, and they have done well.” (*Da‘īf*)

٣٦٥٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ
فُضَيْلٍ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ وَالْأَعْمَشِ
وَعَبْدِ اللَّهِ بْنِ صُهَبَانَ وَابْنِ أَبِي لَيْلَى وَكَثِيرِ
النَّوَّاءِ كُلِّهِمْ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَهْلَ الدَّرَجَاتِ
الْعُلَى لَيَرَاهُمْ مَنْ تَحْتَهُمْ كَمَا تَرَوْنَ النُّجُومَ

[Abū 'Eisā said:] This *Hadīth* is *Hasan*, and it has been reported through other routes from 'Atīyyah from Abū Sa'eed.

الطَّالِعِ فِي أَفْقِ السَّمَاءِ، وَإِنَّ أَبَا بَكْرٍ وَعَمَرَ مِنْهُمْ وَأَنْعَمًا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ وَقَدْ

رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ٩٦ من حديث الأعمش وأبو داود، ح: ٣٩٨٧ من حديث عطية العوفي به وحسنه البغوي (شرح السنة، ح: ٣٨٩٢) وله شاهد حسن عند الطبراني في الأوسط: ٦/٧، ح: ٦٠٠٣.

Chapter 15. "If I Was To Take A *Khalīl*, Then I Would Take Abū Bakr As A *Khalīl*."

(المعجم ١٥) - بَابُ: [لَوْ كُنْتُ مُتَّخِذًا

خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا]

(التحفة ٣٣)

3659. Ibn Abī Mu'alla narrated from his father: "The Messenger of Allāh ﷺ gave a *Khuṭbah* one day and said: 'Indeed there is a man whose Lord has given him the choice between living in this life as long as he wishes to live, and eating from this life as much as he wishes to eat, and between meeting his Lord. So he chose meeting his Lord.'" He said: "So Abū Bakr cried. The Companions of the Prophet ﷺ said: 'Are you not amazed at this old man, when the Messenger of Allāh ﷺ mentioned a righteous man whose Lord gave him the choice between this life or meeting his Lord, and he chose meeting his Lord.'" He said: "But Abū Bakr was the most knowledgeable one of them regarding what the Messenger of Allāh ﷺ had said. So Abū Bakr said: 'Rather we will ransom our fathers and our wealth for you.' So the Messenger of Allāh ﷺ said:

٣٦٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ

أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ

الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ أَبِي الْمُعَلَّى، عَنْ

أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ حَطَبَ يَوْمًا فَقَالَ:

«إِنَّ رَجُلًا خَيْرُهُ رَبُّهُ بَيْنَ أَنْ يَعِيشَ فِي الدُّنْيَا

مَا شَاءَ أَنْ يَعْيشَ، وَيَأْكُلَ فِي الدُّنْيَا مَا شَاءَ

أَنْ يَأْكُلَ، وَيَبِينَ لِقَاءَ رَبِّهِ؟ فَاخْتَارَ لِقَاءَ رَبِّهِ -

قَالَ: فَبَكَى أَبُو بَكْرٍ فَقَالَ أَصْحَابُ النَّبِيِّ

ﷺ: أَلَا تَعْجَبُونَ مِنْ هَذَا الشَّيْخِ إِذْ ذَكَرَ

رَسُولُ اللَّهِ ﷺ رَجُلًا صَالِحًا خَيْرُهُ رَبُّهُ بَيْنَ

الدُّنْيَا وَيَبِينَ لِقَاءَ رَبِّهِ فَاخْتَارَ لِقَاءَ رَبِّهِ. قَالَ:

فَكَانَ أَبُو بَكْرٍ أَعْلَمَهُمْ بِمَا قَالَ رَسُولُ اللَّهِ

ﷺ، فَقَالَ أَبُو بَكْرٍ: بَلْ نَفْدِيكَ بِأَبَائِنَا

وَأَمْوَالِنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ

النَّاسِ أَحَدٌ أَمَّنَ إِلَيْنَا فِي صُحْبَتِهِ وَذَاتِ يَدِهِ

مِنْ ابْنِ أَبِي قُحَافَةَ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا

لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وَلَكِنْ وُدٌّ

‘There is no one among people more beneficial to us (*Amanna Ilainā*) in his companionship, or generous with his wealth than Ibn Abī Quhāfah. And, if I were to take a *Khalīl*, I would have taken Ibn Abī Quhāfah as a *Khalīl*. But rather love and the brotherhood of faith’ – saying that two or three times – ‘Indeed your companion is the *Khalīl* of Allāh.’” (*Da‘f*)

[He said:] And there is something on this topic from Abū Sa‘eed.

[Abū ‘Eīsā said:] This *Hadīth* is [*Ḥasan*] *Gharīb*. This *Hadīth* has been related from Abū ‘Awānah, from ‘Abdul-Malik bin ‘Umair with another chain. And the meaning of his saying: “*Amanna Ilainā*” is: “*Amanna ‘Alainā*”.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤٧٨/٣ من حديث أبي عوانة به * عبد الملك بن عمير عن ابن أبي المعلى الأنصاري: "لم يسم ولا يعرف" (تقريب) * وفي الباب عن أبي سعيد [يأتي: ٣٦٦٠].

3660. Abū Sa‘eed Al-*Khudrī* said: “The Messenger of Allāh ﷺ sat upon the *Minbar* and said: ‘Indeed a worshipper has been given a choice by Allāh, between Him giving him from the bounty of this life as much as he wishes, and between what is with Him. So he chose what is with Him.’ So Abū Bakr said: ‘We will ransom our fathers and mothers for you O Messenger of Allāh!’” He said: “So we were amazed. Then the people said: ‘Look at this old man. The Messenger of Allāh ﷺ informs about a worshipper whom Allāh gave the choice, between Him giving him from the bounty of this

وَإِخَاءِ إِيْمَانٍ - مَرَّتَيْنِ أَوْ ثَلَاثًا - أَلَا وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

[قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَبِي عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ بِإِسْنَادٍ غَيْرِ هَذَا. وَمَعْنَى قَوْلِهِ: «أَمَنَّ إِلَيْنَا» يَعْنِي أَمَنَّ عَلَيْنَا.

٣٦٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ جَلَسَ عَلَى الْمُبَرِّ فَقَالَ: «إِنَّ عَبْدًا خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَيَبْنَ مَا عِنْدَهُ؟ فَاخْتَارَ مَا عِنْدَهُ»، فَقَالَ أَبُو بَكْرٍ: فَدَيْنَاكَ يَا رَسُولَ اللَّهِ بِأَبَائِنَا وَأُمَّهَاتِنَا. قَالَ: فَعَجَبْنَا. فَقَالَ النَّاسُ: انظُرُوا إِلَى هَذَا الشَّيْخِ يُخْبِرُ رَسُولَ اللَّهِ ﷺ عَنْ عَبْدٍ خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ، وَيَبْنَ مَا عِنْدَ اللَّهِ وَهُوَ

life as much as he wishes, and between that which is with Allāh, and he says: 'We will ransom our fathers and mothers for you?' But the Messenger of Allāh ﷺ was the one given the choice, and Abū Bakr was the one most knowledgeable of it among them. So the Prophet ﷺ said: 'From those who were most beneficial to me among the people in their companionship and their wealth was Abū Bakr. And if I were to take a *Khalīl*, I would have taken Abū Bakr as a *Khalīl*. But rather, the brotherhood of Islām. Let there not remain a door in the *Masjid* except the door of Abū Bakr.'" (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

يَقُولُ: فَذَيْنَاكَ يَا أَبَانَا وَأُمَّهَاتِنَا؟ فَكَانَ رَسُولُ
الله ﷺ هُوَ الْمُخَيَّرُ، وَكَانَ أَبُو بَكْرٍ هُوَ
أَعْلَمُنَا بِهِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ أَمَنِ
النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ
كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا،
وَلَكِنْ أُحْوَةٌ الْإِسْلَامِ لَا تُبَقِّينَ فِي الْمَسْجِدِ
خَوْعَةً إِلَّا خَوْعَةً أَبِي بَكْرٍ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: متفق عليه وأخرجه البخاري، مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، ح: ٣٩٠٤ ومسلم، ح: ٢٣٨٢ من حديث مالك به.

Comments:

Other Companions could not comprehend the real meaning of the Prophet's ﷺ statement but Abū Bakr instantly understood the real meaning and started weeping, upon which the other Companions were amazed.

Chapter (...) "There Is No Favor For Anyone Except That We Have Repaid Him, Except For That Of Abū Bakr"

(المعجم . . .) - بَابُ: [مَا لِأَحَدٍ يَدٌ
إِلَّا وَقَدْ كَافَيْنَاهُ مَا خَلَا أَبَا بَكْرٍ] [التحفة (٣٤)]

3661. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There is no favor due upon us from anyone, except that we have repaid him, with the exception of Abū Bakr. Verily upon us, there is a favor due to him, which Allāh will repay him on the Day of

٣٦٦١ - حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ الْكُوفِيُّ:
حَدَّثَنَا مَحْبُوبُ بْنُ مُحَرِّزِ الْقَوَارِيرِيِّ عَنْ دَاوُدَ
ابْنِ يَزِيدَ الْأَوْدِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا لِأَحَدٍ عِنْدَنَا
يَدٌ إِلَّا وَقَدْ كَافَيْنَاهُ مَا خَلَا أَبَا بَكْرٍ فَإِنَّ لَهُ
عِنْدَنَا يَدًا يُكَافئُهُ اللهُ بِهَا يَوْمَ الْقِيَامَةِ، وَمَا

Judgment. No one's wealth has benefited me as Abū Bakr's wealth has benefited me. And if I were to take a *Khalīl*, then I would have taken Abū Bakr as a *Khalīl*, and indeed your companion is Allāh's *Khalīl*." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

تحريج: [إسناده ضعيف] داود بن يزيد ضعيف (تقريب) وله طريق آخر رواه ابن ماجه، ح: ٩٤ وسنده ضعيف، وفيه الأعمش مدلس وعنن و مع ذلك صححه ابن حبان (الإحسان): ٦٨١٩.

Comments:

Abū Bakr sacrificed his family, his wealth, and his life for the Prophet ﷺ that is why the Prophet ﷺ said that Allāh ﷻ will repay Abuī Bakr on the Day of Judgment. Only such Companions can continue the Mission, and he deserved it rightly. The second place was given to 'Umar as mentioned in the next narration.

Chapter 16. "Stick To The Two After Me, Abū Bakr and 'Umar"

3662. Ḥudhaifah narrated that the Messenger of Allāh ﷺ said: "Stick to the two after me, Abū Bakr and 'Umar." (*Hasan*)

There is something on this topic from Ibn Mas'ūd.

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. Sufyān Ath-Thawrī reported this *Hadīth* from 'Abdul-Malik bin 'Umair, from a freed slave of Ribī'ī, from Ribī'ī, from Ḥudhaifah from the Prophet ﷺ.

Aḥmad bin Manī' and more than one narrator narrated to us, they said: "Sufyān bin 'Uyainah narrated to us from 'Abdul-Malik bin 'Umair" similarly. And Sufyān bin 'Uyainah would commit *Tadlīs* with this *Hadīth*. Sometimes he would

نَفَعَنِي مَالُ أَحَدٍ قَطُّ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ،
وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَأَتَّخَذْتُ أَبَا بَكْرٍ
خَلِيلًا أَلَا وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(المعجم ١٦) - بَابُ: «اقتدوا بالذنين من بعدي أبي بكر وعمر» [التحفة ٣٥]

٣٦٦٢ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ
الْبَرَّازُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَائِدَةَ،
عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِي - هُوَ
ابْنُ جِرَاشٍ -، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «اقتدوا بالذنين من بعدي أبي بكر
وعمر». وفي الباب عن ابن مسعود.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.
وَرَوَى سُفْيَانُ الثَّوْرِيُّ هَذَا الْحَدِيثَ عَنْ عَبْدِ
الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مَوْلَى لِرَبِيعِي، عَنْ
رَبِيعِي، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ.
حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَعَبْدُ وَاحِدٍ قَالُوا:
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ
عُمَيْرٍ نَحْوَهُ، وَكَانَ سُفْيَانُ بْنُ عُيَيْنَةَ يُدَلِّسُ فِي

mention it from Zā'idah from 'Abdul-Malik bin 'Umair, and sometimes he wouldn't mention Zā'idah in it.

Ibrāhīm bin Sa'd reported this *Hadīth* from Sufyān Ath-Thawrī, from 'Abdul-Mālik bin 'Umair, from Hilāl, the freed slave of Ribī'ī, from Ribī'ī, from Ḥudhaifah, from the Prophet ﷺ.

This *Hadīth* has also been reported from other than this route, from Ribī'ī, from Ḥudhaifah from the Prophet ﷺ. [Sālim Al-An'umī who is from Al-Kūfah, reported it from Ribī'ī bin Hirāsh, from Ḥudhaifah].

هَذَا الْحَدِيثُ فَرَبَّمَا ذَكَرَهُ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ وَرَبَّمَا لَمْ يَذْكُرْ فِيهِ عَنْ زَائِدَةَ. وَرَوَى هَذَا الْحَدِيثُ إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ هِلَالِ مَوْلَى رَبِيعِيٍّ، عَنْ رَبِيعِيٍّ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ. وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضًا عَنْ رَبِيعِيٍّ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ. [رَوَاهُ سَالِمُ الْأَنْعُمِيُّ كُوفِيٌّ عَنْ رَبِيعِيٍّ بْنِ جِرَاشٍ، عَنْ حُذَيْفَةَ].

تخريج: [حسن] وأخرجه أحمد: ٣٨٢/٥ والحميدي، ح: ٤٥٠ عن سفیان بن عینة به ورواه ابن ماجه، ح: ٩٧ من حديث سفیان الثوري به * وفي الباب عن ابن مسعود [بأني: ٣٨٠٥].

3663. Ḥudhaifah [may Allāh be pleased with him] said: "We were sitting with the Prophet ﷺ and he said: 'I do not know how long I will be with you, so stick to the two after me,' and he signaled towards Abū Bakr and 'Umar." (*Hasan*)

٣٦٦٣ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ: حَدَّثَنَا وَكَيْعٌ عَنْ سَالِمِ أَبِي الْعَلَاءِ الْمُرَادِيِّ، عَنْ عَمْرِو بْنِ هَرَمٍ، عَنْ رَبِيعِيٍّ بْنِ جِرَاشٍ، عَنْ حُذَيْفَةَ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «إِنِّي لَا أَدْرِي مَا بَقَائِي فِيكُمْ، فَاقْتَدُوا بِالَّذِينَ مِنْ بَعْدِي» وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٣٩٩/٥ من حديث سالم المرادي به باختلاف يسير وصححه ابن حبان، ح: ٢١٩٣.

Comments:

There is a clear indication in this narration that Abū Bakr and 'Umar will lead the *Ummah* after the Prophet ﷺ. Their character is spotless, and the people should follow them, and their example will guide others to come after them.

3664. Anas narrated that the Messenger of Allāh ﷺ said about Abū Bakr and 'Umar: "These two are the masters of the elder people

٣٦٦٤ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَرَّارُ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ [الْعَبْدِيُّ] عَنْ

among the inhabitants of Paradise. From the first ones and the last ones, not including the Prophets and the Messengers. But do not inform them O ‘Alī.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

الأَوْزَاعِي، عَنْ فَتَادَةَ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي بَكْرٍ وَعُمَرَ: «هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ لَا تُخْبِرُهُمَا يَا عَلِيُّ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه الطبراني في الأوسط: ٦٨٦٩ من حديث محمد بن كثير المصيصي به وتفرد به وأورده الضياء في المختارة: ٩٦/٧، ح: ٢٥٠٨-٢٥١٠ وانظر الحديث الآتي: ٣٦٦٦.

Comments:

Elderly age is a period when a person is mature and wise. In this period, knowledge and power of acting upon knowledge, both are fully developed. Logically, when they are leaders of the elderly people in the Paradise, they are also leaders of the grown up people. Hasan and Husain will be the leaders of the young people. (*Tuhfat Al-Aḥwadhī*)

Chapter (...) “Abū Bakr And ‘Umar Are The Masters Of The Elder People Among The Inhabitants Of Paradise, Not Including The Prophets”

(المعجم ...) - بَابُ: [«أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مَا خَلَا النَّبِيِّينَ»] (التحفة ٣٦)

3665. ‘Alī bin Abī Ṭālib said: “I was with the Messenger of Allāh ﷺ, and Abū Bakr and ‘Umar came up (in discussion), so the Messenger of Allāh ﷺ said: “These two are the masters of the elder people among the inhabitants of Paradise. From the first ones and the last ones, not including the Prophets and the Messengers. But do not inform them O ‘Alī.” (*Hasan*)

٣٦٦٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُحَمَّدٍ الْمُوقَرِيُّ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ طَلَعَ أَبُو بَكْرٍ وَعُمَرُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ يَا عَلِيُّ لَا تُخْبِرُهُمَا».

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route. Al-Walīd bin Muḥammad Al-Mūqarī was graded weak in *Hadīth*. [And ‘Alī bin Al-Ḥusain did not hear from

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَالْوَلِيدُ بْنُ مُحَمَّدٍ الْمُوقَرِيُّ يُضَعَّفُ فِي الْحَدِيثِ [وَلَمْ يَسْمَعْ عَلِيُّ بْنُ الْحُسَيْنِ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ] وَقَدْ رُوِيَ

‘Alī bin Abī Ṭālib] And this *Hadīth* has been reported from ‘Alī through routes other than this. And there are narrations on this topic from Anas and Ibn ‘Abbās.

هَذَا الْحَدِيثُ عَنْ عَلِيٍّ مِنْ غَيْرِ هَذَا الْوَجْهِ .
وَفِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ .

تخريج: [حسن] وانظر الحديث الآتي * وفي الباب عن أنس .

3666. ‘Alī narrated that the Prophet ﷺ said: “Abū Bakr and ‘Umar are the masters of the elder people among the inhabitants of Paradise, from the first ones and the last ones, not including the Prophets and the Messengers. Do not inform them O ‘Alī.” (*Hasan*)

٣٦٦٦ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ
الدُّورَقِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: ذَكَرَهُ
دَاوُدُ عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ،
عَنِ النَّبِيِّ ﷺ قَالَ: «أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا
كُھُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ مَا
خَلَا النَّبِيِّينَ وَالْمُرْسَلِينَ، لَا تُخْبِرُهُمَا يَا
عَلِيُّ» .

تخريج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ٩٥ من حديث الشعبي به والحارث الأعور ضعيف وله طرق حسنة عند عبدالله بن أحمد في زوائد المسند: ٨٠/١ وابن ماجه، ح: ١٠٠ وغيرهما وقوله: " لا تخبرهما يا علي " له شاهد عند الدولابي: ٩٩/٢ وابن عدي وغيرهما وهو حسن .

Chapter (...) Abū Bakr’s
**Statement: “Am I Not The
Most Deserving Of It Among
The People...”**

(المعجم . . .) - [بَابُ قَوْلِ أَبِي بَكْرٍ:
أَلَسْتُ أَحَقَّ النَّاسِ بِهَا . . .] (التحفة ٣٧)

3667. Abū Sa‘eed Al-Khudrī narrated that Abū Bakr said: “Am I not the most deserving of it among the people, am I not the first to become Muslim, am I not the person of such and such, am I not the person of such and such.” (*Ṣaḥīh*)

٣٦٦٧ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا
عُقْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْجُرَيْرِيِّ،
عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ:
قَالَ أَبُو بَكْرٍ: أَلَسْتُ أَحَقَّ النَّاسِ بِهَا، أَلَسْتُ
أَوَّلَ مَنْ أَسْلَمَ، أَلَسْتُ صَاحِبَ كَذَا، أَلَسْتُ
صَاحِبَ كَذَا .

[Abū ‘Eīsā said:] This *Hadīth* [is *Gharīb*] some of them reported it from Shu‘bah from Al-Jurairī, from Abū Naḍrah, that he said: “Abū Bakr said.” And this is more correct.

[قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ [غَرِيبٌ]
قَدْ رَوَاهُ بَعْضُهُمْ عَنْ شُعْبَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ
أَبِي نَضْرَةَ قَالَ: قَالَ أَبُو بَكْرٍ: وَهَذَا أَصْحَحُ .

(Another chain) from Abū Naḍrah that he said: “Abū Bakr said.” Then he mentioned similar to it in meaning, and he did not mention: ‘From Abū Sa‘eed’ in it, and this is more correct.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ قَالَ: قَالَ أَبُو بَكْرٍ، فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي سَعِيدٍ: وَهَذَا أَصَحُّ.

تخريج: [إسناده صحيح] وأخرجه ابن حبان، ح: ٢١٧٣ من حديث أبي سعيد الأشج به.

Comments:

He is the only true and real successor of the Prophet ﷺ who is first to acknowledge his call and follow him, and remain steadfast throughout his life, and spend all his skills and efforts to make his mission successful. It is obvious that Abū Bakr was the only person who had these qualities.

Chapter (...) The Virtue Of Abū Bakr And ‘Umar Over The Rest Of The Companions Before The Prophet ﷺ

(المعجم ...) - بَابُ: [فِي مَا لِأَبِي بَكْرٍ وَعُمَرَ عِنْدَ النَّبِيِّ ﷺ مِنَ الْمَزِيَّةِ عَلَى سَائِرِ الصَّحَابَةِ] (التحفة ٣٨)

3668. Anas narrated that the Messenger of Allāh ﷺ used to go out to his Companions from the *Muhājirīn* and the *Anṣār* while they were sitting, and Abū Bakr and ‘Umar would be with them. No one would lift their sight towards him except Abū Bakr and ‘Umar, because they used to look at him, and he would look at them, and they would smile at him, and he would smile at them. (*Da‘if*)

٣٦٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا الْحَكَمُ بْنُ عَطِيَّةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ عَلَى أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَهُمْ جُلُوسٌ وَفِيهِمْ أَبُو بَكْرٍ وَعُمَرُ فَلَا يَرْفَعُ إِلَيْهِ أَحَدٌ مِنْهُمْ بَصْرَهُ إِلَّا أَبُو بَكْرٍ وَعُمَرُ فَإِنَّهُمَا كَانَا يَنْظُرَانِ إِلَيْهِ وَيَنْظُرُ إِلَيْهِمَا، وَيَتَبَسَّمَانِ إِلَيْهِ وَيَتَبَسَّمُ إِلَيْهِمَا.

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, and we do not know of it except as a narration of Al-Ḥakam bin ‘Aṭīyah, and some of them have criticized Al-Ḥakam bin ‘Aṭīyah.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحَكَمِ بْنِ عَطِيَّةَ وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي الْحَكَمِ بْنِ عَطِيَّةَ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٥٠/٣ عن أبي داود الطيالسي به وهو في مسنده، ح: ٢٠٦٤ * الحاكم به، عطية ضعفه الجمهور وروى عنه أبو داود أحاديث منكراً، راجع التهذيب وغيره.

Comments:

While sitting in a gathering, turning towards a person, and looking at them with appreciation and exchange of smiles is a sign of love and fondness. The Prophet's ﷺ attitude towards Abū Bakr and 'Umar in gatherings shows his love for them.

Chapter (...) His ﷺ Statement To Abū Bakr And 'Umar: "This Is How We Will Be Resurrected On The Day Of Judgment..."

(المعجم ...) - بَابُ [قَوْلِهِ ﷺ لِأَبِي بَكْرٍ وَعُمَرَ: «هَكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ...»] (التحفة ٣٩)

3669. Ibn 'Umar narrated that the Messenger of Allāh ﷺ departed one day and entered the *Masjid*, along with Abū Bakr and 'Umar. One was on his right and the other was on his left, and he was holding their hands, and he said: "This is how we will be resurrected on the Day of Judgment." (*Da'if*)

٣٦٦٩ - حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مَجَالِدٍ بْنِ سَعِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ ذَاتَ يَوْمٍ فَدَخَلَ الْمَسْجِدَ وَأَبُو بَكْرٍ وَعُمَرُ، أَحَدُهُمَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ وَهُوَ آخِذٌ بِأَيْدِيهِمَا وَقَالَ: «هَكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ».

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, and Sa'eed bin Maslamah is not strong according to them (the scholars of *Hadīth*). This *Hadīth* has also been reported from routes other than this from Nāfi' from Ibn 'Umar.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَسَعِيدُ بْنُ مَسْلَمَةَ لَيْسَ عَنْدَهُمْ بِالْقَوِيٍّ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا مِنْ غَيْرِ هَذَا الْوَجْهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ٩٩ من حديث سعيد بن مسلمة به وهو ضعيف.

Comments:

Resurrecting together from the graves on the Day of Judgment means to live together with mutual love and affection in this world till the last breath.

3670. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said to Abū Bakr: "You are my companion at the *Hawḍ*, and my companion in the cave." (*Da'if*)

٣٦٧٠ - حَدَّثَنَا يُرْسُفُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ قَالَ: حَدَّثَنِي كَثِيرُ أَبُو إِسْمَاعِيلَ عَنْ جَمِيعِ بْنِ عُمَيْرِ التَّمِيمِيِّ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَبِي بَكْرٍ: «أَنْتَ صَاحِبِي عَلَى الْحَوْضِ، وَصَاحِبِي فِي الْعَارِ».

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
عَرِيبٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] كثير ضعيف وجميع رافضي (تقريب).

Comments:

Being a companion of “*Hawd*” and a companion to the Cave means to be a companion of both the worlds, here in this world and in the Hereafter. Abū Bakr ؓ has the distinction of being “the companion of the Cave at the time of emigration from Makkah to Al-Madīnah.

Chapter (...) His ؓ Statement About Them: “These Two Are The Hearing And The Seeing”

3671. ‘Abdullāh bin Ḥaṇṭab narrated that the Prophet ؓ saw Abū Bakr and ‘Umar and said: “These two are the hearing and the seeing.” (*Hasan*)

[He said:] There is a narration on this topic from ‘Abdullāh bin ‘Amr and this *Hadīth* is *Mursal*. ‘Abdullāh bin Ḥaṇṭab did not see the Prophet ؓ.

(المعجم ...) - بَابُ قَوْلِهِ ﷺ فِيهِمَا :
«هَذَانِ السَّمْعُ وَالْبَصَرُ» [التحفة (٤٠)]

٣٦٧١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُطَّلِبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ: أَنَّ النَّبِيَّ ﷺ رَأَى أَبَا بَكْرٍ وَعُمَرَ فَقَالَ: «هَذَانِ السَّمْعُ وَالْبَصَرُ».

[قَالَ:] وفي البابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو [و] هَذَا حَدِيثٌ مُرْسَلٌ. وَعَبْدُ اللَّهِ بْنُ حَنْطَبٍ لَمْ يُدْرِكِ النَّبِيَّ ﷺ.

تخريج: [حسن] وأخرجه الحاكم: ٦٩/٣ من حديث عبد العزيز، وابن أبي حاتم في العلل: ٣٨٥/٢، ح: ٢٦٦٧ من حديث ابن أبي فديك به وصححه الحاكم وقال الذهبي: "حسن" وسنده ضعيف وللحديث شواهد عند الخطيب: ٤٥٩/٨، ٤٦٠ وغيره وهو بها حسن لغيره * وفي الباب عن عبدالله بن عمرو [ابن أبي عاصم في السنة، ح: ١٢٢٢].

Comments:

It means that Abū Bakr and ‘Umar are very close to me and they have the same status as my eyes and ears have on my body. It may also mean that they have the same status among the Muslims and in Religion as the two organs have in the body.

Chapter (...) “Order Abū Bakr To Lead the People In *Ṣalāt*...”

3672. ‘Aīshah narrated that the Prophet ؓ said: “Order Abū Bakr to lead the people in *Ṣalāt*.”

(المعجم ...) - بَابُ: [«مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ...»] [التحفة (٤١)]

٣٦٧٢ - حَدَّثَنَا أَبُو مُوسَى إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ - هُوَ ابْنُ

‘Āishah said: “O Messenger of Allāh! If Abū Bakr takes your place, the people will not be able to hear due to his crying, so order ‘Umar to lead the people in *Ṣalāt*.” She said: “So he said: ‘Order Abū Bakr to lead the people in *Ṣalāt*.’” ‘Āishah said: “So I said to Ḥafṣah: ‘Tell him that if Abū Bakr takes your place, then the people will not be able to hear due to his crying, so order ‘Umar to lead the people in *Ṣalāt*.’” Upon this Ḥafṣah did it. So the Messenger of Allāh ﷺ said: “Indeed you are but like the companions of Yūsuf! Order Abū Bakr to lead the people in *Ṣalāt*.” So Ḥafṣah said to ‘Āishah: “I never received any good from you.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from ‘Abdullāh bin Mas‘ūd, Abū Mūsa, Ibn ‘Abbās, Sālim bin ‘Ubaid [and ‘Abdullāh bin Zam‘ah].

عيسى - : حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا بَكْرٍ إِذَا قَامَ مَقَامَكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ فَأُمِرُ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ، قَالَتْ: فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، قَالَتْ عَائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَأُمِرُ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ فَفَعَلْتَ حَفْصَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ لَأَتْنَنُ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لِأُصِيبَ مِنْكَ خَيْرًا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَأَبِي مُوسَى وَابْنِ عَبَّاسٍ وَسَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ زَمْعَةَ.]

تخریج: متفق عليه، وأخرجه البخاري، الأذان، باب أهل العلم والفضل أحق بالإمامة، ح: ٦٧٩، ومسلم، ح: ٤١٨ من حديث مالك به وهو في الموطأ: ١/١٧٠، ١٧١ * وفي الباب عن عبدالله بن مسعود [لم أجده] وأبي موسى [البخاري، ح: ٦٧٨، ٣٣٨٥، ومسلم، ح: ٤٢٠] وابن عباس [ابن ماجه، ح: ١٢٣٥] وسالم بن عبيد [الشمائل، ح: ٣٩٧] وعبدالله بن زمة [أبو داود، ح: ٤٦٦٠].

Comments:

On hearing about the beauty of Yūsuf ﷺ the women of the city deliberately talked to Zulaikha in a critical way, so that she would let them admire the beauty of Yūsuf ﷺ. It may also mean that they were bothering him as the women of the city had bothered Yūsuf ﷺ.

Chapter (...) “It Is Not Befitting That A Group, Among Whom Is Abū Bakr, Be Led By Other Than Him”

3673. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “It is not befitting that a group, among whom is Abū Bakr, be led by other than him.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*.

(المعجم . . .) - بَابُ: «لَا يَنْبَغِي لِقَوْمٍ فِيهِمْ أَبُو بَكْرٍ أَنْ يُؤْمَهُمْ غَيْرُهُ» [(الصحفة ٤٢)]

٣٦٧٣ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الكُوفِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ عِيسَى بْنِ مَيْمُونِ الْأَنْصَارِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْبَغِي لِقَوْمٍ فِيهِمْ أَبُو بَكْرٍ أَنْ يُؤْمَهُمْ غَيْرُهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ١٨٨١/٥ من حديث نصر به * عيسى بن ميمون ضعيف (تقريب).

Comments:

This narration shows that in the presence of a superior scholar or learned personality, leading the prayer is not valid without some genuine reason.

Chapter (...) His ﷺ Wish That Abū Bakr Be Among Those Who Are Called From All Of The Gates Of Paradise...

3674. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever spends a pair of things in the path of Allāh, he will be called in Paradise: ‘O worshipper of Allāh, this is good.’ And whoever is among the people of *Ṣalāt*, he will be called from the gate of *Ṣalāt*, and whoever was among the people of *Jihād*, he will be called from the gate of *Jihād*. And whoever was among the people of charity, then he will be called from the gate of charity, and

(المعجم . . .) - بَابُ: [رَجَاؤُهُ ﷺ أَنْ يَكُونَ أَبُو بَكْرٍ مِمَّنْ يُدْعَى مِنْ جَمِيعِ أَبْوَابِ الْجَنَّةِ . . .] [(الصحفة ٤٣)]

٣٦٧٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ فِي الْجَنَّةِ يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ

whoever was from the people of fasting, then he will be called from the gate of *Ar-Rayyān*.” So Abū Bakr said: “May my father and mother be ransomed for you! The one who is called from these gates will be free of all worries. But will anyone be called from all of those gates?” He (ﷺ) said: “Yes, and I hope that you are among them.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

تخریج: متفق عليه، وأخرجه البخاري، الصوم، باب الريان للصائمين، ح: ١٨٩٧ من حديث معن ومسلم، ح: ١٠٢٧ من حديث الزهري به وهو في الموطأ: ٣٦٩/٢.

Comments:

The explanation of a “pair of things” in some narrations is two animals, two goats, two cows or two donkeys. The purpose of this is to give a pair out of every thing in way of Allāh ﷻ. Some of the scholars say it suggests giving of things in abundance in the path of Allāh ﷻ because sometimes the word ‘pair’ in Arabic language is used to show plurality.

3675. Zaid bin Aslam said: “I heard ‘Umar bin Al-Khaṭṭāb saying: ‘We were ordered by the Messenger of Allāh ﷺ to give in charity, and that coincided with a time in which I had some wealth, so I said, “Today I will beat Abū Bakr, if ever I beat him.”” So I came with half of my wealth, and the Messenger of Allāh ﷺ said: “What did you leave for your family?” I said: “The like of it.” And Abū Bakr came with everything he had, so he said: “O Abū Bakr! What did you leave for your family?” He said: “I left Allāh and His Messenger for them.” I said: [By Allāh] I will never be able to beat him to something.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرِّيَّانِ». فَقَالَ أَبُو بَكْرٍ: يَا أَبِي أَنْتَ وَأُمِّي مَا عَلَى مَنْ دُعِيَ مِنْ هَذِهِ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٦٧٥ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَرَّازُ الْبَغْدَادِيُّ: أَخْبَرَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَصَدَّقَ وَوَافَقَ ذَلِكَ عِنْدِي مَا لَا قُلْتُ الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا، قَالَ: فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَبْقَيْتَ لِأَهْلِكَ؟» قُلْتُ: مِنْهُ، وَأَتَى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ، فَقَالَ: «يَا أَبَا بَكْرٍ! مَا أَبْقَيْتَ لِأَهْلِكَ؟» فَقَالَ: أَبْقَيْتُ لَهُمْ اللَّهَ وَرَسُولَهُ، قُلْتُ: [وَاللَّهِ] لَا أَسْبِقُهُ إِلَى شَيْءٍ أَبَدًا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الزكاة، باب الرخصة في ذلك، ح: ١٦٧٨ من حديث الفضل بن دكين به وصححه الحاكم على شرط مسلم: ١/٤١٤ ووافقه الذهبي.

Comments:

‘Umar رضي الله عنه thought that today he has lot of things and wealth for donation and Abū Bakr cannot surpass him today in his donation. It proved only to be wishful thinking from ‘Umar. Abū Bakr brought the entire property of his house and left nothing for himself, whereas ‘Umar brought only half of his property.

Chapter (...) His ﷺ **Statement To A Woman: “And If You Do Not Find Me Then Go To Abū Bakr”**

(المعجم . . .) - **بَابُ قَوْلِهِ ﷺ لِامْرَأَةٍ:**
«فَإِنْ لَمْ تَجِدْنِي فَأْتِي أَبَا بَكْرٍ»
 (التحفة ٤٤)

3676. Jubair bin Muṭ‘im narrated, that a woman came to the Messenger of Allāh ﷺ to speak to him about something. Then he ordered her with something, and she said: “What should I do O Messenger of Allāh if I do not find you?” He said: “If you do not find me, then go to Abū Bakr.” (*Sahih*) [Abū ‘Eisā said:] This *Ḥadīth* is *Ṣahīh* [*Gharīb* from this route].

٣٦٧٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ [قَالَ]: حَدَّثَنَا أَبِي عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ أَبَاهُ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَكَلَّمَتْهُ فِي شَيْءٍ فَأَمَرَهَا بِأَمْرٍ فَقَالَتْ: أَرَأَيْتَ يَا رَسُولَ اللَّهِ إِنْ لَمْ أَجِدْكَ؟ قَالَ: «إِنْ لَمْ تَجِدْنِي فَأْتِي أَبَا بَكْرٍ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ [غَرِيبٌ مِنْ هَذَا الْوَجْهِ].

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي بكر الصديق رضي الله عنه، ح: ٢٣٨٦ من حديث يعقوب البخاري، ح: ٣٦٥٩ من حديث إبراهيم بن سعد به.

Comments:

It seems from this narration, that the Prophet ﷺ had promised to the woman to give her something. She asked him that if she could not find him or he dies before the promise is fulfilled, what should she do? The Prophet ﷺ told her to go to Abū Bakr. This is a clear indication that Abū Bakr will be Caliph and he will fulfill his promise.

Chapter (...)

(المعجم . . .) - **بَابُ:** (التحفة . . .)

3677. Abū Salamah bin ‘Abdur-Raḥmān narrated from Abū Hurairah, who said that the Messenger of Allāh ﷺ said:

٣٦٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ [قَالَ]: أَبَانَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ

“While a man was riding a cow it said: ‘I was not created for this, I was only created to till.’” So the Messenger of Allāh ﷺ said: “I believe in that, myself, and Abū Bakr, and ‘Umar.” Abū Salamah said: “And the two of them were not among the people that day [and Allāh knows best].”

(Another route) with this chain, similarly. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، أخرجه البخاري، الحرت والمزارعة، باب استعمال البقر للحراثة، ح: ٢٣٢٤ ومسلم، ح: ٢٣٨٨ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٢٣٥٤.

Comments:

This event proves that the Prophet ﷺ had complete trust in Abū Bakr and ‘Umar, and be believed that they both will second him.

Chapter (...) His ﷺ Order To Close The Gates Except For The Gate Of Abū Bakr

3678. ‘Aishah narrated that the Prophet ﷺ ordered the closing of all the gates, except for the gate of Abū Bakr.

And there is a narration on this topic from Abū Sa‘eed. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb* from this route.

الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا رَجُلٌ رَاكِبٌ بَقْرَةً إِذْ قَالَتْ: لَمْ أُخْلَقْ لِهَذَا إِنَّمَا خُلِقْتُ لِحَرْثٍ»، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَنْتُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ». قَالَ أَبُو سَلَمَةَ: وَمَا هُمَا فِي الْقَوْمِ يَوْمَئِذٍ [وَاللَّهُ أَعْلَمُ].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ نَحْوَهُ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم . . .) - بَابُ: [أَمْرُهُ ﷺ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ أَبِي بَكْرٍ] (التحفة ٤٥)

٣٦٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ أَبِي بَكْرٍ. وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [صحيح] وأخرجه ابن حبان من طريق آخر عن الزهري به (الإحسان): ٦٨١٨ وسنده ضعيف وللحديث شواهد عند البخاري، ح: ٣٩٠٤ ومسلم، ح: ٢٣٨٢ وغيرهما * وفي الباب عن أبي سعيد [تقدم: ٣٦٦٠].

Comments:

In this narration ‘gate’ means the window opening in the *Masjid* because the gates had already been closed.

Chapter (...) That He Was Called ‘*Atīq* (Freed Person)...

(المعجم . . .) - بَابُ : [تَسْمِيَّتُهُ

عَتِيقًا . . .] (التحفة ٤٦)

3679. ‘*Aishah* narrated that Abū Bakr entered upon the Messenger of Allāh ﷺ, so he said: “You are Allāh’s ‘*Atīq* from the Fire.” From that day on he was called ‘*Atīq*. (*Da‘īf*)

This *Hadīth* is *Gharib*, and some of them reported this *Hadīth* from Ma‘n and said: “From Mūsā bin Ṭalḥah, from ‘*Aishah*.”

تخریج: [إسناده ضعيف] وأخرجه الطبراني: ٥٤/١، ح: ٩ من حديث إسحاق بن يحيى به وله شواهد ضعيفة عند ابن حبان، ح: ٢١٧١ والحاكم: ٦١/٣ وغيرهما وبالغ الحاكم فقال: "هذا حديث باطل".

Chapter (...) “As For My Two Ministers On The Earth, Then They Are Abū Bakr And ‘*Umar*...”

(المعجم . . .) - بَابُ : [فَأَمَّا وَزِيرَايَ

فِي الْأَرْضِ : فَأَبُو بَكْرٍ وَعُمَرُ . . .]

(التحفة ٤٧)

3680. Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “There is no Prophet except that he has two ministers among the inhabitants of the heavens, and two ministers among the inhabitants of the earth. As for my two ministers from the inhabitants of the heavens, then they are Jibrīl and Mikā‘il, and as for my two ministers from the inhabitants of the earth, then they are Abū Bakr and ‘*Umar*.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharib*.

Abū Al-Jahhāf’s (a narrator in the chain) name is Dāwud bin Abī

٣٦٧٩ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا إِسْحَاقُ بْنُ يَحْيَى بْنِ طَلْحَةَ عَنْ عَمِّهِ إِسْحَاقَ بْنِ طَلْحَةَ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَنْتَ عَتِيقُ اللَّهِ مِنَ النَّارِ» فَيَوْمَئِذٍ سُمِّيَ عَتِيقًا. هَذَا حَدِيثٌ غَرِيبٌ وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ مَعْنٍ وَقَالَ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ عَائِشَةَ.

٣٦٨٠ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا تَلِيدُ بْنُ سُلَيْمَانَ عَنْ أَبِي الْجَحَافِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَبِيٍّ إِلَّا وَلَهُ وَزِيرَانِ مِنْ أَهْلِ السَّمَاءِ، وَوَزِيرَانِ مِنْ أَهْلِ الْأَرْضِ، فَأَمَّا وَزِيرَايَ مِنَ أَهْلِ السَّمَاءِ فَجِبْرِيْلُ وَمِيكَائِيلُ، وَأَمَّا وَزِيرَايَ مِنْ أَهْلِ الْأَرْضِ فَأَبُو بَكْرٍ وَعُمَرُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو الْجَحَافِ اسْمُهُ: دَاوُدُ بْنُ أَبِي عَوْفٍ وَرُوِيَ عَنْ سُفْيَانَ الثَّوْرِيِّ. قَالَ:

‘Awf. And it is related from Sufyān Ath-Thawrī, that he said: “Abū Al-Jahhāf narrated to us – and he was acceptable.”

[And Talīd bin Sulaimān’s *Kunyah* is Abū Idrīs and he is Shī’ī].

حَدَّثَنَا أَبُو الْجَحَّافِ وَكَانَ مَرْضِيًّا [وَتَلِيدُ بْنُ سُلَيْمَانَ يُكْنَى أبا إِدْرِيسَ وَهُوَ شَيْعِي].

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ٥١٧/٢ من حديث الأشج به * تليد رافضي ضعيف وعطية ضعيف تقدم مرارا.

Comments:

Those are appointed ministers who are trusted, able and competent because they have to render their advice in every important matter.

Chapter 17. Regarding The Virtues Of Abū Ḥafṣ ‘Umar bin Al-Khaṭṭāb, May Allāh Be Pleased With Him

(المعجم ١٧) - [بَابُ: فِي] مَنَاقِبِ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ (التحفة ٤٨)

3681. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “O Allāh! Honor Islām through the most dear of these two men to you: Through Abū Jahl or through ‘Umar bin Al-Khaṭṭāb.” He said: “And the most dear of them to Him was ‘Umar.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* as a narration of Ibn ‘Umar.

٣٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ ابْنُ رَافِعٍ قَالَا: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا خَارِجَةُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَحَبِّ هَذَيْنِ الرَّجُلَيْنِ إِلَيْكَ يَا أَبِي جَهْلٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ». قَالَ: وَكَانَ أَحَبَّهُمَا إِلَيْهِ عُمَرُ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ.

تخریج: [حسن] وأخرجه أحمد: ٩٥/٢ عن أبي عامر به وصححه ابن حبان، ح: ٢١٧٩ وللحديث شواهد عنده، ح: ٢١٨٠ والحاكم: ٨٣/٣ وغيرهما.

Comments:

Of the gifts of Allāh to ‘Umar is determination, ability, maturity, and the power of decision making. What was right in his opinion, he guarded it and faced every kind of obstructions in its way. When he embraced Islam, the Muslims got a new spirit and new power, and they started praying in the premises of the Ka’bah.

Chapter (...) “Indeed Allāh Has Put The Truth Upon The Tongue And In The Heart Of ‘Umar”

3682. Nāfi‘ narrated from Ibn ‘Umar, that the Messenger of Allāh ﷺ said: “Indeed Allāh has put truth upon the tongue and in the heart of ‘Umar.”

He said: “And Ibn ‘Umar said: ‘No affair occurred among the people, except that they said something about it, and ‘Umar said something about it’” or he said – “Ibn Al-Khaṭṭāb” – *Khārijah* (one of the narrators) had a doubt about it – “except that the Qur’ān was revealed in line with what ‘Umar had said.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Al-Faḍl bin ‘Abbās, Abū Dharr and Abū Hurairah. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. [*Khārijah* bin ‘Abdullāh Al-Anṣārī is Ibn Sulaimān bin Zaid bin Thābit, and he is trustworthy].

تخریج: [صحیح] وأخرجه أحمد: ۹۵/۲ عن أبي عامر به وصححه ابن حبان، ح: ۲۱۸۵ وللحديث شواهد عنده، ح: ۲۱۸۴ وغيره * وفي الباب عن الفضل بن عباس [البخاري في التاريخ الكبير: ۱۱۴/۷] وأبي ذر [أبو داود، ح: ۲۹۶۲ وابن ماجه، ح: ۱۰۸] وأبي هريرة [أحمد: ۴۰۱/۲] وابن حبان، ح: ۲۱۸۴.

Comments:

This narration proves ‘Umar’s maturity of opinion and power of deduction, therefore, the number of his statements confirmed in the Qur’ān are more than twenty. But this does not prove ‘Umar’s superiority over Abū Bakr.

Chapter (...) ‘Umar Accepted Islam Due To The Affect Of His ﷺ Supplication...

3683. Ibn ‘Abbās narrated that the Prophet ﷺ said: “O Allāh honor

(المعجم ...). - بَابُ : [إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ] (التحفة ۴۹)

۳۶۸۲ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ - هُوَ الْعَمَدِيُّ -: حَدَّثَنَا خَارِجَةُ بْنُ عَبْدِ اللَّهِ - هُوَ الْأَنْصَارِيُّ - عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ». قَالَ: وَقَالَ ابْنُ عُمَرَ: مَا نَزَلَ بِالنَّاسِ أَمْرٌ قَطُّ فَقَالُوا فِيهِ وَقَالَ فِيهِ عُمَرُ أَوْ قَالَ ابْنُ الْحَطَّابِ فِيهِ - شَكَّ خَارِجَةُ - إِلَّا نَزَلَ فِيهِ الْقُرْآنُ عَلَى نَحْوِ مَا قَالَ عُمَرُ.

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنِ الْفَضْلِ ابْنِ عَبَّاسٍ وَأَبِي ذَرٍّ وَأَبِي هُرَيْرَةَ [وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. [وَخَارِجَةُ ابْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ - هُوَ ابْنُ سُلَيْمَانَ بْنِ زَيْدِ بْنِ ثَابِتٍ وَهُوَ ثِقَةٌ -].

(المعجم ...). - بَابُ [إِسْلَامَ عُمَرَ عَلَى إِثْرِ دُعَائِهِ ﷺ] ... [(التحفة ۵۰)

۳۶۸۳ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يُونُسُ ابْنُ بُكَيْرٍ عَنِ النَّضْرِ أَبِي عُمَرَ، عَنْ عِكْرِمَةَ،

Islām through Abū Jahl bin Hishām or through ‘Umar bin Al-Khaṭṭāb.” He said: “So it happened that ‘Umar came the next day to the Messenger of Allāh ﷺ and accepted Islam.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route. Some of them criticized An-Naḍr Abī ‘Umar, and he narrates *Manākīr* (oddities) [due to his memory].

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَبِي جَهْلٍ بِنِ هِشَامٍ أَوْ بِعُمَرَ ابْنِ الْخَطَّابِ»، قَالَ: فَأَصْبَحَ فَعَدَا عُمَرَ عَلَى رَسُولِ اللَّهِ ﷺ فَأَسْلَمَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي النَّضْرِ أَبِي عُمَرَ وَهُوَ يَرْوِي مَنَاقِيرَ [مِنْ قِبَلِ حِفْظِهِ].

تخريج: [إسناده ضعيف] * النضر بن عبد الرحمن الخزاز متروك، والحديث: ٣٦٨١ شاهد له.

Comments:

Abū Jahl’s name is ‘Umar bin Hishām but embracing Islam was not to be for him. The supplication of the Prophet ﷺ proves that apparent causes do help to bring Allāh’s support.

Chapter (...) ‘Umar’s Statement To Abū Bakr: ‘O Best Of People After The Messenger Of Allāh ﷺ...’

(المعجم ...) - بَابُ [قَوْلِ عُمَرَ لِأَبِي بَكْرٍ: يَا خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ] (... [التحفة ٥١])

3684. Jābir bin ‘Abdullāh narrated that ‘Umar said to Abū Bakr: “O best of people after the Messenger of Allāh ﷺ!” So Abū Bakr said: “If you say that, then I have heard the Messenger of Allāh ﷺ say: ‘The sun has not risen upon a man better than ‘Umar.’” (*Da‘īf*)

Abū ‘Eisā said: This *Hadīth* is *Gharīb*, and we do not know of it except through this route, and its chain is not that strong.

[He said:] There is something on this topic from Abū Ad-Dardā’.

٣٦٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ الْوَاسِطِيُّ أَبُو مُحَمَّدٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ أَخِي مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ: قَالَ عُمَرُ لِأَبِي بَكْرٍ: يَا خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ أَبُو بَكْرٍ: أَمَا إِنَّكَ إِنْ قُلْتَ ذَلِكَ فَلَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا طَلَعَتِ الشَّمْسُ عَلَى رَجُلٍ خَيْرٍ مِنْ عُمَرَ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِذَاكَ. [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ.

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ٩٠ / ١ من حديث عبدالله بن داود الواسطي به وقال: "صحيح الإسناد" فقال الذهبي: "عبدالله ضعفه وعبدالرحمن القرشي التميمي متكلم فيه والحديث شبه موضوع" * وفي الباب عن أبي الدرداء [الخطيب: ٤٣٨ / ١٢] وفيه من أبي بكر، بدل عمر].

Comments:

Superiority depends on various causes, reasons and justifications. Sometimes one man is superior to others for some particular reason, and another person is superior in totality. Abū Bakr, during his caliphate was superior due to his justice, politics, conquests, and establishment of government. In view of Abū Bakr, ‘Umar was a man of solid thinking and firm personality.

3685. Muḥammad bin Sīrīn said: "I don't think that a man who degrades Abū Bakr and ‘Umar loves the Prophet ﷺ." (*Da'if*) [Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb Ḥasan*.

٣٦٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: مَا أَظُنُّ رَجُلًا يَنْقِصُ أَبَا بَكْرٍ وَعُمَرَ يُحِبُّ النَّبِيَّ ﷺ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

Comments:

He who loves someone high in dignity, he also loves his companions and associates. It can be inferred that whoever degrades Abū Bakr and ‘Umar then he is an enemy of the Prophet ﷺ.

تخریج: [إسناده ضعيف] انظر الحديث السابق.

Chapter (...) His ﷺ Statement: "If There Was To Have A Prophet After Me It Would Have Been ‘Umar"

(المعجم . . .) - بَابُ قَوْلِهِ ﷺ: «لَوْ كَانَ نَبِيٌّ بَعْدِي لَكَانَ عُمَرُ» [التحفة ٥٢]

3686. ‘Uqbah bin ‘Āmir narrated that the Messenger of Allāh ﷺ said: "If there was to have a Prophet after me, it would have been ‘Umar bin Al-Khaṭṭāb." (*Ḥasan*)

٣٦٨٦ - حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْمُقْرِيُّ عَنْ حَيَوَةَ بْنِ شُرَيْحٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ مِشْرَحِ بْنِ هَاعَانَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ نَبِيٌّ بَعْدِي لَكَانَ عُمَرُ بْنُ الْخَطَّابِ».

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of it except through the narration of Mishraḥ bin Hā‘ān.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مِشْرَحِ بْنِ هَاعَانَ.

تخریج: [إسناده حسن] وأخرجه أحمد: ١٥٤ / ٤ عن المقرئ به وصححه الحاكم: ٨٥ / ٣

ووافقه الذهبي.

Comments:

This saying of the Prophet is proof manifest of the caliber and status of ‘Umar.

Chapter (...) The Dream Of
The Prophet ﷺ: About Him
Drinking From A Cup Of Milk
And Giving ‘Umar The
Remainder Of It

3687. Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘I saw that I was brought a cup of milk, so I drank from it, and I gave my leftover to ‘Umar bin Al-Khattāb.’ They said: ‘So what did you interpret it as O Messenger of Allāh?’ He said: ‘(It is) Knowledge.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

(المعجم ...) - بَابُ (رُؤْيَا النَّبِيِّ ﷺ)
فِي شُرْبِهِ مِنْ قَدَحِ اللَّبَنِ وَإِعْطَائِهِ عُمَرَ
فَضْلَهُ [(التحفة ٥٣)]

٣٦٨٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ
عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ حَمْرَةَ بِنِ عَبْدِ اللَّهِ
ابْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]،
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ كَأَنِّي أُتَيْتُ
بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ فَأَعْطَيْتُ فَضْلِي
عُمَرَ بْنَ الْخَطَّابِ»، قَالُوا: فَمَا أَوْلَتْهُ يَا
رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تخريج: [صحيح] تقدم: ٢٢٨٤.

Comments:

The common attribute of milk and knowledge is usefulness and rectification of spirit and body. Both are beneficial for the humanity. Milk is food for the body and its growth, and knowledge is a source of a healthy mind and spirit. ‘Umar’s long period of Caliphate was a period of peace and unity of the Muslim *Ummah*, but after him, the conditions changed, and the needed peace and unity faded away. The period of Abū Bakr was a short one which he spent quelling and curbing the internal revolt and the settlement of other problems.

3688. Anas narrated that the Prophet ﷺ said: “I entered Paradise and it was as if I was in a palace of gold. So I said: ‘Whose palace is this?’ They said: ‘A youth’s, from the Quraish.’ So I thought that I was him. I said: ‘And who is he?’ They said: “ ‘Umar bin Al-Khattāb.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٦٨٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسِ أَنَّ
النَّبِيَّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِقَصْرِ
مِنْ ذَهَبٍ، فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا:
لِشَابٍّ مِنْ قُرَيْشٍ. فَظَنَنْتُ أَنِّي أَنَا هُوَ،
فَقُلْتُ: وَمَنْ هُوَ؟ فَقَالُوا: عُمَرُ بْنُ
الْخَطَّابِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح: ٨١٢٧ عن علي بن حجر، وأحمد: ٣/ ١٠٧ من حديث حميد الطويل، وصححه ابن حبان، ح: ٢١٨٨ وللحديث شواهد كثيرة.

Comments:

This narration is a proof that ‘Umar bin Al-Khattāb, during his life, heard the good news of living in Paradise and having a palace of gold to live in.

Chapter (...) “I Came Upon A Square Palace With Golden Balconies For ‘Umar In Paradise”

(المعجم ...) - بَابُ: [أَتَيْتُ عَلَى قَصْرِ مُرَبَّعٍ مُشْرِفٍ مِنْ ذَهَبٍ لِعُمَرَ فِي الْجَنَّةِ] (التحفة ٥٤)

3689. Abū Buraidah said: “The Messenger of Allāh ﷺ awoke in the morning and called for Bilāl, then said: ‘O Bilāl! By what have you preceded me to Paradise? I have not entered Paradise at all, except that I heard your footsteps before me. I entered Paradise last night, and I heard your footsteps before me, and I came upon a square palace having balconies made of gold. So I said: ‘Whose palace is this?’ They said: ‘A man among the Arabs.’ So I said: ‘I am an Arab, whose palace is this?’ They said: ‘A man among the Quraish.’ So I said: ‘I am from the Quraish, whose palace is this?’ They said: ‘A man from the *Ummah* of Muḥammad ﷺ.’ So I said: ‘I am Muḥammad, whose palace is this?’ They said: ‘‘Umar bin Al-Khattāb’s.’ So Bilāl said: ‘O Allāh’s Messenger! I have never called the *Adhān* except that I prayed two *Rak’ah*, and I never committed *Hadath* except that I

٣٦٨٩ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ الْمَرْزُوبِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ بُرَيْدَةَ قَالَ: حَدَّثَنِي أَبِي بُرَيْدَةَ قَالَ: أَصْبَحَ رَسُولُ اللَّهِ ﷺ فَدَعَا بِلَالًا فَقَالَ: «يَا بِلَالُ بِمَ سَبَقْتَنِي إِلَى الْجَنَّةِ؟ مَا دَخَلْتُ الْجَنَّةَ قَطُّ إِلَّا سَمِعْتُ خَشْخَشَتَكَ أَمَامِي، دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ فَسَمِعْتُ خَشْخَشَتَكَ أَمَامِي فَأَتَيْتُ عَلَى قَصْرِ مُرَبَّعٍ مُشْرِفٍ مِنْ ذَهَبٍ، فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ فَقَالُوا: لِرَجُلٍ مِنَ الْعَرَبِ، فَقُلْتُ: أَنَا عَرَبِيٌّ لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِرَجُلٍ مِنْ قُرَيْشٍ، فَقُلْتُ: أَنَا قُرَيْشِيٌّ لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِرَجُلٍ مِنْ أُمَّةِ مُحَمَّدٍ ﷺ، فَقُلْتُ: أَنَا مُحَمَّدٌ لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ»، فَقَالَ بِلَالٌ: يَا رَسُولَ اللَّهِ! مَا أَذْنْتُ قَطُّ إِلَّا صَلَّيْتُ رَكَعَتَيْنِ، وَمَا أَصَابَنِي حَدَثٌ قَطُّ إِلَّا تَوَضَّأْتُ عِنْدَهَا وَرَأَيْتُ أَنَّ اللَّهَ عَلَيَّ رَكَعَتَيْنِ، فَقَالَ

performed *Wuḍū'* upon that, and I considered that I owed Allāh two *Rak'ah*.' So the Messenger of Allāh ﷺ said: 'For those two.'" (*Hasan*)

[Abū 'Eisā said:] There are narrations on this topic from Jābir, Mu'ādh, Anas, and Abū Hurairah; that the Prophet ﷺ said: "I saw a palace of gold in Paradise, so I said: 'Whose is this?' So it was said: 'Umar bin Al-Khaṭṭāb's'"

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*. And the meaning of this *Hadīth*, that "I entered Paradise last night," means: "I saw in my dream that I entered Paradise." This is how it was related in some of the *Aḥādīth*, and was related from Ibn 'Abbās that he said: "The dreams of the Prophets are revelation."

رَسُولُ اللَّهِ ﷺ: «بِهِمَا».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ جَابِرٍ وَمُعَاذٍ وَأَنْسٍ وَأَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «رَأَيْتُ فِي الْجَنَّةِ قَصْرًا مِنْ ذَهَبٍ، فَقُلْتُ: لِمَنْ هَذَا؟ فَيَقِيلُ: لِعُمَرَ بْنِ الْخَطَّابِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَمَعْنَى هَذَا الْحَدِيثِ أَنِّي دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ، يَعْنِي رَأَيْتُ فِي الْمَنَامِ كَأَنِّي دَخَلْتُ الْجَنَّةَ. هَكَذَا رُوِيَ فِي بَعْضِ الْحَدِيثِ وَيُرْوَى عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: رُؤْيَا الْأَنْبِيَاءِ وَحْيٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٣٥٤/٥ من حديث الحسين بن واقد به وصححه ابن خزيمة، ح: ١٢٠٩ وابن حبان (الإحسان): ١٠٨/٩، ح: ٧٠٤٤، ٧٠٤٥ والحاكم: ٣١٣/١ ووافقه الذهبي ورواه البغوي في شرح السنة: ١٤٨/٤، ح: ١٠١٢ من حديث علي بن الحسين بن واقد به * وفي الباب عن جابر [البخاري، ح: ٣٦٧٩، ومسلم، ح: ٢٣٩٤] ومعاذ (بن جبل) [أحمد: ٥/٢٤٥، ٢٣٣] وأنس [تقدم: ٣٦٨٨] وأبي هريرة [البخاري، ح: ٣٢٤٢، ٣٦٨٠، ومسلم، ح: ٢٣٩٥] * أثر ابن عباس: "رؤيا الأنبياء وحى"، رواه الطبراني في الكبير: ٦/١٢، ح: ١٢٣٠٢ ويؤيده قول عبيد بن عمير عند ابن البخاري، ح: ١٣٨. وهذا مجمع عليه بين المسلمين.

Comments:

1. As a guard or candle bearer walks ahead of a dignitary, Bilāl in the same capacity was ahead of the Prophet (ﷺ) in the Paradise.
2. The angles did not tell the name of 'Umar bin Al-Khaṭṭāb upon enquiry, it was just to prove the superiority and nobleness of Arabs, Quraish and the Prophet Muḥammad's *Ummah*.

**Chapter (...) His ﷺ Statement:
“Indeed *Ash-Shaiṭān* Is Afraid
Of You O ‘Umar.”**

3690. Buraidah said: “The Messenger of Allāh ﷺ went out for one of his expeditions, then when he came back, a black slave girl came to him and said: ‘O Messenger of Allāh! I took an oath that if Allāh returned you safely, I would beat the *Duff* before you and sing.’ So the Messenger of Allāh ﷺ said to her: ‘If you have taken an oath, then beat it, and if you have not then do not.’ So she started to beat the *Duff*, and Abū Bakr entered while she was beating it. Then ‘Alī entered while she was beating it, then ‘Uthmān entered while she was beating it. Then ‘Umar entered, so she put the *Duff* under her, and sat upon it. So the Messenger of Allāh ﷺ said: ‘Indeed *Ash-Shaiṭān* is afraid of you O ‘Umar! I was sitting while she beat it, and then Abū Bakr entered while she was beating it, then ‘Alī entered while she was beating it, then ‘Uthmān entered while she was beating it, then when you entered O ‘Umar and she put away the *Duff*.’ (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Buraidah. There are narrations on this topic from ‘Umar, [Sa’d bin Abī Waqqāṣ] and ‘Āishah.

تخریج: [إسناده حسن] وأخرجه أحمد: ۳۵۶۷۳۵/۵ من حدیث الحسین بن واقد به وصححه ابن حبان، ح: ۲۱۸۶ وللحدیث شواهد عند البخاری ومسلم وغيرهما * وفي الباب عن عمر [لعله يشير إلى الحدیث الآتی] وسعد بن أبی وقاص [البخاری، ح: ۳۶۸۳، ومسلم، ح: ۲۳۹۶] وعائشة [انظر الحدیث الآتی].

(المعجم ...). - بَابُ [قَوْلِهِ ﷺ: إِنَّ الشَّيْطَانَ لَيَخَافُ مِنْكَ يَا عُمَرُ] (التحفة ۵۵)
۳۶۹۰ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: سَمِعْتُ بُرَيْدَةَ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي بَعْضِ مَغَازِيهِ فَلَمَّا انْصَرَفَ جَاءَتْ جَارِيَةٌ سَوْدَاءُ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ نَذَرْتُ إِنْ رَدَّكَ اللَّهُ سَالِمًا أَنْ أَضْرِبَ بَيْنَ يَدَيْكَ بِالذُّفِّ وَأَتَعَنَّى. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنْ كُنْتُ نَذَرْتُ فَاضْرِبِي وَإِلَّا فَلَا»، فَجَحَلَتْ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيُّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُمَرُ فَأَلْقَتِ الذُّفَّ تَحْتَ اسْتِهَا ثُمَّ قَعَدَتْ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ لَيَخَافُ مِنْكَ يَا عُمَرُ إِنِّي كُنْتُ جَالِسًا وَهِيَ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيُّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ فَلَمَّا دَخَلَتْ أَنْتَ يَا عُمَرُ أَلْقَتِ الذُّفَّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ بُرَيْدَةَ. وَفِي الْبَابِ عَنْ عُمَرَ [وَسَعْدِ بْنِ أَبِي وَقَاصٍ] وَعَائِشَةَ.

Comments:

Allāh ﷻ had given ‘Umar the distinction that even Satan was afraid of him, and diverted his way wherever he saw him. She was only a slave girl and she was so afraid of ‘Umar that she hid her *Duff*.

3691. ‘Āishah narrated that the Messenger of Allāh ﷺ was sitting and we heard a scream and the voices of children. So the Messenger of Allāh ﷺ arose, and it was an Ethiopian woman, prancing around while the children played around her. So he said: ‘O ‘Āishah, come (and) see.’ So I came, and I put my chin upon the shoulder of the Messenger of Allāh ﷺ and I began to watch her from between his shoulder and his head, and he said to me: ‘Have you had enough, have you had enough?’” She said: “So I kept saying: ‘No,’ to see my status with him. Then ‘Umar appeared.” She said: “So they dispersed.” She said: “So the Messenger of Allāh ﷺ said: ‘Indeed I see the *Shayātīn* among men and jinn have run from ‘Umar.’ She said: ‘So I returned.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* from this route.

تخریج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٨٩٥٧ من حديث زيد بن حباب به

Chapter (...) Regarding: ‘I Am The First For Whom The Earth Will Be Split, Then Abū Bakr Then ‘Umar’

3692. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “I am the first for whom the earth will

٣٦٩١ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَرَّارُ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ خَارِجَةَ بِنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ زَيْدِ بْنِ ثَابِتٍ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ رُوْمَانَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا فَسَمِعْنَا لَعَطًا وَصَوْتَ صَبِيَانٍ. فَقَامَ رَسُولُ اللَّهِ ﷺ فَإِذَا حَبَشِيَّةٌ تَرْفُوفٌ وَالصَّبِيَانُ حَوْلَهَا، فَقَالَ: «يَا عَائِشَةُ تَعَالَيْ فَاَنْظُرِي» فَجِئْتُ، فَوَضَعْتُ لِحْيَتِي عَلَى مَنْكَبِ رَسُولِ اللَّهِ ﷺ فَجَعَلْتُ أَنْظُرُ إِلَيْهَا مَا بَيْنَ الْمَنْكَبِ إِلَى رَأْسِهِ فَقَالَ لِي: «أَمَا شِيعَتِ أَمَا شِيعَتِ؟» قَالَتْ: فَجَعَلْتُ أَقُولُ: لَا، لِأَنْظُرَ مَنْزِلَتِي عِنْدَهُ إِذْ طَلَعَ عُمَرُ قَالَتْ فَارْفَضَ النَّاسُ عَنْهَا قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لِأَنْظُرُ إِلَى شَيْطَانِ الْإِنْسِ وَالْجِنِّ قَدْ فَرُّوا مِنْ عُمَرَ»، قَالَتْ: فَرَجَعْتُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

وللحديث شواهد.

(المعجم ...) - بَابُ: [أَنَا أَوَّلُ مَنْ تَشَقُّ عَنْهُ الْأَرْضُ ثُمَّ أَبُو بَكْرٍ ثُمَّ عُمَرُ] (التحفة ٥٦)

٣٦٩٢ - حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعِ الصَّائِعِ: حَدَّثَنَا عَاصِمُ بْنُ

split, then Abū Bakr, then ‘Umar. Then the people of Al-Baqī‘; they will be gathered with me. Then I will await the people of Makkah until they are resurrected between the Two Sacred areas.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*. And ‘Āshim bin ‘Umar Al-‘Umarī (a narrator in the chain) is not a *Hāfīz* to me, [or] according to the people of *Hadīth*.

عُمَرَ الْعُمَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ، ثُمَّ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ آتَى أَهْلَ الْبَيْعِ فَيُحْشَرُونَ مَعِيَ ثُمَّ أَنْتَظِرُ أَهْلَ مَكَّةَ حَتَّى أُحْشَرَ بَيْنَ الْحَرَمَيْنِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَعَاصِمُ بْنُ عُمَرَ الْعُمَرِيُّ لَيْسَ عِنْدِي بِالْحَافِظِ [وَأَعْنَدُ أَهْلَ الْحَدِيثِ].

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ١٨٧٠/٥ من حديث عبدالله بن نافع به وصححه الحاكم: ٦٨/٣ فتعقبه الذهبي: "عاصم هو أخو عبدالله، ضعفوه" وله شاهد منكر جداً (ميزان الاعتدال: ٤٦٥/٢، ٤٦٦).

Chapter (...) “In The Nations There Were *Muḥaddathūn*...”

(المعجم ...) - بَابُ: [قَدْ كَانَ يَكُونُ فِي الْأُمَّمِ مُحَدَّثُونَ...] (التحفة ٥٧)

3693. ‘Aīshah narrated that the Messenger of Allāh ﷺ said: “Among the nations, there used to be *Muḥaddathūn*, and if there were one in my nation, it would be ‘Umar bin Al-*Khaṭṭāb*.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. [He said:] And some of the companions of Ibn ‘Uyainah informed me that Sufyān bin ‘Uyainah said: “*Muḥaddathūn* meaning: those who were given understanding.”

٣٦٩٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَبَّاسٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ كَانَ يَكُونُ فِي الْأُمَّمِ مُحَدَّثُونَ فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ فَعُمَرُ بْنُ الْخَطَّابِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [قَالَ:] وَأَخْبَرَنِي بَعْضُ أَصْحَابِ ابْنِ عُيَيْنَةَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ: مُحَدَّثُونَ يَعْنِي مُفَهَّمُونَ.

تخریج: وأخرجه مسلم، فضائل، الصحابة، باب: من فضائل عمر رضي الله عنه، ح: ٢٣٩٨ عن قتيبة والبخاري، ح: ٣٤٦٩ من حديث سعد بن إبراهيم عن أبي سلمة عن أبي هريرة به ولفظ للبخاري: "وإنه إن كان في أمتي هذه منهم فإنه عمر بن الخطاب".

Chapter (...) His ﷺ Informing About The Appearance Of A Man Among The Inhabitants Of Paradise, Then ‘Umar Appeared

(المعجم . . .) - بَابُ [إِخْبَارِهِ ﷺ]،
عَنْ أَطَّلَاحِ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَاطَّلَعَ
عُمَرُ] (التحفة ٥٨)

3694. ‘Abdullāh Ibn Mas‘ūd narrated that the Prophet ﷺ said: “A man among the inhabitants of Paradise will appear before you.” So Abū Bakr appeared. Then he said: “A man among the inhabitants of Paradise will appear before you.” So ‘Umar appeared. (*Da‘if*)

There are narrations on this topic from Abū Mūsā and Jābir.

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* as a narration of Ibn Mas‘ūd.

٣٦٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ:
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْقُدُوسِ: حَدَّثَنَا
الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ
سَلَمَةَ، عَنْ عُبَيْدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَطَّلِعُ عَلَيْكُمْ رَجُلٌ
مِنْ أَهْلِ الْجَنَّةِ» فَاطَّلَعَ أَبُو بَكْرٍ ثُمَّ قَالَ: «يَطَّلِعُ
عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ» فَاطَّلَعَ عُمَرُ.
وَفِي الْبَابِ عَنْ أَبِي مُوسَى وَجَابِرٍ.

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ

حَدِيثِ ابْنِ مَسْعُودٍ.

تخریج: [إسناده ضعيف] محمد بن حميد: ضعيف، وعبدالله بن عبدالقدوس: ضعفه الجمهور وهو رافضي خيب وتابعه شريك القاضي (الطبراني، ح: ٢٠٦ والسند إليه ضعيف) والأعمش عن وعن ذلك صححه الحاكم على شرط مسلم: ٧٣/٣ ووافقه الذهبي (!) * وفي الباب عن أبي موسى [يأتي: ٣٧١٠] وجابر [أحمد: ٣/٣٥٦، ٣٨٠، ٣٨١، ٣٨٧].

3695. Abū Hurairah narrated that the Prophet ﷺ said: “While a man was tending some of his sheep, a wolf came and took a sheep. So its owner came and retrieved it. The wolf said: ‘What will you do for it on the Day of the Predator, the Day when there will be no shepherd for it other than me?’” The Messenger of Allāh ﷺ said: “So I believe in that, I and Abū Bakr, and ‘Umar.”

(One of the narrators) Abū Salamah said: “And the two of them were (present) not among the people that day.” (*Ṣaḥīḥ*)

٣٦٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا
أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ
إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَرْعَى غَنَمًا لَهُ إِذْ
جَاءَ الذَّنْبُ فَأَخَذَ شَاةً فَجَاءَ صَاحِبُهَا فَاتَّرَعَهَا
مِنْهُ، فَقَالَ الذَّنْبُ: كَيْفَ تَصْنَعُ بِهَا يَوْمَ السَّبْعِ
يَوْمٍ لَا رَاعِيَ لَهَا غَيْرِي؟» قَالَ رَسُولُ اللَّهِ
ﷺ: «فَأَمَنْتُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ».

قَالَ أَبُو سَلَمَةَ: وَمَا هُمَا فِي الْقَوْمِ يَوْمَئِذٍ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ

(Another chain) with similar narration.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] تقدم: ٣٦٧٧ وهو في مسند الطيالسي، ح: ٢٣٥٤.

Chapter 18. About The Virtues Of 'Uthmān bin 'Affān, ﷺ, And That He Has Two *Kunyah* ; He Is Called Abū 'Amr and Abū 'Abdullāh

(المعجم ١٨) - [بَابُ: فِي] مَنَاقِبِ عُثْمَانَ ابْنِ عَمَّانَ رَضِيَ اللَّهُ عَنْهُ وَلَهُ كُنْيَتَانِ يُقَالُ: أَبُو عَمْرٍو وَأَبُو عَبْدِ اللَّهِ (التحفة ٥٩)

3696. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ was at Hīrā', him, Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ṭalhah and Az-Zubair, ﷺ and the boulder^[1] shook. So the Prophet ﷺ said: "Be calm, for there is none upon you except a Prophet, or a *Ṣiddīq*, or a martyr." (*Ṣaḥīḥ*)

٣٦٩٦ - حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَى حِرَاءٍ هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ [رَضِيَ اللَّهُ عَنْهُمْ] فَتَحَرَّكَتِ الصَّخْرَةُ فَقَالَ النَّبِيُّ ﷺ: «اهْدَأْ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ».

[Abū 'Eīsā said:] There are narrations on this topic from 'Uthmān, Sa'eed bin Zaid, Ibn 'Abbās, Sahl bin Sa'd, Anas bin Mālik and Buraidah Al-Aslamī, and this *Hadīth* is *Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُثْمَانَ وَسَعِيدِ بْنِ زَيْدٍ وَابْنِ عَبَّاسٍ وَسُهَيْلِ بْنِ سَعْدٍ وَأَنْسِ بْنِ مَالِكٍ وَبُرَيْدَةَ الْأَسْلَمِيَّ [وَهَذَا حَدِيثٌ صَحِيحٌ].

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل طلحة والزبير رضي الله عنهما، ح: ٢٤١٧ عن قتبية به * وفي الباب عن عثمان [يأتي: ٣٦٩٩] وسعيد بن زيد [يأتي: ٣٧٥٧] وابن عباس [ابن أبي عاصم في السنة، ح: ١٤٤ والطبراني في الكبير: ٢٥٩/١١، ح: ١١٦٧١] وسهل بن سعد [عبدالرزاق: ٢٢٩/١١، ح: ٢٠٤٠١] وعنه أحمد: ٣٣١/٥ وأنس بن مالك [يأتي: ٣٦٩٧] وبريدة الأسلمي [أحمد: ٣٤٦/٥].

[1] Meaning the mount Hīrā'.

3697. Anas narrated that the Messenger of Allāh ﷺ, Abū Bakr, ‘Umar, and ‘Uthmān climbed Uḥud (mountain) and it shook them, so the Prophet of Allāh ﷺ said: “Be firm O Uḥud! For there is none upon you except a Prophet, a *Ṣiddīq*, and two martyrs.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٦٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ صَعِدَ أُحُدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَقَالَ نَبِيُّ اللَّهِ ﷺ: «إِنِّي أُحُدٌ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب بعد باب قول النبي ﷺ: 'لو كنت متخذًا خليلاً'، ح: ٣٦٧٥ عن محمد بن بشار به.

Chapter (...) “And My Friend (*Rafīq*) In Paradise Is ‘Uthmān”

3698. Talḥah bin ‘Ubaidullāh narrated that the Messenger of Allāh ﷺ said: “For every Prophet there is a friend (*Rafīq*), and my friend” – meaning in Paradise – “is ‘Uthmān.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, its chain is not strong, and it is disconnected.

(المعجم . . .) - بَابُ: [وَرَفِيقِي فِي الْجَنَّةِ عُثْمَانُ] (التحفة ٦٠)

٣٦٩٨ - حَدَّثَنَا أَبُو هِشَامِ الرَّفَاعِيُّ: حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ عَنْ شَيْخٍ مِنْ بَنِي زُهْرَةَ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ رَفِيقٌ وَرَفِيقِي - يَعْنِي فِي الْجَنَّةِ - عُثْمَانُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَهُوَ مُنْقَطِعٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو يعلى، ح: ٦٦٥ عن أبي هشام الرفاعي به * شيخ لم أعرفه والحارث بن عبدالرحمن لم يدرك طلحة (انظر تحفة الأشراف: ٤/٢١٢) وله شاهد ضعيف عند ابن ماجه، ح: ١٠٩ وغيره.

Chapter (...) Regarding ‘Uthmān Recounting That He Was Called A Martyr, And That He Prepared The Army Of Distress (*Al-‘Usrah*)...

3699. Abū ‘Abdur-Rahmān As-Sulamī said: “When ‘Uthmān was besieged, he looked out over them from atop his house and said: ‘I remind you by Allāh. Do you know that when (mount) Hīrā’ shook, the Messenger of Allāh ﷺ said: “Be firm O Hīrā’! For there is none upon you except a Prophet, a *Ṣiddīq*, and a martyr?”’ They said: ‘Yes.’ He said: ‘I remind you by Allāh.! Do you know that the Messenger of Allāh ﷺ said, about the army of distress (*Al-‘Usrah*):^[1] “Who will spend something which shall be accepted (by Allāh)?” And the people were struggling during difficult times, so I prepared that army?’ They said: ‘Yes.’ Then he said: ‘I remind you by Allāh. Do you know that no one drank from the well of Rūmah but have to pay for it, then I bought it and made it for the rich, the poor, and the wayfarer?’ They said: ‘O Allāh! Yes!’” And he listed other things.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route; as a narration of Abū ‘Abdur-Raḥmān As-Sulamī from ‘Uthmān. (*Ṣaḥīḥ*)

(المعجم . . .) - بَابُ: [فِي عَدِّ عُثْمَانَ
تَسْمِيَتَهُ شَهِيدًا. وَتَجْهِيزِهِ جَيْشَ
الْعُسْرَةِ . . .] (التحفة ٦١)

٣٦٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقِّي: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ زَيْدٍ - هُوَ ابْنُ أَبِي أُتَيْسَةَ - ، عَنْ أَبِي إِسْحَاقَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: لَمَّا حُصِرَ عُثْمَانُ أَشْرَفَ عَلَيْهِمْ فَوْقَ دَارِهِ ثُمَّ قَالَ: أَدَّكْرُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ حِرَاءَ حِينَ انْتَفَضَ قَالَ رَسُولُ اللَّهِ ﷺ: «إِثْبَتْ حِرَاءَ فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ؟ قَالُوا: نَعَمْ. قَالَ: أَدَّكْرُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي جَيْشِ الْعُسْرَةِ: «مَنْ يُنْفِقْ نَفَقَةً مُتَقَبَّلَةً؟ وَالنَّاسُ مُجْهَدُونَ مُعْسِرُونَ فَجَهَزْتُ ذَلِكَ الْجَيْشَ؟ قَالُوا: نَعَمْ. ثُمَّ قَالَ: أَدَّكْرُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ بئرَ رُومَةَ لَمْ يَكُنْ يَشْرَبُ مِنْهَا أَحَدٌ إِلَّا بِئَمْنٍ فَأَبْتَعْتُهَا فَجَعَلْتُهَا لِلْغَنِيِّ وَالْفَقِيرِ وَابْنِ السَّبِيلِ؟ قَالُوا: اللَّهُمَّ نَعَمْ. وَأَشْيَاءَ عَدَّهَا. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ عُثْمَانَ.

تخریج: [صحیح] وأخرجه ابن حبان، ح: ٢١٩٨ من حدیث عبیدالله بن عمرو وابن خزیمة، ح: ٢٤٩١ من حدیث عبدالله بن جعفر به وأصله عند البخاری، ح: ٢٧٧٨ ورواه النسائي في الكبرى، ح: ٣٦١٢ وللحديث شواهد كثيرة.

[1] Referring to the Battle of Tabūk. See *Sūrat At-Tawbah* 9:117.

Comments:

The owner of the well of Rūmah was a Jew and he sold the water of the well. ‘Uthman ؓ bought this well from him for twenty thousand Dinār. He spent more money to rennovate and widen it, and reserved it for public use. He also donated money for the expansion of *Al-Masjid An-Nabawī*.

3700. ‘Abdur-Raḥmān bin Khabbāb narrated: “I witnessed the Prophet ﷺ while he was exhorting support for the ‘army of distress.’ ‘Uthmān bin ‘Affān stood and said: ‘O Messenger of Allāh! I will take the responsibility of one-hundred camels, including their saddles and water-skins, in the path of Allāh.’ Then he (ﷺ) again urged support for the army. So ‘Uthmān [bin ‘Affān] stood and said: ‘O Messenger of Allāh! I will take the responsibility of two-hundred camels, including their saddles and water-skins, in the path of Allāh.’ Then he (ﷺ) again urged support for the army. So ‘Uthmān bin ‘Affān stood and said: ‘[O Messenger of Allāh] I will take the responsibility for three-hundred camels, including their saddles and water-skins, in the path of Allāh.’ So I saw the Messenger of Allāh ﷺ descend from the *Minbar* while he was saying: ‘It does not matter what ‘Uthmān does after this, it does not matter what ‘Uthmān does after this.’” (*Da‘if*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb* from this route [we do not know of it except as a narration of As-Sakan bin Al-Mughīrah]. And there is something on this topic from ‘Abdur-Raḥmān bin Samurah.

٣٧٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: [حَدَّثَنَا] السَّكَنُ بْنُ الْمُغْبِرَةِ وَيُكْنَى أَبُو مُحَمَّدٍ مَوْلَى لَالٍ عُثْمَانَ قَالَ: أَخْبَرَنَا الْوَلِيدُ بْنُ أَبِي هِشَامٍ عَنْ فَرْقَدِ أَبِي طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَبَابٍ قَالَ: شَهِدْتُ النَّبِيَّ ﷺ وَهُوَ يَحُثُّ عَلَى جَيْشِ الْعُسْرَةِ فَقَامَ عُثْمَانُ بْنُ عَفَّانَ فَقَالَ: يَا رَسُولَ اللَّهِ! عَلَيَّ مِائَةٌ بَعِيرٍ بِأَخْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ، ثُمَّ حَضَّ عَلَى الْجَيْشِ. فَقَامَ عُثْمَانُ [بْنُ] عَفَّانَ] فَقَالَ: يَا رَسُولَ اللَّهِ! عَلَيَّ مِائَتَا بَعِيرٍ بِأَخْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ، ثُمَّ حَضَّ عَلَى الْجَيْشِ. فَقَامَ عُثْمَانُ بْنُ عَفَّانَ فَقَالَ: [يَا رَسُولَ اللَّهِ] عَلَيَّ ثَلَاثُمِائَةَ بَعِيرٍ. بِأَخْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ، فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْزِلُ عَنِ الْمِنْبَرِ وَهُوَ يَقُولُ: «مَا عَلَيَّ عُثْمَانُ مَا عَمِلَ بَعْدَ هَذِهِ، مَا عَلَيَّ عُثْمَانُ مَا عَمِلَ بَعْدَ هَذِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ [لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ السَّكَنِ ابْنِ الْمُغْبِرَةِ]. وَفِي الْبَابِ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ سَمُرَةَ.

تخریج: [إسناده ضعيف] وأخرجه عبد بن حميد، ح: ٣١١ عن أبي داود الطيالسي به وهو

في مسنده، ح: ١١٨٩ * فرقد مجهول والحديث الآتي يعني عنه .

Comments:

This narration shows that on the occasion of preparing the “Army of Distress” the Prophet ﷺ encouraged people three times to give donation for raising an army, and every time ‘Uthmān gave one-hundred camels including their saddles and water-skins. It has been explained in *Musnad Ahmad* that ‘Uthmān gave three-hundred camels. In some other reports it is stated that ‘Uthmān donated nine-hundred camels, one-hundred horses, and plenty of cash on this call. The Prophet ﷺ gave him the happy news of forgiveness from all previous and future sins.

3701. ‘Abdur-Raḥmān bin Samurah narrated that ‘Uthmān went to the Prophet ﷺ with one-thousand Dinār” – Al-Ḥasan bin Wāqī (one of the narrators) said: “And in another place in my book: ‘In his garment when the ‘army of distress’ was being prepared. So he poured them into his lap.” – ‘Abdur-Raḥmān said: “So I saw the Prophet ﷺ turning them over in his lap, saying: ‘Whatever ‘Uthmān does after today will not harm him,’ two times.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٣٧٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ:
حَدَّثَنَا الْحَسَنُ بْنُ وَاقِعِ الرَّمْلِيُّ: حَدَّثَنَا ضَمْرَةُ
[ابْنُ رَبِيعَةَ] عَنْ [عَبْدِ اللَّهِ] بْنِ شَوْذَبٍ، عَنْ
عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ كَثِيرِ مَوْلَى عَبْدِ
الرَّحْمَنِ بْنِ سَمْرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
سَمْرَةَ قَالَ: جَاءَ عُثْمَانُ إِلَى النَّبِيِّ ﷺ بِالْفِ
دِيَارِ قَالَ الْحَسَنُ بْنُ وَاقِعٍ وَكَانَ فِي مَوْضِعِ
آخَرَ مِنْ كِتَابِي فِي كُفْمِهِ حِينَ جَهَّزَ جَيْشَ
الْمُسْرَةِ فَفْتَرَهَا فِي حِجْرِهِ. قَالَ عَبْدُ الرَّحْمَنِ:
فَرَأَيْتُ النَّبِيَّ ﷺ يَقْلِبُهَا فِي حِجْرِهِ وَيَقُولُ:
«مَا ضَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ الْيَوْمِ» مَرَّتَيْنِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٦٣/٥ من حديث ضمرة بن ربيعة به وصححه الحاكم: ١٠٢/٣ ووافقه الذهبي .

3702. Anas bin Mālik narrated that when the Messenger of Allāh ﷺ ordered the pledge of Riḍwān, ‘Uthmān bin ‘Affān was the messenger of the Messenger of Allāh ﷺ to the people of Makkah. He said: “So the people gave the pledge.” He said: “So the

٣٧٠٢ - حَدَّثَنَا أَبُو زُرْعَةَ: حَدَّثَنَا الْحَسَنُ
ابْنُ بَشِيرٍ: حَدَّثَنَا الْحَكَمُ بْنُ عَبْدِ الْمَلِكِ عَنْ
قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَمَرَ
رَسُولُ اللَّهِ ﷺ بِيَعَةِ الرِّضْوَانِ كَانَ عُثْمَانُ بْنُ
عَفَّانَ رَسُولَ رَسُولِ اللَّهِ ﷺ إِلَى أَهْلِ مَكَّةَ،

Messenger of Allāh ﷺ said: 'Indeed 'Uthmān is busy with the affair of Allāh and the affair of His Messenger' then he (ﷺ) put one of his hands on the other. The hand of the Messenger of Allāh ﷺ on behalf of 'Uthmān, was better than their own hands for themselves.'

(*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

تخريج: [إسناده ضعيف] الحكم بن عبد الملك ضعيف وحديث أبي داود (٢٧٢٦ حسن)

قَالَ: فَبَايَعَ النَّاسَ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عُثْمَانَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِهِ» فَضَرَبَ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى فَكَانَتْ يَدُ رَسُولِ اللَّهِ ﷺ لِعُثْمَانَ خَيْرًا مِنْ أَيْدِيهِمْ لِأَنْفُسِهِمْ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

يعني عنه والحاكم: ٩٨/٣ وغيرهما وانظر، ح: ٣٧٠٦.

Comments:

This pledge was named “The Pledge of Ridwān” because Allāh ﷻ approved it. The Prophet ﷺ put his right hand on the left hand on behalf of 'Uthmān. This is a great honor for 'Uthmān.

3703. *Thumāmah* bin *Ḥazn Al-Qushairī* narrated: “I was present at the house when 'Uthmān appeared above them saying: ‘Bring me your two companions who have gathered you against me.’” He said: “So they were brought as if they were two camels, or as if they were two donkeys.” He said: “'Uthmān appeared above them and said: ‘I ask you by Allāh and Islam! Do you know that the Messenger of Allāh ﷺ came to Al-Madīnah and there was no water in it that was sweet except the well of Rūmah, so the Messenger of Allāh ﷺ said: ‘Who will purchase the well of Rūmah and place his bucket alongside the buckets of the Muslims, in exchange for better than that in Paradise?’ So I bought it with the core of my wealth, and today you prevent me from drinking from it, so that I would

٢٧٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ وَعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ وَعَبْرٌ وَاحِدٌ، الْمَعْنَى وَاحِدٌ، قَالُوا: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ قَالَ عَبْدُ اللَّهِ: أَخْبَرَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ يَحْيَى ابْنِ أَبِي الْحَجَّاجِ الْمِنْقَرِيِّ، عَنْ أَبِي مَسْعُودِ الْجُرَيْرِيِّ، عَنْ ثُمَامَةَ بِنِ حَزْنِ الْقُسَيْرِيِّ قَالَ: شَهِدْتُ الدَّارَ حِينَ أَشْرَفَ عَلَيْهِمْ عُثْمَانُ، فَقَالَ: ائْتُونِي بِصَاحِبَيْكُمْ اللَّذَيْنِ أَلْبَأَكُمْ عَلَيَّ؟ قَالَ: فَحِجْيَاءُ بِيَهْمَا كَانَتْهُمَا جَمَلَانِ، أَوْ كَأَنَّهُمَا جَمَارَانِ، قَالَ: فَأَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ: أَشَدُّكُمْ بِاللَّهِ وَالْإِسْلَامِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْدَبُ غَيْرَ بَيْتِ رُومَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَشْتَرِي بَيْتَ رُومَةَ فَيَجْعَلُ دَلْوَهُ مَعَ دَلَاءِ الْمُسْلِمِينَ يَخْتَرُ لَهُ مِنْهَا فِي الْجَنَّةِ»، فَأَشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَأَنْتُمْ الْيَوْمَ تَمْنَعُونِي أَنْ

have to drink from the water of the sea?’ They said: ‘O Allāh! Yes!’ He said: ‘I ask you by Allāh and Islām! Do you know that the *Masjid*, was insufficient for its people, so the Messenger of Allāh ﷺ said: ‘Who will purchase the land of the family of so-and-so, and add it to the *Masjid* in exchange for better than that in Paradise?’ So I bought it with the core of my wealth, and today you prevent me from praying two *Rak’ah* in it?’ They said: ‘O Allāh! Yes.’ He said: ‘I ask you by Allāh and Islam! Do you know that I prepared the ‘army of distress’ from my wealth?’ They said: ‘O Allāh! Yes!’ Then he said: ‘I ask you by Allāh and Islam! Do you know that the Messenger of Allāh ﷺ was on (mount) *Thabīr* of Makkah, and with him was Abū Bakr, and ‘Umar, and myself. The mountain began shaking until its rocks fell to its bottom.’ He said: ‘So he (ﷺ) stomped it with his foot and said: “Be still O *Thabīr*! For there is none upon except a Prophet, a *Ṣiddīq* and two martyrs?”’ They said: ‘O Allāh! Yes!’ He said: ‘Allāh is Great! Bear witness by the Lord of the Ka’bah that I am a martyr!’ – three times.” (*Hasan*)

Abū ‘Eīsā said: This *Ḥadīth* is *Hasan*, and it has been reported through other routes from ‘*Uthmān*.

تخريج: [حسن] وأخرجه النسائي: 6/235، ح: 3638 من حديث سعيد بن عامر به وصححه

ابن خزيمة، ح: 2492.

Comments:

Has the world ever seen a person who is a head of a great state, who is

أَشْرَبَ مِنْهَا حَتَّى أَشْرَبَ مِنْ مَاءِ الْبَحْرِ؟
قَالُوا: اللَّهُمَّ نَعَمْ، قَالَ: أَنْشِدْكُمْ بِاللَّهِ
وَإِلْسْلَامٍ هَلْ تَعْلَمُونَ أَنَّ الْمَسْجِدَ صَاقٍ
بِأَهْلِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَشْتَرِي
بُقْعَةَ آلِ فُلَانٍ فَيَزِيدَهَا فِي الْمَسْجِدِ بِخَيْرٍ لَهُ
مِنْهَا فِي الْحِجَّةِ؟ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي
فَأَنْتُمْ الْيَوْمَ تَمْنَعُونِي أَنْ أُصَلِّيَ فِيهَا رَكَعَتَيْنِ؟»
قَالُوا: اللَّهُمَّ نَعَمْ، قَالَ: أَنْشِدْكُمْ بِاللَّهِ
وَإِلْسْلَامٍ هَلْ تَعْلَمُونَ أَنِّي جَهَّزْتُ جَيْشَ
الْمُسْرَةِ مِنْ مَالِي؟ قَالُوا: اللَّهُمَّ نَعَمْ، ثُمَّ
قَالَ: أَنْشِدْكُمْ بِاللَّهِ وَإِلْسْلَامٍ هَلْ تَعْلَمُونَ أَنَّ
رَسُولَ اللَّهِ ﷺ كَانَ عَلَى تَيْبِيرِ مَكَّةَ وَمَعَهُ أَبُو
بَكْرٍ وَعُمَرُ وَأَنَا، فَتَحَرَّكَ الْجَبَلُ حَتَّى
تَسَاقَطَتْ حِجَارَتُهُ بِالْحَضِيضِ، قَالَ: فَرَكَّضَهُ
بِرَجْلِهِ، فَقَالَ: «اسْكُنْ تَيْبِيرُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ
وَصَدِيقٌ وَشَهِيدَانِ»؟ قَالُوا: اللَّهُمَّ نَعَمْ، قَالَ:
«اللَّهُ أَكْبَرُ شَهِدُوا لِي وَرَبِّ الْكَعْبَةِ أَيُّ شَهِيدٍ
ثَلَاثًا.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ وَقَدْ
رَوِي مِنْ غَيْرِ وَجْهٍ عَنْ عُثْمَانَ.

member of great and powerful tribe, who has the status of “*Dhun-Nūrain*”, who is soft in nature and extremely tolerant, who accepted martyrdom and wished not to shed the blood of innocent people for his own safety? He never asked any one to guard him against the tyrants. O Allāh ﷻ have countless mercy and Your blessings on him.

3704. Abū Al-Ash‘ath Aṣ-Ṣana‘ānī narrated: “Some people were delivering *Khutbah* in Ash-Shām, and among them were Companions of the Prophet ﷺ. So the last of them, a man called Murrah bin Ka‘b, stood, and he said: ‘If it were not for a *Ḥadīth* I heard from the Messenger of Allāh ﷺ, I would not have stood (to address you). He (ﷺ) mentioned the tribulations, and that they would be coming soon. Then a man who was concealed by a garment passed by. So he said: “This one will be upon guidance that day.” So I went towards him, and it was ‘Uthmān bin ‘Affān. I turned, facing him, and I said: “This one?” He said: “Yes.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Ibn ‘Umar, ‘Abdullāh bin Ḥawālah, and Ka‘b bin ‘Ujrah.

٣٧٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْأَسْعَثِ الصَّنَعَانِيِّ: أَنَّ حُطْبَاءَ قَامَتْ بِالشَّامِ وَفِيهِمْ رِجَالٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَامَ آخِرَهُمْ رَجُلٌ يُقَالُ لَهُ: مُرَّةُ بْنُ كَعْبٍ، فَقَالَ: لَوْلَا حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ مَا قُمْتُ وَذَكَرَ الْفِتْنَ فَقَرَّبَهَا فَمَرَّ رَجُلٌ مُقَنَّعٌ فِي ثَوْبٍ فَقَالَ: «هَذَا يَوْمٌ يُؤْتَى عَلَى الْهَدْيِ»، فَقُمْتُ إِلَيْهِ فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَّانَ فَأَقْبَلْتُ عَلَيْهِ بِوَجْهِهِ فَقُلْتُ: هَذَا؟ قَالَ: «نَعَمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَعَبْدِ اللَّهِ بْنِ حَوَالَةَ وَكَعْبِ بْنِ عُجْرَةَ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢٣٦/٤ من حديث أيوب السخيتاني به وله طريق آخر عند أحمد: ٣٣/٥، ٣٥ وابن حبان، ح: ٢١٩٥ وغيرهما، وللحديث طرق * وفي الباب عن ابن عمر [يأتي: ٣٧٠٧] وعبدالله بن حوالة [أحمد: ١٠٩/٤، ١١٠] وكعب بن عجرة [ابن ماجه، ح: ١١١].

Comments:

The narration proves that ‘Uthmān bin ‘Affān was right and he supported the truth and his action was correct. It is proven by this narration that objections against him were just false accusations.

Chapter (...) The Prophet's ﷺ Preventing ‘Uthmān From Removing The Shirt Which Allāh Gave To Him

3705. ‘Aīshah narrated that the Prophet ﷺ said: “O ‘Uthmān! Indeed Allāh may give you a shirt, and if they wish that you take it off, do not take it off for them.” (*Sahīh*)

[Abū ‘Eīsā said:] There is a long story with this *Hadīth*. [He said:] This *Hadīth* is *Hasan Gharīb*.

(المعجم . . .) - بَابُ [مَنْعِ النَّبِيِّ ﷺ عَثْمَانَ أَنْ لَا يَخْلَعَ الْقَمِيصَ الَّذِي يُقَمِّصُهُ اللَّهُ إِيَّاهُ] (التحفة ٦٢)

٣٧٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ مَعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ غَامِرٍ، عَنِ التُّعْمَانِ بْنِ بَشِيرٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا عَثْمَانُ إِنَّهُ لَعَلَّ اللَّهَ يَقَمِّصُكَ قَمِيصًا فَإِنْ أَرَادُوكَ عَلَى خَلْعِهِ فَلَا تَخْلَعُهُ لَهُمْ».

[قَالَ أَبُو عَيْسَى:] فِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [صحيح] ورواه ابن ماجه، ح: ١١٢ وصححه ابن حبان، ح: ١٩٦ ربيعة سمعه من عبدالله بن أبي قيس عن النعمان به.

Comments:

In this narration ‘shirt’ is a symbol of Caliphate. It serves the basis for ‘Uthmān’s rejection of the option of the “thugs” to abdicate the *Khilāfah* which was conferred to him by Allāh.

Chapter (...) The Three Objections Of The Egyptian...

3706. ‘Uthmān bin ‘Abdullāh bin Mawhab narrated: “A man among the people of Egypt performed *Hajj* to the House, and saw a group sitting, so he said: ‘Who are these?’ They said: ‘The *Quraysh*.’ He said: ‘So who is this old man?’ They said: ‘Ibn ‘Umar.’ So he went to him and said: ‘I will ask you about something, so inform me. I ask you by Allāh! By the sanctity of this House! Do you know that ‘Uthmān fled on the Day of (the battle of)

(المعجم . . .) - [بَابُ]: ثَلَاثُ اعْتِرَاضَاتٍ اعْتَرَضَ بِهَا الْمَصْرِيُّ . . .] (التحفة ٦٤)

٣٧٠٦ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ: أَنَّ رَجُلًا مِنْ أَهْلِ مِصْرَ حَجَّ الْبَيْتِ فَرَأَى قَوْمًا جُلُوسًا فَقَالَ: مَنْ هَؤُلَاءِ؟ قَالُوا: قُرَيْشٌ، قَالَ: فَمَنْ هَذَا الشَّيْخُ؟ قَالُوا: ابْنُ عَمَرَ فَأَتَاهُ فَقَالَ: إِنِّي سَأَلْتُكَ عَنْ شَيْءٍ فَحَدَّثْتَنِي أَنْشُدُكَ اللَّهَ بِحُرْمَةِ هَذَا الْبَيْتِ. أَتَعْلَمُ أَنَّ عَثْمَانَ فَرَّ يَوْمَ أُحُدٍ؟ قَالَ: نَعَمْ، قَالَ: أَتَعْلَمُ أَنَّهُ تَعَيَّبَ عَنِ بَيْعَةِ الرِّضْوَانِ فَلَمْ

Uḥud?’ He said: ‘Yes.’ He said: ‘Do you know that he was absent from the Pledge of *Ar-Ridwān*, that he did not witness it?’ He said: ‘Yes.’ He said: ‘Do you know that he was absent on the Day of (the battle of) Badr and did not participate in it?’ He said: ‘Yes.’ So he said: ‘Allāh is Great.’ So Ibn ‘Umar said to him: ‘Come, so I can clarify to you what you have asked about. As for his fleeing on the Day of (the battle of) Uḥud, then I bear witness that Allāh has pardoned him and forgiven him. As for his being absent on the Day of (the battle of) Badr, then he was married to the daughter of the Messenger of Allāh ﷺ. So the Messenger of Allāh ﷺ said to him: “You have the reward of a man who participated in (the battle of) Badr, and his share.”^[1] [And he ordered him to stay behind with her, as she was ill]. As for his being absent from the Pledge of *Ar-Ridwān*, then if there was anyone more revered in Makkah than ‘Uthmān, then the Messenger of Allāh ﷺ would have sent him instead of ‘Uthmān. The Messenger of Allāh ﷺ sent ‘Uthmān [to Makkah], and the Pledge of *Ar-Ridwān* was after ‘Uthmān had departed for Makkah.’ He said: “So the Messenger of Allāh ﷺ said with his right hand: “This is the hand of ‘Uthmān,” and he put it upon his own hand, and said: “This is for

يَشْهَدُهَا؟ قَالَ: نَعَمْ، قَالَ: أَتَعْلَمُ أَنَّهُ تَعَيَّبَ يَوْمَ بَدْرٍ فَلَمْ يَشْهَدْ؟ قَالَ: نَعَمْ، فَقَالَ: اللَّهُ أَكْبَرُ، فَقَالَ لَهُ ابْنُ عُمَرَ: تَعَالَ حَتَّى أُبَيِّنَ لَكَ مَا سَأَلْتَ عَنْهُ، أَمَا وَارَاهُ يَوْمَ أُحُدٍ فَأَشْهَدُ أَنَّ اللَّهَ قَدْ عَفَا عَنْهُ وَعَفَّرَ لَهُ، وَأَمَا تَعَيَّبَهُ يَوْمَ بَدْرٍ فَإِنَّهُ كَانَتْ عِنْدَهُ أَوْ تَحْتَهُ ابْنَةُ رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لَكَ أَجْرُ رَجُلٍ شَهِدَ بَدْرًا وَسَهْمُهُ»، [وَأَمْرُهُ أَنْ يَخْلَفَ عَلَيْهَا وَكَانَتْ عَلِيلَةً] وَأَمَا تَعَيَّبَهُ عَنِ بَيْعَةِ الرُّضْوَانِ فَلَوْ كَانَ أَحَدٌ أَعَزَّ بَيْطِنِ مَكَّةَ مِنْ عُثْمَانَ لَبَعَثَهُ رَسُولُ اللَّهِ ﷺ مَكَانَ عُثْمَانَ، بَعَثَ رَسُولُ اللَّهِ ﷺ عُثْمَانَ [إِلَى مَكَّةَ] وَكَانَتْ بَيْعَةُ الرُّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ الْيُمْنَى: «هَذِهِ يَدُ عُثْمَانَ» وَضَرَبَ بِهَا عَلَى يَدِهِ وَقَالَ: «هَذِهِ لِعُثْمَانَ». قَالَ لَهُ: اذْهَبْ بِهَذَا الْآنَ مَعَكَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] That is, of the spoils of war.

‘Uthmān.” He said to him: “Go now, and take this (clarification) with you.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب عثمان بن عفان أبي عمرو القرشي رضي الله عنه، ح: ٣٦٩٩ من حديث أبي عوانة به.

Comments:

Three accusations of the Egyptian which were put against ‘Uthmān as proof were answered and cleared by Ibn ‘Umar in an excellent way. If they had good intentions, these answers would be quite enough to snub the matter, but their intention was malicious, and they wanted to create chaos in the *Ummah*. On the basis of such idle claims they besieged the house of ‘Uthmān ﷺ.

Chapter (...) Their Saying: “We Would Say: ‘Abū Bakr, And (Then) ‘Umar, And (Then) ‘Uthmān”

(المعجم ...) - بَابُ قَوْلِهِمْ: كُنَّا نَقُولُ: أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ [التحفة ٦٣]

3707. Ibn ‘Umar narrated: “While the Messenger of Allāh ﷺ was alive, we used to say: ‘Abū Bakr, and (then) ‘Umar, and (then) ‘Uthmān.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. It is *Gharīb* as a narration of ‘Ubaidullāh bin ‘Umar. And this *Hadīth* has been related through other routes from Ibn ‘Umar.

٣٧٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الْجَبَّارِ الْعَطَّارُ: حَدَّثَنَا الْحَارِثُ بْنُ عُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا نَقُولُ وَرَسُولُ اللَّهِ ﷺ حَيًّا: أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ يُسْتَعْرَبُ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ عُمَرَ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنِ ابْنِ عُمَرَ.

تخریج: وأخرجه البخاري، أيضًا، ح: ٣٦٩٨ من حديث عبيدالله بن عمر به.

Comments:

During the lifetime of the Prophet ﷺ in the sequence of superiority, the first position was of Abū Bakr, the second of ‘Umar and the third of ‘Uthmān. *Ahl Sunnah Wal Jamā’ah* have the same view.

3708. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ mentioned

٣٧٠٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدِ الْجَوْهَرِيِّ: حَدَّثَنَا شَاذَانَ الْأَسْوَدُ بْنُ عَامِرٍ

the *Fitnah* and said: “This one will be wrongfully killed during it,” about ‘Uthmān bin ‘Affān [may Allāh be pleased with him]. (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb* from this route [as a narration of Ibn ‘Umar].

تخریج: [حسن] وأخرجه أحمد: ۱۱۵/۲ عن الأسود بن عامر به وللحديث شواهد معنوية.

Chapter (...) *A Gharīb Hadīth About Him ﷺ Prohibiting Prayer Behind A Man That Hates ‘Uthmān*

3709. Jābir narrated that the Prophet ﷺ was brought the body of a deceased man, to perform *Ṣalāt* for him, but he did not pray over him. It was said: “O Messenger of Allāh! We have not seen you avoiding praying over anyone before this?” He said: “He used to hate ‘Uthmān, so Allāh hates him.” (*Maudū‘*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. We do not know of it except from this route. This Muḥammad bin Ziyād (a narrator in the chain) is the companion of Maimūn bin Mihrān and he is very weak in *Ḥadīth*. Whereas Muḥammad bin Ziyād, the companion of Abū Hurairah, from Al-Baṣrah, is trustworthy, and his *Kunyah* is Abū Al-Ḥārith. And Muḥammad bin Ziyād Al-Alḥānī the companion of Abū Umāmah is trustworthy, and his *Kunyah* is Abū Sufyān [and he is from *Ash-Shām*].

عَنْ سَيَانَ بْنِ هَارُونَ [الرُّجُمِيِّ]، عَنْ كُثَيْبِ ابْنِ وَائِلٍ، عَنِ ابْنِ عَمَرَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ فَنَنَتْهُ فَقَالَ: «يُقْتَلُ فِيهَا هَذَا مَطْلُومًا» لِعُثْمَانَ بْنِ عَفَّانَ [رَضِيَ اللَّهُ عَنْهُ].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. [مِنْ حَدِيثِ ابْنِ عَمَرَ].

(المعجم ...) - بَابُ : [حَدِيثٌ غَرِيبٌ فِي امْتِنَاعِهِ ﷺ الصَّلَاةَ عَلَى رَجُلٍ أَبْغَضَ عُثْمَانَ] (التحفة ٦٥)

٣٧٠٩ - حَدَّثَنَا الْفَضْلُ بْنُ أَبِي طَالِبِ الْبُعْدَادِيُّ وَعَبْدُ وَاحِدٍ قَالُوا: حَدَّثَنَا عُثْمَانُ بْنُ زُفَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أُنِيَ النَّبِيُّ ﷺ بِجَنَازَةِ رَجُلٍ لِيُصَلِّيَ عَلَيْهِ فَلَمْ يُصَلِّ عَلَيْهِ، فَقِيلَ: يَا رَسُولَ اللَّهِ مَا رَأَيْتَكَ تَرَكْتَ الصَّلَاةَ عَلَى أَحَدٍ قَبْلَ هَذَا؟ قَالَ: «إِنَّهُ كَانَ يَبْغِضُ عُثْمَانَ فَأَبْغَضَهُ اللَّهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَمُحَمَّدُ بْنُ زِيَادٍ هَذَا هُوَ صَاحِبُ مَيْمُونِ بْنِ مِهْرَانَ ضَعِيفٌ فِي الْحَدِيثِ جَدًّا. وَمُحَمَّدُ بْنُ زِيَادٍ صَاحِبُ أَبِي هُرَيْرَةَ وَهُوَ بَصْرِيُّ ثِقَةٌ وَيَكْنَى أَبُو الْحَارِثِ. وَمُحَمَّدُ بْنُ زِيَادٍ الْأَلْهَانِيُّ صَاحِبُ أَبِي أَمَامَةَ ثِقَةٌ يَكْنَى أَبُو سُفْيَانَ [شَامِيٌّ].

تخريج: [إسناده موضوع] وأخرجه السهمي في تاريخ جرجان، ص: ١٠٠ ورقم: ٧٧ وابن عدي: ٢١٤٣/٦ من حديث عثمان بن زفر به وقال أبو حاتم: "هذا حديث منكر" (علل الحديث: ١٠٨٧) * محمد بن زياد الطحان كذبوه (تقريب) وقال أحمد: "كذاب خبيث أعور، يصنع الحديث".

Chapter (...) The *Hadīth* About His ﷺ Giving Glad Tidings Of Paradise To ‘Uthmān Due To A Calamity That Will Befall Him

(المعجم ...) - بَابُ [حَدِيثِ: تَبَشِيرُهُ ﷺ عُثْمَانَ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ] (التحفة ٦٦)

3710. Abū Mūsā Al-Ash‘arī said: "I went with the Prophet ﷺ and he entered a garden of the *Anṣār*, and he relived himself. He said to me: 'O Abū Mūsā! Watch the gate for me, and do not let anyone enter except with permission.' Then a man came and knocked at the gate, so I said: 'Who is it?' He said: 'Abū Bakr.' So I said: 'O Messenger of Allāh ﷺ! It is Abū Bakr asking permission?' He said: 'Give him permission and give him the glad tidings of Paradise.' So he entered, and I gave him the glad tidings of Paradise. Another man came and knocked at the gate. I said: 'Who is it?' He said: " 'Umar.' So I said: 'O Messenger of Allāh ﷺ! It is 'Umar asking permission?' He said: 'Open it for him, and give him the glad tidings of Paradise.' I opened [the gate], he entered, and I gave him the glad tidings of Paradise. Then another man knocked at the gate. I said: 'Who is it?' So he said: ' 'Uthmān.' I said: 'O Messenger of Allāh! It is 'Uthmān asking permission.' He said: 'Open it for him, and give him the glad tidings of Paradise due to

٣٧١٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي عُبَيْدٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: انْطَلَقْتُ مَعَ النَّبِيِّ ﷺ فَدَخَلَ حَائِطًا لِلْأَنْصَارِ فَفَضَى حَاجَتَهُ فَقَالَ لِي: «يَا أَبَا مُوسَى أَمْلِكْ عَلَيَّ الْبَابَ فَلَا يَدْخُلَنَّ عَلَيَّ أَحَدٌ إِلَّا بِإِذْنِي»، فَجَاءَ رَجُلٌ فَضْرَبَ الْبَابَ فَقُلْتُ: مَنْ هَذَا؟ قَالَ: أَبُو بَكْرٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ؟ قَالَ: «إِذْنٌ لَهُ وَبَشْرُهُ بِالْجَنَّةِ»، فَدَخَلَ وَبَشَّرْتُهُ بِالْجَنَّةِ، وَجَاءَ رَجُلٌ آخَرَ فَضْرَبَ الْبَابَ فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُمَرُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا عُمَرُ يَسْتَأْذِنُ، قَالَ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَفَتَحْتُ [الْبَابَ] وَدَخَلَ وَبَشَّرْتُهُ بِالْجَنَّةِ، فَجَاءَ رَجُلٌ آخَرَ فَضْرَبَ الْبَابَ فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُثْمَانُ، قُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا عُثْمَانُ يَسْتَأْذِنُ، قَالَ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

a calamity that will befall him.”
(*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it has been related through other routes from Abū ‘Uthmān An-Nahdī. And there are narrations on this topic from Jābir and Ibn ‘Umar.

تخریج: متفق علیه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب عثمان بن عفان أبي عمرو القرشي رضي الله عنه، ح: ٣٦٩٥ مسلم، فضائل الصحابة، باب فضائل عثمان ابن عفان رضي الله عنه، ح: ٢٤٠٣ من حديث حماد بن زيد به * وفي الباب عن جابر [أحمد: ٣/ ٣٨٧ والمحاكم: ١٣٦/٣] وابن عمرو [الطبراني: ١٢/٣٢٧، ٣٢٨، ح: ١٣٢٥٤].

Comments:

As the Prophet ﷺ had predicted, ‘Uthmān ؓ had to face trials and troubles. These three persons will surely enter Paradise.

3711. Abū Sahlah said: “The day of the house,^[1] ‘Uthmān said to me: ‘Indeed the Messenger of Allāh ﷺ took a covenant from me, and I will abide by it.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb*]. We do not know of it except as a narration of Ismā‘il bin Abī Khālīd.

٣٧١١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي وَيَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ [بْنِ أَبِي حَازِمٍ]: حَدَّثَنِي أَبُو سَهْلَةَ قَالَ: قَالَ لِي عُثْمَانُ يَوْمَ الدَّارِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ عَاهَدَ إِلَيَّ عَهْدًا فَأَنَا صَابِرٌ عَلَيْهِ. [قَالَ أَبُو عِيْسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [غَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ.

تخریج: [صحيح] وأخرجه ابن ماجه، المقدمة، فضل عثمان رضي الله عنه، ح: ١١٣ من حديث وكيع به * إسماعيل بن أبي خالد صرح بالسمع وللحديث شواهد كثيرة عند ابن حبان وغيره.

Comments:

This means not to leave the seat of Caliphate. Allāh ﷻ will give you the robe of honor of Caliphate. Some people will demand from you to leave the Caliphate but you must not leave it. ‘Uthmān ؓ accepted the martyrdom according to the advice of the Prophet ﷺ and rejected the demand of leaving the seat of Caliphate.

[1] When he was besieged.

Chapter 19. The Virtues Of ‘Alī Bin Abī Tālib, May Allāh Be Pleased With Him. It Is Said That He Has Two *Kunyah* : Abū Turāb, And Abūl-Ḥasan

3712. ‘Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ dispatched an army and he put ‘Alī bin Abī Tālib in charge of it. He left on the expedition and he entered upon a female slave. So four of the Companions of the Messenger of Allāh ﷺ scolded him, and they made a pact saying: “[If] we meet the Messenger of Allāh ﷺ we will inform him of what ‘Alī did.” When the Muslims returned from the journey, they would begin with the Messenger of Allāh ﷺ and give him *Salām*, then they would go to their homes. So when the expedition arrived, they gave *Salām* to the Prophet ﷺ, and one of the four stood saying: “O Messenger of Allāh! Do you see that ‘Alī bin Abī Tālib did such and such.” The Messenger of Allāh ﷺ turned away from him. Then the second one stood and said as he said, and he turned away from him. Then the third stood before him, and said as he said, and he turned away from him. Then the fourth stood and said as they had said. The Messenger of Allāh ﷺ faced him, and the anger was visible on his face, he said: “What do you want from ‘Alī?! What do you want from ‘Alī?! What do you want from ‘Alī?! Indeed ‘Alī is from me, and I am from him, and he is the ally of

(المعجم ١٩) - [بَابُ] مَنَاقِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ يُقَالُ: وَهُوَ كُنْيَتَانِ: أَبُو تُرَابٍ وَأَبُو الْحَسَنِ (التحفة ٦٧)

٣٧١٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ يَزِيدِ الرَّشَكِيِّ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ جَيْشًا وَاسْتَعْمَلَ عَلَيْهِمُ عَلِيَّ بْنَ أَبِي طَالِبٍ فَمَضَى فِي السَّرِيَّةِ فَأَصَابَ جَارِيَةً فَأَنكَرُوا عَلَيْهِ وَتَعَاقَدَ أَرْبَعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَقَالُوا: [إِنْ] لَقِينَا رَسُولَ اللَّهِ ﷺ أَحْبَبْنَا بِمَا صَنَعَ عَلِيٌّ. وَكَانَ الْمُسْلِمُونَ إِذَا رَجَعُوا مِنْ سَفَرٍ بَدَأُوا بِرَسُولِ اللَّهِ ﷺ فَسَلَّمُوا عَلَيْهِ ثُمَّ انْصَرَفُوا إِلَى رِحَالِهِمْ، فَلَمَّا قَدِمَتِ السَّرِيَّةُ سَلَّمُوا عَلَى النَّبِيِّ ﷺ، فَقَامَ أَحَدُ الْأَرْبَعَةِ فَقَالَ: يَا رَسُولَ اللَّهِ! أَلَمْ تَرَ إِلَى عَلِيِّ ابْنِ أَبِي طَالِبٍ صَنَعَ كَذَا وَكَذَا. فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ﷺ: ثُمَّ قَامَ الثَّانِي فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ، ثُمَّ قَامَ إِلَيْهِ الثَّلَاثُ فَقَالَ مِثْلَ مَقَالَتِهِ فَأَعْرَضَ عَنْهُ، ثُمَّ قَامَ الرَّابِعُ فَقَالَ مِثْلَ مَا قَالُوا فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَالْغَضَبُ يُعْرَفُ فِي وَجْهِهِ فَقَالَ: «مَا تُرِيدُونَ مِنْ عَلِيٍّ، مَا تُرِيدُونَ مِنْ عَلِيٍّ، مَا تُرِيدُونَ مِنْ عَلِيٍّ؟ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ، وَهُوَ وَلِيٌّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

every believer after me.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, and we do not know of it except as a narration of Ja‘far bin Sulaimān.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٨٤٧٤ عن قتيبة به وصححه ابن حبان (الإحسان): ٦٨٩٠ والحاكم على شرط مسلم: ١١٠/٣، ١١١.

Comments:

“Ali is from me and I am from him”, is not only an indication of family link and relationship of son-in-law and father-in-law, but it is also to emphasize that his conduct and character resembles him. The Prophet ﷺ said the same thing for Julaibib Al-Ash‘arī the member of the tribe of Banū Najiyah.

3713. Abū Sariḥah, or Zaid bin Arqam – *Shu‘bah* had doubt – narrated, from the Prophet ﷺ: “For whomever I am his *Mawlā* then ‘Ali is his *Mawalā*.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. *Shu‘bah* reported this *Ḥadīth* similarly, from Maimūn Abū ‘Abdullāh, from Zaid bin Arqam from the Prophet ﷺ. Abū Sariḥah is *Hudhaifah bin Asīd* [Al-Ghifārī] the Companion of the Prophet ﷺ.

٣٧١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يُحَدِّثُ عَنْ أَبِي سَرِيحَةَ أَوْ زَيْدِ بْنِ أَرْقَمَ شَكَ شُعْبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ» [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَنْ مَيْمُونِ أَبِي عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَأَبُو سَرِيحَةَ هُوَ حَدِيقَةُ بْنُ أَسِيدٍ [الْغِفَارِيُّ] صَاحِبُ النَّبِيِّ ﷺ.

تخريج: [إسناده صحيح] وأخرجه أحمد في فضائل الصحابة: ٥٦٩/٢، ح: ٩٥٩ عن محمد بن جعفر به وهو حديث متواتر كما في كتب المتواترة، كتاب السيوطي، ح: ١٠٠ الكناني، ح: ٢٣٢ الزبيدي، ح: ٦٩ * حديث شعبة: رواه أحمد: ٣٧٢/٤ في مسنده والحديث رواه النسائي في الكبرى، ح: ٨١٤٨ من حديث أبي الطفيل به مطولاً.

Comments:

As ‘Ali’s character and behaviour resembled the character and behaviour of the Prophet ﷺ, therefore ‘Ali favored all those who were near and dear to the Prophet ﷺ. ‘Ali helped and declared his favor for Abū Bakr, ‘Umar and ‘Uthmān.

3714. ‘Alī narrated that the Messenger of Allāh ﷺ said: “May Allāh have mercy upon Abū Bakr,

٣٧١٤ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَتَّابٍ سَهْلُ بْنُ

he married me to his daughter, and he carried me to the land of *Hijrah*, and he freed Bilāl with his wealth. May Allāh have mercy upon ‘Umar, he says the truth even if it is sour. The truth caused him to be left without a friend. May Allāh have mercy upon ‘Uthmān, the angels are shy of him. May Allāh have mercy upon ‘Alī. O Allāh! Place the truth with him wherever he turns.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*. We do not know of it except from this route. [And *Al-Mukhtār bin Nāfi‘* is a *Shāikh* from *Al-Baṣrah* with many *Gharīb* narrations. Abū Ḥayyān *At-Taimī*’s name is Yaḥya bin Sa‘eed bin Ḥayyān *At-Taimī*, from *Al-Kūfah*, and he is trustworthy.]

حَمَادٍ: حَدَّثَنَا الْمُخْتَارُ بْنُ نَافِعٍ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَجِمَ اللَّهُ أَبَا بَكْرٍ، وَرَوَّجَنِي ابْنَتُهُ، وَحَمَلَنِي إِلَى دَارِ الْهَجْرَةِ، وَأَعْتَقَ بِلَالًا مِنْ مَالِهِ. رَجِمَ اللَّهُ عُمَرَ يَقُولُ الْحَقَّ وَإِنْ كَانَ مُرًّا. تَرَكَهُ الْحَقُّ وَمَا لَهُ صَدِيقٌ. رَجِمَ اللَّهُ عُثْمَانَ تَسْتَحْيِيهِ الْمَلَائِكَةُ. رَجِمَ اللَّهُ عَلِيًّا اللَّهُمَّ أَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. [وَالْمُخْتَارُ بْنُ نَافِعٍ شَيْخٌ بَصْرِيُّ كَثِيرُ الْغَرَائِبِ. وَأَبُو حَيَّانَ التَّيْمِيُّ اسْمُهُ يَحْيَى بْنُ سَعِيدِ بْنِ حَيَّانَ التَّيْمِيُّ كُوفِيٌّ وَهُوَ ثِقَةٌ].

تخریج: [إسناده ضعيف] وأخرجه العقيلي: ٤/٢١٠، ٢١١ من حديث سهل بن حماد به *

المختار بن نافع ضعيف (تقريب).

Comments:

This was the result of the Prophet’s prayer that ‘Alī always did justice. The Prophet ﷺ stated that ‘Alī was the best among you to make just decisions.

3715. Rib‘ī bin Ḥirāsh said: “At *Ar-Raḥbah*, ‘Alī narrated to us: ‘On the Day of (the Pledge of) *Hudaibiyah*, some people from the idolaters came out to us. Among them was *Suhail bin ‘Amr*, and some people among the heads of the idolaters. They said: “O Messenger of Allāh! People among our fathers, brothers, and slaves have come to you, and they have no knowledge of the religion, rather they came fleeing from our wealth and property, so return

٣٧١٥ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنْ شَرِيكٍ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ قَالَ: حَدَّثَنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ بِالرَّحْبَةِ فَقَالَ: لَمَّا كَانَ يَوْمَ الْحُدَيْبِيَّةِ خَرَجَ إِلَيْنَا نَاسٌ مِنَ الْمُشْرِكِينَ فِيهِمْ سَهْلُ بْنُ عَمْرٍو وَأَنَاسٌ مِنْ رُؤَسَاءِ الْمُشْرِكِينَ فَقَالُوا: يَا رَسُولَ اللَّهِ! خَرَجَ إِلَيْكَ نَاسٌ مِنْ أَبْنَائِنَا وَإِخْوَانِنَا وَأَرْقَانِنَا وَلَيْسَ لَهُمْ فِقْهٌ فِي الدِّينِ، وَإِنَّمَا خَرَجُوا فِرَارًا مِنْ أَمْوَالِنَا وَضِيَاعِنَا

them to us. If they do not have knowledge of the religion, then we will teach them.” So the Prophet ﷺ said: “O people of Quraish, you will desist, or Allāh will send upon you one who will chop your necks with the sword over the religion. Allāh has tested their hearts regarding faith.” They said: “Who is he O Messenger of Allāh?” Abū Bakr said to him: “Who is he O Messenger of Allāh?” ‘Umar said to him: “Who is he O Messenger of Allāh? He said: “He is the one repairing the sandals.” – And he had given ‘Alī his sandals to repair them. – He said: “Then ‘Alī turned to us and said: ‘Indeed the Messenger ﷺ said: “Whoever lies upon me intentionally, then let him take his seat in the Fire.”’ (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*. We do not know of it except through this route as a narration of Rib‘ī from ‘Alī.

تخریج: [إسناده ضعيف] وأخرجه النسائي في خصائص علي، ح: ٣١ من حديث شريك القاضي به وهو مدلس وصرح بالسماع عند أحمد في فضائل الصحابة: ١١٠٥ والراوي عنه يحيى ابن عبد الحميد الحماني جداً، وأصله متفق عليه، البخاري، ح: ١٠٦٠ ومسلم، ح: ١. ولبعض الحديث شواهد عند أبي داود، ح: ٢٧٠٠ وصرحه الحاكم على شرط مسلم: ٢٩٨/٤ ووافقه الذهبي * قول وكيع: صحيح عنه وكذا قول منصور: سنده صحيح.

Comments:

‘Alī killed many people for the sake of religion and participated in many battles.

Chapter 20. The Statement Of The Anṣār: “We Used To Recognize The Hypocrites From Their Hatred Of ‘Alī Bin Abī Ṭalīb

3716. Al-Barā’ bin ‘Āzib narrated that the Prophet ﷺ said to ‘Alī bin

فَارَدُّهُمْ إِلَيْنَا فَإِنْ لَمْ يَكُنْ لَهُمْ فِقْهٌ فِي الدِّينِ سَنَقُصُّهُمْ؟ فَقَالَ النَّبِيُّ ﷺ: «يَا مَعْشَرَ قُرَيْشٍ لَتَتَّهَّنَ أَوْ لَيَبْعَثَنَّ اللَّهُ عَلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ بِالسَّيْفِ عَلَى الدِّينِ، قَدْ ائْتَحَنَ اللَّهُ قُلُوبَهُمْ عَلَى الْإِيمَانِ»، قَالُوا: مَنْ هُوَ يَا رَسُولَ اللَّهِ؟ فَقَالَ لَهُ أَبُو بَكْرٍ: مَنْ هُوَ يَا رَسُولَ اللَّهِ؟ وَقَالَ عُمَرُ: مَنْ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «هُوَ خَاصِصُ النَّعْلِ» وَكَانَ أُعْطِيَ عَلِيًّا نَعْلَهُ يَخْصِفُهَا، قَالَ: ثُمَّ التَّمَّتْ إِلَيْنَا عَلَيَّ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَبْتَوُا مَعْدَهُ مِنَ النَّارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ رَبِيعٍ عَنْ عَلِيٍّ.

(المعجم ٢٠) - بَابُ [قَوْلِ الْأَنْصَارِ:] كُنَّا نَعْرِفُ الْمُنَافِقِينَ بِبَعْضِهِمْ عَلَيَّ بْنِ أَبِي طَالِبٍ [التحفة ٦٨]

٣٧١٦ - [حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنْ إِسْرَائِيلَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ

Abī Ṭālib: “You are from me, and I am from you.”

And there is a story along with this *Ḥadīth*. (*Ṣaḥīḥ*)

[Abū ‘Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*]

إِسْمَاعِيلَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ: أَنْتَ مِنِّي وَأَنَا مِنْكَ. وَفِي الْحَدِيثِ قِصَّةٌ.

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ]

تخريج: وأخرجه البخاري، الصلح، باب: كيف يكتب: هذا ما صالح فلان بن فلان ... إلخ، ح: ٢٦٩٩ عن عبيدالله بن موسى به مطولاً..

3717. Abū Sa‘eed Al-Khudrī said: “We, the people of the *Anṣār*, used to recognize the hypocrites, by their hatred for ‘Alī bin Abī Ṭālib.” (*Ḍa‘īf*)

This *Ḥadīth* is *Gharīb*. Shu‘bah criticized Abū Hārūn Al-‘Abdī. And this has been related from Al-‘Amash from Abū Ṣāliḥ from Abū Sa‘eed.

٣٧١٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: إِنَّ كُنَّا لَنَعْرِفُ الْمُنَافِقِينَ نَحْنُ مَعْشَرَ الْأَنْصَارِ يَبْغِضُهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ.

هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ تَكَلَّمَ شُعْبَةُ فِي أَبِي هَارُونَ الْعَبْدِيِّ وَقَدْ رُوِيَ هَذَا عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ.

تخريج: [إسناده ضعيف جداً] وأخرجه ابن عدي: ١٧٣٤/٥ من حديث أبي هارون العبدي به وهو متروك متهم.

Chapter (...) “No Hypocrite Loves ‘Alī, And No Believer Hates Him.”

Al-Musāwir Al-Ḥimyarī narrated from his mother who said: “I entered upon Umm Salamah, and I heard her saying: ‘The Messenger of Allāh ﷺ used to say: “No hypocrite loves ‘Alī, and no believer hates him.” (*Ḍa‘īf*)

[He said:] There is something on this topic from ‘Alī, [and] this *Ḥadīth* is *Ḥasan Gharīb* from this route. [And ‘Abdullāh bin ‘Abdur-

(المعجم ...) - بَابُ: «لَا يُحِبُّ عَلِيًّا مُنَافِقٌ وَلَا يُبْغِضُهُ مُؤْمِنٌ» (التحفة ٦٩)

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ ابْنُ فَضِيلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ أَبِي النَّصْرِ، عَنِ الْمَسَاوِرِ الْحِمْيَرِيِّ، عَنْ أُمِّهِ قَالَتْ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَسَمِعْتُهَا تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «لَا يُحِبُّ عَلِيًّا مُنَافِقٌ، وَلَا يُبْغِضُهُ مُؤْمِنٌ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَلِيٍّ [وَ] هَذَا

Rahmān (a narrator in the chain) is Abū Naṣr Al-Warāq. And Sufyān Ath-Thawrī reported from him.]

حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . [وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ هُوَ أَبُو نَصْرِ الْوَرَّاقُ وَرَوَى عَنْهُ سُفْيَانُ الثَّوْرِيُّ].

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٩٢/٦ عن محمد بن فضيل به مصادر الحميدي: مجهول (تقريب) وثقه الترمذي وحده * حديث علي [أخرجه مسلم كما سيأتي: ٣٧٣٦ وهو يغني عنه].

Chapter (...) Him ﷺ Naming Four That He Ordered To Love, And Allāh Loves Them...

(المعجم ...) - بَابُ [تَسْمِيَتِهِ ﷺ] أَرْبَعَةَ أَمْرٍ يُحِبُّهُمْ وَأَنَّ اللَّهَ يُحِبُّهُمْ ... [التحفة (٧٠)]

3718. Buraidah narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh has ordered me to love four, and He informed me that He loves them." It was said: "O Messenger of Allāh! Name them for us." He said: "Alī is among them," saying that three times, "And Abū Dharr, Al-Miqdād, and Salmān. And He ordered me to love them, and He informed me that He loves them." (Da'if)

٣٧١٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ بْنُ بِنْتِ السُّدِّيِّ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي رَيْبَعَةَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ»، قِيلَ: يَا رَسُولَ اللَّهِ سَمِّهِمْ لَنَا؟ قَالَ: «عَلَيَّ مِنْهُمْ» يَقُولُ ذَلِكَ ثَلَاثًا: «وَأَبُو ذَرٍّ وَالْمِقْدَادُ وَسَلْمَانَ، وَأَمَرَنِي بِحُبِّهِمْ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ».

[He said:] This *Hadīth* is *Hasan Gharib*. We do not know of it except as a narration of *Sharīk*.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، فضل سلمان وأبي ذر والمقداد، ح: ١٤٩ عن إسماعيل بن موسى به * شريك القاضي عن ابن ربيعة حسن الحديث وثقه الجمهور.

Comments:

The Prophet and 'Alī ﷺ are near relatives. 'Alī is the son of the Prophet's brother, and also his son-in-law. He is also a great and esteemed Caliph who was committed to the religion of Islam. The Noble Prophet ﷺ loved him. He who has no respect for the Prophet ﷺ will hate 'Alī and will have a grudge against him.

Chapter (...) ‘Ali Is From Me
And I Am From ‘Ali

3719. Ḥuḅshī bin Junādah narrated that the Messenger of Allāh ﷺ said: “‘Ali is from me and I am from ‘Ali. And none should represent me except myself or ‘Ali.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل علي بن أبي طالب رضي الله عنه، ح: ١١٩ عن إسماعيل بن موسى به، ورواه إسرائيل وغيره عن أبي إسحاق وصرح بالسمع.

Comments:

In Arab society it was customary that if some tribe wanted to break a treaty, the head of the tribe had to do this job himself or some near relative had to be appointed to accomplish this work. When *Sūrat Barā’* was revealed and it was commanded that the treaty between the Prophet ﷺ and the *Mushrikūn* of Makkah be broken or kept for sometime, the Prophet (ﷺ) in 9 A.H., had already made Abū Bakr the leader of the *Hajj* party and the party had left for Makkah. The *Sūrah* was revealed after their departure from Al-Madīnah, so the Prophet ﷺ sent ‘Ali, as the custom of the day, to deliver the message to the people of Makkah, but Abū Bakr kept his position as the leader of the *Hajj* party.

3720. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ made bonds of brotherhood among his Companions. So ‘Ali came crying saying: “O Messenger of Allāh! You have made a bond of brotherhood among your Companions, but you have not made a bond of brotherhood with me and anyone.” So the Messenger of Allāh ﷺ said to him: “I am your brother, in this life and the next.” (*Ḍa’if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. And there is

(المعجم ...) - بَابُ : [عَلِيٌّ مِنِّي وَأَنَا مِن عَلِيٍّ] (التحفة ٧١)

٣٧١٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ حُبْشِيِّ بْنِ جُنَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلِيٌّ مِنِّي وَأَنَا مِن عَلِيٍّ وَلَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

٣٧٢٠ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ: حَدَّثَنَا عَلِيُّ بْنُ قَادِمٍ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحِ بْنِ حَيٍّ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ جَمِيعِ ابْنِ عُمَيْرِ التَّمِيمِيِّ، عَنِ ابْنِ عُمَرَ قَالَ: أَخَى رَسُولُ اللَّهِ ﷺ بَيْنَ أَصْحَابِهِ فَجَاءَ عَلِيٌّ تَدْمَعُ عَيْنَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ! أَخَيْتَ بَيْنَ أَصْحَابِكَ وَلَمْ تُؤَاخِ بَيْنِي وَبَيْنَ أَحَدٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَفِيهِ عَنْ زَيْدِ بْنِ أَبِي أَوْفَى.

something about it from Zaid bin Abī Awfā.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ١٤/٣ من حديث علي بن قادم به وقال الذهبي: "جمع اثمهم" وحكيم بن جبير ضعيف * وفي الباب عن زيد بن أبي أوفى [الطبراني: ٥/٢٢٠، ٢٢١، ح: ٥١٤٦].

Comments:

The event of the "Bond of Brotherhood" occurred after the emigration to Al-Madīnah.

Chapter (...) The *Hadīth* About The Bird Which The Prophet ﷺ Supplcated That the Most Beloved of Creation To Allāh Eat With Him

(المعجم ...) - بَابُ [حَدِيثِ الطَّيْرِ الَّذِي دَعَا النَّبِيَّ ﷺ أَنْ يَأْكُلَ مَعَهُ أَحَبُّ الْخَلْقِ إِلَى اللَّهِ] (التحفة ٧٢)

3721. Anas bin Mālik said: "There was a bird with the Prophet ﷺ, so he said: 'O Allāh, send to me the most beloved of Your creatures to eat this bird with me.' So 'Alī came and ate with him." (*Hasan*)

٣٧٢١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ عِيسَى بْنِ عُمَرَ، عَنِ السُّدِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ عِنْدَ النَّبِيِّ ﷺ طَيْرٌ فَقَالَ: «اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِيَ هَذَا الطَّيْرَ» فَجَاءَ عَلِيٌّ فَأَكَلَ مَعَهُ.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of As-Suddī, except through this route. And this *Hadīth* has been related through more than one route from Anas.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ السُّدِّيِّ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسِ. [وَعِيسَى بْنُ عُمَرَ هُوَ كُوفِيٌّ] وَالسُّدِّيُّ اسْمُهُ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ وَقَدْ أَدْرَكَ أَنَسُ بْنُ مَالِكٍ وَرَأَى الْحُسَيْنَ بْنَ عَلِيٍّ. [وَتَقَهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ وَزَائِدَةُ وَوَتَّقَهُ يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ].

['Eisā bin 'Amr is from Al-Kūfah] and As-Suddī's name is 'Ismā'il bin 'Abdur-Raḥmān (narrators in the chain), and lived during the time of Anas bin Mālik, and he saw Al-Ḥusain bin 'Alī. [Shu'bah, Sufyān Ath-Thawrī and Zā'idah considered him trustworthy, and Yahyā bin Sa'eed Al-Qaṭṭān considered him trustworthy as well.]

تخريج: [حسن] وأخرجه النسائي في خصائص علي: ١٠ من حديث عيسى بن عمر القاري به وله شواهد عند ابن عدي: ٥٧٠/٢ وغيره ورواه حاتم بن الليث عن عبيدالله بن موسى به (العلل المتناهية: ١/٢٢٧، ح: ٣٦٣) وللحديث طرق عند البخاري في التاريخ الكبير: ٣/٢ وغيره وله شاهد قوي عند أبي يعلى ومنه نقله في البداية والنهاية: ٧/٣٦٣.

Comments:

It is reported in *Ṣaḥīḥ* narrations that the Prophet ﷺ loved ‘Alī more than anyone else. Replying to a question of ‘Amr bin Al-‘Aṣ the Prophet ﷺ said that Aishah was his beloved and she was more dear to him than anyone else, and among the men; her father, and then ‘Umar. (*Fath Al-Bārī* v. 7. p. 24.)

3722. ‘Alī said: “When I would ask the Messenger of Allāh ﷺ, he would give me, and when I would be silent, he would initiate (speech or giving) with me.” (*Ḥasan*)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٣٧٢٢ - حَدَّثَنَا خَلَادُ بْنُ أَسْلَمَ
الْبَدَّادِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا
عَوْفٌ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ هِنْدِ الْجَمَلِيِّ
قَالَ: قَالَ عَلِيٌّ: كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ
ﷺ أُعْطَانِي وَإِذَا سَكَتُ ابْتَدَأَنِي.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا
الْوَجْهِ.

تخریج: [حسن] وأخرجه النسائي في خصائص علي: ١١٩ من حديث عوف به وعبدالله بن عمرو بن هند صرح بالسماع عند الحاكم: ١٢٥/٣ وصححه على شرط الشيخين ووافقه الذهبي وسيأتي: ٣٧٢٩.

Comments:

It means that the Prophet ﷺ never ignored him, and always cared for him.

**Chapter (...) A *Gharīb Ḥadīth* :
“I Am The House Of Wisdom
And ‘Alī Is Its Door”**

(المعجم . . .) - بَابُ: [حَدِيثٌ غَرِيبٌ :
أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا] (التحفة ٧٣)

3723. ‘Alī narrated that the Messenger of Allāh ﷺ said: “I am the house of wisdom, and ‘Alī is its door.” (*Ḍa‘īf*)

[He said:] This *Ḥadīth* is *Gharīb Munkar*. Some of them reported this *Ḥadīth* from Sharik, and they did not mention “from Aṣ-Ṣunābiḥī” in it. And we do not know this *Ḥadīth* from any of the trustworthy narrators except for Sharik. And there is something on this topic from Ibn ‘Abbās.

٣٧٢٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى:
أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الرَّومِيِّ: حَدَّثَنَا
شَرِيكٌ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ، عَنْ سُؤَيْدِ بْنِ
غَفَلَةَ، عَنِ الصَّنَابِجِيِّ، عَنْ عَلِيٍّ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا».
[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ مُنْكَرٌ رَوَى
بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ شَرِيكٍ وَلَمْ يَذْكُرُوا
فِيهِ عَنِ الصَّنَابِجِيِّ وَلَا نَعْرِفُ هَذَا الْحَدِيثَ
عَنْ أَحَدٍ مِنَ الثَّقَاتِ غَيْرِ شَرِيكٍ. وَفِي الْبَابِ
عَنِ ابْنِ عَبَّاسٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن الجوزي في الموضوعات: ٣٤٩/١ من حديث محمد ابن عمر بن الرومي به وله شواهد كلها ضعيفة * شريك لم يثبت تصريح سماعه، رواه عنه عبدالحميد بن بحر وكان يسرق الحديث * وفي الباب عن ابن عباس [الحاكم: ١٢٦/٣، ١٢٧ وابن الجوزي في الموضوعات: ٣٥٠/١].

Comments:

All the esteemed, and honored. Companions are doors to the knowledge of the Prophet ﷺ, 'Ali was door to the knowledge of justice.

3724. ‘Āmir bin Sa’d bin Abī Waqqāṣ narrated from his father, saying: “Mu’āwiyah bin Abū Sufyān ordered Sa’d, saying: ‘What prevented you from reviling Abū Turāb?’ He said: ‘Three things that I remember from the Messenger of Allāh ﷺ prevent me from reviling him. That I should have even one of those things is more beloved to me than red camels. I heard the Messenger of Allāh ﷺ speaking to ‘Alī, and he had left him behind in one of his battles. So ‘Alī said to him: “O Messenger of Allāh! You leave me behind with the women and children?” So the Messenger of Allāh ﷺ said to him: “Are you not pleased that you should be in the position with me that Hārūn was with Mūsā? Except that there is no Prophethood after me?” And on the Day of (the battle of) Khaibar, I heard him saying: “I shall give the banner to a man who loves Allāh and His Messenger, and Allāh and His Messenger love him.” So we all waited for that, then he said: “Call ‘Alī for me.” He said: ‘So he came to him, and he had been suffering from *Ramad*,^[1] so he (ﷺ) put spittle in his eye and gave the

٣٧٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَمَرَ مُعَاوِيَةَ بْنُ أَبِي سُفْيَانَ سَعْدًا فَقَالَ: مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا تُرَابٍ؟ قَالَ: أَمَّا مَا ذَكَرْتُ ثَلَاثًا فَالْهُنَّ رَسُولُ اللَّهِ ﷺ فَلَنْ أَسْبُهُ لَأَنْ تَكُونَ لِي وَاحِدَةً مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِعَلِيِّ وَخَلَفَهُ فِي بَعْضِ مَغَازِيرِهِ؟ فَقَالَ لَهُ عَلِيُّ: يَا رَسُولَ اللَّهِ! تَخَلِّفْنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي». وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ». قَالَ: فَتَطَاوَلْنَا لَهَا فَقَالَ: «ادْعُوا لِي عَلِيًّا»، قَالَ: فَأَتَاهُ وَيَهُ رَمَدٌ فَبَصَقَ فِي عَيْنِهِ فَدَفَعَ الرَّايَةَ إِلَيْهِ فَمَتَّحَ اللَّهُ عَلَيْهِ وَأَنْزَلَتْ هَذِهِ الْآيَةُ: ﴿نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَسَاءَمَنَا وَسَاءَمَكُمْ﴾ الْآيَةُ [آل عمران: ٦١] دَعَا رَسُولُ اللَّهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ: «اللَّهُمَّ هُوَ لَاءِ أَهْلِي».

[1] An eye condition.

banner to him, then Allāh granted him victory. And when this *Āyah* was revealed: ‘Let us call our sons and your sons, and our women and your women...’^[1] the Messenger of Allāh ﷺ called ‘Alī, Fāṭimah, Ḥasan, and Ḥusain and said: “O Allāh, these are my family.” (*Ṣaḥīḥ*) [Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب رضي الله عنه، ح: ٢٤٠٤ عن قتبية به وتقدم مختصراً، ح: ٢٩٩٩.

Comments:

When Mu‘āwiyah asked Sa’d why he did not revile ‘Alī, he meant his opinion on *Ijtihād* in the interpretation of Islamic Law. Al-Imām An-Nawawī also explained that what Mu‘āwiyah ؓ said is like saying: “Did you refrain from reviling ‘Alī, out of piety or out of fear? And if it were out of piety then you are on the right. *Tuhfat Al-Aḥwadhī*.”

Chapter (...) The Story Of ‘Alī Taking A Slave Girl From A Fortress He Conquered

3725. Al-Barā’ said: “The Prophet ﷺ dispatched two armies and put ‘Alī bin Abī Ṭālib in charge of one of them, and *Khālīd* bin Al-Walīd in charge of the other. He said: “When there is fighting, then (the leader is) ‘Alī.” He said: “So ‘Alī conquered a fortress and took a slave girl. So *Khālīd* sent me with a letter to the Prophet ﷺ complaining about him. So I came to the Prophet ﷺ and he read the letter and his color changed, then he said: ‘What is your view concerning one who loves Allāh and His Messenger, and Allāh and His

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ.

(المعجم ...) - بَابُ: [قِصَّةُ أَخْذِ عَلِيٍّ جَارِيَةً مِنْ حِصْنٍ افْتَتَحَهُ ...] [التحفة (٧٤)]

٣٧٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا الْأَخْوَصُ بْنُ جَوَّابٍ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: بَعَثَ النَّبِيُّ ﷺ جَيْمِينَ وَأَمَرَ عَلَى أَحَدِهِمَا عَلِيَّ بْنَ أَبِي طَالِبٍ وَعَلَى الْآخَرَ خَالِدَ بْنَ الْوَلِيدِ وَقَالَ: إِذَا كَانَ الْقِتَالُ فَعَلِيٌّ، قَالَ: فَافْتَتَحَ عَلِيٌّ حِصْنًا فَأَخَذَ مِنْهُ جَارِيَةً فَكَتَبَ مَعِيَ خَالِدٌ كِتَابًا إِلَى النَّبِيِّ ﷺ يَشِي بِهِ، قَالَ: فَقَدِمْتُ عَلَى النَّبِيِّ ﷺ فَقَرَأَ الْكِتَابَ فَتَغَيَّرَ لَوْنُهُ ثُمَّ قَالَ: «مَا تَرَى فِي رَجُلٍ يُحِبُّ

[1] *Āl ‘Imrān* 3:61.

Messenger love him.” He said: “I said: ‘I seek refuge in Allāh from the wrath of Allāh and the anger of His Messenger, and I am but a messenger.’ so he became silent.”

(*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we only know it from this route.

Comments:

The cause of taking a slave girl has previously been explained. He who loves Allāh and His Messenger, the Messenger of Allāh ﷺ also loves him, he cannot go against the instructions.

Chapter (...) “I Did Not Speak Privately With Him (That Is: ‘Alī) Rather, Allāh Spoke Privately With Him”

(المعجم ...) - بَابُ: [مَا اُنْتَجَبْتُهُ
يَعْنِي عَلِيًّا] وَلَكِنَّ اللَّهَ اُنْتَجَاهُ
(التحفة ٧٥)

3726. Jābir said: “The Messenger of Allāh ﷺ called ‘Alī on the Day (of the battle) of Aṭ-Ṭā’if, and spoke privately with him, so the people said: ‘His private conversation with his cousin has grown lengthy.’ So the Messenger of Allāh ﷺ said: ‘I did not speak privately with him, rather, Allāh spoke privately with him.’”

(*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of Al-Ajlaḥ, and others besides Ibn Fuḍail related it from Al-Ajlaḥ [as well]. And the meaning of his statement: “Rather, Allāh spoke privately with him,” is that he is saying: “Indeed, Allāh ordered me to speak privately with him.”

٣٧٢٦ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الْكُوفِيُّ:
حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنِ الْأَجْلَحِ، عَنْ أَبِي
الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ
عَلِيًّا يَوْمَ الطَّائِفِ فَانْتَجَاهُ فَقَالَ النَّاسُ: لَقَدْ
طَالَ نَجْوَاهُ مَعَ ابْنِ عَمِّهِ فَقَالَ رَسُولُ اللَّهِ
ﷺ: «مَا اُنْتَجَبْتُهُ وَلَكِنَّ اللَّهَ اُنْتَجَاهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْأَجْلَحِ وَقَدْ
رَوَاهُ غَيْرُ ابْنِ فَضِيلٍ [أَيْضًا] عَنِ الْأَجْلَحِ.
وَمَعْنَى قَوْلِهِ: «وَلَكِنَّ اللَّهَ اُنْتَجَاهُ». يَقُولُ: إِنَّ
اللَّهَ أَمَرَنِي أَنْ اُنْتَجِيَ مَعَهُ.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي عاصم في السنة، ح: ١٣٢١ من حديث الأجلح به * أبو الزبير عنن.

Chapter (...) A *Gharīb Hadīth* :
“It Is Not Permissible For
Anyone To Be *Junub* In This
***Masjid* Except For You Or I”**

3727. Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said to ‘Alī: “O ‘Alī! It is not permissible for anyone to be *Junub* in this *Masjid* except for you or I.” (*Da‘īf*)

‘Alī bin Al-Mundhir said: “I said to Ḍirār bin Ṣurad: ‘What is the meaning of this *Hadīth*?’ He said: ‘It is not permissible for anyone to pass through it while *Junub* except for you or I.’”

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except through this route. And Muḥammad bin Ismā‘īl heard this *Hadīth* from me, and he regarded it to be *Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه البيهقي: ٦٦/٧ من حديث علي بن المنذر به * عطية العوفي ضعيف مدلس.

Comments:

The houses of some people were adjoining the *Masjid* of the Prophet, their doors opened on two sides, one to the street and the other in the *Masjid*, but the houses of the Prophet ﷺ and ‘Alī were open only to the side of *Masjid*, therefore, there was no other way for them to go out of their house. (*Fath Al-Bārī* v. 7. p. 19-20)

Chapter (...) The Advent Of
The Prophet ﷺ Occurred On A
Monday and ‘Alī Performed
***Ṣalāt* On Tuesday**

3728. Anas bin Mālik said: “The advent of the Prophet ﷺ was on Monday and ‘Alī performed *Ṣalāt* on Tuesday.” (*Da‘īf*)

(المعجم ...) - بَابُ : [حَدِيثُ
 غَرِيبٌ : لَا يَجِلُّ لِأَحَدٍ أَنْ يُجَنِّبَ فِي
 هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرِكَ] (التحفة ٧٦)

٣٧٢٧ - حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ: حَدَّثَنَا
 [مُحَمَّدُ] بْنُ فَضِيلٍ عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ،
 عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ
 اللَّهِ ﷺ لِعَلِيِّ: «يَا عَلِيُّ! لَا يَجِلُّ لِأَحَدٍ أَنْ
 يُجَنِّبَ فِي هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرِكَ»

قَالَ عَلِيُّ بْنُ الْمُنْذِرِ: قُلْتُ لِضَرَّارِ بْنِ
 صُرَدٍ: مَا مَعْنَى هَذَا الْحَدِيثِ؟ قَالَ: لَا يَجِلُّ
 لِأَحَدٍ يَسْتَطْرِقُهُ جُنُبًا غَيْرِي وَغَيْرِكَ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
 غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَقَدْ
 سَمِعَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ مِنِّي هَذَا الْحَدِيثَ
 وَاسْتَعْرَبَهُ.

(المعجم ...) - بَابُ : [بُعْثَ النَّبِيِّ
 ﷺ يَوْمَ الْأَثْنَيْنِ وَصَلَّى عَلِيُّ يَوْمَ
 الثَّلَاثَاءِ] (التحفة ٧٧)

٣٧٢٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى:
 حَدَّثَنَا عَلِيُّ بْنُ عَائِيسٍ عَنْ مُسْلِمِ الْمَلَابِيِّ،
 عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بُعِثَ النَّبِيُّ ﷺ يَوْمَ

[Abū 'Eisā said: And there is something on this topic from 'Alī and] this is a *Gharīb Ḥadīth* as a narration of Muslim Al-A'war. Muslim Al-A'war is not that strong according to the scholars of *Ḥadīth*. This *Ḥadīth* has been related from Muslim, from Ḥabbah, from 'Alī, and it is similar to this.

الْاِثْنَيْنِ وَصَلَّى عَلَيَّ يَوْمَ الثَّلَاثَاءِ .

[قَالَ أَبُو عِيْسَى: وَفِي الْبَابِ عَنْ عَلِيٍّ وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُسْلِمِ الْأَعْوَرِ، وَمُسْلِمِ الْأَعْوَرِ لَيْسَ عِنْدَهُمْ بِذَلِكَ الْقَوِيِّ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ مُسْلِمٍ، عَنْ حَبَّةَ، عَنْ عَلِيٍّ نَحْوُ هَذَا .

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ۱۱۲/۳ من حديث علي بن عباس به وهو ضعيف ومسلم بن كيسان الملائي ضعيف، أيضا، انظر (تقريب التهذيب وغيره) وله شاهد باطل عند الحاكم * وفي الباب عن علي [أبو يعلى: ۴۴۶].

Comments:

Among the women, *Khadījah* was the first lady to accept Islam, and among the men, *Warqah bin Nawfal* and *Abū Bakr*, and among the children 'Alī. *Bilāl* was the first to embrace Islam among the slaves.

3729. ['Alī said: "When I would ask the Messenger of Allāh ﷺ he would give me, and when I would be silent, he would initiate (speech or giving) with me."'] (*Ḥasan*)

۳۷۲۹ - حَدَّثَنَا خَلَادُ بْنُ أَسْلَمَ أَبُو بَكْرٍ الْبُعْدَايِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شَمَيْلٍ: أَخْبَرَنَا عَوْفُ الْأَعْرَابِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ هِنْدِ الْجَمَلِيِّ قَالَ: قَالَ عَلِيٌّ: كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ أَعْطَانِي، وَإِذَا سَكَتُ ابْتَدَأَنِي .

تخریج: [حسن] تقدم: ۳۷۲۲ وقال عوف وغيره: "ابن هند لم يسمع من علي" (!) وله شواهد عند النسائي في الخصائص: ۱۲۰، ۱۲۱ وغيره.

3730. Sa'd bin Abī Waqqāṣ narrated that the Prophet ﷺ said to 'Alī, "You are to me, in the position that Hārūn was to Mūsā, [except that there is no Prophet after me]." (*Ṣaḥīh*)

۳۷۳۰ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارِ الْكُوفِيُّ: حَدَّثَنَا أَبُو نَعِيمٍ عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيِّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى [إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي]». هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ سَعِيدِ عَنِ النَّبِيِّ ﷺ وَيُسْتَعْرَبُ هَذَا الْحَدِيثُ مِنْ حَدِيثِ يَحْيَى بْنِ سَعِيدِ الْأَنْصَارِيِّ .

This *Ḥadīth* is *Ḥasan Ṣaḥīh*, and it has been related through more than one route from Sa'eed, from the Prophet ﷺ. And this *Ḥadīth* has been considered *Gharīb* as a narration of *Yaḥyā bin Sa'eed Al-Anṣārī*.

تخريج: [صحيح] وأخرجه أحمد: ٣/٣٣٨ من حديث شريك به وللحديث شواهد عند البخاري، ح: ٤٤١٦ ومسلم، ح: ٢٤٠٤ وغيرهما * وفي الباب عن سعد [يقدم: ٣٧٣٠] وزيد بن أرقم [الطبراني: ٥/٢٠٣، ح: ٥٠٩٤، ٥٠٩٥] وأبي هريرة [لم أجده] وأم سلمة [أبو يعلى: ٦٨٨٣ وابن حبان، ح: ٢٢٠١].

3731. Jābir bin ‘Abdullāh narrated that the Prophet ﷺ said to ‘Alī: “You are to me in the position that Hārūn was to Mūsā, except that there is no Prophet after me.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. There are narrations on this topic from Sa’d, Zaid bin Arqam, Abū Hurairah and Umm Salamah.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل علي بن أبي طالب رضي الله عنه، ح: ٢٤٠٤ من حديث سعيد بن المسيب به.

Chapter (...) His ﷺ Order To Close The Door Except The Door Of ‘Alī

3732. Ibn ‘Abbās narrated: “The Prophet ﷺ ordered that the gates be closed, except the gate of ‘Alī.”

[He said:] This *Ḥadīth* is *Gharīb*, we do not know of it from *Shu‘bah* with this chain, except through this route. (*Ḥasan*)

٣٧٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ شَرِيكٍ، عَنْ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيِّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَفِي الْبَابِ عَنْ سَعْدِ بْنِ أَرْقَمٍ وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ.

(المعجم ...) - بَابُ: [أَمْرُهُ ﷺ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ عَلِيٍّ] (التحفة ٧٨)

٣٧٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ شُعْبَةَ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِسَدِّ الْأَبْوَابِ إِلَّا بَابَ عَلِيٍّ.

[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه النسائي في الخصائص: ٤٢ من حديث شعبة به ورواه الحاكم من حديث أبي بلج به مطولاً: ٣/١٣٢-١٣٤ وصححه ووافقه الذهبي * أبو بلج يحيى بن سليم وثقه الجمهور وهو حسن الحديث.

3733. ‘Alī bin Al-Ḥusain narrated from his father, from his grandfather, ‘Alī bin Abī Ṭālib: “The Prophet ﷺ took Ḥasan and Husain by the hand and said: ‘Whoever loves me and loves these two, and their father and mother, he shall be with me in my level on the Day of Judgment.’” (*Da‘īf*)

[Abū ‘Eisā said:] This [*Hadīth*] is *Ḥasan Gharīb*, we do not know of it as a narration of Ja‘far bin Muḥammad except through this route.

٣٧٣٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَلِيُّ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: أَخْبَرَنِي أَخِي مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ أَخَذَ بِيَدِ حَسَنِ وَحُسَيْنٍ قَالَ: «مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ»

[قَالَ أَبُو عِيسَى:] هَذَا [حَدِيثٌ] حَسَنٌ غَرِيبٌ لَأَنْعَرِفُهُ مِنْ حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه عبدالله بن أحمد في زوائد المسند: ٧٧/١ عن نصر بن علي به * علي بن جعفر مستور، لم يوثقه غير الترمذي وأراد المتوكل الخليفة العباسي بضربه ألف سوط (تاريخ الخطيب: ٢٨٩/١٣).

Chapter (...) The First To Perform *Ṣalāt*, And The First To Accept Islām Was ‘Alī

3734. Ibn ‘Abbās said: “The first to perform *Ṣalāt* was ‘Alī.” (*Ḥasan*)

[He said:] This *Hadīth* is *Gharīb* from this route, we do not know of it as a narration of Shu‘bah from Abū Balj (narrators in the chain) except through the report of Muḥammad bin Ḥumaid. And Abū Balj’s name is Yaḥyā bin Abī Sulaim. Some of the people of knowledge said that the first to accept Islām among men was Abū Bakr Aṣ-Ṣiddīq, and that ‘Alī accepted Islām while he was a boy of eight years, and the first to

(المعجم . . .) - بَابُ: [أَوَّلُ مَنْ صَلَّى عَلَيَّ وَأَوَّلُ مَنْ أَسْلَمَ عَلَيَّ] (التحفة ٧٩)

٣٧٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ شُعْبَةَ، عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَوَّلُ مَنْ صَلَّى عَلَيَّ.

[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ مِنْ حَدِيثِ شُعْبَةَ عَنْ أَبِي بَلْجٍ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ حُمَيْدٍ وَأَبُو بَلْجٍ اسْمُهُ يَحْيَى بْنُ أَبِي سُلَيْمٍ، وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: أَوَّلُ مَنْ أَسْلَمَ مِنَ الرِّجَالِ أَبُو بَكْرٍ

accept Islam among women was Khadījah.

حديث أبي بلج به وله شواهد عند أحمد: ٤/

الصَّديقُ، وَأَسْلَمَ عَلَيَّ وَهُوَ غُلَامٌ ابْنُ ثَمَانٍ سِنِينَ، وَأَوَّلُ مَنْ أَسْلَمَ مِنَ النِّسَاءِ خَدِيجَةُ.

تخريج: [حسن] وأخرجه أحمد: ١/٣٧٣ من حديث أبي بلج به وله شواهد عند أحمد: ٤/٣٦٨، ٣٧٠ والنسائي في الخصائص: ٢، ٥ وغيرهما.

3735. A man from the *Anṣār* narrated that Zaid bin Al-Arqam said: “The first to accept Islam was ‘Alī.”

‘Amr bin Murrah said: “So I mentioned that to Ibrāhīm An-Nakha‘ī, so he rejected that and said: “The first to accept Islam was Abū Bakr Aṣ-Ṣiddīq.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Ḥamzah’s (a narrator in the chain) name is Ṭalḥah bin Yazīd.

٣٧٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي حَمْرَةَ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: أَوَّلُ مَنْ أَسْلَمَ عَلَيَّ، قَالَ عَمْرُو بْنُ مُرَّةَ: فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ النَّخَعِيِّ فَأَنْكَرَهُ وَقَالَ: أَوَّلُ مَنْ أَسْلَمَ أَبُو بَكْرٍ الصَّديقُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو حَمْرَةَ اسْمُهُ طَلْحَةُ بْنُ يَزِيدَ.

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٨١٣٧ من حديث شعبة به.

Comments:

Abū Ṭālib was a poor person and had many children to raise, therefore, the Prophet ﷺ suggested to his uncle ‘Abbās that they should help Abū Ṭālib and share his burden. ‘Abbās agreed to it and took Ja’far in his care and the Prophet ﷺ took ‘Alī. In this way ‘Alī was raised in the hands of the Prophet ﷺ. It was natural for ‘Alī to accept Islam, as he was still a young boy when he embraced Islam.

Chapter (...) “None Loves You Except A Believer And None Hates You Except A Hypocrite”

3736. ‘Alī said: “The Prophet ﷺ – the Unlettered Prophet – exhorted me (saying): ‘None loves you except a believer and none hates you except a hypocrite.’”

‘Adī bin Ṭhābit (a narrator) said: “I am from the generation whom the Prophet ﷺ supplicated for.” (*Ṣaḥīḥ*)

(المعجم . . .) - بَابُ: [لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ] (التحفة ٨٠)

٣٧٣٦ - حَدَّثَنَا عِيسَى بْنُ عُثْمَانَ ابْنِ أَخِي يَحْيَى بْنِ عِيسَى الرَّمْلِيُّ: حَدَّثَنَا يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيِّ قَالَ: لَقَدْ عَهَدَ إِلَيَّ النَّبِيُّ ﷺ - النَّبِيُّ الْأُمِّيُّ - أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ. قَالَ عَدِيُّ بْنُ

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

ثَابِتٌ: أَنَا مِنَ الْقَرْنِ الَّذِينَ دَعَا لَهُمُ النَّبِيُّ ﷺ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الإیمان، باب الدلیل علی أن حب الأنصار وعلي رضي الله عنهم من الإیمان ... إلخ، ح: ٧٨ من حدیث الأعمش به.

Comments:

'Adī bin Thābit is a *Tābī'ī* and he is among those who loved 'Alī. He who loved the Prophet ﷺ will also love whomever he loved.

3737. Umm 'Atīyyah said: "The Prophet ﷺ sent an army in which was 'Alī."

٣٧٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَ يَعْقُوبُ ابْنُ إِبرَاهِيمَ وَ غَيْرُ وَاحِدٍ قَالُوا: أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ أَبِي الْجَرَّاحِ: حَدَّثَنِي جَابِرُ بْنُ صَبِيحٍ قَالَ: حَدَّثَنِي أُمُّ شَرَّاحِيلَ قَالَتْ: حَدَّثَنِي أُمُّ عَطِيَّةَ قَالَتْ: بَعَثَ النَّبِيُّ ﷺ جَيْشًا فِيهِمْ عَلِيٌّ، قَالَتْ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ رَافِعٌ يَدَيْهِ وَيَقُولُ: «اللَّهُمَّ لَا تُؤْمِنِي حَتَّى تُرِنِّي عَلِيًّا».

She said: "While he was raising his hands, I heard the Messenger of Allāh ﷺ saying: 'O Allāh! Do not cause me to die until You allow me to see 'Alī.'" (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan [Gharīb]*, we only know of it from this route.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ] إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعيف] وأخرجه البخاري في التاريخ الكبير، الكنى: ٢٠/٨ عن أبي عاصم به * أبو الجراح المهري مجهول (تقريب) وأم شراحيل لا يعرف حالها (أيضاً).

Comments:

The Prophet ﷺ prayed for 'Alī's safe return which is a sign of his love for 'Alī.

Chapter 21. The Virtues Of Abū Muḥammad Ṭalḥah Bin 'Ubaidullāh, May Allāh Be Pleased With Him

(المعجم ٢١) - [بَابُ] مَنَاقِبِ أَبِي مُحَمَّدٍ طَلْحَةَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ (التحفة ٨١)

3738. 'Abdullāh bin Az-Zubair narrated that Az-Zubair said: "On the Day of (the battle of) Uḥud, the Messenger of Allāh ﷺ wore two coats of mail. He tried to get up on a boulder, but was not able to, so Ṭalḥah squatted under him,

٣٧٣٨ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا يُوسُفُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ الزُّبَيْرِ قَالَ: كَانَ عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ

lifting the Prophet ﷺ upon it, such that he could sit on the boulder. So he said: 'It (Paradise) is obligatory for Ṭalḥah.'^[1] (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

دِرْعَانٍ فَنَهَضَ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ فَأَقْعَدَ
تَحْتَهُ طَلْحَةَ، فَصَعِدَ النَّبِيُّ ﷺ حَتَّى اسْتَوَى
عَلَى الصَّخْرَةِ، فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ
يَقُولُ: «أَوْجَبَ طَلْحَةُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تخريج: [حسن] تقدم: ١٦٩٢.

3739. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Whoever would be pleased to look at a martyr walking upon the face of the earth, then let him look at Ṭalḥah bin 'Ubaidullāh." (*Da'īf*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Aṣ-Ṣalt bin Dīnār. And some of the people of knowledge criticized Aṣ-Ṣalt bin Dīnār, and they considered him weak, and they criticized Ṣāliḥ bin Mūsā [due to their memory]. (Aṣ-Ṣalt bin Dīnār and Ṣāliḥ bin Mūsā are narrators in the chain of this *Hadīth*).

٣٧٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا صَالِحُ بْنُ
مُوسَى [الطَّلِحِيُّ مِنْ وَلَدِ طَلْحَةَ بْنِ عُبَيْدِ
اللَّهِ]، عَنِ الصَّلْتِ بْنِ دِينَارٍ، عَنْ أَبِي نَضْرَةَ
قَالَ: قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَهُ أَنْ يَنْظُرَ إِلَى شَهِيدٍ
يَمْشِي عَلَى وَجْهِ الْأَرْضِ فَلْيَنْظُرْ إِلَى طَلْحَةَ
بْنِ عُبَيْدِ اللَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الصَّلْتِ بْنِ دِينَارٍ. وَقَدْ
تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي الصَّلْتِ بْنِ دِينَارٍ
وَضَعْفَهُ وَتَكَلَّمُوا فِي صَالِحِ بْنِ مُوسَى. [وَمِنْ
قَبْلِ حِفْظِهِمَا].

تخريج: [ضعيف] وأخرجه ابن ماجه، ح: ١٢٥ من حديث الصلت بن دينار به وهو متروك
كما قال أحمد وغيره وصالح بن موسى مثله، راجع التهذيب ولم أجد له طريقًا صحيحًا ولا
حسنًا.

Comments:

Ṭalḥah is a member of the esteemed tribe of Abū Bakr, and he was included in those ten fortunate Companions who were given the glad tiding of Paradise during their lives. The Prophet also predicted his martyrdom and he was martyred in the "Battle of Camel".

[1] This preceded under no. 1692.

3740. ‘Alī bin Abī Ṭālib said: “My ear heard from the mouth of the Messenger of Allāh ﷺ, while he was saying: ‘Ṭalḥah and Az-Zubair are my neighbors in Paradise.’” (*Hasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not now of it except from this route.

٣٧٤٠ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بْنُ مَنصُورِ الْعَتَرِيِّ عَنْ عُقْبَةَ ابْنِ عَلْقَمَةَ الشُّكْرِيِّ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: سَمِعْتُ أُذُنِي مِنْ فِي رَسُولِ اللَّهِ ﷺ وَهُوَ يَقُولُ: «طَلْحَةُ وَالزُّبَيْرُ جَارَايَ فِي الْجَنَّةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.
تخريج: [حسن] تقدم: ٣٢٠٢.

Comments:

Zubair bin Al-‘Awwām ؓ was also martyred in the “Battle of Camel”.

3741. Mūsā bin Ṭalḥah said: “I entered upon Mu‘āwiyah and he said: ‘Shall I not give you some good news?’ I said: ‘Of course!’ He said: ‘I heard the Messenger of Allāh ﷺ saying: ‘Ṭalḥah is among those who fulfilled their vow.’”^[1] (*Da‘if*)

[He said:] This *Ḥadīth* is *Gharīb*, we do not know of it as a narration of Mu‘āwiyah except through this route.

٣٧٤١ - حَدَّثَنَا عَبْدُ الْقُدُوسِ بْنُ مُحَمَّدٍ الْعَطَّارُ الْبَصْرِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، عَنْ إِسْحَاقَ بْنِ يَحْيَى بْنِ طَلْحَةَ، عَنْ عَمِّهِ مُوسَى بْنِ طَلْحَةَ قَالَ: دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ: أَلَا أُبَشِّرُكَ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ». [قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ مُعَاوِيَةَ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٣/٣٦٤ من حديث الأشج به وقال: صحيح فقال الذهبي: "لا" * أبو عبدالرحمن بن النضر بن منصور، وعقبة بن علقمة ضعيفان.

Chapter (...) His ﷺ Specification Of Ṭalḥah As One Who Fulfilled His Covenant

3742. Mūsā and ‘Eisā, the sons of Ṭalḥah, narrated from their father: “The Companions of the Prophet ﷺ said, to an unknowing Bedouin,

(المعجم ...) - بَابُ: [تَعْيِينُهُ ﷺ] طَلْحَةُ هُوَ مِمَّنْ قَضَى نَحْبَهُ [التحفة ٨٢]

٣٧٤٢ - حَدَّثَنَا [أَبُو كُرَيْبٍ] مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا طَلْحَةُ ابْنُ يَحْيَى عَنْ مُوسَى وَعِيسَى ابْنَيْ طَلْحَةَ،

[1] Referring to *Sūrat Al-Aḥzāb* 33:23. This preceded under no. 3202.

man: 'Ask him who it is that has fulfilled his vow.' They were not in the habit of asking him questions out of their respect and reverence for him. So the Bedouin asked him, but he turned away from him. Then he asked him again, but he turned away from him. Then again he asked him, but he turned away from him. Then I stood looking from the door of the *Masjid*, while I was wearing a green garment, and I saw the Prophet ﷺ, he said: 'Where is the one who was asking about the one who fulfilled his vow?' The Bedouin said: 'Here I am O Messenger of Allāh!' The Messenger of Allāh ﷺ said: 'This is one who has fulfilled his vow.'^[1] (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Abū Kuraib from Yūnus bin Bukair. And more than one of the major scholars from among the people of *Hadīth* reported this *Hadīth* from Abū Kuraib. I heard Muḥammad bin 'Ismā'il report this *Hadīth* from Abū Kuraib, and he placed it in *Kitāb Al-Fawā'id*.

Comments:

This narration refers to Verse 23 of *Sūrat Al-Aḥzāb* that states, "Among the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their obligations (i.e., have been martyred) and some of them are still waiting, but they have never changed in the least."

عَنْ أَبِيهِمَا طَلَحَهُ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ قَالُوا لِأَعْرَابِيٍّ جَاهِلِيٍّ: سَلُهُ عَمَّنْ قَضَى نَحْبَهُ مَنْ هُوَ؟ وَكَانُوا لَا يَجْتَرُّونَ [هُم] عَلَى مَسْأَلَتِهِ يُوقِرُونَهُ وَيَهَابُونَهُ: فَسَأَلَهُ الْأَعْرَابِيُّ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ. ثُمَّ إِنِّي اطَّلَعْتُ مِنْ بَابِ الْمَسْجِدِ وَعَلَيَّ ثِيَابٌ خَضِرٌ فَلَمَّا رَأَيْتِ النَّبِيَّ ﷺ قَالَ: «أَيْنَ السَّائِلُ عَمَّنْ قَضَى نَحْبَهُ؟» قَالَ الْأَعْرَابِيُّ: أَنَا، يَا رَسُولَ اللَّهِ! قَالَ: «هَذَا مِمَّنْ قَضَى نَحْبَهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي كُرَيْبٍ عَنْ يُونُسَ بْنِ بُكَيْرٍ. وَقَدْ رَوَى غَيْرُ وَاحِدٍ مِنْ كِتَابِ أَهْلِ الْحَدِيثِ عَنْ أَبِي كُرَيْبٍ هَذَا الْحَدِيثَ. وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يُحَدِّثُ بِهَذَا عَنْ أَبِي كُرَيْبٍ وَوَضَعَهُ فِي كِتَابِ الْفَوَائِدِ.

تخريج: [حسن] تقدم: ٣٢٠٣.

[1] This preceded under no. 3203.

Chapter 22. The Virtues Of Az-Zubair Bin Al-‘Awwām, May Allāh Be Pleased With Him

3743. ‘Abdullāh bin Az-Zubair narrated from Az-Zubair, who said: “The Messenger of Allāh ﷺ gathered together his parents for me the Day of Quraizah, (i.e., the battle of *Ahzāb*) and said: ‘May my mother and father be ransomed for you.’”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الزبير بن العوام رضي الله عنه، ح: ٣٧٢٠ ومسلم، فضائل الصحابة، باب: من فضائل طلحة والزبير رضي الله تعالى عنهما، ح: ٢٤١٦ من حديث هشام به.

Chapter 23. “Indeed Every Prophet Has A *Ḥawārī*...”

3744. ‘Alī bin Abī Ṭālib [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “Indeed, every Prophet has a *Ḥawārī*, and my *Ḥawārī* is Az-Zubair bin Al-‘Awwām.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it is said: “A *Ḥawārī* is a helper.”

[I heard Ibn Abī ‘Umar say: “Sufyān bin ‘Uyainah said: ‘A *Ḥawārī* is a helper.’”]

تخریج: [إسناده حسن] وأخرجه أحمد: ١/٨٩ عن معاوية بن عمرو به وصححه الحاكم: ٣/

(المعجم ٢٢) - بَابُ مَنَاقِبِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ (التحفة ٨٣)

٣٧٤٣ - حَدَّثَنَا هِشَامٌ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ قُرَيْظَةَ فَقَالَ: «بِأبي وأمي». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٢٣) - بَابُ: [إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا . . .] (التحفة ٨٤)

٣٧٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَّ الزُّبَيْرِ بْنِ الْعَوَّامِ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُقَالُ الْحَوَارِيُّ هُوَ النَّاصِرُ. [سَمِعْتُ ابْنَ أَبِي عُمَرَ يَقُولُ:] قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: الْحَوَارِيُّ هُوَ النَّاصِرُ.

٣٦٧ ووافقه الذهبي .

[1] See nos. 2828-2930.

Comments:

On the occasion of the ‘Battle of Ahzāb’ the Prophet ﷺ sent Az-Zubair to check the conditions and situation of Banū Quraizah whether they still are with the Muslims or they have breached the treaty and have joined the enemy. The title of ‘*Hawari*’ was conferred on him on this occasion.

Chapter 24. His ﷺ Statement Like The One Before It, Along With a Story Concerning It

3745. Jābir [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “Indeed, every Prophet has a *Hawārī* and, [indeed,] my *Hawārī* is Az-Zubair [bin Al-‘Awwām].”

And Abū Nu‘aim added in it: “On the Day of *Al-Ahzāb*, he (ﷺ) said: ‘Who will bring us news about their party?’ Az-Zubair said: ‘I will.’ He said it three times. Az-Zubair said (each time): ‘I will.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٢٤) - بَابُ : [قَوْلُهُ ﷺ]
كَالَّذِي قَبْلَهُ مَعَ قِصَّةٍ فِيهِ [(التحفة ٨٥)

٣٧٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ وَأَبُو نَعِيمٍ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُكَدَّرِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ [قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ لِكُلِّ نَبِيِّ حَوَارِيًّا وَإِنَّ] حَوَارِيَّ الرَّبِيِّرِ [بُنُ الْعَوَامِ] - وَرَادَ أَبُو نَعِيمٍ فِيهِ يَوْمَ الْأَحْزَابِ - قَالَ: مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟ قَالَ الرَّبِيُّرُ: أَنَا، قَالَهَا ثَلَاثًا. قَالَ الرَّبِيُّرُ: أَنَا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب فضل الطليعة، ح: ٢٨٤٦ عن أبي نعيم الفضل بن دكين ومسلم، ح: ٢٤١٥ من حديث سفيان الثوري به .

Chapter (...) “There Is Not A Part Of Me Except That It Has Been Injured While With the Messenger of Allāh ﷺ”

3746. Hishām bin ‘Urwah narrated: “On the Day of (the battle of) *Al-Jamal*, Az-Zubair exhorted his son ‘Abdullāh, saying: ‘There is not a part of me except that it has been injured while with the Messenger of Allāh ﷺ,’ until that ended with his private parts. (*Da‘īf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is

(المعجم ...) - بَابُ : [مَا مِنِّي عُضْوٌ إِلَّا وَقَدْ جُرِحَ مَعَ رَسُولِ اللَّهِ ﷺ]
(التحفة ٨٦)

٣٧٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ صَخْرِ بْنِ جُوَيْرِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَوْصَى الرَّبِيُّرُ إِلَى ابْنِهِ عَبْدِ اللَّهِ صَبِيحَةَ الْجَمَلِ فَقَالَ: مَا مِنِّي عُضْوٌ إِلَّا وَقَدْ جُرِحَ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى انْتَهَى ذَلِكَ إِلَيَّ فَرَجَعَهُ .

Hasan Gharīb as a narration of Ḥammād bin Zaid.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ مِنْ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

تخريج: [إسناده ضعيف] * هشام بن عروة لم يدرك الزبير واستظهر المزني في تحفة الأشراف: ١٨٠/٣ بأنه رواه عن عبدالله بن الزبير عن الزبير به وإن صح هذا فالسند صحيح.

Comments:

On the occasion of the “Battle of Camel” ‘Āishah was riding a camel and her companions and helpers were defending her, for this reason this battle is known as the ‘Battle of Camel’. It was fought on 21st of Jumādā Al-Awwal 36 A.H. at Al-Basrah. One side was headed by ‘Alī bin Abī Ṭālib and the other side by Ṭalḥah, Zubair and ‘Āishah ❁.

Chapter 25. The Virtues Of ‘Abdur-Raḥmān Bin ‘Awf Bin ‘Abdu ‘Awf Az-Zuhrī, May Allāh Be Pleased With Him

(المعجم ٢٥) - [بَابُ] مَنَاقِبِ عَبْدِ

الرَّحْمَنِ بْنِ عَوْفِ بْنِ عَبْدِ عَوْفٍ

الزُّهْرِيِّ رَضِيَ اللَّهُ عَنْهُ (التحفة ٨٧)

3747. ‘Abdur-Raḥmān bin ‘Awf narrated that the Messenger of Allāh ﷺ said: “Abū Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, ‘Alī is in Paradise, Ṭalḥah is in Paradise, Az-Zubair is in Paradise, ‘Abdur-Raḥmān bin ‘Awf is in Paradise, Sa’d bin Abī Waqqāṣ is in Paradise, Sa’eed bin Zaid is in Paradise, and Abū ‘Ubaidah bin Al-Jarrāḥ is in Paradise.” (*Ṣaḥīḥ*)

٣٧٤٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ

ابْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ فِي الْجَنَّةِ، وَسَعِيدُ بْنُ زَيْدٍ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ».

(Another chain) Sa’eed bin Zaid, from the Prophet ﷺ, but he did not mention “from ‘Abdur-Raḥmān bin ‘Awf” in it.

أَخْبَرَنَا أَبُو مُصْعَبٍ قِرَاءَةً، عَنْ عَبْدِ الْعَزِيزِ

ابْنِ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ.

[Abū ‘Eisā said:] And this *Ḥadīth* has been related from ‘Abdur-Raḥmān bin Ḥumaid, from his father, from Sa’eed bin Zaid, from the Prophet ﷺ, and it is similar to this. And this is more correct than the first *Ḥadīth*.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ

عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا، وَهَذَا

أَصْحُحٌ مِنَ الْحَدِيثِ الْأَوَّلِ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ١/١٩٣ والنسائي في الكبرى، ح: ٨١٩٤ عن قتيبة به وصححه ابن حبان (الإحسان): ٦٩٦٣.

Comments:

These Companions were given the glad tidings of the Paradise in one gathering, therefore, they are known as ‘The Ten Fortunate’ (*Al-Ashrat Al-Mubash-sharah*). The Prophet ﷺ also gave the happy news of the Paradise to some other Companions at different occasions in various other gatherings, which is not contrary to the good news of the ‘Ten Fortunate’.

3748. ‘Abdur-Rahmān bin Ḥumaid narrated from his father, that Sa‘eed bin Zaid reported to him, while in a group of people, that the Messenger of Allāh ﷺ said: “Ten are in Paradise: Abū Bakr is in Paradise, ‘Umar is in Paradise. ‘Alī and ‘Uthmān are in Paradise. Az-Zubair and Ṭalḥah, ‘Abdur-Rahmān, Abū ‘Ubaidah and Sa‘d bin Abī Waqqāṣ” – He said: “So he counted these nine and was silent concerning the tenth – so the people said: ‘We implore you by Allāh, O Abū Al-A‘war, who is the tenth?’ He said: ‘You have implored me by Allāh. Abū Al-A‘war is in Paradise.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā] said: [Abū Al-A‘war] he is Sa‘eed bin Zaid bin ‘Amr bin Nufail. I heard Muḥammad saying: “It is more correct than the first *Ḥadīth*.”

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح: ٨١٩٥ من حديث محمد بن إسماعيل بن أبي فديك به وسنده حسن، وللحديث طرق كثيرة عن سعيد رضي الله عنه.

٣٧٤٨ - حَدَّثَنَا صَالِحُ بْنُ مِسْمَارِ الْمَرْوَزِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ مُوسَى ابْنِ يَعْقُوبَ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ أَنَّ سَعِيدَ بْنَ زَيْدٍ حَدَّثَهُ فِي نَفَرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَشْرَةٌ فِي الْجَنَّةِ: أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعَمْرٌ فِي الْجَنَّةِ، وَعَلِيٌّ وَعُثْمَانُ وَالزُّبَيْرُ وَطَلْحَةُ وَعَبْدُ الرَّحْمَنِ وَأَبُو عُبَيْدَةَ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ» قَالَ: فَعَدَّ هَؤُلَاءِ التَّسْعَةَ وَسَكَتَ عَنِ الْعَاشِرِ - فَقَالَ الْقَوْمُ: نَشُدُّكَ اللَّهُ يَا أَبَا الْأَعْوَرِ! مِنَ الْعَاشِرِ؟ قَالَ: نَشَدْتُمُونِي بِاللَّهِ. أَبُو الْأَعْوَرِ فِي الْجَنَّةِ.

قَالَ [أَبُو عَيْسَى: الْأَعْوَرُ] هُوَ سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ، وَسَمِعْتُ مُحَمَّدًا يَقُولُ: هُوَ أَصْحُحٌ مِنَ الْحَدِيثِ الْأَوَّلِ.

Chapter (...) Mention Of ‘Abdur-Rahmān Bin ‘Awf Leaving Behind A Garden For The Mothers Of The Believers...

(المعجم . . .) - بَابُ : [حِكَايَةُ وَصِيَّةِ
عَبْدِ الرَّحْمَنِ بِحَدِيثِهِ لِأُمَّهَاتِ
الْمُؤْمِنِينَ . . .] (التحفة ٨٨)

3749. Abū Salamah narrated from ‘Āishah that the Messenger of Allāh ﷺ used to say: “Indeed your affair^[1] is from that which concerns me after me, and none shall be able to be patient concerning you except the patient ones.”

٣٧٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ
مُضَرَ عَنْ صَخْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ،
عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «إِنَّ
أَمْرَكُمْ لِمِمَّا يُهْمُنِي بَعْدِي، وَلَنْ يَصْبِرَ عَلَيْكُمْ
إِلَّا الصَّابِرُونَ» قَالَ: ثُمَّ تَقُولُ عَائِشَةُ: فَسَقَى
اللَّهُ أَبَاكَ مِنْ سُلْسِيلِ الْجَنَّةِ - تُرِيدُ عَبْدُ
الرَّحْمَنِ بْنَ عَوْفٍ - وَقَدْ كَانَ وَصَلَ أَزْوَاجَ
النَّبِيِّ ﷺ بِمَالٍ يَبِيعُ بِأَرْبَعِينَ أَلْفًا.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

He said: “Then ‘Āishah said: ‘So may Allāh give your father drink from the *Salsabil* of Paradise” intending ‘Abdur-Rahmān bin ‘Awf.^[2] And he had maintained ties with the wives of the Prophet ﷺ with property that had been sold for forty-thousand. (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

تخریج: [إسناده حسن] وأخرجه أحمد: ٧٧/٦ من حديث بكر بن مضر به وصحه ابن حبان، ح: ٢٢١٦ والحاكم على شرط الشيخين: ٣/٣١٢ وقال الذهبي: "صخر صدوق ولم يخرجوا له".

Comments:

As the wives of the Prophet ﷺ could not be his heir after his death, so the Prophet said that he was worried about his wives, how the people will treat them, how they would take care of their needs and sustenance, so ‘Abdur-Rahman bin ‘Awf ﷺ left a will of a garden for the wives of the Mothers of the Believers. The price of this garden is said to be forty-thousand Dīnār or four-hundred thousand Dirham.

3750. Abū Salamah narrated that ‘Abdur-Rahmān bin ‘Awf left a garden for the Mothers of the Believers that was sold for four-hundred thousand. (*Hasan*)

٣٧٥٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ
حَبِيبِ بْنِ الشَّهِيدِ البَصْرِيِّ وَأَحْمَدُ بْنُ عُمَانَ
قَالَا: حَدَّثَنَا فَرِيشُ بْنُ أَنَسٍ عَنْ مُحَمَّدِ بْنِ

[1] “Your” here is feminine plural, indicating that it refers to the Prophet’s wives ﷺ.

[2] Abū Salamah is the son of ‘Abdur-Rahmān bin ‘Awf.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

عَمْرُو، عَنْ أَبِي سَلَمَةَ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ
عَوْفٍ أَوْصَى بِحَدِيثِهِ لِأُمَّهَاتِ الْمُؤْمِنِينَ يَبْعَثُ
بِأَرْبَعِمِائَةِ أَلْفٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه الحاكم: ٣/٣١١، ٣١٢ من حديث قريش به وصححه على شرط مسلم ووافقه الذهبي.

Chapter 26. The Virtues Of Abū Ishāq Sa’d Bin Abī Waqqāsh ؓ, And The Name Of Abī Waqqāsh Is Mālik Bin Wuhaib

(المعجم ٢٦) - [بَابُ] مَنَاقِبِ أَبِي إِسْحَاقَ
سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ وَاسْمُ
أَبِي وَقَّاصٍ مَالِكُ بْنُ وَهَيْبٍ (التحفة ٨٩)

3751. Sa’d narrated that the Messenger of Allāh ﷺ said: “O Allāh, respond to Sa’d when he supplicates to You.” (*Hasan*)

٣٧٥١ - حَدَّثَنَا رَجَاءُ بْنُ مُحَمَّدٍ الْعُدْرِيُّ
[بَصْرِيٌّ]: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ
إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ [بْنِ أَبِي
حَازِمٍ]، عَنْ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ».

[Abū ‘Eisā said:] And this *Hadīth* has been related from Ismā’īl, from Qais: “The Prophet ﷺ said: ‘O Allāh, respond to Sa’d when he supplicates to You.’” And this is more correct.

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ
عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ:
«اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ». وَهَذَا أَصَحُّ.

تخريج: [حسن] وأخرجه الحاكم: ٣/٤٩٩ من حديث جعفر بن عون به وصححه ووافقه الذهبي وصححه ابن حبان، ح: ٢٢١٥ وللحديث شواهد.

Comments:

The Prophet ﷺ on the occasion of the “Battle of Badr” supplicated this favor for Sa’d, that is why he is known as “*Mustajab Dhu Da’wā*” meaning the one whose prayer are accepted by Allāh ﷻ.

Chapter (...) His ﷺ Being Proud Of Sa’d...

(المعجم ...) - بَابُ: [مُفَاخَرَتُهُ] ﷺ
بِسَعْدٍ... [(التحفة ٩٠)

3752. Jābir bin ‘Abdullāh said: “Sa’d came, so the Prophet ﷺ said: ‘This is my maternal uncle, so let a

٣٧٥٢ - حَدَّثَنَا أَبُو كُرَيْبٍ وَأَبُو سَعِيدٍ
الْأَشْجِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُجَالِدٍ،
عَنْ عَامِرِ [الشَّعْبِيِّ]، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

man show me his maternal uncle.”
(*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Mujālid, and Sa'd [bin Abī Waqqāsh] was from Banū Zuhrah, and the mother of the Prophet ﷺ was from Banū Zuhrah. For that reason, the Prophet ﷺ said: “This is my maternal uncle.”

تخريج: [إسناده ضعيف] وأخرجه ابن سعد: ١٣٧/٣ من حديث أبي أسامة به وله شواهد ضعيفة عند الحاكم (٤٩٨/٣) وغيره.

Chapter (...) “Shoot, May My Father And Mother Be Ransomed For You”

3753. ‘Alī narrated: “The Messenger of Allāh ﷺ did not mention both (his) parents for anyone except Sa'd bin Abī Waqqāsh. On the Day of (the battle of) Uḥud he said: ‘Shoot, may my father and mother be ransomed for you.’ And he said to him: ‘Shoot O young man.’”^[1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. And there is something on this topic from Sa'd. And more than one narrator reported this *Hadīth* from Yahyā bin Sa'eed, from Sa'eed bin Al-Musayyab from Sa'd.

قَالَ: أَقْبَلَ سَعْدٌ فَقَالَ النَّبِيُّ ﷺ: «هَذَا خَالِي فَلْيُرِنِي امْرُؤًا خَالَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُجَالِدٍ، وَكَانَ سَعْدٌ [بْنُ أَبِي وَقَّاصٍ] مِنْ بَنِي زُهْرَةَ وَكَانَتْ أُمُّ النَّبِيِّ ﷺ مِنْ بَنِي زُهْرَةَ، لِذَلِكَ قَالَ النَّبِيُّ ﷺ: «هَذَا خَالِي».

(المعجم ...) - بَابُ: [أَرْمَ فِدَاكَ أَبِي وَأُمِّي] (التحفة ٩١)

٣٧٥٣ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّازُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ وَيَحْيَى بْنِ سَعِيدٍ سَمِعَا سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: قَالَ عَلِيٌّ: مَا جَمَعَ رَسُولُ اللَّهِ ﷺ أَبَاهُ وَأُمَّهُ لِأَحَدٍ إِلَّا لِسَعْدٍ، قَالَ لَهُ يَوْمَ أُحُدٍ: «أَرْمَ فِدَاكَ أَبِي وَأُمِّي»، وَقَالَ لَهُ: «أَرْمَ أَيُّهَا الْغُلَامُ الْحَزْرَوِيُّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْأَبَابِ عَنْ سَعْدٍ وَقَدْ رَوَى غَيْرُهُ وَاحِدٌ هَذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدٍ.

تخريج: [ضعيف] تقدم: ٢٧٢٨ وحديث سعد [يأتي بعده: ٣٧٥٤].

Comments:

On the occasion of the ‘Battle of Uḥud’ the Prophet ﷺ said this for Sa'd as on another occasion at the “Battle of Trench” he said this for Zubair.

[1] This preceded under no. 2829.

3754. Sa'd bin Abī Waqqāṣ said: "The Messenger of Allāh ﷺ mentioned both of his parents for me on the Day of Uḥud."^[1] (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And this *Ḥadīth* has been related from 'Abdullāh bin Shaddād bin Al-Hād, from 'Alī bin Abī Ṭālib from the Prophet ﷺ.

٣٧٥٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ وَعَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبُوهُ يَوْمَ أُحُدٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ.

تخریج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة أحد، ح: ٤٠٥٧ ومسلم، فضائل الصحابة، باب فضل سعد بن أبي وقاص رضي الله عنه، ح: ٢٤١٢ عن قتيبة به.

3755. 'Alī bin Abī Ṭālib said: "I never heard the Prophet ﷺ mentioning both of his parents being ransomed for anyone except for Sa'd. On the Day of Uḥud, I heard him saying: 'Shoot, Sa'd, may my father and mother be ransomed for you.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٣٧٥٥ - حَدَّثَنَا بِدَلِكُ مَحْمُودُ بْنُ عَيَّلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَقْدِي أَحَدًا بِأَبُوَيْهِ إِلَّا لِسَعْدٍ، فَإِنِّي سَمِعْتُهُ يَوْمَ أُحُدٍ يَقُولُ: «أَزِمْ سَعْدُ فِدَاكَ أَبِي وَأُمِّي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب المجن ومن يترس بترس صاحبه، ح: ٢٩٠٥ من حديث سفیان الثوري، ومسلم، ح: ٢٤١١ من حديث سعد بن إبراهيم به.

Chapter (...) Sa'd's Coinciding With His ﷺ Wish: "If Only A Righteous Man Would Guard Me Tonight"

(المعجم ...) - بَابُ [مُصَادَفَةِ سَعْدِ تَمَنِّيهِ ﷺ لَيْتَ رَجُلًا صَالِحًا يَحْرُسُنِي اللَّيْلَةَ] (التحفة ٩٢)

3756. 'Āishah said: "The

٣٧٥٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ

[1] This preceded under no. 2830.

Messenger of Allāh ﷺ did not sleep one night upon arriving in Al-Madīnah. So he said: 'If only a righteous man would guard me tonight.'" She said: "So we were like that, when we heard the clanging of weapons. He said: 'Who is this?' So he said: 'Sa'd bin Abī Waqqāṣ.' So the Messenger of Allāh ﷺ said: 'What has brought you?' Sa'd said: 'Fear for the Messenger of Allāh ﷺ came upon me, so I came to protect him.' So the Messenger of Allāh ﷺ supplicated for him, then slept." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: في فضل سعد بن أبي وقاص رضي الله عنه، ح: ٢٤١٠ عن قتيبة والبخاري، ح: ٢٨٨٥ من حديث يحيى بن سعيد الأنصاري به.

Comments:

This narration proves that making an arrangement of safety and being watchful from the enemy and safeguarding the leader or oneself is not against trust in Allāh ﷻ.

Chapter 27. The Virtues Of Abū Al-ʿwar, And His Name Is: Saʿeed Bin Zaid Bin ʿAmr Bin Nufail, May Allāh Be Pleased With Him

3757. 'Abdullāh bin Zālim Al-Māzinī narrated that Saʿeed bin Zaid bin ʿAmr bin Nufail said: "I bear witness for nine people, that they are in Paradise, and if I were to bear witness for a tenth, I would not be sinful." It was said: "How is that?" He said: "We were with the Messenger of Allāh ﷺ at (mount)

يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ أَنَّ عَائِشَةَ قَالَتْ: سَهَرَ رَسُولُ اللَّهِ ﷺ مَقْدَمَهُ الْمَدِينَةَ لَيْلَةً فَقَالَ: «لَيْتَ رَجُلًا صَالِحًا يَحْرُسُنِي اللَّيْلَةَ»، قَالَتْ: فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ سَمِعْنَا خَشْخِشَةَ السَّلَاحِ فَقَالَ: «مَنْ هَذَا؟» فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا جَاءَ بِكَ؟» فَقَالَ سَعْدٌ: وَقَعَ فِي نَفْسِي خَوْفٌ عَلَى رَسُولِ اللَّهِ ﷺ فَجِئْتُ أَحْرُسُهُ. فَدَعَا لَهُ رَسُولُ اللَّهِ ﷺ ثُمَّ نَامَ. [قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

(المعجم ٢٧) - [بَابُ] مَنَاقِبِ أَبِي الْأَعْوَرِ وَاسْمُهُ: سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ٩٣)

٣٧٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمِ الْمَازِنِيِّ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ أَنَّهُ قَالَ: أَشْهَدُ عَلَى التَّسْعَةِ أَنَّهُمْ فِي الْجَنَّةِ، وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَمْ أَتَمِّ. قِيلَ: وَكَيْفَ ذَلِكَ؟ قَالَ: كُنَّا

Hirā' when he said, 'Be firm, Hirā'! There is not upon you any but a Prophet, or a *Ṣiddiq*, or a martyr.' It was said: "And who were they?"

He said: "The Messenger of Allāh ﷺ, Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ṭalḥah, Az-Zubair, Sa'd, and 'Abdur-Raḥmān bin 'Awf." It was said: "And who is the tenth?" He said: "Me." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, it has been related through more than one from Sa'eed bin Zaid from the Prophet ﷺ.

(Another chain) From 'Abdur-Raḥmān bin Al-Akḥnas, from Sa'eed bin Zaid from the Prophet ﷺ, with similar in its meaning.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

مَعَ رَسُولِ اللَّهِ ﷺ بِحِرَاءَ فَقَالَ: «إِنِّي حِرَاءٌ، فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ»، قِيلَ: وَمَنْ هُمْ؟ قَالَ: رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، قِيلَ: فَمَنْ الْعَاشِرُ؟ قَالَ: أَنَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ سَعِيدِ ابْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنِي شُعْبَةُ عَنِ الْحَرِّ بْنِ الصَّيَّاحِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْسَنِ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، السنة، باب: في الخلفاء، ح: ٤٦٨٠ وابن ماجه، ح: ١٣٤٠ من حديث حصين به واصله ابن حبان (الإحسان): ٦٩٥٧.

Chapter (...) The Virtues Of Abū 'Ubaidah 'Āmir Bin Al-Jarrāh, May Allāh Be Pleased With Him

(1). 3757. Ḥudhaifah bin Al-Yamān narrated that Al-'Āqib and As-Sayyid^[1] came to the Prophet ﷺ and said: "Send with us your trustworthy one." He said: "I shall send with you a trustworthy one who is truly a trustworthy one." So the people desired that,^[2] and he sent Abū 'Ubaidah. (*Ṣaḥīḥ*)

(المعجم ...). - [بَابُ] مَنَاقِبِ أَبِي عُبَيْدَةَ عَامِرِ بْنِ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ (التحفة ٩٤)

(١) - ٣٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ إِلَى النَّبِيِّ ﷺ فَقَالَا: ابْعَثْ مَعَنَا أَمِيئَكَ، قَالَ: «فَأِنِّي سَأَبْعُثُ مَعَكُمْ أَمِيئًا حَقَّ أَمِينٍ»، فَأَشْرَفَ لَهَا

[1] Two of the leaders of the Christians of Najrān.

[2] That is, they desired to be the one that the Prophet ﷺ had praised in such a manner.

And when Abū Ishāq used to report this *Ḥadīth*, he would say, “I heard this sixty years ago.”

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it has been related from Ibn ‘Umar and Anas from the Prophet ﷺ, that he said: “Every nation has a trustworthy one and the trustworthy one of this nation is Abū ‘Ubaidah bin Al-Jarrāḥ.” (*Ṣaḥīḥ*)

النَّاسُ فَبَعَثَ أَبَا عُبَيْدَةَ. قَالَ: وَكَانَ أَبُو إِسْحَاقَ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ عَنْ صَلَّةٍ قَالَ: سَمِعْتُهُ مُنْذُ سِتِّينَ سَنَةً. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنِ ابْنِ عُمَرَ وَأَنْسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لِكُلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي عبيدة بن الجراح رضي الله عنه، ح: ٢٤٢٠ من حديث سفيان الثوري والبخاري، ح: ٣٧٤٥ من حديث أبي إسحاق به وصرح بالسماع، وحديث ابن عمر: رواه الحاكم ٥٣٥/٣ وحديث أنس: البخاري، ح: ٣٧٤٤، ٤٣٨٣، ٧٢٥٥ ومسلم، ح: ٢٤١٩.

(2). 3757. Ḥudhaifah said: “Ṣilah bin Zufar has a heart of gold.”^[1] (*Ḍa‘īf*)

(٢) - ٣٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا سَلْمُ بْنُ قَتَيْبَةَ وَأَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ حُذَيْفَةُ: قَلْبُ صَلَّةَ بْنِ زُفَرٍ مِنْ ذَهَبٍ.

تخريج: [إسناده ضعيف] قول حذيفة: "قلب صلة بن زفر من ذهب سنده ضعيف للانقطاع.

(3). 3757. ‘Abdullāh bin Shaqīq said: “I said to ‘Āishah: ‘Which of the Companions of the Prophet ﷺ were the most beloved to him?’ She said: ‘Abū Bakr.’ I said: ‘Then who?’ She said: ‘Umar.’ I said: ‘Then who?’ She said: ‘Then Abū ‘Ubaidah bin Al-Jarrāḥ.’” He said: “I said: ‘Then who?’” He said: “Then she was silent.”^[2] (*Ṣaḥīḥ*)

(٣) - ٣٧٥٧ - حَدَّثَنَا أَحْمَدُ الدَّوْرَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَيُّ أَصْحَابِ النَّبِيِّ ﷺ كَانَ أَحَبَّ إِلَيْهِ؟ قَالَتْ: أَبُو بَكْرٍ، قُلْتُ: تُمَّ مَنْ؟ قَالَتْ: تُمَّ عُمَرُ، قُلْتُ: تُمَّ مَنْ؟ قَالَتْ: تُمَّ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، قُلْتُ: تُمَّ مَنْ؟ فَسَكَتَتْ.

تخريج: [إسناده صحيح].

[1] He is the one who reported the previous narration from Ḥudhaifah.

[2] This preceded under no. 3657.

(4). 3757. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "What an excellent man is Abū Bakr. What an excellent man is 'Umar. What an excellent man is Abū 'Ubaidah bin Al-Jarrāh." (*Sahīh*)

This *Hadīth* is *Ḥasan*, we only know it as a narration of Suhail.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٤١٩/٢ عن قتيبة به وصححه الحاكم على شرط مسلم: ١٣٣/٣، ٢٦٨ ووافقه الذهبي وبأبي: ٣٧٩٥ وعند الحاكم والنسائي في الكبرى، ح: ٨٢٣٠ "عبدالعزيز بن أبي حازم".

Chapter 28. The Virtues Of Abū Al-Faḍl, The Uncle Of The Prophet ﷺ, And He Is Al-'Abbās Bin 'Abdul-Muṭṭalib, ؑ

3758. 'Abdul-Muṭṭalib bin Rabī'ah bin Al-Hārith bin 'Abdul-Muṭṭalib narrated: "Al-'Abbās bin 'Abdul-Muṭṭalib entered upon the Messenger of Allāh ﷺ in a state of anger while I was with him, so he said: 'What has angered you?' He said: 'O Messenger of Allāh, what is it with us and the Quraish, whenever they meet one another it is with glad faces, and when they meet us they meet us with other than that?'" He said: "So the Messenger of Allāh ﷺ became angry, until his face reddened, then he said: 'By the One in Whose Hand is my soul! Faith does not enter a man's heart until he loves you for the sake of Allāh, and for the sake of His Messenger.' Then he said: 'O people! Whoever harms

(٤) - ٣٧٥٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نِعْمَ الرَّجُلُ أَبُو بَكْرٍ، نِعْمَ الرَّجُلُ عُمَرُ، نِعْمَ الرَّجُلُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ». هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سَهْلٍ.

(المعجم ٢٨) - بَابُ مَنَاقِبِ أَبِي الْفَضْلِ عَمِّ النَّبِيِّ ﷺ وَهُوَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ (التحفة ٩٥)

٣٧٥٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: حَدَّثَنِي عَبْدُ الْمُطَّلِبِ بْنُ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ دَخَلَ عَلَيَّ رَسُولِ اللَّهِ ﷺ مُغَضَّبًا وَأَنَا عِنْدَهُ فَقَالَ: «مَا أَغَضَبَكَ؟» قَالَ: يَا رَسُولَ اللَّهِ! مَا لَنَا وَلِقُرَيْشٍ إِذَا تَلَاقَوْا بَيْنَهُمْ تَلَاقَوْا بِوُجُوهِ مُبْسَرَةٍ؟ وَإِذَا لَقَوْنَا لَقَوْنَا بِغَيْرِ ذَلِكَ قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى احْمَرَّتْ وَجْهُهُ ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا يَدْخُلُ قَلْبَ رَجُلٍ الْإِيمَانُ حَتَّى يُحِبَّكُمْ اللَّهُ وَلِرَسُولِهِ»، ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ! مَنْ آذَى عَمِّي فَقَدْ آذَانِي فَإِنَّمَا عَمُّ الرَّجُلِ صِنُو أَبِيهِ».

my uncle, he has harmed me, for indeed, a man's uncle is not but the *Ṣinw*^[1] of his father.” (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

قَالَ أَبُو عَيْسَى: [هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ٨١٧٦ عن قتيبة وأحمد: ٢٠٧/١ من حديث يزيد به وهو ضعيف مدلس تقدم مراراً.

Comments:

Love demands to love and respect the companions, associates and dear ones of the beloved. Faith demands from all Muslims to love the Muslim relatives and Companions of the Prophet ﷺ according to their status and degree in the sight of Allāh's Messenger ﷺ.

Chapter (...) Al-'Abbās Is From Me And I Am From Him

(المعجم ...) : [بَابُ: الْعَبَّاسُ مِنِّي وَأَنَا مِنْهُ] (التحفة ٩٦)

3759. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: “Al-'Abbās is from me and I am from him.” (*Da'if*)

He said: This *Ḥadīth* is *Hasan Ṣaḥīḥ Gharīb*, we do not know of it except as narration of Isrā'īl.

٣٧٥٩ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارِ الْكُوفِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَبَّاسُ مِنِّي وَأَنَا مِنْهُ». قَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في الصغرى، ح: ٤٧٧٩ والكبرى، ح: ٨١٧٣ من حديث عبيدالله بن موسى به وصححه الحاكم: ٣/٣٢٥، ٣٢٩ ووافقه الذهبي وخالفه في سير أعلام النبلاء: ٩٩/٢ وهو الصواب * عبد الأعلى الثعلبي ضعيف مشهور.

Comments:

Being a nephew, the Prophet ﷺ is from Al-'Abbās, and Al-'Abbās is from the Prophet ﷺ, in the sense of faith, nature and character.

Chapter (...) Al-'Abbās Is The Uncle Of The Messenger Of Allāh ﷺ

(المعجم ...) - [بَابُ: [الْعَبَّاسُ عَمُّ رَسُولِ اللَّهِ ﷺ]] (التحفة ٩٧)

3760. 'Alī narrated that concerning Al-'Abbās, the Prophet ﷺ said to

٣٧٦٠ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي

[1] *Ṣinw*: Two or three palm trees will come from a single root, so each is called a *Ṣinw*. A man's uncle is like that to his father. That is, he is like his father.

‘Umar: “Indeed, the uncle of a man is the *Ṣinw* of his father.” And ‘Umar had spoken to him concerning his charity. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

قَالَ: سَمِعْتُ الْأَعْمَشَ يُحَدِّثُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَحْتَرِيِّ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ لِعُمَرَ فِي الْعَبَّاسِ: «إِنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ» وَكَانَ عُمَرُ كَلَّمَهُ فِي صَدَقَتِهِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخريج: [صحيح] وأخرجه أحمد: ١/٩٤ عن وهب بن جرير به والحديث السابق شاهد له.

Comments:

The Prophet ﷺ appointed ‘Umar for collection of *Zakāt*. On his return ‘Umar told the Prophet ﷺ that *Khālid*, *Al-‘Abbās*, and *Ibn Jamīl* have not paid the *Zakāt*. The Prophet ﷺ answered that he will pay on their behalf; the brother of the father is like the father. *Tuḥfat Al-Aḥwadhī*

Chapter (...) “O Allāh, Forgive ‘Abbās and His Offspring”

(المعجم . . .) - بَابُ: [اللَّهِمَّ اغْفِرْ لِلْعَبَّاسِ وَوَلَدِهِ . . .] [التحفة ٩٨]

3761. Abū Hurairah narrated that the Prophet ﷺ said: “*Al-‘Abbās* is the uncle of the Messenger of Allāh ﷺ, and indeed, the uncle of a man is the *Ṣinw* of his father or from the *Ṣinw* of his father.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*, we do not know of it as a narration of Abū *Az-Zinād* except through this route.

٣٧٦١ - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْعَبَّاسُ عَمَّ رَسُولُ اللَّهِ ﷺ وَإِنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ أَوْ مِنْ صِنْوِ أَبِيهِ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي الزُّنَادِ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: وأخرجه مسلم، الزكاة، باب: في تقديم الزكاة ومنعها، ح: ٩٨٣ من حديث ورقاء به.

3762. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ said to *Al-‘Abbās*: ‘On the night of Monday, come to me, you and your offspring, so that I may supplicate for them with a supplication that Allāh will benefit you and your

٣٧٦٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ مَكْحُولٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ: «إِذَا كَانَ عَدَاةَ الْاِثْنَيْنِ فَأْتِيْنِي أَنْتَ

children by.’ So he went, and we went with him at night, so he (ﷺ) covered us in a *Kisāh*’ (shawl), then said: ‘O Allāh, forgive Al-‘Abbās and his offspring, for what is open and what is secret, with a forgiveness that does not leave any sins. O Allāh! Take care of him concerning the affair of his offspring.’” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through this route.

تخريج: [إسناده ضعيف] وأخرجه الخطيب: ٢٤١/١١ من حديث عبد الوهاب بن عطاء به وعن ابن عباس قال: "هذا موضوع وعبد الوهاب لم يقل فيه حدثنا ثور ولعله دلس فيه وهو ثقة".

Comments:

Covering all of them with one shawl indicates that all of them are one and he supplicated “O Allāh keep them under my banner and forgive all their sins and let their children give them due respect.”

Chapter 29. The Virtues Of Ja‘far Bin Abī Ṭālib, The Brother Of ‘Ali, ﷺ

(المعجم ٢٩) - [بَابُ] مَنَاقِبِ جَعْفَرِ بْنِ أَبِي طَالِبٍ أَخِي عَلِيِّ رَضِيَ اللَّهُ عَنْهُمَا (التحفة ٩٩)

3763. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “I saw Ja‘far flying in Paradise with the angels.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* as a narration of Abū Hurairah. We do not know of it except through the report of ‘Abdullāh bin Ja‘far, and Yahyā bin Ma‘īn and others regarded him as weak. He is the father of ‘Ali bin Al-Madīnī.

There is something on this topic from Ibn ‘Abbās.

وَوَلَدَكَ حَتَّىٰ أَذْعُو لَهُمْ بِدَعْوَةِ يَنْفَعُكَ اللَّهُ بِهَا وَوَلَدَكَ»، فَغَدَا وَغَدَوْنَا مَعَهُ فَأَلْبَسَنَا كِسَاءً ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِعَبَّاسٍ وَوَلَدِهِ مَغْفِرَةً ظَاهِرَةً وَبَاطِنَةً لَا تُغَادِرُ ذَنْبًا، اللَّهُمَّ احْفَظْهُ فِي وَلَدِهِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

٢٧٦٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ جَعْفَرًا يَطِيرُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، وَقَدْ ضَعَّفَ يَحْيَى بْنُ مَعِينٍ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَهُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ. وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

تخريج: [حسن] وأخرجه الحاكم: ٢٠٩/٣ من حديث عبدالله بن جعفر بن نجيع المدني به وصححه فقال الذهبي: "المديني واو" وتابعه نصر بن حاجب عند ابن حبان (الإحسان): ٧٠٠٧ وللحديث شواهد عند البخاري، ح: ٣٧٠٨ والحاكم: ٢١٢/٣ وغيرهما * وفي الباب عن ابن عباس [الحاكم: ٢٠٩/٣].

Comments:

“The Battle of *Mūtah*” was fought in 8th A.H. In this battle both the arms of Ja’far were cut off and Allāh ﷻ gave him two arms in the Paradise. For this reason he is known as *Dhul-Janāhain*, Ja’far with two wings.

Chapter (...) The Statement Of Abū Hurairah: “None Has Put On Sandals... After The Messenger Of Allāh Better Than Ja’far Bin Abī Ṭālib...”

3764. Abū Hurairah said: “None has put on sandals – nor worn them, nor ridden a mount, nor a *Kūr*, after the Messenger of Allāh ﷻ – better than Ja’far [bin Abī Ṭālib].” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. [And a *Kūr* is a saddle.]

(المعجم...) بَابُ قَوْلِ أَبِي هُرَيْرَةَ: مَا اخْتَدَى النَّعَالَ... بَعْدَ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْ جَعْفَرٍ... (التحفة ١٠٠)

٣٧٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُوَهَّابُ الثَّقَفِيُّ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ عِكْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا اخْتَدَى النَّعَالَ وَلَا اتَّعَلَّ، وَلَا رَكِبَ الْمَطَايَا، وَلَا رَكِبَ الْكُورَ بَعْدَ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْ جَعْفَرِ [بْنِ أَبِي طَالِبٍ].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. [وَالْكُورُ: الرَّحْلُ].

تخريج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٨١٥٧ عن محمد بن بشار به وصححه الحافظ في الفتح: ٧٦/٧ والحاكم على شرط البخاري: ٢٠٩/٣ ووافقه الذهبي.

3765. Al-Barā’ bin ‘Āzib narrated that the Prophet ﷺ said to Ja’far bin Abī Ṭālib: “You share similarity with me in appearance and in character.” (*Ṣaḥīḥ*)

And there is a story concerning this *Hadīth*.

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. [Sufyān bin Wakī’ narrated to us (saying): “My father narrated to us from Isrā’īl” similarly.]

٣٧٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِيَجْعَفَرُ بْنُ أَبِي طَالِبٍ: «أَشْبَهْتَ خَلْقِي وَخُلُقِي». وَفِي الْحَدِيثِ قِصَّةٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ إِسْرَائِيلَ نَحْوَهُ].

تخریج: وأخرجه البخاري، الصلح، باب: كيف يكتب: هذا ما صالح فلان بن فلان ... الخ، ح: ٢٦٩٩ عن عبيدالله بن موسى به.

Comments:

Ja'far resembled the Prophet (ﷺ) in form and figure as well as in character and manners. The background to this event is that on the occasion of 'Umrah Al-Qadā', the daughter of Ḥamzah came after him taking him as her 'Uncle. 'Alī caught her and handed her over to Fāṭimah. Later on the matter of the possession of the girl rose among 'Alī, Ja'far and Zaid. 'Alī claimed that she will stay in his house as he took her possession first and she was the daughter of his uncle. Ja'far also claimed that she was the daughter of his uncle and his wife was her mother's sister (*Khālah*). Zaid said that she was his brother's daughter and his claim was genuine. The Prophet ﷺ decided in favor of Ja'far and said that the *Khālah* is like the mother.

3766. Abū Hurairah said: "I used to ask a man from among the Companions of the Prophet ﷺ concerning *Āyāt* of the Qur'an which I would be more knowledgeable about than him, so that he might inform me something (more about them). So when I would ask Ja'far bin Abī Ṭālib, he would not answer me until he would go with me to his place, and say to his wife: 'O Asmā', give us some food.' Once she had given us some food, he would answer me. And Ja'far used to love the poor and sit with them, and speak with them, and they would speak with him, so the Messenger of Allāh ﷺ used to call him *Abū Al-Masākīn* (the Father of the Poor). (*Ḍa'īf*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb* and Iṣḥāq Al-Makhzūmī is Ibrāhīm bin Al-Faḍl Al-Madanī, and some of the people of *Ḥadīth* have criticized him due to his memory. [And he has some *Gharīb* narrations.]

٣٧٦٦ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَبُو يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا إِبْرَاهِيمُ أَبُو إِسْحَاقَ الْمَخْزُومِيُّ عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِنْ كُنْتُ لِأَسْأَلَ الرَّجُلَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ الْآيَاتِ مِنَ الْقُرْآنِ أَنَا أَعْلَمُ بِهَا مِنْهُ مَا أَسْأَلُهُ إِلَّا لِيُطْعِمَنِي شَيْئًا فَكُنْتُ إِذَا سَأَلْتُ جَعْفَرَ بْنَ أَبِي طَالِبٍ لَمْ يُجِبْنِي حَتَّى يَذْهَبَ بِي إِلَى مَنْزِلِهِ فَيَقُولُ لِامْرَأَتِهِ: يَا أَسْمَاءُ! أَطْعِمِينَا فَإِذَا أَطْعَمْتَنَا أَجَابَنِي، وَكَانَ جَعْفَرٌ يُجِيبُ الْمَسَاكِينَ وَيَجْلِسُ إِلَيْهِمْ وَيُحَدِّثُهُمْ وَيُحَدِّثُونَهُ فَكَانَ رَسُولُ اللَّهِ ﷺ يُكْنِيهِ بِأَبِي الْمَسَاكِينِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ وَأَبُو إِسْحَاقَ الْمَخْزُومِيُّ هُوَ إِبْرَاهِيمُ بْنُ الْفَضْلِ الْمَدَنِيُّ، وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْحَدِيثِ مِنْ قَبْلِ حِفْظِهِ. [وَلَهُ غَرَائِبٌ].

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، ح: ٤١٢٥ عن الأشج به مختصراً * إبراهيم المخزومي ضعيف وأصل الحديث عند البخاري، ح: ٣٧٠٨ عن سعيد المقبري به مختصراً جداً.

Comments:

Abū Hurairah was a poor man. When he felt too hungry, he would go to some wealthy Companion and ask him the meaning of some Verse from the Qur’ān concerning the feeding of the poor. Asking the meaning was not his real purpose and the Companions knew the purpose.

3767. Abū Hurairah said: “We used to call Ja’far bin Abī Ṭālib the Father of the Poor, so when we used to come to him, he would draw us close to him as long as he was present. One day we came to him, and he did not find anything with him, so he brought out a jar of honey and broke it, so we began to lick out of it.” (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Abū Salamah from Abū Hurairah.

٣٧٦٧ - حَدَّثَنَا أَبُو أَحْمَدَ حَاتِمُ بْنُ سَيَّارِ الْمَرُوزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ عَجَلَانَ، عَنْ يَزِيدَ بْنِ قُسَيْطٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا نَدْعُو جَعْفَرَ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَبَا الْمَسَاكِينِ فَكُنَّا إِذَا أَتَيْنَاهُ قَرَبْنَا إِلَيْهِ مَا حَضَرَ فَأَتَيْنَاهُ يَوْمًا فَلَمْ يَجِدْ عِنْدَهُ شَيْئًا فَأَخْرَجَ جَرَّةً مِنْ عَسَلٍ فَكَسَرَهَا فَجَعَلْنَا نَلْعَقُ مِنْهَا.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ.

تخریج: [إسناده ضعيف] ابن عجلان مدلس وعن ابن ماجه (٥٤٣٢) يعني عنه.

Comments:

Ja’far would never let go any poor without eating food from his house. If he had nothing to offer he would give him the containers of honey and oil; at least there would be something left in them.

Chapter 30. The Virtues Of Abū Muḥammad Al-Ḥasan Bin ‘Alī Bin Abī Ṭālib And Al-Ḥusain Bin ‘Alī Bin Abī Ṭālib, ﷺ

(المعجم ٣٠) - بَابُ مَنَاقِبِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَالْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا
(التحفة ١٠١)

3768. Abū Sa’eed narrated that the Messenger of Allāh ﷺ said: “Al-Ḥasan and Al-Ḥusain are the chiefs of the youths of Paradise.” (*Ṣaḥīh*)

٣٧٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُهَيْبَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

(Another chain) with similar.

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ Ḥasan*. And Ibn Abū Nu'm (a narrator in the chain) is 'Abdur-Raḥmān bin Abū Nu'm Al-Bajalī Al-Kūfī. [And he is called Abul-Ḥakam.]

«الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ». حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا جَرِيرٌ وَ[مُحَمَّدٌ] بْنُ فَضِيلٍ عَنْ يَزِيدَ نَحْوَهُ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ. وَابْنُ أَبِي نُعْمٍ هُوَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُعْمِ الْبَجَلِيُّ الْكُوفِيُّ. [وَيُكْنَى أَبُو الْحَكَمِ].

تخریج: [صحيح] وأخرجه أحمد: ۶۲/۳ من حديث سفیان الثوري به وتابعه خالد بن عبد الله (أحمد: ۳/۶۴) * ويزيد بن أبي زياد تابعه الحكم بن عبدالرحمن (النسائي في الكبرى، ح: ۱۶۹/۸) ويزيد بن مَرْدَانِيَه (أحمد: ۳/۳) وللحديث شواهد حسنة عند الحاكم: ۱۶۷/۳ وغيره.

Comments:

Those who die young, Al-Ḥasan and Al-Ḥusain would be their leaders in the Paradise, and the people who die in mature age, their leaders would be Abū Bakr and 'Umar as previously explained.

3769. Usāmah bin Zaid said: “I came to the Prophet ﷺ one night concerning some need, so the Prophet ﷺ came out while he was covering up something, and I did not know what it was. Once I had tended to my need, I said: ‘What is this that you are covering up?’ So he uncovered it, and I found it was Ḥasan and Ḥusain [peace be upon them] upon his hips. So he said: ‘These two are my sons, and the sons of my daughter. O Allāh! Indeed, I love them, so love them, and love those who love them.’” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*.

۳۷۶۹ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ وَ عَبْدِ ابْنِ حُمَيْدٍ قَالَا: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ الرَّمَعِيُّ عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي بَكْرٍ بْنِ زَيْدِ بْنِ الْمُهَاجِرِ قَالَ: أَخْبَرَنِي مُسْلِمٌ بْنُ أَبِي سَهْلٍ النَّبَالِيُّ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ أُسَامَةَ بْنِ زَيْدٍ قَالَ: أَخْبَرَنِي أَبِي، أُسَامَةُ بْنُ زَيْدٍ قَالَ: طَرَفْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ فِي بَعْضِ الْحَاجَةِ فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ مُسْتَمِلٌ عَلَى شَيْءٍ لَا أَدْرِي مَا هُوَ، فَلَمَّا فَرَعْتُ مِنْ حَاجَتِي قُلْتُ: مَا هَذَا الَّذِي أَنْتَ مُسْتَمِلٌ عَلَيْهِ فَكَشَفَهُ فَإِذَا حَسَنٌ وَحُسَيْنٌ [عَلَيْهِمَا السَّلَامُ] عَلَى وَرِكَيْهِ. فَقَالَ: «هَذَانِ ابْنَايَ وَابْنَا ابْنَتِي، اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأُحِبُّهُمَا وَأُحِبُّ مَنْ يُحِبُّهُمَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [صحيح] وأخرجه النسائي في خصائص علي، ح: ۱۳۹ من حديث خالد بن مخلد

به وسنده حسن وصححه ابن حبان، ح: ٢٢٣٤ وللحديث شواهد عند البخاري، ح: ٣٧٣٥ والطبراني: ٣/٣٩، ٤٠، ح: ٢٦١٨ وغيرهما.

Comments:

Al-Ḥasan and Al-Ḥusain were very dear to the Prophet ﷺ, they were part of his blood, so his love for them was natural and loving the beloved's loved ones is also natural.

3770. ‘Abdur-Raḥmān bin Abū Nu‘m narrated that a man from the people of Al-‘Irāq asked Ibn ‘Umar about the blood of a gnat that gets on the clothes. Ibn ‘Umar said: “Look at this one, he asks about the blood of a gnat while they killed the son of the Messenger of Allāh ﷺ! And I heard the Messenger of Allāh ﷺ saying: ‘Indeed Al-Ḥasan and Al-Ḥusain – they are my two sweet basils in the world.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ṣaḥīḥ*. And *Shu‘bah* [and *Mahdī bin Maimūn*] reported it from *Muḥammad bin Abī Ya‘qūb*. And it has been related from *Abū Hurairah* from the Prophet ﷺ, similarly. *Ibn Abū Nu‘m* is ‘Abdur-Raḥmān bin Abū Nu‘m Al-Bajali.

تخريج: [إسناده صحيح] وأخرجه النسائي في الخصائص: ١٤٥ من حديث وهب بن جرير به ورواه البخاري، ح: ٣٧٥٣ من حديث محمد بن أبي يعقوب به * حديث شعبة [البخاري، ح: ٣٧٥٣] ومهدي بن ميمون [البخاري في الأدب المفرد، ح: ٨٥ وأحمد: ٩٣/٢] وحديث أبي هريرة [لم أجده].

Comments:

Flowers are symbol of beauty and delight. They provide pleasure and comfort to the senses, similarly a child also incites the sentiments of love and tenderness. Al-Ḥasan and Al-Ḥusain were like tender sweet-smelling flowers. The people of Iraq killed Al-Ḥusain. One man was asking about the killing of a gnat and its blood and his people martyred the grandson of the Prophet ﷺ.

3771. *Salma* said: “I entered upon *Umm Salamah* while she was

٣٧٧٠ - حَدَّثَنَا عُفْبَةُ بْنُ مُكْرَمِ الْبَصْرِيِّ الْعَمِّيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ بْنِ حَازِمٍ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعْمٍ: أَنَّ رَجُلًا مِنْ أَهْلِ الْعِرَاقِ سَأَلَ ابْنَ عَمَرَ عَنْ دَمِ الْبَعُوضِ يُصِيبُ الثُّوبَ، فَقَالَ ابْنُ عَمَرَ: أَنْظِرُوا إِلَى هَذَا يَسْأَلُ عَنْ دَمِ الْبَعُوضِ وَقَدْ قَتَلُوا ابْنَ رَسُولِ اللَّهِ ﷺ وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْحَسَنَ وَالْحُسَيْنَ هُمَا رَيْحَانَتَايَ مِنَ الدُّنْيَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ [وَمَهْدِيُّ بْنُ مَيْمُونٍ] عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ. وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا وَابْنُ أَبِي نُعْمٍ هُوَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُعْمِ الْبَجَلِيُّ.

٣٧٧١ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ: حَدَّثَنَا رَبِيعٌ قَالَ: حَدَّثَنِي

crying, so I said: 'What causes you to cry?' She said: 'I saw the Messenger of Allāh – that is, in a dream – and there was dirt on his head and his beard, so I said: "What is wrong with you, O Messenger of Allāh?" He said: 'I just witnessed the killing of Al-Ḥusain.'" (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*.

تخریج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ۳۷۳/۲۳، ح: ۸۸۲ من حديث الأشج به * سلمى البكرية لا تعرف (تقريب) ورزين بن حبيب ثقة، وأخرج أحمد: ۱/۲۸۳ وغيره بإسناد حسن عن ابن عباس قال رأيت رسول الله ﷺ في النوم نصف النهار أشعث أغبر وبیده قارورة فيها دم قلت: يا رسول الله! ما هذا؟ قال: "هذا دم الحسين وأصحابه، لم أزل اليوم ألتقطه" فأحصي ذلك اليوم، فوجدوه قتل يومئذ.

Comments:

This dream of Umm Salamah was only an imaginative fancy which has no relation with reality because the Prophet ﷺ has left this world and gone to the next world (*Barzakh*) where there is no question of battles or dust raising. According to the Divine Law, on the death of relatives or loved ones, putting dust on the head and beard is strictly prohibited. On the occasion of the 'Battle of Mūtah', the Prophet ﷺ did not show any sign of crying or bewailing while declaring the martyrdom of Zaid and Ja'far. The event and its occurrence mentioned in this narration is incorrect.

3772. Anas bin Mālik narrated that the Messenger of Allāh ﷺ was asked: "Which of the people of your house are most beloved to you?" He said: "Al-Ḥasan and Al-Ḥusain." And he used to say to Fātimah: "Call my two sons for me so that I may smell them." And he would hug them. (*Da'if*)

۳۷۷۲ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ: حَدَّثَنِي يُوسُفُ بْنُ إِبْرَاهِيمَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سُئِلَ رَسُولَ اللَّهِ ﷺ أَيُّ أَهْلِ بَيْتِكَ أَحَبُّ إِلَيْكَ؟ قَالَ: «الْحَسَنُ وَالْحُسَيْنُ»، وَكَانَ يَقُولُ لِفَاطِمَةَ: «ادْعِي لِي ابْنَيْ فَيْسُمَهُمَا وَيَضُمَّهُمَا إِلَيْهِ.»

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ] مِنْ حَدِيثِ أَنَسٍ.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ۷/۲۶۲۳، ۲۶۲۴ من حديث الأشج به * يوسف بن إبراهيم ضعيف (تقريب).

Comments:

It is natural that everyone loves the children of his daughter, particularly

when they are still of a tender age. The Prophet ﷺ would let Ummamah the daughter of Zainab climb his shoulders while he was praying.

Chapter (...) “Indeed, This Son Of Mine Is A Chief”

3773. Abū Bakrah narrated that the Messenger of Allāh ascended the *Minbar* and said: “Indeed, this son of mine is a chief, Allāh shall bring peace between two [tremendous] parties through his hands.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. He meant: Al-Ḥasan bin ‘Alī.

(المعجم ...) - بَابُ: [إِنَّ ابْنِي هَذَا

سَيِّدٌ...] (التحفة ١٠٢)

٣٧٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا الْأَشْعَثُ - هُوَ ابْنُ عَبْدِ الْمَلِكِ - عَنِ الْحَسَنِ، عَنِ أَبِي بَكْرَةَ قَالَ: صَعِدَ رَسُولُ اللَّهِ ﷺ الْمِنْبَرَ فَقَالَ: «إِنَّ ابْنِي هَذَا سَيِّدٌ يُصْلِحُ اللَّهُ عَلَى يَدَيْهِ بَيْنَ فِتْنَتَيْنِ عَظِيمَتَيْنِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ. يُعْنِي الْحَسَنَ بْنَ عَلِيٍّ.

تخریج: [صحیح] وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٢٩

Comments:

As the Prophet ﷺ had predicted Al-Hasan had bridged the gap of tension between the parties of ‘Alī and Mu‘āwiyah.

Chapter (...) His ﷺ Carrying And Placing Al-Ḥasan And Al-Ḥusain In Front Of Him...

3774. Buraidah said: “The Messenger of Allāh ﷺ was delivering a *Khutbah* to us when Al-Ḥasan and Al-Ḥusain [peace be upon them] came, wearing red shirts, walking and falling down. So the Messenger of Allāh ﷺ descended from the *Minbar* and carried them, and placed them in front of him. Then he said: ‘Allāh spoke the Truth: Indeed, your wealth and your children are a trial.’^[1] I looked at these two

(المعجم ...) - بَابُ: [حِلْمُهُ وَوَضْعُهُ

ﷺ الْحَسَنَ وَالْحُسَيْنَ بَيْنَ يَدَيْهِ...]

(التحفة ١٠٣)

٣٧٧٤ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ: حَدَّثَنِي أَبِي: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: سَمِعْتُ أَبِي بُرَيْدَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُنَا إِذْ جَاءَ الْحَسَنُ وَالْحُسَيْنُ [عَلَيْهِمَا السَّلَامُ] عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَيَعْتُرَانِ فَتَرَى رَسُولَ اللَّهِ ﷺ مِنَ الْمِنْبَرِ فَحَمَلَهُمَا وَوَضَعَهُمَا بَيْنَ يَدَيْهِ ثُمَّ قَالَ: «صَدَقَ اللَّهُ

[1] *At-Taghābun* 64:15.

children walking and falling down, and I could not bear patiently anymore until I interrupted my talk and picked them up.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we only know of it as a narration of Al-Ḥusain bin Wāqīd.

﴿إِنَّمَا أَمْرُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾ [التغابن: ١٥] نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيِّينِ يَمْشِيَانِ وَيَعْتَرَانِ فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ الْحُسَيْنِ بْنِ وَقِيدٍ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب: الإمام يقطع الخطبة للامر يحدث، ح: ١١٠٩ والنسائي: ١٠٨/٣، ح: ١٤١٤ من حديث الحسين بن واقد به وصححه الطبري في تفسيره: ٨١/٢٨ وابن خزيمة، ح: ١٤٥٦، ١٨٠١ وابن حبان، ح: ٢٢٣٠ والحاكم: ١/٢٨٧، ١٨٩/٤ ووافقه الذهبي.

Comments:

The condition of both the children was a distraction for the Prophet ﷺ and for the Companions too. It was difficult for the Prophet ﷺ to speak, and difficult for the Companions to listen. So to end the situation the Prophet ﷺ picked up the children and placed them in front of him.

3775. Ya‘lā bin Murrah narrated that the Messenger of Allāh ﷺ said: “Husain is from me, and I am from Ḥusain. Allāh loves whoever loves Ḥusain. Husain is a *Sibt* among the *Asbāt*.”^[1] (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [and we only know it as a narration of ‘Abdullāh bin ‘Uthmān bin *Khuthaim*. And more than one narrator reported it from ‘Abdullāh bin ‘Uthmān bin *Khuthaim*.]

٣٧٧٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ ابْنِ خُنَيْمٍ، عَنْ سَعِيدِ بْنِ رَاشِدٍ، عَنْ يَعْلَى ابْنِ مُرَّةٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْنًا، حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [وَأِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ ابْنِ خُنَيْمٍ. وَقَدْ رَوَاهُ غَيْرٌ وَاحِدٍ عَنْ عَبْدِ اللَّهِ ابْنِ عُثْمَانَ بْنِ خُنَيْمٍ].

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل الحسن والحسين ابني علي بن ابي طالب رضي الله عنهم، ح: ١٤٤ من حديث ابن خثيم به وصححه ابن حبان، ح: ٢٢٤٠ والحاكم: ١٧٧/٣ والذهبي وحسنه البوصيري وله طرق أخرى.

[1] *Asbāt*, pl. of *Sibt*: A great tribe. Meaning, Al-Ḥusain would have many offspring, such that they would become a great tribe. And this has indeed occurred. See *Tuḥfat Al-Aḥwadhī* (4/341).

3776. Anas bin Mālik said: “None of them used to resemble the Messenger of Allāh ﷺ more than Al-Ḥasan bin ‘Alī.” (*Ṣaḥīḥ*)
[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٧٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمْ يَكُنْ أَحَدٌ مِنْهُمْ أَشْبَهَ بِرَسُولِ اللَّهِ ﷺ مِنَ الْحَسَنِ بْنِ عَلِيٍّ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تحريجه: وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الحسن والحسين رضي الله عنهما، ح: ٣٧٥٢ من حديث معمر بن راشد به.

Comments:

The Prophet’s upper part of the body that is above from the chest, resembled Al-Ḥasan more and the lower part that is below the chest to the feet with Al-Ḥusain.

3777. Abū Juḥaifah said: “I saw the Messenger of Allāh ﷺ, and Al-Ḥasan bin ‘Alī used to resemble him.” (*Ṣaḥīḥ*)

٣٧٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَكَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشَبِّهُهُ. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.
[He said:] There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, Ibn ‘Abbās, and Ibn Az-Zubair.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي بَكْرِ الصِّدِّيقِ وَابْنِ عَبَّاسٍ وَابْنِ الزُّبَيْرِ.

تحريجه: متفق عليه، وأخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٤٣ ومسلم، ح: ٢٣٤٢ من حديث إسماعيل بن أبي خالد به * وفي الباب عن أبي بكر الصديق [لم أجده] وابن عباس [الشمائل، ح: ٤١١] وابن الزبير [البيزار (كشف الأستار): ٢٢٨/٣، ح: ٢٦٣١].

3778. Anas bin Mālik said: “I was with Ibn Ziyād and the head of Al-Ḥusain was brought. He began to poke it in the nose with a stick that he had, saying: ‘I do not see the like of this as beautiful, why is he mentioned as such?’”^[1] He said: “I said: ‘Behold, he was of the closest of them in resemblance to the Messenger of Allāh ﷺ.’” (*Ṣaḥīḥ*)

٣٧٧٨ - حَدَّثَنَا خَلَادُ بْنُ أَسْلَمَ [أَبُو بَكْرِ] الْبَغْدَادِيُّ: حَدَّثَنَا النَّضْرُ بْنُ سُمَيْلٍ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ قَالَتْ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: كُنْتُ عِنْدَ ابْنِ زِيَادٍ فَجِئَ بِرَأْسِ الْحُسَيْنِ فَجَعَلَ يَقُولُ بِقَضِيبٍ لَهُ فِي أَنْفِهِ وَيَقُولُ: مَا رَأَيْتُ مِثْلَ

[1] *Husn*: beauty. Among the meanings of the names Ḥasan and Ḥusain is beautiful. See *Tuhfat Al-Aḥwadhī*.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

هَذَا حُسْنًا! لِمَ يُذَكَّرُ؟ قَالَ: قُلْتُ: أَمَا إِنَّهُ
كَانَ مِنْ أَشْبَهُهُمْ بِرَسُولِ اللَّهِ ﷺ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

تخريج: [صحيح] ورواه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الحسن والحسين رضي الله عنهما، ح: ٣٧٤٨ من طريق آخر عن أنس رضي الله عنه به.

Comments:

In the light of *Al-Bukhārī's* narration, it seems that Ibn Ziyād passed these remarks sarcastically and by way of arrogance. Anas said, "No doubt he has extreme resemblance to the Messenger of Allāh and no Muslim can have any doubt in the handsomeness of the Prophet ﷺ." Ibn Ziyād had no answer to it.

3779. 'Ali said: "Al-Ḥasan is greater in resemblance to the Messenger of Allāh ﷺ with regards to what is between the chest and the head, and Al-Ḥusain is greater in resemblance to the Messenger of Allāh ﷺ with regards to what is below that." (*Da'īf*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan [Ṣaḥīḥ] Gharīb*.

٣٧٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الرَّحْمَنِ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ
إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيَةَ بْنِ
هَانِيَةَ، عَنْ عَلِيِّ قَالَ: الْحَسَنُ أَشْبَهُ بِرَسُولِ
اللَّهِ ﷺ مَا بَيْنَ الصَّدْرِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ
أَشْبَهُ بِرَسُولِ اللَّهِ ﷺ مَا كَانَ أَسْفَلَ مِنْ ذَلِكَ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
[صَحِيحٌ] غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٩٩/١ من حديث إسرائيل به وصححه ابن حبان، ح: ٢٢٣٥ * أبو إسحاق عن.

3780. 'Umārah bin 'Umair said: "When the heads of 'Ubaidullāh bin Ziyād and his companions were brought, they were stacked in the *Masjid* at Ar-Raḥbah. So I came to them and they were saying: 'It has come, it has come.' And behold, there was a snake going between the heads, until it entered the nostrils of 'Ubaidullāh bin Ziyād, and it remained there momentarily, then left and went until it had disappeared. Then they said: 'It has

٣٧٨٠ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى:
حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ
ابْنِ عُمَيْرٍ قَالَ: لَمَّا جِيءَ بِرَأْسِ عُبَيْدِ اللَّهِ بْنِ
زِيَادٍ وَأَصْحَابِهِ نُصِدَتْ فِي الْمَسْجِدِ فِي
الرَّحْبَةِ فَانْتَهَيْتْ إِلَيْهِمْ وَهُمْ يَقُولُونَ: قَدْ
جَاءَتْ. قَدْ جَاءَتْ. فَإِذَا حَيَّةٌ قَدْ جَاءَتْ
تُخَلِّلُ الرُّؤُوسَ حَتَّى دَخَلَتْ فِي مَنْخَرِي عُبَيْدِ
اللَّهِ بْنِ زِيَادٍ فَمَكَثَتْ هُنَيْهَةً ثُمَّ خَرَجَتْ فَذَهَبَتْ

come, it has come.’ So it did that two or three times.” (*Da‘if*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

حَتَّى تَعَيَّتْ ثُمَّ قَالُوا: قَدْ جَاءَتْ، قَدْ جَاءَتْ، قَدْ جَاءَتْ، فَفَعَلْتَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده ضعيف] * أبو معاوية والأعمش مدلسان وعننا.

Comments:

‘Ubaidullāh bin Ziyād poked his stick in the nose and passed taunting remarks about Al-Ḥusain’s beauty. Allāh ﷻ punished him in this world before the eyes of the people. A snake thrice entered his nostrils and came out. He was murdered by Ibrāhīm Austar in 66. A.H. in the month of *Dhul Hijjah* (*Tuhfat Al-Aḥwadhī* v. 4. p. 342).

Chapter (...) “Indeed, Al-Ḥasan And Al-Ḥusain Are The Chiefs Of The Youths Of The People Of Paradise”

(المعجم ...) - بَابُ: [إِنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ] (التحفة ١٠٤)

3781. Ḥudhaifah said: “My mother asked me: ‘When is your planned time – meaning: with the Prophet ﷺ?’ So I said: ‘I have not had a planned time to see him since such and such time.’ She rebuked me, so I said to her: ‘Let me to go the Prophet ﷺ so that I may perform *Maghrib* (prayer) with him, and ask him to seek forgiveness for you and I.’ So I came to the Prophet ﷺ, and I prayed *Maghrib* with him, then he prayed until he prayed *Al-Ishā*. Then he turned, and I followed him, and he heard my voice, and said: ‘Who is this? Ḥudhaifah?’ I said: ‘Yes.’ He said: ‘What is your need, may Allāh forgive you and your mother?’ He said: ‘Indeed, this is an angel that never descended to the earth ever before tonight. He sought permission from his Lord to greet me with peace and to give me glad tidings that Fāṭimah is the chief of

٣٧٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا: أَخْبَرَنَا مُحَمَّدُ بْنُ يُونُسَ عَنْ إِسْرَائِيلَ، عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ، عَنِ الْمُنْهَالِ بْنِ عَمْرٍو، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ حُذَيْفَةَ قَالَ: سَأَلْتَنِي أُمِّي مَتَى عَهْدُكَ؟ تَعْنِي بِالنَّبِيِّ ﷺ فَقُلْتُ: مَالِي بِهِ عَهْدٌ مُنْذُ كَذَا وَكَذَا، فَتَأَلَّتْ مِنِّي فَقُلْتُ لَهَا: دَعِينِي أَبِي النَّبِيِّ ﷺ فَأَصَلِّيَ مَعَهُ الْمَغْرِبَ وَأَسْأَلُهُ أَنْ يَسْتَغْفِرَ لِي وَلِكَ. فَاتَيْتُ النَّبِيَّ ﷺ فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ فَصَلَّى حَتَّى صَلَّى الْعِشَاءَ ثُمَّ انْفَتَلَ فَجَبَعْتُهُ فَسَمِعَ صَوْتِي فَقَالَ: «مَنْ هَذَا، حُذَيْفَةُ؟» قُلْتُ: نَعَمْ. قَالَ: «مَا حَاجَتُكَ غَفَرَ اللَّهُ لَكَ وَلِأُمَّكَ؟» قَالَ: «إِنَّ هَذَا مَلَكٌ لَمْ يَنْزِلِ الْأَرْضَ قَطُّ قَبْلَ هَذِهِ اللَّيْلَةِ، اسْتَأَذَنَ رَبَّهُ أَنْ يُسَلِّمَ عَلَيَّ وَيُسِّرَنِي بِأَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ، وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا

the women of Paradise, and that Al-Ḥasan and Al-Ḥusain are the chiefs of the youths of the people of Paradise.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route, we do not know of it except as a narration of Isrā’īl.

تخريج: [إسناده حسن] وأخرجه الطبراني في الكبير: ٣/٣٧، ح: ٢٦٠٧ من حديث محمد ابن يوسف، وأحمد: ٥/٣٩١ من حديث إسرائيل به وصححه ابن حبان، ح: ٢٢٢٩ وابن خزيمة، ح: ١١٩٤ والذهبي في تلخيص المستدرک: ٣/٣٨١.

3782. Al-Barā’ narrated that the Messenger of Allāh ﷺ saw Hasan and Ḥusain, so he said: “O Allāh, I love them, so love them.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

شَبَابِ أَهْلِ الْجَنَّةِ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ.

٣٧٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ عَدِيِّ ابْنِ ثَابِتٍ، عَنِ الْبَرَاءِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَبْصَرَ حَسَنًا وَحُسَيْنًا فَقَالَ: «اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَجِبْهُمَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وللحديث شواهد كثيرة جدًا، انظر، ح: ٣٧٦٩ والحديث الآتي.

Comments:

Love of Allāh ﷻ and His Messenger ﷺ should be deeply rooted in every Muslim’s heart.

3783. Al-Barā’ bin ‘Āzib said: “I saw the Prophet ﷺ placing Al-Ḥasan bin ‘Alī upon his shoulder while saying: ‘O Allāh, I love him, so love him.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [And it is more correct than the narration of Al-Fuḍail bin Marzūq (no. 3783).]

٣٧٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: رَأَيْتُ النَّبِيَّ ﷺ وَاصِعَ الْحَسَنَ بْنَ عَلِيٍّ عَلَى عَاتِقِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَجِبْهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَهُوَ أَصَحُّ مِنْ حَدِيثِ الْفَضِيلِ بْنِ مَرْزُوقٍ].

تخريج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب الحسن والحسين رضي الله عنهما، ح: ٣٧٤٩ ومسلم، ح: ٢٤٢٢ من حديث شعبة به.

3784. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ was carrying Al-Ḥasan bin ‘Alī upon his shoulder, so a man said: “What an excellent mount you are riding, O child.” So the Prophet ﷺ said: “And what an excellent rider he is.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. And Zam‘ah bin Ṣāliḥ was graded as weak by the people of *Ḥadīth* due to his memory.

تخریج: [إسناده ضعيف] وأخرجه ابن عدي: ١٠٨٥/٣ من حديث أبي عامر العقدي به * زمعة بن صالح ضعيف وله شواهد ضعيفة عند ابن أبي شيبة: ١٠٢/١٢ وغيره.

3785. Al-Musayyab bin Najabah said: “ ‘Alī bin Abī Ṭālib said: ‘The Prophet ﷺ said: “Indeed every Prophet is given seven select attendants” – or he said: “guards” – “and I was given fourteen.” We said: “Who are they?” He said: ‘Myself, my two sons,^[1] Ja‘far, Ḥamzah, Abū Bakr, ‘Umar, Muṣ‘ab bin ‘Umair, Bilāl, Salmān, ‘Ammār, Al-Miqdād, Ḥudhaifah, Abū Dharr, and ‘Abdullāh bin Mas‘ūd.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. And this *Ḥadīth* has been related from ‘Alī in *Mawqūf* form.

تخریج: [إسناده ضعيف] * كثير النواء ضعيف تقدم، ضعفه الجمهور (مجمع الزوائد: ٩/١٥٧) وله طريق آخر عند أحمد: ٨٨/١ وفيه كثير النواء أيضًا.

٣٧٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ حَامِلَ الْحَسَنِ بْنِ عَلِيٍّ عَلَى عَاتِقِهِ، فَقَالَ رَجُلٌ: نِعَمَ الْمَرْكَبُ رَكِبْتَ يَا غَلَامُ. فَقَالَ النَّبِيُّ ﷺ: «وَنِعَمَ الرَّايِبُ هُوَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَزَمْعَةُ بْنُ صَالِحٍ قَدْ ضَعَّفَهُ بَعْضُ أَهْلِ الْحَدِيثِ مِنْ قَبْلِ حِفْظِهِ.

٣٧٨٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ كَثِيرِ النَّوَّاءِ، عَنْ أَبِي إِدْرِيسَ، عَنِ الْمُسَيَّبِ بْنِ نَجْبَةَ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: قَالَ النَّبِيُّ ﷺ: «إِنَّ كُلَّ نَبِيٍّ أُعْطِيَ سَعَةً نَجَبَاءَ رُفَقَاءَ» أَوْ قَالَ: «رُفَبَاءَ وَأُعْطِيْتُ أَنَا أَرْبَعَةَ عَشَرَ»، قُلْنَا: مَنْ هُمْ؟ قَالَ: «أَنَا وَابْنَتَايَ وَجَعْفَرُ وَحَمْزَةُ وَأَبُو بَكْرٍ وَعُمَرُ وَمُضْعَبُ بْنُ عُمَيْرٍ وَبِلَالٌ وَسَلْمَانُ وَعَمَّارُ وَالْمِقْدَادُ وَحُدَيْفَةُ وَأَبُو ذَرٍّ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَلِيٍّ مَوْقُوفًا.

[1] Al-Ḥasan and Al-Ḥusain.

Comments:

All of them are those whose sacrifices are admitted and accepted. All of them were loyal to Allāh and His Messenger and devoted to faith.

Chapter 31. About The Virtues Of The People Of The House Of The Prophet ﷺ

(المعجم ٣١) - [بَابُ: فِي] مَنَاقِبِ أَهْلِ بَيْتِ النَّبِيِّ ﷺ (التحفة ١٠٥)

3786. Jābir bin ‘Abdullāh said: “I saw the Messenger of Allāh during his *Hajj*, on the Day of ‘*Arafah*. He was upon his camel *Al-Qaṣwā*, giving a *Khuṭbah*, so he said: ‘O people! Indeed, I have left among you, that which if you hold fast to it, you shall not go astray: The Book of Allāh and my family, the people of my house.’” (*Ṣaḥīḥ*)

٣٧٨٦ - حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحَسَنِ [هُوَ الْأَنْمَاطِيُّ] عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي حَجَّتِهِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ الْقِصْوَاءِ يَخْطُبُ فَسَمِعْتُهُ يَقُولُ: «يَا أَيُّهَا النَّاسُ! إِنِّي [قَدْ] تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَعِثْرَتِي أَهْلَ بَيْتِي».

[He said:] There are narrations on this topic from Abū Dharr, Abū Sa‘eed, Zaid bin Arqam, and Hudhaifah bin Usaid.

[قَالَ:] [وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَأَبِي سَعِيدٍ وَزَيْدِ بْنِ أَرْقَمَ وَحُدَيْفَةَ بْنِ أَسِيدٍ. قَالَ أَبُو عِمْسَى:] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ] مِنْ هَذَا الْوَجْهِ. قَالَ: وَزَيْدُ بْنُ الْحَسَنِ قَدْ رَوَى عَنْهُ سَعِيدُ بْنُ سُلَيْمَانَ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ.

[Abū ‘Eisā said:] This *Hadith* is [*Hasan*] *Gharīb* from this route. He said: And Zaid bin Al-Hasan, Sa‘eed bin Sulaimān, and more than one of the people of knowledge reported from him.

تخريج: [صحيح] * زيد بن الحسن ضعيف وله شواهد عند مسلم، ح: ٢٤٠٨ وغيره * وفي الباب عن أبي ذر [لم أجده] وأبي سعيد (الخدري) [يأتي: ٣٧٨٨] وزيد بن أرقم [مسلم، ح: ٢٤٠٨] وانظر الحديث الآتي: [٣٧٨٨] وحذيفة بن أسيد [الطبراني في الكبير: ٣/١٨٠، ح: ٣٠٥٢].

Comments:

This narration is a proof that as it is essential and necessary to respect and act upon the Commands of the Qur‘ān, the same way it is required to respect the family members and the wives of the Prophet ﷺ. It is also essential to trust and act upon their noble and right reports.

3787. ‘Umar bin Abī Salamah – the step-son of the Prophet ﷺ – said: “When these *Āyāt* were

٣٧٨٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الْأَصْبَهَانِيِّ، عَنْ يَحْيَى

revealed to the Prophet ﷺ: ‘Allāh only wishes to remove the *Rijs* from you, O members of the family, and to purify you with a thorough purification...’^[1] in the home of Umm Salamah, he called for Fātimah, Ḥasan, Ḥusain, and wrapped them in a cloak, and ‘Alī was behind him, so he wrapped him in the cloak, then he said: ‘O Allāh! These are the people of my house, so remove the *Rijs* from them, and purify them with a thorough purification.’ So Umm Salamah said: ‘And am I with them O Messenger of Allāh?’ He said: ‘You are in your place, and you are more virtuous to me.’” (*Sahīh*)^[2]

[He said:] And there are narrations concerning this topic from Umm Salamah, Ma‘qil bin Yasār, Abū Al-Ḥamrā’, and Anas bin Mālik.

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb* from this route.

تخریج: [صحیح] تقدم: ٣٢٠٥ * وفي الباب عن أم سلمة [تقدم: ٣٢٠٥ ويأتي: ٣٨٧١] ومعقل بن يسار [لم أجده كما تقدم: ٣٢٠٥] وأبي الحمراء [تقدم تحت، ح: ٣٢٠٦] وأنس بن مالك [تقدم: ٣٢٠٦].

Comments:

‘*Rijs*’ means base and mean and this word includes all bad habits, actions and deeds. In reality and genuinely it can be said that the real people of the house are his wives as is clear from the text of the narration.

3788. Zaid bin Arqam, may Allāh be pleased with both of them, narrated that the Messenger of Allāh ﷺ said: “Indeed, I am leaving among you, that which if you hold fast to them, you shall not

ابن عبید، عَنْ عَطَاءَ [بْنِ أَبِي رَاحٍ]، عَنْ عَمْرِ بْنِ أَبِي سَلَمَةَ رَيْبِ النَّبِيِّ ﷺ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ ﷺ ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [الأحزاب: ٣٣] فِي بَيْتِ أُمِّ سَلَمَةَ، فَدَعَا النَّبِيُّ ﷺ فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَلَهُمْ بِكِسَاءٍ وَعَلِيٌّ خَلْفَ ظَهْرِهِ فَجَلَلَهُ بِكِسَاءٍ ثُمَّ قَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا». قَالَتْ أُمُّ سَلَمَةَ: وَأَنَا مَعَهُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَنْتِ عَلَى مَكَانِكَ وَأَنْتِ إِلَيَّ خَيْرٌ».

[قَالَ:] وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَمَعْقِلِ بْنِ يَسَارٍ وَأَبِي الْحَمْرَاءِ وَأَنْسِ بْنِ مَالِكٍ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

٣٧٨٨ - حَدَّثَنَا عَلِيُّ بْنُ الْمُثَنِّرِ الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ وَالْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ

[1] *Al-Aḥzāb* 33:33.

[2] This preceded under no. 3205.

be misguided after me. One of them is greater than the other: The Book of Allāh is a rope extended from the sky to the earth, and my family – the people of my house – and they shall not split until they meet me at the *Hawd*, so look at how you deal with them after me.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

تخریج: [صحيح] وأخرجه الشجري في الأمالي: ١٥٢/١ من حديث علي بن المنذر به ورواه أحمد: ١٧/٣ من حديث الأعمش به وله شواهد عند مسلم، ح: ٢٤٠٨ وغيره.

Comments:

The main theme and purpose is the same as given in the preceding narration. In this narration it has been made clear that the status of the Qur’an is the highest and it is a must to follow its commands. The basic criterion is the Qur’an and the deeds and actions of his family are to be tested on this standard, and no one of his family member will go against it.

3789. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Love Allāh for what He nourishes you with of His blessings, love me due to the love of Allāh, and love the people of my house due to love of me.” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we only know of it from this route.

اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي تَارِكُ فِيكُمْ مَا إِنْ تَمَسَّكُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي، أَحَدُهُمَا أَعْظَمُ مِنَ الْآخَرِ: كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَعَترَتِي أَهْلُ بَيْتِي، وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَأَنْظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

٣٧٨٩ - حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ الْأَشْعَثِ [قَالَ]: حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ [قَالَ]: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ عَبْدِ اللَّهِ ابْنِ سُلَيْمَانَ التَّوْفَلِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَجِبُوا اللَّهَ لِمَا يَغْذُوكُمْ مِنْ نِعَمِهِ، وَأَجِبُونِي بِحُبِّ اللَّهِ، وَأَجِبُوا أَهْلَ بَيْتِي بِحُبِّي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده حسن] وأخرجه الطبراني: ٤٦/٣، ح: ٢٦٣٩ من حديث يحيى بن معين به وصححه الحاكم: ١٥٠/٣ ووافقه الذهبي، ورواه عبدالمملك وزكريا عن محمد بن علي به (السنة لابن أبي عاصم: ١٥٥٣، ١٥٥٤).

Comments:

Allāh ﷻ loves His Messenger and His Messenger loves the people of his house. The beloved of the beloved are also beloved, this is but natural and is not to be denied.

Chapter 32. The Virtues Of Mu‘ādh Bin Jabal, Zaid Bin Thābit, Ubayy Bin Ka‘b, And Abū ‘Ubaidah Bin Al-Jarrāh, ﷺ

(المعجم ٣٢) - بَابُ مَنَاقِبِ مُعَاذِ بْنِ جَبَلٍ وَزَيْدِ بْنِ ثَابِتٍ وَأَبِي بِنِ كَعْبٍ وَأَبِي عُيَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُمْ (التحفة ١٠٦)

3790. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The most merciful of my nation to my nation is Abū Bakr, and the most severe of them concerning the order of Allāh is ‘Umar, and the most truly modest of them is ‘Uthmān bin ‘Affān. The most knowledgeable of them concerning the lawful and the unlawful is Mu‘ādh bin Jabal, the most knowledgeable of them concerning (the laws of) inheritance is Zaid bin Thābit, the best reciter (of the Qur‘ān) among them is Ubayy bin Ka‘b, and every nation has a trustworthy one, and the trustworthy one of this nation is Abū ‘Ubaidah bin Al-Jarrāh.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This is a [*Hasan*] *Gharīb Hadīth*, we do not know of it as a narration of Qatādah except through this route. Abū Qilābah related it from Anas from the Prophet ﷺ, similarly. [And what is well-known is the narration of Abū Qilābah.]

Comments:

Allāh ﷻ made humans different in nature, dispositions and temperaments, therefore, they had different ratios of these qualities in their nature. These Companions were ahead of each other in various qualities, but as a whole their status was according to their place in the highest set of Companions.

3791. Anas bin Mālik narrated that the Messenger of Allāh ﷺ

٣٧٩٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ الْعَطَّارِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وَأَشَدُّهُمْ فِي أَمْرِ اللَّهِ عَمْرٌ وَأَصْدَقُهُمْ حَيَاءٌ عُثْمَانُ بْنُ عَفَّانٍ وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ، وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ، وَأَقْرَبُهُمْ أَبِي ابْنِ كَعْبٍ، وَلِكُلِّ أُمَّةٍ أَمِينٌ. وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُيَيْدَةَ بْنُ الْجَرَّاحِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ قَتَادَةَ إِلَّا مِنْ هَذَا الْوَجْهِ وَقَدْ رَوَاهُ أَبُو قِلَابَةَ عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ [وَالْمَشْهُورُ حَدِيثُ أَبِي قِلَابَةَ].
تخريج: [صحيح] والحديث الآتي شاهد له.

٣٧٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

said: “The most merciful of my nation to my nation is Abū Bakr, and the most severe of them concerning the order of Allāh is ‘Umar, and the most truly modest of them is ‘Uthmān bin ‘Affān. The best reciter (of the Qur’ān) among them is Ubayy bin Ka’b, the most knowledgeable of them concerning (the laws of) inheritance is Zaid bin Thābit, the most knowledgeable of them concerning the lawful and the unlawful is Mu’ādh bin Jabal. Truly, every nation has a trustworthy one, and the trustworthy one of this nation is Abū ‘Ubaidah bin Al-Jarrāh.”

(*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، المقدمة، فضائل خباب، ح: ١٥٤ من حديث عبد الوهاب، والبخاري، ح: ٤٣٨٢ من حديث خالد الحذاء به وصححه ابن حبان، ح: ٢٢١٨ والحاكم: ٤٢٢/٣ على شرط الشيخين ووافقه الذهبي.

3792. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said to Ubayy bin Ka’b: “Indeed Allāh ordered me to recite to you: Those who disbelieve were not going to...^[1] He said: “And He named me?” He said: “Yes.” So he wept. (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

And this *Ḥadīth* has been related from Ubayy bin Ka’b that he said: “The Prophet ﷺ said to me” then he mentioned similar to it.

عَبْدُ الْوَهَّابِ بْنِ عَبْدِ الْمَجِيدِ التَّمِيزِيُّ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وَأَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمَرُ وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ، وَأَفْرُؤُهُمْ لِكِتَابِ اللَّهِ أَبِي بَنُ كَعْبٍ وَأَفْرُضُهُمْ زَيْدُ بْنُ ثَابِتٍ وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ أَلَا وَإِنَّ لِكُلِّ أُمَّةٍ أَمِينًا وَإِنَّ أَمِينَ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

٣٧٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي بَنُ كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾ [البينة: ١] قَالَ: وَسَمَانِي؟ قَالَ: «نَعَمْ»، فَبَكَى.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ أَبِي بَنُ كَعْبٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ فَذَكَرَ نَحْوَهُ.

^[1] *Al-Bayyinah* 98:1.

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب مناقب أبي بن كعب رضي الله عنه، ح: ٣٨٠٩ ومسلم، ح: ٧٩٩ عن محمد بن بشار به.

Comments:

As an acknowledgment of the recitation of the Ubayy bin Ka'b the Prophet ﷺ recited this *Sūrah* before him. He wept either out of happiness or out of the fear of responsibility. Another thing is also proved from this narration that hearing and reciting of the Qur'ān is *Sunnah*. Recitation of the Qur'ān for the purpose of teaching is also approved and commanded.

3793. Ubayy bin Ka'b narrated that the Messenger of Allāh ﷺ said to him: "Indeed, Allāh ordered me to recite to you, so he recited in it: 'Those who disbelieve from amongst the People of the Book were not going to...'" (And he) also recited in it, "Indeed, the religion with Allāh is *Al-Hanīfiyyah*, the Muslim, not Judaism, nor Christianity, whoever does good, it shall not be rejected from him." And he recited to him: "And if the son of Ādam had a valley-full of wealth, he would seek a second, and if he had a second, he would seek a third, and nothing fills the belly of the son of Ādam except for dirt. And Allāh pardons those who repent." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. And it has been related through routes other than this.

'Abdullāh bin 'Abdur-Raḥmān bin Abzā reported from his father, from Ubayy bin Ka'b that the Prophet ﷺ said: "Indeed, Allāh ordered me to recite to you the Qur'ān." And Qatādah reported from Anas that the Prophet ﷺ said to Ubayy, "Indeed, Allāh has ordered me to recite to you the Qur'ān."

٣٧٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَاصِمٍ قَالَ: سَمِعْتُ زُرَّ بْنَ حُبَيْشٍ يُحَدِّثُ عَنْ أَبِي بِنِ كَعْبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ فَقَرَأَ عَلَيَّ ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾ فَقَرَأَ فِيهَا: إِنَّ ذَاتَ الدِّينِ عِنْدَ اللَّهِ الْخَيْرِيَّةُ الْمُسْلِمَةُ لَا الْيَهُودِيَّةُ وَلَا النَّصْرَانِيَّةُ، مَنْ يَعْمَلْ خَيْرًا فَلَنْ يَكْفُرَهُ، وَقَرَأَ عَلَيْهِ: «وَلَوْ أَنَّ لِبْنِ آدَمَ وَادِيًا مِنْ مَالٍ لَا يَبْتَغِي إِلَيْهِ نَائِيًا، وَلَوْ كَانَ لَهُ نَائِيًا لَا يَبْتَغِي إِلَيْهِ نَائِيًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيُتُوبُ اللَّهُ عَلَى مَنْ تَابَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ.
رَوَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى عَنْ أَبِيهِ، عَنْ أَبِي بِنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ».

وَقَدْ رَوَى قَتَادَةُ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِأُبَيٍّ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ».

تخریج: [إسناده حسن] وأخرجه أحمد: ۱۳۱/۵ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ۵۳۹ وصححه الحاكم: ۲/۲۲۴ ووافقه الذهبي وقال الحافظ في فتح الباري: "سنده جيد" * حديث عبدالله بن عبدالرحمن بن أبيزى، رواه أبو داود، ح: ۳۹۸۱ وحديث قتادة عن أنس، تقدم: ۳۷۹۲ باختلاف يسير.

Comments:

This narration shows that it was a long *Sūrah* but due to abrogation of some verses it remained as it is mentioned in the Noble Qur'an.

3794. Qatādah narrated that Anas bin Mālik said: "Four gathered the Qur'an during the time of the Messenger of Allāh ﷺ, all of them from the *Anṣār*: Ubayy bin Ka'b, Mu'ādh bin Jabal, Zaid bin Thābit, and Abū Zaid." I said to Anas: "Who is Abū Zaid?" He said: "One of my uncles." (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

۳۷۹۴ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ أَرْبَعَةٌ كُلُّهُمْ مِنَ الْأَنْصَارِ: أَبِي ابْنُ كَعْبٍ وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ: قُلْتُ لَأَنْسِ: مَنْ أَبُو زَيْدٍ؟ قَالَ أَحَدُ عُمُومَتِي.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب مناقب زيد بن ثابت، ح: ۳۸۱۰ عن محمد بن بشار ومسلم، ح: ۲۴۶۵ من حديث شعبة به.

Comments:

These four *Anṣār* Companions had memorized the complete Qur'an. It does not mean that other Companions had not memorized the Qur'an. It is just to show that from the tribe of Khazraj these were the only four persons who had memorized the complete Qur'an. There were other *Muhājirīn* who had memorized the various parts of the Qur'an. There were people among the *Muhājirīn* and *Anṣār* who had also memorized the Qur'an.

3795. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "What an excellent man is Abū Bakr, what an excellent man is 'Umar, what an excellent man is Abū 'Ubaidah bin Al-Jarrāh, what an excellent man is Usaīd bin Ḥudāir, what an excellent man is Thābit bin Qais bin Ṣhāmmās, what an excellent man is Mu'ādh bin Jabal, and what an excellent man is

۳۷۹۵ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نِعْمَ الرَّجُلُ أَبُو بَكْرٍ، نِعْمَ الرَّجُلُ عُمَرُ، نِعْمَ الرَّجُلُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، نِعْمَ الرَّجُلُ أُسَيْدُ بْنُ حُضَيْرٍ، نِعْمَ الرَّجُلُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ، نِعْمَ الرَّجُلُ مُعَاذُ بْنُ جَبَلٍ،

Mu‘ādh bin ‘Amr bin Al-Jamūh.”
(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*, we only know it through the narration of Suhail.

تخریج: [إسناده صحيح] تقدم: (٤)٣٧٥٧ ورواه أحمد: ٤١٩/٢ عن قتيبة به.

Comments:

This narration shows that the Prophet ﷺ was happy with the performance and conduct of these Companions. This is a great honor for them.

3796. Ḥudhaifah bin Al-Yamān narrated that Al-‘Āqib and As-Sayyid^[1] came to the Prophet ﷺ and said: “Send with us your trustworthy one.” He said: “I shall send with you a trustworthy one who is truly a trustworthy one.” So the people desired that,^[2] and he sent Abū ‘Ubaidah, may Allāh be pleased with him. (*Ṣaḥīḥ*)

And when Abū Ishāq used to report this *Ḥadīth*, he would say, “I heard this sixty years ago.”^[3]

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it has been related from Ibn ‘Umar and Anas from the Prophet ﷺ that he said: “Every nation has a trustworthy one and the trustworthy one of this nation is Abū ‘Ubaidah bin Al-Jarrāh.”

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أبي عبيدة بن الجراح رضي الله عنه، ح: ٢٤٢٠ من حديث سفیان الثوري، والبخاري، ح: ٣٧٤٥ من حديث أبي إسحاق السبيعي به * وقد روى عن ابن عمر [الحاكم: ٥٣٥/٣] وأنس [تقدم: ٣٧٩٠، ٣٧٩١].

Comments:

The actual name of Al-‘Āqib is ‘Abdul-Masiḥ and As-Sayyid’s name is Aiaham or Shahraḥbīl. They were the leaders of the delegation arriving from Najrān in 9th A.H.

نعمَ الرَّجُلُ مُعَاذُ بْنُ عَمْرٍو بْنِ الْجَمُوحِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُهَيْلٍ.

٣٧٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ صَلَّةَ بْنِ زُرَّارٍ، عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ إِلَى النَّبِيِّ ﷺ فَقَالَ: ابْعَثْ مَعَنَا أَمِينًا فَقَالَ: «فَأَيُّ سَأَبَعْتُ مَعَكُمْ أَمِينًا حَقَّ أَمِينٍ» فَأَشْرَفَ لَهَا النَّاسُ فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ. قَالَ: وَكَانَ أَبُو إِسْحَاقَ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ عَنْ صَلَّةَ قَالَ: سَمِعْتُهُ مِنْذُ سِتِّينَ سَنَةً.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى عَنْ ابْنِ عُمَرَ وَأَنْسٍ لِرَضِيَ اللَّهُ عَنْهُمَا [عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لِكُلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

[1] Two of the leaders of the Christians of Najrān.

[2] That is, they desired to be the one that the Prophet ﷺ had praised in such a manner.

[3] This preceded under no. 3757.

Chapter 33. The Virtues Of Salmān Al-Fārisī, May Allāh Be Pleased With Him

(المعجم ٣٣) - [بَابُ] مَنَاقِبِ سَلْمَانَ
الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٠٧)

3797. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Indeed, Paradise longs for three: ‘Alī, ‘Ammār, and Salmān.” (*Da‘īf*)

٣٧٩٧ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ أَبِي رَبِيعَةَ الْإِيَادِيِّ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْجَنَّةَ تَشْتَاقُ إِلَى ثَلَاثَةٍ: عَلِيٍّ وَعَمَّارٍ وَسَلْمَانَ».

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Al-Hasan bin Šālīh.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحَسَنِ بْنِ صَالِحٍ.

تخریج: [إسناده ضعيف] وأخرجه المزي في تهذيب الكمال: ٢٢٣/٢١ من حديث الحسن ابن صالح به، وصححه الحاكم ١٣٧/٣ ووافقه الذهبي * أبو ربيعة تقدم: ٣٧١٨ والحسن البصري عنعن.

Comments:

It means that these three Companions are from the people of the Paradise.

Chapter 34. The Virtues Of ‘Ammār Bin Yāsir And His *Kunyah* Is Abū Al-Yaqzān, May Allāh Be Pleased With Him

(المعجم ٣٤) - [بَابُ] مَنَاقِبِ عَمَّارِ بْنِ يَاسِرٍ وَكُنْيَتُهُ أَبُو الْيَقْظَانَ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٠٨)

3798. ‘Alī narrated that ‘Ammār bin Yāsir came seeking permission to enter upon the Prophet ﷺ so he said: “Permit him, greetings to the pure one, the purified.” (*Hasan*)

٣٧٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيَةَ بْنِ هَانِيَةَ، عَنْ عَلِيٍّ قَالَ: جَاءَ عَمَّارُ بْنُ يَاسِرٍ يَسْتَأْذِنُ عَلَى النَّبِيِّ ﷺ فَقَالَ: «أُذِنُوا لَهُ مَرَّجَبًا بِالطَّيِّبِ الْمُطَيَّبِ».

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Šahīh*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، باب فضل عمار بن ياسر، ح: ١٤٦ من حديث سفیان الثوري به وصححه ابن حبان (الإحسان): ٧٠٣٤ والحاكم ٣/٣٨٨ ووافقه الذهبي ورواه شعبة عن أبي إسحاق به عند أحمد وغيره.

Comments:

This is an indication of his personal and natural nobleness. The acceptance of Islam polished his natural nobleness.

3799. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “Ammār is not given a choice between two matters, except that he chooses the one with more guidance in it.” (*Ḍa‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through this route, from the narration of ‘Abdul-‘Azīz bin Siyāh, and he is a *Shaiikh* from Al-Kūfah, people reported from him, and he has a son called Yazīd bin ‘Abdul-‘Azīz, Yahyā bin Ādam narrated from him.

تخریج: [ضعیف] وأخرجه ابن ماجه، المقدمة، باب فضل عمار بن یاسر، ح: ١٤٨ من حدیث عبدالله بن موسی به * حبيب بن ابي ثابت عننن وله شاهد ضعيف عند أحمد وصححه الحاكم والذهبي وفيه تدليس وانقطاع.

Mahmūd bin Ghailān narrated to us (saying): Wakī‘ narrated to us (saying): Sufyān reported to us, from ‘Abdul-Mālik bin ‘Umair, from a freed slave of Rib‘ī bin Hīrāsh, from Ḥudhaifah, who said: “We were sitting with the Prophet ﷺ and he said: ‘I do not know how long I will be with you, so stick to the two after me,’ and he signaled towards Abū Bakr and ‘Umar^[1] – ‘And act upon the guidance of ‘Ammār, and whatever Ibn Mas‘ūd reports to you, then believe him.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*. And Ibrāhīm bin Sa‘d reported this *Ḥadīth* from Sufyān

٣٧٩٩ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارِ الْكُوفِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ عَبْدِ الْعَزِيزِ بْنِ سِيَاهٍ [الْكُوفِيِّ]، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا خَيْرَ عَمَّارٍ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَرْشَدَهُمَا».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ الْعَزِيزِ بْنِ سِيَاهٍ وَهُوَ شَيْخٌ كُوفِيٌّ. وَقَدْ رَوَى عَنْهُ النَّاسُ وَلَهُ ابْنٌ يُقَالُ لَهُ: يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ رَوَى عَنْهُ يَحْيَى بْنُ آدَمَ.

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مَوْلَى لِرُبَيْعِيٍّ، عَنْ رَبِيعِيِّ بْنِ جِرَاشٍ، عَنْ حُدَيْفَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «إِنِّي لَا أَدْرِي مَا قَدَّرَ بَقَائِي فِيكُمْ فَاقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي». وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ، «وَاهْتَدُوا بِهَدْيِ عَمَّارٍ، وَمَا حَدَّثَكُمْ ابْنُ مَسْعُودٍ فَصَدَّقُوهُ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ. وَرَوَى إِبْرَاهِيمُ بْنُ سَعْدٍ هَذَا الْحَدِيثَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ هِلَالِ مَوْلَى رَبِيعِيِّ، عَنْ رَبِيعِيِّ، عَنْ

[1] This preceded under no. 3662.

Ath-Thawrī, from ‘Abdul-Mālik bin ‘Umar, from Hilāl, the freed slave of Rib‘ī, from Rib‘ī, from Ḥudhaifah from the Prophet ﷺ, similarly.

And Sālim Al-Murādī Al-Kūfī has related from ‘Amr bin Harim: from Rib‘ī bin Hīrash, from Ḥudhaifah, from the Prophet ﷺ, similar to this.

تخریج: [حسن] تقدم: ٣٦٦٢ ورواه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ٩٧ من حديث سفيان الثوري به وحديث سالم المرادي تقدم: ٣٦٦٣.

3800. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Rejoice, ‘Ammār, the transgressing party shall kill you.” (*Ṣaḥīḥ*) [He said:] There are narrations on this topic from Umm Salamah, ‘Abdullāh bin ‘Amr, Abū Al-Yasar and Ḥudhaifah.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Al-‘Alā’ bin ‘Abdur-Raḥmān (a narrator in the chain).

تخریج: [إسناده صحيح] وله شواهد عند البخاري ومسلم وغيرهما وهو من الأحاديث المتواترة (السيوطي، ح: ١٠٤ والزبيدي، ح: ٦٥ والكتاني، ح: ٢٣٧).

Comments:

In another *Ṣaḥīḥ* narration it has been indicated that the group called him towards Hell, and ‘Ammār called them towards the Paradise. (*Ṣaḥīḥ Al-Bukhārī* no. 447.)

Chapter 35. The Virtues Of Abū Dharr Al-Ghifārī, ؓ

3801. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “There is no one more truthful, that the sky has shaded and the earth has carried, than Abū Dharr.” (*Ḥasan*)

حَدِيثٌ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَقَدْ رَوَى سَالِمُ الْمُرَادِيُّ الْكُوفِيُّ عَنْ عَمْرِو بْنِ هَرِيمٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ حَدِيثَةٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا.

٣٨٠٠ - حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبَشِرْ عَمَارُ تَقْتُلُكَ الْبَاغِيَّةُ».

[قَالَ:] وَفِي الْبَابِ عَنْ أُمِّ سَلَمَةَ وَعَبْدِ اللَّهِ ابْنِ عَمْرٍو وَأَبِي الْيَسْرِ وَحَدِيثَةٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ.

(المعجم ٣٥) - بَابُ مَنَاقِبِ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٠٩)

٣٨٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيَانَ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ عُثْمَانَ بْنِ عُمَيْرٍ - هُوَ أَبُو الْيَقْطَانِ -، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ الدَّبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ

[He said:] There are narrations on this topic from Abū Ad-Dardā' and Abū Dharr.

[Abū 'Eisā said:] This *Hadīth* is *Hasan*.

رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَظَلَّتِ الْخَضْرَاءُ وَلَا أَقَلَّتِ الْعَبْرَاءُ أَصْدَقَ مِنْ أَبِي ذَرٍّ».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ وَأَبِي ذَرٍّ.

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ.

تخریج: [حسن] وأخرجه ابن ماجه، المقدمة، فضل أبي ذر، ح: ١٥٦ من حديث عبدالله بن نمر به وسنده ضعيف والحديث الآتي شاهد له * وفي الباب عن أبي الدرداء [أحمد: ١٩٧/٥، ٤٤٢/٦] وأبي ذر [يأتي بعده: ٣٨٠٢].

Comments:

The statement of the Prophet ﷺ is to acknowledge the truth and straight forwardness of Abū Dharr. He was a thorough gentleman and truthful to the core of his heart.

3802. Abū Dharr narrated that the Messenger of Allāh ﷺ said: “There is no one more truthful in speech, nor in fulfilling of promises, that sky has covered and the earth has carried, than Abū Dharr, the likeness of ‘Eisā bin Mariam.” So ‘Umar bin Al-Khattāb said, as if out of envy: “So do you acknowledge that for him, O Messenger of Allāh?” He said: “Yes, so acknowledge it.” (*Hasan*)

[He said:] This *Hadīth* is *Hasan Gharīb* from this route. Some of them reported this *Hadīth* and said: “Abū Dharr walks upon the earth with the asceticism of ‘Eisā bin Mariam [peace be upon him].”

٣٨٠٢ - حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي أَبُو زَيْنَبٍ [هُوَ سِمَاكُ بْنُ الْوَلِيدِ الْحَتَفِيُّ] عَنْ مَالِكِ بْنِ مَرْثَدٍ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَظَلَّتِ الْخَضْرَاءُ وَلَا أَقَلَّتِ الْعَبْرَاءُ مِنْ ذِي لَهْجَةٍ أَصْدَقَ وَلَا أَوْفَى مِنْ أَبِي ذَرٍّ شِبْهُ عِيسَى ابْنِ مَرْيَمَ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ كَالْحَاسِدِ: يَا رَسُولَ اللَّهِ! أَفَتَعْرِفُ ذَلِكَ لَهُ قَالَ: «نَعَمْ فَأَعْرِفُوهُ» [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ، فَقَالَ: أَبُو ذَرٍّ يَمْشِي فِي الْأَرْضِ بِرُؤْهِ عِيسَى ابْنِ مَرْيَمَ [عَلَيْهِ السَّلَامُ].

تخریج: [إسناده حسن] وأخرجه ابن عدي ١٩١٤/٥ من حديث النضر بن محمد به وصححه ابن حبان، ح: ٢٢٥٨، ٢٢٥٩ والحاكم على شرط مسلم: ٣/٣٤٢ ووافقه الذهبي * مرثد الدمازي تقدم: ١٩٥٦ وهو حسن الحديث، وحديث: "أبو ذر يمشي في الأرض بزهد عيسى ابن مريم" لم أجده.

Comments:

Abū Dharr was a self disciplined and a satisfied person. He led a very simple life. He was indifferent to worldly affairs. He never loved wealth and worldly status. He was a hospitable man by nature.

**Chapter 36. The Virtues Of
Abdullāh bin Salām, May Allāh
Be Pleased With Him**

3803. ‘Abdul-Mālik bin ‘Umais narrated from the nephew of ‘Abdullāh bin Salām who said: “When they were about to kill ‘Uthmān, ‘Abdullāh bin Salām came and ‘Uthmān said to him: ‘What did you come for?’ He said: ‘I came to assist you.’ He said: ‘Go to the people to repel their advances against me. For verily your going is better to me than your entering here.’ So ‘Abdullāh went to the people and said: ‘O you people! During *Jāhiliyyah* I was named so-and-so, then the Messenger of Allāh ﷺ named me ‘Abdullāh, and some *Āyāt* from the Book of Allāh were revealed about me. (The following) was revealed about me: “A witness from among the Children of Isrā’īl has testified to something similar and believed while you rejected. Verily, Allāh does not guide the wrongdoing people.”^[1] [And (the following) was revealed about me:] “Sufficient as a witness between me and you is Allāh, and those too who have knowledge of the Scripture.”^[2] Allāh has sheathed the sword from you and the angels are your neighbors in this city of yours, the one in which the Revelation came to the Messenger of Allāh ﷺ. But by Allāh! (Fear) Allāh regarding this man; if you kill

(المعجم ٣٦) - بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ
سَلَامٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١١٠)

٣٨٠٣ - حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ:
حَدَّثَنَا أَبُو مُحَيَّيَّةَ يَحْيَى بْنُ يَعْلَى [بْنِ
عَطَاءٍ]، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ ابْنِ
أَخِي عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: لَمَّا أُرِيدَ قَتْلُ
عُثْمَانَ جَاءَ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَالَ لَهُ
عُثْمَانُ: مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ فِي
نَصْرِكَ، قَالَ: أَخْرِجْ إِلَى النَّاسِ فَاطْرُدْهُمْ
عَنِّي فَإِنَّكَ خَارِجًا خَيْرٌ لِي مِنْكَ دَاخِلًا،
فَخَرَجَ عَبْدُ اللَّهِ إِلَى النَّاسِ، فَقَالَ: أَيُّهَا
النَّاسُ! إِنَّهُ كَانَ اسْمِي فِي الْجَاهِلِيَّةِ فُلَانٌ
فَسَمَّيَنِي رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ وَنَزَلَتْ فِيَّ
آيَاتٌ مِنْ كِتَابِ اللَّهِ، نَزَلَتْ فِيَّ ﴿وَشَهِدَ شَاهِدٌ
مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَمَنْ وَاسْتَكْبَرْتُمْ إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [الأحقاف: ١٠]
[وَنَزَلَتْ فِيَّ] ﴿قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي
وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمٌ الْكِتَابِ﴾
[الرعد: ٤٣] إِنَّ اللَّهَ سَافِعٌ مَعْمُودًا عَنْكُمْ وَإِنَّ
الْمَلَائِكَةَ قَدْ جَاوَرَتْكُمْ فِي بَلَدِكُمْ هَذَا الَّذِي
نَزَلَ فِيهِ رَسُولُ اللَّهِ ﷺ فَاللَّهُ اللَّهُ فِي هَذَا
الرَّجُلِ أَنْ تَقْتُلُوهُ فَوَاللَّهِ لَئِنْ قَتَلْتُمُوهُ لَتَطْرُدَنَّ
جِيرَانُكُمْ الْمَلَائِكَةَ وَلَتَسَلَّنَّ سِنْفَ اللَّهِ الْمَعْمُودَ
عَنْكُمْ فَلَا يَغِيذُ [عَنْكُمْ] إِلَى يَوْمِ الْقِيَامَةِ،

[1] *Al-Ahqaf* 46:10.

[2] *Ar-Ra'd* 13:43.

him, then by Allāh! If you kill him, then you will cause the angels to remove your goodness from you, and to raise Allāh's sheathed sword against you, such that it will never be sheathed again until the Day of Resurrection." He said: "They said: 'Kill the Jew and kill 'Uthmān.'" [1] (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we only know of it as a narration of 'Abdul-Mālik bin 'Umais. *Shu'aib* bin Ṣafwān reported this *Hadīth* from 'Abdul-Mālik bin 'Umais, he said: "From 'Umar bin Muḥammad bin 'Abdullāh bin Salām, from his grandfather, 'Abdullāh bin Salām."

تخریج: [ضعیف] تقدم: ۳۲۵۶ * عمر بن محمد، قال المبارکفوري رحمه الله: "لم أفق على ترجمة عمر بن محمد هذا".

3804. Yazīd bin 'Umairah said: "When death was upon Mu'ādḥ bin Jabal, it was said to him: 'O Abū 'Abdur-Raḥmān, advise us.' He said: 'Sit me up.' So he said: 'Indeed, knowledge and faith are at their place, whoever desires them shall find them.' He said that three times. 'And seek knowledge from four men: 'Uwaimir Abū Ad-Dardā', with Salmān Al-Fārisī, with 'Abdullāh bin Mas'ūd, and with 'Abdullāh bin Salām who used to be a Jew and then accepted Islam. For indeed, I heard the Messenger of Allāh ﷺ saying, "Indeed he is the tenth of ten in Paradise." (*Ṣaḥīḥ*)

قَالُوا: اقْتُلُوا الْيَهُودِيَّ وَاقْتُلُوا عُثْمَانَ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ وَقَدْ رَوَى شُعَيْبُ بْنُ صَفْوَانَ هَذَا الْحَدِيثَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ فَقَالَ: عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ سَلَامٍ.

۳۸۰۴ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا اللَّيْثُ عَنْ مَعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ بَرِيدٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ يَزِيدَ بْنِ عُمَيْرَةَ قَالَ: لَمَّا حَضَرَ مُعَاذُ بْنُ جَبَلِ الْمَوْتِ قِيلَ لَهُ: يَا أَبَا عَبْدِ الرَّحْمَنِ! أَوْصِنَا قَالَ: أَجْلِسُونِي فَقَالَ: إِنَّ الْعِلْمَ وَالْإِيمَانَ مَكَانُهُمَا، مَنْ ابْتَغَاهُمَا وَجَدَهُمَا، يَقُولُ ذَلِكَ ثَلَاثَ مَرَّاتٍ، وَالتَّمَسُوا الْعِلْمَ عِنْدَ أَرْبَعَةِ رَهْطٍ: عِنْدَ عُوَيْرِ أَبِي الدَّرْدَاءِ وَعِنْدَ سَلْمَانَ الْفَارِسِيِّ وَعِنْدَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَعِنْدَ عَبْدِ اللَّهِ بْنِ سَلَامٍ الَّذِي كَانَ يَهُودِيًّا فَأَسْلَمَ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ عَاشِرُ

[1] This preceded under no. 3256.

[He said:] And there is a narration on this topic from Sa'd.

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

عَشْرَةٌ فِي الْجَنَّةِ».

[قَالَ:] وَفِي الْبَابِ عَنْ سَعْدٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢٤٢/٥ والنسائي في الكبرى، ح: ٨٢٥٣ عن قتيبة به وصححه ابن حبان، ح: ٢٢٥٢ والحاكم: ٩٨/١ على شرط الشيخين ووافقه الذهبي * وفي الباب عن سعد (بن أبي وقاص) [البخاري، ح: ٣٨١٢ ومسلم، ح: ٢٤٨٣].

Comments:

'Abdullāh bin Salām used to be a Jew, and from among the Jews, he was 10th person who embraced Islam. He was a true scholar of his religious book.

Chapter 37. The Virtues Of 'Abdullāh Bin Mas'ūd, May Allāh Be Pleased With Him

(المعجم ٣٧) - بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١١١)

3805. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Take as examples the two after me from my Companions, Abū Bakr and 'Umar. And act upon the guidance of 'Ammār, and hold fast to the advice of Ibn Mas'ūd."^[1]

(*Ḥasan*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb* from this route as a narration of Ibn Mas'ūd. We do not know of it except through the narration of Yahyā bin Salamah bin Kuhail. And Yahyā bin Salamah was graded weak in *Hadīth*. Abū Az-Za'rā's name is 'Abdullāh bin Hānī'. And the Abū Az-Za'rā' that *Shu'bah*, *Ath-Thawrī*, and Ibn 'Uyainah reported from – his name is 'Amr bin 'Amr, and he is the nephew of Abū Al-Aḥwas, the companion of

٣٨٠٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ

يَحْيَى بْنِ سَلَمَةَ بْنِ كَهْلِيلٍ: حَدَّثَنِي أَبِي عَنْ

أَبِيهِ، عَنْ سَلَمَةَ بْنِ كَهْلِيلٍ، عَنْ أَبِي الزَّرْعَاءِ،

عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«اقتدوا باللذنين من بعدي من أصحابي أبي

بكر وعمر واهتدوا بهدي عمار وتمسكوا

بعهد ابن مسعود».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ مِنْ هَذَا الرَّجُلِ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ

لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَحْيَى بْنِ سَلَمَةَ بْنِ

كَهْلِيلٍ، وَيَحْيَى بْنِ سَلَمَةَ يُضَعَفُ فِي

الْحَدِيثِ وَأَبُو الزَّرْعَاءِ اسْمُهُ عَبْدُ اللَّهِ بْنُ

هَانِيٍّ، وَأَبُو الزَّرْعَاءِ الَّذِي رَوَى عَنْهُ شُعْبَةُ

وَالثَّوْرِيُّ وَابْنُ عُيَيْنَةَ اسْمُهُ عَمْرُو بْنُ عَمْرٍو

[1] See no. 3799.

‘Abdullāh bin Mas‘ūd.

وَهُوَ ابْنُ أَخِي أَبِي الْأَخْوَصِ صَاحِبِ عَبْدِ
اللَّهِ بْنِ مَسْعُودٍ.

تخریج: [حسن] وسنده ضعيف جدًا وللحديث شواهد كثيرة، انظر، ح: ٣٦٦٢ وغيره.

Comments:

It means that on the issue of Caliphate accept the advice of Ibn Mas‘ūd. ‘Abdullāh bin Mas‘ūd stated that the person whom the Prophet ﷺ asked to lead the prayer how could they ask him to step back. The person to whom the Prophet ﷺ selected to lead the religious affairs, why should not they select him to lead the worldly affairs of the state as *Khalīfat Al-Muslimīn*. This is an open indication that Abū Bakr will be the Caliph.

3806. Abū Mūsā said: “My brother and I arrived from Yemen, and we did not see a period except that we thought ‘Abdullāh bin Mas‘ūd was a man from the people of the house of the Prophet ﷺ, due to what we would see of him entering, and his mother’s entering, upon the Prophet ﷺ.” (*Ṣaḥīḥ*)

٣٨٠٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا
إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ أَبِي إِسْحَاقَ عَنْ أَبِيهِ،
عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ: أَنَّهُ
سَمِعَ أَبَا مُوسَى يَقُولُ: لَقَدْ قَدِمْتُ أَنَا وَأَخِي
مِنَ الْيَمَنِ وَمَا نَرَى حِينًا إِلَّا أَنَّ عَبْدَ اللَّهِ بْنَ
مَسْعُودٍ رَجُلٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ ﷺ لِمَا نَرَى
مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلَى النَّبِيِّ ﷺ.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb* from this route]. Sufyān Ath-Thawrī reported it from Abū Ishāq.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ [غَرِيبٌ مِنْ هَذَا الْوَجْهِ] وَقَدْ رَوَاهُ
سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ.

تخریج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب عبدالله بن مسعود رضي الله عنه، ح: ٣٧٦٣ عن أبي كريب ومسلم، ح: ٢٤٦٠ من حديث إبراهيم بن يوسف به * حديث سفیان الثوري: رواه مسلم.

Comments:

It means that ‘Abdullāh bin Mas‘ūd spent most of his time with the Prophet (ﷺ), therefore, they took him to be a member of the Prophet’s family. This is an honor for Abdullāh bin Mas‘ūd.

3807. ‘Abdur-Raḥmān bin Yazīd said: “We came to Ḥudḥaifah and said: ‘Inform us of the closest to the Messenger of Allāh ﷺ in guidance and conduct, so that we may take from him and hear from him.’ He said: ‘The closest of the

٣٨٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ
أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ:
أَتَيْنَا حُدَيْفَةَ فَقُلْنَا: حَدِّثْنَا بِأَقْرَبِ النَّاسِ مِنْ

people in guidance, conduct, and character used to be ‘Abdullāh bin Mas‘ūd, until he would hide from us in his house.^[1] And the guarded ones^[2] from the Companions of Muḥammad ﷺ know that Ibn Umm ‘Abd^[3] is from among the most intimately close to Allāh of them.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

رَسُولِ اللَّهِ ﷺ هَدِيًّا وَدَلًّا فَتَأْخُذَ عَنْهُ وَتَسْمَعَ مِنْهُ، قَالَ: كَانَ أَقْرَبُ النَّاسِ هَدِيًّا وَدَلًّا وَسَمْتًا بِرَسُولِ اللَّهِ ﷺ ابْنُ مَسْعُودٍ حَتَّى يَتَوَارَى مِنَّا فِي بَيْتِهِ وَلَقَدْ عَلِمَ الْمَحْفُوظُونَ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ أَنَّ ابْنَ أُمِّ عَبْدِ هُوَ مِنْ أَقْرَبِهِمْ إِلَى اللَّهِ زُلْفَى.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: وأخرجه البخاري، أيضًا، ح: ٣٧٦٢ من حديث أبي إسحاق السبيعي به.

Comments:

It means those who were very close to the Prophet ﷺ in copying his actions and following his orders. They never did anything against the way of the Prophet ﷺ and they were also aware of the status of the Companions.

3808. ‘Alī narrated that the Messenger of Allāh said: “If I was going to appoint anyone of them as a leader without any consultation, I would appoint Ibn Umm ‘Abd over them.” (*Ḍa‘īf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb*, we only know of it through the narration of Al-Ḥārith from ‘Alī.

٣٨٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

الرَّحْمَنِ: حَدَّثَنَا صَاعِدُ الْحَرَائِثِيِّ: حَدَّثَنَا

زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ عَنْ أَبِي إِسْحَاقَ، عَنِ

الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ

ﷺ: «لَوْ كُنْتُ مُؤَمَّرًا أَحَدًا مِنْهُمْ مِنْ غَيْرِ

مَسْرُورَةٍ لَأَمَرْتُ عَلَيْهِمْ ابْنَ أُمِّ عَبْدِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا

نَعْرِفُهُ مِنْ حَدِيثِ الْحَارِثِ عَنْ عَلِيٍّ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٠٧/١ من حديث زهير وابن ماجه، ح: ١٣٧ من

حديث أبي إسحاق به، والحاتر الأعور ضعيف مشهور.

Comments:

In this narration “appointing as a leader” means to make him in charge of a detachment or of a project.

[1] That is, even though he would try and hide from the sight of people, this was still apparent.

[2] Those who are guarded by Allāh from straying in word and deed. See *Tuhfat Al-Aḥwadhī*.

[3] A nickname of ‘Abdullāh bin Mas‘ūd, may Allāh be pleased with him.

3809. ‘Alī narrated that the Messenger of Allāh said: “If I was going to appoint anyone as a leader without any consultation, I would appoint Ibn Umm ‘Abd.” (*Ḍa‘īf*)

٣٨٠٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُؤَمَّرًا أَحَدًا مِنْ غَيْرِ مَشُورَةٍ لَأَمَرْتُ ابْنَ أُمِّ عَبْدِ».

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، فضل عبدالله بن مسعود رضي الله عنه، ح: ١٣٧ من حديث وكيع به وانظر الحديث السابق لعلته.

Comments:

Umm ‘Abd was the name of the mother of ‘Abdullāh bin Mas‘ūd.

3810. ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “Take the Qur’ān from four: From Ibn Mas‘ūd, Ubayy bin Ka‘b, Mu‘ādh bin Jabal, and Sālim the freed slave of Abū Ḥudhaifah.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

٣٨١٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ ابْنِ مَسْعُودٍ وَأَبِي بِنِ كَعْبٍ وَمُعَاذِ بْنِ جَبَلٍ وَسَالِمِ مَوْلَى أَبِي حَذِيفَةَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل عبدالله بن مسعود وأمه رضي الله تعالى عنهما، ح: ٢٤٦٤ من حديث الأعمش، والبخاري، ح: ٣٧٦٠ من حديث شقيق بن سلمة أبي وائل به.

Comments:

All of them had learnt the Qur’ān with great efforts and care, and devoted their lives to the teachings of the Qur’ān.

3811. *Khaithamah* bin Abī Sabrah said: “I came to Al-Madīnah, so I asked Allāh to make it easy for me to sit with one who is righteous. He made Abū Hurairah accessible to me, so I sat with him and said to him: ‘Indeed, I asked Allāh to make it easy for me to sit with one who is righteous, and it is to you that I was guided.’ So he said to me: ‘From where are you?’ I said: ‘From the people of Al-Kūfah, I came to

٣٨١١ - حَدَّثَنَا الْجَرَّاحُ بْنُ مَخْلَدٍ الْبَصْرِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ حَيْثَمَةَ بْنِ أَبِي سَبْرَةَ قَالَ: أَتَيْتُ الْمَدِينَةَ فَسَأَلْتُ اللَّهَ أَنْ يُيسِّرَ لِي جَلِيسًا صَالِحًا فَيَسِّرَ لِي أَبَا هُرَيْرَةَ فَجَلَسْتُ إِلَيْهِ فَقُلْتُ لَهُ: إِنِّي سَأَلْتُ اللَّهَ أَنْ يُيسِّرَ لِي جَلِيسًا صَالِحًا فَوَفَّقْتَنِي لِي، فَقَالَ لِي: مِنْ أَيْنَ أَنْتَ؟

search out good and to seek it.' So he said: 'Is there not among you Sa'd bin Mālik whose supplication is answered, Ibn Mas'ūd, the one who used to carry the water for purification and the sandals of the Messenger of Allāh, and Hudhaifah, the keeper of the secrets of the Messenger of Allāh ﷺ, and 'Ammār whom Allāh has guarded from *Shaiṭān* upon the tongue of His Prophet, and Salmān the companion of the Two Books?'" (*Da'īf*)

(One of the narrators) Qatādah said: "And the Two Books are the *Injil* and the Qur'ān."

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ*, and *Khaithamah* is Ibn 'Abdur-Raḥmān bin Abī Sabrah, he is attributed to his grandfather.

تخریج: [إسناده ضعيف] وسنده ضعيف لعنعة قتادة وللحديث شواهد معنوية.

Comments:

The Prophet ﷺ prayed to Allāh ﷻ for Sa'd bin Mālik bin Abī Waqqāṣ to accept his supplications. It has already been mentioned while enumerating his qualities. 'Abdullāh bin Mas'ūd was a special attendant of the Prophet ﷺ who was responsible for his shoes and pillow.

Chapter 38. The Virtues Of Hudhaifah Bin Al-Yamān, May Allāh Be Pleased With Him

3812. Hudhaifah narrated that they said: "O Messenger of Allāh, if you were to appoint someone as a successor." He said: "If I were to appoint a successor over you, and you were to disobey him, you would be punished. But whatever Hudhaifah narrates to you, then believe him, and whatever 'Abdullāh teaches you to recite,

قُلْتُ: مِنْ أَهْلِ الْكُوفَةِ جِئْتُ أَلْتَمِسُ الْخَيْرَ وَأَطْلُبُهُ فَقَالَ: أَلَيْسَ فِيكُمْ سَعْدُ بْنُ مَالِكٍ مُجَابِ الدَّعْوَةِ، وَابْنُ مَسْعُودٍ صَاحِبُ طَهْوَرٍ رَسُولِ اللَّهِ ﷺ وَتَعْلِيهِ، وَحُدَيْفَةُ صَاحِبُ سِرِّ رَسُولِ اللَّهِ ﷺ، وَعَمَّارُ الَّذِي أَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ، وَسَلْمَانَ صَاحِبِ الْكِتَابَيْنِ، قَالَ قَتَادَةُ: وَالْكِتَابَانِ الْإِنْجِيلُ وَالْقُرْآنُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ، وَخَيْثَمَةُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي سَبْرَةَ [إِنَّمَا] نُسِبَ إِلَى جَدِّهِ.

(المعجم ٣٨) - بَابُ مَنَاقِبِ حُدَيْفَةَ بْنِ الْيَمَانَ رَضِيَ اللَّهُ عَنْهُ (التحفة ١١٢)

٣٨١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا إِسْحَاقُ بْنُ عِيسَى عَنْ شَرِيكِ، عَنْ أَبِي الْيَقْظَانِ، عَنْ زَادَانَ، عَنْ حُدَيْفَةَ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! لَوْ اسْتَخْلَفْتَ. قَالَ: «إِنْ اسْتَخْلَفْتُ عَلَيْكُمْ فَعَصَيْتُمُوهُ عُذْبْتُمْ، وَلَكِنْ مَا حَدَّثْتُكُمْ حُدَيْفَةَ فَصَدَّقُوهُ، وَمَا

then recite it.” (*Da'if*)

‘Abdullāh said: “I said to Ishāq bin ‘Eīsā: ‘They say this (*Ḥadīth*) is from Abū Wā'il.’ He said: ‘It is from Zādhān, if Allāh wills.’”

[He said:] This *Ḥadīth* is *Ḥasan*, and it is a narration of *Sharīk*.

أَقْرَأَكُمْ عَبْدُ اللَّهِ فَاقرءوه». قَالَ عَبْدُ اللَّهِ: فَقُلْتُ لِإِسْحَاقَ بْنِ عِيسَى: يَقُولُونَ: هَذَا عَنْ أَبِي وَائِلٍ. قَالَ: عَنْ زَادَانَ إِنْ شَاءَ اللَّهُ. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ، وَهُوَ حَدِيثٌ شَرِيكٍ.

تخریج: [إسناده ضعيف] * أبوالبقطان عثمان بن عمير: ضعيف تقدم وله لون آخر عند

الحاكم: ۷۰/۳.

Comments:

Hudhaifah and ‘Abdullāh bin Mas‘ūd both report that the Prophet ﷺ said, “Follow the two, Abū Bakr and ‘Umar, those coming after me.” It means that he declared the Muslims should not worry about the appointment of the Caliph, Allāh ﷻ will solve this matter, but Muslims should listen to Hudhaifah regarding this matter.

Chapter 39. The Virtues Of Zaid Bin Hārithah, May Allāh Be Pleased With Him

(المعجم ۳۹) - بَابُ مَنَاقِبِ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُ (التحفة ۱۱۳)

3813. Zaid bin Aslam narrated from his father, from ‘Umar, that he (‘Umar) granted a stipend of three-thousand and five-hundred to Usāmah bin Zaid, and he granted three-thousand to ‘Abdullāh bin ‘Umar. So ‘Abdullāh bin ‘Umar said to his father: “Why have you given preference to Usāmah over me? For by Allāh, he has not preceded me to any battle.” He said: “Because Zaid used to be more beloved to the Messenger of Allāh ﷺ than your father, and Usāmah was more beloved to the Messenger of Allāh ﷺ than you. So I gave preference to the beloved of the Messenger of Allāh ﷺ over my beloved.” (*Ḥasan*)

۳۸۱۳ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ زَيْدِ بْنِ أَسْلَمٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ أَنَّهُ فَرَضَ لِأُسَامَةَ ابْنِ زَيْدٍ فِي ثَلَاثَةِ آلَافٍ وَخَمْسِمِائَةٍ، وَفَرَضَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ فِي ثَلَاثَةِ آلَافٍ. فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لِأَبِيهِ: لِمَ فَضَّلْتَ أُسَامَةَ عَلَيَّ؟ فَوَاللَّهِ! مَا سَبَقَنِي إِلَى مَشْهَدٍ، قَالَ: لِأَنَّ زَيْدًا كَانَ أَحَبَّ إِلَيَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَبِيكَ، وَكَانَ أُسَامَةُ أَحَبَّ إِلَيَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنْكَ، فَأَنْتَ رَجَبٌ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى جَبِي. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ عَرِيْبٌ.

[He said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [حسن] وسنده ضعيف وللحديث شواهد عند ابن سعد: ٧٠/٤ وغيره، أحدها إسناده

حسن.

Comments:

‘Umar fixed the amount of stipend on the basis of precedence in emigration or on participation in the battles. According to both standards ‘Abdullāh bin ‘Umar was ahead of Usāmah bin Zaid, Therefore, ‘Abdullāh bin ‘Umar asked the reason of granting him a greater stipend.

3814. Ibn ‘Umar said: “We called Zaid bin Hārithah nothing but ‘Zaid bin Muḥammad’ until the Qur’ān was revealed (ordering): Call them by their fathers, that is more just according to Allāh.”^[1] (*Ṣaḥīḥ*)

[He said:] This *Hadīth* is *Ṣaḥīḥ*.

٣٨١٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ
ابْنُ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ
سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ:
مَا كُنَّا نَدْعُو زَيْدَ بْنَ حَارِثَةَ إِلَّا زَيْدَ بْنَ
مُحَمَّدٍ حَتَّى نَزَلَتْ ﴿ادْعُوهُمْ لِأَبَائِهِمْ هُوَ
أَقْسَطُ عِنْدَ اللَّهِ﴾ [الأحزاب: ٥] [قَالَ:] هَذَا
حَدِيثٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: من فضائل زيد بن حارثة وابنه أسامة رضي الله عنهما، ح: ٢٤٢٥ عن قتيبة، والبخاري، ح: ٧٨٢؛ من حديث موسى بن عقبة به وتقدم: ٣٢٠٩.

3815. Jabalah bin Hārithah, the brother of Zaid, said: “I came to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, send my brother Zaid with me.’ He said: ‘Here he is.’ He said: ‘If he goes with you, I will not prevent him.’ Zaid said: ‘O Messenger of Allāh, by Allāh, I will not choose anyone over you.’” He said: “So I considered the view of my brother to be better than my own view.” (*Ḥasan*)

[He said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Ibn Ar-Rūmī from ‘Alī bin Mus-hir.

٣٨١٥ - حَدَّثَنَا الْجَرَّاحُ بْنُ مَخْلَدٍ
[الْبَصْرِيُّ] وَعَبْدُ وَاحِدٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ
ابْنُ عُمَرَ بْنِ الرَّومِيِّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ
عَنْ إِسْمَاعِيلَ، عَنْ أَبِي خَالِدٍ، عَنْ أَبِي
عَمْرٍو السَّبْيَانِيِّ قَالَ: أَخْبَرَنِي جَبَلَةُ بْنُ حَارِثَةَ
أَخُو زَيْدٍ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَبْعَثْ
مَعِيَ أَخِي زَيْدًا، قَالَ: «هُوَ دَا»، قَالَ: «فَإِنْ
أَنْطَلَقَ مَعَكَ لَمْ أَمْنَعُهُ». قَالَ زَيْدٌ: يَا رَسُولَ
اللَّهِ! وَاللَّهِ لَا أَخْتَارُ عَلَيْكَ أَحَدًا، قَالَ:
فَرَأَيْتَ رَأَى أَخِي أَفْضَلَ مِنْ رَأْيِي.

^[1] *Al-Ahzhāb* 33:5. This preceded under no. 3209 with the same chain of narration and he said: “*Ḥasan Ṣaḥīḥ*.”

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي الرُّومِيِّ عَنْ عَلِيِّ بْنِ مُسْهِرٍ .

تخریج: [حسن] وأخرجه الطبراني: ٢/٢٨٦، ح: ٢١٩٢ من حديث علي بن مسهر به وللحديث شواهد * ورواه منجاب بن الحارث عن علي بن مسهر به .

Comments:

Zaid preferred to stay with the Prophet ﷺ thereby gaining success here and in the Hereafter.

3816. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ sent an army and put Usāmah bin Zaid in charge of them. So the people contested his leadership, so the Prophet ﷺ said: ‘If you contest his leadership, then you did contest the leadership of his father before him. And indeed, by Allāh, he was certainly fit for leadership, and he was of the most beloved of people to me, and this one is among the most beloved of people to me after him.’” (*Ṣaḥīḥ*)

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) From Ibn ‘Umar, from the Prophet ﷺ with similar to the (previous) narration of Mālik bin Anas.

٣٨١٦ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْمَعَةَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْنَا وَأَمَرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ فَطَعَنَ النَّاسُ فِي إِمْرَتِهِ، فَقَالَ النَّبِيُّ ﷺ: «إِنْ تَطَعُنُوا فِي إِمْرَتِهِ، فَقَدْ كُنتُمْ تَطَعُنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ، وَأَنْتُمْ اللَّهُ! إِنْ كَانَ لَخَلِيقًا لِلْإِمَارَةِ، وَإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هَذَا مِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ» .

قَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكِ بْنِ أَنَسٍ .

تخریج: متفق عليه، وأخرجه البخاري، المغازي، باب بعث النبي ﷺ أسامة بن زيد رضي الله عنهما في مرضه الذي توفي فيه، ح: ٤٤٦٩ من حديث مالك ومسلم، ح: ٢٤٢٦ من حديث عبدالله بن دينار به .

Comments:

This narration is a proof that for the appointment of a commander of troops, social status, age or family background is not a criteria. There are other qualities and skills which are essential for the post. In the presence of Abū Bakr and ‘Umar, other Companions had been given the post of commander of the army. Usāmah bin Zaid was a freed slave, and the Prophet ﷺ knew his abilities and nature.

Chapter 40. The Virtues Of Usāmah Bin Zaid, May Allāh Be Pleased With Him

(المعجم ٤٠) - بَابُ مَنَاقِبِ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١١٤)

3817. Muḥammad bin Usāmah bin Zaid narrated from his father, that he said: “When the Messenger of Allāh ﷺ became weak, I marched and the people marched upon Al-Madīnah. I entered upon the Messenger of Allāh and he was unable to speak (because of weakness), so he did not say anything. So the Messenger of Allāh ﷺ began to place his hands upon me and then raise them up, so I knew he was supplicating for me.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*.

٣٨١٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يُونُسُ ابْنُ بُكَيْرٍ عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدٍ، عَنْ عَبْدِ بْنِ السَّبَّاقِ، عَنْ مُحَمَّدِ بْنِ أُسَامَةَ ابْنِ زَيْدٍ، عَنْ أَبِيهِ قَالَ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ هَبَطْتُ وَهَبَطَ النَّاسُ الْمَدِينَةَ، فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَقَدْ أَصْمِتَ فَلَمْ يَتَكَلَّمْ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَضَعُ يَدَيْهِ عَلَيَّ وَيَرْفَعُهُمَا فَأَعْرِفُ أَنَّهُ يَدْعُو لِي. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢٠١/٥ من حديث محمد بن إسحاق بن يسار به وصرح بالسمع.

Comments:

The Prophet ﷺ arranged an army and appointed Usāmah bin Zaid its commander. Some of the Companions had questioned his commandership because of his young age and other reasons. This army had gone only three miles out of Al-Madīnah when they heard that the illness of the Prophet ﷺ had worsened. The army returned to Al-Madīnah to see Allāh’s Messenger ﷺ, Abū Bakr sent the same army for the completion of the mission under the commandership of Usāmah bin Zaid.

3818. ‘Āishah, the Mother of the Believers, said: “The Prophet ﷺ wanted to wipe the running nose of Usāmah.” ‘Āishah said: “Leave it to me so that I may be the one to do it.” He said: “O ‘Āishah, love him, for verily I love him.” (*Hasan*) [He said:] This *Hadīth* is *Hasan Gharīb*.

٣٨١٨ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَرَادَ النَّبِيُّ ﷺ أَنْ يُنَحِّيَ مُخَاطَ أُسَامَةَ، قَالَتْ عَائِشَةُ: دَغْنِي حَتَّى أَكُونَ أَنَا الَّذِي أَفْعَلُ. قَالَ: «يَا عَائِشَةُ! أَحْبَبِي، فَإِنِّي أَحِبُّهُ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه ابن حبان (الإحسان): ٧٠١٨ من حديث الحسين بن حريث به وللحديث شواهد كثيرة، انظر: ١٤٣٠ * طلحة بن يحيى وثقه الجمهور وهو حسن الحديث وقال البرقي: أكثر أهل العلم بالحديث يثبتونه.

3819. Usāmah bin Zaid said: “I was sitting [with the Prophet ﷺ] when ‘Alī and Al-‘Abbās came seeking permission to enter. They said: ‘O Usāmah, seek permission for us from the Messenger of Allāh ﷺ.’ So I said: ‘O Messenger of Allāh, ‘Alī and Al-‘Abbās seek permission to enter.’ He said: ‘Do you know what has brought them?’ I said: ‘No [I do not know].’ So the Prophet ﷺ said: ‘But I know, grant them permission.’ So they entered and said: ‘O Messenger of Allāh, we have come to you, to ask you which of your family is most beloved to you.’ He said: ‘Fāṭimah bint Muḥammad.’ So they said: ‘We did not come to ask you about (immediate) family.’ He said: ‘The most beloved of my family to me is the one whom Allāh favored and I favored, Usāmah bin Zaid.’ They said: ‘Then who?’ He said: ‘Then ‘Alī bin Abī Ṭālib.’ Al-‘Abbās said: ‘O Messenger of Allāh, you have made your uncle the last of them.’ He said: ‘Indeed, ‘Alī has preceded you in emigration.’” (*Ḥasan*)

[He said:] This *Hadīth* is *Ḥasan* [*Ṣaḥīḥ*]. And *Shu‘bah* graded ‘Umar bin Abī Salamah (a narrator in the chain) weak.

٣٨١٩ - أَخْبَرَنَا أَحْمَدُ بْنُ الْحَسَنِ:
حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو
عَوَانَةَ. قَالَ: حَدَّثَ عُمَرُ بْنُ أَبِي سَلَمَةَ بْنِ
عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ، قَالَ: أَخْبَرَنِي أَسَامَةُ
ابْنُ زَيْدٍ قَالَ: كُنْتُ جَالِسًا [عِنْدَ النَّبِيِّ ﷺ]
إِذْ جَاءَ عَلِيُّ وَعَلْبَّاسُ يَسْتَأْذِنَانِ، فَقَالَ: يَا
أَسَامَةُ! أَسْتَأْذِنُ لَنَا عَلَى رَسُولِ اللَّهِ ﷺ،
فَقُلْتُ: يَا رَسُولَ اللَّهِ! عَلِيُّ وَعَلْبَّاسُ
يَسْتَأْذِنَانِ، فَقَالَ: «أَتَدْرِي، مَا جَاءَ بِهِمَا؟»
قُلْتُ: لَا [أَدْرِي]، فَقَالَ النَّبِيُّ ﷺ: «لِكَيْ
أَدْرِي، ائْتِدْنُ لَهُمَا» فَدَخَلَا، فَقَالَ: يَا رَسُولَ
اللَّهِ! جِئْنَاكَ نَسْأَلُكَ أَيُّ أَهْلِكَ أَحَبُّ إِلَيْكَ؟
قَالَ: «فَاطِمَةُ بِنْتُ مُحَمَّدٍ» فَقَالَ: مَا جِئْنَاكَ
نَسْأَلُكَ عَنْ أَهْلِكَ. قَالَ: «أَحَبُّ أَهْلِي إِلَيَّ
مَنْ قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتُ عَلَيْهِ أَسَامَةُ بْنُ
زَيْدٍ». قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ عَلِيُّ بْنُ أَبِي
طَالِبٍ». قَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! جَعَلْتَ
عَمَّكَ آخِرَهُمْ؟ قَالَ: «إِنَّ عَلِيًّا قَدْ سَبَقَكَ
بِالْهَجْرَةِ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وَكَانَ شُعْبَةُ يَضَعُفُ عُمَرَ بْنَ أَبِي سَلَمَةَ.

تخریج: [إسناده حسن] وأخرجه الطبراني: ١/١٥٨، ح: ٣٦٩ من حديث أبي عوانة به.

Comments:

The word ‘*Ahl*’ meaning family, as it is used for the close family, like children and wives etc., is also used for other kin and relations. Naturally everyone loves his children and wives; therefore, there was no need to ask about them. They wanted to ask about other relatives.

Chapter 41. The Virtues Of Jarīr bin ‘Abdullāh Al-Bajālī, May Allāh Be Pleased With Him

(المعجم ٤١) - بَابُ مَنَاقِبِ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ (التحفة ١١٥)

3820. Jarīr bin ‘Abdullāh said: “The Messenger of Allāh ﷺ never screened me^[1] since I accepted Islām, nor did he look at me except that he laughed.” (*Sahīh*)

[He said:] This *Hadīth* is *Ḥasan Sahīh*.

٣٨٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو الْأَزْدِيُّ: حَدَّثَنَا زَائِدَةُ عَنْ يَبَّانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ. قَالَ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ أَسْلَمْتُ وَلَا رَأَيْتِي إِلَّا ضَحِكًا.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب ذكر جرير بن عبدالله البجلي رضي الله عنه، ح: ٣٨٢٢ ومسلم، ح: ٢٤٧٥ من حديث بيان به.

3821. Jarīr said: “The Messenger of Allāh ﷺ never screened me since I accepted Islām, nor did he look at me except that he smiled.” (*Sahīh*)

[He said] This *Hadīth* is *Ḥasan Sahīh*.

٣٨٢١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنِي زَائِدَةُ عَنْ إِسْمَاعِيلَ ابْنِ خَالِدٍ، عَنْ قَيْسِ، عَنْ جَرِيرِ قَالَ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْتِي إِلَّا تَبَسَّمَ.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب من لا يثبت على الخيل، ح: ٣٠٣٥ ومسلم، ح: ٢٤٧٥ من حديث إسماعيل بن أبي خالد به.

Comments:

Jarīr ؓ is one of those Companions who was always granted permission to visit the Prophet ﷺ. He was always received with a smile and was granted whatever he asked for.

[1] That is, he never prevented him from entering upon him in his house when he sought permission, it does not necessitate that he did not screen him from looking at the Mothers of the Believers. See *Tuhfat Al-Ahwadhī*.

Chapter 42. The Virtues Of ‘Abdullāh Bin Al-‘Abbās, May Allāh Be Pleased With Both Of Them

(المعجم ٤٢) - بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا (التحفة ١١٦)

3822. Abū Jahḍam narrated from Ibn ‘Abbās that he saw Jibra’īl, ﷺ, two times and the Prophet ﷺ supplicated for him two times. (*Da’if*)

٣٨٢٢ - حَدَّثَنَا بُنْدَارٌ وَمَحْمُودُ بْنُ غِيْلَانَ قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ أَبِي جَهْضَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ رَأَى جِبْرِيلَ - عَلَيْهِ السَّلَامُ - مَرَّتَيْنِ وَدَعَا لَهُ النَّبِيُّ ﷺ مَرَّتَيْنِ.

[Abū ‘Eīsā said:] This *Hadīth* is *Mursal*, and Abū Jahḍam did not see Ibn ‘Abbās.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ مُرْسَلٌ، وَأَبُو جَهْضَمٍ لَمْ يُدْرِكْ ابْنَ عَبَّاسٍ.

[And it has been related from ‘Ubaidullāh bin ‘Abdullāh bin ‘Abbās, from Ibn ‘Abbās.] And Abū Jahḍam’s name is Mūsā bin Sālim.

[وَقَدْ رَوَى عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، وَعَنِ ابْنِ عَبَّاسٍ، وَأَبُو جَهْضَمٍ أَسْمُهُ مُوسَى بْنُ سَالِمٍ.

تخریج: [إسناده ضعيف] وأخرجه ابن سعد: ٣٧٠/٢ من طريق مجروح عن سفیان الثوري به * ليث بن أبي سليم: ضعيف مدلس تقدم مرارا وسفيان الثوري عنعن.

3823. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ supplicated for me that Allāh should give me *Al-Hukm*^[1] two times.” (*Hasan*)

٣٨٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ [الْمُكَبِّبِ] الْمَوْدُبِيُّ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكِ الْمُرَبِّعِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: دَعَا لِي رَسُولُ اللَّهِ ﷺ أَنْ يُؤْتِنِي اللَّهُ الْحُكْمَ مَرَّتَيْنِ.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route, as a narration of ‘Aṭā’, and ‘Ikrimah related it from Ibn ‘Abbās.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَطَاءٍ، وَقَدْ رَوَاهُ عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ.

تخریج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح: ٨١٧٨ عن محمد بن حاتم به.

[1] Knowledge, understanding, judging justly, or understanding of the Qur’an. See *Tuhfat Al-Ahwadhī*.

3824. Ibn ‘Abbās said: “The Messenger of Allāh ﷺ pulled me close to him and said: ‘O Allāh, teach him *Al-Hikmah* (wisdom).’” (*Ṣaḥīḥ*)

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُالْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ضَمَّنِي إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: «اللَّهُمَّ عَلِّمَهُ الْحِكْمَةَ».

قَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب ذكر ابن عباس رضي الله عنهما، ح: ٣٧٥٦ من حديث خالد الحداء، ومسلم، ح: ٢٤٧٧ من حديث ابن عباس به.

Comments:

Referring this narration as proof for transfer of knowledge by embracing and connecting the bosom is absolutely wrong. If it could be done by embracing, what was the need of supplicating.

Chapter 43. The Virtues Of ‘Abdullāh Bin ‘Umar, May Allāh Be Pleased With Both Of Them

(المعجم ٤٣) - بَابُ مَنَاقِبِ عَبْدِاللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا (التحفة ١١٧)

3825. Ibn ‘Umar said: “I had a dream in which I saw as if there was a piece of silk in my hand, and I would not gesture to any place in Paradise except that it would fly with me, (taking me) to it. So I told the dream to Ḥafṣah, so she told it to the Prophet ﷺ, so he said: ‘Indeed, your brother is a righteous man,’ or ‘Indeed, ‘Abdullāh is a righteous man.’” (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: رَأَيْتُ فِي الْمَنَامِ كَأَنَّهَا بِيَدِي قِطْعَةٌ إِسْتَبْرَقَ وَلَا أُشِيرُ بِهَا إِلَى مَوْضِعٍ مِنَ الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ، فَقَصَصْتُهَا عَلَى حَفْصَةَ، فَقَصَّتْهَا حَفْصَةُ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «إِنَّ أَخَاكَ رَجُلٌ صَالِحٌ»، أَوْ: «إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ».

قَالَ: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخريج: متفق عليه، وأخرجه البخاري، التعبير، باب الإستبرق، ودخول الجنة في المنام، ح: ٧٠١٥، ٧٠١٦ ومسلم، ح: ٢٤٧٨ من حديث أيوب السخيتاني به.

Comments:

What more appreciation and acknowledgement one can expect than the Prophet ﷺ himself admitting his quality of being a pious and righteous person. A righteous and pious person is that who observes both the rights of people and the rights of Allāh ﷻ.

Chapter 44. Virtues Of ‘Abdullāh Bin Az-Zubair, May Allāh Be Pleased With Him

3826. Ibn Abī Mulaikah narrated from ‘Āishah, that the Prophet ﷺ saw a lamp in the house of Az-Zubair, so he said: “O ‘Āishah, I do not think except that Asmā’ has given birth, so do not name him until I should name him.” So he named him ‘Abdullāh, and he (performed *Tahnik*) with a date that was in his hand. (*Da’if*)

[He said:] This *Hadīth* is *Hasan Gharīb*

تخريج: [إسناده ضعيف] * عبدالله بن المؤمل ضعيف (تقريب) وروى مسلم، ح: ٢١٤٦ والبخاري، ح: ٣٩٠٩، ٣٩١٠: "نفست (أسماء) بعبدالله (بن الزبير) ببقاء ثم خرجت إلى رسول الله ﷺ ليحنكه، فأخذته رسول الله ﷺ منها فوضعه في حجره، ثم دعا بتمرة... فمضغها ثم بصقها في فيه — وسماه عبدالله —" وهو المحفوظ.

Comments:

This is a great honor that the Prophet ﷺ wished to name him. The first thing that was put in ‘Abdullāh’s mouth was saliva of the Prophet ﷺ mixed with the date.

Chapter 45. The Virtues Of Anas bin Mālik, May Allāh Be Pleased With Him

3827. Anas bin Mālik said: “The Messenger of Allāh ﷺ passed by, so my mother, Umm Sulaim, heard his voice and said: ‘May my father and mother be ransomed for you, O Messenger of Allāh. This is Unais.’ So the Messenger of Allāh ﷺ supplicated for me with three supplications, and I have seen two of them in the world, and I hope for the third in the Hereafter.”

(*Shāhīh*)

[He said:] This *Hadīth* is *Hasan*

(المعجم ٤٤) - بَابُ مَنَاقِبِ لِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ (التحفة ١١٨)

٣٨٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُؤَمَّلِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ رَأَى فِي بَيْتِ الزُّبَيْرِ مِصْبَاحًا، فَقَالَ: «يَا عَائِشَةُ! مَا أَرَى أَسْمَاءَ إِلَّا قَدْ نَفَسْتَ فَلَا تُسْمُوهُ حَتَّى أَسْمِيَهُ» فَسَمَاهُ عَبْدُ اللَّهِ وَحَنَّكَهُ بِتَمْرَةٍ بِيَدِهِ.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(المعجم ٤٥) - بَابُ مَنَاقِبِ لِأَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١١٩)

٣٨٢٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ فَسَمِعْتُ أُمَّيَ أُمِّ سُلَيْمٍ صَوْتَهُ، فَقَالَتْ: يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ! أَنْيَسُ. قَالَ: فَدَعَا لِي رَسُولُ اللَّهِ ﷺ ثَلَاثَ دَعَوَاتٍ، قَدْ رَأَيْتُ مِنْهُنَّ اثْنَتَيْنِ فِي الدُّنْيَا، وَأَنَا أَرْجُو الثَّالِثَةَ فِي الْآخِرَةِ.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

Ṣaḥīḥ Gharīb from this route.

This *Ḥadīth* has been related through more than one route from Anas bin Mālik from the Prophet ﷺ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل أنس بن مالك رضي الله عنه، ح: ٢٤٨١ عن قتيبة به.

Comments:

The Prophet ﷺ supplicated for Anas, long life, large family and forgiveness in the Hereafter.

3828. Anas bin Mālik narrated that the Prophet ﷺ said to him: “O possessor of two ears!” (One of the narrators) Abū Usāmah said: ‘He only meant it as a joke.’^[1] (*Ḥasan*)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٣٨٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شَرِيكٍ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَنَسٍ قَالَ: رُبَّمَا قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا ذَا الْأُذُنَيْنِ». قَالَ أَبُو أُسَامَةَ: يَعْنِي بِمَازِحِهِ. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ. تخريج: [حسن] تقدم: ١٩٩٢.

3829. Anas bin Mālik narrated from Umm Sulaim, that she said: “O Messenger of Allāh, Anas bin Mālik is your servant, supplicate to Allāh for him.” He said: “O Allāh, increase his wealth and his children, and bless him in what You have given him.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُمِّ سُلَيْمٍ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! أَنَسُ بْنُ مَالِكٍ خَادِمُكَ أَدْعُ اللَّهَ لَهُ. قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب الدعاء بكثرة المال والولد مع البركة، ح: ٦٣٧٨، ٦٣٧٩ ومسلم، ح: ٢٤٨٠ عن محمد بن بشار به.

Comments:

Allāh ﷻ had given Anas more than one hundred sons and grandsons, and more than hundred had died by the time when Al-Ḥajjāj came to Al-Baṣrah. His garden bore fruit twice a year. Narration 1982 of *Ṣaḥīḥ Al-Bukhārī* carries the information about his garden.

3830. Anas [may Allāh be pleased with him] said: “The Messenger of

٣٨٣٠ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِي: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ جَابِرٍ، عَنْ

[1] This preceded under no. 1992.

Allāh ﷺ gave me my *Kunyah* because of a plant that I used to care for.” (*Daʿīf*)

[He said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route as a narration of Jābir Al-Juʿfī, from Abū Naṣr.

And Abū Naṣr is *Khaithamah* bin Abī *Khaithamah* Al-Baṣrī. He reported some *Aḥādīth* from Anas.

تخریج: [إسناده ضعيف جدًا] وأخرجه أحمد: ۱۲۷/۳، ۱۶۱ من حديث جابر الجعفي به وهو ضعيف جدًا رافضي وأبو نصر خيثمة بن أبي خيثمة: "لين الحديث" (تقريب).

أَبِي نَصْرٍ، عَنْ أَنَسِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: كُنَّانِي رَسُولُ اللَّهِ ﷺ بِمَقْلَةٍ كُنْتُ أُجْتَنِيهَا.

[قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي نَصْرٍ.

وَأَبُو نَصْرٍ هُوَ خَيْثَمَةُ بْنُ أَبِي خَيْثَمَةَ الْبَصْرِيُّ رَوَى عَنْ أَنَسٍ أَحَادِيثَ.

3831. *Thābit* Al-Bunānī said: “Anas bin Mālik said to me: ‘O *Thābit*, take from me, for indeed you shall not take from one more trustworthy than me. Verily, I took it from the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ took it from Jibraʿīl, and Jibraʿīl took it from Allāh the Mighty and Sublime.” (*Daʿīf*)

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ۵۷۴/۳ من حديث زيد بن حباب به، ميمون: مجهول أو مستور (تقريب) ونيل المقصود، ح: ۴۱۹۶.

Comments:

Anas was the last Companion of the Prophet ﷺ, who died in Al-Baṣarah, therefore, who can be more trusted than he, who reported directly from him ﷺ.

3832. *Thābit* narrated from Anas, similar to the (previous) narration of Ibrāhīm bin Yaʿqūb, and he did not mention in it: “And the Prophet ﷺ took it from Jibraʿīl.” (*Daʿīf*)

He said: This *Hadīth* is [*Ḥasan*] *Gharīb*, we do not know of it except as a narration of Zaid bin Ḥubāb (a narrator in the chain of no. 3831, 3832).

۳۸۳۱ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا مَيْمُونُ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ قَالَ: قَالَ لِي أَنَسُ بْنُ مَالِكٍ: يَا ثَابِتُ! خُذْ عَنِّي فَإِنَّكَ لَنْ تَأْخُذَ عَنْ أَحَدٍ أَوْثَقَ مِنِّي، إِنِّي أَخَذْتُهُ عَنْ رَسُولِ اللَّهِ ﷺ وَأَخَذَهُ رَسُولُ اللَّهِ ﷺ عَنْ جِبْرِئِيلَ، وَأَخَذَهُ جِبْرِئِيلُ عَنِ اللَّهِ عَزَّ وَجَلَّ.

۳۸۳۲ - حَدَّثَنَا أَبُو كُرَيْبٍ. حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ عَنْ مَيْمُونِ أَبِي عَبْدِ اللَّهِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ يَعْقُوبَ، وَلَمْ يَذْكَرْ فِيهِ: وَأَخَذَهُ النَّبِيُّ ﷺ عَنْ جِبْرِئِيلَ.

قَالَ: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ حُبَابٍ.

تخریج: [ضعیف] انظر الحديث السابق.

3833. Abū Khaldah said: “I said to Abū Al-‘Āliyah: ‘(Did) Anas heard from the Prophet ﷺ?’ He said: ‘He served him for ten years, and the Prophet ﷺ supplicated for him, and he used to have a garden that would bear fruit twice in the year, and there used to be sweet basil in it, from which could be found the smell of musk.’” (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb*.

Abū Khaldah’s his name is Khālīd bin Dīnār, and he is trustworthy according to the people of *Ḥadīth*.

And he [Abū Khaldah] saw Anas, and he reported from him.

۳۸۳۳ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ أَبِي خَلْدَةَ قَالَ: قُلْتُ لِأَبِي الْعَالِيَةِ: سَمِعَ أَنَسٌ مِنَ النَّبِيِّ ﷺ؟ قَالَ: خَدَمَهُ عَشْرَ سِنِينَ وَدَعَا لَهُ النَّبِيُّ ﷺ، وَكَانَ لَهُ بُسْتَانٌ يَحْمِلُ فِي السَّنَةِ الْفَاكِهَةَ مَرَّتَيْنِ، وَكَانَ فِيهَا رَيْحَانٌ، يَجِدُ مِنْهُ رِيحَ الْمِسْكِ.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَأَبُو خَلْدَةَ اسْمُهُ خَالِدُ بْنُ دِينَارٍ، وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

وَقَدْ أَدْرَكَ [أَبُو خَلْدَةَ] أَنَسَ بْنَ مَالِكٍ، وَرَوَى عَنْهُ.

تخریج: [إسناده صحيح].

Chapter 46. The Virtues Of Abū Hurairah, May Allāh Be Pleased With Him

3834. Abū Hurairah said: “I came to the Prophet ﷺ and spread out my garment next to him, then he took it and gathered it at my heart, so I did not forget after that [any *Ḥadīth*].” (*Ḥasan*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

(المعجم ٤٦) - بَابُ مَنَاقِبِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢٠)

۳۸۳۴ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سِمَاكِ، عَنْ أَبِي الرَّبِيعِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَبَسَطْتُ ثَوْبِي عِنْدَهُ ثُمَّ أَخَذَهُ فَجَمَعَهُ عَلَيَّ قَلْبِي، فَمَا نَسِيتُ بَعْدَهُ [حَدِيثًا].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده حسن] وللحديث شواهد، انظر الحديث الآتي * أبو الربيع: تقدم ذكره: ٧٦٠.

Comments:

In this way, as the Prophet ﷺ put something in the sheet (Al-Bukhārī, 21) and with the blessing of that, the memory of Abū Hurairah became very sharp and strong.

3835. Abū Hurairah said: “I said: ‘O Messenger of Allāh, I hear from you things that I do not remember.’ He said: ‘Spread your cloak.’ So I spread it, then he narrated many *Aḥādīth*, and I did not forget a thing that he reported to me.” (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been related through routes other than this from Abū Hurairah.

تخريج: وأخرجه البخاري، العلم، باب حفظ العلم، ح: ١١٩ من حديث محمد بن عبدالرحمن بن أبي ذئب به ورواه مسلم، ح: ٢٤٩٢ من حديث أبي هريرة به.

Comments:

It is mentioned in the narration of *Ṣaḥīḥ Al-Bukhārī* that the Prophet ﷺ put a handful of something in the sheet and asked him to rub it to his chest, so he did, afterwards he never forgot anything. It shows that in rubbing the sheet to Abū Hurairah’s chest the Prophet ﷺ and Abū Hurairah both shared the action, and afterwards he never forgot a thing.

3836. Al-Walīd bin ‘Abdur-Raḥmān narrated that Ibn ‘Umar said to Abū Hurairah: “You used to stick to the Messenger of Allāh most out of all of us, and you used to best memorize his *Aḥādīth* out of us.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*.

٣٨٣٥ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمرَ: حَدَّثَنَا ابْنُ أَبِي ذئبٍ عَنْ سَعِيدِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَسْمَعُ مِنْكَ أَشْيَاءَ فَلَا أَحْفَظُهَا، قَالَ: «إِسْطُ رِدَاءَكَ»، فَسَطَّتُ فَحَدَّثْتُ حَدِيثًا كَثِيرًا، فَمَا نَسِيتُ شَيْئًا حَدَّثْتَنِي بِهِ.
[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ.

٣٨٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَعْلى بْنُ عَطَاءٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ ابْنِ عُمرَ أَنَّهُ قَالَ لِأَبِي هُرَيْرَةَ: يَا أَبَا هُرَيْرَةَ! أَنْتَ كُنْتَ أَلْزَمَنَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَحْفَظَنَا لِحَدِيثِهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢/٢، ٣، ح: ٤٤٥٣ عن هشيم به مطولاً وصححه الحاكم: ٣/٥١٠، ٥١١ ووافقه الذهبي.

Comments:

In this narration ‘Abdullāh bin ‘Umar admits that Abū Hurairah actually spent more time with the Prophet ﷺ than others, and Abū Hurairah himself claims this. For this reason, he remembers greater number of *Aḥādīth* than anyone else, and it is true.

3837. Mālik bin Abī ‘Āmir said: “A man came to Ṭalḥah bin

٣٨٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدِ الْحَرَايِئِيِّ:

‘Ubaidullāh and said: ‘O Abū Muḥammad, do you see this Yemenī, – meaning: Abū Hurairah – is he more knowledgeable of the *Aḥādīth* of the Messenger of Allāh ﷺ than you? We hear from him what we do not hear from you, or does he attribute to the Messenger of Allāh ﷺ what he did not say?’ He said: ‘As for his having heard from the Messenger of Allāh ﷺ what we did not hear from him, then that is because he was poor, having nothing, a guest of the Messenger of Allāh ﷺ, his hand was in the hand of the Messenger of Allāh ﷺ. And we used to be people of houses and wealth, and we used to come to the Messenger of Allāh ﷺ at the two ends of the day. I do not doubt that he heard from the Messenger of Allāh ﷺ what we did not hear, and you will not find anyone in whom there is good attributing to the Messenger of Allāh ﷺ what he did not say.’”

(*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know it except as a narration of Muḥammad bin Ishāq. And Yūnus bin Bukair and other than him, related it from Muḥammad bin Ishāq.

أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ [الْحَرَّائِيُّ] عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ مَالِكِ بْنِ أَبِي عَامِرٍ قَالَ: جَاءَ رَجُلٌ إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ فَقَالَ: يَا أَبَا مُحَمَّدٍ! أَرَأَيْتَ هَذَا الْيَمَانِيَّ - يَعْنِي أَبَا هُرَيْرَةَ - أَهْوَأَ أَعْلَمُ بِحَدِيثِ رَسُولِ اللَّهِ ﷺ مِنْكُمْ نَسْمَعُ مِنْهُ مَا لَا نَسْمَعُ مِنْكُمْ، أَوْ يَقُولُ عَلَى رَسُولِ اللَّهِ ﷺ مَا لَمْ يَقُلْ؟ قَالَ: أَمَا أَنْ يَكُونَ سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ مَا لَمْ نَسْمَعْ عَنْهُ، وَذَلِكَ أَنَّهُ كَانَ مَسْكِينًا لَا شَيْءَ لَهُ ضَمِينًا لِرَسُولِ اللَّهِ ﷺ، يَدُهُ مَعَ يَدِ رَسُولِ اللَّهِ ﷺ، وَكُنَّا نَحْنُ أَهْلُ بَيْتَاتٍ وَعِغْيَى، وَكُنَّا نَأْتِي رَسُولَ اللَّهِ ﷺ طَرْفِي النَّهَارِ. لَا أَشْكُ إِلَّا أَنَّهُ سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ مَا لَمْ نَسْمَعُ، وَلَا تَجِدُ أَحَدًا فِيهِ خَيْرٌ يَقُولُ عَلَى رَسُولِ اللَّهِ ﷺ مَا لَمْ يَقُلْ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ. وَقَدْ رَوَاهُ يُونُسُ بْنُ بُكَيْرٍ وَغَيْرُهُ عَنْ إِسْحَاقَ.

تخريج: [إسناده ضعيف] وأخرجه أبو يعلى: ١١، ١٠/٢، ح: ٦٣٦، ٦٣٧ من حديث محمد ابن إسحاق به وعنن وصححه الحاكم على شرط الشيخين: ٥١١/٣، ٥١٢.

Comments:

Abū Hurairah stated that his *Muhājir* brothers used to be busy in the markets and his *Anṣār* brothers used to be busy in their fields, so they got a limited time to be with the Prophet ﷺ, whereas he himself was a poor man and he always stayed around the Prophet ﷺ, therefore he memorized those things which they did not hear due to their absence.

3838. Abū Hurairah said: “The Prophet ﷺ said to me: ‘Who are you from?’ I said: ‘From Daws.’ He said: ‘I did not used to think there was anyone from Daws in whom there was good.’” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb Ṣaḥīḥ*. And Abū Khaldah’s name is Khālīd bin Dīnār, and Abū Al-‘Āliyah’s name is Rufai’.

٣٨٣٨ - حَدَّثَنَا بِشْرُ بْنُ أَدَمَ ابْنُ ابْنَةِ أَزْهَرَ السَّمَانِ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا أَبُو خَلْدَةَ: حَدَّثَنَا أَبُو الْعَالِيَةِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «مِمَّنْ أَنْتَ؟» [قَالَ:] «قُلْتُ: مِنْ دَوْسٍ. قَالَ: «مَا كُنْتُ أَرَى أَنَّ فِي دَوْسٍ أَحَدًا فِيهِ خَيْرٌ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ صَحِيحٌ.

وَأَبُو خَلْدَةَ أَسْمُهُ خَالِدُ بْنُ دِينَارٍ، وَأَبُو الْعَالِيَةِ أَسْمُهُ رُفَيْعٌ.

تخریج: [إسناده حسن].

Comments:

In the view of the Prophet ﷺ there was none in the tribe of Daws with good in him, but Allāh ﷻ honored that tribe with a notable Companion like Abū Hurairah. Seeing Abū Hurairah’s nature, Allāh’s Messenger’s interest increased in this tribe, and as a result of the supplication of the Prophet ﷺ this tribe embraced Islam.

3839. Abū Hurairah said: “I came to the Prophet ﷺ with some dates and said: ‘O Messenger of Allāh, supplicate to Allāh to bless them.’ So he took them and supplicated for me for blessing in them, and then said to me: ‘Take them and put them in this bag of yours – or this bag – and whenever you intend to take any from it, then put your hand in it and take it, and do not scatter them all about.’ So I carried such and such *Wasq* of those dates in the cause of Allāh. We used to eat from it, and give others to eat, and it (the bag) would not part from my waist until the day ‘Uthmān was killed, for they had run out.” (*Hasan*)

٣٨٣٩ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَرَازِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا الْمُهَاجِرُ عَنْ أَبِي الْعَالِيَةِ الرَّيَّاحِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِتَمْرَاتٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَدْعُ اللَّهَ فِيهِنَّ بِالْبَرَكَةِ فَصَمَّهِنَّ ثُمَّ دَعَا لِي فِيهِنَّ بِالْبَرَكَةِ، فَقَالَ لِي: «خُذْهُنَّ وَأَجْعَلْهُنَّ فِي مِزْوَدِكَ هَذَا أَوْ فِي هَذَا الْمِزْوَدِ، كُلَّمَا أَرَدْتَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا فَادْخِلْ يَدَكَ فِيهِ فَخُذْهُ وَلَا تَنْشُرْهُ نَشْرًا»، فَقَدْ حَمَلْتُ مِنْ ذَلِكَ التَّمْرِ كَذَا وَكَذَا مِنْ وَسْطِي فِي سَبِيلِ اللَّهِ، فَكُنَّا نَأْكُلُ مِنْهُ وَنُطْعِمُ، وَكَانَ لَا يَفَارِقُ حَقْوِي حَتَّى كَانَ يَوْمَ قَتْلِ عُثْمَانَ فَإِنَّهُ انْقَطَعَ.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

And this *Hadīth* has been related through routes other than this from Abū Hurairah.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ.
وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ الْوَجْهِ
عَنْ أَبِي هُرَيْرَةَ.

تخریج: [إسناده حسن] وأخرجه أحمد: ۲/۳۵۲ من حديث حماد بن زيد به وصححه ابن حبان (الإحسان): ۶۴۹۸ * المهاجر حسن الحديث (تسهيل الحاجة، ح: ۵۵۶).

3840. ‘Abdullāh bin Rāfi‘ narrated: “I said to Abū Hurairah: ‘Why were you given the *Kunya* Abū Hurairah?’ He said: ‘Do you not fear me?’” He said: “Indeed, I am in awe of you.’ He said: ‘I used to tend the sheep of my people, and I had a small kitten; so I used to place it in a tree at night, and during the day I would take it with me and play with it. So they named me Abū Hurairah.’” (*Hasan*)

[He said:] This *Hadīth* is *Hasan Gharīb*.

۳۸۴۰ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدِ
الْمُرَابِطِيِّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا
أَسَامَةُ بْنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ. قَالَ:
قُلْتُ لِأَبِي هُرَيْرَةَ: لِمَ كُنَيْتَ أَبَا هُرَيْرَةَ؟ قَالَ:
أَمَا تَفْرُقُ مِنِّي؟ قُلْتُ: بَلَى، وَاللَّهِ! إِنِّي
لَأَهَابُكَ، قَالَ: كُنْتُ أَرْعَى غَنَمَ أَهْلِي،
فَكَانَتْ لِي هُرَيْرَةٌ صَغِيرَةٌ فَكُنْتُ أَضَعُهَا بِاللَّيْلِ
فِي شَجَرَةٍ، فَإِذَا كَانَ النَّهَارُ ذَهَبَتْ بِهَا مَعِيَ
فَلَعِبْتُ بِهَا فَكَتَبُونِي أَبَا هُرَيْرَةَ.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده حسن].

Comments:

In this narration Abū Hurairah himself tells the cause of his *Kunya*. It is also clear from this narration that this *Kunya* was given to him by his family.

3841. Abū Hurairah [may Allāh be pleased with him] said: “There is none with more *Aḥādīth* from the Messenger of Allāh ﷺ than I, except for ‘Abdullāh bin ‘Amr, for he used to write, (the *Aḥādīth*) and I did not used to write.” (*Ṣaḥīh*)

[Abū 'Eisā said: This *Hadīth* is *Hasan Ṣaḥīh*.]

۳۸۴۱ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ بْنُ
عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ وَهْبِ بْنِ
مُنْبِهِ، عَنْ أَخِيهِ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ
[رَضِيَ اللَّهُ عَنْهُ] قَالَ: قَالَ: لَيْسَ أَحَدٌ أَكْفَرَ حَدِيثًا
عَنْ رَسُولِ اللَّهِ ﷺ مِنِّي إِلَّا عَبْدُ اللَّهِ بْنُ عَمْرِو
فَإِنَّهُ كَانَ يَكْتُبُ وَكُنْتُ لَا أَكْتُبُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحیح] تقدم: ۲۶۶۸.

Comments:

It was Abū Hurairah’s own conclusion that as ‘Abdullāh bin ‘Amr wrote the narrations and he did not, therefore, ‘Abdullāh bin ‘Amr had more narrations, whereas the actual situation was reverse. Abū Hurairah had memorized all the narrations due to the supplication of the Prophet ﷺ.

Chapter 47. The Virtues Of Mu‘āwiyah Bin Abī Sufyān, May Allāh Be Pleased With Him

(المعجم ٤٧) - بَابُ مَنَاقِبِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢١)

3842. ‘Abdur-Raḥmān bin Abū ‘Umairah narrated – and he was one of the Companions of the Messenger of Allāh ﷺ – from the Prophet ﷺ, that he said to Mu‘āwiyah: “O Allāh, make him a guiding one, guided, and guide (others) by him.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٣٨٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو مُسْهَرٍ [عَبْدُ الْأَعْلَى بْنُ مُسْهَرٍ], عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُمَيْرَةَ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِمُعَاوِيَةَ: «اللَّهُمَّ اجْعَلْهُ هَادِيًا مُهْدِيًا وَاهْدِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده صحيح] وأخرجه البخاري في التاريخ الكبير: ٢٤٠/٥ وابن سعد: ٧/٤٨٧ وابن أبي عاصم في الأحاد والمثنائي: ٣٥٨/٢، ح: ١١٢٩ من حديث أبي مسهر به.

Comments:

Allāmah Al-Albānī has judged this narration as *Ṣaḥīḥ*. This supplication of the Prophet ﷺ is a great honor for Mu‘āwiyah that people may get benefit from him and that he be a guide and leader.

3843. Abū Idrīs Al-Kḥawlānī narrated: “When ‘Umar bin Al-Kḥaṭṭāb removed ‘Umair bin Sa’d as governor of Ḥimṣ, he appointed Mu‘āwiyah. The people said: ‘He has removed ‘Umair and appointed Mu‘āwiyah.’ So ‘Umair said: ‘Do not mention Mu‘āwiyah except with good, for indeed, I heard the Messenger of Allāh ﷺ saying: “O Allāh guide (others) by him.” (*Ḥasan*)

٣٨٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ الْقَيْلِيِّ: حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ، عَنْ يُونُسَ بْنِ حَلْبَسٍ، عَنْ أَبِي إِدْرِيسَ الْحَوَّلَانِيِّ قَالَ: لَمَّا عَزَلَ عُمَرُ بْنُ الْخَطَّابِ عُمَيْرَ بْنَ سَعْدٍ، عَنْ حِمَصَ وَلَى مُعَاوِيَةَ، فَقَالَ النَّاسُ: عَزَلَ عُمَيْرًا وَوَلَى مُعَاوِيَةَ. فَقَالَ عُمَيْرٌ: لَا تَذْكُرُوا مُعَاوِيَةَ إِلَّا بِخَيْرٍ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «اللَّهُمَّ اهْدِهِ».

[Abū 'Eisā said: This *Ḥadīth* is *Gharīb*. He said: And 'Amr bin Wāqid was graded weak.]

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ قَالَ:
وَعَمْرُو بْنُ وَقِيدٍ يُضَعَّفُ].

تخريج: [حسن] وسنده ضعيف جداً والحديث السابق شاهد له.

Chapter 48. The Virtues Of 'Amr Bin Al-'Āṣ, May Allāh Be Pleased With Him

(المعجم ٤٨) - بَابُ مَنَاقِبِ عَمْرُو بْنِ
الْعَاصِ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢٢)

3844. 'Uqbah bin 'Āmir narrated that the Messenger of Allāh ﷺ said: "The people submitted while 'Amr bin Al-'Āṣ believed." (*Ḥasan*) [Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Ibn Lahī'ah, from Mishraḥ bin Hā'ān, and its chain is not strong.

٣٨٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ
عَنْ مِشْرَحِ بْنِ هَاعَانَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمَ النَّاسُ
وَأَمَنَ عَمْرُو بْنُ الْعَاصِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيْعَةَ، عَنْ مِشْرَحِ
ابْنِ هَاعَانَ، وَلَيْسَ إِسْنَادُهُ بِالْقَوِيٍّ.

تخريج: [إسناده حسن] وأخرجه أحمد: ١٥٥/٤ من حديث ابن لهيعة به، وصرح بالسمع روى عنه أبو عبدالرحمن المقرئ وعبدالله بن وهب وغيرهما، وله شاهد حسن عند أحمد: ٢/٣٥٤.

Comments:

It means those people who embraced Islam at the occasion of conquest of Makkah and Amr bin Al-'Āṣ had embraced Islam before the conquest of Makkah.

3845. Ṭalḥah bin 'Ubaidullāh said: "I heard the Messenger of Allāh ﷺ saying: 'Indeed, 'Amr bin Al-'Āṣ is from among the righteous of the Quraish.'" (*Da'if*)

٣٨٤٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ:
حَدَّثَنَا أَبُو أُسَامَةَ عَنْ نَافِعِ بْنِ عُمَرَ الْجُمَحِيِّ،
عَنِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ: قَالَ طَلْحَةُ بْنُ عُبَيْدِ
اللَّهِ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ عَمْرُو بْنَ
الْعَاصِ مِنْ صَالِحِي قُرَيْشٍ».

[Abū 'Eisā said:] We only know of this *Ḥadīth* as a narration of Nāfi' bin 'Umar Al-Jumahī, and Nāfi' is trustworthy, and its chain is not connected. And Ibn Abū Mulaikah (a narrator in the chain) did not see Ṭalḥah.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ
مِنْ حَدِيثِ نَافِعِ بْنِ عُمَرَ الْجُمَحِيِّ وَنَافِعِ
بَنِيهِ، وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ. وَابْنُ أَبِي مُلَيْكَةَ
لَمْ يُدْرِكْ طَلْحَةَ.

تخريج: [إسناده ضعيف] لانقطاعه وأخرجه أحمد: ١/١٦١ من حديث نافع بن عمر به .

Comments:

When Allāh’s Messenger ﷺ specifies someone as righteous, it means that he is observing Allāh’s rights and the rights of the people, and it is a great honor for him.

Chapter 49. The Virtues Of Khālīd Bin Al-Walīd, May Allāh Be Pleased With Him

(المعجم ٤٩) - بَابُ مَنَاقِبِ خَالِدِ بْنِ الْوَالِيدِ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢٣)

3846. Abū Hurairah narrated: “We camped with the Messenger of Allāh ﷺ at a place, and the people began passing by. The Messenger of Allāh ﷺ would say: ‘Who is this, O Abū Hurairah?’ So I would say: ‘So-and-so.’ So he would say: ‘What an excellent slave of Allāh this is.’ And he would say: ‘Who is this?’ So I would say: ‘So-and-so.’ So he would say: ‘What a bad slave of Allāh this is.’ Until Khālīd bin Al-Walīd passed, so he said: ‘Who is this?’ So I said: ‘This is Khālīd bin Al-Walīd.’ He said: ‘What an excellent slave of Allāh is Khālīd bin Al-Walīd, a sword from among the swords of Allāh.’” (*Hasan*)

٣٨٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَزَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مَنَزِلًا، فَجَعَلَ النَّاسُ يَمُرُونَ، فَيَقُولُ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا يَا أَبَا هُرَيْرَةَ؟» فَأَقُولُ: «فُلَانٌ، فَيَقُولُ: «نِعْمَ عَبْدُ اللَّهِ هَذَا». وَيَقُولُ: «مَنْ هَذَا؟» فَأَقُولُ: «فُلَانٌ، فَيَقُولُ: «بِئْسَ عَبْدُ اللَّهِ هَذَا». حَتَّى مَرَّ خَالِدُ بْنُ الْوَالِيدِ، فَقَالَ: «مَنْ هَذَا؟» فَقُلْتُ: هَذَا خَالِدُ بْنُ الْوَالِيدِ قَالَ: «نِعْمَ عَبْدُ اللَّهِ خَالِدُ بْنُ الْوَالِيدِ سَيْفٌ مِنْ سُيُوفِ اللَّهِ».

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*. We do not know of Zaid bin Aslam (a narrator) hearing from Abū Hurairah, and this is a *Mursal Hadīth* in my view.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَلَا نَعْرِفُ لَزَيْدِ بْنِ أَسْلَمَ سَمَاعًا مِنْ أَبِي هُرَيْرَةَ وَهُوَ حَدِيثٌ مُرْسَلٌ عِنْدِي. [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي بَكْرِ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ.

[He said:] There is something on this topic from Abū Bakr Aṣ-Ṣiddīq, may Allāh be pleased with him.

تخريج: [حسن] وللحديث شواهد عند أحمد: ٢/٣٦٠ وابن عساكر وغيرهما * وفي الباب عن أبي بكر الصديق [أحمد: ١/٨، والحاكم: ٣/٢٩٨].

Comments:

Maybe at that time, the Prophet ﷺ was inside the tent and he asked about the people who passed by the tent, and expressed his opinion about them. He remarked about Khālid bin Al-Walīd as a nice person and named him ‘the Sword’ against the enemies of Allāh ﷻ. This is a great honor for Khālid bin Al-Walīd.

Chapter 50. The Virtues of Sa’d bin Mu’adh, May Allāh Be Pleased With Him

(المعجم ٥٠) - بَابُ مَنَاقِبِ سَعْدِ بْنِ مَعَاذٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢٤)

3847. Al-Barā’ said: “A garment of silk was gifted to the Messenger of Allāh ﷺ so they began to marvel at its softness, so the Messenger of Allāh ﷺ said: ‘Do you marvel at this? Indeed, the handkerchiefs of Sa’d bin Mu’adh in Paradise are better than this.’” (*Ṣaḥīḥ*)

٣٨٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: أَهْدَى لِرَسُولِ اللَّهِ ﷺ ثَوْبٌ خَرِيرٍ فَجَعَلُوا يَعْجَبُونَ مِنْ لِينِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَعْجَبُونَ مِنْ هَذَا؟ لَمَنَادِيلُ سَعْدِ بْنِ مَعَاذٍ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذَا» .
[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ .
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

[He said:] And there is a narration concerning this topic from Anas.^[1]

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ما جاء في صفة الجنة وأنها مخلوقة، ح: ٣٢٤٩ من حديث سفيان الثوري ومسلم، ح: ٢٤٦٨ من حديث أبي إسحاق به * وفي الباب عن أنس [تقدم: ١٧٢٣].

Comments:

A towel is used for cleaning and rubbing the body; therefore, it is always made of rough and course cloth. If the towel of Paradise is nicer than silk cloth, naturally the dress of Paradise will be softer.

3848. Jabir bin ‘Abdullāh said: “I heard the Messenger of Allāh ﷺ, saying while the funeral of Sa’d bin Mu’adh was in front of them: ‘The Throne of Ar-Raḥmān shook due to it.’” (*Ṣaḥīḥ*)

٣٨٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، وَجَارَتْهُ سَعْدِ بْنِ مَعَاذٍ بَيْنَ أَيْدِيهِمْ: «اهْتَرَّتْ لَهُ عَرْشُ الرَّحْمَنِ» .
[قَالَ:] وَفِي الْبَابِ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ

[He said:] And there is something on this topic from Usaīd bin Ḥuḍair, Abū Sa’eed and Rumaithah.

[1] That preceded under no. 1823.

[Abū 'Eīsā said: And] this *Hadīth* is *Hasan Ṣaḥīh*.

وَأَبِي سَعِيدٍ وَرَمِيئَةً.

[قَالَ أَبُو عِيسَى: وَهَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل سعد بن معاذ رضي الله عنه، ح: ٢٤٦٦ من حديث عبدالرزاق به * وفي الباب عن أسيد بن حضير [الحاكم: ٢٨٩/٣] وأبي سعيد (الخدري) [أحمد: ٣/٣] والنسائي في الكبرى، ح: ٨٢٢٥ والحاكم: ٢٠٦/٣] ورميئة [الشمائل: ١٨].

Comments:

The swaying of the Throne with joy and glee shows Sa'd's regard and esteem.

3849. Anas bin Mālik said: “When the funeral of Sa’d bin Mu’ādh was carried, the hypocrites said: ‘How light his funeral is.’ And this was due to his judgment concerning Banū Quraizah. So this reached the Prophet ﷺ, and he said: ‘Indeed, the angels were carrying him.’” (*Ṣaḥīh*)

٣٨٤٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا حُمِلَتْ جَنَازَةُ سَعْدِ بْنِ مُعَاذٍ قَالَ الْمُنَافِقُونَ: مَا أَخَفَّ جَنَازَتَهُ؟ وَذَلِكَ لِحُكْمِهِ فِي بَنِي قُرَيْظَةَ. فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «إِنَّ الْمَلَائِكَةَ كَانَتْ تَحْمِلُهُ».

[Abū 'Eīsā said:] This *Hadīth* is a [*Hasan*] *Ṣaḥīh Gharīb*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ غَرِيبٌ.

تخریج: [صحيح] ورواه مسلم، أيضاً، ح: ٢٤٦٧ من حديث قتادة بأصله وهو في مصنف عبدالرزاق، ح: ٢٠٤١٤

Comments:

Because Mu’ādh had announced his decision about the tribe of Banū Quraizah against the expectations of the hypocrites, therefore, they showed their grudge against him by such unworthy dirty remarks. On their sarcastic remarks the Prophet ﷺ replied that his body seems to be light because the angels have lifted it up.

Chapter 51. [Concerning] The Virtues Of Qais Bin Sa’d Bin ‘Ubādah, May Allāh Be Pleased With Him

(المعجم ٥١) - بَابُ: [فِي] مَنَاقِبِ قَيْسِ بْنِ سَعْدِ بْنِ عَبَادَةَ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢٥)

3850. Anas said: “Qais bin Sa’d used to be, to the Prophet ﷺ, in the position of the head of police for a ruler.” (One of the narrators)

٣٨٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ الْبُصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنِي أَبِي عَنْ ثُمَامَةَ، عَنْ أَنَسِ

Al-Anṣārī said: “That is: Due to his affairs that he takes charge of.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know it except as a narration of Al-Anṣārī.

(Another route) [Muḥammad bin ‘Abdullāh] Al-Anṣārī narrated to us, similarly. And he did not mention in it the statement of Al-Anṣārī.

قَالَ: كَانَ قَيْسُ بْنُ سَعْدٍ مِنَ النَّبِيِّ ﷺ بِمَنْزِلَةِ صَاحِبِ الشَّرْطِ مِنَ الْأَمِيرِ. قَالَ الْأَنْصَارِيُّ: بَعْنِي مِمَّا يَلِي مِنْ أُمُومِهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْأَنْصَارِيِّ.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا [مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ] الْأَنْصَارِيُّ نَحْوَهُ.

وَلَمْ يَذْكُرْ فِيهِ قَوْلَ الْأَنْصَارِيِّ.

تخریج: وأخرجه البخاري، الأحكام، باب الحاكم يحكم بالقتل على من وجب عليه دون الإمام الذي فوقه، ح: ٧١٥٥ عن محمد بن عبدالله الأنصاري به.

Comments:

The chief of police is the guard of the head of the state, and the head of the state executes his orders through the chief.

Chapter 52. The Virtues Of Jābir bin ‘Abdullāh, May Allāh Be Pleased With Both Of Them

(المعجم ٥٢) - بَابُ مَنَاقِبِ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا (التحفة ١٢٦)

3851. Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ came to me, not riding a mule nor a *Birdhawn*.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُثَنِّدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَنِي رَسُولُ اللَّهِ ﷺ لَيْسَ بِرَاكِبٍ بَعْلٍ وَلَا بِرِدْوَانٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، تقدم: ٣٠١٥.

Comments:

Jābir ﷺ fell sick and the Prophet ﷺ went to visit him on foot. Jābir’s house was situated in the suburb of Al-Madīnah. The Prophet’s going on foot to visit him shows his love for Jābir.

3852. Jābir said: “The Messenger of Allāh ﷺ supplicated for forgiveness for me on the Night of the Camel,

٣٨٥٢ - حَدَّثَنَا ابْنُ أَبِي عَمَرَ: حَدَّثَنَا يَشْرُ بْنُ السَّرِيِّ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ أَبِي

[1] A type of Turkish horse. See *Tuhfat Al-Aḥwadhī*.

twenty-five times.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*. And the meaning of his statement: “The Night of the Camel,” is what has been related through more than one route, from Jābir, that he was with the Prophet ﷺ on a journey, so he sold his camel to the Prophet ﷺ on the condition that he be able to ride it to Al-Madīnah. Jābir said: “The night I sold the camel to the Prophet ﷺ, he sought forgiveness for me twenty-five times.” And Jābir’s father was killed on the Day of (the battle of) Uḥud and he left behind daughters. So Jābir used to take care of them and spend on them. The Prophet ﷺ used to maintain good ties with him and be kind to him because of that. This is how it is related in the *Ḥadīth*, similarly, from Jābir.

الرُّبَيْرِ، عَنْ جَابِرٍ قَالَ: اسْتَغْفَرَ لِي رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْبَعِيرِ خَمْسًا وَعِشْرِينَ مَرَّةً.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَمَعْنَى قَوْلِهِ: لَيْلَةَ الْبَعِيرِ مَا رُويَ مِنْ غَيْرِ وَجِهٍ عَنْ جَابِرٍ أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَبَاعَ بَعِيرَهُ مِنَ النَّبِيِّ ﷺ وَاسْتَرْطَ ظَهْرَهُ إِلَى الْمَدِينَةِ، يَقُولُ جَابِرٌ: لَيْلَةَ بَعْتُ مِنَ النَّبِيِّ ﷺ الْبَعِيرَ اسْتَغْفَرَ لِي خَمْسًا وَعِشْرِينَ مَرَّةً. وَكَانَ جَابِرٌ قَدْ قُتِلَ أَبُوهُ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ حَرَامٍ يَوْمَ أُحُدٍ وَتَرَكَ بَنَاتٍ، فَكَانَ جَابِرٌ يُعُولُهُنَّ وَيُنْفِقُ عَلَيْهِنَّ، وَكَانَ النَّبِيُّ ﷺ يَرِي جَابِرًا وَيُرَحِّمُهُ بِسَبَبِ ذَلِكَ. هَكَذَا رُويَ فِي حَدِيثٍ، عَنْ جَابِرٍ نَحْوَ هَذَا.

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ٨٢٤٨ من حديث حماد بن سلمة به بغير هذا اللفظ وأصله في صحيح مسلم، ح: ١١٣/٧١٥ بعد: ١٥٩٩ بغير هذا اللفظ * أبو الزبير عن.

Comments:

While returning from the ‘Battle of Tabūk’ the camel of Jābir remained behind due to exhaustion. It became a very fast runner with the supplication of the Prophet ﷺ. The Prophet ﷺ asked Jābir to sell his camel to him and Jābir sold the camel on a specified condition. The Prophet ﷺ supplicated for forgiveness for Jābir twenty times.

Chapter 53. [Concerning] The Virtues of Muṣ‘ab bin ‘Umar, May Allāh Be Pleased With Him

(المعجم ٥٣) - بَابُ : [فِي] مَنَاقِبِ مُصْعَبِ ابْنِ عُمَيْرِ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٢٧)

3853. *Khabbāb* said: “We emigrated with the Messenger of Allāh ﷺ, seeking the Face of Allāh. So our reward is with Allāh. Among us were those who died

٣٨٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خَبَّابٍ قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ

and did not consume any of the rewards (in this life), and among us were those who lived to see its fruits and tend to them. Verily, Muṣab bin ‘Umair died without leaving anything behind but a garment. When they covered his head with it his feet would become exposed, and when they covered his feet with it his head will become exposed. So the Messenger of Allāh ﷺ said: ‘Cover his head and place *Al-Idhkhir* over his feet.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

(Another route) from *Khabbāb bin Al-Aratt* with similar.

تخریج: متفق علیه، وأخرجه البخاري، مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه إلى المدينة، ح: ٣٨٩٧ ومسلم، ح: ٩٤٠ من حديث سفيان الثوري به.

Comments:

After Emigration some of the Companions died before the conquests started and the wealth started pouring in. They were leading a very hard life. They did not take their share from the easy and comfortable life of the later period; therefore, they will be rewarded in the Hereafter. Many of the Companions lived till wealth came in the country through the conquests, and they took a part of reward in this world.

Chapter 54. The Virtues Of Al-Barā’ Bin Mālik, May Allāh Be Pleased With Him

3854. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “How many are there with dishevelled hair, covered with dust, possessing two cloths, whom no one pays any mind to – if he swears by Allāh then He shall fulfill it. Among them is Al-Barā’ bin Mālik.” (*Ḥasan*)

ﷺ نَبَغِي وَجَهَ اللهُ، فَوَقَعَ أَجْرُنَا عَلَى اللهِ، فَمِنَّا مَنْ مَاتَ وَلَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، وَمِنَّا مَنْ أَيْعَتَ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِيهَا، وَإِنَّ مُصْعَبَ ابْنَ عُمَيْرٍ مَاتَ وَلَمْ يَتْرُكْ إِلَّا ثَوْبًا كَانُوا [إِذَا] غَطُّوا بِهِ رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا غَطُّوا بِهِ رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «غَطُّوا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ الْإِذْخِرَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا هَنَادٌ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنِ أَبِي وَاثِلٍ [شَفِيقِ بْنِ سَلَمَةَ]، عَنِ حَبَّابِ بْنِ الْأَرْتِّ نَحْوَهُ.

(المعجم ٥٤) - بَابُ مَنَاقِبِ الْبَرَاءِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ (التحفة ١٢٨)

٣٨٥٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا سَيَّارٌ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتٌ وَعَلِيُّ بْنُ زَيْدٍ، عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَمْ مِنْ أَشْعَثَ أَغْبَرٍ ذِي طُمْرَيْنِ لَا يُؤْبَهُ لَهُ، لَوْ أَقْسَمَ عَلَى اللهِ لَأَبْرَهُ، مِنْهُمْ الْبَرَاءُ بْنُ مَالِكٍ».

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* [from this route].

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ].

تخريج: [إسناده حسن] وأخرجه ابن الأثير في أسد الغابة: ١/١٧٣ من حديث الترمذي به.

Comments:

Allāh ﷻ fulfills the vow of those who are dear to Him.

Chapter 55. [About] The Virtues Of Abū Mūsā Al-Ash'arī, ﷺ

(المعجم ٥٥) - بَابُ: [فِي] مَنَاقِبِ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ
(التحفة ١٢٩)

3855. Abū Mūsā narrated that the Prophet ﷺ said: "O Abū Mūsā! You have been given a *Mizmār* among the *Mazāmīr* of the family of Dāwud." (*Ṣaḥīḥ*)

٣٨٥٥ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ: حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «يَا أَبَا مُوسَى! لَقَدْ أُعْطِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ».

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb Hasan Ṣaḥīḥ*.

[He said:] There are narrations on this topic from Buraidah, Abū Hurairah and Anas.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] [وَفِي الْبَابِ عَنْ بُرَيْدَةَ وَأَبِي هُرَيْرَةَ وَأَنْسٍ].

تخريج: متفق عليه، وأخرجه البخاري، فضائل القرآن، باب حسن الصوت بالقراءة للقرآن، ح: ٥٠٤٨ من حديث الحماني ومسلم، ح: ٧٩٣ من حديث أبي بردة به * وفي الباب عن بريرة [مسلم، ح: ٧٩٣] وأبي هريرة [ابن ماجه، ح: ١٣٤١] وأنس [ابن سعد: ٢/٣٤٤، ٣٤٥].

Comments:

'*Mazāmīr*' is plural of '*Mizmār*' meaning melodious voice. The family of Dāwud means Prophet Dāwud himself. Allāh ﷻ had given him a very melodious voice; therefore, every person who has a sweet melodious voice is named as the bearer of the melody of Dāwud.

Chapter (...) The Virtues Of Sahl Bin Sa'd, ﷺ

(المعجم ...) - بَابُ مَنَاقِبِ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٣٠)

3856. Sahl bin Sa'd said: "We were with the Messenger of Allāh ﷺ

٣٨٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيْعٍ: حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو

while he was excavating the trench, and we were transporting the soil. He passed by us and said: ‘O Allāh! There is no life but the life of the Hereafter! So forgive the *Anṣār* and the Emigrants.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. Abū Ḥāzim’s (a narrator in the chain) name is Salamah bin Dinār Al-A’raj Az-Zāhid.

[He said: There is something on this topic from Anas bin Mālik].

حَازِمٌ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ يَخْفِرُ الْحَنْدَقَ وَنَحْنُ نَنْقُلُ التُّرَابَ فَيَمُرُّ بِنَا فَقَالَ: «اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ، فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَأَبُو حَازِمٍ اسْمُهُ سَلَمَةُ بْنُ دِينَارِ الْأَعْرَجِ الرَّاهِدُ. [قَالَ:] وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ.]

تخريج: وأخرجه البخاري، الرقاق، باب الصحة والفراغ، ولا عيش إلا عيش الآخرة، ح: ٦٤١٤ من حديث الفضيل بن سليمان به ورواه مسلم، ح: ١٨٠٤ من طريق آخر عن أبي حازم به * وفي الباب عن أنس بن مالك [يأتي: ٣٨٥٧].

3857. Anas bin Mālik narrated that the Messenger of Allāh ﷺ would say: “O Allāh! There is no life but the life of the Hereafter! So honor the *Anṣār* and the Emigrants.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. It has been reported through other routes from Anas, may Allāh be pleased with him.

٣٨٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَأَكْرِمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ.

تخريج: متفق عليه، وأخرجه البخاري، أيضًا، ح: ٦٤١٣ ومسلم، ح: ١٨٠٥ عن محمد بن بشار به.

Comments:

Sahl bin Sa’d is from the *Anṣār* belonging to the *Khazraj* tribe. He was also working with the people excavating the trench and transporting the soil, therefore, he deserves the reward of this supplication.

Chapter 56. What Has Been Related About The Virtues Of One Who Saw The Prophet ﷺ And His Companions

3858. Ṭalḥah bin *Khiraṣh* said: “I heard Jābir bin ‘Abdullāh saying: ‘I heard the Prophet ﷺ saying: “The Fire shall not touch the Muslim who saw me, or saw one who saw me.” (*Ḥasan*)

Ṭalḥah said: “I saw Jābir bin ‘Abdullāh.” Mūsā (who narrated from him) said: “I saw Ṭalḥah.” Yaḥyā said: “And Mūsā said to me: ‘And you have seen me and we hope in Allāh.’”

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Mūsā bin Ibrāhīm Al-Anṣārī. ‘Alī bin Al-Madīnī and more than one of the people of *Ḥadīth* reported this *Ḥadīth* from, Mūsā.

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي فَضْلِ مَنْ رَأَى النَّبِيَّ ﷺ وَصَحْبَهُ (التحفة ١٣١)

٣٨٥٨ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ الْبَصْرِيُّ: حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ بْنِ كَثِيرِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَمَسُّ النَّارُ مُسْلِمًا رَأَى أَوْ رَأَى مَنْ رَأَى»، قَالَ طَلْحَةُ: فَقَدْ رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، وَقَالَ مُوسَى: وَقَدْ رَأَيْتُ طَلْحَةَ، قَالَ يَحْيَى وَقَالَ لِي مُوسَى: وَقَدْ رَأَيْتَنِي وَنَحْنُ نَرْجُو اللَّهَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُوسَى بْنِ إِبْرَاهِيمَ الْأَنْصَارِيِّ. وَرَوَى عَلِيُّ بْنُ الْمَدِينِيِّ وَغَيْرُ وَاحِدٍ [مِنْ] أَهْلِ الْحَدِيثِ عَنْ مُوسَى هَذَا الْحَدِيثِ.

تخريج: [إسناده حسن] وأخرجه المزي في تهذيب الكمال ٢٣٩/٩ من حديث يحيى بن حبيب به * انظر تسهيل الحاجة، ح: ١٩٠ لحال السند.

Comments:

Everyone who has met the Prophet ﷺ as a Muslim and he died as a Muslim, he is a Companion of the Prophet ﷺ and who met a Companion as a Muslim and died as a Muslim, they all are safe from the punishment of Hell.

3859. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “The best generation is my generation, then those who follow them, then those who follow them. Then comes a people after that whose swearing precedes their testimony, or whose testimony precedes their swearing.” (*Ṣaḥīḥ*)

٣٨٥٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ - هُوَ السَّلْمَانِيُّ - عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَأْتِي قَوْمٌ بَعْدَ ذَلِكَ تَسْبِقُ أَيْمَانُهُمْ شَهَادَاتِهِمْ أَوْ

[He said:] There are narrations on this topic from ‘Umar, ‘Imrān bin Ḥuṣain and Buraidah.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

شَهَادَاتُهُمْ أَيَّمَانَهُمْ».

[قَالَ:] وَفِي الْبَابِ عَنْ عُمَرَ وَعُمَرَ بْنِ

حُصَيْنٍ وَبُرَيْدَةَ.

[قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب ما يحذر من زهرة الدنيا والتنافس فيها، ح: ٦٤٢٩ من حديث الأعمش ومسلم، ح: ٢٥٣٣ من حديث إبراهيم النخعي به * وفي الباب عن عمر [تقدم: ٢١٦٩] وعمران بن حصين [تقدم: ٢٢٢١، ٢٢٢٢] وبريدة [أحمد: ٣٥٠/٥، ٣٥٧].

Comments:

This narration proves that the best period was the period of the Prophet ﷺ and his Companions, and after that, the period of the followers of the Companions and still after them the period of those who followed the followers of the Companions. After these three periods the people will not care about their vows or their testimony. Sometimes they will swear first and then give the evidence, and sometimes they will give witness first and then swear.

Chapter 57. What Has Been Related About The Virtues Of Those Who Pledged Under The Tree

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي فَضْلِ مَنْ بَايَعَ تَحْتَ الشَّجَرَةِ (التحفة ١٣٢)

3860. Jābir narrated that the Messenger of Allāh ﷺ said: “None of those who gave the pledge under the tree shall enter the Fire.” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

٣٨٦٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ

أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب: في الخلفاء، ح: ٤٦٥٣ عن قتيبة به ورواه مسلم، ح: ٢٤٩٦ من حديث جابر بن عبد الله عن أم مبشر به رضي الله عنهما.

Comments:

Those people who took the oath of allegiance under the tree, popularly known as ‘*Bait Ar-Rizwān*’ are among the favorites of Allāh ﷻ therefore; all these people will directly go to Paradise. They were fourteen hundred in number.

Chapter 58. About The One Who Verbally Abuses The Companions Of The Prophet ﷺ

(المعجم ٥٨) - بَابٌ: فِي مَنْ سَبَّ أَصْحَابَ النَّبِيِّ ﷺ (التحفة ١٣٣)

3861. Abū Sa‘eed Al-Khudri narrated that the Messenger of Allāh ﷺ said: “Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you were to spend gold the like of Uḥud, it would not equal a *Mudd* – nor half of it – of one of them.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

And the meaning of his saying: “Half of it” is half of a *Mudd* (of one of them).

(Another chain) from Abū Sa‘eed, from the Prophet ﷺ, with similar narration.

٣٨٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أُنْبَأْنَا شُعْبَةَ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ ذَكْوَانَ أَبَا صَالِحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مَدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ».

[قَالَ أَبُو عَيْسَى:] لَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَمَعْنَى قَوْلِهِ نَصِيفَهُ: يُعْنِي نِصْفَ مَدٍّ.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ [الْحَلَّالُ] وَكَانَ حَافِظًا: [حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.]

تخریج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب بعد باب قول النبي ﷺ: "لو كنت متخذًا خليلاً"، ح: ٣٦٧٣، ومسلم، ح: ٢٥٤١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٢١٨٣.

Comments:

The Companions addressed in this narration are those who embraced Islam when the easy and painless period of Muslims had begun after the conquests. Those who had accepted Islam in the early period, they had borne the tyranny of disbelievers. Economic conditions of Muslims were also very weak and they had to tolerate every kind of severity and cruelty on the hands of disbelievers. Therefore, those who accepted Islam in latter period should not abuse the Muslims of that early period.

3862. ‘Abdullāh bin Mughaffal narrated that the Messenger of Allāh ﷺ said: “(Fear) Allāh! (Fear) Allāh regarding my Companions! Do not make them objects of insults after me. Whoever loves them, it is

٣٨٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا عَيْدَةُ بْنُ أَبِي رَاطَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

out of love of me that he loves them. And whoever hates them, it is out of hatred for me that he hates them. And whoever harms them, he has harmed me, and whoever harms me, he has offended Allāh, and whoever offends Allāh, [then] he shall soon be punished.” (*Daʿīf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except through this route.

«اللَّهُ فِي أَصْحَابِي اللَّهُ فِي أَصْحَابِي، لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي، فَمَنْ أَحَبَّهُمْ فِحْبِي أَحَبَّهُمْ، وَمَنْ أَبْغَضَهُمْ فِيبْغِضِي أَبْغَضَهُمْ، وَمَنْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ، وَمَنْ آذَى اللَّهَ فَيُوشِكُ أَنْ يَأْخُذَهُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٨٧/٤ من حديث عبيدة بن أبي راطة به وصححه ابن حبان (الإحسان): ٧٢١٢ * عبد الرحمن بن زياد: مجهول الحال لم يوثقه غير ابن حبان ولم يثبت عن الترمذي بأنه قال في حديثه: "حسن" (١).

Comments:

When someone loves a person, it is natural to have good and pleasant feelings about him and his associates and companions. If a person has a grudge against the companions of the beloved, it means in fact, he has a grudge against him and his love is only hypocrisy. On this analogy, it can be said that he who hates the Companions of the Prophet ﷺ is also against him, and consequently against Allāh ﷻ. Allāh ﷻ will never favor such a person.

3863. Abū Az-Zubair reported from, Jābir, that the Prophet ﷺ said: “Those who gave the pledge under the tree shall enter Paradise, except for the owner of the red camel.” (*Daʿīf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*.

٣٨٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَبْلَانَ: حَدَّثَنَا أَزْهَرُ السَّمَانُ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ خِدَاشٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيَدْخُلَنَّ الْجَنَّةَ مَنْ بَايَعَ تَحْتَ الشَّجَرَةِ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] * خداش: لين الحديث (تقريب) وأبو الزبير عنن وله لون آخر عند البزار (كشف الأستار، ح: ٢٧٦٢).

Comments:

The owner of the red camel was a hypocrite (J’ad bin Qais) who lost his camel and went in search of his camel instead of taking the pledge of allegiance. He preferred the search of the camel over the oath. It means he is not one of those who took the oath.

3864. Abū Az-Zubair reported from Jābir, that a slave of Ḥāṭib

٣٨٦٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ: عَنْ

[bin Abī Balt‘ah] came to the Messenger of Allāh ﷺ complaining about Ḥāṭib. So he said: ‘O Messenger of Allāh ﷺ! Ḥāṭib is going to enter the Fire!’ So the Messenger of Allāh ﷺ said: ‘You have lied! No one who participated in (the battle of) Badr and (the treaty of) Al-Ḥudaybiyah shall enter it.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل حاطب بن أبي بلتعة وأهل بدر رضي الله عنهم، ح: ٢٤٩٥ عن قتبية به.

Comments:

This narration proves the superiority of the people who participated in the battle of Badr and took part in the treaty of Ḥudaybiyah. Allāh ﷻ will forgive them and let them enter the Paradise.

أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ عَبْدًا لِحَاطِبِ بْنِ أَبِي بَلْتَعَةَ [جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ يَشْكُو حَاطِبًا، فَقَالَ: يَا رَسُولَ اللَّهِ! لَيَدْخُلَنَّ حَاطِبُ النَّارَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبْتَ، لَا يَدْخُلُهَا فَإِنَّهُ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

3865. ‘Abdullāh bin Buraidah narrated from his father, that the Messenger of Allāh ﷺ said: “There is no one among my Companions who dies in a land except that he shall be resurrected as a guide and light for them (people of that land) on the Day of Resurrection.” (*Da‘if*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharib*. This *Ḥadīth* has been related from ‘Abdullāh bin Muslim Abī Ṭaibah, from Ibn Buraidah, from the Prophet ﷺ in *Mursal* form, and this is more correct.

٣٨٦٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُثْمَانُ ابْنُ نَاجِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمِ أَبِي طَيِّبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ أَحَدٍ مِنْ أَصْحَابِي يَمُوتُ بِأَرْضٍ إِلَّا بُعِثَ قَائِدًا وَنُورًا لَهُمْ يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمِ أَبِي طَيِّبَةَ، عَنْ ابْنِ بُرَيْدَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، وَهَذَا أَصَحُّ.

تخریج: [إسناده ضعيف] * عثمان بن ناجية مستور (تقريب).

Chapter 59.

(المعجم ٥٩) بَابُ (التحفة . . .)

3866. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “If you see those who abuse my

٣٨٦٦ - حَدَّثَنَا أَبُو بَكْرِ [مُحَمَّدُ] بْنُ نَافِعٍ: أَخْبَرَنَا النَّضْرُ بْنُ حَمَّادٍ: حَدَّثَنَا سَيْفُ

Companions, then say: ‘May Allāh’s curse be upon the worst of you.’”

(*Da‘if*)

[Abū ‘Eīsā said:] This *Hadīth* is *Munkar*. We do not know of it as a narration of ‘Ubaidullāh bin ‘Umar except through this route [and An-Naḍr is unknown, and Saif (narrators in the chain) is unknown].

ابْنُ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الَّذِينَ يَسُبُّونَ أَصْحَابِي فَقُولُوا: لَعْنَةُ اللَّهِ عَلَى شَرِّكُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ مُنْكَرٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عُمَرَ إِلَّا مِنْ هَذَا الْوَجْهِ [وَالنَّضْرُ مَجْهُولٌ وَسَيْفٌ مَجْهُولٌ].

تخریج: [إسناده ضعيف] وأخرجه المزني في تهذيب الكمال: ٢٥١/٨ من حديث النضر به * النضر بن حماد: ضعيف (تقريب) وسيف بن عمر: ضعيف في الحديث ضعيف في التاريخ، على الراجح.

Comments:

This is a general principle, that if a wicked and bad man criticizes and abuses a pious person, he himself deserves these remarks.

Chapter 60. What Has Been Related About The Virtue Of Fāṭimah Bint Muḥammad ﷺ,

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي فَضْلِ فَاطِمَةَ [بِنْتِ مُحَمَّدٍ ﷺ] رَضِيَ اللَّهُ عَنْهَا (التحفة ١٣٤)

3867. Al-Miswar bin Makhramah narrated: “While he was on the *Minbar*, I heard the Prophet ﷺ saying: ‘Indeed Banū Hishām bin Al-Mughīrah asked me if they could marry their daughter to ‘Ali bin Abī Ṭālib. But I do not allow it, I do not allow it, I do not allow it – unless ‘Ali bin Abī Ṭālib wishes to divorce my daughter and marry their daughter, because she is a part of me. I am displeased by what displeases her, and I am harmed by what harms her.’” (*Sahīh*)

٣٨٦٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ: «إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي فِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلَا أَذْنَ ثُمَّ لَا أَذْنَ ثُمَّ لَا أَذْنَ، إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ، فَإِنَّهَا بَضْعَةٌ مِنِّي، يَرِيئُنِي مَا رَابَهَا، وَيُؤْذِينِي مَا آذَاهَا».

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Sahīh*. [And ‘Amr bin Dīnār reported it similar to this from Ibn Abī Mulaikah from Al-Miswar bin Makhramah like this.]

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَقَدْ رَوَاهُ عَمْرُو بْنُ دِينَارٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ نَحْوَ هَذَا].

تخریج: متفق عليه، وأخرجه البخاري، النكاح، باب ذب الرجل عن ابنته في الغيرة والإنصاف، ح: ٥٢٣٠ ومسلم، ح: ٢٤٤٩ عن قتيبة به * عبدالله بن عبدالله بن أبي مليكة، رواه عمرو بن دينار عنه، أخرجه البخاري ومسلم.

Comments:

At the time when ‘Alī ﷺ wanted to marry the daughter of Abū Jahl and talked to her uncle Hārith bin Hishām, all the sisters and the mother of Fāṭimah had died, and she had no lady companion in this adversity. Obviously such situation is very troublesome for a father, so the Prophet ﷺ dissuaded ‘Alī strongly, and asked him to drop the idea of marrying.

3868. Buraidah said: “The most beloved of women to the Messenger of Allāh ﷺ was Fāṭimah and from the men was ‘Alī.” (*Da‘if*)

(One of the narrators) Ibrāhīm [bin Sa‘eed] said: meaning from the people of his house.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*. We do not know of it except from this route.

٣٨٦٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ عَنْ جَعْفَرِ الْأَحْمَرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ أَحَبَّ النِّسَاءِ إِلَيَّ رَسُولُ اللَّهِ ﷺ فَاطِمَةُ وَمِنْ الرِّجَالِ عَلِيٌّ. قَالَ إِبْرَاهِيمُ [بْنُ سَعِيدٍ]: يَعْنِي مِنْ أَهْلِ بَيْتِهِ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعيف] وأخرجه الطبراني في الأوسط، ح: ٧٢٥٨ من حديث إبراهيم بن سعيد الجوهري به وصححه الحاكم: ١٥٥/٣ ووافقه الذهبي، سنده ضعيف عبدالله بن عطاء مدلس وعنن وانظر الحديث الآتي: ٣٨٧٤.

3869. ‘Abdullāh bin Az-Zubair narrated that ‘Alī mentioned the daughter of Abū Jahl (for marriage), and that reached the Prophet ﷺ so he said: “Indeed Fāṭimah is but a part of me, I am harmed by what harms her and I am uncomfortable by what makes her uncomfortable.” (*Ṣaḥīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*. This is what Ayyūb said: “From Ibn Abī Mulaikah, from Ibn Az-Zubair.” Others have said: “From Ibn Abī Mulaikah from Al-Miswar bin Makhramah.” It is possible that Ibn Abī Mulaikah

٣٨٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، أَنَّ عَلِيًّا ذَكَرَ بِنْتَ أَبِي جَهْلٍ، فَبَلَغَ ذَلِكَ النَّبِيِّ ﷺ فَقَالَ: «إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي، يُؤْذِينِي مَا آذَاهَا، وَيُنْصِبُنِي مَا أَنْصَبَهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. هَكَذَا قَالَ أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ الزُّبَيْرِ، وَقَالَ غَيْرٌ وَاحِدٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، وَيَحْتَمِلُ أَنْ

narrated from both of them. And ‘Amr bin Dīnār reported it from Ibn Abī Mulaikah from Al-Miswar bin Makhramah similar to the narration of Al-Laith.^[1]

تخریج: [إسناده صحيح] وأخرجه أحمد: ٥/٤ عن إسماعيل به وصححه الحاكم على شرط

الشيخين: ١٥٩/٣.

3870. Zaid bin Arqam narrated that the Messenger of Allāh ﷺ said to ‘Alī, Fāṭimah, Al-Ḥasan and Al-Ḥusain: “I am at war with whoever makes war with you, and peace for whoever makes peace with you.” (*Da‘if*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, and we only know of it from this route. Šubaiḥ (a narrator in the chain) the freed slave of Umm Salamah is not known.

يَكُونُ ابْنُ أَبِي مُلَيْكَةَ رَوَى عَنْهُمَا جَمِيعًا وَقَدْ رَوَاهُ عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمُسَوِّرِ بْنِ مَخْرَمَةَ نَحْوَ حَدِيثِ اللَّيْثِ.

٣٨٧٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْجَبَّارِ

الْبُعْدَايِيُّ: حَدَّثَنَا عَلِيُّ بْنُ قَادِمٍ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرِ الْهَمْدَانِيُّ عَنِ السُّدِّيِّ، عَنِ صُبَيْحِ مَوْلَى أُمِّ سَلَمَةَ، عَنْ زَيْدِ بْنِ أَرْقَمٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَلِيِّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ: «أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ، وَسَلْمٌ لِمَنْ سَأَلْتُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا

نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ. وَصُبَيْحٌ مَوْلَى أُمِّ سَلَمَةَ لَيْسَ بِمَعْرُوفٍ.

تخریج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، فضل الحسن والحسين ابني علي بن

أبي طالب رضي الله عنهم، ح: ١٤٥ من حديث أسباط بن نصر به وصححه ابن حبان (الإحسان): ٦٩٣٨ * صحيح لم يوثقه غير ابن حبان.

3871. Umm Salamah narrated: “The Prophet ﷺ put a garment over Al-Ḥasan, Al-Ḥusain, ‘Alī, and Fāṭimah, then he said: ‘O Allāh, these are the people of my house and the close ones, so remove the *Rijs* from them and purify them thoroughly.” So Umm Salamah said: ‘And am I with them, O Messenger of Allāh?’ He said: “You are upon good.”^[2] (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is

٣٨٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

أَبُو أَحْمَدَ الرَّبْرِئِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ عَن شَهْرِ بْنِ حَوْشِبٍ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ جَلَلَ عَلَى الْحَسَنِ وَالْحُسَيْنِ وَعَلِيِّ وَفَاطِمَةَ كِسَاءً ثُمَّ قَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَحَامَتِي أَذْهَبْ عَنْهُمْ الرَّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا». فَقَالَتْ أُمُّ سَلَمَةَ: وَأَنَا مَعَهُمْ يَا

[1] That is, no. 3967.

[2] Similar preceded under nos. 3206 and 3787.

Hasan Ṣaḥīḥ, and it is the best thing reported on this topic.

There are narrations on this topic from Anas [bin Mālik], ‘Umar bin Abī Salamah, Abū Al-Ḥamrā’, Ma‘qil bin Yasār and ‘Āishah.

رَسُولَ اللَّهِ؟ قَالَ: «إِنَّكَ عَلَى خَيْرٍ».
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ، وَهُوَ أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ.
وَفِي الْبَابِ عَنْ أَنَسِ [بْنِ مَالِكٍ] وَعُمَرَ بْنِ أَبِي
سَلَمَةَ وَأَبِي الْحَمْرَاءِ وَمَعْقِلِ بْنِ يَسَارٍ وَعَائِشَةَ.

تخريج: [حسن] وأخرجه أحمد: ٣٠٤/٦ عن الزبيرى به ورواه الأجلح (مشكل الآثار: ١/ ٣٣٤) وعبدالحميد بن بهرام أيضاً وأبو الحجاج داود بن أبي عوف (أخبار أصبهان: ١/ ١٠٨) عن شهر بن حوشب به وللحديث شواهد عند مسلم، ح: ٢٤٠٤ وأحمد: ٢/ ٢٩٢ وغيرهما * وفي الباب عن أنس بن مالك [تقدم: ٣٢٠٦] وعمر بن أبي سلمة [تقدم: ٣٢٠٥، ٣٧٨٧] وأبي الحمراء [تقدم: ٣٢٠٦] ومعقل بن يسار [تقدم: ٣٢٠٦] وعائشة [لم أجد].

Comments:

The explanation of this narration has preceded in narrations nos. 3206, 3787.

3872. ‘Āishah said: “I have not seen anyone closers in conduct, way, and manners to that of the Messenger of Allāh in regards to standing and sitting, than Fāṭimah the daughter of the Messenger of Allāh ﷺ.” She said: “Whenever she would enter upon the Prophet ﷺ he would stand to her and kiss her, and he would sit her in his sitting place. Whenever the Prophet ﷺ entered upon her she would stand from her seat, and kiss him and sit him in her sitting place. So when the Prophet ﷺ fell sick and Fāṭimah entered, she bent over him and kissed him. Then she lifted her head and cried, then she bent over him and she lifted her head and laughed. So I said: ‘I used to think that this one was from the most intelligent of our women, but she is really just one of the women.’ So when the Prophet

٣٨٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مَيْسَرَةَ
ابْنِ حَبِيبٍ، عَنِ الْمُنْهَالِ بْنِ عَمْرٍو، عَنْ
عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ
قَالَتْ: مَا رَأَيْتُ أَحَدًا أَشَبَّ سَمْتًا وَدَلًّا وَهَدْيًا
بِرَسُولِ اللَّهِ فِي قِيَامِهَا وَقُعُودِهَا مِنْ فَاطِمَةَ
بِنْتِ رَسُولِ اللَّهِ ﷺ قَالَتْ: وَكَانَتْ إِذَا دَخَلَتْ
عَلَى النَّبِيِّ ﷺ قَامَ إِلَيْهَا فَقَبَّلَهَا وَأَجْلَسَهَا فِي
مَجْلِسِهِ، وَكَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَيْهَا
قَامَتْ مِنْ مَجْلِسِهَا فَقَبَّلَتْهُ وَأَجْلَسَتْهُ فِي
مَجْلِسِهَا، فَلَمَّا مَرَضَ النَّبِيُّ ﷺ دَخَلَتْ فَاطِمَةُ
فَأَكْبَتَ عَلَيْهِ فَقَبَّلَتْهُ ثُمَّ رَفَعَتْ رَأْسَهَا فَبَكَتْ،
ثُمَّ أَكْبَتَ عَلَيْهِ ثُمَّ رَفَعَتْ رَأْسَهَا فَضَحِكَتْ،
فَقُلْتُ: إِنْ كُنْتُ لِأَطْنُ أَنْ هَذِهِ مِنْ أَعْقَلِ
نِسَائِنَا فَإِذَا هِيَ مِنَ النِّسَاءِ، فَلَمَّا تُوِّفِيَ النَّبِيُّ
ﷺ قُلْتُ لَهَا: أَرَأَيْتِ حِينَ أَكْبَبْتَ عَلَى النَّبِيِّ

ﷺ died, I said to her: 'Do you remember when you bent over the Prophet ﷺ and you lifted you head and cried, then you bent over him, then you lifted your head and laughed. What caused you to do that?' She said: 'Then, I would be the one who spreads the secrets. He (ﷺ) told me that he was to die from his illness, so I cried. Then he told me that I would be the quickest of his family to meet up with him. So that is when I laughed.'" (*Sahih*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. And this *Hadīth* has been reported through more than one route from 'Āishah.

تخریج: [صحيح] وأخرجه أبو داود، الأدب، باب: في القيام، ح: ٥٢١٧ عن محمد بن بشار به وسنده حسن وأصله متفق عليه، والبخاري، ح: ٦٢٨٥، ٦٢٨٦، ومسلم، ح: ٢٤٥٠ من حديث عائشة به.

Comments:

In 'Āishah's opinion the laughing of Fāṭimah during the sickness of the Prophet ﷺ was an improper action, because in her belief, Fāṭimah was a wise lady, but her laughing made her a normal woman in the sight of 'Āishah. Warm welcome of each other shows the warmth of love between daughter and father.

3873. [Umm Salamah narrated that the Messenger of Allāh ﷺ called Fāṭimah on the Day of the Conquest (of Makkah) and he spoke to her, so she cried. Then he spoke to her and she laughed. She said: "So when the Messenger of Allāh ﷺ died, I asked her about her crying and her laughing. She said: "The Messenger of Allāh ﷺ told me that he will die, so I cried, then he told me that I was the master over all the women of the

ﷺ، فَرَفَعْتَ رَأْسَكَ فَبَكَيْتَ، ثُمَّ أَكْبَيْتَ عَلَيْهِ فَرَفَعْتَ رَأْسَكَ فَضَحِكْتَ، مَا حَمَلَكِ عَلَى ذَلِكَ؟ قَالَتْ إِنِّي إِذْ لَبِدْرَةٌ، أَخْبَرَنِي أَنَّهُ مَيِّتٌ مِنْ وَجَعِهِ هَذَا فَبَكَيْتُ ثُمَّ أَخْبَرَنِي أَنِّي أَسْرَعُ أَهْلِهِ لُحُوقًا بِهِ فَذَاكَ حِينَ ضَحِكْتُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنْ عَائِشَةَ.

٣٨٧٣ - [أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَمَّةَ قَالَ: حَدَّثَنَا مُوسَى ابْنُ يَعْقُوبَ الرَّمَعِيُّ عَنْ هَاشِمِ بْنِ هَاشِمٍ أَنَّ عَبْدَ اللَّهِ بْنَ وَهْبٍ أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا فَاطِمَةَ يَوْمَ الْفَتْحِ فَنَاجَاهَا فَبَكَتْ ثُمَّ حَدَّثَهَا فَضَحِكَتْ. قَالَتْ: فَلَمَّا تُوَفِّي رَسُولُ اللَّهِ ﷺ سَأَلْتُهَا عَنْ بُكَائِهَا وَضَحِكِهَا. قَالَتْ: أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ أَنَّهُ يَمُوتُ فَبَكَيْتُ، ثُمَّ أَخْبَرَنِي أَنِّي سَيِّدَةٌ نِسَاءِ

inhabitants of Paradise, except for Mariam the daughter of ‘Imrān, so I laughed.” (*Hasan*)

Abū ‘Eisā said: This *Ḥadīth* is *Hasan Gharīb* from this route.]

أَهْلِ الْجَنَّةِ إِلَّا مَرْيَمَ ابْنَةَ عِمْرَانَ فَصَحِحَتْ .
قَالَ أَبُو عَيْسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
مِنْ هَذَا الْوَجْهِ.]

تخريج: [إسناده حسن] وأخرجه الطبراني: ٢٣/٣٩٧، ٣٩٨، ح: ٩٥٠ من حديث محمد بن خالد به وللحديث شواهد منها الحديث السابق.

Comments:

There were two reason for Fātimah’s laugh. First, she would die before other members of the family and she would meet the Prophet ﷺ first. Second, she was informed that she would be the leader of women in the Paradise.

3874. Jumai’ bin ‘Umair At-Taimi said: “I entered along with my uncle upon ‘Āishah and she was asked: ‘Who among people was the most beloved to the Messenger of Allāh ﷺ?’ She said: ‘Fātimah.’ So it was said: ‘From the men?’ She said: ‘Her husband, as I knew him to fast much and stand in prayer much.’” (*Da’if*)

This *Ḥadīth* is *Hasan Gharīb*.

He said: And Abū Al-Jahhāf’s (a narrator in the chain) name is Dāwud bin Abī ‘Awf. And it has been related from Sufyān Ath-Thawrī that he said: “Abū Al-Jahhāf reported to us – and he was acceptable”

٣٨٧٤ - حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ:
حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ أَبِي
الْجَحَّافِ، عَنْ جُمَيْعِ بْنِ عُمَيْرِ التَّيْمِيِّ قَالَ:
دَخَلْتُ مَعَ عَمَّتِي عَلَى عَائِشَةَ فَسُئِلَتْ: أَيُّ
النَّاسِ كَانَ أَحَبَّ إِلَيَّ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ:
فَاطِمَةُ، فَقِيلَ: مِنَ الرِّجَالِ، قَالَتْ: زَوْجُهَا،
إِنْ كَانَ مَا عَلِمْتُ صَوَّامًا قَوَّامًا. هَذَا حَدِيثٌ
حَسَنٌ غَرِيبٌ. قَالَ: وَأَبُو الْجَحَّافِ اسْمُهُ
دَاوُدُ بْنُ أَبِي عَوْفٍ. وَيُرْوَى عَنْ سُفْيَانَ
الثَّوْرِيِّ: حَدَّثَنَا أَبُو الْجَحَّافِ وَكَانَ مَرْضِيًّا.

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٣/١٥٧ من حديث عبدالسلام به وقال: "هذا حديث صحيح الإسناد" وسنده ضعيف جميع ضعفه الجمهور وللحديث شواهد منها، ح: ٣٨٦٨.

Chapter 61. The Virtue Of *Khadijah*, May Allāh Be Pleased With Her

(المعجم ٦١) - بَابُ فَضْلِ خَدِيجَةَ
رَضِيَ اللَّهُ عَنْهَا (التحفة ١٣٦)

3875. ‘Āishah said: “I was not jealous of any wife of the Prophet ﷺ as I was jealous of *Khadijah*,

٣٨٧٥ - حَدَّثَنَا أَبُو هِشَامِ الرَّفَاعِيُّ: حَدَّثَنَا
حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُزْوَةَ، عَنْ

and it was not because I did not see her. It was only because the Messenger of Allāh ﷺ mentioned her so much, and because whenever he would slaughter a sheep, he would look for Khadijah's friends to gift them some of it.”^[1] (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

تخریج: متفق علیه، وأخرجه البخاري، مناقب الأنصار، باب تزويج النبي ﷺ خديجة وفضلها رضي الله عنها، ح: ٣٨١٨ ومسلم، ح: ٢٤٣٥ من حديث حفص بن غياث به.

Comments:

Caring and showing regard for Khadijah's friends after her death shows the Prophet's love for her. ‘Aishah did not want to share the love of the Prophet ﷺ with other wives, she wished to be his only beloved.

3876. ‘Aishah said: “I did not envy any woman as I envied Khadijah – and the Messenger of Allāh ﷺ did not marry me except after she had died – that was because the Messenger of Allāh ﷺ gave her glad tidings of a house in Paradise made of *Qaşab*, without clamoring nor discomforts in it.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [‘Of *Qaşab*,’ he said: Pearl is what is meant by *Qaşab*.]

أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غُرْتُ عَلَى أَحَدٍ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ مَا غُرْتُ عَلَى خَدِيجَةَ، وَمَا بِي أَنْ أَكُونَ أَدْرَكْتُهَا، وَمَا ذَاكَ إِلَّا لِكَثْرَةِ ذِكْرِ رَسُولِ اللَّهِ ﷺ لَهَا وَإِنْ كَانَ لَيَذْبُحُ الشَّاةَ فَيَتَّبِعُ بِهَا صَدَاتِقَ خَدِيجَةَ فَيَهْدِيهَا لَهُنَّ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: متفق علیه، وأخرجه البخاري، مناقب الأنصار، باب تزويج النبي ﷺ خديجة وفضلها رضي الله عنها، ح: ٣٨١٨ ومسلم، ح: ٢٤٣٥ من حديث حفص بن غياث به.

٣٨٧٦ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا حَسَدْتُ امْرَأَةً مَا حَسَدْتُ خَدِيجَةَ، وَمَا تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ إِلَّا بَعْدَ مَا مَاتَتْ، وَذَلِكَ أَنَّ رَسُولَ اللَّهِ ﷺ بَشَّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَحْبَ فِيهِ وَلَا نَصَبَ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [مِنْ قَصَبٍ قَالَ:] إِنَّمَا يُعْنَى بِهِ قَصَبُ اللَّؤْلُؤِ.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٨٣٦٢ عن الحسين بن حريث به.

3877. ‘Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: “The best of its women is Khadijah bint Khuwailid, and the

٣٨٧٧ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: سَمِعْتُ

[1] This preceded under no. 2017.

best of its women is Mariam bint ‘Imrān.” (*Ṣaḥīḥ*)

[He said:] And there are narrations on this topic from Anas and Ibn ‘Abbās [and ‘Āishah].

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَلِيَّ بْنِ أَبِي طَالِبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَخَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ.»
[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ وَابْنِ عَبَّاسٍ
[وَعَائِشَةَ].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب تزويج النبي ﷺ خديجة وفضلها رضي الله تعالى عنها، ح: ٣٨١٥ مسلم، ح: ٢٤٣٠ من حديث عبدة بن سليمان به * وفي الباب عن أنس [يأتي: ٣٨٧٨] وابن عباس [النسائي في الكبرى: ٨٣٥٥ وأحمد: ٢٩٣/١، ٣١٦، ٣٢٢] وعائشة [تقدم: ٢٠١٧، ٣٨٧٥].

Comments:

This narration shows that *Khadījah* and Mariam ﷺ were the best women of their times.

3878. Anas [may Allāh be pleased with him] narrated that the Prophet ﷺ said: “Sufficient for you among the women of mankind are Mariam bint ‘Imrān, *Khadījah* bint *Khuwailid*, *Fāṭimah* bint *Muḥammad* and *Āsiyah* the wife of *Fir‘awn*.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٣٨٧٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ زَنْجُوِيَهٗ:
حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ،
عَنْ أَنَسٍ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ
قَالَ: «حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ: مَرْيَمُ بِنْتُ
عِمْرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ
مُحَمَّدٍ، وَآسِيَةُ امْرَأَةَ فِرْعَوْنَ.»
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ١٣٥/٣ عن عبدالرزاق به وهو في مصنفه، ح: ٢٠٩١٩ وصححه ابن حبان (الإحسان): ٦٩٦٤ والذهبي على شرط البخاري ومسلم: ١٥٨/٣ والحدیث السابق شاهد له.

Comments:

The women mentioned in this narration were the best and superior women of their respective times. *Khadījah* ﷺ is superior to all of them in the sense that she supported the Prophet ﷺ morally and financially. ‘*Aishah* is superior in the field of knowledge and its dissemination. Being the daughter of the Prophet ﷺ, *Fāṭimah* is superior.

Chapter 62. About The Virtue Of ‘Aishah, ﷺ

(المعجم ٦٢) - بَابُ: مِنْ فَضْلِ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا (التحفة ١٣٥)

3879. ‘Aishah said: “The people used to give their gifts (to the

٣٨٧٩ - حَدَّثَنَا يَحْيَى بْنُ دُرْسَتٍ

Prophet ﷺ) on ‘Āishah’s day.’ She said: “So my companions gathered with Umm Salamah and they said: ‘O Umm Salamah! The people give their gifts on ‘Āishah’s day, and we desire good as ‘Āishah desires, so tell the Messenger of Allāh ﷺ to order the people to give (their gifts to) him no matter where he is.’ So Umm Salamah said that, and he turned away from her. Then he turned back to her and she repeated the words saying: ‘O Messenger of Allāh! My companions have mentioned that the people give their gifts on ‘Āishah’s day, so order the people to give them no matter where you are.’ So upon the third time she said that, he said: ‘O Umm Salamah! Do not bother me about ‘Āishah! For Revelation has not been sent down upon me while I was under the blankets of a woman among you other than her.’” (*Saḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*. Some of them reported this *Hadīth* from Ḥammād bin Zaid, from Hishām bin ‘Urwah from his father, from the Prophet ﷺ in *Mursal* form. And, this *Hadīth* has been reported from Hishām bin ‘Urwah from ‘Awf bin Al-Ḥārith, from Rumaitah, from Umm Salamah with something about this. And, this *Hadīth* has been reported from Hishām bin ‘Urwah with different routes. And Sulaimān bin Bilāl from Hishām bin ‘Urwah, [from his father] from ‘Āishah, and it is similar to the narration of Ḥammād bin Zaid.

[بَصْرِيٌّ]: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، قَالَتْ: فَاجْتَمَعَ صَوَاحِبَاتِي إِلَى أُمِّ سَلَمَةَ فَقُلْنَ: يَا أُمَّ سَلَمَةَ! إِنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، وَإِنَّا نُرِيدُ الْخَيْرَ كَمَا نُرِيدُ عَائِشَةَ، فَقَوْلِي لِرَسُولِ اللَّهِ ﷺ يَا أُمَّرَأَةَ النَّاسِ يَهْدُونَ إِلَيْهِ أَيْنَمَا كَانَ، فَذَكَرْتُ ذَلِكَ أُمَّ سَلَمَةَ، فَأَعْرَضَ عَنْهَا، ثُمَّ عَادَ إِلَيْهَا فَأَعَادَتِ الْكَلَامَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ صَوَاحِبَاتِي قَدْ ذَكَرْنَ أَنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ فَأَمُرِ النَّاسَ يَهْدُونَ أَيْنَمَا كُنْتُ، فَلَمَّا كَانَتِ الثَّلَاثَةَ قَالَتْ ذَلِكَ، قَالَ: «يَا أُمَّ سَلَمَةَ! لَا تُؤْذِينِي فِي عَائِشَةَ، فَإِنَّهُ مَا أُنزِلَ عَلَيَّ الْوَحْيِ وَأَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُمْ غَيْرَهَا».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا. وَقَدْ رَوَى عَنْ هِشَامِ بْنِ عُرْوَةَ هَذَا الْحَدِيثَ عَنْ عَوْفِ بْنِ الْحَارِثِ، عَنْ رُمَيْثَةَ، عَنْ أُمِّ سَلَمَةَ شَيْئًا مِنْ هَذَا، وَهَذَا حَدِيثٌ قَدْ رَوَى عَنْ هِشَامِ بْنِ عُرْوَةَ فِيهِ رَوَايَاتٌ مُخْتَلِفَةٌ، وَقَدْ رَوَى سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ [عَنْ أَبِيهِ]، عَنْ عَائِشَةَ نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

تخریج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي ﷺ، باب فضل عائشة رضي الله عنها، ح: ٣٧٧٥ ومسلم، ح: ٢٤٤١ من حديث حماد بن زيد به مختصراً ومطولاً حديث هشام ابن عروة عن عوف عن ربيعة: رواه أحمد: ٢٩٣/٦ والنسائي: ٦٨/٧، ٦٩، ح: ٣٤٠٢ وحديث سليمان بن بلال: رواه البخاري، ح: ٢٥٨١ وغيره.

Comments:

Regarding gifts, the Prophet ﷺ avoided talking about this issue, so that the people may not presume that the family of the Prophet wishes to receive the gifts. This narration also indicates that in the opinion of the people, the Prophet ﷺ loved 'Āishah more, therefore, they preferred to give gifts on the day of 'Āishah to please the Prophet ﷺ.

3880. 'Āishah narrated that Jibrīl came to the Prophet ﷺ with her image upon a piece of green silk cloth, and he said: "This is your wife in the world, and in the Hereafter." (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of it except as a narration of 'Abdullāh bin 'Amr bin 'Alqamah. 'Abdur-Raḥmān bin Mahdī reported this *Ḥadīth* from 'Abdullāh bin 'Amr bin 'Alqamah with this chain in *Mursal* form, and he did not mention "from 'Āishah" in it. Abū Usāmah reported something about this from Hishām bin 'Urwah, from his father, from 'Āishah from the Prophet ﷺ.

٣٨٨٠ - حَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَلْقَمَةَ
الْمَكِّيِّ، عَنِ ابْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي
مُليْكَةَ، عَنِ عَائِشَةَ أَنَّ جِبْرِيلَ جَاءَ بِصُورَتِهَا
فِي خِرْقَةٍ خَضْرَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ:
إِنَّ هَذِهِ زَوْجَتُكَ فِي الدُّنْيَا وَالْآخِرَةِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ
عَمْرٍو بْنِ عَلْقَمَةَ، وَقَدْ رَوَى عَبْدُ الرَّحْمَنِ بْنُ
مَهْدِيٍّ هَذَا الْحَدِيثَ عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ
عَلْقَمَةَ بِهَذَا الْإِسْنَادِ مُرْسَلًا، وَلَمْ يَذْكُرْ فِيهِ
عَنْ عَائِشَةَ. وَقَدْ رَوَى أَبُو أُسَامَةَ عَنْ هِشَامِ
ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ
ﷺ شَيْئًا مِنْ هَذَا.

تخریج: [إسناده صحيح] وأخرجه ابن حبان (الإحسان): ٧٠٥٢ من حديث ابن أبي مليكة به * ابن أبي حسين هو عمر بن سعيد بن أبي حسين وابن أبي مليكة هو عبدالله بن عبدالله بن أبي مليكة وحديث أبي أسامة: رواه البخاري، ح: ٥٠٧٨ ومسلم، ح: ٢٤٣٨ وغيرهما.

Comments:

This narration proves the companionship of 'Āishah with the Prophet ﷺ in Paradise and this heartening news was given to her in this world.

3881. ‘Āishah [may Allāh be pleased with her] narrated that the Messenger of Allāh ﷺ said: “O ‘Āishah! Here is Jibril and he is giving *Salām* to you.” She said: “I said: ‘And upon him be peace and the mercy of Allāh, and His blessings. You see that which we do not.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

٣٨٨١ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ! هَذَا جِبْرِيلُ وَهُوَ يَقْرَأُ عَلَيْكَ السَّلَامَ»، قَالَتْ: قُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ تَرَى مَا لَا تَرَى. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الاستذنان، باب تسليم الرجال على النساء، والنساء على الرجال، ح: ٦٢٤٩ من حديث ابن المبارك، ومسلم، ح: ٢٤٤٧ من حديث الزهري به.

Comments:

This is also a proof of ‘Āishah’s virtue and eminence.

3882. ‘Āishah said: “The Messenger of Allāh ﷺ said to me: ‘Indeed Jibril gives his *Salām* to you.’ So I said: ‘And upon him be peace and Allāh’s Mercy [and His blessings.]” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٣٨٨٢ - حَدَّثَنَا سُؤَيْدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ الْمُبَارَكِ: حَدَّثَنَا زَكَرِيَّا عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكَ السَّلَامَ»، فَقُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ [وَبَرَكَاتُهُ].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

تخریج: [صحيح] تقدم: ٢٦٩٣.

3883. Abū Mūsā said: “Never was a *Ḥadīth* unclear to us – the Companions of the Messenger of Allāh – and we asked ‘Āishah, except that we found some knowledge concerning it with her.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Hasan Ṣaḥīḥ Gharīb*.

٣٨٨٣ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ: حَدَّثَنَا خَالِدُ بْنُ سَلَمَةَ الْمَحْزُومِيُّ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: مَا أَشْكَلَ عَلَيْنَا - أَصْحَابَ رَسُولِ اللَّهِ ﷺ - حَدِيثٌ قَطُّ، فَسَأَلْنَا عَائِشَةَ إِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.
تخريج: [إسناده حسن].

Comments:

This narration clearly shows that the Companions acknowledged the scholarship of ‘Āishah رضي الله عنها and often asked her about the explanation of some *Aḥādīth* or *Āyāt*. She always helped them and answered their questions.

3884. Mūsā bin Ṭalḥah said: “I have not seen anyone clearer (in speech) than ‘Āishah.” (*Da‘īf*)
[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٨٨٤ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ:
حَدَّثَنَا مُعَاوِيَةُ [بْنُ] عَمْرٍو عَنْ زَائِدَةَ، عَنْ
عَبْدِ الْمَلِكِ بْنِ عَمْرِو، عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ:
مَا رَأَيْتُ أَحَدًا أَفْصَحَ مِنْ عَائِشَةَ.
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ.

* تخريج: [إسناده ضعيف] وأخرجه الحاكم: ١١/٤ من حديث معاوية بن عمرو به *

عبد الملك بن عمير عنن.

3885. ‘Amr bin Al-‘Āṣ narrated that the Messenger of Allāh صلى الله عليه وسلم appointed him as leader of the army of *Dhātīs-Salāsīl*. He said: “So I went to him and said: ‘O Messenger of Allāh! Who is the most beloved to you among the people?’ He said: “‘Āishah.’ I said: ‘From the men?’ He said: ‘Her father.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٨٨٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ وَ
بُنْدَارٌ [وَاللَّفْظُ لِابْنِ يَعْقُوبَ] قَالَ: أَخْبَرَنَا
يَحْيَى بْنُ حَمَادٍ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ
الْمُخْتَارِ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ أَبِي عُثْمَانَ
النَّهْدِيِّ، عَنْ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ
ﷺ اسْتَعْمَلَهُ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ،
قَالَ: فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ
أَحَبُّ إِلَيْكَ؟ قَالَ: «عَائِشَةُ»، قُلْتُ: مِنْ
الرِّجَالِ؟ قَالَ: «أَبُوهَا».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، فضائل أصحاب النبي صلى الله عليه وسلم، باب بعد باب قول النبي صلى الله عليه وسلم: "لو كنت متخذًا خليلًا"، ح: ٣٦٦٢ من حديث عبدالعزيز، ومسلم، ح: ٢٣٨٤ من حديث خالد الحداء به.

3886. ‘Amr bin Al-‘Āṣ narrated that he said to the Messenger of Allāh ﷺ: “Who is the most beloved of the people to you?” He said: “Āishah”, He said: “From the men.” He said: “Her father.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Ismā‘il from Qais.

٣٨٨٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَمْوِيُّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: مَنْ أَحَبُّ النَّاسِ إِلَيْكَ؟ قَالَ: «عَائِشَةُ»، قَالَ: مِنْ الرِّجَالِ؟ قَالَ: «أَبُوهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ إِسْمَاعِيلَ عَنْ قَيْسٍ.

تخریج: [صحيح] وأخرجه النسائي في الكبرى، ح: ٨١٠٦ من حديث إسماعيل بن أبي خالد به وصححه ابن حبان (الإحسان): ٧٠٦٢ وللحديث شواهد كثيرة منها الحديث السابق.

3887. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The virtue of ‘Āishah over women is like the virtue of *Ṭharīd* over all other foods.” (*Ṣaḥīḥ*)

[He said:] And there are narrations on this topic from ‘Āishah and Abū Mūsā.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* and ‘Abdullāh bin ‘Abdur-Raḥmān bin Ma‘mar (a narrator in the chain) is Abū Ṭuwālah Al-Anṣārī, from Al-Madīnah, and he is trustworthy. [And he reports from Mālik bin Anas].

٣٨٨٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ الْأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي مُوسَى.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ، هُوَ أَبُو طُوَّالَةَ الْأَنْصَارِيُّ مَدَنِيٌّ وَهُوَ ثِقَةٌ. [وَقَدْ رَوَى عَنْ مَالِكِ بْنِ أَنَسٍ].

تخریج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب: في فضائل عائشة، أم المؤمنين رضي الله عنها، ح: ٢٤٤٦ عن علي بن حجر، والبخاري، ح: ٣٧٧٠ من حديث عبدالله بن عبدالرحمن به * وفي الباب عن عائشة [النسائي: ٦٨/٧، ح: ٣٤٠٠ وأحمد: ١٥٩/٦] وأبي موسى [تقدم: ١٨٣٤].

Comments:

‘*Ṭharīd*’ is a food which is considered best of all because of its qualities. It is delicious, tasty, full of energy and easily digested. Similarly, ‘Āishah’s qualities

made her the beloved of her husband. ‘Āishah ﷺ was beautiful, pious, and righteous in nature, soft in speech, intelligent and learned. She learnt from the Prophet ﷺ and disseminated knowledge. The Companions had great regard for her opinion as it has been mentioned in the report of Abū Mūsā Al-‘Ash‘arī.

3888. ‘Amr bin Ghālib narrated that a man spoke negatively of ‘Āishah before ‘Ammār bin Yāsir so he said: “Be gone as one despicable and rejected! Do you insult the beloved of the Messenger of Allāh ﷺ?” (*Ṣaḥīḥ*)

٣٨٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ غَالِبٍ أَنَّ رَجُلًا نَالَ مِنْ عَائِشَةَ عِنْدَ عَمَّارِ بْنِ يَاسِرٍ فَقَالَ: اغْرُبْ مَقْبُوحًا مَنبُوحًا، أَنْتُؤَذِي حَبِيبَةَ رَسُولِ اللَّهِ ﷺ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [إسناده ضعيف] وأخرجه المزي في تهذيب الكمال: ٣٠٩/١٤ من حديث شريك القاضي عن أبي إسحاق به مطولاً وأبو إسحاق عنعن.

Comments:

On the occasion of the ‘Battle of Camel’ ‘Ammār bin Yāsir was in the opposing camp to that of ‘Āishah. Thus the man taunted her thinking that it will please ‘Ammār, but he rebuked him.

3889. ‘Ammār bin Yāsir said: “She is his wife in the world and in the Hereafter.” – meaning: ‘Āishah [may Allāh be pleased with her]. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said: And there is something on this topic from ‘Alī.]

٣٨٨٩ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ زِيَادٍ الْأَسَدِيِّ قَالَ: سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ يَقُولُ: هِيَ زَوْجَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ - يَعْنِي عَائِشَةَ - [رَضِيَ اللَّهُ عَنْهَا].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [قَالَ: وَفِي الْبَابِ عَنْ عَلِيٍّ].

تخریج: [صحیح] وأخرجه البخاري، الفتن، باب بعد باب الفتنة التي تموج كموج البحر، ح: ٧١٠٠ من حديث أبي بكر بن عياش به ولم ينفرد به * وفي الباب عن علي (لم أجده).

3890. Anas [may Allāh be pleased with him] said: “It was said: ‘O Messenger of Allāh! Who is the

٣٨٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ حُمَيْدٍ، عَنْ

most beloved of the people to you?" He said: 'Aishah.' It was said: 'From the men?' He said: 'Her father.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route as a narration of Anas.

تخریج: [صحیح] وأخرجه ابن ماجه، المقدمة، فضل أبي بكر الصديق رضي الله عنه، ح: ١٠١ من حديث المعتمر به وصححه ابن حبان (الإحسان): ٧٠٦٣ وله شواهد كثيرة منها الحديث السابق: ٣٨٨٥.

Comments:

'Āishah ﷺ was beloved of the Prophet due to her various good qualities. She was intelligent, knowledgeable and she was in the lead in the dissemination of the knowledge of religion. Her father was a trusted friend of the Prophet ﷺ and he too spent his life and property in the service of Islam.

Chapter 63. The Virtue Of The Wives Of The Prophet ﷺ

(المعجم ٦٣) - بَابُ فَضْلِ أَزْوَاجِ النَّبِيِّ ﷺ (التحفة ١٣٧)

3891. 'Ikrimah said: "After *Salāt Aṣ-Ṣubḥ*, it was said to Ibn 'Abbās that so-and-so – one of the wives of the Prophet ﷺ – has died, so he prostrated. So it was said to him: 'Do you prostrate at this hour?' So he said: 'Has not the Messenger of Allāh ﷺ [already] said: 'If you see a sign then prostrate?' Then which sign is greater than the passing of (one of) the wives of the Prophet ﷺ?" (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of it except from this route.

٣٨٩١ - حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ الْعَنْبَرِيُّ أَبُو غَسَّانَ: حَدَّثَنَا مُسْلِمُ بْنُ جَعْفَرٍ - وَكَانَ ثِقَةً - عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ بَعْدَ صَلَاةِ الصُّبْحِ مَاتَتْ فُلَانَةٌ - لِبَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ - فَسَجَدَ، فَقِيلَ لَهُ أَتَسْجُدُ هَذِهِ السَّاعَةَ؟ فَقَالَ: أَلَيْسَ [قَدْ] قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمْ آيَةً فَاسْجُدُوا؟» فَأَيُّ آيَةٍ أَعْظَمُ مِنْ ذَهَابِ أَزْوَاجِ النَّبِيِّ ﷺ؟

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده حسن] وأخرجه أبو داود، صلاة الاستسقاء، باب السجود عند الآيات، ح: ١١٩٧ من حديث يحيى بن كثير به.

Comments:

The Prophet ﷺ said that he was a cause of peace for his Companions and his

Companions would be a cause of peace for the people of their age. The honorable wives of the Prophet ﷺ have dual relationship with him, as wives and as close companions; therefore, their death was a great loss and greater danger to the peace of the society. His honorable wives were a great source of direct information for solutions to problems.

3892. Şafiyyah bint Ḥuyaī said: “The Messenger of Allāh ﷺ entered upon me and some words had reached me from Ḥafṣah and ‘Āishah. So I mentioned it to him. So he said: ‘Why did you not say: “And how are you two better than me, while my husband is Muḥammad and my father is Hārūn, and my uncle is Mūsā?”

That which had reached her, was that they had said: “We are more honored to the Messenger of Allāh ﷺ than her,” and that they said: “We are the wives of the Prophet ﷺ and his cousins.” (*Da‘if*)

[He said:] And there is a narration on this topic from Anas.

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*. We do not know of it except as a narration of Hishām Al-Kūfī, and its chain is not that [strong].

٣٨٩٢ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الصَّمَدِ

[ابْنُ عَبْدِ الْوَارِثِ]: حَدَّثَنَا هَاشِمُ بْنُ سَعِيدِ الْكُوفِيِّ: حَدَّثَنَا كِنَانَةُ [قَالَ]: حَدَّثَنَا صَفِيَّةُ بِنْتُ حُجَيْبٍ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ بَلَغَنِي عَنْ حَفْصَةَ وَعَائِشَةَ كَلَامٌ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «أَلَا قُلْتِ وَكَيْفَ تَكُونَانِ خَيْرًا مِنِّي؟ وَرَوْجِي مُحَمَّدٌ وَأَبِي هَارُونُ، وَعَمِّي مُوسَى»، وَكَانَ الَّذِي بَلَغَهَا أَنَّهُمْ قَالُوا: نَحْنُ أَكْرَمُ عَلَى رَسُولِ اللَّهِ ﷺ مِنْهَا، وَقَالُوا: نَحْنُ أَزْوَاجُ النَّبِيِّ ﷺ وَبَنَاتُ عَمِّهِ. [قَالَ:] فِي الْبَابِ عَنْ أَنَسٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هَاشِمِ الْكُوفِيِّ وَلَيْسَ إِسْنَادُهُ بِذَلِكَ [الْقَوِيُّ].

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ٢٩/٤ من حديث هاشم بن سعيد به وهو ضعيف والحديث الآتي (٣٨٩٤) يغني عنه * وفي الباب عن أنس [يأتي: ٣٨٩٤].

Comments:

Şafiyyah is from the children of Hārūn bin ‘Imrān. Mūsā bin ‘Imrān is a real brother of Hārūn. Ḥafṣah and ‘Āishah are from the tribe of Quraish. All this explanation means that Şafiyyah is also from a notable noble and family.

3893. Umm Salamah narrated that the Messenger of Allāh ﷺ called for Fāṭimah in the Year of Conquest to he speak to her, and she cried. Then he spoke to her

٣٨٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

مُحَمَّدُ بْنُ خَالِدِ بْنِ عَثَمَةَ: حَدَّثَنِي مُوسَى بْنُ يَعْقُوبَ الرَّمَعِيُّ عَنْ هَاشِمِ بْنِ هَاشِمٍ، أَنَّ

and she laughed. She said: "When the Messenger of Allāh ﷺ died I asked her about her crying and her laughing. She said: 'The Messenger of Allāh ﷺ informed me that he would (soon) die, so I cried. Then, he informed me that I was the master over all of the women among the inhabitants of Paradise, except for Mariam bint 'Imrān, so I laughed.'" (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

عَبْدَ اللَّهِ بْنِ وَهَبٍ [بِنِ زَمْعَةَ] أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا فَاطِمَةَ عَامَ الْفَتْحِ، فَتَأَجَّاهَا فَبَكَتْ، ثُمَّ حَدَّثَهَا فَضَحِكَتْ، قَالَتْ: فَلَمَّا تُوْفِّي رَسُولُ اللَّهِ ﷺ سَأَلْتُهَا، عَنْ بُكَائِهَا وَضَحِكِهَا، قَالَتْ: أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ أَنَّهُ يَمُوتُ فَبَكَيْتُ، ثُمَّ أَخْبَرَنِي أَنِّي سَيِّدَةٌ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَّا مَرْيَمَ بِنْتَ عِمْرَانَ فَضَحِكَتُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [حسن] تقدم: ٣٨٧٣.

Comments:

Here in this narration, if 'the year of conquest' means the 'Conquest of Makkah' then we have to accept that this event took place twice. Once Umm Salamah witnessed, and once 'Āishah witnessed this event, when the Prophet ﷺ was on his death bed. Both of them had the right to ask Fāṭimah the cause of weeping and laughing.

3894. Anas said: "It reached Ṣafiyah that Ḥaḥṣah said: 'The daughter of a Jew' so she wept. Then the Prophet ﷺ entered upon her while she was crying, so he said: 'What makes you cry?' She said: 'Ḥaḥṣah said to me that I am the daughter of a Jew.' So the Prophet ﷺ said: 'And you are the daughter of a Prophet, and your uncle is a Prophet, and you are married to a Prophet, so what is she boasting to you about?' Then he said: 'Fear Allāh, O Ḥaḥṣah.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* from this route.

٣٨٩٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَعَبْدُ ابْنِ حَمِيدٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: بَلَغَ صَفِيَّةَ أَنَّ حَفْصَةَ قَالَتْ: بِنْتُ يَهُودِيٍّ، فَبَكَتْ فَدَخَلَ عَلَيْهَا النَّبِيُّ ﷺ وَهِيَ تَبْكِي، فَقَالَ: «مَا يُبْكِيكِ؟» قَالَتْ: قَالَتْ لِي حَفْصَةُ: إِنِّي ابْنَةُ يَهُودِيٍّ، فَقَالَ النَّبِيُّ ﷺ: «وَأَنْتِ لَابْنَةُ نَبِيِّ، وَإِنَّ عَمَّكَ لَنَبِيٍّ، وَأَنْتِ لَتَحْتِ نَبِيِّ، فَفِيمَ تَفَخَّرُ عَلَيكِ؟» ثُمَّ قَالَ: «اتَّقِي اللَّهَ يَا حَفْصَةُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ١٣٥/٣ عن عبد الرزاق به وهو في المصنف

له: ٤٣٠/١١، ٤٣١، ح: ٢٠٩٢١ ورواه النسائي في الكبرى، ح: ٨٩١٩ من حديث عبدالرزاق به وصححه ابن حبان، ح: ٢٢٤٨.

Comments:

The reason of frightening Ḥaḥṣah from Allāh ﷺ was only to make her realize that such remarks are not legitimate, and taunting someone of his/her family origin is a practice of the period *Jahiliyyah*.

3895. ‘Āishah narrated that the Messenger of Allāh ﷺ said: “The best of you is the best to his wives, and I am the best of you to my wives, and when your companion dies, leave him alone.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb*] *Ṣaḥīḥ* [as a narration of Ath-Thawrī, very few reported it from Ath-Thawrī.] And it has been reported from Hishām bin ‘Urwah from his father, from the Prophet ﷺ, in *Mursal* form.

٣٨٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي، وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ] صَحِيحٌ [مِنْ حَدِيثِ الثَّوْرِيِّ مَا أَقَلَّ مَنْ رَوَاهُ عَنِ الثَّوْرِيِّ]. وَرَوَى هَذَا عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ.

تخريج: [صحيح] وأخرجه الدارمي، ح: ٢٢٦٥ عن محمد بن يوسف به وصححه ابن حبان، ح: ١٣١٢ ورواه وكيع عن هشام به (أبو داود، ح: ٤٨٩٩ مختصراً) وللحديث شواهد وقوله: "فدعوه" أي لا تذكروه إلا بخير، قاله ابن حبان.

Comments:

This narration tells us that the family members should be treated kindly and if one of them dies, his faults and weaknesses or his misdeeds should not be disclosed.

3896. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “No one should convey to me anything regarding any of my Companions, for I love that I should go out to them while my breast is at peace.” ‘Abdullāh said: “The Messenger of Allāh ﷺ was brought some wealth, so the Prophet ﷺ distributed it. Then I came across two men that were sitting saying: ‘By Allāh!

٣٨٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ عَنْ إِسْرَائِيلَ، عَنِ الْوَلِيدِ، عَنْ زَيْدِ بْنِ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلْبَغُنِي أَحَدٌ عَنْ أَحَدٍ مِنْ أَصْحَابِي شَيْئًا فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْهِمْ وَأَنَا سَلِيمُ الصَّدْرِ»، قَالَ عَبْدُ اللَّهِ: فَأَتَى رَسُولُ اللَّهِ ﷺ بِمَالٍ فَقَسَمَهُ النَّبِيُّ ﷺ فَأَنْتَهَيْتُ إِلَى رَجُلَيْنِ جَالِسَيْنِ وَهُمَا

Muḥammad ﷺ did not intend the Face of Allāh in his distribution, nor the abode of the Hereafter.' So I spread this when I heard them, and I went to the Messenger of Allāh ﷺ and I informed him. So his face became red and he said: 'Do not bother me with this, for indeed Mūsā was afflicted by more than this and he was patient.'" (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb* from this route, and a man has been added to this chain.^[1]

يَقُولَانِ: وَاللَّهِ! مَا أَرَادَ مُحَمَّدٌ بِقِسْمَتِهِ الَّتِي قَسَمَهَا وَجْهَ اللَّهِ، وَلَا الدَّارَ الآخِرَةَ، فَتَنَيْتُ حِينَ سَمِعْتُهُمَا فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَأَحْمَرَ وَجْهَهُ، وَقَالَ: «دَعْنِي عَنْكَ، فَقَدْ أُوذِيَ مُوسَى بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَقَدْ زِيدَ فِي هَذَا الْإِسْنَادِ رَجُلٌ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في رفع الحديث من المجلس، ح: ٤٨٦٠ عن محمد بن يحيى به * إسرائيل سمعه من السدي عنه (شرح السنة: ١٣/١٤٨، ح: ٣٥٧١ والحديث الآتي) والوليد بن أبي هشام مستور (تقريب) وزيد بن زائدة لم يوثقه غير ابن حبان.

Comments:

This narration proves that when the Prophet ﷺ was in his house, he always had a clean and cool heart and peace of mind. He never had any grudge or ill will against anyone. He was happy with his wives in the house; therefore, he disliked to hear anything against anyone.

3897. ‘Abdullāh bin Mas‘ūd narrated that the Prophet ﷺ said: “No one should convey to me anything regarding anyone.” (*Da'if*)

And part of this *Ḥadīth* has been reported from ‘Abdullāh bin Mas‘ūd, from the Prophet ﷺ, from routes other than this.

٣٨٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى وَالْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ زَيْدِ بْنِ زَائِدَةَ، عَنْ [عَبْدِ اللَّهِ] بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُبْلَغُنِي أَحَدٌ عَنْ أَحَدٍ شَيْئًا».

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ شَيْئًا مِنْ هَذَا مِنْ غَيْرِ هَذَا الْوَجْهِ.

Comments:

In the chain of this narration, between the names of Isrā'il and Al-Walīd the

تخریج: [إسناده ضعيف] وانظر الحديث السابق.

[1] That is in the next narration, there is an additional narrator in the chain.

name of As-Suddī has been added. This addition was indicated after the previous narration.

Chapter 64. The Virtue Of Ubayy Bin Ka'b, ؓ

(المعجم ٦٤) - بَابُ فَضْلِ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ (التحفة ١٣٨)

3898. Ubayy bin Ka'b narrated that the Messenger of Allāh ﷺ said to him: "Indeed Allāh has ordered me to recite the Qur'an to you." So he recited to him: "Those who disbelieved were not going to..."^[1] and he recited in it: "Indeed the religion with Allāh is that which is *Hanifiyyah*, Muslim, not Judaism, nor Christianity, nor Zoroastrian, whoever does good then it shall not be rejected from him." And he recited to him: "If the son of Ādam had a valley of wealth he would seek a second, and if he had a second he would seek a third, and nothing fills the belly of the son of Ādam except dirt. And Allāh pardons those who repent."^[2] (*Hasan*)

٣٨٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: أَخْبَرَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَاصِمٍ، قَالَ: سَمِعْتُ زَرَّ بْنَ حُبَيْشٍ يُحَدِّثُ عَنْ أَبِي بِنِ كَعْبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ» فَقَرَأَ عَلَيْهِ ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾ [البينة: ١] وَقَرَأَ فِيهَا: «إِنَّ الدِّينَ عِنْدَ اللَّهِ الْحَنِيفِيَّةُ الْمُسْلِمَةُ لَا الْيَهُودِيَّةُ، وَلَا النَّصْرَانِيَّةُ، وَلَا الْمَجُوسِيَّةُ، مَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ». وَقَرَأَ عَلَيْهِ: «لَوْ أَنَّ لَابْنَ آدَمَ وَادِيًا مِنْ مَالٍ لَابْتَغَى إِلَيْهِ ثَانِيًا، وَلَوْ كَانَ لَهُ ثَانِيًا لَابْتَغَى إِلَيْهِ ثَالِثًا، وَلَا يَمَلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا تُرَابٌ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ».

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ* and it has been reported from routes other than this. 'Abdullāh bin 'Abdur-Raḥmān bin Abzā reported from his father from Ubayy bin Ka'b, that the Prophet ﷺ said to Ubayy bin Ka'b [may Allāh be pleased with him]: "Indeed, Allāh has ordered me to recite to you the Qur'an." And Qatādah reported from Anas, that the Prophet ﷺ said to Ubayy [bin Ka'b]: "Indeed Allāh Most High ordered that I recite the Qur'an to you."

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ. وَرَوَى عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ، عَنْ أَبِي بِنِ كَعْبٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي بِنِ كَعْبٍ [رَضِيَ اللَّهُ عَنْهُ]: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ» وَقَدْ رَوَى قَتَادَةُ عَنْ أَنَسِ أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي [ابْنِ كَعْبٍ]: «إِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ».

[1] *Al-Bayyinah*: 98:1.

[2] Similar preceded under nos. 3792,3793.

تخريج: [حسن] تقدم: ٣٧٩٣ وهو في مسند أبي داود الطيالسي، ح: ٥٣٩ وصححه الحاكم ٢/٢٢٤ ووافقه الذهبي * حديث عبدالله بن عبدالرحمن، تقدم: تحت، ح: ٣٧٩٣ وحديث قتادة، تقدم: ٣٧٩٣.

Chapter 65. About The Virtue Of The *Anṣār* And The *Quraish*

(المعجم ٦٥) - فِي فَضْلِ الْأَنْصَارِ
وَقُرَيْشٍ (التحفة ١٣٩)

3899. Ubayy bin Ka'b narrated that the Messenger of Allāh ﷺ said: "If it were not for the *Hijrah*, I would be a man from the *Anṣār*." (*Sahīh*)

[He said:] And with this same chain, from the Prophet ﷺ, that he said: "If the people were to pass through a valley or a path, then I would be with the *Anṣār*." He said: This *Ḥadīth* is *Ḥasan*.

٣٨٩٩ - حَدَّثَنَا بُنْدَارٌ: أَخْبَرَنَا أَبُو عَامِرٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ ابْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أَبِي بِنِ كَعْبٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأَةً مِنَ الْأَنْصَارِ».
[قال:] وبهذا الإسناد عن النبي ﷺ قَالَ: «لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا لَكُنْتُ مَعَ الْأَنْصَارِ» قَالَ: هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [صحيح] وأخرجه أحمد: ١٣٧/٥ عن أبي عامر به وسنده حسن، وللحديث شواهد كثيرة جداً * حديث: "لو سلك الناس وادياً... إلخ" وسنده حسن وللحديث شواهد كثيرة جداً.

Comments:

The statement of the Prophet ﷺ is to acknowledge the efforts and struggles of *Anṣār* regarding the promotion and promulgations of the religion of Islam. He appreciated them, so much so, that he declared that if it was possible to ignore the difference of emigration, he would have preferred to imagine himself as member of the *Anṣār* community.

3900. Shu'bah narrated from 'Adī bin Thābit, from Al-Barā' bin 'Āzib, that he heard the Prophet ﷺ, or – he said: "The Prophet ﷺ said, about the *Anṣār*: 'No one loves them except a believer, and no one hates them except a hypocrite. Whoever loves them, then Allāh loves him, and whoever hates them then Allāh hates him.'" So we said to him: "Did you hear this from Al-Barā'?" He said: "He narrated it to me." (*Sahīh*)

٣٩٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ أَوْ قَالَ: قَالَ النَّبِيُّ ﷺ فِي الْأَنْصَارِ: «لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، مَنْ أَحَبَّهُمْ فَأَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ فَأَبْغَضَهُ اللَّهُ»، فَقُلْنَا لَهُ: أَأَنْتَ سَمِعْتَهُ مِنَ الْبَرَاءِ؟ فَقَالَ: إِيَّايَ حَدَّثَ.
[قال أبو عيسى:] هَذَا حَدِيثٌ صَحِيحٌ.

[Abū 'Eīsā said:] This *Hadīth* is *Ṣaḥīh*.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب حب الأنصار من الإيمان، ح: ٣٧٨٣، ومسلم، ح: ٧٥ من حديث شعبة به وانظر الحديث السابق.

Comments:

To love and have regard for *Anṣār* due to their efforts and struggles for the promotion and promulgation of the religion of Islam, is a sign of having pure and strong faith. Keeping a grudge against them is a sign of disbelief. Allāh ﷻ loves the honest and faithful and He hates the hypocrites and disbelievers.

3901. Anas narrated that the Messenger of Allāh ﷺ gathered a group of people from the *Anṣār* and said: “Come, is there anyone among you who is from other than you?” They said: “No, except the son of a sister of ours.” So he said: “The son of the sister of a people is from them.” Then he said: “Indeed the *Quraish* is not far from their time of ignorance and affliction, and I wished that I subdue them and coax them. Are you not happy that the people return with this world and you return to your homes with the Messenger of Allāh ﷺ?” They said: “Of course we are.” So the Messenger of Allāh ﷺ said: “If the people were to pass through a valley or a path, and the *Anṣār* passed through a valley or a path then I would pass through the valley or path of the *Anṣār*.” (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīh*.

تخريج: متفق عليه، وأخرجه البخاري، المغازي، باب غزوة الطائف في شوال سنة ثمان، ح: ٤٣٣٤، ومسلم، ح: ١٠٥٩، عن محمد بن بشار به.

Comments:

'I subdue and coax' is translated for '*Ajbar Hum*' meaning fixing the broken bones. The *Quraish* had suffered a lot in the battles, so the Prophet ﷺ

٣٩٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ عَنْ أَنَسِ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ نَاسًا مِنَ الْأَنْصَارِ، فَقَالَ: «هَلَمْ هَلْ فِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ»، فَقَالُوا: لَا، إِلَّا ابْنُ أُخْتٍ لَنَا فَقَالَ ﷺ: «ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ»، ثُمَّ قَالَ: «إِنَّ قُرَيْشًا حَدِيثٌ عَهْدُهُمْ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبِرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالْدُّنْيَا وَتَرْجِعُونَ بِرَسُولِ اللَّهِ ﷺ إِلَى بُيُوتِكُمْ»، قَالُوا: بَلَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا وَسَلَكَتِ الْأَنْصَارُ وَادِيًا أَوْ شِعْبًا لَسَلَكَتُ وَادِيِ الْأَنْصَارِ وَشِعْبَهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

wanted to compensate them. After the battle of Hunain the Muslim army got a handsome quantity of spoils from the tribe of Hawāzin. The Prophet ﷺ distributed a major portion of the spoils among those who had embraced Islam recently, so that they could become earnest supporters of Islam and forget their wounds. For this reason some of the young *Anṣār* were grieved because they were unable to understand the hidden point.

3902. Zaid bin Arqam wrote to Anas bin Mālik, comforting him over those of his family and children of his paternal uncle who suffered on the day of Al-Ḥarraḥ. So he wrote to him: "I give you glad tidings of good news from Allāh. I heard the Messenger of Allāh ﷺ say: 'O Allāh forgive the *Anṣār* and the children of the *Anṣār*, and the children of their children.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [(Another chain)] And Qatādah has reported from An-Naḍr bin Anas, from Zaid bin Arqam.

٣٩٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ: حَدَّثَنَا النَّضْرُ بْنُ أَنَسٍ عَنِ زَيْدِ بْنِ أَرْقَمٍ: أَنَّهُ كَتَبَ إِلَى أَنَسِ بْنِ مَالِكٍ يُعْزِيهِ فِيمَنْ أُصِيبَ مِنْ أَهْلِهِ وَبَنِي عَمِّهِ يَوْمَ الْحَرَّةِ، فَكَتَبَ إِلَيْهِ: أَنَا أَبَشْرُكَ بِبَشْرِي مِنَ اللَّهِ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ وَلِدَرَارِيِّ الْأَنْصَارِ وَلِدَرَارِيِّ ذَرَارِيِّهِمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ: حَدَّثَنَا النَّضْرُ بْنُ أَنَسٍ] وَقَدْ رَوَاهُ قَتَادَةُ عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنِ زَيْدِ بْنِ أَرْقَمٍ.

تخريج: [صحيح] وأخرجه مسلم، فضائل الصحابة، باب: من فضائل الأنصار رضي الله عنهم، ح: ٢٥٠٦ من حديث شعبة عن قتادة عن النضر بن أنس به.

Comments:

The residents of Al-Madīnah had refused to accept the Caliphate of Yazīd bin Mu'āwiyah. They gathered under the leadership of 'Abdullāh bin Matī' against Yazīd. He sent an army against the people of Al-Madīnah and a great bloodshed took place in the conflict. Many *Anṣār* were martyred in this massacre. Anas bin Mālik, at that time, was in Al-Baṣrah. When he heard the news of their massacre, he felt grieved for them. Zaid bin Arqam who was in Al-Kūfah, wrote his condolences to Anas bin Mālik and reminded him that the Messenger of Allāh ﷺ had supplicated for the *Anṣār* and their children. (*Tuḥfat Al-Aḥwadhī*).

3903. Abū Ṭalḥah said: "The Messenger of Allāh ﷺ said to me: 'Convey my *Salām* to your people, because I know them to be modest

٣٩٠٣ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو دَاوُدَ وَعَبْدُ الصَّمَدِ، قَالَا: أَخْبَرَنَا مُحَمَّدُ بْنُ ثَابِتِ الْبَنْدَانِيُّ

and patient.” (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb*].

عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي طَلْحَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَفْرِيءَ قَوْمَكَ السَّلَامَ فَإِنَّهُمْ مَا عَلِمْتُ أَعَفَّةَ صَبْرًا».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ].

تخریج: [إسناده ضعيف] وأخرجه الحاكم: ٧٩/٤ من حديث أبي داود الطيالسي به وهو في مسنده، ح: ٢٠٤٩ ورواه الطبراني: ٩٨/٥، ح: ٤٧١٠ من حديث عبدالصمد به وصححه الحاكم ووافقه الذهبي وله لون آخر عند أحمد: ١٥٠/٣ محمد بن ثابت ضعيف وتابعه الحسن ابن أبي جعفر وهو ضعيف أيضًا.

3904. Abū Sa‘eed Al-Khudri narrated that the Prophet ﷺ said: “Indeed my elite, those whom I lean towards, are the people of my house and my close ones are the *Anṣār*, so forgive those who do wrong from them and accept from those who do good from them.” (*Ḍa‘īf*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*.

[He said:] There is something on this topic from Anas.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي شيبة: ١٥٨/١٢، ١٥٩، ح: ١٢٤٠٧ من حديث زكريا به وتابعه فضيل بن مرزوق عند أحمد: ٨٩/٣ عطية العوفي ضعيف مشهور * وفي الباب عن أنس [يأتي: ٣٩٠٧].

Comments:

This narration suggests that giving honor and respect to his family, and to the *Anṣār* because they stood guard for him and they were the keepers of his secrets.

3905. Sa‘d narrated that the Messenger of Allāh ﷺ said: “Whoever wishes to humiliate the *Quraish* then Allāh will humiliate him.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb* [from this route].

(Another route) Ibn *Shihāb*, similar to this, with this chain.

٣٩٠٤ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ:

حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ] عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا إِنَّ عَيْتِي الَّتِي آوَى إِلَيْهَا أَهْلُ بَيْتِي وَإِنَّ كَرِشِي الْأَنْصَارُ فَاعْفُوا، عَنْ مُسِيئِهِمْ وَأَقْبَلُوا مِنْ مُحْسِنِهِمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسٍ.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي شيبة: ١٥٨/١٢، ١٥٩، ح: ١٢٤٠٧ من حديث زكريا به وتابعه فضيل بن مرزوق عند أحمد: ٨٩/٣ عطية العوفي ضعيف مشهور * وفي الباب عن أنس [يأتي: ٣٩٠٧].

٣٩٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا

سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا صَالِحُ بْنُ كَيْسَانَ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ، عَنْ يُونُسَ بْنِ الْحَكَمِ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَرِدْ هَوَانَ قُرَيْشٍ أَهَانَهُ اللَّهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ [مِنْ

هَذَا الرَّوْجِ].

أَخْبَرَنَا عَبْدُ بَنُ حُمَيْدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ
إِبْرَاهِيمَ بْنِ سَعْدٍ [قَالَ]: حَدَّثَنِي أَبِي عَنْ صَالِحِ
ابْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ
نَحْوَهُ.

تخريج: [حسن] وأخرجه الحاكم: ٧٤/٤ من حديث سليمان الهاشمي به وصححه الذهبي في
تلخيص المستدرک وأورده الضياء في المختارة: ٣/٢٢٤، ٢٢٥، ح: ١٠٢٩، ١٠٣٠ وللحديث
شواهد عند ابن حبان، ح: ٢٢٨٨ وغيره.

3906. Ibn ‘Abbās said: “The Prophet ﷺ said to me: ‘A man who believes in Allāh and the Last Day does not hate the *Anṣār*.’”
(*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٩٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا
بِشْرُ بْنُ السَّرِيِّ وَالْمُؤَمَّلُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ
حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ
ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِي: «لَا يَبْغِضُ
الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ».
[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحیح] وأخرجه أحمد: ٣٠٩/١ من حديث سفیان بن عیینة به وله شواهد عند
البخاري، ح: ٣٧٨٣، ٣٧٨٤، ومسلم، ح: ٧٨٧٤ وغيرهما.

3907. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The *Anṣār* are my close ones and my elite. Indeed the people shall increase and they shall dwindle, so accept from those who do good among them, and overlook those who do bad among them.”
(*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٩٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ
قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «الْأَنْصَارُ كَرِّشِي وَعَيْبَتِي،
وَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقْلُونَ، فَاقْبَلُوا مِنْ
مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ».
[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب قول النبي ﷺ: "اقبلوا من
محسنهم وتجاوزوا عن مسيئهم"، ح: ٣٨٠١، ومسلم، ح: ٢٥١٠ عن محمد بن بشار به.

Comments:

With the passages of time, more and more people will enter the citadel of Islam and the ratio of *Anṣār* will decrease. In acknowledgement of their help of Islam in its early days, they deserve honor and respect and good behavior

from all Muslims. If they make some mistake they should be treated politely.

3908. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “O Allāh! You made the first of the Quraish taste punishment, so let the last of them taste blessings” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

(Another chain with) similar to this.

٣٩٠٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو يَحْيَى الْهَمَّانِيُّ عَنِ الْأَعْمَشِ، عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ أَذَقْتُ أَوَّلَ قُرَيْشٍ نِكَالًا فَأَذِقْ آخِرَهُمْ نَوَالًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ: حَدَّثَنِي يَحْيَى ابْنُ سَعِيدِ الْأُمَوِيِّ عَنِ الْأَعْمَشِ نَحْوَهُ.

تخریج: [حسن] وأخرجه محمد بن عاصم في جزءه، ح: ٣١ عن أبي يحيى الحماني، وأحمد: ٢٤٢/١ من حديث يحيى بن سعيد الأموي عن الأعمش به وعنن وأورده الضياء في المختارة: ١٠/١٨٨، ١٨٩، ح: ١٨٩-١٨٩ وللحديث شواهد عند ابن أبي شيبة: ١٢/١٧٢ والقضاعي في مسند الشهاب: ٢/٣٤١، ح: ١٤٨٨ وغيرها.

Comments:

On the announcement of his Prophethood the Quraish turned against the Prophet ﷺ and made him and his Companions the target of their tyranny and cruelty. In that period Muslims had to face extreme adversities. Indeed it was a period of destitution for Muslims. Many leaders of the Quraish were killed in the battle of Badr, and after the treaty of Hudaibiyah. When the Quraish had accepted Islam, the Prophet ﷺ supplicated for their success and easy life.

3909. Anas narrated that the Prophet ﷺ said: “O Allāh forgive the *Anṣār* and the children of the *Anṣār*, and the children of the children of the *Anṣār*, and the women of the *Anṣār*.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

٣٩٠٩ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ جَعْفَرِ الْأَخْمَرِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ، وَلِأَبْنَاءِ الْأَنْصَارِ، وَلِأَبْنَاءِ ابْنَاءِ الْأَنْصَارِ، وَلِنِسَاءِ الْأَنْصَارِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعيف] وللحديث شواهد عند البخاري، ح: ٤٩٠٦ ومسلم (تقدم: ٣٩٠٢) والحسن بن عرفة (في جزئه، ح: ٥٦) وغيرهم دون قوله: "ولنساء الأنصار" عطاء اختلط.

Comments:

The Prophet ﷺ supplicated for the *Anṣār* and their women and their future generations. This was to admit their sincere services for the religion of Islam. The Prophet ﷺ appreciated their efforts and struggles for Islam and begged Allāh ﷻ to have mercy upon them, and their future generations, and to forgive them.

Chapter 66. What Has Been Related About Which Houses Of The *Anṣār* Are The Best

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي أَيِّ دُورِ الْأَنْصَارِ خَيْرٌ (التحفة ١٤٠)

3910. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Shall I inform you of the best houses of the *Anṣār*, or of the best of the *Anṣār*?” They said: “Of course, O Messenger of Allāh!” He said: “Banū An-Najjār. Then those who come after them are Banū ‘Abdul-Ashhal. Then those who come after them are Banū Al-Hārith bin Al-Khazraj. Then those who come after them are Banū Sā‘idah.” Then he motioned with his hands, clenching his fingers, then opening them, like an archer does with his hands. He said: “And in all of the houses of the *Anṣār* there is good.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And this *Ḥadīth* has also been related from Anas, from Abū Usaid As-Sā‘idī from the Prophet ﷺ.

تخریج: متفق علیه، وأخرجه البخاري، الطلاق، باب اللعان وقول الله تعالى: ﴿والذين يرمون أزواجهم﴾ إلخ، ح: ٥٣٠٠ ومسلم، ح: ٢٥١١ عن قتبية به.

Comments:

Superiority and status in Islam depends on acceptance of the religion of Islam and services rendered to its dissemination and promulgation. Those who suffered more and took more pains in its expansion, their status is higher than those who embraced Islam in latter period.

٣٩١٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ، أَوْ بِخَيْرِ الْأَنْصَارِ؟» قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ! قَالَ: «بَنُو النَّجَّارِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو سَاعِدَةَ» ثُمَّ قَالَ بِيَدَيْهِ فَقَبَضَ أَصَابِعَهُ، ثُمَّ بَسَطَهُنَّ كَالرَّامِي بِيَدَيْهِ، قَالَ: «وَفِي دُورِ الْأَنْصَارِ كُلِّهَا خَيْرٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنْ أَنَسٍ، عَنْ أَبِي أُسَيْدِ السَّاعِدِيِّ عَنِ النَّبِيِّ ﷺ.

3911. Abū Usaid As-Sā'idī narrated that the Messenger of Allāh ﷺ said: "The best houses of the *Anṣār* are the houses of Banū An-Najjār, then the house of Banū 'Abdul-Ashhal, then Banū Al-Hārith bin Al-Khazraj then Banū Sā'idah. And in all of the houses of the *Anṣār* there is good."

So Sa'd said: "I do not see except that the Prophet ﷺ has preferred everyone over us." So it was said: "He preferred you over many." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And Abū Usaid As-Sā'idī's name is Mālik bin Rabī'ah. [Similar to this has been reported from Abū Hurairah, from the Prophet ﷺ. And Ma'mar reported it from Az-Zuhri, from Abū Salamah, and 'Ubaidullāh bin 'Abdullāh bin 'Utbah, from Abū Hurairah, from the Prophet ﷺ].

تخریج: متفق علیه، وأخرجه البخاري، مناقب الأنصار، باب فضل دور الأنصار، ح: ٣٧٨٩ ومسلم، ح: ٢٥١١ عن محمد بن بشار به * حديث أبي هريرة: رواه مسلم، ح: ٢٥١٢ وحديث معمر: رواه أحمد: ٢/٢٦٧.

Comments:

Sa'd bin 'Abdullāh was from the tribe of Banū Sā'idah, and the Prophet ﷺ mentioned them at the fourth position. Three tribes were mentioned before his tribe, so he expressed his sentiments, on which he was informed by his nephew Sahl, that it was also a great honor to get the fourth position because this position is higher than many other tribes.

3912. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "The best house of the *Anṣār* is Banū An-Najjār." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb* [from this route].

٣٩١١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي أُسَيْدِ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ دُورُ بَنِي النَّجَّارِ، ثُمَّ دُورُ بَنِي عَبْدِ الْأَسْهَلِ، ثُمَّ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنِي سَاعِدَةَ وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ»، فَقَالَ سَعْدٌ: مَا أَرَى رَسُولَ اللَّهِ ﷺ إِلَّا قَدْ فَضَّلَ عَلَيْنَا، فَقِيلَ: قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو أُسَيْدِ السَّاعِدِيِّ اسْمُهُ: مَالِكُ ابْنِ رَبِيعَةَ. [وَقَدْ رَوَى نَحْوَهُ هَذَا عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَعَبِيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ].

٣٩١٢ - حَدَّثَنَا أَبُو السَّائِبِ سَلْمٌ بْنُ جُنَادَةَ بْنِ سَلَمٍ: حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ مُجَالِيدٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دِيَارٍ

الْأَنْصَارِ بَنُو النَّجَارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

[مِنْ هَذَا الْوَجْهِ].

تخريج: [صحيح] سنده ضعيف وللحديث شواهد عند البخاري، ح: ٣٧٨٩-٣٧٩١ ومسلم، ح: ٢٥١١ وغيرهما.

3913. Jābir [bin ‘Abdullāh] narrated that the Messenger of Allāh ﷺ said: “The best of the Anṣār are Banū ‘Abdul-Ashhal.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is [*Ḥasan Ṣaḥīḥ*] *Gharīb* from this route.

٣٩١٣ - حَدَّثَنَا أَبُو السَّائِبِ [سَلَّمَ بِنُ

جُنَادَةَ]: أَخْبَرَنَا أَحْمَدُ بْنُ بَشِيرٍ عَنْ مُجَالِدٍ،

عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ [بْنِ عَبْدِ اللَّهِ] قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الْأَنْصَارِ بَنُو عَبْدِ

الْأَشْهَلِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ

صَحِيحٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: [صحيح] انظر الحديث السابق ومسلم، ح: ٢٥١٢.

Comments:

The House of Banū ‘Abdul-Ashhal has been given an honor among the tribes of Anṣār. They have been given second position in superiority.

Chapter 67. What Has Been Related About The Virtue Of Al-Madīnah

3914. ‘Alī bin Abī Ṭālib said: “We departed with the Messenger of Allāh ﷺ until he was at Harrah As-Suqyā which belonged to Sa’d bin Abī Waqqāṣ. So the Messenger of Allāh ﷺ said: ‘Bring me water for *Wuḍū’*.’ So he performed *Wuḍū’*, then he faced the *Qiblah* and said: ‘O Allāh! Indeed Ibrāhīm was Your servant and Your *Khalīl*, and he supplicated for blessings for the people of Makkah. And I am Your servant and Messenger, and I supplicate for the people of Al-Madīnah; that You bless them in their *Mudd* and their *Ṣa’* like You

(المعجم ٦٧) - بَابُ مَا جَاءَ فِي فَضْلِ

الْمَدِينَةِ (التحفة ١٤١)

٣٩١٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا

اللَيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ

عَمْرٍو بْنِ سُلَيْمٍ [الزَّرْقِيِّ]، عَنْ عَاصِمِ بْنِ

عَمْرٍو، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: خَرَجْنَا

مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ بِحَرَّةِ السُّفْيَا

الَّتِي كَانَتْ لِسَعْدِ بْنِ أَبِي وَقَّاصٍ، فَقَالَ رَسُولُ

اللَّهِ ﷺ: «اِئْتُونِي بِوَضُوءٍ» فَتَوَضَّأَ ثُمَّ قَامَ

فَأَسْتَقْبَلَ الْقِبْلَةَ، ثُمَّ قَالَ: «اللَّهُمَّ إِنَّ إِبْرَاهِيمَ

كَانَ عَبْدَكَ وَخَلِيلَكَ وَدَعَا لِأَهْلِ مَكَّةَ بِالْبَرَكَةِ،

وَأَنَا عَبْدُكَ وَرَسُولُكَ أَدْعُوكَ لِأَهْلِ الْمَدِينَةِ أَنْ

blessed the people of Makkah, for each blessing let there be two blessings.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] There are narrations on this topic from ‘Āishah, ‘Abdullāh bin Zaid and Abū Hurairah.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٤٢٧٠ عن قتيبة به وصححه ابن خزيمة، ح: ٢٠٩ وابن حبان، ح: ٢٣٢ وله شواهد كثيرة انظر، ح: ٣٤٥٤ * وفي الباب عن عائشة [ولعله يشير إلى حديث البخاري، ح: ١٨٨٩ ومسلم، ح: ١٣٧٦ وأحمد: ٦/٢٣٩] وعبدالله بن زيد [ابن عاصم] [البخاري، ح: ٢١٢٩] وأبي هريرة [تقدم: ٣٤٥٤].

Comments:

‘*Mudd* and *Sā*’ are two measures. Blessings in their *Mudd* and *Sā*’ means bless in the things which are measured by them. The Prophet ﷺ asked Allāh ﷻ to let one blessing be equal to two blessings.

3915. ‘Alī bin Abī Ṭālib and Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whatever is between my house and my *Minbar* is a garden from the gardens of Paradise.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb Ḥasan* from this route [as a narration of ‘Alī, and it has been reported through other routes from Abū Hurairah from the Prophet ﷺ].

تَبَارَكَ لَهُمْ فِي مُدْمِهِمْ، وَصَاعِهِمْ مِثْلَ مَا بَارَكْتَ لِأَهْلِ مَكَّةَ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَعَبْدِ اللَّهِ

ابْنِ زَيْدٍ وَأَبِي هُرَيْرَةَ.

تخریج: [إسناده صحيح] وأخرجه النسائي في الكبرى، ح: ٤٢٧٠ عن قتيبة به وصححه ابن خزيمة، ح: ٢٠٩ وابن حبان، ح: ٢٣٢ وله شواهد كثيرة انظر، ح: ٣٤٥٤ * وفي الباب عن عائشة [ولعله يشير إلى حديث البخاري، ح: ١٨٨٩ ومسلم، ح: ١٣٧٦ وأحمد: ٦/٢٣٩] وعبدالله بن زيد [ابن عاصم] [البخاري، ح: ٢١٢٩] وأبي هريرة [تقدم: ٣٤٥٤].

٣٩١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ:

حَدَّثَنَا أَبُو نُبَاتَةَ يُونُسُ بْنُ يَحْيَى بْنِ نُبَاتَةَ:

حَدَّثَنَا سَلَمَةُ بْنُ وَرْدَانَ عَنْ أَبِي سَعِيدِ بْنِ أَبِي

الْمُعَلَّى، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَأَبِي هُرَيْرَةَ

رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا

بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ

مِنْ هَذَا الْوَجْهِ. [مِنْ حَدِيثِ عَلِيِّ وَقَدْ رُوِيَ مِنْ

غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ].

تخریج: [صحيح] وأخرجه البزار (البحر الزخار): ٢/١٤٨، ١٤٩، ح: ٥١١ من حديث يونس بن يحيى به وسنده حسن وله شواهد كثيرة منها الحديث الآتي.

Comments:

Here, the house means the house of ‘Āishah. Mentioning it as a garden of the gardens of Paradise means that it is a great blessing to worship at that place. Sitting at that place and remembering Allāh ﷻ with sincerity may be a source of getting Paradise. Maybe Allāh ﷻ will convert that place into a garden on the Day of Judgment. The first meaning is accepted by most of the scholars.

3916. Abū Hurairah narrated that the Prophet ﷺ said: “What is between my house and my *Minbar* is a garden from the gardens of Paradise.”

And with this chain, from the Prophet ﷺ, that he said: “One *Ṣalāt* in this *Masjid* of mine is better than one thousand prayers in any other *Masjid*, except for *Al-Masjid Al-Harām*.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*. And it has been related from Abū Hurairah, may Allāh be pleased with him, from the Prophet ﷺ, through other routes.

٣٩١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَامِلٍ
الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ
الزَّاهِدُ عَنْ كَثِيرِ ابْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ،
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي
وَمِثْرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ» وَبِهَذَا الْإِسْنَادِ
عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هَذَا
خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا
الْمَسْجِدَ الْحَرَامَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ]
صَحِيحٌ. وَذَكَرَ زُوَيْدٌ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهِ.

تخریج: [صحیح] وسنده حسن وللحديث شواهد كثيرة عند البخاري ومسلم وغيرهما
وحديث: "صلاة في مسجدي هذا... إلخ" سنده صحيح وله شواهد متفق عليه.

3917. Ibn ‘Umar narrated that the Prophet ﷺ said: “Whoever is able to die in Al-Madīnah, then let him die there, for I will intercede for those who die there.” (*Ḥasan*)

[He said:] There is a narration on this topic from Subai‘ah bint Al-*Hārith* Al-*Aslamiyyah*.

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route, as a narration of Ayyūb As-*Sakhtiyānī*.

٣٩١٧ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا مُعَاذُ بْنُ
هَشَامٍ: حَدَّثَنِي أَبِي عَنْ أَيُّوبَ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ
أَسْتَطَاعَ أَنْ يَمُوتَ بِالْمَدِينَةِ فَلَيْمُتْ بِهَا فَإِنِّي
أَشْفَعُ لِمَنْ يَمُوتُ بِهَا».

[قَالَ:] وَفِي الْبَابِ عَنْ سُبَيْعَةَ بِنْتِ
الْحَارِثِ الْأَسْلَمِيَّةِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ
أَيُّوبَ السَّخْتِيَانِيِّ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، المناسك، باب فضل المدينة، ح: ٣١١٢ من
حديث معاذ بن هشام به وصححه ابن حبان، ح: ١٠٣١ وللحديث شواهد * وفي الباب عن سبيعة
بنت الحارث الأسلمية [الطبراني في الكبير: ٩٢٤/٢٤، ح: ٧٤٧].

Comments:

It means that people should aspire to reside in Al-Madīnah. Usually a person dies at the place where he resides and people who died in Al-Madīnah will have the special intercession of the Prophet ﷺ on the Day of Judgment.

3918. Ibn ‘Umar said that a freed slave girl of his came to him, and said: “Times have become hard on me and I want to go to Al-‘Irāq.” He said: “Why not to *Ash-Shām* the land of the resurrection? Have patience you foolish lady; I heard the Messenger of Allāh ﷺ say: ‘Whoever endures its hardships and difficulties^[1] then I will be a witness, or an intercessor for him on the Day of Judgment.’”

[He said:] There are narrations on this topic from Abū Sa‘eed, Sufyān bin Abī Zuhair, and Subai‘ah Al-Aslamiyyah. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ Gharīb* [as a narration of ‘Ubaidullāh].

٣٩١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى : حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ : سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عُمَرَ عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ مَوْلَاةَ لَهُ أَتَتْهُ ، فَقَالَتْ : اسْتَدَّ عَلَيَّ الزَّمَانُ ، وَإِنِّي أُرِيدُ أَنْ أَخْرَجَ إِلَى الْعِرَاقِ ، قَالَ : فَهَلَّا إِلَى الشَّامِ أَرْضِ الْمُنْشَرِّ؟ وَاصْبِرِي لِكَأَعِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «مَنْ صَبَرَ عَلَى شِدَّتِهَا وَلَا وَاثِنَهَا كُنْتُ لَهُ شَهِيدًا أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ» .

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَسُفْيَانَ بْنِ أَبِي زُهَيْرٍ وَسَبْعَةَ الْأَسْلَمِيَّةِ .

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ غَرِيبٌ [مِنْ حَدِيثِ عُبَيْدِ اللَّهِ] .

تخریج: وأخرجه مسلم، الحج، باب الترغيب في سكنى المدينة والصبير على لأوائها وشدتها، ح: ١٣٧٧ من حديث نافع به وانظر الحديث الآتي: ٣٩٢٤ * وفي الباب عن أبي سعيد (الخدري) [مسلم، ح: ٤٧٧/١٣٧٤] وسفيان بن أبي زهير [البخاري، ح: ١٨٧٥] ومسلم، ح: ١٣٨٨ ومالك في الموطأ: ٨٨٧/٢، ٨٨٨] وسبعة الأسلمية [تقدم تحت، ح: ٣٩١٧].

Comments:

It means that if a person has to bear hardships during his residence at Al-Madīnah, he should not think of leaving this city because the people of the city will have a special intercession of the Prophet ﷺ on the Day of Judgment.

3919. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The last of the cities of Islām to be destroyed is Al-Madīnah.” (*Da‘īf*)

٣٩١٩ - حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ : حَدَّثَنَا أَبِي جُنَادَةَ بْنُ سَلْمٍ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ :

[1] Al-Madīnah.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Junādah from Hishām [bin 'Urwah. He said: Muḥammad bin Ismā'il was surprised at this being a *Hadīth* of Abū Hurairah.]

قَالَ رَسُولُ اللَّهِ ﷺ: «أَخْرَجُ قَرْيَةَ مِنْ قُرَى
الإِسْلَامِ خَرَابًا الْمَدِينَةَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جُنَادَةَ عَنْ
هِشَامِ [بْنِ عُرْوَةَ] قَالَ: تَعَجَّبْتُ مُحَمَّدُ بْنُ
إِسْمَاعِيلَ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ هَذَا].

تخريج: [إسناده ضعيف] وأخرجه ابن حبان، ح: ١٠٤١ والداني في السنن الواردة في
الفتن: ٨٩١/٤، ح: ٤٦٠ من حديث سلم بن جنادة به وضعفه السيوطي (!) وغيره * جنادة ضعفه
جماعة ووثقه جماعة وقال الساجي: "حدث عن هشام بن عروة حديثًا منكراً".

Comments:

It means that until the city of Al-Madīnah is existent and populated, Islam is there and its end is the end of Islam and end of the world.

3920. Jābir narrated that a Bedouin gave the pledge to the Messenger of Allāh ﷺ for Islam, then he was afflicted by sickness in Al-Madīnah. So the Bedouin went to the Messenger of Allāh ﷺ and said: "Take back my pledge." But the Messenger of Allāh ﷺ refused. Then the Bedouin left and came back and said: "Take back my pledge," and he refused. Then the Bedouin left, upon that the Messenger of Allāh ﷺ said: "Al-Madīnah is but like bellows, it expels its filth and purifies its good." (*Sahīh*)

٣٩٢٠ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ:
حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: وَحَدَّثَنَا قُتَيْبَةُ عَنْ
مَالِكِ بْنِ أَنَسٍ، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ
جَابِرٍ: أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ ﷺ عَلَى
الإِسْلَامِ، فَأَصَابَهُ وَعْكَ بِالْمَدِينَةِ، فَجَاءَ
الأَعْرَابِيُّ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: أَقْلِنِي
بِيعْتِي. فَأَبَى رَسُولُ اللَّهِ ﷺ، فَخَرَجَ الأَعْرَابِيُّ
ثُمَّ جَاءَهُ، فَقَالَ: أَقْلِنِي بِبِيعْتِي فَأَبَى. فَخَرَجَ
الأَعْرَابِيُّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا
الْمَدِينَةُ كَالْكَبِيرِ تَنْفِي خَبَثَهَا وَتُنْصَعُ طَيِّبَهَا».

[He said:] There is something on this topic from Abū Hurairah.

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.
[قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ.

[Abū 'Eīsā said: And] this *Hadīth* is *Hasan Sahīh*.

تخريج: متفق عليه، وأخرجه البخاري، الأحكام، باب من بايع ثم استقال البيعة، ح: ٧٢١١
ومسلم، ح: ١٣٨٣ من حديث مالك به وهو في الموطأ: ٨٨٦/٢ (يحيى) * وفي الباب عن أبي
هريرة [البخاري، ح: ١٨٧١ ومسلم، ح: ١٣٨١، ١٣٨٢].

Comments:

Before the conquest of Makkah, those who embraced Islam had to emigrate to Al-Madīnah. The Bedouin became sick and he wanted to leave Al-Madīnah and live somewhere else, but the Prophet ﷺ did not allow him. He left Al-Madīnah without permission; therefore, the Prophet ﷺ stated that Al-Madīnah discloses the real nature of a person. Allāh ﷻ has given a unique feature to Al-Madīnah that people of bad nature cannot reside there for a long period. It throws them out of its territory.

3921. Sa‘eed bin Al-Musayyab narrated that Abū Hurairah used to say: “If I saw hyenas roaming in Al-Madīnah, I would not advance upon them. Indeed the Messenger of Allāh ﷺ said: ‘Whatever is between its two lava tracts is sacred.’” (*Ṣaḥīḥ*)

[He said:] There are similar narrations on this topic from Sa‘d, ‘Abdullāh bin Zaid, Anas, Abū Ayyūb, Zaid bin Thābit, Rāfi‘ bin Khadij, Jābir and Sahl bin Ḥunāif.

[Abū ‘Eisā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

تخریج: متفق علیه، وأخرجه البخاري، فضائل المدينة، باب لابتي المدينة، ح: ١٨٧٣ ومسلم، ح: ١٣٧٢ من حديث مالك به وهو في الموطأ: ٨٨٩/٢ * وفي الباب عن سعد (بن أبي وقاص) [مسلم، ح: ١٣٦٣] وعبدالله بن زيد [تقدم تحت، ح: ٣٩١٤] وأنس [يأتي بعده: ٣٩٢٢] وأبي أيوب [مالك في الموطأ: ٨٩٠/٢ والطحاوي في معاني الآثار: ١٩٢/٤] وزيد بن ثابت [أحمد: ١٨١/٥، ١٩٠، ١٩١ والحميدي، ح: ٤٠١] ورافع بن خديج [مسلم، ح: ١٣٦١] وجابر [مسلم، ح: ١٣٦٢] وسهل بن حنيف [مسلم، ح: ١٣٧٥].

Comments:

In the East and West of Al-Madīnah, there are two rocky lava tracks. The stones of this place are called ‘*Labatah*’ and ‘*Harrah*’. The plain in between these two lava tracks is sacred. Hunting and cutting of trees is prohibited in this area.

3922. Anas bin Mālik narrated that (mount) Uḥud appeared to the Messenger of Allāh ﷺ so he said: “This mountain loves us and we love it. O Allāh! Indeed

٣٩٢١ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ: وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: لَوْ رَأَيْتُ الطَّبَاءَ تَرْتَعُ بِالْمَدِينَةِ مَا ذَعَرْتُهَا. إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَيْنَ لَابَتَيْهَا حَرَامٌ».

[قَالَ:] وَفِي الْأَبَابِ عَنْ سَعِيدٍ وَعَبْدِ اللَّهِ بْنِ زَيْدٍ وَأَنْسٍ وَأَبِي أَيُّوبَ وَزَيْدِ بْنِ ثَابِتٍ وَرَافِعِ ابْنِ خَدِيجٍ وَجَابِرِ وَسَهْلِ بْنِ حُنَيْفٍ نَحْوَهُ. [قَالَ أَبُو عِيْسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٩٢٢ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ: وَحَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ عَمْرٍو بْنِ أَبِي عَمْرٍو، عَنْ أَنْسِ بْنِ مَالِكٍ:

Ibrāhīm made Makkah sacred, and I make sacred whatever is between its (i.e., Al-Madīnah) two lava tracts.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب (١٠)، ح: ٣٣٦٧ من حديث مالك ومسلم، ح: ١٣٦٥ من حديث عمرو بن أبي عمرو به وهو في الموطأ: ٨٨٩/٢.

Comments:

This narration proves that even stones and hills etc., have a kind of consciousness which is beyond our understanding. These things too, develop an intimacy and liking for the things around them. Makkah became sacred due to the prayer of Ibrāhīm, similarly, Al-Madīnah became sacred with the prayer of the Prophet ﷺ.

3923. Jarīr bin ‘Abdullāh narrated that the Prophet ﷺ said: “Indeed Allāh has revealed to me that: Whichever of these three places you go to will be the place of your emigration: Al-Madīnah, Baḥraīn, or Qinnasrīn.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Al-Faḍl bin Mūsā. Abū ‘Āmir is alone in narrating it.

أَنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أُحُدٌ، فَقَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ. اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٩٢٣ - حَدَّثَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ:

حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عِيْسَى بْنِ عُبَيْدٍ، عَنْ غِيْلَانَ بْنِ عَبْدِ اللَّهِ الْعَامِرِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَيُّ هؤُلَاءِ الثَّلَاثَةِ نَزَلَتْ فِيهِ دَارٌ هَجَرْتِكَ الْمَدِينَةَ، أَوِ الْبَحْرَيْنِ، أَوْ قِنْسَرِينَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ، لَا

نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْفَضْلِ بْنِ مُوسَى تَفَرَّدَ بِهِ أَبُو عَامِرٍ.

تخريج: [إسناده ضعيف] ورواه البخاري في التاريخ الكبير: ١٠٥/٧ عن الحسين بن حرث بقوله: "قال الحسين... إلخ" * غيلان لين (تقريب) وصححه الحاكم: ٣/٢، ٣ ووافقه الذهبي (!) وقال ابن حبان بعد ذكر غيلان في الثقات: "روى عن أبي زرعة عن جرير حديثاً منكراً".

Comments:

Regarding the issue of emigration, the Prophet ﷺ had been given a choice to select one among the three places. But in the dream he was suggested to select the place of date palms, and the Prophet ﷺ selected Al-Madīnah.

3924. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “No one is patient with the

٣٩٢٤ - حَدَّثَنَا مَحْمُودُ بْنُ غِيْلَانَ: حَدَّثَنَا

الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ

difficulties and hardships of Al-Madīnah, except that I am an intercessor, or a witness for him on the Day of Judgment.”^[1]

[He said: There are narrations on this topic from Abū Sa‘eed, Sufyān bin Abī Zuhair, and Subai‘ah Al-Aslamiyyah].

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb* from this route. [He said:] And Ṣāliḥ bin Abī Ṣāliḥ is the brother of Suhail bin Abī Ṣāliḥ.

تخريج: وأخرجه مسلم، الحج، باب الترغيب في سكنى المدينة والصبر على لأوالها وشذنتها، ح: ١٣٧٨ من حديث الفضل بن موسى به * وفي الباب عن أبي سعيد [تقدم تحت، ح: ٣٩١٨] وسفيان بن أبي زهير وسبيعة [أيضاً].

Chapter 68. About The Virtue Of Makkah

3925. ‘Abdullāh bin ‘Adī bin Ḥamrā’ [Az-Zuhrī] said: “I saw the Messenger of Allāh ﷺ standing at Al-Ḥazwarah, and he said: “By Allāh! You are the best of Allāh’s earth, and the most beloved of Allāh’s earth to Allāh, and if it were not that I was expelled from you I would not have left.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb Ṣaḥīḥ*. And Yūnus reported it similarly from Az-Zuhrī. Muḥammad bin ‘Amr reported it from Abū Salamah, from Abū Hurairah from the Prophet ﷺ. And to me, the narration of Az-Zuhrī from Abū Salamah, from ‘Abdullāh bin ‘Adī

صَالِحِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَصْبِرُ عَلَى لَأْوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ إِلَّا كُنْتُ لَهُ شَفِيعًا أَوْ شَهِيدًا يَوْمَ الْقِيَامَةِ».

[قَالَ: وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وَسُفْيَانَ بْنِ أَبِي زُهَيْرٍ وَسَبِيعَةَ الْأَسْلَمِيَّةِ].

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، [قَالَ:] وَصَالِحُ بْنُ أَبِي صَالِحٍ أَخُو سُهَيْلِ بْنِ أَبِي صَالِحٍ.

(المعجم ٦٨) - [بَابُ:] فِي فَضْلِ مَكَّةَ (التحفة ١٤٢)

٣٩٢٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عَقِيلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَدِيِّ بْنِ حَمْرَاءَ [الزُّهْرِيُّ] قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاقِفًا عَلَى الْحَزْوَرَةِ، فَقَالَ: «وَاللَّهِ! إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكَ مَا خَرَجْتُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ. وَقَدْ رَوَاهُ يُونُسُ عَنِ الزُّهْرِيِّ نَحْوَهُ، وَرَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَحَدِيثُ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ

^[1] Similar preceded under no. 3918.

bin Ḥamrā' is more correct.

ابن عديّ بن حمراء عندي أصح.

تخريج: [صحيح] وأخرجه ابن ماجه، المناسك، باب فضل مكة، ح: ٣١٠٨ من حديث أبي سلمة به وصححه ابن حبان (الإحسان): ٣٧٠٠٠ والحاكم على شرط الشيخين: ٧/٣ ووافقه الذهبي وللحديث طرق أخرى * حديث يونس [لم أجده] ورواه الزهري عن أبي سلمة عن أبي هريرة به وأحمد: ٤/٣٠٥ والنسائي في الكبرى، ح: ٤٢٥٤.

Comments:

Al-Hazwarah is a locality of Makkah. On the occasion of the conquest of Makkah the Prophet ﷺ addressing the Ka'ba and the *Haram* said these words. It shows that Makkah because of the House of Allāh ﷻ in it is the most honorable and superior place on the earth. All scholars of Islam agree to this point of view. This narration also suggests that one who gets a chance to reside in Makkah, should not leave it without a genuine cause.

3926. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said about Makkah: "How sweet of a land you are and how dear you are to me, and if it were not that my people expelled me from you, I would not have lived in other than you." (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

٣٩٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ : حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَانَ بْنِ خُنَيْمٍ : حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ وَأَبُو الطَّفَيْلِ عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ لِمَكَّةَ : « مَا أَطْيَبَ لِي مِنْ بَلَدٍ وَأَحَبَّ إِلَيَّ ، وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ . » [قَالَ أَبُو عِيْسَى :] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

تخريج: [حسن] وأخرجه ابن حبان، ح: ١٠٢٦ من حديث الفضيل بن سليمان به وصححه الحاكم: ٤٨٦/١ ووافقه الذهبي وللحديث شواهد عند أبي يعلى: ٦٩/٥، ح: ٢٦٦٢ وغيره.

Chapter 69. Manāqib About The Virtue Of The Arabs

(المعجم ٦٩) - [بَابُ مَنَاقِبِ] فِي فَضْلِ الْعَرَبِ (التحفة ١٤٣)

3927. Salmān narrated: "The Messenger of Allāh ﷺ said to me: 'O Salmān! Do not detest me and thereby leave your religion.' I said: 'O Messenger of Allāh ! How could I detest you while Allāh guided us by you.' He said: 'You will detest the 'Arabs and thereby detest me.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is

٣٩٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ وَأَخْمَدُ بْنُ مَنِيعٍ وَعَبْدُ وَاحِدٍ ، قَالُوا : حَدَّثَنَا أَبُو بَدْرِ شُجَاعُ بْنُ الْوَلِيدِ عَنْ قَابُوسَ بْنِ أَبِي طَيِّبَانَ ، عَنْ أَبِيهِ ، عَنْ سَلْمَانَ قَالَ : قَالَ لِي رَسُولُ اللَّهِ ﷺ : « يَا سَلْمَانُ ! لَا تُبْغِضْنِي فَتَقَارِقَ دِينَكَ » ، قُلْتُ : يَا رَسُولَ اللَّهِ ! كَيْفَ

Ḥasan Gharīb, we do not know of it except as a narration of Abū Badr *Shujā' bin Al-Walīd*. [And I heard Muḥammad bin Ismā'il say: "Abū Zabyān did not meet Salmān, Salmān died before 'Alī'"].

أَبُوغُضُّكَ وَبِكَ هَدَانَا اللَّهُ، قَالَ: «تُبْغِضُ الْعَرَبَ فَتُبْغِضُنِي».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي بَدْرٍ شُجَاعِ بْنِ الْوَلِيدِ. [وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: أَبُو ظَبْيَانَ لَمْ يُدْرِكْ سَلْمَانَ، مَاتَ سَلْمَانٌ قَبْلَ عَلِيٍّ].

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٤٤٠/٥ عن شجاع بن الوليد به وصححه الحاكم: ٨٦/٤ فقال الذهبي: "قابوس تكلم فيه" وهو لين كما تقدم.

Comments:

The Prophet ﷺ is basically an Arab and detesting the Arabs is like detesting every individual of the Arab nation. The Prophet ﷺ is also an individual of the Arab nation, so having a grudge against the Arab nation is having a grudge against the Prophet ﷺ and this is a sure cause of expulsion from Islam.

3928. 'Uthmān bin 'Affān narrated that the Messenger of Allāh ﷺ said: "Whoever cheats the Arabs, he will not be included in my intercession, and my love shall not reach him." (*Ḍa'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Ḥuṣayn bin 'Umar Al-Aḥmasī from Mukhārīq, and Ḥuṣayn is not that strong according to the scholars of *Ḥadīth*.

٣٩٢٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرِ الْعَبْدِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ الْأَسْوَدِ، عَنْ حُصَيْنِ بْنِ عُمَرَ [الْأَحْمَسِيِّ]، عَنْ مُخَارِقِ بْنِ عَبْدِ اللَّهِ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ عُثْمَانَ بْنِ عَفَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَشَّ الْعَرَبَ لَمْ يَدْخُلْ فِي شَفَاعَتِي وَلَمْ تَنْلُهُ مَوَدَّتِي».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حُصَيْنِ بْنِ عُمَرَ الْأَحْمَسِيِّ عَنْ مُخَارِقِ، وَلَيْسَ حُصَيْنٌ عِنْدَ أَهْلِ الْحَدِيثِ بِذَلِكَ الْقَوِيُّ.

تخريج: [إسناده ضعيف جداً] ورواه أحمد: ٧٢/١ عن محمد بن بشر به كما وجدته ابنه عبد الله في كتاب أبيه وهذا يدل على أنه لم يحدث به في مسنده * حصين بن عمر: متروك (تقريب).

3929. Muḥammad bin Abī Razīn narrated that his mother said: "If

٣٩٢٩ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ

someone died from the Arabs it would be hard upon Umm Al-Ḥarīr so it was said to her: 'We see that if a man from the Arabs dies it is hard upon you.' She said: 'I heard my *Mawlā* say that the Messenger of Allāh ﷺ said: "From the (signs of) coming of the Hour is the destruction of the Arabs." Muḥammad bin Abi Razīn said: "And her *Mawlā* was Ṭalḥah bin Mālik. (*Daʿīf*)

[Abū 'Eīsā said:] this *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Sulaimān bin Ḥarb.

أَبِي رَزِينٍ عَنْ أُمِّهِ قَالَتْ: كَانَتْ أُمُّ الْحَرِيرِ إِذَا مَاتَ أَحَدٌ مِنَ الْعَرَبِ اشْتَدَّ عَلَيْهَا فَقِيلَ لَهَا: إِنَّا نَرَاكَ إِذَا مَاتَ الرَّجُلُ مِنَ الْعَرَبِ اشْتَدَّ عَلَيْكَ، قَالَتْ: سَمِعْتُ مَوْلَايَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ اقْتِرَابِ السَّاعَةِ هَلَاكُ الْعَرَبِ» قَالَ مُحَمَّدُ بْنُ أَبِي رَزِينٍ: وَمَوْلَاهَا طَلْحَةُ بْنُ مَالِكٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سُلَيْمَانَ بْنِ حَرْبٍ.

تخريج: [إسناده ضعيف] وأخرجه البخاري في التاريخ الكبير: ٤/٣٤٤، ٣٤٥، ت: ٣٠٧٢ عن سليمان بن حرب به * أم محمد بن أبي رزين، لم أجد من وثقها ومولاها: طلحة بن مالك.

Comments:

The first invitation to Islam was extended to the Arabs, the keepers of the House of Allāh ﷺ. According to this narration the existence of this world is linked with these two things, the Arabs and the House of Allāh ﷺ. The end of Arabs is a sign of the end of the House of Allāh ﷺ and the end of Allāh's House means the end of the world.

3930. Umm Sharīk narrated that the Messenger of Allāh ﷺ said: "The people will flee from the *Dajjāl* such that they will go to the mountains." Umm Sharīk said: "O Messenger of Allāh! Where will the Arabs be that day?" He said: "They will be few." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٩٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: حَدَّثَنِي أُمُّ شَرِيكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَفِرَّ النَّاسُ مِنَ الدَّجَالِ حَتَّى يَلْحَقُوا بِالْجِبَالِ»، قَالَتْ أُمُّ شَرِيكٍ: يَا رَسُولَ اللَّهِ! فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ: «هُمْ قَلِيلٌ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، الفتن، باب: في بقية من أحاديث الدجال، ح: ٢٩٤٥ من حديث حججاج بن محمد به.

Comments:

Umm Sharīk's point was how would the bravery, courage and valor of the Arabs would allow them to take refuge in the mountains, why will they not stand guard to the religion of Islam. On this the Prophet ﷺ stated that they would be less in number against the *Dajjal*'s supporters and for the sake of saving their faith they would take refuge in caves and mountains.

3931. Samurah bin Jundab narrated that the Messenger of Allāh ﷺ said: "Sām was the father of the Arabs, Yāfith was the father of the Romans, and Hām was the father of the Ethiopians." (*Da'if*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan*, and it is said: Yāfith, and Yāfit and Yafath.

٣٩٣١ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذِ الْعَقَدِيِّ [بَصْرِيٌّ]: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ ابْنِ جُنْدَبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَامٌ أَبُو الْعَرَبِ وَيَافِثُ أَبُو الرُّومِ وَحَامٌ أَبُو الْحَبَشِ». [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ وَيُقَالُ: يَافِثٌ وَيَافِثٌ وَيَفِثٌ.

تخریج: [ضعيف] تقدم: ٣٢٣١.

Comments:

Sām, Yāfith and Hām were the sons of Prophet Nūh. The human race spread from these three.

Chapter 70. About The Virtue Of Al-'Ajam (Non-Arabs)

(المعجم ٧٠) - [بَابُ:] فِي فَضْلِ الْعَجَمِ (التحفة ١٤٤)

3932. Abū Hurairah said: "Al-'Ajam (non-Arabs) were mentioned before the Messenger of Allāh ﷺ so the Prophet ﷺ said: 'I am supported more by them, or, by some of them, than I am by you, or some of you.'" (*Da'if*)

[He said:] This *Ḥadīth* is *Gharīb*. We do not know of it except as a narration of Abū Bakr bin 'Ayyāsh, and Ṣāliḥ is [this Ibn Abī Ṣāliḥ who is called Ṣāliḥ] Ibn Mihrān, the freed slave of 'Amr bin Ḥurāith.

٣٩٣٢ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبِي بَكْرٍ بْنِ عِيَّاشٍ: حَدَّثَنَا صَالِحُ بْنُ أَبِي صَالِحٍ مَوْلَى عَمْرٍو بْنِ حُرَيْثٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: ذُكِرْتُ الْأَعْجَمُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «لَأَنَا بِهِمْ، أَوْ بِنَعْصِهِمْ أَوْ تَوْفِئِي بِكُمْ أَوْ بِنَعْصِكُمْ». [قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي بَكْرٍ بْنِ عِيَّاشٍ، وَصَالِحٌ هُوَ [ابْنُ أَبِي صَالِحٍ] هَذَا يُقَالُ لَهُ صَالِحٌ [بْنُ مِهْرَانَ مَوْلَى عَمْرٍو بْنِ حُرَيْثٍ] -

تخریج: [إسناده ضعيف] * صالح بن أبي صالح وأبو بكر بن عياش: ضعيفان.

Comments:

Some of the non-Arabs have served the religion of Islam more than Arabs. They have struggled more than Arabs in the collection of the material and writing the exegesis and explanations of religious issues.

3933. Abū Hurairah said: “We were with the Messenger of Allāh ﷺ when *Sūrat Al-Jumu‘ah* was revealed, so he recited it until he reached: ‘And others among them who have not yet joined them.’^[1]

A man said to him: ‘O Messenger of Allāh! Who are these people who have not yet joined us?’ But he did not say anything to him.” He said: “Salmān Al-Fārisī was among us.” He said: “So the Messenger of Allāh ﷺ placed his hand upon Salmān and said: ‘By the One in Whose Hand is my soul! If faith were on Pleiades then men among these people would reach it.’”^[2] (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan*, and it has been reported through other routes from Abū Hurairah from the Prophet ﷺ. [And Abul-Ghaith’s name is Sālīm, the *Mawlā* of ‘Abdullāh bin Muṭī’ and he is from Al-Madīnah].

Comments:

The people of Fāras (Persia), who are non-Arabs, took pains in the promotion and expansion of Islam, and served the religion by writing exegesis and explanations of the Qur’an and *Hadīth*. They also wrote rebuttals of the charges placed against Islam. They defended the religion with intellect and power.

٣٩٣٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا
عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: حَدَّثَنِي ثَوْرُ بْنُ زَيْدِ الدَّبَلِيِّ
عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا
عِنْدَ رَسُولِ اللَّهِ ﷺ حِينَ أَنْزَلَتْ سُورَةُ الْجُمُعَةِ
فَتَلَاهَا، فَلَمَّا بَلَغَ ﴿وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا
بِهِمْ﴾ [الجمعة: ٣] قَالَ لَهُ رَجُلٌ: يَا رَسُولَ
اللَّهِ! مَنْ هَؤُلَاءِ الَّذِينَ لَمْ يَلْحَقُوا بِنَا؟ فَلَمْ
يُكَلِّمَهُ، قَالَ - وَسَلْمَانَ الْفَارِسِيِّ فِينَا - قَالَ:
فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى سَلْمَانَ فَقَالَ:
«وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ كَانَ الْإِيمَانُ بِالْثُرَيَّا
لَتَنَاولَهُ رِجَالٌ مِنْ هَؤُلَاءِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ،
وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ. [وَأَبُو الْعَيْثِ اسْمُهُ سَالِمٌ مَوْلَى
عَبْدِ اللَّهِ بْنِ مُطِيعِ مَدَنِيٍّ].

تخريج: [صحيح] تقدم: ٣٣١٠.

[1] *Al-Jumu‘ah* 62:3.

[2] This preceded with this chain under no. 3310, and he said it was “*Gharīb*.” Similar preceded with a different chain of narration and different wording under no. 3261.

Chapter 71. About The Virtue Of Yemen

(المعجم ٧١) - [بَابٌ :] فِي فَضْلِ
الْيَمَنِ (التحفة ١٤٥)

3934. Zaid bin Thābit [may Allāh be pleased with him] narrated that the Prophet ﷺ looked towards Yemen and said: “O Allāh direct their hearts and bless us in our *Ṣā'* and our *Mudd.*” (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*] *Gharīb* as a narration of Zaid bin Thābit. We do not know of it except through the narration of 'Imrān Al-Qaṭṭān.

٣٩٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ [الْقَطَوَانِيُّ] وَعَبْرُ وَاحِدٌ قَالُوا: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ [رَضِيَ اللَّهُ عَنْهُ]: أَنَّ النَّبِيَّ ﷺ نَظَرَ قَبْلَ الْيَمَنِ، فَقَالَ: «اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدَّنَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ حَدِيثِ زَيْدِ بْنِ ثَابِتٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ.

تخريج: [حسن] وأخرجه أحمد: ١٨٥/٥ عن أبي داود الطيالسي به وللحديث شواهد عند البخاري في الأدب المفرد، ح: ٤٨٢ وأحمد: ٣/٣٤٢ والبيهقي في دلائل النبوة: ٦/٢٣٦ وغيرهم.

Comments:

Food supply for the people of Al-Madīnah was from the Yemen. Better relationship and better understanding with the people of Yemen means more trade with them, and more chances of inviting them to embrace Islam. The people of Yemen are hard working, honest and intelligent, so the Prophet ﷺ supplicated for them.

3935. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The people of Yemen have come to you. They are weaker in heart and softer in understanding, faith is Yemeni and wisdom is Yemeni.” (*Hasan*)

There are narrations on this topic are from Ibn 'Abbās and Abū Mas'ūd, and this *Hadīth* is *Hasan Ṣaḥīḥ*.

٣٩٣٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أضعَفُ قُلُوبًا وَأَرْقُ أَفْئِدَةً، الْإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَّةٌ» وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وَأَبِي مَسْعُودٍ [و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥٠٢/٢، ح: ١٠٥٣٤ من حديث محمد بن عمرو الليثي به ورواه البخاري، ح: ٣٤٩٩ ومسلم، ح: ٨٧/٥٢ من حديث أبي سلمة به * وفي الباب عن ابن عباس [الجزار (كشف الأستار): ٣/٣١٦، ٣١٧، ح: ٢٨٣٧] وأبي مسعود (عقبه بن عمرو

[الأنصاري] [البخاري، ح: ٣٣٠٢، ومسلم، ح: ٥١] وابن مسعود [الطبراني في الكبير: ١١٣/١٠، ح: ١٠٠٥٥].

Comments:

Yemeni people are soft hearted and intelligent. The people with soft hearts are more prone to understand and comprehend things quickly. Here the word weakness and softness has been used against the hardness and impurity of the heart. This is the reason that the people of Yemen understood the beauty and truth of Islam and embraced without any conflict.

3936. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Leadership is among the Quraish, and reasoning and judgment is among the *Anṣār*, and the *Adhān* is among the Ethiopians, and the trust is among Al-Azd.” meaning Yemen. (*Hasan*)

(Another chain) from Abū Hurairah, but he did not narrate it in *Marfūʿ* form.

And this is more correct than the narration of Zaid bin Ḥubāb.

٣٩٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا زَيْدُ ابْنِ حُبَابٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنَا أَبُو مَرْزَمٍ الْأَنْصَارِيُّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُلْكُ فِي قُرَيْشٍ وَالْقَضَاءُ فِي الْأَنْصَارِ، وَالْأَدَانُ فِي الْحَبَشَةِ وَالْأَمَانَةُ فِي الْأَزْدِ» يَعْنِي الْيَمَنَ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي مَرْزَمٍ الْأَنْصَارِيِّ، عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعُهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ زَيْدِ بْنِ حُبَابٍ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٢/٣٦٤ وابن أبي شيبه: ١٢/١٧٢ عن زيد بن حباب به.

Comments:

Leadership and rule was with the Quraish. The Prophet sent Muʿadh bin Jabal as a Judge and he was an *Anṣārī*, so the judgeship is among the *Anṣār*. Bilāl was an Ethiopian, so they are best *Muʿadh-dhīn*. According to the statement of the Prophet ﷺ the Yemenis are trustworthy and intelligent people.

3937. Anas narrated that the Messenger of Allāh ﷺ said: “Al-Azd is Allāh’s lion upon the earth, the people wish to lower them but Allāh refuses except to raise them. A time will come upon the people where a man will say: ‘I wish my father was Azadī, I wish my mother was Azadī.’” (*Daʿīf*)

[Abū ʿEisā said:] This *Hadīth* is

٣٩٣٧ - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ الْعَطَّارُ: حَدَّثَنِي عَمِّي صَالِحُ بْنُ عَبْدِ الْكَبِيرِ ابْنِ شُعَيْبٍ [ابْنِ الْحَبَابِ]: حَدَّثَنِي عَمِّي عَبْدُ السَّلَامِ بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَزْدُ أَسَدُ اللَّهِ فِي الْأَرْضِ، يُرِيدُ النَّاسُ أَنْ يَضَعُوهُمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يَرْفَعَهُمْ، وَلَيَأْتِيَنَّ

Gharīb, we do not know of it except through this route. And it [this *Hadīth*,] was reported with this chain from Anas in *Mawqūf* form, and that is more correct to us.

عَلَى النَّاسِ زَمَانٌ، يَقُولُ الرَّجُلُ: يَا لَيْتَ أَبِي
كَانَ أَزْدِيًّا يَا لَيْتَ أُمِّي كَانَتْ أَزْدِيَّةً».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ لَا
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَرُوِيَ [هَذَا
الْحَدِيثُ] بِهَذَا الْإِسْنَادِ عَنْ أَنَسٍ مَوْقُوفًا وَهُوَ
عِنْدَنَا أَصَحُّ.

تخريج: [إسناده ضعيف] وأخرجه المزي في تهذيب الكمال: ٤٠/٩ من حديث عبدالقدوس به * صالح بن عبدالكبير مجهول (تقريب).

Comments:

Azad is a Yemeni tribe and all the people of *Anṣār* of Al-Madīnah belong to this tribe. The *Anṣār* helped the faith and religion of Islam at the time of dire need. They defended the Prophet ﷺ and Islam, and proved their bravery and loyalty. They helped the emigrants as well; therefore, Allāh ﷻ favored them and gave them honor and respect.

3938. Anas said: “If we are not from Al-Azd then we are not from the people.” (*Ṣaḥīḥ*)

Abū ‘Eīsā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٩٣٨ - حَدَّثَنَا عَبْدُ الْقُدُّوسُ بْنُ مُحَمَّدٍ
الْعَطَّارُ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ
[الْعَبْدِيُّ الْبَصْرِيُّ]: أَخْبَرَنِي مَهْدِيُّ بْنُ
مَيْمُونٍ: حَدَّثَنِي غَيْلَانُ بْنُ جَرِيرٍ، قَالَ:
سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «إِنْ لَمْ نَكُنْ
مِنَ الْأَزْدِ فَلَسْنَا مِنَ النَّاسِ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
صَحِيحٌ.

تخريج: [إسناده صحيح موقوف].

3939. *Mīnā’*, the freed slave of ‘Abdur-Raḥmān bin ‘Awf narrated that Abū Hurairah said: “We were with the Prophet ﷺ and a man came to him who I think was from Qais. So he said: ‘O Messenger of Allāh! Curse Ḥimyār.’ So he turned away from him, then he went to his other side, and he turned away from him. Then he went to his

٣٩٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ
[بَغْدَادِيٌّ]: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي أَبِي
عَنْ مِينَاءَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ:
سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: كُنَّا عِنْدَ النَّبِيِّ ﷺ
فَجَاءَهُ رَجُلٌ أَحْسَبُهُ مِنْ قَيْسٍ، فَقَالَ: يَا
رَسُولَ اللَّهِ! الْعَنْ جِمَيْرًا فَأَعْرَضَ عَنْهُ، ثُمَّ

other side, and he turned away from him. Then he went to his other side, and he turned away from him. So the Prophet ﷺ said: ‘May Allāh have mercy upon *Ḥimyār!* Their mouths are (full of) peace, their hands are (generous with) food, and they are the people of trust and faith.’” (*Ḍaʿīf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb*. We do not know of it except through this route as a narration of ‘Abdur-Razzāq. And *Munkar Aḥādīth* are related from this *Mīnā’*.

تخریج: [إسناده ضعيف جدًا] وأخرجه أحمد: ۲/۲۷۸ عن عبد الرزاق به * ميناء متروك ورمي بالرفض وكذبه أبو حاتم (تقريب).

Comments:

Ḥimyār is also a Yemeni tribe. These people are very peaceful and their hearts are filled with love for faith. They are helpful by nature; therefore, they deserve Allāh’s blessings instead of curse.

Chapter 72. *Manāqib* About (The Tribes Of) Ghifār, Aslam, Juhainah And Muzainah

3940. Abū Ayyūb Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: “The *Anṣār*, Muzainah, and Juhainah, *Ashja’*, Ghifār, and whoever is from Banū ‘Abdid-Dār are *Mawālī*. They do not have a *Mawlā* other than Allāh, and Allāh and His Messenger are their *Mawlā*.” (*Ṣaḥīh*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب: من فضائل غفار وأسلم ... إلخ، ح: ۲۵۱۹ من حديث يزيد بن هارون به.

جَاءَهُ مِنَ الشَّقِّ الْآخِرِ فَأَعْرَضَ عَنْهُ، ثُمَّ جَاءَهُ مِنَ الشَّقِّ الْآخِرِ، فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَهُ مِنَ الشَّقِّ الْآخِرِ، فَأَعْرَضَ عَنْهُ، فَقَالَ النَّبِيُّ ﷺ: «رَحِمَ اللَّهُ حِمْيَرًا، أَفْوَاهُهُمْ سَلَامٌ، وَأَيْدِيهِمْ طَعَامٌ، وَهُمْ أَهْلُ أَمْنٍ وَإِيمَانٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ وَيُرْوَى عَنْ مِينَاءَ هَذَا أَحَادِيثٌ مَنَاقِبُ.

(المعجم ۷۲) - [بَابُ] مَنَاقِبِ فِي غِفَارٍ وَأَسْلَمَ وَجُهَيْنَةَ وَمُزَيْنَةَ (التحفة ۱۴۶)

۳۹۴۰ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَأَشْجَعٌ وَغِفَارٌ وَمَنْ كَانَ مِنْ بَنِي عَبْدِ الدَّارِ مَوَالِي لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَاللَّهُ وَرَسُولُهُ مَوْلَاهُمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Comments:

Having the help and favor of Allāh ﷻ is a great honor, and the Prophet ﷺ has stated that these tribes are favored and honored by Allāh ﷻ.

3941. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Aslam, may Allāh make them safe; Ghifār, may Allāh forgive them, and ‘Uṣayyah has disobeyed Allāh and His Messenger.” (*Ṣaḥīḥ*) [Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٣٩٤١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَسْلَمٌ سَأَلَمَهَا اللَّهُ، وَغِفَارٌ غَفَرَ اللَّهُ لَهَا، وَعَصِيَّةٌ عَصَبَ اللَّهُ وَرَسُولَهُ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، فضائل الصحابة، باب دعاء النبي ﷺ لغفار وأسلم، ح: ٢٥١٨ عن علي بن حجر به ويأتي: ٣٩٤٨.

Comments:

The tribes of Aslam and Ghifār accepted Islam without any clash, so the Prophet ﷺ begged Allāh’s favor for them. The tribe of Uṣayyah disobeyed and showed their enmity against Allāh ﷻ and His Messenger. They martyred the *Qurā* (reciters) sent to them by the Prophet ﷺ.

Chapter 73. About Thaqīf And Banū Ḥanīfah

(المعجم ٧٣) - [بَابُ] فِي تَقْيِيفِ وَبَنِي حَنِيفَةَ (التحفة ١٤٧)

3942. Jābir said: “They said: ‘O Messenger of Allāh! Thaqīf are razing us with their arrows, so supplicate to Allāh against them!’ So he said: ‘O Allāh! Guide Thaqīf.’” (*Ḍa‘īf*) [Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٣٩٤٢ - حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ حَلْفٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ بْنِ خُنَيْمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ! أَخْرَقْتَنَا نَيْالُ تَقْيِيفٍ فَادْعُ اللَّهَ عَلَيْهِمْ. فَقَالَ: «اللَّهُمَّ اهْدِ دَوْسًا». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه ابن أبي شيبة: ٢٠١/١٢ عن عبد الوهاب، وأحمد: ٣/ ٣٤٣ من حديث ابن خثيم به أبو الزبير عنع ورواه عبدالرحمن بن سابط عن جابر به مختصراً (أحمد: أيضاً) عبدالرحمن لم يسمع من جابر رضي الله عنه وحديث: "اللهم اهد دوساً" صحيح رواه البخاري (٢٩٣٧) ومسلم (٢٥٢٤) بغير هذا السياق.

Comments:

On the occasion of the battle of Ṭāif when the *‘Thaqīf* were besieged, they were on higher ground and they were shooting arrows on the Muslims which created a lot of trouble for them, but they themselves were safe from the Muslim’s attack. The Companions asked the Prophet ﷺ to curse them, but the Prophet ﷺ being the mercy of the worlds, asked Allāh ﷻ to have mercy on them, and did not ask for Allāh’s wrath for them.

3943. ‘Imrān bin Ḥuṣain said: “The Prophet ﷺ died while he was having trouble with three tribes: *Thaqīf*, Banū Ḥanīfah, and Banū Umayyah.” (*Da‘īf*)

[He said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route.

٣٩٤٣ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِفِيُّ: أَخْبَرَنَا عَبْدُ الْقَاهِرِ بْنُ شُعَيْبٍ: حَدَّثَنَا هِشَامٌ عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: مَاتَ النَّبِيُّ ﷺ وَهُوَ يَكْرَهُ ثَلَاثَةَ أَحْيَاءٍ: ثَقِيفًا وَبَنِي حَنِيفَةَ وَبَنِي أُمَيَّةَ. [قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [إسناده ضعيف] وأخرجه الطبراني في الكبير: ١٨/١٦٩، ح: ٣٧٩ من حديث زيد ابن أجزم به * هشام بن حسان والحسن الطبري عننا.

Comments:

The Prophet ﷺ liked some tribes and disliked some due to various reason and causes. The reasons for this are mentioned in different places. Mukhtār and Al-Ḥajjāj bin Yūsuf have been confirmed as liar and tyrant respectively. Musailamah the liar was born in the tribe of Banū Ḥanīfah and many of the people of his tribe supported him. ‘Ubaidullāh bin Ziyād was from the tribe of Banū Umayyah who was a tyrant and the heart breaking stories of his tyranny are still a cause of grief for Muslims.

3944. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “In *Thaqīf* there is a liar and a destroyer.” (*Ṣaḥīḥ*)

(Another route) with this chain, similarly, and ‘Abdullāh bin ‘Uṣm’s (a narrator in the chain) *Kunyah* is Abū ‘Ulwān, and he is from Al-Kūfah.

[Abū ‘Eisā said:] This *Hadīth* is [*Ḥasan*] *Gharīb*, we do not know of it except as a narration of *Sharīk*, and *Sharīk* would say: “ ‘Abdullāh

٣٩٤٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ شَرِيكٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُضْمٍ، عَنِ ابْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِي ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ». حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَاقِدٍ [أَبُو مُسْلِمٍ]: حَدَّثَنَا شَرِيكٌ بِهَذَا الْإِسْنَادِ نَحْوَهُ وَعَبْدُ اللَّهِ بْنُ عُضْمٍ يُكْنَى أَبَا غُلْوَانَ وَهُوَ كُوفِيٌّ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ وَشَرِيكٌ

bin ‘Uṣm,” while Isrā’il reported from this *Shaikh* and said: “‘Abdullāh bin ‘Uṣmah.”

[He said:] There is something on this topic from Asmā’ bint Abī Bakr.

تخريج: [صحيح] تقدم: ٢٢٢٠ * وفي الباب عن أسماء بنت أبي بكر: تقدم تحت،

ح: ٢٢٢٠.

3945. Abū Hurairah narrated that a Bedouin gave a young female camel as a gift to the Messenger of Allāh ﷺ, so he in turn for that, gave him six young female camels. But he was not satisfied with that, so when that news reached the Prophet ﷺ, he praised Allāh, and expressed gratitude to Him, then said: ‘Indeed so-and-so gave a camel to me as a gift, so I reciprocated for that with six young she-camels, yet he became upset. So I decided that I would not accept a gift except from a Quraishī, or Anṣārī, or Dawsī.’” (*Hasan*)

[Abū ‘Eisā said:] There is more stated in this *Hadīth*. He said: This *Hadīth* was reported through other routes from Abū Hurairah.

Yazīd bin Hārūn narrates from Ayyūb Abū Al-‘Alā’, and he is Ayyūb bin Miskīn, and he is called Ibn Abī Miskīn. And perhaps this *Hadīth* which he reported from Abū Ayyūb from Sa‘eed Al-Maqbūrī is from Abū Ayyūb Al-‘Alā’, who is Abū Ayyūb Miskīn, and also called Ibn Abī Miskīn.^[1]

يُقُولُ: عَبْدُ اللَّهِ بْنُ عُصْمٍ وَإِسْرَائِيلُ يَرْوِي عَنْ هَذَا الشَّيْخِ وَيَقُولُ: عَبْدُ اللَّهِ بْنُ عُصْمَةَ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ.

٣٩٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ أَعْرَابِيًّا أَهْدَى لِرَسُولِ اللَّهِ ﷺ بَكْرَةً فَعَوَّضَهُ مِنْهَا سِتَّ بَكْرَاتٍ، فَسَطَّطَهَا فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَحَمَدَ اللَّهُ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ فَلَانًا أَهْدَى إِلَيَّ نَاقَةً فَعَوَّضْتُهُ مِنْهَا سِتَّ بَكْرَاتٍ فَظَلَّ سَاحِطًا، لَقَدْ هَمَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةً إِلَّا مِنْ قُرَيْشِي أَوْ أَنْصَارِي أَوْ تَقْفِي أَوْ دَوْسِي».

[قَالَ أَبُو عِيْسَى:] وَفِي الْحَدِيثِ كَلَامٌ أَكْثَرُ مِنْ هَذَا، قَالَ: هَذَا حَدِيثٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ. وَيَزِيدُ بْنُ هَارُونَ يَرْوِي عَنْ أَبِي أَيُّوبَ أَبِي الْعَلَاءِ وَهُوَ أَيُّوبُ ابْنُ مِسْكِينَ، وَيُقَالُ: ابْنُ أَبِي مِسْكِينَ. وَلَعَلَّ هَذَا الْحَدِيثَ الَّذِي رَوَاهُ عَنْ أَيُّوبَ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، هُوَ أَيُّوبُ أَبُو الْعَلَاءِ وَهُوَ أَيُّوبُ بْنُ مِسْكِينَ وَيُقَالُ: ابْنُ أَبِي مِسْكِينَ.

[1] That is, Yazīd bin Hārūn narrated it: “Ayyūb narrated to us from Sa‘eed” so the discussion is over which Ayyūb it is.

تخريج: [إسناده حسن] وأخرجه النسائي: ٦/٢٨٠، ح: ٢٧٩٠ من حديث سعيد المقبري به وصححه الحاكم على شرط مسلم: ٦٢/٢، ٦٣ ووافقه الذهبي وله شواهد عند ابن حبان، ح: ١١٤٥، ١١٤٦ وغيره.

3946. Abū Hurairah said: “A man from Banū Fazārah gave a gift to the Prophet ﷺ of she-camel from his camels which they had taken at Al-Ghābah.^[1] So he reciprocated for it with something in return, but he was upset with it. So I heard the Messenger of Allāh ﷺ, upon [this] *Minbar* saying: ‘Indeed one of the men from the Bedouins gave me a gift so I reciprocated for it to the extent of what I had. Then he became very upset with me. By Allāh! After my experience with this Bedouin man, I shall not accept a gift from anyone except from a Quraishī, Anṣārī, Thaqaḫī, or Dawsī.’” (*Saḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan*, this is more correct than the narration of Yazīd bin Hārūn [from Ayyūb] (no. 3946).

تخريج: [صحيح] وأخرجه أبو داود، البيوع، باب في قبول الهدايا، ح: ٣٥٣٧ من حديث محمد بن إسحاق به وعنن وللحديث طرق عند ابن حبان، ح: ١١٤٥، ١١٤٦ وغيره وهو بها صحيح، وانظر الحديث السابق.

3947. ‘Āmir bin Abī ‘Āmir Al-Ash‘arī narrated from his father who said: “The Messenger of Allāh ﷺ said: ‘Blessed are the tribes of Al-Asad and Al-Ash‘arūn, they flee not from fighting nor do they pilfer

٣٩٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْجَمْصِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَهْدَى رَجُلٌ مِنْ بَنِي فَرَاةَ إِلَى النَّبِيِّ ﷺ نَاقَةً مِنْ إِبِلِهِ الَّتِي كَانُوا أَصَابُوا بِالْعَابَةِ فَعَوَّضَهُ مِنْهَا بَعْضَ الْعَوَاضِ فَتَسَخَّطَهُ فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ عَلَى [هَذَا] الْمِنْبَرِ يَقُولُ: «إِنَّ رِجَالَ مَنْ الْعَرَبِ يُهْدِي أَحَدُهُمُ الْهَدِيَّةَ فَأَعْوَضَهُ مِنْهَا بِقَدْرِ مَا عِنْدِي، ثُمَّ يَتَسَخَّطُهُ فَيَطْلُ يَتَسَخَّطُ فِيهِ عَلَيَّ. وَإِنَّمِ اللَّهُ! لَا أَقْبَلُ بَعْدَ مَقَامِي هَذَا مِنْ رَجُلٍ مِنَ الْعَرَبِ هَدِيَّةً إِلَّا مِنْ قُرَيْشِي أَوْ أَنْصَارِي أَوْ تَقْفِي أَوْ دَوْسِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ هَذَا أَصَحُّ مِنْ حَدِيثِ يَزِيدَ بْنِ هَارُونَ [عَنْ أَيُّوبَ].

٣٩٤٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ، [وَعَيْرٌ وَاحِدٌ قَالُوا]: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنَا أَبِي قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ﷺ بَيْنَ [مَلَاذٍ] يُحَدِّثُ عَنْ نُمَيْرِ بْنِ أَوْسٍ، عَنْ مَالِكِ بْنِ

[1] See for details, *Al-Bukhārī* nos. 3041 and 4194. In one of the narrations of this *Ḥadīth*, recorded by Aḥmad, the Prophet ﷺ said that they gave him one of his own camels which he recognized.

the spoils of war. They are from me and I am from them.”

He (‘Āmir) said: “So I narrated that to Mu‘āwiyah, and he said: ‘This is not how the Messenger of Allāh ﷺ said it, he said: ‘They are from me, and for me.’ I said, this is not how my father narrated it to me, rather he narrated to me, saying: ‘I heard the Messenger of Allāh saying: “They are from me and I am from them.”’ So he said: ‘Then you are more knowledgeable of your father’s *Ḥadīth*.’” (*Hasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is [*Hasan*] *Gharīb*, we do not know of it except as a narration of Wahb bin Jarīr, and it is said that Al-Asad are Al-Azd.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤/١٢٩، ١٦٤ عن وهب بن جرير بن حازم به وصححه الحاكم: ٢/١٣٨، ١٣٩ ووافقه الذهبي * معاوية هو ابن أبي سفيان عبدالله بن ملاذ وثقه الحاكم والذهبي وحسنه الترمذي فحديثه لا ينزل عن درجة الحسن.

Comments:

“They are from me and I am from them” means that we are similar in our manners, ways of life and conduct, there is no difference between us and them regarding the attitude towards the high values of life. They do not flee from the battlefield and do not pilfer the spoils.

3948. Ibn ‘Umar narrated that the Prophet ﷺ said: “Aslam, may Allāh make them safe, and Ghifār, may Allāh forgive them.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from Abū Dharr, Abū Barzah Al-Aslamī, Buraidah, and Abū Hurairah [may Allāh be pleased with him]. This *Ḥadīth* is *Hasan Ṣaḥīḥ*.

Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said:

مَسْرُوحٍ، عَنْ عَامِرِ بْنِ أَبِي عَامِرٍ الْأَشْعَرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نِعْمَ الْحَيُّ الْأَسَدُ وَالْأَشْعَرُونَ لَا يَقْرُونَ فِي الْقِتَالِ وَلَا يَغْلُونَ، هُمْ مِنِّي وَأَنَا مِنْهُمْ، قَالَ: فَحَدَّثْتُ بِذَلِكَ مُعَاوِيَةَ فَقَالَ: لَيْسَ هَكَذَا قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ: «هُم مِّنِّي وَإِلَيَّ». فَقُلْتُ: لَيْسَ هَكَذَا حَدَّثَنِي أَبِي، وَلَكِنَّهُ حَدَّثَنِي قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هُم مِّنِّي وَأَنَا مِنْهُمْ» قَالَ: فَأَنْتَ أَعْلَمُ بِحَدِيثِ أَبِيكَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ وَهْبِ بْنِ جَرِيرٍ وَيُقَالُ: الْأَسَدُ هُمُ الْأَزْدُ.

٣٩٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «أَسَلِمْتُ سَالِمَهَا اللَّهُ، وَغِفَارٌ غَفَرَ اللَّهُ لَهَا». [قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَأَبِي بَرْزَةَ الْأَسْلَمِيِّ وَبُرَيْدَةَ وَأَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ]. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ

“Aslam, may Allāh make them safe, and Ghifār, may Allāh forgive them, and ‘Uṣayyah has disobeyed Allāh and His Messenger.”

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: [إسناده صحيح] انظر، ح: ٣٩٤١ * وفي الباب عن أبي ذر [مسلم، ح: ٢٥١٤] وأبي هريرة (نضلة بن عبيد الأسلمي) [أحمد: ٤/٤٢٠، ٤٢٤] وبريدة [لم أجده] وأبي هريرة [البخاري، ح: ٣٥١٤] ومسلم، ح: ٢٥١٥، ٢٥١٦ * حديث علي بن حجر تقدم: ٣٩٤١.

3949. ‘Abdullāh bin Dīnār narrated similar to *Shu‘bah*^[1] and he added: “And ‘Uṣayyah has disobeyed Allāh and His Messenger” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَسْلَمَ سَالَمَهَا اللَّهُ وَغَفَارُ غَفَرَ اللَّهُ لَهَا، وَعُصَيْيَةُ عَصَتْ اللَّهَ وَرَسُولَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٩٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ نَحْوَ حَدِيثِ شُعْبَةَ، وَزَادَ فِيهِ: «وَعُصَيْيَةُ عَصَتْ اللَّهَ وَرَسُولَهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] تقدم: ٣٩٤١.

3950. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “By the One in Whose Hand is Muḥammad’s soul! Ghifār, Aslam, Muzainah, and whoever is from Juhainah,” or he said: “Juhainah, and whoever is from Muzainah, they are better with Allāh on the Day of Judgment than Asad, Ṭayyi’ and Ghaṭafān.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٣٩٥٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَغَفَارُ، وَأَسْلَمُ وَمُزَيْنَةُ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ أَوْ قَالَ جُهَيْنَةَ، وَمَنْ كَانَ مِنْ مُزَيْنَةَ خَيْرٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ أَسَدٍ وَطَيِّءٍ وَعِطْفَانَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: [صحيح] وأخرجه مسلم، فضائل الصحابة، باب: من فضائل غفار وأسلم وجهينة... إلخ، ح: ٢٥٢١ عن قتيبة به ورواه البخاري، ح: ٣٥٢٣ من حديث أبي هريرة به.

3951. ‘Imrān bin Ḥuṣain said that a group from Banu Tamīm came to

٣٩٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ

[1] That is, no. 3948.

the Messenger of Allāh ﷺ so he said: "Have glad tidings O Banū Tamīm." They said: "You have given us glad tidings, so then give something to us." He said: "So the face of the Messenger of Allāh ﷺ changed. Then a group from the people of Yemen came so he said: 'Accept the glad tidings, for Banū Tamīm did not accept them.' They said: 'We accept.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه البخاري، بدء الخلق، باب ما جاء في قول الله تعالى: ﴿وهو الذي يبدؤ الخلق ثم يعيده وهو أهون عليه﴾، ح: ٣١٩٠ من حديث سفيان الثوري به.

3952. Abū Bakarrah narrated that the Messenger of Allāh ﷺ said: "Aslam, Ghifār, and Muzainah are better than Tamīm, Asad, Ghaṭafān, and Banū 'Āmir bin Ṣa'sa'ah," prolonging his voice when saying it. So the people said: "They have been treacherous and have lost." He said: "So these are better than them." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه البخاري، المناقب، باب ذكر أسلم وغفار ومزينة وجهينة وأشجع، ح: ٣٥١٥ ومسلم، ح: ٢٥٢٢ من حديث سفيان الثوري به.

Chapter 74. About The Virtue Of *Ash-Shām* And *Yemen*

3953. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "O Allāh bless us in our *Shām*! O Allāh bless us in our *Yemen*." They said: "And in our *Najd*!" He said: "O Allāh! Bless us in our

جامع بن شداد، عن صفوان بن مُحَرِّز، عن عمران بن حصين، قال: جاء نقر من بني تميم إلى رسول الله ﷺ فقال: «أبشروا يا بني تميم»، قالوا: بَشَرْتَنَا فَأَعْطِنَا، قال: فَتَعَيَّرَ وَجْهَ رَسُولِ اللَّهِ ﷺ، وَجَاءَ نَقْرٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: «اقْبَلُوا الْبُشْرَى إِذَا لَمْ تَقْبَلْهَا بَنُو تَمِيمٍ»، قالوا: قَدْ قَبِلْنَا. [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٣٩٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَسْلَمٌ وَغِفَارٌ وَمَزِينَةٌ خَيْرٌ مِنْ تَمِيمٍ وَأَسَدٌ وَعَظْفَانٌ وَبَنِي عَامِرِ بْنِ ضَعْفَعَةَ» يُمَدُّ بِهَا صَوْتُهُ. فَقَالَ الْقَوْمُ: قَدْ خَابُوا وَخَسِرُوا. قَالَ: «فَهُمْ خَيْرٌ مِنْهُمْ». [قال أبو عيسى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٧٤) - [بَابُ: فِي فَضْلِ الشَّامِ وَالْيَمَنِ] (التحفة ١٤٨)

٣٩٥٣ - حَدَّثَنَا يَشْرُبُ بْنُ آدَمَ ابْنُ ابْنَةِ أَزْهَرَ السَّمَانِ: حَدَّثَنِي جَدِّي أَزْهَرُ السَّمَانُ عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عَمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا، اللَّهُمَّ

Shām, and bless us in our Yemen.” They said: “And in our Najd.” He said: “Earthquakes are there, and tribulations are there.” Or he said: “The horn of *Shaiṭān* comes from there.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route as a narration of Ibn ‘Awn. This *Hadīth* has also been reported from Sālīm bin ‘Abdullāh bin ‘Umar, from his father, from the Prophet ﷺ.

تخریج: وأخرجه البخاري، الفتن، باب قول النبي ﷺ: "الفتنة من قبل المشرق"، ح: ٧٠٩٤ من حديث أزهر السمان به * وروى الطبراني في الكبير: ٣٨٤/١٢، ح: ١٣٤٢٢ من حديث عبدالله بن عون بلفظ: "وفي عراقنا بدل" وفي "نجدنا" فالمراد به العراق.

Comments:

The Prophet ﷺ gave this statement while stretching out his hand towards the eastern side of Al-Madīnah. On the eastern side of Al-Madīnah is Najd and Iraq. The first conflict among the Muslims was the battle of the Camel which was fought in the area of Iraq.

3954. Zaid bin Thābit said: “We were with the Messenger of Allāh ﷺ collecting the Qur’ān on pieces of cloth, so the Messenger of Allāh ﷺ said: ‘*Tūba* is for *Ash-Shām*.’ So we said: ‘Why is that O Messenger of Allāh?’ He said: ‘Because the angels of Ar-Raḥmān spread their wings over it.’” (*Ḥasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb*. We only know of it as a narration of Yaḥyā bin Ayyūb.

بَارِكْ لَنَا فِي يَمِينِنَا قَالُوا: وَفِي نَجْدِنَا، قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَبَارِكْ لَنَا فِي يَمِينِنَا». قَالُوا: وَفِي نَجْدِنَا، قَالَ: «هَذَاكَ الرَّزَّازِلُ وَالْفِتْنُ وَبِهَا». أَوْ قَالَ: «مِنْهَا يُخْرَجُ قَرْنُ الشَّيْطَانِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الرَّوَجِ مِنْ حَدِيثِ ابْنِ عَوْنٍ. وَقَدْ رَوِيَ هَذَا الْحَدِيثُ أَيْضًا عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

٣٩٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِمَاسَةَ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ نُوَلِّفُ الْقُرْآنَ مِنَ الرَّفَاعِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «طُوبَى لِلشَّامِ». فَقُلْنَا: لِأَيِّ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَأَنَّ مَلَائِكَةَ الرَّحْمَنِ بِاسِطَّةً أَجْنَحَتَهَا عَلَيْهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ يَحْيَى بْنِ أَيُّوبَ.

تخریج: [إسناده حسن] وأخرجه أحمد: ١٨٤/٥ من حديث يحيى بن أيوب به وصححه ابن

حبان، ح: ٢٣١١ والحاكم على شرط الشيخين: ٢/٢٢٩ وواقفه الذهبي.

Comments:

Spreading of the wings of angels on some areas, is a sign of blessings and honor for that area, and also safety from troubles.

3955. Abū Hurairah narrated that the Prophet ﷺ said: “People should stop boasting about their fathers who have died, while they are but coals of Hell, or they will be more humiliated with Allāh than the dung beetle who rolls dung with his nose. Indeed Allāh has removed the pride of *Jāhiliyyah* from you, and its boasting about lineage. [Indeed a person is either] a pious believer, or a miserable sinner. And people are all the children of Ādam, and Ādam was [created] from dust.” (*Hasan*)

[Abū ‘Eīsā said:] There are narrations on this topic from Ibn ‘Umar and Ibn ‘Abbās.

[He said:] This *Ḥadīth* is *Hasan* [*Gharīb*].

نخريج: [حسن] وأخرجه أحمد: ٢/٥٢٣ عن أبي عامر به وانظر الحديث الآتي * وفي الباب عن ابن عمر [تقدم] [٣٢٧٠] وابن عباس [تقدم تحت، ح: ٣٢٧٠].

Comments:

Those who died during *Jahiliyyah* were disbelievers, so they are the fuel of the Hellfire. Boasting about them and showing pride for lineage is against the dignity of a Muslim. Honor, respect and nobility in Islam depend on personal character and behavior. The pious and righteous is successful and the sinner and disobedient is unsuccessful.

3956. Abū Hurairah [may Allāh be pleased with him] narrated that the Messenger of Allāh ﷺ said: “Allāh has removed the pride of *Jāhiliyyah* from you and boasting about lineage. (A person is either) a pious believer or a miserable sinner, and the people are the

٣٩٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ [الْمَقْبَرِيِّ]، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَتَيْنِ أَقْوَامٌ يَفْتَنُخِرُونَ بِأَبَائِهِمُ الَّذِينَ مَاتُوا، إِنَّمَا هُمْ فَحْمُ جَهَنَّمَ، أَوْ لِيَكُونُنَّ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجَعَلِ الَّذِي يُدْهِدُهُ الْخِرَاءَ بِأَنْفِهِ، إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُيْبَةَ الْجَاهِلِيَّةِ وَفَخَرَهَا بِالْآبَاءِ. [إِنَّمَا هُوَ] مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ سَقِيٌّ، وَالنَّاسُ كُلُّهُمْ بَنُو آدَمَ، وَآدَمُ [خُلِقَ] مِنْ تُرَابٍ».

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ. [قَالَ]: هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ].

٣٩٥٦ - حَدَّثَنَا هَارُونُ بْنُ مُوسَى بْنِ أَبِي عَلْقَمَةَ الْفَرَوِيُّ الْمَدَنِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَدْ أَذْهَبَ اللَّهُ عَنْكُمْ عُيْبَةَ

children of Ādam, and Ādam is from dirt.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan*. [It is more correct to us than the first *Ḥadīth*] and Sa‘eed Al-Maqburī heard from Abū Hurairah, he narrated many things from his father from Abū Hurairah [may Allāh be pleased with him].

Sufyān Ath-Thawrī and others reported this *Ḥadīth* from Hishām bin Sa‘d, from Sa‘eed Al-Maqburī, from Abū Hurairah, from the Prophet ﷺ, and it is similar to the narration of Abū ‘Āmir, from Hishām bin Sa‘d (a narrator in the chain of no. 3955).

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في التفاخر، ح: ٥١١٦ من حديث هشام بن سعد به وصححه ابن منده وابن تيمية وغيرهما.

(This is) the last of the *Musnad*. And all praise is due to Allāh the Lord of all that exists. And may His *Ṣalāt* and peace be upon our master and Prophet, Muḥammad, and upon his pure family.

الْجَاهِلِيَّةِ وَفَخَرَهَا بِالْآبَاءِ، مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ، وَالنَّاسُ بَنُو آدَمَ وَآدَمُ مِنْ تُرَابٍ.
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.
[أَصَحُّ عِنْدَنَا مِنَ الْحَدِيثِ الْأَوَّلِ] وَسَعِيدُ الْمَقْبُرِيِّ قَدْ سَمِعَ مِنْ أَبِي هُرَيْرَةَ، وَزَيْدِي عَنْ أَبِيهِ أَشْيَاءَ كَثِيرَةً عَنْ أَبِي هُرَيْرَةَ [رَضِيَ اللَّهُ عَنْهُ].
وَقَدْ رَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُهُ وَاحِدٌ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ أَبِي عَامِرٍ، عَنْ هِشَامِ بْنِ سَعْدٍ.

آخِرُ الْمُسْنَدِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَصَلَاتُهُ وَسَلَامُهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَآلِهِ
الطَّاهِرِينَ.



In transliterating Arabic words, the following system of symbols has been used :

1. Consonants

Arabic script	English symbol	English words having similar sounds
أ	A'*	—
ب	b	bless
ت	t	true
ث	<u>th</u>	think
ج	j	judge
ح	h**	-
خ	<u>kh</u>	-
د	d	dear
ذ	<u>dh</u>	this
ر	r	road
ز	z	is
س	s	safe
ش	<u>sh</u>	show
ص	ş**	-
ض	ḍ**	-
ط	ṭ**	-
ظ	ẓ**	-
ع	'a***	-
غ	gh	-
ف	f	free
ق	q**	-
ك	k	care
ل	l	light
م	m	moon
ن	n	nice

Arabic script
English symbol
English words having similar sounds

ه
h
health
ن
w
wealth
ي
y
youth

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner :

ح	h	ħ
ص	s	ṣ
ض	d	ḍ
ط	t	ṭ
ظ	z	ẓ
ق	q	q̣

*** The Arabic sounds represented by the symbols (' / ') and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way :

- a approximately as in 'bad'
- i as in 'bid'
- u as in 'pull'
- ā as in 'father'
- ī as in 'bread'
- ū as in 'pool'

Glossary Of Islamic Terms

'Abd: (العبد) Literally meaning 'a male slave'. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allāh, meaning servant or slave. Examples include Abdullah ('Abd-Allāh—servant of Allāh), Abdur-Rahmān ('Abd Ar-Rahmān—servant of the Most Merciful), and Abdul-Khāliq ('Abd Al-Khāliq—servant of the Creator).

'Ābid: (العابء) One who preoccupies himself with 'Ibādah (worship) and shows relatively less interest towards knowledge.

'Abīr: (العبر) A mixture of saffron with other perfumes.

Abtah or Bathā: (الأطء أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

Abyār 'Alī: (أبفار علف) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madīnah.

'Ād: (عاد) An ancient tribe or nation that lived after the Prophet Noah . It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabūr: (الءءور) Westerly wind.

Adāhī: (الأءاحف) Sacrifices.

Ādam: (أءم) The first human being created by Allāh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

Adhān: (الأءان) The call for the daily five obligatory prayers is called Adhān. The person who calls the Adhān is called a Mu'adhhdhīn. The 'Adhān consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: *Allāhu Akbar, Allāhu Akbar; Al-lāhu Akbar, Allāhu Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasūl-Ullāh, Ash-hadu anna Muhammadan Rasūl-Ullāh; Hayya alas-Salāh, Hayyālas-Salāh; Hayya alal-Falāh, Hayya alal-Falāh; Allāhu Akbar, Allāhu Akbar; Lā ilāha illallāh.* Upon hearing the Adhān, Muslims discontinue all activity and assemble at a local mosque for congregational prayers.

‘Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework in Islam.

Afdal: (الأفضل) The best.

‘Adwā: (العدوى) Contagion. An influence that spreads rapidly.

Ahābish: (الأحابيش) The settlers in the Makkan outskirts.

Ahādīth: (الأحاديث) (sing. Hadīth) Sayings and doings of the Prophet Muhammad ﷺ.

‘Ahd: (العهد) Literally means Covenanta solemn agreement between two or more persons or groups.

‘Ahd Alastu: (عهد ألسنت) (Covenant of Alast) Before creating human beings, Allāh asked their souls: “Am I not (Alastu) your Lord?” And they all answered: “Yes! We testify!” At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allāh’s Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of Alast? This Covenant is mentioned in Sūrat Ar-Ra’d (13:20) and Sūrat Yā-Sīn (36:60). The Old Testament tells of the covenant the Jews made with Allāh.

Ahkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wājib الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb المستحب), 3. Lawful, legal, permissible, or allowed (Halāl الحلال), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrūh المكروه), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharram or Harām المحرم أو الحرام).

Ahlāf: (sing. Hilf) (الأحلاف) Covenants and oaths.

Ahlul-Bayt: (أهل البيت) Literally means ‘the people of the house’, a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur’ān when angels came to give glad tidings of a son to Prophet Ibrahim at an old age. See Sūrat Hūd (11:73). Generally the term Ahl-Bayt refers to the household of the Prophet ﷺ.

Ahlul-Hadīth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of *Ahādīth* and its sciences, like Imām Bukhari, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albāni and others.

Ahlul-‘Arūd: (أهل العروض) and (‘Awāliyul-Madīnah): وعوالي المدينة Outskirts of Al-Madīnah up to a distance of four or more miles. South-eastern part of

Al-Madīnah in the valleys of Mahzur.

Ahlul-Kitāb : (أهل الكفا) Literally meaning 'People of the Scripture'. This term, found in the Qur'ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

Ahlul-Kitāb was-Sunnah : (أهل الكفا والسنة) Literally means 'the People of the Book (the Noble Qur'ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

Ahludh-Dhimmah : (أهل الذمة) See Dhimmis.

Ahlul-Baqar : (أهل البقر) Those keeping cows.

Ahlul-Jabr : (أهل الجبر) See Jabriyyah.

Ahlul-Qadar : (أهل القدر) See Qadariyyah.

Ahlul-Qurā : (أهل القرى) The town-dwellers.

Ahlul-'Uqad : (أهل العقد) The chiefs.

Ahlur-Rā'y : (أهل الرأي) Literally means 'the people of opinion'. It refers to people highly learned in Islam that are consulted on Islamic matters.

Ahlus-Suffah : (أهل الصفة) People of the Platform. See Ashābus-Suffah.

Ahmad : (أحمد) Ahmad is another name of Muhammad ﷺ. See the Noble Qur'ān, Sūrat As-Saff (61:6). See Muhammad for more details.

'Alayhis-Salām : (عليه السلام) See (Peace be upon him).

Al-Ahzāb : (الأحزاب) (The Confederates) Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madīnah in 627 CE (5 AH).

Ayyāmut-Tashrīq : (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrāt.

Ayyim : (الأيام) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ajj : (العج) Raising the voice with Talbiyah during Hajj and 'Umrah.

Al-'Ajmā' : (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

Ajnād : (أجناد) 'Ajnād stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)

'Ajwah : (المعجوة) Pressed soft dates, also a kind of high quality dates.

Al-Ākhirah : (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allāh That the present order of existence will some day come to an end that when that happens, Allāh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy, That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

Akhyāf : (أخفاف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillāh : (الحمد لله) This is a part of the beginning Verse of the first Sūrah of the Noble Qur'ān. The meaning of it is 'all praise is due to Allāh'. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allāh for His favors. A Muslim is grateful to Allāh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

'Aynul-Yaqīn : (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

'Alayhis-Salām : (عليه السلام) Peace be upon him (pbuh).

Ālim : (العالم) (pl. 'Ulamā') A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh : (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word 'Ilāh which means 'the One deserving all worship'. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allāh is the same God worshipped by Muslims, Christians and Jews. In the Qur'ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is invested with the sum of all the Divine Attributes. The name Allāh has no plural and no feminine form.

Allāhu Akbar: (الله أكبر) This phrase, known as the Takbîr (Magnification), means 'Allāh is the Most Great' and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allāh. Actually it is the most said expression in the world.

Amah: (الأمه) A female slave.

A'māl: (الأعمال) The acts of worship.

'Amāliq: (العماليق) A tribe from the progeny of Imlîq bin Laudh bin 'Iram bin Sām bin Nūh, between the period of Prophet Hud and Ibrāhîm, having big bodies, strong and of arrogant type.

Al-Amānah: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allāh has ordained.

Amber: (عنبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as the sap from trees that hardens and is called 'amber'.

Amîn: (الأمين) Custodian or guardian. Someone who is loyal or faithful.

Āmîn: (آمين) O Allāh, accept our invocation.

'Āmiluz-Zakāh: (عامل الزكاة) The Zakāh (obligatory charity) collector.

Amîr: (الأمير) Amîr is used in Islam to mean leader or commander.

Amîrul-Mu'mînîn: (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

Amlah: (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep), some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

Amma Ba'd: (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allāh's praises and glorification. Literally it means 'whatever comes after' or 'then after'.

Abijāniyyah: (الأنبجانية) A plain thick woolen sheet or garment with no markings on it.

Ansār: (الأنصار) (sing. Ansāri) Literally meaning helpers or supporters, Ansār

were the Companions of the Prophet ﷺ from the inhabitants of Al-Madīnah, who embraced Islam and supported it, and who received and entertained the Muhājirīn (sing. Muhājir) who were the Muslim emigrants from Makkah and other places.

‘*Anazah* : (العنزة) A spear-headed stick.

‘*Aqabah* : (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madīnah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.

‘*Aqd* : (العقد) A contract.

‘*Aqd Sahih* : (العقد الصحيح) A legal contract.

‘*Aqidah* : (العقيدة) Literally means belief. In Islamic terms, it means the following six Articles of Faith: 1. Belief in Allāh, the One God. 2. Belief in Allāh’s angels. 3. Belief in His revealed Books. 4. Belief in His Messengers. 5. Belief in the Day of Judgment. 6. Belief in Fate and the Divine Decree.

‘*Āqilah* : (العاقلة) The near male relatives on the father’s side who are obliged to pay the Dīyah (blood money) on behalf of any of the clan’s members who kills a person. (See also ‘Asabah and Ashābul-Furūd.)

Al-‘Aqiq : (العقيق) A valley about seven kilometers west of Al-Madīnah.

‘*Aqiqah* : (العقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

‘*Aqrā Halqā* : (عقرى حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

‘*Arafah* : (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

‘*Arafāt* : (عرفات) ‘Arafāt is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on ‘Arafāt on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

Arba‘īniyāt : (الأربعينيات) Collections of the forty Ahādīth.

Al-Arba‘ah : (الأربعة) The four compilers of Ahādīth . Abu Dāwud, Nasa’i, Tirmidhi, Ibn Mājah.

Arāk : (الأراك) A tree from which Siwāk (tooth stick) is made.

‘*Ariyyah* : (العريّة) (pl. ‘Arāyā) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver

was troubled by the recipient's coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay'ul-'Ariyyah)

Arkān : (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

Arkānul-Islam : (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim's commitment to Allāh in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadān. 4. To pay the Zakāt (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon : (هَرْمَجْدُون) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

Arsh : (الأرش) Compensation given in case of someone's injury caused by another person.

'Arsh : (العرش) The Throne of Allāh the Exalted.

'Asabah : (العصبة) All male relatives of a deceased person or a killer, from the father's side.

'Asabiyyah : (العصبفة) Tribal loyalty, nationalism.

'Asb : (العصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

As-hābul-A'rāf : (أصحاب الأعراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

As-hābul-Furūd : (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfather, father's father, grandmother, father's mother, son's daughter, granddaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father's side like brother, nephew, father's brother etc. In the absence of them, the 'Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-Arhām, meaning the relatives through mother's side like maternal uncle, mother's sister and mother's father etc.

As-hābush-Shajarah : (أصحاب الشجرة) Those Companions of the Prophet ﷺ who took oath to defend the religion against Quraysh at Hudaibiyah.

As-hābus-Suffah : (أصحاب الصفة) Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as As-hābus-Suffah or Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madīnah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

As-hābus-Sunan : (أصحاب السنن) The compilers of the Prophetic Ahādīth on Islamic jurisprudence.

Al-'Ashhurul-Hurum : (الأشهر الحرم) The sacred months. The months of Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

Al-'Asharatul-Mubashsharah : (العشرة المبشرة) The ten Companions that were given the glad tidings of assurance of entering Paradise. They were Abu Bakr, 'Umar, 'Uthman, 'Ali, 'Abdur-Rahmān bin 'Awf, Abu 'Ubaidah bin Jarrah, Talhah bin 'Ubaidullah, Zubair bin Awwām, Sa'd bin Abu Waqqās and Sa'eed bin Zaid.

Ash-Shām : (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

'Āshūrā' : (العاشوراء) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-Asmā'ul-Husnā : (الأسماء الحسنف) The term Al-Asmā'ul-Husnā, literally meaning the 'most excellent names' is used to express Allāh's most Beautiful Names and His most Perfect Attributes. These are atleast 99 in number.

Asmā'ur-Rijāl : (أسماء الرجال) The science of Biographies of Narrators.

'Asr : (العصر) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sūrah 103 of the Noble Qur'an.

As-Salāmu 'Alaykum : (السلام عليكم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning 'peace be upon you'. The appropriate response is *Wa 'Alaykumus-Salām*, meaning 'and peace be upon you also'. The extended forms of it are *As-Salāmu 'Alaykum wa Rahmatullāh* meaning 'peace be upon you and mercy of Allāh' and *As-Salāmu 'Alaykum wa Rahmatullāhi wa Barakātuhu* meaning

'peace be upon you and mercy of Allāh and His blessings.' The response will also be changed accordingly.

Astaghfirullāh : (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allāh's forgiveness. The meaning of it is 'I ask Allāh's forgiveness'. A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every prayer, a Muslim says this statement three times.

Al-Aswāf : (الأسواف) Name of the area of Al-Madīnah that Allāh's Messenger ﷺ made sacred. (An-Nihāyah) Bayhaqi said it to be the wall around Al-Madīnah. (Sunan Al-Kubrā)

Āthār : (الآثار) Sayings of the Sahābah, the Companions of the Prophet ﷺ.

'Ātirah : (العتيرة) A sacrifice offered during the month of Rajab (in Jāhiliyyah and it was canceled after Islam). It was also called Rajabiyah.

'Ātūd : (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

A'ūdhu Billāhi minash-Shaytānir-Rajīm : (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur'ān, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is 'I seek refuge in Allāh from the outcast Satan'. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

Awliyā' : (الأولياء) (pl. of Walī) Literally means friend. But in Islamic terminology it refers to the close friends of Allāh.

'Awrah : (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-'Awālī : (العوالي) Villages surrounding Al-Madīnah.

'Awāliyul-Madīnah : (عوالي المدينة) See Ahlul-'Arūd.

Al-'Awāmīr : (العوامر) Snakes living in houses.

Awāq : (أواق) (sing. Ūqiyyah also called Waqiyyah) 5 Awāq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Ūqiyyah is equal to 40 tolas). [Ūqiyyah is 40 dirhams, and 5 Awāq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for

silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

Awqāf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

Awsāq or Awsuq: (أوساق أو أوسق) See Wasq.

Awwābîn: (الأوابفن) This prayer's time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Āyah: (الآفة) (pl. Āyāt) Āyah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur'an. There are over 6,600 Verses in the Qur'an.

Ayyām Bîd: (أفام بفض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

Ayyām-ul-Jahiliyyah: (أفام الجهلفة) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. Ayyām-ul-Jāhiliyyah, or 'the days of Ignorance' in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

Ayyām-ut-Tashrîq: (أفام التشرف) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

Āyat-ul-Kursî: (آفة الكرسة) Verse No. 255 in Sūrat Al-Baqarah.

Azfar: (الأظفار) A type of incense.

ʿAzl: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

Azlām: (الأزلام) Literally means 'arrows'. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bābur-Rayyān: (باب الرفان) The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter on the Day of Judgment.

Bābus-Salām: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah: (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by

the pilgrims at the sanctuary of Makkah.

Bādhaq or Bādhiq : (الباذق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bādiyah : (البادية) (pl. Bawādi) A desert or semi-arid environment.

Badr : (بدر) A place about 150 kilometer to the south of Al-Madīnah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Eventhough the Muslims were outnumbered, the final result was to their favor. [See Sūrat Al-Anfāl (8:5-19, 42-48) and Sūrat Āl-Imrān (3:13).]

Bahimah : (البهفمة) (pl. Bahā'im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahimah thus refers to goats, sheep and cows.

Al-Bahūrah : (البحفرفة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay' : (البيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay'ul-Īnah : (بيع العفنة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

Bay'ul-Ariyyah : (بيع العرفة) (pl. 'Ara Cyā) It is a kind of sale by which the owner of an 'Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. 'Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sā'. (See Sahīh Al-Bukhārī, Vol.3, Ahādīth Nos. 389, 394 and 397).

Al-Bay'ul-Bātt : (البيع البات) Absolute sale.

Al-Bay'ul-Bātil : (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay'ul-Gharar : (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet

been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay'u Habalil-Habalah : (بفف حبف الحبله) The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Bay'ul-Hasāt : (بفف الحصاة) The sale of pebble. When the seller says to the buyer, "I sell you the goods that the pebble falls on with a certain sum of money." It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay'ul-Istisnā' : (بفف الاستفناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisnā' comes into existence. But it is necessary for the validity of Istisnā' that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisnā'.

Bay'ul-Khiyār : (بفف الخفار) Optional sale.

Bay'ul-Malāqih : (بفف الملاقف) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay'ul-Mu'āwamah : (بفف المعاومة) Selling the produce of a tree for many years ahead.

Bay'ul-Muhāqalah : (بفف المحاقلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay'ul-Mukhābarah : (بفف المخابرة) To lend the land or rent against a part of

the produce like half or one third. It is forbidden because may be there no produce.

Bay'ul-Mukhādarah : (بفب المفاصرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulāmasah : (بفب الملامسة) A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay'ul-Munābadhah : (بفب المنابذة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah : (بفب المقايضة) Sale of things for things corresponding nearly with barter, but the 'thing' is here opposed to 'obligations', so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah : (بفب المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay'ul-Muzayadah : (بفب المزافدة) Public sale.

Bay'un-Najsh : (بفب النفش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay'un-Nājiz : (بفب النافز) Final sale.

Bay'us-Salaf : (بفب السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-Salaf) : (بفب السلم أو بفب السلف) It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'us-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of con-

tract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'us-Sarf: (بيع الصرف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: (بيع التلجئة) Simulated sale, protective sale.

Bay'ut-Tawliyah: (بيع التولية) Released at cost price.

Bay'uth-Thunyā or Bay'ul-Istithnā': (أو بيع الاستثناء بيع الثنفا) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

Bay'ul-'Urbun: (بيع العربون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

Bay'ul-Wadi'ah: (بيع الوضفة) Resale at a loss.

Bay'ah: (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imām (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

Baydā': (البيداء) A place to the south of Al-Madīnah on the way to Makkah.

Baytul-Māl: (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma'mūr: (البيت المعمور) Allāh's House over the seventh heaven.

Baytul-Maqdis: (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqsā Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allāh ordered Muslims to face the first House of Allāh, the Ka'bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harām) in Makkah, and the second being the Masjid Nabawî (the Mosque of the Prophet ﷺ). It is from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

Baytul-Midrās: (بيت المدراس) A place in Al-Madīnah (and it was a Jewish centre).

Bay'atur-Ridwān: (بيعة الرضوان) (Pledge of Contentment) The oath and

pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed 'Uthmān who had gone to negotiate with them and reported to have been taken captive.

Bakkah : (بكة) Another name for Makkah. (See the Noble Qur'ān, Al-Imrān 3:96)

Balām : (بالام) Means an ox.

Balāt : (البلاط) A place in Al-Madīnah between the mosque and the marketplace.

Balah : (البلح) The date once it begins to ripen.

Bāligh : (البالغ) The one who has reached the age of maturity and is an adult.

Banī Labūn : (بنى لبون) A two-year-old male camel.

Banī Makhād : (بنى مخاض) One-year-old male camel.

Banū Asfar : (بنو الأصفر) The Byzantines (the Romans).

Banū Israel : (بنو إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya'qub .

Al-Baqī' : (البقيع) Also called Baqī' Al-Gharqad or Jannatul-Baqī'. The cemetery of the people of Al-Madīnah; many of the family members and Companions of the Prophet ﷺ are buried in it.

Barakah : (البركة) Literally means blessing or Divine grace.

Barīd : (البريد) See Burud.

Bārakallāh : (بارك الله) This is an expression meaning 'may the blessings of Allāh (be upon you)'. When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bārakallāh.

Barrah : (البرّة) Pious.

Barzakh : (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Hereafter. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allāh. It is during our life in the Barzakh that we will be asked about Allāh, our faith and the Prophet ﷺ. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

Basmalah : (البسمة) The recitation of Bismillāh (Bismillāhir-Rahmānir-Rahīm

. In the Name of Allāh, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur'ān, traveling, eating a meal, rising from sleep, etc.

Bathā': (البطحاء) See 'Abtah.

Bātil: (الباطل) Falsehood, null and void.

Batshah: (البطشة) Grasp.

Bawādī: (البوادي) See Bādiyah.

Bid'ah: (البدعة) Any heresy or innovated practice introduced in the religion of Allāh which have no basis in the Qur'ān or Sunnah and to regard these new things as acts of Ibādah. The Prophet ﷺ said that every Bid'ah is a deviation from the true path and every deviation leads to Hell-fire.

Bikr: (البكر) A virgin.

Bint Labūn: (بنت لبون) Two year old she-camel.

Bint Makhād: (بنت مخاض) One year old she-camel.

Bisāt: (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

Bismillāhir-Rahmānir-Rahīm: (بسم الله الرحمن الرحيم) In the Name of Allāh, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fātiḥah (Chapter 1) of the Noble Qur'ān. While reciting the Qur'ān, it is to be read immediately after one reads the phrase: A'udhu Billāhi minash-Shay-tānir-Rajīm (I seek refuge in Allāh from the outcast Satan). It is also recited before doing any daily activity.

Bi'thah: (البعثة) The beginning of the Prophet's mission, his call to prophethood in 610 CE.

Bit': (البتع) Mead. Intoxicating drink made from fermented honey or honeycombs, barlee sprouts and water.

Black Muslims: A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called 'Black Muslims' are not to be confused with Muslims (followers of universal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

Bu'āth: (بعاث) A place about two miles from Al-Madīnah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

Budn: (البدن) (sing. Badanah) Camels to be offered as sacrifice by the

pilgrims at the sanctuary of Makkah.

Buhtān : (البهتان) A false accusation, calumny, slander.

Bulūgh : (البلوغ) Puberty

Burāq : (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Isrā' and Mi'rāj) in 619 CE.

Burd or Burdah : (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

Burnus : (البرنس) (pl. Barānis) A type of hooded cloak called burnous.

Burqu' : (البرقع) A covering dress worn by women.

Burud : (pl. Barīd) The distance equal to sixteen Farsakhs.

Busr : (البسر) Partially ripe dates that have begun to take on a red or yellow color.

Busrā : (بصرى) is a city in Harran in the south of Damascus in Syria.

Buthān : (بطحان) A valley in Al-Madīnah.

CE : Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madīnah.

Dabb : (الضب) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encouragement to kill.

Dab'u : (الضبع) Hyena (Charkh or Lakkar Bhaggah).

AdDabūr : (الدبور) Westerly wind.

Daff : (الدف) Tambourine used in Arabia.

Daghābīs : (الضغابيس) (sing. Daghābūs) Snake cucumbers.

Dahn : (الدهن) Any thick oil applied to hair.

Dā'ī : (الداعي) (pl. Du'āt) Muslim missionary involved in Da'wah (preaching).

Dayyān : (الديان) Allāh; the One Who judges people from their deeds after calling them to account.

Dajjāl : (الدجال) (المسيح الدجال) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjāl. He will be from

among the Jews and will appear before Qiyāmat (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet 'Eisa (Jesus) .

Damm : (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and 'Umrah).

Dāniq : (دانق) A coin equal to one-sixth of a dirham.

Dārul-'Ahd : (دارالعهد) Country linked in a peace treaty.

Dārul-Bawār : (دارالبوار) The abode of perdition.

Dārul-Fanā' : (دارالفناء) The abode which passes away (earth).

Dārul-Ghurūr : (دارالغرور) The abode of delusion.

Dārul-Harb : (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

Dārul-Islām : (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

Dārul-Khilāfah : (دارالخلافة) The seat of Imām or Khalīfah.

Dārul-Kufr : (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

Dārul-Qarār : (دارالنعيم) The blessed abode (paradise).

Dārul-Qadā' : (دارالقضاء) Justice House (court).

Dārul-Qarār : (دارالقرار) The abode that abides.

Dārus-Salām : (دار السلام) The abode of peace.

Dārush-Shuhadā' : (دارالشهداء) The Home of Martyrs.

Da'wah : (الدعوة) The act of inviting others to Islam. Propagation of Islam through word and action, calling the people to follow the commandments of Allāh and His Messenger Muhammad ﷺ.

Dāwūd : (داود) Prophet David , a Prophet of Allāh mentioned in the Qur'an and the Old Testament.

Dayn : (الدَّيْن) Loan or debt.

Deen : (الدَّيْن) The meaning of the word Deen is obedience. A term

commonly used to mean 'religion', but actually referring to the totality of Muslim beliefs and practices. Thus, 'Islam is a Deen' means Islam is the complete way of life.

Dhabh : (الذبح) Slaughtering small animals by cutting their jugular vein only at the roof of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis'ah : (ذا النسعة) The one with the rope. (See Ahādīth 2690 and 2691, Sunan Ibn Mājah)

Dhāt 'Irq : (ذات عرق) Mīqāt for the pilgrims coming from Iraq.

Dhātun-Nitāqayn : (ذات النطاقين) It literally means a woman with two belts, and refers to Asma', the daughter of Abu Bakr (. She was named so by the Prophet ﷺ).

DhāturRiqā' : (ذات الرقاع) It is name of a Ghazwah and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhāturRiqā'.

Dhīkh : (الذئخ) An animalmale hyena.

Dhikr : (الذكر) The Mention or Remembrance of Allāh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhān-Allāh (Glorified is Allāh), Al-Hamdu Lillāh (praise is due to Allāh), Allāhu Akbar (Allāh is the Most Great), or the recitation of special invocations.

Dhimmi or Ahludh-Dhimmah : (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights . life, property and practice of their religion, etc. He is exempt from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmi (protected) had full rights to practice their faith and implement their own religious laws within their communities.

Dhul-'Arhām or Dhur-Rahm : (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

Dhul-Farā'id : (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'an are called Dhul-Farā'id, and the rest are 'Asabah (العصبة).

Dhul-Hijjah : (ذوالحفة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

Dhul-Hulayfah : (ذو الحلفة) The Mîqât of the people of Al-Madînah now called Abyâr ‘Ali.

Dhul-Khalasah : (ذو الخلفة) Al-Ka‘bah Al-Yamāniyah, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Khath‘am and Bujaylah.

Dhul-Qa‘dah : (ذو القعدة) The eleventh month of the Islamic calendar.

Dhul-Qarnayn : (ذو القرنفن) A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur‘ān (18:83).

Dhul-Qurbā : (ذو القربف) Relatives, kinsfolk.

Dhū Mahram : (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother’s son, a sister’s son, an uncle from either side etc.). See Mahram.

Dhun-Nūn : (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

Dhun-Nūrayn : (ذو النورفن) It means ‘Possessor of the Two Lights’. It is used to refer to ‘Uthmān bin ‘Affān (because he married two of the Prophet’s daughters).

Dhī Tuwā : (ذف طوى) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

Dībāj : (الدفباف) Pure silk cloth, silk brocade.

Dinār : (الدفنار) Gold coinage; in the days of the Prophet ﷺ, one dinār was having the weight of 4.4 grams of gold.

Dhirā‘ : (الذراف) Cubit . any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirāyah : (الذراففة) Cognizance, observation, note, remark.

Dirham : (الذرفم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

Diyah : (الذفة) Blood money (for wounds, killing etc.), compensation paid by

the killer to the relatives of the victim (in unintentional cases).

Du‘ā’: (الدعاء) Supplication, prayer, request, plea; invoking Allāh for whatever one desires. It is distinct from Salāt (formal worship or prayer). Personal Du‘ās can be made in any language, whereas Salāt (prayer) is performed in Arabic. Muslims make Du‘ās for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubbā’: (الدباء) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabīdh used to be prepared, and used to hold alcoholic drinks. Also called Qara‘ or Tounmba.

Duhā: (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Ishrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunyā: (الدنفا) This world or life, as opposed to the Hereafter that is the next life.

‘Eid: (العفد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as ‘Eidul-Fitr (which takes place after Ramadān), and ‘Eidul-Adhā (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of ‘Eid is ‘Eid Mubāarak, meaning ‘May your celebration be blessed’. A special congregational ‘Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

‘Eidul-Adhā: (عفد الأضحى) Literally means ‘the Feast of the Sacrifice’. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and eleventh to thirteenth are the days of Tashrīq. This event commemorates Prophet Ibrahim’s obedience to Allāh by being prepared to sacrifice his only son Ismā‘il (Ishmael).

‘Eidul-Fitr: (عفد الفطر) Literally means ‘the Feast of breaking the Fast’. A three-day celebration after fasting the month of Ramadān as a matter of thanks and gratitude to Almighty Allāh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

‘Eisā or ‘Isā: (عفسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus

was crucified, but rather that God spared him such a fate and ascended him to Heaven.

Fadak : (فدك) (also Fidak) A town near Al-Madīnah.

Fāhish : (الفاحش) One who talks evil.

Fajr : (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur'ān has also this name.

Faqīh : (الفتيه) (pl. Fuqahā') An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

Faqīr : (الفقيه) (pl. Fuqarā') A poor person.

Fara' : (الفرع) In Jāhiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels' flock, or a meal given on the occasion of the birth of camels.

Farā'id : (الفرائض) See Farīdah.

Faraq : (الفرق) A bowl measuring about 16 Ratls or ounces, i.e., about 10 liters or 3 Sā'.

Fard : (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salat (prayers). Also obligatory share of inheritance.

Fard 'Ayn : (فرض عين) An action which is obligatory on every Muslim individually.

Fard Kifāyah : (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

Farīdah : (الفريضة) (pl. Farā'id) An enjoined duty.

Farrūj : (الفروج) A Qabā' opened at the back.

Farsakh : (الفارسخ) (Parasang Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) Twelve thousand yards.

Fārūq : (الفاروق) It means 'One who distinguishes the truth from falsehood.'

This name was given to 'Umar bin Khattab (.

Fasl: (الفصل) Separation. After each Sūrah separation occurs through Basmalah, the recitation of Bismillāhir-Rahmānir-Rahīm.

Fāsiq: (الفاسيق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

Fatāt: (الفتاة) A female slave or a young lady.

Al-Fātihah: (الفاتحه) Arabic word meaning 'the Opening', the first Sūrah (chapter) of the Noble Qur'ān.

Fatwā: (الفتوى) (pl. Fatāwā) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur'ān, and the Sunnah of the Prophet ﷺ.

Fawāhish: (الفواحش) All those acts whose abominable character is self-evident. In the Qur'ān all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (الفيء) War booty gained without fighting.

Fidyah: (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqīh who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Sharī'ah.

Firdaws: (الفردوس) The middle and the highest part of Paradise.

Fī Sabīlillāh: (في سبيل الله) In the way of Allāh. A frequently used expression in the Qur'ān which emphasizes that good acts should be done exclusively to please Allāh. Generally the expression has been used in the Qur'ān in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allāh.

Fitnah: (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.

Fītrah: (الفطرة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allāh. Muslims believe that Allāh endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one's environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of 'Eidul-Fitr, on the night after Ramadān.

Fuqahā': (الفقهاء) See Faqīh.

Furqān: (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur'ān.

Ghābah: (الغابة) Literally means 'forest'. A well-known place near Al-Madīnah.

Ghadā': (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadīr: (الغدفر) The name of a place near Makkah.

Ghadīr Khum: (غدفر خم) (Lake of Khum) A place between Makkah and Al-Madīnah where the Prophet ﷺ stopped to offer the congregational prayer and prayed about 'Alī: "Allāh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Ghayb: (الغفب) Literally means 'the Unseen'. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allāh.

Ghayr Mahram: (غفر مفرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.

Ghayy: (الغف) Meaning deception. The name of a pit in Hell-fire.

Ghamus: (الغموس) False oath to deceive one.

Al-Gharqad: (الغرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghāzi: (الغازف) A Muslim soldier returning alive after participation in Jihād.

Ghazwah: (الغزوة) (pl. Ghazawāt) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madīnah to prevent any advance by the enemies.

Ghîbah : (الغففة) Backbiting or talking evil about someone in his or her absence.

Ghîlah : (الغفلة) Intercourse with a breast-feeding woman.

Ghîrah : (الغففة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one's honor and prestige is injured or challenged.

Ghulûl : (الغلول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf : (الغرف) Special abodes.

Ghurrah : (الغرفة) A slave or slave woman.

Ghurraush-Shahr : (غرفة الشهر) The first three days of the month.

Al-Ghurru-l-Muhajjalûn : (الغفر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghushl : (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and 'Eid prayers.

Habalul-Habalah : (حبل الحفلة) See Bay' Habalil-Habalah.

Al-Habwah or Al-Ihtibâ' : (الحفوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one's thighs gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

Hadath : (الحدث) That which invalidates the state of purification.

Hadath Akbar : (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs Ghushl (bath) for purification.

Hadath Asghar : (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudu' (ablution) for purification.

Hadd : (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady : (الهدف) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.

Hadīth : (الحديث) (Plural: Ahādīth أحاديث) The word Hadīth literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadīth also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ in addition to the Prophet himself. Khabar (الخبر) (report), 'Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadīth. The word Hadīth is generally translated as a Narration or Tradition. The main text of a Hadīth is called Matn (المتن) (main text), which is preceded by Sanad (السند) (chain of narrators).

There are two kinds of Ahādīth : *Ahādīth Nabawīyyah* (الأحاديث النبوية) and *Ahādīth Qudsīyyah*. (الأحاديث القدسية) Ahādīth are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Ahādīth are Imām Bukhārī, Imām Muslim, Imām Nasā'i, Imām Abū Dāwud, Imām Tirmidhi and Imām Ibn Mājah.

Hadīth Nabawī : (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur'ān.

Hadīth Qudsī : (الحديث القدسي) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qur'ān, reported by the Prophet ﷺ in his sayings. The meaning of these Ahādīth were revealed to him and he put them in his own words, unlike the Qur'ān that is the Word of Almighty Allāh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadīth say that Ahādīth Qudsīyyah are from Allāh only as far as the meaning of the text is concerned and they are from the Prophet of Allāh as to the actual wordings of these messages. It would be erroneous to attribute any of the Qudsi Hadīth to Allāh and claim, for example, "Allāh said..."

The basic kinds of Ahādīth are :

Qawli (القولی) (Verbal): It records the utterances of the Prophet ﷺ.

Fi'li (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.

Taqriri (التقريري) (Tacit): It records the Prophet's silent approval of some action, behavior, etc.

Shamā'il (الشمائل) (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the

various categories of the compiled narrations:

- Āhād** : (الأحاد) (Isolated)
‘Azīz : (العزف) (Precious)
Bātil : (الباطل) (False)
Da‘īf : (الضعف) (Weak)
Gharīb : (الغرفب) (Unfamiliar)
Hasan : (الحسن) (Good)
Jayyid : (الجفد) (Perfect)
Majhūl : (المجهول) (Unknown)
Ma‘lūl : (المعلول) (Defective)
Mansūkh : (المنسوخ) (Abrogated)
Maqbūl : (المقبول) (Acceptable)
Maqtū‘ : (المقطوع) (Intersected)
Mardūd : (المردود) (Rejected)
Marfū‘ (Traceable) (المرفوع)
Mash-hūr : (المشهور) (Well-known)
Matrūk : (المتروك) (Abandoned)
Mawdū‘ : (الموضوع) (Fabricated)
Mawqūf : (الموقوف) (Discontinued)
Mawsūl : (الموصول) (Complete)
Mawthūq : (الموثوق) (Trustworthy)
Mu‘allaq : (المعلق) (Suspended)
Munqatī‘ : (المنقطع) (Interrupted)
Musalsal : (المسلسل) (Uninterrupted)
Musnad : (المسند) (Traceable to Prophet)
Mutawātir : (المتواتر) (Continuous)
Muda‘af : (المضعف) (Doubtful)
Mudallas : (المدلس) (Truncated)

Mudraj : (المدرج) (Interpolated)

Mudtarib : (المضطرب) (Confounding)

Munfarid : (المنفرد) (Unique)

Munkar : (المنكر) (Denounced)

Mursal : (المرسل) (Disconnected)

Muttasil : (المتصل) (Connected)

Muttafaq ‘Alayh (المتفق عليه) (Agreed upon)

Qawî : (القوي) (Strong)

Sahîh : (الصحيح) (Sound)

Shādh : (الشاذ) (Contradictory)

Thābit : (الثابت) (Authentic)

Thiqah : (الثقة) (Trustworthy)

Hāfiz : (الحافظ) One who has memorized the entirety of the Qur’ān. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur’ānic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

Hayd : (الحيض) Monthly periods or menstruation experienced by a woman.

Hays : (الحيس) A dish made of butter, dates and cheese.

Hajafah : (الجحفة) A kind of shield.

Hājar : (هاجر) (Hagar/Agar/Hājira) One of Ibrāhîm’s wives who, along with her infant son Ismā’îl (Ishmael), was settled in Arabia by Prophet Ibrāhîm (Abraham) . She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

Hajar : (هجر) Places in Bahrain, Jāzan, Najrān.

Al-Hajarul-Aswad : (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka’bah in Makkah by Prophet Ibrahim . The pilgrims kiss it following the practice of Prophet Muhammad ﷺ.

Hājj : (الحاج) A person who has performed the Hajj, or pilgrimage to Makkah.

Hajj : (الحج) (Major Pilgrimage) The Hajj is performed annually by over

20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrāhīm, his wife Hajar, and their son Ismā'il over 4,000 years ago. In addition to Tawāf and Sa'y, there are a few other requirements but especially one's standing (i.e., stay) at 'Arafāt during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الافراد single), Qirān (القران combined), Tamattu' (التمتع interrupted).

Hajj Akbar : (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

Hajj Asghar : (الحج الأصغر) The minor pilgrimage ('Umrah).

Hajjul-Bayt : (حج البيت) Making a pilgrimage to the House of Allāh.

Hajj Ifrād : (حج الافراد) (Single Hajj) Performing Hajj without performing the 'Umrah. It is generally for the inhabitants of Makkah.

Hajj Mabrūr : (الحج المبرور) A Hajj that is free of sin and is accepted by Allāh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

Hajj Qirān : (حج القران) (Combined Hajj) Performing the 'Umrah followed by the Hajj, without taking off the Ihrām in between.

Hajj Tamattu' : (حج التمتع) (Interrupted Hajj) 'Umrah is followed by Hajj, but the Ihrām is taken off in between these two stages.

Hajjatul-Wadā' : (حجة الوداع) The last Hajj of the Prophet ﷺ, the year before he died.

Hajjām : (الحجام) One who performs cupping.

Hajr : (حجر) A place in the way to Basrah & Kufah from Yamāmah where the vessels were made, also the place of Banu Sulaim.

Halāl : (الحلال) That which is lawful or permissible in Islam.

Halālah : (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

Halif : (الحليف) A person who enjoys the protection of a tribe but does not belong to it by blood.

Halq : (الحلق) To shave off the hair from the head (during Hajj).

Halqah : (هالقة) A group of students involved in the study of Islam.

Hām : (هام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

Hāmah : (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person's head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

Hanafi : (حنفي) Islamic school of law founded by Imām Abū Hanīfah. Followers of this school are known as the Hanafis.

Hantāh : (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Hanbali : (حنبلي) Islamic school of law founded by Imām Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

Hanīf : (الحنيف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham) . Hanīf literally means 'one who is inclined', it is used in the Qur'ān at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one's inclination, dedication and commitment to Allāh or to His faith, that is, monotheism (worshipping Allāh Alone and nothing else).

Hunafā' : (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allāh, but the chief objects of worship there were a number of idols which were called daughters of Allāh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafā' (sing. Hanīf), a word originally meaning 'those who turn away' (from the existing idol-worship), but coming in the end to have the sense of 'upright' or 'by nature upright,' because such persons held the way of truth to be right conduct. These Hunafā' did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of 'Abdullāh became one of these.

Hantam or Hantamah : (الحتتم أو الحتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jar-

rah.

Hanūt : (الحنوط) A kind of scent used for embalming the dead.

Haqq : (الحق) The Truth, also used for the legal right or claim to something.

Harām : (الحرم) A Harām is a sanctuary, a sacred territory. Makkah has been considered a Harām since the time of Prophet Ibrāhīm (Abraham) . All things within the limit of the Harām are protected and considered inviolable. Al-Madīnah was also declared a Harām by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet's Mosque (Masjid Nabawī) in Al-Madīnah. This is why they are referred to as 'Al-Harāmayn Ash-Sharīfayn', the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām : (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra' : (الحروراء) A town in Iraq.

Harbah : (الحربة) A small spear.

Harbī : (الحربي) Who is in the state of war.

Harīr : (الحرير) Silk.

Harj : (الهرج) Killing.

Harrah : (الحررة) A well-known rocky volcanic region in and around Al-Madīnah covered with black stones.

Hārūn : (هارون) (Aaron) The brother of Prophet Musa (Moses) and a Prophet of Allāh.

Al-Harūriyyah : (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Har-ūrā'.

Al-Hasba' : (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

Hasanah : (الحسنة) (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi'ah السفة (demerit, sin, bad deed).

Al-Hashr : (الحشر) Another name for the Day of Judgment, Yawmul-Hashr (يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur'an.

Hasîr : (الحصفر) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar : (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawālah : (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawāri : (الحواري) Sincere supporter or disciple.

Hawāzin : (الهوازن) A tribe of Quraysh.

Hāwiyah : (الهاوية) The lowest pit of Hell.

Hawl : (الحول) The minimum period of time after which Zakāt becomes due upon property.

Hawwa : (حواء) Eve, the wife of Adam. The Qur'ān indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allāh by eating fruit from the forbidden tree in the heaven. Upon turning to Allāh in repentance, both were likewise equally forgiven.

Hayā' : (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayā' is of two kinds: good and bad; the good Hayā' is to be ashamed to commit a crime or a thing that Allāh عزوجل and His Messenger ﷺ has forbidden, and bad Haya' is to be ashamed to do a thing, which Allāh and His Messenger ﷺ ordered to do.

Henna : (الحناء) A kind of plant used for dyeing hair etc.

Hibah : (الهبة) present, gift.

Hibarah : (الحبرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

AlHidānah : (الحضانة) The nursing and caretaking of children.

Hifz : (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur'ān. Any person who achieves this task is called Hāfiz. There are millions of Muslims who memorize the whole Qur'ān.

Hijāb : (الحجاب) Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover

their whole body from head to feet.

Hijāz : (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madīnah, Jeddah, and Ta'if are situated.

Hijr : (حجر) The place of Thamūd before Tabūk between Al-Madīnah and Shām. Also the unroofed portion of the Ka'bah called Hatīm, which at present is in the form of a compound towards the north of it.

Hijrah : (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

Hijrī : (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet's migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madīnatun-Nabī (the Prophet's city), commonly known as Al-Madīnah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is dated from this important event, which marks the beginning of an Islamic state (in Al-Madīnah) in which the Sharī'ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabī'ul-Awwal, Rabī'uth-Thāni, Jumādā-Ūlā, Jumādath-Thāniyah, Rajab, Sha'bān, Ramadān, Shawwāl, Dhul-Qa'dah, Dhul-Hijjah.

Hilāb : (حلاب) A kind of scent.

Al-Hill : (الحل) The area outside the sacred precincts of Makkah.

Himā : (الحمى) A private pasture.

Hims : (حمص) A city in Shām (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

Himyān : (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hiqqah : (الحقة) A three-year-old she-camel.

Hirā' : (الحراء) The cave in a mountain named Jabalan-Nūr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur'ān, beginning with the word Iqra' that means 'read'. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call

to prophethood, where he could contemplate alone and seek Allāh free from the distractions of the city below.

Hubal: (هبل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka'bah in the pre-Islamic period of Ignorance.

Hublā: (الحبلى) A kind of desert tree.

Hudā': (الهداء) Chanting of camel-drivers keeping pace of camel's walk.

Al-Hudaybiyah: (الحديبية) A well-known place ten miles from Makkah on the way to Jeddah.

Hudūd: (الحدود) (sing. Hadd) Allāh's set boundary limits for Halāl (lawful) and Harām (unlawful). Whoever transgresses these limits may be punished or forgiven by Allāh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

Hujjāj: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hājj = الحاج a male pilgrim; Hājjah = الحافة a female pilgrim)

Hujrah: (الحجرة) Courtyard of a dwelling place, or a room.

Hukm: (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: (الحكمفة) One of the Khawārij sects. So named because they had rejected the verdict of the arbitrators appointed by 'Alī and Mu'āwiyah under the plea that judgment rests only with Allāh.

Hullah: (الحلة) A Najrāni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

Humaz: (الهمز) Madness or evil suggestions.

Hums: (حمس) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harām or born there or were in the area of Harām or were from the tribes of Kinānah and Jadīlah. This word implies enthusiasm and strictness. The Hums used to say: "We are the people of Allāh." They thought themselves superior to other people.

Hunayn: (الحنفن) A valley between Makkah and Tā'if where the battle took place between the Prophet ﷺ and Quraysh pagans.

Huqūq : (الحقوق) (sing. Haq) Rights.

Hūr : (الهور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūr'in-wide-eyed houris)

Hūr'in : (هور عفن) Wide-eyed houris.

Ibādah : (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allāh (. Thus in Islam, visiting the sick, giving charity, hugging one's spouse, or any other good act is considered an act of worship.

Iblīs : (إبلفس) The word literally means 'thoroughly disappointed, one in utter despair'. It is the personal name of Shaytān (Satan) or the cursed devil, as found in the Qur'ān. Iblīs is believed to be a prominent member of the jinn, a class of Allāh's creation. When Adam (the first human) was created, Allāh commanded Iblīs and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. Iblīs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of defiance, Iblīs introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. Iblīs asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh's order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblīs swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allāh. Allāh warns human beings repeatedly in the Qur'ān that Iblīs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn : (الابن) (also used as bin) Arabic term meaning 'son of'. Many famous Muslim men in history are known by a shortened version of their names beginning with Ibn. Examples include, Ibn Khaldūn (a historian), Ibn Sīna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).

Ibn Hajar : (ابن حجر) Allamah Hāfız Ahmad bin Hajar 'Asqalānī.

Ibn Labūn : (ابن لبون) Two year old camel.

Ibrāhīm : (إبراهفم) Abraham, a Prophet and righteous person revered by

Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrāhīm's devotion, struggles and sacrifices during the annual Hajj rites.

'Iddah : (العدة) The waiting period prescribed by Allāh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband's death, during which a woman may not remarry after being widowed or divorced.

Ithkhir : (الإذخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Itibā' : (الإضطباع) In Ihrām, putting the upper wrap (Ridā') under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifādah : (الإفاضة) See Tawāful-Ifādah.

Ifṭār : (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhān) is called.

Ihdād : (الإحداد) Mourning for a deceased husband.

Ihlāl : (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or 'Umrah.

Ihrām : (الإحرام) The state of consecration into which Muslims enter in order to perform the Hajj or 'Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then Talbiyah — pilgrimage recitation (Labbayk Allāhumma Labbayk... Here I am, O Allāh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one's waist is called Izār, and the other wrapped round the upper part of the body is Ridā'. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihrām the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihsān : (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allāh or do deeds, consider yourself as if you see Him; and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsān means to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with

the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

Ihtikār: (الاحتكار) It means a planned hoarding of something for future profit. Ihtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

Al-Ihtibā': (الاحتباء) See Al-Habwah.

Ibn Makhād: (ابن مخاض) One-year-old camel.

Ijārah: (الإجارة) Literally means to give something on rent.

Ijmā': (الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Sharī'ah. Ijmā' comes next to the Qur'ān and the Sunnah as a source of Islamic doctrines.

Ijtihād: (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'ān and Sunnah for the purpose of finding legal solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur'ān and the Sunnah.

Ilā' or Iylā': (الإيلاء) A husband's oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

Ilhām: (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allāh puts into the minds of His pious servants.

Iliyā': (إيلياء) Eilat seaport near Israel at head of Gulf 'Aqabah.

Ilm: (العلم) Arabic term meaning knowledge. The Qur'ān and Hadīth encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

Ilm Jafar: (علم الجفر) The science of numerical symbolism of letters. It is said to come down from 'Ali bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

Imām: (الإمام) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

Imāmah: (العمامة) The turban or similar head covering.

Imām Mahdī : (إمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet 'Eisa (Jesus) will take over the leadership.

Imān : (الإيمان) Literally means faith or belief. Here it refers to believing in Allāh (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

Imlās : (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.

Imṣāk : (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijāniyah : (الإنجانية) A woolen garment without marks.

Injīl : (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet 'Eisa (Jesus) during the last two or three years of his earthly life. The Injīl mentioned by the Qur'ān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus . It is significant, however, that the statements explicitly attributed to Jesus in the Gospels contain substantively the same teachings as those of the Qur'ān.

Innā Lillāhi wa Innā Ilayhi Rāji'ūn : (إنا لله وإنا إليه راجعون) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning 'We are from Allāh and to Him we return'. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In-shā'-Allāh : (إن شاء الله) The meaning of this Arabic phrase is 'If Allāh wills'. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.

Intiqās : (الانتقاص) Sprinkling water on private parts while performing Wudū'.

Iqāl : (العقال) The rope by which the camel's foreleg is fettered.

Iqāmah : (الإقامة) It refers to the second call for the prayer that follows the

first call (Adhān). Iqāmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhān. The statements of the Adhān are recited reduced so that the statements that are expressed twice in the Adhān are recited once in Iqāmah except the last utterance of Allāhu-Akbar. The prayer is offered immediately after Iqāmah has been pronounced.

Iqāmatus-Salāt : (إقامة الصلاة) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for prayer at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: "Offer your prayers the way you see me offering them." Please see Sahīh Al-Bukhārī, Vol. 1 for the Prophet's way of praying, in the book of characteristics of the prayer and that the prayer (Salāt) begins with Takbīr (Allāhu-Akbar) with the recitation of Sūrat Al-Fātihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslīm.

Iqra' : (اقرأ) It means 'read' or 'recite,' it was the first word of the Qur'an revealed to Muhammad ﷺ during one of his retreats to the cave of Hirā' above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, 'from the cradle to the grave' as Prophet Muhammad ﷺ said.

Irfāh : (الإرفاه) To comb the hair everyday.

Isbāghul-Wudū' : (إسباغ الوضوء) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudū' means performing ablution well, and Atammal-Wudū' means performing ablution perfectly.)

Isbāl : (الإسبال) Making one's lower garment too long below the heels.

'Ishā' : (العشاء) It is the commencement of darkness, and the beginning of the time of 'Isha' (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

Ish'ār : (الإشعار) Marking the Budn. This was done by grazing the skin of the camel's hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set

aside for sacrifice.

Ishrāq : (الإشراق) Sunrise.

Ishimālus-Sammā' : (اشتمال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one's private parts. (See Ihtibā')

Ishirāk : (الاشتراك) Equivocally; participation; partnership. While Istdānah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

Islam : (الإسلام) Its meaning encompasses the concepts of peace, greeting, salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means 'submission to the will of Allāh,' and refers commonly to an individual's surrender and commitment to God the Creator through adherence to the religion by the same name. The most important and pivotal concept in Islam is the Oneness of God. See Allāh for more on the concept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Salām) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others' rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God's mercy, and that God wills human beings to compete with each other in good-

ness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet ﷺ (Sūrah 3 Āl ‘Imrān—The Family of Imrān, Verse 19) “Truly, the religion with A āh is Islam,” and again (Sūrah 5: Al-Mā’idah—The Table Spread, Verse 3) “This day I have perfected your religion for you, and have chosen for you Islam as your religion.” A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismā‘īl: (إسماعفل) (Ishmael) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismā‘īl helped Abraham build the Ka‘bah as a place for monotheists to worship the One God. He, along with his younger brother Ishāq (Isaac), are considered by Muslims to have been Prophets in their own right.

Isnād: (الإسناد) (sing. Sanad السند). The chain of narrators of a Prophetic Hadīth.

Isrā’: (الإسراء) Another name for Sūrah Banī Israel (17) of the Noble Qur’ān.

Isrā’ wa Mi‘rāj: (الإسراء والمعراج) The miraculous ‘Night Journey’ and ‘Ascension’ of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqsā Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad’s wife Khadijah’s death, gave strength to him by reaffirming God’s support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

Istabraq: (إستبرق) Thick Dībāj (pure silk brocade).

Istibrā’: (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfār: (الاستغفار) To seek Allāh’s forgiveness. It is something that must be done continuously in a Muslims life.

Istihādah: (الاستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See Sahīh Al-Bukhārī, Vol. 1, Hadīth No. 303)

Istihsān: (الاستحسان) To give a verdict with a proof from one’s heart with satisfaction, and one cannot express it [only Abū Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

Istijmār: (الاستجمار) Purification by stone.

Istikhārah: (الاستخارة) A prayer consisting of two Rak'āt in which the praying person appeals to Allāh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Sahīh Al-Bukhārī Hadīth No. 263, Vol. 2; Hadīth No.391, Vol. 8; Hadīth No. 487, Vol. 9.)

Istinjā': (الاستنجاء) Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Al-Istinshāq: (الاستنشاق) Rinsing the nose.

Istisqā': (الاستسقاء) A prayer consisting of two Rak'āt, invoking Allāh for rain in seasons of drought. (See Sahīh Al-Bukhārī, Hadīth 119, Vol. 2)

Ithm: (الإثم) Ithm denotes negligence, dereliction of duty and sin.

Ithmid: (الإثم) Antimony that clears the vision and makes the eyelashes grow.

Itikāf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. It refers to the religious practice of spending the last ten days of Ramadān (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

Izār: (الإزار) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah: (الجبرفة) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or bad as against the Qadariyyah sect whose belief is just the opposite.

Jad'ā': (جدعاء) An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

Jadha'ah or Jadha': (جدعة، جذع) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

Jahālah: (الجهالة) Uncertainty in a contract that may lead to a later dispute; see Gharar.

Jahannam: (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish

to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished.. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. Jahîm—the shallowest level of Hell. It is reserved for those who believed in Allāh and His Messenger ﷺ, but who ignored His commands. 2. Jahannam—a deeper level where the idol-worshippers are to be sent on the Day of Judgment. 3. Sa'îr—is reserved for the worshippers of fire. 4. Saqar—this is where those who did not believe in Allāh will be sent on the Day of Judgment. 5. Ladha—will be the home of the Jews. 6. Hā-wiyah—will be the abode of the Christians. 7. Hutamah—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allāh's creation are the Munāfiqîn (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allāh and His Messenger ﷺ. A dweller of Hell is called a Jahannamî.

Jāhil: (الجاهل) Literally means 'an ignorant person.' Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jāhiliyyah: (الجاهلية) Literally 'ignorance' is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jāhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life . either wholly or partly . as independent of the directives of God.

Jahîm: (الجحيم) See Jahannam.

Jahmiyyah: (الجهمية) Taken its name from its progenitor Jahm bin Safwān. This sect denies seeing Allāh in the Hereafter.

Jahri Salāt: (الصلاة الجهرية) Prayer of audible recitation.

Jayshul-'Usrah: (جيش العسرة) Army of Hardship, meaning the campaign to Tabūk.

Jalîl: (الجليل) A kind of good smelling grass grown in Makkah.

Jāriyah: (الجارية) A young girl.

Jā'iz: (الجائز) see Halāl.

Jalab & Janab: (جلب وجنب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

Jallālah : (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah : (جلسة) Sitting between the two prostrations.

Jam' : (الجمع) Muzdalifah, a well-known place near Makkah.

Jāmi' : (الجامع) Collection of Ahādīth on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

Jamā'at : (الجماعة) It is a group or a congregation for communal worship.

Jamrah : (الجمرة) (pl. Jimār) White hot coal. A small stone-built pillar in a walled place. There are three Jimār situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimār on the four days of 'Eidul-Adhā at Mina.

Jamratul-'Aqabah : (جمرة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah. One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-Ūlā : (جمرة أولى) The first one.

Jamratul-Wusta : (جمرة وسطى) The middle one.

Janābah : (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e., have a bath) or do Tayammum, if a bath is not possible; otherwise the person may not perform Salāh (prayer) or recite or touch the Qur'ān.

Janāzah : (الجنابة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janīb : (الجنيب) A good kind of date.

Jannah : (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allāh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates around it and each of these eight gates has eleven doors. The names of the eight gates are:

1. Bābul-Imān (باب الإيمان). 2. Bābul-Jihād (باب الجهاد). 3. Bābul-Kazmīnal-Ghayz (باب الكاظمين الغيظ). 4. Bābur-Rayyān (باب الريان). 5. Bābur-Rādīn

(باب الراففن). 6. Bābus-Sadaqah (باب الصفة). 7. Bābut-Tawbah (باب التوبة).
8. Bābus-Salāt (باب الصلاة). A dweller of Paradise is called a Jannati.

Al-Jarhu wat-Ta'dil: (الجرح والتعدفل) The Science of Validation of Ahādīth, validation or invalidation.

Jāriyah: (الجارفة) Bondmaid, a female bond servant.

Jazākallāhu khayran: (جزاك الله خفرا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (Shukran), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allāh reward you for the good. It is understood that human beings can't repay one another enough. Hence, it is better to request Almighty Allāh to reward the person who did a favor and to give him the best.

Ji'ah: (الفة) Beer. A drink made from barley and wheat.

Jibrīl or Jibra'īl: (جبرفل/جبرفل) (Gabriel) Muslims believe that angels are among God's many creations. He is believed to be one of the most important angels, as he was responsible for transmitting God's Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur'an as a Spirit (Rūh) from God.

Jibt: (الفة) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called Jibt.

Jihād: (الفة) The word literally means 'to strive' or 'to exert to the utmost.' It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujāhid, Jihād, and Ijtihād. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one's life, land, and religion. Usually understood in terms of personal betterment, Jihād remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihād is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur'an that says: "There is no compulsion in religion." (Qur'an: Al-Baqarah 2:256). Jihād is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and

influences so that they can freely choose to believe in Allāh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

Jilbāb : (الجلباب) (pl. Jalābīb) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

Jimār : (الجمار) See Jamrah.

Jinn : (الجن) A creation, created by Allāh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sūrah 72 of the Noble Qur'ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allāh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

Ji'rānah : (الجعرة) A place, few miles from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihrām to perform 'Umrah.

Jirār : (الجرار) (Also called Qullah - القلة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القرية).

Jizyah : (الجزفة) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakāh or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them. Jizyah symbolizes the submission of

the non-Muslims to the suzerainty of Islam. (See Sahîh Al-Bukhârî, Vol. 4, Ahādîth No. 384, 385 and 386)

Jubbah : (الجبفة) A cloak, outer garment.

Al-Jubâr : (الجار) Bloodshed with impunity (exemption), i.e., without liability.

Juhfah : (الطففة) The Mîqât of the people of Shâm.

Jumu'ah : (الطفعة) Friday, the Muslims' day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu'ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sûrah 62 of the Noble Qur'ân.

Jumu'ah Masjid : (مسجد الجامع) Refers to the mosque in which Jumu'ah prayer is offered.. It is generally the main mosque in a town or city.

Junub : (الطفب) A person who is in a state of Janâbah . means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Janâbah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahârah, without which a man or woman is not allowed to touch or read the Qur'ân, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Tayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudû').

Juyûb : (الطففب) Bosom or breast.

Juz' : (الطفء) Collection of Ahādîth handed over by a single individual, a Companion, a Successor or a succeder

Ka'bah : (الطفبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka'bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad ﷺ, and is covered by a black and gold cloth embroidered with Verses from the Qur'ân. It is located within the court of the Sacred Mosque (Al-Masjidul-Harâm) at Makkah, it is the most sacred place in Islam and commonly referred to as the 'House of Allâh.' It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka'bah. The Ka'bah contains the sacred Black Stone.

Al-Kabā'ir : (الكبائر) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh : (الكبش) Ram, a male sheep.

Kafan : (الكفن) The shroud for the dead.

Kafālah : (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffārah : (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafil : (الكفيل) A person providing surety, or a guarantor.

Kāfir : (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allāh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allāh.

Kāfir (الكافور) Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur'ān, Al-Insan (76:5).

Kalālah : (الكلالة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalām : (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalām Majīd : (كلام مجيد) Refers to the Noble Qur'ān, the Message of God.

Kalimah : (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh.

Kalla : (الكل) Poor dependents and a debt.

Kanz : (الكنز) Hoarded up gold, silver and money, the Zakāt of which has not been paid. (See the Qur'ān 9:34).

Karāmāt : (الكرامات) (sing. Karāmah) Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious slaves of Allāh.

These miracles are performed only by the will of Allāh. Saints cannot perform any miracles of their own accord.

Kasafat : (كسفت) An Arabic verb meaning ‘eclipsed’, used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

Kashf : (الكشف) Literally means ‘manifestation’.

Katam : (الكتم) A plant used for dyeing hair (Wasmah).

Al-Kawthar : (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the Sirātul-Mustaqīm. It is a gift from Allāh to the Prophet ﷺ to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Sūrah No. 108.

Khabāl : (الخبال) The (mire of) pus or sweat of the people of Hell.

Khabat : (الخط) The leaves of a thorny desert tree.

Khadhf : (الخذف) The act of throwing small pebbles (like in Ramy).

Khadirah : (خضرة) A kind of vegetation.

Khaybar : (خيبر) A well-known town in the north of Al-Madīnah on the road to Syria.

Khayf : (خيف) A valley.

Khalās : (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

Khilfah : (الخلفة) Pregnant she-camels those are halfway through their pregnancy.

Khalīfah : (الخليفة) (Caliph) The Imām or the Muslim ruler.

Khalīfah : (الخليفة) An Arabic term meaning ‘successor,’ it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalīfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Sharī‘ah (Islamic law). Another title for the Khalīfah (caliph) is Amīrul-Mu‘minīn meaning ‘the Leader of the Believers’. In the political history of Islam, Khalīfah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafā‘ur-Rāshidūn. The immediate successors of Prophet Muhammad ﷺ, were Abū Bakr Siddiq, ‘Umar bin Khattāb, ‘Uthman bin ‘Affān, and ‘Ali bin Abu Tālib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Ca-

liphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Atatürk of Turkey arbitrarily declared its abolition.

Khalīfah: (الخليفة) Khalīfah or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the Khalīfah (representative) of Allāh on earth according to Allāh. This term has been used in the Qur'ān with reference to man: "Just think when your Lord said to the angels: 'Lo! I am about to place a vicegerent on earth...'" (2:30). At certain places in the Qur'ān, *Khulafā'* (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

Khalīl: (الخليل) A close friend. The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one Khalīl, i.e., Allāh, but he had many friends.

Khalūq: (الخلوق) A kind of perfume and dye made from saffron.

Khamr: (الخمرة) It literally means 'wine', and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur'ān, Al-Baqarah (2:219), Al-Mā'idah (5:93).

AlKhamsah: (الخمسة) The five compilers of Ahādīth . Abu Dāwud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.

Khamisah: (الخميصة) A black woolen square blanket with marks on it.

Khandaq: (الخنندق) It means a ditch. Generally referred to the battle of Khandaq.

Kharāj: (الخراج) Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

Kharāj: (الخراج) Zakāt imposed on the yield of the land (1/10th or 1/20th).

Kharqā': (الخرقاء) An animal with pierced ears.

Khasafa: (خسف) A word meaning 'eclipsed' used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

Khatīb: (الخطيب) Orator, speaker.

Khawārij: (الخوارج) (Khārijites or the Seceders) The people who dissented from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

Khazîr or **Khazîrah**: (الخبزفة، الخزفر) A special dish prepared from ground meat, white flour, fat etc.

Khibr: (الخبفر) The agreement to Mukhābarah, i.e., selling fruit before it ripens.

Khilābah: (الخلابة) Deception. See Musarrah:

Khilāfah: (الخلافة) The Muslim state or the office of the caliph.

Khilāl: This term is generally used in the act of Wudū' (ablution). It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khimār: (الخمارة) Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخف) (pl. Khifāf) Leather socks or slippers.

Khul': (الخلع) It signifies a woman's securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Qur'an, Al-Baqarah (2:229).

Khumrah: (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allāh and to help the orphans, the needy, the wayfarer and the Prophet's kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur'an, Al-Anfāl (8:41).

Khushū': (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allāh.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an *Imām* immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest sermon in the history of mankind is called *Khutbatul-Wadā'* (the Farewell address), given by the Prophet Muhammad ﷺ, during his last Hajj in 10 AH. There are various types of sermons:

1. Khutbatul-Jumu'ah (the Friday sermon). This is given immediately before the Jumu'ah (Friday) prayer. 2. Khutbatul-'Eid (the 'Eid sermon). This is given immediately after the prayer of the two 'Eids. 3. Khutbatun-Nikāh (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikāh: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Kifāyah: (كفافة) An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kifl: (الكفل) Share or portion, a like part.

Ki'āb: (الكعاب) Ki'āb is plural of Ka'b and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl: (الكحل) Antimony eye powder.

Kūfah: (الكوفة) A city of Iraq.

Kuffār: (الكفار) Plural of Kāfir (see Kāfir).

Kūfi: (كوفي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur'an.

Kufr: (الكفر) The state of disbelief. Its original meaning is 'to conceal'. This word has been variously used in the Qur'an to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allāh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordainments whatever Allāh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allāh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

Kufu': (الكفو') It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Hadīth, rest of the two, profession and freedom are admitted by all. To marry other than Kufu' is not prohibited, but it is better to marry in Kufu' for many reasons.

Kunyah: (الكنفة) Surname. Calling a man, O 'father of so-and-so!' Or calling a

woman, O'mother of so-and- so!' This is a custom of the Arabs.

Kursî: (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The Kursî compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursî extends over the entire universe, then how much greater is the 'Arsh. Indeed Allāh, the Creator of both the Kursî and the 'Arsh, is the Most Great.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursî, b) To believe in the 'Arsh (Throne):

It is narrated from Muhammad bin 'Abdullāh and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. (Fatāwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

Kusūf: (الكسوف) Solar eclipse. See Kasafat.

Labbayk: (لبيك) Literally means a response to the call.

Labbayka wa Sa'dayka: (لبيك وسعديك) I respond to Your call; I am obedient to Your orders.

Laghw: (اللغو) That which is not suitable-vain talks, useless discussion and playfulness.

Lā hawla wa lā quwwata illā billāh: (لا حول ولا قوة إلا بالله) The meaning of this expression is: 'There is no power and no strength except with Allāh the Almighty.' This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allāh, and submits himself to Allāh.

Lahd: (اللحد) Niche type of grave.

Lāhut: (اللاهوت) Divine.

Lā Ilāha illallāh: (لا إله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: 'None has the right to be worshipped but Allāh.' The second part of this first pillar is to say: 'Muhammadun Rasūlullāh,' which means: Muhammad is the Messenger of Allāh.

Lāt: (اللات) A chief goddess of the Thaqif tribe in Tā'if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur'an, An-Najm (53:19)..

Laylatul-Qadr : (ليلة القدر) ‘The Night of Power,’ concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadān). The night on which the Qur’ān was first revealed by Jibra’īl to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hirā’ above Makkah. Allāh تعالى describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur’ān, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur’ān Sūrat 97 (V.97: 1-5)] (See Sahīh Al-Bukhārī, Vol. 3, Hadīth No. 231 and Chapter No.2)

Al-Latīf : (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur’ān, Al-Hajj (22:63), Ash-Shūrā (42:19).

Al-Lawh Al-Mahfūz : (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur’ān was first written on the Lawh Mahfūz in its entirety before it was sent down to the Baytul-‘Izzah in the First Heaven.

Li’ān : (اللعان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

Liwā’ : (اللواء) A standard, it is smaller than Rāyah (الراية) flag).

Al-Lizām : (اللزام) The settlement of affairs, in the Hadīth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah : (اللقطة) Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma’āfirî : (معافرى) A Yemeni *Burd* (sheet).

Madhhab : (المذهب) A term used in reference to a particular ‘school of thought’ in Islam. As Islam spread to new regions outside the Arabian peninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and

thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school's opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the 'lay' Muslim.

Madhî : (المذف) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

Ma'dhūr : (المعدور) Literally means 'one who is excused.' In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

Al-Madînah : (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet's Mosque is situated, it was the first city-state that came under the banner of Islam. *Madînah* means city, and *Madînatun-Nabî* (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madînah Munawwarah - the Illuminated, or the Enlightened City. Tābah and Taibah were also the former names for Al-Madînah. It became the center of the first Islamic community and political state after Prophet Muhammad ﷺ migrated there from Makkah in 622 CE. The people of Al-Madînah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad ﷺ died in Al-Madînah in 632 CE and was buried in his room adjacent to the city's central mosque, which he established.

Al-Madmadah : (المضمضة) Rinsing the mouth.

Maghāfir : (المغاففر) A bad smelling gum.

Maghāzî : (المغازف) Plural of *Maghza* or *Ghazwah* (i.e., holy battle). The military campaigns in which the Prophet ﷺ himself participated.

Maghrib : (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three *Rak'ahs* and can be offered between just after sunset and before the stars appear in the sky.

Mahr : (المهر) (*Sadāq* الصداق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the husband is required to make to his bride. *Mahr* seems to symbolize the financial responsibility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Mu'ajjal*: Deferred dower or dowry; *Mahr Mu'ajjal*: Immediate dower or dowry)

Mahram : (المحرم) The person with whom marriage is not permissible and

with whom strict *Hijāb* is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanent *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father's side, her brother's son, her sister's son, and her uncle from her mother's side. Her *Radā' Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband's father (father-in-law), her husband's son (stepson), her mother's husband (stepfather), and her daughter's husband. These categories of people, along with the woman's husband, form the group of allowable escorts for a Muslim woman when she travels.

Maytah : (الميتة) Dead meat (meat of a dead animal).

Maysir : (الميسر) Gambling. Literally means getting something too easily.

Al-Majīd : (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allāh.

Majūs : (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur'an, *Al-Hajj* (22:17).

Makkah : (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka'bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madīnah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic *Hajj*. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka'bah of idols and reintegrating the city into the fold of Islam.

Makkūk : (المكوك) Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

Makr : (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur'an, *Āl-Imrān* (3:54).

Makrūh : (المكروه) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the *Makrūh* counts as a good deed and doing it does not count as a bad deed. *Makrūh* is of two types: *Makrūh Tahrīmī* and *Makrūh Tanzīhī*. *Makrūh Tahrīmī* is that which has been established by a proof which is not absolute.

The one who rejects it is regarded as a *Fāsiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makrūh Tanzihī* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malā'ikah : (الملائكة) (sing. *Malak*) Angels, a class of God's creations. Angels inhabit the unseen world, and constitute a group of beings who do God's commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person's good deeds while the other records a person's evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'ān, such as Jibra'il (angel of revelation), Mikā'il (angel of rain and plant), and Isrāfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malā'ikah : (الملائكة) Another name for *Sūrat Fātir*, *Sūrah* 35 of the Noble Qur'ān.

Malhamah : (الملحمة) (pl. *Malāhim*) The Fierce Battles that will take place near the End Times before the coming of *Dajjāl*. (Antichrist or False Masih).

Māliki : (مالكي) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Māliki.

Mamlūk : (المملوك) A male slave.

Manāt : (مناة) It was the chief idol worshipped by the Khuzā'ah and Hudhail tribes.

Manārah : (المنارة) A tower-like structure, more commonly called a minaret, from which the *Mu'adh-dhin* (caller to prayer) calls out the *Adhān* (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manāsik : (المناسك) The acts of *Hajj* like *Ihrām*, *Tawāf* of the *Ka'bah* and *Sa'y* of *Safā* and *Marwah*, stay at 'Arafāt, Muzdalifah and Mina, *Ramy* of *Jamarāt*, slaughtering of *Hady* (animal) etc. For details, see *The Book of Hajj* and *'Umrah*, *Sahih Al-Bukhārī*, Vol.2-3.

Manāsi' : (المناصع) A vast plateau on the outskirts of Al-Madīnah.

Mandūb : (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after *Zuhr* and *Maghrib* prayers. Doing the *Mandūb* counts as a good deed and not doing it does not count as a bad

deed or a sin.

Manî : (المنف) Semen or sperm.

Manîhah : (المنفحة) (pl. *Manā'ih*) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann : (المن) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannān : (المنان) The one who reminds others of what he has given to them.

Manzil : (المنزل) (pl. *Manāzil*) Portion. There are seven *Manāzil* in Qurān to be recited over seven days. The last *Manzil* nicknamed as *Mufassal*. or *Hizbul-Mufassal*.

Maqām Ibrāhîm : (مقام إبراهيم) The Station of Ibrāhîm or the standing place of Ibrāhîm, a place near the Ka'bah, where there is a stone bearing the footprint of Prophet Ibrāhîm on which Abraham stood while he and Ishmael were building the Ka'bah.

Maqām Mahmūd : (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else.

Māriqah : (المارقة) (Passers through) One of the Khawārij sect. so named because they had strayed away from the true faith.

Ma'rūf : (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah : (المروة) Granite, a sharp-edged stone. Ibn Hajar says in *Hadyus-Sārî* that *Marwah* is a sharp stone after which the mountain across from Safā was named. A mound near the Ka'bah that is referred to in the Qur'ān as one of the symbols of Allāh. It is in conjunction with Safā. Now it is a remnant of a mountain in Makkah.

Maryam : (مريم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'ān is titled *Maryam* indicates that the lessons of her life are extremely important for Muslims.

Mas'alah : (المسئلة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *Mas'alah* is *Masā'il*.

Mash : (المسح) The act of passing of wet hands over a particular part of the body.

Mā-shā'-Allāh : (ما شاء الله) An Arabic sentence meaning literally, 'What Allāh wishes,' and it indicates a good omen.

Mash'ar : (المشعر) Shrine. A place appointed for sacred rites.

Al-Mash'arul-Harām : (المشعر الحرام) The boundary of Al-Masjid Al-Harām in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah : (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masīh Ad-Dajjāl : (المسبح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid : (المسجد) (pl. Masājid) Mosque. A term meaning 'place of prostration,' *Masjid* designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word *Sujūd* (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with *Masjid*, though the latter term is preferred by Muslims. The *Masjid* also serves various social, educational, and religious purposes. There are three sacred *Masājid* in the world, which Muslims hope to visit and pray within

Masjid Aqsā : (المسجد الأقصى) The 'Furthest Mosque' built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See *Baytul-Maqdis*.

Al-Masjidul-Harām : (المسجد الحرام) (The Inviolable Mosque). The Grand *Masjid* in Makkah. The Ka'bah (the *Qiblah* of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawī : (المسجد النبوي) Another name for the Masjidur-Rasūl in Al-Madīnah. The body of the Prophet ﷺ is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah : (مسجد الشجرة) A mosque outside Al-Madīnah, where most of the *Hājis* go for wearing *Ihrām*; a *Miqāt*.

Matāf : (المطاف) Area of *Tawāf*.

Mathānî : (المثاني) The oft-repeated Verses of the Qur'ān, and that is *Sūrat Al-Fātihah*, recited repeatedly in the prayer.

Ma'thurah : (المأثرة) Custom.

Mawlā : (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allāh describes Himself as the *Mawlā* or the Lord (Allāh) of the believers. *Mawlā* is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlāya : (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqūdḥah : (الموقودة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawālî : (الموالي) Non-Arabs and originally former slaves.

Mawāqîṭ : (المواقيت) See *Miqāt*.

Mayāthir : (المياثر) (pl. of *Mitharah*) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit : (ميت) A corpse, dead body of a human being

Mazhar : (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mihjan : (المحجن) A walking stick with a bent handle.

Mihrāb : (المحراب) A niche in the wall of a mosque that indicates the place of standing of the *Imām*, and the *Qiblah*, the direction of Ka'bah, towards which all Muslims turn during the formal worship. Architecturally, the *Mih-rāb* serves to amplify the voice of the *Imām* as he leads the worshippers in prayer.

Mijannah : (المجنة) A place at Makkah.

Milād : (الميلاد) Literally means 'birth, birthday.' In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Millah : (الملة) See *Ummah*.

Minā: (منى) A plain five miles from Makkah and approximately ten miles from 'Arafāt within the bounds of the *Harām* (sanctuary) of Makkah. During the *Hajj* the pilgrims pass the night between the eighth and ninth day, before proceeding to 'Arafāt on the ninth day. An essential place to visit during the *Hajj*.

Minbar: (المنبر) Steps with a pulpit on which the *Imām* stands to deliver the *Khutbah* (sermon or address).

Mîqāt: (المفقات) (pl. *Mawāqîf*) The appointed places specified by the Prophet ﷺ for entering the state of *Ihrām* (consecration) before entering Makkah when intending to perform 'Umrah or *Hajj*.

Mî'rād: (المعراض) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

Mî'rāj: (المعراج) Literally means 'ascension'. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascension through the realms of the seven heavens wherein he communicated with Allāh. (See *Hadīth* No. 345, Vol. 1, *Hadīth* No. 429, vol. 4 and *Ahādīth* No. 345, Vol. 1, 227, Vol. 5, *Sahīh Al-Bukhārī*) [Also see (V. 53:12, 17:1) the Qur'ān] See also *Isrā' and Mî'rāj*.

Mirbad: (المربد) A place where dates are dried, also said for a small enclosure for animals.

Mirt: (المرط) (pl. *Murūt*) A sheet of wool or silk to wrap around.

Miskīn: (المسكفن) (pl. *Masākīn*) The word denotes helplessness, destitution. Thus *Masākīn* are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ declared that *Masākīn* are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are deserving of help.

Misr: (مصر) Egypt.

Miswāk: (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mūtharah: (المفثرة) See *Mayāthir*.

Mūthqāl: (المثقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 *Mūthqāl* = 94 grams approx.)

Mizr: (المزر) Beer.

Mu'adh-dhin : (المؤذن) A call-maker who pronounces the *Adhān* (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The *Mu'adhdhin* may also perform other duties, such as reciting the Qur'ān while worshippers assemble at the mosque and perform the *Wudū'* (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu'āhad : (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to *Dhimmi*.

Mu'allafatul-Qulūb : (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu'arras : (المعرس) A place nearer to Mīna than Ash-Shajarah.

Mu'āmalah : (المعاملة) (pl. *Mu'āmalāt*) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu'an'an : (المعنن) Those *Ahādīth* in which narrator relates the text using the preposition 'an.

Mu'aqqadah : (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu'asfar : (المعصفر) Garments lightly dyed with safflower-almost orange color.

Mu'āsharah : (المعاشرة) Literally means society. In Islamic terminology, it refers to one's social relationships and social dealings.

Mu'attilah : (المعطلة) This sect does not believe in the primacy of Allāh's Attributes.

Mu'awwidhāt : (المعوذات) The last three *Sūrah*s of the Qur'ān.

Mu'awwidhatān or *Mu'awwidhatayn :* (المعوذتان أو المعوذتين) i.e., *Sūrat Al-Falaq* (113) and *Sūrat An-Nas* (114).

Mubāh : (المباح) Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the *Mubāh* does not count as a good or bad deed.

Mubashshirāt : (المبشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), *Sahīh Al-Bukhārī*, Vol. 9, *Hadīth* No. 119].

Mūbiqāt : (الموبقات) Great destructive sins.

Mudābarah : (المدابرة) An animal with the sides of its ears cut off.

Mudabbar : (المدبر) A slave who is promised by his master to be manumitted after the latter's death.

Mudārabah : (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide entrepreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudārib : (المضارب) The partner who provides entrepreneurship and management in a *Mudārabah* agreement, i.e., the one who contributed his labor to the partnership.

Mudd : (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. *Sā'* equals 4 *Mudds* (3 kilograms approx.).

Mufaddamah : (المقدمة) Garments deeply dyed with safflower-almost red color.

Mufassal or Mufassalāt: (المفصل أو المفصلات) The shorter *Sūrah*s starting from *Qāf* to the end of the Noble Qur'ān (i.e., from No. 50 to the end of the Qur'ān 114).

Mufātaqaḥ : (المفتقة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufāwadah : (المفاوضة) A basic contract of partnership based on *Wakālah* and *Kafālah*. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Muftī : (المفتي) One who issues verdicts.

Muhaddith : (المحدث) (pl. *Muhaddithīn*) An Islamic scholar of *Hadīth* (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffalah : (المحفلة) Animals that have not been milked. See *Musarrāt*.

Muhājir : (المهاجر) A person who does *Hijrah* (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madīnah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all

those things which Allāh has forbidden. According to a *Hadīth*, *Muhājir* is the one who forsakes mistakes and sins. (*Ibn Mājah*: 3934)

Muhallal lahū : (المحلل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

Muhallil : (المحلل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad : (محمد) The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkan society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'ān. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

Muhāqalah : (المحاقلة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muharram : (المحرم) An act that is strictly forbidden in Islam.

Muharram : (المحرم) The first month of the Islamic calendar. Also called the month of Allāh.

Muhassab : (المحصب) (See *Abtah*) A valley outside Makkah on way to Mina, sometimes called Khayf Banî Kinānah.

Muhassar : (مُحَسَّر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Muhdath : (مُحَدَّث) Innovation.

Muhdith : (مُحَدِّث) An innovator of heresy.

Muhkam : (المحكم) Qur'ānic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

Muhrim : (المحرم) One who enters into the consecration state of *Ihrām*. for the purpose of performing the *Hajj* or '*Umrah*.

Muhrimah : (المحرمة) A female who assumes *Ihrām*.

Muhsan : (المحصن) One who is married.

Muhsanāt : (المحصنات)

It means 'protected women'. It has been used in the Qur'ān in two different meanings. First, it has been used in the sense of 'married women', that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar : (المحصر) A *Muhrim* who intends to perform the *Hajj* or 'Umrah but cannot because of some obstacle.

Mujāhid : (المجاهد) (pl. *Mujāhidīn*) One who takes an active part in *Jihād* and fights for Islam. A Muslim fighter. The opposite of *Qā'idīn*. See *Jihād*.

Mujazziz : (المجزز) A *Qā'if*: a learned man who reads the foot and hand marks.

Mu'jizah : (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allāh.

Mu'jam : (المعجم) Collection of *Ahādīth* alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid : (المجتهد) (pl. *Mujtahidūn*) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur'ān, *Hadīth*, conscience of the community from all over the Muslim world, and reasoning.

Mukātab : (المكاتب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

Mukhābarah : (المخابرة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator, while *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhādarah : (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Mukhādarah*.

Mukhadram : (المخضرم) (pl. *Mukhadramūn*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulā'anaḥ : (الملاعنة) The act of performing *Li'ān*.

Mulabbadah : (الملبدة) Cloak made from a thick patched sheet.

Mulāmasah : (الملامسة) *Mulāmasah* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limās*.

Mulhid : (الملحد) Atheist, one who denies the existence of God.

Mulhidūn : (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multazam : (الملتزم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

Mu'min : (المؤمن) A person who has deep faith in Allāh and is a righteous and obedient slave of Allāh.

Munābadhah : (المنابذة) The sale by *Munābadhah* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

Munāfiq : (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his *Kufr* (disbelief). (See *Al-Baqarah* 2:8-23). A *Munāfiq* is more dangerous and worse than a *Kāfir*.

Munkar wa Nakīr : (منكر ونكير) The names of the two angels who question the dead in the graves.

Muqābalah : (المقابلة) The animal whose ears have been severed.

Muqallid : (المقلد) A follower of a qualified specialist on religious matters.

Muqāradah : (المقارضة) Another name for *Mudārabah* used by the Mālikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

Muqarrabūn : (المقربون) Literally means, 'those who have been brought near.' On the Day of Resurrection, Allāh will sort out the good and the evil into three groups:

1. *Muqarrabūn* - the exalted class, those who will be nearest to Allāh. Also described as the *Sābiqūn*, meaning 'those who outstrip the rest.' 2. *Ashābul-Maymanah* - literally means, 'the Companions of the Right.' The righteous people destined to enter Paradise. 3. *Ashābul-Mash'amah* - literally, 'the Companions of the Left.' These will be the inheritors of Hell-fire. See *Al-Wāqī'ah* (56:11-56).

Al-Muqatta'āt: (المقطعات) The initial abbreviated letters prefixed to certain *Sūrahs* of the Qur'ān.

Muqayyar: (المقبر) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

Murābit: (المرباط) A person who is on the road spreading Islam.

Murji'ah: (المرجئة) (Also called the people of *Irjā'*.) The *Murji'ah* sect has the belief that *Imān* (faith) concerns with words only, it has no link as far as deeds are concerned.

Murtad: (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

Mūsa: (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur'ān and the Old Testament. The Qur'ān contains accounts similar to those in the Hebrew Bible regarding Moses' early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharaoh and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

Mustad'afīn: (المستضعفین) Weak and oppressed persons.

Musaddiq: (المصدق) The person discharging voluntary charity.

Musallā: (المصلی) A praying place.

Musallī: (المصلي) One who is offering the prayer.

Musannaf: (المصنف) More comprehensive collection of *Ahādīth* divided into books and chapters.

Musāqāt: (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Musāqāt*. This is also called *Muzāra'ah* (المزارعة). The difference between *Musāqāt* and *Muzāra'ah* is that the first mentioned is for grains and the last mentioned is for fruit trees.

Musarrat or *Muhaffalah* or *Khilābah*: (المصرة أو المحفلة أو الخلافة) Such she-camels and sheep whose udders are bind to avoid milking them for two or

three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

Mushabbihah: (المشبهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allāh.

Mushaf: (المصحف) A copy of the Qur'ān.

Mushāwarah: (المشاورة) It means consultation.

Mushrik: (المشرك) (pl. *Mushrikīn* or *Mushrikūn*) A polytheist, pagan or idolater. A person who ascribes partners to Allāh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

Musinnah: (المسنة) A female three-year-old cattle, cow or ox (entered its third year). (Also *Thanīy* or *Thanīyyah*, those having two teeth.)

Muslim: (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means 'one who submits to God.' More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word 'Muhammadan' is a pejorative and offensive misnomer, as it violates Muslims' most basic understanding of their creed—Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word 'Moslem' is also incorrect, since it is a corruption of the word 'Muslim.' Muslim is the one who believes in Allāh, His Prophets, His Books, the Day of Resurrection (*Qiyāmah*), recites the *Kalimah*, and accepts the commandments of Allāh and His Prophet ﷺ as the Truth.

Musnad: (المسند) Collection of *Ahādīth* with complete chains.

Musallā: (المصلی) The place where the 'Eid prayer is performed.

Mustadrak: (المستدرک) Collection of *Ahādīth* a compiler collected according to the conditions of a former compiler but that were missed by him.

Mustahabb: (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. *Mustahabb* is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*Adhān*).

Mustahadah: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj: (المستخرج) Collection of *Ahādīth* in which a later compiler

collects fresh and additional *Isnād* (chains) cited by the original compiler.

Mustawsilah : (المستوصلة) The women who has her hair extensions done.

Mut'ah : (المتعة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaybar, as is related by 'Ali bin Abu Tālib in *Sahīh Muslim* and *Sahīh Al-Bukhārī*.

Muta'awwilūn : (المتأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

Mutafahhish : (المتفحش) A person who conveys evil talk.

Mutafallijāt : (المتفلجات) The women who have their teeth separated for the sake of beauty.

Mu'takif : (المعتكف) One who is in a state of *I'tikāf*.

Mu'tamir : (المعتمر) The person performing *'Umrah*.

Mutanammisah or Mutanammisāt: (المتنمصة أو المتنمصات) The women who have their eyebrows plucked, some say it includes the face.

Mutashābihāt : (المتشابهات) Allegorical. Qur'ānic Verses that are not clear and are difficult to understand.

Mu'tazilah : (المعتزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur'ān was questionable, and that humans have free will.

Mustawshimāt : (المستوشمات) The women who get themselves marked with tattoos.

Mutras : (مترس) A Persian word meaning 'don't be afraid.'

Muttafaq 'Alayh : (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahādīth* that are found in both the collections of *Ahādīth: Bukhārī* and *Muslim*.

Muttaqī : (المتقي) Derived from its noun *Taqwā* (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. *Taqwā* or heedfulness is the main criterion by which God values the deeds of a Muslim (*Al-Hujurāt* 49:13).

Muttaqūn : (المتقون) Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and

love Allāh much (perform all kinds of good deeds which He has ordained).

Muwalladūn : (المولدون) The children of female slaves from other nations.

Muzābanah : (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

Muzaffat : (المزفت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar*.

Muzāra'ah : (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator.

Muzdalifah : (المزدلفة) (Also called *Mash'ar*) A place between 'Arafāt and Mina, about 20 km from Makkah, where the pilgrims while returning from 'Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and 'Ishā' prayers (together) there.

Nār : (النار) The fire of Hell.

Nabī : (النبي) (pl. *Anbiyā'*) The meaning of the word *Nabī* is a Prophet. To be a Prophet, he should receive a revelation from Allāh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in the Qur'ān that there are no more Prophets and Messengers after Muhammad ﷺ the last of the Prophets and Messengers.

Nabīdh : (النبيذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

Nadhr : (النذر) is one of the three types of vows to Almighty Allāh.

Nādīhah : (الناضحة) A camel used for agricultural purposes.

Nadiy : (النَّضِي) A part of an arrow.

Nafath : (النفث) Witchcraft.

Nafkh : (النفخ) Puffing of Satan.

Nāfilah : (النافلة) The recommended prayers after or before the daily obligatory prayer.

Nafl : (النفل) Literally means 'optional'. A voluntary act of supererogatory devotion such as *Nafl* prayer or *Nafl* fast. According to the jurists it has a similar ruling to that of *Mustahabb*.

Nafs : (النفس) In Arabo-Persian usage, *Nafs* (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The *Nafs* represents that core of each individual which exhibits an innate orientation towards God, called *Fitrah*, and which passes into a different unknown realm upon a person's physical death in the present world.

Nahd : (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun 'anil-Munkar : (نهى عن المنكر) Forbidding evil.

Nahr : (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najāсах : (النجاسة) Refers to impurity. It is of two types: *Najāсах Ghalīzah* (heavy impurity) and *Najāсах Khafīfah* (light impurity).

Najash : (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najāshī : (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd : (نجد) Lexically means 'the elevated land'. The expanse of land between Tihamah and Iraq.

Najis : (النجس) Something that is impure.

An-Najwā : (النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'an (V.58:7-13), and also see the footnote of (V.11:18)] (See *Sahīh Al-Bukhārī*, Vol.3, *Hadīth* No. 621)

Na'l : (النعل) Slipper or sandal.

Namimah : (الندمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah : (النمرة) (pl. *Nimār*) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nāmisah : (النامسة) The women who plucks the eyebrows of other women.

Naqḍul-Hadīth : (نقد الحديث) The Methodology of Critical Evaluation of *Ahādīth*.

Naqīb : (النقيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqīr : (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab : (النسب) Lineage or geneology.

Nasārā : (النصارى) The name given to the followers of the Christian faith both in the Qur'ān and *Hadīth*.

Nash : (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to ½ *Uqīyyah* (60 grams approximately).

Nasī' : (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasīhah : (النصيحة) Sincere good advice.

Naskh : (النسخ) A style of curved writing often used for early hand-written copies of the Qur'ān.

Nasl : (النصل) A part of an arrow.

Nāsut : (الناسوت) Human, as opposed to Divine.

Nawāfil : (النوافل) (pl. of *Nāfilah*) Optional practice of worship in contrast to obligatory (*Farīdah*). See *Nafl* and *Nāfilah*.

Nawāt : (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifāq : (النفاق) Hypocrisy.

Nifās : (النفاس) Refers to the flowing of postnatal blood after childbirth.

Nihal : (النحل) Present. (*Hibah*: Gift; *'Umrā*: Lifelong gift; *Ruqbā*: Gift of house given for lifelong use).

Nikāh : (النكاح) Pronouncement of marriage or wedlock according to *Sharī'ah* (Islamic law).

Niqāb : (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

Nisāb : (النصاب) A threshold of wealth of which any excess is subject to *Zakāh* (obligatory charity). So *Nisāb* is the minimum amount of wealth or property which makes one liable to pay *Zakāt*. Minimum amount of property liable to payment of the *Zakāt*, e.g., *Nisāb* of gold is twenty (20) *Mithqāl*, i.e., approx. 94 grams; *Nisāb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Nisāb* of food grains and fruit is 5 *Awsuq*, i.e., 673.5 kgms; *Nisāb* of camels is 5 camels; *Nisāb* of cows is 5 cows; and *Nisāb* of sheep is 40 sheep; etc.

Niyyah : (النية) It is an intention to perform an activity.

Nubūwwah : (النبوة) Prophethood.

Nūh : (نوح) A Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

Nūn : (نون) Fish.

Nūr : (نور) Light

An-Nūr : (النور) 'The Light.' One of the ninety-nine Attributes of Allāh, and the name of a *Sūrah*. See *An-Nūr* (24:35-36).

Nusk : (النسك) Religious act of worship.

Nusub : (النصب) (pl. *Ansāb*) *Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

Nusuk : (النسك) A ritual sacrifice as well as other forms of devotion and worship.

Qabā' : (القباء) (pl. *'Aqbiyah*) An outer garment with full-length sleeves.

Qabr : (القبر) Grave.

Qadā' : (القضاء) A prayer said after due time. Literally means 'carrying out' or 'fulfilling'. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some reason or other.

Qadariyyah : (القدرية) (Also called the people of *Qadar/Ahlul-Qadar*.) The

Qadariyyah sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants-as against the *Jabriyyah* sect whose belief is just the opposite.

Qadar : (القدر) Divine Preordainment or the Divine Decree.

Qadid : (القدفد) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr : (القدر) 'The Power.' The name of *Sūrah* 97 of the Qur'ān also.

Qādī : (القاضي) Judge.

Qā'idīn : (القاعفدفن) People who remain inactive and do not actively fight. The opposite of *Mujāhid*.

Qaylūlah : (القلولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalīb : (القلب) A well.

Qamis : (القمفص) meaning 'shirt'. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Qār : (القار) Tar or pitch.

Qaraz : (القرظ) The leaves of *Mimosa Flava* used for tanning.

Qard : (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

Qard Hasanah : (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

Qāri : (القارفة) (pl. *Qurrā'*) A reciter. Early Muslim religious scholars were called *Qurrā'*. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur'ān by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur'ān. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qārīn : (القارن) One who performs *Hajj Qirān*.

Qarīn : (القرفن) The Devil companion that is with everyone.

Qarnul-Manāzil : (قرن المنازل) The *Miqāt* of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab : (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadījah's home in Paradise.

Qasāmah: (القسامة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (القصر) Literally means 'to shorten,' it is technically used to signify the Islamic rule that during one's journey it is permissible, and indeed preferable, to pray only two *Rak'āhs* in those obligatory prayers in which a person is required to pray four *Rak'āhs*.

Qaswā': (القصواء) The name of the Prophet's she-camel.

Qatīfah: (القطففة) Thick soft cloth like velvet or plush material.

Qattāt: (القنات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahīh Al-Bukhārī*, Vol. 8, *Hadīth* No. 82)

Qawmah: (القومة) Raising one's head in prayer from bowing and standing up straight.

Qawwām or **Qayyim**: (قوام أو قفم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza': (القزع) Shaving part of the head and leaving part.

Qiblah: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the *Qiblah* is the Ka'bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the *Qiblah* direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qīl wa Qāl: (قفل و قال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintār: (القنطار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a *Qintār* is equal to twelve thousand *Uqiyah*, each *Uqiyah* of which is better than heaven and earth.

Qirā'ah: (القراءة) The audible recitation during prayers.

Qirād: (القراض) Sleeping partnership (see *Mudārabah*).

Qirām: (القرام) A thin marked woolen curtain.

Qirāt: (القفراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 *Qirat* = 1/2 *Dāniq* & 1 *Dāniq* = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

Qirbah : (القربة) A water skin.

Qirsh : (القرش) A unit of money.

Qisās : (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See *Al-Mā'idah* (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See *Al-Baqarah* (2:178-179).

Qassiy or **Qassiyah** : (القسي أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

Qithām : (القثام) A plant disease that causes fruit to fall before ripening.

Qiyām : (القيام) The standing during the prayer for recitation of *Sūrat Al-Fātihah* or *Sūrat Al-Hamd* and the second *Sūrah* that follows after it, while the standing after the *Ruku'* is *Qawmah*. And the voluntary prayers at night are also called *Qiyām* for night prayers.

Qiyāmah : (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyās : (القياس) In simple terms, the verdict given by a *Mujtahid* or *Faqīh* who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur'an and *Sunnah* to situations not explicitly covered by these two sources. *Qiyās* is one of the most important tools for interpreting and implementing the *Sharī'ah* (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur'an; (b) From the Prophet's *Sunnah*. (c) Conscience of the community from all over the Muslim world; (d) and *Qiyās*, i.e., reasoning. It is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shāfi'ī), *Qiyās* is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

Qadā' : (قضاء) Paying in a debt.

Qubā' (القباء) A place on the outskirts of Al-Madīnah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah* prayer is regarded as a performance of *'Umrah* in reward according to the Prophet's saying.

Qubbah : (القبة) A small and round one-room tent.

Qubbatus-Sakharah : (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqsā Mosque or Baytul-Maqdis, in Jerusalem. It is

believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

Qudāt : (القضاء) Plural form of *Qādi*.

Qudhadh : (القدذ) A part of an arrow.

Al-Quds : (القدس) Literally, 'The Holy,' this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madīnah, because of its significance to Islamic history in the broadest sense

Qullah : (القلة) (Also called *Jirār* - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (*Qirbahs*). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two *Qullahs* as equivalent to 500 Ratsl One Ratsl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

Qumqum : (قمقم) A narrow-headed vessel.

Qunūt : (القنوت) Invocation in the prayer. The act of raising both palms in front of the face while praying in the second *Rak'ah* of prayer.

Qunūt Nāzilah : (قنوت نازلة) Supplication in the event of a calamity.

Quraysh : (قريش) One of the greatest and prominent tribes in all of Arabia in the Prophet's era. The Quraysh were the keepers of the Ka'bah and therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad's downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of *Jāhiliyyah* were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka'bah in the year 630 CE, after that they yielded and entered the fold of Islam.

Qurayshî or **Qurashî** : (قريشى أو قرشى) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshî.

Qur'an : (القرآن) Meaning 'the recitation,' or 'the reading,' Qur'an is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad

ﷺ, through the angel Jibra'il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madīnah. There is only one Qur'ān in the whole world and it is in the Arabic language. The Qur'ān has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'ān continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 *Sūrahs* (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur'ān have been documented and recognized. The Qur'ān cannot be translated at all as the Qur'ān represents the exact Words of Allāh. Any translation is considered to be the explanation to the meaning of the Qur'ān. The Qur'ān is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur'ān is viewed as the authoritative guide for human beings, along with the *Sunnah* of Muhammad ﷺ. The Qur'ān amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur'ān in the Qur'ān speak for themselves. The Qur'ān is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur'ān has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'ān has a universal appeal, regardless of peoples' color, creed, nationality, and geographical divisions of the world.

Qurbān : (القربان) Literally means 'sacrifice'. In Islam it refers to the sacrificing of animals solely for the pleasure of Allāh on the day of 'Eidul-Adhā and the two days following it.

Qust : (القسط) A type of incense.

Qu'ūd : (القعود) Sitting posture in prayer while *Tahiyyah* and *Tashah-hud* are recited.

Rabā'i : (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabā'iyah : (الرباعية) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb : (الرب) (Lord) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for the entire universe, its

Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allāh. We have used the word 'Lord' as nearest to *Rabb*. All occurrences of 'Lord' actually mean *Rabb* and should be understood as such. For example see Qur'ān 2:21.

Rabbuka : (ربك) Your Lord, Your Master.

Rabbul-'Ard : (رب الأرض) Owner of the land in *Musāqāt* and *Muzāra'ah* contracts.

Rabbul-Māl : (رب المال) A person who invests in *Mudārabah* or *Musharakah*. See *Sāhibul-Māl*.

Rabī'ul-Awwal : (ربف الأول) The third month of the Islamic calendar.

Radiyallāh 'Anhu (رضف الله عنه) May Allāh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

Radā'ah : (الرضاعة) The suckling of one's own or someone's child.

Rāhilah : (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahmān* and *Rahīm : (الرحمن والرحفم) These words are from the root '*rahm*' which denotes mercy. In the Qur'ān this attribute of Allāh has been mentioned side by side with the attribute *Rahmān* (literally 'merciful'). As such *Rahīm* signifies Allāh's mercy and beneficence towards His creatures. Moreover, according to several scholars, the word *Rahīm* signifies the dimension of permanence in Allāh's mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See *Sūrah* 55 of the Qur'ān.

Rahn : (الرهن) Pledge or mortgage.

Rayhān : (الرفحان) A sweet-smelling plant sweet basil and perfume made from it.

Rayyān : (الرفان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab : (رفب) It is the seventh month of the Islamic calendar.

Rajabfyyah : (الرفففة) See '*Aūrah*.

Rajaz : (الرفز) Name of poetic meter.

Raj'ah : (الرفعة) The bringing back of a wife by the husband after the first or second divorce.

Rajm : (الرفم) Means to stone to death those married persons who commit

the crime of illegal sexual intercourse. In Islamic law the *Hadd* (prescribed) punishment of illegal sex is *Rajm*.

Rak'ah: (الرركة) (pl. *Raka'āt*) Literally, 'a bowing,' This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur'an, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadān: (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur'an started to be revealed to our Prophet ﷺ and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadān is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawāf* around the Ka'bah, and is to be done by the men only and not by the women.

Ramy: (الرمف) The throwing of pebbles at the pillars (*Jimār*) at Mina.

Rāsul-Māl: (رأس المال) Capital invested in *Mudārabah* or *Musharakah*.

Rasūl: (الرسول) The meaning of the word *Rasūl* is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'an. From within the list, the Qur'an states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhīm (Abraham), Mūsa (Moses), 'Eisa (Jesus), and Muhammad ﷺ. See *Nabī*.

Ratl: (الرطل) Measurement equal to half a seer or a liter. See *Qullah*.

Rāwi: (الراوي) A narrator. In *Hadīth* literature, it means the narrator of *Ahādīth*.

Rāyah: (الرافة) A flag, it is bigger than *Liwā'* (standard).

Ribā: (الربا) It literally means 'to grow; to increase, to expand.' Technically, *Ribā* denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. *Ribā Nasī'ah* (ربا النسفة) - taking interest on loaned money. 2. *Ribā Fadl* (ربا الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See *Al-Baqarah* (2:275-280), *Āl Imrān* (3:130).

Ribāt: (الرباط) Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one

of the highly praiseworthy forms of worship.

Ridā': (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rijz: (الرجز) Whispering, evil suggestions.

Rikāz: (ركاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

Risālah: (الرسالة) Regarding *Hadīth* compilations: collection of *Ahādīth* dealing with a particular topic.

Riwāyah: (الرواية) Narration.

Riyā: (الرياء) A minor *Shirk* (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

Riyādul-Jannah: (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Rūhullāh: (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the *Mujtahidūn*, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allāh, and the other is a person of a thing, e.g., (i) Allāh's House (*Baytullāh*), (ii) Allāh's Messenger; (iii) Allāh's slave ('*Abdullāh*); (iv) Allāh's spirit (*Rūhullāh*) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honorable with Him, similarly Allāh's spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., Jesus, and it was His Word: "Be!" - and he was created (like the creation of Adam). (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge ('*Ilmullāh*); (ii) Allāh's Life (*Hayātullāh*); (iii) Allāh's Statement (*Kalāmullāh*); (iv) Allāh's Self (*Dhātullāh*) etc.

Rūhul-Qudus: (روح القدس) 'The Holy Spirit.' Another name for the Angel Gabriel (Jibra'il).

Rukn: (الركن) (pl. *Arkān*) Pillar, basic article.

Rukū': (الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur'ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (*Ajzā'*, sing. *Juz'*), and each *Juz'* consists usually of sixteen *Rukū'*.

Ruqbā : (رقبى) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah : (الرقية) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite *Sūrat Al-Fātihah* or any other *Sūrah* of the Qur'ān and then blow one's breath with saliva over a sick person's body-part).

Rushd : (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab : (الرطب) Ripe dates, opposite of *Busr*.

Sā' : (الصاع) A volume measure that equals four *Mudds* (3 kg. approx) (also 2.172 kg.), one *Sā'* of Al-Madīnah was equal to about two and a half kilograms

Sabā : (الصبا) Easterly wind.

As-Sab'ah : (السبعة) The seven compilers of *Ahādīth* - Bukhārī, Muslim, Abū Dāwud, Nasā'ī, Tirmidhi, Ibn Mājah, Ahmad.

Saba' or **Sheba** : (سبأ) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See *Sābi'ūn* or Sabean)

As-Sab'ul-Mathānī : (السبع المثاني) The seven repeatedly recited Verses, i.e., *Sūrat Al-Fātihah*.

Sabāhāh : (صباحاه) An exclamation indicating an appeal for help.

As-Sabat : (الست) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see *Sūrah 7, Al-A'raf*.

Sābi' : (الصائبىء) (pl. Sābians) Those who change their religion.

Sābiqūn : (السابقون) See *Muqarrabūn*.

As-Sābiqūnal-Awwalūn : The first forerunners in the faith.

Sābirūn : (الصابرون) People who are patient and steadfast.

Sābi'ūn or **Sabean** : (الصابثون) Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems. The Sabaeans played an

important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San'ā'. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say *Lā Ilāha ill allāh* (none has the right to be worshipped but Allāh) and used to read *Zabūr* (The Psalms of the *Sābi'ūns*) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

Sabr: (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violence, and thankfulness to God in happiness, success and chievement.

Sa'dān: (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada peocumbens.

Sadāq: (الصدق) This word has the same meaning as *Mahr*.

Sadaqah: (الصدقة) Literally, 'righteousness.' This terms refers to the voluntary giving of alms (charity). *Sadaqah* is distinct from *Zakāh*, which is a mandatory contribution paid yearly and calculated based on one's wealth or assets. *Sadaqah* can consist of any item of value, and can be provided to any needy person. The Qur'an states that Allāh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

Sadaqatul-Fitr: (صدقة الفطر) Refers to the charity that is given on or prior to the day of 'Eidul-Fitr.

Sadūq: (الصدوق) Truthful.

As-Safā wal-Marwah: (الصفا والمروة) Two mountains at Makkah neighboring *Al-Masjidul-Harām* (the Great Sacred Mosque) to the east. One who performs 'Umrah and Hajj should walk seven times between these two mountains and that is called *Sa'y*. These are referred to in the Qur'an as one of the symbols of Allāh. See *Al-Baqarah* (2).

Safar: (الصفرة) It is a disease that afflicts the abdomen, and it is not a contagious one.

Saghīrah: (الصغيرة) A child or minor girl underage.

Sahābah : (الصحابفة) (sing. *Sahābī*) A term meaning ‘companions,’ commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The *Sahābah*’s piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his *Ahādīth* in the years following his death.

Sahbā : (صهباء) A place near Khaybar.

Sāhibul-Māl : (صاحب المال) (pl. *Ashābul-Māl*) (also, *Rabbul-Māl*) The financier in the *Mudārabah* form of partnership agreement. provides the finance while the *Mudārib* provides the entrepreneurship and management. There can be many *Ashābul-Māl* and *Mudārib*s in a given *Mudārabah* agreement.

Sahifah : (الصحيفة) A page or manuscript. Collection of *Ahādīth* by a Companion.

Sahihayn : (الصحيحين) The Twins. The two most authentic books of *Ahādīth*—*Sahih Al-Bukhārī* and *Sahih Muslim*.

Sahih Al-Bukhārī : A book of *Ahādīth* compiled by Imām Bukhārī.

Sahih Muslim : A book of *Ahādīth* compiled by Imām Muslim.

Sahūr : (السحور) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadān. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his *Sunnah*.

Sahw : (السهو) Forgetting (here it means forgetting how many *Rak’āt* a person has prayed in which case he should perform two prostrations of *Sahw*).

Sā’imah : (السائمة) A flock of about one hundred grazing animals.

Sā’ibah : (السائبة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur’ān 5:103)

Sayhah : (الصيحة) Torment-awful cry.

Sayhān wa Jayhān : (سيحان وجيحان) Sayhān (Oxus or Amu Darya) and Jayhān (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from *Sayhūn* and *Jayhūn* that are in the territory of Khurasan. (*Mu’jam Al-Buldān* of Baladharī, 2/227, 3/333). Some maintain that *Sayhūn* is in India and *Jayhūn* in *Khurasān*. Furāt (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form *Shatī’ul-Arab*, and Nil (Nile)

is the well-known river in Egypt.

Sayyi'ah : (السفة) (pl. *Saiyy'āt*) Sins or demerits or bad deeds (opposite of *Hasanah*), often means what one earns by doing something wrong (committing a sin). According to a *Hadīth*, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

Sajdah : (السفة) (pl. *Sujūd*) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called *Sajdatayn*.

As-Sajdah : (السفة)

Sūrah 32 of the Qur'an.

Sajdatus-Sahw : (سفة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

Sakinah : (السفة) Tranquility, calmness, peace and reassurance etc.

Salab : (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf : (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salaf : (السلف) Predecessers, ancestors, forefathers, ascendants.

Salam : (السلم) Synonym of *Salaf*.

Salām : (السلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of '*As-Salāmu 'Alaykum wa Rahmatullāh*' which denotes the end of the prayer.

Salāt : (الصلاة) Prayers. *Salāt* is a spiritual relationship and communication between the creature and his Creator. *Salāt* refers to the prescribed form of worship in Islam, and is one of the 'five pillars' of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. *Fajr* (dawn or morning prayer), after dawn but before sunrise; 2. *Zuhr* (noon prayer), early afternoon till late afternoon; 3. '*Asr* (afternoon prayer) late afternoon prayer till sunset; 4. *Maghrib* (sunset prayer); just after sunset; 5. '*Ishā*' (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings,

prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform *Salāt*, a Muslim has to have ablution (*Wudū'*). He/she should make sure that cleanliness of body, clothing, and place are attained before performing *Salāt*.

Salāt : (الصلاة) (pl. *Salawāt*) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (*Du'ā*). So *Salāt* (the act of sending the blessings) is not to be confused with *Salāt* (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: "O Allāh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrāhīm, You are indeed Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhīm, You are indeed Praiseworthy, Most Glorious." Muslims are informed that if they proclaim such a statement once, Allāh will reward them ten times.

Salātul-Awwābīn : (صلاة الأوابين) It is another name for *Salātud-Duhā*, that is prayer after sunrise.

Salātud-Duhā : (صلاة الضحى) That is optional prayer after sunrise.

Salātul-Hājah : (صلاة الحاجة) Prayer at times of need.

Salātul-Istikhārah : (صلاة الاستخارة) Prayer for (seeking) guidance. See *Istikhārah*.

Salātul-Istisqā' : (صلاة الاستسقاء) Prayer for rain.

Salātul-Janāzah : (صلاة الجنابة) Funeral prayer *in absentia*. The prayer is done in standing position only and consist of four *Takbīr*s: 1. After the first *Takbīr*, recite *Al-Fātihah*. 2. After the second *Takbīr*, recite *Tashahhud* and *As-Salātul-Ibrāhīmīyah*. 3. After the third *Takbīr*, pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth *Takbīr*, finish the prayer by uttering *As-Salāmu 'Alaykum* while turning to the right.

Salātul-Jam' : (صلاة الجمع) Combined prayer.

Salātul-Jamā'ah : (صلاة الجماعة) Congregational prayer.

As-Salātul-Jāmi'ah : (الصلاة الجامعة) Prayer is about to begin.

Salātul-Jumu'ah : (صلاة الجمعة) Friday prayer. See *Jumu'ah*.

Salātul-Khawf : (صلاة الخوف) Prayer in the state of insecurity. For its

procedure see *Sūrat An-Nisā'* 4:102.

Salātul-Kusūf wal-Khusūf: (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salātul-Maktūbah: (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salātul-Qasr: (صلاة القصر) Shortened prayer.

Salātut-Tatawwu': (صلاة التطوع) A voluntary prayer.

Salātut-Tasbīh: (صلاة التسييح) The prayer of glorification.

Sālih: (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. *'Amal Sālih*, honorable or righteous action, is often combined in the Qur'ān with *Imān* and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwā: (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad: (الصمد) One of the ninety-nine Attributes of Allāh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. The Most Perfect in His Attributes.

Sami'allāhu Liman Hamidah: (سمع الله لمن حمده) Allāh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

Samur: (السمر) A kind of tree.

Sanāh: (سناه) Means 'good' in the Ethiopian language.

Sannūt: (السَّنُوت) Fennel or aniseed.

Saqīfah: (السقيفة) A shelter with a roof. The Companions of the Prophet ﷺ met in a *Saqīfah* in Al-Madīnah to pledge their loyalty to Abu Bakr after the death of the Prophet ﷺ.

Sarf: (الصرف) Exchange. (Neither *Sarf* nor *'Adl* means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

Sarif: (سَرِف) A place six miles away from Makkah.

Sariyyah: (السرية) A small army sent by Prophet Muhammad ﷺ for *Jihād*, in which he did not personally take part.

Satr: (ستر) Means 'cover, shield'. And it refers to that area of the body that

has to be covered. It is also referred to as the *'Awrah*.

Sawm : (الصوم) (pl. *Siyām*) Fasting. The daily fasts Muslims undertake during the month of Ramadān, and is one of the 'five pillars' of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadān. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly people and the ones who have permanent diseases like ulcers.

Sawād A'zam : (السواد الأعظم) The great majority.

Sawīq : (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa'y : (السعي) The going for seven times between the mountains of Safā and Marwah in Makkah during the performance of *Hajj* and *'Umrah*. It is done to symbolize Hajar's search for water for her son Ismā'il.

Sā'ī : (الساعي) The person responsible for collecting the *Zakāt* is sometimes called *Sā'ī*.

Sayyid : (السيد) A descendant of the Noble Prophet ﷺ. See *Qurayshī*.

Sayyid : (السيد) Leader or chief.

Sayyidī : (سيدي) My master.

Sayyidul-Istighfār : (سيد الاستغفار) The Master Supplication for forgiveness.

Sha'ā'irullāh : (شعائر الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allāh.

Sha'bān : (شعبان) The eighth month of the Islamic calendar.

Shāfi'ī : (شافعي) Islamic school of law founded by Imām Shāfi'i. Followers of this school are known as the Shāfi'ī.

Shahādah : (الشهادة) An Arabic word meaning 'witnessing'. The declaration of faith: *Lā ilāha illallāh Muhammadur-Rasūlullāh* (I testify that none has the right to be worshipped but Allāh and I testify that Muhammad is the Mes-

senger of Allāh). A person must recite the *Shahādah* to convert to Islam. The *Shahādah* constitutes the first of the 'five pillars' of Islam.

Shahīd : (الشهيد) (pl. *Shuhadā'*) A martyr. Someone who dies in the way of Allāh.

Shāhid : (الشاهد) A witness.

Shaikh : (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various *Tarīqahs* (spiritual orders or groups).

Shaitān : (الشیطان) (pl. *Shayātīn*) Satan, the enemy of mankind and the source of evil in the world. See *Iblīs*.

Ash-Shajarah : (الشجرة) A well-known place on the way from Al-Madīnah to Makkah.

Shām : (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah : (الشملة) Turban, head wrap, cloak, mantle.

Shaqq : (الشق) Ditch type of grave.

Sharī'ah : (الشريعة) These are the rules and regulations of Islam, the Divine law. *Sharī'ah* is the totality of of Allāh's Commandments relating to man's activities. It signifies the entire Islamic way of life, especially the Law of Islam. The *Sharī'ah* is based upon the Qur'ān and the *Sunnah* of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah : (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, *Sharikah Musāhamah* (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqā' : (الشرقاء) An animal with split ears.

Shawwāl : (شوال) The tenth month of the Islamic calendar.

Shi'ah : (الشيعة) Literally, 'party' or 'partisans.' This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been 'Ali bin Abu Tālib, rather than the first caliph Abu Bakr Siddiq. Moreover, *Shi'ahs* believe that 'Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imām (leader). The largest group in Shi'ism believes that 'Ali was the first of

twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of *Sharī'ah* (Islamic law), used by Shī'i religious scholars to derive legislation and issue religious opinions. So, a *Shī'ah* is a follower of the twelve Imāms. Shī'ah Muslims may be found in Iran, Iraq, Afghānistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

Shi'b: (الشعب) A narrow pass.

Shighār: (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.

Shiqāq: (الشقاق) Difference between husband and wife.

Shirāk: (الشراك) A leather strap.

Shirk: (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allāh does not forgive, according to the Qur'ān. Thus, paganism, or even atheism, is viewed as expression of *Shirk*.

Shirkah: (الشركة) Partnership between two or more persons, whereby unlike *Mudārabah*, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

Shirkah 'Āmmah: (الشركة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

Shirkatul-Amwāl: (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type *Inān* or *Mufāwadah*.

Shirkatul-'Aqd: (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

Shirkatul-'Inān: (شركة العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

Shirkatul-Jabr: (شركة الجبر) Mandatory co-ownership created by an act of law, like inheritance.

Shirkah khāssah : (الشركة الخاصة) Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

Shirkat Mafālis : (شركة المفالس) A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see *Shirkatul-Wujūh*.

Shirkah Mufāwadah : (الشركة المفاوضة) An unlimited partnership.

Shirkatul-Wujūh : (شركة الوجوه) Partnership based on credit-worthiness of the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type *Inān* or *Mufāwadah*.

Shirkatuz-Zimām : (شركة الزمام) It is a term used by the Mālikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafī *Shirkatul-Wujūh* insofar as it requires the physical presence of all the partners at the time of purchase.

Shufah : (الشفعة) Pre-emption.

Shukūk : (الشكوك) (sing. *Shakk*) Check, certificate of debt, certificates of investment.

Shūrā : (الشورى) Consultation.

Shurāt : (الشراة) (Purchasers) One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

Shurūt : (الشروط) Terms and conditions in Islamic law.

Sibtīyah : (السبتية) (pair *Sibtīyyatayn*) A hairless sandal dyed with the leaves or pods of *Qaraz* which is a species of Mimosa tree, making a brown color.

Siddīq wa Siddīqūn : (الصدیق والصدیقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur'ān 4:69)

Siddīq : (الصدیق) Abū Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appellation as-Sadīq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr : (الصدر) Lote tree (or *Nabk* tree).

Sidratul-Muntahā : (سدرة المنتهى) 'The lote-tree of the furthest limit.' A *Nabk* tree over the seventh heaven near Paradise, the place where form ends and beyond which no created being may pass. See *An-Najm* (53:14-18).

Siffin: (صففن) A battle that took place between ‘Ali’s followers and Mu‘awiyah’s followers at the river of the Euphrates in Iraq.

Sihāh Sittah: (الصحاا الستة) The term *As-Sihāh us-Sittah* (The Sound Six authentic collections of *Ahādīth*), is used for the compilations done by Imāms and Scholars named, Bukhārī, Muslim, Tirmidhi, Nasa’i, Abu Dāwud and Ibn Mājah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mājah) to have defective narrations. The majority of the Shi‘ah reports are of even later date than the early compilations. For the most part, they are from the *Buyid* period of around 454 Hijri.

Sihāq: (سحاا) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijīn: (السففن) It is a ‘prison’ where the records of the evil doers are kept. See *Al-Mutaffifīn* (83:7-9).

Sin-nul-Bulūgh: (سن البلوغ) This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sin-nut-Tamīz: (سن التففز) This is the age of distinguishing. This age is used in *Fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanīfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyārā’: (السفراء) A sheet of pure or mixed silk having yellow stripes.

Sīrah: (السفرة) The writings of the Companions of the Prophet ﷺ about him, his personality, his life story, and his ways of handling different situations is called *Sīrah*. The famous collections of the *Sīrah* are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days *Ar-Rahīq Al-Makhtūm* in many languages is very famous. The *Sīrah* is a source of reference that Muslims rely on in their daily life situations and problems.

Sirāt: (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sirātul-Mustaqīm: (الصراط المستففم) ‘The straight path,’ the path that the

Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur'ān. The path that leads to Paradise.

Sirri Salāt : (الصلاة السرفة) Prayer of inaudible recitation. The congregational prayers of *Zuhr* and '*Asr*.

Sirwāl : (السروال) (pl. *Sarāwīl*) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

Siwāk : (السواك) A piece of a root of a tree called *Arāk*, used as a tooth stick. Also called a *Miswāk*.

Subh Sādiq : (الصبح الصادق) Literally means 'true dawn.' It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the *Fajr* prayer commences.

Subhānallāh : (سبحان الله) To esteem Allāh by saying 'Glorified is Allāh' and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

Subhānahu wa Ta'ālā : (سبحانه وتعالى) 'He is Glorified and Exalted.' This is an expression that Muslims use whenever the Name of Allāh is pronounced or written. The meaning of this expression is: Allāh is pure of having partners and He is exalted from having a son. Muslims believe that Allāh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allāh is written or pronounced. Some of which are: '*Azza wa Jalla*: 'He is the Mighty and the Majestic'; *Jalla Jalāluhu*: 'He is the Exalted Majestic.'

Suffah : (الصفة) A shaded verandah with raised platform attached to the Prophet's Mosque in Al-Madīnah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad's time. It was also used by the Prophet ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

Sūfi : (صوفي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as *Tarīqahs*.

Sufism : (الصوففة) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen

as an 'inward' path of communion with God, complementing the *Sharī'ah*, or 'outward' religious law.

Sufrah : (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

Suhuf : (الصفء) pages or manuscripts.

Suhūliyyah : (السحولفة) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

Suhūr : (السءور) Predawn meal. A meal taken before *Fajr* in the month of Ramadān to begin fasting.

Sujūd : (السءوء) See *Sajdah*.

Sunan : (السنة) Collection of *Ahādīth* only containing legal traditions (*Ahādīthul-Ahkām*).

Sundus : (السندس) A kind of silk cloth.

Sunnah : (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The *Ahādīth* are reports on the *Sunnah*. The two major legal sources of jurisprudence in Islam are the Qur'ān and the *Sunnah*. The *Sunnah* may confirm what is mentioned in Qur'ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur'ān.

As-Sunnat-ut-Taqrīriyyah : (السنة التقررفة) The Prophet's remaining silent on any Companion's explanation of his action amounts to his approval, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval.

Sunnah or **Mustahabb** : (السنة أو المستءب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*adhān*). See *Mustahabb*.

Sunnah : (السنة) That action which the Prophet ﷺ did or sanctioned. *Sunnat* prayers are of two types: *Sunnat Mu'akkadah* and *Sunnat Ghayr Mu'akkadah*.

Sunnah Mu'akkadah : (السنة المؤكءة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of *Sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnah Ghayr Mu'akkadah : (السنة غير المؤكءة) Unascertained prayers. These

prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of *Sunnat* entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

Sunnî : (السنى) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the 'Rightly-Guided Caliphs,' and who attribute no special religious or political function to the descendants of the Prophet's son-in-law 'Ali bin Abu Tālib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sūrah : (السورة) A distinct chapter of the Qur'ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a *Sūrah* is called an *Āyah*. The Qur'ān is comprised of 114 *Sūrahs* of varying lengths. Each *Sūrah* in the Qur'ān is named from some subject or word that is particularly striking in that chapter..

Sutrah : (السترة) Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

Tābah : (الطابة) Madinatun-Nabî (City of the Prophet), Madīnah Munawarrāh (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madīnah. See *Al-Madīnah*.

Tabî' : (تبيع) A male two-year-old cattle, cow or ox (entered its second year).

Tabî'ah : (تبيعة) A female two-year-old cattle, cow or ox (entered its second year).

Tābi'un : (التابعون) (sing. *Tābi'î*) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

Tabūk : (تبوك) A well-known town about 700 kilometers north of Al-Madīnah.

Tadbîr : (التدبير) About freeing a slave.

Tadlîs : (التدليس) (Truncation) For some reasons, like explicit affirmation of a *Mudallis* (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, *Hadīth* no. 35, *Ibn Mājah*, collected by Ahmad from *Hadīth* of Muhammad bin Ishāq about whom it was affirmed that he had heard directly from him. See also *Introduction*.

Tafsîr : (التفسير) Any kind of explanation, but especially a commentary on the Qur'ān. Translations of the Qur'ān from Arabic into other languages such as

Spanish, Urdu, or English are considered interpretations of the Qur'ān, since only the original Arabic text actually constitutes the content of the Qur'ān.

Tāghūt: (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur'ānic terminology it refers to the creature who exceeds the limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allāh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to obey Allāh). The last stage is that man not only rebels against Allāh but also imposes his rebellious will on others. All those who reach this stage are said to be *Tāghuts*. So, the word *Tāghūt* covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allāh, who were falsely worshipped and taken as *Tāghuts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud: (التهججد) The *Tahajjud* prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the *Tahajjud* prayer. It may be performed anytime between '*Isha*' and *Fajr*.

Tahārah: (الطهارة) It is the state of being clean and not impure.

Tahiyyah: (التحية) (Blessed compliments) All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh.

Tahiyyatul-Masjid: (تحية المسجد) Two *Rak'at Sunnat* offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudū': (تحية الوضوء) Two *Rak'at Sunnat* offered as greetings of the *Wudū'*.

Tahlil: (التهلليل) Assertion of the Oneness by saying *Lā ilāha illallāh* (None has the right to be worshipped but Allāh).

Tahlil: (التحليل) Saying *As-Salāmu 'Alaykum* at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmid: (التحميد) Praising Allāh by saying *Al-Hamdulillāh* (the praise is for Allāh).

Tahnīk: (التحنيك) It is the Islamic customary process of chewing a piece of

date etc., and putting a part of its juice in the child's mouth as his first food, and then pronouncing *Adhān* in child's ears. (See *Sahīh Al-Bukhārī*, the Book of *'Aqīqah*, Vol. 7, Page No. 272)

Tā'if: (الطائف) A well-known town near Makkah.

Taylasān: (طفلسان) (Green sheet) is the dress of the Shaikhs of the non-Arab nations.

Tajwīd: (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur'ān in accordance with the established rules of *Nutq*, pronunciation and intonations, such as *Tafkhīm*, velarization, *Ghunnah*, chanting, and *Iqlāb*, transposition.

Takāful: (التكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

Takbīr: (التكبير) (Magnification) Saying *Allāhu Akbar* (Allāh is the Most Great). See *Allāhu Akbar*.

Takbīrah: (التكبيرة) A single utterance of *Allāhu Akbar*.

Takbīratul-Ihrām: (تكبيرة الإحرام) Saying *Allāhu Akbar* (Allāh is the Most Great) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called *Takbīr Tahrimah* (formula of prohibition).

Talāq: (الطلاق) The repudiation of marriage. Divorce.

Talāq Raj'ī: (الطلاق الرجعي) Revocable divorce.

Talāq Bā'in: (الطلاق البائن) Irrevocable divorce or final divorce.

Talbīnah: (التلبينة) A kind of porridge prepared from white flour, milk and honey.

Talbiyyah: (التلبية) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during *Hajj* or *'Umrah* attributed to Prophet Abraham and uttered by Muslims in emulation of him during the *Hajj*. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the *Ihrām*, the pilgrim's plain white attire. It is saying of: *Labbayka, Allāhumma labbayk. Labbayka lā sharīka laka labbayk. Innal-hamda wan-ni'mata, Laka wal-mulk. Lā sharīka laka.* (Here I am at Your service, O Allāh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

Tamā'im: (التمائم) Amulets.

Tā'mîn : (التأمين) Insurance, assurance, Security.

Tamr : (التمر) Dates.

Tan'îm : (التعميم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrām* to perform 'Umrah.

Tanzîh : (التنزيه) To declare Allāh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

Taqdîr : (التقدير) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allāh.

Taqîd : (التقليد) Putting colored garlands around the necks of *Budn* (animals for sacrifice).

Taqîs : (التقليس) Play or merriment. Swordplay and playing *Daff* (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet ﷺ. *Muqallis* are those who make a show.

Taqwā : (التقوى) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one's *Taqwā* is a measure of one's faith and commitment to God. It means fearing Allāh as He should be feared, and loving Allāh as He should be loved. A person with *Taqwā* desires to be in the good pleasures of Allāh and to stay away from those things that would displease Allāh. He remains careful not to go beyond the bounds and limits set by Allāh. See Qur'ān, *Āl 'Imrān* (3:102-103), *Al-Hashr* (59:18-19).

At-Taqwîmul-Hijrî : (التقويم الهجري) The *Hijrah* (migration) of Prophet Muhammad ﷺ from Makkah to Al-Madînah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon's crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadān, celebrating the two major feasts ('*Eidul-Fitr* and '*Eidul-Adhā*'), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Rabi'ul-Awwal, Rabi'uth-Thāni, Jumāda Al-Ūla, Jumāda Al-Ākhirah, Rajab, Sha'bān, Ramadān, Shawwāl, Dhul-Qa'dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after *Hijrah*) dates for historical events.

Tarāwîh : (التراويح) Optional prayers offered after the '*Ishā*' prayers on the

nights of Ramadān. These may be performed individually or in congregation.

Taribat Yamīnuka : (تربت يمينك) (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tarjī : (الترجيع) Repetition of recitation (especially in *Adhān*)

Tartīl : (الترتيل) Measured recitation of the Qur'ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet ﷺ has recommended it saying: "Whoever does not chant the Qur'ān is not among us." (*Abū Dāwūd*).

Tasbīh : (التسبيح) Glorification, saying *Subhānallāh*, Praise, saying *Al-Hamdu Lillāh*, and magnification, saying *Allāhu Akbar*. A rosary that is used to glorify Allāh è is also called a *Tasbīh*.

Tashah-hud : (الشهد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Tahiyah*, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: "I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is his slave and Messenger."

Tashbīh : (التشبيه) Ascription of human characteristics to Allāh.

Tashmūt : (التشميت) To say *Yarhamukallāh* (may Allāh have mercy on you) when someone sneezes and says *Al-Hamdu Lillāh* (all praise is due to Allāh).

Taslīm : (التسليم) Salutations or greetings, saying of *Salām-As-Salāmu 'Alaykum*. On finishing the prayer, one turns one's face to the right and then to the left saying, *As-Salāmu 'Alaykum wa Rahmatullāh* (Peace and mercy of Allāh be upon you), and this action is called *Taslīm*.

Tasmiyyah : (التسمية) Giving a name, nomination. A title given to the Basmalah.

Ta'til : (التعطيل) Denying all attributes of Allāh.

Tathwīb : (التثويب) Saying of *As-Salātu khāîrum-minan-Nawm* (The prayer is better than sleep) in the *Adhān* for *Fajr* prayers.

Tawhīd : (التوحيد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; **Tawhīdur-Rubūbiyyah** : (توحيد الربوبية) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; **Tawhīdul-Ulūhiyyah** : (توحيد الألوهية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from

the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allāh. (C) Oneness of the Names and the Qualities of Allāh; *Tawhīdul-Asmā' was-Sifāt*: (توحد الأسماء والصفات) To believe that: (i) we must not name or qualify Allāh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karīm*; (iii) we must confirm Allāh's all qualifications which Allāh has stated in His Book (the Qur'ān) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allāh is present over His Throne as mentioned in the Qur'ān. (V. 20:5): "The Most Beneficent (i.e., Allāh) *Istawā* (rose over) the (Mighty) Throne" over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of 'Arafāt (*Hajj*, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhātīhi*), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'ān, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others; and likewise He also said: "To one whom I have created with Both My Hands," (V. 38:75); and He also said: "The Hand of Allāh is over their hands." (V. 48:10). This confirms two Hands for Allāh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allāh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allāh is present everywhere, here, there and even inside the breasts of men. These three aspects of *Tawhīd* are included in the meanings of *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). It is also essential to follow Allāh's Messenger Muhammad ﷺ: *Wujūbul-Ittibā'* and it is a part of *Tawhīdul-Ulūhīyah*. This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allāh" and this means, "None has the right to be followed after Allāh's Book (the Qur'ān), but Allāh's Messenger ﷺ". [See the Qur'ān (V. 59:7) and (V. 3:31)].

Tawarruk: (التورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah: (التوبة) Repentance, turning to Allāh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawāf: (الطواف) The circling or circumambulation of the Holy Ka'bah. It is a part of the worship of *Hajj* and *'Umrah*. It is done in sets of seven circuits, after each of which it is necessary to pray two *Rak'at*, preferably at or near Maqām Ibrāhīm. It refers to the act of walking around the Ka'bah. It is not permissible to make *Tawāf* of any other place irrespective of how sacred it may be.

Tawāful-Ifādah: (طواف الإفاضة) The circumambulation of the *Ka'bah* by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This *Tawāf* is one of the essential ceremonies (*Rukn*) of the *Hajj*. It is also called *Tawāfuz-Ziyārah*.

Tawāf ul-Qudūm: (طواف القدوم) The 'Arrival *Tawāf*', the *Tawāf* of the *Ka'bah* that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the *Hajj* and 'Umrah.

Tawāful-Wadā': (طواف الوداع) The 'Farewell *Tawāf*' The *Tawāf* made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawāfuz-Ziyārah: (طواف الزيارة) See *Tawāful-Ifādah*.

Tawrah: (التوراة) (Torah) Arabic name for the holy book revealed to Prophet Moses thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur'an, just as Moses was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Tā'wīl: (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta'wīdh: (التعويد) An amulet that is generally suspended around the neck.

Tayālisah: (الطيلالسة) (sing. *Taylasān*) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum: (التيمم) It literally means 'to intend to do a thing.' Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for *Wudū'* and *Ghusl*. As an Islamic legal term, it refers to wiping one's hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudū'*) and *Ghusl* (in case of *Janābah* etc.) See *Sahīh Al-Bukhārī*, Vol. 1, *Hadīth* No. 334 and 340.

Tayyibāt: (الطيبات) Literary good things and good deeds, also the monetary acts of worship, like *Zakāt*, alms, etc. (See *Salawāt* also)

Ta'zīr: (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

Thaghāmah: (الثغامة) A type of grass having white color; or a white fruit from a type of plant.

Ath-Thalāthah : (الثلاثة) The three compilers of *Ahādīth* - Abū Dāwud, Nasā'i, Tirmidhi.

Thanī or Thaniyyah : (الثني أو الثنية) Those having two teeth. See *Musinnah*.

Thaniyyah : (الثنية) Mountain or valley pass or path.

Thaniyyatul-Wadā' : (ثنية الوداع) A place near Al-Madīnah.

Thajj : (الترح) Performing the sacrifice on camels.

Tharīd : (الثرمد) A kind of meal, prepared from meat and bread.

Thawb : (الثوب) Garment.

Thawr : (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madīnah.

Thawāb : (الثواب) Reward of a good deed is a Divine blessing.

Thayyib : (الطيب) A non-virgin married or previously married woman.

Thiqah : (الثقة) Trustworthy.

Thunyā : (الثنيا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

Tijārah : (التجارة) Trade. Act of buying and selling.

Tilā' : (الطلاء) A kind of alcoholic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah : (التولة) Charms.

Tiyarah : (الطيرة) Drawing an evil omen from birds etc..

Tubbān : (تبان) Shorts that cover the knees (used by wrestlers).

Tulaqā' : (الطلاء) Those persons who had embraced Islam on the day of the conquest of Makkah.

Tūr : (الطور) A mountain.

Turbah : (التربة) Earth, especially from the shrines of the Imāms, on which Shi'ahs place their heads during *Sajdah*.

Turs : (الترس) A kind of shield.

Udhiyah : (الأضحفة) Sacrifice (on 'Eidul-Adhā).

Uhud : (أحد) A well-known mountain in Al-Madīnah. One of the great battles

in the Islamic history took place at its foot. This battle is called *Ghazwah Uhud*.

'*Ulamā*': (العلماء) See '*Ālim*'.

Ūlul-Amr: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Uluwwah: (الألوة) They say it is a Persian word for '*Ud* (aloeswood).

Ummah: (الأممة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur'ān refers to Muslims as the best *Ummah* or *Millat* raised for the benefit of all mankind (3:110). At another place (2:143), it calls them 'the middle nation' (*Ummah Wasat*) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummī: (الأمف) It signifies the 'unlettered.' It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu'minīn: (أم المؤمنف) It means 'Mother of the Believers.' This was the title of the Prophet's wives; *Sūrah* 33 *Āyah* 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children.

Ummul-Walad: (أم الولد) (pl. *Ummahātul-Awlād*) A slave woman who begets a child for her master.

'*Umrā*: (العمرى) See *Nihal*.

'*Umrah*: (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the *Ihrām*, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like *Hajj*, it consists of pilgrimage to the Ka'bah, with the essentialities of *Ihrām*, *Tawāf* (circumambulation) around the Ka'bah (seven times), and *Sa'y* (walking and running) between Safa and Marwah (seven times). It is called minor *Hajj* since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the *Hajj* proper. (See *Sahīh Al-Bukhārī*, Vol. 3, Page 1)

Umratul-Qadā': (عمرة القضاء) Making up for the missed '*Umrah*. The fulfilled '*Umrah*-the '*Umrah* that the Prophet ﷺ performed in the seventh year after *Hijrah*, which he intended to do in the sixth year but the Quraysh disbelievers

had not allowed him to complete.

Ūqīyyah : (أوقفة) (pl. *Awāq*) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One Ūqīyyah is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See *Awāq*)

‘Urbān : (العربان) *Urbān* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

‘Urfut : (العرفط) The tree which produces *Maghāfir*.

‘Uşfur : (العصفر) Safflower.

‘Ushr : (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like *Zakāh*, mainly for the benefit of the poor and the needy. (See *Sahih Al-Bukhāri*, Vol. 2, *Hadīth* No. 560)

Al-‘Uşrah : (العسرة) The battle of Tabūk, called so because of the poverty the Muslim were facing at that time.

Uşulud-Dīn : (أصول الدين) The principles of Islam.

‘Uzzā : (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafān tribe in the religion of the pre-Islamic Arabs during the days of *Jāhiliyyah*.

Wa ‘Alaykumus-Salām : (وعليكم السلام) ‘And on you be peace.’ The reply to the Muslim greeting of ‘*As-Salāmu ‘Alaykum*’ (peace be on you).

Wadī‘ah : (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafāt : (الوفاة) The death of a person.

Wahy : (الوحي) It refers to Revelation that consists of communicating God’s Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur’ān of which even the words are from God.

Wahy Ghayr Matlū : (الوحي غير المتلو) Revelation unrecited.

Wahy Matlū : (الوحي المتلو) Revelation recited.

Wayhaka : (ويحك) May Allāh be merciful to you.

Waylaka : (ويلك) ‘Woe upon you!’

Wājib : (الواجب) (pl. *Wājibāt*) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a *Wājib* without any valid reason makes one a *Fāsiq* and entails punishment. Imām *Abū Hanīfah* makes *Wājib* a separate category between the *Fard* and the *Mubāh*.

Al-Wakālatul Mutlaqah : (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakīl : (الوكيل) A person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

Walā' : (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Walī : (الولي) (pl. *Awliyā'*) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walīmah : (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a *Walīmah* was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf : (الوقف) Endowment. Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allāh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with *Waqf* status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars : (الورس) A kind of perfume. It is said to be *Memecyclon Tinctorium*, a plant of Yemen used as a liniment and yellow dye.

Warsiyyah : (الورسية) A cloth dyed with *Wars*.

Wasāyā : (الوصايا) Wills or testaments.

Wāshimāt : (الواشحات) The women who do the job of tattoo marking.

Al-Wāsil : (الواصل) One who keeps good relations with his kith and kin.

Wāsilah : (الواصلة) The women who affixes hair extensions.

Wasīlah : (الوسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

Wasmah : (الوسمة) A plant used for dyeing hair (*Katam*).

Wasq : (الوسق) (plural *Awsāq* or *Awsuq*) A volume measure equal to 60 *Sā's* = 135 kg. approx. It may be less or more. [One *Wasq* of Hijāz is equal to 180 kilos (Ibn Bāz) and 629.856 kilograms (Shaykh Fāruq Asghar Sāram Pakistani) and according to modern measures, one Iraqi *Wasq* is equal to 189 kilograms.]

Wisāl : (الوصول) Fasting for more than one day continuously.

Witr : (الوتر) Odd number. *Witr Rak'ahs* are odd number of *Rak'ahs* such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

Wudū' : (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. *Wudū'* serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as *Tayyamum*, which involves symbolically touching clean earth, may be substituted.

Yā'jūj wa Mā'jūj : (يأجوج ومأجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur'ān and *Ahādīth* when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur'ān, *Al-Anbiyā'* (21:96), *Sahīh Muslim*, *Kitābul-Fitan wa Ashrāt us-Sā'ah*]

Yakhsifān : (يخسفان) Eclipse.

Yalamlam : (يللم) The *Miqāt* of the people of Yemen.

Yamāmah : (اليمامة) A place in Saudi Arabia towards Najd.

Yaqīn : (اليقين) Perfect absolute Faith.

Ya'qūb : (يعقوب) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Yarmūk : (اليرموك) A place in Shām.

Yathrib : (يثرب) See *Al-Madīnah*.

Yawmud-Dār : (يوم الدار) The Day of the House, this refers to the day when the rebels besieged 'Uthmān in his house and murdered him.

Yawmud-Dîn : (يوم الدين) Literally 'Day of Faith,' one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyāmah : (يوم القيامة) (Day of Judgment) Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Nafr : (يوم النفر) The day of *Nafr*. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafāt, Al-Muzdalifah and Mina. See *Nafr*.

Yawmun-Nahr : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru'ūs : (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the 'Eid day ('Eidul-Adhā).

Yawmut-Tarwiyah : (يوم التروفة) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yūsuf : (يوسف) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Zabūr : (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dāwud) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur'ān, just as David was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Zahw : (الزهو) Unripe dates that have begun to ripen.

Zakariyyā : (زكرياء) (Zacharia) A Prophet of God and father of John the Baptist.

Zakāt : (الزكاة) One of the five pillars of Islam is *Zakāt*, which means purification and increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay the *Zakāt*. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur'ān, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allāh, and for those who are to collect it. The *Zakāt* is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual *Zakāt* payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For ex-

ample, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See *Sahih Al-Bukhari*, Vol. 2, Book of *Zakat* (24)]

Zakātul-Fitr: (زكاة الفطر) An obligatory *Sadaqah* to be given by Muslims before the prayer of 'Eidul-Fitr (See *Sahih Al-Bukhari*, Vol. 2, The Book of *Zakātul-Fitr*, Page No. 339).

Zakātul-Hubūb: (زكاة الحبوب) *Zakāt* of grain/corn.

Zakātul-Ma'din: (زكاة المعدن) *Zakāt* of minerals.

Zakātur-Rikāz: (زكاة الركاز) *Zakāt* of treasure or precious stones.

Zālim: (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (زمزم) The sacred well inside Al-Masjid Al-Harām near Ka'bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanādiqah: (الزندقة) Atheists.

Zanjābil: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur'ān, *Al-Insān* (76:17).

Zaqqūm: (الزقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur'ān, *Al-Isrā'* (17:60), for example.

Zarnab: (زرنب) A kind of good smelling grass.

Zihār: (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, "You are like my mother." This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur'ān, *Al-Ahzāb* (33:4), *Al-Mujādilah* (58:1-5).

Zina: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindīq: (الزندىق) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur'ān and the *Sunnah* to such an extreme extent that they actually leave Islam altogether.

Ziyārah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it's zenith. The second obligatory prayer of the day.

Zulm : (الظلم) *Zulm* literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.

